



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 16 **VI ORDINARY TIME**

Mon 17 Bl John of Fiesole (Fra Angelico)

Tue 18 *feria*

Wed 19 *feria*

Thu 20 *feria*

Fri 21 *feria*

Sat 22 CHAIR OF PETER

Sun 23 **VII ORDINARY TIME**



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

<https://radiomariaengland.uk/>

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cambridge.bursar@english.op.org

EUTHANASIA DEBATE

In the light of ongoing debates surrounding the Terminally Ill Adults (End of Life) Bill, we encourage you to persevere in contacting your MP to express the deep concerns every Catholic should have regarding the proposals. Daniel Zeichner is the MP for Cambridge and can be contacted by phone (020 7219 8462) and email (daniel@danielzeichner.co.uk). The Bishops will publish a Joint Pastoral Letter on this issue towards the end of March.

COURSE ON S TERESA BENEDICTA OF THE CROSS

The Search for Truth: Edith Stein, 14 – 16 March 2025: Fr Matthew Blake, OCD will offer a weekend at the Christian Heritage Centre exploring the life and teachings of Edith Stein/St Teresa Benedicta of the Cross, and her indomitable search for truth that led her to the Catholic faith. For more information and to book please visit <https://christianheritagecentre.com/events/the-search-for-truth-edith-stein/>.

MENS' SPIRITUAL EXERCISES

Mens' Spiritual Exercises, 30 March – 4 April 2025: At the Christian Heritage Centre, a 5-day version of the Ignatian Exercises is being offered specifically for men. One-to-one direction will be offered alongside the talks. For more information and to book please visit <https://christianheritagecentre.com/events/mens-spiritual-exercises/>.

THE LORD'S PRAYER IN THE GOSPEL OF MATTHEW

...but deliver us from evil.

There are two difficulties about this last verse of the Lord's prayer. One is what 'deliver' means and the other is whether or not the last word should be translated 'evil' or 'the evil one'. The two words govern each other so affect how we translate the last verse. In the western Church, due to the Latin translation, which is 'malo', we translate it as evil, but in the Orthodox Eastern Church, it is translated as the evil one. There is no definite article in classical Latin so it would be difficult to translate this phrase as the evil one. Famously too, malum which means evil when pronounced as a short a sound means evil but with a long a sound means an apple. This is why we talk of Adam and Eve eating the apple, although the Hebrew word is a general term for any fruit. The two meanings might not be alternatives. It could mean both, as the word could be an adjective describing the Devil, or it could be a neuter noun, which would mean evil as a general force.

What about the first word, deliver in English, which means to rescue us from evil or the evil one? In the Latin we have 'libera' which means to free us from evil. The Latin word won't do as a translation, especially as it is used in the Old Testament to translate a variety of Hebrew words. Rescue is a better word, but deliver, which comes from the Latin word to free us from something or someone has come to mean something like rescuing in English. The Greek word in Matthew probably refers to a key term in the Old Testament of one who intervenes to protect someone in various ways. Sometimes it means adoption, sometimes it means saving the nation in a battle, and it is also used of the promise of God to Moses to deliver his people from the oppression of the Egyptians. It casts light on the meaning of the previous verse, 'do not lead us into a trial', to show that do not lead us should be read in a positive sense. The two verbs should be seen as a single whole. Do not lead us into a trial but deliver us from evil.

This does not help us to determine the meaning of evil in the prayer. We can say a few things about the word. Firstly, when we look at the use of the word for evil in the rest of the Gospel of St Matthew, it seems to mean in various contexts either evil or the evil one. The word is used twenty-three times in the Gospel of Matthew, compared to eleven times in the Gospel of St Luke and three times in the Gospel of St John. Twice it is clearly an adjective in John, but the third use seems rather like Matthew but much more like to mean the evil one. John 17:15. I do not ask that you take them out of the world, but that you keep them from the evil one.' This is in the priestly prayer of Christ, and earlier we are told by Our Lord that John 12:31 'Now is the judgment of this world; now will the ruler of this world be cast out.' So, the evil one would be the most obvious translation here.

In the Gospel of St Matthew, we have one other use of the word 'deliver' and that is in the crucifixion scene. The chief priests, scribes and elders mock Christ, saying,

'He trusts in God; let God deliver him now, if he desires him. For he said, 'I am the Son of God' (Matthew 27:43).

It seems to go against the meaning of delivery that someone should rescue themselves, but in his divinity, Christ could be said to save himself in his humanity. Yet it is a delivery that does not avoid evil, but forces itself into the heart of evil, so that an unimaginable good can come out of that evil.

There is a third meaning for evil, between the idea of evil in itself and the evil one, which is when a person by being evil, at least in some respect, may epitomize the evil which besets us. So, we have in the Sermon these words, Matthew 5:39 'But I say to you, do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also.' Even though most translations speak of the one who is evil, it could be translated as 'do not resist the evil', which is the evil we receive from someone else. In speaking of evil in the abstract, we do not make the person who does evil to be an embodiment of evil, but rather someone who like ourselves struggles with evil. In accepting bad treatment, we are not making our enemy the evil one but trying to save both of us from evil. In Ch 7:11, Christ bluntly tells his listeners that they are evil, even though they know how to give good things to their children. So, the Father will give even greater goods to his children. This should be balanced with the following verse.

'The good man out of his good treasure brings forth good things: and the evil man out of his evil treasure brings forth evil things' (Matthew 12:35).

The fact that most people can be good to their children, not all of course, shows that Christ is not calling people entirely evil, but seeing them as a mixture of good and evil. Many of the parables, particularly in Matthew 13:1-52, are about the mixed nature of humanity. Nonetheless we are called to perfection.

You therefore must be perfect, as your heavenly Father is perfect (Matthew, 5:48).

So, does that mean that evil as a general state, a presence that we find in our own humanity is the predominant meaning? We should beware of the tyranny of words, which often mean more than one thing, and which cause us to simplify the complexity of our lives on earth. Also in prayer, we may take scripture in many ways, since the meanings of the Word of God go with the particular circumstances of our lives. Evil is a word whose meaning is based on a sliding scale. The evil one is real, but he is not evil itself. We have the knowledge of good and evil, since our forebears choose to eat of the tree of knowledge of good and evil. We cannot undo that knowledge, but we can use that knowledge to overcome evil. This is possible through the death and Resurrection of Christ. The evil one is still the root of evil, the one who persuades us to know evil, but he is not directly the source of all evil. There are the things which come from our hearts, (Matthew 15:18-20). It is in the heart that we fight evil, so that we need not consider too much the role of the devil in causing evil but have confidence in Christ's victory. A sign of that victory is that unlike the habits of many cultures, to describe what they fear in a good way, as did the ancient Greeks who called the avenging furies, 'the kindly ones', Christ calls out the evil one for what he is. There is no talk of 'the good man', a pagan term for the devil. Christ has defeated him, we can name his evil in confidence, because the victory of Christ is ours.

BLJOHN OF FIESOLE - FRA ANGELICO

Guido, or Guidolinus, son of Peter, was born in Tuscany c. 1400 and as a young man studied to be a painter. However, being attracted to the religious life, he joined the Order of Preachers with his brother Benedict at the priory of Fiesole, which had recently been set up for regular observance by Blessed John Dominic, whose name he took along with the habit in 1420.

After ordination he was twice vicar and later elected prior of that priory. In addition to his contemplation of sacred truth in prayer and study, he shared with his brethren and with the faithful his heavenly artistic gifts. He painted many altarpieces at Fiesole between 1425 and 1438. Then in Florence, the prior of San Marco, St Antoninus, asked him to decorate the cloister, chapter room, cells and corridors of the priory with frescoes, which he executed between 1439 and 1445. Eugenius IV then summoned him to Rome to paint two chapels in St Peter's and in the Vatican palace.

At the command of Nicholas V, who revered him for the integrity of his life, he decorated the Pope's private chapel and chamber between 1445 and 1449. He also worked in the priory of St Dominic at Cortona in 1438 and the cathedral in Orvieto in 1447. When St Antoninus was offered the archiepiscopate of Florence by Eugenius IV, Blessed John was instrumental in persuading him to accept this honour.

He died a holy and peaceful death in Rome at the church of Santa Maria sopra Minerva on 18 February 1455, where his marble tomb is to this day. Blessed John was a simple and upright man, poor and humble; in his art he showed himself both devout and angelic, and so is rightly everywhere called fra' Angelico (or Beato Angelico). For the sake of the promotion of sacred art St John Paul II confirmed his cult for the whole Order of Preachers on 3 October 1982.

Therefore Brother John, by placing his rare natural gifts at the service of art, made and even now makes a contribution of immense spiritual and pastoral value to the people of God so that this people may journey to God the more easily. For sacred art is directed to this end, according to the Second Vatican Council, in whose Constitution on the Sacred Liturgy we read: 'Very rightly the fine arts are considered to rank among the noblest expressions of human genius. This judgement applies especially to religious art and to its highest achievement, which is sacred art. By their very nature both of the latter are related to God's boundless beauty, for this is the reality which these human efforts are in some way trying to express. To the extent that these works aim exclusively at turning men's thoughts to God persuasively and devoutly, they are dedicated to God and to the cause of his greater honour and glory.'

To be sure, Brother John, a thoroughly remarkable man in his spiritual life and art, always charms us exceedingly. On account of this we think the time has come for him to be placed in a special light in the Church of God, which he still indeed does not cease to address by his heavenly art.

From an Apostolic Letter of St John Paul II

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