



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

Email: allsoulscoventry@gmail.com

Twitter : @allsoulsrccov

Parish Priest:

Father Paul Burch

Tel: 02476 674161

www.allsoulscoventry.org.uk

Deacon: Rev. Paul Rabvukwa **Tel:** 07584 668021 **Catechist:** Barbara McGowan **Tel:** 07528 644617

Assistant priest of the Ordinariate: Fr Tim Boniwell **Safeguarding Rep:** John Corroon 07826 570830

SUNDAY 21 FEBRUARY 2021

FIRST SUNDAY OF LENT



Grant, almighty God, through the yearly observances of holy Lent, that we may grow in understanding of the riches hidden in Christ and by worthy conduct pursue their effects. 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 Second Book of Samuel: The story of King David

The Second Book of Samuel tells the story of King David. The Bible gives a lot of information about David. No wonder, as only Moses was regarded as more important than David.

The 'House of David' David captured the Canaanite city of Jerusalem from the Jebusites and he brought the Ark of the Covenant back to where he lived and placed it in a tent. He tells Nathan about his plans to build a house for it, and Nathan prevented him from constructing the magnificent temple he wanted (2 Samuel 7:2-3). However, the Lord promises that *he* will build *David* a house (dynasty) and that he will be with him and his family forever.

David, symbol of God's love The Old Testament looks upon David as a symbol of God's love for Israel. Psalm 89 is a song

in praise of God's promise to David and his family. Similar thoughts are found in Psalms 20; 21; 78 and 132. The special promise of a dynasty to David is found in Psalms 2 and 110. The New Testament emphasises that this prophecy and promise to David is fulfilled in Christ, "Son of David".

God speaks to us today The message conveyed in this book is of God's fidelity and care for David, from which God's people will benefit.

An inspiring verse "As for God, his way is perfect. The word of the Lord is proven. He is a shield to all who trust in him" (2 Samuel 22:31)

✠ WORSHIP THIS WEEK ✠

Sunday 21st	FIRST SUNDAY OF LENT	9.15am Morning Prayer (live stream only)	
		10.30am MASS	<i>For the People of the Parish Grant family, deceased (Fr Tim)</i>
Monday 22nd	FEAST OF THE CHAIR OF ST. PETER	9.30am MASS	<i>Intentions of John Shiner (90th birthday)</i>
		1pm Funeral Service (Yvonne Bradford RIP)	
Tuesday 23rd	Lent Feria	9.30am Mass	<i>Barbara Redpath RIP</i>
		7pm Churches Together Lent Evening Service (on Zoom)	
Wednesday 24th	Lent Feria	9.30am Mass	<i>Helen & Victor Callaghan RIP</i>
Thursday 25th	Lent Feria	7.30pm Mass	<i>Margaret Vaughan RIP</i>
Friday 26th	Lent Feria	9.30am Mass	<i>Carmel Smith RIP</i>
		6.00pm Stations of the Cross (on Zoom)	
Saturday 27th	Lent Feria	9.30am Mass	<i>James Foley RIP</i>
		10.30-11.30am Confessions (Sacrament of Reconciliation)	
Sunday 28th	SECOND SUNDAY OF LENT	9.15am Morning Prayer (live stream only)	
		10.30am MASS	<i>For the People of the Parish Owen & Margaret Deneny RIP (Fr Tim)</i>

Adoration of the Blessed Sacrament for half an hour before Mass Monday-Saturday

Daily Morning Prayer (Lauds): Sunday 9.15am; Monday-Saturday 8.30am (live stream only)

Evening Prayer (Vespers) on Zoom 6pm Sun, Mon, Wed, Thurs, Sat (email Fr Paul to receive log-in details)

Confession is also available before Mass and by arrangement

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.

CAFOD LENT FAST DAY Abdella lives in an extremely remote and mountainous part of Ethiopia. It takes him ten hours a day to collect water. He says his life is being wasted as he has no time for anything else. Family Fast Day is on **Friday 26 February** and we are invited to support CAFOD's appeal to reach vulnerable communities around the world with water and to provide other vital support. You can support CAFOD's online appeal: **Cafod.org.uk/give** or text **LENT** to **70460** to donate £10. You can also give via a second collection at all Masses in the week beginning next Sunday or place one of the Lent CAFOD envelopes available now in the collection any time.

Echoes of God: Journeying with the word of God Week 5: Psalms

This is a 7-week journey through the Bible by David McLoughlin. Hard copies of the materials are available in the exit porch. If you are reading this online, scroll down to the materials.

THE RECENTLY DEPARTED Of your charity pray for the repose of the souls of **Yvonne Bradford, Mary Flynn and Eileen Waters** whose funerals are on Mon 22 February, Mon 1 March and Mon 8 March respectively. Also for **Gerald McSawley, and Tracey Walker**, recently departed.

GROWING FAITH Week 15: The Holy Eucharist

Follow the link, press play and enjoy the video: <https://www.sycamore.fm/videos/session-15-the-holy-eucharist/>
Those receiving the link by email will find an attachment with some material for reflection.

DAILY MORNING PRAYER IN LENT is livestreamed Sundays at 9.15am; Monday-Saturday 8.30am. The text will be emailed the previous day to those on the parish emailing list.

STATIONS OF THE CROSS takes the place of communal vespers on the Fridays of Lent on Zoom at 6pm. Might this be your little extra for Lent?

CHURCHES TOGETHER IN LENT Join fellow-Christians from other local churches in an ecumenical prayer service on Zoom this Tuesday at 7pm. This week's service is hosted by St. Mary Magdalen's CE church. Email Fr Paul for the log-in details.

ONLINE DONATIONS There is now a **DONATIONS** button on our parish website. This will allow you to make a donation/offering from home at any time to parish collections e.g. the regular ('first') collection for the parish, and any scheduled second collections e.g. Poor Parishes Fund, Cafod, Aid to the Church in Need etc. Contactless giving will also be available in church very soon to help us move away from handling cash. More information to follow.

CROCHETED PRAYER CROSSES Please help yourself to the purple crocheted crosses in church, lovingly made for anyone to take. Please take one for anyone who would value having one to aid their prayers prayer or to hold in their hands for comfort.

DIOCESAN E-NEWSLETTER To keep up-to-date with all the latest news, information and online events from across the Archdiocese and beyond please sign up to the newsletter, issued every few weeks via email. Please visit www.birminghamdiocese.org.uk/e-news to sign up.

ORDINARIATE E-NEWSLETTER To find out more about the life of the Ordinariate across the UK please sign up the e-newsletter issued periodically via email.

<https://www.ordinariate.org.uk/news/newsletter-signup.php>



PRAYER



FASTING



ALMSGIVING

PRAYER FOR OUR PARISH

Dear friends,

Lent provides us with an opportunity to spend more time in prayer – for our own growth in faith, for the sick, for the lonely, for the dying, the bereaved, the dead; and for the conversion of sinners.

I'd also like to invite you to **pray this Lent for our parish** and how we move forward. COVID has hit every parish hard and there will have to be a process of picking ourselves up and rebuilding as a parish community.

Yet even without COVID it is always necessary for us to be asking how our parish is fulfilling our Lord's command to 'go and make disciples of all nations'. Times change, circumstances change, therefore it is not enough for us simply to do things the way we've always done them without asking whether those ways are serving the People of God and the mission of the Church today.

In a few years' time we will be celebrating the centenary of All Souls and that will be a wonderful occasion both to give thanks to almighty God for so many blessings received, and a challenge to consider how we ensure that our parish remains 'fit for purpose' for the present and for future years.

The world has changed hugely since the foundation stone of our church was laid. The landscape of the Church and of society has shifted dramatically. There are now not just several generations of 'lapsed' Catholics, but several generations of people living in the streets of our parish, and your neighbours, who have not the slightest clue what the Christian faith is, through no fault of their own. It's our job to do something about that. With COVID thrown into the mix, these are challenging times, but times of great opportunity too.

The task, I think, is not so much to be constantly thinking up new ideas, and certainly not looking for gimmicks. **It's really about each of us knowing and loving Jesus Christ more and being re-enchanted by our Catholic Faith and Church.** When that happens, the rest will follow. We'll *want* to share our faith with others and *want* to help people meet Christ and be part of his Church.

This all has to begin with prayer - focused prayer, intentional prayer, humble prayer. As you pray this Lent, then, please consider what you and your family can do to make this happen. How will you be part of the process of our growing up and growing out as a parish? Father Paul

Heavenly Father, pour out your Holy Spirit on our parish; grant us a new vision of your glory, a new experience of your power, a new faithfulness to your Word, and a new consecration to your service; that your love may grow among us and your kingdom come. Through Christ our Lord. Amen

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 THE WORD OF GOD

Week Five: The Psalms

The people sing of their experiences on their journey of faith and gather some of the songs in the Book of the Psalms. This becomes a miniature Bible including all the major themes of God's revelation and the memory of the best and worst of their responses. There are many more songs in the Scriptures than the Book of Psalms, but these 150 have sustained the people of God on their pilgrimage and provoked them to conversion when they have settled for less than the living God.

Long before the Psalms were written down, they were learnt by heart. They encapsulate the divine offer of liberation and reflect the people's free human response. Many Psalms were sung on the annual pilgrimage to Jerusalem where the people renewed their sense of God's call to them and re-dedicated themselves to be Is-ra-el "the people of the God". From the earliest Christian communities the Psalms were central to the Church's understanding of Jesus, its worship and its self-understanding.

Main text: Psalm 51 - Sin, repentance and the divine mercy.

Echoed in story form in Jesus' Parable of the Prodigal Son, Luke 15:11-32.

Have mercy on me, O God, according to your merciful love; according to your great compassion, blot out my transgressions. Wash me completely from my iniquity, and cleanse me from my sin. My transgressions, truly I know them; my sin is always before me. Against you, you alone, have I sinned; what is evil in your sight I have done. So you are just in your sentence, without reproach in your judgment. O see, in guilt I was born, a sinner when my mother conceived me. Yes, you delight in sincerity of heart; in secret you teach me wisdom. Cleanse me with hyssop, and I shall be pure; wash me, and I shall be whiter than snow. Let me hear rejoicing and gladness, that the bones you have crushed may exult. Turn away your face from my sins, and blot out all my guilt. Create a pure heart for me, O God; renew a steadfast spirit within me. Do not cast me away from your presence; take not your holy spirit from me. Restore in me the joy of your salvation; sustain in me a willing spirit. I will teach transgressors your ways, that sinners may return to you. Rescue me from bloodshed, O God, God of my salvation, and then my tongue shall ring out your justice. O Lord, open my lips and my mouth shall proclaim your praise. For in sacrifice you take no delight; burnt offering from me would not please you. My sacrifice to God, a broken spirit: a broken and humbled heart, O God, you will not spurn. In your good pleasure, show favour to Sion; rebuild the walls of Jerusalem. Then you will delight in right sacrifice, burnt offerings wholly consumed. Then you will be offered young bulls on your altar. (Revised New Jerusalem Bible)

The modern Christian martyr, Dietrich Bonhoeffer, called the Psalms the "Prayer book of the Bible". Luther used to call the 150 Psalms the "Little Bible". He said "In it is comprehended most beautifully and briefly everything that is in the entire Bible... so that anyone who could not read the whole Bible would have anyway almost an entire summary of it, comprised in one little book," (Luther's Preface to the Psalter).

In the Psalms the people of Israel, touched by the awesome sense of the freedom of the LORD, "the God" and of how they are caught up into that creative freedom, turn this into song. Prophetic imagination always needs song, poetry and art to find appropriate expression. So we have the liberated and liberating Song of the Sea in Exodus 15:1-18 and the Song of Miriam in Exodus 15:21. They both focus on the freedom of God to act, and the people's freedom derived from God's own freedom. Again, and again, they use the name of that free God "the LORD", "I am who I am, who I will be, where I will be". Again, and again, in the Psalms they play with it, savour its strangeness, and tease out its meaning and implications as they journey in faith. They coin a new word "Halleluiah" – "praise to the LORD" which we still use at every Eucharist. Today, the Church is still praising and still working out the mystery of God's creative freedom in which we are all invited to share.

In praise and, above all in the Psalms, the people of Israel, name the name that redefines their social reality, and that celebrates an unforeseen turn in their history. Earlier they had celebrated in dance, free bodies no longer under the control of Pharaoh. Miriam picks up a tambourine and the young women follow her in ecstatic dance celebrating the freedom the free God has created for them.

It is in song and dance that they find the means to express the shift to a new unimagined reality. The language of praise is always dangerous. It breaks out of tight control. It's the language that makes possible compassion and justice, transforming fear into energy. From the time of Jesus, when not many people could read, believers learnt the Psalms and found their lives and their experience lit up by the divine Spirit who spoke to them there.

We see this in the experience of the Gospel songs among the black American slaves, reminding them of the God-given freedom, of which their Masters tried to deprive them. Their theology, underpinned by the Psalms and Biblical canticles, was rich and deep and provoked their own Spirituals...

“There is a balm in Gilead to make the wounded who-ole
There is a balm in Gilead to heal the sin-sick soul,
Sometimes I feel discouraged and think my work’s in vain
And then the Holy Spirit revives my soul aga-ain.
There is a balm in Gilead to make the wounded who-ole
There is a balm in Gilead to heal the sin-sick soul.”

They, like the generations of Jewish and Christian believers before them, found in the Psalms of lament echoes that affirmed their own experience and gave it worth and dignity. The Psalms of praise enabled them and us to recognise the given-ness of Creation and to respond in adoration and praise of the Creator. Then there are Psalms of thanksgiving for deliverance in crisis of both individuals and communities. There are royal Psalms that celebrate God’s blessing of the people through David their king - thus the recognition that God can be encountered in the hard world of politics and economics. There are Psalms of wisdom that explore how to live at one with God, with others, and with the wider Creation.

There are Psalms that are clearly sung in procession, those remembering the journey of the Exodus, and the establishing of the Temple in Jerusalem, which gave the people their identity of Is-ra-el, the people of the free God, the LORD. A God who chooses to commit to this disastrously erratic folk – a God of faithful-loving-kindness. What Paul in the New Testament will call “grace”. We echo this idea at the beginning of every Eucharist when we call on God’s mercy. We know it is promised because of the clear teaching of Jesus’ parables. And of his reconciling and re-commissioning of Peter and the other disciples, by the lake of Galilee, after they had deserted him at his death.

In speaking to the people of Israel, the Psalms still speak to the Church. They speak to every person who truly faces their own experience of life and ponders it in depth. The free God of Israel who took on our everyday reality still accompanies us in the Spirit. This Spirit, at the heart of our communities and dwelling in our own hearts, becomes ever more real to us as we enter into the depths of these prayer songs. Our music and singing enable us to receive the word that God would still speak to each of us, and which he continues to speak into our communities.

On our own, our private prayers can be self-indulgent, focused on our needs and interests. Liturgical prayer opens us to a wider horizon, to the reality and disturbing presence of God. The God who is both beyond us and revealed to us in Jesus, and present in the life-giving Spirit endowed community.

When we sing a Psalm, the aim is to help us to become one in the worship of a people on a journey. To lead us into the inexhaustible mystery of God. The Psalms minister to us in all times and seasons. They serve to challenge and enable us to find the touch of our God in real human experience, high and low, good and bad. They provide us with the words to express our faith and commitment. They nourish and strengthen us and raise our hearts and minds in prayer.

If we come honestly from our own experience of life, then we can be open to the range of experiences found in the Psalms from those who went before us. And then, God’s free Spirit that inspired the original singers will speak to us anew through their words.

Reflection

Take any sentence in Psalm 51 above that speaks to you and stay with it. Is it a comfort, a challenge or a judgement? Then like the Psalm writer, speak in your own words to the God of mercy and ask to be led ever deeper into the freed, forgiven, and forgiving life being offered to you. The more realistic you can make this, in terms of your own experience and feelings, the more you give God’s Spirit the chance to work creatively on your mind and heart.

Written by David McLoughlin