



TIMES OF THE LITURGY

Sunday - 7.45am - Lauds | 8.15am - Low Mass | 9.15am - Dominican Rite Mass (Extraordinary Form) | 11am - Sung Conventual Mass | 6pm - Low Mass | 7pm - Vespers.
Monday - Friday - 7am - Lauds | 7.30am - Conventual Mass | 6.15pm - Devotions and Meditation | 6.30pm - Vespers | c.6.50pm - Stations of the Corss. [N.B. First Fridays of the month, Vespers in the presence of the Blessed Sacrament with a period of Adoration from 6.15pm.]
Saturday - 9am - Lauds | 9.30am - Conventual Mass | **from 16 March** 4.30-6pm - Confessions | 6.15pm - Sung Litany of the Blessed Virgin Mary | 6.30pm - Vespers.

THIS WEEK

Sun 10 **LENT IV**
Mon 11 *feria*
Tue 12 *feria*
Wed 13 *feria*
Thu 14 *feria*
Fri 15 *feria*
Sat 16 *feria*
Sun 17 **LENT V**



Lauds, Mass, and Vespers are broadcast daily on Radio Maria.
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cambpriorybursary@english.op.org

Starting next Saturday, for a trial period of two months, we will have Confessions **every Saturday from 4.30-6pm** in the parlour. The front door will be unlocked, so there's no need to ring. **This does not change the existing practice of rining at the door. You are of course still very welcome to come to Confession at other times as well.**

On Saturday 23 and Sunday 24 March, an event called Convergence takes place at Corpus Christi College, Oxford. Convergence is a cultural initiative aimed at creating a shared space for dialogue among people and ideas. This event will include speakers on physics, AI, neuroscience, conflict, and mental health. Admission is free. To find out more and to register please visit <<https://convergenceuk.org/speakers>>.

The Dominican Sisters are holding a **Lenten Women's Day of Recollection on Saturday 23 March, 10am-4pm**, at 155 Huntingdon Road. This will include Mass, talks, lunch, Adoration, & Vespers. Donation: £10. To book, please contact Sr Angela <angelaleydon@btinternet.com>

Sr. Mary Magdalene Eitenmiller OP will be teaching a Christology course - in person and online - at Margaret Beaufort Institute on Tuesday afternoons (4:30 - 6 pm) from 23 April to 11 June. The primary goal of this course is to enable students to gain an overview of St. Thomas Aquinas's teaching concerning Christ. To register <<https://bit.ly/AquinasonChrist>>.

HOLY WEEK & THE HOLY SACRED PASCHAL TRIDUUM

PALM SUNDAY

Usual Sunday Masses and Divine Office | Blessing & Distribution of Palms at each Mass | Procession at the 11am Conventual Mass.

MONDAY, TUESDAY, AND WEDNESDAY OF HOLY WEEK

Usual Masses and Divine Office | Chrism Mass Tuesday 26 March, 11.30am, Norwich Cathedral.

HOLY THURSDAY

No morning Mass | 7.30am Office of Readings & Lauds | 6pm Mass of the Lord's Supper with Watching at the Altar of Repose.

GOOD FRIDAY

8am Tenebrae (Office of Readings & Lauds) | 3pm Solemn Liturgy of the Lord's Passion | No Stations of the Cross

HOLY SATURDAY

8am Tenebrae (Office of Readings & Lauds) | 6pm Vespers | 8.30pm Solemn Vigil.

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

Usual Sunday morning Masses | 6pm Solemn Vespers | **No evening Mass.**

EASTER MONDAY

9am Lauds | 9.30am Mass, *after which the normal schedule returns.*

IMAGES OF THE CHURCH: THE CHURCH AS A FARM AND A BUILDING.

Lent and Eastertide end with Pentecost which is the birth of the Church. Our contemplation throughout this special time is to renew the life of the Church every year. The Paschal mystery is the basis of the mystery of the Church. Occasionally there are attempts to put on debates about the Catholic Church along the lines of whether or not the Church is a force for good in the world. These debates seem to me pointless as the Church can only be understood as an object of faith. The Church does many good things in the world, such as oppose abortion, trying to limit divorce, speak for chastity as a necessary and indeed fundamental virtue. Many who do not accept the Church's claims would see such purposes as either not good in themselves or downright evils which the Church is trying to impose on the world. The debates too often discuss the behaviour of the Church in its members, which can certainly be discussed but misses the point. The biggest obstacle to discussing the Church is that the function of the Church cannot be reduced to any secular goods that she may help to maintain or bring about in the world. However necessary these goods may be, such as opposition to infanticide, or emphasizing the nature and possibility of freedom in the human person, it is the Redemption that comes through Jesus Christ that is the true purpose of the Church.

The Second Vatican Council produced in *Lumen Gentium*, a dogmatic constitution on the Church, a church known in mystery. The mystery of the Church is that there are many ways of understanding the Church, many metaphors, and *Lumen Gentium* ably provides the many examples taken from the New Testament. The Church as building is shown in this passage,

***'Often the Church has also been called the building of God. The Lord Himself compared Himself to the stone which the builders rejected, but which was made into the cornerstone. On this foundation the Church is built by the apostles, and from it the Church receives durability and consolidation. This edifice has many names to describe it: the house of God in which dwells His family; the household of God in the Spirit; the dwelling place of God among men; and, especially, the holy temple. This Temple, symbolised in places of worship built out of stone, is praised by the Holy Fathers and, not without reason, is compared in the liturgy to the Holy City, the New Jerusalem . As living stones we here on earth are built into it. John contemplates this holy city coming down from heaven at the renewal of the world as a bride made ready and adorned for her husband.'* Chapter 1, Section 6.**

This passage refers to various scripture texts but the key text is from St Paul.

For we are God's fellow workers; you are God's field, God's building (1 Corinthians 3:9).

'Fellow workers' seems clear enough, but strangely the New Revised Standard translation says that they, Apollos and Paul, are servants. This seems to lose the power of this quotation. St Paul is being bold here. The Church is a work of God but it is a work he does with those who work with him. The coming of Christ did not bring an end to the work that we Christians must do. In Chapter 9 of the Gospel of St John, when Christ cures a blind man, he says that this man was born blind so that the works of God would be manifest in him but then he adds to this these words which prepares for the passion.

We must work the works of him who sent me while it is day; night is coming, when no one can work (John 9:4).

When the night of the passion and death of Christ is over, then work begins again. Some translations of the above verse have it that 'I must work the works of him' even though it is clearly a plural first person singular. While this is not an impossible translation, the work of Christ continues in his Church, so we must work with him on the Easter day which he has brought about for us. It also shows that the common factor to metaphors of the Church as building and as a farm is that they are human works. The farm requires continual work but as anyone who has tried to run an ecclesial building knows, buildings require constant maintenance through time. The Church as *Lumen Gentium* says is made of living stones, referring to 1 Peter 2:5. It is dangerous to push a metaphor too far, but I think it is fair to say that living stones have the disadvantage that they can walk away from the work. Human beings are called to cooperate in the Church not just by building it but by being part of it. So it is not surprising that the Church as a building can be rather drafty at times. We leave holes in the structure when we do not cooperate.

Lumen Gentium tries to be optimistic so it makes little reference to the negative side of the metaphors of the Church. In Luke Ch 14, vs. 28-30, Christ speaks of those who try to build a tower without counting the cost. He may be thinking here of the Tower of Siloam which fell and killed eighteen people. The metaphors of the sower of the seed shows that the farm which is the Church is in a field choked with thorns or blighted with sterility. Nonetheless the Church is all we have, there is no other home, and without it we do not gather the grain into the barn. Recent archaeological thinking has overturned a misconception about nomadic life. This is the assumption that nomads do not build significant edifices. Both investigations of the past and observations of modern nomadic or semi-nomadic groups have shown that this is not the case. The nomads often gathered at a building which seems to be used for worship. This casts some light on the story of Jacob who has to escape from the anger of his brother, Esau. In the famous vision of the ladder reaching to heaven at Bethel, Jacob says that

And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven" (Genesis 28:17).

This story is probably meant to be an origin story of the Shrine at Bethel, but it shows that a place can be a house of God, even without any building. The urge to build is not an urge to create something new which did not exist before, but an urge to represent what we feel in our hearts is already in existence. There is a heavenly Jerusalem, and what we build is always an image of that temple which is to come, but which in God's purpose has always existed.

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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