

**DEANERY OF ST EDMUND CAMPION**

**ENGLISH MARTYRS—**

**VALE OF THE WHITE HORSE PASTORAL AREA**

[www.portsmouthdiocese.org.uk](http://www.portsmouthdiocese.org.uk)

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# **East Hendred Catholic Parish**

## **Fourth Week of Easter**

**8<sup>th</sup> – 15<sup>th</sup> May 2022**



***The Good Shepherd***

## Reflection – *Fr Paul King, Maundy Thursday 2022*

**A**T CALVARY, the place of the Skull, the place of the crucifixion of Jesus, there were, we are told, three crosses. Jesus was crucified between two criminals. For us, the figure of Jesus clearly stands out. We have no difficulty in identifying him, even if we can't always tell 'the good thief' apart from the other who railed against Jesus. But would it have been so at the time? Would the bloodied and battered figure of Jesus have been so very distinguishable from the two other convicts crucified with him? It looks as if he had attracted rather more attention than the other two in the days immediately preceding his crucifixion. But, apart from that, he would have seemed to be just another common criminal. Later, the two disciples on the road to Emmaus said 'we had hoped that he was the one to redeem Israel'. At one time or another quite a number had shared that hope. But, for most at least, crucifixion would have dashed that hope. Whatever the life of Jesus seemed to mean, this cruel death had put an end to it, as surely as it had put an end to the other two criminals. What could such a punishment, what could such a death possibly mean, except another small and shabby triumph for worldly cynicism and worldly power?

I am, of course, leaping ahead to Good Friday. Today we are not celebrating the crucifixion. Today we are celebrating the Mass of the Lord's Supper. We are celebrating the Institution of the Eucharist. We are celebrating that amazing gesture of humble love when Jesus washed the feet of his disciples. Although this year, I am afraid, we are going to omit the traditional reflection of that in the liturgy.

Nevertheless, it is important to remember that this 'Triduum' – the liturgical celebrations of these three days, embracing tonight, the Liturgy of the Passion tomorrow, and the Vigil and Mass on Saturday evening – this is all one single celebration. It is a single celebration of what we call 'the Paschal mystery', the Passover mystery.

Passover is in fact the key word which links all three celebrations. The First Reading we heard this evening was the account in the Book of Exodus of the origins of the Jewish Passover meal. And according to the Gospels of Matthew, Mark and Luke, the Supper which we commemorate

this evening was indeed a Passover meal. The Christian Eucharist was built by Jesus on the foundation of the Jewish Passover meal. But our Gospel this evening comes from St John, and he gives us a different slant. He is clearly describing the same supper, although his teaching about the Eucharist is to be found elsewhere in the Gospel. But he says very clearly at the beginning, 'It was *before* the feast of the Passover'. And he does that because for St John, the Passover - the real one, the one which has superseded all previous Passovers - is when Jesus the true Lamb of God is sacrificed. The true Passover happens not today but tomorrow.

Who is right? Scholars have argued about that, but it is really irrelevant. The truth is, both are right. Holy Thursday and the Christian Passover meal would not make sense without Good Friday. And Good Friday would be meaningless without Holy Thursday. Just the meaningless death of another common criminal. What Jesus does at the Last Supper is to show the meaning - to show what is at the heart of his terrible and apparently meaningless suffering and death. To most outside observers, his death may have been virtually indistinguishable from that of the other two convicts on either side of him. But the deeper reality is that it absolutely could not have been more different.

At the Last Supper Jesus gives the meaning of his death. 'While they were at supper, Jesus took bread, said the blessing, broke the bread and gave it to his disciples, saying, "Take this, all of you, and eat it: this is my body which will be given up for you". On the following day, Jesus will be a helpless prisoner. But, as he says elsewhere, 'No one takes my life from me, I lay it down of myself'. He gives up his body, and his whole being, into the hands of his Father. This journey to the cross and beyond is a journey of totally obedient love; a journey of love of the Father whose very nature is Love, and who can therefore be absolutely trusted. This journey through the cross is a true sacrifice - a sacrifice of obedient love. He gives up his body to his torturers. In response to the worst they can do, his prayer is, 'Father, forgive them'. And he gives up his body for us, on our behalf. This outwardly meaningless death makes visible the love and the forgiveness of God, a love and forgiveness extended by God to alienated humanity; the love and forgiveness of God extended to all humanity for all time and in every place.

So, 'Take this, all of you, and eat it.' The body of Jesus is where the reconciliation of God and humanity takes place. The achievement of that reconciliation is on the cross. It is an achievement which only Jesus, only God in Jesus, could bring about. But even before it took place, Jesus wished to link his disciples to that moment; to link his disciples to himself in that moment. 'Take this and eat it, this is my body.' As he might say, 'I go on this journey alone, as I must. And yet I take you with me.'

But there is more. 'Do this in memory of me'. 'Every time you eat this bread and drink this cup, you are proclaiming the Lord's death.' At the supper, Jesus gave the meaning of his death and linked his disciples to himself in it. But is clear that they did not really understand at the time. The meaning only became clear after his resurrection. What had been done by Jesus at the Last Supper was to be repeated. It was to be repeated through the centuries and throughout the world. It was and is the means through which we are united today to our living and glorious Lord Jesus, and to the great victory of God's love which was achieved on that Friday – a victory for every time and every place.

Jesus is the true Passover Lamb. For the People of Israel, the people of the Old Covenant, the blood of the Passover Lamb signified an ancient deliverance from death, and the passing over from slavery to freedom. The blood of Jesus, shed on the cross, is the blood of the New Covenant. On the cross, by that one true sacrifice of obedient love, Jesus has opened a way of reconciliation with God for all people. In the humanity of Jesus, humanity has defeated the sin and evil which bring death, the sin and evil which separate us from God. Through the passing over of Jesus from death to life – through his death and resurrection – Jesus has opened up for humanity a road from slavery to our selfish desires to the true freedom of the children of God. Jesus is the true Passover Lamb. This is our Passover Feast. In it, as in every Mass, the heart of the Good News of Jesus Christ is made present, as we gather as a priestly people in the presence of our risen Lord; as we gather to be united with him in his saving death, and to be fed with his risen life. Only thus united with him can we dare to hear those two new commandments: 'Love one another as I have loved you'; 'Go out to the whole world; proclaim the Good News'.

*Fr Paul King*

# Fourth Week of Easter

**8<sup>th</sup>- 15<sup>th</sup> May 2022**

All masses live-streamed [www.churchservices.tv/easthundred](http://www.churchservices.tv/easthundred)

**Church open from 9am each day**

|                                |  |                                    |                              |
|--------------------------------|--|------------------------------------|------------------------------|
| <b>FOURTH SUNDAY OF EASTER</b> |  |                                    | [WHITE]                      |
| <b>8<sup>th</sup> May</b>      | <b>9.30am</b>  | <b>Parish Mass</b>                 | <i>Pro populo</i>            |
|                                | <b>11.15am</b>   | <b>Mass (St Patrick's)</b>         |                              |
|                                | <b>6pm</b>   | <b>Holy Mass</b>                   | Claire                       |
| <b>Monday</b>                  | <i>Of the Fourth Week of Easter</i>  |                                    | [White]                      |
| <b>9<sup>th</sup> May</b>      | 9.15am   | Holy Mass                          |                              |
|                                | <i>(Our Lady &amp; St Edmund, Abingdon, consecrated 8<sup>th</sup> May 1958)</i> |                                    |                              |
| <b>Tuesday</b>                 | <i>Of the Fourth Week of Easter</i>  |                                    | [White]                      |
| <b>10<sup>th</sup> May</b>     | 9.15am   | Holy Mass                          |                              |
|                                | <i>FM Ida Mary Stafford-Northcote 1954</i>                                       |                                    |                              |
| <b>Wednesday</b>               | <i>Of the Fourth Week of Easter</i>  |                                    | [White]                      |
| <b>11<sup>th</sup> May</b>     | 9.15am   | Holy Mass                          |                              |
|                                | <i>FM Albert Austin Dearlove 1942</i>  |                                    |                              |
| <b>Thursday</b>                | <i>Of the Fourth Week of Easter</i>  |                                    | [White]                      |
| <b>12<sup>th</sup> May</b>     | <i>(St Amand's Chapel 1256)</i>  |                                    |                              |
|                                | 9.15am   | School Mass                        | <i>St Amand's Intentions</i> |
| <b>Friday</b>                  | <i>Our Lady of Fatima</i>  |                                    | [White]                      |
| <b>13<sup>th</sup> May</b>     | 8.30am   | Holy Mass ( <i>Hendred House</i> ) |                              |
|                                | <i>FM Mary Jane Eyston 1917</i>  |                                    |                              |
| <b>Saturday</b>                | <b>St Matthias, Apostle</b>  |                                    | [Red]                        |
| <b>14<sup>th</sup> May</b>     | <i>No Mass</i>   |                                    |                              |
| <b>FOURTH SUNDAY OF EASTER</b> |  |                                    | [White]                      |
| <b>15<sup>th</sup> May</b>     | <b>9.30am</b>  | <b>Parish Mass</b>                 | <i>Pro populo</i>            |
|                                | <b>11.15am</b>   | <b>Mass (St Patrick's)</b>         |                              |
|                                | <b>12.30pm</b>   | <b>Holy Baptism</b>                | <i>Emily Abigail Socha</i>   |
|                                | <b>6pm</b>   | <b>Holy Mass</b>                   |                              |

## CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979  
[aburnham@portsmouthdiocese.org.uk](mailto:aburnham@portsmouthdiocese.org.uk)

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

## The Five Sorrowful Mysteries (Tuesday and Friday)

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

## The Five Luminous Mysteries (Thursday)

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

## The Five Glorious Mysteries (Wednesday and Sunday)

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

|                            |  |
|----------------------------|--|
| Sunday 8 <sup>th</sup>     | Vocations to the Priesthood, the Diaconate, and the Religious Life                       |
| Monday 9 <sup>th</sup>     | Parish of Our Lady & St Edmund, Abingdon<br><i>(consecrated 8<sup>th</sup> May 1958)</i> |
| Tuesday 10 <sup>th</sup>   | Community of Our Lady, Fleet<br><i>(consecrated 10<sup>th</sup> May 1977)</i>            |
| Wednesday 11 <sup>th</sup> | Diocesan Safeguarding Commission   |
| Thursday 12 <sup>th</sup>  | All New Religious Movements  |
| Friday 13 <sup>th</sup>    | Portuguese Chaplaincies  |
| Saturday 14 <sup>th</sup>  | Evangelisation Strategy Teams in the Diocese   |

## **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 8<sup>th</sup> - 14<sup>th</sup> May:* Ida Mary Northcote, Mary Flannery, Albert Dearlove, Angus McDonald Clark.

# East Hendred Catholic Parish

## NOTICEBOARD

### **COLLECTIONS**

Today (Sunday 8<sup>th</sup> May) there is a Second Collection for the Clergy Training Fund. Please use the yellow envelopes provided if you can: gift aid then can be collected.

Fr Andrew thanks you warmly for the generosity of the Easter collection for the support of the parish priest.

### **CHURCH SERVICES**

On Sunday 1<sup>st</sup> May 2022, 202 people viewed, 74 machines looking only at St Mary's. 44 of these were in the UK, 18 in the USA, 10 from Ireland, and 2 from other countries. 113 probably stayed on-line long enough to take part in Mass.

### **PARISH SECRETARY**

Contact Ma Lluïsa Jarne on [office@hendredcatholicparish.org.uk](mailto:office@hendredcatholicparish.org.uk) If you need to speak to her in person, she is available at one of the St Mary's Sunday masses and also on Mondays, 6pm-8pm, on 07983045824.

### **PORTSMOUTH DIOCESAN PILGRIMAGE TO LOURDES 2022**

18<sup>th</sup> – 22<sup>nd</sup> July, flying from Bournemouth Airport.

[lourdes@portsmouthdiocese.org.uk](mailto:lourdes@portsmouthdiocese.org.uk)

### **CHILDREN'S ACTIVITIES**

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

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

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# East Hendred Catholic Parish



## Fourth Sunday of Easter (C) Antiphons, Prayers and Readings

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### Entrance Antiphon

*Misericordia Domini*

The merciful love of the Lord fills the earth; by the word of the Lord the heavens were made, alleluia.

*cf Ps 33:5-6*

### Collect

Almighty ever-living God, lead us to a share in the joys of heaven so that the humble flock may reach where the brave Shepherd has gone before. Who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever

### First Reading

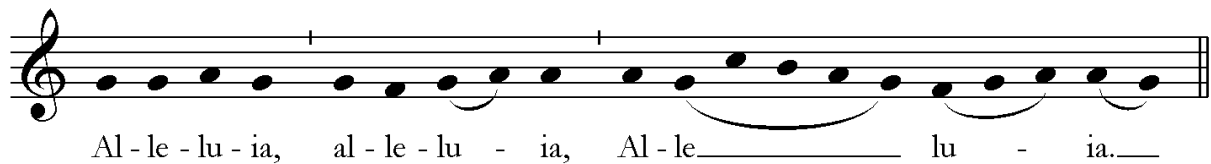
*Acts 13:14, 43-52 (RSV)*

Paul and Barnabas passed on from Perga and came to Antioch of Pisid'ia. And on the sabbath day they went into the synagogue and sat down. And when the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God. The next sabbath almost the whole city gathered together to hear the word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted what was spoken by Paul, and reviled him. And Paul and Barnabas spoke out boldly, saying, 'It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. For so the Lord has commanded us, saying, "I have set you to be a light for the Gentiles, that you may bring salvation to the uttermost parts of the earth."' And when the Gentiles heard this, they

were glad and glorified the word of God; and as many as were ordained to eternal life believed. And the word of the Lord spread throughout all the region. But the Jews incited the devout women of high standing and the leading men of the city, and stirred up persecution against Paul and Barnabas, and drove them out of their district. But they shook off the dust from their feet against them, and went to Ico'nium. And the disciples were filled with joy and with the Holy Spirit.

### Alleluiatic Psalm

*Ps 100:1-3, 5 ([Revised] Grail)*



Cry out with joy to the Lord, all *the* earth.

Serve the Lord with gladness. ~

Come before him, sing - *ing* for joy. **R/**

Know that he, the Lord, is God. ~

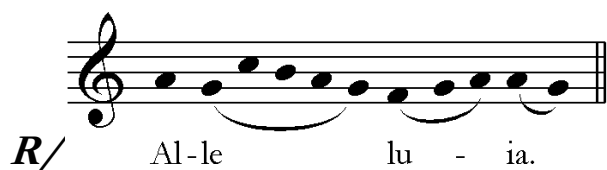
He made us; we belong *to* him.

We are his people, the sheep *of* his flock. **R/**

Indeed, how good is the Lord, ~

eternal his merci - *ful* love.

He is faithful from *age* to age. **R/**



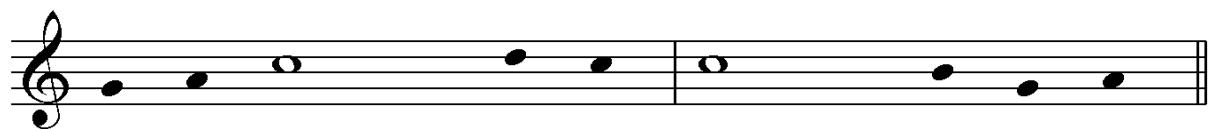
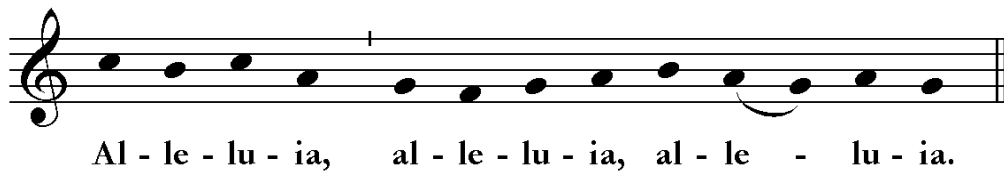
### Second Reading

*Apocalypse 7:9, 14-17 (RSV)*

After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands. One of the elders said to me, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night within

his temple; and he who sits upon the throne will shelter them with his presence. They shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water; and God will wipe away every tear from their eyes.' The living creatures said, 'Amen!' and the elders fell down and worshipped.

### Gospel Acclamation



*I AM* the good shepherd, says *the* Lord:  
I know my own sheep and my *own* know me.

### Gospel

*John 10:27-30 (RSV)*

Jesus said: My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. I and the Father are one.

### Prayer over the Offerings

Grant we pray, O Lord, that we may always find delight in these paschal mysteries, so that the renewal constantly at work within us may be the cause of our unending joy. Through Christ our Lord.

### Preface

*(De restaurantione universi per mysterium paschale)*

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. For, with the old order destroyed, a universe cast down is renewed, and integrity of life is restored to us in Christ. 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 *etc.*

### Communion Antiphon

*Surrexit Pastor bonus*

The Good Shepherd has risen, who laid down his life for his sheep and willingly died for his flock, alleluia.

### Prayer after Communion

Look upon your flock, kind Shepherd, and be pleased to settle in eternal pastures the sheep you have redeemed by the Precious Blood of your Son. Who lives and reigns for ever and ever.

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.**

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# FOOD FOR THE JOURNEY

9<sup>th</sup> – 13<sup>th</sup> May 2022

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## Scripture Reading (Easter Week 4)

|                    |                   |               |
|--------------------|-------------------|---------------|
| <b>Monday</b>      | Acts 11:1-18      | John 10:1-10  |
| <b>Tuesday</b>     | Acts 11:19-26     | John 10:22-30 |
| <b>Wednesday</b>   | Acts 12:24 – 13:5 | John 12:44-50 |
| <b>Thursday</b>    | Acts 13:13-25     | John 13:16-20 |
| <b>Friday</b>      | Acts 13:26-33     | John 14:1-6   |
| <b>Saturday</b>    | Acts 13:44-52     | John 14:7-14  |
| <b>Next Sunday</b> |                   |               |

## FIFTH SUNDAY OF EASTER (C)

Acts 14:21-27  
Apocalypse 21:1-5 John 13:31-35

## Monday in the Fourth Week of Easter

9<sup>th</sup> May 2022

### Reading

*Acts 11:1-18 (RSV)*

*Peter's Report to the Church at Jerusalem*

**11** Now the apostles and the brethren who were in Judea heard that the Gentiles also had received the word of God. **2** So when Peter went up to Jerusalem, the circumcision party criticized him, **3** saying, 'Why did you go to uncircumcised men and eat with them?' **4** But Peter began and explained to them in order: **5** 'I was in the city of Joppa praying; and in a trance I saw a vision, something descending, like a great sheet, let down from heaven by four corners; and it came down to me. **6** Looking at it closely I observed animals and beasts of prey and reptiles and birds of the air. **7** And I heard a voice saying to me, "Rise, Peter; kill and eat." **8** But I said, "No, Lord; for nothing common or unclean has ever entered my mouth." **9** But the voice answered a second time from heaven, "What God has cleansed you must not call common." **10** This happened three times, and all was drawn up again into heaven. **11** At that very moment three men arrived at the house in which we were, sent to me from Caesare'a. **12** And the Spirit told me to go with them, making no

distinction. These six brethren also accompanied me, and we entered the man's house. <sup>13</sup> And he told us how he had seen the angel standing in his house and saying, "Send to Joppa and bring Simon called Peter; <sup>14</sup> he will declare to you a message by which you will be saved, you and all your household." <sup>15</sup> As I began to speak, the Holy Spirit fell on them just as on us at the beginning. <sup>16</sup> And I remembered the word of the Lord, how he said, "John baptized with water, but you shall be baptized with the Holy Spirit." <sup>17</sup> If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God?' <sup>18</sup> When they heard this they were silenced. And they glorified God, saying, 'Then to the Gentiles also God has granted repentance unto life.'

## Reflection

**ST LUKE** has already given us, in Acts 10, an account of Peter's vision at the House of Cornelius and how, subsequently, the Gentiles get to hear the Good News. Now, in Acts 11, we find him retelling the story to the Church in Jerusalem. It is such a pivotal moment in the development of the life of the Church that setting out the evidence before the gathered Church, almost forensically, is an important stage in the argument. Peter has his accusers – called 'the circumcision party' – and it is significant that he had six brethren with him – all Jews – when he visited Cornelius. Some of the ingredients of a trial are here. Peter presents the evidence 'in order', that is, 'point by point': 'point by point' is the very way St Luke aims to present things at the beginning of his Gospel. Here we have a *narratio*, a narration. There is a *probatio* in the form of witnesses and signs. And there is a very short summing up, a *peroratio*. 'If ...God gave the same gift to [the Gentiles] as he gave to us [Jews] when we believed in the Lord Jesus Christ, who was I that I could withstand God?' The context for this dramatic new development is not just the encounter with Cornelius and the dream but Peter's memory of the word of the Lord (v.16) that the gift would be not just the water-baptism of John but baptism with the Holy Spirit. There will be more to say tomorrow about the Mission to the Gentiles.

# Tuesday in the Fourth Week of Easter

10<sup>th</sup> May

**Reading**

*Acts 11:19-26 (RSV)*

*The Church in Antioch*

<sup>19</sup> Now those who were scattered because of the persecution that arose over Stephen travelled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. <sup>20</sup> But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them, and a great number that believed turned to the Lord. <sup>22</sup> News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. <sup>23</sup> When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; <sup>24</sup> for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. <sup>25</sup> So Barnabas went to Tarsus to look for Saul; <sup>26</sup> and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians.

**Reflection**

*The Gentile Mission*

**WE SOMETIMES** forget that, in the early days of the Church, it was only Jews, and those who converted to Judaism, who were included in the broad mission of the Church. There are exceptions to this from the first: the Canaanite woman (Matthew 15:21ff) – called by Mark the Syrophenician woman (Mark 7:24ff) is rebuffed by Jesus but argues with him saying that ‘even the dogs under the table eat the children’s crumbs’; similarly both Matthew (chapter 8) and Luke (chapter 7) tell the story of the healing of the centurion’s servant. The issue of whether Gentiles can be included in the community of the Church without first converting to Judaism is not settled finally until the Council of Jerusalem (Acts 15) but Peter, staying in Caesarea in a centurion’s house, learns in a vision that the Jewish dietary laws no longer apply. In Galatians 2 we glimpse how troublesome the issue must have been. Peter (and James) are clearly apostles to the Jews and Paul (and Barnabas) to the Gentiles but there is

a row between Peter and Paul when in Antioch Peter draws back from eating with Gentiles. The word used is 'insincerity'. It is clear from today's reading that Antioch is a lively centre for the Christian Church. We hear of 'a great number' and 'a large company'.

There are early witnesses that Saint Peter founded the See of Antioch before he went to Rome. We hear this from Saint Ignatius of Antioch and Saint Clement of Rome. Antioch, a cosmopolitan city, was then seen as capital of the East, and, as our reading says, it was where followers of Jesus are first called 'Christians'. St John Chrysostom tells us that Saint Peter was in Antioch for a long period, Saint Gregory the Great that Peter was seven years Bishop of Antioch before going on to Rome.

It is startling to think that, had the argument gone the other way, the Church as we know it – mainly historically a Mission to the Gentiles – may never have really got underway.

## **Wednesday in the Fourth Week of Easter**

**11<sup>th</sup> May**

**Reading**

*John 12:44-50 (RSV)*

*I have come as light into the world*

Jesus cried out and said, 'He who believes in me, believes not in me but in him who sent me. <sup>45</sup> And he who sees me sees him who sent me. <sup>46</sup> I have come as light into the world, that whoever believes in me may not remain in darkness. <sup>47</sup> If any one hears my sayings and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. <sup>48</sup> He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day. <sup>49</sup> For I have not spoken on my own authority; the Father who sent me has himself given me commandment what to say and what to speak. <sup>50</sup> And I know that his commandment is eternal life. What I say, therefore, I say as the Father has bidden me.'

**Reflection**

*A Summary of Jesus' Mission*

**IF SOMEONE** were looking for a summary of Jesus' teaching, we would probably point to Matthew 22 – You shall love the Lord your God...and...love your neighbour as yourself. But today's Gospel from John



12 gives us another succinct summary. Jesus is the Light of the World and whoever sees him sees the Father who sent him. What he says is what the Father bids him say and the way out of darkness into light is believing in Jesus. Both of these summaries – the Summary of the Law and the Summary of Jesus’ Mission as Light in darkness – arise from conflict with the religious authorities. In that sense, nothing changes. In our day we are not in conflict with Pharisees or other religious leaders but with the secular opinion-formers of our society: we live among many who doubt the truth of the Gospel. There is nothing new under the sun: the unbelief of the people, which Jesus is confronting in today’s reading, is a challenge for the Church in every generation. It is important, then, for us to show that the Love of God and our neighbour – a radical commandment for ordering our lives – and placing our belief and trust in Jesus as Light in darkness – setting proper bearings for the living of a holy life – are the way to have life and to have life in abundance. As Jesus himself put it a little earlier in John’s Gospel: ‘I came that they may have life, and have it abundantly’ (John 10:10). Or, as we prayed in the Collect, may those ‘who thirst for what [God] generously promise[s].. always have their fill of [his] plenty’.

## **Thursday in the Fourth Week of Easter**

**12<sup>th</sup> May**

**Reading**

*Acts 13:13-25 (RSV)*

*Paul preaches in the synagogue at Antioch of Pisidia*

<sup>13</sup> Now Paul and his company set sail from Paphos, and came to Perga in Pamphyl’ia. And John left them and returned to Jerusalem; <sup>14</sup> but they passed on from Perga and came to Antioch of Pisid’ia. And on the sabbath day they went into the synagogue and sat down. <sup>15</sup> After the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, “Brethren, if you have any word of exhortation for the people, say it.” <sup>16</sup> So Paul stood up, and motioning with his hand said:

“Men of Israel, and you that fear God, listen. <sup>17</sup> The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. <sup>18</sup> And for about forty years he bore with them in the wilderness. <sup>19</sup> And when he had destroyed seven nations in the land of Canaan, he gave them their land as an inheritance, for about four hundred and fifty years. <sup>20</sup> And after

that he gave them judges until Samuel the prophet. <sup>21</sup> Then they asked for a king; and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. <sup>22</sup> And when he had removed him, he raised up David to be their king; of whom he testified and said, 'I have found in David the son of Jesse a man after my heart, who will do all my will.' <sup>23</sup> Of this man's posterity God has brought to Israel a Saviour, Jesus, as he promised. <sup>24</sup> Before his coming John had preached a baptism of repentance to all the people of Israel. <sup>25</sup> And as John was finishing his course, he said, 'What do you suppose that I am? I am not he. No, but after me one is coming, the sandals of whose feet I am not worthy to untie.'

## **Reflection**

*Paul explains the history of salvation to Jews of the diaspora*

We meet St Paul today on what is known as his First Missionary Journey. The Missionary Journeys led to the establishing of a number of city congregations in the Near East. The names are familiar to us in the titles of some of the letters – Colossae, Corinth, Ephesus, Galatia, Philippi, Thessalonica. But here we see Paul in Antioch in Pisidia. Even though we have seen that Paul is viewed as the Apostle to the Gentiles, his method seems to have been to head for the local synagogue and speak first to the Jewish diaspora. This was not all he did: in Acts 17 we find him in the Are-op'agus in Athens, preaching in the open air. In today's reading, he shows us how he preaches to the Jews. He re-interprets Jewish history in the light of the Christian story of redemption. This involves seeing not only how the longing for a Messiah emerged in Hebrew history but also how Jesus is the fulfilment of that longing. In some ways, we are in a similar situation. Amidst secularism and despite secularism, there has been an explosion of on-lone searching for bibles and religious meaning. Whenever our faith in materialism falters, as it has done recently, we seem to fall back on spirituality, in some shape or form.

# Friday in the Fourth Week of Easter

*Our Lady of Fatima*

**13<sup>th</sup> May**

**Reading**

*John 14:1-6 (RSV)*

*I am the Way, the Truth, and the Life*

Jesus said to his disciples: 'Let not your hearts be troubled; believe in God, believe also in me. <sup>2</sup>In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? <sup>3</sup>And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. <sup>4</sup>And you know the way where I am going.' <sup>5</sup>Thomas said to him, 'Lord, we do not know where you are going; how can we know the way?' <sup>6</sup>Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but by me.'

**Reflection**

*Ask of me, and I will make the nations your heritage*

We probably don't pause and think about the psalms often enough. Whether seen as the hymn-book of the Jewish Temple or a wider collection of Hebrew poetry, the Psalter has also been at the heart of Christian Prayer from the beginning. The Daily Office is essentially the psalms as the cycle of liturgical prayer. Some psalms are brilliant for this purpose: others are more obscure. It is often remarked that the mood of the Psalter fits very well with the emotional life of the believer: that depends on temperament, for nearly a third of all the psalms are laments. And yet nothing is more uplifting than the hymns, the prayers of confidence, and the thanksgiving psalms we find in the Psalter. Today's psalm – Psalm 2 – is what is called a 'royal psalm'. The earthly king in Jerusalem is anointed and empowered by the heavenly king. Unsurprisingly, the Church applies this to the relationship between God the Father and Christ, his anointed Son. This is simply an instance of how what is local and specific in the Psalter is made universal in the liturgy of the Church. As we pray for peace in the world, we pray that the nations of the world will come under the Lordship of Christ, the Prince of Peace.

## 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.