



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 13 **XVIII SUNDAY.**

Mon 14 *feria*

Tue 15 S. Therea of Avila

Wed 16 S. Margaret Mary
Alacoque

Thu 17 S. Igantius of Antioch

Fri 18 S. LUKE

Sat 19 Our Lady on Saturday

Sun 20 **XXIX SUNDAY**

ON MONDAY AND TUESDAY THIS WEEK OUR COMMUNITY WELCOMES OUR BROTHER FR GERARD TIMONER, OP, MASTER OF THE ORDER OF PREACHERS, WHO IS ON VISITATION TO OUR PROVINCE. PLEASE PRAY FOR HIM, AND FOR OUR COMMUNITIES AS WE WELCOME HIM.

Fr Colin has completed his 83 km walk for the children of Mutemwa Leprosy Centre. He thanks the many people who have supported this enterprise. If anyone would still like to donate, [the link is <https://www.justgiving.com/campaign/jbmswalk83>](https://www.justgiving.com/campaign/jbmswalk83)



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

Friday 18 October is the U.K.'s anti-slavery day. The feast of St Bakhita (the Patron Saint of Modern Slavery) in February this year saw our Diocese launch a new initiative to tackle what Pope Francis describes as a scourge on the body of Christ. The number of enslaved souls estimated to be living all around East Anglia is 8,600. In 2022, 746 souls were actually found in modern slavery in the Diocese. The remainder were not found. Pope Francis asks us all to do something about it. A forthcoming CBCEW Webinar on October 15th during Modern Slavery week is an opportunity to find out how we can all help together. There are resources and information about how we can all help in small ways on our Diocesan website at <https://www.rcdea.org.uk/caritas-east-anglia/modern-slavery> or just search "rcdea slavery". For more details about the modern slavery initiative in the Diocese of East Anglia, please contact Simon at [<john_simong@hotmail.com>](mailto:john_simong@hotmail.com)

Do you think you could help out with the parish First Communion Catechists Team? We have about 80 children (some of them from this congregation) in preparation for the sacraments, which is great but also means we need lots of people! On the team some give catechesis, but we also need leaders for small groups to accompany the children, or simply to be in the room with us to maintain the required adult/child ratio. We need people to help with administration (80 children generate a lot of correspondence). If you think you can help, even occasionally, please contact Lisa Galantini at <olemfirstcommunion@rcdea.org>

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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.



WHAT'S IN A NAME?

John said to Jesus, 'Teacher, we saw a man casting out demons in your name, and we forbade him, because he was not following us.' But Jesus said, 'Do not forbid him; for no-one who does a mighty work in my name will be able soon after to speak evil against me. For he who is not against us is for us' Mark, 9.38.

This is about using a name without permission. Your name matters, doesn't it? even if you are called the Dong with the Luminous Nose. Have you ever read a famous book called The Wizard of Earthsea, by the American writer Ursula Le Guin? Its hero is a young wizard whose name is Sparrowhawk. That is the name everyone knows him by. But a wizard has his own true, private name which is a secret and not to be used by anybody. Sparrowhawk is being pursued by the spirit of a dark wizard which has been loosed into the world through his own wrong choices, his jealousy and his pride. Eventually it comes to him that the only way he can rid himself of this demon is by turning to face it, seeking it out, chasing his enemy to the ends of the earth in deadly- dangerous pursuit. How can he master it? Only by calling it by its name, only by naming it first. So really this is about crossing a boundary, the last boundary, about encompassing the mystery of another being and binding it to oneself by knowledge of the name. This is the only way to pass the barrier that lies between them. In this is salvation, the power is in the name.

We too know how naming is claiming. At a baby's baptism parents name their child, and the people claim him for Christ our Saviour, in a single moment. Lovers too give each other private, endearing names. Did you? Don't you? Did you see the film "Call me by your name" the story of a love affair which clearly is forbidden and transgressive, but we know it's only the affair of a brief summer and can have no future. A boy's heart is broken but it will mend. Just a sentimental education really. But there comes a moment when the lover says to his beloved, Call me by your name. But what a telling thing to ask!

To give and receive a name, how much it matters. A name is the key to an identity. Those I love, their name is precious. But nicknames can be a weapon too. Did you know that in the seminary Father Ted was nicknamed Fluffybottom? At the burning bush, Moses asks God his name, so as to tell who he has met. But the answer is mysterious. The holy name, too holy for our lips, just means, "I am who I am". Or perhaps, "I am who I will be."

Wrestling Jacob tries to get the angel to say his name, he must know it to win that sweaty wrestling match in the night, that long exhausting tussle with his God. And in the New Testament our Lord himself has an old biblical name, a version of Joshua that historical companion of Moses, but he has other names, secret names of power, Messiah and Son of God. So there is a question about who Jesus really is, how he should be named, and by whom. In St Mark's gospel the disciples, dull boys, are completely foxed. But the demons are spiritual beings and claim to belong to Jesus' own level of life, so they venture to call out his holy names in the attempt to bind and master him, but the Lord won't even let them speak, he shuts them up.

We sense how biblically speaking, names have power. When in the first days of Pentecost the apostles Peter and John are asked for help by a cripple, they say that the name of Jesus is all they have to give, yet it is enough. "Gold and silver have I none, but what I have I give you: in the name of Jesus, arise and walk." Put in prison for healing him "the apostles were glad to be found worthy to suffer for the name." When one day at Ephesus, as again we read in the Acts of the Apostles, some professional exorcists tried to use the name of Jesus on a demented man, his demons shouted, "Jesus we know, and Paul we know, but who are you?" and they jumped out of the lunatic and beat them up. St Luke the writer enjoys his touch of comedy from place to place.

In St Mark's gospel we hear how the disciple John became possessive and jealous about the name of Jesus. Some stranger whom no-one knew was invoking it to do healings, and presumably getting results (recently in the story, the disciples were puzzled because when they tried to heal somebody, they didn't get results). The disciples reacted vigorously: the copyright, the patent, was theirs, private property, it belonged to them. How dare this stranger pinch the magic word that's their own monopoly? It reminds you of that episode in the story of the journey to the Promised Land, when the Spirit of the Lord moves the whole congregation gathered round Moses to "prophesy" which means to speak of all God has done with great praise and thanksgiving. It looks as though all these people, usually so sceptical and undemonstrative, if not reluctant believers, suddenly burst out in a demonstration of joy and gratitude. It tumbles out of them hot and strong. And two people who aren't even there, have been left behind in the camp in fact, also begin to leap about and rejoice ecstatically, all by themselves. How absurd! Surely this breaks all the rules. Moses, on the contrary, is delighted: "Would that the whole people of the Lord were prophets, and the Lord gave his spirit to them all."

Perhaps Catholics are in the frame. Don't we talk and behave as people who have a patent on the holy name of Jesus? a monopoly, a corner? To keep him for ourselves? (I'm a practising Catholic, for God's sake don't let anyone know!) In an Anglican church there was a red lamp before the tabernacle and I heard visitors asking, is that the blessed sacrament, is Our Lord really there? to which someone replied, Yes, but he doesn't want to be there. It is funny, but.... No, we cannot possess Jesus, he is like the fresh air and the sunshine, the wind in the trees, he is perfect freedom and he pours out his Spirit on whom he wills, on all the unlikely people and unusual places. On imperfect and unofficial loves as well as the proper, regulated ones, no doubt at all. The faithful Christian is not a clone, a stereotype, but personal to the love that moves the Sun and the other stars. "I do not call you servants any more, I call you friends."

For many people today, Jesus is only a name. They can't imagine there is any more they need to know about him. Yet he stands at the door and knocks, waiting for us to open the door that he may come in and eat with us, and we with him. He enters the intimacy of our personal lives. The sacrament of this is Holy Communion where he enters within us, comes into our heart of hearts, where he longs to be: "for those who love me, my Father will love them, and we will come to them and make our home in them." Through a Eucharistic faith we put on Christ, we find ourselves in Christ, it is not I who live but Christ who lives in me. "I have called you by your name, you are mine."

fr Bob Eccles OP

ST LUKE



Luke was a dear friend of the apostle Paul, and is mentioned by him three times in his Letters. Paul describes him as 'the beloved physician' and, in his second Letter to Timothy, as his only companion in prison. He is believed to be the author of two books of the New Testament, firstly the gospel which stands in his name and also the Acts of the Apostles. Luke's narrative of the life of Christ has a pictorial quality and shows the sequential pattern from the nativity through to the death and resurrection. The developed sense of theology that comes over in Paul's writings is virtually unknown in those of Luke but, as a Gentile, Luke makes clear that the good news of salvation is for all. Traditionally, Luke wrote his gospel in Greece and died in Boeotia at the age of eighty-four.

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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