

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

www.portsmouthdiocese.org.uk

www.hundredcatholicparish.org.uk

East Hendred Catholic Parish Seventh Week of Easter

29th May – 4th June 2022



Awaiting Pentecost in the Upper Room

Seventh Week of Easter

29th May – 4th June 2022

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

Church open from 9am each day

SEVENTH SUNDAY OF EASTER

29th May	9.30am	Parish Mass	[WHITE] Pro populo
	11.15am	Mass (St Patrick's)	
	12.30pm	Holy Baptism Harriet Roush	
	6pm	Holy Mass	

Monday	<i>Of the Seventh Week of Easter</i>		[White]
30th May	9.15am	Holy Mass	RIP Peter Pyplacz

Tuesday	The Visitation of the BVM		[White]
31st May	9.15am	Holy Mass	

Wednesday	St Justin, Martyr		[Red]
1st June	9.15am	Holy Mass	FM Marguerite Raab 1943

Thursday	<i>Of the Seventh Week of Easter</i>		[White]
2nd June	9.15am	Holy Mass	HM Queen (Coronation 1953)

Friday	Ss Charles Lwanga & Companions, Martyrs		[Red]
3rd June	8.30am	Holy Mass (Hundred House)	FM Monica Wheeler 1945

Saturday	<i>Of the Seventh Week of Easter</i>		[White]
4th June	No Mass		

PENTECOST

5th June	9.30am	Parish Mass	[Red] Pro populo
	11.15am	Mass (St Patrick's)	
	12 noon	Ecumenical Service (Poplars Field)	
	6pm	Holy Mass	

CONTACT DETAILS

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Reflection – *'Going to the Father'*.

IN JOHN Chapter 14 (the Gospel last Sunday, 22nd May), Jesus talks about 'Going to the Father'. Nearly forty days have elapsed since the Resurrection and the forty days are marked by Ascension Day (which we celebrated on Thursday). We have very little idea of what took place during the forty days between the Resurrection and the Ascension. We imagine that it was a time of intense instruction and reflection, an experience of the immediacy of the Risen Lord quite unlike earlier times, but with a sense of transition. Soon he would disappear entirely from view and his followers would be on their own – or would they?

We hear of some Resurrection Appearances and twice we are assured by St John that much else happens. At the end of John 20 we are told:

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ 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.

At the end of John 21 we hear much the same:

²⁵ But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

By contrast with this limited amount of information, there is considerable material in what are sometimes called 'The Farewell Discourses', chapters 14 to 17. These words are spoken between the Last Supper and the Arrest of Jesus and it is highly possible that what we have here is material from the time spent by the Risen Lord with his disciples or material from Jesus' earlier ministry or indeed both.

In John 14, Jesus speaks of the One who, after him, will encourage the Church, teach, and bear witness. The word used is 'Paraclete'. In older translations this appears as 'Comforter' – one who comforts in the sense of strengthening. Other translations give us 'Advocate' (Jerusalem Bible) and 'Counsellor' (Revised Standard Version). We can't limit – let alone describe – the Breath of God which is the Holy Spirit, so it is good that we have a few inadequate words. What is promised is a Divine Person who is more than a Comforter, more than an Advocate, and more than a

Counsellor. Certainly he will comfort us – give encouragement and strength. Certainly he will speak up for us – helping us to understand the will of God and to express ourselves as we try to expound it to others. And he will be a Counsellor, guiding us into all truth and protecting us as we seek to make our way and live the Christian life.

The Gift of Jesus to his disciples as he prepares to leave them is Peace, a peace such as the world cannot give. It is hard to do justice to the word 'Peace' which, in context, refers to a state of wholeness and perfection, tranquil and permanent. Our awareness of its importance has been heightened by the building in of the 'Sign of Peace' into our eucharistic celebrations, a sign now notably missing from our lives, where even a simple handshake – let alone an embrace – has not been available beyond the four walls in which we live. Yet we need to remember that Jesus is here speaking to his disciples: there is no mention of any physical expression of Peace. Peace can be given and shared in a word, a smile, an inclination of the head, a warmth in the eyes.

It is also important to notice that the gift of Peace doesn't bring about ideal conditions. Jesus and later his disciples were faced with hardship, danger, and death. 'The ruler of this world is coming', says Jesus, and, though he has no power over Jesus, Jesus does as the Father commands. The final few words of the chapter from which today's Gospel is taken are: 'Rise, let us go hence'. This should serve to remind us that the context was the end of the Supper and going out into the night where events seemingly very different from the wholeness and perfection of which Jesus speaks are about to take place.

Yet 'Going to the Father' not only describes the journey Jesus himself is making as he disappears from view but the journey which each of us will make in the fullness of time. It is going home to the Father's house.

Fr Andrew

The Litany of the Sacred Heart

June is traditionally the Month of the Sacred Heart of Jesus. It is the month in which we celebrate the Solemnity of the Sacred Heart of Jesus (on the first available Friday after Eastertide). Many find the Litany of the Sacred Heart helpful in their devotions.

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

**Lord, have mercy
Christ, have mercy
Lord, have mercy**

God our Father in heaven
God the Son, Redeemer of the world
God the Holy Spirit
Holy Trinity, one God

**have mercy on us
have mercy on us
have mercy on us
have mercy on us**

Heart of Jesus, Son of the eternal Father
Heart of Jesus, formed by the Holy Spirit
 in the womb of the Virgin Mother
Heart of Jesus, one with the eternal Word
Heart of Jesus, infinite in majesty
Heart of Jesus, holy temple of God
Heart of Jesus, tabernacle of the Most High
Heart of Jesus, house of God and gate of heaven

**have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us**

Heart of Jesus, aflame with love for us
Heart of Jesus, source of justice and love
Heart of Jesus, full of goodness and love
Heart of Jesus, well-spring of all virtue
Heart of Jesus, worthy of all praise
Heart of Jesus, king and centre of all hearts
Heart of Jesus, treasure-house of wisdom and knowledge

**have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us
have mercy on us**

Heart of Jesus, in whom there dwells the fullness of God

have mercy on us

Heart of Jesus, in whom the Father is well pleased

have mercy on us

Heart of Jesus, from whose fullness we have all received

have mercy on us

Heart of Jesus, desire of the eternal hills

have mercy on us

Heart of Jesus, patient and full of mercy

have mercy on us

Heart of Jesus, generous to all who turn to you

have mercy on us

Heart of Jesus, fountain of life and holiness

have mercy on us

Heart of Jesus, atonement for our sins

have mercy on us

Heart of Jesus, overwhelmed with insults	have mercy on us
Heart of Jesus, broken for our sins	have mercy on us
Heart of Jesus, obedient even to death	have mercy on us
Heart of Jesus, pierced by a lance	have mercy on us
Heart of Jesus, source of all consolation	have mercy on us
Heart of Jesus, our life and resurrection	have mercy on us
Heart of Jesus, our peace and reconciliation	have mercy on us
Heart of Jesus, victim of our sins	have mercy on us
Heart of Jesus, salvation of all who trust in you	have mercy on us
Heart of Jesus, hope of all who die in you	have mercy on us
Heart of Jesus, delight of all the saints	have mercy on us

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

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

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

V/ Jesus, gentle and humble of heart.

R/ **Touch our hearts and make them like your own.**

Let us pray.

Grant, we pray, almighty God,
that we, who glory in the Heart of your beloved Son
and recall the wonders of his love for us,
may be made worthy to receive
an overflowing measure of grace
from that fount of heavenly gifts.
Through Christ our Lord. **Amen.**

FOR YOUR PRAYERS



HOLY FATHER'S MAY PRAYER INTENTION

We pray for all young people, called to live life to the fullest; may they see in Mary's life the way to listen, the depth of discernment, the courage that faith generates, and the dedication to service.

HOLY FATHER'S JUNE PRAYER INTENTION

We pray for Christian families around the world; may they embody and experience unconditional love and advance in holiness in their daily lives.

DIOCESAN PRAYER INTENTION

Monday 30 th	Those who clean our churches
Tuesday 31 st	Legion of Mary
Wednesday 1 st	Diocesan Vocations Team: Those being ordained to the Priesthood and Permanent Diaconate this year
Thursday 2 nd	Bishops' Conference of England and Wales
Friday 3 rd	Diocesan Social Research Unit
Saturday 4 th	Parish Bible Study Groups

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 29th May - 4th June: Charles John Mulford, Elizabeth Wilkinson, Edward Murphy, Thomas More Eyston, Margaret Rose Raab, David Rogers, Eva O'Connor.

East Hendred Catholic Parish

NOTICEBOARD

COLLECTIONS

Next Sunday (28th May) there will be a Second Collection for the Catholic Communications Network. Please use the yellow envelopes provided if you can: gift aid then can be collected.

Loose cash for Second Collections will be accepted only on the day of the Second Collection. Money donated subsequently must be in one of the yellow envelopes marked with the particular cause. To ensure Gift Aid, envelopes should have either the name or number of the donor or both.

COFFEE IN ST MARY'S PARISH ROOMS

Work is well-advanced on St Mary's Parish Rooms and we hope that in June we shall reopen. It is hoped to start coffee after 9.30am Mass in the newly refurbished rooms in June (date to be confirmed) We very much hope men and women will volunteer to join the coffee rota so that we can once again enjoy this friendly get together after Mass. For further information please contact Francia Kilgarriff on 07899675784.

CHURCH SERVICES

On Sunday 22nd May 2022, 189 people viewed, 60 machines looking only at St Mary's. 28 of these were in the UK, 22 in the USA, six from other countries. 107 probably stayed on-line long enough to take part in Mass.

PARISH PASTORAL COUNCIL – CHANGE OF DATE

The next meeting will now be on Thursday 23rd June at 8pm. We shall meet in St Mary's Parish Rooms. As the Council is reconstituted, in the first instance all those who took part in the Standing Committee during the pandemic are invited to this meeting.

CHILDREN'S ACTIVITIES

When St Mary's Parish Rooms re-open, there will be Children's Church there from 9.15am onwards. The children will be brought over later to St Mary's to re-join parents at the Offertory of the Mass. More details shortly.

East Hendred Catholic Parish



**The Seventh Sunday
of Easter: the Sunday
after the Ascension of
the Lord (C)**

**Antiphons,
Prayers and Readings**

Entrance Antiphon

Exaudi, Domine

O Lord, hear my voice, for I have called to you; of you my heart has spoken: Seek his face; hide not your face from me, alleluia.

cf Ps 27:7-9

Collect

Graciously hear our supplications, O Lord, so that we, who believe that the Saviour of the human race is with you in your glory, may experience, as he promised, until the end of the world, his aiding presence among us. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

First Reading

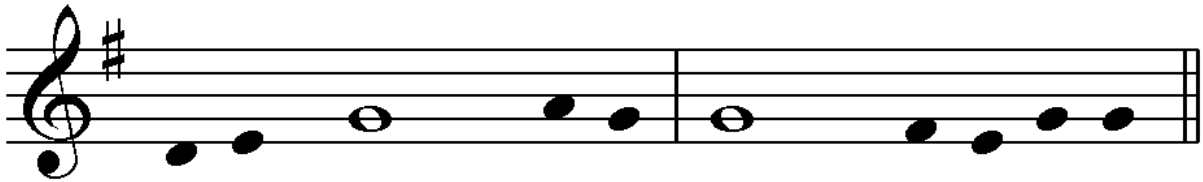
Acts 7:55-60(RSV)

Stephen, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God." But they cried out with a loud voice and stopped their ears and rushed together upon him. Then they cast him out of the city and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." And he knelt down and cried with a loud

voice, “Lord, do not hold this sin against them.” And when he had said this, he fell asleep.

Psalm 97-2, 6, 7, 9 R/ 1, 9

Tone VIII.3



R/ The Lord is king, () |
most high a-bove all the earth.

The Lord is king, let earth rejoice; ~
let the many islands *be* glad.
justice and right are the founda-*tion* of his throne. **R/**

The skies proclaim his justice; all peoples see his *glo-ry*.
All you an-*gels*, wor-ship him. **R/**

For you indeed are the Lord most high above all *the* earth,
exalted far *a-bove* all gods. **R/**

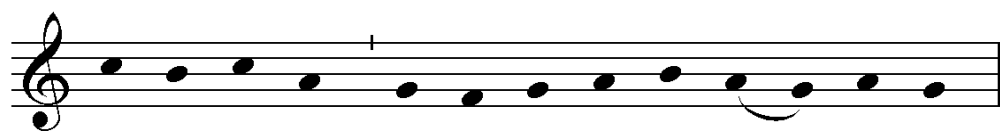
Second Reading

Apocalypse 22:12-14, 16-17, 20 (RSV)

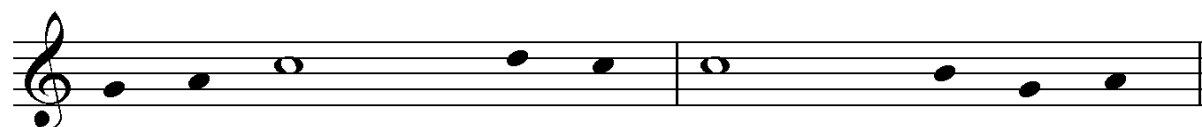
I, John, heard a voice speaking to me: “Behold, I am coming soon, bringing my recompense, to repay every one for what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end.” Blessed are those who wash their robes, that they may have the right to the tree of life and that they may enter the city by the gates... “I Jesus have sent my angel to you with this testimony for the churches. I am the root and the offspring of David, the bright morning star.”

The Spirit and the Bride say, “Come.” And let him who hears say, “Come.” And let him who is thirsty come, let him who desires take the water of life without price... He who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus!

Gospel Acclamation



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



I will not leave you orphans, says *the* Lord:

I will come back to you, and your hearts will be *full* of joy.

Gospel

John 17:20-26 (RSV)

Jesus raised his eyes to heaven and said: "I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. Father, I desire that they also, whom thou hast given me, may be with me where I am, to behold my glory which thou hast given me in thy love for me before the foundation of the world. O righteous Father, the world has not known thee, but I have known thee; and these know that thou hast sent me. I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them."

Prayer over the Offerings

Accept, O Lord, the prayers of your faithful, with the sacrificial offerings, that through these acts of devotedness, we may pass over to the glory of heaven. Through Christ our Lord.

Preface (*De mysterio Ascensionis*)

It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God. For the Lord Jesus, the King of glory, conqueror of sin and death, ascended to the highest heavens, as the Angels gazed in wonder. Mediator between God and man, judge of the world and Lord of hosts, he ascended, not to distance himself from our lowly state but that we, his members, might be confident of following where he, our Head and Founder, has gone before. 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

Rogo, Pater

Father, I pray that they may be one as we also are one, alleluia.

Prayer after Communion

Hear us, O God our Saviour, and grant us confidence, that through these sacred mysteries there will be accomplished in the body of the whole Church what has already come to pass in Christ her Head. Who lives and reigns for ever and ever.

Scripture Reading (Easter Week 7)

Monday	Acts 19:1-8	John 16:29-33
Tuesday	Acts 20:17-27	John 17:1-11
Wednesday	Acts 20:28-38	John 17:11-19
Thursday	Acts 22:30; 23:6-11	John 17:20-26
Friday	Acts 25:13-21	John 21:15-19
Saturday	Acts 28:16-20, 30-31	John 21:20-25
PENTECOST(C)	Acts 2:1-11	
	Romans 8:8-17	John 14:15-16, 23b-26

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Ant.
6.
R

E-gí-na cáeli * læ-tá-re, alle-lú-ia: Qui- a
 quem me-ru- ísti portá-re, alle-lú-ia: Re-surréx-it,
 si-cut dix-it, alle-lú-ia: Ora pro no-bis De-um,
 alle-lú- ia.

Joy to thee, O Queen of heaven, alleluia.
 he whom thou wast meet to bear, alleluia.
 as he promised hath arisen, alleluia.
 pour for us to God thy prayer, alleluia.

V/ Rejoice and be glad, O Virgin Mary, alleluia:
R/ for the Lord has risen indeed, alleluia.

FOOD FOR THE JOURNEY

30th May – 3rd June 2022

Collect for the Week

Graciously hear our supplications, O Lord, so that we, who believe that the Saviour of the human race is with you in glory, may experience, as he promised, until the end of the world, his abiding presence among us. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever

Monday in the Seventh Week of Easter

after the Ascension of the Lord

30th May 2022

Reading

Acts 19:1-8 (RSV)

While Apol'los was at Corinth, Paul passed through the upper country and came to Ephesus. There he found some disciples. ² And he said to them, 'Did you receive the Holy Spirit when you believed?' And they said, 'No, we have never even heard that there is a Holy Spirit.' ³ And he said, 'Into what then were you baptized?' They said, 'Into John's baptism.' ⁴ And Paul said, 'John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.' ⁵ On hearing this, they were baptized in the name of the Lord Jesus. ⁶ And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied. ⁷ There were about twelve of them in all.

⁸ And he entered the synagogue and for three months spoke boldly, arguing and pleading about the kingdom of God.

Reflection

THE SECOND half of the Acts of the Apostles is really the story of St Paul, his missionary journeys, and his eventual arrest and final journey to Rome. We must take the Gospel of St Luke and the Book of Acts as a two-part work (the opening of Acts says as much). The two halves – St Luke's Gospel - represent the journey of a rabbi from Galilee to his arrest and death in Jerusalem, the centre of the Jewish world, and – the Acts of the Apostles - the journey of St Paul and the Apostolic Church from Jerusalem to Rome, the centre of the known world, the Gentile world.

In Acts 19 – this morning's first reading – we find Paul in Ephesus. We are still very much as the Jewish stage of the Christian mission in that Paul's preaching during his three-month stay in Ephesus is based in the synagogue there, amongst the Jews of the diaspora.

The information we are given is intriguing: there are disciples here who have undergone the baptism of repentance, as preached by John the Baptist, but have yet to experience the Holy Spirit. Indeed they are not aware that there is a 'Holy Spirit'. When they hear Paul proclaim the Gospel, they are moved to be baptised in the name of Jesus, and to receive the Holy Spirit and the gifts of the Spirit. These gifts include the gift of prophecy and the gift of speaking in tongues – gifts which will be all too prominent as we reflect in the coming days on the promise of Pentecost.

The Visitation of the Blessed Virgin Mary

Tuesday 31st May

Reading

Luke 1:39-56 (RSV)

Mary visits Elizabeth

³⁹ In those days Mary arose and went with haste into the hill country, to a city of Judah, ⁴⁰ and she entered the house of Zechari'ah and greeted Elizabeth. ⁴¹ And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit ⁴² and she exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb! ⁴³ And why is this granted me, that the mother of my Lord should come to me? ⁴⁴ For behold, when the voice of

your greeting came to my ears, the babe in my womb leaped for joy. ⁴⁵ And blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord.' ⁴⁶ And Mary said,

Mary's Magnificat

'My soul magnifies the Lord,
⁴⁷ and my spirit rejoices in God my Saviour,
⁴⁸ for he has regarded the low estate of his handmaiden.
For behold, henceforth all generations will call me blessed;
⁴⁹ for he who is mighty has done great things for me,
and holy is his name.
⁵⁰ And his mercy is on those who fear him
from generation to generation.
⁵¹ He has shown strength with his arm,
he has scattered the proud in the imagination of their hearts,
⁵² he has put down the mighty from their thrones,
and exalted those of low degree;
⁵³ he has filled the hungry with good things,
and the rich he has sent empty away.
⁵⁴ He has helped his servant Israel,
in remembrance of his mercy,
⁵⁵ as he spoke to our fathers,
to Abraham and to his posterity for ever.'

⁵⁶ And Mary remained with her about three months, and returned to her home.

Reflection

Mary's Song of Praise

THE MAGNIFICAT, as this Gospel passage from St Luke is called, is a hymn from the mouth of Mary when she visited her cousin Elizabeth. At the time, Elizabeth was six months' pregnant with the son of her old age, John later called 'the Baptist'. Mary's canticle is based on the Song of Hannah, the mother of the Old Testament prophet, Samuel, (1 Sam 2:1-10), but greatly enriched by other biblical allusions, such as the use of phrases from the Psalms. It was customary for Hellenistic historians to use speeches to summarise conversations and events and St Luke shows himself to be such an historian. The importance of the *Magnificat* is that it is a prospectus for the coming Kingdom of God, in which values are turned upside down. This prospectus, together with Our Lady's

statement, 'All generations shall call me blessed', is why the canticle forms the climax each day of the Evening Office of Vespers. Mary's words are those of the faithful daughter of Israel. In that sense, she speaks not just for herself but for the whole People of God. God is described in the canticle as 'Lord', 'Saviour', and 'Holy'. Each of these titles has been applied (Luke 1:34, 1:43) or will be applied (2:11) to Jesus. The Child about to be born to Mary is indeed Almighty God.

Wednesday in the Seventh Week of Easter

after the Ascension of the Lord

1st June

Reading

Acts 20:28-38 (RSV)

Paul addresses the Church in Ephesus

²⁸Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood. ²⁹I know that after my departure fierce wolves will come in among you, not sparing the flock; ³⁰and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. ³¹Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. ³²And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. ³³I coveted no one's silver or gold or apparel. ³⁴You yourselves know that these hands ministered to my necessities, and to those who were with me. ³⁵In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

³⁶And when he had spoken thus, he knelt down and prayed with them all. ³⁷And they all wept and embraced Paul and kissed him, ³⁸sorrowing most of all because of the word he had spoken, that they should see his face no more. And they brought him to the ship.

Reflection

PAUL'S 'Final Discourse', which we began yesterday and continued today, was his last meeting with the Church in Ephesus. They knew that it was the last they would see of Paul, about to be on his way to Rome, to claim his privilege under the law as a Roman Citizen. He includes a saying of Jesus – 'It is more blessed to give than to receive'. It is not a strange thing for Jesus to have said. The strange thing is that we don't find it in the Gospels, so there is no other record of him saying it. Paul is concerned to remind the Church that he was self-supporting in his ministry and particularly concerned for the weak. He warns them of what may come afterwards, as fierce wolves will attack them, not sparing the flock. Everyone in Christian ministry – and St Paul is no exception – is always aware, and somewhat concerned, that those who follow on may not maintain what has been established. It is, however, part of the vitality of the Church that every new bishop, every new priest, every new baptised member of the flock will bring change. As someone said to me about something entirely different, the only constant thing is change.

Thursday in the Seventh Week of Easter

after the Ascension of the Lord

2nd June

Reading

Acts 22:30; 23:6-11 (RSV)

On the morrow, desiring to know the real reason why the Jews accused Paul, the tribune unbound him, and commanded the chief priests and all the council to meet, and he brought Paul down and set him before them...
6But when Paul perceived that one part were Sad'ducees and the other Pharisees, he cried out in the council, 'Brethren, I am a Pharisee, a son of Pharisees; with respect to the hope and the resurrection of the dead I am on trial.'
7And when he had said this, a dissension arose between the Pharisees and the Sad'ducees; and the assembly was divided.
8For the Sad'ducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees acknowledge them all.
9Then a great clamour arose; and some of the scribes of the Pharisees' party stood up and contended, 'We find nothing wrong in this man. What if a spirit or an angel spoke to him?'
10And when the dissension became violent, the tribune, afraid that Paul would be torn in pieces by them, commanded the soldiers to go

down and take him by force from among them and bring him into the barracks.

¹¹The following night the Lord stood by him and said, 'Take courage, for as you have testified about me at Jerusalem, so you must bear witness also at Rome.'

Reflection

WE ARE heading for the climax of the Acts of the Apostles. Paul, arrested because of the agitation of the Jewish leaders, is hauled before the Sanhedrin. St Luke's mention of the Sanhedrin here reminds us of the trial of Jesus. This high-ranking court has proved itself twice over to be an undisciplined rabble. Similarly, St Luke does not highly rate the Pharisees and the Sadducees. The Pharisees believe some of the right things but come to the wrong conclusion. The Sadducees, whom he mentions just once, are simply wrong. Paul noticed – and took advantage of – the differences between Pharisees (of which Paul had been one himself before his conversion) and the Sadducees. Pharisees believed in life after death and Sadducees didn't. Unsurprisingly, when he explains himself, Paul elicits some support from the Pharisees. 'What if a spirit or an angel spoke to him?', they say. The quarrel turned violent and the tribune ordered that Paul be taken to the barracks. Earlier we had seen Paul claiming to be by birth a Roman citizen and those who could say 'Cives Romanus sum' – I am a Roman citizen – had particular rights. One right was to be tried for crimes in front of the Roman Emperor, which led to Paul being taken off to Rome.

It is hard to read St Luke – the Gospel as well as the Acts of the Apostles – without being struck by some of the difficulties the Christian mission faced. Leaving aside the fundamental fact of the Crucifixion of Jesus, a fact which St Paul calls 'a stumbling block to Jews and folly to Gentiles' (1 Cor 1:23), we see the new Christian movement, inspired by the Holy Spirit, nonetheless meeting some real obstacles. Chief of these is the lack of headway the Gospel makes with Israel, God's own people. We have a series of setbacks: the martyrdom of the new deacon, Stephen (Acts 7); the martyrdom of James and the imprisonment of Peter (Acts 12); the uproar in Thessalonica (Acts 17); the riot in Ephesus (Acts 19); the arrest of Paul and the shipwreck on Malta, en route for Rome (Acts 27). The final difficulty – the beheading of Paul – is after the Book of Acts has ended. All we have is a final verse that tells us that Paul lived in Rome for 'two whole years at his own expense, and welcomed all who

came to him, preaching the kingdom of God and teaching about the Lord Jesus Christ quite openly and unhindered' (Acts 28:30). The pattern of setbacks and suffering features throughout Christian history. The victory of the Gospel is a triumph indeed but it is a triumph amidst adversity.

Friday in the Seventh Week of Easter

after the Ascension of the Lord

3rd June

Reading

John 21:15-25 (RSV)

Peter is given Pastoral Charge

¹⁵ When they had finished breakfast, Jesus said to Simon Peter, 'Simon, son of John, do you love me more than these?' He said to him, 'Yes, Lord; you know that I love you.' He said to him, 'Feed my lambs.' ¹⁶ A second time he said to him, 'Simon, son of John, do you love me?' He said to him, 'Yes, Lord; you know that I love you.' He said to him, 'Tend my sheep.' ¹⁷ He said to him the third time, 'Simon, son of John, do you love me?' Peter was grieved because he said to him the third time, 'Do you love me?' And he said to him, 'Lord, you know everything; you know that I love you.' Jesus said to him, 'Feed my sheep. ¹⁸ Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.' ¹⁹ (This he said to show by what death he was to glorify God.) And after this he said to him, 'Follow me.'

Jesus and the Beloved Disciple

²⁰ Peter turned and saw following them the disciple whom Jesus loved, who had lain close to his breast at the supper and had said, 'Lord, who is it that is going to betray you?' ²¹ When Peter saw him, he said to Jesus, 'Lord, what about this man?' ²² Jesus said to him, 'If it is my will that he remain until I come, what is that to you? Follow me!' ²³ The saying spread abroad among the brethren that this disciple was not to die; yet Jesus did not say to him that he was not to die, but, 'If it is my will that he remain until I come, what is that to you?'

²⁴ This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true.

²⁵ But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

Reflection

HAVING spent quite some time in the Easter season with the Acts of the Apostles and St John's Gospel, we would reach the end of both books on Saturday. Accordingly, I have extended today's Gospel to give us the final verses of St John. (If you want to finish off Acts, the Saturday passage begins at 28:16.) I have chosen today to reflect on the Gospel, partly because the scene was set on Thursday's reading from Acts for Paul's departure for Rome, and though we hear of a shipwreck on the way on the Island of Malta and of his house arrest in Rome for a couple of years, we don't hear from Acts about his execution. In that sense, we have less than the full story.

We don't quite hear from St John's Gospel what eventually happens to Peter and John, the Beloved Disciple. We hear in today's Gospel that Peter who denied knowing his Lord three times after Jesus was arrested is three times given chance to profess his love and devotion, and three times is given a commission to care for the sheep and lambs of God's pasture. We also hear implicitly that Peter will suffer martyrdom: "When you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go." (This he said to show by what death he was to glorify God.)' We find out later that Peter was crucified under Nero in between AD 64 and AD 68. The tradition is that the execution took place at what is now called St Peter's Square: the spot is mark by an Egyptian obelisk, 25 metres high, erected in 1586. The grave of Peter is deep below St Peter's Basilica.

Peter and Paul were martyred at about the same time. Peter was crucified, apparently upside down, but Paul, the Roman citizen, had the right be beheaded, a death no doubt much quicker and more dignified. We find Peter enquiring of Jesus what will happen to the Beloved Disciple. The slightly enigmatic reply - 'If it is my will that he remain until I come, what is that to you? Follow me!' - led many to speculate that John would not see death. This, says the Evangelist, was not accurate, but John's natural death showed us that it is not only martyrs who are saints.

The May Magnificat

Gerard Manley Hopkins SJ
(1844–89)

MAY is Mary's month, and I
Muse at that and wonder why:
Her feasts follow reason,
Dated due to season—

Candlemas, Lady Day;
But the Lady Month, May,
Why fasten that upon her,
With a feasting in her honour?

Is it only its being brighter
Than the most are must delight
her?

Is it opportunist
And flowers finds soonest?

Ask of her, the mighty mother:
Her reply puts this other
Question: What is Spring?—
Growth in every thing—

Flesh and fleece, fur and feather,
Grass and greenworld all
together;
Star-eyed strawberry-breasted
Throstle above her nested

Cluster of bugle blue eggs thin
Forms and warms the life within;
And bird and blossom swell
In sod or sheath or shell.

All things rising, all things sizing
Mary sees, sympathising
With that world of good,
Nature's motherhood.

Their magnifying of each its kind
With delight calls to mind
How she did in her stored
Magnify the Lord.

Well but there was more than
this:
Spring's universal bliss
Much, had much to say
To offering Mary May.

When drop-of-blood-and-foam-
dapple
Bloom lights the orchard-apple
And thicket and thorp are merry
With silver-surfèd cherry

And azuring-over greybell makes
Wood banks and brakes wash
wet like lakes
And magic cuckoocall
Caps, clears, and clinches all—

This ecstasy all through
mothering earth
Tells Mary her mirth till Christ's
birth
To remember and exultation
In God who was her salvation.