

TIMES OF THE LITURGY

Palm 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 - Wednesday - 7am - Lauds | 7.30am - Conventual Mass | 6.15pm - Devotions and Meditation | 6.30pm - Vespers.

Holy Thursday - 7.30am - Office of Readings | 6pm - Mass of the Lord's Supper *followed by* Watching at the Altar of Repose until Midnight | 9pm - Compline.

Good Friday - 8am - Tenebræ | 3pm - Solemn Liturgy of the Lord's Passion.

Holy Saturday - 8am - Tenebræ | For Confession Ring the Doorbell | 6.30pm - Vespers | 9.30pm - Solemn Paschal Vigil in the Holy Night *followed by* drinks on the Cloister.

Easter Sunday - 7.45am - Lauds | 8.15am - Low Mass | 9.15am - Dominican Rite Mass (Extraordinary Form) | 11am - Sung Conventual Mass | 6pm - Solemn Vespers. NOTE NO EVENING MASS.



EASTER FLOWERS

Special collection today for Easter flowers. Donations can be made in cash using the basket outside the chapel, or online, marking the donation "For Flowers".

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

NEXT JUBILEE TALK

To celebrate the Jubilee Year 2025, we are holding a series of half-hour talks on mercy and hope at Blackfriars. The second of these talks will take place on Sunday 27 April immediately after the Latin Mass, around 10:15am. The title of the talk will be 'Our problem of migration: what case for mercy?' and will be given by fr Bob Eccles, OP.

SAFEGUARDING

Blackfriars Cambridge operates in accordance with Statutory Safeguarding Guidance and the Safeguarding Policies of the Catholic Church in England and Wales at all times. Our Lay Safeguarding Representative is Emanuela Di Pietro. She can be contacted on 07516 667752 or at <safeguardingrepresentative.cambridge@english.op.org>. The local safeguarding friar is fr Gregory Pearson, OP. He can be contacted on 07724 062971 or at <gregory.pearson@english.op.org>. Alternatively, the Religious Life Safeguarding Service can be contacted on 0151 5562311 or <safeguarding@religioussafeguarding.org> if you have any concerns.

DAY FOR MARRIED COUPLES

Bishop Peter invites all married couples in the Diocese to attend the annual Marriage Celebration Mass on Saturday 14 June at 11.30am at the Cathedral of St John the Baptist in Norwich. All are welcome! Those who are celebrating significant anniversaries (one year, five years and every multiple of five years thereafter, until 60 years where we celebrate each year thereafter) will receive a certificate from the Bishop. Refreshments will follow the Mass. For more details and if you would like to register please go to: <<https://www.rcdea.org.uk/marriage-mass-registration/>>. Please direct all questions to the Marriage and Family Life Coordinator: <mflcoordinator@rcdea.org.uk>.

CALLED TO LOVE: MASCULINE & FEMININE, 9 – 11 MAY 2025.

A weekend for young adults is being held at the Christian Heritage Centre that will explore the nature of masculinity and femininity. The retreat will consider the contemporary challenges to being a man and a woman and the Church's wisdom for this, drawing particular inspiration from St Pope John Paul II. For more details, please visit <<https://christianheritagecentre.com/events/called-to-love/>>.

THE SEVEN LAST WORDS FROM THE LORD ON THE CROSS

The seven last words culled from the Gospels have been both a source of meditation and a method of preaching. 'We preach Christ crucified' says St Paul, (1 Corinthians 1:23), and 'To those who are called, Jews and Greeks, a Christ who is the power of God and the wisdom of God' (1 Corinthians 2:24). In the seven last words, we see that power and wisdom expressed in its fulness.

First Word: 'Jesus said, "Father, forgive them, for they do not know what they are doing"' (Luke 23:34).

Despite being so well known as a saying, a comfort to us all, this passage is missing from a considerable number of the early manuscripts of the Gospel. A hint that many important words of Christ were omitted from the Gospel is seen in the Acts of the Apostles where St Paul saying goodbye to the Elders of the Ephesian church, says that they should remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive', words which occur nowhere else in the New Testament, (Acts 20:35). The absence of these words in early manuscripts does not mean that they are not words of Christ. Perhaps the words seem like a contradiction to some, since if someone is truly unaware of what they are doing when they commit sinful acts, they have not sinned and therefore do not need forgiveness. Yet ignorance is rarely more than a partial excuse. The magnitude of the sin in rejecting Christ may not have been clear to those who handed him over to Pilate, and perhaps he was unaware of how terrible an injustice he was perpetuating in refusing to release him. Yet there are layers of unawareness in sin. An assassin may provoke a war, create divisions among people that last for generations without fully understanding what their killing implied. Yet they can still know that killing is wrong. We do not need to know the depths of evil to know that we are entering into evil. The forgiveness of Christ is not tied to our unawareness of sin but is offered freely to those who will repent. Conversely, when we speak of wrongdoing, we should be careful to avoid judging based on the consequences of an evil act. It is sufficient to say, as the ten commandments do, that there are things we should do and things we should never do. Either way, forgiveness is always available.

Second Word: ‘And [the good thief] said, “Jesus, remember me when you come into your kingdom.” And [Jesus] said, “Amen, I say to you, today you will be with me in Paradise”’ (Luke 23:42-43).

‘Today’ is an important word in the Gospel of Luke. The angels announce to the shepherds that ‘today a saviour is born who is Christ the Lord, in the city of David’ (Luke 2:11). Christ tells the people of his own town that the words of Isaiah are fulfilled today, (4:21). Today salvation comes to the house of Zacchaeus, (19:9). Jesus speaks too of a series of days in which he cast out demons, fulfil healings, and in which he must make his way to his place of death, for a prophet must die in Jerusalem, (13:32-3). Christ’s presence and his power fills each day of his life, so it is fitting that on his last day, he will save a sinner. Salvation always means being with Jesus in Paradise, for he is the heaven we seek.

Third Word: “My God, my God, why have you forsaken me?” (Mark 15:24; Matthew 27:46).

Christ quotes from Psalm 20/21, which famously moves from the seeming despair of these words to the promise of victory. It is important to know that in this psalm the speaker promises that the victory will be a victory not just for Israel but for all the nations, since ‘all the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you.’ Vs 27. The profoundly personal story of the Psalmist is shown to be the fulfilment of Christ’s life which will lead to the conversion of the world.

Fourth Word: “Woman, behold your son. Behold your mother” (John 19:26-27).

The mother of Jesus and the disciple whom he loved are not named in this Gospel but are described in terms of their relationship to Jesus. To be loved by him is to become fulfilled in our being by his grace, so that we are perfect. The two relationships to Jesus pass through Jesus so that she who is his mother becomes the mother of all who are loved by him. This is an eternal fact.

Fifth Word: “I thirst” (John 19:28).

Prayer is a hunger and a thirst. Just as it is better to feel hungry and thirsty when we need food and drink, than to be unaware of what we are missing, so prayer is fulfilled in that yearning for something we have never known yet long for all our lives. Christ feels that thirst on our behalf, teaches to seek the living water.

Sixth Word: “It is finished” (John 19:30).

It is finished might equally be translated as ‘it is fulfilled’ or ‘it has become perfect’. In his death, Christ shows the hope of perfect happiness in this life is not the true hope. ‘If we have hoped in Christ in this life only, we are of all men most to be pitied.’ 1 Corinthians 15:19 Nonetheless a life may be perfect when it prepares for the happiness of the life that is to come. That life is endless.

Seventh Word: “Father, into your hands I commend my spirit” (Luke 23:46).

All four Gospels describe the moment of the death of Christ in terms of one last great breath, a giving up of his Spirit, the same word being used for spirit and breath. In Mark, he breathes out in such a way that the centurion says that this man was truly a son of God, (15:37), in Matthew he lets loose his spirit/breath with a great cry, (27:50) and in John he hands over the spirit, both a description of death and a declaration of the gift of the Spirit, (19:30). Luke shows that the spirit of Christ, both human and divine, two spirits but wedded together in unity, are placed into the hands of the Father, so that he may distribute all that the Spirit may mean, both the Divine Spirit which has always been and the created spirit of Christ. In handing these over to the Father, we receive them so that we too may experience the truth of the words of St Paul. Galatians 4:6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!"

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fr Euan Marley, OP

So let us take our part in the Passover prescribed by the law, not in a literal way, but according to the teaching of the Gospel; not in an imperfect way, but perfectly; not only for a time, but eternally. Let us regard as our home the heavenly Jerusalem, not the earthly one; the city glorified by angels, not the one laid waste by armies. We are not required to sacrifice young bulls or rams, beasts with horns and hoofs that are more dead than alive and devoid of feeling; but instead, let us join the choirs of angels in offering God upon his heavenly altar a sacrifice of praise. We must now pass through the first veil and approach the second, turning our eyes towards the Holy of Holies. I will say more: we must sacrifice ourselves to God, each day and in everything we do, accepting all that happens to us for the sake of the Word, imitating his passion by our sufferings, and honouring his blood by shedding our own. We must be ready to be crucified.

If you are a Simon of Cyrene, take up your cross and follow Christ. If you are crucified beside him like one of the thieves, now, like the good thief, acknowledge your God. For your sake, and because of your sin, Christ himself was regarded as a sinner; for his sake, therefore, you must cease to sin. Worship him who was hung on the cross because of you, even if you are hanging there yourself. Derive some benefit from the very shame; purchase salvation with your death. Enter paradise with Jesus, and discover how far you have fallen. Contemplate the glories there, and leave the other scoffing thief to die outside in his blasphemy.

If you are a Joseph of Arimathea, go to the one who ordered his crucifixion, and ask for Christ's body. Make your own the expiation for the sins of the whole world. If you are a Nicodemus, like the man who worshipped God by night, bring spices and prepare Christ's body for burial. If you are one of the Marys, or Salome, or Joanna, weep in the early morning. Be the first to see the stone rolled back, and even the angels perhaps, and Jesus himself.

From a sermon by Saint Gregory Nazianzen

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THE PRIORY OF ST MICHAEL THE ARCHANGEL

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