

DEANERY OF ST EDMUND CAMPION

ENGLISH MARTYRS—

VALE OF THE WHITE HORSE PASTORAL AREA

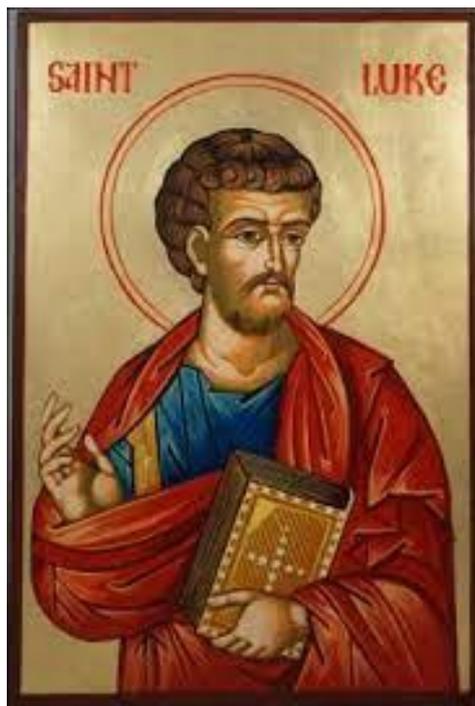
www.portsmouthdiocese.org.uk

www.hendredcatholicparish.org.uk

East Hendred Catholic Parish

After Epiphany

23rd – 30th January 2022 (Week 3)



Introducing St Luke

After Epiphany

23rd-30th January 2022

WEEK 3 [YEAR 2]

All masses live-streamed www.churchservices.tv/easthendred

St Mary's is usually open each day from 9am until late afternoon.

Sunday 23 rd January	THIRD SUNDAY <i>Per Annum</i> (Year C) <i>Sunday of the Word of God</i> 9.30am Parish Mass 11.15am Mass at St Patrick's 6pm Holy Mass	[GREEN] <i>Pro populo</i> <i>Christian Unity</i>
	<i>(Readings: Ordinary Time Year 3: Week 1)</i>	
Monday 24 th January	St Francis de Sales, Bishop, Doctor of the Church 9.15am Holy Mass	<i>[White]</i> <i>FM Ada Daubenay 1953</i>
<i>18th-25th January: Octave of Prayer for Christian Unity</i>		
Tuesday 25 ^h January	The Conversion of St Paul 9.15am Holy Mass	<i>[White]</i> <i>Christian Unity</i>
Wednesday 26 th January	SS Timothy & Titus, Bishops 9.15am Holy Mass	<i>[White]</i> <i>FM Hilda Balcombe 1953</i>
Thursday 27 th January	<i>Of Week 3</i> 9.15am Holy Mass	<i>[Green]</i> <i>St Amand's School</i>
Friday 28 th January	St Thomas Aquinas, Religious, Doctor 9.15am Holy Mass	<i>[White]</i> <i>FM Elizabeth Eyston 1952</i>
Saturday 29 th January	<i>Our Lady St Mary on Saturday</i> <i>No Mass</i>	<i>[White]</i>
Sunday 30 th January	FOURTH SUNDAY <i>Per Annum</i> (Year C) 9.30am Parish Mass 11.15am Mass at St Patrick's 6pm Holy Mass	[GREEN] <i>Pro populo</i>

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

aburnham@portsmouthdiocese.org.uk

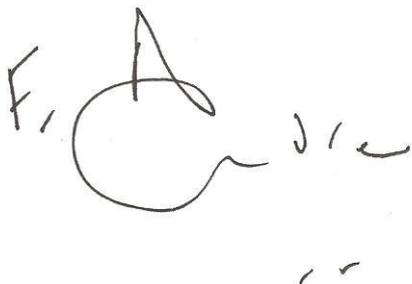
hendred@portsmouthdiocese.org.uk

ON THIS 'Sunday of the Word of God' the Gospel of the Day fittingly gives us the introduction to St Luke's Gospel together with the Lord's proclamation in the synagogue at Nazareth of his ministry and work. The Sunday Gospels this year are mainly from St Luke. You will recall that the Church follows a three-year cycle (Year A is Matthew, Year B is Mark, Year C is Luke) with St John featuring in each cycle, especially alongside Mark, the shortest Gospel.

St Luke's Gospel is perhaps the most attractive of all the Gospels. It contains the Christmas stories – the Annunciation, the Visitation, the Nativity – and amongst some of its unique material are parables such as the Good Samaritan (Luke 10) and the Prodigal Son (Luke 15).

According to St Paul (Colossians 4:14) St Luke was a companion of St Paul, and was himself a physician. He is also thought to have been an artist, and, as shown in his writings, a very competent historian, rooting his accounts with contemporary historical references. He is the author not only of the Gospel but of the Acts of the Apostles, which is explicitly a sequel. It has been said that St Luke takes us in his Gospel from the obscure hill town of Nazareth in Galilee to Jerusalem, the centre of the Jewish Faith. He then takes us in the Acts of the Apostles from Jerusalem to Rome, the centre of the known world. The Gospel is thus preached to Jews and to Gentiles and, clearly, St Luke is particularly interested – there are clues of this in the Gospel – in reaching out to the Gentile world.

It would be good this year if, as well as following the Sunday Gospels – a series of incidents and stories – we all undertook to sit down and read the Gospel of St Luke, perhaps at one sitting. Like any book, it can be read a page at a time but like many books it repays continuous reading



FOR YOUR PRAYERS



HOLY FATHER'S JANUARY PRAYER INTENTION

We pray for all those suffering from religious discrimination and persecution; may their own rights and dignity be recognized, which originate from being brothers and sisters in the human family.

THE SICK AND THOSE IN NEED

Baby Martha, Sid Wallace, Dame Catherine, Diana France, John Castle, Petal Connell, Daniel Cuevas, John Stringer, Louise Woodhouse, Mary Wallace, Brenda Paddon, Karen Greig, Mary McNichol, Elizabeth Gunn, Des McNichol

THE FAITHFUL DEPARTED

Week 23rd-29th January: William Champ, Elsie Mulford, Gordon Tomlin, Francis Castle-Jack. Albert George Howard, Elizabeth Eyston, Agnes Mary Eyston, Patricia Turner Bridger, Frances Rivers, Helen Jessie Patterson.

East Hendred Catholic Parish

NOTICEBOARD

CHURCH SERVICES

On Sunday 16th January 2022, 195 people viewed, 67 machines looking only at St Mary's. 52 of these were in the UK and 15 elsewhere. 113 stayed on-line long enough to take part in Mass.

SYCAMORE

The **SYCAMORE** course for adults interested in finding out more about the Faith or preparing for baptism and/or confirmation is now well underway. Please contact aburnham@portsmouthdiocese.org.uk if you are interested, a.s.a.p. **SYCAMORE** meets on Tuesday at 8pm on Zoom. The next meeting is on Zoom this Tuesday, 11th January, and begins the second semester of the course

SYNOD 2021-2023

In view of the Synod Consultation, asked for by the Pope, the meeting on 26 January, hitherto scheduled as a 'Parish Pastoral Meeting', is open to everyone as a general Parish Meeting.

It starts at 8pm and is on Zoom. I hope that the Standing Committee, and others who met with the Bishop on his visit, will attend this meeting. The paper we are addressing is one you have seen already but it is attached.

Please do your best to attend this meeting.

The Zoom link is

<https://us02web.zoom.us/j/4315430307?pwd=cDloZzNnRzM4SUtUM2RsbFZmZ0FRdz09>

Meeting ID: 431 543 0307

E-MAILS, WEBSITE, AND FACEBOOK

Last minute changes are sometimes unavoidable and these are communicated by e-mail to the Bulletin list. Anyone may join the Bulletin list - contact hendred@portsmouthdiocese.org.uk

See our website www.hendredcatholicparish.org.uk

See also our East Hendred Catholic Parish page on Facebook.

GIVING

CHARITY: DIDCOT

To help with supplying the Didcot Foodbank, contact Veronica Paget: veronicapaget@hotmail.com or leave suitable food outside her front door.

TO GIVE TO OUR PARISH BY REGULAR STANDING ORDER OR GIFT

BANK DETAILS: PRCDTR East Hendred, St Mary

Sort Code: 309304 Account Number: 00877183

To arrange Gift Aid, contact : hendred@portsmouthdiocese.org.uk

CATHEDRAL SECOND COLLECTION

This weekend we take the annual collection in support of your Cathedral in Portsmouth

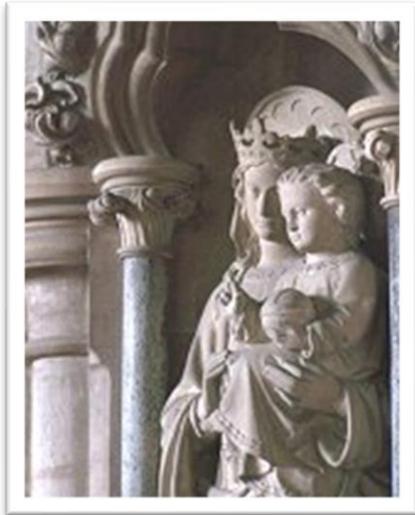
This collection is the only support our Cathedral receives from the wider Diocesan family. Appeal envelopes are available at all Masses for those who do not have gift aided planned giving envelopes for second collections.

During the previous lockdowns and with some of the other additional precautionary measures taken, a 'Give as you Live' page was also created:

<https://donate.giveasyoulive.com/fundraising/cathedral-annual-appeal-1>

Understandably, we all are aware that these are difficult times for us all, but please give generously to support your Cathedral, gift aiding your donation wherever possible.

East Hendred Catholic Parish



**Third Sunday in
Ordinary Time (C)
23rd January 2022
Antiphons,
Prayers and Readings**

Entrance Antiphon

Cantate Domino

O sing a new song to the Lord; sing to the Lord, all the earth. In his presence are majesty and splendour, strength and honour in his holy place.

Ps 96:1,6

Collect

Almighty ever-living God, direct our actions according to your good pleasure, that in the name of your beloved Son we may abound in good works. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

First Reading

Nehemiah 8:2-6, 8-10(RSV)

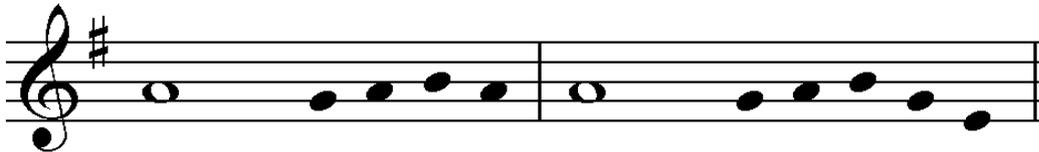
Ezra the priest brought the law before the assembly, both men and women and all who could hear with understanding, on the first day of the seventh month. And he read from it facing the square before the Water Gate from early morning until midday, in the presence of the men and the women and those who could understand; and the ears of all the people were attentive to the book of the law. And Ezra the scribe stood on a wooden pulpit which they had made for the purpose. And Ezra opened the book in the sight of all the people, for he was above all the people; and when he opened it all the people stood. And Ezra blessed the LORD, the great God; and all the people answered, 'Amen, Amen,' lifting up their hands; and they bowed their heads and worshipped the LORD with their faces to the ground.

And they read from the book, from the law of God, clearly; and they gave the sense, so that the people understood the reading. And Nehemi'ah, who was the governor, and Ezra the priest and scribe, and the Levites who taught the people said to all the people, 'This day is holy to the

LORD your God; do not mourn or weep.' For all the people wept when they heard the words of the law. Then he said to them, 'Go your way, eat the fat and drink sweet wine and send portions to him for whom nothing is prepared; for this day is holy to our LORD ; and do not be grieved, for the joy of the LORD is your strength.'

Psalm 19:8-11 R/ Jn 6:63

Tone IV.4



R/ Your words are *spi-rit*, O Lord: | () () and they are life.

The law of the *Lord* is per-fect,
 () *it* re-vives the soul.
 The decrees of the *Lord* are stead-fast,
 they give wis-*dom* to the sim-ple. **R/**

The precepts of *the* Lord are right,
 () *they* glad-den the heart.
 The command of *the* Lord is clear,
 it *gives* light to the eyes. **R/**

The fear of *the* Lord is pure,
 a - *bi* -ding for ever.
 The judgments of *the* Lord are true;
 they *are*, all of them, just. **R/**

May the spoken *words* of my mouth,
 () *the* thoughts of my heart,
 win fa -*vour* in your sight,
 My rock *and* my re-dee-mer! **R/**

Second Reading

1 Corinthians 12:12-30 (RSV)

Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body -- Jews or Greeks, slaves or free -- and all were made to drink of one Spirit. For the body does not consist of one member but of many. If the foot should say, 'Because I am not a hand, I do not belong to the body,' that would not make it any less a part of the body. And if the ear should say, 'Because I am not an eye, I do not belong to the body,' that would not make it any less a part of the body. If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? But as it is, God arranged the organs in the body, each one of them, as he chose. If all were a single organ, where would the body be? As it is, there are many parts, yet one body. The eye cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.' On the

contrary, the parts of the body which seem to be weaker are indispensable, and those parts of the body which we think less honourable we invest with the greater honour, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving the greater honour to the inferior part, that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honoured, all rejoice together. Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

Alleluia



The Lord has sent me to bring the good news to the poor:
to proclaim liber - ty to cap-tives.

Gospel

Luke.1:1-4; 4:14-21 (RSV)

Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theoph'ilus, that you may know the truth concerning the things of which you have been informed...

And Jesus returned in the power of the Spirit into Galilee, and a report concerning him went out through all the surrounding country. And he taught in their synagogues, being glorified by all. And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.' And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, 'Today this scripture has been fulfilled in your hearing.'

Offertory O thou who at thy Eucharist didst pray (see hymn sheet)

Prayer over the Offerings

Accept our offerings, O Lord, we pray, and in sanctifying them grant that they may profit us for salvation. Through Christ our Lord.

Preface

(III De salvatione hominis per hominem)

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord. Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as we acclaim: Holy, holy, holy &c.

SPIRITUAL COMMUNION

after St Alphonsus Liguori (18th cent.)

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Even if I cannot now receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

O come to my heart, Lord Jesus. There is room in my heart for you.

Communion Antiphon

Accedite ad Dominum

Look toward the Lord and be radiant; let your faces not be abashed.

cf Ps 33:6

Post Communion I, the Lord of sea and sky *(see hymn sheet)*

Prayer after Communion

Grant, we pray, almighty God, that, receiving the grace by which you bring us to new life, we may always glory in your gift. Through Christ our Lord.

Scripture Reading [Week 3 Year 2]

Monday	2 Samuel 5:1-7, 10	Mark 3:22-30
Tuesday	2 Samuel 6:12-15, 17-19	Mark 3:31-35
Wednesday	2 Samuel 7:4-17	Mark 4:1-20
Thursday	2 Samuel 7:18-19, 24-29	Mark 4:21-25
Friday	2 Samuel 11:1-10, 13-17	Mark 4:26-34
Saturday	2 Samuel 12:1-7, 10-17	Mark 4:35-41

FOURTH SUNDAY IN ORDINARY TIME (C)

Jeremiah 1:4-5, 17-19

1 Cor. 12:31 – 13:13

Luke 4:21-30

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Offertory

O THOU, who at thy Eucharist didst
pray
that all thy Church might be for ever
one,
grant us at every Eucharist to say
with longing heart and soul, 'thy will
be done.'
O may we all one Bread, one Body
be,
through this blest Sacrament of
unity.

2. For all thy Church, O Lord, we
intercede;
make thou our sad divisions soon to
cease;
draw us the nearer each to each, we
plead,
by drawing all to thee, O Prince of
Peace;
thus may we all one Bread, one Body
be,
through this blest Sacrament of
unity.

3. We pray thee too for wanderers
from thy fold;
O bring them back, good Shepherd
of the sheep,
back to the faith which saints
believed of old,
back to the Church which still that
faith doth keep;
soon may we all one Bread, one
Body be,
through this blest Sacrament of
unity.

4. So, Lord, at length when
sacraments shall cease,
may we be one with all thy Church
above,
one with thy saints in one unbroken
peace,
one with thy saints in one
unbounded love;
more blessed still, in peace and love
to be
one with the Trinity in Unity.

Words: William Turton

Tune: Song 1 (Gibbons)

Post Communion

I, THE LORD of sea and sky,
I have heard my people cry.
All who dwell in deepest sin
My hand will save.
I who made the stars of night,
I will make their darkness bright.
Who will bear my light to them?
Whom shall I send?

**Here I am Lord. Is it I Lord?
I have heard you calling in the
night.**

**I will go Lord, if you lead me.
I will hold your people in my
heart.**

2. I, the Lord of snow and rain,
I have borne my people's pain.

I have wept for love of them.
They turn away.
I will break their hearts of stone,
Give them hearts for love alone.
I will speak my word to them,
Whom shall I send?

Here I am Lord. &c

3. I, the Lord of wind and flame,
I will tend the poor and lame.
I will set a feast for them.
My hand will save.
Finest bread I will provide
Till their hearts be satisfied.
I will give my life to them.
Whom shall I send?

Here I am Lord. &c

Daniel L. Schutte

FOOD FOR THE JOURNEY

24th – 29th January 2022

Third Week *Per Annum*

Weekday Lectionary Year 2

Monday in Week 3 [*Year 2*]

24th January

Reading

2 Samuel 5:1-7, 10 (RSV)

David is anointed King of All Israel and Jerusalem becomes the Capital

5 Then all the tribes of Israel came to David at Hebron, and said, 'Behold, we are your bone and flesh. **2** In times past, when Saul was king over us, it was you that led out and brought in Israel; and the LORD said to you, "You shall be shepherd of my people Israel, and you shall be prince over Israel.'" **3** So all the elders of Israel came to the king at Hebron; and King David made a covenant with them at Hebron before the LORD, and they anointed David king over Israel. **4** David was thirty years old when he began to reign, and he reigned forty years. **5** At Hebron he reigned over Judah seven years and six months; and at Jerusalem he reigned over all Israel and Judah thirty-three years. **6** And the king and his men went to Jerusalem against the Jeb'usites, the inhabitants of the land, who said to David, 'You will not come in here, but the blind and the lame will ward you off'—thinking, 'David cannot come in here.' **7** Nevertheless David took the stronghold of Zion, that is, the city of David.... **10** And David became greater and greater, for the LORD, the God of hosts, was with him.

Reflection

FOR US to understand the importance of David in the History of Israel and in the development of Christian thought, we do well to listen to the parallels between David and Jesus in the works of the fourth century Persian theologian Saint Aphrahat:

Also David was persecuted, as Jesus was persecuted. David was anointed by Samuel to be king instead of Saul who had sinned; and Jesus was anointed by John [the Baptist] to be high priest instead of the priests, the ministers of the law. David was persecuted after his anointing; and Jesus was persecuted after his anointing. David reigned first over one tribe only, and afterwards over all Israel; and Jesus reigned from the beginning over the few who believed on him, and in the end he will reign over all the world. Samuel anointed David when he was 30 years old; and Jesus when about 30 years old received the imposition of the hand from John. David wedded two daughters of the king; and Jesus wedded two daughters of kings, the congregation of the People and the congregation of the Gentiles. For David's sake, sins were forgiven to his posterity; and for Jesus' sake sins are forgiven to the nations.

Bergsma, J., and Pitre, B, *A Catholic Introduction to the Bible: The Old Testament*, Ignatius, San Francisco, 2018, p.376

As well as noticing these helpful parallels between David and Jesus – sometimes referred to as 'the Son of David' – we do well to notice in today's reading the capture of Jerusalem and the beginning of the significance of Jerusalem and Mount Zion, the hill on which it is set, as a theme and reference point. We might also notice that David reigned over North and South from Jerusalem for thirty-three years which is the length of the earthly life of the Lord Jesus.

Tuesday in Week 3 [Year 2]

25th January

Reading

2 Samuel 6:12-15, 17-19 (RSV)

David dances before the LORD

¹²And it was told King David, 'The LORD has blessed the household of O'bed-e'dom and all that belongs to him, because of the ark of God.' So David went and brought up the ark of God from the house of O'bed-e'dom to the city of David with rejoicing; ¹³and when those who bore the ark of the LORD had gone six paces, he sacrificed an ox and a fatling. ¹⁴And David danced before the LORD with all his might; and David was girded with a linen ephod. ¹⁵So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the

horn... ¹⁷ And they brought in the ark of the LORD, and set it in its place, inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the LORD. ¹⁸ And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD of hosts, ¹⁹ and distributed among all the people, the whole multitude of Israel, both men and women, to each a cake of bread, a portion of meat, and a cake of raisins. Then all the people departed, each to his house.

Reflection

YESTERDAY we looked at the parallels between David and Jesus – David as a ‘Type’ of Christ, in the jargon. Today we can profitably look at the parallels between the Ark of the Covenant – the place where God lives amidst his people – and Our Lady – in whose womb God dwells. The bringing of the Ark of the Covenant from Shiloh to its new home in a tent in Jerusalem is momentous: what had originally been a portable shrine in the desert had found its final resting place not in Shiloh but in Jerusalem. Some Church Fathers have seen this paralleled in the Visitation of Mary to Elizabeth. At Jerusalem, David danced before the LORD : here were the holy tablets on which the words of the Covenant were inscribed. When Mary visited her cousin she is greeted with great acclaim and excitement by Elizabeth.

Wednesday in Week 3 [Year 2]

26th January

Reading

2 Samuel 7:4-17 (RSV)

The LORD promises David that he will make him a house

⁴ But that same night the word of the LORD came to Nathan, ⁵ ‘Go and tell my servant David, “Thus says the LORD: Would you build me a house to dwell in? ⁶ I have not dwelt in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling. ⁷ In all places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people Israel, saying, Why have you not built me a house of cedar?’” ⁸ Now therefore thus you shall say to my servant David, “Thus says the LORD of hosts, I took you from the pasture,

from following the sheep, that you should be prince over my people Israel; ⁹ and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. ¹⁰ And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be disturbed no more; and violent men shall afflict them no more, as formerly, ¹¹ from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover the LORD declares to you that the LORD will make you a house. ¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom for ever. ¹⁴ I will be his father, and he shall be my son. When he commits iniquity, I will chasten him with the rod of men, with the stripes of the sons of men; ¹⁵ but I will not take my steadfast love from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever.” ¹⁷ In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.

Reflection

WHEN we look at David through the Christian lens, we see, with the Church Fathers, that the everlasting kingdom promised to David in today’s reading is truly fulfilled in the kingdom of God, inaugurated by Christ. Jesus is portrayed in the Gospels as being of the House of David but, insofar as there is any patrilinear descent – really there is not because Jesus has no earthly father – it is replaced, as St Paul tells us, by us becoming children of God by adoption and grace (Eph 1:5-6). In the original history, we note that David’s House did not last for long – as we discover in the rise and fall of Solomon, his son – but that is regarded by the Church Fathers as a clue to the proper interpretation of the oracle. As Tertullian said (*Against Marcion* 3:20), the prophecy of permanence was to be fulfilled not in the rule of earthly kings but in the reign of Christ, Son of David. Meanwhile we notice that David’s heir will be called ‘Son of God: God says ‘I will be his father and he shall be my son’ (2 Sam 7:14). For the first time in the Bible an individual, as opposed to a group (cf Gen 6:1-4; Ex 4:22), will be referred to as a ‘son of God’.

Thursday in Week 3 [Year 2]

27th January

Reading

2 Samuel 7:18-19, 24-29 (RSV)

David's Prayer

¹⁸ Then King David went in and sat before the LORD, and said, 'Who am I, O Lord GOD, and what is my house, that you have brought me thus far? ¹⁹ And yet this was a small thing in your eyes, O Lord GOD; you have spoken also of your servant's house for a great while to come, and have shown me future generations, O Lord GOD!...

²⁴ And you established for yourself your people Israel to be your people for ever; and you, O LORD, became their God. ²⁵ And now, O LORD God, confirm for ever the word which you have spoken concerning your servant and concerning his house, and do as you have spoken; ²⁶ and your name will be magnified for ever, saying, 'The LORD of hosts is God over Israel,' and the house of your servant David will be established before you. ²⁷ For you, O LORD of hosts, the God of Israel, have made this revelation to your servant, saying, 'I will build you a house'; therefore your servant has found courage to pray this prayer to you. ²⁸ And now, O Lord GOD, you are God, and your words are true, and you have promised this good thing to your servant; ²⁹ now therefore may it please you to bless the house of your servant, that it may continue for ever before you; for you, O Lord GOD, have spoken, and with your blessing shall the house of your servant be blessed for ever.'

Reflection

ONE OF the interesting details of the story of the first kings is that, whereas Saul is punished for arrogating to himself the role and rituals of a priest, David is viewed favourably for acting as both king and priest. He even gets to eat the holy Bread of the Presence (1 Sam 21:1-9). In Tuesday's reading we heard about David dancing before the LORD, being girded with a linen ephod, offering burnt offerings and peace offerings, blessing the people, and distributing to all the Israelites, male and female, a cake of bread, a portion of meat, and a cake of raisins. This is all the more striking if we take into consideration that the RSV's 'portion of meat' should probably be 'portion of wine', a little translation difficulty. So, if David, in a priestly way, distributes bread and wine, we see parallels not just with the Eucharist – David the Priest and King a 'type' of Jesus Christ

Priest and King – but also with the much earlier story of Melchizedek (Gen 14:18-19). We may recall the incident:

¹⁸ And Melchiz'edek king of Salem brought out bread and wine; he was priest of God Most High., ¹⁹ And he blessed him and said,

**'Blessed be Abram by God Most High,
maker of heaven and earth;
²⁰ and blessed be God Most High,
who has delivered your enemies into your hand!'**

And Abram gave him a tenth of everything.

In short, David can be Priest and King not just because he is the LORD's Anointed but because he is of the tribe of Judah, which is specially blessed (Gen 49:10) and not, as Saul was, from the tribe of Benjamin. Furthermore, Saul was not established at Jerusalem. It was David who recovered the city of Salem – that is, Jerusalem – and thus shared in the priesthood of Melchizedek – which came before the Levitical priesthood of the covenant with Moses. It is this priesthood of Melchizedek which, we hear in the Letter to the Hebrews, is the priesthood fulfilled in Christ.

Friday in Week 3 [*Year 2*]

28th January

Reading

2 Samuel 11:1-10, 13-17 (RSV)

David commits Adultery with Bathsheba and has her husband killed

11 In the spring of the year, the time when kings go forth to battle, David sent Jo'ab, and his servants with him, and all Israel; and they ravaged the Ammonites, and besieged Rabbah. But David remained at Jerusalem.

² It happened, late one afternoon, when David arose from his couch and was walking upon the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. ³ And David sent and inquired about the woman. And one said, 'Is not this Bathshe'ba, the daughter of Eli'am, the wife of Uri'ah the Hittite?' ⁴ So David sent messengers, and took her; and she came to him, and he lay with her. (Now she was purifying herself from her uncleanness.) Then she returned

to her house. ⁵ And the woman conceived; and she sent and told David, 'I am with child.'

⁶ So David sent word to Jo'ab, 'Send me Uri'ah the Hittite.' And Jo'ab sent Uri'ah to David. ⁷ When Uri'ah came to him, David asked how Jo'ab was doing, and how the people fared, and how the war prospered. ⁸ Then David said to Uri'ah, 'Go down to your house, and wash your feet.' And Uri'ah went out of the king's house, and there followed him a present from the king. ⁹ But Uri'ah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. ¹⁰ When they told David, 'Uri'ah did not go down to his house,' David said to Uri'ah, 'Have you not come from a journey? Why did you not go down to your house?'

¹³ And David invited him, and he ate in his presence and drank, so that he made him drunk; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house.

¹⁴ In the morning David wrote a letter to Jo'ab, and sent it by the hand of Uri'ah. ¹⁵ In the letter he wrote, 'Set Uri'ah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down, and die.' ¹⁶ And as Jo'ab was besieging the city, he assigned Uri'ah to the place where he knew there were valiant men. ¹⁷ And the men of the city came out and fought with Jo'ab; and some of the servants of David among the people fell. Uri'ah the Hittite was slain also.

Reflection

EVERY Friday, at Morning Prayer, the *Miserere mei* is said or sung. It is Psalm (50) 51, ascribed to the pen of a penitent King David. For all the glory of the court of King David, it was soon mired in tragedy. David lazily lets the troops go out without him and uses his power to rape or seduce the beautiful wife of Uriah, one of his commanders. We guess the seriousness of it because, contrary to the Law (Lev 15:19-24), she is made to have intercourse whilst purifying herself. The consequence of this is a pregnancy and David causing her husband to be slain in battle. Following adultery and murder, the biblical verdict is chilling: 'the thing that David had done displeased the LORD' (2 Sam 11:27). In the biblical account this is the reason that the building of the Temple was not possible during the reign of David: it is David's offspring, Solomon, who will be given that task.

Saturday in Week 3 [Year 2]

29th January

Reading

2 Samuel 12:1-7, 10-17 (RSV)

Nathan condemns David

12 And the LORD sent Nathan to David. He came to him, and said to him, 'There were two men in a certain city, the one rich and the other poor. **2** The rich man had very many flocks and herds; **3** but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children; it used to eat of his morsel, and drink from his cup, and lie in his bosom, and it was like a daughter to him. **4** Now there came a traveller to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the wayfarer who had come to him, but he took the poor man's lamb, and prepared it for the man who had come to him.' **5** Then David's anger was greatly kindled against the man; and he said to Nathan, 'As the LORD lives, the man who has done this deserves to die; **6** and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.'

7 Nathan said to David, 'You are the man. Thus says the LORD, the God of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul;... **10** Now therefore the sword shall never depart from your house, because you have despised me, and have taken the wife of Uri'ah the Hittite to be your wife.' **11** Thus says the LORD, 'Behold, I will raise up evil against you out of your own house; and I will take your wives before your eyes, and give them to your neighbour, and he shall lie with your wives in the sight of this sun. **12** For you did it secretly; but I will do this thing before all Israel, and before the sun.'" **13** David said to Nathan, 'I have sinned against the LORD.' And Nathan said to David, 'The LORD also has put away your sin; you shall not die. **14** Nevertheless, because by this deed you have utterly scorned the LORD, the child that is born to you shall die.' **15** Then Nathan went to his house.

And the LORD struck the child that Uri'ah's wife bore to David, and it became sick. **16** David therefore besought God for the child; and David fasted, and went in and lay all night upon the ground. **17** And the elders of his house stood beside him, to raise him from the ground; but he would not, nor did he eat food with them.

Reflection

DAVID'S adultery with Bathsheba comes under the judgment of the Lord. Nathan's parable has been compared with 'the thing wherein I'll catch the conscience of the king' (*Hamlet*, Act 3, Scene 1). David reacts with moral indignation to the story of the rich man who steals the poor man's lamb but has to be told by Nathan 'You are the man'. Judgment is passed: God remains faithful to his promises in the long term but in the short term – and indeed the medium term – David must be punished both for the murder of Bathsheba's husband Uriah and for the adultery. The punishment for murder is the sword will hang over David's House. We recall the saying of Jesus at his arrest, 'all who take the sword will perish by the sword' (Mt 26:52). The punishment for adultery is that the child, begotten by David and conceived by Bathsheba in the illicit act, will die.