

**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 19B *Per Annum*

8th – 15th August 2021



**'I AM the living bread which came down from heaven;
anyone who eats of this bread will live for ever.'**

WEEK 19 YEAR 1

8th – 15th August 2021

All masses live-streamed www.churchservices.tv/easthendred
book for Sunday 9.30am Mass: hendred@portsmouthdiocese.org.uk
St Mary's is usually open each day from 9am until late afternoon.

SUNDAY 19B *Per Annum* [Green]
8th August **9.30am** **Parish Mass** *Pro populo*
 12 noon **Holy Baptism** *George Kirby*
 6pm **Holy Mass** *Private Intention*

Monday 9th August **St Teresa Benedicta of the Cross** [*Edith Stein*][Red]
No Mass

Tuesday 10th August **St Laurence, Deacon, Martyr** [Red]
No Mass

Wednesday 11th August **St Clare, Foundress** [White]
No Mass

Thursday 12th August **St Jane Frances de Chantal, Foundress** [White]
No Mass

Friday 13th August *Feria* [Green]
No Mass

Saturday 14th August **St Maximilian Maria Kolbe, Religious, Martyr** [Red]
No Mass

ASSUMPTION OF THE BLESSED VIRGIN MARY FEAST OF TITLE AND ANNIVERSARY OF CONSECRATION (1865)

15th August **11am** **Solemn Mass** *Pro populo*
 6pm **Holy Mass** *Private Intention*

CONTACT DETAILS

Fr Andrew: 01235 835038 or 07976 437979

aburnham@portsmouthdiocese.org.uk

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Reflection *The Holy Eucharist III:*

(a) The Greek Liturgy of St James

PERHAPS the earliest full Order of the Eucharist is the Greek Liturgy of St. James. This is more or less as found in the fourth century *Apostolic Constitutions*, which claims to preserve apostolic teaching, and in which we also find the *Didache* (see a fortnight ago for that). The Greek Liturgy of St James gives us the Eucharist as celebrated in Antioch, Syria, one of the ancient Christian centres, and maybe Jerusalem. It has preparatory prayers to be said by the priest and deacon and a blessing of the incense. Then begins the Mass of the Catechumens with the little Entrance. The deacon says a litany, each clause followed by *Kyrie eleison*. The priest recites a prayer, raising his voice only for the last words, when the litany has ended. The singers sing the *Trisagion* ('Holy God, holy Strong One, holy Immortal One, have mercy on us', which Catholics use in the Good Friday liturgy). The Lessons follow, long portions of both Old and New Testament, then prayers for the catechumens (those under instruction) and their dismissal. Among the prayers is a reference to lifting up the cross, which suggests a date after St Helena, mother of the Emperor Constantine, found the cross (c. 326). When the catechumens are dismissed the deacon tells the faithful to ensure that no strangers are still present. The Great Entrance begins the Mass of the Faithful ceremoniously. The incense is blessed, the bread and wine are brought from the *Prothesis* (credence) to the altar while the people sing the Cherubic Hymn (linking the worshippers with the angels and saints round the throne of God), ending with three Alleluias (see below). The Apostles' Creed is then said and there are lengthy Offertory prayers and a litany. There is as yet no reference to an *Iconostasis* (the screen dividing sanctuary and congregation). The Eucharistic Prayer includes the deacon reading the *Diptychs* – the names of the living and the departed for whom prayer is being made. Then follows a list of Saints beginning with 'our all-holy, immaculate and highly praised Lady Mary, Mother of God and ever-virgin' and two hymns to Our Lady. The Lord's Prayer follows. The Host is shown to the people and then broken, and part of it is put into the chalice while the priest says: 'The mixing of the all-holy Body and the precious Blood of Our Lord and God and Saviour Jesus Christ.' The deacon communicates the people. At the distribution he says 'Approach in the fear of the Lord', and they answer 'Blessed is He who comes in the name of the Lord.'

Reflection *The Holy Eucharist III:*

(b) The Cherubic Hymn as found in the Greek Liturgy of St James

**The LORD is in his holy temple;
let all the earth keep silence before him.**

Habakkuk 2:20

1. Let all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly-minded,
For with blessing in His hand,
Christ our God to earth descendeth,
Our full homage to demand.
2. King of kings, yet born of Mary,
As of old on earth He stood,
Lord of lords, in human vesture,
In the body and the blood;
He will give to all the faithful
His own self for heav'nly food.
3. Rank on rank the host of heaven
Spreads its vanguard on the way,
As the Light of light descendeth
From the realms of endless day,
That the pow'rs of hell may vanish
As the darkness clears away.
4. At His feet the six-winged seraph,
Cherubim with sleepless eye,
Veil their faces to the presence,
As with ceaseless voice they cry:
'Alleluia, Alleluia,
Alleluia, Lord Most High!'

Translated and paraphrased by Gerard Moultrie, 1864, this version of the Cherubic Hymn, sung at the Great Entrance in the Greek Liturgy of St James, is also in use in the Byzantine Liturgy on Holy Saturday.

East Hendred Catholic Parish

NOTICEBOARD

CLEANING ROTA

Maria is seeking to rebuild the Cleaning Rota for Church. Can you help? She is looking for two volunteers per week on a monthly basis. It is ideal for a couple of friends to do it together: a couple of hours with a coffee and a chat in the kitchen. Contact hendred@portsmouthdiocese.org.uk

MASS TIMES

Please Note: There will be no Mass in St Mary's in the period **Monday to Friday, 9th-13th August**. Apologies for the disruption.

On **Sunday 15th August**, St Mary's Feast of Title and Anniversary of Consecration in 1865, morning Mass will be sung at 11am instead of 9.30am. After Mass, weather permitting, there will be a celebratory glass in the churchyard. There will be a 6pm Mass as usual.

BRASSO BANNED?

The Altar Candles and *Menorot* (a.k.a. Benediction Candelabra) have been restored, repolished, and lacquered. Brasso apparently removes the lacquer so its use is discontinued on the items in question. We still have some items which need polishing, a sedentary job. If you would like to help, contact Maria on hendred@portsmouthdiocese.org.uk

BOOKING FOR MASS

Please book for 9.30am Sunday Mass 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. 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 1st, there were 264 hits from 75 unique viewers, with 117 remaining on-line long enough to take part in Mass. 56 machines were in the UK, 19 in the rest of the world. (I assume 'unique viewers' are those whose who looked at us rather than surfing through different churches....)

GIVING PAGE

CHARITY: AID TO THE CHURCH IN NEED

Aid to the Church in Need is appealing for funds to help the suffering Church in Syria. The situation is desperate, and they are asking for donations. Contact 0345 646 0110 or www.acnuk.org/sy21donate

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. Does anyone have any Playmobil, for either a boy or a girl?

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 : hendred@portsmouthdiocese.org.uk

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

Donations to the parish: www.hendredcatholicparish.org.uk

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.hundredcatholicparish.org.uk Some look at our East Hendred Catholic Parish page on Facebook.

CHILDREN'S LITURGY DURING THE SUMMER

There are no special Children's Prayers at 9am at St Mary's on Sunday during the summer, but we offer 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/>

Also we publish **at the very end** of this bulletin (pages 21-24) the full CAFOD programme for children for the summer.

FOR YOUR PRAYERS



HOLY FATHER'S AUGUST PRAYER INTENTION

Let us pray for the Church, that She may receive from the Holy Spirit the grace and strength to reform herself in the light of the Gospel.

THE SICK AND THOSE IN NEED

Joyce MacKenzie, 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 8th - 14th August: Francis Marshall, Charles Lafferty, Angela Stilwell, George Hunt, Elizabeth Boyle, Janet Russell, Harold Hackwood, Herbert Reeley

East Hendred Catholic Parish



**Nineteenth Sunday in
Ordinary Time (B)
8th August 2021
Antiphons,
Prayers and Readings**

Procession of the Blessed Sacrament

Entrance Antiphon

Respice Domine

Look to your covenant, O Lord, and forget not the life of your poor ones for ever. Arise, O God, and defend your cause, and forget not the cries of those who seek you.

Cf Ps 74:20, 19, 22, 23

Collect

Almighty ever-living God, whom, taught by the Holy Spirit, we dare to call our Father, bring, we pray, to perfection in our hearts the spirit of adoption as your sons and daughters, that we may merit to enter into the inheritance which you have promised. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

First Reading

1 Kings 19:4-8 (RSV)

Elijah went a day's journey into the wilderness, and came and sat down under a broom tree; and he asked that he might die, saying, 'It is enough; now, O LORD, take away my life; for I am no better than my fathers.'⁵ And he lay down and slept under a broom tree; and behold, an angel touched him, and said to him, 'Arise and eat.'⁶ And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank, and lay down again.⁷ And the angel of the LORD came again a second time, and touched him, and said, 'Arise and eat, else the journey will be too great for you.'⁸ And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the mount of God.

Psalm 34:2-9 R/9

R/ Taste and see that the Lord is good.

I will bless the Lord at all times;
praise of him is always in my mouth.
In the Lord my soul shall make its boast;
the humble shall hear and be glad. **R/**

Glorify the Lord with me;
together let us praise his name.
I sought the Lord, and he answered me;
from all my terrors he set me free. **R/**

Look towards him and be radiant;
let your faces not be abashed.
This lowly one called; the Lord heard
and rescued him from all his distress. **R/**

The angel of the Lord is encamped
around those who fear him, to rescue them.
Taste and see that the Lord is good.
Blessed the man who seeks refuge in him. **R/**

Second Reading

Ephesians 4:30- 5:2 (RSV)

³⁰ Do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption. ³¹ Let all bitterness and wrath and anger and clamour and slander be put away from you, with all malice, ³² and be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you. **5** Therefore be imitators of God, as beloved children. ² And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

Gospel Acclamation

Alleluia, **alleluia!**

I AM the living bread which has come down from Heaven,
says the Lord:

anyone who eats this bread will live for ever. **Alleluia.**

Gospel

John 6:41-51(RSV)

⁴¹ The Jews then murmured at Jesus, because he said, 'I am the bread which came down from heaven.' ⁴² They said, 'Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?' ⁴³ Jesus answered them, 'Do not murmur among yourselves. ⁴⁴ No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. ⁴⁵ It is written in the prophets, 'And they shall all be taught by God.' Every one who has heard and learned from the Father comes to me. ⁴⁶ Not that any one has seen the Father except him who is from God; he has seen the Father. ⁴⁷ Truly, truly, I say to you, he who believes has eternal life. ⁴⁸ I am the

bread of life. ⁴⁹Your fathers ate the manna in the wilderness, and they died. ⁵⁰This is the bread which comes down from heaven, that a man may eat of it and not die. ⁵¹I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.'

Prayer over the Offerings

Be pleased, O Lord, to accept the offerings of your Church, for in your mercy you have given them to be offered and by your power you transform them. Through Christ our Lord.

Preface

(III De salvatio hominis per hominem)

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 we know it belongs to your boundless glory, that you came to the aid of mortal beings with your divinity and even fashioned for us a remedy out of mortality itself, that the cause of our downfall might become the means of our salvation, through Christ our Lord. Through him the host of Angels adores your majesty and rejoices in your presence for ever. May our voices, we pray, join with theirs in one chorus of exultant praise, as 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

Lauda, Ierusalem

O Jerusalem, glorify the Lord, who gives you your fill of finest wheat.

Cf Ps 148:12, 14

Prayer after Communion

May the communion in your Sacrament that we have consumed, save us, O Lord, and confirm us in the light of your truth. 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 19[i])

Monday	Deuteronomy 10:12-22	Matthew 17:22-27
Tuesday	Deuteronomy 31:1-8	Matthew 18:1-5, 10,12-14
Wednesday	Deuteronomy 34:1-12	Matthew 18:15-20
Thursday	Joshua 3:7-11, 13-17	Matthew 18:21-19:1
Friday	Joshua 24:1-13	Matthew 19:3-12
Saturday	Joshua 24:14-29	Matthew 19:13-15
ASSUMPTION	Revelation 11:19; 12:1-6, 10	
	1 Corinthians 15:20-26	Luke 1:39-56

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For the weekday readings and reflections, see also

www.hendredcatholicparish.org.uk

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

FOOD FOR THE JOURNEY

9th – 13th August 2021

**Note: there will be no weekday Masses
at East Hendred in this period.**

St Teresa Benedicta of the Cross *[Edith Stein]*

Monday in Week 19 *Per Annum [Year 1]*

9th August

Reading

Deuteronomy 10:12-22 (RSV)

The Essence of the Law

¹² 'And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, ¹³ and to keep the commandments and statutes of the LORD, which I command you this day for your good? ¹⁴ Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it; ¹⁵ yet the LORD set his heart in love upon your fathers and chose their descendants after them, you above all peoples, as at this day. ¹⁶ Circumcise therefore the foreskin of your heart, and be no longer stubborn. ¹⁷ For the LORD your God is God of gods and Lord of lords, the great, the mighty, and the terrible God, who is not partial and takes no bribe. ¹⁸ He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. ¹⁹ Love the sojourner therefore; for you were sojourners in the land of Egypt. ²⁰ You shall fear the LORD your God; you shall serve him and cleave to him, and by his name you shall swear. ²¹ He is your praise; he is your God, who has done for you these great and terrible things which your eyes have seen. ²² Your fathers went down to Egypt seventy persons; and now the LORD your God has made you as the stars of heaven for multitude.

Reflection

HAVING moved on to Deuteronomy, the fifth of the five books of the Torah (hence the name *Pentateuch*) it is worth looking briefly at the shape of the book. Deuteronomy means 'Second Law' and it amounts to a full summary in the form of three sermons of Moses before he dies. The first sermon (Chapters 1-4) is a retrospective, reviewing the Exodus and journeying. The second sermon (Chapters 5-26) is an assessment of how things presently stand. Today's reading from Chapter 10 – so from the middle sermon – gives us a concise statement of the ethical demands of the Law of Moses. The third sermon (chapters 27-31) is prospective, looking ahead to what is to come. There is an epilogue, giving us Moses' Song, his Blessing, and his Death (chapters 32-34). Other ways of analysing Deuteronomy include noticing a chiasmic pattern: A, B, C, B¹, A¹. The A sections are the outer frame – the look backward and the look forward. The B sections are the inner frame – with Covenant summary and Covenant solemnization. The middle section – C- has the stipulations of the Covenant. Yet another analysis suggests that Deuteronomy is basically a second century millennium vassal treaty, binding a subordinate to a great King. Israel is the subordinate, the Lord is the great King (see p. 259, Bergsma & Pitra, *A Catholic Introduction to the Bible: The Old Testament*, Ignatius, San Francisco 2018). Deuteronomy is third after Isaiah and the Psalms in the ranking of books quoted in the New Testament and gives us the most complete and succinct form of God's Covenant with his Chosen People Israel.

St Lawrence, Deacon, Martyr

Tuesday in Week 19 [*Year 1*]

10th August

Reading

Deuteronomy 31:1-8 (RSV)

Joshua becomes Moses' Successor

31 So Moses continued to speak these words to all Israel. **2** And he said to them, 'I am a hundred and twenty years old this day; I am no longer able to go out and come in. The LORD has said to me, 'You shall not go over this Jordan.' **3** The LORD your God himself will go over before you; he will destroy these nations before you, so that you shall dispossess them; and Joshua will go over at your head, as the LORD has spoken. **4** And

the LORD will do to them as he did to Sihon and Og, the kings of the Amorites, and to their land, when he destroyed them. ⁵ And the LORD will give them over to you, and you shall do to them according to all the commandment which I have commanded you. ⁶ Be strong and of good courage, do not fear or be in dread of them: for it is the LORD your God who goes with you; he will not fail you or forsake you.'

⁷ Then Moses summoned Joshua, and said to him in the sight of all Israel, 'Be strong and of good courage; for you shall go with this people into the land which the LORD has sworn to their fathers to give them; and you shall put them in possession of it. ⁸ It is the LORD who goes before you; he will be with you, he will not fail you or forsake you; do not fear or be dismayed.'

Reflection

WE HEARD, in a reading last week from Numbers 20, that Moses would not be leading the People of God into the Promised Land, that things were to be delayed for a generation. There comes an age where 'succession planning' becomes necessary and, in Moses' case, it seems to be at the age of 120. (I don't think any of us knows what to make of the supposed longevity of prominent figures in ancient times: were things estimated differently, or is it all down to a legendary patina on old stories?) We looked at the three-sermon shape of Deuteronomy yesterday. We are now in Deuteronomy 31, where Moses, preparing to give us his Song and his Blessing, makes final provision for Joshua to take up the mantle. The promise is still there that the Lord will fight for his people, that he will not forsake them, and that his promise is good that they will inherit the land.

St Clare, Foundress

Wednesday in Week 19 [*Year 1*]

11th August

Reading

Deuteronomy 34:1-12 (RSV)

Moses dies and is buried in the Land of Moab

34 And Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the LORD showed him all the land, Gilead as far as Dan, ² all Naph'tali, the land of E'phraim and

Manas'seh, all the land of Judah as far as the western sea, ³ the Negeb, and the Plain, that is, the valley of Jericho the city of palm trees, as far as Zo'ar. ⁴ And the LORD said to him, 'This is the land of which I swore to Abraham, to Isaac, and to Jacob, 'I will give it to your descendants.' I have let you see it with your eyes, but you shall not go over there.' ⁵ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD, ⁶ and he buried him in the valley in the land of Moab opposite Beth-pe'or; but no man knows the place of his burial to this day. ⁷ Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated. ⁸ And the people of Israel wept for Moses in the plains of Moab thirty days; then the days of weeping and mourning for Moses were ended.

⁹ And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him; so the people of Israel obeyed him, and did as the LORD had commanded Moses. ¹⁰ And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, ¹¹ none like him for all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, ¹² and for all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel.

Reflection

CLEARLY a book describing Moses' death could not have been written by Moses himself, whatever the tradition might have once said. But we are left with a conundrum as to when Deuteronomy was written. The common theory has been that Deuteronomy was written in the seventh century BC, at the time of King Josiah's reforms, and, accordingly, might have been the copy of the Book of the Law found in the Temple by Hilkiah the High Priest (2 Kings 22:8). Is it possible that this book was specially composed to give unity and cohesion to the religion of the times? There are arguments against this: the central sanctuary is described as 'the place which the Lord your God will choose' and not Jerusalem (Deut 12:5); there is a command to build an altar and renew the covenant in Northern Israel on Mount Ebal (Deut 27:1-8); the Northern tribes are blessed extensively, but Judah minimally (Deut 33:7). There is other evidence too that some or all of Deuteronomy is much earlier than King Josiah's Jerusalem. There is very little about kings in Deuteronomy, nothing about Jerusalem, and the enemies envisaged – the seven Canaanite nations – had disappeared from the scene by King Josiah's time. The hostile forces of Josiah's time – Egyptians, Babylonians – and

the religious customs of the Sidonians, Moabites, and Ammonites (2 Kings 23:13) are not evident in Deuteronomy. What we do find in Deuteronomy which one might imagine is a more developed, sophisticated understanding than what is found in earliest times is the notion of 'interior transformation'. This is found in the phrase 'circumcision of the heart' (Deut 10:16) and is foreseen as a future development in a few verses in Deut 30:

30 And when all these things come upon you, the blessing and the curse, ...and you...return to the LORD your God... with all your heart and with all your soul;³ then the LORD your God will restore your fortunes, and have compassion upon you, and he will gather you again from all the peoples where the LORD your God has scattered you....⁶ And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live....⁸ And you shall again obey the voice of the LORD, and keep all his commandments which I command you this day.

St Jane Frances de Chantal, Foundress

Thursday in Week 19 [Year 1]

12th August

Reading

Joshua 3:7-11, 13-17 (RSV)

The Ark of the Lord is to cross the Jordan followed by the People

And the LORD said to Joshua, 'This day I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you.⁸ And you shall command the priests who bear the ark of the covenant, 'When you come to the brink of the waters of the Jordan, you shall stand still in the Jordan.'"⁹ And Joshua said to the people of Israel, 'Come hither, and hear the words of the LORD your God.'¹⁰ And Joshua said, 'Hereby you shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, the Hittites, the Hivites, the Per'izzites, the Gir'gashites, the Amorites, and the Jeb'usites.¹¹ Behold, the ark of the covenant of the Lord of all the earth is to pass over before you into the Jordan....¹³ And when the soles of the

feet of the priests who bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, the waters of the Jordan shall be stopped from flowing, and the waters coming down from above shall stand in one heap.'

¹⁴ So, when the people set out from their tents, to pass over the Jordan with the priests bearing the ark of the covenant before the people, ¹⁵ and when those who bore the ark had come to the Jordan, and the feet of the priests bearing the ark were dipped in the brink of the water (the Jordan overflows all its banks throughout the time of harvest), ¹⁶ the waters coming down from above stood and rose up in a heap far off, at Adam, the city that is beside Zar'ethan, and those flowing down toward the sea of the Arabah, the Salt Sea, were wholly cut off; and the people passed over opposite Jericho. ¹⁷ And while all Israel were passing over on dry ground, the priests who bore the ark of the covenant of the LORD stood on dry ground in the midst of the Jordan, until all the nation finished passing over the Jordan.

Reflection

A BRIEF visit to the Book of Joshua towards the end of the week: our first look is at the crossing of the Jordan. We notice many similarities between the life of Moses and the life of Joshua. Both are charged with leading the People of Israel. Spies are sent out (Josh 2) rather as they had been a generation earlier (Num 13). The crossing of the River Jordan is very like the crossing of the Red Sea (or Sea of Reeds): the waters miraculously part. This time the miracle is accomplished by the priests entering the water, carrying the Ark of the Covenant, and standing on dry land in the middle of the river until everyone had safely passed over. The Passover is celebrated in the Promised Land (Josh 5) rather as it had been before Moses and the Israelites left Egypt (Ex 12). There are surprises too: one is that, whereas Moses was confronted by much grumbling, things go much more smoothly for Joshua. Astonishingly, we discover that the practice of ritual circumcision was not routine until Joshua brought this in (Joshua 5). It is the practice, therefore, of a later generation.

Friday 13th August

Reading

Joshua 24:1-13 (RSV)

The Tribes Renew the Covenant

24 Then Joshua gathered all the tribes of Israel to Shechem, and summoned the elders, the heads, the judges, and the officers of Israel; and they presented themselves before God. **2** And Joshua said to all the people, 'Thus says the LORD, the God of Israel, 'Your fathers lived of old beyond the Euphra'tes, Terah, the father of Abraham and of Nahor; and they served other gods. **3** Then I took your father Abraham from beyond the River and led him through all the land of Canaan, and made his offspring many. I gave him Isaac; **4** and to Isaac I gave Jacob and Esau. And I gave Esau the hill country of Se'ir to possess, but Jacob and his children went down to Egypt. **5** And I sent Moses and Aaron, and I plagued Egypt with what I did in the midst of it; and afterwards I brought you out. **6** Then I brought your fathers out of Egypt, and you came to the sea; and the Egyptians pursued your fathers with chariots and horsemen to the Red Sea. **7** And when they cried to the LORD, he put darkness between you and the Egyptians, and made the sea come upon them and cover them; and your eyes saw what I did to Egypt; and you lived in the wilderness a long time. **8** Then I brought you to the land of the Amorites, who lived on the other side of the Jordan; they fought with you, and I gave them into your hand, and you took possession of their land, and I destroyed them before you. **9** Then Balak the son of Zippor, king of Moab, arose and fought against Israel; and he sent and invited Balaam the son of Be'or to curse you, **10** but I would not listen to Balaam; therefore he blessed you; so I delivered you out of his hand. **11** And you went over the Jordan and came to Jericho, and the men of Jericho fought against you, and also the Amorites, the Per'izzites, the Canaanites, the Hittites, the Gir'gashites, the Hivites, and the Jeb'usites; and I gave them into your hand. **12** And I sent the hornet before you, which drove them out before you, the two kings of the Amorites; it was not by your sword or by your bow. **13** I gave you a land on which you had not laboured, and cities which you had not built, and you dwell therein; you eat the fruit of vineyards and olive yards which you did not plant.'

Reflection

THE SECOND extract from the Book of Joshua gives an account of the tribes gathering to renew the Covenant once the Promised Land has been taken. Joshua, as leader, recounts the history of the journey. For the Israelites it had been a journey from slavery in a foreign land, crossing water, through the wilderness, to new life in the land which God had restored to them, a land which the ancient patriarchs had known. For Christians it is a typological journey from slavery to sin and death (the curse of original sin) through the waters of baptism, and on through wilderness of life, to another journey through the water of death, and so forward in eternal life with God in Christ. As set out in the Book of Joshua, the journey was a liturgical journey too, with priests holding the Ark of the Covenant on the dry land in the midst of the river, with the covenant ritual of circumcision, the celebration of the Passover, and finally the solemn renewal of the covenant. We see the continuity of the Book of Joshua with the Book of Deuteronomy, in language and themes, and we see this sixth book giving us as a whole what the scholars often refer to as the 'Hexateuch', a six-book Part One of the Hebrew Scriptures. We reflect that 'Joshua' and 'Jesus' are the same word, adding poignancy to the parallel journeys, historical and liturgical. Despite the difficulty we have nowadays in making sense of the military conquests involved in the struggle to possess the land – a struggle which continues to the present day – we take spiritual heart in the words from tomorrow's first reading, the final chapter of the Book of Joshua:

'Choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the LORD.' (*Josh 24:15*)





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Children's Liturgy resources: Summer 2021

The summer holidays have arrived, and after a challenging few months, I hope you're all getting the opportunity to have a break and enjoy some long sunny days.

Perhaps you're looking for things to do with your family or church? If so, we are excited to be offering some brand-new [prayer activities](#) for families to explore over the summer break.

There are six different themes and we hope the ideas will help. These resources are taking the place of some of our regular children's liturgy illustrations during August, and we would love to get your feedback on how you find using them.

Included below are the children's liturgy resources you need to take you into September. Obviously, many groups will be gathering in different ways over the summer so please do use them in the way that best suits your circumstances.

We'll also be continuing to stream our [virtual children's liturgy](#) live every Sunday morning over

the holiday period.

Nineteenth Sunday in Ordinary Time (8 August)

Jesus talks more about how he is the bread of life, but the crowd finds it hard to believe because they know his parents, Joseph and Mary. Sometimes we miss seeing God in unexpected people and places.

Solemnity of the Assumption of the Blessed Virgin Mary (15 August)

We celebrate how Mary was taken to heaven at the end of her life and reflect on the special song of praise that she sang to God.

[Download the accompanying activity sheet.](#)

Twenty-first Sunday in Ordinary Time (22 August)

Lots of people found it too hard to believe that Jesus was really the Son of God, and so they gave up, went away and didn't listen to him anymore. What do we do when things are difficult?

Twenty-second Sunday in Ordinary Time (29 August)

Jesus tells us that it is not enough to say that we believe in God. We must show that we love God through our actions and by being the best people that we can be.

[Download accompanying illustration](#)

Twenty-third Sunday in Ordinary Time (5 September)

Jesus helps a man who is deaf to hear and to speak more clearly. We think about how we can listen and speak out.

[Download accompanying illustration](#)

Twenty-fourth Sunday in Ordinary Time (12 September)

We hear that it is not always easy to follow Jesus. Sometimes it requires courage.

[Download accompanying illustration](#)

Wishing you all a fun and faith-filled Summer,



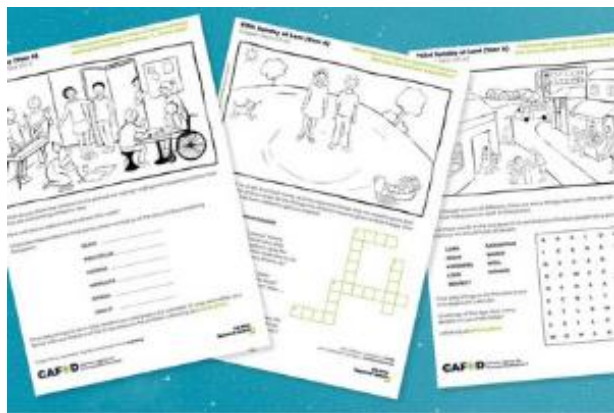
God of love,
open our ears to hear your word
and open our hearts that we may always speak up for what is right.
We ask this through Christ our Lord. Amen.



Family prayer resources

Share these creative prayer ideas and fun activities with your children throughout the school holidays.

[Find out more](#)



Children's liturgy group

Join our Facebook group to keep in touch and share family-friendly ideas and activities with our community.

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Family activities

Explore our families page for more activities and prayer

s.

[Explore](#)



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