

The Week Ahead

Mon 16th	Easter feria	7.15am, 12.30pm, 6.00pm
Tues 17th	Easter feria	7.15am, 12.30pm, 6.00pm
Wed 18th	Easter feria	7.15am, 12.30pm, 6.00pm
Thu 19th	S Alphege	7.15am, 12.30pm, 6.00pm
Fri 20th	Easter feria	7.15am, 12.30pm, 6.00pm
Sat 21st	S Anselm	10.00am
Sun 22nd	FOURTH Sunday of EASTER	6.00pm (Vigil) 8.30am 9.30am [Extraordinary Form] 10.30am [Solemn Latin]
	Missa Surrexit pastor bonus <i>de Vento</i> Dum transisset Sabbatum I <i>Sheppard</i> ; Surrexit pastor bonus <i>L'Héritier</i> Finale, Sonata No. 4 <i>Guilmant</i>	12.00 Noon 4.00pm; 7.00pm

Holy Hour & Benediction Saturday 4.45pm-5.45pm

Confessions Weekdays 12.00-1.00pm

Saturday 10.30am-Noon & 4.45-5.45pm

On **Thursday 26th April** at 7.30pm the Schola of the Cardinal Vaughan School will be performing **Monteverdi's Vespers of The Blessed Virgin Mary (1610)** here at Spanish Place. More details on the fliers – tickets will be available on the door on the night.

March for Life UK/LifeFest 18 will take place on **Saturday 5th May** in central London. 2.30pm-4pm rally in Parliament Square with speeches. A full itinerary is available at marchforlife.co.uk

The Cardinal's annual **Mass in Thanksgiving for Matrimony** takes place in the Cathedral on Saturday 19th May at 3pm. Those who celebrate anniversaries in 2018 (5th, 10th, 25th, 30th, 40th, 50th, 60th and every year after) are invited to submit details to the parish office for transmission to the Diocese who will send invitations.

Please put **Sunday 3rd June** very firmly into your diary. This is the date of **Corpus Christi** and we are planning another Eucharistic Procession through the West End. We shall start from The Assumption church in Warwick Street at 5pm and make our way back to Spanish Place by way of Regents Street and Oxford Street. It has become a great act of Catholic witness – please try to join us and make the witness even greater this year.

Last weekend's giving £3,262-00
(includes envelopes but not bankers orders, etc)

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



Third
Sunday
of
Easter

15th April
2018

TODAY'S LITURGY

[Parish Mass Book - page 262]

Acts 3:13-15.17-19; 1 John 2:1-5; St Luke 24: 35-48

Psalm Response: **Lift up the light of your face on us, O Lord.**

10.30am Missa Surge propera *Victoria*
Regina caeli a 5 *Victoria*
Ego sum qui sum *Gabrieli*
Litanies *Alain*

Everyone is invited to join us in the Social Centre
for tea / coffee after the 9.30am and Solemn Mass

The Reverend Christopher G. Colven (Rector)
The Reverend David J Irwin
The Reverend Hugh MacKenzie

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The Rector writes

Each time we recite the Creed we affirm our belief in *“the resurrection of the body and life everlasting”*. During the Easter season we are left in no doubt as to the substantial reality of the flesh of Jesus after his rising from the dead. Saint Peter sums up the witness of the men and women who experienced the resurrection body (*“five hundred of them at the same time”*) according to the First Letter to the Corinthians 15:6) by saying *“we have eaten and drunk with him”* (Acts 10:41). The implication of the accounts that have been handed down to us is that Jesus retained the characteristics that had marked his physical presence before the crucifixion – that there was an obvious continuity between the body that sat with the Disciples sharing the Passover Meal on Maundy Thursday and the body that accompanied Cleopas and his companion a week later on the Emmaus road. The difference after Easter is not just that the risen body of Jesus is marked by the wounds of his passion but that in its glorified expression it now transcends time and space as it had earlier transcended suffering and death. Jesus is able to join his friends even though *“the doors were closed”* (John 20:19) and to withdraw his presence instantly as at Emmaus: *“their eyes were opened and they recognised him; but he had vanished from their sight”*.

Rightly, Saint Paul in writing to the Corinthians underlines the resurrection of Jesus as being the lynchpin of the Gospel proclamation. The Paschal Mystery, as well as being the fulcrum on which all human history is balanced, also reveals and verifies the relationship of the Father to the Son (confirming the words spoken at his baptism: *“this is my Son, the Beloved: my favour rests on him”*) What God has chosen to do in Christ has consequences which, at least potentially, have relevance for every other one of his beloved sons and daughters: *“Christ has been raised from the dead, the first fruits of all who have fallen asleep”*. If we know something about the *“first fruits”* in the risen body of Jesus, what about ourselves? What does resurrection mean for our own flesh? Clearly we are not talking about resuscitation (as was experienced in the raising of Lazarus) and nor are we envisaging a simple reconstitution of ashes or body parts (as is believed by elements in Islam and Orthodox Judaism) but neither are we committed to a belief in unembodied spirits. In the very act of Incarnation God raises human nature to a new level of dignity and goes on to endow it with an element of transcendence in his acceptance of his Son’s act of loving obedience on Calvary. William Temple once said that Christianity is the most materialistic of all religions because it takes matter seriously. In raising the human flesh of his Son out of death, God shows his

determination to raise up whole persons into his eternal presence – bodies and souls, minds and hearts.

Again the question – what does this involve? What do we mean by body? At present our responses to those questions can only be limited: we cannot yet know what resurrection will mean in personal terms, even if we are committed absolutely to the concept. This was Jesus’ promise and we take him at his word, *“I am going now to prepare a place for you”* (John 14:3): but as there was change and difference in the Easter body of Jesus, so the resurrection body which is our own hope cannot be synonymous with its present condition. We accept that there will be continuity while expecting transfiguration. Gerard Manley Hopkins sums it up rather well: *“I am all at once what Christ is, since he is what I am”*. The Christian understanding of the human person is that everything we are has to be redeemed – that the totality of our lives in the flesh, everything that we have experienced physically as well as intellectually, emotionally and spiritually must be capable of transformation in God. One lovely tradition is that when we have passed through the gates of death we will hear Jesus calling us by the name with which we were baptised: in heaven our personality will be recognised as we become what God has always intended we should be. *“The resurrection tells us that something has happened so world-shaking that from now on everything else we know about reality must be related to this, not the other way round”* (Aidan Nicholas OP).

Christopher Colven

NOTICES

New sets of **weekly Offering Envelopes** will be found at the back of the church for those who have had them in previous years – if you would like to begin to give in this simple and regular way please fill in one of the forms by the boxes and a set will be prepared for you for next weekend.

The annual Priest Training Fund Collection (**WEEF**) takes place next weekend – **Good Shepherd Sunday** – 21st/22nd April. Once again, your generosity is invited in support of the formation of new priests to serve the Archdiocese of Westminster – at present we have 28 students in training. Donation envelopes will be found at the back of the church – please fill in the details if you are able to contribute through Gift Aid.

Father David Irwin has to go into hospital for a minor procedure at the end of this week – and he will then spend a week away in convalescence. Please keep him in your prayers.