

DEANERY OF ST EDMUND CAMPION

ENGLISH MARTYRS—

VALE OF THE WHITE HORSE PASTORAL AREA

www.portsmouthdiocese.org.uk

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East Hendred Catholic Parish

Second Week of Easter

24th April – 1st May 2022



Reflection – *The Resurrection Appearances*

We are an Easter people, Alleluia is our song. St Augustine of Hippo

THE RESURRECTION stories sometimes appear confusing or contradictory. Each of the four Gospels presents its material differently and, as with other material in the Gospels, the compilers present things in a sequence and time-scale that suits their narrative. From earliest times, commentators have tended to piece things together, in the belief that what we have is not a jumble of contradictions but a true story, as seen by different people from different vantage points, with different information and remembering things different.

Scholars have undertaken the work of setting things out the Resurrection stories in a probable order. Here is what they make of it:

- Jesus is buried, as several women watch (Mt 27:57-61; Mk 15:42-47; Lk 23:50-56; Jn 19:38-42).
- The tomb is sealed and a guard is set (Mt 27:62-66).
- At least three women, including Mary Magdalene, Mary the mother of James, and Salome, prepare spices to go to the tomb (Mt 28:1; Mk 16:1).
- An angel descends from heaven, rolls the stone away, and sits on it. There is an earthquake: the guards faint (Mt 28:2-4).
- The women arrive at the tomb and find it empty. Mary Magdalene leaves the other women there and runs to tell the disciples (Jn 20:1-2).
- The women still at the tomb see two angels who tell them that Jesus is risen and who instruct them to tell the disciples to go to Galilee (Mt 28:5-7; Mk 16:2-8; Lk 24:1-8).
- The women leave to bring the news to the disciples (Mt 28:8).
- The guards, having roused themselves, report the empty tomb to the authorities, who bribe the guards to say the body was stolen (Mt 28:11-15).
- Mary the mother of James and the other women, on their way to find the disciples, see Jesus (Mt 28:9-10).
- The women relate what they have seen and heard to the disciples (Lk 24:9-11).
- Peter and Jn run to the tomb, see that it is empty, and find the grave clothes (Lk 24:12; Jn 20:2-10).

- Mary Magdalene returns to the tomb. She sees the angels, and then she sees Jesus (Jn 20:11-18).
- Later that day, Jesus appears to Peter (Lk 24:34; 1 Cor 15:5).
- Still on the same day, Jesus appears to Cleopas and another disciple on their way to Emmaus (Lk 24:13-32).
- That evening, the two disciples report the event to the Eleven in Jerusalem (Lk 24:32-35).
- Jesus appears to ten disciples—Thomas is missing (Lk 24:36-43; Jn 20:19-25).
- Jesus appears to all eleven—Thomas included (Jn 20:26-31).
- Jesus appears to seven disciples by the Sea of Galilee (Jn 21:1-25).
- Jesus appears to about 500 disciples in Galilee (1 Cor 15:6).
- Jesus appears to his half-brother James (1 Cor 15:7).
- Jesus commissions his disciples (Mt 28:16-20).
- Jesus teaches his disciples the Scriptures and promises to send the Holy Spirit (Lk 24:44-49; Acts 1:4-5).
- Jesus ascends into heaven (Lk 24:50-53; Acts 1:6-12).

Second Week of Easter

24th April – 1st May 2022

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

Church open from 9am each day

SECOND SUNDAY OF EASTER

24th April	9.30am	Parish Mass	[WHITE] <i>Pro populo</i>
	11.15am	Mass (St Patrick's)	
	6pm	Holy Mass	

Monday	St Mark, Apostle and Evangelist		[Red]
25th April	9.15am	Holy Mass	<i>Stephanie's Intentions</i>

Tuesday	ST GEORGE, Patron of England (transferred)		[Red]
26th April	9.15am	Holy Mass	<i>RIP Isabelle Langley (Annie Furlong)</i>

Wednesday	<i>Of the Second Week of Easter</i>		[White]
27th April	9.15am	Holy Mass	<i>FM Alphonse & Rosalie Bays 1954</i>

Thursday	<i>Of the Second Week of Easter</i>		[White]
28th April	9.15am	Holy Mass	<i>St Amand's School Intentions</i>

Friday	St Catherine of Siena, Religious & Doctor		[White]
29th April	8.30am	Mass (Hendred House)	<i>RIP David Burnham 1991</i>

Saturday	<i>St Pius V, Pope</i>		[White]
30th April	<i>No Mass</i>		

THIRD SUNDAY OF EASTER

1st May	9.30am	Parish Mass	[White] <i>Pro populo</i>
	11.15am	Mass (St Patrick's)	
	6pm	Holy Mass	

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979
aburnham@portsmouthdiocese.org.uk

Ma Lluisa Jarne: office@hendredcatholicparish.org.uk or at one of the St Mary's Sunday masses or on Mondays, 6pm-8pm, on 07983045824.

FOR YOUR PRAYERS



HOLY FATHER'S APRIL PRAYER INTENTION

We pray for health care workers who serve the sick and the elderly, especially in the poorest countries; may they be adequately supported by governments and local communities.

DIOCESAN PRAYER INTENTION

Monday 25 th	Community of St Mark, Dedworth
Tuesday 26 th	Chapel of St Patrick & St George, Tidworth; St Michael & St George, Aldershot [Forces' Cathedral]
Wednesday 27 th	Daughters of Wisdom in the Diocese
Thursday 28 th	Montford Missionaries in the Diocese
Friday 29 th	St Joseph's, Ashurst
Saturday 30 th	Catholic Disability Care Services

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 24th-30th April: Sarah Hunt, Fr José 'Antonio', Louisa Goddard, Joseph Goddard, George Richard Barr, Frank Mullen, Peter Crozier, Henry Hunt, Sarah Hatto, Cecil Ann Jones, Matthew Lineham.

East Hendred Catholic Parish

NOTICEBOARD



The Upper Room

FLOWERS AT EASTER

On the front of the Bulletin is a photograph of St Mary's on Easter Day. We always have beautiful flowers at Easter but, comparing pictures, we see that never have there been more arrangements than this year.

COLLECTIONS OVER EASTER

The Easter collection is a contribution to the upkeep of the Parish Priest. Fr Andrew's annual stipend relies significantly on Christmas and Easter collections. Thank you very much for your generosity.

SECOND COLLECTION ON 1ST MAY

Collection for the Clergy Training Fund.

SAFETY IN CHURCH

Though there is no longer free Rapid Flow Testing, numbers of those infected by COVID remain high. Please persevere with mask-wearing, hand-sanitising, and, whenever possible, testing before coming to Mass.

CHURCH SERVICES

Maundy Thursday

379 viewed, 152 machines looking only at St Mary's. 94 of these were from the UK and 57 from 9 other countries. 120 probably stayed on-line long enough to take part in Mass.

Good Friday

265 viewed, 134 machines looking only at St Mary's. 91 of these were from the UK and 42 from 4 other countries. 107 probably stayed on-line long enough to take part in the Afternoon Liturgy.

Easter Eve

359 viewed, 68 machines looking only at St Mary's. 87 of these were from the UK and 56 from 8 other countries. 143 probably stayed on-line long enough to take part in the Vigil.

Easter Day

217 people viewed, 68 machines looking only at St Mary's. 35 of these were in the UK and 33 from four other countries. 119 probably stayed on-line long enough to take part in Mass.

FOR CHILDREN

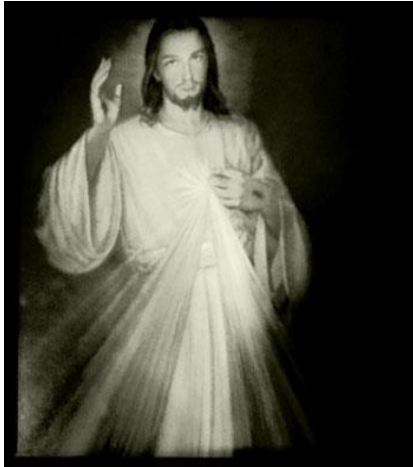
[Easter Activities](#) - Try some of these activities and worksheets. Remember: Easter is a season not just a day!

[The Meaning of Easter Video](#) - The English names for our liturgical holidays are interesting. Here's a little history behind the word 'Easter'.

HOLY WATER

I have been approached about making Holy Water available and we are installing on the window sill in the porch a jar from which Holy Water can be obtained. I have a few – very few – special bottles for the purpose, so you are asked, where possible, to bring your own small jar. We shall see how it goes: the water is salted and is not suitable of course for drinking.

East Hendred Catholic Parish



Second of Easter (C) *Divine Mercy Sunday* Antiphons, Prayers and Readings

Entrance Antiphon

Like new-born infants, you must long for the pure spiritual milk, that in him you may grow to salvation, alleluia.

Quasimodo geniti infantes

1 Pet 2:2

Collect

God of everlasting mercy, who in the very recurrence of the paschal feast kindle the faith of the people you have made your own, increase, we pray, the grace you have bestowed, that all may grasp and rightly understand in what font they have been washed, by whose Spirit they have been reborn, and by whose Blood they have been redeemed. 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

Now many signs and wonders were done among the people by the hands of the apostles. And they were all together in Solomon's Portico. None of the rest dared join them, but the people held them in high honour. And more than ever believers were added to the Lord, multitudes both of men and women, so that they even carried out the sick into the streets, and laid them on beds and pallets, that as Peter came by at least his shadow might fall on some of them. The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

Acts 5:12-16 (RSV)

Alleluiaic Psalm

Ps 118:1, 2-4, 22-27 (Revised Grail)

Give praise to the Lord, for he is good,
his mercy endures for ever.

Let the house of Israel say:
'His mercy endures for ever.'

Let the house of Aaron say:
'His mercy endures for ever.'

Let those who fear the Lord say:
'His mercy endures for ever.'

The stone that the builders rejected
has become the corner-stone.

By the Lord has this been done,
a marvel in our eyes.

This is the day the Lord has made;
let us rejoice in it and be glad.

O Lord, grant salvation; O Lord, grant success.
Blessed is he who comes in the name of the Lord.

We bless you from the house of the Lord;
the Lord is God and has given us light.

Second Reading

Apocalypse 1:9-13, 17-19 (RSV)

I John, your brother, who share with you in Jesus the tribulation and the kingdom and the patient endurance, was on the island called Patmos on account of the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet saying, 'Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Per'gamum and to Thyati'ra and to Sardis and to Philadelphia and to Laodice'a.' Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden girdle round his breast. When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, 'Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore, and I have the keys of Death and Hades. Now write what you see, what is and what is to take place hereafter.

Sequence

Christians to the Paschal Victim offer sacrifice and praise.
The sheep are ransomed by the Lamb;
and Christ, the undefiled,
hath sinners to his Father reconciled.
Death with life contended; combat strangely ended!
Life's own Champion, slain, yet lives to reign.

Tell us, Mary, say what thou didst see upon the way.
The tomb the Living did enclose;
I saw Christ's glory as he rose!
The angels there attesting;
shroud with grave clothes resting.
Christ, my hope, has risen; he goes before you into Galilee.
that Christ is truly risen from the dead we know.
Victorious king, thy mercy show! Amen.

Gospel Acclamation*O filii et filiae*

Alleluia, alleluia, alleluia.

Jesus said: You believe because you can see me.

Happy are those who have not seen and yet believe.

Alleluia, alleluia, alleluia.

Gospel*John 20:19-31 (RSV)*

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you.' When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I send you.' And when he had said this, he breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.' Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe.' Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet believe.' Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

Prayer over the Offerings

Accept, O Lord, we pray, the oblations of your people and of those you have brought to new birth that, renewed by confession of your name and by Baptism, they may attain unending happiness. Through Christ our Lord.

Preface*(De mysterio paschali)*

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but on this day above all to laud you yet more gloriously, when Christ our Passover has been sacrificed. For he is the true Lamb who has taken away the sins of the world; by dying he has destroyed our death, and by rising, restored our life. Therefore, overcome with paschal joy, every land, every people exults in your praise, and even the heavenly Powers, with the angelic hosts, sing together the unending hymn of your glory, as they acclaim: Holy, holy, holy &c.

Communion Antiphon*Mitte manum tuam*

Bring your hand and feel the place of the nails, and do not be unbelieving but believing, alleluia.

cf Jn 20:27

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.

Prayer after Communion

Grant, we pray, almighty God, that our reception of this paschal Sacrament may have a continuing effect in our minds and hearts. Through Christ our Lord.

Scripture Reading (Second Week of Easter)

Monday	Acts 4:23-31	John 3:1-8
Tuesday	Acts 4:32-37	John 3:7-15
Wednesday	Acts 5:17-26	John 3:16-21
Thursday	Acts 5:27-33	John 3:31-36
Friday	Acts 5:34-42	John 6:1-15
Saturday	Acts 6:1-7	John 6:16-21

THIRD SUNDAY OF EASTER (C)

Acts 5:27-32, 40-41

Revelation 5:11-14

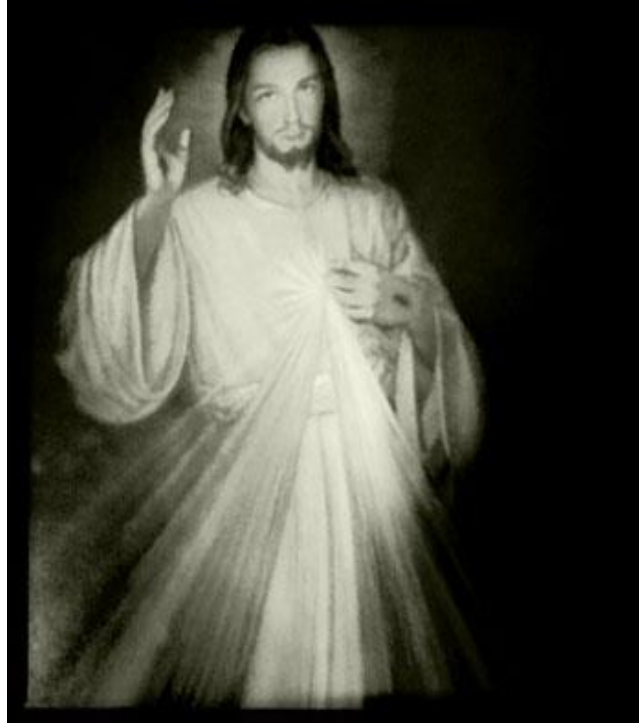
John 21:1-19

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FOOD FOR THE JOURNEY



24th – 29th April 2022

Divine Mercy Sunday (also known as the **Feast of the Divine Mercy**) is celebrated on the Second Sunday of Easter, the final day of the Easter Octave. It sprang from a vision of St Faustina Kowalska, on 23rd March 1937, in which Jesus promised a plenary indulgence to those who, under the usual rules, go to Confession and then receive Holy Communion. The image, as seen by St Faustina, is displayed on Divine Mercy Sunday. The devotion was commended by St John Paul II in June 2002 and his death and subsequent canonisation took place round Divine Mercy Sunday.

St Mark, Apostle and Evangelist

25th April 2021

The reading and reflection for use at home are for Monday in the Second Week of Easter.

Reading

Acts 4:23-31 (RSV)

The Believers Pray for Boldness

²³ When Peter and John were released they went to their friends and reported what the chief priests and the elders had said to them. ²⁴ And when they heard it, they lifted their voices together to God and said, 'Sovereign Lord, who made the heaven and the earth and the sea and everything in them, ²⁵ who by the mouth of our father David, your servant did say by the Holy Spirit,

**'Why did the Gentiles rage,
and the peoples imagine vain things?
²⁶ The kings of the earth set themselves in array,
and the rulers were gathered together,
against the Lord and against his Anointed' —**

²⁷ for truly in this city there were gathered together against your holy servant Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, ²⁸ to do whatever your hand and your plan had predestined to take place. ²⁹ And now, Lord, look upon their threats, and grant to your servants to speak your word with all boldness, ³⁰ while you stretch out your hand to heal, and signs and wonders are performed through the name of your holy servant Jesus.' ³¹ And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness.

Reflection

AT THE beginning of Acts 4, we find the apostles effectively preaching the Gospel and apparently making about five thousand converts – a large number which contrasts with the small number of those in authority who aim to stop them. Peter and John are taken into custody but, once released, they find their feet, discovering that it is now they who are the leaders of the people. They re-join the apostolic circle and, having been

repulsed once, resolve to seek empowerment from the Lord. Just as Moses was rejected by the people and had to renew his efforts (7:37-38) and as Jesus himself was rejected but was finally raised to the right hand of the Father, so the apostles are strengthened by the experience of rejection and refreshed once more to speak the word of God with boldness.

ST GEORGE, Patron of England *[transferred]*

26th April

The reading and reflection for use at home are for Tuesday in the Second Week of Easter.

Reading

Acts 4:32-37 (RSV)

The Believers share their Possessions

³² Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. ³³ And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. ³⁴ There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold ³⁵ and laid it at the apostles' feet; and distribution was made to each as any had need. ³⁶ Thus Joseph who was surnamed by the apostles Barnabas (which means, Son of encouragement), a Levite, a native of Cyprus, ³⁷ sold a field which belonged to him, and brought the money and laid it at the apostles' feet.

Reflection

THIS passage is sometimes interpreted as showing that the Early Church was governed by socialist principles. Certainly, if that was the case, these principles – and the holding of everything in common – were not in force in the medium to long term. We glimpse the Church at the point at which it is compact and radical enough to act in interdependent ways which nowadays we should associate with a religious community. What St Luke is describing is a distinctly Greek understanding of friendship – something very different from the Hebrew tradition – where being 'of one heart and soul' is the essence of true friendship. The pooling of possessions arose from this friendship and is what one would expect to find in a radical

community. The early Church was indeed a radical community. The phrase 'laid it at the apostles' feet', used more than once, is about obedient submission and Barnabas' gift of the proceeds from selling a field show the depth of commitment. St Luke may be drawing on Greek ideas of friendship but the emphasis on helping the needy is undeniably Hebrew. As it says in Deut 15:4 'But there will be no poor among you (for the LORD will bless you in the land which the LORD your God gives you for an inheritance to possess)'.

Wednesday in the Second Week of Easter

27th April

Reading

Acts 5:17-26 (RSV)

The Apostles Are Persecuted

¹⁷ The high priest rose up and all who were with him, that is, the party of the Sad'ducees, and filled with jealousy ¹⁸ they arrested the apostles and put them in the common prison. ¹⁹ But at night an angel of the Lord opened the prison doors and brought them out and said, ²⁰ 'Go and stand in the temple and speak to the people all the words of this Life.' ²¹ And when they heard this, they entered the temple at daybreak and taught.

Now the high priest came and those who were with him and called together the council and all the senate of Israel, and sent to the prison to have them brought. ²² But when the officers came, they did not find them in the prison, and they returned and reported, ²³ 'We found the prison securely locked and the sentries standing at the doors, but when we opened it we found no one inside.' ²⁴ Now when the captain of the temple and the chief priests heard these words, they were much perplexed about them, wondering what this would come to. ²⁵ And some one came and told them, 'The men whom you put in prison are standing in the temple and teaching the people.' ²⁶ Then the captain with the officers went and brought them, but without violence, for they were afraid of being stoned by the people.

Reflection

JUST before this passage, St Luke has placed the apostles in a position of authority – new leaders of the twelve tribes of Israel – in Solomon's Portico in the temple. They are figures of awe – people are afraid to approach them and are content to stand in Peter's shadow. The apostles

themselves draw more and more converts to them, and people bring along their sick to be healed. These are the days of 'signs and wonders' and the leaders of the religious Establishment seek urgently to deal with the challenge. The apostles are arrested but, such is their power, the prison cannot hold them.

They are quietly arrested again – quietly because there is a real danger that the public would treat the officers as blasphemers and stone them.

Thursday in the Second Week of Easter

28th April

Reading

Acts 5:27-33 (RSV)

²⁷ And when the officials had brought the apostles, they set them before the council. And the high priest questioned them, ²⁸ saying, 'We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching and you intend to bring this man's blood upon us.' ²⁹ But Peter and the apostles answered, 'We must obey God rather than men. ³⁰ The God of our fathers raised Jesus whom you killed by hanging him on a tree. ³¹ God exalted him at his right hand as Leader and Saviour, to give repentance to Israel and forgiveness of sins. ³² And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him.'

³³ When they heard this they were enraged and wanted to kill them.

Reflection

THIS is the second trial of the apostles before the 'Great Sanhedrin' which met in the Temple, in a building called the Hall of Hewn Stones. This religious court convened every day except on the sabbath and at festivals. There is an unmistakable confrontation here: the Sanhedrin accuse the apostles of bringing 'this man's blood upon us' – in effect blaming the Jewish religious leaders for the death of Jesus, rather than the Romans, the occupying power, who carried out the execution. In response, Peter and the apostles attribute guilt to the religious leaders for the death of Jesus 'whom you killed by hanging him on a tree'. As elsewhere in the New Testament, the policy is clearly not to over-emphasise the role of the Roman authorities. Also striking in today's readings is the way Peter and the apostles are not cowed by the

authorities. In contrast with Jesus, who said very little in his trial, the apostles speak out. These are no longer the frightened men, dismayed by the death of their leader. From St Luke's perspective, they are the leaders of the New Israel, standing up to the leaders of the Old Israel.

St Catherine of Siena

29th April

The reading and reflection for use at home are for Friday in the Second Week of Easter.

Reading

Acts 5:34-42 (RSV)

A Pharisee in the council named Gama'li-el, a teacher of the law, held in honour by all the people, stood up and ordered the men to be put outside for a while. ³⁵ And he said to them, 'Men of Israel, take care what you do with these men. ³⁶ For before these days Theu'das arose, giving himself out to be somebody, and a number of men, about four hundred, joined him; but he was slain and all who followed him were dispersed and came to nothing. ³⁷ After him Judas the Galilean arose in the days of the census and drew away some of the people after him; he also perished, and all who followed him were scattered. ³⁸ So in the present case I tell you, keep away from these men and let them alone; for if this plan or this undertaking is of men, it will fail; ³⁹ but if it is of God, you will not be able to overthrow them. You might even be found opposing God!'

⁴⁰ So they took his advice, and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. ⁴¹ Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the name. ⁴² And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ.

Reflection

THERE were 71 members of the Great Sanhedrin. Included were priests and levites and ordinary Jews whose blood line was such that their daughters would be deemed acceptable to marry priests. These then were the cream of Jewish society and it is in such company that the

pharisee, Gamaliel, held an honourable place. He was not only a teacher of the law but clearly a profoundly spiritual man. He realised that, in all likelihood, this new religious movement would not last long and also that, if it did prove to be lasting, any opposition would be opposition to the divine will. From this incident we have the 'Gamaliel principle'. It suited St Luke to allow us to infer, from the 'Gamaliel principle', that the growth of the Christian Church was in accordance with the divine will. We notice too that the apostles took pride in being persecuted for the name of Jesus and that they were encouraged to teach and preach with increased fervour.

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