



**St Luke the Evangelist (18<sup>th</sup> October)**

**East Hendred Catholic Parish**

# **Food for the Journey**

**18<sup>th</sup> October – 23<sup>rd</sup> October 2020**

# NOTICEBOARD

## CONTACT DETAILS

Fr Andrew is 01235 835038 or 07976 437979  
[aburnham@portsmouthdiocese.org.uk](mailto:aburnham@portsmouthdiocese.org.uk)

## THIS WEEK

Mass at 11.15am at St Mary's (also on Zoom) and 6pm (also on Facebook)  
Mass will be livestreamed on Monday and Tuesday on East Hendred Catholic Parish Facebook page. Use the link on [www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)  
St Mary's will be open for prayer on Thursday, 2pm-3pm.  
Masses next Sunday are at 11.15am and 6pm. Please e-mail [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk) before Friday lunchtime to book.

## CHILDREN CELEBRATE

Our Team have produced resources, which are available as booklets and kits at the back of St Mary's, to collect on Sundays or Thursday 2pm-3pm. The Children's Liturgy Booklet and the activity sheet have been uploaded to the website [www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)

A children's liturgy resource for Sunday 18 October.

[Twenty-ninth Sunday in Ordinary Time](#) Download accompanying [illustration](#).

[www.cafod.org.uk/childrensliturgy](http://www.cafod.org.uk/childrensliturgy)

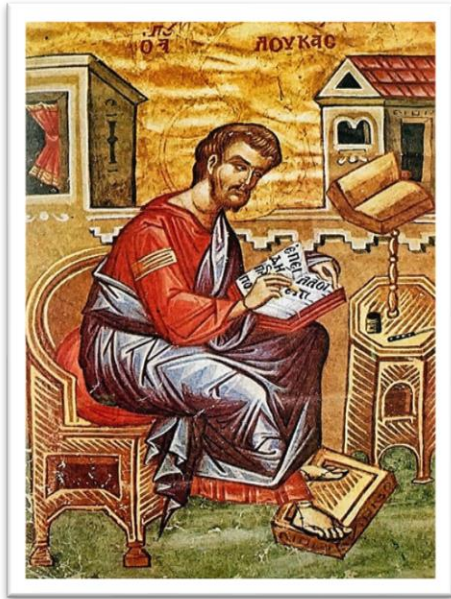
- Children's liturgy general guidelines [\(doc, 59kb\)](#)

## **THIS SUNDAY (18<sup>th</sup> October) is World Mission Sunday.**

Give:

- (1) by envelope,
- (2) or online [www.mission.org.uk/donate](http://www.mission.org.uk/donate) selecting 'World Mission Sunday'
- (3) or via phone (020 7821 9755)
- (4) or by BACS to Account Name: *Missio*  
Sort Code: 16-00-16.  
Account Number: 10824230  
Reference WMS + your postcode.

# East Hendred Catholic Parish



**Twenty-Ninth Sunday  
in Ordinary Time (A)  
18<sup>th</sup> October 2020  
Antiphons,  
Prayers and Readings**

## ***St Luke, Evangelist, 18<sup>th</sup> October***

### **Entrance Antiphon**

To you I call; for you will surely heed me, O God; turn your ear to me; hear my words. Guard me as the apple of your eye; in the shadow of your wings protect me.

*Ego clamavi*

*cf Ps 17:6, 8*

### **Collect**

Almighty ever-living God, grant that we may always conform our will to yours and serve your majesty in sincerity of heart. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever

### **First Reading**

*Isaiah 45:1, 4-6 (RSV)*

Thus says the LORD to his anointed, to Cyrus,  
whose right hand I have grasped,  
to subdue nations before him  
and ungird the loins of kings,  
to open doors before him  
that gates may not be closed:....  
4 For the sake of my servant Jacob,  
and Israel my chosen,  
I call you by your name,  
I surname you, though you do not know me.  
5 I am the LORD, and there is no other,

besides me there is no God;  
I gird you, though you do not know me,  
<sup>6</sup> that men may know, from the rising of the sun  
and from the west, that there is none besides me;  
I am the LORD, and there is no other.

**Psalm 96:1, 3-5, 7-10 R/ 7**

**R/ Give the Lord glory and pow'r.**

O sing a new song to the Lord ,  
sing to the Lord, all the earth.  
Tell among the nations his glory,  
and his wonders among all the peoples. **R/**

For the Lord is great and highly to be praised ,  
to be feared above all gods.  
For the gods of the nations are naught .  
It was the Lord who made the heavens. **R/**

Give the Lord, you families of peoples,  
give the Lord glory and pow'r;  
give the Lord the glory of his name.  
Bring an offering and enter his courts. **R/**

Worship the Lord in holy splendour.  
O tremble before him, all the earth.  
Say to the nations: 'The Lord is king .'  
He will judge the people in fairness. **R/**

**Second Reading**

*1 Thessalonians 1:1-5 (RSV)*

Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.<sup>2</sup> We give thanks to God always for you all, constantly mentioning you in our prayers,<sup>3</sup> remembering before our God and Father your work of faith and labour of love and steadfastness of hope in our Lord Jesus Christ. <sup>4</sup>For we know, brethren beloved by God, that he has chosen you; <sup>5</sup>for our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction.

**Alleluia**

Alleluia, **alleluia**. You will shine on the world like bright stars:  
Because you are offering it the word of life. **Alleluia**.

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## **Gospel**

*Matthew 22:15-21 (RSV)*

The Pharisees went and took counsel how to entangle Jesus in his talk. <sup>16</sup> And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true, and teach the way of God truthfully, and care for no man; for you do not regard the position of men. <sup>17</sup> Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" <sup>18</sup> But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? <sup>19</sup> Show me the money for the tax." And they brought him a coin. <sup>20</sup> And Jesus said to them, "Whose likeness and inscription is this?" <sup>21</sup> They said, "Caesar's." Then he said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

## **Apostles' Creed**

**I BELIEVE** in God,  
the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell;  
on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the Father almighty;  
from there he will come to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and life everlasting. Amen.

## **Prayer over the Offerings**

Grant us, Lord, we pray, a sincere respect for your gifts, that, through the purifying action of your grace, we may be cleansed by the very mysteries we serve. Through Christ our Lord.

## **Preface V**

*(De creatione)*

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 laid the foundations of the world and have arranged the changing of times and seasons; and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: Holy, holy, holy &c.

## **Communion Antiphon**

*Ecce oculi Domini*

Behold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine.

*cf Ps 33:18-19*

## **Prayer after Communion**

Grant, O Lord, we pray, that, benefiting from participation in heavenly things, we may be helped by what you give in this present age and prepared for the gifts that are eternal. Through Christ our Lord.

### **Salve Regina**

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 29 Year 2)**

Monday	Ephesians 2:1-10	Luke 12:13-21
Tuesday	Ephesians 2:12-22	Luke 12:35-38
Wednesday	Ephesians 3:2-12	Luke 12:39-48
Thursday	Ephesians 3:14-21	Luke 12:49-53
Friday	Ephesians 4:1-6	Luke 12:54-59
Saturday	Ephesians 4:7-16	Luke 13:1-9

### **Sunday 30A Exodus 22:20-26**

**1 Thessalonians 1:5-10**

**Matthew 22:34-40**

### **HOLY FATHER'S OCTOBER PRAYER INTENTION**

We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

### **THE SICK AND THOSE IN NEED**

Baby Martha, John Castle, Daniel Cuevas, David Durham, Rose Millet, John Stringer, Louise Woodhouse, Sr Catherine, Mary Wallace, Brenda Paddon, Angus Clark, Karen Greig, Kitty Teasdale, Mary Mc Nichol, Andrew Gunn, Elizabeth Gunn, Des McNichol, Christine Robinson

### **THE FAITHFUL DEPARTED**

Mgr O'Connor, Robert Brathy ayles, Leslie Leonard Langley, David Durham, Kathleen Teakle, Winifred Reeley, Thomas Couling

### **GIVING**

To help with supplying the Didcot Foodbank, contact Veronica Paget:

[veronicapaget@hotmail.com](mailto:veronicapaget@hotmail.com) or leave suitable food outside her front door.

[Jackymattam@btinternet.com](mailto:Jackymattam@btinternet.com) needs help with the poor locally.

### **MARY'S MEALS**

**Your help is sought with the school project to feed children in an African school.**

**See also St Amand's Facebook page for details.**

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

**Sort Code: 309304 Account Number: 00877183 To set up an SO or arrange Gift Aid, contact : [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk)**

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# FOOD FOR THE JOURNEY

19<sup>th</sup> – 23<sup>rd</sup> October 2020 Week 29[ii]

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## Monday 19<sup>th</sup> October

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### Collect for Week 29

**ALMIGHTY** ever-living God, grant that we may always conform our will to yours and serve your majesty in sincerity of heart. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

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### Reading

*Ephesians 2:1-10*

*We are his workmanship, created in Christ Jesus for good works*

**2** And you God made alive, when you were dead through the trespasses and sins <sup>2</sup> in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience. <sup>3</sup> Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind. <sup>4</sup> But God, who is rich in mercy, out of the great love with which he loved us, <sup>5</sup> even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), <sup>6</sup> and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, <sup>7</sup> that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. <sup>8</sup> For by grace you have been saved through faith; and this is not your own doing, it is the gift of God— <sup>9</sup> not because of works, lest any man should boast. <sup>10</sup> For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

## Reflection

**TODAY'S** First Reading brings together some rather different clusters of ideas. We have some ancient cosmology 'following the prince of the power of the air'. We have some Jewish apocalyptic ideas 'dead' then 'made alive', then 'raised up .. to sit in the heavenly places' awaiting 'coming ages'. We have the prejudice that Gentile ways are sinful: 'Among these we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind.' In these respects, the Letter is similar to the Qumran Literature, the work of a Jewish sect. But we also have clues that the passage is derived from a baptismal liturgy, either an actual liturgical text or built from the ideas in the liturgical text. 'We are his workmanship, created in Christ Jesus for good works' is very much what might be said to those who are baptised also that we are saved through faith not by works. And yet, being saved by God, we are then equipped for good works in his name. As the prayer of thanksgiving in the Church of England Communion Service puts it – in words which are now part of the Order of Mass in the Ordinariates: 'And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in'.

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## Tuesday 20<sup>th</sup> October

### Reading

*Ephesians 2:12-22*

*Christ is our Peace*

<sup>12</sup> Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. <sup>13</sup> But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. <sup>14</sup> For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, <sup>15</sup> by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, <sup>16</sup> and might reconcile us both



to God in one body through the cross, thereby bringing the hostility to an end. <sup>17</sup> And he came and preached peace to you who were far off and peace to those who were near; <sup>18</sup> for through him we both have access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, <sup>20</sup> built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, <sup>21</sup> in whom the whole structure is joined together and grows into a holy temple in the Lord; <sup>22</sup> in whom you also are built into it for a dwelling place of God in the Spirit.

## Reflection

**CHRIST** is the cornerstone of the new temple, the dwelling place of God in the Spirit. This is the new reality of the Church and those who are drawn into membership of the Church are no longer outsiders but 'fellow citizens'— 'aliens' is the word used where we heard 'sojourners'. Here we have a meeting place of both Jews and Gentiles. Gentiles are characterised as 'having no hope and without God in the world'. The barrier between Jews and Gentiles was a physical barrier in the Jerusalem Temple and this barrier has disappeared in the holy temple of the Lord. As we found yesterday, there are resonances in this passage of what might have been a liturgical hymn. 'Christ is our Peace' certainly has a poetic rhythm too it and the picture described, and the phrases used certainly conjure up a hymn or poem: 'peace to those far off and peace to those near', 'no longer strangers and sojourners but fellow citizens with the saints and members of the household of God'. Nowhere is Scripture more eloquent or elegantly crafted.

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## Wednesday 21<sup>st</sup> October

### Reading

*Ephesians 3:1-12*

*The Mystery of Christ has now been revealed*

**3** For this reason I, Paul, a prisoner for Christ Jesus on behalf of you Gentiles— <sup>2</sup> assuming that you have heard of the stewardship of God's grace that was given to me for you, <sup>3</sup> how the mystery was made known to me by revelation, as I have written briefly. <sup>4</sup> When you read this you can

perceive my insight into the mystery of Christ, <sup>5</sup> which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit; <sup>6</sup> that is, how the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.

<sup>7</sup> Of this gospel I was made a minister according to the gift of God's grace which was given me by the working of his power. <sup>8</sup> To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, <sup>9</sup> and to make all men see what is the plan of the mystery hidden for ages in God who created all things; <sup>10</sup> that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. <sup>11</sup> This was according to the eternal purpose which he has realized in Christ Jesus our Lord, <sup>12</sup> in whom we have boldness and confidence of access through our faith in him.

## **Reflection**

**IN A** passage which has many similarities with verses from the Letter to the Colossians (Col 1:23-28), we hear St Paul proclaiming himself as a prophet, in a manner of speaking. He is one to whom the mystery pre-eminently has been made known – along with the apostles and other prophets. The mystery is that the Gentiles belong with the Jews in the Body of Christ. Like the Jews, they share in the promise. For his part, St Paul has the particular grace and calling to preach to the Gentiles so that what was first known only to the apostles and prophets, and in particular Paul, might reach the widest audience. This includes confronting 'the principalities and powers in the heavenly places'. We notice that 'heavenly places' includes both parties in the cosmic struggle between good and evil. The revelation of the mystery was the work of the Spirit and we can infer from that that it is the Spirit who not only makes things known but who gives us boldness and confidence in Christ.

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# Thursday 22<sup>nd</sup> October

*St John Paul II, Pope*

## Reading

*Ephesians 3:14-21*

*Prayer for the Readers*

<sup>14</sup> For this reason I bow my knees before the Father, <sup>15</sup> from whom every family in heaven and on earth is named, <sup>16</sup> that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, <sup>17</sup> and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, <sup>18</sup> may have power to comprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup> and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.

<sup>20</sup> Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, <sup>21</sup> to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

## Reflection

**A PRAYER** for the Ephesians, and for whoever reads the Letter, today's reading feels very much like the end of the Letter. It isn't: we are only halfway through. The various prayer requests are followed by a doxology, an ascription of praise to God. The requests themselves are three-fold: first, that Christ may dwell in our hearts through faith; second, that, rooted and grounded in love, we may be strengthened to receive knowledge; third, that, with knowledge of the love of God, we may be filled with the fullness of God. These prayer requests are not distinct: they are cumulative. Faith leads through love to knowledge. Knowledge is the knowledge of Christ's love and leads thus to divine in-dwelling. Not emphasised but there to be seen is the reliance on the Holy Spirit which strengthens us in the inner man. It is this in-dwelling of the Spirit which generates the love which is the motor of our growth. The doxology acknowledges the power at work within us – the activity of the Spirit – enabling us to exceed our own expectations. Glory is given to God 'in the Church and in Christ Jesus', the only time this formula is used in the Bible.

# Friday 23<sup>rd</sup> October

## Reading

*Ephesians 4:1-6*

*One Body, one Spirit, one Lord, one Faith, one Baptism*

**4** I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, **2** with all lowliness and meekness, with patience, forbearing one another in love, **3** eager to maintain the unity of the Spirit in the bond of peace. **4** There is one body and one Spirit, just as you were called to the one hope that belongs to your call, **5** one Lord, one faith, one baptism, **6** one God and Father of us all, who is above all and through all and in all.

## Reflection

**ST PAUL** describes himself as 'a prisoner for the Lord', a phrase he also used at the beginning of the last chapter. As far as we know, this is not a reference to him being under arrest but to his status in Christ, imprisoned, we might say, by love. He begs us to walk – 'walk' is the actual word used – in a way worthy of our calling. This is a way of love involving lowliness, meekness, patience, and forbearing one another. It is recognisable both as the way of Christ, the way Jesus conducted himself, and the way characterised by the fruits of the Spirit. We came across the list of these in Galatians chapter 5 a little while ago, but these qualities underlie much of what we read in St Paul's Letters. We must be eager to maintain the unity of the Spirit in the bond of peace. As we do, we discover that the communion of love centres not only on the Holy Spirit, but life together in one Body. In Christ there is one Lord, one faith, one Baptism. This unity is a unity in and with the fullness of the one God and Father of us all.