

NEWSLETTER

26rd Sunday in
Ordinary Time

Willing and Abel

Jesus reminds us to say the 'Our Father'. His Father is our Father. Through Jesus the Son we are drawn into an intimate relationship with the Father. The love the Father has for the Son Jesus extends it to us through the Holy Spirit. By virtue of our, Baptism God has made us his children, and our relationship becomes that of a child to the Father. The child looks up to the Father with love, respect, admiration, and even with some trepidation. So too, we look to our heavenly Father with adoration, worship, and awe which is his due. Our obedience flows from our respect and love.

One may ask, 'How are we to fear the Lord' We have the answer in Psalm 111 when it says, ' *He sent redemption to his people; he has commanded his covenant forever. Holy and awesome is his name. The fear of the Lord is the beginning of wisdom; all those who practice it have a good understanding. His praise endures forever.*' The fear of the Lord brings obedience and joy.

A child who is obedient to his parents gives us a glimpse of our response to our heavenly Father. Of course, at first, they obey out of fear of the consequences. One could say it's an acceptable motivator for a young child. However, the parent looks for the mature love of a child who obeys from the heart-to honour the parents and to please them. Such obedience flows from proper respect for the parents.

It is with God's parenting of us. When we say the Act of Contrition, we acknowledge that we have offended God, and we repent of our sins, as we say, ' My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good. I have sinned against you whom I should love above all things.

I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Saviour Jesus Christ suffered and died for us. In his name, my God have mercy'.

We fear the eternal consequences for our actions and it's an acceptable motivation for our obedience to the Lord-we know that hell exists- the mature response God asks of his children is that they obey because of their love for him. The fear of the Lord leads us to wisdom, which in turn helps us to grow in humility. This helps us to see who our Lord really is-worthy of our praise and worship-we see how puny we are and how special we are in his eyes. *Fr. Christopher*

"A virus that does not recognize barriers, borders, or cultural or political distinctions must be faced with a love without barriers, borders or distinctions. This love can generate social structures that encourage us to share rather than to compete, that allow us to include the most vulnerable and not to cast them aside, and that help us to express the best in our human nature and not the worst. True love does not know the throw-away culture, it does not know what it is. In fact, when we love and generate creativity, when we generate trust and solidarity, it is then that concrete initiatives for the common good emerge."
Pope Francis

Holy Hour; The Holy Hour is every Saturday from 5pm to 5.45 pm.

Second Collection; The date - the weekend of **3rd & 4th October** Appeal: Peter's Pence and the Beneficiary is: The Holy See Please put these dates in your Diary and I thank you for your generosity.

MASS INTENTIONS

Sept 26th, 2020

6pm - Fr John Elliott (3rd death anniv)

Sept 27, 2020

9am—Ints of the Parish

11am— Ints of Francis Williams (40th B'day)

For weekday mass intentions please, see the notice board on the left hand side of the main door of the church.

Confession
only by appointment.

**Spiritual
Communion**

Jesus!

My God and my All
my soul longs for thee.

My heart yearns to
receive thee in

Holy Communion, come, O
Lord.

Bread of heaven and food of
angels to nourish my soul
heal my body and to rejoice
my heart

come most lovable friend of
my soul,

to inflame me with such love
that I may never again be
ever separated from thee.

Amen

Readings for this & next Sunday

1st Reading; Ezekiel 18: 25-28
Psalm 24: 4-9 responsive v 6
2nd Reading - Philippians 2: 1-11
Gospel – Mathew 21; 28-32

1st Reading; Isaiah 5: 1-7
Psalm 79:9, 12-16 responsive v 5;7
2nd Reading - Philippians 4: 6-9
Gospel – Mathew 21; 33-43

*“To emerge from a pandemic, we need to look after and care for each other. And we must support those who care for the weakest, the sick and the elderly. There is the tendency to cast the elderly aside, to abandon them: this is bad. These people — well defined by the Spanish term *cuidadores* (caretakers), those who take care of the sick — play an essential role in today’s society, even if they often do not receive the recognition and recompense they deserve. Caring is a golden rule of our nature as human beings, and brings with it health and. Taking care of those who are sick, of those who are in need, of those who are cast aside: this is a human and also Christian wealth.”* Pope Francis

Sacramental Program inn the next Academic Year which commences in September.

RCIA (Rite Of Christian Initiation of Adults). If you or anyone you know who is keen to learn more about the Catholic Faith and would like to be received into the Church, **Please give your details to the parish office.** Due to Covid situation, the decision will be based on interest , when / how to start the course. Drop your email to Millwall@rcdow.org.uk

First Holy Communion: Parents who wish their Son /Daughter to make their First Holy Communion. You are advised that registration forms are now available on the table in the lobby of Church.

Conformation: Those young people who wish to make your Confirmation, be advised that the registration forms are available on the table in the lobby of the Church now.

Baptism: The course would commence as soon as we find the right way to do it. Dates will be announced on our www. And in our newsletter. Please, drop an email to Millwall@rcdow.org.uk if you are interested.

Learning & Life;

[Robert Royal](#) *Note:* Robert Royal has just been named as the first occupant of the St. John Henry Newman Visiting Chair in Catholic Studies at Thomas More College in New Hampshire. Further information on his appointment is available by clicking here or on today’s “Notable.” The text below is adapted from the Convocation Address he gave to the college this weekend. Dr. Royal will, of course, continue his work at *The Catholic Thing*, and his new book, “Columbus and the Crisis of the West,” will be officially published and available from Sophia Institute Press on Thursday.

It’s good to be able to come together this evening in Convocation. In fact, it’s good to be able to come together just now, in person, for anything at all. The recent obstacles we’ve faced in doing this usually ordinary thing, however, highlight just how *natural and necessary* it is for us to be present to one another, in many times and places and ways. We always need a good deal of solitude, especially digital solitude – both now and when things are more “normal.” But there are also many important things we can only do well – teaching and learning prominently among them – when we are present, together, face-to-face, as we are this evening, in true community. So this is a very special occasion. Still, I know a Convocation speaker’s place and am not going to keep you long. I’ve heard that when Anglicans used to go to Confession they were told: Be brief, be blunt, and be gone. It’s good advice that I intend to follow. A Convocation, as President Fahey, a classicist, reminded me when he asked me to speak to you, means in Latin a “calling-together.” People come together for many reasons, but we are here, at *Con-vocation*, because Thomas More, with its unparalleled devotion to the humanities, is not merely a place to pursue a college degree but an opportunity for each of us to recognize that we have a *vocation*. A vocation is not only a call to the “religious life” as a priest, brother, or sister. For most of us, in fact, it’s not, though we should all deeply consider whether we have *that* kind of special calling. We desperately need knowledgeable, well-formed, dedicated religious for the sake of the Church to be sure. But also for the sake of the world, the world that is always lost and wandering, and currently in deep chaos, for lack of true knowledge and wisdom.

The great C.S. Lewis, just as World War II was breaking out in 1939, gave a sermon at the Church of St. Mary the Virgin in Oxford – where John Henry Newman also was once vicar and where he gave many of his most memorable sermons. Lewis urged those present to pursue “an intimate knowledge of the past” because otherwise they would be helpless before “the great cataract of nonsense that pours from the press and the microphone.” Is this is any less true decades later? And Lewis had not seen Facebook, let alone Twitter.

But he had seen war, in fact, was a bit of a *hero* in World War I. And still he argued in that sermon, which is titled “Learning in Wartime” that periods of unusual turmoil are not as abnormal as we think. That conflict, controversy, ultimately death are part of human existence. We just ignore it much of the time. And we must continue to pursue the important human things, learning among them, no matter the time in which we live. St. Thomas More says in *A Man for All Seasons*, “The times are never so bad but that a good man can live in them.” There’s a lesson here for us too at this unusual moment in our national history. We’re all going to have to train ourselves to greater physical bravery because of the many palpable threats to both faith and reason that are all too obvious in the world today. We’re not in civil war, but we’re experiencing nationwide outbreaks of violence nonetheless. Merrimack, New Hampshire is a safe haven, but we should all keep that larger context before us in our daily prayer and work. And I want to suggest to you that it may be even more urgent that we develop the intellectual courage, along with intellectual skills, to confront “the great cataract of nonsense” about which Lewis spoke. And there’s no better way to see what needs doing than to continue what you are already doing here at Thomas More College: studying the great books and figures of the past who have survived the nonsense and turmoil of their own ages – and much else since – because they have significant truths to convey to every age.

Don’t think that this is a mere private luxury while so much of seeming importance appears to be going on in public. Here’s an example of why from one of the great books. One feature of Dante’s *Inferno* that it took me years to appreciate is that he puts the fraudulent far deeper down in Hell than the physically violent. He suggests in other places that this is right – he seems to think Aristotle agreed – because a physical attack is only against the bodily life that we share with animals. An attack on the truth, however, strikes at our rational souls, the distinctive feature of a human being. This is something worth pondering amidst all the current talk about the desire to be – physically – “safe.” Truth is not only something “out there.” Truth is what a human being is called to know and live by. Truth is an appropriation of “what is” as my dear friend, the late Fr. James Schall, used to say, borrowing from Plato. Being in contact with “what is” rather than with our fantasies of what is not means we will live lives of authenticity, lives linked to, formed and energized by, the deepest truth of all, God Himself. We will all be seeking truths in various ways this year and, *Deo volente*, finding it, little by little. And then starting the lifelong process of living the truth.

The learning and the living are both parts of a liberal arts education, the education that makes us truly free (*liber*). I’ve already mentioned to students in the course I’m teaching this semester that at about your age I came across a passage in Ezra Pound’s translation of the Confucian *Analects* that I’ve never forgotten. (In our course, we’re reading T.S. Eliot’s “The Waste Land,” for which Pound was a kind of midwife.) Here’s the passage from Confucius that I’ve quoted to them (Bk. II, 4):

1. He said: At fifteen, I wanted to learn.
2. At thirty, I had a foundation.
3. At forty, a certitude.
4. At fifty, knew the orders of heaven.
5. At sixty, was ready to listen to them.
6. At seventy, could follow my own heart’s desire without overstepping the t-square.

Thanks to God’s Revelation in the Hebrew Scriptures and the New Testament, we have considerable advantages over even the wisest pagans, but notice how the progression in Confucius goes from seeking knowledge to acting according to “the orders of heaven.” This is a sharp reminder of what a lifelong project a liberal-arts education must be for us. Don’t let this discourage you. What it means is not that it takes forever; it’s that it takes you toward the eternal. Heaven. THE Truth, God Himself. Liberal learning is not the same as living faith. But it’s one of the important channels of opening up our lives to the greatest things, so long as we don’t make an idol out of our own learning. The literature of spirituality is full of warning about not letting knowledge make us “puffed up,” which is to say beset with a pride that vitiates the good of learning. That phenomenon is only too common, even among people studying the very greatest things that have been thought and said. As the first St. John Henry Neman Visiting Chair at this college, I feel obliged to quote a warning by the great saint about confusing even the most rigorous and far-ranging use of reason with the full range of the Christian life: “Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man.”

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