

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

www.portsmouthdiocese.org.uk

www.hundredcatholicparish.org.uk

East Hendred Catholic Parish

Week 14B *Per Annum*

4th-11th July 2021



Reflection

Prophet and Priest

'A prophet is not without honour, except in his own country, and among his own kin, and in his own house.'

PETERTIDE is the season for ordinations. For one thing, we are celebrating in SS Peter & Paul the two main dynamic outreaches of the early Church, to the Jewish community and to the Gentiles. Both Peter and Paul ended up in Rome, the centre of the known world, and each man brought his own gifts to bear. Peter was the leader, the rock, and did pioneering work not only in Jerusalem but in Antioch, where he was the first bishop. Paul conducted missionary journeys in the Near East and looked beyond the Jewish diaspora to Gentile converts and communities. A second reason for Petertide being associated with ordination is that, being the end of the academic year, it is also the end of the seminary year, a natural time for deacons to be ordained before their final year and priests to be ordained as they begin work in parishes.

It is notable that St Peter and St Paul both worked in areas different from those in which they grew up. The words of Jesus in today's Gospel – 'A prophet is not without honour, except in his own country' – reflect on the poor reception he himself received at the synagogue in Nazareth, the town of his childhood. We hear that he was able to heal a few sick people but was hindered by the perception of the people that, because he was known to them, he surely possessed no special wisdom or skill.

Here we spot the secret of apostolic ministry: it is about going somewhere else to do the Lord's work. Almost every priest you meet comes from 'somewhere else' and some of the most effective priests come from very different cultures and backgrounds than our own. Such is the Catholic ministry, rooted in the apostolic work of St Peter and St Paul. And, it goes without saying, many lay people live out their lives in contexts very different from those in which they grew up and are often all the more effective in what they do because of the breadth that brings. We pray that God may richly bless us in all that we do in his name.

Fr Andrew

WEEK 14 YEAR 1

4th – 11th July 2021

All masses live-streamed www.churchservices.tv/easthendred
please book for Sunday masses: hendred@portsmouthdiocese.org.uk

St Mary's is usually open each day from 9am until late afternoon.

SUNDAY 14B <i>Per Annum</i>			[Green]
4th July	9.30am	Parish Mass	<i>Pro populo</i>
	11am	First Holy Communion Mass	(by invitation)
	6pm	Holy Mass <i>FM Sir William Weston (1937)</i>	

Monday 5th July	<i>Feria</i>		[Green]
	9.15am	Votive Mass of the Holy Trinity <i>Annie Furlong (Private Intention)</i>	
Tuesday 6th July	<i>Feria</i>		[White]
	9.15am	Votive Mass of the Holy Angels <i>FM Edward Woods 1937</i>	
Wednesday 7th July	<i>Feria</i>		[White]
	9.15am	Votive Mass of St John the Baptist <i>FM Bridget Woods 1937</i>	
Thursday 8th July	<i>Feria</i>		[Red]
	9.15am	Votive Mass of the Holy Spirit [B] <i>FM Fanny Gorton 1937</i>	
Friday 9th July	<i>Feria</i>		[White]
	9.15am	Votive Mass of the Most Holy Name of Jesus <i>FM Charles Gorton 1937</i>	
Saturday 10th July	<i>Our Lady St Mary on Saturday</i>		[White]
	<i>No Mass</i>		

SUNDAY 15B <i>Per Annum</i> SEA SUNDAY			[Green]
11th July	9.30am	Parish Mass	<i>Pro populo</i>
	6pm	Holy Mass	

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

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hendred@portsmouthdiocese.org.uk

East Hendred Catholic Parish

NOTICEBOARD

FIRST COMMUNION SUNDAY

This Sunday, 4th July, there is Mass at 11am for children receiving Holy Communion for the first time. This Mass is by invitation only. There is Mass at 9.30am and 6pm as usual.

BOOKING FOR MASS

Please book for 9.30am Sunday Masses before 12 noon on Fridays hendred@portsmouthdiocese.org.uk On Saturday contact Fr Andrew on aburnham@portsmouthdiocese.org.uk

There is now no need to book for the 6pm Mass. As with the weekday morning masses, demand does not outstrip supply. Nonetheless we are required to carefully note who comes, in case of infection alerts, and so we ask you to sign in on Sunday night and sit as allocated by the steward.

CHURCH SERVICES LIVESTREAM

On Sunday 27th June, there were 232 hits from 64 machines, with 107 remaining on-line long enough to take part in Mass. 53 machines were in the UK, 11 in the rest of the world.

CHURCH CLEANING

We need either to restart a Cleaning Rota or to once again employ cleaners, as we did at the height of the pandemic. Contractual cleaners are very expensive but it may be that a couple of people might like to be paid for a couple of hours a week work. Whether you are interesting in being a cleaning volunteer, once a month on a rota, or taking on a small paid weekly task, contact Maria in person or on hendred@portsmouthdiocese.org.uk

FINANCE

CHARITY: DIDCOT

To help with supplying the Didcot Foodbank, contact Veronica Paget: veronicapaget@hotmail.com or leave suitable food outside her front door.

CHARITY: WANTAGE

Jackymattam@btinternet.com helps with the poor locally. Contact her about what practical help she needs. It is usually children's clothes &c.

GIVING TO THE PARISH BY REGULAR STANDING ORDER OR GIFT

BANK DETAILS: PRCDTR East Hendred, St Mary
Sort Code: 309304 Account Number: 00877183

To arrange Gift Aid, contact : hended@portsmouthdiocese.org.uk

A donation to the parish may be made on
www.hendredcatholicparish.org.uk

GIVING AND GIFT AID

We have about 15 regular contributors a month for whom we are not able to claim Gift Aid, at least at present. Please let us know (if you are a UK Taxpayer) if you are happy for us to claim Gift Aid.

At the start of the tax year we need anybody in Gift Aid to let us know if they are no longer taxpayers. In that case we should not make a claim.

FOR YOUR PRAYERS



HOLY FATHER'S JULY PRAYER INTENTION

We pray that, in social, economic and political situations of conflict, we may be courageous and passionate architects of dialogue and friendship.

FIRST COMMUNION GROUPS

Pray for children receiving First Communion on 4th July: Felicity, Keeleigh, Elijah, Anna, Eamonn, Luca, Mia, Isobel, Julia, Stephen, Thomas. Pray also for George and Toby from Hendreds' Primary School, undertaking preparation with Mary Harrison.

THE SICK AND THOSE IN NEED

Baby Martha, Sid Wallace, Dame Catherine, Diana France, John Castle, Petal Connell, Daniel Cuevas, John Stringer, Louise Woodhouse, Mary Wallace, Brenda Paddon, Karen Greig, Kitty Teasdale, Mary McNichol, Andrew Gunn, Elizabeth Gunn, Des McNichol, Christine Robinson, Rose

THE FAITHFUL DEPARTED

Week 4th - 10th July: Vic Horgan, Charles McCortan, Thomas Stephen McDonagh.

CARMELITE CONFERENCES

Scripture and Spirituality Conferences are run from Carmelite Friary on Boar's Hill (which has been local to us and will be again once we get beyond the Zoom-only stage).

Key dates at present are 10th-11th July for a Conference on St John of the Cross and 7pm on 11th July for an event called 'Teresa's Four Waters in Word, Image, and Song'.

For further details, contact: ruth.preston@carmelite.org.uk

CHILDREN'S LITURGY DURING THE SUMMER

There will no longer be special Children's Prayers at 9am on Sunday and, in place of the weekly pages we have been publishing, we are offering access to a website of the SDC Children's Liturgy Resource. All you need to do is click on this link: <http://www.sdc.me.uk/sundayliturgy/>

YOUNG CATHOLICS

The **Fanning the Flame Camp for Young Catholics, age 12 - 18**, will take place Monday 16th - Fri 20th August. If you are interested, details at www.fanningtheflame.co.uk Cost £130. It is usually held at the Dominican Priory in the New Forest but this year it will be at the Kintbury Retreat Centre, near Newbury. If you would like to support teenagers whose families struggle to pay for this camp, then please consider making a donation to sr.veronicabrennan@gmail.com

WEBSITE AND FACEBOOK

Are you in the habit of looking up and using our website? This Bulletin appears each week on the website www.hendredcatholicparish.org.uk

Many people look for occasional updates on our East Hendred Catholic Parish page on Facebook.



East Hendred Catholic Parish



**Fourteenth
Sunday in Ordinary
Time (B)**

4th July 2021

**Antiphons,
Prayers and
Readings**

Reading from the Scroll in the Synagogue

Entrance Antiphon

Suscepimus, Deus

Your merciful love, O God, we have received in the midst of your temple. Your praise, O God, like your name, reaches the ends of the earth; your right hand is filled with saving justice.

Cf. Ps 47:10-11

Collect

O God, who in the abasement of your Son have raised up a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness. 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

Ezekiel 2:2-5 (RSV)

And when he spoke to me, the Spirit entered into me and set me upon my feet; and I heard him speaking to me. ³And he said to me, 'Son of man, I send you to the people of Israel, to a nation of rebels, who have rebelled against me; they and their fathers have transgressed against me to this very day. ⁴The people also are impudent and stubborn: I send you to them; and you shall say to them, 'Thus says the Lord GOD.'

⁵And whether they hear or refuse to hear (for they are a rebellious house) they will know that there has been a prophet among them.

Psalm 123 R/ 2

**R/ Our eyes are on the Lord our God
till he show us his mercy.**

To you have I lifted up my eyes,
you who dwell in the heavens;
Behold like the eyes of slaves
on the hand of their lords. **R/**

Like the eyes of a servant
on the hand of her mistress,
so our eyes are on the Lord our God
till he show us his mercy. **R/**

Have mercy on us, Lord, have mercy.
We are filled with contempt.
Indeed, all too full is our soul
with the scorn of the arrogant,
the disdain of the proud. **R/**

Second Reading

2 Corinthians 12:7-10 (RSV)

To keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. ⁸ Three times I besought the Lord about this, that it should leave me; ⁹ but he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me. ¹⁰ For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong.

Gospel Acclamation

Alleluia, **alleluia.** The Lord has sent me to bring the good news to the poor: to proclaim liberty to captives. **Alleluia.**

Gospel

Mark 6:1-6 (RSV)

Jesus came to his own country; and his disciples followed him. ² And on the sabbath he began to teach in the synagogue; and many who heard him were astonished, saying, 'Where did this man get all this? What is the wisdom given to him? What mighty works are wrought by his hands! ³ Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?' And they took offence at him. ⁴ And Jesus said to them, 'A prophet is not without honour, except in his own country, and among his own kin, and in his own house.' ⁵ And he could do no mighty work there, except that he laid his hands upon a few sick people and healed them. ⁶ And he marvelled because of their unbelief. And he went about among the villages teaching.

Prayer over the Offerings

May this oblation dedicated to your name purify us, O Lord, and day by day bring our conduct closer to the life of heaven. Through Christ our Lord.

Preface

De pignore æterni Paschatis

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 in you we live and move and have our being, and while in this body we not only experience the daily effects of your care, but even now possess the pledge of life eternal. For, having received the first fruits of the Spirit, through whom you raised up Jesus from the dead, we hope for an everlasting share in the Paschal Mystery. And so, with all the Angels, we praise you, as in joyful celebration we acclaim: Holy, holy, holy &c.

SPIRITUAL COMMUNION

after St Alphonsus Liguori (18th cent.)

My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things and I desire to receive you into my soul. Even if I cannot now receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there, and unite myself wholly to you. Never permit me to be separated from you. Amen.

✘ ✘ ✘ ✘ ✘
O come to my heart, Lord Jesus. There is room in my heart for you.

Communion Antiphon

Venite ad me

Come to me, all who labour and are burdened, and I will refresh you, says the Lord.
Mt 11:28

Prayer after Communion

Grant, we pray, O Lord, that, having been replenished by such great gifts, we may gain the prize of salvation and never cease to praise you. Through Christ our Lord.

Salve Regina

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 14 [I] Per Annum)

Monday	Genesis 28:10-22	Matthew 9:18-26
Tuesday	Genesis 32:22-32	Matthew 9:32-38
Wednesday	Gen 41:55-57;42:5-7,17-24	Matthew 10:1-7
Thursday	Gen 44:18-21,23-29;45:1-5	Matthew 10:7-15
Friday	Genesis 46:1-7, 28-30	Matthew 10:16-23
Saturday	Gen 49:29-33; 50:15-26	Matthew 10:24-33

SUNDAY 15B Amos 7:12-15

Ephesians 1:3-10(11–14) Mark 6:7-13

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FOOD FOR THE JOURNEY

5th – 9th July 2021

Monday in Week 14 *Per Annum [Year 1]*

5th July

Reading

Genesis 28:10-22 (RSV)

Jacob's Dream at Bethel

¹⁰ Jacob left Beer-sheba, and went toward Haran. ¹¹ And he came to a certain place, and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. ¹² And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it! ¹³ And behold, the LORD stood above it and said, 'I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your descendants; ¹⁴ and your descendants shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and by you and your descendants shall all the families of the earth bless themselves. ¹⁵ Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done that of which I have spoken to you.' ¹⁶ Then Jacob awoke from his sleep and said, 'Surely the LORD is in this place; and I did not know it.' ¹⁷ And he was afraid, and said, 'How awesome is this place! This is none other than the house of God, and this is the gate of heaven.'

¹⁸ So Jacob rose early in the morning, and he took the stone which he had put under his head and set it up for a pillar and poured oil on the top of it. ¹⁹ He called the name of that place Bethel; but the name of the city was Luz at the first. ²⁰ Then Jacob made a vow, saying, 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, ²¹ so that I come again to my father's house in

peace, then the LORD shall be my God, ²² and this stone, which I have set up for a pillar, shall be God's house.'

Reflection

JACOB'S journeys both to Haran and back home to Beer-sheba are occasions for encounters with God. He stops for the night in the open air and has a vivid dream in which he is promised posterity and land. This is the same promise as had been made to him by his father Isaac and it is at one with the promise made to his grandfather Abraham. At Beer-sheba Jacob is staying in a place which seems to him special – perhaps it was a pagan shrine – but it is not a pagan deity who speaks to him but the God of his fathers. Jacob's response is to take the stone on which he had laid his head, set it up vertically as a pillar, and pour oil on it to consecrate it. He names the place 'Bethel', 'House of God', and it turns out to be near where Abraham once built an altar (Gen 12:8). Jacob's ladder, with angels ascending and descending, is an important symbol of the interchange between heaven and earth and is referred to by Jesus in the story of the calling of Nathanael: (John 1:51): 'Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man.'

Tuesday in Week 14 [Year 1]

6th July

Reading

Genesis 32:22-32 (RSV)

Jacob wrestles with a Stranger at Peniel

²² The same night he arose and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. ²³ He took them and sent them across the stream, and likewise everything that he had. ²⁴ And Jacob was left alone; and a man wrestled with him until the breaking of the day. ²⁵ When the man saw that he did not prevail against Jacob, he touched the hollow of his thigh; and Jacob's thigh was put out of joint as he wrestled with him. ²⁶ Then he said, 'Let me go, for the day is breaking.' But Jacob said, 'I will not let you go, unless you bless me.' ²⁷ And he said to him, 'What is your name?' And he said, 'Jacob.' ²⁸ Then he said, 'Your name shall no more be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.' ²⁹ Then Jacob asked him, 'Tell me, I pray, your name.' But he

said, 'Why is it that you ask my name?' And there he blessed him. ³⁰ So Jacob called the name of the place Peni'el, saying, 'For I have seen God face to face, and yet my life is preserved.' ³¹ The sun rose upon him as he passed Penu'el, limping because of his thigh. ³² Therefore to this day the Israelites do not eat the sinew of the hip which is upon the hollow of the thigh, because he touched the hollow of Jacob's thigh on the sinew of the hip.

Reflection

'WRESTLING Jacob' is a puzzling incident: how is it that Jacob defeated the stranger, given that we learn that the stranger he was contending with was almighty God? We also find out that this incident is the origin of the custom of not eating the sciatic nerve. And it is at this point that Jacob gets a new name, 'Israel', which thereafter becomes frequently used in the Old Testament, not only for Jacob but for his descendants too. We reflect on this story – as did Jacob – and reach our own conclusions. He concludes that the stranger with whom he struggles was God and he calls the place 'Peni'el', a place where he has seen God and lived to tell the tale. We conclude, perhaps, that, whatever the experience of encounter with God this amounts to, here we have at the very least an early example of how human beings can spend sleepless nights dealing with the dilemmas of existence. Yet in rooting it in such experiences, we must not explain the story away: it was a striking enough incident to be captured and recorded in the biblical narrative.

Wednesday in Week 14 [Year 1]

7th July

Reading

Gen 41:55-57;42:5-7,17-24 (RSV)

Joseph's Brothers Go to Egypt

⁵⁵ When all the land of Egypt was famished, the people cried to Pharaoh for bread; and Pharaoh said to all the Egyptians, 'Go to Joseph; what he says to you, do.' ⁵⁶ So when the famine had spread over all the land, Joseph opened all the storehouses, and sold to the Egyptians, for the famine was severe in the land of Egypt. ⁵⁷ Moreover, all the earth came to Egypt to Joseph to buy grain, because the famine was severe over all the earth.

42 ...⁵ Thus the sons of Israel came to buy among the others who came, for the famine was in the land of Canaan.

⁶ Now Joseph was governor over the land; he it was who sold to all the people of the land. And Joseph's brothers came, and bowed themselves before him with their faces to the ground. ⁷ Joseph saw his brothers, and knew them, but he treated them like strangers and spoke roughly to them. 'Where do you come from?' he said. They said, 'From the land of Canaan, to buy food.' ¹⁷ And he put them all together in prison for three days.

¹⁸ On the third day Joseph said to them, 'Do this and you will live, for I fear God: ¹⁹ if you are honest men, let one of your brothers remain confined in your prison, and let the rest go and carry grain for the famine of your households, ²⁰ and bring your youngest brother to me; so your words will be verified, and you shall not die.' And they did so. ²¹ Then they said to one another, 'In truth we are guilty concerning our brother, in that we saw the distress of his soul, when he besought us and we would not listen; therefore is this distress come upon us.' ²² And Reuben answered them, 'Did I not tell you not to sin against the lad? But you would not listen. So now there comes a reckoning for his blood.' ²³ They did not know that Joseph understood them, for there was an interpreter between them. ²⁴ Then he turned away from them and wept; and he returned to them and spoke to them. And he took Simeon from them and bound him before their eyes.

Reflection

THE JOSEPH story is told in the last fourteen chapters of Genesis – chapters 37-50. The Mass Lectionary gives us a couple of excerpts on weekdays in the first part of the year – one in Advent, the other in Lent – and four this week (Wednesday to Saturday, Week 14, Year 1). This contrasts with the four-volume novel by Thomas Mann, *Joseph and His Brothers*, written in German, in the period 1926-1943. By any account the Joseph story is a grand narrative, not only because of its interesting detail and its relevance to the movement of tribes – telling us how it came to be that the Israelites re-located *en masse* to Egypt, before Moses and the Exodus – but, as we shall explore on Thursday, because St Ambrose saw in it a pre-figuring of the story of Jesus.

For the most part, the Mass Lectionary of the Church gives us an adequate, though abbreviated, excursion through the Bible. We may

understand why the story of Joseph is so abbreviated but, if ever there were a case for getting out the Bible to supplement the Weekday Lectionary, this surely is it. It would be a pity to miss the opportunity of reading the earlier part of the story, which caught the popular imagination half a century ago in Tim Rice's musical *Joseph and His Amazing Technicolour Dreamcoat*.

Thursday in Week 14 [Year 1]

8th July

Reading

Gen 44:18-21,23-29;45:1-5 (RSV)

Judah pleads for Benjamin's Release

18 Then Judah went up to him and said, 'O my lord, let your servant, I pray you, speak a word in my lord's ears, and let not your anger burn against your servant; for you are like Pharaoh himself. **19** My lord asked his servants, saying, "Have you a father, or a brother?" **20** And we said to my lord, "We have a father, an old man, and a young brother, the child of his old age; and his brother is dead, and he alone is left of his mother's children; and his father loves him." **21** Then you said to your servants, "Bring him down to me, that I may set my eyes upon him." ... **23** Then you said to your servants, "Unless your youngest brother comes down with you, you shall see my face no more." **24** When we went back to your servant my father we told him the words of my lord. **25** And when our father said, "Go again, buy us a little food," **26** we said, "We cannot go down. If our youngest brother goes with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us." **27** Then your servant my father said to us, "You know that my wife bore me two sons; **28** one left me, and I said, Surely he has been torn to pieces; and I have never seen him since. **29** If you take this one also from me, and harm befalls him, you will bring down my gray hairs in sorrow to Sheol.'" ...

45 Then Joseph could not control himself before all those who stood by him; and he cried, 'Make every one go out from me.' So no one stayed with him when Joseph made himself known to his brothers. **2** And he wept aloud, so that the Egyptians heard it, and the household of Pharaoh heard it. **3** And Joseph said to his brothers, 'I am Joseph; is my father still alive?' But his brothers could not answer him, for they were dismayed at his

presence. ⁴ So Joseph said to his brothers, 'Come near to me, I pray you.' And they came near. And he said, 'I am your brother, Joseph, whom you sold into Egypt. ⁵ And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life.'

Reflection

ST AMBROSE of Milan, a fourth century Doctor of the Church, as remarked upon yesterday, discovered a remarkable parallel between the story of Joseph and the story of Jesus. His method of interpretation is known as a 'typological approach': earlier stories become moulds and patterns, types and shadows, of later ones. Since Thursday is the day of the week when we begin to be particularly mindful of the unfolding of the Passion narrative, we do well to reflect on the comparison which St Ambrose draws.

When we compare the lives of Joseph and Jesus, we see:

- both as first-born sons, both sold to the Gentiles for silver pieces (Joseph for twenty, Jesus for thirty),
- both alongside two condemned men (the cup-bearer and the baker in the story of Joseph, the two crucified thieves alongside Jesus,
- the one exalted to be the Pharaoh's right hand man, the other exalted to the right hand of God,
- the one providing life-saving wheat, the other feeding living bread,
- the one giving honour at a feast to Benjamin, the youngest of the twelve leaders of tribes, the other giving the place of honour to the Beloved Disciple at the Last Supper,
- the one revealed to his brothers, who do not recognize him at first, the other revealed to his disciples after the Resurrection.

Friday in Week 14 [Year 1]

9th July

Reading

Genesis 46:1-7, 28-30 (RSV)

Jacob brings his whole Family to Egypt

46 So Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices to the God of his father Isaac. ² And God spoke to Israel in visions of the night, and said, 'Jacob, Jacob.' And he

said, 'Here am I.' ³ Then he said, 'I am God, the God of your father; do not be afraid to go down to Egypt; for I will there make of you a great nation. ⁴ I will go down with you to Egypt, and I will also bring you up again; and Joseph's hand shall close your eyes.' ⁵ Then Jacob set out from Beer-sheba; and the sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. ⁶ They also took their cattle and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him, ⁷ his sons, and his sons' sons with him, his daughters, and his sons' daughters; all his offspring he brought with him into Egypt...

²⁸ He sent Judah before him to Joseph, to appear before him in Goshen; and they came into the land of Goshen. ²⁹ Then Joseph made ready his chariot and went up to meet Israel his father in Goshen; and he presented himself to him, and fell on his neck, and wept on his neck a good while. ³⁰ Israel said to Joseph, 'Now let me die, since I have seen your face and know that you are still alive.'

Reflection

AS THE book of Genesis continues to its close, so does the Joseph Cycle. Among the many remarkable features of this history is the account of the movement of tribes from Canaan to Egypt. In the Book of Exodus, the second book of the Bible, we shall be largely concerned with the movement of the People of God back from Egypt, which by then has become for them a land of slavery and death, heading towards Canaan, the Promise Land, where Israel – that is, Jacob, Joseph's father - originated. What is described in today's reading is no less than a substantial and studied migration. The journey is by way of Beer-Sheba, in honour of Isaac, Jacob's father, to whom Jacob offers sacrifices. There Israel – whom we should remind ourselves is Jacob by a new name – receives the promise not only that his eldest son, Joseph, will be the one who closes his eyes in death, but that the children of Israel will be a great nation. Essentially this is the promise made to Abraham, and to Isaac, and now to Jacob. Our thoughts drift to the Magnificat, said every evening at Vespers: 'all ages will call me blessed', says Our Lady, as she speaks of 'the mercy promised to our fathers, to Abraham and his children for ever.'

June is the Month of the Sacred Heart of Jesus

Meditation by St Thérèse of Lisieux

I need a heart burning with tenderness,
Who will be my support for ever,
Who loves everything in me, even my weakness...
And who never leaves me day or night.
I could find no creature
Who could always love me day or night.
I could find no creature
Who could always love me and never die.
I must have a God who takes on my nature
And becomes my brother and is able to suffer!
You heard me, only Friend whom I love.
To ravish my heart, you became man.
You shed your blood, what a supreme mystery!
O heart of Jesus, treasure of tenderness,
You yourself are my happiness, my only hope.
You who knew how to charm my tender youth,
Stay near me till the last night...
Ah! I know well, all our righteousness
Is worthless in your sight.
To give value to my sacrifices,
I want to cast them into your Divine Heart.
You did not find your angels without blemish.
In the midst of lightning you gave your law!
I hide myself in your Sacred Heart, Jesus.
I do not fear, my virtue is you!