

DEANERY OF ST EDMUND CAMPION
ENGLISH MARTYRS—
VALE OF THE WHITE HORSE PASTORAL AREA

www.portsmouthdiocese.org.uk

www.hundredcatholicparish.org.uk

East Hendred Catholic Parish

Week 14C *Per Annum*

3rd -10th July 2022



WEEK 14 YEAR 2

3rd – 10th July 2022

All masses live-streamed www.churchservices.tv/easthendred
St Mary's is usually open each day from 9am until late afternoon.

SUNDAY 14C *Per Annum* [Green]
3rd July **9.30am** **Parish Mass** *Pro populo*
 11.15am **Holy Mass** (*St Patrick's*)
 6pm **Holy Mass**

Monday 4th July *St Elizabeth of Portugal* [White]
 9.15am Holy Mass *FM Edward Woods 1937*

Tuesday 5th July *Of the Holy Angels* [White]
 9.15am Holy Mass *FM Bridget Woods 1937*

Wednesday 6th July *Of St Joseph* [White]
 9.15am Holy Mass
 Ricardo CHACÍN (Ramona Frearson)

Thursday 7th July *Of the Holy Spirit* [Red]
 9.15am School Mass T
 Thomas S McDonagh R. I.P. & Joseph McDonagh, Anniversary of Baptism

Friday 8th July **Of Week 14** [Green]
 No 8.30am Mass
 11.30am **'Jubilee' Mass at School**

Saturday 9th July *Our Lady St Mary on Saturday* [White]
 No Mass

SUNDAY 15C *Per Annum* [Green]
10th July **9.30am** **Parish Mass** *Pro populo*
 11.15am **Holy Mass** (*St Patrick's*)
 6pm **Holy Mass**

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

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office@hendredcatholicparish.org.uk is monitored by the Parish Secretary.

FOR YOUR PRAYERS



HOLY FATHER'S JULY PRAYER INTENTION

We pray for the elderly, who represent the roots and memory of a people; may their experience and wisdom help young people to look towards the future with hope and responsibility.

DIOCESAN PRAYER INTENTION

Sunday 3 rd	Community of St Paul, Paulsgrove
Monday 4 th	Parish of St Francis, Ascot
Tuesday 5 th	Community of Notre Dame du Rosaire, Guernsey
Wednesday 6 th	Community of Holy Trinity, Church Cookham
Thursday 7 th	Parishes, Communities, and Schools in the South Berkshire Pastoral Area
Friday 8 th	Diocesan College of Consultors
Saturday 9 th	Parish of St Thomas More, Iford

THE SICK AND THOSE IN NEED

Baby Martha, Sid Wallace, 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 3rd - 9th July: Vic Horgan, Charles McCortan, Thomas Stephen McDonagh.

East Hendred Catholic Parish

NOTICEBOARD

CHILDREN'S CHURCH

Babies, waddlers, toddlers and Key stage One children are welcome at Children's Church, 9.15am on Sundays in St Mary's Parish Rooms.

ST AMAND'S 60TH ANNIVERSARY

It is 60 years since St Amand's moved from the Old School to new buildings. There are celebrations on Friday 8th July, with a Mass at the school at 11.30am, a lunch, and some entertainments. Accordingly, the school will not attend Mass on Thursday 7th July. Congratulations to St Amand's on their Jubilee celebrations.

COFFEE IN ST MARY'S PARISH ROOMS

At the time of writing we have yet to relocate crockery, cutlery &c so no coffee this Sunday. Watch this space....

CHURCH SERVICES

On Sunday 26th June 2022, 192 people viewed, 60 machines looking only at St Mary's. 42 of these were in the UK, 18 from other countries. 113 probably stayed on-line long enough to take part in Mass.

FR ANDREW ON THE DIOCESAN FUNDING CAMPAIGN

The Funding Director has a travelling schedule so making the appointments efficiently is very important. If you have received an invitation to a meeting, please make a point of responding. There are meetings on 19th July, 26th July, and 27th July. Thank you for your help.

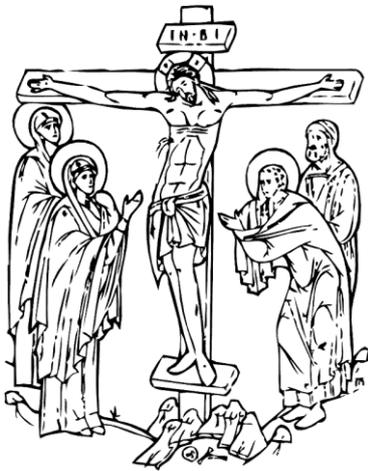
ST PATRICK'S

Apologies for the muddle over Mass on 26th June: I thought I had fixed a supply but clearly hadn't. This is a first for me in 39years of clerical life. And yet clearly sheer incompetence on my part. *Fr Andrew*

ASSUMPTION OF OUR LADY

On Sunday 14th August we shall celebrate the Assumption of Our Lady, the Feast of Dedication and Title of St Mary's. Mass at 11am, followed by a Parish Barbecue in the Garden at The Wheatsheaf, East Hendred. Please note the date.

East Hendred Catholic Parish



Sunday 14 (C)

3rd July 2022

**Antiphons,
Prayers and Readings**

Entrance Antiphon

Suscepimus, Deus

Your merciful love, O God, we have received in the midst of your temple. Your praise, O God, like your name, reaches the ends of the earth; your right hand is filled with saving justice. *Cf. Ps 47:10-11*

Collect

O God, who in the abasement of your Son have raised up a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness. 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

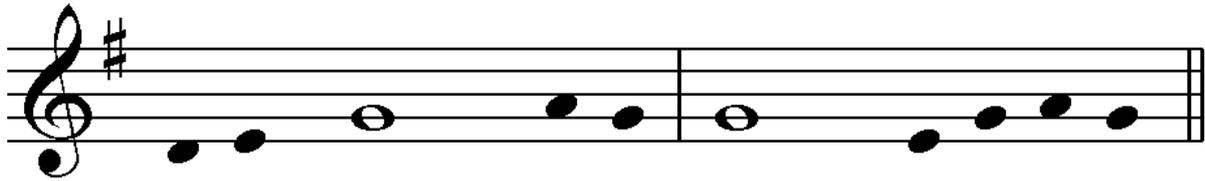
Isaiah 66:10-14 (RSV)

Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her; that you may suck and be satisfied with her consoling breasts; that you may drink deeply with delight from the abundance of her glory. For thus says the Lord: 'Behold, I will extend prosperity to her like a river, and the wealth of the nations like an overflowing stream; and you shall suck, you shall be carried upon her hip, and dandled upon her knees. As one whom his mother comforts, so I will comfort you; you shall be comforted in Jerusalem. You shall see, and your heart shall rejoice; your bones shall

flourish like the grass; and it shall be known that the hand of the Lord is with his servants’.

Psalm 66:1- 7, 16, 20 R/ 1

Tone VIII.2



R/ Cry out with joy to God, all *the* earth. | ()

Cry out with joy to God all *the* earth,
O sing to the glo- *ry* of his name.
O render him glo- *rious* praise.
Say to God: ‘How awe - *some* are your deeds! **R/**

Before you all the earth shall *bow* down,
shall sing to you, *sing* to your name!
Come and see the works *of* God,
awesome his deeds among the *chil* - dren of men. **R/**

He turned the sea into *dry* land,
they passed through the *ri* - ver on foot.
Let our joy, then, be *in* him;
he rules for e - *ver* by his might. **R/**

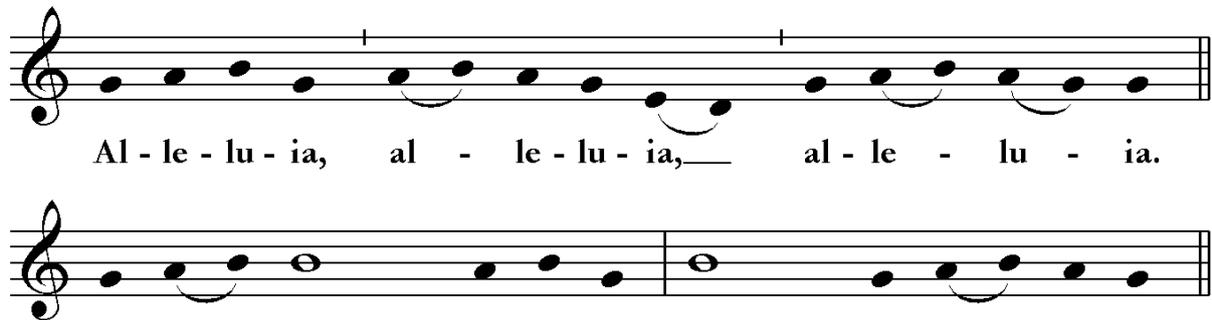
Come and hear, all who *fear* God,
I will tell what he *did* for my soul:
Blest be God, who did not reject *my* prayer,
nor withhold from me his *mer* - ci - ful love. **R/**

Second Reading

Galatians 6:14-18(RSV)

Brethren: Far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Gospel Acclamation



I call you friends, says the Lord :
because I have made known to you ~
everything I have learnt *from my* Fa - ther.

Gospel

Luke 10:1-9 (RSV)

The Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he himself was about to come. And he said to them, “The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest. Go your way; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no sandals; and salute no one on the road. Whatever house you enter, first say, ‘Peace be to this house!’ And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you. And remain in the same house, eating and drinking what they provide, for the labourer deserves his wages; do not go from house to house. Whenever you enter a town and they receive you, eat what is set before you; heal the sick in it and say to them, ‘The kingdom of God has come near to you.’”

Prayer over the Offerings

May this oblation dedicated to your name purify us, O Lord, and day by day bring our conduct closer to the life of heaven. Through Christ our Lord.

Preface VI

De pignore aeterni Paschatis

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 in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of life eternal. For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: Holy, holy, holy *etc.*

Communion Antiphon

Venite ad me

Come to me, all who labour and are burdened, and I will refresh you,
says the Lord. *Mt 11:28*

Prayer after Communion

Grant, we pray, O Lord, that, having been replenished by such great gifts, we may gain the prize of salvation and never cease to praise you. Through Christ our Lord.

Salve Regina

Liturgical Hymns 597

Hail, holy Queen, Mother of mercy! Hail, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears.

Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary!

Scripture Reading (Week 14 [II] *Per Annum*)

Monday	Hosea 2:16-18, 21-22	Matthew 9:18-26
Tuesday	Hosea 8:4-7, 11-13	Matthew 9:32-38
Wednesday	Hosea 10:1-3, 7-8, 12	Matthew 10:1-7
Thursday	Hosea 11:1-4, 8-9	Matthew 10:7-15
Friday	Hosea 14:2-10	Matthew 10:16-23
Saturday	Isaiah 6:1-8	Matthew 10:24-33

SUNDAY 15 C Deuteronomy 30:14

Colossians 1:15-20

Luke 10:25-37

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July is the Month of the Precious Blood

Litany of the Precious Blood

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Christ, hear us.
Christ, graciously hear us.

Christ, hear us.
Christ, graciously hear us.

God the Father of Heaven,
God the Son, Redeemer of the world
God, the Holy Spirit,
Holy Trinity, One God,

have mercy on us.
have mercy on us.
have mercy on us.
have mercy on us.

Blood of Christ, only-begotten Son of the eternal Father, **save us.**
Blood of Christ, Incarnate Word or God, **save us.**
Blood of Christ, of the New and Eternal Testament, **save us.**

Blood of Christ, falling upon the earth in Agony, **save us.**
Blood of Christ, shed profusely in the Scourging, **save us.**
Blood of Christ, flowing forth in the Crowning with Thorns, **save us.**

Blood of Christ, poured out on the Cross, **save us.**
Blood of Christ, price of our salvation, **save us.**
Blood of Christ, without which there is no forgiveness, **save us.**

Blood of Christ, Eucharistic drink and refreshment of souls, **save us.**
Blood of Christ, stream of mercy, **save us.**
Blood of Christ, victor over demons, **save us.**

Blood of Christ, courage of Martyrs, **save us.**
Blood of Christ, strength of Confessors, **save us.**
Blood of Christ, bringing forth Virgins, **save us.**

Blood of Christ, help of those in peril, **save us.**
Blood of Christ, relief of the burdened, **save us.**
Blood of Christ, solace in sorrow, **save us.**

Blood of Christ, hope of the penitent, **save us.**
Blood of Christ, consolation of the dying, **save us.**
Blood of Christ, peace and tenderness of hearts, **save us.**

Blood of Christ, pledge of eternal life, **save us.**
Blood of Christ, freeing souls from purgatory, **save us.**
Blood of Christ, most worthy of all glory and honour, **save us.**

Lamb of God, you take away the sins of the world,
spare us, O Lord.

Lamb of God, you take away the sins of the world,
graciously hear us, O Lord.

Lamb of God, you take away the sins of the world,
have mercy on us, O Lord.

V/ You have redeemed us, O Lord, by your Blood.
R/ And made us a kingdom for our God.

Almighty and eternal God, you have appointed your only-begotten Son Redeemer of the world and willed to be satisfied by his blood. Grant, we beseech you, that we may worthily worship this the price of our salvation and through its power be so safeguarded from the evils of the present life that we may rejoice in its fruits for ever in heaven. Through the same Christ our Lord. **Amen.**

This Litany in honour of Jesus in His Most Precious Blood was drawn up by the Sacred Congregation of Rites and promulgated by Pope John XXIII on February 24, 1960. The devotion to Jesus in His most Precious Blood was first popularized by Saint Gaspar del Bufalo (1786-1837) who founded the Missioners of the Most Precious Blood. A partial Indulgence is granted to the faithful who recite this litany.

July is the Month of the Precious Blood

Constant Prayer of St Catherine of Siena

Precious Blood, ocean of divine mercy: flow upon us!
Precious Blood, most pure offering: procure us every grace!
Precious Blood, hope and refuge of sinners: atone for us!
Precious Blood, delight of holy souls: draw us! Amen

FOOD FOR THE JOURNEY

4th – 10th July 2022

Collect for Week 14

O GOD, who in the abasement of your Son have raised up a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness. 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.

Monday in Week 14 [Year 2]

4th July

Reading

Hosea 2:14-16, 19-20 (RSV)

The Lord's Love for Israel

Thus says the LORD: 'Behold, I will allure her, and bring her into the wilderness, and speak tenderly to her. And there I will give her her vineyards, and make the Valley of Achor a door of hope. And there she will answer as in the days of her youth, and as at the time when she came out of the land of Egypt.' And in that day, says the LORD, you will call me "My husband", and no longer will you call me, "My Ba'al"...And I will espouse you or ever; I will espouse you in righteousness and in justice, in steadfast love, and in mercy. I will espouse you in faithfulness and you shall know the LORD.'

Reflection

Introducing Hosea

LAST week it was Amos. This week it's Hosea. Both were prophets in the Northern Kingdom – Israel – in the eighth century BC. Hosea is

warning against Israel forming an alliance with the Assyrian Empire and it seems that, though we know almost nothing about him, we can probably date his writing to before the Assyrian assault of 735-732 BC, of which Hosea is clearly unaware. We seem to be in the last years of the reign of Jeroboam II, so we can perhaps go further and say before 746 BC.

Had we read from earlier in the chapter, we should have heard about God's anger against Israel. It is because of this anger that Israel could easily be overwhelmed by invading Assyrians. Such disasters, political and military, are always interpreted as the judgments of God. We need to know that the overarching theme is marriage. God is the bridegroom and Israel the bride. It happens that Hosea has an adulterous wife, Gomer, and her fickleness, her infidelity, and her ignorance of Hosea's love for her gives Hosea the perfect analogy for his message. Gomer/Israel are faithless and will be punished. And yet Hosea's love for Gomer, like God's love for Israel, is steadfast.

Tuesday in Week 14 [*Year 2*]

5th July

Reading

Hosea 8:4-7, 11-13(RSV)

They sow the wind and shall reap the whirlwind

Thus says the LORD: 'They made kings, but not through me. They set up princes, but without my knowledge. With their silver and gold they made idols for their own destruction. I have spurned your calf, O Samaria. My anger burns against them. How long will it be till they are pure in Israel? A workman made it; it is not God. The calf of Samaria shall be broken in pieces. For they sow the wind, and they shall reap the whirlwind. The standing grain has no heads, it shall yield no meal; if it were to yield, aliens would devour it...Because Ephraim has multiplied altars for sinning, they have become to him altars for sinning. Were I to write for him my laws by ten thousands, they would be regarded as a strange thing. They love sacrifice; they sacrifice flesh and eat it; but the Lord has no delight in them. Now he will remember their iniquity, and punish their sins; they shall return to Egypt.'

Reflection

They sow the wind and shall reap the whirlwind

AS WE saw yesterday, we are with Hosea this week, a prophet in Israel in the eighth century BC. The threat is from the Assyrians who eventually (after Hosea's time) overwhelm the Northern Kingdom. Between God and Israel, says Hosea, there is a covenant of love and, in today's passage, the prophet is outlining offences against that covenant. Principally (8:4-7) there is the sin of idolatry. The reference to the 'calf of Samaria' is a reference to the bull set up by Jeroboam I had erected in Bethel (1 Kings 12:29). This symbol of Baal, the Canaanite god, echoes the golden calf (Exodus 32) fabricated by the Israelites whilst Moses was communing with the Lord atop Mount Sinai. Whether at Sinai or at Bethel, or indeed elsewhere, there is no greater sin than idolatry. As well as idolatry, but flowing from it, are strange cultic practices, and it is to these that Hosea turns his attention in the second part of today's passage (8:11-13).

The phrase 'sowing the wind and reaping the whirlwind' has entered our language as a metaphor. It is particularly appropriate when people and nations embark on courses of action which risk escalation and reprisals. Hosea is making a religious point: it is hard to see how Israel could have avoided being overwhelmed by the Assyrians but, for the prophets, all such disasters, as with the historian in the Books of the Kings, are seen as the result of apostasy and sinfulness, and in particular the sin of idolatry, awhoring after other gods.

Wednesday in Week 14 [Year 2]

6th July

Reading

Matthew 10:1-7 (RSV)

The Mission of the Twelve

Jesus called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and

John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James, the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed him.

Reflection

WHILST the First Reading continues with Hosea, whom we have been looking at this week, the Gospel today, and for the rest of the week, has Jesus commissioning the Twelve for the work ahead. Only here in St Matthew's Gospel are the Twelve called 'apostles'. We notice that Matthew lists the apostles in twos and not only begins with Peter but refers to him as 'protos', first. The Mission is seen to be to the 'lost sheep of the house of Israel' and not to the Gentiles. Perhaps this Mission to the Jewish community is the particular context of those for whom Matthew is writing his Gospel. Perhaps this is a stage: the mission of the apostles is the same as we find after the Resurrection but at that later stage the Risen Christ commissions the remaining Eleven to 'make disciples of all nations' (28:19).

The context in today's Gospel reading is specifically Hebrew: there are twelve apostles, because there are twelve tribes of Israel; the image is of Israel as 'harassed and helpless, like sheep without a shepherd' (9:38) and the 'harvest' for which the Twelve are being prepared is the 'close of the age'. The 'close of the age' will witness the coming together of all peoples for judgment and it is an image we find in Isaiah (24:13; 27:12), the prophet Joel (3:13) and in 2 Baruch (70:2) and 4 Ezra (4:39).

The apostles, as they preach the Kingdom, have four commands: 'heal the sick', 'raise the dead', 'cleanse lepers' and 'cast out demons'. These are the very deeds described in chapters 8 and 9 of St Matthew's Gospel and in Jesus' message to John the Baptist (11:4-6). There is an underlying unity in the preaching of the Kingdom in that we see the same message in the preaching of John, the preaching of Jesus, and the preaching for which the Twelve apostles are commissioned, both here and at the end of the Gospel. The terms of reference seem strange: in our circles there may be plenty of healing of the sick but raising the dead, cleansing lepers, and casting out demons are not common activities. Nevertheless we don't have to think too hard about what are equivalent activities in the mission of the Church. One has to think only of the extensive work of healthcare professionals and the extent to which we find Christians giving their lives to the service of others. Then there is the

ministry of those in teaching, in social care, and in social services. All this is additional to the basic task of proclamation and the ministry of Word and Sacrament, which are at the heart of the apostolic task.

Thursday in Week 14 [*Year 2*]

7th July

Reading

Hosea 11:1-4, 8-9 (RSV)

God's Compassion

Thus says the LORD: 'When Israel was a child, I loved him, and out of Egypt called my son. The more I called them, the more they went from me,; they kept sacrificing to the Ba'als, and burning incense to idols, Yet it was I who taught E'phraim to walk; I took them up in my arms; but they did not know that I healed them. I led them with cords of compassion, with the bands of love, and I became to them as one who raises an infant to his cheeks, and I bent down to them and fed them.....How can I give you up, O E'phraim! How can I hand you over, O Israel! How can I make you like Admah! How can I treat you like Zeboi'im! My heart recoils within me, my compassion grows warm and tender. I will not execute my fierce anger, I will not again destroy E'phraim; for I am God and not man, the Holy One in your midst, and I will not come to destroy.'

Reflection

HOSEA is a strikingly beautiful book, with rich use of imagery and metaphor. God is variously a healer (7:1; 14:4), a shepherd (13:5), and a fowler (7:12) as well as a husband (chaps 1-3) and a father (chap 11). He is also like the dawn (6:3a), spring rains (6:3b), a lion (13:7a), a leopard (13:7b), a bear (13:8), the dew (14:5) and an evergreen cypress (14:8). Israel is like a dove (7:11; 9:11), a luxuriant vine (10:1), a morning mist (13:3a) dew (13:3b) and chaff (13:3c), as well as an unfaithful wife (chaps 1-3).

We focus today not on the political situation eight centuries before Christ, nor on the inadequate response of Israel to the love of God, but on that love itself, its beauty and its depth. In short, we ourselves learn from this

wonderful poetry: we learn about the quality of God's love for us. If we wanted to sing a hymn, we might well turn to the thirteenth century hymn *O amor, quam ecstaticus*, translated as 'O love, how deep, how broad, how high!', and sung to Eisenach, a lovely chorale harmonised by J S Bach.

Friday in Week 14 [*Year 2*]

8th July

Reading

Hosea 14 (RSV)

Return to the Lord

Thus says the Lord:

'Return, O Israel, to the LORD your God,
for you have stumbled because of your iniquity.

² Take with you words
and return to the LORD;
say to him,

"Take away all iniquity;
accept that which is good
and we will render
the fruit of our lips.

³ Assyria shall not save us,
we will not ride upon horses;
and we will say no more, 'Our God,'
to the work of our hands.

In thee the orphan finds mercy."

⁴ I will heal their faithlessness;
I will love them freely,
for my anger has turned from them.

⁵ I will be as the dew to Israel;
he shall blossom as the lily,
he shall strike root as the poplar;

⁶ his shoots shall spread out;
his beauty shall be like the olive,
and his fragrance like Lebanon.

⁷ They shall return and dwell beneath my shadow,
they shall flourish as a garden;
they shall blossom as the vine,
their fragrance shall be like the wine of Lebanon.
⁸ O E'phraim, what have I to do with idols?
It is I who answer and look after you.
I am like an evergreen cypress,
from me comes your fruit.
⁹ Whoever is wise, let him understand these things;
whoever is discerning, let him know them;
for the ways of the LORD are right,
and the upright walk in them,
but transgressors stumble in them.

Reflection

THE PROPHET Hosea finishes the book with an exhortation to try to understand God and walk in his ways. Transgressors will stumble but the wise will fear God. We are here into the Wisdom tradition, where to be wise is not to pursue knowledge but to fear God. God is portrayed as one who wants to forgive and to heal, to repair the breaches in the Covenant, and to restore his people. We know that, historically, the appeal of Hosea, like that of Amos, eventually falls on deaf ears. Disaster does in fact engulf the Northern Kingdom. Yet what we see, behind the corporate message to Israel, is a message to individuals to fashion their lives according to God's commandments. The wise will understand. The discerning will know. And the upright will respond.