



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 | c.6.50pm - Stations of the Cross. [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 7 **EASTER II - DIVINE MERCY**
- Mon 8 **THE ANNUNCIATION**
- Tue 9 *feria*
- Wed 10 *feria*
- Thu 11 St Stanislaus
- Fri 12 *feria*
- Sat 13 *feria*
- Sun 14 **EASTER III**



THE ANNUNCIATION OF THE LORD

7am - Lauds | 7.30am Sung Conventual Mass | 6.15pm Rosary & meditation | 6.30pm Vespers.

The prior and community wish to offer their thanks for the kindness and generosity which has been shown over Easter.

The building work has begun on the public toilets. Please take care when entering and leaving the priory, especially when using the lift or the disabled access door. All donations towards this work are gratefully received.

This week the Provincial Chapter of the English Province will be meeting in Oxford. This is a moment in our province when we will be electing a new provincial, and filling other jobs or appointments in the province. Please pray for our province and in particular those gathering in Oxford.



Lauds, Mass, and Vespers are broadcast daily on Radio Maria. To listen visit: <https://radiomariaengland.uk/>

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THE AMBIGUITY OF THE RESURRECTION.

There are two Greek words for Resurrection in the New Testament. The two words, 'anistemi', and 'egeiro', do not have exactly the same meaning in their original meaning, but both are used to describe the Resurrection of Christ in the New Testament. However, in Chapter 11 of the Gospel of St John, we see there is already a use of one of those words as a noun, anastasis, to refer to the resurrection of the dead. Martha, the sister of Lazarus, meets Jesus who has come to the family after Lazarus dies. When he promises that Lazarus will rise up, and Martha says that I know he will rise up at the Resurrection. The word used here is 'anastasis' which gives us the name 'Anastasia', and comes from 'anistemi'. This same word is used in the Second Book of Maccabees, where the Jews who fight against the Greeks who try to paganise Israel testify to their belief in the Resurrection of the dead. 'Egeiro' does not seem to have a similar noun form meaning resurrection of the dead in the Old Testament, but a noun form, 'egersis' is used of the Resurrection of Christ in Matthew 27:53.

Resurrection is often used in modern times as a metaphor. We speak of the resurrection of a country, a political party, or a football team. Yet the Resurrection of Christ was itself described by a metaphor, since the two words used for the Resurrection simply meant to stand up, or to rise up. They both translate a Hebrew word which means to stand up, or to make to stand up in a different form, known as the causative form. Sometimes this is a simple description of an action, but it is often used metaphorically to imply resistance or aggression against someone. The first use of the Hebrew verb, 'qam' is in fact when Cain rises up and kills Abel. 'Egeiro' has a particular meaning, where it means 'to wake up'.

Given the many metaphorical uses of these words for standing, both in Hebrew and Greek, they might seem inappropriate for the description of the Resurrection of Our Lord. We might expect a special word for this unique moment in human history, the moment and the action that is the key to all human life, and our purpose here on earth. Yet the multiple meanings of stand up, seem to allow the New Testament writings to show the Resurrection of Christ as the apex of human aspirations. To stand up is to be able to choose a certain dignity, to be forceful in our humanity, to become what we are. This might be used in battle, where the army which is not defeated, is an army which stands, a usage which we still have in the English phrase, 'to make a stand'. Yet the New Testament also uses standing up as a prelude to service. We see this in the Gospel of St Mark when Peter's mother-in-law is cured by Jesus.

The mother-in-law of Simon was lying in a fever, and immediately they spoke to him about her. He came to her and raised her up, taking her hand. The fever left her and she served them (Mark 1:30-31).

The ambiguity of the word to 'raise' here allows a suggestion of both waking up, and causing to rise, but many commentaries have seen here a foreshadowing of the Resurrection of Christ. Simon's mother-in-law becomes a symbol of the Christian who is raised to serve. Christ himself rises to serve in the Gospel of St John. It is the beginning of the passion narrative, but it begins with these words.

Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was making his way to God, rose up from dinner, put away his outer clothes and, taking a towel, girded himself (John 13:2-4).

Jesus then proceeds to wash his disciples feet, but the description of him getting up to do this uses that Resurrection word. In fact the description almost seems like the passion narrative in reverse. He takes off his outer clothes, 'himation', and the same word is used for the purple cloak which the Roman soldiers put on in mockery. The word for girding himself also occurs later in the Gospel, in the 21st chapter, where the risen Christ appears by the seaside. Peter, who is in a fishing boat, girds himself since he was naked, before jumping out of the boat. His girding himself is a practical action, but it may have some reference to Christ girding himself to serve the disciples by washing their feet. We get up in this world to serve as Christ did, and Peter comes to the risen Christ as a servant.

The Christian does not just rise but is able to make others rise, as we see in the Letter of St James. Chapter five contains an important passage which is used to illustrate the sacrament of the anointing of the sick. James contrasts those who are doing badly, whom he says should pray, and those who are well minded, of good cheer as once was the way of saying it. These should sing psalms. These are the two poles of Christian life. We pray in sadness and in joy but in different ways. If we are weak, as St James puts it, which is often translated as being sick, but probably suggests a sickness which is approaching death. The elders of the Church are to be called and they will pray over such persons, anointing them with oil in the name of the Lord, and as St James puts it,

The prayer of faith will save the one who is struggling, and the Lord will raise them up; and anyone who has committed sins will be forgiven (James 5:15).

Here we see the word for raising up again, where healing and forgiveness are seen as a form of resurrection, even before the final Resurrection.

One more example of the power of the many meanings of resurrection in the New Testament is from the Letter of St Paul to the Romans.

And that knowing the season; that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed (Romans 13:11).

This is from the Douay-Rheims translation, which brings out the presence of the word to rise, 'egeiro', so that we can talk of a resurrection even in this life. The word is often just translated as 'wake up' or just 'get up', but this loses the force of the full meaning of this word. The word is in the passive form, which is unexpected, but Christ is described as being raised in his Resurrection, even though it is his own act. We do not raise ourselves, even as a metaphor, but by participating in grace, we allow ourselves to be raised. To renew our strength, our faith, hope and love, is always a sort of miracle, a work of God.

The different meanings of resurrection help us to see that the Resurrection of the dead is not just something we wait passively for, but can experience and share with others even in this earthly life.

Knock Pilgrimages are organizing an Escorted Tour to Westport, Knock & Co Mayo, from 26th to 31st May 2024. The price is £899.00 per person, and includes flight, 10kg hold luggage, 5 nights in the 4* Castlecourt Hotel, Westport with Dinner, Bed & Breakfast, and lunch on three days. All entertainment, excursions and transport included. There will be visits to Knock, Galway City, Kylemore Abbey, Croagh Patrick & Ashford Castle. Single supplement on Enquiry. Contact Patricia or Natali on 01268 762 278 or 07740 175557 or email knockpilgrimages@gmail.com

The angel awaits your reply, for it is time that he should return to God, Who sent him. We, too, are waiting, O Lady, for a word of mercy—we, who are groaning under the sentence of condemnation. See, the price of our salvation is offered to you; if you consent, we shall at once be delivered. By the Eternal Word of God we were all created, and behold we die. By your short answer we shall be refreshed and recalled to life. Adam, with all his race—Adam, a weeping exile from Paradise, implores it of you. Abraham entreats you, David beseeches you. This is the object of the burning desires of the holy fathers, of your fathers, who are still dwelling in the region of the shades of death. Behold the entire human race prostrate at your feet in expectation.

And rightly, for on your word depend the consolation of the wretched, the redemption of the captive, the freedom of the condemned, the salvation of your entire race, of all the children of Adam. Hasten, then, O Lady, to give your answer; hasten to speak the word so longed for by all on earth, in limbo, and in heaven. Yea, the King and Lord of all things, Who has greatly desired your beauty, desires as eagerly your word of consent, by which He has purposed to save the world. He whom you have pleased by your silence will now be more gratified by your reply.

Hark! He calls to you from heaven: “O most beautiful among women, give me to hear your voice.” If you let Him hear your voice, He will enable you to see our salvation. And is not this what you have sought for, what you have prayed for night and day with sighs and tears? Why, then, delay? Are you the happy one to whom it has been promised, or “look we for another”? Yes, you indeed are that most fortunate one. You are the promised virgin, the expected virgin, the much-longed-for virgin, through whom your holy father Jacob, when about to die, rested his hope of eternal life, saying: “I will look for thy salvation, O Lord” (Genesis 49:18).

You, O Mary, are that virgin in whom and by whom God Himself, our King before all ages, determined to operate our salvation in the midst of the earth. Why do you humbly expect from another what is offered to you, and will soon be manifested through yourself if you will but yield your consent and speak the word? Answer, then, quickly to the angel—yes, through the angel give your consent to your God. Answer the word, receive the Word. Utter yours, conceive the Divine. Speak the word that is transitory, and embrace the Word that is everlasting.

St Bernard, *Homilies in Praise of the Virgin.*

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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