

asked what were the precepts of Jesus Christ which he sought to follow. Inter alia, here is what he said: "they teach masters to command with mildness and moderation, slaves to submit with love and affection and subjects to obey all in power in all things that are just..... to honour parents, requite our friends, forgive our enemies, exercise hospitality to strangers, assist the poor, to be just, kind and charitable to all men; to believe a happy immortality prepared for those who despise the momentary death which you have power to inflict."

For expressing these sentiments, the Governor of Pannonia sentenced Pollio to be burnt alive. It is not perhaps all that surprising then that the Empire of Diocletian is no more but that the Pope still presides over the Church in Rome. And the Governor's name? Probus! **A. Martyn Dyer**

Entrance antiphon: He fed them with the finest wheat and satisfied them with honey from the rock.

First Reading: Genesis 14:18-20

Psalms 109: Response: You are a priest for ever, a priest like Melchizedek of old.

Second Reading: 1 Corinthians 11: 23-26

Sequence (Short)

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!

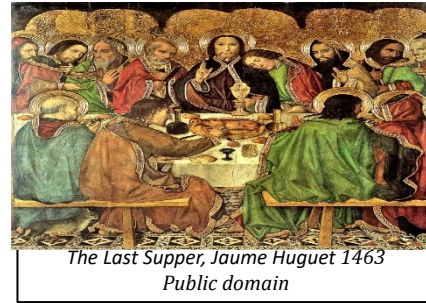
Gospel: Luke 9: 11-17

Memorial Acclamation: Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.



Communion Antiphon: Whoever eats my flesh and drinks my blood remains in me and I in him, says the Lord.

"...In this world I cannot see the Most High Son of God with my own eyes, except for His Most Holy Body and Blood." -St. Francis of Assisi



*The Last Supper, Jaume Huguet 1463
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Most Holy Body and Blood of Christ Cycle C, 2022

Weekly Reflection: The Lilies of the Field (4) So, could the answer to the "Somerset Maugham dilemma" be that he did not really believe? That, it must be

admitted, is a possibility, and if that were so, was he therefore not fulfilling one of the requirements for success. Could it also be to ask "what do we understand by prayer?". Is it really prayer just to ask for something? Is it really prayer to recite well-known invocations, the mind often wandering off to irrelevant thoughts such as I wonder what's for supper tonight? These questions as possible answers to the "Somerset Maugham dilemma" presented themselves to me when I read of a woman whose child was sick with a potentially mortal fever. She prayed that it would go away but no improvement ensued. Then one night in desperation she knelt by the child's bed and said to God "I'm not getting up until my child is better" and there she stayed all night and even fell asleep on her knees. When in the morning she awoke it was to find the child's fever gone. Perhaps if we always prayed like this we might move mountains.

So many of the things that Jesus tells us to do come in response to questions from the Pharisees trying to entrap him and so often his answers return the trick to them. Nowhere is this done so effectively than when they ask him whether it is lawful to pay taxes to Caesar. His answer is, as usual, as relevant today as it was when he first gave it: "Render to Caesar the things that are Caesar's and to God the things that are God's".

In revisiting this quotation, we also reach mid-June, so the time has come to bring this exercise to a close and to fulfil its aim as stated in the outset, namely, to see what the "lifestyle" admonitions it has pin-pointed look like when considered as a whole. I can think of no better way of doing this than by quoting the words attributed to Saint Pollio in his answers to the Roman Governor of Pannonia (AD 304) during the reign of Diocletian: The Saint was