

**DEANERY OF ST EDMUND CAMPION**

**ENGLISH MARTYRS—**

**VALE OF THE WHITE HORSE PASTORAL AREA**

[www.portsmouthdiocese.org.uk](http://www.portsmouthdiocese.org.uk)

[www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)

## **East Hendred Catholic Parish**

**4<sup>th</sup> – 10<sup>th</sup> September 2022**



***The Nativity of the Blessed Virgin Mary***

# WEEK 23 YEAR 2

## 4<sup>th</sup> – 10<sup>th</sup> September 2022

All masses live-streamed [www.churchservices.tv/easthendred](http://www.churchservices.tv/easthendred)  
book for Sunday morning Mass: [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk)  
St Mary's is usually open each day from 9am until late afternoon.

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<b>SUNDAY 23C</b>			[Green]
<b>4<sup>th</sup> September</b>	<b>9.30am</b>	<b>Parish Mass</b>	(Canon Peter Turbitt)
	<b>11.15am</b>	<b>Mass at St Patrick's</b>	(Fr Martin Flatman)
	<b>6pm</b>	<b>Holy Mass</b>	(Fr Paul King)

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WEEK 23 (Year 2)  
**Monday 5<sup>th</sup> – Saturday 10<sup>th</sup> September**  
**No Weekday Mass**

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<b>SUNDAY 24C</b>			[Green]
<b>11<sup>th</sup> September</b>	<b>9.15am</b>	<b>Children's Church</b>	(St Mary's Parish Rooms)
	<b>9.30am</b>	<b>Parish Mass</b>	Pro populo
	<b>11.15am</b>	<b>Mass at St Patrick's</b>	
	<b>6pm</b>	<b>Holy Mass</b>	Private Intention

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### CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

[aburnham@portsmouthdiocese.org.uk](mailto:aburnham@portsmouthdiocese.org.uk)

[office@hendredcatholicparish.org.uk](mailto:office@hendredcatholicparish.org.uk) is monitored by the Parish Secretary.

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**GIVING TO THE PARISH BY REGULAR STANDING ORDER OR GIFT**

**BANK DETAILS: PRCDTR East Hendred, St Mary**

**Sort Code: 309304 Account Number: 00877183**

To arrange Gift Aid, contact : [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk)

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# FOR YOUR PRAYERS



## SEPTEMBER IS THE MONTH OF OUR LADY OF SORROWS

### THE HOLY FATHER'S PRAYER INTENTION FOR SEPTEMBER

We pray that the death penalty, which attacks the dignity of the human person, may be legally abolished in every country.

### DIOCESAN PRAYER INTENTIONS

Sunday 4 <sup>th</sup>	Parish of the Sacred Heart, Fareham
Monday 5 <sup>th</sup>	Community of St Thomas, St Helier, Jersey
Tuesday 6 <sup>th</sup>	Community of St Mary, Gosport; Community of Our Lady of Peace, Wargrave
Wednesday 7 <sup>th</sup>	Parish of Our Lady of Sorrows and St Philip Benizi, Fordinbridge
Thursday 8 <sup>th</sup>	Marist Sisters in the Diocese
Friday 9 <sup>th</sup>	Parish of Holy Ghost, Basingstoke
Saturday 10 <sup>th</sup>	Teams of Our Lady

### THE SICK AND THOSE IN NEED

Baby Martha, Sid Wallace, Diana France, John Castle, Daniel Cuevas, John Stringer, Louise Woodhouse, Mary Wallace, Brenda Paddon, Karen Greig, Mary McNichol, Elizabeth Gunn, Des McNichol

### THE FAITHFUL DEPARTED

*Week 4th-10th September:* Eddie Reedy, Sidney Harris, Maureen Eyston, Thomas Smith, Catherine Kent, Joyce McKenzie, Frederick Anns, Peter and Gill Acton, Madeleine Mary Egan, Joseph Champ, Irene Jane Gilbert, Nenita Young, Norman Mulford

## Reflection – Story Pairs in St Luke’s Gospel

Last week we showed how St Luke pairs men and women in his stories. This week we look at parallel stories involving men and women:

Gabriel appears to Zechariah(1:18-23) Song of Mary ( <i>Magnificat</i> ) (1:46-55)	Gabriel appears to Mary (1:26-38) Song of Zechariah ( <i>Benedictus</i> ) (1:68-79)
Simeon in the Temple (2:25-35) Widow of Zarephath (4:25-26) Exorcism of Demoniac at Capernaum (4:31-37 [Mk])	Anna in the Temple (2:36-38) Naaman the Syrian (4:27) Healing of Simon’s Mother-in-Law at Capernaum (4:38-39 [Mk])
Centurion’s slave healed (7:1-10 [Mt]) Naming of Twelve (6:12-16 [Mk]) ‘Your faith has saved you’ is said by Jesus twice to women (7:50; 8:48) Jairus’ Daughter is raised (8:41-42, 49-56 [Mk])	Widow of Nain’s son raised (7:11-17) Naming of Women (8:1-3) ‘Your faith has saved you’ is said by Jesus twice to men (17:19; 18:42) Bleeding Women is healed (8:43-46 [Mk])
Good Samaritan (10:25-37) Demanding Friend at Midnight (11:5-8) Woman shouts ‘Blessed is the womb’ (11:27)	Martha and Mary (10:38-42) Demanding Widow (18:1-11) Man says ‘Blessed is anyone who will eat bread in the Kingdom (14:15)
The Queen of the South (11:31 [Mt]) Crippled Woman (13:10-17) ‘Daughter of Abraham’ (13:16) Man and Mustard Seed (13:18-19)	The Ninevites (11:32 [Mt]) Lame Man (14:1-6) ‘Son of Abraham’ (19:9) Woman and Yeast and Flour (13:20-21 [Mt])
Shepherd and Lost Sheep (15:3-7[Mt]) Two Men asleep (17:34 [Mt]) Servant girl and Peter (22:56-57 [Mk]) Simon of Cyrene (23:26 [Mk])	Woman and Lost Coin (15:8-10) Two Women grinding meal(17:35[Mt]) Two Men and Peter (22:58-59 [Mk]) Jesus and the Women of Jerusalem (23:27-29)
Joseph of Arimathea (23:50-53 [Mk]) Women find Empty Tomb (24:1-11 [Mk])	Women see tomb(23:55-56[Mk]) Peter finds the Tomb empty (24:12)

h/t Fr Felix Just SJ (adapted)

<https://catholic-resources.org/Bible/Luke-Pairs.htm>

# East Hendred Catholic Parish

## NOTICEBOARD

### CHURCH SERVICES

On Sunday 28<sup>th</sup> August 2022, 187 people viewed, 62 machines looking only at St Mary's. 15 of these were in the UK, 17 in the USA and 9 elsewhere in the world. 113 probably stayed on-line long enough to take part in Mass.



### Join us to find out more about CAFOD's World Food Crisis Appeal

On **Saturday (10<sup>th</sup> September)** there is an online meeting from 10:30 am to 12:30pm at which Catherine Ogolla CAFOD's Country Representative for Kenya and Uganda will give an update on the desperate situation in East Africa . On **Saturday 17<sup>th</sup> September** there is a CAFOD meeting at St Bede's church hall from 10:30am to 12 noon to hear from Ibrahim Njuguna CAFOD's Surge Country Representative for Africa about the World Food Crisis and the difficulties facing communities in East Africa . Please book your place for either meeting by contacting Jo Lewry on [portsmouth@cafod.org.uk](mailto:portsmouth@cafod.org.uk) or call 07710 094447 .

### GATHERING TOGETHER IN CHRIST

Our St Mary's and St Augustine's Bible study cum Prayer group will be meeting again on **Tuesday, September 6<sup>th</sup>**. We shall be using Luke, chapter 15 with its parables of the Lost Sheep, the Lost Coin and the Prodigal Son, to help us learn, discuss and pray together. Since some of us found it difficult to hear in St Mary's Parish Rooms we will continue to meet for the time being in the Holy Family Room in St Mary's church. If you feel like an evening with coffee, good biscuits, friendship and the opportunity to be together in prayer, you will be very welcome. We begin at 7.30 pm and finish between 8.30 and 9.00. For more information, contact Geoff Bailey; [gjbshoes@gmail.com](mailto:gjbshoes@gmail.com), 01235 76222, or Denis Smith; 01235 765564; [djbm.smith@ntlworld.com](mailto:djbm.smith@ntlworld.com)

### ST BERNADETTE RELIC TOUR IN UK

Happening in the next few days: see <https://stbernadette.org.uk/>

# CLOSER TO CHRIST CAMPAIGN

The public launch of the Funding Campaign, Closer to Christ, in the parish will take place next Sunday, 11<sup>th</sup> September.

We have approached a selection of people in advance of the launch so that the amount at the launch is over halfway to the target. For further details, see the Campaign Newsletter below, with its hyperlink to a table of parishes and data.

Would those I have spoken to already please respond to Matt Bloomer [MBloomer@ccsfundraising.com](mailto:MBloomer@ccsfundraising.com) as soon as possible.

# MISSIONARY COMMUNITIES

The Bishop unveils a ten-year Mission Plan: *You Shall Be My Witnesses*:  
<https://www.portsmouthdiocese.org.uk/communications/news/enews/>

This plan will affect everyone in the diocese. The plan was announced to the clergy on 13<sup>th</sup> July and consultation with everyone will take place in the coming months. Under the plan, between July 2023 and December 2027 parishes will be reorganised and estate rationalised. Our new 'Missionary Community' or 'Parish' will be an amalgamation of Abingdon, Buckland and Faringdon, Didcot and Wallingford; Hendred, Hinksey, Wantage and Lambourn. Teams of clergy will serve each 'Parish'.



Welcome to the latest edition of the ***Closer to Christ*** Campaign Weekly Newsletter.

It's been another week of milestones in the Campaign, with over 800 pledges now received! In addition to this, we were delighted to see another parish reach its goal! Find out who [here](#).

***Closer to Christ*** Campaign Team

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# CHILDREN.....

## **CHILDREN'S CHURCH**

Have a word with Veronica or Libby if you would like to help. We resume at 9.15am next Sunday, 11<sup>th</sup> September in St Mary's Parish Rooms.

## **PARENTS AND TODDLERS' GROUP**

It would be great to enable and welcome a Parents' and Toddlers' Group and we now have a first-rate, air-conditioned environment for such a group. The advantage of such groups is that they more or less run themselves. If anyone is interested in such a venture, have a word with Fr Andrew.

# .....YOUNG ADULTS

## **DAVE AND GEMMA**

I have asked Dave and Gemma, a couple at St Mary's, who are marrying later this year, to head up and liaise our work with young adults. If you are interested in any of the things below – or other activities – have a word with them. They can be reached on [davegem2022@gmail.com](mailto:davegem2022@gmail.com)

## **YOUNG CATHOLIC ADULT NETWORK**

9<sup>th</sup> –11<sup>th</sup> September 2022, Durham University. A conference to think about the Catholic calling to share the Gospel of Jesus Christ. Benedictines, Dominicans, SVP, CAFOD, Aid to the Church in Need, and Catholic Voices. For further information <https://youngcatholicadultnetwork.uk/>

## **FLAME**

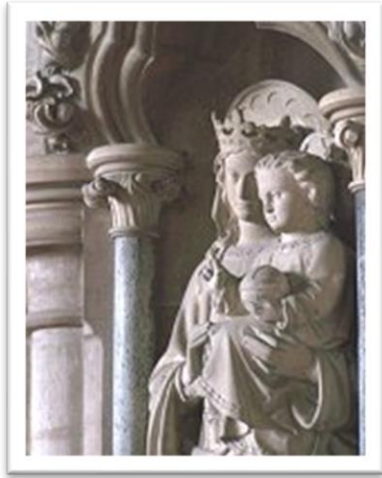
Flame, the largest youth gathering of Catholics, is taking place at the OVO Arena, Wembley on Saturday 4<sup>th</sup> March 2023, with the theme 'Rise Up!' All young people, whether from the parish, at school (Year 9 or older), or at university are welcome. Loud music, bright lights, moments of stillness..... Any questions? Contact [youth@portsmouthdiocese.org.uk](mailto:youth@portsmouthdiocese.org.uk) or phone 07780 221686.

## **WORLD YOUTH DAY 2023**

Those aged 16 or above by July 2023 are invited to join with like-minded young people from across the diocese to journey on pilgrimage to Lisbon for World Youth Day. This is a life-changing experience for all those who accept the invitation and this pilgrimage, led by Bishop Philip, is set to be the best one yet! But hurry, spaces are limited! Plans are in the early stages, but we will provide more information and details as soon as possible. For further information, see the posters in church, or please email [wyd@portsmouthdiocese.org.uk](mailto:wyd@portsmouthdiocese.org.uk)



# East Hendred Catholic Parish



**Twenty-Third Sunday in  
Ordinary Time (C)  
4<sup>th</sup> September 2022  
Antiphons,  
Prayers and Readings**

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## **Entrance Antiphon**

You are just, O Lord, and your judgment is right; treat your servant in accord with your merciful love.

*Iustus es, Domine*

*Ps 119:137, 124*

## **Collect**

O God, by whom we are redeemed and receive adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

## **First Reading**

What man can learn the counsel of God? Or who can discern what the Lord wills? For the reasoning of mortals is worthless, and our designs are likely to fail, for a perishable body weighs down the soul, and this earthy tent burdens the thoughtful mind. We can hardly guess at what is on earth, and what is at hand we find with labour; but who has traced out what is in the heavens? Who has learned your counsel, unless you have given wisdom and sent your holy Spirit from on high? And thus the paths of those on earth were set right, and men were taught what pleases you, and were saved by wisdom.'

*Wis 9:13-18 (RSV)*



*R/* O Lord, you have been our re- fuge |  
 from generation to ge- ne - ra- tion.

*You turn* man back *to* dust  
 and say: 'Return, O *chil*-dren of men.'  
 To your eyes a thou-*sand* years  
 are like yesterday, come and gone, ~  
 or like a *watch* in the night. *R/*

You sweep them away like *a* dream,  
 like the grass which is fresh *in* the mor--ning.  
 In the morning it sprouts and *is* fresh;  
 by evening it *wi*-thers and fades. *R/*

Then teach us to number *our* days,  
 that we may gain *wis* - dom of heart.  
 Turn back, O Lord! *How* long?  
 Show pity *to* your ser-vants. *R/*

At dawn, fill us with your merci *-ful* love;  
 we shall exult and re-*joice* all our days.  
 Let the favour of the Lord our God be u *-pon* us;  
 give success to the *work* of our hands. *R/*

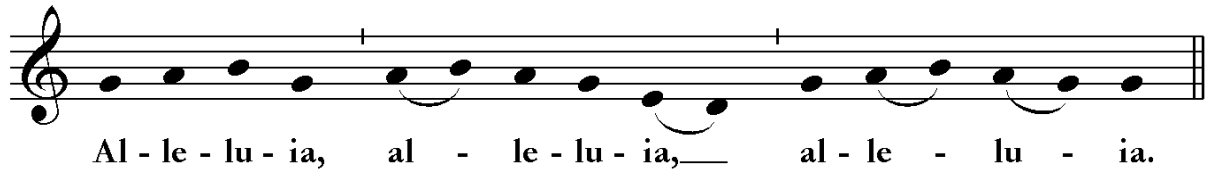
**Second Reading**

*Philemon 9-10, 12-17 (RSV)*

For love's sake I prefer to appeal to you -- I, Paul, an ambassador and now a prisoner also for Christ Jesus -- I appeal to you for my child, Ones'imus, whose father I have become in my imprisonment. ... I am sending him back to you, sending my very heart. I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel; but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will. Perhaps this is why he was parted from you for a while, that you might have him back for ever, no longer

as a slave but more than a slave, as a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, receive him as you would receive me.

### Gospel Acclamation



*I call* you friends, *says* the Lord :  
because I have made known to you everything I have learnt *from*  
my Fa- ther.

### Gospel

*Lk 14:25-33 (RSV)*

Now great multitudes accompanied him; and Jesus turned and said to them, ‘If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple. For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, “This man began to build, and was not able to finish.” Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace. So therefore, whoever of you does not renounce all that he has cannot be my disciple.

### Prayer over the Offerings

O God, who give us the gift of true prayer and of peace, graciously grant that, through this offering, we may do fitting homage to your divine majesty and, by partaking of the sacred mystery, we may be faithfully united in mind and heart. Through Christ our Lord.

### Preface

*(VII De salute per obœdientiam Christi)*

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal

God. For you so loved the world that in your mercy you sent us the Redeemer, to live like us in all things but sin, so that you might love in us what you have loved in your Son, by whose obedience we have been restored to those gifts of yours that, by sinning, we had lost in disobedience. And so, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim: Holy, holy, holy &c.

### **Communion Antiphon**

*Quemadmodum desiderat cervus*

Like the deer that yearns for running streams, so my soul is yearning for you, my God; my soul is thirsting for God, the living God. *cf Ps 42:2, 3*

### **Prayer after Communion**

Grant that your faithful, O Lord, whom you nourish and endow with life through the food of your Word and heavenly Sacrament, may so benefit from your beloved Son's great gifts that we may merit an eternal share in his life. Who lives and reigns for ever and ever.

### **Salve Regina**

*Liturgical Hymns 597*

Hail, holy Queen, Mother of mercy! Hail, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

### **Scripture Reading (Week 23 Year 2)**

Monday	1 Corinthians 5:1-8	Luke 6:6-11
Tuesday	1 Corinthians 6:1-11	Luke 6:12-19
Wednesday	1 Corinthians 7:25-31	Luke 6:20-26
Thursday	1 Corinthians 8:1-7, 11-13	Luke 6:27-38
Friday	1 Corinthians 9:16-19, 22-27	Luke 6:39-42
Saturday	1 Corinthians 10:14-22	Luke 6:43-49

**Sunday 24C Exodus 32:7-11, 13-14**

**1 Timothy 1:12-17**

**Luke 15:1-32**

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# FOOD FOR THE JOURNEY

5<sup>th</sup> - 9<sup>th</sup> September 2022 Week 23[ii]

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## OVERVIEW OF THE WEEK

**THIS** week we continue with readings from the First Letter to the Corinthians. This will take us into the following week as well. We divert on Thursday for the Birthday of Our Lady, where we dip into the Letter to the Romans.

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## Monday 5<sup>th</sup> September

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### Collect for Week 23

**O GOD**, by whom we are redeemed and receive adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

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### Reading

*1 Cor 5:1-8 (RSV)*

#### *Sexual Immorality*

It is actually reported that there is immorality among you, and of a kind that is not found even among pagans; for a man is living with his father's wife. <sup>2</sup>And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.

<sup>3</sup> For though absent in body I am present in spirit, and as if present, I have already pronounced judgment <sup>4</sup> in the name of the Lord Jesus on the man who has done such a thing. When you are assembled, and my spirit is present, with the power of our Lord Jesus, <sup>5</sup> you are to deliver this man to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus.

<sup>6</sup> Your boasting is not good. Do you not know that a little leaven leavens the whole lump? <sup>7</sup> Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed. <sup>8</sup> Let us, therefore, celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

## Reflection

**HAVING** dealt with factions in the first four chapters of his Letter, St Paul now turns to problems of Christian behaviour amongst the Corinthians. He begins with sexual immorality and the case of a man who wishes to marry his step-mother, the widowed second wife of his father. Interestingly, marrying at this level of 'kindred and affinity' may seem plausible but it is forbidden by the Jewish Law (Lev 18:8; 20:11). Perhaps Gentile converts were wrongly assuming new freedoms: we cannot be sure what Gentile society would make of this case but we do know that Paul is here enforcing a Jewish standard. Indeed he issues what we would now call an excommunication. He goes on to write using Passover imagery, casting out the old leaven and celebrating, as happens at the Passover, with unleavened bread. Not the leaven of malice and evil but the unleavened bread of sincerity and truth. We can see from this that St Paul is not setting standards for the world around but dealing directly with the distinctive witness of the Christian community.

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# Tuesday 6<sup>th</sup> September

## Reading

1 Cor 6:1-11 (RSV)

### *Lawsuits among Believers*

When one of you has a grievance against a brother, does he dare go to law before the unrighteous instead of the saints? <sup>2</sup> Do you not know that the saints will judge the world? And if the world is to be judged by you, are you incompetent to try trivial cases? <sup>3</sup> Do you not know that we are to judge angels? How much more, matters pertaining to this life! <sup>4</sup> If then you have such cases, why do you lay them before those who are least esteemed by the church? <sup>5</sup> I say this to your shame. Can it be that there is no man among you wise enough to decide between members of the brotherhood, <sup>6</sup> but brother goes to law against brother, and that before unbelievers?

<sup>7</sup> To have lawsuits at all with one another is defeat for you. Why not rather suffer wrong? Why not rather be defrauded? <sup>8</sup> But you yourselves wrong and defraud, and that even your own brethren.

<sup>9</sup> Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor men who engage in illicit sex, <sup>10</sup> nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God. <sup>11</sup> And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

## Reflection

**TODAY** St Paul goes on to deal with how disputes are to be settled within the Church. Again, we see him regulating not the world around but the gathered community (1 Cor 6:1-11). He reminds them that people of immoral lives will not inherit the Kingdom of God and that the Corinthians themselves were once people whose lives were immoral but are now washed clean, sanctified, and justified, through the name of Jesus and through the Holy Spirit.

# Wednesday 7<sup>th</sup> September

## Reading

1 Cor 7:25-31 (RSV)

### *The Unmarried and Widows*

<sup>25</sup> Now concerning the unmarried, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy. <sup>26</sup> I think that in view of the impending distress it is well for a person to remain as he is. <sup>27</sup> Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. <sup>28</sup> But if you marry, you do not sin, and if a girl marries she does not sin. Yet those who marry will have worldly troubles, and I would spare you that. <sup>29</sup> I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none, <sup>30</sup> and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, <sup>31</sup> and those who deal with the world as though they had no dealings with it. For the form of this world is passing away.

## Reflection

**THE PERILS** of looking only at extracts from Scripture include not only what is looked at out of context but also what is missed out and not looked at all. We should note today that, before the First Reading begins, Paul has given us a couple of dozen verses about marriage, including what are referred to as 'conjugal rights' (7:3). However, there is a basic equality: the wife does not rule over her own body but nor does the husband rule over his (7:4). St Paul thinks it is as well for the unmarried and widows to remain single, as he has, but 'better to marry than to be aflame with passion' (7:8). We have the so-called 'Pauline Privilege' with regard to divorce: if an unbeliever leaves his wife, then she is free to find someone else (7:15).

After a few verses about circumcision and slavery, we come to today's First Reading. Here what St Paul has to say is self-explanatory but what is notable is the apocalyptic perspective. 'The appointed time has grown very short' (7:29) and 'the form of this world is passing away' (7:31). All that St Paul is teaching us about our state of life has to be seen to have been written from the perspective of the approaching 'End-Time'. St Paul



is urging us to live holy lives, and, because time is short, to remain contentedly within our present condition. This teaching obviously has limited application from the very different perspective of two thousand years later, and yet the teaching of Jesus is that we should live and work as if the End is at hand. What is more, those who live the single life, as priests and religious or consecrated lay folk, are particularly called to a radical Kingdom life-style.

## **The Nativity of the Blessed Virgin Mary**

**Thursday 8<sup>th</sup> September**

### **Collect**

**IMPART** in your servants, we pray, O Lord, the gift of heavenly grace: that the Feast of the Nativity of the Blessed Virgin Mary may bring deeper peace to those for whom the birth of her Son was the dawning of salvation. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

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### **Reading**

*Rom 8:28-30*

*Called according to his Purpose*

<sup>28</sup> We know that in everything God works for good with those who love him, who are called according to his purpose. <sup>29</sup> For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. <sup>30</sup> And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

### **Reflection**

**WE KNOW** nothing at all about the birth and early life of Mary, though there are a few legends. One of these gives us Saints Joachim and Anne as her parents. We do know that Mary will have had parents and that

their role, bringing her up for her to accomplish her role, was second only to her role in being the Mother of God. It not only seems fitting to remember that Mary was herself prepared for her unique task but also to number her with that select number whose birth we celebrate, as well as their death. Unless we count Jesus himself, the select number is precisely two. The Birth of Our Lady is celebrated, though it is not recorded in Holy Scripture, and the birth of her St John the Baptist is also celebrated. A few years ago what we now call the Holy Family Room at East Hendred was the Chapel of Saints Joachim and Anne. It was when the room was refashioned as a meeting and teaching space that the renaming took place. In most churches dedicated to Our Lady St Mary, there is no 'Lady Chapel', so that there is no duplication of dedication. That would have been the reason for the dedication to Mary's parents. Happily, this family space is now dedicated to the Holy Family, an all-embracing term.

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## Friday 9<sup>th</sup> September

### Reading

*1 Cor 9:16-19, 22-27 (RSV)*

*'All things to All Men'*

<sup>6</sup> For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! <sup>17</sup> For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission. <sup>18</sup> What then is my reward? Just this: that in my preaching I may make the gospel free of charge, not making full use of my right in the gospel. <sup>19</sup> For though I am free from all men, I have made myself a slave to all, that I might win the more....

<sup>22</sup> To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. <sup>23</sup> I do it all for the sake of the gospel, that I may share in its blessings.

<sup>24</sup> Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. <sup>25</sup> Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. <sup>26</sup> Well, I do not run aimlessly, I do not

box as one beating the air; <sup>27</sup> but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

## **Reflection**

**THE PHRASE** 'All things to all men' has entered our language. Usually it means adaptability – the ability to work with different people in different circumstances – rather than fickleness or unreliability. Certainly St Paul meant it in the first sense, an ability to communicate with very different people in very different circumstances. Earlier in the chapter – not in the passage we are thinking about – he gave an impassioned defence of his right to speak as an apostle: 'Am I not free? Am I not an apostle? Have I not seen Jesus our Lord?' (9:1). He obviously feels under attack because he says: 'If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord' (9:2). St Paul's vulnerability is that, having come late to things, seeing the Risen Lord in a vision on the Damascus Road, rather than in his resurrected body, and not being one of 'the Twelve', he is clearly an apostle – a witness to the Resurrection – in a slightly different way. Hence the defensiveness. He has to protest that he has made himself the slave of all, that he is weak when people need him to be. In fact he is whatever people need him to be: 'All things to all men.' At the end of the passage come the athletic metaphors: running to win the prize, boxing without pommelling the air. This is a fitness contest and what counts is spiritual fitness. The aim is to win a wreath, the prize of a champion athlete, but a wreath that does not wither and fade.

