

Readings and Reflections for the Week

Sunday 14 June - 11TH SUNDAY ORDINARY

TIME

Reading 1, Exodus 19:2-6, Psalm 99(100)

Reading 2, Romans 5:6-11,

Gospel, Matthew 9:36-10:8

The harvest is rich but the labourers are few

Monday 15 June - Feria

Reading 1, 1 Kings 21:1-16, Psalm 5

Gospel, Matthew 5:38-42

Offer the wicked man no resistance

Tuesday 16 June - St Richard of

Chichester

Reading 1, 1 Kings 21:17-29, Psalm 50(51)

Gospel, Matthew 5:43-48

Pray for those who persecute you

Wednesday 17 June - Feria

Reading 1, 2 Kings 2:1,6-14, Psalm 30(31)

Gospel, Matthew 6:1-6,16-18

Your Father who sees all that is done in secret will reward you

Thursday 18 June -Feria

Reading 1, Sirach 48:1-15

Psalm 96(97), Gospel, Matthew 6:7-15

How to pray

Friday 19 June - Feria

Reading 1, 2 Kings 11:1-4,9-18,20,

Psalm 131(132), Gospel, Matthew 6:19-23

Store up treasures for yourselves in heaven

Saturday 20 June - Feria

*10am Confessions, Exposition and Benediction
no Mass*

Reading 1, 2 Chronicles 24:17-25

Psalm 88(89), Gospel, Matthew 6:24-34

*Do not worry about tomorrow: your holy Father
knows your needs*

Sunday 21 June - ST ALBAN

Reading 1, Jeremiah 20:10-13, Psalm 68(69)

Reading 2, Romans 5:12-15

Gospel, Matthew 10:26-33

Do not be afraid of those who kill the body

United with Churches together in St Albans this week we pray for all members of Marlborough Road Methodist Church.

SAINT OF THE WEEK - St Richard of Chichester

Richard of Wyche, also known as Richard of Chichester, was born at Wyche (Droitwich), Worcestershire, England. He was orphaned when he was quite young. He retrieved the fortunes of the mismanaged estate he inherited when he took it over, and then turned it over to his brother Robert. Richard refused marriage and went to Oxford, where he studied under Grosseteste and met and began a lifelong friendship with Edmund Rich. Richard pursued his studies at Paris, received his MA from Oxford, and then continued his studies at Bologna, where he received his doctorate in Canon Law. After seven years at Bologna, he returned to Oxford, was appointed chancellor of the university in 1235, and then became chancellor to Edmund Rich, now Archbishop of Canterbury, whom he accompanied to the Cistercian monastery at Pontigny when the archbishop retired there. After Rich died at Pontigny, Richard taught at the Dominican House of Studies at Orleans and was ordained there in 1243. After a time as a parish priest at Deal, he became chancellor of Boniface of Savoy, the new Archbishop of Canterbury, and when King Henry III named Ralph Neville Bishop of Chichester in 1244, Boniface declared his selection invalid and named Richard to the See. Eventually, the matter was brought to Rome and in 1245, Pope Innocent IV declared in Richard's favour and consecrated him. When he returned to England, he was still opposed by Henry and was refused admittance to the bishop's palace; eventually Henry gave in when threatened with excommunication by the Pope.

The remaining eight years of Richard's life were spent in ministering to his flock. He denounced nepotism, insisted on strict clerical discipline, and was always generous to the poor and the needy. He died at a house for poor priests in Dover, England, while preaching a crusade, and was canonised in 1262.

Prayer of St Richard of Chichester

Thanks be to you, my Lord Jesus Christ, for all the benefits and blessings which you have given to me, for all the pains and insults which you have borne for me. O most merciful Friend, Brother and Redeemer, may I know you more clearly, love you more dearly, and follow you more nearly.

REFLECTIONS

Taken from The Wednesday Word {www.wednesdayword.org}

Gospel, Matthew 9:36-10:8

Jesus was concerned about his people. He wanted to bring to them the Kingdom of his Father, so he set out to heal them, and sent others out to do the same. His aim was to bring them the peace of God, to help them by ridding them of their worries, their sickness, their embarrassment at being lost sheep without a shepherd (God was always the shepherd in Israel). When he set up the twelve apostles he was making a New Israel, a new set of twelve tribes, as a permanent healing body, to make sure that the Kingdom of the Father and its peace and generosity would always be available. He was not setting up a clergy, a set of leaders, but appointing his own helpers in spreading God's Kingdom. That is what every Christian must do. Do I make it my business to spread the Kingdom or the Kingship of God? Am I a labourer in the harvest, trying to bring God's peace and healing to all the sick sheep? After all, I was made in the image of God, and God gave me the task of following on his creative work. And then Jesus called me, too, to work with him.

Am I supposed to cure the sick and cast out devils?

First Reading Exodus 19:2-6

This reading records the special moment when God chose Israel to be his own possession, a kingdom of priests, a holy nation, formed of twelve tribes, just as in the gospel reading Jesus will chose Twelve to be the nucleus of his holy Kingdom. God had led them out of slavery in Egypt with a purpose: they were to be gradually formed and enlightened to bring God's Good News to the whole of creation. First they were given the Law (the Ten Commandments come just after this passage) which would teach them how the people of God must live out their vocation. 'Be holy as I am holy', acting in the image of God, completing God's work of creation. It was not going to be a smooth path. They rebelled already in the desert, hankering after the 'leeks and onions' of Egypt, and the history of Israel was to be a constant series of rebellion, recall and forgiveness – just like our relationship with God, full of failure and return. Formation always involves a fair amount of buffeting and correction, spiritual growing-pains as well as physical. Like ours, their learning process was slow and full of mistakes, but in the end they brought salvation into the world in the person of Jesus.

What can it mean that we are a kingdom of priests?

Second Reading Romans 5:6-11

The clue to the importance of this reading comes right at the end: we have been reconciled, but we shall be saved. Through the loving obedience of Christ on the Cross the yawning chasm between God and humanity represented by the disobedience of Adam has been closed, the hostility (hostility on the side of Adam not of any angry god) annulled. The boundless love of God can be given to us in the Spirit, so that we too may live by that love, and play out our lives under its influence. The join of these two readings gives a wonderful assurance: the Shepherd's love is such that it dwells in us in the Spirit and thereby empowers us to act with that love towards those around us. This is what is meant by living the life of Christ.

If I have already been put right with God, can I just float along and leave it all to God?