

The Week Ahead

Mon 11th	feria	7.15am, 12.30pm, 6.00pm
Tues 1th	Holy Name of Mary	7.15am, 12.30pm, 6.00pm
Wed 13th	S John Chrysostom	7.15am, 12.30pm, 6.00pm
Thur 14th	EXALTATION OF THE HOLY CROSS	7.15am, 12.30pm, 6.00pm
Fri 15th	Our Lady of Sorrows	7.15am, 12.30pm, 6.00pm
Sat 16th	Ss Cornelius and Cyprian	10.00am 6.00pm Vigil Mass]
Sun 17th	TWENTY FOURTH SUNDAY IN ORDINARY TIME	8.30am 9.30am [Extraordinary Form)

10.30am (Solemn Latin) Mass for five voices *Byrd*;
Laudate pueri *Byrd*; Panis angelicus *Franck*;
Prelude and fugue in B minor (BWV544) *Bach*
12.00, 4.00pm, 7.00pm

The Funeral for **Norman Barke** will take place here on Monday (11th) at 1.45 pm. The Requiem Mass for **James Johnson**, who collapsed while on holiday in Croatia aged 18, is at 2.30 pm on Wednesday 13th. Our hearts go out to these two bereaved families. **RIP**

Mary's Meals will be coming to Saint James's again over the **weekend of 23rd/24th** September. As well as a short presentation at the end of Mass, they will be collecting unwanted clothing and bedding. Please have a sort out at home and bring your items along tied in black sacks when you come to Mass that weekend.

On the **Thursdays of September**, there will be an organ recital starting at 6.45pm and lasting for 45 minutes. This Thursday, the guest organist is **Ben Bloor**. Entrance is free, but there will be a collection at the end of the recital.

Enrolment Forms for the new sacramental programmes are now available at the back of church – please take away and complete as appropriate and return by the first weekend in October, at the latest.

At 4.30pm on Saturday October 7th we plan a **"Choral Rosary"** with Solemn Benediction to be followed by a party in the rectory. Tickets for the party (at £10) will be on sale in the social centre after the 10.30am Sunday Masses between now and 1st October – or contact Lisa Procter on 07740 798472

Holy Hour and Benediction

Saturday 4.45pm-5.45pm

Confessions

Weekdays 12.00-1.00pm

Saturday
10.30am-Noon
5.00-5.45pm

**Last weekend's
giving
£3,103-00**
(includes envelopes
but not bankers
orders, etc)

St James's Roman Catholic Church, Spanish Place
22 George Street, London W1U 3QY



Twenty Third
Sunday in
Ordinary Time

10th September
2017

Latin texts
on page 73

TODAY'S LITURGY

[Parish Mass Book - page 125]

Ezekiel 33:7-9; Romans 13:8-10; St Matthew 18:15-20

Psalm Response: **O that today you would listen to his voice!
Harden not your hearts.**

10.30am Missa Surge propera *Victoria*;
Ego flos campi *Clemens*; O sacrum convivium *Morales*;
Sonata No. 3 *Mendelssohn*

Everyone is invited to join us in the Social Centre
for tea / coffee after the 9.30am & 10.30am Masses.

The Reverend Christopher G. Colven (Rector)

The Reverend
Nicholas
Kavanagh

The Reverend
David J Irwin

The Reverend
Hugh MacKenzie

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The Rector writes

The new Millennium began with such high hopes which have all too soon been dissipated. A century ago people were talking of “*the war to end all wars*” and how illusory that notion turned out to be. We are now faced again with the very real possibility of major conflict which, if it does break out, will lead to devastating consequences for whole swathes of our universe. Our first response has to be to pray for peace: we must ask God to change hearts and minds so that the vision of Isaiah may finally be realised: “*He will wield authority over the nations and adjudicate between many peoples; these will hammer their swords into ploughshares, their spears into sickles. Nation will not lift sword against nation, there will be no more training for war*”. Pope Saint John Paul II asked Catholics to pray the rosary each day for world peace: it is an injunction that we would all do well to follow in these uncertain times.

But when we pray for peace, what is it that we are seeking? Of course, it is first and foremost for an end to present hostilities and that ways, other than violence, may be found to reconcile differences between peoples. Scripture, though, has a deeper perception of peace and provides a far more radical interpretation, offering not just coexistence (a sort of armed neutrality) but the commitment to love in which every human person is of infinite value and thus deserving of our respect. The late King Baudouin of the Belgians offers this insight: “*in my experience, whenever people strive to live the Gospel as Jesus teaches us, everything begins to change: all aggressiveness, all fear and sadness then can give way to peace and joy*”. Ultimately, every question about peace and justice is at base a theological one, taking us back to our creatureliness and our relationship to our Creator. We cannot hope to live reconciliation with one another, if we distance ourselves from the reconciliation held out to us by our heavenly Father. We cannot hope to be good stewards unless we recognise the source of the gifts we have to steward.

The results of a survey published during the past week reveal that less than half of the British population now identify themselves as people of faith. Given that figures can be manipulated according to how questions are framed, it is still salutary for us to be reminded that Christians are now a minority in our own society. If we truly believe that peace with God is integral to our mutual human “*shalom*” then much careful thought needs to be given to what is termed the “*new evangelisation*” i.e. the presentation of the Gospel in post-Christian and increasingly secularised societies such as our

own. “*Since the way of peace passes in the last analysis through love and seeks to create the civilisation of love, the Church fixes her eyes on him who is the love of the Father and the Son, and in spite of increasing dangers she does not cease to trust, she does not cease to invoke and to serve the peace of this earth*” (John Paul II).

One reason often cited for lack of belief is the involvement of religion in conflict. Let us be clear: “*this is a point which must be clearly reaffirmed: war in God’s name is never acceptable. When a certain notion of God is at the origin of criminal acts, it is a sign that the notion has already become an ideology*” (Benedict XVI). Where we have failed we should seek forgiveness, but it is worth pointing out that irreligion and the professed atheism of states can also have terrible consequences, witness Russia and Germany in the last century and North Korea in this one. If we lose hold of God, we put ourselves at great risk – as the history of the Old Testament clearly demonstrates. Each of us has a part to play in the quest for lasting peace. The nearer we are to God, allowing ourselves to become conduits of his love and grace to others, the sooner will come the victory of the Kingdom in which all will be reconciliation. “*In view of the risks which humanity is facing in our times, all Catholics in every part of the world have a duty to proclaim and embody ever more fully the Gospel of peace, and to show that acknowledgment of the full truth of God is the first indispensable condition for consolidating the truth of peace*” (John Paul II).

Christopher Colven

NOTICES

The Funeral arrangements for **Cormac, Cardinal Murphy-O’Connor** are that his body will be received into Westminster Cathedral at 10am on Tuesday (12th) and will remain there so that the faithful can come to pray around him all that day. At 5.30pm Cardinal Nichols will preside at Solemn Vespers of the Dead and Archbishop Longley will preach: Vespers is open to everyone who wishes to attend. The Funeral Mass will be offered at Midday on Wednesday (13th) with Archbishop Stack preaching. Entrance to the Funeral Mass will be by ticket only. On 4th October at 5.30pm a Memorial Mass will be offered: this will be open to the whole Diocese - no tickets needed.

Requiem Masses will be offered for Cardinal Cormac here at Saint James at 6pm this Tuesday and 7.15am on Wednesday.

Those who are interested in forming a regular Biblical discussion group are invited to a preliminary meeting in the Rectory at 6.30pm on Wednesday 20th September (note change of date).