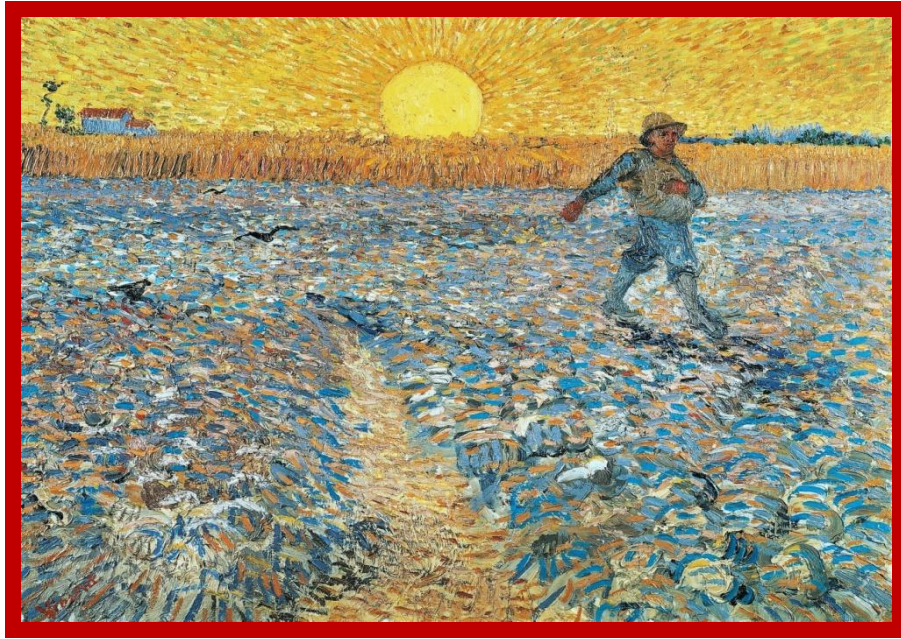


**The Stratfield Mortimer Benefice
of**

**St Saviour St Mary and St John St John the Baptist
Mortimer West End Stratfield Mortimer Padworth**

**St Mary's Church of England School St John's Church of England School
Diocese of Oxford**



The Sower at Sunset, 1888, by Vincent Van Gogh.

This Sunday's Gospel passage recounts the Parable of the Sower.

The Parish Sunday Eucharist

The Sixth Sunday after Trinity

16th July 2023 at 10 a.m. at John's, Mortimer

Online at Zoom: <https://us02web.zoom.us/j/6931233940>

This Sunday we welcome Canon Brian Shenton to celebrate and to preach for us. Fr Brian has been a good friend to our benefice for many years and we are thankful for his ministry among us.



The Parish Eucharist for Sunday 16th July 2023

Trinity 6

A warm welcome to the Parish Sunday Eucharist.

An induction loop is provided. To use, please turn your hearing aid to T.

Gluten free wafers are available for those who need them. Please inform one of the vergers who will pass the information on to the clergy.

Online: If you are not able to come to St John's you are warmly invited to share in the Parish's Sunday Eucharist online. And may God bless and renew us as we join together to worship. Thank you.

THIS 'HOLY MEMORIAL' is known by various names: 1) 'The Eucharist' - which means 'Thanksgiving' - because Jesus offered himself in love; 2) 'The Lord's Supper' - or 'Breaking of the Bread' - because we celebrate it as a shared meal; 3) 'Holy Communion,' - because we become one with Christ by receiving him; and 4) 'Holy Mass' - holy sending - because it gives us a mission: to go in peace to serve the Lord.

The 'objectives' of the Eucharist: The community gathers for the public celebration of the Eucharist in order to worship God; ask his forgiveness for sins; thank him for blessings received; listen to his voice in the Scriptures; present the needs of the world and our own needs too; offer our lives to him and his loving service; gain spiritual nourishment and recharge our weakened spiritual batteries by sharing life with him in Holy Communion. The simple structure of the Eucharistic celebration is organized around achieving these goals.

THE GATHERING SONG

**Come down, O Love divine,
seek thou this soul of mine,
and visit it with thine own ardour glowing;
O Comforter, draw near,
within my heart appear,
and kindle it, thy holy flame bestowing.**

**O let it freely burn,
till earthly passions turn
to dust and ashes in its heat consuming;
and let thy glorious light
shine ever on my sight,
and clothe me round, the while my path illuming.**

**Let holy charity
mine outward vesture be,
and lowliness become mine inner clothing:
true lowliness of heart,
which takes the humbler part,
and o'er its own shortcomings weeps with loathing.**

**And so the yearning strong,
with which the soul will long,
shall far outpass the power of human telling;
for none can guess its grace,
till Love create the place
wherein the Holy Spirit makes a dwelling.**

THE GATHERING

Priest + In the name of God - the Father, the Son, and the Holy Spirit.
All **Amen.**

THE GREETING - Words of Welcome and Introduction.

The greeting proclaims the presence of the Lord with us.

The Penitential Rite, the Gloria and the Opening Prayer follow. The purpose of these preliminary rites is to help the people, gathered for the celebration of the Eucharist, to join with each other as a worshipping community, and to prepare to listen to the Word of God and to celebrate the Eucharist - the Great Thanksgiving.

Priest The Lord be with you.
All **And also with you.**

The priest may introduce the Eucharist.

THE PRAYERS OF PENITENCE

The Invitation to Confession - we call to mind our sins that we may repent of them / turn from them and ask forgiveness of God and each other.

Priest My brothers and sisters,
 as we prepare to celebrate the mystery of God's love,
 revealed to us in Word and Sacrament,
 let us call to mind our sins.

A pause for quiet reflection follows.

All **I confess to almighty God,
 and to you, my brothers and sisters,
 that I have sinned through my own fault,
 in my thoughts and in my words,
 in what I have done and in what I have failed to do.**

The Absolution

 + Almighty God, have mercy on us, forgive us our sins, and bring us to everlasting life.
All **Amen.**

THE GLORIA

Gloria, gloria, in excelsis Deo.

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks, we praise you for your glory.
Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God, you take away the sins of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

THE COLLECT

Priest Let us pray.

Together we spend a few moments in silence, realising, and giving thanks, that we are in the presence of God our Father to whom we make our prayers. The prayer 'collects' our thoughts.

 Creator God,
 you made us all in your image:
 may we discern you in all that we see,
 and serve you in all that we do;
 through Jesus Christ our Lord.
All **Amen.**

THE LITURGY OF THE WORD

The Liturgy of the Word consists of readings from the scriptures; a sermon/homily, which expounds the readings; the Profession of Faith, which is the Creed of God's people; and the Prayer of the Faithful or General Intercessions in which the people of God intercede for all humankind and all creation.

In the Liturgy of the Word God speaks to us of redemption and salvation and nourishes us with his 'word.' We are not only listening to past history. The God who speaks to Israel and to the early Church speaks to us today through the power of the Holy Spirit working within us as we listen to him and as he reveals the pattern for our lives. 'The word of God is something alive and active: it cuts like any double edged sword but more finely...it can judge the secret emotions and thoughts'(The Letter to the Hebrews 4:12).

Either two or three READINGS FROM SCRIPTURE follow, the last of which is the Gospel.

THE FIRST READING – ROMANS 8: 1 - 11. - To be read by Gwen Adshead.

Reader A reading from the Letter of St Paul to the Romans.

There is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For God has done what the law, weakened by the flesh, could not do: by sending his own Son in the likeness of sinful flesh and to deal with sin, he condemned sin in the flesh, so that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For this reason the mind that is set on the flesh is hostile to God; it does not submit to God's law - indeed, it cannot, and those who are in the flesh cannot please God.

But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, then the body is dead because of sin, but the Spirit is life because of righteousness. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit that dwells in you.

At the end of the reading:

Reader This is the word of the Lord.

All **Thanks be to God.**

Now we prepare to hear the Gospel (the Good News) and acknowledge that we are his people and called to be part of his mission to the world inasmuch as we share his message and his life with faith, hope and love.

THE GOSPEL ACCLAMATION

Alleluia, Alleluia, Alleluia.

The seed is the word of God, Christ the sower;
whoever finds this seed will remain for ever.

Alleluia, Alleluia, Alleluia.

THE GOSPEL READING - ST MATTHEW'S GOSPEL 13: 1 - 9, 18 - 23.

All The Lord be with you.

All **And also with you .**

Hear the Gospel of our Lord Jesus Christ according to St Matthew.

All **Glory to you, O Lord.**

The Parable of the Sower.

That same day Jesus went out of the house and sat beside the sea. Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. And he told them many things in parables, saying: 'Listen! A sower went out to sow. And as he sowed, some seeds fell on a path, and the birds came and ate them up. Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. But when the sun rose, they were scorched, and since they had no root, they withered away. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. If you have ears, hear!'

The Parable of the Sower Explained.

'Hear, then, the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, yet such a person has no root but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. As for what was sown among thorns, this is the one who hears the word, but the cares of this age and the lure of wealth choke the word, and it yields nothing. But as for what was sown

on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields in one case a hundredfold, in another sixty, and in another thirty.’

At the end of the Gospel:

This is the Gospel of the Lord.

All Praise to you, O Christ.

THE SERMON

We are a Eucharistic community - united around word and sacrament. Through the readings God has spoken to his people of his redeeming love and of the nourishment which his Spirit gives. The sermon reflects on our readings and relates them to our Eucharistic celebration and to our ordinary daily life.

After the sermon there may be a short period of silent reflection.

THE PROFESSION OF CHRISTIAN FAITH - THE CREED

We make the profession of faith in response to the word of God written in the Gospels and spoken in the sermon. We testify that God is our Father who gives us new life through his Son and who calls us together in the power of his Spirit to be a Eucharistic people, a 'thanksgiving people', a living community of his abiding self-giving love.

**All I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, of one Being with the Father;
through him all things were made.
For us and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.**

THE PRAYER OF THE FAITHFUL OR GENERAL INTERCESSION

We are invited to pray for all people and for all creation and for the needs of the Church's mission in bringing Christ's Gospel to the world. Through baptism we have been made one with Christ, our great high priest, and we share in his prayer before the Father for the needs of the Church's mission to the world and for of people. Our prayer flows from our listening to the Gospel and sermon by which we have been made more aware of our Christian commitment.

This Prayer of the Faithful, or General Intercession, is announced and consists of a series of intercessions; we pray for the universal Church and its mission and for our bishop and for our benefice - our parishes and our two Church schools; for the world, for our Queen and country, for our local communities, families and friends; for the sick and suffering and for all in pain; and we remember those who have died. And in communion with Mary, St John the Evangelist, St John the Baptist and all the Saints of God we entrust one another and all people and all creation to God's saving love.

Priest In the power of the Spirit, and in union with Jesus Christ, let us pray to our heavenly Father.

The deacon or minister continues:

Heavenly Father, strengthen your Church in the service of Christ that Christians everywhere may witness to the grace, the truth and the compassion of Christ. Bless Justin our Archbishop, Steven our Bishop, Olivia our area Bishop, and our parishes and schools of St Mary's and St John's that we may be equipped for the mission before us...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, bless and guide Charles our King and give grace to our Government, to our Parliament, to our District and Village Councils, and to all in authority that they may govern with justice, wisdom and compassion and seek always the common good...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, bless us, and our families and friends, and all our relationships that we may serve Christ in one another and love as he loves us...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we pray to you for all who hunger for bread and for those who long for peace, and for all who are suffering whether in body, mind or spirit...

Lord, in your mercy,
Hear our prayer.

Heavenly Father, we remember before you all who have gone before us... May we be united for ever in the joy of heaven.

Lord, in your mercy,
Hear our prayer.

Heavenly Father, in communion with the Blessed Mother, St John the Evangelist, St John the Baptist and all the saints, we commend all humankind and all creation to your unfailing love.

Priest Merciful Father,
All **Accept these prayers for the sake of your Son, Our Saviour, Jesus Christ. Amen.**

THE LITURGY OF THE EUCHARIST

At the Last Supper Christ 'took some bread and when he had given thanks, broke it and gave it to his disciples, saying "This is my body which will be given for you; do this in remembrance of me". He did the same with the cup...' (Luke 22:19-20). The Church, joyfully obedient to the Lord's command, celebrates the Eucharist taking care that our 'liturgy' corresponds to the words and actions of Christ: 1) Taking bread and wine - we take our own gifts to the Altar, such as our time and talents and our money for the poor and for ministry. 2) Giving thanks (the meaning of the word Eucharist) - in the Eucharistic Prayer the priest, in the name of us all, says the great hymn of our thanksgiving to God for the whole work of salvation, in which the offerings become the Body and Blood of Christ. 3) The breaking of the one bread is a sign of the unity of the faithful - a sign of the unity which comes through sharing in Christ. 4) And in Holy Communion we receive Christ. In this way, Sunday by Sunday and day by day, the Church tries to carry out what the Lord asked his disciples to do in remembrance of him.

THE PEACE

We acknowledge and give thanks for our unity with one another in Jesus Christ our Lord, which his death and resurrection have brought to us. He is the peace between us. The sign of peace echoes Christ's own resurrection greeting to his disciples. Before we share in the same bread we express our love for one another in Christ and pray for peace and unity (cf Luke 1.78,79).

Priest Christ is our peace.
 He has reconciled us to God in one body by the cross.
 We meet in his name and share his peace.

 The peace of the Lord be always with you.
All **And also with you.**

THE OFFERTORY HYMN

**Praise to the Holiest in the height,
and in the depth be praise:
in all his words most wonderful,
most sure in all his ways.**

**O generous love! that he who smote
in Man for man the foe,
the double agony in Man
for man should undergo;**

**And in the garden secretly,
And on the cross on high,
should teach his brethren and inspire
To suffer and to die.**

**Praise to the Holiest in the height,
and in the depth be praise:
in all his words most wonderful,
most sure in all his ways.**

THE PRESENTATION AND PREPARATION OF THE GIFTS

The peoples' gifts of bread and wine are brought to the altar. The offerings of money is made and promised to support the wider ministry and work of the Church. Taking the Gifts: We give thanks to God for the gifts in the following words.

BREAD

Priest Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.
All **Blessed be God for ever.**

WINE

All Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become for us the cup of salvation.
All **Blessed be God for ever.**

OUR TIME, TALENTS AND TREASURE/MONEY

All Blessed are you, Lord, God of all creation. Through your goodness we have the gifts of our time, talents and money to offer. May our offerings of our gifts be a sincere sign of our gratitude and our dedication to your service.
All **Blessed be God for ever.**

The priest prays quietly: Lord God, we ask you to receive us and be pleased with the sacrifice we offer you with humble, contrite and thankful hearts. The priest washes hands as an expression of the desire for inward purification, praying quietly: Lord, wash away my iniquity; cleanse me from my sin.

PRAYER OVER THE GIFTS

Priest Pray my brothers and sisters, that my sacrifice and yours may be acceptable to God, the Almighty Father.

All **May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.**

Priest Amen.

Priest Lord, in the simple sacramental signs of bread and wine Christ your son comes among us to be our companion. May we learn from him the way of loving and generous service.

All **Amen.**

THE EUCHARISTIC PRAYER

The Eucharistic Prayer is the centre and high point of the whole Christian celebration. This great prayer of praise and thanksgiving proclaims the wonderful works of God and through it we join ourselves with Christ in praise and thanksgiving to God the Father and in offering ourselves to him in union with Christ's self-offering on the cross. We express our share in the prayer, which is said on behalf of all the people, by listening inwardly and joining in the acclamations (joyful shouts or songs) and the Sanctus (the Holy, Holy, Holy which concludes the preface), the memorial acclamation and the great 'Amen' which concludes our Eucharistic Prayer.

Priest The Lord be with you.

All **And also with you.**

All Lift up your hearts.
All **We lift them to the Lord.**

All Let us give thanks to the Lord our God.
All **It is right to give thanks and praise.**

In the Preface we praise God for his mighty acts:

Heavenly Father, we do well always and everywhere to give you thanks
because at his last supper, as Jesus sat at table with his apostles,
he gave us this memorial of his passion
to bring us its saving power until the end of the age.

In this sacrament you feed your people
and strengthen us in holiness,
so that the family of humankind
may come to walk in the light of faith and hope,
and live in the communion of love.

Therefore we join our voices
with the whole company of heaven to sing:

All **Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

We pray to the Father for the sending down of the Holy Spirit and recall the Lord's Supper.

Priest We thank you, loving Father, because when we turned away
 you sent to us your Son Jesus Christ our Lord.
 He gave his life for us upon the cross. He shows us now the way to live.
 Send your Holy Spirit that these gifts of bread and wine
 may be for us Christ's body and his blood.
 On the night before he died, when darkness had fallen, Jesus took bread. He gave thanks,
 broke it, and shared it with his disciples, saying:
 'This is my body, given for you. Do this to remember me.'
 After they had eaten he took the cup of wine, gave thanks, and shared it with his disciples,
 saying:
 'This is my blood, poured out for you and for many, for the forgiveness of sins.
 Do this to remember me.'

All Let us proclaim the mystery of faith:
 **Christ has died,
Christ is risen,
Christ will come again.**

So, Father, with this bread and this cup we celebrate his love, his death, his risen life.
As you feed us with these gifts, send your Holy Spirit upon us and change us more and more
to be like Jesus our Saviour.

Help us, Father, to love one another, as we look forward to that day when suffering is ended
and all creation is gathered in your loving arms.

And now with the Blessed Mother, St John the Evangelist, St John the Baptist,
and all your saints, we give you glory, through Jesus Christ
and in the strength of your Holy Spirit,
today and for ever.

All **Amen.**

HOLY COMMUNION

The communion rite lays strong emphasis on peace, unity and our prayer for forgiveness. We come together to the Lord's table in accordance with the Lord's command, 'Take, eat... take, drink', as a community bound together by the love of God manifest in Christ. We can all be confident in Christ's mercy as we respond to his call to come to his table. Our communal recitation of the Lord's Prayer - the prayer he taught us - prepares us for Holy Communion with our Lord.

THE LORD'S PRAYER

We bless God and pray for our world, our communities and our lives to be shaped by God's will; we pray for daily needs to be met, for forgiveness for wrongdoings, strength to resist temptation and protection from danger.

Priest Let us pray with confidence as our Saviour has taught us.

All **Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom, the power and the glory, for ever and ever. Amen.**

THE BREAKING OF THE BREAD

The priest takes the host and breaks it over the cup, praying quietly: 'May this mingling of the body and blood of our Lord Jesus Christ bring eternal life to us who receive it.' 'Because there is one bread, we who are many are one body, for we all partake of the one bread' (1 Corinthians 10:17)

Christ's gesture of breaking bread with his disciples at the Last Supper gave the Eucharist the name of the 'breaking of bread.'. This gesture signifies that we who share one bread and one cup are made one. The breaking of the Eucharistic bread becomes a sign of unity and charity as the one bread is distributed to the family of God's people.

Priest We break this bread to share in the body of Christ.

All **Though we are many, we are one body, because we all share in one bread.**

The priest prepares quietly for Holy Communion. We may all join quietly in this prayer: Lord Jesus Christ, Son of the living God, by the will of the Father and the work of the Holy Spirit your death brought life to the world. By your holy body and blood free me from all my sins and from every evil. Keep me faithful to your teaching, and never let me be parted from you. Amen.

INVITATION TO COMMUNION

Priest Behold the Lamb of God who takes away the sin of the world. *cf. John 1: 29*

Blessed are those who are called to his supper.

All **Lord, I am not worthy to receive you, but only say the word, and I shall be healed.**

The sign of communion is more complete when given under both 'kinds' since then the 'sign' of the eucharistic meal appears more clearly. However, we live in exceptional times when, if you think right, communion may be received in one 'kind.'

The priest takes the host, raises it a little and shows it saying: The Body of Christ. And the same with the cup saying: The Blood of Christ. When receiving Holy Communion the response and assent to Christ is:

+ Amen.

DURING HOLY COMMUNION *The Choir may sing anthems, hymns or songs.*

**Lead me, Lord, lead me in thy righteousness,
make thy way plain before my face.
For it is thou, Lord, thou, Lord only,
that makest me dwell in safety.**

**Teach me, Lord, teach me truly how to live,
that I may come to know thee,
and in thy presence serve thee with gladness,
and sing songs of praise to thy glory.**

**Now the green blade rises from the buried grain,
wheat that in the dark earth many years has lain;
love lives again, that with the dead has been:
*Love is come again, like wheat that springs up green.***

**In the grave they laid him, Love whom men had slain,
thinking that he never would awake again,
laid in the earth like grain that sleeps unseen:
*Love is come again, like wheat that springs up green.***

**Forth he came at Easter, like the risen grain,
he that for the three days in the grave had lain,
back from the dead my risen Lord is seen:
*Love is come again, like wheat that springs up green.***

**When our hearts are wintry, grieving, or in pain,
then your touch can call us back to life again,
fields of our hearts that dead and bare have been:
*Love is come again, like wheat that springs up green.***

PRAYER AFTER HOLY COMMUNION

Priest Let us pray.

*The priest invites us all to pray that the Holy Eucharist will have its effect in transforming our lives and bring us all to God's kingdom.
We pray together silently for a while before the Post Communion prayer.*

Priest God of our pilgrimage,
you have led us to the living water:
refresh and sustain us
as we go forward on our journey,
in the name of Jesus Christ our Lord.

All Amen.

THE NOTICES FOR THE COMMUNITY ARE GIVEN.

THE CONCLUDING RITE

Priest The Lord be with you.

All And also with you.

THE BLESSING

Priest The peace of God, which passes all understanding,
keep your hearts and minds in the knowledge and love of God
and of his Son Jesus Christ our Lord.

+ And the blessing of almighty God,
the Father, the Son, and the Holy Spirit,
be among you and remain with you for ever.

All Amen.

Let us go in the peace of Christ.

All Thanks be to God.

THE SENDING OUT or RECESSIONAL HYMN

**Colours of day dawn into the mind,
the sun has come up, the night is behind.
Go down in the city, into the street,
and let's give the message to the people we meet.**

*So light up the fire and let the flame burn,
open the door, let Jesus return.
Take seeds of his Spirit, let the fruit grow,
tell the people of Jesus, let his love show.*

**Go through the park, on into the town;
the sun still shines on; it never goes down.
The light of the world is risen again;
the people of darkness are needing a friend.**

**Open your eyes, look into the sky,
the darkness has come, the sun came to die.
The evening draws on, the sun disappears,
but Jesus is living, His Spirit is near.**

Please donate regularly to support the Church's mission and work. The church here needs your help in order to serve our villages, our diocese, our nation and our world in the future. Our doors have been closed due to Covid 19 and with no regular Government or Church of England funding we have lost significant income. Please see the website to see how to give efficiently. Thank you.



THE LITURGICAL CALENDAR



July 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
25	26	27	28	29	30	1
TRINITY 5	THE BEAM IN YOUR OWN EYE	THE TWO WAYS	IRENÆUS OF LYONS, Bishop, Martyr	SOLEMNITY OF SAINTS PETER AND PAUL, APOSTLES	A COMPASSIONATE HEART	GOD AS VISITOR, GREAT FAITH
2	3	4	5	6	7	8
TRINITY 6	THOMAS, Apostle	IN WIND AND STORM	OUTCASTS ARE PEOPLE	FAITH ON TRIAL	NO SACRIFICES BUT JUSTICE THE LORD EATS WITH SINNERS	OLD AND NEW
9	10	11	12	13	14	15
TRINITY 7	OUR GOD OF THE LIVING	BENEDICT, Abbot	PROCLAIM THE GOOD NEWS	SENT IN POVERTY	ST. CAMILLUS DE LELLIS, Priest	BONAVENTURE, Bishop, Doctor
16	17	18	19	20	21	22
TRINITY 8	LEAVE FATHER AND MOTHER	SEEING SIGNS, CONVERSION	THE BURNING BUSH: I AM HERE FOR YOU	I AM WHO AM, I WILL LIBERATE YOU	THE BLOOD OF THE LAMB THE SABBATH IS FOR PEOPLE	MARY MAGDALENE
23	24	25	26	27	28	29
TRINITY 9	FAITH AND SIGNS	FEAST OF ST. JAMES MAJOR, Apostle	STS. JOACHIM AND ANNE, Parents of Mary	HARDEN NOT YOUR HEARTS	THE COMMANDMENTS THE ROAD TO FREEDOM	ST. MARTHA
30 th July	TRINITY 10					