

Mass Readings in July (Sunday Year B / Weekdays Year 1)

Tuesday	1 st July	Genesis 19:15–29	Matthew 8:23–27
Wednesday	2 nd July	Genesis 21:5, 8–20	Matthew 8:28–34
*St Thomas	3rd July	Genesis 22:1–19	Matthew 9:1–8
Friday	4 th July	Genesis 23:1–4; 24:1–8, 62–67	Matthew 9:9–13
Saturday	5 th July	Genesis 27:1–5, 15–29	Matthew 9:14–17
14th Sunday	5th July	Ezekiel 2:1–5	Mark 6:1–13
		2 Corinthians 12:2–10	
Monday	6 th July	Genesis 28:10–22	Matthew 9:18–26
Tuesday	7 th July	Genesis 32:23–33	Matthew 9:32–38
Wednesday	8 th July	Gen. 41:55–57; 42:5–7, 17–24	Matthew 10:1–7
Thursday	9 th July	Gen. 44:18–21, 23–29; 45:1–5	Matthew 10:7–15
Friday	10 th July	Genesis 46:1–7, 28–30	Matthew 10:16–23
*St Benedict	11th July	Genesis 49:29–33; 50:15–26	Matthew 10:24–33
15th Sunday	12th July	Amos 7:12–15	Mark 6:7–13
		Ephesians 1:3–10 (11–14)	
Monday	13 th July	Exodus 1:8–14, 22	Matthew 10:34–11:1
Tuesday	14 th July	Exodus 2:1–15	Matthew 11:20–24
Wednesday	15 th July	Exodus 3:1–6, 9–12	Matthew 11:25–27
Thursday	16 th July	Exodus 3:13–20	Matthew 11:28–30
Friday	17 th July	Exodus 11:10–12:14	Matthew 12:1–8
Saturday	18 th July	Exodus 12:37–42	Matthew 12:14–21
16th Sunday	19th July	Jeremiah 23:1–6	Mark 6:30–34
		Ephesians 2:13–18	
Monday	20 th July	Exodus 14:5–18	Matthew 12:38–42
Tuesday	21 st July	Exodus 14:21–15:1	Matthew 12:46–50
*St Mary Magdalen	22nd July	Exodus 16:1–5, 9–15	Matthew 13:1–9
*St Bridget	23rd July	Exodus 19:1–2, 9–11, 16–20	Matthew 13:10–17
Friday	24 th July	Exodus 20:1–17	Matthew 13:18–23
*St James	25th July	Exodus 24:3–8	Matthew 13:24–30
17th Sunday	26th July	2 Kings 4:42–44	John 6:1–15
		Ephesians 4:1–6	
Monday	27 th July	Exodus 32:15–24, 30–34	Matthew 13:31–35
Tuesday	28 th July	Exodus 33:7–11,; 34:5–9, 28	Matthew 13:36–43
Wednesday	29 th July	Exodus 34:29–35	Matthew 13:44–46
Thursday	30 th July	Exodus 40:16–21, 34–38	Matthew 13:47–53
Friday	31 st July	Leviticus 23:1, 4–11, 15–16, 27, 34–37	Matthew 13:54–58
Saturday	1 st August	Leviticus 25:1, 8–17	Matthew 14:1–12

* Readings of the weekday are given for these feasts. Proper readings will be read in church.

Ebbsfleet Extra

July 2009



Calendar of Events

Bishop's House, Dry Sandford,
Abingdon, Oxon, OX13 6JP.
01865 390746, www.ebbsfleet.org.uk



July

1st 7.30pm – Bishop Andrew's Silver Jubilee Mass
– St Barnabas, Jericho, Oxford

11th 5.00pm – Ordination, St Luke, Kingstanding

August

3rd – 7th Walsingham Youth Pilgrimage

September

19th Additional Curates Society Festival, All Saints, Small Heath, Birmingham

26th Ebbsfleet Lay Congress, Holy Nativity, Knowle, Bristol

28th – 29th Ebbsfleet Council of Priests

October

23rd – 24th Forward in Faith National Assembly, Emmanuel Centre, Westminster

November

6th – 8th 'Firebird' Families Pilgrimage, Shrine of Our Lady, Walsingham

27th – 29th Adoremus V, Pilgrimage for Young Adults, Shrine of Our Lady, Walsingham

The Ebbsfleet Rule of Life

1. We attend the Eucharist and receive Holy Communion, especially on Sundays and principal feasts and holy days.
2. We study Holy Scripture regularly, especially the Gospel of the Day.
3. We take some part in Daily Prayer, whether at church or at home.
4. We practise examination of life and habits of quietness and solitude.
5. We give generously and regularly to support the work of the Church.
6. We give of our talents and our time in the service of others, mindful of our responsibilities as citizens.
7. We pray and work for justice and peace and the coming of God's kingdom.

Notice board

This section evolves month by month. Watch out for new items and changes.



SILVER JUBILEE

Bishop Andrew writes: "The season of ordination anniversaries is upon us and this year is the silver jubilee of my priesthood (1984). Rather than compiling a guest list I am simply inviting anyone who wishes to support me to do so as they feel able. I shall be celebrating a Sung Mass at St Barnabas' Church, Jericho, Oxford, on 1st July at 7.30pm, by kind permission of the Parish Priest and Churchwardens. Priests and deacons are welcome to wear cotta and white stole. There will be a glass of wine and a piece of cake afterwards, I hope. Distance means that most will no doubt have to support me from afar but distance is a minor matter in the Communion of Saints and I am very grateful for your prayers."

CLERGY AND PARISH NEWS

Farewell to Fr Craig Fullard (St Giles, Willenhall) and Fr Roger Raven (SS Philip & James, Up Hatherley) who have both, with their families, become Roman Catholics. We continue to hold them and their families in our love and prayers. Unrelated to Fr Raven's departure, Up Hatherley has rescinded 'C', wishing to become part of the South Cheltenham Team Ministry.

The retirement has been announced of Fr John Oakes (St Martin and St Stephen, Wolverhampton). He went to St Martin's for five years and stayed 25 and has looked after St Stephen's for 15. He plans to live in Lower Gornal. The retirement has also been announced of Canon Bernard Dagnall (St John, Newbury) after 16 years' ministry in the parish and of Fr Allan Townsend (St Saviour, Saltley, and St Mark, Washwood Heath), at Saltley for 11 years and, despite a spell of poor health, looking after Washwood Heath for the last three years. We are very grateful to all of these priests for devoted and unstinting service. Each has served with distinction.

We are delighted that Fr David Elliott will be licensed as parish priest of Holy Trinity, Reading, on 2nd September, the Eve of St Gregory. Welcome also to Fr Nathan Jarvis who is coming from the North East to be parish priest of St Luke, Kingstanding. His institution will be on 11th September.

ORDINATIONS

Andy Hughes was ordained to the priesthood on 24th June, St John the Baptist's Day, at St Francis', Friar Park.. The Bishop will be ordaining Patrick Gillon and Leonard Cox to the priesthood on 11th July, St Benedict's Day. The service, at 5pm (NB change of time), will be at St Luke's, Kingstanding, where Leonard serves as deacon and Patrick used to worship before he moved to St Mark's, Kingstanding, just up the road. Please pray for Andy, Leonard and Patrick and their families at this critical point in their lives.

EBBSFLEET CHILDREN AND YOUNG PEOPLE'S EUCHARISTIC FESTIVAL

The annual trip to Brean Sands - not that we have seen the sands yet - took place after we went to press. The Bishop is particularly grateful to Fr Ronald Crane, Jackie Ottaway, Ian O'Hara, Fr Ron Farrell and many others for the immense amount of hard work. Thank you too to parishes for supporting this vital work with children and young people.

Have we lost the war?



IN ONE OF his recent blogs Fr Hunwicke, reporting on conversations with other clergy, remarked that, “there is a tremendous sense that we have won all the arguments ... and lost the war”. He was, no doubt, referring, *inter alia*, to the July 2008 General Synod vote and the apparent determination of the Church of England to impose a wholly inadequate structure on those of us who in conscience cannot accept the proposed changes to Catholic order. But I think we may still ask, is the war actually totally and irrevocably lost? After all, although a few clergy and laity have left to explore admission to the Roman Catholic Church, we have mostly decided to stay together as a group; FiF still exists; the See of Ebbsfleet (and of course each of the other PEV areas) still operates a full programme of events. There is not much sign that we really believe that the game is up.

So what signs of hope are there still to hang on to?

First, the Revision Committee of the General Synod, tasked with providing legislation to implement the July 2008 vote. At first sight the work of this Committee does not look promising – and perhaps it will prove not to be – but its future direction is not necessarily set in stone. Although there are, perhaps, only 5 on this group of 19 that will support our point of view, there are a number of others in the ‘middle ground’ who, whilst supporting the move to women in the episcopate are also supportive of proper structural provision made for opponents. They, like many others in the CofE, would regard it as a disaster if Catholics were forced out of their church. It is impossible at the moment to know how many of them would vote for the degree of separation that their views logically requires; but the arguments for it are being made by our representatives, and the more time goes on the greater the force these arguments are likely to have. Of course it is a long shot and the Synod may turn it down anyway – but let us pray for the Revision Committee.

Secondly, we are still waiting for a response from Rome, following the appeal made by our Bishop Andrew, along with Bishop Keith. We do not know what this response will be, but we are sure there will be one. The present Pope is said wholly to understand our situation and is perfectly capable of perhaps radical action. So, let us also pray for Benedict and the English hierarchy.

There may be more short- and perhaps even long-term support from many Evangelicals in the church than we expect. When a bishop like Rochester, usually assumed to be of evangelical background, speaks warmly of a move to unity through the headship of the Pope, we may be sure God is working his purpose through in surprising ways. Remember, too, that the new General Synod to be elected in 2010 is likely to contain more evangelical laity than the present one.

And there is the international dimension. The Church of England has always been proud to be the ‘mother church’ of the Anglican Communion. But the Communion is in chaos and its institutions are structurally unfit for purpose. Huge shifts are occurring in theological perception all over the Anglican world and major realignments within and between national churches are occurring. One of the strands in all this is that liberal theology is being challenged by movements like GAFCON and newly forming traditional groupings. It is impossible to predict how any of this will develop, but our problems are part of this wider picture. Solutions elsewhere may provide solutions for us.

All this may be inadequate, but the most important point is: God’s will be done

Christopher Mott

The Bishop’s Pastoral Letter



Sic transit gloria mundi

IT HAS been fascinating to watch how people have turned against politics and politicians this last month or two. The immediate trigger seemed to be the *Daily Telegraph’s* exposure of politicians fiddling their expenses over the years – information newly available under the Freedom of Information Act. The real trigger, it seems to me, has been the recession. As jobs, mortgages, savings and shares have wobbled frighteningly, someone had to take the blame. First it was the bankers and now, our revenge unsated, it is the politicians. A generation ago, the whole question of politicians’ pay was put on the back burner: it was simply impossible, politically, to turn MPs’ pay into the kind of remuneration that would attract accountants, business men, doctors, lawyers and other professionals into politics as a full time job. Politicians were working people – for whom managing another house in London was too expensive – or rich men and grandees working part time, who could well afford to camp out in the constituency and pretend to live there. Instead of getting the remuneration right, the whole business of expenses became for some a lifeline – a way of funding that flat within easy distance of Parliament – but, for many, simply a slush fund. This kind of arrangement was bound to come to light one day and to cast doubts on MPs’ claim to represent the public in all things honest, lawful, moral and true.

We may not be right to expect MPs to succeed in being any more honest, lawful, moral and true than the rest of us but we can and should expect them to try to be. The collapse of religion in public life is linked to the collapse of virtue: many have no moral compass at all, beyond some vague sense of right and wrong, learnt from bible stories when they were little. There was a time –

well over a century ago – when the House of Commons was effectively the House of Laity of the Church of England. Here (supposedly) were the leading men (and, alas, they were all men at that time) of the country, supposedly deciding matters in a godly and virtuous way. We have lost all that, and are probably none the worse for it, except that, when we are represented by those who have no religion and no religious and ethical values, we have a right to expect that they are nonetheless men and women of the highest probity, whose agnosticism or atheism is informed by an intense concern for morality and human flourishing. (Whether such a non-religious system can be built is still very much open to question: all attempts so far have been terrifyingly violent and amoral: look at Stalinism; look at Nazism; look at Maoism.)

We pray then for the restoration of public confidence, for a fresh look at political processes and for the election of men and women of the highest calibre. They will need to be properly remunerated. Their principal home, as honour dictates, will be their home within the constituency they represent and, as well as travelling and subsistence expenses, they will need a billet in London and some help in paying the rent. But a fresh look at how we are represented may be a very welcome by-product of all this. Whatever is constructed – an English House of Commons and a British House of Lords, both elected, or an elected House of Commons and an appointed House of Lords – the important thing is that it is built on Faith, Hope and Charity, the three theological virtues, without which we live the life of animals and manage no better than the survival of the fittest.



An extract from 'Evangelisation in the Modern World', an Apostolic Exhortation of Pope Paul VI, 8th December 1975. Here the role of the laity is explored.

70. Lay people, whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks, must for this very reason exercise a very special form of evangelization.

Their primary and immediate task is not to establish and develop the ecclesial community – this is the specific role of the pastors – but to put to use every Christian and evangelical possibility latent but already present and active in the affairs of the world. Their own field of evangelizing activity is the vast and complicated world of politics, society and economics, but also the world of culture, of the sciences and the arts, of international life, of the mass media. It also includes other realities which are open to evangelization, such as human love, the family, the education of children and adolescents, professional work, suffering. The more Gospel-inspired lay people there are engaged in these realities, clearly involved in them, competent to promote them and conscious that they must exercise to the full their Christian powers which are often buried and suffocated, the more these realities will be at the service of the kingdom of God and therefore of salvation in Jesus Christ, without in any way losing or sacrificing their human content but rather pointing to a transcendent dimension which is often disregarded.

The whole Encyclical can be found at:
http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19751208_evangelii-nuntiandi_en.html

It is published as a booklet by the Catholic Truth Society, ISBN 0-85183-158-3



The *Didache* is the earliest document we have telling us, amongst other things, how the Early Christians celebrated the Eucharist. It may date from as early as first-century Syria. Some scholars date it from the second century.

In this Year of Mark, during the summer, we use John 6, the teaching of Jesus on the Eucharist, which makes this extract from the *Didache* particularly appropriate this month.

Give thanks thus: first, for the Cup:

We thank you, our Father,
for the holy vine of your servant David, which
you made known to us through your
servant Jesus.
Glory be to you for ever.

Then for the Bread that is broken:

We thank you, our Father,
for the life and knowledge which you have
made known to us through your servant
Jesus.
Glory be to you for ever.

As this bread that is broken
was scattered upon the mountains
and was gathered together and became one,
so let your Church be gathered together
from the ends of the earth into your kingdom.
For yours is the power and the glory
through Christ Jesus for ever.

When you have eaten, give thanks thus:

We thank you, holy Father,
for your holy name
which you have made dwell in our hearts,
and for the knowledge, faith and immortality
which you have made known to us through
your servant Jesus.
Glory be to you for ever.

Almighty Lord,
you created all things for your glory,
and you give food and drink to men that
they may enjoy it and give thanks to
you.
But to us you give spiritual food and
drink
and life eternal through your Servant.
Above all we thank you for your power.
Glory be to you for ever.

Be mindful of your church, Lord, deliver
her from all evil,
perfect her in your love.
Gather her, your holy Church,
from the four winds
into the kingdom you have prepared for
her.
For yours is the power and the glory for
ever and ever.
Let grace come, and this world pass
away!
Hosanna to the God of David!
If anyone is holy, let him draw near;
if anyone is not holy, let him repent.
Come, Lord! Amen.

