



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 6 **XVIII SUNDAY.**

Mon 7 OUR LADY OF THE
ROSARY

Tue 8 *feria*

Wed 9 S JOHN HENRY NEWMAN

Thu 10 *feria*

Fri 11 *feria*

Sat 12 Our Lady on Saturday

Sun 13 **XXIX SUNDAY**



Lauds, Mass, and Vespers are broadcast daily on Radio Maria.

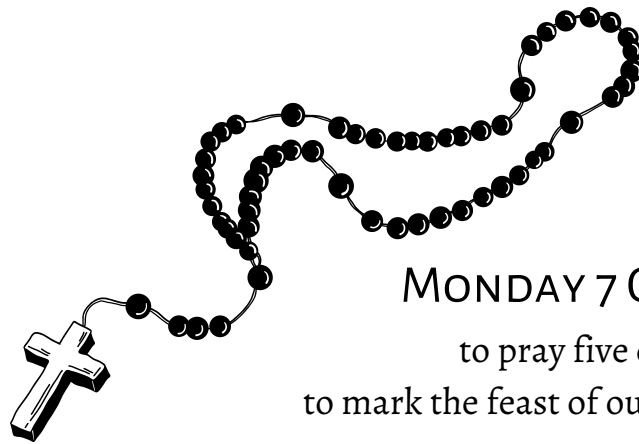
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cambridge.bursar@english.op.org



Please join us at
Blackfriars this

MONDAY 7 OCTOBER AT 7PM

to pray five decades of the Rosary
to mark the feast of our Lady of the Rosary.

The Latin Patriarch of Jerusalem, Cardinal Pierbattista Pizzaballa has asked us to pray especially on this day for peace and reconciliation in the Holy Land.



Fr Colin is hoping to walk 83 km for the children of Mutemwa Leprosy Centre (Zimbabwe) which was served by John Bradburne before his death. If you would like to sponsor this walk which will take place from 1 Oct for a few days, please go to <https://www.justgiving.com/campaign/jbmswalk83> Please don't try to give cash or other forms of payment to Blackfriars or Fr Colin. It can only be sent to the Justgiving page.

Join Radio Maria for a night of celebration and dancing as they mark their fifth anniversary of broadcasting! They're hosting a lively ceilidh dance and buffet at St Mary's School, Bateman St, Cambridge CB2 1LY, on Wednesday 9 October, starting at 7pm. For more information and to purchase tickets, please visit www.RadioMariaEngland.uk/Events

Our Diocese is delighted to announce the Diocesan Retreat Day for Women, taking place on Saturday October 12 from 11am- 4pm at Our Lady Immaculate & St Etheldreda, Newmarket, CB8 8LT. The theme for this year's retreat is "Called to More: Finding God in the Hidden Things of Daily Life." If you would like to attend, please complete the booking form found at <<https://www.rcdea.org.uk/east-anglia-diocese-announces-retreat-day-for-women/>>

A Music Workshop Day & Eucharistic Rosary Procession will take place on Saturday 26 October at the Rosary Shrine in London. The day will begin at 10am and finish at 7.30pm with a Eucharistic Rosary Procession. To register, please email london.secretary@english.op.org.



THE LORD'S PRAYER IN THE GOSPEL OF ST MATTHEW

Our Father

The Lord's prayer, the Our Father, is embedded in the Sermon on the Mount, Ch 6 Vv 9-13. . The equivalent version of this prayer in the Gospel of St Luke Ch 11 Vv 1-4. In the Gospel of St Luke a shorter version of the prayer is given to the disciples who have asked him to teach them to pray. The context is different from the Gospel of St Matthew, not just because it is embedded in the more extensive teaching of the Sermon on the Mount but also because the prayer contains many keywords or terms of the Gospel of St Matthew as a whole. It could be said that the Lord's prayer is a summary of the Gospel as a whole, or perhaps it would be better to see it as a key to the rest of the Gospel.

So I would like to look at the components of the Lord's prayer in a series of handouts, starting with the first two words, 'Our Father'. Both words are important here. In the Gospel of St Luke, the prayer simply says, 'Father'. We should not assume that the shorter version in Luke's Gospel is a shortening of St Matthew's version, since it is not universally accepted that the writer of the Third Gospel, as scholars call it, was aware of the text of the first Gospel which we have available for us now. Concentrating on the Gospel of St Matthew, both words are important, both 'Our' and 'Father', and the omission of the word, 'our' in the Gospel of St Luke is itself a pointer to this.

Starting with 'Father', the first point of interest is just how prevalent the word is in the Gospel of St Matthew. This is not a matter of numbers, since the Gospel of St John far outnumbers Matthew in using the word, 'Father', 136 times as opposed to the 63 times the word is used in Matthew, and the 56 times it is used in the Gospel of St Luke. In the Gospel of St John, the Father is the Father of Our Lord, whom Jesus addresses directly in his prayer, and whom he proclaims. The purpose of the Christ is to reveal the father to the world. In the Gospel of St Matthew, 'father' is used in different ways. There is a more extensive meditation on the way that we are products of a father. The first Gospel tells us the story of St Joseph and his acknowledging Jesus as his legal son. This adoption had great significance in the Jewish world, which is why both Matthew and Luke give us genealogies which end with Joseph, even though he is not the natural father of Jesus. St Matthew's

genealogy goes back to Abraham, while the genealogy of St Luke goes back to Adam. St Luke has already assumed the universal fatherhood of God but St Matthew develops this truth in a more elaborate way. Without his adoption, Jesus would not have been regarded as a true Jew and a descendant of Abraham. Yet in the person of St John the Baptist, we have a subverting of the ways in which someone might be considered to have Abraham as their father. He says to the Pharisees and the Sadducees these prophetic words.

And do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children for Abraham" (Matthew 3:9).

Just as the choice of St Joseph makes him the earthly father of Jesus, so the Father in heaven makes a choice to adopt all humanity through Christ his son. This is where the importance of the word, 'Our' comes in. The Sermon on the Mount could be seen as an address to the Jews rather than an address to Christians. Of course, by the time that the Gospel of St Matthew was written, it was now clear that Christ's message was a message and more than that, an offer of salvation for the world. Yet the first Gospel takes its time establishing this, so that Christ says that he 'was sent only to the lost sheep of Israel, Ch 15:24, when speaking to the Canaanite woman. 'Our Father' would seem to the supposed listeners to the Sermon to refer to God the Father of the Jews. The God of Israel was unlikely to seem to most Jews to be a mere tribal God by this time, but rather the creator of the universe. We see this clearly stated in 2 Maccabees, where the mother of seven sons asks them to accept martyrdom, saying,

"I beseech you, my child, to look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed. Thus also mankind comes into being" (2 Maccabees 7:28).

Yet the logic of this universal creation did not mean that many Jews saw the covenant with God as a universal call to salvation. The Gospel of St Matthew tells the story of how the rejection of Jesus was to make this call manifest. We could say then that the Sermon on the Mount has a double meaning, addressed both to the Jews and mankind, but it is more that the events of the Gospel would make the secondary meaning, an address to the Church to which all human beings are called, become the primary meaning. So we can read the Sermon with impunity. It does address us, and 'Our Father' does indeed refer to all humanity.

And call no man your father on earth, for you have one Father, who is in heaven (Matthew 23:9).

This shows how this meaning develops. Although taken by itself, it might seem to be addressed to the Jews, this verse is followed by a denunciation of the scribes and Pharisees, which concludes with a warning that:

'For I tell you, you will not see me again until you say, 'Blessed is the one who comes in the name of the Lord'" (Matthew 23:39).

This widening of the meaning of the Father goes with a more intimate and personal relationship with the Father, so that Our Lord introduces the prayer by saying that

'But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you' (Matthew 6:6).

This intimacy comes from the relationship between Jesus and his Father, a relationship shared with us so that

‘All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him’ (Matthew 11:27).

The two simple words, ‘Our Father’ therefore contain in themselves the fundamental relationship of Christ to his Father, which through him is now the fundamental relationship of all humanity to the Father.

ST JOHN HENRY NEWMAN

From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no variations to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment; I never have had one doubt. I was not conscious to myself, on my conversion, of any change, intellectual or moral, wrought in my mind. I was not conscious of firmer faith in the fundamental truths of Revelation, or of more self-command; I had not more fervour; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.

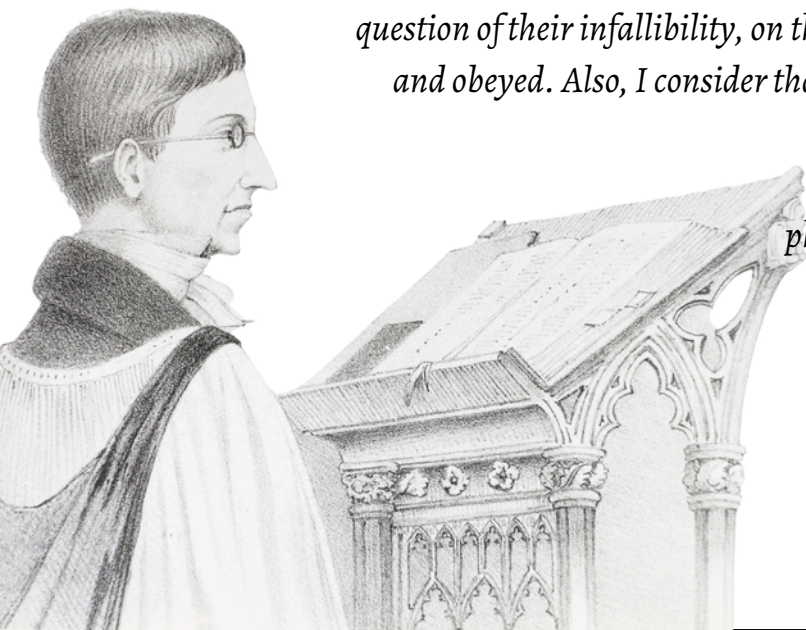
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I believe the whole revealed dogma as taught by the Apostles, as committed by the Apostles to the Church, and as declared by the Church to me. I receive it, as it is infallibly interpreted by the authority to whom it is thus committed, and (implicitly) as it shall be, in like manner, further interpreted by that same authority till the end of time. I submit, moreover, to the universally received traditions of the Church, in which lies the matter of those new dogmatic definitions which are from time to time made, and which in all times are the clothing and the illustration of the Catholic dogma as already defined. And I submit myself to those other decisions of the Holy

See, theological or not, through the organs which it has itself appointed, which, waiving the question of their infallibility, on the lowest ground come to me with a claim to be accepted and obeyed. Also, I consider that, gradually and in the course of ages, Catholic inquiry

has taken certain definite shapes, and has thrown itself into the form of a science, with a method and a phraseology of its own, under the intellectual handling of great minds, such as St Athanasius, St Augustine, and St Thomas; and I feel no temptation at all to break in pieces the great legacy of thought thus committed to us for these latter days.

From the writings of St John Henry Newman



THE PRIORY OF ST MICHAEL THE ARCHANGEL

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