

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 15C *Per Annum*

10th-17th July 2022

Please support us
on **Sea Sunday**,
10 July 2022



SEAFARERS NEED YOU MORE THAN EVER

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More than 90% of the world's goods and fuels are transported around the world, thanks to seafarers. Without them the world economy would grind to a halt. This would place businesses and millions of jobs around the world in jeopardy. Day and night for 365 days per year, the Mission is on call providing help for seafarers in over 200 ports around the world.

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WEEK 14 YEAR 2

10th – 17th July 2022

All masses live-streamed www.churchservices.tv/easthendred
St Mary's is usually open each day from 9am until late afternoon.

SUNDAY 15C Per Annum [Green]
10th July 9.30am Parish Mass Pro populo
11.15am Holy Mass (St Patrick's)
6pm Holy Mass

Monday 11th July St Benedict, Founder, Patron of Europe [White]
No Mass

Tuesday 12th July Of Week 15 [Green]
No Mass

Wednesday 13th July Of Week 15 [Green]
No Mass

Thursday 14th July Of Week 15 [Green]
9.15am School Mass
Joseph Richards & Jane Lindsey

Friday 15th July St Swithun, Bishop [Green]
8.30am Holy Mass (Hendred House) Holy Souls

Saturday 16th July Our Lady of Mount Carmel [White]
No Mass

SUNDAY 16C Per Annum [Green]
17th July 9.30am Parish Mass Pro populo
11.15am Holy Mass (St Patrick's)
6pm Holy Mass

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

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office@hendredcatholicparish.org.uk is monitored by the Parish Secretary.

FOR YOUR PRAYERS



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 10 th | Community of Douai Abbey |
| Monday 11 th | Bishop Philip |
| Tuesday 12 th | Community of St Gregory, Alresford |
| Wednesday 13 th | All Gift-Aid Organisers |
| Thursday 14 th | Community of St Swithun, Southsea |
| Friday 15 th | Parish of St Swithun, Yateley |
| Saturday 16 th | Third Order of Our Lady of Mount Carmel |

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 10th - 16th July: Mary Dearlove, Malcolm Farrow, George Hudson, Albert Burgess, John Beary, William Carroll, Edward Joseph Eyston, Richard Stibbs, Molly French Mullen, Polly Dummock.

East Hendred Catholic Parish

NOTICEBOARD

SECOND COLLECTION

Second Collection on 10th July for the Apostleship of the Sea (formerly *Stella Maris*).

CHILDREN'S CHURCH

Babies, waddlers, toddlers and Key stage One children are welcome at Children's Church, 9.15am on Sundays in St Mary's Parish Rooms.

COFFEE IN ST MARY'S PARISH ROOMS

Coffee &c after the 9.30am Mass will start on Sunday 17th July. Thanks in advance to the coffee team who are anxious to recruit one or two more. Speak to Francia Kilgarriff if you are able to help.

CHURCH SERVICES

On Sunday 3rd July 2022, 185 people viewed, 65 machines looking only at St Mary's. 41 of these were in the UK, 24 from other countries. 105 probably stayed on-line long enough to take part in Mass.

FR ANDREW ON THE DIOCESAN FUNDING CAMPAIGN

The Funding Director has a travelling schedule so making the appointments efficiently is very important. If you have received an invitation to a meeting, please make a point of responding. There are meetings on 19th July, 26th July, and 27th July. Thank you for your help.

ASSUMPTION OF OUR LADY

On Sunday 14th August we shall celebrate the Assumption of Our Lady, the Feast of Dedication and Title of St Mary's. Mass at 11am, followed by a Parish Barbecue in the Garden at The Wheatsheaf, East Hendred. Please note the date.

East Hendred Catholic Parish



Sunday 15 (C)

10th July 2022

Antiphons,
Prayers and Readings

Entrance Antiphon

As for me, in justice I shall behold your face; I shall be filled with the vision of your glory.

Ego autem

Cf Ps 16:15

Collect

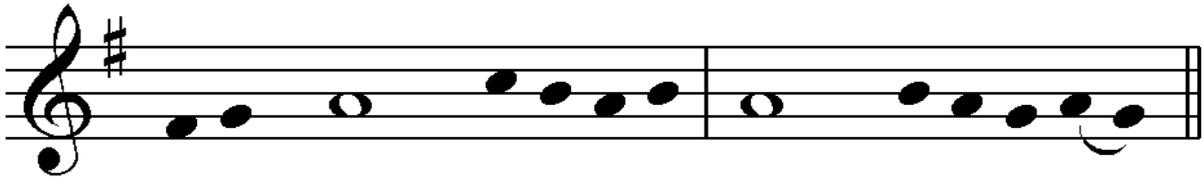
O God, who show the light of your truth to those who go astray so that they may return to the right path, give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ and to strive after all that does it honour. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

First Reading

Deuteronomy 30:10-14(RSV)

Moses said to the people: Obey the voice of the Lord your God, keep his commandments and his statutes which are written in this book of the law, you turn to the Lord your God with all your heart and with all your soul. For this commandment which I command you this day is not too hard for you, neither is it far off. It is not in heaven, that you should say, 'Who will go up for us to heaven, and bring it to us, that we may hear it and do it? Neither is it beyond the sea, that you should say, 'Who will go over the sea for us, and bring it to us, that we may hear it and do it?' But the word is very near you; it is in your mouth and in your heart, so that you can do it.

Revised Standard Version Bible, Ignatius Edition, copyright © 2006, by the Division of Christian Education, National Council of the Churches of Christ in the United States of America.



R/ *Seek the Lord, you who are poor, |
and your hearts will re-vive.*

*I pray to you, O Lord, for a time of your fa-vour.
In your great mercy, answer me, O God, ~
with your salvation that ne-ver fails.
Lord, answer, for your mer-cy is kind;
in your great compassion, turn to-ward me. **R/***

*As for me in my po-ver-ty and pain,
let your salvation, O God, raise me up.
Then I will praise God's name with a song;
I will glorify him with thanks-gi-ving. **R/***

*The poor when they see it will be glad
and God-seeking hearts will re-vive;
for the Lord listens to the nee-dy
and does not spurn his own in their chains. **R/***

*For God will bring salva-tion to Zi-on
and rebuild the ci-ties of Ju-dah.
The children of his servants shall in-he-rit it;
those who love his name shall dwell there. **R/***

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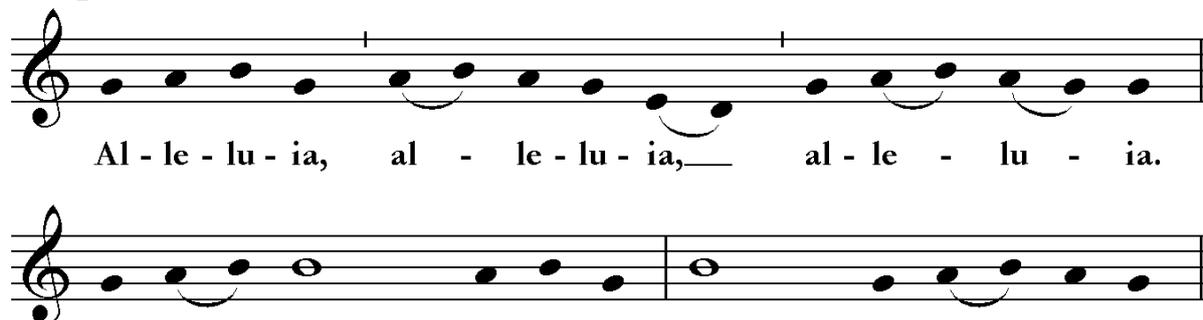
Second Reading

Colossians 1:15-20(RSV)

Brethren: Christ Jesus is the image of the invisible God, the first-born of all creation; for in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities -- all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all

things, whether on earth or in heaven, making peace by the blood of his cross.

Gospel Acclamation



*Your words are spirit, Lord, and they are life :
you have the message of e - ter - nal life.*

Gospel

Luke 10:25-37 (RSV)

At that time: a lawyer stood up to put Jesus to the test, saying, 'Teacher, what shall I do to inherit eternal life?' He said to him, 'What is written in the law? How do you read?' And he answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' And he said to him, 'You have answered right; do this, and you will live.' But he, desiring to justify himself, said to Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, "Take care of him; and whatever more you spend, I will repay you when I come back." Which of these three, do you think, proved neighbour to the man who fell among the robbers?' He said, 'The one who showed mercy on him.' And Jesus said to him, 'Go and do likewise.'

Prayer over the Offerings

Look upon the offerings of the Church, O Lord, as she makes her prayer to you, and grant that, when consumed by those who believe, they may bring ever greater holiness. Through Christ our Lord.

Preface VII

De salute per obædientiam Christi

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 so loved the world that in your mercy you sent us the Redeemer, to live like us in all things but sin, so that you might love in us what you loved in your Son, by whose obedience we have been restored to those gifts of yours that, by sinning, we had lost in disobedience. And so, Lord, with all the Angels and Saints, we, too, give you thanks, as in exultation we acclaim: Holy, holy, holy *etc.*

Communion Antiphon

Qui manducat

Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.

Jn 6:57

Prayer after Communion

Having consumed these gifts, we pray, O Lord, that, by our participation in this mystery, its saving effects upon us may grow. Through Christ our Lord.

Salve Regina

Liturgical Hymns 597

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 15 [II] *Per Annum*)

| | | |
|-----------|---------------------------|--------------------|
| Monday | Isaiah 1:10-17 | Matthew 10:34:11:1 |
| Tuesday | Isaiah 7:1-9 | Matthew 11:20-24 |
| Wednesday | Isaiah 10:5-7, 13-16 | Matthew 11:25-27 |
| Thursday | Isaiah 26:7-9, 12, 16-19 | Matthew 11:28-30 |
| Friday | Isaiah 38:1-6, 21-22, 7-8 | Matthew 12:1-8 |
| Saturday | Micah 2:1-5 | Matthew 12:14-21 |

SUNDAY 16 C Genesis 18:1-10

Colossians 1:24-28

Luke 10:38-42

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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.

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

FOOD FOR THE JOURNEY

11th – 16th July 2022

Collect for Week 15

O GOD, who show the light of your truth to those who go astray, so that they may return to the right path: give all who for the faith they profess are accounted Christians the grace to reject whatever is contrary to the name of Christ and to strive after all that does it honour. 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.

St Benedict

Monday 11th July 2022

Reading

Isaiah 6:1-8 (RSV)

A Vision of God in the Temple

In the year that King Uzzi'ah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. ² Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³ And one called to another and said:

`Holy, holy, holy is the LORD of hosts;
the whole earth is full of his glory.'

⁴ And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. ⁵ And I said: `Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts!'

⁶ Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. ⁷ And he touched my mouth, and said: 'Behold, this has touched your lips; your guilt is taken away, and your sin forgiven.' ⁸ And I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here am I! Send me.'

Reflection

SINCE there is no Mass today at St Mary's, we leave to one side the readings for the feast of St Benedict. We begin a few days of Isaiah with a reading (actually set for last Saturday), Isaiah's vision in the temple. Here we are confronted by the glory of God, as Isaiah was. Such holiness is too much for us and we are challenged by our own unworthiness. And yet, as we hear the 'Holy, holy, holy' ringing out, as it does at Mass, we are touched by God, our sins are forgiven, and, like Isaiah of Jerusalem, we are commissioned to go out as God's messengers.

The Book of Isaiah is long and has distinct parts. Focusing, as it does, on Jerusalem, it is regarded by Jews as a main source of *Haftorah* (that is, Bible reading to complement the reading of the Torah) and Christians return again and again to the book because of its Messianic prophecies, relevant to the birth and death of Christ. We need not know, or attend too much to the historical background, but it does help to have some idea of the shape of the book. Chapters 1-23 and 28-39 relate to Isaiah, son of Amoz, a prophet in Jerusalem of the eighth century BC, so the same time as Hosea and Amos but in the Southern Kingdom rather than the North. Ahaz (735-715) and Hezekiah (715-687) are the kings and, though we know that Judah will fall to Babylon a century later, that outcome of course is not clear to people living in the eighth century. They are also threatened by Assyria (which conquered Israel) and Hezekiah finds himself having to pay tribute to Sennacherib of Assyria, who lays siege to Jerusalem.

The second part, sometimes called 'Deutero-Isaiah', is about 125 years after Isaiah of Jerusalem. These chapters (Isaiah 40-55) look beyond the invasion of the Southern Kingdom by Babylon (587 BC) to a promising future, with the help of Cyrus King of Persia, who conquers the Babylonians and frees the Jews from slavery. The optimism is tempered in Isaiah 56-66, where there is some disillusionment but nonetheless a full and glorious restoration of Judah is expected. You may have noticed

that we have omitted chapters 24-27. These chapters, sometimes called the 'Isaiah Apocalypse', look to the final triumph of God over the power of evil and his universal reign. It is a glorious picture of the coming together of all nations to feast on God's holy mountain.

Tuesday in Week 15 [*Year 2*]

12th July

Reading

Isaiah 7:1-9 (RSV)

Isaiah Reassures King Ahaz

7 In the days of Ahaz the son of Jotham, son of Uzzi'ah, king of Judah, Rezin the king of Syria and Pekah the son of Remali'ah the king of Israel came up to Jerusalem to wage war against it, but they could not conquer it. **2** When the house of David was told, 'Syria is in league with E'phraim,' his heart and the heart of his people shook as the trees of the forest shake before the wind.

3 And the LORD said to Isaiah, 'Go forth to meet Ahaz, you and She'ar-jash'ub your son, at the end of the conduit of the upper pool on the highway to the Fuller's Field, **4** and say to him, 'Take heed, be quiet, do not fear, and do not let your heart be faint because of these two smouldering stumps of firebrands, at the fierce anger of Rezin and Syria and the son of Remali'ah. **5** Because Syria, with E'phraim and the son of Remali'ah, has devised evil against you, saying, **6** 'Let us go up against Judah and terrify it, and let us conquer it for ourselves, and set up the son of Ta'be-el as king in the midst of it,' **7** thus says the Lord GOD:

'It shall not stand,
and it shall not come to pass.

8 For the head of Syria is Damascus,
and the head of Damascus is Rezin.

(Within sixty-five years E'phraim will be broken to pieces so that it will no longer be a people.)

9 And the head of E'phraim is Samar'ia,
and the head of Samar'ia is the son of Remali'ah.

If you will not believe,
surely you shall not be established.'

Reflection

THE PROPHET is one who sees both the present and the future with a keen and usually uncomfortable eye. In today's reading, Isaiah counsels King Ahaz about the danger of joining a union of small states against the might of Assyria. That coalition, says Isaiah, will fail and, far from preserving Judah's independence, make matters worse. The alternative is not much better: asking for Assyrian protection for the independent state of Judah is asking the fox to guard the hen-coup. If the prophet's analysis of the present is grim, he nonetheless looks to the future with hope. He has named his son *Shear-jashub* ('a remnant shall return') and the Lord instructs him to take his son when he goes to see Ahaz. The son is a sign of both judgment and salvation. In later verses we shall come across the prophecy of Emmanuel ('God-with-us'), mentioned three times (7:14; 8:8; 8:10) not so much a comfort for the present difficulties as the guarantee of a future favourable outcome. Another of the prophet's son is *Maher-shalal-hash-baz* ('the spoil speeds, the prey hastens') and this is a comforting sign to King Ahaz that there is nothing to fear from the coalition: it will collapse before an infant speaks his first words (8:3-4). Isaiah is clearly fond of playing with words: his words of assurance to the King (7:9b) translate in our version to 'If you will not believe, surely you shall not be established.' A more helpful translation, perhaps, building on the Hebrew word *'mn* (which we know from the word 'Amen'), would preserve the Hebrew word-play and read 'If you do not make yourself **firm**, you will not be **affirmed** by the Lord.' Ahaz needs to do nothing to save his nation but have confidence in God's words of assurance.

Wednesday in Week 15 [Year 2]

13th July

Reading

Isaiah 10:5-7, 13-16 (RSV)

Can the axe claim more credit than the man who wields it?

Thus says the LORD:

Ah, Assyria, the rod of my anger,
the staff of my fury!

⁶ Against a godless nation I send him,
and against the people of my wrath I command him,
to take spoil and seize plunder,
and to tread them down like the mire of the streets.

⁷ But he does not so intend,
and his mind does not so think;
but it is in his mind to destroy,
and to cut off nations not a few....

¹³ For he says:

'By the strength of my hand I have done it,
and by my wisdom, for I have understanding;
I have removed the boundaries of peoples,
and have plundered their treasures;
like a bull I have brought down those who sat on thrones.

¹⁴ My hand has found like a nest
the wealth of the peoples;
and as men gather eggs that have been forsaken
so I have gathered all the earth;
and there was none that moved a wing,
or opened the mouth, or chirped.'

¹⁵ Shall the axe vaunt itself over him who hews with it,
or the saw magnify itself against him who wields it?
As if a rod should wield him who lifts it,
or as if a staff should lift him who is not wood!

¹⁶ Therefore the Lord, the LORD of hosts,
will send wasting sickness among his stout warriors,
and under his glory a burning will be kindled,
like the burning of fire.

Reflection

ISAIAH, and the prophets as a whole, show the people of Israel that what was happening to the two kingdoms, North and South, was in fulfilment of the divine will. In the eighth century, Assyria's empire has designs on Egypt, to secure resources and trade routes, and Israel and Judah are literally in the way. Though Assyria unwittingly becomes the instrument of divine purposes, punishing God's people for their unfaithfulness, Assyria – and indeed every ambitious and acquisitive empire – is in the end subservient to and subject to the universal reign of God. 'My hand has found like a nest the wealth of the peoples...and there was none that moved a wing, or opened the mouth, or chirped'. In today's reading God is scornful about the tool mistaking itself for the one who wields it. 'Shall the axe vaunt itself over him who hews with it?'

Thursday in Week 14 [Year 2]

14th July

Reading

Isaiah 26:7-9, 12, 16-19 (RSV)

Awake, exult, all you who lie in the dust

The way of the righteous is level;
you make smooth the path of the righteous.

⁸ In the path of your judgments,
O LORD, we wait for you;
your memorial name
is the desire of our soul.

⁹ My soul yearns for you in the night,
my spirit within me earnestly seeks you.
For when your judgments are in the earth,
the inhabitants of the world learn righteousness.....

¹² O LORD, you will ordain peace for us,
you have wrought for us all our works....

¹⁶ O LORD, in distress they sought you,
they poured out a prayer
when your chastening was upon them.

¹⁷ Like a woman with child,
who writhes and cries out in her pangs,
when she is near her time,
so were we because of you, O LORD;
¹⁸ we were with child, we writhed,
we have as it were brought forth wind.
We have wrought no deliverance in the earth,
and the inhabitants of the world have not fallen.
¹⁹ Your dead shall live, their bodies shall rise.
O dwellers in the dust, awake and sing for joy!
For your dew is a dew of light,
and on the land of the shades you wilt let it fall.

Reflection

WE REFERRED on Monday to chapters 24-27, sometimes called the 'Isaiah Apocalypse', which look to the final triumph of God over the power of evil and his universal reign. It is a glorious picture of the coming together of all nations to feast on God's holy mountain. Today's reading from Isaiah 26 comes from this section of Isaiah. It is a psalm celebrating the victory that one day will be accomplished for Judah. Meanwhile those who face death and disaster, individually or corporately, are assured of the final outcome when 'dwellers in the dust [shall] awake and sing for joy.' One obvious interpretation of this is that here faith is being expressed in the resurrection of the dead and certainly this should be an encouragement to us as we live the Christian life, placing our faith and trust in the Cross and Resurrection of Jesus Christ.

Friday in Week 15 [*Year 2*]

St Swithun, Bishop

15th July

St Swithun was an Anglo-Saxon bishop of Winchester and subsequently patron saint of Winchester Cathedral. His historical importance as bishop is overshadowed by his reputation for posthumous miracle-working. According to tradition, if it rains on Saint Swithun's bridge on his feast

day it will continue for forty days. He was born about 800 AD and died on 2nd July 862 AD in Winchester.

Collect

O GOD, who wonderfully numbered among your holy shepherds blessed Swithun, a man aflame with the divine charity and outstanding for that faith which overcomes the world: grant, we pray, that through his intercession we, too, persevering in faith and charity, may merit to be sharers of his glory. 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

Isaiah 38:1-6, 21-22, 7-8 (RSV)

Hezekiah's Illness

38 In those days Hezeki'ah became sick and was at the point of death. And Isaiah the prophet the son of Amoz came to him, and said to him, 'Thus says the LORD: Set your house in order; for you shall die, you shall not recover.' ² Then Hezeki'ah turned his face to the wall, and prayed to the LORD, ³ and said, 'Remember now, O LORD, I beseech you, how I have walked before you in faithfulness and with a whole heart, and have done what is good in your sight.' And Hezeki'ah wept bitterly. ⁴ Then the word of the LORD came to Isaiah: ⁵ 'Go and say to Hezeki'ah, Thus says the LORD, the God of David your father: I have heard your prayer, I have seen your tears; behold, I will add fifteen years to your life. ⁶ I will deliver you and this city out of the hand of the king of Assyria, and defend this city.....'

²¹ Now Isaiah had said, 'Let them take a cake of figs, and apply it to the boil, that he may recover.' ²² Hezeki'ah also had said, 'What is the sign that I shall go up to the house of the LORD?'

⁷ This is the sign to you from the LORD, that the LORD will do this thing that he has promised: ⁸ Behold, I will make the shadow cast by the declining sun on the dial of Ahaz turn back ten steps.' So the sun turned back on the dial the ten steps by which it had declined.

Reflection

JUST as Judah faces disaster and defeat, so does its king, Hezekiah. He faces death but, in his illness, he is promised a temporary respite by the prophet Isaiah, and, despite mortal danger, survives for another fifteen years. He dies in 687 BC, a century before the fall of Jerusalem in 586 BC. The sign of this is what we should call the putting back of the clock but here is referred to as the shadow on the sun dial turning back ten steps. Linking the fortunes of rulers and countries is a persistent theme of history, and not just Hebrew history, but there is a reminder to us here that what is played out on a grand scale is mimicked by and itself mimics personal circumstances.

Saturday in Week 15 [Year 2]

Our Lady of Mount Carmel

16th July

Our Lady of Mount Carmel honours Mary as Patroness of the Carmelite Order. The feast is associated with a vision of St Simon Stock on this day in 1251 and with the 'brown scapular', a symbol of the Carmelite habit. We pray especially today for the Carmelite Friars on Boars' Hill and for our own Annette Goulden and her national responsibility for lay Carmelites.

Collect

MAY THE venerable intercession of the glorious Virgin Mary come to our aid, we pray, O Lord, so that, fortified by her protection, we may reach the mountain which is Christ. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Reading

Zechariah 2:10-13 (RSV)

Rejoice, O daughter of Zion

¹⁰ Sing and rejoice, O daughter of Zion; for behold, I come and I will dwell in the midst of you, says the LORD. ¹¹ And many nations shall join themselves to the LORD in that day, and shall be my people; and I will dwell in the midst of you, and you shall know that the LORD of hosts has sent me to you. ¹² And the LORD will inherit Judah as his portion in the holy land, and will again choose Jerusalem. ¹³ Be silent, all flesh, before the LORD; for he has roused himself from his holy dwelling.

Reflection

AS WE celebrate the feast of Our Lady of Mount Carmel, we turn from Isaiah, whom we have been following this week to one of the minor prophets, the book of Zechariah. It's a book which needs to make us cautious. There are at least two parts to it, the second of which (chapters 9-14) is from a later source (and almost impossible to understand.) Today, in chapter 2, we are with 'Proto-Zechariah' and we are with the Jews in the period 520-516 BC. They are newly-returned from exile in Babylon and, encouraged by Haggai and Zechariah, as recorded by Ezra the Scribe (Ezra 5:1), are setting about re-building the Jerusalem Temple, destroyed some sixty years earlier. We notice two main themes, both highly controversial at the time. The first is the longing for the return of the Lord to his Temple, expressing hope in the coming of the Messiah. The second is the prophecy that the Temple will be a holy mountain, a place of pilgrimage for all nations. This is the same vision as that of Isaiah, a couple of centuries earlier, (Is 2:2-3; 11:9; 25:6-7), but very different from that of Ezekiel 44 where the admission of foreigners to the Temple is a grave violation of the Covenant. Today's reading is almost always associated with the vocation of Our Lady to be daughter of Zion, and Temple of God's Presence, and, by extension, with the vocation of the Church to make faithful response to God and be the place of God's In-dwelling. That said, it is useful for us to hear the passage in the wake of the readings from older prophets in earlier weeks. The main themes resound through the centuries. They did then and they do now: the longing for the coming of God's Kingdom and the inclusion in the banquet on the Holy Mountain of people from all the ends of the earth. For 'Holy Mountain' read 'Carmel'. 'Carmel' in Hebrew is derived from Hebrew words for 'fertile land' and vineyards of God', a good site for an international banquet. The Carmelites are those who, like Our Lady, devote themselves to listening to God. Where better for this than on God's Holy Mountain?