

Our Lady of Ransom are running **Alpha Online** (using Zoom). Although it's started it's still possible to join in: please email alpha.oler20@gmail.com for details. See the OLR website for what it entails: ourladyofransom.org.uk/alpha-online/

Lumen Christi, the group for young people in Years 9–10, runs online every Sunday from 7:30–8:30. To sign up, please email nickwoodall@hotmail.co.uk.

Updates to what is in the newsletter are featured on our Facebook page and website.

Mass is celebrated daily (even if it must be privately) with some streamed, if possible. Mass according to Divine Worship continues to be streamed on Monday evenings.

The Sunday obligation remains suspended.

There are links to streamed Masses at <https://eastbourneordinariate.org.uk/video>. Occasionally circumstances may make streaming impossible.

With the legal requirement for face coverings we have been able to relax on 2m distancing. Pews don't make it easy to mark a 1m distance: **please do stay 1m (3ft) away from others** outside your household or support bubble.

Clergy continue to be available for the sick and dying, whatever the circumstances. Please do not hesitate to call them if you or someone you know needs the sacraments.

Please continue to pray for a return to the Church; a renewed reduction in infection; those who are sick and those who care for them; those who have suffered mentally and economically; those who have died.

EASTBOURNE ORDINARIATE MISSION

A community in Christ, seeking and sharing transforming grace, reconciling love and compassionate hope



Twenty-third Sunday after Trinity

15 November 2020 (Year A) (Sunday 33)

Proper for the week: DW Sunday Missal p1068; Readings p817

In the Ordinariate Cycle of Prayer: **Seminarians of the Ordinariate**

Public worship is currently suspended, but proper for this Sunday are printed overleaf for your private meditation, together with a short message from Fr Neil in lieu of a homily.

Churches are open for private prayer, and the Holy Sacrifice of the Mass continues to be offered on consecrated altars.

Please pray for an early resumption of public worship; a renewed reduction in infection; those who are sick and those who care for them; those who have suffered mentally and economically; those who have died.

Please contact the clergy for pastoral help, and practical help if you need it.

NHS Test & Trace

If you have the NHS app on a smartphone, please use the large QR code at the back of the church to register your presence at St Agnes.

If you don't have the NHS app but would still like to help the Test & Trace programme, use an ordinary browser to read the small QR code below and fill in your details. We will only pass them on to NHS Test & Trace if they request it.

Monday 16: *S Margaret of Scotland; S Gertrude V; Ps Wk 1*
S Edmund of Abingdon B
Tuesday 17: *S Elizabeth of Hungary Rel; S Hilda of Whitby Abbess;*
*S Hugh of Lincoln B**
Wednesday 18: *Dedication of the Basilicas of SS Peter & Paul App*
Thursday 19: *Feria*
Friday 20: *S Edmund KingM*
Saturday 21: *Presentation of Our Lady*
SUNDAY 22: **OUR LORD JESUS CHRIST THE KING**

* EF: S Gregory the Thaumaturge (Miracle-worker) B

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Contact the clergy (see below) if you or someone you know are in spiritual need. Full details of how to get in touch are available on the website.

Our *Liturgy in a Time of Crisis* website page continues to be available for those who cannot come to church: <https://tinyurl.com/tgaxhxm>

Personal Ordinariate of Our Lady of Walsingham

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WORK FOR THE LORD!



Collect

O God, our refuge and our strength, who art the author of all godliness: be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ thy Son our Lord, who liveth and reigneth with thee, in the unity of the Holy Spirit, ever one God, world without end. Amen.

First Lesson: Proverbs 31:10–13, 19–20, 30–31

A good wife who can find?
She is far more precious than jewels.
The heart of her husband trusts in her,
and he will have no lack of gain.
She does him good, and not harm,
all the days of her life.
She seeks wool and flax,
and works with willing hands.
She puts her hands to the distaff,
and her hands hold the spindle.
She opens her hand to the poor,
and reaches out her hands to the needy.
Charm is deceitful, and beauty is vain,
but a woman who fears the LORD
is to be praised.
Give her of the fruit of her hands,
and let her works praise her in the gates.

Gradual: Liberasti nos

It is thou, O Lord, that savest us from our enemies: and putttest them to confusion that hate us.

We make our boast in God all day long: and will praise thy Name for ever.

Second Lesson: 1 Thessalonians 5:1–6

But as to the times and the seasons, brethren, you have no need to have anything written to you. For you yourselves know well that the day of the Lord will come like a thief in the night. When people say, “There is peace and security,” then sudden destruction will come upon them as travail comes upon a woman with child, and there will be no escape.

But you are not in darkness, brethren, for that day to surprise you like a thief. For you are all sons of light and sons of the day; we are not of the night or of darkness. So then let us not sleep, as others do, but let us keep awake and be sober.

Alleluia: De profundis

Out of the deep have I called unto thee, O Lord: Lord, hear my voice.

Gospel: Matthew 25:14–30

At that time: Jesus told his disciples this parable: “A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master’s money.

“Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, ‘Master, you delivered to me five talents; here I have made five talents more.’ His master said to him, ‘Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.’

“And he also who had the two talents came forward, saying, ‘Master, you delivered to me two talents; here I have made two talents more.’ His master said to him, ‘Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.’

“He also who had received the one talent came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’

“But his master answered him, ‘You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have

invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; where there will be weeping and gnashing of teeth.”



“Come and join in your master’s happiness.”

Dear Friends,

In the gospel parable of the talents our Lord is speaking about the last things with the coming judgement of the risen glorified Christ.

The parable is cautionary in nature — what we have done with the gifts that God has given us will, in part, inform the judgement we receive. Our Lord tells of three people to whom the master has given a number of talents according to their ability: five, two and one.

The first two people in Jesus’ parable grow what was given them and reap the reward. The third man however hides his talent and is thrown into outer darkness where there is ‘weeping and gnashing of teeth’. The distinction between the

first two men and the last is not so much in what he does with the talent but *why* he buries the talent given him. The third man tells the master that he sees him as hard, powerful, selfish and a thief: “you reap what you do not sow.”

The third man’s actions are irrational and rooted in fear, despite all evidence to the contrary. The master is God, not some gangland crook! He is generous and gave talents to the three men. It doesn’t say if the coins were gold or silver, but even one silver talent was equal to 15–20 years’ wages! In addition, the reward for the first two men shows God’s desire that all are able to enter into his eternal joy and happiness. Imagine a time of great joy and happiness and multiply it by eternity..! This man’s image of God was distorted and became a self-fulfilling prophecy.

Sin distorts our image of God. In Genesis, the Fall turns Adam and Eve from those who walk with God ‘in the cool of the day’ into those who hide in fear. Despite all the evidence to the contrary, Adam and Eve, because of sin, give way to irrational fear, burying themselves in an attempt to hide from God.

Far too often today we can fear talking about sin because our view of God’s mercy is distorted and far too limited. We may also avoid proclaiming the truths of our faith and its demand for conversion of life, because we have a warped view of God’s love for us. This is even despite the clearest demonstration of his love and desire revealed to us in every crucifix we gaze upon.

Sin generates fear and fear makes us hide in darkness from God. However, the moment we stop hiding and come into the light of Christ, acknowledging our sin, we move towards God’s merciful love that calls us to share in the master’s happiness and joy for all eternity.

Every blessing,
Fr Neil