

**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

Week 18C *Per Annum*

31st July – 7th August 2022



WEEK 18 YEAR 2

31st July – 7th August 2022

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

SUNDAY 18C Per Annum [Green]

31st July **9.30am** **Parish Mass** (Canon Peter Turbitt)
No Mass at St Patrick's
6pm **Holy Mass** (Fr David O'Sullivan)

Monday 1st August St Alphonsus Liguori, Bishop, Doctor of the Church [Red]
No Mass

Tuesday 2nd August Of Week 18 [Green]
No Mass

Wednesday 3rd August Of Week 18 [Green]
No Mass

Thursday 4th August St John Vianney, Priest [White]
No Mass

Friday 5th August Dedication of the Basilica of St Mary Major [White]
8.30am Holy Mass (Hendred House) Holy Souls

Saturday 6th August **The Transfiguration of the Lord** [White]
12.30pm Holy Baptism (Alice Mary Wiley)

SUNDAY 19C Per Annum [Green]

7th August **9.30am** **Parish Mass**
11.15am **Holy Mass** (St Patrick's)
6pm **Holy Mass**

CONTACT DETAILS

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

Reflection

Our Father

Last Sunday, 24th July 2022, Sunday 17C, Fr Andrew preached the following homily. It is printed here for general availability

ONE OF the most persistent points when people are asked what they are looking for from the Church is help with praying. How do we pray? This goes right back to the Gospels, when the disciples asked Jesus to teach them how to pray. His instruction was very clear. He gave them – and therefore us – the ‘Our Father’, what we have since called the ‘Lord’s Prayer’. So, at its simplest, my advice to anyone who wants it is to make sure each day that, at some stage, you have prayed the ‘Our Father’. In the official liturgy of the Church it happens three times a day – at Morning Prayer, at Mass, and at Evening Prayer – as well as at other services, formal and informal. It also happens when we say the Rosary. In fact, each decade of the Rosary begins with an ‘Our Father’, so a complete Rosary notches up several.

There are many commentaries on the Lord’s Prayer, probably none earlier than that of St Cyprian of Carthage, writing in the third century. He has this to say in the third chapter of his commentary:

Let us pray, most beloved brethren, as God the Teacher has taught. It is a friendly and intimate prayer to beseech God with his own words, for the prayer of Christ to ascend to His ears. Let the Father acknowledge the words of His Son, when we make prayer. Let Him who dwells within our breast Himself be also in our voice, and since we have Him as the advocate for our sins before the Father, let us put forward the words of our Advocate. For since He says: ‘Whatsoever we shall ask the Father in His name, He will give us,’ how much more effectively do we obtain what we seek in the name of Christ, if we ask with His own prayer?

This sounds at first like high-minded piety – fine phrases – but when we listen more closely we hear St Cyprian telling us that the ‘Our Father’ is not just the prayer of Jesus but the heart of the prayer life of the Blessed Trinity. We are asking for ‘the prayer of Christ to ascend to [the] ears [of God the Father]’. We are asking the Father to ‘acknowledge the words of his Son when we make our prayer’. We are asking that the Holy Spirit ‘who dwells within our breast’ to ‘be also in our voice’. We are praying the prayer ‘of our Advocate’ who promises that ‘whatsoever we shall ask the Father in his name, he will give us’.

We learn that prayer itself therefore takes place within the communion of – within the relationship of – the Blessed Trinity, Father, Son, and Holy Spirit. We are drawn into the *perichoresis* – the dance – of God’s interior life. In that sense, not only is the Lord’s Prayer the main, or archetypal prayer. It describes exactly what Prayer is. When we recall the disciples asking Jesus how to pray, we do well to recall a different request: when a lawyer asked Jesus ‘which is the great commandment in the law?’ (Mt 22:36). Jesus’ answer was to bring together two great commandments. First, the *Shema* which Jews say daily much as Christians say the ‘Our Father’: ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. Second, says Jesus is the commandment ‘You shall love your neighbour as yourself. These two commandments, drawn from different parts of the *Torah*, the Jewish Law, were are the heart of Jesus’ spirituality and it is no surprise then to find that when we look carefully at the Lord’s Prayer – when we look carefully at how to pray – we discover that there are two distinct parts. The first is about our task of learning to love God and to depend entirely upon him:

Our Father, who art in heaven, hallowed be thy name; Thy kingdom come, thy will be done; on earth as it is in heaven.

The second part is about our needs, our relationship with our neighbour and our life in community with one another:

Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil.

Much more could be said and St Cyprian of Carthage devotes a whole treatise to the Lord’s Prayer – as of course do many other commentators – but I want to leave you with just three thoughts, in summary.

First: try to make the Lord’s Prayer the basis of your prayer life. Nothing much extra is needed, since everything else flows from it. Even the Mass is captured, in the petition ‘Give us this day our daily bread’.

Second: remember that to say the Lord’s Prayer is to become immersed in, open to, and filled with the prayer relationship of the Holy Trinity, Father, Son, and Holy Spirit.

Third: have in mind the commandments to love God and to love your neighbour as yourself, when we move from the first part of the prayer – adoring God and praying for his will to be done and his kingdom to come – to the second part – praying for our needs, and our earnest desire to live in peace and unity with those around us. Those around us include our actual neighbours – family and friends – but more broadly the whole of humankind.

FOR YOUR PRAYERS



THE HOLY FATHER'S PRAYER INTENTION FOR AUGUST

We pray for small and medium sized businesses; in the midst of economic and social crisis. May they find ways to continue operating, and serving their communities.

DIOCESAN PRAYER INTENTIONS

Sunday 31 st	Jesuits in the Diocese
Monday 1 st	Redemptorists in the Diocese
Tuesday 2 nd	Family of Mary Immaculate & St Francis in the Diocese
Wednesday 3 rd	Retired or Sick Clergy of the Diocese
Thursday 4 th	Bishop Philip (ordained priest 4 th August 1984)
Friday 5 th	Don Bosco Summer Camp
Saturday 6 th	Church Fabric Committees

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 31st July - 6th August: Edith Mary Fielding, Patrick Bell, Fr Anthony ffrench-Mullen, Albert Eric Mol, Helen Midwinter, Doris Baker, Henry castle, Jess Tuckat, Monica Wheeler.

East Hendred Catholic Parish

NOTICEBOARD

GATHERING TOGETHER IN CHRIST

For more than 14 years a small group of parishioners from St Augustine's and St Mary's have met each month to read, discuss and pray about a chapter of the Old or New Testament. We have done so to learn more of the teaching and life of Jesus, to develop our relationship with him and to improve our own knowledge of Scripture.

We have met every first Tuesday of the month, previously in the Parish Rooms, then via Zoom during the lockdown, then in the Holy Family Room. From Tuesday, August 2nd we shall again be meeting in the newly refurbished Parish Rooms. We shall be dealing with chapter 12 of Luke's Gospel. Part of this chapter is the gospel for Mass on the following Sunday. Everybody is invited to join us and will be made very welcome.

A volunteer leads the meeting and prepares the material in advance. So far we have worked our way through the four gospels, - the gospel of John twice -, the Acts of the Apostles, the Book of Ezekiel, the story of David in the two books of Samuel, St Paul's letter to the Romans and the letters of John.

Our discussions are informal and leisurely. We sometimes look at the historical context of the chapter, we think of the teaching it contains and question how it might help us in our spiritual and prayer life.

We enjoy coffee, good biscuits, friendship and the opportunity to be together in silent, spoken and on a very few occasions, sung prayer.

CHURCH SERVICES

On Sunday 24th July 2022, 165 people viewed, 50 machines looking only at St Mary's. 33 of these were in the UK, 17 from three other countries. 92 probably stayed on-line long enough to take part in Mass.

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. The barbecue is £15 per adult, £20 for families. Free for accompanied children.

CARMELITES ON BOARS HILL

I wonder if we take for granted the precious resource on our doorstep! The Carmelite Friars on Boars Hill <https://www.carmelite.uk.net/> run courses and retreats both on site and on line. Worth keeping an eye on!

CHILDREN AND YOUNG ADULTS

CHILDREN'S CHURCH

Though Children's Church is now closed for the summer holidays we are planning and thinking about the autumn. Have a word with Veronica or Libby if you would like to help.

PARENTS AND TODDLERS' GROUP

It would be great to enable and welcome a Parents' and Toddlers' Group and we now have a first-rate, air-conditioned environment for such a group. The advantage of such groups is that they more or less run themselves. If anyone is interested in such a venture, have a word with Fr Andrew.

YOUNG CATHOLIC ADULT NETWORK

9th –11th September 2022, Durham University. A conference to think about the Catholic calling to share the Gospel of Jesus Christ. Benedictines, Dominicans, SVP, CAFOD, Aid to the Church in Need, and Catholic Voices. For further information <https://youngcatholicadultnetwork.uk/>

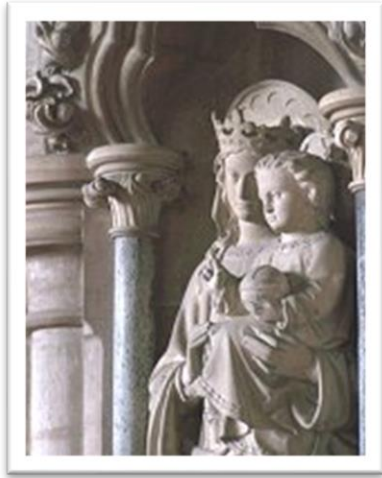
FLAME

Flame, the largest youth gathering of Catholics, is taking place at the OVO Arena, Wembley on Saturday 4th March 2023, with the theme 'Rise Up!' All young people, whether from the parish, at school (Year 9 or older), or at university are welcome. Loud music, bright lights, moments of stillness..... Any questions? Contact youth@portsmouthdiocese.org.uk or phone 07780 221686.

WORLD YOUTH DAY 2023

Those aged 16 or above by July 2023 are invited to join with like-minded young people from across the diocese to journey on pilgrimage to Lisbon for World Youth Day. This is a life-changing experience for all those who accept the invitation and this pilgrimage, led by Bishop Philip, is set to be the best one yet! But hurry, spaces are limited! Plans are in the early stages, but we will provide more information and details as soon as possible. For further information, see the posters in church, or please email wyd@portsmouthdiocese.org.uk

East Hendred Catholic Parish



Eighteenth Sunday in

Ordinary Time (C)

31st July 2022

Antiphons,

Prayers and Readings

Entrance Antiphon

Deus in adiutorium

O God, come to my assistance; O Lord, make haste to help me! You are my rescuer, my help; O Lord, do not delay.

Cf Ps 70:2, 6

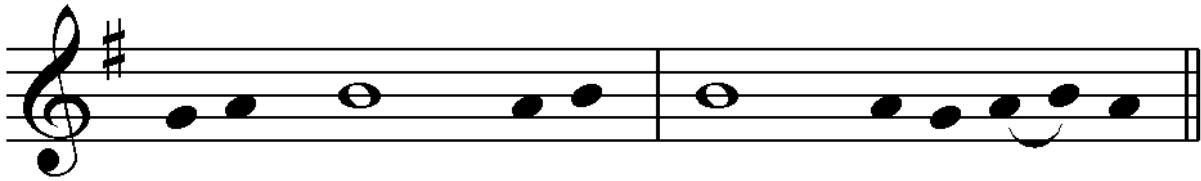
Collect

Draw near to your servants, O Lord, and answer their prayers with unceasing kindness, that, for those who glory in you as their Creator and guide, you may restore what you have created and keep safe what you have restored. 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

Eccles 1:2, 2:21-23 (RSV)

Vanity of vanities, says the Preacher, vanity of vanities! All is vanity... Sometimes a man who has toiled with wisdom and knowledge and skill must leave all to be enjoyed by a man who did not toil for it. This also is vanity and a great evil. What has a man from all the toil and strain with which he toils beneath the sun? For all his days are full of pain, and his work is a vexation; even in the night his mind does not rest. This also is vanity.



R/ *O Lord, you have been our re-fuge |*
from generation to gen-er-a-tion.

You turn man back *to* dust
 and say: ‘Return, O *chil-*dren of men.’
 To your eyes a thousand years ~
 are like yesterday, come *and* gone,
 or like a *watch* in the night. ***R/***

You sweep them away like *a* dream,
 like the grass which is fresh *in* the mor-ning.
 In the morning it sprouts and *is* fresh;
 by evening it *wi-*thers and fades. ***R/***

Then teach us to number *our* days,
 that we may gain *wis-*dom of heart.
 Turn back, O Lord! *How* long?
 Show pity *to* your ser-vants. ***R/***

At dawn, fill us with your merci-*ful* love;
 we shall exult and re-*joice* all our days.
 Let the favour of the Lord our God be u-*pon* us;
 give success to the *work* of our hands. ***R/***

Second Reading

Col 3:1-5, 9-11 (RSV)

If you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry.... Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scyth'ian, slave, free man, but Christ is all, and in all.

Gospel Acclamation

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia.

Your word is truth, O Lord: consecrate *us* in the truth.

Gospel

Lk 12:13-21 (RSV)

One of the multitude said to Jesus, ‘Teacher, bid my brother divide the inheritance with me.’ But he said to him, ‘Man, who made me a judge or divider over you?’ And he said to them, ‘Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions.’ And he told them a parable, saying, ‘The land of a rich man brought forth plentifully; and he thought to himself, “What shall I do, for I have nowhere to store my crops?” And he said, “I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.” But God said to him, “Fool! This night your soul is required of you; and the things you have prepared, whose will they be?” So is he who lays up treasure for himself, and is not rich toward God.’

Prayer over the Offerings

Graciously sanctify these gifts, O Lord, we pray, and, accepting the oblation of this spiritual sacrifice, make of us an eternal offering to you. Through Christ our Lord.

Preface II

De mysterio salutis

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 out of compassion for the waywardness that is ours, he humbled himself and was born of the Virgin; by the passion of the Cross he freed us from unending death, and by rising from the dead he gave us life eternal. 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.

Communion Antiphon

Panem de caelo dedidisti

You have given us, O Lord, bread from heaven, endowed with all delights and sweetness in every taste.

Wis 16:20

Prayer after Communion

Accompany with constant protection, O Lord, those you renew with these heavenly gifts and, in your never failing care for them, make them worthy of eternal redemption. 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 18 [II] *Per Annum*)

Monday Jeremiah 28:1-17 Matthew 14:13-21

Tuesday Jeremiah 30:1-2, 12-15, 18-22 Matthew 14:22-36

Wednesday Jeremiah 31:1-7 Matthew 15:21-28

Thursday Jeremiah 31;31-34 Matthew 16:13-23

Friday Nahum 2:1, 3; 3:1-3, 6-7 Matthew 16:24-28

Transfiguration Daniel 7:9-10 Mark 9:2-10

Sunday 19C Wisdom 18:6-9 Luke 12:32-48
Hebrews 11:1-2, 8-19

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FOOD FOR THE JOURNEY

25th – 29th July 2022

Collect for Week 18

DRAW near to your servants, O Lord, and answer their prayers with unceasing kindness, that, for those who glory in you as their Creator and guide, you may restore what you have created and keep safe what you have restored. 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 18 [Year 2]

1st August

Matthew 14:13-21 (RSV)

Feeding the Five Thousand

¹³ Now when Jesus heard [the news of John the Baptist's death], he withdrew from there in a boat to a lonely place apart. But when the crowds heard it, they followed him on foot from the towns. ¹⁴ As he went ashore he saw a great throng; and he had compassion on them, and healed their sick. ¹⁵ When it was evening, the disciples came to him and said, 'This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.' ¹⁶ Jesus said, 'They need not go away; you give them something to eat.' ¹⁷ They said to him, 'We have only five loaves here and two fish.' ¹⁸ And he said, 'Bring them here to me.' ¹⁹ Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. ²⁰ And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. ²¹ And those who ate were about five thousand men, besides women and children.

Reflection

THIS WEEK we leave Jeremiah to continue with his prophesying and focus instead on the Gospel readings. The Feeding of the Five Thousand is a story told in all four Gospels. Interestingly Matthew places it immediately after Jesus hears of the beheading of John the Baptist, which happened at a different feast, a feast of debauchery, excess, and murder. Unlike King Herod, with his palace, Jesus hosts a feast in a lonely place. The disciples would have Jesus send the hungry crowd off to nearby villages to buy food but Jesus tells them to feed the crowd. We cannot be sure of the symbolism of the five loaves and two fish but we can tell from what remains – twelve large basketsful – that there is more than enough here to feed everyone in the New Israel. Those present who knew the Scriptures would be reminded of the feeding of 100 men with twenty barley loaves and some ears of grain by the prophet Elisha (2 Kings 4:42-44). We have something immeasurably greater than that event here: fewer loaves and a vast crowd. Matthew gives us some sense of the scale of it by saying that there were ‘about five thousand men, besides women and children’. As we encounter the story, we cannot help noticing the way Jesus blesses the loaves and fish. The words of blessing would be those of the *Berakah* – ‘Blessed are you, Lord God of all creation...’ – used nowadays also over the bread and wine at the Offertory at Mass. But we notice too that Jesus ‘taking’ the food, looked up to heaven, and ‘blessed, and broke, and gave’. ‘Taking’, ‘Blessed’, ‘broke’, and ‘gave’: these are the four actions of the Last Supper. And they became the four actions of the Eucharist: Offertory, Consecration, Fraction, Communion.

Tuesday in Week 18 [Year 2]

Reading

Matthew 14:22-36 (RSV)

Jesus walks on the water

²² Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. ²³ And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, ²⁴ but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. ²⁵ And in the fourth watch of the night he came to them, walking on the sea. ²⁶ But when the disciples saw him walking on the sea, they

were terrified, saying, 'It is a ghost!' And they cried out for fear. ²⁷ But immediately he spoke to them, saying, 'Take heart, it is I; have no fear.'

²⁸ And Peter answered him, 'Lord, if it is you, bid me come to you on the water.' ²⁹ He said, 'Come.' So Peter got out of the boat and walked on the water and came to Jesus; ³⁰ but when he saw the wind, he was afraid, and beginning to sink he cried out, 'Lord, save me.' ³¹ Jesus immediately reached out his hand and caught him, saying to him, 'O man of little faith, why did you doubt?' ³² And when they got into the boat, the wind ceased. ³³ And those in the boat worshipped him, saying, 'Truly you are the Son of God.'

³⁴ And when they had crossed over, they came to land at Gennes'aret. ³⁵ And when the men of that place recognized him, they sent round to all that region and brought to him all that were sick, ³⁶ and besought him that they might only touch the fringe of his garment; and as many as touched it were made well.

Reflection

TODAY we find ourselves with the difficult story of the Walking on the Water. It is difficult for the obvious reason that it is Jesus doing the impossible, just because he can. In a sense, this is the importance of the story: by doing what is impossible Jesus reveals himself to his disciples as God. In St Mark's version of the story, the disciples' 'hearts were hardened' (Mk 6:52) but in Matthew's account the reaction is different 'those in the boat worshipped him, saying, "Truly you are the Son of God."' (Mt 14:33), In this incident, and in the earlier calming of the storm (Mt 8:23-27), we are confronted with the Jewish fear of the sea and reminded not only of the story of Jonah but of Psalm 107:23-32:

²³Some went down to the sea in ships,
to trade on the mighty waters.

²⁴These have seen the deeds of the LORD,
the wonders he does in the deep.

²⁵For he spoke and raised up the storm-wind,
tossing high the waves of the sea

²⁶that surged to heaven and dropped to the depths.
Their souls melted away in their distress.

²⁷They staggered and reeled like drunkards,
for all their skill was gone.

²⁸Then they cried to the LORD in their need,
and he rescued them from their distress.

²⁹He stilled the storm to a whisper,
and the waves of the sea were hushed.

³⁰They rejoiced because of the calm,
and he led them to the haven they desired.

³¹Let them thank the LORD for his mercy,
his wonders for the children of men.

³²Let them exalt him in the assembly of the people,
and praise him in the meeting of the elders.

Wednesday in Week 18 [Year 2]

3rd August

Reading

Matthew 15:21-28 (RSV)

The Canaanite Woman's Faith

²¹ And Jesus went away from there and withdrew to the district of Tyre and Sidon. ²² And behold, a Canaanite woman from that region came out and cried, 'Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon.' ²³ But he did not answer her a word. And his disciples came and begged him, saying, 'Send her away, for she is crying after us.' ²⁴ He answered, 'I was sent only to the lost sheep of the house of Israel.' ²⁵ But she came and knelt before him, saying, 'Lord, help me.' ²⁶ And he answered, 'It is not fair to take the children's bread and throw it to the dogs.' ²⁷ She said, 'Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table.' ²⁸ Then Jesus answered her, 'O woman, great is your faith! Be it done for you as you desire.' And her daughter was healed instantly.

Reflection

WE CAN'T be sure what is meant by Jesus withdrawing to the district of Tyre and Sidon. Is he heading for the Mediterranean shore, and does he actually get there? Does the Syro-Phœnician woman come into Jewish territory or does Jesus leave Jewish territory? The 'Canaanite woman', as the Gospel calls her, gives quite a performance and it is uncertain whether the disciples, begging Jesus to send her away, have in mind him curing the woman's demon-possessed daughter, and so sending her

away, or whether they just want her sent away, without any help govern. What is certain about this incident is that it reveals the tension, in the mind of St Matthew, between the mission to the Jews and the mission to the Gentiles. Is there indeed a mission to the Gentiles? Clearly the Israelites are the children and the Gentiles are the dogs, albeit puppies, playing around the table in the home. We have no way of knowing how much this is how Jesus himself saw things and how much it is the Evangelist's agenda and understanding, but the daughter is healed and healed as a result of the woman's faith.

Thursday in Week 18 [Year 2]

4th August

Reading

Matthew 16:13-23 (RSV)

Jesus foretells his Death and Resurrection

When Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do men say that the Son of man is?' And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter replied, 'You are the Christ, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven'.²⁰ Then he strictly charged the disciples to tell no one that he was the Christ.

Jesus foretells his Death and Resurrection

²¹ From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. ²² And Peter took him and began to rebuke him, saying, 'God forbid, Lord! This shall never happen to you.' ²³ But he turned and said to Peter, 'Get behind me,

Satan! You are a hindrance to me; for you are not on the side of God, but of men.'

Reflection

IT IS only just over a month since we celebrated the solemnity of SS Peter & Paul when the passage about Caesarea Philippi was the Gospel at Mass. Here it is again but this time with a few verses added. What is added is of particular interest: first there is verse 20, a mention of what scholars call 'the Messianic secret'. Why, we might wonder, would Jesus not want people generally to discover and then believe that he was the Messiah, God's Anointed? Surely that was the whole point of his mission and the mission of the Church founded on Peter's Confession of Faith? We need to remember that these were febrile times, with many making claims of one kind or another. In a sense there were messiahs-a-plenty, bidding for attention. It was important, therefore, that the disciples discovered first that Jesus was the Messiah – a secret at that stage – and then went on to learn what Messiahship meant: not revolution and military conquest leading to an independent state of Israel but learning to face suffering and death and so achieve resurrection. Peter, the rock on which the Church is built, is, like most of the great figures of Jewish and Christian history, a mixture of strength and frailty. He showed considerable courage but, not for the only time, also great weakness.

Friday in Week 18 [Year 2]

5th August

Reading

Matthew 16:24-28 (RSV)

The Cross and Self-Denial

²⁴ Then Jesus told his disciples, 'If any man would come after me, let him deny himself and take up his cross and follow me. ²⁵ For whoever would save his life will lose it, and whoever loses his life for my sake will find it. ²⁶ For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life? ²⁷ For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done. ²⁸ Truly, I say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom.'

Reflection

THE IMAGERY of 'taking up the Cross' in the Gospel echoes an earlier passage, Matthew 10:38-39, where Jesus says to his disciples:

... he who does not take his cross and follow me is not worthy of me. ³⁹ He who finds his life will lose it, and he who loses his life for my sake will find it.

Today's Gospel is the first of three predictions of the Passion. The other two come in Mt 17:22-23 and 20:12-19. Today's passage follows on from the Cæsarea Philippi incident, recounted yesterday, in which Simon confesses his faith in Jesus as the Messiah, and Jesus re-names him Peter, 'the Rock'. Interesting though these predictions are, they are almost certainly sharpened up by hindsight. Looking back, the Evangelist can remember the dark allusions to the vocation to suffering and the warning that following Jesus will not lead to power and wealth. It is not likely that anything at the time would be as clearly known as the synoptic Gospel narratives present it. Yet, in the light of what unfolded, the message to the believer is clear: deny yourself and take up your Cross, follow Jesus and do not seek to hang on to life. Those who cling to life will lose it.

The Transfiguration of the Lord

Saturday 6th August

Collect

O GOD, who in the glorious transfiguration of your Only-Begotten Son confirmed the mysteries of faith by the witness of the Fathers and wonderfully prefigured our full adoption to sonship: grant, we pray, to your servants, that, listening to the voice of your beloved Son, we may merit to become coheirs with him. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Reading

Luke 9:28-36 (RSV)

The Transfiguration

²⁸ Now about eight days after these sayings he took with him Peter and John and James, and went up on the mountain to pray. ²⁹ And as he was praying, the appearance of his countenance was altered, and his raiment became dazzling white. ³⁰ And behold, two men talked with him, Moses and Eli'jah, ³¹ who appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem. ³² Now Peter and those who were with him were heavy with sleep but kept awake, and they saw his glory and the two men who stood with him. ³³ And as the men were parting from him, Peter said to Jesus, 'Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Eli'jah'—not knowing what he said. ³⁴ As he said this, a cloud came and overshadowed them; and they were afraid as they entered the cloud. ³⁵ And a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!' ³⁶ And when the voice had spoken, Jesus was found alone. And they kept silence and told no one in those days anything of what they had seen.

Reflection

THE TRANSFIGURATION is an event which is found in Matthew, Mark, and Luke. Luke's distinct emphasis is that the event is cast as a prayer incident. He makes less of the disciples' bewilderment and more of who Jesus is, his glory and his suffering. Only Luke tells us what Jesus,

Moses, and Elijah are discussing – Jesus' departure and forthcoming and fateful trip to Jerusalem. Suffering is set in the midst of the glory and we are clear that Jesus is the prophet and king. The mention of glory reminds us of the prophecy of Simeon in the Temple at Candlemas, peculiar to Luke, that the child Jesus will a light for the gentiles and the glory of God's people, Israel. We notice in Luke's account of the Transfiguration that the disciples are overwhelmed by sleep – just as will happen in the Garden of Gethsemane – and that they awake more or less after the event, missing the conversation and seeing the glory only as it begins to fade.