

MONDAY
8 FEBRUARY

Genesis 1:1-19
Psalm 104:1. 2.
6-13. 26
Mark 6:53-end

TUESDAY
9 FEBRUARY

Genesis
1:20 - 2:4a
Psalm 8
Mark 7:1-13

WEDNESDAY
10 FEBRUARY

Genesis
2:4b-9. 15-17
Psalm 104:11-12.
29-32
Mark 7:14-23

THURSDAY
11 FEBRUARY

Genesis 2:18-end
Psalm 128
Mark 7:24-30

FRIDAY
12 FEBRUARY

Genesis 3:1-8
Psalm 32:1-8
Mark 7:31-end

SATURDAY
13 FEBRUARY

Genesis 3:9-end
Psalm 90:1-12
Mark 8:1-10

REFLECTION

This week counts down to Lent, traditionally a season of penitence. But what is that? No jokes, please, about the opposite of glamping! Penitence (as opposed to penny tents) is saying sorry and meaning it – not making excuses or shifting the blame as Adam and Eve both do in Saturday's reading from Genesis.

Earlier in the week, our Old Testament readings remind us how God created a beautiful universe, a fruitful earth, humans in the divine image, even making sure they weren't alone but had a human companion, a partner. All God asked was that they avoided eating from one tree. But what's the old saying? "Much always wants more."

They don't say sorry – they just hide from God. If only they'd acknowledge their mistake, confess and say sorry, the God who longs to forgive would surely do so readily. Humanity has to wait for Jesus, God and man, to show us the extent of that forgiveness, by dying for us all so that we can start again.

When Lent begins a week on Wednesday, let's not hide from God. Let's examine our consciences, be honest about our wrongdoings, say sorry to God – and mean it.

PRAYER

Faithful and loving God,
we thank you for the scriptures which teach us about you,
and about how you would have us live in the world
you have created.

Help us each day to walk in your way,
trusting in your love and faithfulness.



The expulsion of Adam and Eve. Slogak, Poland, glass / Shutterstock.com

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

THE LORD'S PRAYER

PART II – PETITIONS
IN PRAYER, PART I

As we saw last week, the version of the Lord's Prayer in Matthew 6:9-13 consists of seven petitions. This week and next we will take a closer look at these, to see how some commentators understand and explain them.

- 1) "Hallowed be your name." As Rowan Williams noted, this is expressing the wish that "God's name be looked upon as holy... [and that] people will understand the presence of God among them with awe and reverence, and will not use the name or the idea of God as a kind of weapon to put other people down, or as a sort of magic to make themselves feel safe."
- 2) "Your kingdom come." The concept of the kingdom of God is rooted in the Jewish belief that God will restore the kingdom of Israel through the messiah. Rowan Williams encapsulates the Christian understanding as: "a state of affairs when God is in charge... in which God really is acknowledged to be directing and giving meaning to everything... let the world show God, let God come through."
- 3) "Your will be done, on earth as it is in heaven." The Scottish writer and minister William Barclay commented that, "the Hebrew language has a way of saying things twice; and always the second way explains, or develops, or amplifies the first way... the kingdom of God is a society upon earth where God's will is as perfectly done as it is in heaven. If anyone in the past has perfectly done God's will, that person is in the kingdom."
- 4) "Give us this day our daily bread." Scholars scratch their heads over this, because the original word *epiousios*, often translated as "daily," is highly unusual in ancient Greek literature. Some understand it to mean bread for tomorrow, a foretaste of the heavenly banquet. We don't need to agonise over this, but to ask God to provide for our needs while, at the same time, remembering those who have material needs. As the *Catechism of the Catholic Church* says: "us" also recognises him as the Father of all men and we pray to him for them all, in solidarity with their needs and sufferings."

LIVE
the WORDSUSTAINING YOU
THROUGH THE WEEK

Edited by
Caroline Hodgson
and
Heather Smith



Second week before Lent

Monday 8 February to
Saturday 13 February
2021

WEEK

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logo