



# THE PRECIOUS BLOOD OF OUR LORD & ALL SOULS



The Catholic parish of Chapelfields & Earlsdon  
Kingsland Avenue Coventry CV5 8DX

*A parish of the Archdiocese of Birmingham in collaboration with the Ordinariate of Our Lady of Walsingham*

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SUNDAY 24 JANUARY 2021

## 3<sup>RD</sup> SUNDAY IN ORDINARY TIME

Almighty ever-living God, direct our actions according to your good pleasure, that in the name of your beloved Son we may abound in good works. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen

### THE GOD WHO SPEAKS: CELEBRATING, LIVING & SHARING GOD'S WORD

#### The Book of Joshua: Israel takes possession of the Promised Land



The Book of Joshua continues the story of how Israel – under the leadership of Joshua – eventually succeeded to take possession of the “Country of the Promise”. The Book of Joshua is named after Joshua, its hero.

#### An epic story

It reads like an eye-witness account of a military campaign – although it was written a long time after the events it records, probably 586 BC. It tells the story of three military campaigns which turned the land of Canaan into Israel. The Israelites settled in the ‘Promised Land’ after they had wandered for 40 years in the wilderness.

#### The lesson of history

In telling the history of how the Hebrews conquered Canaan, the Book of Joshua teaches the lesson that it was only because God had allowed them to do so. The conquest was a gift from God and not a victory of their own.

#### God's promises are very important

This book is a prophetic witness to God's determination to his people. The idea you find time and time again is that God always does what he says he will.

#### Who or what is a prophet?

A prophet is not someone who announces the future, but rather someone who speaks in the name of God, someone who has been made privy to God's plans and now sees everything through God's eyes – someone who can dare to say that they can discern the mind of God and speak on his behalf.

#### A book about the Covenant

The book of Joshua is, basically, a book that tells about the covenant relationship between God and his People. The word “covenant” describes the agreement that binds one to the other. This is different from a contract, which involves the exchange of goods or services for money.

#### A favourite quote

“Be strong and courageous; do not be frightened or dismayed, for the Lord your God is with you wherever you go (Joshua 1:9).

## ✠ WORSHIP THIS WEEK ✠

<b>Sunday 24<sup>th</sup></b>	<b>THIRD SUNDAY IN ORDINARY TIME</b>	<b>10.30am MASS</b>	<i>For the People of the Parish Margaurite Gallagher RIP (Fr Tim)</i>
Monday 25 <sup>th</sup>	<b>THE CONVERSION OF ST. PAUL</b>	9.30am MASS	<i>Intentions of Johnny Boyle</i>
Tuesday 26 <sup>th</sup>	<b>St. Timothy &amp; St. Titus, Bishops</b>	9.30am Mass	<i>Mrs Condren RIP</i>
Wednesday 27 <sup>th</sup>	Feria in Ordinary Time	9.30am Mass	<i>Cyril O'Donoghue RIP</i>
Thursday 28 <sup>th</sup>	<b>St. Thomas Aquinas, Priest, Doctor of the Church</b>	7.30pm Mass	<i>Brian Kelly RIP</i>
Friday 29 <sup>th</sup>	Feria in Ordinary Time	<u>No Mass today</u>	
Sat 30 <sup>th</sup>	<b>Our Lady on Saturday</b>	9.30am Mass	<i>Thomas &amp; Margaret Dillon RIP</i>
		10.30-11.30am	Confessions (Sacrament of Reconciliation)
<b>Sunday 31<sup>st</sup></b>	<b>FOURTH SUNDAY IN ORDINARY TIME</b>	<b>10.30am MASS</b>	<i>For the People of the Parish Andrew Gardner RIP</i>

Adoration of the Blessed Sacrament for half an hour before Mass Monday-Saturday  
Daily Evening Prayer (Vespers) via Zoom at 6pm (email Fr Paul to receive log-in details)  
Confession is also available before Mass and by arrangement.



## THE SUNDAY OF THE WORD OF GOD

**The Bible IS for Catholics.** In the past the Bible was often seen by Catholics as a Protestant book! Catholics were not encouraged to read the Bible for fear that they might misinterpret it. (Before we snort and accuse our forebears of patronising the faithful, we should take a look at Church history and note the number of times Christianity has been divided, and continues to be divided, because of biblical interpretation! Concern for sound interpretation of the Bible is entirely justified.)

Since the Second Vatican Council there has been an explosion of interest in the Bible amongst Catholics. Many Catholics now read and pray and study the scriptures at home as a form of spiritual nourishment.

**The God who speaks.** The Church encourages us to listen attentively to the God who speaks to us through the Bible. If you don't have a Bible, try to get one, or if you have one kept safe somewhere at home, dust it down and read it.

**You don't have to be an expert.** Just as you don't need to be an expert in musical composition to appreciate music, you don't need to be an expert in Scripture to appreciate and benefit from reading God's Word. Having said that, Bible study and learning more about the times, people and places of the Bible will enhance our understanding and appreciation of God's Word. It will also save us from misinterpreting God's Word and imposing a twenty-first century western mentality on texts written in another time and place.

**Reading the Bible within the Church.** The Church is the mother of the Bible, especially the New Testament. For 2,000 years she has been meditating on and studying the scriptures. Therefore, we do well to study the Bible with the guidance of the Church and its scholars. We are blessed today to have many easy-to-read introductions to the Bible and commentaries on its individual books.

### Key points to remember when reading the Bible

+ **God is the author** of both the Old and New Testaments.

+ The word 'testament' means covenant. Both the Old and New Testaments are a **testament to God's covenant love** for Israel and the Church.

+ The Bible is a **book with Christ at its centre**. Since the earliest days of the Church, Christians have read the Old Testament from the perspective of Christ. He is the one who fulfils the expectations and promises of the first covenant. Jesus taught his disciples to see salvation history as pointing to him.

### BLESSING OF BIBLES AND READERS

After the homily today Fr Paul will bless **our Bibles** and **our readers**, whether they are able to be present at Mass or not.

**Priest:** At the Eucharist, we are nourished at the table of God's Word and of his Sacrament. You who are called by the Lord to the ministry of reader have a particular privilege and responsibility in serving at the table of the Word for the building up of God's people. Will you serve him in this ministry with all care, mindfulness and devotion?

**Reader: I will, by God's mercy and grace.**

## A Prayer before reading the Bible

Let your scriptures be my chaste delight.

O Lord, perfect me

and reveal those pages to me!

See, your voice is my joy.

Give me what I love.

May the inner secrets of your words

be laid open to me when I knock.

This I beg by our Lord Jesus Christ

in whom are hidden all the treasures

of wisdom and knowledge.

These are the treasures I seek in your books.

(St. Augustine)

### A journey through the whole bible in 7 weeks

*Echoes of God: Journeying with the word of God* by David McLoughlin is a 7-week course exploring how the Old and New Testaments echo each other in their preparation for, and arrival of, Jesus. You don't need Zoom. You don't need a computer! Hard copies of the materials are available in the exit porch. If you are reading this online, scroll down to the materials. So, **Week One: Exodus**.

**FREE GOSPEL BOOKS AVAILABLE** If you don't have a Bible at home and would like to get started reading the Bible, please take a free copy of St. Mark's Gospel available in the exit porch today. If you need some help in choosing a full Bible to buy, please ask.

**MISSIONARY PARISHES, MISSIONARY DISCIPLES** The diocesan Evangelisation Team is hosting a Zoom meeting on Tuesday 26 January for those who wish to PRAY, SHARE & REFLECT on how God is calling us to nurture missionary parishes and disciples in this challenging new context. There is a choice of two meetings repeated during the day (1-2pm and 7.30-8.30pm). Contact natalie.orefice@rcaob.org.uk for log in details.

### PUBLIC WORSHIP AT ALL SOULS

A daily public Mass continues at All Souls during lockdown. Individuals must of course decide for themselves whether it is advisable to attend in person and how *frequently* they attend public worship in the week. **It is very important that people do not mingle with others in church or outside church before/during/after Mass.** Live streaming of Masses continues.

**THE RECENTLY DEPARTED** Of your charity pray for the repose of the soul of **Patrick (Cyril) O'Donoghue, Marilyn Walker, Patrick Joseph Meehan and Jacqueline (Jackie) Wilson**, who have died recently.

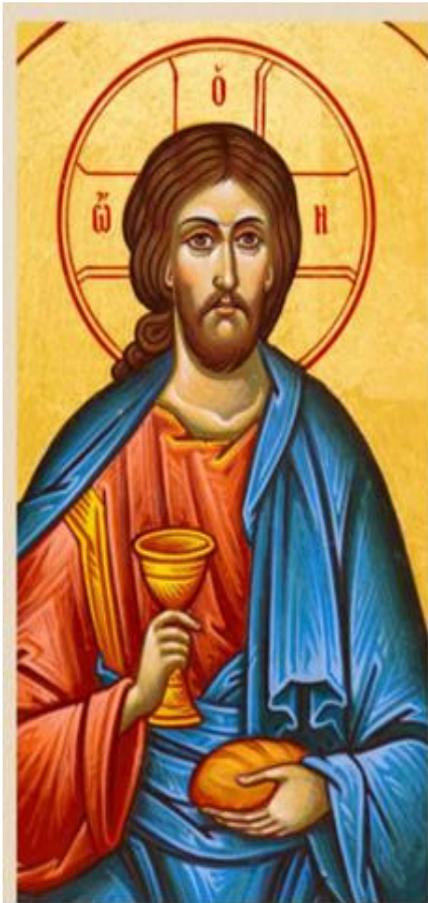
### GROWING FAITH

#### Week 11: The Light of Christ

This week's session is entitled The Meaning of Love. Simply follow the link, press play and enjoy the video: <https://www.sycamore.fm/videos/session-11-the-light-of-christ/> Those receiving the link by email will also find an attachment with some material for reflection.

**RACIAL JUSTICE SUNDAY** The Bishops' Conference has commissioned a series of videos to share the thoughts of Black Catholics about the events of the past year, how we can build a better society and the important role that our Church can play. These are available at: [cbcew.org.uk/home/events/racial-justice-sunday-2021](http://cbcew.org.uk/home/events/racial-justice-sunday-2021) in advance of Racial Justice Sunday next week.

## Prayers for Spiritual Communion



### Prayer for Spiritual Communion

My Jesus,  
I believe that You  
are present in the  
Most Holy Sacrament.  
I love You above all things,  
and I desire to receive  
You into my soul.  
Since I cannot at this  
moment 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.

### Anima Christi

Soul of Christ, sanctify me  
Body of Christ, save me  
Blood of Christ, inebriate me  
Water from the side of Christ,  
wash me  
Passion of Christ, strengthen  
me  
O good Jesus, hear me  
Within thy wounds hide me  
Permit me not to be separated  
from thee  
From the wicked foe defend me  
At the hour of my death call me  
And bid me come to thee  
That with thy saints I may praise  
thee  
For ever and ever. Amen.

Lord Jesus Christ, you said to  
your disciples, 'I am with you

always'. Be with me today as I offer myself to you. Hear my prayers for others and for myself, and keep us all in your care. Amen.

O God, help me to trust you, help me to know that you are with me, help me to believe that nothing can separate me from your love revealed in Jesus Christ our Lord. Amen.

### Prayer of General Thanksgiving

Almighty God, Father of all mercies, we your unworthy servants give you most humble and hearty thanks for all your goodness and loving kindness. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And give us, we pray, such a sense of all your mercies that our hearts may be unfeignedly thankful, and that we show forth your praise, not only with our lips but in our lives, by giving up ourselves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be all honour and glory, for ever and ever. Amen.

*Conclude with the following:*

The Lord bless us, and preserve us from all evil, and keep us in eternal life. Amen.

## ECHOES OF GOD: JOURNEYING WITH GOD'S WORD

### Week One: Exodus



Dear Friends,

Let's start on our journey together with the word of God as our companion. And, as on all significant journeys, we can hope to know our companion, and even ourselves, somewhat better at the end of the journey.

#### **So shall we set off?**

The Bible is full of journeys: to freedom, to slavery, to exile, of homecoming, and pilgrimage, all in search of a better future. If you read Mark's Gospel Jesus seems to arrive, teach, heal and move on with considerable speed. He often leaves the disciples breathless, but clearly reveals the urgency of his mission. However, there is a Great Journey that in some ways forms the identity and sense of purpose of God's whole people, then and now.

This is the Exodus of the twelve gangs of slave labourers from oppression in Egypt. It's a journey from not knowing who they were, or what they could hope for, to becoming Is-ra-el literally the **People of God**. It's an amazing story and it has a whole book dedicated to it in the Bible. This journey is retold and remembered in many ways and forms. We hear it in story, poetry, and song in all the other books of the Bible; especially Numbers, Deuteronomy, Wisdom 10-19, Psalms 78, 105, 106 and 135 and Isaiah 40-55. It is significant that all the other books, including the Gospels and Letters of the New Testament, have echoes of it.

You know the basic story. The person who God chose to lead the Hebrew slaves out of Egypt was a member of Pharaoh's court called Moses, a spoilt, adopted, Hebrew orphan. He was an unlikely leader of a new holy people and showed himself as such, murdering an Egyptian, and then escaping into the desert in fear of reprisal. A local farmer gave him work as a shepherd and married his daughter, Zipporah, to him. There could be little expectation that such a character would achieve very much.

So let's read together what happened in the desert. It's a story that takes us into the heart of the relationship God called Moses to, and still calls all those who follow his journey of faith, across the ages. On our journey, we will travel backward and forward from this story. It will invite us to encounter the living God, and lead us into liberated and free lives.

### **Main text: Exodus 3:1-17 - The Burning Bush**

*There are echoes of the unique importance and holiness of the divine name throughout the whole of the Scriptures, but especially in Exodus 20:7; Leviticus 19:12 and in Jesus' teaching in Matthew 5:34 ff.*

Moses was looking after the flock of his father-in-law Jethro, the priest of Midian; he led it to the far side of the desert and came to Horeb, the mountain of God. The angel of the LORD appeared to him in a flame blazing from the middle of a bush. Moses looked; there was the bush blazing, but the bush was not being burnt up. Moses said, 'I must go across and see this strange sight, and why the bush is not being burnt up.' When the LORD saw him going across to look, God called to him from the middle of the bush. 'Moses, Moses!' he said. 'Here I am,' he answered. 'Come no nearer,' he said. 'Take off your sandals, for the place where you are standing is holy ground I am the God of your ancestors,' he said, 'the God of Abraham, the God of Isaac and the God of Jacob.' At this Moses covered his face, for he was afraid to look at God. The LORD then said, 'I have indeed seen the misery of my people in Egypt. I have heard them crying for help on account of their taskmasters. Yes, I am well aware of their sufferings. And I have come down to rescue them from the clutches of the Egyptians and bring them up out of that country, to a country rich and broad, to a country flowing with milk and honey, to the home of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites. Yes indeed, the Israelites' cry for help has reached me, and I have also seen the cruel way in which the Egyptians are oppressing them. So now I am sending you to Pharaoh, for you to bring my people the Israelites out of Egypt.' Moses said to God, 'Who am I to go to Pharaoh and bring the Israelites out of Egypt?' 'I shall be with you,' God said, 'and this is the sign by which you will know that I was the one who sent you. After you have led the people out of Egypt, you will worship God on this mountain.' Moses then said to God, 'Look, if I go to the Israelites and say to them, "The God of your ancestors has sent me to you," and they say to me, "What is his name?" what am I to tell them?' God said to Moses, 'I am he who is.' And he said, 'This is what you are to say to the Israelites, "I am has sent me to you." ' God further said to Moses, 'You are to tell the Israelites, "The LORD, the God of your ancestors, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you." This is my name for all time, and thus I am to be invoked for all generations to come. 'Go, gather the elders of Israel together and tell them, "The LORD, the God of your ancestors, has appeared to me -- the God of Abraham, of Isaac and of Jacob -- and has indeed visited you and seen what is being done to you in Egypt, and has said: I shall bring you out of the misery of Egypt to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites, to a country flowing with milk and honey.

This remarkable story is the core revelation of God in the Hebrew Scriptures. In one sense the rest of the Scriptures are the unpacking of its meaning. The great Biblical stories reveal the times and ways that God's people open themselves to this revelation and discover their own identity, or else close themselves off and become lost.

### **A little background**

Gods in the ancient world were local to a place or nation, race or class. Here Moses encounters “the God”. He is told that this God is the God of his long forgotten ancestors: Abraham, Sarah, Isaac and Jacob. Wandering figures from a different world of faith. A world lost before the disaster of slavery. So this is a God whose influence stretches across time and space, a god not limited like the local gods.

When the terrified Moses tries to wriggle out of returning to Pharaoh’s court, he asks who should he say sent him? An ancestral deity of slaves is unlikely to cut much mustard with Pharaoh, the Lord of the known World - who was regarded by the Egyptians as a god himself. So “the God” answers with the name which has fascinated Jewish, Christian and Muslim believers ever since [out of reverence the divine name is never pronounced in Jewish or Catholic worship]. “YHWH” can mean “I am who I am” or “I will be where I will be” or even “I will be what I will be”. Therefore, God’s-self tells us that God is always beyond our naming, beyond our words, beyond any images that we might make of God. Yet “the God” who is totally beyond our imagining and our images chooses to be with us and calls us to an intimate relationship with God’s-self. This God sees our misery and comes to liberate and free us. And this God promises to do this for all time. The people this God will call into being, literally “the people of the God” in Hebrew “Is-ra-el”, will be a sign in history that this is what God is and this is what God offers.

Much later, reflecting backwards, the Hebrew People will come to understand that only this God could be the Creator. Indeed, that this was “the one God” who their father and mother in faith, Abram and Sara went out to seek, from the comfort of civilised Ur of the Chaldees, with its many temples and gods. The messengers of this same God will promise to the old couple a son, and an eternal inheritance. Later, the people, having abandoned the simple worship of the living God, are taken into exile. There in slavery, they will again rediscover the meaning and significance of YHWH. They will realise that this God who chose them is also the Lord of all history, of all time and of the cosmos. And when the time is right this “I am who I am” will choose to come among them as one of their own, Emanu-el – God with us, Jesus, born of a young Palestinian woman. Jesus’ life will fulfil this revelation and show us all how the liberator God of Exodus, now in Jesus’ life, death and resurrection, can make us all truly free.

### **Reflection**

Each year at the feast of Passover, the youngest member of a Jewish household asks the oldest: “Why do we remember this night above all other nights?” The oldest person there will tell the story of the Exodus from Egypt, of all that happened as the people of God came into being, and of how they became a free people and a sign of how such freedom is possible. Then he or she has to ask, how is the free God *Yahweh* still calling the people today and leading them into new freedom?

Jesus did this for his people at the Last Supper and we are asked to do it week by week in the Eucharist. We remember where we come from - God’s free choice - and that we are the forgiven ones. We remember what we are called to be - the agents of God’s freedom and creative love.

Written by David McLoughlin