

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

17th – 24th October 2021



St Luke the Evangelist (18th October)

WEEK 29 YEAR 1

17th – 24th 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 29B			[Green]
17th October	9.30am	Parish Mass	
			<i>RIP Eddie and Lucy Kelly</i>
	6pm	Holy Mass	<i>Pro populo</i>

WEEK 29 (Year 1)

Monday 18th October	<i>St Luke, Evangelist</i>	[red]
	9.15am Holy Mass	
Tuesday 19th October	<i>St Frideswide, Abbess</i>	[white]
	9.15am Holy Mass	
Wednesday 20th October	<i>Of Week 29</i>	[green]
	9.15am Holy Mass	
Thursday 21st October	<i>Of Week 29</i>	[green]
	<i>No Mass</i>	
Friday 22nd October	<i>St Paul II, Pope</i>	[white]
	<i>No Mass</i>	
Saturday 23rd October	<i>Our Lady St Mary on Saturday</i>	[white]
	<i>No Mass</i>	

SUNDAY 30B			[Green]
24th October	9.30am	Parish Mass	<i>Pro populo</i>
	12.30pm	Holy Baptism	
			<i>Rupert Matthew Thomas</i>
	6pm	Holy Mass	<i>Private Intention</i>

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979
aburnham@portsmouthdiocese.org.uk
hendred@portsmouthdiocese.org.uk

A **S WE** emerge from the recent disruption, we continue with our plans for 'the Re-Boot'. We have removed booking from the 6pm Mass, and begun to re-introduce congregational singing at 9.30am. This Sunday (17th October) we have the Children's Corner operating again. **For next Sunday (24th October) there is no need to book for the 9.30am Mass** – an experimental step – and the following Sunday (31st October) we shall have a Mass at St Patrick's at 11.15am for which there will be a need to book. All of these steps will be reviewed by the Standing Committee on 4th November, when we meet on Zoom at 8pm.

There are two further steps to be taken, which will happen as they may. One is reviewing provision for children – and I shall be talking to those who have organised this. The second is the reconstituting of the Pastoral Council, which has been in abeyance. The simplest way forward, I think, is for the Standing Committee to re-fashion itself as the Pastoral Council. It does include both St Mary's and St Patrick's folk and, though it also includes Finance Council people, both bodies can re-adjust themselves.

The most important part of the 'Re-Boot' is encouraging folk who have ceased to come physically to Mass to take it up again. For that reason I am asking everyone to think of someone (or some family) who used to come – maybe quite a while ago, maybe until recently – and pray for that person (or family). That prayer will bear fruit – may bear fruit – in a return to Mass. Some have stayed away for good reasons – not least to protect others – but some, no doubt, have simply got out of the habit of scheduling Sunday Mass as the main duty and privilege of the week.

Fr Andrew

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 17th - 23rd October: Dorothy Mary Eyston, Henry Justin, D. Atkinson, Mgr O'Connor, Robert Brathy Ayles, Leslie Leonard Langley, Davis Durham, Kathleen Teakle, Winifred Reeley.

East Hendred Catholic Parish

NOTICEBOARD

FIRST COMMUNION

Welcome to Bruno and his parents, Dominika and Marcin Pedzik. Bruno on Sunday 17th October receives Holy Communion for the first time. He will be closely followed, in a couple of weeks' time, by George and Toby Morrissey who, with Bruno, have received instruction from Mary Harrison. Congratulations all round.

SYCAMORE

We have just started 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 happens on Tuesday evenings, usually at 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 10th there were 215 hits from 65 unique viewers, with 107 remaining on-line long enough to take part in Mass. 51 machines were in the UK, and 14 in the rest of the world.

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



Twenty-Ninth Sunday

in Ordinary Time (B)

17th October 2021

Antiphons,

Prayers and Readings

Entrance Antiphon

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

Ego clamavi

cf Ps 17:6, 8

Collect

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

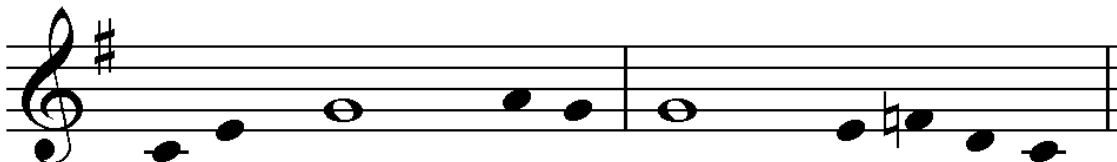
First Reading

It was the will of the LORD to bruise his servant;
he has put him to grief;
when he makes himself an offering for sin,
he shall see his offspring, he shall prolong his days;
the will of the LORD shall prosper in his hand;
¹¹ he shall see the fruit of the travail of his soul and be satisfied;
by his knowledge shall the righteous one, my servant,
make many to be accounted righteous;
and he shall bear their iniquities.

Isaiah 53:10-11 (RSV)

Psalm 33:4-5, 18-20, 22 R/ 22

Tone V.3



R/ May your **merciful love be upon us O Lord () |**
as we hope in you, O Lord.

*The word of the Lord is faith-ful,
and all his works to be trus-ted.
The Lord loves justice and right (),
and his merciful love fills the earth. R/*

The Lord's eyes are on those who *fear* him,
who hope in his *mer-ci-ful* love,
to rescue their souls from *death* (),
to keep them a-*live* in fa-*mine*. **R/**

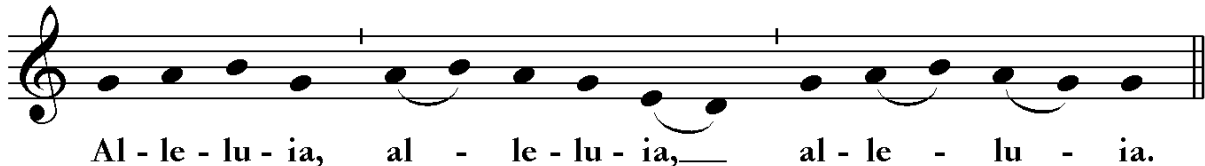
Our soul is waiting for the *Lord* ().
He is our *help* and our shield.
May your merciful love be u-*pon* us,
as we hope *in* you, O Lord. **R/**

Second Reading

Hebrews 4:14-16 (RSV)

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵ For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

Alleluia



*The Son of Man came to save:
and to give his life as a ran - som for ma - ny.*

R/ Alleluia, alleluia, alleluia.

Gospel

Mark 10:35-45 (RSV)

James and John, the sons of Zeb'edee, came forward to Jesus, and said to him, 'Teacher, we want you to do for us whatever we ask of you.' ³⁶ And he said to them, 'What do you want me to do for you?' ³⁷ And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' ³⁸ But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?' ³⁹ And they said to him, 'We are able.' And Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; ⁴⁰ but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.' ⁴¹ And when the ten heard it, they began to be indignant at James and John. ⁴² And Jesus called them to him and said to them, 'You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. ⁴³ But it shall not be so among you; but whoever would be great among you must be your servant, ⁴⁴ and whoever would be first among you must be slave of all. ⁴⁵ For the Son of man also came not to be served but to serve, and to give his life as a ransom for many.'

Offertory Hymn *The Servant King (see below)*

Prayer over the Offerings

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

Preface V

(De creatione)

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For you laid the foundations of the world and have arranged the changing of times and seasons; and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: Holy &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

Ecce oculi Domini

Behold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine. *cf Ps 33:18-19*

Post-Communion Hymn *The Servant Song (see below)*

Prayer after Communion

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

Salve Regina

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

Scripture Reading (Week 29 Year 1)

*Monday	Romans 4:20-25	Luke 10:1-9
Tuesday	Romans 5:12, 15, 17-21	Luke 12:35-38
Wednesday	Romans 6:12-18	Luke 12:39-48
Thursday	Romans 6:19-23	Luke 12:49-53
Friday	Romans 7:18-25	Luke 12:54-59
Saturday	Romans 8:1-11	Luke 13:1-9
Sunday 30B	Jeremiah 31:7-9	Mark 10:46-52
	Hebrews 5:1-6	

**In church the proper first reading for St Luke's Day is used.*

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

Parish Priest: aburnham@portsmouthdiocese.org.uk

Parish Office: hendred@portsmouthdiocese.org.uk

HYMNS FOR 17th OCTOBER

OFFERTORY

The Servant King

From heaven you came helpless
babe
Entered our world, your glory veiled
Not to be served but to serve
And give Your life that we might live
***This is our God, The Servant King
He calls us now to follow Him
To bring our lives as a daily offering
Of worship to The Servant King***

There in the garden of tears
My heavy load he chose to bear
His heart with sorrow was torn
'Yet not My will but Yours, ' He said
This is &c.

Come see His hands and His feet
The scars that speak of sacrifice
Hands that flung stars into space
To cruel nails surrendered
This is &c.

So let us learn how to serve,
and in our lives enthrone him;
each other's needs to prefer,
for it is Christ we're serving.
This is &c.

Graham Kendrick

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category B)

POST COMMUNION

The Servant Song

Will you let me be your servant,
Let me be as Christ to you;
Pray that I may have the grace to
Let you be my servant, too.

We are pilgrims on a journey,
We are travellers on the road;
We are here to help each other
Walk the mile and bear the load.

I will hold the Christ-light for you
In the night-time of your fear;
I will hold my hand out to you,
Speak the peace you long to hear.

I will weep when you are weeping;
When you laugh I'll laugh with you.
I will share your joy and sorrow
'Till we've seen this journey through.

When we sing to God in heaven
We shall find such harmony,
Born of all we've known together
Of Christ's love and agony.

Richard Gillard

FOOD FOR THE JOURNEY

18th – 22nd October 2021

St Luke, Evangelist

18th October

Reading

Romans 4:20-25 (RSV)

Scripture promises that our faith will be considered if we believe in God

²⁰No distrust made Abraham waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, ²¹fully convinced that God was able to do what he had promised. ²²That is why his faith was 'reckoned to him as righteousness.' ²³But the words, 'it was reckoned to him,' were written not for his sake alone, ²⁴but for ours also. It will be reckoned to us who believe in him that raised from the dead Jesus our Lord, ²⁵who was put to death for our trespasses and raised for our justification.

Reflection

CONTINUING with the Letter to Romans, we hear St Paul speaking of Abraham's firm and unwavering faith in God's promise, a faith which enabled him to give glory to God. Giving glory to God is very different from human boasting and the opposite from lapsing into idolatry. Abraham's faith – trusting in God and setting out on a journey – is, for St Paul, the model for Christian believers. More than that, Abraham believed that, despite his age and his wife's barrenness, God could give him and Sarah a son and raise up descendants as plentiful as the sand on the seashore. This outstanding example of faith means that we can share with Abraham the fruits of faith, not only 'justification' – being made righteous – but hope in the promises of God. In the next section of the letter, faith as the basis of Christian hope will be developed further.

Tuesday in Week 29 [Year 1]

St Frideswide, Abbess

19th October

Reading

Romans 5:12, 15, 17-21 (RSV)

Adam and Christ

¹²Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned—...¹⁵But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift in the grace of that one man Jesus Christ abounded for many... ¹⁷If, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

¹⁸Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men. ¹⁹For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. ²⁰Law came in, to increase the trespass; but where sin increased, grace abounded all the more, ²¹so that, as sin reigned in death, grace also might reign through righteousness to eternal life through Jesus Christ our Lord.

Reflection

ST PAUL explains the sin of Adam, in which all share, as the cause of death, the fate of us all. We are all implicated in Adam's sin, not only in the obvious sense that we live in a sinful world but in the less obvious sense that we share a tendency to what theologians call concupiscence. Broadly, it is often easier to choose evil than to choose good: faced with a stick of celery or a jam doughnut, we choose the doughnut. But, says St Paul, if the sin of one man can lead to death, so the free gift of righteousness – available if we put our faith and trust in Christ – will lead eternal life in Christ Jesus. This argument is the mainstream Christian view and yet it does not go unchallenged. It is one thing to attribute death to human descent from Adam. It is another to suggest that sin is also hereditary. Jewish interpreters would not accept 'original sin' though we get close to that in the apocalyptic tradition (e.g. 4 Ezra 7) with the suggestion of an in-built tendency to sin, which is not very different from what Christian theology calls concupiscence.

Wednesday in Week 29 [Year 1]

St Edward the Confessor

20th October

Reading

Romans 6:12-18 (RSV)

Slaves of Righteousness

¹² Let not sin therefore reign in your mortal bodies, to make you obey their passions. ¹³ Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace.

¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸ and, having been set free from sin, have become slaves of righteousness.

Reflection

IN THE First Century Roman Empire, the idea of slavery would not be an unfamiliar one. Up to two thirds of the Christian community were probably either slaves or 'freed-men' (former slaves who had gained their liberty). Slavery to sin is contrasted with obedience to righteousness: sin reduces us to slavery; obedience to God's just commandments leads us to freedom. It follows that becoming 'slaves of righteousness' – St Paul's phrase – is promotion from one condition of slavery to another. In the Roman world it was possible for slavery to be upwardly mobile, much as someone in our world might start work in the fast food sector but then move on to work in a smart hotel or restaurant. We shall need to think further about grace. St Paul reassures us that the removal of the obligations of the Jewish Law does not lead to the loss of a moral compass: those who 'were once slaves of sin' 'become obedient from the heart to the standard of teaching to which [they] were committed' (v.17). This is the action of God's grace, the support and strength he supplies.

Thursday in Week 29 [Year 1]

21st October

Reading

Romans 6:19-23 (RSV)

Set free from sin we have become slaves of God

¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. ²⁰ When you were slaves of sin, you were free in regard to righteousness. ²¹ But then what return did you get from the things of which you are now ashamed? The end of those things is death. ²² But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. ²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Reflection

THE NEW obedience – what St Paul calls being ‘slaves of God’ – leads not only to becoming free from sin but also escaping from death into eternal life. The process of journeying towards eternal life is called ‘sanctification’ – being made holy – and the means of this is grace, the free gift of God. A contrast is made – and this is not unusual in St Paul or in the subsequent tradition of the Church – between impurity and iniquity, on the one side, and sanctification, on the other. As we shall see later, the notion of impurity is linked with ‘Flesh’ and the sanctifying of life with ‘Spirit’. The body naturally dies – and death is the ‘wages of sin’, the outcome of leading a fleshly life. The spirit does not see death because, through the free gift of God, it shares eternal life.

Friday in Week 28 [Year 1]

St John Paul II

22nd October

Reading

Romans 7:18-25 (RSV)

Who will deliver me from this body of death?

¹⁸ For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. ¹⁹ For I do not do the good I want, but the evil I do not want is what I do. ²⁰ Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me.

²¹ So I find it to be a law that when I want to do right, evil lies close at hand. ²² For I delight in the law of God, in my inmost self, ²³ but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. ²⁴ Wretched man that I am! Who will deliver me from this body of death? ²⁵ Thanks be to God through Jesus Christ our Lord! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Reflection

IN TODAY'S reading we are exploring a dilemma which St Paul has three goes at describing in chapter 7. His first description comes just before our reading starts. So, in verses 15-17 he says:

¹⁵ I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ¹⁶ Now if I do what I do not want, I agree that the law is good. ¹⁷ So then it is no longer I that do it, but sin which dwells within me.

In short, we make the wrong choice but it is not what we want to do.

The second description (in verses 18-20, with which today's reading begins) is remarkably similar to what the Roman poet Ovid said in his *Metamorphoses* (7:19-21): *Video meliora proboque; deteriora sequor*, 'I see the better way and approve it; but I follow the worse'. It is likely that St Paul, an educated man, knew of Ovid's work, published fifty years before he wrote to the Church in Rome. It would have been a work with which the Romans were familiar and –we again have the ethical dilemma which in the commentary on the reading on Tuesday was described as

'faced with a stick of celery or a jam doughnut, we choose the doughnut', or, to use the technical term, concupiscence.

St Paul's third version of the dilemma is in verses 21-23. We are now moving on from contrasting parallels – what I want and what I do and choosing the doughnut which is bad for me rather than the stick of celery which is good – to the ambiguity of the word 'law', (*nomos* in Greek). Here the dilemma is that 'law' is clearly a good thing – God's commandments – but also something which binds and enslaves, in a variety of ways. It can be positive and it can be negative. To draw a modern comparison, law, a bit like electricity, can heat and illuminate but it can also short-circuit or fatally injure.

