



TIMES OF THE LITURGY

Sunday - 7.45am - Lauds | 8.15am - Low Mass | 9.15am - Dominican Rite Mass (Extraordinary Form) | 11am - Sung Conventual Mass | 6pm - Low Mass | 7pm - Vespers.

Monday - Friday - 7am - Lauds | 7.30am - Conventual Mass | 6.15pm - Devotions and Meditation | 6.30pm - Vespers. [N.B. First Fridays of the month, Vespers in the presence of the Blessed Sacrament with a period of Adoration from 6.15pm.]

Saturday - 9am - Lauds | 9.30am - Conventual Mass | 4.30-6pm - Confessions | 6.15pm - Sung Litany of the Blessed Virgin Mary | 6.30pm - Vespers.

THIS WEEK

- Sun 21 **SUNDAY XVI**
- Mon 22 S. MARY MAGDALENE
- Tue 23 S. BRIDGET OF SWEDEN
- Wed 24 *feria*
- Thu 25 S. JAMES
- Fri 26 Ss. Joachim and Anne
- Sat 27 Bl Robert Nutter
- Sun 28 **SUNDAY XVII**

The Medjugorje Apostolate Annual Pilgrimage to Walsingham will take place on Bank Holiday Monday 26 August 2024. The day will begin at 1.15pm with a talk by Fr Zvonimir Pavičić OFM followed by Mass at 3.45pm.

There will be a Pilgrimage of Reparation & Prayer for the Sanctity of Life to Walsingham, Saturday 3 August, to be led by Bishop David Oakley of Northampton. Please consider joining this pilgrimage, if possible in person, or online at <walsingham.org.uk/live-stream/>. The need for prayer to support life has been great since the passing of the 1967 Abortion Act. It is now increasingly needed as the pressures to allow abortion up to birth grow, along with a swelling campaign to introduce Assisted Suicide. Pope Saint John Paul II urged everyone to join in the 'great prayer for life'.



Lauds, Mass, and Vespers are broadcast daily on Radio Maria. To listen visit:

<https://radiomariaengland.uk/>

SUPPORT US

Our ministry relies on the generosity of our friends and supporters. If you would like to support us make a donation in the cloister, visit our website, or speak to or email the bursar, Fr Albert.

cambridge.bursar@english.op.org

ESCAPING THE SHADOW OF DEATH

There is a word in Hebrew, at least as it is usually formatted in the Hebrew text, which is often translated as two words. This is the word death shadow, or shadow death, which though one word is clearly made of two words meaning shadow and death. The phrase is most familiar in Psalm 22/23, 'The Lord is my shepherd' with its proclamation that 'if I should walk in the valley of the shadow of death, I will fear no evil.' Whether we take it as a compound word or not, there might be some doubt about whether death is really part of the meaning of this word. Sometimes the word simply seems to mean darkness,

and not necessarily with any deep sense of darkness as something to fear. Consider this quotation from the Prophet Amos.

He who made the Pleiades and Orion, and turns deep darkness into the morning and darkens the day into night, who calls for the waters of the sea and pours them out on the surface of the earth, the LORD is his name (Amos 5:8).

'Deep darkness' here is death shadow, but it seems to merely refer to the night. Since God is said both to turn deep darkness into the morning, but also the day into the night, there is no suggestion that we are hearing about anything other than the natural night. It might be unnecessary to say that this darkness is particularly deep. In fact, the darkness seems to be a natural part of creation, with both night and day matching the splendour of the great constellations. Against that we have Psalm 22/23 where the valley of darkness is a place where we might fear evil. The valley of darkness might well be death. Nine of the seventeen examples of this word in the Old Testament come from the Book of Job, where it both refers to darkness in itself but sees this as an appropriate term for the place of the dead.

...the land of gloom like thick darkness, like deep shadow without any order, where light is as thick darkness (Job 10:22).

Elsewhere in the Book of Job we have references to darkness as merely darkness, as in the Job 16:16 where the darkness is on his eyelids, though it should be mentioned that we have this may refer to the earlier quotation which speaks of the 'eyelids of the dawn', (3:9). The darkness may even seem preferable to burglars as in this quotation:

For deep darkness is morning to all of them; for they are friends with the terrors of deep darkness (Job 24:17).

I think we should not lose sight of the death aspect of death shadow, even though the word can be taken to mean the darkness of the night. The shadow of night belongs to death, and for Job, the land of the dead is a place of darkness. It is important to understand that the word shadow, which occurs on its own in a slightly different form is not in itself a negative word in the Old Testament. Shadow can mean protection, so that we have in the Psalms,

Keep me as the apple of your eye; hide me in the shadow of your wings (Psalm 17:8).

Referring to the vine which is Israel, we are told that

The mountains were covered with its shade, the mighty cedars with its branches (Psalm 80:10).

Shadow therefore can mean protection, as in the story of Sodom where Lot tries to protect the two men who turn out to be angels from the abuse of the townspeople, because they are under the shadow of his roof, (Genesis 18:8). Shadow too can be an image of the fleeting nature of life and its rewards, as in the Book of the Wisdom of Solomon. There is also the beautiful image of love from the Song of Solomon:

As an apple tree among the trees of the forest, so is my beloved among the young men. With great delight I sat in his shadow, and his fruit was sweet to my taste (Song of Songs, 2:3).

The most positive use of shadow is in Genesis, where we are told that God created Adam in his own image. The Hebrew word here is the same word for shadow, but usually translated as 'image'. So we need something like death to be added on to shadow, to make it clear that we are dealing with shadow in its most fearsome manner.

In the New Testament, the phrase 'shadow of death' occurs with no ambiguity about it meaning death, rather than deep darkness. This is because of the crucially important verse from Isaiah:

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness (death shadow), on them has light shined (Isaiah 9:2).

This passage is quoted in Matthew 4:16, when Christ begins his ministry in the north of Israel, the area which first fell to outsiders when the Assyrian empire absorbed the northern kingdom. The other reference to the shadow of death is in the Benedictus, the song of Zechariah, the father of John the Baptist.

...to give light to those who sit in darkness and in the shadow of death, to guide our feet into a way of peace (Luke 1:79).

To sit in darkness is a literal translation of Isaiah, which is usually translated as to dwell in darkness. The verse is clearly referring to Isaiah, but Luke does two things with this. He places darkness next to the shadow of death, so that we see the shadow of death as more than just a metaphor for darkness. He also makes use of the idea of walking as opposed to sitting. Isaiah talks of a people who walked in darkness, but Luke has Zechariah speak of a way or road of peace. Although most translations add the definite article, it is not in the Greek, though New Testament Greek often omits the definite article. This makes the use of sitting for dwelling not so much a mistranslation as a wish to bring out the meaning of Christ who leads us on the road. The darkness makes us sit down but the light which Christ brings enables us to walk on the road or a road of peace. It is the application of this verse of Isaiah to the coming of Christ, which paradoxically makes the shadow of death more than darkness because Christ came to liberate us from death. The shadow of death is the shadow which constrains our life, making us either deny death or pretend that death is a kind of blessing. Death is a great evil, even though Christ makes use of death to bring us to eternal life. We overcome death by facing up to it. The light makes us see death more fully, but also shows us that death has no power over us. The shadow which remains is the shadow as image of what is to come, as in St Paul.

These are a shadow of the things to come, but the substance belongs to Christ (Colossians 2:17).

When St Peter walks through Jerusalem, they lay the sick in the streets so that his shadow might fall on them, (Acts 5:15). In Christ, the valley of the shadow of death becomes a place where even the shadows speak of life.

BL ROBERT NUTTER

Born in Burnley, Lancashire, he was educated at schools in his homeland and then at Rheims, in France. He was ordained at Soissons on 22 December 1581, and returned to England with Blessed George Haydock. During the reign of Elizabeth I, he ministered for two years, and for two years was imprisoned for his defence of the Catholic faith. In the year 1585, banished from his native

he spent some months in France. Returning to England, he was quickly thrown into prison where he remained for almost fifteen years. He wanted to be accepted into the Friars Preachers, and made his solemn profession (which was received by the Provincial of Portugal) in gaol. He escaped from prison in March 1600, but was captured again in May and was detained in Lancaster Castle, where, after various tortures and tribulations, he was hanged, together with Blessed Edward Thwing, on 26 July. Blessed Robert was one of eighty-five martyrs beatified by St John Paul II on the Solemnity of Christ the King in 1997.

from a letter of Brother Nicholas Vincent, alias Hildinge, written from Lisbon to Fr John Answorth on 22 July 1616.

When all is done it will prove true that you say, from a detracting tongue there can be no bulwark, and perhaps I will give such kind of people more occasion to talk. As for the thing they object, if they would reflect upon themselves of what degree soever, it may be they shall find (more is the pity) as much to lament in their own as in ours. Besides, one martyr (I hope) is more honour to an Order than the falling of two can be a discredit, the which, if they will grant, we have a martyr to show of our Order, in these times of our afflictions, Father Nutter that glorious man; and that they may not think I speak this upon my own head without foundation, a father of our Order, a Spaniard, who some seven or eight years ago wrote an ecclesiastical history of these days, amongst other martyrs putteth down Father Nutter for one of our Order, and for his proof citeth relations out of England. The which martyr, as it seemeth, took the habit in prison. I had not long ago an information in my cell of what I have said confirmed and approved by four grave fathers of our convent in Madrid. But Father Paul at his being here with me carried it away with him into Andalusia so that I cannot write to you the name of the author at present, but as soon as I can possible I will. And for proof of this verity the picture of this holy martyr hath been of long time put up in the cloisters of our convent in Madrid ... where he is painted in our habit with a relation in the said picture of all that passed, as where he died and with what pain etc. Supposing now that he was a friar of our Order (as there is no doubt in the matter because otherwise how should a Spaniard feign such a thing or to what purpose, there being at that time no English in the habit but only Father Paul in St Lucar and another old man in Rome who, I dare swear for them both, never dreamed of any such matter as to feign histories) who doth not see that our Order is much more honoured with this one so glorious a martyr, than with two dissolute fellows who came both of them into England without any mission at all, and therefore much better (as you say very well) could not be expected at their hands... Send me word I pray (as you love me and our Order) whether there be any worthy gentleman of your clergy that desireth to take our habit there in England, for that they shall never need to leave their country but shall have it brought them thither because the first that is to come over hereafter shall procure taking over with him licence to give habits there. Once more farewell. Names and places where they live send me word of.

THE PRIORY OF ST MICHAEL THE ARCHANGEL

Blackfriars, Buckingham Road, Cambridge. CB3 0DD.

www.blackfriarscambridge.org.uk/ | Phone: +44 (0) 1223 741251

Please send any enquiries to prior.cambridge@english.op.org | To request a Mass to be said for a specific intention visit

<<https://www.blackfriarscambridge.org.uk/mass-service-times/request-a-mass/>>

Born in Burnley, Lancashire, he was educated at schools in his homeland and then at Rheims, in France. He was ordained at Soissons on 22 December 1581, and returned to England with Blessed George Haydock. During the reign of Elizabeth I, he ministered for two years, and for two years was imprisoned for his defence of the Catholic faith. In the year 1585, banished from his native land, he spent some months in France. Returning to England, he was quickly thrown into prison where he remained for almost fifteen years. He wanted to be accepted into the Friars Preachers, and made his solemn profession (which was received by the Provincial of Portugal) in gaol. He from a letter of Brother Nicholas Vincent, alias Hildinge, written from Lisbon to Fr John Answorth on 22 July 1616.

When all is done it will prove true that you say, from a detracting tongue there can be no bulwark, and perhaps I will give such kind of people more occasion to talk. As for the thing they object, if they would reflect upon themselves of what degree soever, it may be they shall find (more is the pity) as much to lament in their own as in ours. Besides, one martyr (I hope) is more honour to an Order than the falling of two can be a discredit, the which, if they will grant, we have a martyr to show of our Order, in these times of our afflictions, Father Nutter that glorious man; and that they may not think I speak this upon my own head without foundation, a father of our Order, a Spaniard, who some seven or eight years ago wrote an ecclesiastical history of these days, amongst other martyrs putteth down Father Nutter for one of our Order, and for his proof citeth relations out of England. The which martyr, as it seemeth, took the habit in prison. I had not long ago an information in my cell of what I have said confirmed and approved by four grave fathers of our convent in Madrid. But Father Paul at his being here with me carried it away with him into Andalusia so that I cannot write to you the name of the author at present, but as soon as I can possible I will. And for proof of this verity the picture of this holy martyr hath been of long time put up in the cloisters of our convent in Madrid ... where he is painted in our habit with a relation in the said picture of all that passed, as where he died and with what pain etc. Supposing now that he was a friar of our Order (as there is no doubt in the matter because otherwise how should a Spaniard feign such a thing or to what purpose, there being at that time no English in the habit but only Father Paul in St Lucar and another old man in Rome who, I dare swear for them both, never dreamed of any such matter as to feign histories) who doth not see that our

THE PRIORY OF ST MICHAEL THE ARCHANGEL

Order is much more honoured with this and so glorious a martyr, than with two dissolute fellows who came both of them into England without any mission at all, and therefore much better (as you say very well) could not be expected at their hands. Send me word I pray (as you love me and our Order) whether there be any worthy gentleman of your country fit to take our habit there in England, for that they shall never need to leave their country but shall have it brought them thither because the first that is to come over hereafter shall procure taking over