

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

www.portsmouthdiocese.org.uk

www.hendredcatholicparish.org.uk

East Hendred Catholic Parish

Week 13C *Per Annum*

26th June – 3rd July 2022

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SS Peter & Paul (29th June)

Reflection

SS Peter & Paul (29th June)

THE SOLEMNITY of Saints Peter and Paul is a liturgical feast in honour of the martyrdom in Rome of the apostles Saint Peter and Saint Paul which is observed on 29 June. The celebration is of ancient origin, the date selected being the anniversary either of their death or of the translation of their relics.

The celebration is a solemnity and a holy day of obligation in Britain. On this feast, newly created metropolitan archbishops receive the primary symbol of their office, the pallium, from the pope. The feast is particularly observed in Rome because St Paul and St Peter are patron saints of the eternal city.

For Eastern Orthodox and some Eastern Catholics Christians this feast also marks the end of the Apostles' Fast (which began on the Monday following All Saints' Sunday, the second Monday after Pentecost). It is considered a day of recommended attendance, whereon one should attend the All-Night Vigil (or at least Vespers) on the eve, and the Divine Liturgy on the morning of the feast.

In recent decades, this feast, along with that of Saint Andrew, has been of importance to the ecumenical movements as an occasion on which the pope and the Patriarch of Constantinople have taken part in services designed to bring them closer to intercommunion. During the pontificate of Pope St John Paul II this was reflected in the encyclical *Ut unum sint*.

St Peter and St Paul did not always get on. There was a dispute in Antioch (see Galatians 2:11-14). One view is that it was not so much that St Peter thought that the Gospel ought to be preached to the Jews and to Jewish converts whereas St Paul thought that it should be preached to the Gentiles but that St Peter was a bridge between the opposing views of St James the Less, leader of the Church in Jerusalem, who believed that the Gospel was for the Jews and St Paul who focused mostly on the Gentile mission.

Fr Andrew

FOR YOUR PRAYERS



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.

HOLY FATHER'S JULY PRAYER INTENTION

We pray for the elderly, who represent the roots and memory of a people; may their experience and wisdom help young people to look towards the future with hope and responsibility.

DIOCESAN PRAYER INTENTION

Sunday 26 th	Members of Opus Dei in the Diocese
Monday 27 th	Community of the Sacred Heart, St Aubin, Jersey
Tuesday 28 th	Parish of Sacred Heart, Hook
Wednesday 29 th	Catholic Community using St Peter's (Anglican) Church, Sark
Thursday 30 th	Parishes, Communities, and Schools in the Reading Pastoral Area
Friday 1 st	Parish of the Sacred Heart & St Peter, Waterlooville
Saturday 2 nd	Parishes, Communities, and Schools in the Portsmouth Pastoral Area

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 26th June - 2nd July: Sheila Shepherd, Myles Byrne, Francis Rivers.

East Hendred Catholic Parish

NOTICEBOARD

PARISH PASTORAL COUNCIL

The Standing Committee was convened as the 'Parish Pastoral Council' on Thursday 23rd June. The PPC had not met since before the plague. Seven people attended and three sent apologies (one declining to serve, two unable to attend). Quite a few neither attended nor sent apologies

(1) St Mary's Parish Rooms and their use:

- a. The Parish Rooms are almost finished to a high-quality standard. There is no Wi-fi yet but Wi-fi extended from St Mary's will be installed.
- b. A key safe with a code different from those in St Mary's will be provided. Upstairs there is plenty of space for as storage, and we are looking at office and other purposes.
- c. The Parish Rooms is mainly for Church use but there is scope for other activities and a policy on pricing, insurance, &c will be produced by the Finance council.

(2) St Patrick's:

- a. Further work needs to be done on the parish website to ensure people can find St Patrick's as a Catholic Church on the internet
- b. Notes about St Patrick's with contact details should be included in different local bulletins, publications, websites and broadsheets. Fr Andrew will write something to insert in different publications.
- c. Social events: a Michaelmas barbecue will be organized with an invitation to the whole village and wider parish.
- d. St Michael's Room to be offered once more for use by the community.
- e. Fr Andrew and the congregation will carry on encouraging people to go back to St Patrick's.

(3) Ideas and concerns:

- a. To encourage more and younger people to participate in parish life, instead of having a formal 'Pastoral Council' there should be periodic open meetings in pursuit of particular matters.
- b. Parish social activities: as well as the St Patrick's Michaelmas Barbecue, we should revive the August Barbecue for the Assumption.
- c. We should include more news from St Amand's in the parish Bulletin and put material on the Noticeboard to deepen the bond between the church and the school.

OTHER MATTERS

COFFEE IN ST MARY'S PARISH ROOMS

At the time of writing we have yet to relocate crockery, cutlery &c but it is highly possible that we will be able to resume coffee from Sunday 3rd July.

CHURCH SERVICES

On Sunday 19th June 2022, 232 people viewed, 76 machines looking only at St Mary's. 48 of these were in the UK, 15 in the USA, eight from other countries. 124 probably stayed on-line long enough to take part in Mass.

FR ANDREW ON THE FUNDING CAMPAIGN

Please read the Bishop's Letter carefully: I have enclosed it again to make sure everyone sees it. (This week it is right at the end of the Bulletin). All parishes must take their turn and it is our turn now. I have selected a number of people to speak to in the very first stage and we are waiting for responses to the invitation. The Funding Director has a travelling schedule so making the appointments efficiently is very important. I don't know what your financial commitment to the parish is and I shall not know what additional commitment, if any, you will decide to make for this diocesan-cum-parish scheme. I wish I could speak to everyone so, inevitably, the list for the very first stage is a bit arbitrary. The Campaign is delighted to announce that this last week saw the Campaign reach the milestone of £3.5 million in pledges! This is about a quarter of the way there to the target figure of £13.5 million.

East Hendred Catholic Parish



Sunday 13 (C)

**Antiphons,
Prayers and
Readings**

Entrance Antiphon

Omnes gentes

All peoples, clap your hands. Cry to God with shouts of joy. *Ps 47:1*

Collect

O God, who through the grace of adoption chose us to be children of light: grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth. 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

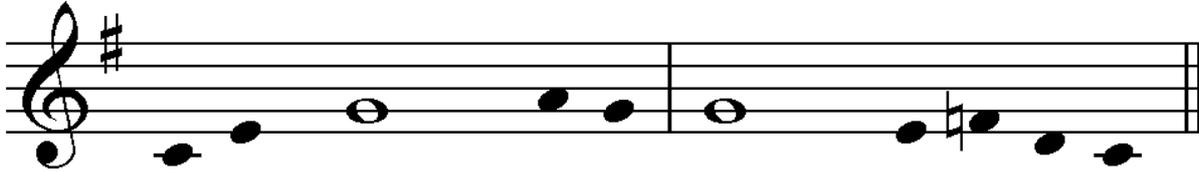
1 Kings 19:16, 19-21(RSV)

The Lord said to Elijah: “Eli’sha the son of Shaphat of A’bel-meho’lah you shall anoint to be prophet in your place....So he departed from there, and found Eli’sha the son of Shaphat, who was plowing, with twelve yoke of oxen before him, and he was with the twelfth. Eli’jah passed by him and cast his mantle upon him. And he left the oxen, and ran after Eli’jah, and said, “Let me kiss my father and my mother, and then I will follow you.” And he said to him, “Go back again; for what have I done to you?” And he returned from following him, and took the yoke of oxen, and slew them, and boiled their flesh with the yokes of the

oxen, and gave it to the people, and they ate. Then he arose and went after Eli'jah, and ministered to him.

Psalm 16:1, 5, 7-11 **R/** of 5

Tone V.3



R/ () | O Lord, it is you who *are* my por-tion.

Pre-serve me, O God
for in you *I* take re-fuge.
O Lord, it is you who are my portion *and* cup;
you yourself who *se-cure* my lot. **R/**

I will bless the Lord who gives me *coun-sel*,
who even at night *di-rects* my heart,
I keep the Lord before me *al-ways*;
with him at my right hand, I *shall* not be moved. **R/**

And so my heart rejoices, my soul *is* glad;
even my flesh *shall* rest in hope.
For you will not abandon my soul *to* hell,
nor let your holy one *see* cor-rup-tion. **R/**

You will show me the path of life, ~
the fullness of joy in your *pre-sence*,
at your right hand, *bliss* for e-ver. **R/**

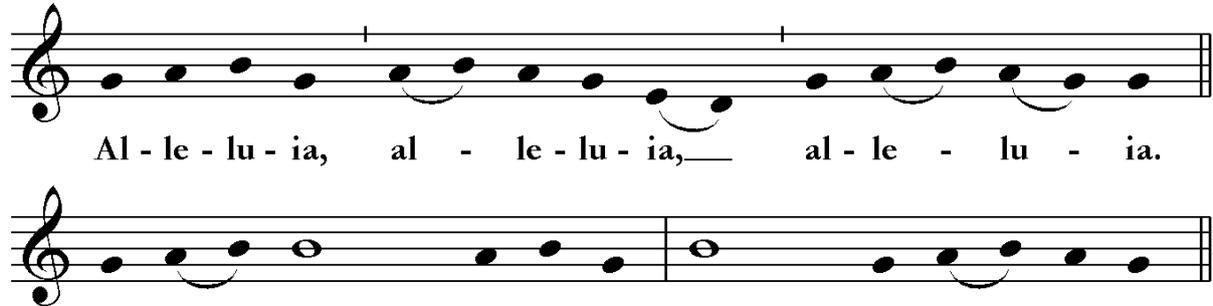
Second Reading

Galatians 5:1, 13-18 (RSV)

For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery....For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. For the whole law is fulfilled in one word, "You shall love your neighbour as yourself." But if you bite and devour one another take heed that you are not consumed by one another. But I say, walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit,

and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would. But if you are led by the Spirit you are not under the law.

Gospel Acclamation



Speak, Lord, your servant is listening:
You have the message of e - ter - nal life.

Gospel

Luke 9:51-62 (RSV)

When the days drew near for him to be received up, Jesus set his face to go to Jerusalem. And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make ready for him; but the people would not receive him, because his face was set toward Jerusalem. And when his disciples James and John saw it, they said, "Lord, do you want us to bid fire come down from heaven and consume them?" But he turned and rebuked them. And they went on to another village. As they were going along the road, a man said to him, "I will follow you wherever you go." And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." But he said to him, "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." Another said, "I will follow you, Lord; but let me first say farewell to those at my home." Jesus said to him, "No one who puts his hand to the plough and looks back is fit for the kingdom of God."

Prayer over the Offerings

O God, who graciously accomplish the effects of your mysteries: grant, we pray, that the deeds by which we serve you may be worthy of these sacred gifts. Through Christ our Lord.

Preface V

De creatione

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 you laid the foundations of the world and have arranged the changing of times and seasons; and set humanity over the whole world in all its wonder, to rule in your name over all you have made and for ever praise you in your mighty works. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: Holy, holy, holy &c.

Communion Antiphon

Benedic, anima mea

Bless the Lord, O my soul: and all within me, his holy name. *Cf Ps 103:1*

Prayer after Communion

May this divine sacrifice we have offered and received fill us with life, O Lord, we pray, so that, bound to you in lasting charity, we may bear fruit that lasts for ever. Through Christ our Lord.

Salve Regina

Liturgical Hymns 597 Hymns Old & New 468

Hail, holy Queen, Mother of mercy! Hail, our life, our sweetness and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears.

Turn then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary!

Scripture Reading (Week 13 [Year II] *Per Annum*)

Monday	Amos 2:6-10, 13-16	Matthew 8:18-22
Tuesday	Amos 3:1-8; 4:11-12	Matthew 8:23-27
SS PETER & PAUL	Acts 12:1-11	
	2 Tim. 4:6-8, 17-18	Matthew 16:13-19
Thursday	Amos 7:10-17	Matthew 9:1-8
Friday	Amos 8: 4-6, 9-12	Matthew 9:9-13
Saturday	Amos 9:11-15	Matthew 9:14-17
Sunday 14C	Isaiah 66:10-14	
	Galatians 6:14-18	Luke 10:1-9(10-12, 17-20)

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July is the Month of the Precious Blood

Litany of the Precious Blood

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

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

Christ, hear us.
Christ, graciously hear us.

Christ, hear us.
Christ, graciously hear us.

God the Father of 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.

Blood of Christ, only-begotten Son of the eternal Father, **save us.**
Blood of Christ, Incarnate Word or God, **save us.**
Blood of Christ, of the New and Eternal Testament, **save us.**

Blood of Christ, falling upon the earth in Agony, **save us.**
Blood of Christ, shed profusely in the Scourging, **save us.**
Blood of Christ, flowing forth in the Crowning with Thorns, **save us.**

Blood of Christ, poured out on the Cross, **save us.**
Blood of Christ, price of our salvation, **save us.**
Blood of Christ, without which there is no forgiveness, **save us.**

Blood of Christ, Eucharistic drink and refreshment of souls, **save us.**
Blood of Christ, stream of mercy, **save us.**
Blood of Christ, victor over demons, **save us.**

Blood of Christ, courage of Martyrs, **save us.**
Blood of Christ, strength of Confessors, **save us.**
Blood of Christ, bringing forth Virgins, **save us.**

Blood of Christ, help of those in peril, **save us.**
Blood of Christ, relief of the burdened, **save us.**
Blood of Christ, solace in sorrow, **save us.**

Blood of Christ, hope of the penitent, **save us.**
Blood of Christ, consolation of the dying, **save us.**
Blood of Christ, peace and tenderness of hearts, **save us.**

Blood of Christ, pledge of eternal life, **save us.**
Blood of Christ, freeing souls from purgatory, **save us.**
Blood of Christ, most worthy of all glory and honour, **save us.**

Lamb of God, you take away the sins of the world,
spare us, O Lord.

Lamb of God, you take away the sins of the world,
graciously hear us, O Lord.

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

V/ You have redeemed us, O Lord, by your Blood.

R/ And made us a kingdom for our God.

Almighty and eternal God, you have appointed your only-begotten Son Redeemer of the world and willed to be satisfied by his blood. Grant, we beseech you, that we may worthily worship this the price of our salvation and through its power be so safeguarded from the evils of the present life that we may rejoice in its fruits for ever in heaven. Through the same Christ our Lord. **Amen.**

This Litany in honour of Jesus in His Most Precious Blood was drawn up by the Sacred Congregation of Rites and promulgated by Pope John XXIII on February 24, 1960. The devotion to Jesus in His most Precious Blood was first popularized by Saint Gaspar del Bufalo (1786-1837) who founded the Missioners of the Most Precious Blood. A partial Indulgence is granted to the faithful who recite this litany.

FOOD FOR THE JOURNEY

27th June – 1st July 2022

Collect for Week 13

O GOD, who through the grace of adoption chose us to be children of light: grant, we pray, that we may not be wrapped in the darkness of error, but always be seen to stand in the bright light of truth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Monday in Week 13 [*Year 2*]

27th June

St Cyril of Alexandria, Bishop, Doctor

Reading

Amos 2:6-10, 13-16(RSV)

The Mission of Amos

Thus says the LORD: 'For three transgressions of Israel, and for four, I will not revoke the punishment; because they see the righteous for silver and the needy for a pair of shoes – they that trample the head of the poor into the dust of the earth, and turn aside the way of the afflicted; a man and his father go in to the same maiden, so that my holy name is profaned; they lay themselves down beside every altar upon garments taken in pledge; and in the house of their God they drink the wine of those who have been fined. Yet I destroyed the Amorite before them, whose height was like the height of the cedars, and who was as strong as the oaks; I destroyed his fruit above and his roots beneath. Also I brought you up out of the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite...Behold I will press you down in your place as a cart full of sheaves presses down. Flight shall

perish from the swift and the strong shall not retain his strength, nor shall the mighty save his life; he who handles the bow shall not stand, and he who is swift of foot shall not save himself, nor shall he who rides the horse save his life; and he who is stout of heart among the mighty shall flee away naked that day,' says the LORD.

Reflection

THE PROPHET Amos commands our attention this week. We do not know much about him but he seems to have come from Judah and moved to Israel, that is from the Southern Kingdom to the Northern. We are in the first half of the eighth century, BC, and the Northern Kingdom will soon come to an end. But the time of Amos is a time of wealth and comparative political stability and we find the wealthy, caught up in decadent life-styles and oppressing the poor. Amos takes to task various centres of power – Damascus the capital of Syria, Gaza the Philistine capital, Tyre the main city of the Phoenicians, Edom, Ammon, and Moab – before turning his anger towards Judah. Unlike the other centres, Judah is not castigated for the misuse of power or violence, but for straying from the keeping of the Law. These proclamations bring us to today's reading, the transgressions of Israel. He is eager to speak up for the vulnerable, in particular: the poor, women, people following a righteous way of life. God will come to the defence of these and, from God, not even flight will save the swift of foot.

Tuesday in Week 13 [*Year 2*]

28th June

St Irenaeus, Bishop, Martyr

Reading

Amos 3:1-8; 4:11-12(RSV)

Prepare to meet your God, O Israel!

Hear, this word that the LORD has spoken against you, O sons of Israel, against the whole family which I brought up out of the land of Egypt: 'You only have I known of all the families of the earth, therefore I will punish you for all your iniquities. Do two walk together, unless they have made an appointment? Does a lion roar in the forest, when he has no prey?

Does a young lion cry out from his den, if he has taken nothing? Does a bird fall in a snare on the earth, when there is no trap for it? Does a snare spring up from the ground, when it has taken nothing? Is a trumpet blown in a city, and the people are not afraid? Does evil befall a city, unless the Lord has done it? Surely the Lord GOD does nothing without revealing his secret to his servants the prophets. The lion has roared, who will not fear? The Lord GOD has spoken; who can but prophesy?.....I overthrew some of you, as when God overthrew Sodom and Gomorrah, and you were as a brand plucked out of the burning; yet you did not return to me', says the LORD. Therefore thus will I do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel!

Reflection

WE CONTINUE with the prophet Amos. It is towards the middle of the eighth century BC and we find him in Israel, the Northern Kingdom, a little while before that kingdom comes to an end. It is a time of wealth and decadence, a time when the poor are particularly oppressed by the rich. The prophet upbraids Israel because it is indeed God's family, the family he brought out of Egypt. To those to whom much is given, much is expected, as we say. The pattern of the oracle is relentlessly logical: nothing in nature happens that is not logical; so it is with what God requires of his people. The cry 'Prepare to meet your God' rings out down the ages: throughout the history of Israel, the consequences of idolatry and unfaithfulness are plain to see. We have usually taken a broader view of history, not seeing it as a story of consequences and judgment, and yet.... One of the dominant themes of our own times, brought home to us during this time of pandemic, is that human behaviour indeed has its natural consequences. We see disease and famine in the developing world, greed and corruption everywhere. We see the assault on the natural world, and the despoiling of the environment. 'Prepare to meet your God' still has a chilling ring to it.

SS PETER & PAUL, APOSTLES

Wednesday 29th June

Collect

O GOD, who on the Solemnity of the Apostles Peter and Paul give us the noble and holy joy of this day, grant, we pray, that your Church may in all things follow the teaching of those through whom she received the beginnings of right religion. 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.

Reading

Matthew 16:13-19 (RSV)

When Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do men say that the Son of man is?' And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter replied, 'You are the Christ, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven'.

Reflection

IN THE Preface for SS Peter & Paul, as prescribed for today, there are these words:

For by your providence the blessed Apostles Peter and Paul bring us joy: Peter, foremost in confessing the faith, Paul its outstanding preacher, Peter, who established the early Church from the remnant of Israel, Paul, master and teacher of the Gentiles that you call. And so, each in a different way gathered together the one family of Christ; and revered together throughout the world, they share one Martyr's crown.

When we look at the New Testament we get a slightly different picture of the relationship between Peter and Paul. In Galatians we read of a serious disagreement about whether Gentile converts should be subject to Jewish custom and law. Peter and Paul seem to be on different sides of

the argument. 'When Cephas came to Antioch I opposed him to his face' (Gal 2:14). Paul's view certainly prevails at the Council of Jerusalem (Acts 15), and Peter had been converted to this point of view by the dream he had about all foods being clean, when he stayed at the house of the centurion, Cornelius in Cæsarea (Acts 10). We cannot be sure whether the Galatians confrontation happened before or after the Council of Jerusalem. Had Peter not quite worked the issue through or was he being insincere?

We can be reasonably clear that it was Peter 'who established the early Church from the remnant of Israel' and that Paul was 'master and teacher of the Gentiles'. It may be going too far to suggest that there was concerted co-operation between them. Both ended up in Rome, in very different circumstances. Peter, the Jewish missionary, was crucified with the slave's death of crucifixion. The site is where now an obelisk stands in St Peter's Square and he was buried in a tomb, now situated below St Peter's. Paul, the Roman citizen, fared better, dying by the comparatively merciful method of beheading. His tomb is in the Basilica of St Paul's 'without the walls'.

The twin leadership of SS Peter & Paul is of great importance to Roman Catholics, because they bring together the twin mission of being 'a light for revelation to the Gentiles and for glory to [God's] people Israel', as the *Nunc Dimittis* puts it (Lk 2:32). We readily understand the role of Peter – it was spelt out for him by the Lord at Cæsarea and further clarified at Cornelius' house some years later. It is slightly odd that Peter, having played a prominent role in the early chapters of the Acts of the Apostles disappears entirely in the second half of the book. Paul, by contrast, becomes the dominant figure and, after Acts 15, the story is clearly focused on Paul, whose claim to be an apostle rests on the shaky ground that, though he was not a witness of the Resurrection – as apostles by definition are – he has a vision of the Risen and Ascended Christ, who commissioned him to be an apostle. There is much to be gained by reflecting on the balance Peter and Paul together bring to the mission of the worldwide Church and, in view of the fact that they were both martyred in Rome, the centre of the known world, it is perhaps not surprising that the list of twelve apostles in the Roman Canon begins with St Peter and St Paul. Poor old Matthias, the twelfth man, then gets relegated to the second list of saints in the Canon.

Thursday in Week 13 [Year 2]

30th June

First Martyrs of the Church of Rome

Reading

Amos 7:10-17(RSV)

Judgment Speech concerning Jeroboam the King and Amaziah the Priest

¹⁰ Then Amazi'ah the priest of Bethel sent to Jerobo'am king of Israel, saying, 'Amos has conspired against you in the midst of the house of Israel; the land is not able to bear all his words. ¹¹ For thus Amos has said,

"Jerobo'am shall die by the sword,
and Israel must go into exile
away from his land."

¹² And Amazi'ah said to Amos, 'O seer, go, flee away to the land of Judah, and eat bread there, and prophesy there; ¹³ but never again prophesy at Bethel, for it is the king's sanctuary, and it is a temple of the kingdom.'

¹⁴ Then Amos answered Amazi'ah, 'I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, ¹⁵ and the LORD took me from following the flock, and the LORD said to me, "Go, prophesy to my people Israel." ¹⁶ 'Now therefore hear the word of the LORD.

You say, "Do not prophesy against Israel,
and do not preach against the house of Isaac."

¹⁷ Therefore thus says the LORD:

"Your wife shall be a harlot in the city,
and your sons and your daughters shall fall by the sword,
and your land shall be parcelled out by line;
you yourself shall die in an unclean land,
and Israel shall surely go into exile away from its land."

Reflection

IMAGINE someone walking into Westminster Abbey and speaking first against the Crown and then against the clergy. Something like that happened in the royal sanctuary at Bethel. The priest, Amaziah, reported Amos to Jeroboam the King and then warned Amos to go back down South, to escape the King's anger. Amaziah clearly mistook Amos to be a professional prophet from a family of prophets. 'No', said Amos. 'I am not a prophet but a herdsman, a tree surgeon, sent by God with a warning.' With that he turns his anger against the priest, foretelling a sticky end for Amaziah.

In popular usage, a prophet is someone who foretells the future – rather like a fortune-teller at the circus, gazing into a crystal ball. Certainly there are prophecies in that sense which come true. But we are not talking about magic arts or magic powers. A prophet is one who foresees the future and explains the consequences of our actions to us. The modern equivalent is perhaps a columnist or political correspondent who looks ahead at what may happen if we pursue certain courses of action. The biblical commentators were often foreseeing catastrophe and this is what Amos is doing. Though Amos speaks later of God's inescapable wrath, the Book of Amos finishes with an oracle of salvation: the kingdom of David and Jerusalem will be restored and encompass both Northern and Southern Kingdoms in a renewed covenant between God and the land, God and the people, and the people and the land.

Friday in Week 13 [Year 2]

1st July

St Oliver Plunkett, Bishop & Martyr

St Oliver Plunkett (1629-1681) was appointed Archbishop of Armagh and Primate of All Ireland in 1669. He was an energetic force in the Irish Church, though obliged to be in hiding for much of the time. He was arrested in 1679 at the time of the Popish Plot and hanged, drawn, and quartered in London on 1st July 1681. He was the last Catholic martyr in England. His head is at St Peter's, Drogheda, and his body is in a shrine in Downside Abbey.

Collect

GOD our Father, you filled Saint Oliver with the spirit of fortitude, enabling him to feed your people with his word and to lay down his life for the faith: at his intercession, keep us strong in that same faith and help us to proclaim it everywhere. 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.

Reading

Amos 8:4-6, 9-12 (RSV)

Hear this, you who trample upon the needy,
and bring the poor of the land to an end,
⁵ saying, 'When will the new moon be over,
that we may sell grain?
And the sabbath,
that we may offer wheat for sale,
that we may make the ephah small and the shekel great,
and deal deceitfully with false balances,
⁶ that we may buy the poor for silver
and the needy for a pair of sandals,
and sell the refuse of the wheat?'...

⁹ 'And on that day,' says the Lord GOD,
 'I will make the sun go down at noon,
 and darken the earth in broad daylight.
¹⁰ I will turn your feasts into mourning,
 and all your songs into lamentation;
I will bring sackcloth upon all loins,
 and baldness on every head;
I will make it like the mourning for an only son,
 and the end of it like a bitter day.

¹¹ 'Behold, the days are coming,' says the Lord GOD,
 'when I will send a famine on the land;
not a famine of bread, nor a thirst for water,
 but of hearing the words of the LORD.

¹² They shall wander from sea to sea,
 and from north to east;
they shall run to and fro, to seek the word of the LORD,
 but they shall not find it.'

Reflection

CHAPTER Eight of the Book of Amos begins with three verses, omitted from the reading as prescribed in the Mass Lectionary. It is worth noticing these words. It is a vision of summer fruit, the soft, highly perishable fruit of summer. The passage goes like this:

8 Thus the Lord GOD showed me: behold, a basket of summer fruit. ² And he said, 'Amos, what do you see?' And I said, 'A basket of summer fruit.' Then the LORD said to me, 'The end has come upon my people Israel; I will never again pass by them. ³ The songs of the temple shall become wailings in that day,' says the Lord GOD; 'the dead bodies shall be many; in every place they shall be cast out in silence.'

It is a message of final judgment: the end has come for the Northern Kingdom. We presume that 'the temple' referred to here is the sanctuary at Bethel and in the next chapter – Chapter Nine – the fifth and final vision Amos has we see the LORD standing in the temple at Bethan

pronouncing condemnation. The sins of Israel, as we have seen, are the abuse of the poor and the pursuit of false gods. Idolatry is apostasy.

Just as the Mass Lectionary misses out the beginning of Chapter Eight, it misses out the first ten verses of Chapter Nine, which are all about the LORD's vengeance. Understandably the week's readings – and indeed the extracts from the Book of Amos which finish with the Saturday reading – end on a note of hope. The oracle of judgment which we have been listening to today is followed by an oracle of salvation. Despite everything, the LORD will raise up the booth of David and the peace and fertility of Eden will finally return.

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July is the Month of the Precious Blood

Constant Prayer of St Catherine of Siena

Precious Blood, ocean of divine mercy: flow upon us!
Precious Blood, most pure offering: procure us every grace!
Precious Blood, hope and refuge of sinners: atone for us!
Precious Blood, delight of holy souls: draw us! Amen



Bringing people closer to Jesus Christ through His Church
Catholic Diocese of Portsmouth

***Closer to Christ* Campaign Announcement Letter**

East Hendred Catholic Parish

Dear Parishioners of East Hendred,

I am sure you will agree when I say this last year has continued to be challenging. Yet although many aspects of our lives have been impacted, our Catholic faith has remained the one constant. I am encouraged by those returning to Mass, the large numbers who have joined livestream liturgies, parishioners supporting neighbours, friends and loved ones. I also wish to thank wholeheartedly those clergy who have worked so tirelessly to sustain and support the communities under their care. It is this steadfast commitment that has progressed the Church across the Diocese of Portsmouth since the late 19th century.

As a faith community, we have been through some challenging times in the past yet by God's grace, we have always shown resilience, compassion and generosity. Fifteen years ago, the *Living Our Faith* campaign had a tremendous and wide-reaching effect, and I am grateful for all it enabled. I am confident now with the intercession of the parish of East Hendred and our patron, St Edmund of Abingdon, that we have the strength to continue our great mission of 'Bringing people closer to Jesus Christ through His Church'.

Further to much prayer, consideration and consultation with clergy and laity, we have embarked on a new fundraising initiative entitled the ***Closer to Christ*** Campaign. This will build upon the mission of our church, enabling us to continue our journey to become ever more outward facing and evangelistic, while meeting the immediate financial priorities of parishes, who are the backbone of our Church.

Central to the success of our mission, is the continued support of our clergy at all stages of ministry, those individuals who give their lives to serve our parish communities. ***Closer to Christ*** will fund our seminarians and priests in active ministry and rejuvenate our parishes, ensuring they have the necessary resources to provide a place for prayer, worship and community interaction, meeting a broad range of faith needs and giving them a platform to thrive. We must also care for our priests in their retirement, recognising the important work they have achieved in delivering our mission and the contribution they continue to make in so many ways following a life of service and dedication to local parish life.

The ***Closer to Christ*** Campaign is a 'call to action' which invites parishioners to become more fully and sacrificially involved in the life of the Church – to collectively build God's Kingdom and live the Gospel, especially in providing for others. Simultaneously, the ***Closer to Christ*** Campaign reflects a commitment to enhanced communications and stewardship of donors' generosity. Over the next two years, every parish will participate in this endeavour. We began the Campaign last year, with ten parishes taking part so far and I am delighted that East Hendred will be part of the next group of parishes leading the way.

In the coming months, Father Andrew will be sharing with you in more detail the objectives of this initiative – through individual conversations, telephone/video calls and announcements at Mass. I appreciate your willingness to learn more, ask questions, consider the role you could play and importantly pray for our success.

Towards the end of his Letter to the Philippians, St. Paul says: 'There is no need to worry, but if there is anything you need, pray for it, asking God for it with prayer and thanksgiving' (Phil 4: 6). I look forward to us all accomplishing together the Lord's work, moving from maintenance to mission.

In Corde Iesu

+Philip

Bishop of Portsmouth