

DEANERY OF ST EDMUND CAMPION

ENGLISH MARTYRS—

VALE OF THE WHITE HORSE PASTORAL AREA

www.portsmouthdiocese3.org.uk

www.hendredcatholicparish.org.uk

East Hendred Catholic Parish

Week 17B *Per Annum*

25th July – 1st August 2021



Five Loaves and Two Fishes

WEEK 17 YEAR 1

25th July – 1st August 2021

All masses live-streamed www.churchservices.tv/easthendred
book for Sunday 9.30am Mass: hendred@portsmouthdiocese.org.uk

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

SUNDAY 17B <i>Per Annum</i>			[Green]
25th July	9.30am	Parish Mass	<i>Pro populo</i>
	6pm	Holy Mass	<i>Private Intention</i>

Monday 26th July	SS Joachim & Anne, Parents of Our Lady		[White]
	9.15am	Holy Mass	(Annie Furlong's Intention)
Tuesday 27th July	<i>Feria</i>		[Green]
	9.15am	Holy Mass	<i>FM Dolly Boyce 1999</i>
Wednesday 28th July	<i>Feria</i>		[Red]
	9.15am	Votive Mass of SS Peter & Paul	
			<i>FM Mollie Charlton 1999</i>
Thursday 29th July	SS Mary, Martha, & Lazarus		[White]
	9.15am	Holy Mass	<i>FM Eddie Reevey 1999</i>
Friday 30th July	<i>Feria</i>		[Purple]
	9.15am	Requiem Mass	<i>Holy Souls (Anne Johns)</i>
Saturday 31st July	St Ignatius of Loyola		[White]
	<i>No Mass</i>		

SUNDAY 18B <i>Per Annum</i>			[Green]
1st August	9.30am	Parish Mass	<i>Pro populo</i>
	6pm	Holy Mass	<i>Private Intention</i>

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

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hendred@portsmouthdiocese.org.uk

Reflection *The Holy Eucharist I: The Didache*

DURING the next few weeks we are focusing on Holy Mass, sacrifice and sacrament, place of encounter with the Lord and the meeting of the Christian community, opportunity to inform and deepen our discipleship and the way in which we keep the Lord's Day holy, in obedience to the commandments.

The *Didache* ('Teaching') is the earliest document we have from New Testament times giving us information on the Eucharist. No one is quite sure when it was written - first century? second century? - but it gives us extraordinary insight into what those early celebrations of the Eucharist in people's houses must have been like.

We notice several things: for one thing, the chalice is blessed first. We find this in 1 Cor 10:16-17, where 'the cup of blessing' comes before the bread and this cup of blessing is most likely, in the Last Supper account, the third of the four cups of wine in the Passover meal. Only St Luke tells us about this cup of wine (22:17) and he mentions two, the other being at the end of the supper which Jesus declares to be his Blood (22:20).

We notice also the emphasis on the four corners of the earth. The grains which make up the bread began as seed scattered across the hills. These grains are harvested and baked into a loaf as a sign of the universal Church. At the time of writing the Church was still far from universal and yet we pray:)

Remember, Lord, Your Church, to deliver it from all evil and to make it perfect in Your love, and gather it from the four winds, sanctified for Your kingdom

Jesus is here referred to as 'Servant' and indeed as 'Child' but there is a strong understanding of who he is. He is the one through whom the Father makes known 'life and knowledge'. The Eucharist prepares for his return in glory with the Aramaic *Maran atha, Amen*. ('Our Lord come, May it be so.') also found in 1 Cor 16:22. The Early Church had the gift of ecstatic utterance and it is striking that Chapter 10 ends 'permit the prophets to make Thanksgiving as much as they desire.'

THE DIDACHE

Chapter 9. The Thanksgiving (Eucharist)

Now concerning the Thanksgiving (Eucharist), thus give thanks. First, concerning the cup: We thank you, our Father, for the holy vine of David Your servant, which You made known to us through Jesus Your Servant; to You be the glory for ever. And concerning the broken bread: We thank You, our Father, for the life and knowledge which You made known to us through Jesus Your Servant; to You be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Church be gathered together from the ends of the earth into Your kingdom; for Yours is the glory and the power through Jesus Christ for ever. But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord has said, Give not that which is holy to the dogs. (*Matthew 7:6*)

Chapter 10. Prayer After Communion

But after you are filled, thus give thanks: We thank You, holy Father, for Your holy name which You caused to tabernacle in our hearts, and for the knowledge and faith and immortality, which You made known to us through Jesus Your Servant; to You be the glory forever. You, Master almighty, created all things for Your name's sake; You gave food and drink to men for enjoyment, that they might give thanks to You; but to us You freely gave spiritual food and drink and life eternal through Your Servant. Before all things we thank You that You are mighty; to You be the glory for ever. Remember, Lord, Your Church, to deliver it from all evil and to make it perfect in Your love, and gather it from the four winds, sanctified for Your kingdom which You have prepared for it; for Yours is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen. But permit the prophets to make Thanksgiving as much as they desire.

East Hendred Catholic Parish

NOTICEBOARD

MEETING OF THE STANDING COMMITTEE

The Standing Committee met on the evening of 21st July to advise on the arrangements during the pandemic. We are asking the congregation to continue to wear masks and to follow the conventions of social distancing in St Mary's. Booking continues for the Sunday 9.30am but Sunday at 6pm and midweek masses remain open to all without booking. The church will continue to be 'fogged' between services at the weekend but not midweek. At Sunday 9.30am we hope to begin to introduce some singing and some serving. Though the changes are at present small, we hope to review the position in a month's time, by which time virtually all adults will have been vaccinated and the present high local infection figures, we hope, will have proved to have been the peak. With regard to re-opening St Patrick's and the Chapel in Hendred House, no decisions have yet been made but we shall continue to review the position. We stress that St Mary's has been - and remains - as safe a place as any but we continue to be cautious particularly for the sake of those who remain hesitant about coming to Mass. The Sunday Mass Obligation is being re-introduced, the Bishops hope, on Advent Sunday (28th November).

BOOKING FOR MASS

Please book for 9.30am Sunday Mass before 12 noon on Fridays hendred@portsmouthdiocese.org.uk On Saturday contact Fr Andrew on aburnham@portsmouthdiocese.org.uk

There is now no need to book for the 6pm Mass. As with the weekday morning masses, demand does not outstrip supply. Nonetheless we are required to carefully note who comes, in case of infection alerts, and so we ask you to sign in on Sunday night and sit as allocated by the steward.

CHURCH SERVICES LIVESTREAM

On Sunday 18th July, there were 216 hits from 53 unique viewers, with 98 remaining on-line long enough to take part in Mass. 46 machines were in the UK, 5 in the rest of the world. (I now think 'unique viewers' must be those whose who looked only at us rather than surfing through different churches....)

CHARITY: DIDCOT

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

CHARITY: WANTAGE

Jackymattam@btinternet.com helps with the poor locally. Contact her about what practical help she needs. It is usually children's clothes &c.

GIVING TO THE PARISH BY REGULAR STANDING ORDER OR GIFT**BANK DETAILS: PRC DTR East Hendred, St Mary**

Sort Code: 309304 Account Number: 00877183

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

We have about 15 regular contributors a month for whom we are not able to claim Gift Aid, at least at present. Please let us know (if you are a UK Taxpayer) if you are happy for us to claim Gift Aid. At the start of the tax year we need anybody in Gift Aid to let us know if they are no longer taxpayers. In that case we should not make a claim

Donations to the parish: www.hendredcatholicparish.org.uk

CHILDREN'S LITURGY DURING THE SUMMER

There are no special Children's Prayers at 9am on Sunday and, in place of the weekly pages we were publishing, we now offer access to a website of the SDC Children's Liturgy Resource. All you need to do is click on this link: <http://www.sdc.me.uk/sundayliturgy/>

YOUNG CATHOLICS

The **Fanning the Flame Camp for Young Catholics, age 12 - 18**, will take place Monday 16th - Fri 20th August. If you are interested, details at www.fanningtheflame.co.uk Cost £130. It is usually held at the Dominican Priory in the New Forest but this year it will be at the Kintbury Retreat Centre, near Newbury. If you would like to support teenagers whose families struggle to pay for this camp, then please consider making a donation to sr.veronicabrennan@gmail.com

WEBSITE AND FACEBOOK

Are you in the habit of looking up and using our website? This Bulletin appears each week on the website www.hendredcatholicparish.org.uk Some look at our East Hendred Catholic Parish page on Facebook.

FOR YOUR PRAYERS



HOLY FATHER'S JULY PRAYER INTENTION

We pray that, in social, economic and political situations of conflict, we may be courageous and passionate architects of dialogue and friendship.

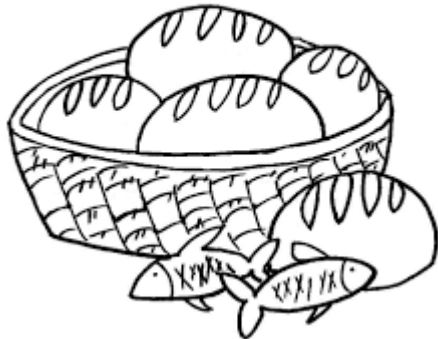
THE SICK AND THOSE IN NEED

Joyce MacKenzie, Baby Martha, Sid Wallace, Dame Catherine, Diana France, John Castle, Petal Connell, Daniel Cuevas, John Stringer, Louise Woodhouse, Mary Wallace, Brenda Paddon, Karen Greig, Kitty Teasdale, Mary McNichol, Andrew Gunn, Elizabeth Gunn, Des McNichol, Christine Robinson, Rose

THE FAITHFUL DEPARTED

Week 25th - 31st July: Susan Little, Hilda Rita Hyde, Kenneth Albert Keble, George Basil Eyston, James Matthew Lineham, Edith Mary Fielding, Patrick Bell.

East Hendred Catholic Parish



**Seventeenth Sunday
in Ordinary Time (B)**

25th July 2021

**Antiphons,
Prayers and
Readings**

Entrance Antiphon

God is in his holy place, God unites those who dwell in his house; he himself gives might and strength to his people.

Deus in loco sancto suo

Cf Ps 67:6-7, 36

Collect

O God, protector of those who hope in you, without whom nothing has firm foundation, nothing is holy, bestow in abundance your mercy upon us and grant that, with you as our ruler and guide, we may use the good things that pass in such a way as to hold fast even now to those that ever endure. 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

2 Kings 4:42-44 (RSV)

A man came from Ba'al-shal'ishah, bringing the man of God bread of the first fruits, twenty loaves of barley, and fresh ears of grain in his sack. And Eli'sha said, 'Give to the men, that they may eat.'⁴³ But his servant said, 'How am I to set this before a hundred men?' So he repeated, 'Give them to the men, that they may eat, for thus says the LORD, 'They shall eat and have some left.'⁴⁴ So he set it before them. And they ate, and had some left, according to the word of the LORD.

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Psalm 145:10-11, 15-18 R/ 16

**R/ You open your hand O Lord:
you satisfy every living thing.**

All your works shall thank you, O Lord,
and all your faithful ones bless you.
They shall speak of the glory of your reign
and declare your mighty deeds. **R/**

The eyes of all look to you;
and you give them their food in due season.
You open your hand and satisfy
the desire of every living thing. **R/**

The Lord is just in all his ways,
and holy in all his deeds.
The Lord is close to all who call him,
who call on him in truth. **R/**

Second Reading

Ephesians 4:1-6 (RSV)

I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, ²with all lowliness and meekness, with patience, forbearing one another in love, ³eager to maintain the unity of the Spirit in the bond of peace. ⁴There is one body and one Spirit, just as you were called to the one hope that belongs to your call, ⁵one Lord, one faith, one baptism, ⁶one God and Father of us all, who is above all and through all and in all.

Gospel Acclamation

Alleluia, **alleluia.**
Your words are spirit, Lord, and they are life:
You have the message of eternal life.
Alleluia.

Gospel

John 6:1-15 (RSV)

Jesus went to the other side of the Sea of Galilee, which is the Sea of Tibe'ri-as. ²And a multitude followed him, because they saw the signs which he did on those who were diseased. ³Jesus went up into the hills, and there sat down with his disciples. ⁴Now the Passover, the feast of the Jews, was at hand. ⁵Lifting up his eyes, then, and seeing that a multitude was coming to him, Jesus said to Philip, 'How are we to buy bread, so that these people may eat?' ⁶This he said to test him, for he himself knew what he would do. ⁷Philip answered him, 'Two hundred denarii would not buy enough bread for each of them to get a little.' ⁸One of his disciples, Andrew, Simon Peter's brother, said to him, ⁹'There is a lad here who has five barley loaves and two fish; but what are they among so many?' ¹⁰Jesus said, 'Make the people sit down.' Now there was much grass in

the place; so the men sat down, in number about five thousand. ¹¹ Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. ¹² And when they had eaten their fill, he told his disciples, 'Gather up the fragments left over, that nothing may be lost.' ¹³ So they gathered them up and filled twelve baskets with fragments from the five barley loaves, left by those who had eaten. ¹⁴ When the people saw the sign which he had done, they said, 'This is indeed the prophet who is to come into the world!' ¹⁵ Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the hills by himself.

Prayer over the Offerings

Accept, O Lord, we pray, the offerings which we bring from the abundance of your gifts, that through the powerful working of your grace these most sacred mysteries may sanctify our present way of life and lead us to eternal gladness. Through Christ our Lord.

Preface

De mysterio paschali et de populo Dei

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, through Christ our Lord. For through his Paschal Mystery, he accomplished the marvellous deed, by which he has freed us from the yoke of sin and death, summoning us to the glory of being now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light. And so, with Angels and Archangels, with Thrones and Dominions, and with all the hosts and Powers of heaven, we sing the hymn of your glory, as without end 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

Bless the Lord, O my soul, and never forget all his benefits. *Benedic, anima mea Ps 102:2*

Prayer after Communion

We have consumed, O Lord, this divine Sacrament, the perpetual memorial of the Passion of your Son; grant, we pray, that this gift, which he himself gave us with love beyond all telling, may profit us for salvation. Through Christ our Lord.

Salve Regina

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 17[I] Per Annum)

Monday	Exodus 32:15-24, 30-34	Matthew 13:31-35
Tuesday	Exodus 33:7-11; 34:5-9, 28	Matthew 13:36-43
Wednesday	Exodus 34:29-35	Matthew 13:44-46
Thursday	Exodus 40:16-21, 34-38	Matthew 13:47-53
Friday	Leviticus 23:1, 4-11, 15-16, 27, 34-37	Matthew 13:54-58
Saturday	Leviticus 25:1, 8-17	Matthew 14:1-12
Sunday 18B	Exodus 16:2-4, 12-15 Ephesians 4:17, 20-24	John 6:24-35

For the weekday readings and reflections, see also

www.hendredcatholicparish.org.uk

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FOOD FOR THE JOURNEY

26th – 30th July 2021

Monday in Week 17 *Per Annum [Year 1]*

26th July

Reading

Exodus 32:15-24, 30-34 (RSV)

The Golden Calf

⁵ And Moses turned, and went down from the mountain with the two tables of the testimony in his hands, tables that were written on both sides; on the one side and on the other were they written. ¹⁶ And the tables were the work of God, and the writing was the writing of God, graven upon the tables. ¹⁷ When Joshua heard the noise of the people as they shouted, he said to Moses, 'There is a noise of war in the camp.' ¹⁸ But he said, 'It is not the sound of shouting for victory, or the sound of the cry of defeat, but the sound of singing that I hear.' ¹⁹ And as soon as he came near the camp and saw the calf and the dancing, Moses' anger burned hot, and he threw the tables out of his hands and broke them at the foot of the mountain. ²⁰ And he took the calf which they had made, and burnt it with fire, and ground it to powder, and scattered it upon the water, and made the people of Israel drink it.

²¹ And Moses said to Aaron, 'What did this people do to you that you have brought a great sin upon them?' ²² And Aaron said, 'Let not the anger of my lord burn hot; you know the people, that they are set on evil. ²³ For they said to me, 'Make us gods, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.' ²⁴ And I said to them, 'Let any who have gold take it off'; so they gave it to me, and I threw it into the fire, and there came out this calf.'....

³⁰ On the morrow Moses said to the people, 'You have sinned a great sin. And now I will go up to the LORD; perhaps I can make atonement for your sin.' ³¹ So Moses returned to the LORD and said, 'Alas, this people have

sinned a great sin; they have made for themselves gods of gold. ³² But now, if you will forgive their sin—and if not, blot me, I pray you, out of your book which you have written.’ ³³ But the LORD said to Moses, ‘Whoever has sinned against me, him will I blot out of my book. ³⁴ But now go, lead the people to the place of which I have spoken to you; behold, my angel shall go before you. Nevertheless, in the day when I visit, I will visit their sin upon them.’

Reflection

UNDERSTANDING why Israel resorted to the worship of the Golden Calf is not hard to work out. Their leader, Moses, had been away from them on Mount Sinai for too long and they responded with a little improvisation. The Golden Calf, whether it was an image copied from the Egyptians or Canaanites or an attempt to represent the God of Israel, was a clear contravention of the Commandment against idolatry, and much of the behaviour described is pagan: as well as feasting the word ‘play’ here is a euphemism for casual promiscuity. Making an image is not forbidden in absolutely every instance: very much the exception to the rule is the ‘bronze serpent’ which Moses raised up to deal with a plague of snakes (Numbers 21:8; John 3:14). Calf imagery is also found later. Jeroboam I (10th century BC), the first king of the Northern kingdom after Solomon, set up a young bull image at his two royal shrines at Dan and Bethel, and this was condemned by the prophet Hosea (13:2). It is likely that Jeroboam’s image was not the image of a deity but a support for the invisible divine throne, like the cherubim in the Jerusalem temple, but Hosea’s point – which is well illustrated by the story of Moses, Aaron, and the Golden Calf – is that, however sophisticated the theology, there will always be a tendency to mistake the symbol for the reality. Once that happens – as we may presume happened with the Golden Calf – things quickly descent into false religion and sinfulness. This very point was made by the Protestant Reformers, who sought to remove all religious images, but the counter-argument is that a proper understanding of images carefully avoids confusing statues with what they represent. The sin of the Covenant people was not that they made an image of God but that they made an idol and worshipped it instead of worshipping God. Since the Covenant was essentially like a marriage bond between the Lord and his people, Moses’ angry response to this was to break the tablets on which the Law was written. This was a clear break. His more considered response – after all there was no where else to turn – was to plead for pardon for the people. As Simon Peter was to say when people turned away from the Lord, following his eucharistic teaching ‘Lord, to whom

shall we go? You have the words of eternal life.’ The Israelites had no option but to seek to repair the covenant. Moses pleads successfully, offering himself as a punishment in exchange for the re-establishing of the covenant. The Lord accepts his mediation but makes sure – or at least the editor makes sure – that we know that this is not the end of the matter. Indeed as our reading stops short of including there is a punishing plague (Ex 32:35) and need for further intercession in the following chapters. What the whole incident reveals – apart from issues of faithful and unfaithful responses to God – is that the worship of the Lord needs a properly regulated focus and we shall see the construction of the Tabernacle and its equipping, which will take us through the remaining seven chapters of the Book of Exodus.

Tuesday in Week 17 [*Year 1*]

27th July

Reading

Exodus 33:7-11; 34:5-9, 28 (RSV)

The Lord would speak to Moses face to face

⁷ Now Moses used to take the tent and pitch it outside the camp, far off from the camp; and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting, which was outside the camp. ⁸ Whenever Moses went out to the tent, all the people rose up, and every man stood at his tent door, and looked after Moses, until he had gone into the tent. ⁹ When Moses entered the tent, the pillar of cloud would descend and stand at the door of the tent, and the LORD would speak with Moses. ¹⁰ And when all the people saw the pillar of cloud standing at the door of the tent, all the people would rise up and worship, every man at his tent door. ¹¹ Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his servant Joshua the son of Nun, a young man, did not depart from the tent.

And the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. ⁶ The LORD passed before him, and proclaimed, ‘The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, ⁷ keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the

fathers upon the children and the children's children, to the third and the fourth generation.' ⁸ And Moses made haste to bow his head toward the earth, and worshipped. ⁹ And he said, 'If now I have found favour in your sight, O Lord, let the Lord, I pray you, go in the midst of us, although it is a stiff-necked people; and pardon our iniquity and our sin, and take us for your inheritance.'....

²⁸ And he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And he wrote upon the tables the words of the covenant, the ten commandments

Reflection

WE HEAR about the Lord and Moses meeting face to face atop the holy hill, Mount Sinai, and the work of intercession continuing. We notice with awe the intimacy here between God and his servant Moses and yet the Lord not only hides his face but withholds his immediate presence from the people as they prepare to journey on from Sinai. He commands Moses (Ex 33:3):

Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you in the way, for you are a stiff-necked people.

Instead of himself he sends an angel at the head of the journey, who in the battles to come will lead the attack on the Canaanites and the other tribes. As the Covenant is renewed and the Ten Commandments written once more on stone, God reveals again who he is (Ex 34:6-7):

The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and the fourth generation.

As the late Billy Graham used to say, God is a god of wrath as well as a god of love. We may have forgotten the 'wrath' angle but it would be wrong to say that it is absent from the teaching of Jesus and the New Testament.

Wednesday in Week 17 [Year 1]

28th July

Reading

Exodus 34:29-35 (RSV)

When they saw Moses they would not venture near him

²⁹ When Moses came down from Mount Sinai, with the two tables of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. ³⁰ And when Aaron and all the people of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him. ³¹ But Moses called to them; and Aaron and all the leaders of the congregation returned to him, and Moses talked with them. ³² And afterward all the people of Israel came near, and he gave them in commandment all that the LORD had spoken with him in Mount Sinai. ³³ And when Moses had finished speaking with them, he put a veil on his face; ³⁴ but whenever Moses went in before the LORD to speak with him, he took the veil off, until he came out; and when he came out, and told the people of Israel what he was commanded, ³⁵ the people of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses would put the veil upon his face again, until he went in to speak with him.

Reflection

WITH the Golden Calf episode we can look at the Covenant God made with his people in two distinct phases. The first phase we could call the Sinai Covenant (and it was described in Exodus 19-24). It led to the breaking of the stone tablets on which God had inscribed the Ten Commandments and the consequent need to repent of the Golden Calf apostasy and renegotiate. Moses becomes the intercessor and the mediator. The second phase we could describe as the Levitical Covenant (and is as set out in Exodus 32 to Leviticus 27). The tribe of Levi – the Levites – become the priestly tribe. Sinai was a direct agreement between God and his people and was marked in blood:

And Moses took the blood and threw it upon the people, and said, 'Behold the blood of the covenant which the LORD has made with you in accordance with all these words.' (Ex 24:8)

The Levitical Covenant, by contrast, is an indirect agreement, mediated by Moses. God tells him, a couple of verses before today's reading begins,

'Write these words; in accordance with these words I have made a covenant with you and with Israel.' (*Ex 34:27*)

Although, in this second phase of the Covenant, the Ten Commandments are once again inscribed on stone tablets, this time Moses is the scribe. More than that, in place of the few laws of Exodus 20-23 – that is, in four chapters – in this second phase there are many laws which are set out in the remaining seven chapters of Exodus and the twenty-seven chapters of the Book of Leviticus. We move from the story-telling of J and E – two of the strands of the five books of Moses – to priestly material. Not only is there a whole elaborate set of regulations for building and equipping the tabernacle, and following religious observances, as we shall see later, but the encounter between God and Moses is so intense that, having looked on God, Moses' face becomes so radiant that he has to wear a veil to talk to the people. In 2 Corinthians 3, this veiling of Moses' face is contrasted with the new Covenant, inaugurated by Christ as mediator.

SS Mary, Martha, & Lazarus

Thursday in Week 17 [*Year 1*]

29th July

Reading

Exodus 40:16-21, 34-38 (RSV)

The Cloud and the Glory of the Lord

¹⁶ Thus did Moses; according to all that the LORD commanded him, so he did. ¹⁷ And in the first month in the second year, on the first day of the month, the tabernacle was erected. ¹⁸ Moses erected the tabernacle; he laid its bases, and set up its frames, and put in its poles, and raised up its pillars; ¹⁹ and he spread the tent over the tabernacle, and put the covering of the tent over it, as the LORD had commanded Moses. ²⁰ And he took the testimony and put it into the ark, and put the poles on the ark, and set the mercy seat above on the ark; ²¹ and he brought the ark into the tabernacle, and set up the veil of the screen, and screened the ark of the testimony; as the LORD had commanded Moses.

³⁴ Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. ³⁵ And Moses was not able to enter the tent of meeting, because the cloud abode upon it, and the glory of the LORD filled the tabernacle. ³⁶ Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would go onward; ³⁷ but if the cloud was not taken up, then they did not go onward till the day that it was taken up. ³⁸ For throughout all their journeys the cloud of the LORD was upon the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel.

Reflection

THE LAST chapter of the Book of Exodus gives us Moses' completion of the Lord's instructions. The tabernacle is constructed and covered with a tent, the testimony is put into the ark, poles attached to the ark, the mercy seat set above on the ark, the ark brought into the tabernacle, with the veil of the screen screening the ark of the testimony. It is a mobile shrine: we shall have to wait until the reign of Solomon before a permanent temple is built, but at this stage the Israelites are a nomadic people, travelling not particularly quickly from Egypt to the Promised Land. Put bluntly, if Jules Verne could go round the world in eighty days, it would not take the Israelites forty years to make their journey. And we remember that the journeying of Joseph's brothers to and from Egypt involved four such journeys in a much shorter time. The final verses of the Book of Exodus tell us that the divine glory – the *shekinah* – fills the tabernacle. The presence, as described, matches the divine glory on Sinai (Ex 24:15-17) and there are similar descriptions elsewhere in the Bible. (Lev 1:1; 9:6, 23-24; 1 Kings 8:10-11; Is 6:3 are Old Testament examples.) Just as we had a pillar of cloud and a pillar of fire earlier on in the story (Ex 13:21-23; 14:19-20; 33:7-11), the cloud over the tent of meeting will indicate when and how long the Israelites encamp (Num 9:15-23; 10:11-20). We marvel at the way a simple desert religion, a people with their tribal god, has been transformed into a complex cult, adaptable for a mobile shrine and a permanent sanctuary, complete with its own caste of priests and ceremonial directions for sacrifice.

Friday in Week 17 [Year 1]

30th July

Reading

Leviticus 23:1, 4-11, 15-16, 27, 34-37 (RSV)

The Most Solemn Festivals of the Lord

23 The LORD said to Moses, ...

⁴ 'These are the appointed feasts of the LORD, the holy convocations, which you shall proclaim at the time appointed for them. ⁵ In the first month, on the fourteenth day of the month in the evening, is the LORD'S passover. ⁶ And on the fifteenth day of the same month is the feast of unleavened bread to the LORD; seven days you shall eat unleavened bread. ⁷ On the first day you shall have a holy convocation; you shall do no laborious work. ⁸ But you shall present an offering by fire to the LORD seven days; on the seventh day is a holy convocation; you shall do no laborious work.'

⁹ And the LORD said to Moses, ¹⁰ 'Say to the people of Israel, When you come into the land which I give you and reap its harvest, you shall bring the sheaf of the first fruits of your harvest to the priest; ¹¹ and he shall wave the sheaf before the LORD, that you may find acceptance; on the morrow after the sabbath the priest shall wave it. ... ¹⁵ 'And you shall count from the morrow after the sabbath, from the day that you brought the sheaf of the wave offering; seven full weeks shall they be, ¹⁶ counting fifty days to the morrow after the seventh sabbath; then you shall present a cereal offering of new grain to the LORD. ...

²⁷ 'On the tenth day of this seventh month is the day of atonement; it shall be for you a time of holy convocation, and you shall afflict yourselves and present an offering by fire to the LORD.

³³ And the LORD said to Moses, ³⁴ 'Say to the people of Israel, On the fifteenth day of this seventh month and for seven days is the feast of booths to the LORD. ³⁵ On the first day shall be a holy convocation; you shall do no laborious work. ³⁶ Seven days you shall present offerings by fire to the LORD; on the eighth day you shall hold a holy convocation and present an offering by fire to the LORD; it is a solemn assembly; you shall do no laborious work.

³⁷ These are the appointed feasts of the LORD, which you shall proclaim as times of holy convocation, for presenting to the LORD offerings by fire, burnt offerings and cereal offerings, sacrifices and drink offerings, each on its proper day;

Reflection

TOURING through the Pentateuch, the five Books of Moses, we shall move rapidly through the remaining three. We have spent nearly six weeks on Genesis and Exodus and for the next few days we shall look at Leviticus, Numbers, and Deuteronomy. The Book of Leviticus is largely missing from the Lectionary. There are a couple of passages in the Sunday Lectionary and three or four extracts in the Weekday Lectionary, including the readings for today and tomorrow. Today's introduces us to the festival cycle and tomorrow's to the important concept of the release of debt in the Jubilee Year. The festival cycle is referred to elsewhere in the *Torah* but these are the feasts in Leviticus 23, some of which are omitted from today's abbreviation of the chapter.

Spring

Passover (*Pesach*) Lev 23:4-5

Unleavened Bread (*Hamazzat*) Lev 23:6-8

First Fruits (*Bikkurim*) Lev 23:9-14 (First Sheaf of Ripe Barley)

Pentecost (*Shebuoth*) Lev 23:15-22 (First Fruits of the Grain Harvest)

Autumn

Trumpets (*Yom Teruah* or *Rosh Hashanah*) Feast of Trumpets New Moon in September or October Lev 23:23-25

Day of Atonement (*Yom Kippur*) Lev 23:26-32 Nine Days after *Rosh Hashanah* Annual Atonement for Sin

Tabernacles (*Sukkoth*) Lev 23:33-43 Last Harvest: Grapes and Olives.

'Leviticus' means concerning the priestly tribe of Levi and the first seven chapters give us the laws of ritual sacrifice, and the next three chapters (8-10) the laws regarding ordination of priests. Despite the title, much of the rest of the book concerns the whole People of God. There are chapters about ritual purity (11-16), holiness (17-26), and vows (27). Much of this remains in force for Orthodox Jews but, in Christian theology, the sacrifices of the Old Covenant have been superseded by the sacrifice of Christ on the Cross.
