

**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**

## **Before Lent**

**7<sup>th</sup> – 14<sup>th</sup> February 2021**



*Our Lady of Lourdes*

## **Reflection –*Sabbath Warfare***

**ST MARK'S** Gospel is breathless in its excitement. No fewer than 34 times in the Gospel we have expressions of awe and fear – whether in reaction to the teaching of Jesus, his miracles, various signs of divine activity, or in the story of the Passion. This ensures the narrative moves along swiftly. In the first chapter alone the phrase 'and immediately' ( 'straightway' is what it says in an older translation) happens eight times. This makes for a dramatic and taut presentation. The Gospel of Mark began with the Baptism of Jesus, as we heard on 10<sup>th</sup> January. Thereafter came his retreat into the desert where he was tempted by Satan - we shall be pondering that as Lent begins - and chapter one then moved on to the call of the first disciples.

In the second half of the first chapter we have what could be called 'a life in the day of Jesus' – actually, just over a day. It is a paradigm for his whole ministry. Two Sunday gospels – last week's and this – together give us an account of this day. It's a Sabbath day, beginning with Jesus teaching in the synagogue, where, as we heard last week, Jesus exorcises the man who is stricken by an unclean spirit. Immediately – 'straightway' - the fame of this new rabbi – this new healer – spreads. In this Sunday's Gospel, the healing and exorcisms continue as Jesus confronts the demons and silences them. The work of teaching and healing is followed by a rest overnight. The next day is Sunday and Jesus rises early to pray in 'a lonely place'. When Peter and his disciples find him, he tells them that they must move on to pursue the ministry of teaching, healing, and deliverance more widely. This Sabbath day's work at the beginning of Jesus' ministry matches what we infer is the Sabbath day's work at the end of his earthly life. By then he is buried in the sepulchre, but he continues his work of deliverance, breaking open hell and confronting the demons and overthrowing the powers of evil. This contest between Good and Evil was very much understood by Jewish apocalyptic thought at the time of Jesus as a battle between heavenly and demonic forces. St Mark's Gospel brings us the Good News that the Kingdom of God is breaking in and the battle will be decisively won, indeed is already won in the Resurrection of Christ.

***Fr Andrew***

# 7<sup>th</sup> – 14<sup>th</sup> February 2021

All masses live-streamed [www.churchservices.tv/easthendred](http://www.churchservices.tv/easthendred)

<b>Sunday</b> 7 <sup>th</sup> February	<b>FIFTH SUNDAY <i>Per Annum</i> (Year B)</b> <b>9.30am Mass</b> <b>Job 7:1-4, 6-7</b> <b>1 Corinthians 9:16-19, 22-23</b>	<b>[GREEN]</b> <i>Pro populo</i> <b>Mark 1:29-39</b>
<b>Monday</b> 8 <sup>th</sup> February	<i>St Josephine Bakhita, Religious</i> <b>9.15am Mass</b> Genesis 1:1-19	<b>[White]</b> Mark 6:53-56
<b>Tuesday</b> 9 <sup>th</sup> February	<i>Of Week 5</i> <b>9.15am Mass</b> Genesis 1:20 - 2:4	<b>[Green]</b> Mark 7:1-13
<b>Wednesday</b> 10 <sup>th</sup> February	<i>St Scholastica, Virgin</i> <b>9.15am Mass</b> Genesis 2:4-9, 15-17	<b>[White]</b> Mark 7:14-23
<b>Thursday</b> 11 <sup>th</sup> February	<i>Our Lady of Lourdes</i> <b>10am School Mass</b> Genesis 2:18-25	<b>[White]</b> Mark 7:24-30
<b>Friday</b> 12 <sup>th</sup> February	<i>Of Week 5</i> <b>9.15am Mass</b> Genesis 3:1-8	<b>[Green]</b> Mark 7:31-37
<b>Saturday</b> 13 <sup>th</sup> February	<i>Our Lady St Mary on Saturday</i> <i>No Mass</i> Genesis 3:9-24	<b>[White]</b> Mark 8:1-10
<b>Sunday</b> 14 <sup>th</sup> February <b>SUNDAY 6B</b>	<b>SIXTH SUNDAY <i>Per Annum</i> (Year B)</b> <b>9.30am Mass</b> <b>Leviticus 13:1-2, 44-46</b> <b>1 Corinthians 10:31-11:1</b>	<b>[GREEN]</b> <i>Pro populo</i> <b>Mark 1:40-45</b>

# East Hendred Catholic Parish

## NOTICEBOARD

### **PARISH ADMINISTRATORS ON FURLOUGH**

During February Maria Brown and Ma Lluisa Jarne are on furlough once more, so that the parish can benefit from government help. The parish e-mail [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk) is being monitored by Fr Andrew so no one in the parish should be affected by the furlough.

### **ST MARY'S ON LIVE-STREAM**

Last Sunday (31<sup>st</sup> January) 291 people looked in from 104 addresses, with 114 staying around long enough to take part in the Mass. Homes with more than one person viewing and those browsing explain the largest figure.

### **VERSO L'ALTO - REACH THE HEIGHTS!**

#### **An Hour of Prayer and Praise**

Bishop Philip invites you to join him and the Cathedral clergy online every Thursday 7.30 to 8.30 pm during lockdown to pray for safety, for the sick and for key workers, for the Diocese and for a speedy end to the pandemic. <https://www.portsmouthcatholiccathedral.org.uk/live-mass.php>

### **CHURCH CLOSED**

The churches in the parish are currently closed: for safety's sake, before accessing please check with Fr Andrew. In place of the scheduled Parish Pastoral Council Meeting on Wednesday 10<sup>th</sup> February, the Standing Committee will be convened, 8pm on Zoom that night, to monitor progress. Whilst St Mary's is closed, there are plans to repair the floor. Whilst St Patrick's is closed, we hope to re-hang the *baldacchino* securely.

### **LENTEN RETREAT: 'FINDING HOPE IN SCRIPTURE'**

Sr Hyacinthe Defos du Rau, OP, Formation for Mission Team Leader  
Department for Evangelisation, Tel: 0150681874, writes:

Every Monday evening during Lent, for six weeks, at 7.30pm we will discover aspects of the virtue of hope from six different Bible passages, so that we may grow in hope in these difficult times, and find ways to share our hope with others. Our reflection will be followed by a time of live-streamed adoration and Compline with the Dominican Sisters of St Joseph. Register here to participate: <https://us02web.zoom.us/meeting/register/tZEtc-2grjkiGtU8vPFJea2ktvR5U0MZ1mrL>

# FOR YOUR PRAYERS

## HOLY FATHER'S FEBRUARY PRAYER INTENTION

We pray for women who are victims of violence, that they may be protected by society and have their suffering considered and heeded.

## THE SICK AND THOSE IN NEED

Kristina, Baby Martha, John Castle, Petal Connell, Daniel Cuevas, John Stringer, Louise Woodhouse, Sr Catherine, Mary Wallace, Brenda Paddon, Angus Clark, Karen Greig, Kitty Teasdale, Mary McNichol, Andrew Gunn, Elizabeth Gunn, Des McNichol, Christine Robinson, Rose

## THE FAITHFUL DEPARTED

Week 7th- 13th February: William Howard, Elizabeth Ellamery, James Stanley Hogan, James Herd, Tamsie Castle, Patrick Andrew Rush, Peter Mulford, Adrian Fortescue, Agnes Smith, Dermot Wisdom, Laurence Cooling.

## CHARITY

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) helps with the poor locally.

## VOTIVE CANDLES

If you would like a candle lighting, e-mail [aburnham@portsmouthdiocese.org.uk](mailto:aburnham@portsmouthdiocese.org.uk)  
A donation to the parish may be made on [www.hendredcatholicparish.org.uk](http://www.hendredcatholicparish.org.uk)

## GIVING: 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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## CHILDREN'S LITURGY

Please open the file below for resources for this week.

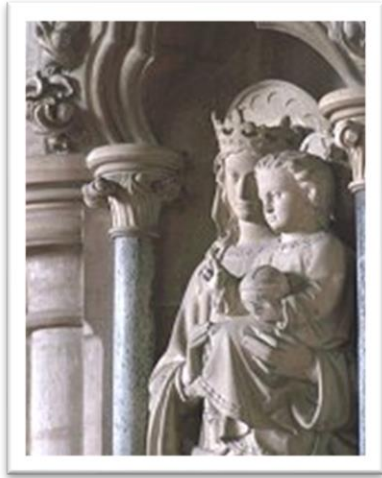


Childrens liturgy (B)  
11 - 5th Sunday Ordinar

## CONTACT DETAILS

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

# East Hendred Catholic Parish



**Fifth Sunday in  
Ordinary Time (B)  
7<sup>th</sup> February 2021  
Antiphons,  
Prayers and Readings**

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## **Entrance Antiphon**

O come, let us worship God and bow low before the God who made us, for he is the Lord our God.

*Venite, adoremus Deum*

*Cf Ps 95:6-7*

## **Collect**

Keep your family safe, O Lord, with unfailing care, that, relying solely on the hope of heavenly grace, they may be defended always by your protection. 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**

*Job 7:1-4, 6-7 (RSV)*

Job began to speak:

<sup>1</sup>Has not man a hard service upon earth,  
and are not his days like the days of a hireling?

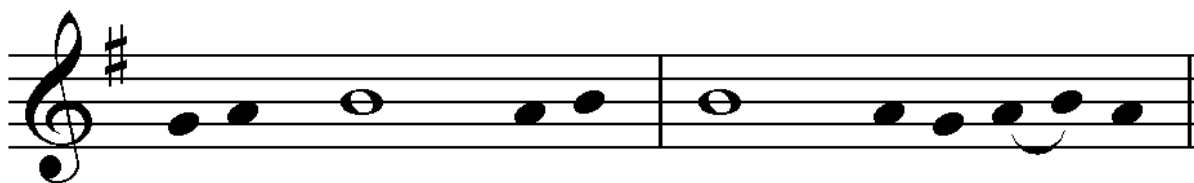
<sup>2</sup>Like a slave who longs for the shadow,  
and like a hireling who looks for his wages,

<sup>3</sup>so I am allotted months of emptiness,  
and nights of misery are apportioned to me.

<sup>4</sup>When I lie down I say, 'When shall I arise?'  
But the night is long,  
and I am full of tossing till the dawn....

<sup>6</sup>My days are swifter than a weaver's shuttle,  
and come to their end without hope.

<sup>7</sup>Remember that my life is a breath;  
my eye will never again see good.



**R/ ( ) Praise the Lord | who heals the bro-ken-hear-ted.**

*How good to sing psalms to our God;  
how pleasant to chant fit-ting praise!  
The Lord builds up Jeru-sa-lem  
and brings back Is-rael's ex-iles. R/*

*He heals the broken-hear-ted;  
he binds up all their wounds.  
He counts out the number of *the* stars;  
he calls each *one* by its name. R/*

*Our Lord is great and al-migh-ty;  
his wisdom can ne-ver be mea-sured.  
The Lord lifts up the *low*-ly;  
he casts down the wic-ked to the ground. R/*

### Second Reading

*1 Corinthians 9:16-19, 22-23 (RSV)*

<sup>16</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.

### Gospel

*Mark 1:29-39 (RSV)*

<sup>29</sup> And immediately Jesus left the synagogue, and entered the house of Simon and Andrew, with James and John. <sup>30</sup> Now Simon's mother-in-law lay sick with a fever, and immediately they told him of her. <sup>31</sup> And he came and took her by the hand and lifted her up, and the fever left her; and she served them. <sup>32</sup> That evening, at sundown, they brought to him all who were sick or possessed with demons. <sup>33</sup> And the whole city was gathered together about the door. <sup>34</sup> And he healed many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him. <sup>35</sup> And in the morning, a great while before day, he rose and went out to a lonely place, and there he prayed. <sup>36</sup> And Simon and those who were with him followed him, <sup>37</sup> and they found him and said to him, 'Everyone is searching for you.' <sup>38</sup> And he said to them,

'Let us go on to the next towns, that I may preach there also; for that is why I came out.' <sup>39</sup> And he went throughout all Galilee, preaching in their synagogues and casting out demons.

### **Prayer over the Offerings**

O Lord our God, who once established these created things to sustain us in our frailty, grant, we pray, that they may become for us now the Sacrament of eternal life. 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.

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### **SPIRITUAL COMMUNION**

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

*after St Alphonsus Liguori (18<sup>th</sup> 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.

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### **Communion Antiphon**

*Confiteantur Domino*

Let them thank the Lord for his mercy, his wonders for the children of men; for he satisfies the thirsty soul, and the hungry he fills with good things.

*Cf Ps 107:8-9*

### **Prayer after Communion**

O God, who have willed that we be partakers in the one Bread and the one Chalice, grant us, we pray, so to live that, made one in Christ, we may joyfully bear fruit for the salvation of the world. Through Christ our Lord.



## Scripture Reading (Week 5 Year 1)

<b>Monday</b>	Genesis 1:1-19	Mark 6:53-56
<b>Tuesday</b>	Genesis 1:20 - 2:4	Mark 7:1-13
<b>Wednesday</b>	Genesis 2:4-9, 15-17	Mark 7:14-23
<b>Thursday</b>	Genesis 2:18-25	Mark 7:24-30
<b>Friday</b>	Genesis 3:1-8	Mark 7:31-37
<b>Saturday</b>	Genesis 3:9-24	Mark 8:1-10
<b>Next Sunday</b>		
<b>SUNDAY 6B</b>	<b>Leviticus 13:1-2, 44-46</b>	<b>1 Corinthians 10:31-11:1 Mark 1:40-45</b>

### *Ave Regina Cælorum*

**HAIL**, Queen of Heaven, beyond compare,  
to whom the angels homage pay;  
hail, Root of Jesse, Gate of Light,  
that opened for the world's new Day.

Rejoice, O Virgin unsurpassed,  
in whom our ransom was begun,  
for all thy loving children pray  
to Christ, our Saviour, and thy Son.

# FOOD FOR THE JOURNEY

8<sup>th</sup> – 13<sup>th</sup> February 2021

## Week 5 (Year 1)

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### Monday 8<sup>th</sup> February

*St Josephine Bakhita, Virgin*

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**St Josephine Bakhita** (c.1868-1947) was born in Sudan, in the Darfur region, and was in her early life a slave. Settling in Italy, she was converted and entered the Canossian Daughters of Charity at Schio, near Vicenza. She was the community's portress, cook, and sacristan, and gained a reputation for holiness.

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#### Collect

**O GOD,** who led Saint Josephine Bakhita from abject slavery to the dignity of being your daughter and a bride of Christ: grant us, we pray, that by her example we may show constant love for the Lord Jesus crucified, remaining steadfast in charity and prompt to show compassion. 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

*Genesis 1:1-19*

*In the beginning.....*

**1** In the beginning God created the heavens and the earth. **2** The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

<sup>3</sup> And God said, 'Let there be light'; and there was light. <sup>4</sup> And God saw that the light was good; and God separated the light from the darkness. <sup>5</sup> God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

<sup>6</sup> And God said, 'Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.' <sup>7</sup> And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. <sup>8</sup> And God called the firmament Heaven. And there was evening and there was morning, a second day.

<sup>9</sup> And God said, 'Let the waters under the heavens be gathered together into one place, and let the dry land appear.' And it was so. <sup>10</sup> God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. <sup>11</sup> And God said, 'Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth.' And it was so. <sup>12</sup> The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. <sup>13</sup> And there was evening and there was morning, a third day.

<sup>14</sup> And God said, 'Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, <sup>15</sup> and let them be lights in the firmament of the heavens to give light upon the earth.' And it was so. <sup>16</sup> And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. <sup>17</sup> And God set them in the firmament of the heavens to give light upon the earth, <sup>18</sup> to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. <sup>19</sup> And there was evening and there was morning, a fourth day.

## Reflection

**There** is ancient precedent for reading Genesis at this time of year. The custom was to start on *Septuagesima* – whose date varies. This year *Septuagesima* was last Sunday but Week 5 of Ordinary Time is more or less the equivalent stage in the current *Novus Ordo* Calendar. The liturgical scholar, Gregory di Pippo, gives further explanation in an article in *New Liturgical Movement*:

**'The first book, namely Genesis, instructs us in the first stages of penance, namely, in faith and fear, which are the essence of penance, since penance is conceived through them. It instructs us in the Faith in the same way as the Creed does, for what is said there, "of things visible and invisible", is also said here: "In the beginning God created heaven and earth," which is to say, the empyreal heaven, and the things which are in it, which are invisible, and the earth, that is, all these visible things. Just as in the Creed the persons of the Father and the Son are mentioned, so also in Genesis "In the beginning" (that is, in the Son,) God (that is, the Father,) created heaven and earth. Afterwards, the person of the Holy Spirit is named, when it says "And the spirit of the Lord was borne over the waters", that is, the Holy Spirit, who created and rules over all things.'**

We should need no reminding that the season ahead of us, leading up to Easter, is the time for learning and revising our faith. Just as catechumens take to heart the articles of the Creed as they prepare for Baptism, so we, more mature in the faith, revise the biblical foundations by the study of Genesis. The first chapter of Genesis similarly will begin the set of readings at the Easter Vigil. Looking back to where things began is a way of starting all over again.

## **Tuesday 9<sup>th</sup> February**

### **Collect for Week 5**

**KEEP** your family safe, O Lord, with unfailing care, that, relying solely on the hope of heavenly grace, they may be defended always by your protection. 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.

### **Reading**

*Genesis 1:20 - 2:4*

*The Fifth and Sixth Day of Creation and the Sabbath*

<sup>20</sup> And God said, 'Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens.' <sup>21</sup> So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. <sup>22</sup> And God blessed

them, saying, 'Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.'<sup>23</sup> And there was evening and there was morning, a fifth day.

<sup>24</sup> And God said, 'Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds.' And it was so. <sup>25</sup> And God made the beasts of the earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

<sup>26</sup> Then God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.'<sup>27</sup> So God created man in his own image, in the image of God he created him; male and female he created them. <sup>28</sup> And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'<sup>29</sup> And God said, 'Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. <sup>30</sup> And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.' And it was so. <sup>31</sup> And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day.

**2** Thus the heavens and the earth were finished, and all the host of them. <sup>2</sup> And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done. <sup>3</sup> So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.

## Reflection

**THOUGH** the account of the Creation of the world in six days looks back to the very beginning of life, Genesis Chapter 1 is among the later sections of the Hebrew Scriptures to be written. The source seems to be the work of person or persons whom scholars refer to as 'P', the priestly editor of the *Torah*, the Pentateuch, the first five books of the Bible. This work of editing seems to have taken place in Babylon, during the Jewish Exile (586–538 BC). It is fashionable to point to Genesis as 'proving' that religion is anti-scientific and incredible. In fact, the purpose of the writer is to show not how the Divine hand fashioned his Creation but that all that exists is the work of God, God who is from the first interested in what is good. 'God saw everything that he had made, and behold, it was very good' (v. 31). As for the science, if you replace 'day' with 'era', some scientists will tell you that what is described is a plausible sequence for the emergence of life, the crowning glory of which is humankind. That said, we do find the notion of man having dominion over every living thing troublesome nowadays – given the exploitation and pollution of the environment. None could improve on the wisdom of the Priestly Editor of the Pentateuch but, back in the sixth century BC, it would be hard to foresee the extent of the human threat to the goodly world in which we are placed.

## Wednesday 10<sup>th</sup> February

St Scholastica, Virgin

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**St Scholastica** (ob. c.543) was the sister of St Benedict and followed the Benedictine Rule near Montecassino, as the first Benedictine nun. When her brother visited her in what proved to be her final illness, a sudden storm postponed his departure. Three days later, St Benedict saw her soul ascend to heaven as a dove.

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## Collect

**AS WE** celebrate anew the Memorial of the Virgin Saint Scholastica, we pray, O Lord, that, following her example, we may serve you with pure love and happily receive what comes from loving you. 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.

## Reading

*Genesis 2:4-9, 15-17*

### *Another Account of Creation*

In the day that the LORD God made the earth and the heavens, <sup>5</sup> when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground; <sup>6</sup> but a mist went up from the earth and watered the whole face of the ground— <sup>7</sup> then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. <sup>8</sup> And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed. <sup>9</sup> And out of the ground the LORD God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.....<sup>15</sup> The LORD God took the man and put him in the garden of Eden to till it and keep it. <sup>16</sup> And the LORD God commanded the man, saying, 'You may freely eat of every tree of the garden; <sup>17</sup> but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'

## Reflection

**EARLIER** this week, we had the first chapter of Genesis, the first of two accounts of Creation. It was probably the work of P, the Priestly Editor, who, during the sixth century exile of the Jewish people in Babylon, was at work editing the *Torah*, the books of the Law. The second account of Creation, which we have just read, comes from the second chapter in Genesis and is generally thought to be the work of the source J, written maybe four hundred years earlier (c.1000 BC). The source J gets its name from its use of *JHWH* as the name for God, a name which must not be spoken out loud. J is to be distinguished from the work of E, a source which calls God *Elohim*. *Elohim* is a plural word meaning 'gods' when it is followed by a plural verb but, despite its plural suffix, referring to the one 'God' when, as is mostly the case, it is followed by a singular verb. This 'honorific plural' in Hebrew is not so very different from the 'royal we' found in English, as used by very important people. All that by way of background: there will be opportunity later to notice some of the differences between J and E but, for now, we have the two accounts, the first – the later Creation story – by P and the second – the earlier Creation story – by J. What we notice about both of them is that man is the climax and crowning glory of the Creator's plan but that, whereas the first chapter of Genesis presents God as almighty and transcendent, in the second chapter God is immanent and approachable.

# Thursday 11<sup>th</sup> February

*Our Lady of Lourdes*

## Collect

**GRANT** us, O merciful God, protection in our weakness: that we, who keep the Memorial of the Immaculate Mother of God may, with the help of her intercession, rise up from our iniquities. 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.

## Reading

*Genesis 2:18-25*

*It is not good that the man should be alone*

<sup>18</sup> Then the LORD God said, 'It is not good that the man should be alone; I will make him a helper fit for him.' <sup>19</sup> So out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. <sup>20</sup> The man gave names to all cattle, and to the birds of the air, and to every beast of the field; but for the man there was not found a helper fit for him. <sup>21</sup> So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh; <sup>22</sup> and the rib which the LORD God had taken from the man he made into a woman and brought her to the man. <sup>23</sup> Then the man said,

'This at last is bone of my bones  
and flesh of my flesh;  
she shall be called Woman,  
because she was taken out of Man.'

<sup>24</sup> Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh. <sup>25</sup> And the man and his wife were both naked, and were not ashamed.

## Reflection

**THE SECOND** story of creation gives us beasts and birds not as a stage in the gradual evolution of life but as a gift of companionship to man, who names them as they befriend him. The companionship proves less than fully satisfying and God decides to form woman. We found out in Genesis 1:27 that '...God created man in his own image, in the image of God he



created him; male and female he created them.’ That indicates not only that woman is no mere after-thought, as chapter 2 implies, but also that, from the start, as chapter 1 tells us, men and women have equal dignity and honour. Nonetheless, the story of Adam and Eve – as the pair in our story turn out to be – is not just a bit of primitive patriarchy, with Eve cast as the one who leads her husband astray. We need to look beyond that to the nuptial pairing of these two companions. They are formed of one flesh in order that, though apart, they grow truly to become one flesh. It is a story about the relationship which is at the heart of human existence, a relationship between the sexes and between God and those whom he created in his image. Human friendship takes different forms and, whether rightly or wrongly, human sexuality expresses itself in different ways, but the Creator’s blueprint is monogamous marriage, where husband and wife become one flesh and, usually in so doing, become with the Creator stewards of new life within the security of the family.

## Friday 12<sup>th</sup> February

### Reading

*Genesis 3:1-8*

#### *The First Sin and Its Punishment*

**3** Now the serpent was more subtle than any other wild creature that the LORD God had made. He said to the woman, ‘Did God say, “You shall not eat of any tree of the garden”?’ **2** And the woman said to the serpent, ‘We may eat of the fruit of the trees of the garden; **3** but God said, ‘You shall not eat of the fruit of the tree which is in the midst of the garden, neither shall you touch it, lest you die.’ **4** But the serpent said to the woman, ‘You will not die. **5** For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.’ **6** So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate; and she also gave some to her husband, and he ate. **7** Then the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

**8** And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

## Reflection

**ANCIENT** Near Eastern myths attempt to answer some of the fundamental questions. Some are absolutely fundamental: Why are men and women attracted to one another? Why do we wear clothes? Why is childbirth painful? Why is work difficult? Why do we die? Some are less fundamental: why do snakes crawl rather than having legs? The story of Adam and Eve engages with all these questions. It has become a difficult story for two reasons. One is that it is viewed as so obviously unhistorical and unscientific as to call into question the truth and reliability of Scripture. The second is that, having come to be seen in some quarters as a story about female guile and weakness, it has become an embarrassment in an age of equality. But, when read carefully, the story does not support the misogynistic interpretation: Adam is no less guilty of disobedience than Eve and it is the serpent that is depicted as the enemy of God. The exaggeration of Eve's guilt goes back to Sirach 25:24 ('From a woman sin had its beginning, and because of her we all die'). It is as a result of the act of disobedience that Adam dominates his wife, naming her Eve, from which flows the complexity of human family relationships and some of the distortions of an oppressive patriarchy.

## Saturday 13<sup>th</sup> February

*Our Lady St Mary on Saturday*

### Reading

*Genesis 3:9-24*

*God confronts Adam, Eve, and the Serpent*

<sup>9</sup> But the LORD God called to the man, and said to him, 'Where are you?' <sup>10</sup> And he said, 'I heard the sound of thee in the garden, and I was afraid, because I was naked; and I hid myself.' <sup>11</sup> He said, 'Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?' <sup>12</sup> The man said, 'The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate.' <sup>13</sup> Then the LORD God said to the woman, 'What is this that you have done?' The woman said, 'The serpent beguiled me, and I ate.' <sup>14</sup> The LORD God said to the serpent,

'Because you have done this,  
cursed are you above all cattle,  
and above all wild animals;

upon your belly you shall go,  
and dust you shall eat  
all the days of your life.

<sup>15</sup> I will put enmity between you and the woman,  
and between your seed and her seed;  
he shall bruise your head,  
and you shall bruise his heel.'

<sup>16</sup> To the woman he said,

'I will greatly multiply your pain in childbearing;  
in pain you shall bring forth children,  
yet your desire shall be for your husband,  
and he shall rule over you.'

<sup>17</sup> And to Adam he said,

'Because you have listened to the voice of your wife,  
and have eaten of the tree  
of which I commanded you,  
'You shall not eat of it,'  
cursed is the ground because of you;  
in toil you shall eat of it all the days of your life;  
<sup>18</sup> thorns and thistles it shall bring forth to you;  
and you shall eat the plants of the field.  
<sup>19</sup> In the sweat of your face  
you shall eat bread  
till you return to the ground,  
for out of it you were taken;  
you are dust,  
and to dust you shall return.'

<sup>20</sup> The man called his wife's name Eve, because she was the mother of all living. <sup>21</sup> And the LORD God made for Adam and for his wife garments of skins, and clothed them.

<sup>22</sup> Then the LORD God said, 'Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live for ever'— <sup>23</sup> therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken. <sup>24</sup> He drove out the man; and at the east of the garden of Eden

he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.

## **Reflection**

**WE CANNOT** be sure whether there are two trees in the midst of the garden or just one. Are the Tree of Life and the Tree of the Knowledge of Good and Evil one and the same? Crucially, by tasting the forbidden fruit, Adam and Eve lose their innocence. They discover not only right and wrong, but knowledge of their nakedness. They become separate from God by crossing the boundary that the Lord God has set in place. Though the story of Adam and Eve gives us the earliest answer to the fundamental questions people in the Jewish-Christian tradition have asked, the meaning of the story is not one on which Jews and Christians agree. The Jewish interpretation would stress that God, having punished the couple, nonetheless clothes them and removes their shame, and sets before them a programme for human society. Where humans violate their covenant with God, God finds a way of restoring the balance. The Christian interpretation emphasises 'the Fall', the sin of Adam and human estrangement from God, restored by the sacrifice of Christ, the New Adam.

# THE GOD WHO SPEAKS

## THE GOSPEL ACCORDING TO ST MARK,

### *Chapter by Chapter*

#### **Mark 3** *Revised Standard Version Catholic Edition*

##### *The Man with a Withered Hand*

**3** Again he entered the synagogue, and a man was there who had a withered hand. **2** And they watched him, to see whether he would heal him on the sabbath, so that they might accuse him. **3** And he said to the man who had the withered hand, 'Come here.' **4** And he said to them, 'Is it lawful on the sabbath to do good or to do harm, to save life or to kill?' But they were silent. **5** And he looked around at them with anger, grieved at their hardness of heart, and said to the man, 'Stretch out your hand.' He stretched it out, and his hand was restored. **6** The Pharisees went out, and immediately held counsel with the Hero'di-ans against him, how to destroy him.

##### *A Multitude at the Seaside*

**7** Jesus withdrew with his disciples to the sea, and a great multitude from Galilee followed; also from Judea **8** and Jerusalem and Idume'a and from beyond the Jordan and from about Tyre and Sidon a great multitude, hearing all that he did, came to him. **9** And he told his disciples to have a boat ready for him because of the crowd, lest they should crush him; **10** for he had healed many, so that all who had diseases pressed upon him to touch him. **11** And whenever the unclean spirits beheld him, they fell down before him and cried out, 'You are the Son of God.' **12** And he strictly ordered them not to make him known.

##### *Jesus Appoints the Twelve*

**13** And he went up into the hills, and called to him those whom he desired; and they came to him. **14** And he appointed twelve, to be with him, and to be sent out to preach **15** and have authority to cast out demons: **16** Simon whom he surnamed Peter; **17** James the son of Zeb'edee and John the brother of James, whom he surnamed Bo-aner'ges, that is, sons of thunder; **18** Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Cananaean, **19** and Judas Iscariot, who betrayed him.

### *Jesus and Beelzebul*

Then he went home; <sup>20</sup> and the crowd came together again, so that they could not even eat. <sup>21</sup> And when his friends heard it, they went out to seize him, for they said, 'He is beside himself.' <sup>22</sup> And the scribes who came down from Jerusalem said, 'He is possessed by Be-el'zebul, and by the prince of demons he casts out the demons.' <sup>23</sup> And he called them to him, and said to them in parables, 'How can Satan cast out Satan? <sup>24</sup> If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house is divided against itself, that house will not be able to stand. <sup>26</sup> And if Satan has risen up against himself and is divided, he cannot stand, but is coming to an end. <sup>27</sup> But no one can enter a strong man's house and plunder his goods, unless he first binds the strong man; then indeed he may plunder his house.

<sup>28</sup> Truly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter; <sup>29</sup> but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin'— <sup>30</sup> for they had said, 'He has an unclean spirit.'

### *The True Kindred of Jesus*

<sup>31</sup> And his mother and his brethren came; and standing outside they sent to him and called him. <sup>32</sup> And a crowd was sitting about him; and they said to him, 'Your mother and your brethren are outside, asking for you.' <sup>33</sup> And he replied, 'Who are my mother and my brethren?' <sup>34</sup> And looking around on those who sat about him, he said, 'Here are my mother and my brethren! <sup>35</sup> Whoever does the will of God is my brother, and sister, and mother.'

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