



**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 17 **XXXIII SUNDAY / XXVI**  
**AFTER PENTECOST**

Mon 18 *feria*

Tue 19 *feria*

Wed 20 S Edmund

Thu 21 The Presentation of Our Lady

Fri 22 S Cecilia

Sat 23 Our Lady on Saturday

Sun 24 **CHRIST THE KING / XXVII**  
**AFTER PENTECOST**

**! LESS THAN 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.

**PLEASE USE THE ENCLOSED CARD TO WRITE TO YOUR MP**



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.

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



**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)

The Jean Grove Trust Blackfriars Ethiopia Project will hold their Advent Fair on **Sunday 8 December at noon, immediately after 11 am Mass, in the Library**. Mulled apple and homemade mince pies will be served. There will be a cake stall as usual, and there will also be a book stall this year. Please bring along any secondhand books you wish to donate and leave in the cloister, clearly labelled 'Advent Fair', in the next few weeks. Donations to the cake stall should be brought in on the day. If you would like to help set up, man a stall, or tidy up afterwards, please sign up on the JGT board in the cloister.

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

### *Your kingdom come*

It is not difficult to find evidence for the theme of the kingdom in the Gospel of St Matthew. 'Kingdom' occurs 33 times, and 'king' occurs 22 times. This is more than the other Gospels but not greatly more. The idea of the kingdom is important in all the Gospels, but the kingdom is not just a term for the rule of God. It is a kingdom with a king, and this is where it gets complicated. The different Gospels speak of Christ as king, but not always by simply saying that he is a king, properly the king. In Mark, we hear of Jesus being called king for the first time at the passion narrative, but it is largely sarcastic references. Pilate asks him if he is a king, his answer is ambiguous, but he then introduces him to the crowd as king, which can hardly be serious. The crowd taunt him on the cross.

**'Let the Christ, the King of Israel, come down now from the cross that we may see and believe" (Mark 15:32).**

Those who were crucified with him also reviled him.' There is a double ambiguity since much of what is said sarcastically is true in the mind of the authors of the Gospel, and perhaps half believed by those who call him king. With the Gospel of St Matthew, the idea of Christ as king is alluded to from the beginning and is brought up at the climax of his teaching in his account of the final judgment. The Magi come looking for the newborn king of the Jews and in the last judgment, the judge of all the nations is quite simply called the king. He is not introduced as the king, since the first verse of this passage, Ch 25:31 states that the judgment will begin when the Son of Man comes in his glory. Then twice, unexpectedly he is called the king, Ch25:34, 40. These verses show that he is a king who identifies with all those who suffer, and who either receive or are refused help from those who could come to his assistance.

If Christ is the king, you might expect that he would call the kingdom of heaven his kingdom, but in the Gospel of St Matthew, he never does. There are references to the kingdom as his kingdom in the Gospel of St Luke, particularly here,

**...and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel (Luke 22:29-30).**

Though it is his kingdom, it is a kingdom received from his Father, which does not change. It is always the kingdom of his father, and so the kingdom is variably referred to as the kingdom of God, of the Father, of heaven, or sometimes just the kingdom, as in Matthew 24:14 that speaks of the Gospel of the Kingdom. The kingdom belongs to the Father and is his to give it to those whom he chooses to give it. Heaven is a place where the kingdom belongs to all, even though there are greater and lesser saints in heaven, so that all will be happy to share in it, but it will always be a gift of the Father.

Since Christ is God, he is co-equal to the Father and indeed the Holy Spirit. This means he can be called the king alongside the Father. This does not contradict the fact that he receives the kingdom from his Father. Just as the equality of the Father and the Son does not displace the reality of the Trinity, where the Son is truly the Son of the Father, and from the Father, so we should respect the language of Scripture. The kingdom of God is the kingdom of the Father. It is given to the Son even in his divinity, just as the being of the Son may be said to be from the Father. The Son truly comes from the Father, and likewise the kingdom of the Father is given to the Son, in the fullness of the Holy Spirit. This is a trinitarian truth but it is a truth which has its counterpart on earth, where Christ receives the kingdom both as man and as God.

In the Lord's prayer, we pray for the kingdom to come, but we are also supposed to seek the kingdom, and to hope that we will enter the kingdom. The parables of the kingdom refer to various figure whom we are waiting for, a king, a household, a bridegroom, all of which fit with the idea of coming, but since the kingdom of God is heaven, it is also a place that we are to enter, but we cannot enter it by any human power. We pray for it to come. Waiting for the kingdom does not mean that we stay fixed in one place while we live on earth. The disciples are told to go and teach all the nations, at the end of the Gospel, 28:19, reversing the movement of the Magi who come looking for the king of the Jews at the beginning of the Gospel. We can do both in this life, as the Church does, sending out missionaries, and yet also setting up shrines, places of pilgrimage where people may come looking for grace. The example of monastic communities shows that prayer may enable us to reach out the whole world. The vow of stability witnesses to the invisible grace which prayer can bring to all humanity, and shows that even for missionaries, it is no human power and no human action that brings souls to the kingdom.

That the kingdom of God comes is the fundamental truth. We do not enter heaven except by a sort of waiting for what we are to receive. It is the nature of Christ that he came to the earth, that he comes to us still, and that in his coming to us, it is the kingdom of the Father which enters every aspect of our lives. The prayer 'your kingdom come', in the Lord's prayer therefore governs the rest of the prayer. We pray that the Father's name be made holy and that his will be done of earth as it is in heaven. The name of the Father is only truly made holy in our hearts when the kingdom comes, and his will can only be done on earth when the kingdom comes. In asking for the kingdom to come in this prayer, we have a prayer which looks back to the name of the Father and looks forwards to his will. The other requests in the prayer are for things which are only necessary while we wait for the kingdom. When the kingdom comes, we do not need to pray for our daily bread, to avoid temptation and to be freed from evil. The longing for the coming of the

kingdom is what protects us from these evils while we live on earth. Even to think that the coming of the kingdom is delayed may lead us to turn on each other, like the wicked servant of Chapter 24 who turns on his fellow servants. Meanwhile in saying the Lord's prayer, we follow his command.

***'Therefore, stay awake, for you do not know on what day your Lord is coming' (Matthew 24:42).***



## ST EDMUND, KING & MARTYR 20 NOVEMBER

Born in about the year 840, Edmund was nominated as king while still a boy. He was crowned King of Norfolk in 855 and of Suffolk the following year. As king, he won the hearts of his subjects by his care of the poor and his steady suppression of wrong-doing. When attacked by the Danes, he refused to give over his kingdom or to renounce his faith in Christ. He was tied to a tree, shot with arrows and finally beheaded on this day in the year 870.

## ST CECILIA 22 NOVEMBER

Cecilia is one of the most revered martyrs of Rome, but the only thing we know for certain is that at some point in the second or third century, a woman called Cecilia allowed the Church to meet in her house in Trastevere in the city of Rome and that subsequently the church erected on that site bore her name. She was remembered as a brave woman who risked giving hospitality to the Christian Church when to do so was to court censure and possibly death. According to a tradition that can be dated no earlier than the fifth century, she converted her pagan husband and his brother to the faith, both of whom were martyred before her. She is honoured as the patron saint of musicians.

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## THE PRIORY OF ST MICHAEL THE ARCHANGEL

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*<<https://www.blackfriarscambridge.org.uk/mass-service-times/request-a-mass/>>*