



*The True **Cross** was discovered in 326 by St Helena, the mother of the Roman Emperor, Constantine the Great, during a pilgrimage she made to Jerusalem.*

**East Hendred Catholic Parish**

# **Food for the Journey**

**13<sup>th</sup> - 19<sup>th</sup> September 2020**

# NOTICEBOARD

## THIS WEEK

Mass at 11.15am at St Mary's (also on Zoom) and 6pm (also on Facebook)  
Mass is livestreamed Monday to Friday on East Hendred Catholic Parish Facebook page. Use the link on [www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)  
St Amand's children will come to Mass on Thursday at 10am. (No public).  
St Mary's will be open for prayer on Thursday, 2pm-4pm  
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

See [Resources for 13 September](#)

Children's liturgy for Twenty-third Sunday in Ordinary Time (Year A)

- [Twenty-fourth Sunday in Ordinary Time](#)
- A children's liturgy resource for Sunday 13 September. Download accompanying [illustration](#).
- Children's liturgy general guidelines [\(doc, 59kb\)](#)

## MARY'S MEALS

Mrs Ellery writes:

St Amand's Catholic Primary School is raising money to feed 235 children for a whole school year at Redeemed Elementary & Junior High, Liberia. We have been hugely inspired by the book, *The Shed That Fed A Million Children*, by Magnus MacFarlane- Barrow (one to read!)

We would like to extend support for our project to East Hendred Catholic Parish and would appreciate donations from parishioners to enable us to reach our target of £3,737. The cost to feed one child daily in their place of education, costs only £15.90. Please share widely. The school are planning some sponsored events and will be fundraising to reach our target. You can access and donate on our project page on the link below, or Facebook.

[https://giving.marysmeals.org/en\\_gb/projects/qzol-the-love-we-feel-for-mary-s-meals](https://giving.marysmeals.org/en_gb/projects/qzol-the-love-we-feel-for-mary-s-meals)

This is what I wrote on our Project page-

'This year we want to send love from our small village school to theirs. We want each child to have a daily meal for a year, which will enable them to be happy and learn just like our children. We want the world to be a fairer place with hope for every child, who is created in the image of God. Mary's Meal's is fabulous!'

# East Hendred Catholic Parish



**Twenty-Fourth  
Sunday in  
Ordinary Time (A)  
13<sup>th</sup> September 2020  
Antiphons,  
Prayers and Readings**

*The True **Cross** was discovered in 326 by St Helena, the mother of the Roman Emperor, Constantine the Great, during a pilgrimage she made to Jerusalem.*

---

## **Entrance Antiphon**

*Da pacem, Domine*  
Give peace, O Lord, to those who wait for you, that your prophets be found true. Hear the prayers of your servant, and of your people Israel.

*Cf Sir 36:18*

## **Collect**

Look upon us, O God, Creator and ruler of all things, and, that we may feel the working of your mercy, grant that we may serve you with all our 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**

*Sirach 27:30-28:7 (RSV)*

Anger and wrath, these also are abominations,  
and the sinful man will possess them.  
He that takes vengeance will suffer vengeance from the Lord,  
and he will firmly establish his sins.  
Forgive your neighbour the wrong he has done,  
and then your sins will be pardoned when you pray.

---

*Revised Standard Version Bible, Ignatius Edition, copyright © 2006, by the Division of Christian Education, National Council of the Churches of Christ in the USA.*

*The Revised Grail Psalms Copyright © 2010, Conception Abbey/The Grail, administered by GIA Publications, Inc., www.giamusic.com All rights reserved.*

*The English translation and chants of the Roman Missal © 2010, International Commission on English in the Liturgy Corporation. All rights reserved.*

Does a man harbour anger against another,  
and yet seek for healing from the Lord?  
Does he have no mercy toward a man like himself,  
and yet pray for his own sins?  
If he himself, being flesh, maintains wrath,  
who will make expiation for his sins?  
Remember the end of your life, and cease from enmity,  
remember destruction and death, and be true to the commandments.  
Remember the commandments, and do not be angry with your  
neighbour;  
remember the covenant of the Most High, and overlook ignorance.

**Psalm 103: 1-4, 9-12 R/8**

**R/ The Lord is compassionate and gracious.**

Bless the Lord, O my soul,  
and all that is within me, his holy name.  
Bless the Lord, O my soul,  
and never forget all his benefits. **R/**

It is the Lord who forgives all your sins,  
who heals every one of your ills,  
who redeems your life from the grave,  
who crowns you with mercy and compassion, **R/**

He will not always find fault;  
nor persist in his anger for ever.  
He does not treat us according to our sins  
nor repay us according to our faults. **R/**

For as the heavens are high above the earth,  
So strong his mercy for those who fear him.  
As far as the east is from the west  
so far from us does he remove our transgressions. **R/**

**Second Reading**

*Romans 14:7-9 (RSV)*

None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

**Alleluia**

Speak, Lord, your servant is listening: You have the message of eternal life.

**Gospel**

*Matthew 18:21-35 (RSV)*

Peter came up and said to Jesus, 'Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?' Jesus said to him, 'I do not say to you seven times, but seventy times seven. Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his

knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart.'

### **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**

Look with favour on our supplications, O Lord, and in your kindness accept these, your servants' offerings, that what each has offered to the honour of your Name, may serve the salvation of all. Through Christ our Lord.

### **Preface VIII**

*(De Ecclesia adunata ex unitate Trinitatis)*

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, when your children were scattered afar by sin, through the Blood of your Son and the power of the Spirit, you gathered them again to yourself, that a people, formed as one by the unity of the Trinity, made the body of Christ and the temple of the Holy Spirit, might, to the praise of your manifold wisdom, be manifest as the Church. And so, in company with the choirs of Angels, we praise you, and with joy we proclaim: Holy, holy, holy &c.

### **Communion Antiphon**

How precious is your mercy, O God! The children of men seek shelter in the shadow of your wings.

*Quam pretiosa est misericordia tua*

*cf Ps 36:8*

### **Prayer after Communion**

May the working of this heavenly gift, O Lord, we pray, take possession of our minds and bodies, so that its effects, and not our desires, may always prevail in us. 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 24 Year 2)**

Monday	1 Corinthians 11:17-26, 33	Luke 7:1-10
Tuesday	1 Corinthians 12:12-14, 27-31	Luke 7:11-17
Wednesday	1 Corinthians 12:31-13:13	Luke 7:31-35
Thursday	1 Corinthians 15:1-11	Luke 7:36-50
Friday	1 Corinthians 15:12-20	Luke 8:1-3
Saturday	1 Corinthians 15:35-37, 42-49	Luke 8:4-15
<b>Sunday 25A</b>	<b>Isaiah 55: 6-9</b> <b>Philippians 1:20-24</b>	<b>Matthew 20:1-16</b>

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

We pray that the planet's resources will not be plundered but shared in a just and respectful manner.

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

John Castle, Daniel Cuevas, Rosalyn 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, Anne North, Christine Robinson

### **THE FAITHFUL DEPARTED**

James France, Vincenzo Fosella, Michael Higgins, Wilfrid Mulford, James Davies, George Joseph Castle, John Henry Savile, Eileen Harper, Bob Ryan.

### **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: PRCOTR 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)**

# FOOD FOR THE JOURNEY

**14<sup>th</sup> - 19<sup>th</sup> September 2020 Week 24[ii]**

---

## OVERVIEW OF THE WEEK

**PLEASE NOTE THAT THERE WILL BE NO MASSES THIS WEEK IN EAST HENDRED.**

**FOR FOUR** days this week we are able to stay with the First Letter to the Corinthians, a high-point of Pauline theology. On Monday there is an important feast of the Lord, Holy Cross Day, which has its own readings. It does mean, as we shall see, that we do not encounter St Paul on the Eucharist – which would have happened otherwise on Monday – and we do not quite get all the links St Paul makes – the gathering of believers in Corinth, the gathering which is fed eucharistically on the Body of Christ, the gathering whose members become the Body of Christ. To see where St Paul takes all this we would need the Saturday reading – which we do not normally include in our anthology. For convenience' sake, we include Saturday's reading, the first part of which is largely self-explanatory. The second part – about the first man, Adam, and the last Adam, Christ – is more technical, and reflection on that must be on another occasion.

---

# The Exaltation of the Holy Cross

**Monday 14<sup>th</sup> September**

---

The Feast nowadays is the celebration of the Cross, a symbol of Christ's sacrifice and his victory over death. There are two stories commemorated, part legend and part fact. 14<sup>th</sup> September commemorates the rescue of the relic of the True Cross in 629 after it had been captured by the Persians. It marks the original dedication of the Church of the Holy Sepulchre in Jerusalem, where the relics of the Cross were kept. A second feast, the Invention (or Finding) of the Holy Cross commemorated an earlier event: the discovery in 326 of the True Cross by Saint Helena, mother of Constantine, on a pilgrimage to Jerusalem. It was then that the Basilica of the Holy Sepulchre was built.

---

## Collect

**O GOD**, who willed that your Only-Begotten Son should undergo the Cross to save the human race: grant, we pray, that we, who have known his mystery on earth, may merit the grace of his redemption in heaven. 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

---

## Reading

*Numbers 21:4-9*

### *The Bronze Serpent*

From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom; and the people became impatient on the way. <sup>5</sup>And the people spoke against God and against Moses, 'Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food.' <sup>6</sup>Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. <sup>7</sup>And the people came to Moses, and said, 'We have sinned, for we have spoken against the LORD and against you; pray to the LORD, that he take away the serpents from us.' So Moses prayed for the people. <sup>8</sup>And the LORD said to Moses, 'Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live.' <sup>9</sup>So Moses made a



bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live.

## Reflection

**TODAY'S** reading, from the Book of Numbers is an ancient and rather primitive tale. During the nomadic journey from Egypt, the Israelites experienced discomfort and at various times drought, famine, and pestilence. These incidents are often interpreted as punishments from God, or at least opportunities to deepen faith and trust. The incident of the Bronze Serpent is the last of the 'grumbling' occasions. We're on the last lap – the journey from the Red Sea, then going round Edom to get to the Promised Land. The people grumble about the food – people do – and are punished with a plague of snakes. The snakes are 'seraph serpents' – 'seraph' meaning 'burning'. We find *seraphim* in Isaiah 14:29 and 30:6 as well as, famously, in Isaiah's vision (Isaiah 6:2, 6), where they cry out the *Sanctus* ('Holy, holy, holy') that we use at Mass. Associated with these serpents is the burning coal to cleanse the prophet's lips. They are winged and can fly and may be related to the hooded cobra, venerated in Egypt and part of the Pharaoh's headdress. God instructs Moses to deal with this outbreak with a form of magical healing: mounting a bronze serpent on a pole. Those who look at it will escape death and the deadly seraph becomes an instrument of healing. We can find references to this ambiguous animal elsewhere in the Old Testament. The snake in Genesis 3 is a symbol of the devil (see Wis 2:24). Moses' own staff was turned into a serpent (Ex 4:3; 7:15). In Hezekiah's reforms in the eighth century BC (2 Kings 18:4), a bronze serpent is removed from the Temple, because it had become a symbol of idolatry. Our instinctive response – with Hezekiah – is to see the Bronze Serpent as an idol, surely no different from the Golden Calf, which brought disaster upon the people (Ex 32). There are two important differences, however. First, the Bronze Serpent is God's remedy for the plague and not the people rebelling against God and his commandments. Second, the Bronze Serpent is mentioned by Jesus (Jn 3:14-15) as a pre-figuring, a foreshadowing, of the salvation brought about by the Holy Cross. Jesus is lifted up and nailed to a cross much as Moses sets a bronze serpent on a pole.

---

# Our Lady of Sorrows

**Tuesday 15<sup>th</sup> September**

---

This memorial originally referred to 'the Seven Dolours (or Sorrows) of Mary', associated with the events of Good Friday. Shadowing the physical pain and torture experienced by the Saviour was Mary's psychological pain and turmoil. This was as foretold at Candlemas by Simeon (Luke 2:34-35):

**Behold, this child is set for the fall and rising of many in Israel,  
and for a sign that is spoken against  
<sup>35</sup> (and a sword will pierce through your own soul also),  
that thoughts out of many hearts may be revealed.**

---

## Collect

**O GOD**, who willed that, when your Son was lifted high on the Cross, his Mother should stand close by and share his suffering: grant that your Church, participating with the Virgin Mary in the Passion of Christ, may merit a share in his Resurrection, Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

---

## Reading

*1 Cor 12:12-14, 27-31*

*One Body with many Members*

<sup>12</sup> For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup> For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

<sup>14</sup> For the body does not consist of one member but of many. ....<sup>27</sup> Now you are the body of Christ and individually members of it. <sup>28</sup> And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. <sup>29</sup> Are all apostles? Are all prophets? Are all teachers? Do all work miracles? <sup>30</sup> Do all possess gifts of healing? Do all

speak with tongues? Do all interpret? <sup>31</sup> But earnestly desire the higher gifts.

## Reflection

**'THE BODY'** is probably the key idea in the First Letter to the Corinthians. We were not able to look at the Eucharistic teaching in Chapter 11 because the special readings for Holy Cross Day took precedence yesterday, but the relevance of 'Body' to the Eucharist is plain. In today's reading, from Chapter 12, we encounter the metaphor of the human 'Body' as a description of 'the Church, the association of those who share Baptism and share in the Holy Spirit. It is such a good image that it has been taken over by the world at large. We talk about 'governing bodies', 'regulatory bodies'. Firms are 'corporate' (have bodily form), are 'incorporated', and are called 'corporations'. What remains unique about the Pauline concept of 'the Body of Christ' is that it is fed and sustained by 'the Body of Christ', the sacrament of Holy Communion. Also distinguishing 'the Body of Christ' from most other bodies is the notion, omitted from today's passage, that all members (and 'member', of course, is a bodily term) are of utmost importance. The foot cannot do without the hand (12:15), and so on, to the extent that, in St Paul's image, 'our unpresentable parts are treated with greater modesty' (12:23).

Harder to deal with is the list of charisms in the Corinthian Church: apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, speakers in various kinds of tongues. It is tempting to form these into a pattern of ministry – like the fully developed Holy Orders of bishops, priests, and deacons – but this probably would be a mistake. Some of these tasks identify particular roles ('apostle', for example). Others might simply characterise gifts: no one is ordained to be an administrator. The underlying message is that a variety of gifts is needed to sustain the life of 'the Body' and no one within the organism is unimportant, however lowly their function apparently is.

# Wednesday 16<sup>th</sup> September

---

## Collect for Week 24

**LOOK** upon us, O God, Creator and ruler of all things, and, that we may feel the working of your mercy, grant that we may serve you with all our 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

---

## Reading

*1 Cor 12:31-13:13*

### *The Gift of Love*

And I will show you a still more excellent way. **13** If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. **2** And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. **3** If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing.

**4** Love is patient and kind; love is not jealous or boastful; **5** it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; **6** it does not rejoice at wrong, but rejoices in the right. **7** Love bears all things, believes all things, hopes all things, endures all things.

**8** Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. **9** For our knowledge is imperfect and our prophecy is imperfect; **10** but when the perfect comes, the imperfect will pass away. **11** When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. **12** For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. **13** So faith, hope, love abide, these three; but the greatest of these is love.

## Reflection

**THE THREE** theological virtues – Faith, Hope, and Charity – are extolled by St Paul but the greatest of these is Charity. Surely the most famous passage in St Paul's writings is the hymn to Love, 1 Corinthians 13. This

passage is very often the 'go to' reading at weddings and funerals, not just because of the primacy of love amongst the virtues, but because the sentiments in this hymn are expressed so beautifully. Yet we need to be careful of the word 'love'. Greek, like English, has more than one word for 'love'. An older word in English is 'charity' but a phrase like 'as cold as charity' points to a certain dutifulness about 'charity', which may not involve warm feelings. If we think of two Greek words – *eros* and *agape* – we can make some valuable distinctions. *Eros* would describe what lovers feel at the garden gate. *Agape* would describe the love a parent has for a child or the kind of deep friendship which is usually referred to as 'Platonic love'. In short, 'love' in 1 Corinthians is not hearts and flowers but the sacrificial commitment of two people to one another and the covenant of love between God and Man. There is no doubt that the love of God, shown by his gift to us of Christ his only-begotten Son, reveals new depths of love – depths which can never be plumbed – but that love is partly unveiled for us in the Old Testament. Think of passages like Hosea 11:1: 'When Israel was a child, I loved him, and out of Egypt I called my son.' The God of Israel, the God and Father of our Lord Jesus Christ, is a God of Love.

## Thursday 17<sup>th</sup> September

### Reading

*1 Cor 15:1-11*

*The Resurrection of Christ*

**15** Now I would remind you, brethren, in what terms I preached to you the gospel, which you received, in which you stand, <sup>2</sup> by which you are saved, if you hold it fast—unless you believed in vain.

<sup>3</sup> For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, <sup>4</sup> that he was buried, that he was raised on the third day in accordance with the scriptures, <sup>5</sup> and that he appeared to Cephas, then to the twelve. <sup>6</sup> Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. <sup>7</sup> Then he appeared to James, then to all the apostles. <sup>8</sup> Last of all, as to one untimely born, he appeared also to me. <sup>9</sup> For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of

God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. <sup>11</sup> Whether then it was I or they, so we preach and so you believed.

## **Reflection**

**IT WAS** nearly a week ago – when we were looking at 1 Corinthians 9 – that we thought about St Paul’s unique calling to be an apostle. He was a witness of the Risen Christ – an essential part of being an apostle – and yet the Lord whom he witnessed was the Risen and Ascended Lord, revealing himself not in his resurrection body but in a vision on the Damascus Road. In a sense, St Paul is a ‘second class apostle’, therefore, and he certainly felt that rather keenly. Hence his manifesto in today’s reading. Tradition means ‘handing on’ or ‘receiving’ and so St Paul tells us what was handed on to him. We then have testimony to a series of appearances – to Peter, to the Twelve (including, presumably, Matthias in place of Judas Iscariot), to five hundred brethren, to James and all the apostles – and then (better late than never) to Paul, who calls himself ‘the least of the apostles’. His reference ‘as to one untimely born’ acknowledges something of the problem of timing but his feeling that he is ‘the least of the apostles’ is not so much that but the continuing regret that, before his conversion, he persecuted the Church and was instrumental in some being imprisoned or worse. As Paul gives an account of the tradition received, he calls this ‘the Gospel which [the Corinthians] received, in which [they] stand, by which [they] are saved’. The passage is useful to us, two thousand years later, precisely because it is the Gospel we too have received, the Gospel in which we stand, and the Gospel by which we are saved. We learn from the very beginning of Christian Mission the importance of tradition – what is received and what is handed on – and we are reminded that it is our urgent task to not only receive the Gospel but to hand it on to our family and friends. It is not our job to convince anyone of anything – as St Paul says elsewhere, it is ‘neither he who plants nor he who waters is anything, but only God who gives the growth’ (1 Cor 3:7).

# Friday 18<sup>th</sup> September

## Reading

1 Cor 15:12-20

### *The Resurrection of the Dead*

<sup>12</sup> Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then Christ has not been raised; <sup>14</sup> if Christ has not been raised, then our preaching is in vain and your faith is in vain. <sup>15</sup> We are even found to be misrepresenting God, because we testified of God that he raised Christ, whom he did not raise if it is true that the dead are not raised. <sup>16</sup> For if the dead are not raised, then Christ has not been raised. <sup>17</sup> If Christ has not been raised, your faith is futile and you are still in your sins. <sup>18</sup> Then those also who have fallen asleep in Christ have perished. <sup>19</sup> If for this life only we have hoped in Christ, we are of all men most to be pitied. <sup>20</sup> But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep.

## Reflection

**1 CORINTHIANS 15** is a lengthy and systematic demonstration of the power of the Gospel and in some 58 verses sets out the Christian hope in the resurrection. Clearly some of the Corinthians did not believe in the Resurrection of Christ. They may have believed in some sort of resuscitation of Jesus but not the resurrection. But, says Paul, if Christ is not raised, nor can the dead be raised. And if the dead cannot be raised, then Christ has not been raised. The Gospel rests on the basic fact of the resurrection of Christ, without which faith is futile, and those who have died are well and truly dead. If the Gospel hope were for this life only, then that would be a waste of time and those who devote themselves to the Faith are more to be pitied than anyone else.

# Saturday 19<sup>th</sup> September

## Reading

1 Cor 15:35-37, 42-49

### *The Resurrection Body*

<sup>35</sup> But someone will ask, 'How are the dead raised? With what kind of body do they come?' <sup>36</sup> You foolish man! What you sow does not come to life unless it dies. <sup>37</sup> And what you sow is not the body which is to be, but a bare kernel, perhaps of wheat or of some other grain. [<sup>38</sup> But God gives it a body as he has chosen, and to each kind of seed its own body. <sup>39</sup> For not all flesh is alike, but there is one kind for men, another for animals, another for birds, and another for fish. <sup>40</sup> There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another. <sup>41</sup> There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.]

<sup>42</sup> So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. <sup>43</sup> It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. <sup>44</sup> It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. <sup>45</sup> Thus it is written, 'The first man Adam became a living being'; the last Adam became a life-giving spirit. <sup>46</sup> But it is not the spiritual which is first but the physical, and then the spiritual. <sup>47</sup> The first man was from the earth, a man of dust; the second man is from heaven. <sup>48</sup> As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. <sup>49</sup> Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.