This Week
Monday, Tuesday, Thursday & Friday
Mass at 7.30am;
Wednesday 5.30pm, Saturday 8.00am
Monday 27th
Behave like God as his very dear children.

Tuesday 28th
Ss Simon & Jude, Apostles
Their message goes out to all the earth.

Wednesday 29th
The Lord is faithful in all his words.
9.30am St John’s Villa Mass

Thursday 30th
Blessed be the Lord, my Rock!

Friday 31st
How great are the works of the Lord!

Saturday 1st
All Saints
Lord, this is the people that longs to see your face.
8am Walsingham Cell

Next Sunday:
2nd November 2014AD
All Soul’s Day
9.00 am Sung Mass
5.30 pm Mass

Entrance Hymn
Immortal, invisible,
God only wise,
In light inaccessibl

The Blessing
The Lord be with you.
And also with you.
May you know the joy
May you love the Lord with all your heart
May you love your neighbour as yourself.

1. All Saints, All Souls
We revel in the title “children of God,” for

2. How great are the works of
Blessed be the Lord, my Rock!

3. REFLECTION
To separate the two great commandments
is a tragedy and is contrary to the Gospel.
Yet unfortunately this often happens.
Those who have faith often have no love,
and those who love often have no faith.

4. Walsingham Cell
Our Cell meets this Saturday
for Mass & breakfast at 8am.
All welcome.

5. What is the correct perspective?

6. Walter Chalmers Smith 1824-1908

7. In all life Thou livest,
To all, life Thou givest,
of goodness and love.

8. Thy justice, like mountains,
Thou rulest in might;
Nor wanting, nor wasting,
and silence as light,

May you know the joy
May you love the Lord with all your heart
May you love your neighbour as yourself.
And may the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down on you and remain with you for ever. Amen.

10. In the name of Christ. Amen.
May you know the joy
May you love the Lord with all your heart
May you love your neighbour as yourself.
And may the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down on you and remain with you for ever. Amen.

11. In the name of Christ. Amen.
May you know the joy
May you love the Lord with all your heart
May you love your neighbour as yourself.
And may the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down on you and remain with you for ever. Amen.

12. In the name of Christ. Amen.
May you know the joy
May you love the Lord with all your heart
May you love your neighbour as yourself.
And may the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down on you and remain with you for ever. Amen.

May you know the joy
May you love the Lord with all your heart
May you love your neighbour as yourself.
And may the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down on you and remain with you for ever. Amen.
Lord’s Prayer
At the Saviour’s command and formed by divine teaching we dare to say: Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

Opening Prayer
Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. 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. Amen.

Today’s Readings
First Reading Exodus 22:20-26
God tells his people that there must be no discrimination against or exploitation of the weak members of society.

Second Reading 1 Thessalonians 1:5-10
S. Paul encourages the Thessalonians by telling them that their exemplary lives have become known far and wide.

Holy Communion

Communion: We will ring out our joy at your saving help and exult in the name of our God.

Prayer: May your Sacraments, O Lord, we pray, perfect in us what lies within them, that what we now celebrate in signs we may one day possess in truth. Through Christ our Lord. Amen.

Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.

Entrance: Let the hearts that seek the Lord rejoice; turn to the Lord and his strength; constantly see his face.

+ In the Name of the Father and of the Son and of the Holy Spirit. Amen.

The Lord be with you.
And also with you.

Penitential Rite
We admit to our human frailties, and humbly seek God’s forgiveness. Lord, open our hearts to accept your words. Lord, have mercy. Lord, have mercy. Lord, strengthen our faith, hope and love. Christ, have mercy. Christ, have mercy. Lord, you love us & share yourself with us. Lord, have mercy. Lord, have mercy. + Almighty God have mercy on us, forgive us our sins and bring us to everlasting life. Amen.

Holy Communion

Final Hymn
Forth in Thy Name, O Lord, I go, My daily labour to pursue; Thee, only Thee, resolved to know In all I think or speak or do. The task Thy wisdom hath assigned, O let me cheerfully fulfill; In all my works Thy presence find, And prove Thy good and perfect will. Preserve me from my calling’s snare, And hide my simple hear d live, Above the thorns of choking care, The gilded baits of worldly love. Thee I may set at my right hand, And hasten to Thy glorious day. For Thee delightfully employ Whate’er Thy bounteous grace hath giv’n; And run my course with even joy, And closely walk with Thee to Heav’n.

Charles Wesley 1707-1788

Gradual Hymn
Fight the good fight with all thy might; Christ is thy Strength & Christ thy Right Lay hold on life, and it shall be Thy joy and crown eternally. Run the straight race through God’s good grace, Lift up thine eyes, and seek His face; Life with its way before us lies, Christ is the Path, and Christ the Prize. Cast care aside, upon thy Guide, Lean, and the trusting soul shall prove Christ is its Life, and Christ its Love. Faint not nor fear, His arms are near, He changeth not, and thou art dear. Only believe, and thou shalt see That Christ is all in all to thee.

The Holy Gospel
The Lord be with you. And also with you. A reading from the Holy Gospel according to Matthew 22:34-40

+ Glory to you + Lord Jesus Christ + Jesus tells us that the whole of religion can be summed up in two commands of love. The Gospel of the Lord. Praise to you, Lord Jesus Christ.
Nicene Creed
We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, True God from True God, begotten, not made, of one being with the Father.
Through him all things were made.
For us and for our salvation he came down from heaven:
by the power of the Holy Spirit He became incarnate from the Virgin Mary, and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead, and his Kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.
With the Father and the Son he is worshipped and glorified.
He has spoken through the Prophets.
We believe in One Holy Catholic and Apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayer of the Faithful
We bow our heads and invite the Holy Spirit to show us the spirit of the law.
We pray for Greg our Bishop and all Christians. May we learn to forgive, to accept, to tolerate and to grow together into the people that God wants us to be.
Lord, hear us. Lord, hear our prayer.
We pray that the spirit of Christ’s two great commandments may sink deep into our hearts and soul.
Lord, hear us. Lord, hear our prayer.
We pray that we may live henceforth in the spirit of love for Lord our God.
Lord, hear us. Lord, hear our prayer.
We pray for those who stand in special need of God’s care - the sick, the unloved, and all who live in fear: may they know the peace and healing that come from Christ alone.
We pray for those who have died, that they may be welcomed into the fullness of God’s peace and joy; for those who have died in recent days, those whose memorials adorn our Church and all whose anniversary occurs at this time: Ethel Taylor, Fr Tom Kennedy, Bp Ian Sheville, Lord, hear us. Lord, hear our prayer.
Rejoicing in the company and prayers of the Blessed Virgin Mary, S.Stephen our Patron, and all the saints we offer in silence our own needs and thanksgivings.
Lord, hear us. Lord, hear our prayer.

Father, we thank you for sending your Son, as love incarnate, to the world, and we ask you to accept our prayers, through the same Christ our Lord.
Amen.

Greetings of Peace
We are the Body of Christ
His Spirit is with us.
The peace of the Lord be always with you.
And also with you.

Offertory Hymn
Let all mortal flesh keep silence, and with fear and trembling stand; ponder nothing earthly minded, for with blessing in his hand Christ our God to earth descendeth, our full homage to demand.
King of kings, yet born of Mary, as of old on earth he stood, Lord of lords in human vesture, in the Body and the Blood he will give to all the faithful his own self for heavenly food.
Rank on rank the host of heaven his own self for heavenly food.

The Prayer concludes:
in songs of never ending praise: Holy, Holy, Holy Lord, Heaven and earth are full of your glory Hosanna in the Highest. Blessed is he who comes In the Name of the Lord. Hosanna in the Highest. The Eucharistic prayer continues The mystery of faith: Christ has Died: Christ is Risen: Christ will come again. The Prayer concludes:
Blessings & honour & glory & power are yours forever and ever. Amen.
November 1  
Feast of All Saints

The earliest certain observance of a feast in honour of all the saints is an early fourth-century commemoration of “all the martyrs.” In the early seventh century, after successive waves of invaders plundered the catacombs, Pope Boniface IV gathered up some 28 wagonloads of bones and re-interred them beneath the Pantheon, a Roman temple dedicated to all the gods. He rededicated the shrine as a Christian temple dedicated to all the gods. According to Venerable Bede, he intended “that the memory of all the saints might in the future be honoured in the place which had formerly been dedicated to the worship not of gods but of demons” (On the Calculation of Time). But the rededication of the Pantheon, like the earlier commemoration of all the martyrs, occurred in May. Many Eastern Churches still honour all the saints in the spring, either during the Easter season or immediately after Pentecost.

How the Western Church came to celebrate this feast in November is a puzzle to historians. The Anglo-Saxon theologian Alcuin observed the feast on November 1 in 800, as did his friend Arno, Bishop of Salzburg. Rome finally adopted that date in the ninth century. This feast first honoured martyrs. Later, when Christians were free to worship according to their conscience, the Church acknowledged other paths to sanctity.

In the early centuries the only criterion was popular acclaim, even when the bishop’s approval became the final step in placing a commemoration on the calendar. The first papal canonization occurred in 993; the lengthy process now required to prove extraordinary sanctity took form in the last 500 years. Today’s feast honours the obscure as well as the famous—the saints each of us have known.

“After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands... [One of the elders] said to me, ‘These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb’” (Revelation 7:9,14).

November 2  
Feast of All Souls

The Church has encouraged prayer for the dead from the earliest times as an act of Christian charity. “If we had no care for the dead,” Augustine noted, “we would not be in the habit of praying for them.” Yet pre-Christian rites for the deceased kept such a strong hold on the superstitious imagination that a liturgical commemoration was not observed until the early Middle Ages, when monastic communities began to mark an annual day of prayer for the departed members.

In the middle of the 11th century, S.Odilo, abbot of Cluny (France), decreed that all Cluniac monasteries offer special prayers and sing the Office for the Dead on November 2, the day after the feast of All Saints. The custom spread from Cluny and was finally adopted throughout the Western Church.

The theological underpinning of the feast is the acknowledgment of human frailty. Since few people achieve perfection in this life but, rather, go to the grave still scarred with traces of sinfulness, some period of purification seems necessary before a soul comes face-to-face with God - hence the prayer of commendation in the visitation of the sick in the 1662 Prayer Book states of one’s soul as precious and of being “purged”. Superstition still clung to the observance. Medieval popular belief held that the souls in purgatory could appear on this day in the form of witches, toads or will-o’-the-wisps. Graveside food offerings supposedly eased the rest of the dead. Observances of a more religious nature have survived. These include public processions or private visits to cemeteries and decorating graves with flowers and lights. This feast is observed with great fervour in Mexico. Whether or not one should pray for the dead is one of the great arguments which divide Christians. Appalled by the abuse of indulgences in the Church of his day, Martin Luther rejected the concept of purgatory. Yet prayer for a loved one is, for the believer, a way of erasing any distance, even death. In prayer we stand in God’s presence in the company of someone we love, even if that person has gone before us into death.

“We must not make purgatory into a flaming concentration camp on the brink of hell – or even a ‘hell for a short time.’ It is blasphemous to think of it as a place where a petty God exacts the last pound – or ounce – of flesh...” S.Catherine of Genoa, a mystic of the 15th century, wrote that the ‘fire’ of purgatory is God’s love ‘burning’ the soul so that, at last, the soul is wholly aflame. It is the pain of wanting to be made totally worthy of One who is seen as infinitely lovable, the pain of desire for union that is now absolutely assured, but not yet fully tasted” (Leonard Foley, O.F.M., Believing in Jesus).
I know, beloved, how well fed you are every day by the exhortations of Holy Scripture, and what nourishment your hearts find in the word of God. Nevertheless, the affection we have for one another compels me to say something to you, beloved, about love. What else is there to speak of apart from love? To speak about love there is no need to select some special passage of Scripture to serve as a text for the homily; open the Bible at any page and you will find it extolling love. We know this is so from the Lord himself, as the gospel reminds us, for when asked what were the most important commandments of the law he answered: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind; and you shall love your neighbour as yourself. And then, just in case you might be tempted to search further through the pages of Holy Scripture for some commandments other than these two, he added: The entire law and the prophets also depend upon these two commandments. If the entire law and the prophets depend upon these two commandments, how much more shall the gospel do so?

People are renewed by love. As sinful desire ages them, so love rejuvenates them. Enmeshed in the toils of his desires the psalmist laments: Enmeshed in the toils of his desires the psalmist laments: "You love God without thought of your words. Love, on the contrary, grew old surrounded by my enemies. Enmeshed in the toils of his desires, the psalmist laments: "The things that happened to them were symbolic, and were recorded for us who are living in the last age. When the time for it came the new covenant began to be openly proclaimed, and those ancient figures were expounded and explained so that all might understand that the old covenant promises pointed to the new covenant.

And so love was present under the old covenant just as it is under the new, though then it was more hidden and fear was more apparent, whereas now love is more clearly seen and fear is diminished. For as love grows stronger we feel more secure, and when our feeling of security is complete fear vanishes, since, as the apostle John declares: Perfect love casts out fear. (Sermon 3650A, 1-2.PLS2, 449-450)

Commentary: Augustine

Augustine (354-430) was born at Thagaste in Africa and received a Christian education, although he was not baptised until 387. In 391 he was ordained priest and in 395 he became coadjutor bishop to Valerius of Hippo, whom he succeeded in 396. Augustine’s theology was formulated in the course of his struggle with three heresies: Manichaeism, Donatism, and Pelagianism. His writing s are voluminous and his influence on subsequent theology immense. He moulded the thought of the Middle Ages down to the thirteenth century. Yet he was above all a pastor and a great spiritual writer.

They drew back the veils obscuring the ancient promises, and caught a glimpse through these figures of a new covenant to come. They saw that all the precepts and promises of the old covenant, geared to the capacities of an unregenerate people, prefigured a new covenant which the Lord would bring to fulfilment in the last age. The Apostle says this quite clearly: "The things that happened to them were symbolic, and were recorded for us who are living in the last age. When the time for it came the new covenant began to be openly proclaimed, and those ancient figures were expounded and explained so that all might understand that the old covenant promises pointed to the new covenant. And so love was present under the old covenant just as it is under the new, though then it was more hidden and fear was more apparent, whereas now love is more clearly seen and fear is diminished. For as love grows stronger we feel more secure, and when our feeling of security is complete fear vanishes, since, as the apostle John declares: Perfect love casts out fear. (Sermon 3650A, 1-2.PLS2, 449-450)

This Week’s Holy Days
October 28
Ss.Simon & Jude

Jude is so named by Luke and Acts. Matthew and Mark call him Thaddeus. He is not mentioned elsewhere in the Gospels, except, of course, where all the apostles are mentioned. Scholars hold that he is not the author of the Letter of Jude. Actually, Jude had the same name as Judas Iscariot. Evidently because of the disgrace of that name, it was shortened to "Jude" in English. Simon is mentioned on all four lists of the apostles. On two of them he is called "the Zealot." The Zealots were a Jewish sect that represented an extreme of Jewish nationalism. For them, the messianic promise of the Old Testament meant that the Jews were to be a free and independent nation. God alone was their king, and any payment of taxes to the Romans—the very domination of the Romans—was a blasphemy against God. No doubt some of the Zealots were the spiritual heirs of the Maccabees, carrying on their ideals of religion and independence. But many were the counterparts of modern terrorists. They raided and killed, attacking both foreigners and "collaborating" Jews.

They were chiefly responsible for the rebellion against Rome which ended in the destruction of Jerusalem in A.D. 70.

Comment:
As in the case of all the apostles except for Peter, James and John, we are faced with men who are really unknown, and we are struck by the fact that their holiness is simply taken to be a gift of Christ. He chose some unlikely people: a former Zealot, a former (crooked) tax collector, an impetuous fisherman, two "sons of thunder" and a man named Judas Iscariot.

It is a reminder that we cannot receive too often. Holiness does not depend on human merit, culture, personality, effort or achievement. It is entirely God’s creation and gift. God needs no Zealots to bring about the kingdom by force. Jude, like all the saints, is the saint of the impossible: only God can create his divine life in human beings. And God wills to do so, for all of us.

Quote:
"Just as Christ was sent by the Father, so also he sent the apostles, filled with the Holy Spirit. This he did so that, by preaching the gospel to every creature (cf. Mark 16:15), they might proclaim that the Son of God, by his death and resurrection, had freed us from the power of Satan (cf. Acts 26:18) and from death, and brought us into the kingdom of his Father" (Constitution on the Sacred Liturgy).