

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

Sixth Week of Easter

22nd – 29th May 2022



Sixth Week of Easter

22nd - 29th May 2022

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

Church open from 9am each day

SIXTH SUNDAY OF EASTER

22nd May	9.30am	Parish Mass	[WHITE] <i>Pro populo</i>
	11.15am	Mass (St Patrick's)	<i>RIP Diana Tuson</i>
	6pm	Holy Mass	

Monday	<i>Of the Sixth Week of Easter</i>		[White]
23rd May	9.15am	Holy Mass	
			<i>Luca Chacín (Ramona Frearson)</i>

Tuesday	<i>Of the Sixth Week of Easter</i>		[White]
24th May	9.15am	Holy Mass	<i>Julie Lazarus' Intentions</i>

Wednesday	<i>Of the Sixth Week of Easter</i>		[White]
25th May	9.15am	Holy Mass	<i>FM Col S V Daughish 1925</i>

THE ASCENSION OF THE LORD

26th May	9.30am	School Mass	[Gold] <i>St Amand's Intentions</i>
	6pm	Holy Mass	<i>Pro populo</i>

Friday	St Augustine of Canterbury		[White]
27th May	8.30am	Holy Mass (<i>Hendred House</i>)	

Saturday	<i>Of the Sixth Week of Easter</i>		[White]
28th May	<i>No Mass</i>		

SEVENTH SUNDAY OF EASTER

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

CONTACT DETAILS

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

Parish Secretary (Ma Lluïsa Jarne): Mondays, 6pm-8pm, on 07983045824
office@hendredcatholicparish.org.uk

Reflection – *Making the Whole of Creation New.*

He will be their God; his name is God-with-them. He will wipe away all tears from their eyes... Then the One sitting on the throne spoke: 'Now I am making the whole of creation new' he said. *Revelation 21*

'MAKING the whole of creation new.' From time to time we make a special effort to collect money: CAFOD, Christian Aid Week, Second Collections. We Catholics try to persuade as many people as possible – often non-churchgoers as well as churchgoers, non-believers as well as believers – to dig deep into their pockets to support people in parts of the world where there isn't enough to eat, where there isn't enough clean water, where there is no proper health care of the most basic kind, and sometimes not even enough shelter from extremes of heat and cold. Some of us find it very difficult to make ends meet, but all of us here – even the very poorest – are much, much better off than many in Africa and the Indian sub-continent or parts of Central and South America.

Helping others less well-off than ourselves is a very Christian thing to do. It comes straight out of the Gospel:

I give you a new commandment: love one another. By this love you have for one another, every one will know that you are my disciples.

We know from our own families and friends that love is not just a mushy set of feelings, a warm glow inside. Love is very practical. Love gets on with what needs to be got on with. Love is changing nappies and wiping up vomit. Love is trying to make ends meet and providing for the family. Love is switching off the television and helping with homework. Love is going to the rescue of those in distress. But as Martin Israel, a distinguished psycho-therapist once said, loving your own family can be a very selfish thing. My wife and children are almost part of myself. To love them is almost as easy as to love myself. To look after them is almost as easy as helping myself. That isn't true of all families. Some families experience real brokenness. You want to say to them 'Make love not war'. But my point is this: we don't obey Christ's command to love one another if our love stops at our own front door.

Our God whom we worship – God with us, Emmanuel – is a God of practical help. He wipes away tears – as our text says – and he comes into our midst. Through us and with us he is making all creation new. How is he doing that? Special collections are a practical example. Millions of pounds of aid will be gathered and distributed. But, closer to home, look at how many Christians working for the Kingdom you bump into in your daily lives. There is the Christian on the checkout at the supermarket. People wonder what her secret is. She is at peace with herself and radiates joy. Those who work with her learn of her secret. They know her as that strange thing 'a churchgoer' and find her a comfort in their troubles. Then there are the Christian teachers in school.

Somehow the Christian teacher seems to have extra time and patience, a time and patience born of a peace of mind. She is helping God make all things new. Christians are at work everywhere: in the Health Service, in the Social Services. But in business and commerce too, the law and local government. There are people who make ethical decisions about investment, policing and urban regeneration. So many of these are people who are Christians or whom the Christmas message of the angels calls 'people of goodwill'.

The resurrection of Jesus is an invitation to us all to live and work for the new creation which God is bringing into being, the new creation when God-with-us... will wipe away all tears from [our] eyes. But we do need to get on with it. Here are three ways of getting on with it:

First, do everything you do in the name of Jesus. Stacking the dishwasher, walking the dog, and watering the flowers are not so easy to do in the name of Jesus – but not impossible. After all, if God making all things new, cleaning and exercise and growth are all good. More importantly, we should love our family and friends, our neighbours and enemies, in the way that God loves us. We should go off to work in the strength of Jesus and we should come home and relax in the strength of Jesus.

Second, give generously. Special collections are a good start. The Lord loves a cheerful giver, says the Bible. There are some easy ways to give and improve the world at the same time. For instance, by making careful choices over our purchasing. Fair Trade is an excellent principle and it's wonderful knowing that those who have produced what we buy are being paid a proper wage and being looked after with proper schools and health care. And we can watch out for the use of slave labour and exploitation: slavery happens even in such unlikely places as Wantage. When you go and buy some clothes, try and find out if the shop has signed up to an agreement not to use child workers or slaves. You can shop, for not very much more money, and make the world a better place.

Third, think about the place you live. Think of it as a community. Try to build the kingdom of God on your street. Those old-fashioned streets where everybody knew everybody else, where people helped each other – with a cup of sugar or a lift to the hospital – they were places of real community spirit. We lament the passing of community spirit but it is up to us to revive it. What a tremendous thing it would be if we all learnt to do everything in the name of Jesus; if we all gave generously; if we all tried to build the kingdom of God on the streets where we live. He will be their God; his name is God-with-them. He will wipe away all tears from their eyes... Then the One sitting on the throne spoke: 'Now I am making the whole of creation new' he said.

Fr Andrew

The Rosary

The Rosary has five sets of ten beads each preceded by a separate bead. The Our Father is said on the separate bead, a Hail Mary on each of the ten beads, and a Glory be... whilst holding the chain before proceeding to the next separate bead. It is customary to begin, on the short chain, with the Creed (holding the crucifix), an Our Father, three Hail Marys and a Glory be... At the end of the chaplet (set of five mysteries), hold the medal and say the Hail Holy Queen....

The Five Joyful Mysteries (Monday and Saturday)

- | | | |
|---|----------------------------------|---------------------|
| 1 | The Annunciation | <i>Luke 1:26-38</i> |
| 2 | The Visitation | <i>Luke 1:39-46</i> |
| 3 | The Nativity | <i>Luke 2:1-7</i> |
| 4 | The Presentation | <i>Luke 2:22-32</i> |
| 5 | The Finding in the Temple | <i>Luke 2:42-52</i> |

The Five Sorrowful Mysteries (Tuesday and Friday)

- | | | |
|---|------------------------------------|--------------------------|
| 1 | The Agony in the Garden | <i>Mark 14:32-38</i> |
| 2 | The Scourging at the Pillar | <i>John 18:33 – 19:1</i> |
| 3 | The Crowning with Thorns | <i>Mark 15:16-20</i> |
| 4 | The Carrying of the Cross | <i>Matthew 27:31-34</i> |
| 5 | The Crucifixion | <i>Luke 23:33-48</i> |

The Five Luminous Mysteries (Thursday)

- | | | |
|---|---|-------------------------------|
| 1 | The Baptism in the Jordan | <i>Matthew 3:13-17</i> |
| 2 | The Wedding at Cana | <i>John 2:1-12</i> |
| 3 | The Proclamation of the Kingdom | <i>Luke 4:14-21</i> |
| 4 | The Transfiguration | <i>Mark 9:2-8</i> |
| 5 | The Institution of the Eucharist | <i>1 Corinthians 11:23-26</i> |

The Five Glorious Mysteries (Wednesday and Sunday)

- | | | |
|---|---|-------------------------------|
| 1 | The Resurrection | <i>Luke 24:1-6</i> |
| 2 | The Ascension | <i>Luke 24:50-53</i> |
| 3 | The Gift of the Holy Spirit | <i>Acts 2:1-4</i> |
| 4 | The Assumption of Our Lady | <i>1 Corinthians 15:20-26</i> |
| 5 | The Coronation of Our Lady and the Glory of the Saints | <i>Revelation 12:1-6</i> |

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 lift 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.

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.

DIOCESAN PRAYER INTENTION

Monday 23 rd	<i>Comunidade Cristo de Betânia, Jersey</i>
Tuesday 24 th	Parish of Our Lady, Help of Christians, Farnborough
Wednesday 25 th	Parish of Our Lady of Lourdes, New Milton
Thursday 26 th	Parish of St Joseph, Maidenhead
Friday 27 th	Thanksgiving for the Christian heritage of this country
Saturday 28 th	Parish of Our Lady, Queen of Peace & Bl. Margaret Pole, Southbourne

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 22nd - 28th May: Sybil Olive Foster, Norah McDonagh, Diana Tuson

East Hendred Catholic Parish

NOTICEBOARD

ASCENSION DAY

The Ascension of the Lord, Thursday 26th May, is a Holy Day of Obligation when in normal times all Catholics are asked to come to Mass. There will be two masses that day in the parish, 9.30am and 6pm. The school will be attending at 9.30am.

COVID PRECAUTIONS

Now the infection levels are much lower, we are no longer enforcing the wearing of masks and social distancing. People are asked to make their own prudential decisions but, in particular, to respect the needs of those who continue to wear masks and keep a distance. We shall keep this matter under constant review.

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.

ST MARY'S PARISH ROOMS

Work is well-advanced on St Mary's Parish Rooms and we hope that in June we shall reopen for Children's Church and Coffee after Mass.

CHURCH SERVICES

On Sunday 15th May 2022, 185 people viewed, 58 machines looking only at St Mary's. 33 of these were in the UK, 20 in the USA, five from other countries. 109 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

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

East Hendred Catholic Parish



Sixth Sunday of
Easter (C)
Antiphons,
Prayers and Readings

Entrance Antiphon

Proclaim a joyful sound and let it be heard; proclaim to the ends of the earth: The Lord has freed his people, alleluia.

Vocem incunditatis

Cf Is 48:20

Collect

Grant, almighty God, that we may celebrate with heartfelt devotion these days of joy, which we keep in honour of the risen Lord, and that what we relive in remembrance we may always hold to in what we do. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever

First Reading

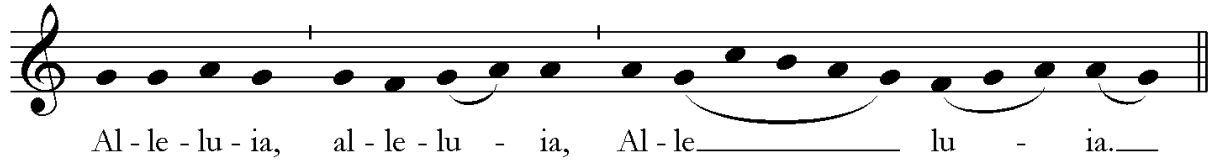
Some men came down from Judea and were teaching the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.' And when Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question....Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsab'bas, and Silas, leading men among the brethren, with the following letter: 'The brethren, both the apostles and the elders, to the brethren who are of the Gentiles in Antioch and Syria and Cili'cia, greeting. Since we have heard that some persons from us have troubled you with words, unsettling your minds, although we gave them no instructions, it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, men who have risked their lives for the sake of our Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. For it has seemed good to the Holy Spirit and to us to lay upon you no

Acts 15:1-2, 22-29(RSV)

greater burden than these necessary things: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from unchastity. If you keep yourselves from these, you will do well. Farewell.’

Alleluatic Psalm

Ps 67 (Revised Grail)



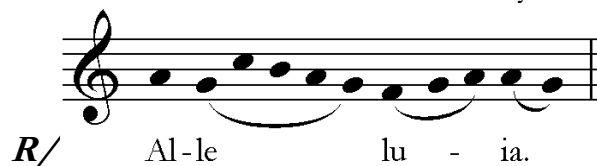
O God, be gracious and bless us ~
 and let your face shed its light u - pon us.
 So will your ways be known upon earth ~
 and all nations learn your salvation. **R/**

Let the peoples praise you, O God;
 let all the peo - ples praise you. **R/**

Let the nations be glad and shout *for* joy,
 With uprightness you rule the peoples, ~
 you guide the na - tions on earth. **R/**

Let the peoples praise you, O God;
 let all the peo - ples praise you. **R/**

The earth has yielded its fruit ~
 for God, our God, has *blessed* us.
 May God still give us his blessing ~
 that all the ends of the earth may *re - vere* him. **R/**



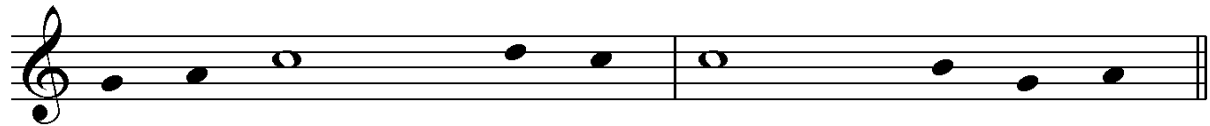
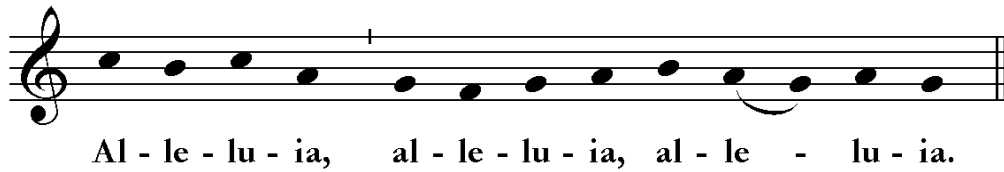
Second Reading

Apocalypse 21:10-14, 22-23(RSV)

And in the Spirit the angel carried me away to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed; on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb...And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has

no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.

Gospel Acclamation



and my Father will love him, and we shall *come* to him.'

Gospel

John 14:23-29 (RSV)

Jesus said to his disciples, 'If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words; and the word which you hear is not mine but the Father's who sent me. "These things I have spoken to you, while I am still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. You heard me say to you, 'I go away, and I will come to you.' If you loved me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it takes place, so that when it does take place, you may believe.

Prayer over the Offerings

May our prayers rise up to you, O Lord, together with the sacrificial offerings, so that, purified by your graciousness, we may be conformed to the mysteries of your mighty love. Through Christ our Lord.

Preface

(De vita nova in Christo)

It is truly right and just, our duty and our salvation, at all times to acclaim you, O Lord, but in this time above all to laud you yet more gloriously, when Christ our Passover has been sacrificed. Through him the children of light rise to eternal life and the halls of the heavenly

Kingdom are thrown open to the faithful; for his Death is our ransom from death, and in his rising the life of all has risen. 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

Si diligitis me

If you love me, keep my commandments, says the Lord, and I will ask the Father and he will send you another Paraclete, to abide with you for ever, alleluia.

Prayer after Communion

Almighty ever-living God, who restore us to eternal life in the Resurrection of Christ, increase in us, we pray, the fruits of this paschal Sacrament and pour into our hearts the strength of this saving food. Through Christ our Lord.

Scripture Reading (Easter Week 6)

Monday	Acts 16:11-15	John 15:26 – 16:4
Tuesday	Acts 16:22-34	John 16:5-11
Wednesday	Acts 17:15, 22 – 18:1	John 16:12-15
ASCENSION (C) Acts 1:1–11		
	Hebrews 9:24-28; 10:19-23	Luke 24:46-53
Friday	Acts 18:1-18	John 16:16-23
Saturday	Acts 18:23-28	John 16:23-28
SEVENTH SUNDAY OF EASTER		
	Acts 7:55-60	
	Apocalypse 22:-12-14, 16-17, 20	John 17:20-26

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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

23rd– 27th May 2021

Monday in the Sixth Week of Easter

23rd May 2022

Collect

GRANT, O merciful God, that we may experience at all times the fruit produced by the Paschal observances. 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. Amen.

Reading

John 15:26 – 16:4 (RSV)

The Spirit of Truth will bear witness to the Risen Lord

Jesus said to his disciples: 'When the Counsellor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, he will bear witness to me; **27** and you also are witnesses, because you have been with me from the beginning. **16** 'I have said all this to you to keep you from falling away. **2** They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering service to God. **3** And they will do this because they have not known the Father, nor me. **4** But I have said these things to you, that when their hour comes you may remember that I told you of them.'

Reflection

The Spirit of Truth

TODAY'S Gospel continues with the Lord's teaching about the Holy Spirit, the Paraclete – translated variously as Counsellor, Comforter and Advocate. I think we can see once more that 'Advocate' is probably the closest translation because the Holy Spirit is the one who 'bears witness to' Christ and assists Christ's followers also to be 'witnesses'. This is not a new idea. We recall a phrase from the Advent Prose. 'You are my

witnesses,' says the LORD, 'and my servant whom I have chosen' (Isaiah 43:10). The vocation of God's servant-people is to be witnesses to the Gospel. It is a costly vocation. As the Lord makes clear, some will lose their lives bearing witness in this way.

The three days – Monday, Tuesday, Wednesday – leading to Ascension Day, which is now on Thursday, used to be known as 'Rogation Days', days originally part of the Calendar of Pagan Rome, praying for good weather and a successful harvest. Many of us, living, as we do, in a rural parish, will want to remember this older meaning, especially as we reflect, more than we usually have to, on how dependent we are on the natural world in which we live.

Tuesday in the Sixth Week of Easter

24th May 2022

Collect

Grant, almighty and merciful God, that we may in truth receive a share in the resurrection of Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Reading

Acts 16:22-34 (RSV)

Paul and Silas escape from jail

²²The crowd in Philippi joined in attacking Paul and Silas; and the magistrates tore the garments off them and gave orders to beat them with rods. ²³And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. ²⁴Having received this charge, he put them into the inner prison and fastened their feet in the stocks.

²⁵But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, ²⁶and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. ²⁷When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. ²⁸But Paul cried with a loud voice, 'Do not harm yourself, for we are all here.' ²⁹And he called for lights and rushed in, and

trembling with fear he fell down before Paul and Silas, ³⁰ and brought them out and said, 'Men, what must I do to be saved?' ³¹ And they said, 'Believe in the Lord Jesus, and you will be saved, you and your household.' ³² And they spoke the word of the Lord to him and to all that were in his house. ³³ And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. ³⁴ Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

Reflection

'Believe in the Lord Jesus and you will be saved'

THE 'Lockdown' drew attention to a particular term – the household – not usually in very common use. Married couples, families, and various domestic arrangements are part of everyday experience but how often have we drawn attention to 'the household'? It is a biblical term – maybe 120 references, a third of them in the New Testament – and usually referring to a decidedly patriarchal arrangement in which a man presides over his household. On three occasions we are interested to discover that 'household' is a term for the Church. The Church is 'the household of faith' (Gal 6:10). It is 'the household of God' (Eph 2:15 and 1 Tim 3:15). This sense of us all being together in God's household is a major incentive for looking after one another – and others. 'As we have opportunity', says Gal 6:10, 'let us do good to everyone, especially to those who are of the household of faith'.

So, as we became more aware of the 'household' – those with whom we share a house – we need to look beyond to 'the household of God' with whom we long to share the gift of Holy Communion, itself a major fruit – but not the main or sole fruit – of Holy Mass. But we need also to reflect on our own households – whether there are many or few – and, if we live alone, on our less visible links with others, our families and friends, our loved ones living and departed.

But a word about the patriarchy bit... We notice that, though things are cast in a pre-modern understanding of patriarchy – with the man having the franchise, the ownership, and the revenue, the Bible is always careful to talk about the duties of marriage partners to each other and to those who depend on them. Furthermore, as the story of the Jailer this morning shows, the conversion of a man is the salvation of his household.

Neither is this just that way round. As I used to look round the congregation, before the 'Lockdown' and, as I pray, I shall once more soon look round again, I see quite a few women whose faith is – or will be – please God, the salvation of their household.

Wednesday in the Sixth Week of Easter

25th May 2022

Collect

Grant, we pray, O Lord, that, as we celebrate in mystery the solemnities of your Son's Resurrection, so, too, we may be worthy to rejoice at his coming with all the saints. 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. Amen.. Amen.

Reading

Acts 16:22-34 (RSV)

Paul in Athens

¹⁵ Those who conducted Paul brought him as far as Athens; and receiving a command for Silas and Timothy to come to him as soon as possible, they departed....²² So Paul, standing in the middle of the Are-op'agus, said: 'Men of Athens, I perceive that in every way you are very religious. ²³ For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'To an unknown god.' What therefore you worship as unknown, this I proclaim to you. ²⁴ The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, ²⁵ nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. ²⁶ And he made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation, ²⁷ that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, ²⁸ for

'In him we live and move and have our being';

as even some of your poets have said,

'For we are indeed his offspring.'

²⁹ Being then God's offspring, we ought not to think that the Deity is like gold, or silver, or stone, a representation by the art and imagination of man. ³⁰ The times of ignorance God overlooked, but now he commands all men everywhere to repent, ³¹ because he has fixed a day on which he will

judge the world in righteousness by a man whom he has appointed, and of this he has given assurance to all men by raising him from the dead.'

³² Now when they heard of the resurrection of the dead, some mocked; but others said, 'We will hear you again about this.'³³ So Paul went out from among them. ³⁴ But some men joined him and believed, among them Dionysius the Areopagite and a woman named Damaris and others with them. **18** After this he left Athens and went to Corinth.

Reflection

PAUL'S preaching to the Men of Athens is a scene in which a Jewish prophet confronts, and engages in dialogue with, the cultured philosophers of the Gentile world. 'Areopogus' might be the place – Mars Hill – or it may be the meeting-place of the learned. These include Epicureans and Stoics. Both schools had about three centuries of learning: the Epicureans were happy to disregard religious explanations; the Stoics were pious but not in ways which would lead them to take seriously the claims of a crucified Jew.

What is fascinating about the encounter is, first, that, in neither the Jewish academic world nor in Gentile circles, does Christianity cut through. We are familiar enough nowadays with clever people discounting the Gospel message but it is rather astonishing to see how influential Christianity has been, throughout the known world since the fourth century. The second thing that is fascinating is that St Luke, the author of Acts, hardly grapples with pagan philosophy beyond reflecting that the 'statue to an unknown God, on which Paul bases his message, is the one 'in [whom] we live and move and have our being'. Typical of Jewish thought, the thing that Paul fixes on is the idolatry of the Gentile world. 'Being God's...offspring, we ought not to think that the Deity is like gold, or silver, or stone, a representation by the art and imagination of man.'

The crisis point in the encounter with the Men of Athens is when Paul mentions the Resurrection of the Dead. Some mock. Others reserve judgment until they hear more. A group – presumably small, because we hear no more about them, and they are sufficiently small for a couple of names to be singled out – repent and believe the Gospel. What we can take away from this encounter is that there is nothing new under the sun. Our proclamation of the Gospel will be hard going when we are with those whose academic defences are in place. Some will mock. Many will profess to be agnostic – not knowing what to make of it and perhaps thinking that it is not possible to be anything other than uncertain of what to make of it. A few will hear the Gospel and take its Good News to heart, especially its Good News that, in Christ, we share the hope of the Resurrection.

East Hendred Catholic Parish



The Ascension of the Lord (A)

26th May 2022

Antiphons, Prayers and Readings

Entrance Antiphon

Viri Galilæi

Men of Galilee, why gaze in wonder at the heavens? This Jesus whom you saw ascending into heaven will return as you saw him go, alleluia.

Acts 1:11

Collect

Grant, we pray, almighty God, that we, who believe that your Only Begotten Son, our Redeemer, ascended this day to the heavens, may in spirit dwell already in heavenly realms. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

First Reading

Acts 1:1-11(RSV)

In the first book, O Theoph'ilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, 'you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit.' So when they had come together, they asked him, 'Lord, will you at this time restore the kingdom to Israel?' He said to them, 'It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Sama'ria and to the end of the earth.' And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said,

'Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.'

Alleluiatic Psalm

Ps 47

R/ Alleluia

Clap your hands, all peoples, alleluia.

Shout to God with loud songs of joy! alleluia. **R/**

For the Lord, the Most High, is to be feared, alleluia.

a great king over all the earth, alleluia. **R/**

God has gone up with a shout, alleluia.

The Lord with the sound of a trumpet, alleluia. **R/**

Sing praises to God, sing praises! alleluia.

Sing praise to our king, sing praise! alleluia. **R/**

For God is the king of all the earth, alleluia.

Sing praises with a psalm, alleluia. **R/**

God reigns over the nations, alleluia.

God sits on his holy throne, alleluia. **R/**

Second Reading

Ephesians 1:17-23(RSV)

May the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and of revelation in the knowledge of him, ¹⁸ having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, ¹⁹ and what is the immeasurable greatness of his power in us who believe, according to the working of his great might ²⁰ which he accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, ²¹ far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; ²² and he has put all things under his feet and has made him the head over all things for the church, ²³ which is his body, the fulness of him who fills all in all..

Gospel Acclamation

R/ Alleluia, alleluia.

Go, make disciples of all nations;

I am with you always; yes, to the end of time.

R/ Alleluia, alleluia.

Gospel

Matthew 28:16-20 (RSV)

The eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw him they worshipped him; but some

doubted. ¹⁸ And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you; and behold, I am with you always, to the close of the age.'

Reflection

What comes down must go up....

IT WAS all very simple when the Gospels were first written down: heaven is up there and earth is down here. At Christmas we sing 'He came down to earth from heaven' and today, Ascension Day, we sing 'Hail! the day that sees him rise, to his throne beyond the skies. Christ, the Lamb for sinners given, enters now the highest heaven.' We often say 'what goes up must come down' – a bit of a comfort when a ball gets temporarily stuck in the branches of a tree. Perhaps we ought also to say that, 'when it comes to God, what comes down must go up'. God came down from heaven and became a human being – just like us, without the sins and the mistakes – so that we can go up to heaven – just like God, so without sins and mistakes.

What's made this very simple message a bit harder to understand is that – unlike Mrs Alexander and Charles Wesley who wrote those old and much-loved hymns a very long time ago – we do know that it's not all about coming down and going up. If a football team does badly, it faces 'relegation' – a posh word for 'going down'. If it does well, it faces 'promotion' – a posh word for going up in the league tables. The 'going up' and 'coming down' work well as images. Prices go up and come down. The marks we get for our work go up and come down.

How we deal with this change of understanding about how the universe works does depend on other things too. I am old enough to remember who orbited the earth in a space capsule in April 1961: the first man in space. He was a Russian. Eight years later I watched Apollo 11 in 1969 do the first manned moon landing. The crew got out and walked about on the surface of the moon. If I remember rightly, the Russian mission 'proved' that there was no heaven up there. The Americans, Neil Armstrong and Buzz Aldrin, looked out from their space craft at the earth, some distance away from them in space and recited the first verse of the Bible. 'In the beginning, God created the heavens and the earth'. So we are not going to get to the bottom of things with science and exploration. They teach us what there is and how it works. What we need to find out is why things are as they are and why they work that way.

There is a very good word for the fact that God became fully human in Jesus' incarnation and we become fully divine in Jesus' ascension. That word is 'atonement' – 'at-one-ment'. If you make French dressing, there is no hiding the fact that oil and vinegar are very different and you start

out with them being different, and without a bit of care, they separate out again. But, mixed together, they become a very nice dressing for your salad, with a few fancy bits thrown in. In the ascension of Jesus we are made one with God. Like the prayer the priest says at the altar during mass: 'by the mystery of this water and wine, may we come to share in the divinity of Christ who humbled himself to share in our humanity'. What comes down must go up....

Prayer over the Offerings

We offer sacrifice now in supplication, O Lord, to honour the wondrous Ascension of your Son: grant, we pray, that through this most holy exchange we, too, may rise up to the heavenly realms. 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.

Act of Spiritual Communion

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. Since I cannot now receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

O come to my heart, Lord Jesus: there is room in my heart for you.

Communion Antiphon

Ecce ego vobiscum sum

Behold, I am with you always, even to the end of the age, alleluia.

Prayer after Communion

Almighty ever-living God, who allow those on earth to celebrate divine mysteries, grant, we pray, that Christian hope may draw us onward to where our nature is united with you. Through Christ our Lord.

Friday in the Sixth Week of Easter

27th May 2022

Collect

O God, who restore us to eternal life in the Resurrection of Christ: raise us up, we pray, to the author of our salvation, who is seated at your right hand, so that when our Saviour comes again in majesty, those you have given new birth in Baptism may be clothed with blessed immortality. 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. Amen. Amen.

Reading

Acts 18:1-18 (RSV)

Paul in Corinth and his return to Antioch

18 After this he left Athens and went to Corinth. **2** And he found a Jew named Aquila, a native of Pontus, lately come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. And he went to see them; **3** and because he was of the same trade he stayed with them, and they worked, for by trade they were tentmakers. **4** And he argued in the synagogue every sabbath, and persuaded Jews and Greeks.

5 When Silas and Timothy arrived from Macedo'nia, Paul was occupied with preaching, testifying to the Jews that the Christ was Jesus. **6** And when they opposed and reviled him, he shook out his garments and said to them, 'Your blood be upon your heads! I am innocent. From now on I will go to the Gentiles.' **7** And he left there and went to the house of a man named Titius^[a] Justus, a worshiper of God; his house was next door to the synagogue. **8** Crispus, the ruler of the synagogue, believed in the Lord, together with all his household; and many of the Corinthians hearing Paul believed and were baptized. **9** And the Lord said to Paul one night in a vision, 'Do not be afraid, but speak and do not be silent; **10** for I am with you, and no man shall attack you to harm you; for I have many people in this city.' **11** And he stayed a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Acha'ia, the Jews made a united attack upon Paul and brought him before the tribunal, **13** saying, 'This man is persuading men to worship God contrary to the law.' **14** But when Paul was about to open his mouth, Gallio said to the Jews, 'If it were a matter of wrongdoing or vicious crime, I should have reason to bear with you, O Jews; **15** but since it is a matter of questions about words and names and your own law, see to it yourselves; I refuse to be a judge of these things.' **16** And he drove them from the tribunal. **17** And they all seized

Sos'thenes, the ruler of the synagogue, and beat him in front of the tribunal. But Gallio paid no attention to this.

¹⁸ After this Paul stayed many days longer, and then took leave of the brethren and sailed for Syria, and with him Priscilla and Aquila. At Cen'chre-ae he cut his hair, for he had a vow.

Reflection

ST PAUL'S stay in Corinth gives us important information. We hear about Paul being hauled up before the tribunal of the Roman proconsul – Gallio – who declines to get involved in Jewish religious disputes of this kind: we have yet to reach the time of persecution of Christians. The Gallio incident tells us that we are in the years 51-52 AD, so just less than twenty years after the Crucifixion and Resurrection. We also know that Paul writes the First Letter to the Thessalonians in Corinth – and we can date this as the earliest book of the New Testament. Later in his life, of course, Paul corresponds with the Corinthians.

Apart from dating Paul's journeys, we find out something about Paul's co-workers. In Corinth he meets Aquila and Priscilla – whom he calls 'Prisca' – who hail from Rome and are there in Rome to support him when he reaches there (Rom 16:3). We find out that Paul earns his living by tent-making – a self-supporting minister of the Gospel. The intriguing reference at the end of the passage to Paul cutting his hair almost certainly refers to his own action, rather than, say, visiting a hairdresser, and is probably related to the Nazarite practices of Numbers 6. This form of asceticism was integral to Judaism: allowing the hair to grow during a period when one abstained from food and strong drink is found, for example, in the lives of both Samson and St John the Baptist.

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.