

## The Gospel according to Matthew (viii)

**MATTHEW'S** portrayal of Jesus in his passion combines both the majestic serenity of the obedient Son who goes his destined way in fulfilment of the scriptures (Mt 26:52–54), confident of his ultimate vindication by God, and the depths of fear and abandonment that he feels in face of death (Mt 26:38–39; 27:46). These two aspects are expressed by an Old Testament theme that occurs often in the narrative, i.e., the portrait of the suffering Righteous One who complains to God in his misery, but is certain of eventual deliverance from his terrible ordeal. The passion-resurrection of God's Son means nothing less than the turn of the ages, a new stage of history, the coming of the Son of Man in his kingdom (Mt 28:18; cf. Mt 16:28). That is the sense of the apocalyptic signs that accompany Jesus' death (Mt 27:51–53) and resurrection (Mt 28:2). Although the old age continues, as it will until the manifestation of Jesus' triumph at his *parousia*, the final age has now begun. This is known only to those who have seen the Risen One and to those, both Jews and Gentiles, who have believed in their announcement of Jesus' triumph and have themselves become his disciples (cf. Mt 28:19). To them he is constantly, though invisibly, present (Mt 28:20), verifying the name Emmanuel, "God is with us" (cf. Mt 1:23).

The questions of authorship, sources, and the time of composition of this gospel have received many answers, none of which can claim more than a greater or lesser degree of probability. The one now favoured by the majority of scholars is the following. The ancient tradition that the author was the disciple and apostle of Jesus named Matthew (see Mt 10:3) is untenable because the gospel is based, in large part, on the Gospel according to Mark (almost all the verses of that gospel have been utilized in this), and it is hardly likely that a companion of Jesus would have followed so extensively an account that came from one who admittedly never had such an association rather than rely on his own memories. The attribution of the gospel to the disciple Matthew may have been due to his having been responsible for some of the traditions found in it, but that is far from certain. The unknown author, whom we shall continue to call Matthew for the sake of convenience, drew not only upon the Gospel according to Mark but upon a large body of material (principally, sayings of Jesus) not found in Mark that corresponds, sometimes exactly, to material found also in the Gospel according to Luke. This material has been called "Q" (probably from the first letter of the German word *Quelle*, meaning "source"). It represents traditions, written and oral, used by both Matthew and Luke. Mark and Q are sources common to the two other synoptic gospels; hence the name the "Two-Source Theory" given to this explanation of the relation among the synoptics. In addition to what Matthew drew from Mark and Q, his gospel contains material that is found only there. This is often designated "M," written or oral tradition that was available to the author.



St Edmund Campion Deanery, Old Berkshire-  
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**EAST HENDRED CATHOLIC PARISH**  
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<b>Sunday 26<sup>th</sup> February</b>	<b>Sundays: Year A, Weekday: Week 8 (I),</b> <b>Divine Office: Week 4</b> <b>EIGHTH SUNDAY IN ORDINARY TIME</b> <i>[QUINQUAGESIMA]</i> <b>Mass: 9.30am St Mary's</b> <i>RIP Jeremiab Hickey (Eileen Bell)</i> <b>Mass: 11.15am St Patrick's</b> <i>Pro populo</i>
<b>Monday 27<sup>th</sup> February</b>	<i>Feria</i> <i>[green]</i> Mass: 9.15am St Mary's <i>Sick &amp; Housebound</i>
<b>Tuesday 28<sup>th</sup></b>	<i>Feria</i> <i>[green]</i> Mass: 9.15am St Mary's <i>Annie Furlong (Julie Lazarus)</i> <i>followed by SHROVE TUESDAY CONFESSIONS</i>
<b>Wednesday 1<sup>st</sup> March</b>	<b>ASH WEDNESDAY</b> <i>FAST DAY</i> <i>[purple]</i> <b>Mass with the Imposition of Ash 11.15am St Mary's</b> <b>Mass with the Imposition of Ash: 8pm Mary's</b> <i>RIP Valinder Wallace</i>
<b>Thursday 2<sup>nd</sup> March</b>	<i>after Ash Wednesday</i> <i>[purple]</i> Mass: 9.15am St Mary's <i>FM Dolly Boyce 1999</i>
<b>Friday 3<sup>rd</sup> February</b>	<i>after Ash Wednesday</i> <i>[purple]</i> Mass: 8.30am Hendred House <i>Holy Souls</i> <i>Adoration: 3pm at Hendred House</i>
<b>Saturday 4<sup>th</sup> March</b>	<i>after Ash Wednesday</i> <i>[purple]</i> Mass: 9.30am St Mary's <i>FM Millie Charlton 1999</i>
<b>Sunday 5<sup>th</sup> March</b>	<b>Divine Office: Week 1</b> <b>FIRST SUNDAY IN LENT</b> <b>Mass: 9.30am St Mary's</b> <i>Pro populo</i> <b>Mass: 11.15am St Patrick's</b> <i>Pro populo</i>
	<b>Confessions: Sunday 8.45am or by appointment</b>  <b>www.portsmouthdiocese.org.uk</b>

### GATHERING IN CHRIST

We are a small ecumenical lay group that meets monthly to pray and study a piece of the Bible, Our next meeting is on **Tuesday 7<sup>th</sup> March** 7.30pm in the parish rooms. This gathering would be a very opportune time to join us in that we are embarking on a new project. We are planning to study the life of David and we will start at 1 Samuel Chap.16. Then work our way through the rest of 1 Samuel and move to 2 Samuel. You will be very welcome and we start with coffee and biscuits at about 7.15 pm for a 7.30 pm. start. The normal finishing time is about 8.30 - 8.45pm.

### NATIONAL NOVENA TO ST JOSEPH

The Novena will take place from **10<sup>th</sup> -18<sup>th</sup> March** at **St Joseph's Church in Maidenhead** and at **Herbert House, Freshfield, Liverpool**. Each year the Mill Hill Missionaries prepare for the feast of St Joseph, their patron, with a special Novena of Masses and prayers to ask for God's blessing on their Society and the missionary outreach of the Church, as well as for the intentions of all those who support their work. You are invited to send in your petitions and or request a Novena booklet to enable to join in from home. Please see poster at the back of the church and leaflets for sending your petitions during the Novena.

### "APF" RED BOXES

It is time once more for the boxes to be handed to your promoters for counting. I would be most grateful if this could be completed by the end of March. So whip around the house and ferret out all the little piles of loose coins. A word from a P.O. person, all the round £1 coins will be useless by October this year as a new one is on the way. So quick action to return boxes in September and also do not hoard them in the house. Spend them or give them to the missions. Thank you. Margaret Maytham 01235 850126.

### DOMESTIC CHURCH: (7)

**Charitable Giving.** Most people have charities they support. There are lots of worthy causes which the general public respond to, such as Guide Dogs for the Blind or medical research. Catholics have a particular duty to support Catholic causes and Catholics are at the forefront of charitable giving. The Domestic Church can choose and support its own charities. Children readily respond to the need for food, and shelter, and water, so the CAFOD Lent and Autumn Fast Days are obvious favourites. And then there is MIS-SIO—the red box. Or the MEDAILLE TRUST—fighting Human Trafficking. Particularly urgent is the work of AID TO THE CHURCH IN NEED, and their work to rebuild the shattered churches and Christian communities in the war-torn Middle East.

### PARISH COLLECTION

Last Sunday's collection raised a total of £857.91 of which 85% was Gift Aided.

### FUTURE COLLECTIONS

Sunday 26<sup>th</sup> March: Clergy Assistance Fund



**NEWSLETTER** | Please send all notices for next week's Newsletter to Maria at [hendred@portsmouthdiocese.org.uk](mailto:hendred@portsmouthdiocese.org.uk) by **Wednesday 10 am**



### BAPTISM AND WEDDING ANNIVERSARIES

**We remember in our prayers** those whose anniversaries fall at this time.

### THE SICK AND THOSE IN NEED

**We remember in our prayers** *Kathleen Doyle, Sr Catherine, Diana Tuson, Mary Wallace, Des McNichol, Brenda Paddon, Alfie Bartlam, Jenny Ayres and Jadhvya Adasko* . Names remain for four weeks. Please request further inclusion.

### THE FAITHFUL DEPARTED

**We remember in our prayers** those who have died recently and those with anniversaries at this time: *Agnes Yardley, Mary Rush, Matthew Castle, Thomas Regan, Patrick Barnes and Elizabeth Hunt.*

### MARYFIELD CONVENT – CATHOLIC RESIDENTIAL CARE HOME

**London Rd., Hook, Hampshire, RG27 9LA Tel: 01256 762394**

Maryfield is a residential care home that provides care and comfort to members of all religious denominations. Mass is celebrated daily in the convent chapel and the sisters and staff provide continuous, quality care, twenty four hours a day, seven days a week. We presently have vacancies. If you would like to arrange a visit, or require further information, please call: 01256 762394 and speak to Trish Davies.

### ARE YOU 18-35?

The Diocesan Youth Mission team are building a group of **Young Intentional Disciples** and need your help. Each parish has been asked to nominate young people to be the main point of contact for Diocesan Youth events and gatherings. If you are interested please speak to Fr Andrew after mass.

### HOLY FATHER'S MONTHLY INTENTION - COMFORT THE AFFLICTED

That all those who are afflicted, especially the poor, refugees, and marginalized, may find welcome and comfort in our communities.

### DIOCESAN INTENTIONS - PLEASE PRAY FOR:

Archbishop Cornelius, the clergy and people of our twin diocese of Bamenda following recent outbreak of violence and unrest and the City of Bamenda and for all who have been killed or injured.

Peace in the world and for those who govern the nations that they may do so wisely and justly.

All those suffering in the world through hunger and disease and natural disaster.

Vocations to the Priesthood, Diaconate and Religious Life and for all currently discerning their vocation.

The sick clergy and lay faithful of the Diocese.

All the faithful departed, for deceased clergy and people of the Diocese, for those recently departed, especially as a result warfare, violence, terrorism and persecution.

The work of all Evangelisation Strategy Teams across our Diocese.

The success of the Convocation of Clergy to be held next Summer.

All the faithful of the Diocese that they may share their time and talents for the good of the Church and discern how God is calling them in a particular way to be more intentional disciples.