



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. [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 | 4.30-6pm - Confessions | 6.15pm - Sung Litany of the Blessed Virgin Mary | 6.30pm - Vespers.

THIS WEEK

Sun 24 **CHRIST THE KING / XXVII**
AFTER PENTECOST

Mon 25 S. Catherine of
Alexandria

Tue 26 *feria*

Wed 27 *feria*

Thu 28 *feria*

Fri 29 *feria*

Sat 30 S. ANDREW

Sun 1 **ADVENT I**

Please use the paper and envelopes in the cloister to record the names of deceased loved ones you would like remembered at Mass. A daily Mass will be offered for the repose of their souls. If you are able please provide a Mass stipend.

Praying for the
FAITHFUL
DEPARTED
in November



The Jean Grove Trust Blackfriars Ethiopia Project will hold their Advent Fair on **Sunday 8 December at noon, immediately after 11 am Mass, in the Library.** Mulled apple and homemade mince pies will be served. There will be a cake stall as usual, and there will also be a book stall this year. Please bring along any secondhand books you wish to donate and leave in the cloister, clearly labelled 'Advent Fair', in the next few weeks. Donations to the cake stall should be brought in on the day. If you would like to help set up, man a stall, or tidy up afterwards, please sign up on the JGT board in the cloister.



A DATE FOR YOUR DIARY:
GAUDETE SUNDAY PARTY ON 15 DECEMBER.



Lauds, Mass, and Vespers are broadcast daily on Radio Maria.

To listen visit:

<https://radiomariaengland.uk/>

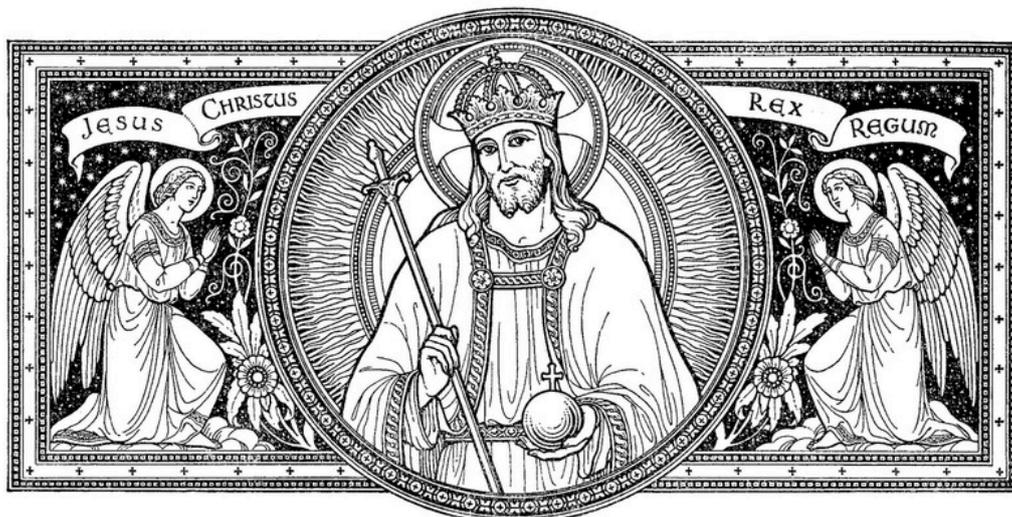
SUPPORT US

Our ministry relies on the generosity of our friends and supporters. If you would like to support us make a donation in the cloister, visit our website, or speak to or email the bursar, Fr Albert.

cambridge.bursar@english.op.org

Friday 29 November, 11-1pm, the Von Hugel Institute is hosting an event “Fragility and Flourishing: the AI Initiative at the VHI” at St Edmund’s College and via Zoom. To register, please email <vhi@st-edmunds.cam.ac.uk>.

On Friday 29th November, 5:30-6:30pm leading iconographer Dr Irina Bradley will be giving a lecture “The Meaning and Making of Icons” at St Edmund’s College. To register, please email <vhi@st-edmunds.cam.ac.uk>.



OUR LORD JESUS CHRIST, KING OF THE UNIVERSE

“He is the image of the unseen God, the first-born of all creation” (Colossians 1.15).

What on earth do we mean when we say that Jesus came to save us? Or to put it more clearly, from what did he come to save us? What *did* Jesus come to save us from? You ought not to be kept in suspense! From death, is the right answer. Death is the last great question-mark against all the activities of the human race. You might have wanted to answer, sin. Death is that much more radical than sin, isn’t it? If anyone were to live a perfectly sinless life she would still have death to face (the point about Our Lady’s Assumption is not that she was just naturally immortal and couldn’t die at all, even had she made the effort (!) but that by the power of Christ’s resurrection and defeat of death, she was raised at once out of death into the glory of heaven, the first one of us to share the life of the Blessed Trinity. So marking out the path to where we shall be, when we come to the Father. We once heard a too enthusiastic preacher claim that Our Lady was so untouched by death that she was able to choose her own moment to go, she could have lived on and on had she had a mind to it. If that were the case, had there been no Assumption yet, we could logically have hoped to bump into her at the checkout in Aldi’s and shake hands, though of course as an Orthodox Jewish lady she could not correctly have given you her hand. Could she?)

Now Jesus didn’t just put paid to sin, as we can see happening in the gospel story about the criminal forgiven at the Cross, he trampled down death by death and brought life and immortality to light (2 Timothy 1.10), that’s the real good news. Jesus being perfectly human was perfectly mortal. He was not a god who appeared disguised as a human being. Jesus was one of us, a human being in a perfectly ordinary sense. So far as being human goes, the only difference between Jesus and us is that he lived out his humanity far more consistently than we do.

It was the mortal Jesus who trampled down death by death, as the Eastern churches sing in the night of Easter. He died out on death, it was not up to scratch where he was concerned. But he was not some kind of wizard, or Houdini who could perform tricks and finally wriggle even out of death itself. He went the way of all of us, 'being as all men are', yes he went all the way down to dusty death. The Creeds insist, he died and was buried.

Our Lord was not, of course, at all keen to die. He wasn't half in love with easeful death, like the poet Keats. In the garden he agonised over it and prayed that the cup might pass him by (Matthew 26.39). Jesus evidently loved life. There was the natural world that overflowed into his sayings and parables, the disciples he called his friends, the strangers he just looked on and loved wordlessly. Aren't we moved to see the Holy Father with some handicapped person? Everyone cares for him now because the Pope hugged him. O Francis! But Christ himself has embraced humanity like that. There is no other Christian way. Because Jesus was a perfectly human, perfectly loving human being, he had no defence against hatred and violence, they just had to get him in the end. The Cross could have been seen, was seen, from the start: I must, he simply said. But because there was in him no resistance to evil, because there was nothing in him but love, the Father vindicated that total gift of himself and raised him up on Easter, the first-born from the dead.

St Paul speaks of it in his letter to the Colossians, in a passage also read on this solemnity (Colossians 1.12-14), although in other years. "The Father has qualified us to share in the inheritance of the saints in light. He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins." *The kingdom of his beloved Son*: so that gives the note for today's celebration, the Sunday of Christ the King. What did God do for his people's redemption? He came among them, for Jesus was his way to be man: he came among them bringing his kingdom, and then he let events take their human course.

You see St Paul here has brought in a parable. Well, it is one he could have found in the Lord's Prayer, just as we can. That kingship is parable is evident. God is not king to the world, he is God to it. The kingdom has nevertheless a proper place in this story, for it was from such a parable that our Lord's work began. It was no parable at all to those who first heard him. Those people hoped that as the Assyrians, the Greeks and the Romans had in turn held the kingdom or empire of the world, so the people of God should hold it. That hope was crucified on Calvary. It rose transfigured from the Easter Sepulchre.

Now parables can only glance at the truth of things, they are only human expressions for things divine. (We know not all of you are that keen on kings from the horrible republican sentiments you express whenever the royals get a mention). Kingship or kingdom has to be a provisional description of things until we come at the whole truth. We can say it again, God is not king, but God; if, in a parable, he has transferred us to the kingdom of his beloved Son (Colossians 1.13), he will, in a more literal way of putting things, make us sharers in his divine life.

“If we have died with him, we shall live with him” runs an ancient Christian hymn: “if we endure, we will also reign with him” (2 Timothy 2.11-12). Jesus of Nazareth, the Son of Man, which just means a human like us, as in the expression “every mother’s son”, God has made both Lord and Christ. The root of the matter is that Jesus is not only our Lord, he raises us with him to the heavenly places, he the head, we the body. Indeed he has reconciled all things to the Father, everything in heaven and everything on earth, when he made peace by his death on the cross (Colossians 1.20). What were we saved from? Why, from that loneliness which is distance from God and plumb ignorance of God, the loneliness whose sign and realisation is physical death.

Had we just heard of the love of God through the gospel, that would be something. Were we assured that nothing stands between us and our Creator, that would be marvellous. But that we know that even now we are called to live through love in his presence, and be caught up for ever in the life of the Blessed Trinity, knowing as we are known, why that is beyond our imagining but it is the whole truth, that is best of all.

fr. Bob Eccles, OP



ST ANDREW 30 NOVEMBER

Though Andrew is named among the apostles in the gospels of Matthew, Mark and Luke, it is in John's gospel that most is learned about him. Andrew was a Galilean fisherman, mending his nets, when Jesus called him to follow him, which he promptly did. He then seems to have remained with Jesus until the end. He was there at the feeding of the five thousand and then later, when some Greeks in Jerusalem wanted to see Jesus, Philip brought them to Andrew who told Jesus of their desire. Tradition has him travelling on several missionary journeys and eventually being martyred by being crucified on an X-shaped cross. He became the patron saint of Scotland because of a legend that his relics had been brought there in the eighth century.

THE PRIORY OF ST MICHAEL THE ARCHANGEL

Blackfriars, Buckingham Road, Cambridge. CB3 0DD.

www.blackfriarscambridge.org.uk/ | Phone: +44 (0) 1223 741251

Please send any enquiries to prior.cambridge@english.op.org | To request a Mass to be said for a specific intention visit

<<https://www.blackfriarscambridge.org.uk/mass-service-times/request-a-mass/>>