

The Week Ahead

Mon 10th	feria	7.15am, 12.30pm, 6.00pm
Tues 11th	feria	7.15am, 12.30pm, 6.00pm
Wed 12th	Most Holy Name of Mary	7.15am, 12.30pm, 6.00pm
Thur 13th	S John Chrysostom	7.15am, 12.30pm, 6.00pm
Fri 14th	THE HOLY CROSS	7.15am, 12.30pm, 6.00pm
Sat 15th	Our Lady of Sorrows	10.00am
Sun 16th	Twenty-Fourth Sunday of the Year	6.00pm [Vigil Mass] 8.30am 9.30am [Extraordinary Form] 10.30am [Solemn Latin]
	Missa Aeterna Christi munera <i>Palestrina</i> ;	
	O Maria, mater gratiae <i>Crivelli</i> ;	
	O sacrum convivium <i>d'Evry</i> ; Allegro assai (Sonata No.4) <i>Guilmant</i>	12.00, 4.00pm, 7.00pm

There will be a **retiring collection** after all Masses this weekend in support of the victims of the recent flooding in **KERALA** – the Society of Saint Vincent de Paul has a strong base in the Indian state and we know that the money contributed will be channelled directly to those most in need.

Forms for enrolment for the **new sacramental programmes** are available in the marked folders at the back of the church. Please complete and return to the parish office, at the latest by the first weekend of October. Once the numbers involved are known everyone will be contacted with further details

The **Children's Liturgy** (during the 4pm Mass in the social centre) resumes this Sunday with the start of the new school year. We are also beginning a programme for the **11+ group** who have moved into secondary education but are not old enough for Confirmation – there is a separate form to be filled in and returned for those interested.

This week's organ recital will be given on Thursday by Robert Patterson – beginning at 6.45pm and finishing around 7.30pm. The concert is free – but there will be a retiring collection to defray costs.

Holy Hour and Benediction

Saturday 4.45pm-5.45pm

Confessions

Weekdays 12.00-1.00pm

Saturday 10.30am-Noon
& 5.00-5.45pm

On Saturday 6th October a **Choral Rosary & Solemn Benediction** will be celebrated at 4.30pm to be followed by a drinks party with canapés. Party tickets will cost £10 per person and will be sold in the Social Centre every Sunday after the 10.30am Mass until Sunday 30th September. For further details call Lisa Proctor on 07740 798472

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



Twenty-Third Sunday
of the Year

9th September 2018

TODAY'S LITURGY

[Parish Mass Book - page 129]

Isaiah 35:4-7; St James 2:1-5; St Mark 7:31-37

Psalm Response: **My soul, give praise to the Lord.**

10.30am Missa Trahe me post te *Victoria*
Benedictus Deus *Caldara*; Ave verum Corpus *Mozart*
Prelude to Die Meistersinger von Nürnberg *Wagner*

*Everyone is invited to join us in the Social Centre
for refreshments after the 9.30am & 10.30am Masses.*

The Reverend Christopher G. Colven (Rector)

The Reverend David J Irwin
The Reverend Hugh MacKenzie

Last weekend's giving
£3100-00

*(includes envelopes but
not bankers orders, etc)*

Telephone: **020 7935 0943**

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The Rector writes

In the Book of Deuteronomy, Moses addresses God's word to the people of Israel: "*you are a people consecrated to the Lord your God and he has chosen you to be his very own people out of all the peoples on the earth*" (14:2). The story of Joseph being favoured by his father over his other brothers and the consequent resentment and persecution he suffered (Genesis 39:3) can be read as a parable of Israel's own history, and Isaiah's idea of the "*Suffering Servant*", which the Church applies to Christ in a particular way, can also be interpreted as applying to Israel itself. The marking out of the Jewish people for a unique place in the history of universal salvation appears to carry with it a weight of suffering: "*it is a dreadful thing to fall into the hands of the living God*" (Hebrews 10:31). From the destruction of Jerusalem in AD66, the Jewish diaspora has had to face everything from misunderstanding (which Saint Gregory the Great's bull of 598 underlining Christian responsibility to protect the Jewish people attempted to rectify) to genocide (as witnessed so terribly in the 20th century Holocaust). Anti-Semitism seems to be a recurrent manifestation of evil which it is hard to eradicate, and we see, yet again, that it is still deeply and regrettably rooted within our own political processes.

The Second Vatican Council meeting, as it did, still under the shadow of the Second World War and its aftermath, faced up to the horror of anti-Semitism in its document "*Nostra aetate*" ("In our own time"). The Church's relationship with the Jewish people is described in terms of a common tradition, and while admitting and apologising for past failure, goes on to state: "*in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reason but by the Gospel's spiritual love, decries hatred, persecutions, and displays of anti-Semitism, directed against Jews at any time and by anyone*". It is stating the obvious, but Jesus was a Jew and for Christians a deeper understanding of the traditions and context of Jesus' upbringing provides us with insight into the nature and parameters of the Incarnation. Our Catechism is clear: "*when she delves into her own mystery the Church, the People of God in the New Covenant discovers her link with the Jewish People*", and in itself builds on the understanding in the Letter to the Romans (9:4-55) that to the Jews: "*belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises: to them belong the patriarchs, and of their race, according to the flesh, is the Christ*".

The essential patrimony shared by Christians and Jews is that we are both messianic – the difference being that while the Jewish people wait for the first coming of Messiah, we are watching for his Second Coming. We have a common understanding of the purpose of God's self-revelation: "*in the course of its history, Israel was able to discover that God had only one reason to reveal himself to them, a single motive for choosing them from among all peoples as his special possession, his sheer gratuitous love*" (Catechism) Saint Peter takes up this theme in his First Letter (2:9) and expands it to include those baptised into the New Covenant: this time made not with a single nation but offered as a universal invitation: "*you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God*". Both Jews and Christians should be witnessing to the nature of God as love.

In practical terms we should do all that we can to understand the formation of Israel in the Old Testament. This not only sheds light on our own faith but puts the upbringing of Jesus into focus. (For a contemporary insight into the lives of Hassidic Jews the early novels of Chaim Potok are a great source and give fresh meaning to Jesus' words as recorded by Saint Matthew: "*not one dot, not one little stroke, shall disappear from the Law until its purpose is achieved*"). We should also recognise the insidious nature of anti-Semitism which often hides itself in negative attitudes to the existence of the State of Israel. There are many parallels which can be drawn between "*polite*" prejudice against Catholics as well as Jews – when these are experienced, they should not remain unchallenged. "*What is at stake is the dignity of the human person, whose defence and promotion has been entrusted to us by the Creator*" (Saint John Paul II).

Christopher Colven

NOTICES

In addition to taking away this Newsletter, please also pick up a copy of the **OCCASIONAL LETTER** (printed on yellow paper) which you will find at the back of the church – these letters provide an opportunity to look in more detail at the life of the parish.

Three of the congregation will be representing the rest of us at this weekend's **EUCCHARISTIC CONGRESS** taking place in Liverpool. It is the first such Congress held in this country since 1908 and Cardinal Nichols writes: "*we seek to rejuvenate Eucharistic adoration in our parishes as the source of strength for our lives and mission, that of making present the love and compassion of Jesus in our society*".