

The Week Ahead

Mon 11th	<i>Lenten feria</i>	7.15am, 12.30pm, 6.00pm
Tues 12th	<i>Lenten feria</i>	7.15am, 12.30pm, 6.00pm
Wed 13th	<i>Lenten feria</i>	7.15am, 12.30pm, 6.00pm
Thur 14th	<i>Lenten feria</i>	7.15am, 12.30pm, 6.00pm
Fri 15th	<i>Lenten feria</i>	7.15am, 12.30pm, 6.00pm
Sat 16th	<i>Lenten feria</i>	10.00am; 6.00pm (<i>1st of Sun</i>)
Sun 17th	SECOND SUNDAY OF LENT	8.30am 9.30am [<i>Extraordinary Form</i>] 10.30am [<i>Solemn Latin</i>] Missa Emendemus in melius <i>Palestrina</i> In ieiunio et fletu <i>Tallis</i> ; O nata lux <i>Tallis</i> 12.00, 4.00pm, 7.00pm

On the Fridays of Lent there will be ***Eucharistic Exposition*** through the day – and after the 6pm Mass the ***Stations of the Cross*** will be followed.

There are separate leaflets giving details of this year's ***Lent Course*** which begins this Wednesday (13th March). Under the heading "*The love that God lavishes upon us*" we shall be reflecting on the social teaching of the Catholic Church. Please put these five Wednesday evenings in your diary and encourage others to come along with you. There are an interesting and varied group of speakers – it should be an interesting and informative series..

The Cardinal asks that your ***Lent almsgiving*** again be contributed to his Appeal – any donations may be made into the marked box near the main door. What is raised goes to help those in need in the area covered by the Archdiocese.

The first anniversary of the death of ***Father Nicholas Kavanagh*** falls on Tuesday 20th March. The 6pm Mass will be offered for him. **RIP**

MONEY MATTERS

Sunday Collections
2nd/3rd March £3,303-00
Thank you for your generosity.
(includes envelopes
but not bankers' orders, etc.)

Holy Hour and Benediction

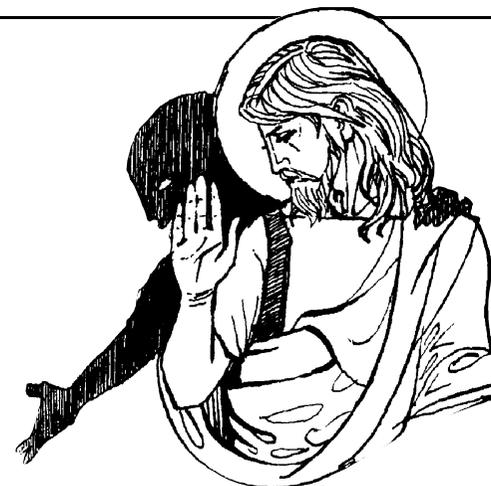
Saturday 4.45pm - 5.45pm

Confessions

Weekdays 12.00-1.00pm

Saturday 10.30am-Noon
5.00pm-5.45pm

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



First Sunday of Lent 10th March 2019

*Latin
texts
pages
77/78
in the
Parish
Mass
Book*

TODAY'S LITURGY

[Parish Mass Book - page 153]

Deuteronomy 26:4-10; Romans 10:8-13; St Luke 4: 1-13

Psalm Response: Be with me, O Lord, in my distress.

10.30am: Mass for five voices *Byrd*
Infelix ego Byrd; Quid igitur faciam Byrd; Ad te igitur Byrd

***Refreshments are served after the 9.30am &
10.30am Masses in the Parish Centre
(in the Crypt)***

The Reverend Christopher Colven (Rector)
The Reverend Hugh MacKenzie

Telephone: 020 7935 0943

Email: spanishplace@sjrcc.org.uk

Web: www.sjrcc.org.uk

The Rector writes

After long years of emotional and intellectual struggle, Saint Augustine was forced to admit: *“I sought whence evil comes and there was no solution”*. Being true to the insights of Scripture and the tradition of faith, the Catholic Church has personified evil in the form of Satan or the Devil. C.S. Lewis famously in his *“Screwtape Letters”* sees the undermining of this personification as the weakening of our ability to identify the presence of evil. Perhaps our own times justify that notion, as sin is increasingly relativized: what would once have been seen in terms of black and white is now interpreted in varying shades of grey. Of course, it is right to use the developing social sciences to better understand human motivation but it is all too easy in consequence to excuse ourselves (and others) and to fail to take proper responsibility for our own choices. The essential dignity of every human person derives from the understanding that we are made in the image and likeness of God himself and this means that we have freedom of will. The Christian understanding would be that even in individuals where that freedom is seriously limited (mental or psychological disability, addictive personality, etc) an element of choice is still retained.

Jesus’ forty day and forty night in the Judaeen wilderness before beginning his three years of public ministry is of fundamental importance for his own formation, but it is also of fundamental importance in our understanding of our own humanity and the forces of evil which constantly seek to undermine human dignity - both personally and corporately. The three temptations which the Gospels record are all variations on a single theme: they are concerned with the ego and the pitting of individual autonomy against the perceived will of the Father. In Saint Luke’s account, it is made very clear that Jesus confronted the personification of evil – he was conscious of specific choices being put to him in a definite context and they were clearly as disturbing as they were beguiling. Satan knows exactly how to tailor his approach. It all sounds very reasonable: the path mapped out appears to be a series of positive options – but somehow they do not ring true. Jesus could take the path of the zealot – he could force the pace and give an unequivocal demonstration of his authority but from the earliest moments of human consciousness he has known that he is destined to be the fulfilment of Isaiah’s prophecy: he is that *“Suffering Servant”* who *“does not cry out or shout aloud, or make his voice heard in the streets. He does not break the crushed reed, nor quench the wavering flame”*.

Lent is really all about our regaining the freedom of personal choice. Rightly during this season we make resolutions to give up and/or take on some elements of our daily lives: this discipline helps us to take back control as well as making a positive demonstration of good will towards God. As we reflect on Jesus’ own confrontation with the forces of evil we realise once more just how subtle the Devil’s approach can be. Rarely are we confronted by stark choices: more often we are faced with decisions which are morally complex and where careful discernment is required. In his wilderness experience, Jesus learned to listen to his own heart: in the long hours of fasting and prayer, his insight was sharpened and he was able to cut through the alternatives and see them in their true perspective. By attuning himself to his Father’s presence, Jesus was able to focus his own ministry and to understand and accept the necessary path of his vocation. In the desert Jesus experienced the softly, softly approach of the demon! - three years later the sheer horror of the Devil’s brutality would forego any subtlety – but the lesson had been learned: *“I am in the Father and the Father is in me”* (John 14:11). The wonderful and consoling consequence for us is that, despite all the attempts of evil to confuse our choices, we can say with Saint Paul: *“I am certain of this, nothing can ever come between us and the love of God made visible in Christ Jesus our Lord”* (Romans 8:38).

Christopher Colven

NOTICES

Father David Irwin is very grateful to everyone who contributed towards his leaving presentation and who attended the Mass and lunch last Sunday. He will offer Mass for your intentions and hopes that the ties of friendship will not be diminished now that he is no longer in residence in the rectory.

There will be a *Family Mass* at 4pm this Sunday. Once a term our young people lead the singing and readings etc and we encourage our families to come together to share in the Eucharist. There will be a special welcome for the children preparing for First Holy Communion in May and for their older siblings among the Confirmandi. At 5pm, the **11+ group** have their meeting in the social centre (this is intended for those in secondary education but before Confirmation) and at the same time, in the Rectory, the teenagers preparing for **Confirmation** have the latest of their sessions.

This coming Friday (15th March) is **CAFOD’s Lenten Fast Day** when the money saved from our acts of self-denial are donated to the most needy in our world. This year’s theme will be introduced by Elizabeth Carey at the end of each of this weekend’s Masses.