



**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 3 **XXXI SUNDAY / XXIV**

**AFTER PENTECOST**

Mon 4 S. Charles Borromeo

Tue 5 *feria*

Wed 5 *feria*

Thu 6 ALL SAINTS OP

Fri 7 *All Souls OP*

Sat 8 DEDICATION OF THE  
LATERAN

Sun 9 **XXXII SUNDAY / XXV**

**AFTER PENTECOST**



*Praying for the*  
**FAITHFUL**  
**DEPARTED**  
*in November*

Please use the paper and envelopes in the cloister to record the names of deceased loved ones you would like remembered at Mass. A daily Mass will be offered for the repose of their souls. If you are able please provide a Mass stipend.



The Communio Circle: All are welcome to the next gathering of the Blackfriars Study Group which will take place on Thursday 14 November 2024 in the Old Library starting at 7.30 p.m. The meeting will be led by Fr Albert Robertson, OP who has chosen for our discussion an article published last year in the Communio Catholic Review entitled 'The Sacramental Character of Truth.' Copies of the article can be obtained by contacting the Secretary on 'zlatasvrabec@yahoo.co.uk'



**A DATE FOR YOUR DIARY: GAUDETE SUNDAY PARTY ON 15 DECEMBER.**



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](mailto:cambridge.bursar@english.op.org)

# !! ONE MONTH TO STOP ASSISTED SUICIDE !!

The most vulnerable in our society are at risk. MPs will vote on whether to introduce an extreme assisted suicide law on 29 November. To protect the vulnerable from this radical law change, contact your MP and ask them to vote NO.

Take action now - it only takes 30 seconds to contact your MP using the tool at:  
<[www.righttolife.org.uk/mpcontactnow](http://www.righttolife.org.uk/mpcontactnow)>

The diocese is holding a Day of Renewal: "Claiming Your Inheritance" at St Edmunds Church, Bury St Edmunds on 9th November 2024, 10:00 - 16:30 with guest speaker Father Paschal Uche. The day includes praise & worship, inspiring talks, mass, adoration, reconciliation & prayer ministry. Please bring a packed lunch. Tea and Coffee will be available. For more info email: <[renewaleastanglia@gmail.com](mailto:renewaleastanglia@gmail.com)> or phone Pam Smith: 07869652115.

The November 2024 edition of the Catholic East Anglia newspaper is now available online: <[https://issuu.com/cathcom/docs/cea\\_nov\\_24\\_final](https://issuu.com/cathcom/docs/cea_nov_24_final)>



Rachel's Vineyard is a healing ministry for those who are suffering from the trauma of abortion. The healing weekends offer you a supportive, confidential and non-judgemental environment where women and men can deal with painful post-abortive emotions and receive healing. The next Rachel's Vineyard retreat weekend in the Diocese of East Anglia will be 21 - 23 March 2024. For more information about this retreat or to arrange a time to chat please contact: Charlotte: mobile 07958 235 270 Or email: [suffolk@rachelsvineyard.org.uk](mailto:suffolk@rachelsvineyard.org.uk). For further information about Rachel's Vineyard or to find out about other retreat dates and locations please visit: <[www.rachelsvineyard.org.uk](http://www.rachelsvineyard.org.uk)>.

## THE LORD'S PRAYER IN THE GOSPEL OF ST MATTHEW

### *Hallowed be thy name*

This phrase from the Lord's prayer, is the only part that seems to refer to the Ten Commandments. It contains words from two parts of the commandments, both 'name' and 'make holy.' Name is found in this phrase, 'You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain. Make or keep holy is in the next commandment, 'Remember the sabbath day, to keep it holy. This is from Exodus 20:7 and 8 respectively. Despite the obvious reference to the commandments, 'Hallowed be thy name' is not in itself a commandment but a wish for the commandments to be fulfilled. By praying for a commandment to be fulfilled, we are committing ourselves both to obey those commandments and to desire that others will keep these commandments. The Lord's prayer is therefore never just a personal prayer, but a desire for the whole world to be brought into the obedience that is owed to God and the only possible source of happiness.

Why does the prayer mention the name of the Father but not the Sabbath, while applying the verb used of the Sabbath, make holy? I think it is partly because the Sabbath becomes problematic since the Sabbath is replaced by the first day of the week, the day of the Resurrection. The new Sabbath of what we call in English, the Sunday, though it is the Lord's Day in other languages, is a holy day but not a day of completion, as was the Sabbath of ancient Israel. It is the first day of the week, though it is occasionally described as the eighth day of the week, since it goes beyond the Sabbath in some writings, in some ancient writings. The first day is the proper description of this day, a day in which new life begins. We move on to the end times now. It is not the old Sabbath that we keep and the rest on our Sunday is to give us time to consider the week ahead. The Latin text of the Mass ends with the phrase addressed to the people, 'Ite Missa est', which means something like, 'go there has been a sending out', with 'missa', giving us the English word for Mass.

That the name of the Father should be kept holy contains the desire for all our practice, both our Sunday observance and all other ways in which we are able to keep the name of the Father holy, whether by prayer, witness or sacrifice, so that all time is part of the new creation, which we are responsible for. To see this, we should look at the power of the term, 'name' in the Old Testament as applied to God. In the Old Testament places, animals and people are named. Adam gives names to the animals, but no animal is found to be his helper. Adam receives Eve, whom he also names but there is a subtle difference in how he names Eve. He gives names to the animals, as the Hebrew puts it, so that we say that he gives the animals names but he does not name Eve in this way. Missing from his calling the name of Eve is the word, 'to' which does not occur. In naming Eve he is not giving her a name but proclaiming the truth of the name which describes her, since Eve is the Hebrew word for life, as Eve is the mother of all the living.

So the name of Eve is a description rather than a choice made by Adam. This leads to a problem with the name of God. There are many Hebrew words for God, often using words which would apply to pagan Gods, but one word is special. It is the four consonant word which is translated as 'Yahweh' which pious Jews do not pronounce. God cannot be truly described, only referred to, and though we are not under the same obligation as believing Jews to avoid saying this name, we should still acknowledge that there is some risk in taking the name of God lightly. We certainly do not name God as Adam named the animals. There is a mystery in the name of Eve because life itself is a mystery but still greater, indeed unimaginably greater, is the name of God. So, we do not truly name God until his name is made holy in all his creation. In the Book of Deuteronomy the people of Israel are warned that they should obey the commandments for the sake of his name. 'If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, the LORD your God, (28:58), In the time of Christ, this what we pray for so that the whole world may acknowledge the glorious and awesome name.

Despite the glory of his name, there is a sense in which by giving us his name, God makes himself vulnerable. The name of God can be abused, and we are often warned about those prophets who claim to speak in God's name. This is taken up in the Gospel of Matthew, where it is the name of Christ which is abused. Christ is named Emmanuel in the Gospel of Matthew, which means God is with us, so that it is both his name and the name of the Father which are abused. The incarnation makes the name of both liable to abuse and rejection.

It is not enough though to simply claim to speak in the name of the Lord, and in Chapter 7 of Matthew, still in the Sermon on the Mount, that "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' 7:22, yet the Lord will say that he never knew them. This is why we pray for his name to be made holy. We do not have the strength without the grace of God to truly sanctify that name. We may leave family, home and lands for the sake of his name, (19:29), but is it truly in his name. Only the grace of God can ensure that. So it is worth looking at a subtle warning that it is more than saying the words which make those words true for us and in us. In chapter 23 of Matthew, Christ addresses Jerusalem and prophecies that the key figures of the religious establishment of Jerusalem will reject him. He ends this by saying. 'For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord' ( 23:39 ).

The subtle irony is that the crowd had already said just those words when he approached Jerusalem riding on a donkey. So why did the words fail to mean anything when the crowd laid palms at his feet and cried out, "Blessed is he who comes in the name of the Lord"? The only answer I can see is that these words will only be spoken in truth at the end of the time when they will see the Son of Man seated at the right hand of power and coming on the clouds of heaven. Only then will the name of the Father, and the Son be truly made holy, and that is why we pray.

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## THE PRIORY OF ST MICHAEL THE ARCHANGEL

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*Please send any enquiries to [prior.cambridge@english.op.org](mailto: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/>>*