

# Our Lady of Dolours Catholic Church

Egerton Gardens, NW4 4BA



Rev Fr Tim Edgar (Rector)

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Registered Charity Number: 233699

## THIRD SUNDAY IN ORDINARY TIME

<b>S</b>	20	6.00pm		Michael & Nora McNicholas (rip)
<b>Su</b>	21	10.00am		intentions of Emily Allington
		12noon		the people of the Parish & their needs
M	22	10.00am	feria	intentions of Hannah & Holly Corr
T	23	10.00am	feria	Eliza Alvares (rip)
W	24	10.00am	St Francis de Sales	Legion of Mary
T	25	[8.00am TLM	Conversion of St Paul	the persecuted Church]
F	26	10.00am	SS Timothy & Titus	private intention
S	27	10.00am	of BVM	intentions of Patricia Cassidy & family

## FOURTH SUNDAY IN ORDINARY TIME

<b>S</b>	27	6.00pm		Thomas Matovu (rip)
<b>Su</b>	28	10.00am		the people of the Parish & their needs
		12noon		Joy's intentions

Mass times and intentions are subject to change if there is a funeral.

First Friday: Exposition of the Blessed Sacrament, Adoration, Litany & Benediction

Confessions: Saturday 9.00-9.45am; 5.00-5.45pm and at call

Holy Rosary each day after Mass – Legion of Mary Wednesday after Mass

Holy Matrimony: in accordance with the norms of Canon Law, **six months' notice must be given**, whether the marriage is here or abroad, to enable the required spiritual preparation to take place and for the paperwork to be gathered and, if necessary, submitted to the Chancellor of the Diocese. Please make an appointment to see the Parish Priest.

Our Parish takes the issue of **Safeguarding children and vulnerable adults** very seriously and stringently follows the measures instituted by the Diocese of Westminster. Full details of these measures and policies can be found here:

<https://rcdow.org.uk/safeguarding/>

The Parish Safeguarding Representative is Bertha Alvares – [hendonsg@safeguardrcdow.org.uk](mailto:hendonsg@safeguardrcdow.org.uk)

**If you are concerned about the welfare of a child or adult at risk, do not delay in contacting the police, using 999 if a child or adult is believed to be in immediate danger.**

## VISITING PRIESTS

If you have a priest relative/friend visiting the Parish, then please note that all visiting and supply priests need to have a Celebret (if ministering in England and Wales) or a Testimonial of Suitability for Ministry if coming from elsewhere. This is a legal requirement if they wish to celebrate or concelebrate Mass or any other service. Priests coming from abroad have to apply in advance to the Vicar General in Westminster so that appropriate checks can be carried out.

## WEEKLY OFFERINGS

**Please think about making a donation to support the Parish.** Just think what you spend in the various events of your lives and then consider what you give to the Church. Is it appropriate? Donations can be made at Mass, via our website, through the Contactless Machine at the back of Church or by **scanning the QR Code** below. If you are able to **Gift Aid** your donations, please do so. This allows us to claim an extra 25p for every £1 you donate from the Government.



## REFLECTION ON TODAY'S READINGS

### Gospel: Mark 1:14-20

Mark's version of the call of the first disciples repeats the essentials of last week's reading, but carries a very different emphasis than John's version. Jesus' continuity with John the Baptist is portrayed by his preaching the same message. The first disciples in Mark's account were engaged in their worldly occupation; they are not seen as already disciples of the Baptist. John's Gospel gives us a hint of the process of inquiry and call, whereas in Mark the call of Jesus comes suddenly and without preparation. It is obviously a call charged with power: they will share power as "fishers of men" and they respond without hesitation. Divine power is emphasized in Mark's telling; John's Gospel emphasizes God at work in the human process of seeking and drawing close to Jesus as the source of life. Jesus is recognized as a rabbi

(vv 21-22), but his style is not that of the seated learned man with a crowd of students at his feet. He wanders from place to place, pointing out the reality of life and the signs of his new life to his disciples who keep up with him, and to the crowds that gather around him.

**First Reading: Jonah 3:1-5, 10**

God's power surpasses our expectations in unexpected - and sometimes unwelcome - ways. Jonah went to Nineveh to proclaim God's vengeance and destruction upon a sinful pagan people. He suspected that God would be merciful, so he tried to run away. But God had some rather striking ways of getting him back to business. When the suspected but unwanted results actually do occur - the repentance and saving of the people - Jonah becomes disgruntled. But God gives him a lesson in humility and mercy. (Read the whole story perhaps???) Please note that this is a rather humorous - do we need to be told? -and purely fictional story intended to broaden the Israelites' concept of God's love. It was written around the fifth century B.C., when the remnant who returned from exile in Babylon were struggling to make sense of their identity as God's people in the face of defeat and oppression. Searching for remains of a fish that could transport Jonah without digesting him, or trying to justify it as a miracle, would be a useless exercise in religious trivia and would only distract from the deeper meaning.

**Second Reading: 1 Corinthians 7:29-31**

Beginning with chapter 7, Paul responds to specific questions that were brought to him by messengers from the community. His lengthy advice on marriage in this chapter is largely a plea for moderation in the face of wildly diverse attitudes toward marriage, virginity, and sexuality. Some members of the Corinthian Church apparently tolerated extreme licentiousness while others held very strict views on celibacy and disdained marriage altogether. Paul's specific advice in this passage centres on the use of time. Time is always short, and we must order our activities in view of the eternal kingdom of God. Paul's words are rooted in the expectation that Christ would return soon, but they apply equally today when we are conscious of the urgency of realizing Christ's presence and fulfilling his will.

**The Mass**

from *The Shape of the Liturgy* by Dom Gregory Dix:  
"Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacle of earthly greatness to the refuge of fugitives in the caves and dens of the earth.

Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of the Parliament of a mighty nation or for a sick old woman afraid to die; for a schoolboy sitting an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover; in thankfulness because my father did not die of pneumonia; for a village headman much tempted to return to fetich because the yams had failed; because the Turk was at the gates of Vienna; for the repentance of Margaret; for the settlement of a strike; for a son for a barren woman; for Captain so-and-so wounded and

prisoner of war; while the lions roared in the nearby amphitheatre; on the beach at Dunkirk; while the hiss of scythes in the thick June grass came faintly through the windows of the church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the canonisation of S. Joan of Arc - one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them. And best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of Christendom, the pastors have done this just to make the plebs sancta Dei—the holy common people of God."

**"Because Christ our Redeemer** said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called *transubstantiation*".

(Catechism of the Catholic Church 1376)

It is possible in our Diocese to find parishes where Holy Mass is sometimes celebrated irreverently, where people regard the Mass as a celebration of their social activism, or a community festival to increase their self esteem or a sentimental, individualistic, spiritual comfort session. When this happens people cease to really believe in sin and grace and a God who saves, and instead they look to one another for their salvation.

They forget that the Holy Mass is the re-presentation, in an unbloody way, of the sacrifice of Calvary. In other words, whether we focus on it or not, the reality of Mass is simple: we are truly — not metaphorically — standing at the foot of the Cross on Calvary, in the presence of Our Lord, Jesus Christ, who died once and for all for our salvation. When the priest elevates the host at the consecration, Christ looks out at us - at each of us, there present before Him - from Golgotha.

It is a breath-taking mystery. One that we can never sufficiently contemplate and adore. His sacrifice on Calvary is the very same that is made present on every Catholic altar, we have access to this oblation, this sin offering, every single day of the year - except Good Friday, when we remember the sacrifice - and infinite Mercy - of Him who is offered.

At any time, in any place, Catholics can come together to share a meal and talk of our love for God. It is only at the Holy Sacrifice of the Mass that we can behold Christ made truly present on the altar, that we can gaze across the chasm of time and space to that Good Friday, two millennia ago, and into the infinitely loving eyes of our dying Lord, beaten, scourged, bloodied, and nailed to the Cross.

**Please** receive Him with love and reverence.

**CONFIRMATION 2024**

Application forms are available online on the Parish web site and there are some copies at the back of Church. Deadline is 31<sup>st</sup> January 2024. Applications after this date will not be accepted.

**FIRST HOLY COMMUNION 2024**

Application forms are available online on the Parish web site and there are some copies at the back of Church. Deadline is 31<sup>st</sup> January 2024. Applications after this date will not be accepted.