



**The Anglican Parish of  
S. STEPHEN**

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**This Week**

*Monday, Tuesday, Thursday & Friday*

*Mass at 7.30am;*

*Wednesday 5.30pm, Saturday 8.00am*

**Monday 12<sup>th</sup>**

Be kind to me, Lord, and I shall live.

**Tuesday 13<sup>th</sup>**

Happy are those you teach, O Lord.

**6pm Reconciliation Service**

**ASH WEDNESDAY 14<sup>th</sup>**

**7.30am & 5.30pm**

**Mass & Imposition of Ashes**

Be merciful, O Lord,  
for we have sinned.

**Thursday 15<sup>th</sup>**

Happy are they  
who hope in the Lord.

**7:30pm Parish Council**

**Friday 16<sup>th</sup>**

**6.00pm Holy Hour**

A broken, humbled heart, O God,  
you will not scorn.

**Saturday 17<sup>th</sup>**

**Seven Holy Founders of the Servite Order**

Teach me your way, O Lord,  
that I may be faithful in your sight.

**Next Sunday**

**18<sup>th</sup> February 2018AD**

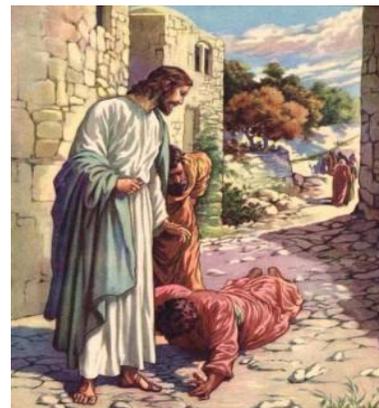
**LENT I**

**9.00 am SUNG MASS**

**5.30 pm Mass**

Entrance Hymn

**Immortal, invisible,  
God only wise,  
In light inaccessible  
hid from our eyes,  
Most blessed, most glorious,  
the Ancient of Days,  
Almighty, victorious,  
Thy great Name we praise.  
Unresting, unshaking,  
and silent as light,  
Nor wanting, nor wasting,  
Thou rulest in might;  
Thy justice, like mountains,  
High soaring above  
Thy clouds, which are fountains  
of goodness and love.  
To all, life Thou givest,  
to both great and small;  
In all life Thou livest,  
the true life of all;  
We blossom and flourish  
as leaves on the tree,  
And wither and perish  
but naught changeth Thee.  
Great Father of glory,  
pure Father of light,  
Thine angels adore Thee,  
All veiling their sight;  
But of all Thy rich graces  
This grace, Lord, impart  
Take the veil from our faces,  
the vile from our heart.  
All laud we would render;  
O help us to see  
'Tis only the splendour  
of light hideth Thee,  
And so let Thy glory,  
Almighty, impart,  
Through Christ in His story,  
Thy Christ to the heart.**



The Gospel stories are told this year by Mark, just as they were told by Matthew last year. Mark's is the most vivid of the Gospels. He is direct and uses few words, and moreover, he has more concrete details. For instance, last week Jesus did not just "cure" Peter's mother-in-law, he "grasped her hand, and helped her up." When Jesus stills the storm at sea, he is not just "in the boat," according to Mark, he is "at the stern" of it; and he is not just asleep, but sleeping "on a cushion."

Mark's approach helps us to get the texture of the story, to listen with our imaginations and let the life of Jesus enter in. This happens especially if you and I take some time before we get to Mass (*perhaps using the present website!*) to understand and pray the readings.

So let us try it. Here are a few things to notice in this Sunday's Gospel. The man who walks up to Jesus is covered with scales and scabs. He is thereby committing a terrible social blunder and he may be breaking the law too—according to the prescriptions found in the First Reading, he should "dwell apart, making his abode outside the camp," as long as the sores are on him. He should be ringing a bell and crying "Unclean, unclean!" But Jesus is not repulsed or shocked. He is "moved with pity." Just three words, but they tell us so much, as is Mark's way.

Then a wonderful statement from the leper: "If you want to, you can make me clean." This is a confession of faith in just a few words. He is stating his belief that Jesus has the power to cure.

Jesus answers, "I do want to." Direct, honest, so revealing of God. The whole life of Jesus consists of this desire to help people who are in trouble, to give to those who have a seed of faith by which to receive the cure.

Finally, in an extraordinary move, Jesus stretches out his hand and touches the man. Remember, the ancients thought that this sickness was communicable, and obviously, at the very least, it was disgusting. Yet Jesus touches him with care and says, "Be made clean." Our spiritual life consists of being made clean, which is the same thing as allowing God into our souls, to touch them. In this period of the liturgical year we are given the chance to see Christ's deeply felt mercy toward each of us, and to make space for him.

**Lent** begins this week with **Ash Wednesday 14<sup>th</sup> February**. Please join us on **Shrove Tuesday** for a **Reconciliation Service at 6pm**, which will be followed by Pancakes in the Rectory. Last year's Palm Crosses should be returned by Tuesday so that they can be burnt to make the ashes for use at the Ash Wednesday celebrations. On Ash Wednesday there will be two masses – at **7.30am and 5.30pm**. Details of our Lenten programme. Please remember to collect your mission envelopes. These help us reach our Mission Target, which is in support of our missionary agencies, particularly ABM.

**Parish Council** meets this Thursday at 7.30pm.

**SENIORS SEMINARS**

The second of our free seminars is this Tuesday from 10am to 11:30am in the Parish Hall. All welcome. Our topic this week will cover government assistance and care packages.



### Lord's Prayer

At the Saviour's command and formed by divine teaching we dare to say:  
**Our Father, who art in heaven, hallowed be thy name.**  
**Thy kingdom come, thy will be done on earth as it is in heaven.**  
**Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.**  
**For the kingdom, the power, and the glory are yours, now and forever. Amen.**

### Breaking of Bread

We who are many are one body in Christ  
**For we all share in the one bread.**  
**Lamb of God you take away the sins of the world: Have mercy on us.**  
**Lamb of God you take away the sins of the world: Have mercy on us.**  
**Lamb of God you take away the sins of the world: Grant us your Peace.**  
Behold the Lamb of God, behold him who takes away the sins of the world.  
Blessed are those who are called to the supper of the Lamb.  
**Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.**

### **HOLY COMMUNION**

**Communion:** They ate and had their fill, and what they craved the Lord gave them; they were not disappointed in what they craved.  
**Prayer:** Having fed upon these heavenly delights, we pray, O Lord, that we may always long for that food by which we truly live. Through Christ our Lord. **Amen.**  
**Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.**

### Final Hymn

**To God be the glory,  
great things he has done!  
So loved he the world  
that he gave us his Son,  
who yielded his life  
an atonement for sin  
and opened the life-gate  
that all may go in.**

### Refrain

*Praise the Lord! Praise the Lord!  
Let the earth hear his voice!  
Praise the Lord! Praise the Lord!  
Let the people rejoice!  
O come to the Father,  
through Jesus the Son,  
and give him the glory!  
great things he has done!*

**O Perfect redemption,  
the purchase of blood,  
to every believer the promise of God!  
and every offender who truly believes,  
that moment from Jesus  
a pardon receives. *R/***  
**Great things he has taught us,  
great things he has done,  
and great our rejoicing  
through Jesus the Son;  
but purer, and higher,  
and greater will be  
our wonder, our rapture,  
when Jesus we see. *R/***

### The Blessing

The Lord be with you. **And also with you.**  
...And may the blessing of almighty God,  
the Father, and the Son, **+** and the  
Holy Spirit, come down on you and  
remain with you for ever. **Amen.**  
Go in peace  
glorifying the Lord by your life.  
**In the name of Christ. Amen**

**Entrance:** Be my protector, O God,  
a mighty stronghold to save me. For you  
are my rock, my stronghold! Lead me,  
guide me, for the sake of your name.

**+** In the Name of the Father and of the  
Son and of the Holy Spirit. **Amen.**

The Lord be with you.

**And also with you.**

### Penitential Rite

*As we acknowledge our faults, we can be  
utterly confident of God's forgiveness.*

Lord, you are our refuge and strength.

Lord, have mercy. **Lord, have mercy.**

Lord, you are the redeemer of our souls.

Christ, have mercy. **Christ, have mercy.**

Lord, you are our joy and inspiration.

Lord, have mercy. **Lord, have mercy.**

**+** Almighty God have mercy on us,  
forgive us our sins and bring us to  
everlasting life. **Amen.**

### Gloria in Excelsis

**Glory to God in the highest and on  
earth peace to people of good will.**

**We praise you, we bless you,  
we adore you, we glorify you,  
we give you thanks for your great glory  
Lord God, heavenly King,  
O God, almighty Father. *Glory to God...***

**Lord Jesus Christ, Only Begotten Son,  
Lord God, Lamb of God,  
Son of the Father, you take away  
the sins of the world, have mercy on us;  
you take away the sins of the world,  
receive our prayer; you are seated  
at the right hand of the Father,  
have mercy on us. *Glory to God ...***

**For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ, with the Holy Spirit,  
in the glory of God the Father.**

***Glory to God ... Amen.***

### Collect

O God, who teach us that you abide in hearts  
that are just and true, grant that we may be so  
fashioned by your grace as to become a  
dwelling pleasing to you. Through our Lord  
Jesus Christ, your Son, who lives and reigns  
with you in the unity of the Holy Spirit, one  
God, for ever and ever. **Amen.**

### Today's Readings

**First Reading *Leviticus 13:1-2, 44-46***

The leper must be isolated in order to protect  
the community.

The word of the Lord. **Thanks be to God.**

**Second Reading *1 Corinthians 10:31-11:1***

Paul reminds us that while observing the rules  
and regulations of life, the law of love of  
neighbour must be supreme.

The word of the Lord. **Thanks be to God.**

### Gospel Acclamation

Alleluia, Alleluia, Alleluia, Alleluia.

**Alleluia, Alleluia, Alleluia, Alleluia.**

A great prophet has appeared among us;  
God has visited his people

**Alleluia, Alleluia, Alleluia, Alleluia.**

### The Holy Gospel

The Lord be with you.

**And also with you.**

A reading from the Holy Gospel according  
to *S. Mark 1:40-45*

**+** **Glory to you + Lord Jesus Christ +**

At some cost to his own freedom, Jesus  
restores a leper to the community

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**



### Nicene Creed

**We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, True God from True God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit He became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his Kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in One Holy Catholic and Apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.**

### Prayer of the Faithful

*Let us turn to the Lord and ask his grace for the Church and the world.*

✚ For Peter our Bishop, our people and all the Church: that we may be signs of God's compassionate care for all.

Lord, hear us: **Lord, hear our prayer.**

✚ For peace and justice in our world: that God will guide the hearts and minds of all leaders so that there may be an end to all conflicts, oppression and acts of terrorism.

✚ For the grace to imitate Christ: that God will fill us with insight and courage so that we can love others, speak the truth, and surrender ourselves in service to God and neighbour.

✚ For all who work to alleviate the suffering of others: that they may manifest Christ's love and compassion; for the sick and aged and those commended to our prayers:

**Alan Joass, Moira Oliver, Jamie Stow, John Russell, Anabelle Morrow, Colin Lee, Rhys Evans, John & Norma McLeod, John & Dorothy Davidson, Joyce Searl, Richard Wrightson, Stephanie Bower, John & Frances Moules, Dianne Taylor, Sheila & Derek Cahoon, Peter Williams, Lani Fear, Jocelyn Caddies, Robyn Roach Ruth Jones, Geoffrey Lowe, Linda Frost, Pam Platts, Geoff Borham, Tom Blunden Barbara Winter, June Wood, Jack Ryan** that God will heal their spirits, renew their hope and lead them to wholeness.

✚ For the recently departed, those whose memorials adorn our church and all whose anniversary occurs at this time: **Bruce Milne, Ray Radcliffe, Jack & Ida Face,** May they ✚ rest in peace.

✚ Let us offer in silence our own needs and thanksgivings as we commend ourselves and all people to the prayers of the Blessed Virgin Mary, S.Stephen and all the Saints.

*Hear our prayers, O Lord. Open our eyes to see the hope you offer us and inspire us to follow you faithfully, through Jesus Christ our Lord. Amen.*

### Greeting of Peace

We are the Body of Christ.

**His Spirit is with us.**

The peace of the Lord be always with you.

**And also with you.**

### Offertory Hymn

**How sweet the Name of Jesus sounds  
In a believer's ear!  
It soothes his sorrows, heals his wounds,  
And drives away his fear.**

**It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary, rest.**

**Dear Name, the Rock on which I build,  
My Shield and Hiding Place,  
My never failing treasury, filled  
With boundless stores of grace!**

**By Thee my prayers acceptance gain,  
Although with sin defiled;  
Satan accuses me in vain,  
And I am owned a child.**

**Jesus! my Shepherd, Husband, Friend,  
O Prophet, Priest and King,  
My Lord, my Life, my Way, my End,  
Accept the praise I bring.**

**Weak is the effort of my heart,  
And cold my warmest thought;  
But when I see Thee as Thou art,  
I'll praise Thee as I ought.**

**Till then I would Thy love proclaim  
With every fleeting breath,  
And may the music of Thy Name  
Refresh my soul in death!**

### Prayer over the Gifts

Pray my brothers and sisters that our sacrifice may be acceptable to God, the Almighty Father.

**May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his holy Church.**

May this oblation, O Lord, we pray, cleanse and renew us and may it become for those who do your will the source of eternal reward. Through Christ our Lord. **Amen.**

### Liturgy of the Eucharist

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give him thanks and praise.**

*The Preface is sung, after which all sing*  
**Holy, Holy, Holy Lord God of hosts,  
Heaven and earth  
are full of your glory  
Hosanna in the Highest.  
Blest is he who comes  
In the Name of the Lord.  
Hosanna in the Highest.**

### *The Eucharistic prayer continues*

The mystery of faith:

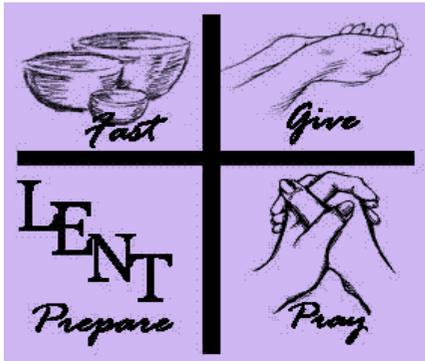
**Christ has Died: Christ is Risen:  
Christ will come again.**

### *The Prayer concludes:*

in songs of never ending praise:

**Blessing & honour & glory & power  
are yours forever and ever. Amen.**





*Now is the healing time decreed for sins of heart and word and deed, when we in humble fear record the wrong that we have done the Lord. (Latin, before 12<sup>th</sup> century).*

As the candidates for baptism were instructed in the Christian faith, and as penitents prepared themselves, through fasting and penance, to be readmitted to communion, the whole Christian community was invited to join them in the process of study and repentance, the extension of which over forty days would remind them of the forty days that Jesus spent in the wilderness, being tested by Satan.

Ashes are an ancient sign of penitence; from the Middle Ages it became the custom to begin Lent by being marked in ash with the sign of the cross.

The calculation of the forty days has varied considerably in Christian history. It is now usual in the West to count them continuously to the end of Holy Week (not including Sundays), so beginning Lent on the sixth Wednesday before Easter, Ash Wednesday. Liturgical dress is the simplest possible. Churches are kept bare of flowers and decoration. Gloria in excelsis is not used. The Fourth Sunday of Lent (Laetare or Refreshment or Mothering Sunday) was allowed as a day of relief from the rigour of Lent, and the Feast of the Annunciation almost always falls in Lent; these breaks from austerity are the background to the modern observance of Mothering Sunday on the Fourth Sunday of Lent.

As Holy Week approaches, the atmosphere of the season darkens; the readings begin to anticipate the story of Christ's suffering and death, and the reading of the Passion Narrative gave to the Fifth Sunday its name of Passion Sunday. There are many devotional exercises which may be used in Lent and Holy Week outside the set liturgy. The Stations of the Cross, made popular in the West by the Franciscans after they were granted custody of the Christian sites in the Holy Land, are the best known.

**Lent** is a penitential season of *prayer, self-denial and helping others*. In this way, the whole Church prepares for Easter with those who are to be baptised. Other celebrations in Lent (e.g. marriage) must take account of the spirit of penance: *music* is only used to sustain singing. There are *no flowers* decorating the altar and sanctuary. In Lent, the *Alleluia* is omitted at Mass and at the celebration of the Divine Office. Please remember that Ash Wednesday and Good Friday are days of fasting and abstinence. The rule of fasting applies to those who have completed their eighteenth year, until the beginning of their sixtieth year. The rule of abstinence applies those who have completed their fourteenth year. As Anglican Christians we are obliged to receive holy communion at least three times a year: in the Easter and Christmass seasons and at least on one other occasion! This rule supposes that you are here every Sunday anyway, even if not receiving Communion.

**Lent** may originally have followed Epiphany, just as Jesus' sojourn in the wilderness followed immediately on his baptism, but it soon became firmly attached to Easter, as the principal occasion for baptism and for the reconciliation of those who had been excluded from the Church's fellowship for apostasy or serious faults. This history explains the characteristic notes of Lent – self-examination, penitence, self-denial, study, and preparation for Easter, to which almsgiving has traditionally been added.

## This Weeks Holy Days

February 17

**Seven Founders of the Order of Servites**  
(13<sup>th</sup> century)



Can you imagine seven prominent men of Newcastle or Sydney banding together, leaving their homes and professions, and going into solitude for a life directly given to God?

That is what

happened in the cultured and prosperous city of Florence in the middle of the thirteenth century. The city was torn with political strife as well as the heresy of the Cathari, who believed that physical reality was inherently evil. Morals were low and religion seemed meaningless.

In 1240 seven noblemen of Florence mutually decided to withdraw from the city to a solitary place for prayer and direct service of God. Their initial difficulty was providing for their dependents, since two were still married and two were widowers.

Their aim was to lead a life of penance and prayer, but they soon found themselves disturbed by constant visitors from Florence. They next withdrew to the deserted slopes of Monte Senario.

In 1244, under the direction of S. Peter of Verona, O.P., this small group adopted a religious habit similar to the Dominican habit, choosing to live under the Rule of S. Augustine and adopting the name of the Servants of Mary. The new Order took a form more like that of the mendicant friars than that of the older monastic Orders.

Community members combined monastic life and active ministry. In the monastery,

they led a life of prayer, work and silence while in the active apostolate they engaged in parochial work, teaching, preaching and other ministerial activities.

*The time in which the seven Servite founders lived is very easily comparable to the situation in which we find ourselves today. It is "the best of times and the worst of times," as Dickens said. Some, perhaps many, feel called to a countercultural life, even in religion. All of us are faced in a new and urgent way with the challenge to make our lives decisively centred in Christ.*

### Prayer of S. Thomas Aquinas

I thank you, holy Lord, almighty Father, eternal God, who deigned to feast me, sinful and unworthy servant, with the precious body and blood of your Son, Jesus Christ our Lord, not for any merit of mine, but only because of your merciful goodness. And I pray that this Holy Communion, far from condemning me to punishment, may bring about my pardon and salvation, encompassing me with the armour of faith and the shield of a good will. By it let my vices be done away, all lustful desires extinguished. May it advance me in charity, patience, humility, obedience, and every other virtue. Let it be strong defence against the wiles of all my enemies, visible and invisible, allaying for me every disturbance of flesh and spirit, binding me firmly to you, the one true God, and bringing my last hour to a happy close. I pray, too, that it may be your pleasure to call my sinful self one day to that banquet, wonderful past all telling, where you, with your Son and the Holy Spirit, feast your saints with the vision of yourself, who are true light, the fulfilment of all desires, the joy that knows no ending, gladness unalloyed, and perfect bliss: through the same Christ our Lord. Amen.

## You can cure me



In a final display of his invincible authority over against evil, Jesus is approached by a leper (Mk 1:40). Thus far in the Gospel of Mark Jesus has overcome the powers of demon possession, sickness, taboo and the desire to make of himself an acclaimed

wonder worker. Many of these themes return for the story of the leper, but this is not mere repetition.

Lepers were considered unclean, and thus outside the Chosen People. They lived in areas set apart from the rest of the people and had to cry out in warning if they were being approached or were approaching a healthy person. Not only was there the fear of sickness, once again there was taboo; there was the fear that the healthy person may contract a form of ritual uncleanness. Against that background, the encounter between Jesus and the leper is startling and moving.

The leper approaches Jesus and pleads on his knees. There must be something unique about Jesus which enables the leper to act in this unconventional way. He had no right to do this, but his words to Jesus tell the reader wherein lies Jesus' uniqueness.

'If you want to, you can cure me', says the leper. The person of Jesus reflects the authority and the goodness that is inevitably part of God's reigning presence among us. Because this is the case, the leper cuts through taboo and fear of ritual impurities to approach Jesus.

Jesus' response is further proof that such is the case. The expected reaction to such a bold approach from a leper would be to send him away. This is the way one *should* act. Jesus behaves in exactly the opposite way. He is moved with pity rather than revulsion; he reaches out and touches the leper. This is an act of ritual impurity, as well as of human foolhardiness.

When one adds Jesus' words to this remarkable action, there is a sense of profound reassuring use of authority to bring goodness, health and peace: *'Of course I want to!'*

Jesus commands the leper not to chatter about his miracle. He still has no desire simply to be known as a miracle worker. Instead, he tells the leper to show himself to the priest and to make the offering prescribed by the Law. In this way the man will be able once again to become a member of the People of God. However, there is more to it. The priest should be able to recognise that the prophecy of Isaiah 35:6 is being fulfilled: 'The lame shall leap like a deer, and the tongue of the speechless sing for joy'. The King Messiah is among us!

Followers of Jesus, people of the kingdom, we are called to act and speak as Jesus. Faced with the consequences of evil: sickness, taboo, prejudice, hatred, segregation and misunderstanding, we are asked to be moved into action. Modern society has little time or space for any attempted solutions to its many problems which it cannot devise itself - yet how fragile such human solutions are. War, famine, segregation and intense human suffering proliferate. As Christians we have something to bring to this world. The King Messiah is here. Sometimes we use too many words to say that this is the case. His presence must be *seen* in the way we act.

Consider God's generosity towards you rather than your own unworthiness in His sight, and live in His strength, rather than in the thoughts of your own weakness. S. Vincent de Paul



Jesus proclaimed the coming of the Kingdom, by preaching and by the healings that signalled the Kingdom's mysterious coming in his own person.

Critical studies of the miracle narratives of the four gospels have produced important conclusions. They concern a relatively small number of events – about 30 in all. These narratives offer a distinct contrast to the characteristics of typical 'wonder stories'. Though part of the Christian message from the beginning, they are constantly associated with a concern that they not give rise to a superficial popular enthusiasm, but be understood as signs of the coming of the Kingdom. We have already recognised the importance of this concern of Mark. His account of the healing of the leper, as Jesus begins his Galilean ministry presses home the point.

What a magnificent encounter with which to introduce the missionary journeys of Jesus.

It would be hard to find a more telling symbol of the human miseries that Jesus was sent to overcome, than the plight of the leper who threw himself at the feet of Jesus – 'If you want to you can cure me'. It was a situation produced in large part by human ignorance and fear, accentuated by traditions of ritual cleanness. Our first reading from Leviticus describes this pathetic condition in graphic detail – obliged to wear torn clothes, with hair dishevelled, and sounding the warning cry, 'Unclean!', that ostracised the leper from normal society. What the biblical writings called 'leprosy' included not only the dread Hansen's disease, but many other skin disorders, many of which modern medicine recognises not to be contagious.

As the Saviour is moved with compassion in the presence of this human misery, we are reminded that the Servant of God of the late Isaian writings, who embodied God's saving designs, by 'bearing the sorrows' of the people, is described as assuming the condition of a leper – 'Despised, familiar with suffering, one from whom we averted our gaze' (Is 53:3). In fact, Jesus made an astounding gesture of solidarity with the man in his misery. As he healed the leper with his word of prophetic authority, he 'stretched out his hand and touched him'. In doing so, according to the Law, he had made himself ritually unclean.

Those who claimed the power of healing were not uncommon in the world in which Jesus lived. Being seen as one of their number could seriously compromise the evangelising mission that had been so tellingly expressed in the healing of the leper. Jesus urged the man, therefore, to go off quietly, fulfilling the Law's prescription by having the priests verify his cure. But the man who had been cured could not contain himself. So important, however was it to Jesus – that the notoriety his healing had attracted be minimised – that he was forced to keep away from the towns. Nevertheless, the people were still drawn to him – Who is this man?

John Thornhill SM

By nature, each one of us is enclosed in his own personality, but supernaturally, we are all one. We are made one body in Christ, because we are nourished by one flesh. As Christ is indivisible, we are all one in him. Therefore, He asked His Father "that they may all be One as We also are one." S. Cyril of