



HOLY CROSS PRIORY CHURCH

SUNDAY 15TH OCTOBER 2017

XXVIII SUNDAY IN ORDINARY TIME

· A ROMAN CATHOLIC PARISH · THE DOMINICAN PRESENCE IN LEICESTER SINCE 1247 ·

A WORD FROM THE PRIOR ...

As we move through the month of October, things do begin to settle as we prepare for the winter months. The past while has seen a great deal of change here at Holy Cross, and it's good to see that beginning to settle. Thanks for your patience with us – it is beginning to show its fruit.

Our schools go off on half term this week. That's a very important opportunity for our children to reflect on everything they have achieved since school reopened, and to plan for the next stage – how will we build on what has been accomplished already. It's good to take time to wish our teachers a time of rest, and to remember that parents don't necessarily get a break during half term.

This week, we look forward to Catholicism 101 on Thursday, focused on St Catherine, before we take a break from this programme. Our Leicester Catholic Students is going well, and we look forward to expanding this in every way possible. As we move into November, there are other opportunities for growth.

Each of us deeply values the huge effort that is extended on a daily basis to make our community thrive. We hope to see you on different occasions during the week, at our Masses and social events, at Catholicism 101, and much more besides. There are so many ways in which we can grow together.

Be intent on prayer, and whatever may happen will turn to our good.

Fr David

LAUNCHING LEICESTER CATHOLIC STUDENTS

Leicester Catholic Students – bringing together Catholic students from Leicester and De Montfort Universities

Leicester Catholic Students is a hub for students to find out more about Catholicism, make new friends and put faith and prayer into action. Whether you are a lifelong Catholic or just looking to find out more, come along to our events to find out more. Our first Catholic Wednesday was a huge success. The next will be on 25 October and will look at science and religion. Find out more and get updates on our Facebook page: [Facebook.com/LeicesterCatholicStudents](https://www.facebook.com/LeicesterCatholicStudents)

UNIVERSITY OF LEICESTER – CHAPLAINCY SILVER JUBILEE

today at 3pm, at Leicester Cathedral, a service of thanksgiving will be celebrated to mark the conclusion of the Silver Jubilee of the Chaplaincy to the University of Leicester. Many people have benefitted from this project, which draws together Christians from the various communities in Leicester to serve the pastoral needs of the University. It would be good to see many of you there.

THE HOLY ROSARY

We recommend the regular praying of the Rosary during the month of October.

NOTICE BOARD

BAPTISM PREPARATION

If you wish to have your child baptised, please attend one of our baptism preparation sessions. The next is Sunday 5 November after the 10:30am Mass in St Clement's Hall.

FIRST HOLY COMMUNION CONFIRMATION

Please get in touch with the Priory Office if members of your family wish to celebrate these sacraments.

MARRIAGE PREPARATION

Couples who are preparing for the Sacrament of Holy Matrimony should make an appointment with the Parish Priest in the first instance.

BECOMING CATHOLIC

Any adult who wishes to become a Catholic or receive Confirmation should join our RCIA programme, which begins in the Autumn Term.

VISITING THE SICK

The Faithful who are sick and housebound can arrange a visit from a priest or special minister by calling 0116 252 1501.

FAMILY VISITS

Families who would like a house blessing or a pastoral visit at home, can make arrangements by calling 0116 252 1501

PARISH SOCIAL EVENTS

Social Group; very Tuesday: 6.30-8.00pm in St. Clement's Hall - a chance to de-stress and chat, with a bite to eat and drink; fun-bingo. Spread the word...

Dates for your diary:

Sunday December 3 - Advent Market

Tuesday December 19 - Advent-Christmas social evening

CATHOLICISM 101 CONTINUES THIS WEEK

Following a very successful beginning, this series continues this Thursday 12 October at 7pm in St Clement's. This term there will be four remaining sessions, taking a break on 26 October and returning on 8th November. Bishop Barron's DVD's on Catholicism have proved popular. This term at Catholicism 101 we view his new series, *Catholicism: The Pivotal Players*, on great individuals who shaped the life of the Church and changed the course of civilisation. This Thursday 18 October at 7pm in St Clement's we will screen the DVD on St Catherine of Siena, followed by discussion. There will be food, and all are welcome.

FUNERAL SERVICE FOR MARY ELLEN BODDY RIP

Many thanks to all who attended this service, it meant such a great deal to those who cared for Mary. Mary was a very active member of Holy Cross some years ago, but for the last number of years she has been in a nursing home because of dementia. She was a great part of our community, until she started struggling to remember. She has no surviving family in Leicester, and has been cared for by a kind friend and neighbour. It was great that so many parishioners took the time to come along and remember Mary. May she rest in peace.

CHURCH LIGHTING

We have installed a temporary lighting system to compensate for the severe issues with the old lighting system in the church. A new system is in the process of design. We look forward to finding out more.

THINGS TO REMEMBER

- Our Holy Hour, each Sunday at 6pm
- Catholicism 101 – this Thursday at 7pm
- Organ recitals, first Friday of each month at 1:15pm.

SAVE THE DATE

- Parish Requiem Mass – Wednesday 29 November at 7:15pm
- Advent Market – 3 December. You can start buying puddings already!
- Advent Retreat Weekend – 9 – 10 December, led by Br Luke Doherty OP

THE DOMINICAN COMMUNITY

Fr David Rocks OP PP *Prior*; Fr Isidore Clarke OP; Fr Fabian Radcliffe OP;
Fr Tony Rattigan OP *Bursar*; Fr Robert Gay OP CC *Subprior*; Fr Matthew Jarvis OP

Office Administrator: *Mrs Rachael Powell* – leicester.admin@english.op.org

Lay University Chaplain: *Mr George Ralph* – george.ralph@english.op.org

Director of Music: *Mr Thomas Keogh* – thomas@thomaskeogh.co.uk

For the Office Administrator, please call **0116 252 1501**

Holy Cross Priory, 45 Wellington Street, LE1 6HW. Tel: 0116 252 1501

For more details, visit: www.holycrossleicester.org

MASS TIMES

Sundays:

8am; 10:30am (sung);
12:30pm (old rite);
7pm

Weekdays:

8am (old rite);
12:30pm; 6:10pm

Saturdays:

8am (old rite);
10am; 12.30pm;
6:10pm Vigil Mass for Sunday

CONFESSION

Saturdays:

10:30-11:30am
5:00-6:00pm

MONEY MATTERS

Last week's collections:

£1069.71

(Gift aided: £302.32)

Woodhouse Collection

£117.00

(Gift aided: £73.00)

*THANK YOU FOR YOUR
CONTINUED SUPPORT!*

THE SCRIPTURES THIS WEEK

XXVIII IN ORDINARY TIME

1ST READING: ISAIAH 25:6-10

Here the great banquet is presented as a classic symbol of the consummation of God's saving purpose in history. But this idea of the heavenly banquet was not created by Isaiah. Its roots can be traced back to earlier Canaanite literature. The Qumran community took up this symbolism in the institution of their daily meal, and Jesus also put it to various uses: in His conduct in eating with outcasts; in his parable of the great banquet that forms the gospel for today; and above all in the saying at the Last Supper that He would no longer feast with His disciples until He could do so in the consummated kingdom of God.

Responsorial Psalm: 23:1-3a, 3b-4, 5, 6 "In the Lord's own house I shall dwell for ever and ever."

The third stanza marks a shift in imagery from God as shepherd to God as host at His banquet. That is in response to the reading from Isaiah on the messianic banquet. The emphasis here lies upon the Lord's house or temple, where He prepares the banquet table and invites His people to share the blessings of His Kingdom.

2ND READING: PHILIPPIANS 4:12-14, 19-20

Here Paul thanks the Philippians for the relief they had sent to him while in prison, probably at Ephesus. While knowing that the existence of an apostle is marked by the sign of the cross—in facing hunger and want as readily as plenty and abundance, he also recognises his need for other people's help and is grateful for it. The same is true for us.

GOSPEL: MATT. 22:1-14 FORMS NOT ONE PARABLE, BUT TWO.

a) Matt. 22. -1-10. It has a purely local meaning -driving home what had already been said in the Parable of the Wicked Husbandmen; once again it was a condemnation of the Jews. Ages ago they had been invited by God to be His Chosen People; yet when God's Son came into the world, and they were invited to follow Him they refused. The result was that God's invitation went out directly to people in the highways and the byways; they stand for the sinners and the Gentiles, who never expected an invitation into the Kingdom.

Matt. 22:7, tells us about the king sending his armies against those who refused the invitation, and burned their city. This introduction of armies and the burning of the city seems at first sight completely out of place taken in connexion with invitations to a wedding feast. But Matthew was composing his Gospel sometime between A.D. 80 and 90. Here he's referring to the destruction of Jerusalem by the armies of Rome in A.D. 70.

This parable reminds us that God's invitation is to a feast as joyous as a wedding banquet. To refuse, is to miss the joy God offers us. It reminds us that the things which make men deaf to the invitation of Christ are not necessarily bad in themselves. But it is very easy for us to be so busy with the things of time that we forget the things of eternity. It reminds us that the appeal of Christ is not so much to consider how we will be punished as it is to see what we will miss, if we do not welcome God's invitation.

In the 2nd parable, about the man who refused the wedding garment, Jesus tells us that the Kingdom is open to all. But when we come we must bring a life which seeks to fit the love which God offers us. Grace is not only a gift; it is a grave responsibility. A man cannot go on living the life he lived before he met Jesus Christ. He must be clothed in a new purity and a new holiness and a new goodness. The door is open, but not for the sinner to come and remain a sinner, but for the sinner to come and become a saint.

NEXT SUNDAY –

XXIX SUNDAY IN ORDINARY TIME (YEAR A) - EIGHTEENTH SUNDAY AFTER PENTECOST

"The splendour of the rose and the whiteness of the lily do not rob the little violet of its scent nor the daisy of its simple charm. If every tiny flower wanted to be a rose, spring would lose its loveliness."

-
St Therese of Lisieux

"There is no surer means of calling down God's blessing upon the family than the daily recitation of the Rosary."

Pope Pius XII

THE WORD AT WORK: OUR WEEKLY REFLECTION

28TH SUNDAY

Today I'm going to reflect on the Gospel for 28th Sunday of Ordinary Time, Matthew 22. 1-14. This contains two related parables. In these the Kingdom of Heaven is presented as the wedding banquet of a certain king's son -obviously God's.

Firstly, the invitation and how people respond to it. Such an invitation would be the greatest honour imaginable that the king could confer on His subjects. The parable is referring to the Chosen People of God. "I shall be your God – you shall be my people." The king expected them to come. But they found all kinds of excuses for refusing the invitation. Some of them even seized the servant carrying the invitations, maltreated them and killed them. Such behaviour was outrageous!! The king was furious. How dare they insult the King and his son in this way! Through this parable Jesus was pointing an accusing finger at God's Chosen People, who, in the main, rejected His Son, Jesus.

I expect we are shocked by the king destroying those murderers and burning their town. But Matthew probably added this verse to refer to the destruction of Jerusalem, more than 40 years after Christ's Ascension.

The king in the parable was not to be mocked! God is not to be mocked! Like the king, God was determined to have guests at His Son's heavenly banquet. So, He invited those whom pious Jews would have rejected. Those included pagans, the outcasts of society and sinners. They gladly accepted God's invitation.

But God insists on certain requirements before He welcomes anyone into His Kingdom. That's the point of the second parable about the wedding garment. But what's the meaning of the man refusing to wear it? At baptism we become God's children and begin to share His divine life. This is God's free gift to us, which none of us deserves. We were clothed in a white garment, suggesting our putting on Christ and being surrounded by His love. In our culture white suggests purity, which we are urged to preserve throughout our lives. In this parable the man wanted to be welcomed into heaven, while refusing to be clothed with Christ. He didn't want to wear the garment of Christ's salvation, freely offered to Him. The man refusing to meet God's requirements for entry into His kingdom will be treated in the same way as someone refusing to wear the tie provided by some posh restaurant as a condition of entry.

So, what do these two related parables mean for us? Well, they're both concerned with God inviting us to the marriage banquet of His kingdom. In the first parable there are those who refuse to come, because they think they've got more important things to do. That can be very true of us if our preoccupations lead us not to heed Christ's call to follow Him.

This is developed in the parable about the white garment. We will only be welcomed into God's kingdom if we welcome Christ's gift of salvation. Like the riff-raff in this parable we must shed the soiled garments of sin and be clothed with Christ. In other words, we must repent for our sins and allow ourselves to be wrapped in the gift of God's love and mercy. God invites and wants to welcome all of us into His kingdom. But do we really want that, and are we prepared to do what He requires of us?

Do you, do I, chose to say, 'Yes' to God and eagerly welcome His invitation to His Son's heavenly banquet? Or do we find what we think are more important things to do? Do we repent for sins and wear Christ's garment of salvation? God wants us to welcome us; do we really want to be with Him?!

Isidore O.P.