



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 1 **Sunday XXII**

Mon 2 *feria*

Tue 3 ST GREGORY

Wed 4 St Cuthbert

Thu 5 Commemoration of
Deceased Familiars and
Benefactors

Fri 6 *feria*

Sat 7 Our Lady on Saturday

Sun 8 **SUNDAY XXIII**

March for Life, 2024

The March for Life UK will take place in London on Saturday 7 September 2024. There are many attempts at the moment to further liberalise abortion in the UK and to silence those offering any alternative viewpoint, whether that's 'pills by post' abortions, 'decriminalisation', buffer zones or censorship on pro-life students at universities. The dangers of these situations are being highlighted by the theme for this year's March for Life which is 'Abortion isn't Healthcare'. Join thousands at this family-friendly event. Find out more at www.marchforlife.co.uk. If you are interested in attending please contact the diocesan Pro Life Rep, Katy Torcat, for local travel information from our Diocese: katytorcat@gmail.com.



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

<https://radiomariaengland.uk/>

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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

FIRST FRIDAY – 6 SEPTEMBER



Lauds - 7am | Mass - 7.30am | Exposition of the Blessed Sacrament - 6.15pm | Vespers & Benediction - 6.30pm.

The September issue of Catholic East Anglia is now available online. Please visit <https://www.rcdea.org.uk/the-september-catholic-east-anglia-is-now-live-online/>

To mark Education Sunday 2024, Bishop Peter Collins has issued a letter on our Catholic educational institutions. We encourage you to take away a printout of his letter and read it.

ANOINTING FIRE CATHOLIC MINISTRIES invite you to a First Friday Healing Service 'Ephphatha' with Fr Luke Goymour on Friday 6th September, 6-9pm at St Laurence's Church, Milton Road, CB4 1XB. Praise and Worship; Talk; Confessions; Holy Mass; Adoration of the Blessed Sacrament; Prayer Ministry. All welcome; free parking. More info 07846 321473.

DO NOT EXTINGUISH THE SPIRIT

In the First letter of St Paul to the Thessalonians, Paul tells the recipients of his letter that they are not to extinguish the Spirit, (1 Th 5:19). It is part of a series of injunctions from Paul, where the verbs come last, which is difficult to render into English literally, so I will put the verbs at the beginning as most translations do.

Rejoice always, pray without ceasing, give thanks in everything, do not extinguish the Spirit, do not despise prophecies, examine all things, hold on to the good, stay away from every form of evil (1 Thessalonians, 5:16-22).

The first three injunctions form a unity, and make a good underlay for the life of a Christian. The other three injunctions seem to go together too but speak of discernment. It is important in reading the Epistles of St Paul to understand that he takes seriously the experience of the early Christian Churches. It is not just a simple matter of instruction. The Churches had different problems in their lives, and lived the Christian life in different ways. This is true to this day, if we take the whole of Christian life, and not just the Church life, though we should not underestimate the diversity of prayer and liturgy in the Church throughout the years. In the early Church there was more room for development, and both geography and the hostility which the Church encountered made centralisation and uniformity difficult. Paul is not simply saying that the Churches should make up their own mind about the good news they are being offered. Elsewhere he is quite clear that there is only one Gospel and one Spirit, and indeed only one Jesus.

But I am afraid that as the serpent deceived Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For if someone comes and proclaims another Jesus than which we proclaimed, or if you receive a different spirit from the one which you received, or if you accept a different gospel from the one which you accepted, you put up with it readily enough (2 Corinthians 11:3-4).

There cannot be a different Jesus, a different Spirit or a different Gospel. The phrase, 'do not extinguish the Spirit' does not suggest that the teaching of Christ is open to constant change, but rather it speaks of a necessary continuity and the responsibility of the Church to maintain that continuity. To show this we should look at the passage in the Old Testament which St Paul probably has in mind. This is from the Book of Leviticus, chapter six where the fire on the altar is to be kept lit and not extinguished. This is the fire of the Old Testament but there is not need for a sacred fire as such in the time of the New Testament, though we do have the practice of trying to keep burning a sanctuary lamp where the Blessed Sacrament is kept reserved in a tabernacle. The fire on the altar in the Leviticus was not a candle as can be seen from the following verse.

The fire on the altar shall be kept burning on it; it shall not go out. The priest shall burn wood on it every morning, and he shall arrange the burnt offering on it and shall burn on it the fat of the peace offerings (Leviticus 6:12).

The Holy Spirit is the new fire, the uncreated fire which too must not be extinguished. There are, however, other uses of the word, 'extinguish' in the Old Testament, as applied to fire. Sometimes it refers to evil which will be extinguished by the power of God, but it can also refer to the evil of hatred which will not be extinguished, and following on from that, the anger of God which will not be extinguished. We see this in Isaiah Ch 66, the climax of Isaiah, Isaiah 66:24 "And they shall go out and look on the dead bodies of the men who have rebelled against me. For their worm shall not die, their fire shall not be quenched, and they shall be an abhorrence to all flesh' This phrase is taken up by Our Lord in the Gospel of Mark to refer to hell.

...where their worm does not die and the fire is not quenched (Mark 9:48).

The different meanings come from the different role of fire in human life. Fire can be a great evil, but it can also be a great good, so that it can both represent evil and the fervent good of the believer. The same is true of water, which can cause floods but is also necessary for life, and for air, which can be a gentle breeze, or a great destructive wind. All three are used as images of the Holy Spirit, and the ambiguity comes from the fact that there are other spirits apart from the Holy Spirit. As St Paul says in 2 Corinthians, 'if you receive a different spirit'.

Evil as a threat can be extinguished, as in

...for the evil man has no future; the lamp of the wicked will be put out (Proverbs 24:20).

Why would St Paul talk of extinguishing the Holy Spirit, since the Spirit is God and so cannot be affected by us in any way? Obviously, he is saying that we should not extinguish the Holy Spirit in our hearts. There is a similar way of talking in the Epistle to the Ephesians.

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption (Ephesians 4:30).

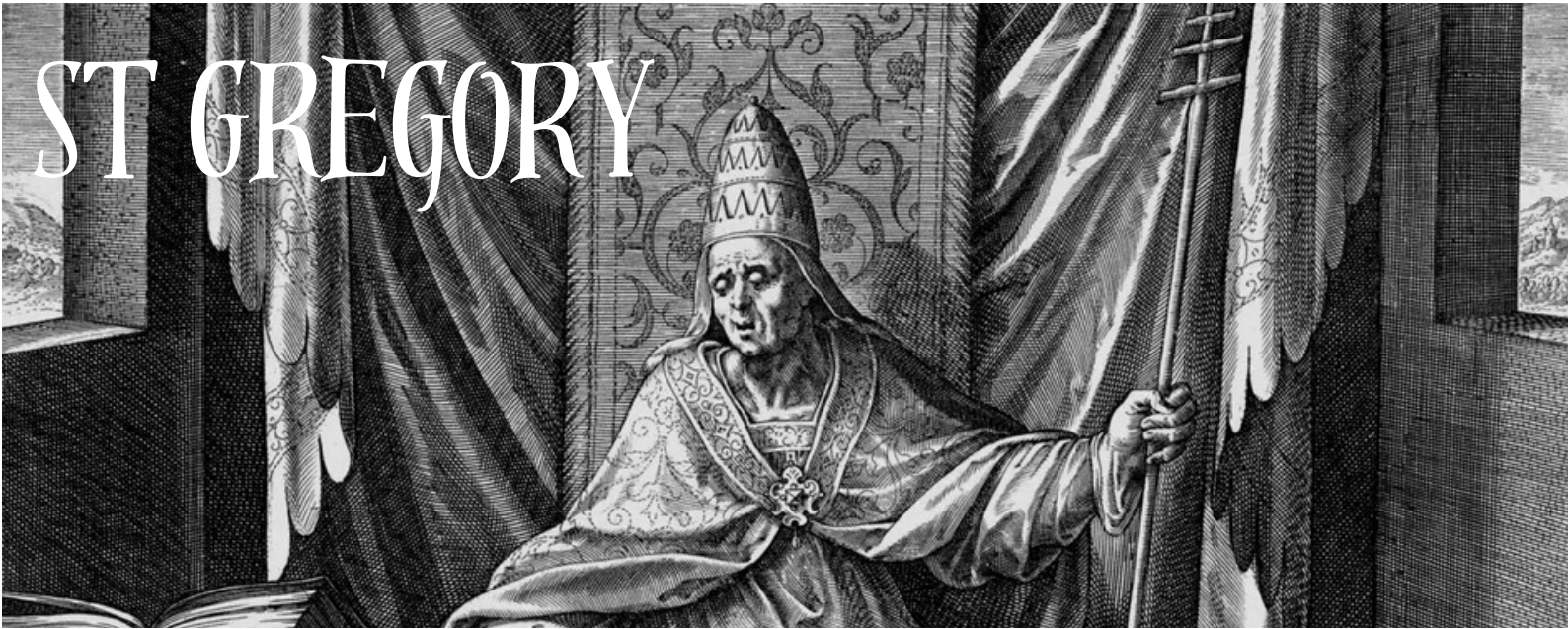
It would go against God's perfection to suggest that God can be affected by his own creation. He is aware of the horrors of this world, indeed understands it more deeply than we can, since we judge by our own experience, which is limited. Fundamentally, God cannot be sad, and to say so would deny the possibility of eternal happiness. If God's happiness was fragile, assailable in any way, so would ours be, even in heaven. The sadness that St Paul speaks of is the sadness of our turning away from the gift of the Holy Spirit, falling into our own sadness, though it is acceptable to see the Holy Spirit's grief as an analogy for the Spirit's refusal to accept evil of any kind, even though we are permitted by our freedom to do evil.

We must discern for ourselves what is good, but this is not the same as generating our own good. The prophecy which St Paul speaks of, is the teaching of the Church. This teaching is given by many different people in many different ways but we must discern what is good. The Greek word for despise literally means, make into nothing, an inversion of creation.

The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction (Proverbs 1:7).

St Paul therefore is not giving the Church leave to decide for themselves what is good, but is teaching them not to trust in themselves, and in humility to hold onto what is good.

ST GREGORY



Gregory was born in Rome and followed the career of public service that was usual for the son of an aristocratic family, finally becoming Prefect of the City of Rome, a post he held for some years.

He founded a monastery in Rome and some others in Sicily, then became a monk himself. He was ordained deacon and sent as an envoy to Constantinople, on a mission that lasted five years.

He was elected Pope on 3 September 590, the first monk to be elected to this office. He reformed the administration of the Church's estates and devoted the resulting surplus to the assistance of the poor and the ransoming of prisoners. He negotiated treaties with the Lombard tribes who were ravaging northern Italy, and by cultivating good relations with these and other barbarians he was able to keep the Church's position secure in areas where Roman rule had broken down. His works for the propagation of the faith include the sending of Augustine and his monks as missionaries to England in 596, providing them with continuing advice and support and (in 601) sending reinforcements. He wrote extensively on pastoral care, spirituality, and morals, and designated himself "servant of the servants of God."

He died on 12 March 604, but as this date always falls within Lent, his feast is celebrated on the date of his election as Pope.

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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