

MONDAY
11 OCTOBER
 Romans 1:1-7
 Psalm 98
 Luke 11:29-32

TUESDAY
12 OCTOBER
 Romans 1:16-25
 Psalm 19:1-4
 Luke 11:37-41

WEDNESDAY
13 OCTOBER
 Romans 2:1-11
 Psalm 62:1-8
 Luke 11:42-46

THURSDAY
14 OCTOBER
 Romans 3:21-30
 Psalm 130
 Luke 11:47-end

FRIDAY
15 OCTOBER
 Romans 4:1-8
 Psalm 32
 Luke 12:1-7

SATURDAY
16 OCTOBER
 Romans 4:13, 16-18
 Psalm 105:6-10, 41-44
 Luke 12:8-12

REFLECTION

We begin this week with signs. Looking back to the story of Jonah, which we heard last week, Jesus tells his listeners that the sign of Jonah is the only one they will be given.

The Son of Man, like Jonah, will be a sign for this generation. On Tuesday, Jesus uses the Pharisees' horror that he did not wash before dinner to create another kind of sign or metaphor. "You... clean the outside of the cup and of the dish, but inside you are full of greed and wickedness," he says.

The week continues with criticism of the Pharisees and lawyers who follow the letter of the law but neglect others who are bearing heavy burdens that they cannot carry. On Thursday we hear that these elite people have not been willing to listen to God's messengers, the prophets, but have killed them and built their tombs. But in the end, everything will become known, and those who acknowledge the Son of Man will also be acknowledged.

If we have authority or power over others it is easy to miss the effect that our expectations have on them. At times we all need a sign to show us the true consequences of our behaviour.



PRAYER

Help us, Lord,
 to recognise and pay attention to the signs you send.
 Make us people who orientate themselves
 towards the needs of those around us.

PRAYER

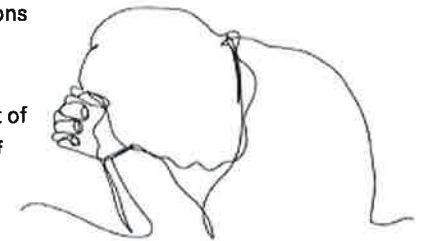
PART III – EUCHARISTIC PRAYER

Richard Greatrex continues his series about prayer.

The Eucharistic Prayer, the longest and most complex prayer in the Holy Communion service, is also the most significant, which is why many denominations sanction the use of authorised versions only. An integral part of the liturgy since the early Church, it is comprised of several constituent elements, each with their own technical title. Composition varies among churches: Eastern and Western, Catholic and Protestant – each speaks to and from its own theological orientation, affecting whether all the available elements are included and the order in which they occur.

The Book of Common Prayer provides only one authorised Eucharistic Prayer, along with a small amount of seasonal variation in the early section known as the Preface, but when *Common Worship, Order One*, was produced, it included eight prayers and a much broader selection of prefaces. More recently, two further Eucharistic Prayers were added, constructed to suit all-age worship. Although some of these ten prayers are new, several have ancient antecedents, from across East and West, including the longest one, Prayer F, which originates from the fourth-century Liturgy of St Basil. Together they offer options for every congregation, season or festival.

Each Eucharistic Prayer is a long prayer of consecration with, at its heart, the institution narrative, derived from the descriptions in the Gospels and 1 Corinthians 11, of Jesus' words and actions over bread and wine at the Last Supper. It both remembers this event and re-presents it, bringing a moment of history into the immediate present, reconstructing time itself so that all generations throughout the ages share together Christ's salvific offering of himself. This makes it a corporate act, even though most of the text is spoken by the presiding minister. While the priest prays it aloud on behalf of the congregation, who briefly respond at strategic points, those present should also be silently praying it together before responding robustly with the final great "Amen", transforming this subtle, complex prayer into a sustained outpouring of praise from all God's people.



LIVE
 the WORD

SUSTAINING YOU
 THROUGH THE WEEK

Edited by
 Caroline Hodgson
 and
 Heather Smith

01420 88222 www.rpbooks.co.uk rp@rpbooks.co.uk @redemptorist

FSC
 logo