

DEANERY OF ST EDMUND CAMPION

ENGLISH MARTYRS—

VALE OF THE WHITE HORSE PASTORAL AREA

www.portsmouthdiocese.org.uk

www.hendredcatholicparish.org.uk

East Hendred Catholic Parish

10th – 17th October 2021



St Teresa of Avila (15th October)

WEEK 28 YEAR 1

10th – 17th October 2021

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

SUNDAY 28B [Green]
10th October **9.30am** **Parish Mass** *Pro populo*
 6pm **Holy Mass** *Private Intention*

WEEK 28 (Year 1)

Monday 11th October *St John XXIII, Pope* [white]
 9.15am Holy Mass
 Mary Thomas's Intentions

Tuesday 12th October *Of Week 28* [green]
 9.15am Holy Mass *Richard Tingley*
 (Mary Harrison)

Wednesday 13th October *St Edward the Confessor* [white]
 9.15am Holy Mass *RIP Isabelle Langley*
 (Annie Furlong)

Thursday 14th October *Of the Holy Eucharist* [white]
 9.15am Holy Mass *St Amand's Intentions*

Friday 15th October *St Teresa of Avila* [white]
 9.15am Holy Mass *FM Minnie Rafferty 1945*

Saturday 16th October *St Margaret Mary Alacoque, Religious* [white]
 No Mass

SUNDAY 29B [Green]
17th October **9.30am** **Parish Mass** *RIP Eddie and Lucy Kelly*
 6pm **Holy Mass** *Pro populo*

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

aburnham@portsmouthdiocese.org.uk

hendred@portsmouthdiocese.org.uk

Reflection *The Bishop's Visitation*

The Bishop writes in Portsmouth E-News

Parish Visitation of East Hendred



This last weekend, I had the joy of undertaking an Episcopal Visitation of the Parish of St Mary's, East Hendred, which is under the care of Mgr. Andrew Burnham (pictured here with me, Mrs. Ellery and some of the children from St Amand's school). Mgr Andrew has three other churches and chapels in his parish: St Patrick's, East Ilsley (reopening soon), and the two house chapels of St Amand and St John the Baptist in Hendred House and of the Blessed Virgin in Milton Manor House. The Visitation included three Masses in St Mary's and meetings with the parish Standing Committee and with the youth. In his parish bulletin for the weekend, Mgr. Andrew had this instructive note about the role of the Bishop... ***(see last week's bulletin!!)***

FOR YOUR PRAYERS



HOLY FATHER'S OCTOBER PRAYER INTENTION

We pray that every baptized person may be engaged in evangelization, available to the mission, by being witnesses of a life that has the flavour of the Gospel.

THE SICK AND THOSE IN NEED

Baby Martha, Sid Wallace, Dame Catherine, Diana France, John Castle, Petal Connell, Daniel Cuevas, John Stringer, Louise Woodhouse, Mary Wallace, Brenda Paddon, Karen Greig, Kitty Teasdale, Mary McNichol, Andrew Gunn, Elizabeth Gunn, Des McNichol, Christine Robinson, Rose

THE FAITHFUL DEPARTED

Week 10th - 16th October: Charles Elphick, Ethel Winifred Brown, George Dearlove, Damian McRandall, Joseph Logie, Elizabeth Dunn, Lucy Kelly.

East Hendred Catholic Parish

NOTICEBOARD

MUSIC AT MASS

The Bishop's visit was an excuse to have some hymn-singing. We had two hymns at 9.30am, assisted by singers, and one at 11am without such assistance. All went well, so we shall re-introduce music, with hymns on a sheet. We shall also sing bits of the Mass at 9.30am. We were very grateful on 3rd October for some input from the St Mary's Schola, a beautiful adornment which made a change from having no singing.

SYCAMORE

We are shortly starting a **SYCAMORE** course for adults interested in finding out more about the Faith or preparing for baptism and/or confirmation. We shall at least begin on Zoom. If you are interested, please contact aburnham@portsmouthdiocese.org.uk a.s.a.p. **SYCAMORE** is a brand new course (published 15th September!) It comes with very strong recommendation. It happens on Tuesday evenings, beginning this Tuesday, 12 October 8pm. E-mail me for a Zoom link. There are ten sessions before Christmas and then ten sessions before Easter.

BOOKING FOR MASS

Please book for 9.30am Sunday Mass before 12 noon on Fridays hendred@portsmouthdiocese.org.uk On Saturday contact Fr Andrew on aburnham@portsmouthdiocese.org.uk There is no need to book for the 6pm Mass. Nonetheless we are required to carefully note who comes, in case of infection alerts, and so we ask you to sign in on Sunday night and sit as allocated by the steward.

CHURCH SERVICES LIVESTREAM

On Sunday 3rd there were 262 hits from 70 unique viewers, with 147 remaining on-line long enough to take part in Mass. 54 machines were in the UK, 4 in Ireland, and 11 in the rest of the world. Meanwhile 136 people attended Mass in person, the largest number for quite some while.

CHILDREN'S LITURGY

Whilst Children's Liturgy is suspended, we are offering access to a website of the SDC Children's Liturgy Resource. All you need to do is click on this link and select the right date: <http://www.sdc.me.uk/sundayliturgy/>

WEBSITE AND FACEBOOK

Are you in the habit of looking up and using our website? This Bulletin appears each week on the website www.hendredcatholicparish.org.uk Some look at our East Hendred Catholic Parish page on Facebook.

GIVING

CHARITY: *MISSIO*

Missio (APF red boxes). It is time again to please ask for your boxes to be handed in to your promoters or for you to empty them and give a cheque of the contents. If you would prefer you can phone to donate on 02078219755 or go on line at www.missio.org.uk

The missions have really been struggling at this difficult time, so your donations are greatly appreciated. Thank you in advance. Margaret Maytham tel.07768465518.

There is a Second Collection on Sunday 17th October for Foreign Missions. Please use the yellow envelopes for cash gifts and please use Gift Aid where possible.

CHARITY: AID TO THE CHURCH IN NEED

Aid to the Church in Need is appealing for funds to help the suffering Church in Syria. The situation is desperate, and they are asking for donations. Contact 0345 646 0110 or www.acnuk.org/sy21donate

CHARITY: DIDCOT

To help with supplying the Didcot Foodbank, contact Veronica Paget: veronicapaget@hotmail.com or leave suitable food outside her front door.

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

Please let us know (if you are a UK Taxpayer) if you are happy for us to claim Gift Aid. At the start of the tax year we need anybody in Gift Aid to let us know if they are no longer taxpayers. In that case we should not make a claim.

Donations to the parish: www.hendredcatholicparish.org.uk

East Hendred Catholic Parish



The Word of God is sharper than any two-edged sword

**Twenty-Eighth
Sunday
in Ordinary Time (B)
10th October 2021**

**Antiphons,
Prayers and Readings**

Entrance Antiphon

If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.

Si iniquitates observaveris

Collect

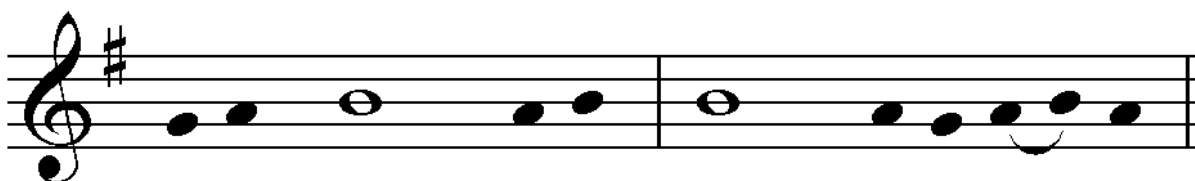
May your grace, O Lord, we pray, at all times go before us and follow after and make us always determined to carry out good works. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

First Reading

A reading from the Book of Wisdom.

Wisdom 7:7-11 (RSV)

I prayed, and understanding was given me;
I called upon God, and the spirit of wisdom came to me.
⁸ I preferred her to sceptres and thrones,
and I accounted wealth as nothing in comparison with her.
⁹ Neither did I liken to her any priceless gem,
because all gold is but a little sand in her sight,
and silver will be accounted as clay before her.
¹⁰ I loved her more than health and beauty,
and I chose to have her rather than light,
because her radiance never ceases.
¹¹ All good things came to me along with her,
and in her hands uncounted wealth.



R/ Fill us **with** your **love** | **that** we may **re - joice**.

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.
Give us joy for the days of our *af-flic-tion*,
for the years when we looked *up-on* e-vil. **R/**

Let your deed be seen by your *ser-vants*,
and your glorious power *by* their *chil-dren*.
Let the favour of the Lord our God be *u-pon* us;
give success to the *work* of our hands. **R/**

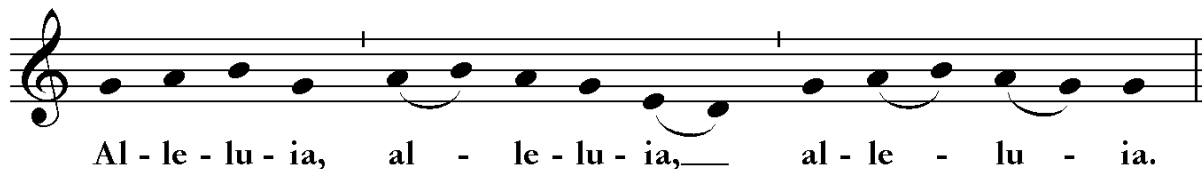
Second Reading

Hebrews 4:12-13 (RSV)

A reading from the letter to the Hebrews.

The word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart. ¹³ And before him no creature is hidden, but all are open and laid bare to the eyes of him with whom we have to do.

Alleluia



Bles-sed are you, Father, Lord of *heav'n* and earth:
For revealing the mysteries of the kingdom *to mere* chil-dren.
R/Alleluia, alleluia, alleluia.

Gospel

Mark 10:17-30 (RSV)

Jesus was setting out on his journey, a man ran up and knelt before him, and asked him, 'Good Teacher, what must I do to inherit eternal life?'¹⁸ And Jesus said to him, 'Why do you call me good? No one is good but God alone.'¹⁹ You know the commandments: "Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour your father and mother."²⁰ And he said to him, 'Teacher, all these I have observed from my youth.'²¹ And Jesus looking upon him loved him, and said to him, 'You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.'²² At that saying his countenance fell, and he went away sorrowful; for he had great possessions.

²³ And Jesus looked around and said to his disciples, 'How hard it will be for those who have riches to enter the kingdom of God!' ²⁴ And the disciples were amazed at his words. But Jesus said to them again, 'Children, how hard it is for those who trust in riches to enter the kingdom of God! ²⁵ It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.'²⁶ And they were exceedingly astonished, and said to him, 'Then who can be saved?' ²⁷ Jesus looked at them and said, 'With men it is impossible, but not with God; for all things are possible with God.'²⁸ Peter began to say to him, 'Behold, we have left everything and followed you.'²⁹ Jesus said, 'Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, ³⁰ who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life.'

Offertory Hymn

Dear Lord and Father of mankind

Prayer over the Offerings

Accept, O Lord, the prayers of your faithful with the sacrificial offerings, that, through these acts of devotedness, may pass over to the glory of heaven. Through Christ our Lord.

Preface

(IV De historia salutis)

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, through Christ our Lord. For by his birth he brought renewal to humanity's fallen state, and by his suffering cancelled out our sins; by his rising from the dead he has opened the way to eternal life, and by ascending to you, O Father, he has unlocked the gates of heaven. And so, with the company of Angels and Saints, we sing the hymn of your praise, as without end we acclaim: Holy, holy, holy &c.

SPIRITUAL COMMUNION

after St Alphonsus Liguori (18th cent.)

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Even if I cannot now receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

O come to my heart, Lord Jesus. There is room in my heart for you.

Communion Antiphon

Divites eguerunt et esurierunt

The rich suffer want and go hungry, but those who seek the Lord lack no blessing. *cf Ps 34:11*

Post Communion Hymn

Praise to the Holiest in the height

Prayer after Communion

We entreat your majesty most humbly, O Lord, that, as you feed us with the nourishment which comes from the most holy Body and Blood of your Son, so you may make us sharers of his divine nature. Who lives and reigns for ever and ever.

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 28 Year 1)

Monday	Romans 1:1-7	Luke 11:29-32
Tuesday	Romans 1:16-25	Luke 11:37-41
Wednesday	Romans 2:1-11	Luke 11:42-46
Thursday	Romans 3:21-30	Luke 11:47-54
Friday	Romans 4:1-8	Luke 12:1-7
Saturday	Romans 4:13, 16-18	Luke 12:8-12
Sunday 29B	Isaiah 53:10-11	Mark 10:35-41, 42-45
	Hebrews 4:14-16	

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All masses live-streamed www.churchservices.tv/easthendre

Parish Priest:

aburnham@portsmouthdiocese.org.uk

Parish Office:

hendred@portsmouthdiocese.org.uk

HYMNS FOR 10th OCTOBER

OFFERTORY

Repton

J G Whittier

DEAR LORD and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love!

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and
 stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our
 desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind,
 and fire,
O still, small voice of calm.

POST COMMUNION

Billing

John Henry Newman

PRAISE to the Holiest in the height,
And in the depth be praise:
In all His words most wonderful;
Most sure in all His ways.

O loving wisdom of our God,
When all was sin and shame,
A Second Adam, to the fight
And to the rescue came.

O wisest love! that flesh and blood
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail.

And that a higher gift than grace
Should flesh and blood refine,
God's presence, and His very self
And essence all-divine.

And in the garden secretly,
And on the cross on high,
Should teach His brethren, and
 inspire
To suffer and to die.

Praise to the Holiest in the height,
And in the depth be praise:
In all His words most wonderful;
Most sure in all His ways.

FOOD FOR THE JOURNEY

11th – 15th October 2021

Monday in Week 28 *Per Annum [Year 1]*

St John XXIII, Pope

11th October

Reading

Romans 1:1-7 (RSV)

Salutation

1 Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God **2** which he promised beforehand through his prophets in the holy scriptures, **3** the gospel concerning his Son, who was descended from David according to the flesh **4** and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, **5** through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, **6** including yourselves who are called to belong to Jesus Christ;

7 To all God's beloved in Rome, who are called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ

Reflection

IT IS likely that Christianity took root amongst the large Jewish community in Rome about a decade after the Crucifixion. How many of those 30-40,000 Jews became Christians we shall never know but by AD 49 there was serious friction in the synagogues, some having accepted 'the Way' and others not. Suetonius tells us that the Emperor Claudius expelled Christians from Rome because of disturbances caused by Christ [*impulsore Chresto*]. By the time St Paul writes from Corinth to the Romans (probably in the winter of 57/58), we hear that he had been wishing for many years to visit (15:23) and we infer that this then is his first visit. Tacitus, telling us of the persecution of Christians by the

Emperor Nero after the fire of AD 64, indicates that *Chrestiano*i can be clearly distinguished from Jews. That the Christian community in Rome was sizeable and stable is indicated by Paul's phrase in the verse after today's reading, when he speaks of the faith of the romans 'being reported over the whole world'. Though St Paul was clearly not the founder of the Church in Rome, the Epistle to the Romans is the most important summary of St Paul's theology. He seems to have envisaged a mission to Spain and the West, having completed his missionary tours in the Near East and where better to be based for this second stage of his work – the mission to the Gentiles - than Rome? So, he is recommending himself, and explaining himself to the Romans. The important thing is that they grasp his theology.

Tuesday in Week 28 [Year 1]

12th October

Reading

Romans 1:16-25 (RSV)

The Guilt of Mankind and the Power of the Gospel

¹⁶ For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek. ¹⁷ For in it the righteousness of God is revealed through faith for faith; as it is written, 'He who through faith is righteous shall live.'

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. ¹⁹ For what can be known about God is plain to them, because God has shown it to them. ²⁰ Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; ²¹ for although they knew God they did not honour him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened. ²² Claiming to be wise, they became fools, ²³ and exchanged the glory of the immortal God for images resembling mortal man or birds or animals or reptiles.

²⁴ Therefore God gave them up in the lusts of their hearts to impurity, to the dishonouring of their bodies among themselves, ²⁵ because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed for ever! Amen.

Reflection

ST PAUL stresses that the Gospel is the power of God for the salvation of every believer, first the Jewish and then the Gentile believer. This happens when the 'righteousness of God is revealed through faith for faith'. So it is, by grace, a gift of God, but there is no excuse for those who reject it. After all, God's 'eternal power and deity, has been clearly perceived in the things that have been made'. There are enough clues as to who he is for people to know that he is real. Foolish people chose idolatry – worshipping creatures, the images they had made – and were therefore given over by God to lust and impurity. We do well to reflect not only on 'righteousness' – the absolute uprightness of God. We could have lived in a universe in which divine power was capricious or malevolent. But we do not live in such a universe: we learn from the Book of Genesis that 'God saw everything that he had made, and behold, it was very good'. (Gen 1:31a). He is righteousness itself. We also do well to reflect on what 'salvation' means. In the Pauline letters – the letters that are certainly his – salvation is what happens in the End Time. It fits with Jewish expectations of the future – the deliverance of Israel from servitude – and Gentile understanding of a king or emperor liberating a nation or town.

Wednesday in Week 28 [Year 1]

St Edward the Confessor

13th October

Reading

Romans 2:1-11 (RSV)

The Righteous Judgment of God

2 Therefore you have no excuse, O man, whoever you are, when you judge another; for in passing judgment upon him you condemn yourself, because you, the judge, are doing the very same things. **2** We know that the judgment of God rightly falls upon those who do such things. **3** Do you suppose, O man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God? **4** Or do you presume upon the riches of his kindness and forbearance and patience? Do you not know that God's kindness is meant to lead you to repentance? **5** But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment

will be revealed. ⁶For he will render to every man according to his works: ⁷to those who by patience in well-doing seek for glory and honour and immortality, he will give eternal life; ⁸but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury. ⁹There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, ¹⁰but glory and honour and peace for every one who does good, the Jew first and also the Greek. ¹¹For God shows no partiality.

Reflection

IN CHAPTER 2, St Paul embarks upon what is known as a Stoic diatribe, addressing an imaginary Jewish listener who might be passing judgment on what Paul is condemning but be guilty himself of the very same things. Both Jew and Gentile come under the same sentence of God's righteousness. It is quite hard for us to come to terms with the judgment of God. As Billy Graham used to say, 'God is a God of wrath as well as love'. We live in a culture in which the After-Life, where people believe in it, is portrayed as a nicer, happier place into which everyone immediately passes when they die. This is very far from the teaching of the Bible where, after death comes judgment, as a couple of verses show with great clarity:

For after death the judgment will come, when we shall live again; and then the names of the righteous will become manifest, and the deeds of the ungodly will be disclosed. (2 Esdras 14:35)

It is appointed for men to die once, and after that comes judgment. (Hebrews 9:27)

We must be circumspect therefore about what comes after, trusting in the mercy of God but not presuming to know what we cannot know, or to ignore the admittedly alarmist and colourful language we sometimes come across. Catholic teaching about *bona mors* (a good death), time in Purgatory (whatever that might mean), and the particular and general Judgment by him who shall come to judge the living and the dead, do rather prevent glib assumptions. Our requiem masses, when we pray for and are joined in prayer with those whom we love but see no longer are an important part of the Catholic Faith.

Thursday in Week 28 [Year 1]

14th October

Reading

Romans 3:21-30 (RSV)

Righteousness through Faith

²¹ But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, ²² the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; ²³ since all have sinned and fall short of the glory of God, ²⁴ they are justified by his grace as a gift, through the redemption which is in Christ Jesus, ²⁵ whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; ²⁶ it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus.

²⁷ Then what becomes of our boasting? It is excluded. On what principle? On the principle of works? No, but on the principle of faith. ²⁸ For we hold that a man is justified by faith apart from works of law. ²⁹ Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one; and he will justify the circumcised on the ground of their faith and the uncircumcised through their faith.

Reflection

IN THE passage our Lectionary omits, between yesterday's reading and today's – the second half of Chapter 2 and the first half of Chapter 3 – Paul attacks the notion of Jewish superiority. He sees the commitment of circumcision – for Jews, not for Gentiles – as an opportunity to live up to the rigorous demands of the Jewish Law but sees a Gentile who had lived up to the standard of the Law as superior to a Jew who had fallen short. The Jews were given a promise by God and God is faithful. What is required – of both Jew and Gentile – is faith in the blood of Christ which is an expiation of sin. This powerful image – of the cleansing power of blood – derives from the atoning sacrifices of the Jewish Temple, an idea developed in the Letter to the Hebrews, but probably has resonances with Roman Christians because of the familiarity of pagan sacrifices, with which the gods are propitiated, their anger appeased. It is an image which cannot be pressed too far – like any metaphor – and has been

troublesome in Christian ecumenical discussion. Often the disagreement has focused on the contrast between faith and works. Martin Luther strengthened the emphasis on faith by adding the word alone – the technical phrase is ‘sola fideism’ – but the discussion in Romans needs to be balanced by the phrase in James 2:24: a person ‘is justified by works and not by faith alone.’ But when St Paul talks about ‘works’ he is referring not to good deeds or decent acts but to doing righteous deeds as required by the Jewish Law. There is much overlapping of course but obedience to the Law is not simply a matter of being good. St Paul’s overarching message is that being righteous comes about by God’s grace and is a state of spiritual living which comes about not because of one’s deeds or works in accordance with the Law but because of one’s placing of one’s faith and trust in Jesus Christ.

Friday in Week 28 [Year 1]

15th October

Reading

Romans 4:1-8 (RSV)

The Example of Abraham

4 What then shall we say about Abraham, our forefather according to the flesh? **2** For if Abraham was justified by works, he has something to boast about, but not before God. **3** For what does the scripture say? ‘Abraham believed God, and it was reckoned to him as righteousness.’ **4** Now to one who works, his wages are not reckoned as a gift but as his due. **5** And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness. **6** So also David pronounces a blessing upon the man to whom God reckons righteousness apart from works:

7 ‘**Blessed are those whose iniquities are forgiven, and whose sins are covered;**

8 **blessed is the man against whom the Lord will not reckon his sin.’**

Reflection

FROM yesterday’s discussion there remains a technical difference between being righteous and being accounted righteous. ‘Being righteous’ comes from God’s sanctifying work whereas ‘being accounted righteous’ is being given the status of righteous in advance of the

sanctifying grace which is at work on the soul and which is a project which lasts the rest of one's life. St Paul takes us back to the first book of the Bible and the life of Abraham of whom it says 'Abraham believed God, and it was reckoned to him as righteousness' (Gen 15:6).

Catholics and Orthodox see justification as what happens at baptism and sanctification as finally accomplished at the end of life, when we find salvation. Righteousness is infused – God fills us with his grace – and we find ourselves able to love others and to perform good deeds. Protestants think of justification as imputed, when one accepts the Gospel and the Salvation offered through faith in Christ. Sanctification is when we gradually learn to bear fruit in the Christian life. Mainstream theologians of both Catholic and Protestant traditions nowadays see their differences chiefly consisting of the way doctrines are expressed rather than underlying spiritual differences. Faith which does not express itself in the fruits of the Spirit and good deeds which do not spring from a living faith are equally inadequate.

