



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 15 **ADVENT III**

Mon 16 *feria*

Tue 17 *feria*

Wed 18 *feria*

Thu 19 *feria*

Fri 20 *feria*

Sat 21 *feria*

Sun 22 **ADVENT IV**

A DAY OF RECOLLECTION FOR WOMEN

Saturday 21 December at St Catherine's Convent 155 Huntingdon Road Camb. CB3 0DH. The day will begin at 10 a.m. and will include reflections on the theme of Advent. Mass will be celebrated during the day and there will be a time for Adoration of the Blessed Sacrament and the opportunity for Confession. The day will conclude at 4pm with Benediction and Vespers. Light refreshments will be available. (suggested donation £15) To book a place please contact Sr Angela at <angelamleydon@gmail.com> or mobile <07968 091 751>.



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

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THE PRIOR & COMMUNITY
INVITE YOU TO OUR
GAUDETE SUNDAY PARTY
TODAY AFTER THE EVENING MASS

There is a special collection for Christmas flowers for the chapel. There will be a basket outside the chapel for donations, and you can also donate online by marking the donation 'For Flowers'.

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The proceeds of the Jean Grove Trust Advent Fair last Sunday together with the associated sales of Christmas cards and tea towels currently totals £996.48. Thank you for your generosity.

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Jubilee Year of 2025 Opening Mass: Pope Francis has asked that all Bishops celebrate the Opening of the Jubilee Year at their Cathedrals on the 29th of December. Bishop Peter therefore warmly invites you to join him at the Cathedral of St John the Baptist for our Diocesan Opening Rites and Mass at 11am, in solidarity with celebrations around the world.

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The December 2024 edition of the Catholic East Anglia newspaper is now published online – please visit www.rcdea.org.uk/be-first-to-read-december-catholic-east-anglia-online/

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Keep Christ in Your Christmas with Radio Maria England - Tune in for uplifting programmes that celebrate His Coming, guide your daily prayers, and help you live the joy of the Christmas season well into 2025. You can listen to Radio Maria on DAB+ in many areas, online at www.RadioMariaEngland.uk, via the Radio Maria Play mobile phone app, or by saying "Play Radio Maria England" to your smart speaker. Stay connected to Christ and His Church—wherever you are, whenever you need it!

THE LORD'S PRAYER IN THE GOSPEL OF ST MATTHEW

Give us this day our daily bread

In praying for the will of the Father to happen on earth as it is in heaven, we are making a prayer which looks forwards to the end of human history, but which will only be fulfilled at the end of time. Before that time comes, we have to make our way through life, so the Lord's prayer continues by asking the Father to give us today our daily bread. The word translated as 'daily' is difficult. It only occurs here in Mathew Ch 6:11 and in the equivalent version of the Lord's prayer in Luke Ch 11:2. It is in Greek 'epiousion', which is enticing for those who like to speculate about the meaning of words which do not occur elsewhere. Particularly puzzling is the fact that this word is translated in two different ways in the Vulgate Latin translation, *superstancialis* in Matthew and *cotidianum* in Luke. The second one means daily which has won the day in modern translations for both versions, possibly because the first Latin word is not much clearer in its meaning than the original Greek.

That the bread is to be given to us this day is clear enough. It probably harks back to the Manna in the desert given to the Israelites which was given only for one day, except on Friday when two days portions were given so as to avoid the need to work on the Sabbath. If the Manna was kept overnight it would rot and be inedible. So the basic meaning of the prayer is clear. Give us what we need today. This is strengthened by the statement later in the Sermon on the Mount, where Christ

tells us Matthew 6:34 "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble." We may be calling to look to the end of time in this prayer, but as we make our way through life, we need to look just ahead as well. We need to keep our eyes on the ground but we also need to look up from time to time to remind ourselves of where we are going.

'Give us this day our daily bread' is therefore about time, as we pass through time on our way to eternity. Time is divided in two ways in the Gospels. Either it is divided into days or into hours, though many translations would translate the Greek word for hour as moment. 'Day' occurs 42 times in the Gospel of Matthew, while 'hour' occurs 8 times. Although we would see 'hour' and 'day' as different lengths of time, there is not so much difference between the meaning of these two words as you might expect. In Matthew, Ch14:15, the story of the feeding of the five thousand, Christ says that the people need to be sent away to the villages to buy food, and he says this is because the place is deserted and the hour has already passed. In this context hour seems to mean much the same as day. We also have this verse where day and hour are used as obvious synonyms, Matthew 24:50 "The master of that servant will come on a day when he does not expect him and at an hour he does not know."

An hour might be a narrower length of time than a day but they both share the important meaning of a period of time in which something crucial happens. This may be an event, a special saying of Our Lord, a decision, or a moment of sudden understanding. The big difference between day and hour is that the day is a period which might be dominated by a person whose presence pervades that period. Because of this special meaning, we have the word for day in the plural often enough. In Matthew Ch11:2 Our Lord speaks of a period from the days of John the Baptist until now, where John is seen as such a towering figure that the Jews live in the days that belong to him. If John the Baptist is such a powerful figure, how much more overwhelming is the Christ. We live in the days when the bridegroom is taken away from us, Matthew Ch 9:15, so these days are dominated by an absence, yet there is always a presence of Christ also. The day of Judgement, about which we are warned is no abstract time of judgement but rather the time when the Son of Man takes up his power and is present to the world in the fullest sense. There will be days of tribulation before that, days represented by the story of Noah and his days, Matthew 24:37 "For as were the days of Noah, so will be the coming of the Son of Man." The judgment day is the beginning of the days of the Son of Man which will be the last day of human history. Yet up until that last day, we have the assurance of Christ that he is with us all days until the end of the age. (Matthew 28:20) All days is the literal meaning of the phrase, which is usually translated always, giving us the importance promise that whatever else happens in our days, Christ is still present, even in his seeming absence.

So, it is a daily bread which takes us through life on our way to the Father. Why is it bread that we pray for? I have mentioned the reference to Manna but it is also just for the sake of practicality. We need to eat, and we should be concerned about sharing what we have. The loaves and the fishes are both a sign of the Eucharist and at the same time a practical response to a practical need. Christ justifies his disciples plucking grains on corn on the basis of the story of David taking the bread from the house of God to feed his followers (12:4). Bread too is for sharing, and in the Lord's prayer, we pray for all, saying give us today our daily bread, rather than give me my daily bread. The breaking of bread, for the sake of sharing, has great significance. It is not on bread alone that we live, but bread is a symbol of many good and necessary things that we owe to each other. Christ says to the Canaanite woman who seeks a cure for her daughter that it is not good to take the bread of the children and give it to the little dogs, but she wonderfully replies that even the dogs eat the crumbs that fall from the table.

In praying for our daily bread, we are both praying for practical necessities and for the fulfilment of something more than ordinary human needs. Bread is always a concrete reality and a sign of something else, so that both body and soul are fed. 'Give us this day our daily bread' contains all that we are to seek on this earth, as we pass through time to the days of Christ, when we will be fed with all the good things the Father has prepared for those who believe in him, and hope in his word.



CHRISTMAS MASSES

Tuesday 24 December

5pm - Vigil Mass | 6.30pm - Solemn Vespers | 11pm - Vigils & Midnight Mass

Wednesday 25 December

7.45am - Lauds | 8.15am - Low Mass | 9.15am Mass (Dominican Rite) | 11am Sung Mass | 6.30pm Solemn Vespers

(Note no evening Mass!)

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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