



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 7 MARCH 2021

THIRD SUNDAY OF LENT



O God, the author of every mercy and of all goodness, who in fasting, prayer and almsgiving have shown us a remedy for sin, look graciously on this confession of our lowliness, that we, who are bowed down by our conscience, may always be lifted up by your mercy. 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 Kings: Fidelity and infidelity to God

Summary The books of 1 and 2 Kings present the reign of Solomon and of all subsequent kings from a religious stance. If they uphold the Torah, praise is given. If not, they are condemned, whatever their economic or political successes.

The lesson of the Books of Kings above all is that infidelity to God's covenant given through Moses will lead to disaster and destruction. The authors understood that God had spoken words of both blessing and threat through the mouths of prophets but when the people refuse to listen to them, God took away the land he promised.

The prophet Elijah is perhaps the most beloved prophet in the Bible. His lifetime is chronicled in 1 and 2 Kings 1 - including the miracles he performed, the inspiration he caused, and his dramatic ascent to heaven. When the time comes for him to finish, Elijah is told to anoint Elisha as a prophet in his place - and he obeys. Elisha takes up the mantle of Elijah and continues his ministry with numerous demonstrations of the effectiveness of the prophetic word in every aspect of life, including dealing with poverty, feeding the hungry, healing an enemy general, floating an axe head, providing military victory, restoring a widow's property, and even raising a dead child.

✠ WORSHIP THIS WEEK ✠

Sunday 7th	THIRD SUNDAY OF LENT	9.15am Morning Prayer (live stream only)
		10.30am MASS <i>For the People of the Parish Hazel Hall RIP (Fr Tim)</i>
Monday 8 th	Lent Feria	9.15am Funeral Service (at Canley) (Eileen Waters RIP)
		<u>10.30am</u> Mass <i>Fr. Alec McGavin RIP</i>
Tuesday 9 th	Lent Feria	9.30am Mass <i>Mae & Thomas O'Shea RIP</i>
		7pm Churches Together Lent Service (on Zoom) <i>Hosted by All Souls</i>
Wednesday 10 th	Lent Feria	9.30am Mass <i>Susan Mary Loughron RIP</i>
Thursday 11 th	Lent Feria	7.30pm Mass <i>William Wheeler RIP</i>
Friday 12 th	Lent Feria	9.30am Mass <i>Josie McGrath (birthday)</i>
		6.00pm Stations of the Cross (on Zoom)
Saturday 13 th	Lent Feria	9.30am Mass <i>Brendan & Darren Smith RIP</i>
		10.30-11.30am Confessions (Sacrament of Reconciliation)
Sunday 14th	FOURTH SUNDAY OF LENT	9.15am Morning Prayer (live stream only)
	(Laetare Sunday; also Mothering Sunday)	10.30am MASS <i>For the People of the Parish</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.

HOLY WEEK 2021

I wish I could say that Holy Week and the Easter Triduum will be back to normal this year, but sadly they won't. We are in a much better position than last Easter when church was closed for public worship, but our Holy Week and Easter liturgies will reflect the fact that we are still living through a pandemic. A schedule of worship will be publicised soon. I thank you for your patience and understanding that there are some things we just can not return to just yet. Please note that there may need to be a **booking system** for some of the services. More details to follow. Fr Paul

PAPAL VISIT TO IRAQ Pope Francis is currently making a pastoral visit to Iraq, the birthplace of Abraham. We pray for his safety, for peace and security in that country, for religious tolerance, and for fresh heart and courage for the beleaguered Christian community there. On Friday Pope Francis visited the Church of Our Lady of Salvation, the scene of a 2010 terror attack where six ISIS suicide bombers killed 58 people, including the church's priest.

CATHEDRAL MAINTENANCE SECOND COLLECTION There is a second collection for the maintenance of the cathedral church of St. Chad in Birmingham at all Masses this week. You can post offerings in the wall slots near the exit or use the **card readers** in church or give at [Donations](#) on our website.

Echoes of God: Journeying with the word of God Week 7: Paul & the Letters

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 soul of **Eileen Waters** whose funeral is on Monday 8 March. Please pray also for the repose of the soul of **Father Oliver Kemp** who died on 23 February. Fr Kemp served at All Souls 1966-1968.

GROWING FAITH Week 17: The Christian Vocations

<https://www.sycamore.fm/videos/session-17-the-christian-vocations/> What is God calling me to do with my life? What is my true vocation? There are so many ways for us to live our Christian lives, and so many ways that God speaks to us. This Sycamore film explores the idea of vocation, and speaks about the special vocations of marriage, family life, ordination, religious and consecrated life, and the call to holiness within the single life.

STATIONS OF THE CROSS takes the place of communal vespers on the Fridays of Lent on Zoom at 6pm.

LAY VOCATIONS The National Office for Vocations is working on resources to help people grow in their spirituality, but at a pace that is right for them. They have essentially prepared a spiritual itinerary where people can select according to their needs, with recommended reflections and resources. There is also a closed Facebook page for those who would like a community aspect to the journey. The course was launched for the beginning of Lent, but it can be used all year round. It is, as yet incomplete, and so will continue to be updated and modified as time goes on. <https://www.godcalls.co.uk/godcalls-adventure>.

COVID-19 IMPACT SURVEY Parishioners are encouraged to complete a new survey reflecting on their experiences during the pandemic. Responses will help the Archdiocese to understand what effect the pandemic has had, and how we move forward. The survey takes about 10 minutes to complete and can be found on the homepage of the diocesan website <https://www.birminghamdiocese.org.uk/>

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. There is also the facility to register for Gift Aid. To make a donation go to our parish website or visit <https://portal.mydona.com/assets/webPay/index.php?cid=245>

CONTACTLESS CARD READERS From today we have two contactless card readers in church so that people can make offerings without using cash. The card readers are situated at the back of church and at the exit. Contactless payments are touch-free with no need to type in your PIN or hand over your card. Simply hold your card to the reader, listen for the beep, and your payment is done. If you prefer, there is the option to insert your card into the payment device and enter your PIN to make a payment. The reader displays some default amounts to choose from plus the option of 'Other amount'.



Gift Aid You can also gift aid your contactless donations. After making a payment you will be asked if you want to Gift Aid the payment. If you do, please select **Yes** then the machine will ask for: **First name, Last name, House number, Post Code, Email address**. It will ask you to accept the T&Cs, then press **confirm**.

You only need to do this once - the device will remember that you have chosen to gift aid next time you use your card. If your circumstances change, please let us know and we can easily update the system. You may find it easier and quicker to use the online system (see above) to register your card for Gift Aid before using the card readers in the church.

GOT QUESTIONS? There is information about how to use the card readers in the exit porch and on our website. There is also an information sheet in the exit porch addressing Data Protection and security.

Please be reassured that you will still be able to donate to the parish and second collections using cash or through setting up a standing order.

ETHICAL VACCINES I know that some parishioners have found themselves in the position of being offered only the Oxford-AstraZeneca vaccine against COVID-19, and feeling very uneasy about receiving it because it uses cell lines from a foetus aborted in 1973. Other vaccines around the world are being developed in a similar way. The Vatican's doctrine office has assured the faithful that it is morally acceptable to receive these vaccines, but it does not dismiss the problem of ethically compromised vaccines. The Catholic Church's clear and consistent position on vaccines includes three important points:

- When a choice exists between an ethically compromised vaccine and another vaccine which is not ethically compromised, we have a grave responsibility (all other things being equal) to use the latter vaccine.
- When only ethically compromised vaccines are available, we should **make known our moral objection** to these vaccines, and **lobby governments and healthcare systems** to prepare and make available vaccines which are not ethically compromised.
- Until ethically uncompromised vaccines are developed, we can and should use ethically compromised vaccines so as to prevent serious health risks both for ourselves and for everyone. The decision to be vaccinated rests of course with the individual.

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 Seven: Paul and the Letters

The New Testament Letters, mainly of Paul, show how the renewal of heart has happily started and how salvation happens, in different places, with different people being freed from the particular realities that bind them. They speak of how the power of “the God’s” Spirit has been poured out on the world from the first Pentecost onwards, and is active still. These Scriptures help us to discern whether what is happening now is in the same Spirit. They reveal what lives lived in the form of Jesus Christ look like.

Main Text: 1 Corinthians 13: 1-13 - Hymn to Love

This text echoes the underlying motivation and practice of Jesus’ whole ministry, and of God’s creative will throughout the history of God’s People.

If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only in part; but when the complete comes, the partial will come to an end. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. And now faith, hope, and love abide, these three; and the greatest of these is love. (New Revised Standard Version.)

Paul’s theology is essentially a theology of the cross (1 Corinthians 1 and 2). But again, on the cross it is the mysterious God “I will be where I will be” acting to bring the human-divine estrangement to an end by entering the most “god-forsaken” place out of love. The cross reveals God wanting reconciliation yet at the same time it is the paradoxical justice of God cf. Romans 8: 31-32 *“If God is for us who is against us?”* In Jesus’ death, God redefines what it is to be human. Great theologians such as Hans Urs von Balthasar and Karl Barth explore how the cross judges and rejects all our limited self-understanding. The cross says that the foolishness of “the God” is wiser than the wisdom of men and women. Therefore, lowliness and even death are no longer obstacles to self-fulfilment. To be truly human demands we first accept our humanity (cf. Philippians 2: 5-11). If we are willing to be creatures and allow God to be Creator then all sorts of consequences become possible (cf. Romans 4:7 and Philippians 2:9). Then the cross becomes God’s call to accept Jesus’ definition of ourselves as in Mark 8:35 *“For those who want to save their life will lose it. And those who lose their life for my sake, and for the sake of the Gospel will save it.”*

Mark reflects Paul’s teaching when he defines the Messiah in terms of the cross, (Mark 8: 27-33). His theology of the cross echoes Paul’s writing which also echoes, and is in continuity with, Jesus’ life and death. And Jesus reveals the unconditional mercy of God echoing this major theme of the Hebrew Scriptures. As a result, the word “God” has to be given a new meaning. This is very clear in Mark 4:26-29 where the Kingdom or Rule of God comes independently of human ethical and religious attempts at self-salvation. Jesus frees us from the need to achieve religious security through pious or worthy acts.

In Paul and Mark’s teaching Jesus reveals the true God whom no one knew. This is the God capable of what we are not – capable of allowing rejection, of being insignificant, of not asserting self, nor of crushing opposition. On the cross, God takes the brokenness of the world into God’s self. This is the fulfilment of the original divine self-revelation in Exodus 3:14. God in sovereign freedom is here on God’s terms, and not ours.

Paul sums this up in his letter to the Christian community in Rome: *“What then are we to say about these things? If God is for us, who is against us? He who did not withhold his own Son, but gave him up for all of us, will he not with him also give us everything else? Who will bring any charge against God’s elect? It is God who justifies. Who is to condemn? It is Christ Jesus, who died, yes who was raised, who is at the right hand of God. Will hardship or distress, or persecution, or famine, or nakedness, or peril, or sword? ... For I am convinced that neither death nor life, nor angels, nor rulers... nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”* (Romans 8: 31-39)

From the time of the cross onwards, anything we think of as manifesting the absence of God is capable of manifesting God’s presence. The cross is a judgement against the tendency of religion to domesticate God, and it remains a permanent critique of the inhumanity of much religious practice.

Paul came to understand all of this in his encounter with the Risen Christ on the Road to Damascus. Paul was travelling with the authority of the Jerusalem leaders to crack down on the disciples of Jesus as culpable heretics who were perverting the true teaching of the revelation of God. He had permission to use the ultimate violence of the death penalty. The risen Lord who encounters him cries out *“Saul, Saul why are you persecuting me?”* Paul realises that it is precisely the same God of Israel working through Jesus, who is now present through his risen “body”, the Spirit inspired community.

Like the cross, Jesus’ resurrection cracks open further their inadequate image of God – revealing how all communities are locked into systems of violence, even God’s people Israel. The resurrection demands that we go beyond exclusion and the violence that diminishes life in others. The resurrection invites us to discover models of living in which men and women, freed from the fear of death, can create an order based on graciousness and reconciled life, rather than violence and enforcement.

The remedy is remembering the Gospel and hearing the echoes of the faithful-lovingkindness of our mysterious God. And so our minds and hearts will be broken open and changed. Only then will come the challenge to live accordingly, and only then can we do so happily!

Reflection

The Acts of the Apostles seems to end rather suddenly. It tells of Paul in Rome.

“He lived there two whole years at his own expense and welcomed all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance.”

But of course it hasn’t ended. There are Apostles still living out the Jesus-shaped life of reconciliation in our world. Imagine you are continuing to write the Acts of the Apostles. What would you point to as the sign of the Spirit of Christ still at work in the lives of individuals or communities in our world?

If you need some help read Corinthians 13: 1-13 again and from verse 4 where the word “love” appears read Jesus, and then read it again replacing love with your own name. It has echoes of “the faithful-loving-kindness” of “the God” of the Covenant now made flesh in the community of Christ, his body, which is now us.

Financial Giving at All Souls

We are very grateful to parishioners for their generosity to the parish, especially in these uncertain and difficult times. You can give directly to All Souls in the following ways:

By Standing Order

If you have online banking you can set this up online, or you can print off the standing order form and post it to your bank or parish.

[Get a Standing Order form here](#)

Online donations and Contactless Payments

With more and more people choosing to pay for things by contactless means in shops, cafes, sports venues, car parks, on public transport etc - we have decided to introduce an online donation system and a contactless payment system at All Souls. Both are provided by a company approved by the diocese and are interlinked. Online and contactless payments are also a more hygienic way of giving.

You can also **Gift Aid** your online and contactless donations. The display for making payments and registering for Gift Aid is identical on the card readers in church and the Online Donations Webpage. You only need to register to Gift Aid once. Once you have registered your card, the card readers in church and the Online Donations Webpage will recognise it the next time you make a payment. If your circumstances change, please let us know and we can easily update your Gift Aid status on the system. You may find it easier to use the Online Donations Webpage to register your card before using the contactless card readers in the church.

a) Online donations

All Souls RC Church, Coventry

What would you like to give?

£5	£10
£15	£30
£50	£100
Other amount	



You can use this method anywhere with a suitable device connected to the internet. On our website use the [DONATIONS](#) button. Clicking on the link below will take you to our Online Donations Webpage:

<https://portal.mydona.com/assets/webPay/index.php?cid=245>

b) Contactless payments in church

We now have (from 7 March) two portable card readers in church. They are situated at the back of church as you enter and at the exit. Contactless payments are touch-free with no need to type in your PIN or hand over your card. Simply hold your card to the reader, listen for the beep, and your payment is done. If you prefer, there *is* the option to insert your card into the payment device and enter your PIN to make a payment. The reader displays some default amounts to choose from plus the option of 'Other amount'.



If you do not want to register your card for Gift Aid:

1. Select the amount you wish to give from the options on the screen.
2. When the screen prompts for payment, hold your card over the reader or insert your card and enter PIN.
3. After taking payment you will be asked if you want to Gift Aid. Please select **No**.

To register your card for Gift Aid:

This will take a little bit longer, but you only have to do it once. Once you have registered your card, the card readers in church will recognise it next time you make a payment. You may wish to register your card on the Online Donations Webpage in your own time before using it in church.

1. Select the amount you wish to give from the options on the screen
2. When the screen prompts for payment, hold your card over the reader or insert your card and enter PIN.
3. After taking payment you will be asked if you want to Gift Aid the payment. Please select **Yes** then the machine will ask for:
 1. First name
 2. Last name
 3. House number
 4. Post Code
 5. Email address
4. The reader will ask you to accept the T&Cs. Then press **Confirm**

If you have already registered your card:

1. Select the amount you wish to Give from the options on the screen.
2. When the screen prompts for payment, hold your card over the reader or insert your card and enter PIN.

By cash

It is still possible to give by cash. Envelopes for Planned Giving throughout the year are available.

Second Collections

The Online Donations Webpage and card readers in church also allow you to give to any second collections e.g. The Poor Parishes, CAFOD, Aid to the Church in Need. All you need to do is tap the screen on the name of the collection you wish to give to and follow the instructions. Again, it will still be possible to give to second collections by cash.

FAQ Contactless Donations

What information is collected when I make a contactless donation without Gift Aid?

No personal information is collected when you donate using your contactless card without Gift Aid.

What is a Gift Aid declaration?

Her Majesty's Revenue and Customs (HMRC) requires all charities claiming Gift Aid to get donors to complete a Gift Aid declaration. It should state that the donor:

- has paid the same amount or more in Income Tax or Capital Gains Tax in that tax year
- agrees to Gift Aid being claimed

What information is collected when I make a contactless donation with Gift Aid?

When a contactless donation is made with Gift Aid the following HMRC mandatory information is collected:

- donor's full name
- donor's home address

How long is my information kept if I donate with Gift Aid?

Charities must keep a record of declarations for 6 years after the most recent donation Gift Aid is claimed on. Donors can unregister at any time by informing the charity.

Who are SumUp?

SumUp are the payment processor of contactless donations. SumUp is authorised as a Payment Institution by the Financial Conduct Authority (license no. 900700) and is EMV (Europay, Mastercard, and Visa) and PCI-DSS certified, ensuring that payments are processed in accordance with the highest security standards. Any donations made to a charity are first received by SumUp and then paid to the charity at a frequency set by the charity.

Who are Dona?

Dona is a trading name of Regium Consulting Limited, a London based technology firm working with churches and charities. Dona is a contactless donations product and service provider