



## 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 27 **EASTER II (DIVINE MERCY)**  
Mon 28 **ST GEORGE**  
Tue 29 **ST CATHERINE OF SIENA**  
Wed 30 Pius V  
Thu 1 Joseph the Worker  
Fri 2 St Athanasius  
Sat 3 Ss PHILIP & JAMES  
Sun 4 **EASTER III**

## 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](mailto:cambridge.bursar@english.op.org)

## TALKS ON HOPE FOR THE JUBILEE

### OUR PROBLEM OF MIGRATION: WHAT CASE FOR MERCY?

Fr Bob Eccles, OP immediately after the Latin Mass  
at around 10.15am.

## DIVINE MERCY

This afternoon, you are invited to attend a special Divine Mercy Celebration at OLEM at 14:25. This is a wonderful opportunity for our communities to come together in faith for an afternoon of grace, renewal, and devotion. The celebration will include a Procession with the Image of Divine Mercy, a Solemn Blessing of the Image, and the Sung Divine Mercy Chaplet, followed by refreshments and fellowship in the Parish Centre.

REQUIEM MASS FOR OUR LATE HOLY FATHER,  
POPE FRANCIS - SATURDAY 3 MAY, 9.30AM

## 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](mailto: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](mailto:gregory.pearson@english.op.org)>. Alternatively, the Religious Life Safeguarding Service can be contacted on 0151 5562311 or <[safeguarding@religioussafeguarding.org](mailto: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](mailto:mflcoordinator@rcdea.org.uk)>.

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## 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/>>.

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## LAY MISSION INSTITUTE

The English Dominican Province in collaboration with the Lay Mission Institute are planning to form some Lay Mission groups. Members of a Lay Mission group will participate in a three-year formation programme in which they will learn what it means to have a lay vocation and how to live it out. Most weeks require about a two-hour commitment with an extra hour or two every other week to meet other group members. If you would like to join a Lay Mission group or would just like to find out more, please email [lay.mission@english.op.org](mailto:lay.mission@english.op.org)

## WHAT HAPPENED TO US ON THE ROAD

### *Luke 24:13-35*

***On the first day of the week, two of the disciples of Jesus were going to a village named Emmaus, about seven miles from Jerusalem, and they were talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognising him.***

Their Messiah is dead and gone, whose hope theirs had been that he would be the one to set Israel free, so these two fellows turn their backs and walk sadly away from the scene of the disaster. Having lost everything that matters, the bottom has fallen out of their world, life seems aimless today, as with so many people. How vulnerable to find themselves in that hostile situation, Jerusalem has shown its true colours, the city that kills its prophets and stones those sent against it, as the Messiah said it always would.

If they do still have one another to be of comfort, that's all they do have. Even that could be no more than a lucky coincidence. Perhaps they bumped into one another only at the city gates and happened to find themselves walking side by side. Though didn't the Lord himself think in twos? The Twelve were called two by two, and the first disciples were sent out on a mission two by two, perhaps with a mind to the Jewish law that says it takes two to witness to any truth.

St Thomas Aquinas commenting on the appearance of such couples in the gospel finds another practical reason, the heart of the gospel is the divine friendship, Christ makes of us not servants but friends, and people are bound to see the point when it's two companions arriving on the doorstep, clearly kind friends who care for one another and are one in doctrine and in life. Where just a few, two or maybe three are gathered in his name, didn't he once promise to be there? You can't love God whom you cannot see, if you don't love your neighbour whom you can see, no prize for guessing who said that.

Our holy father St Dominic imitated this and sent his friars out into the highways two by two, as a sample or example of the demand of divine friendship. That great English Cistercian, St Aelred, says, God is friendship, and anyone who has no friends will find it difficult to know God. When two Dominicans meet after a time apart we embrace. (Well, maybe we just scowl and knock the corners of our skulls together twice). Christ calls us to his friendship, and any person who has a true friend cannot have only one. Readers, if you run away from home to join the Dominicans I promise you delightful friendships, you can't imagine!

So here is a pair of friends still, friends who find themselves together on the way. A word which also resonates in the pages of the New Testament, where 'the way' is the expression everyone uses for the people of the Messiah who himself 'is' the Way. Of course it's also a common, basic symbol for life's journey with its ups and downs. The Church herself is a pilgrim people, and we know what pilgrims face, heat and thirst and weariness when the road is long (seven miles to Emmaus and seven is the bible's cipher for what is full or complete or takes an age. Even in *Harry Potter and the Half-blood Prince*, seven is a magic number. I expect you know that). I don't see how St Luke could have told this story without being aware of this symbolism of life's journey. I am growing old and have spent the seven ages of man on my journey and known sadness and bereavement like these two. But the Lord has never allowed me to be quite alone and friendless, he has always found me a sister or a brother to be by my side. *Quam bonum et quam jucundum*, how very good and pleasant it is when kindred souls live together in unity! sang the psalmist, and that's right.

If you are on a journey of faith you will be sure to need a companion and indeed a company of friends. You will not be alone for too long, and the Risen Lord will approach to come alongside you and walk by your side. This story promises you that. You will not at once recognise him and may indeed see only another stranger. You do not see him yet you love him, we hear in the first letter of St Peter. Two disciples had loved him dearly and were filled with joy to be told all the things in Scripture that concerned himself. They would never forget how their chill hearts were strangely warmed again as he talked to them on the road, and explained the Scriptures to them. His word bringing them to live again, when all hope had died.

How is it we open our Bibles? Is it a lonely activity? is it best done in company? Can anyone help? Philip turned up when the man in the chariot was puzzling over Isaiah, as we read in the Acts, chapter 8. St Augustine says helpfully, we believe in the things we are still thinking about. Because faith always seeks understanding, real faith is questioning faith, intelligent faith. It just has to be part of a conversation then. We keep asking one another what it all means, if we belong to a household where faith is alive.

On this journey the one who was once their friend and could only come back as a stranger became a friend again. He wanted to say goodbye at Emmaus, no doubt he had many more people to meet, but they couldn't bear him to leave just yet. Now in the intimacy of the supper table where he took the bread in his sacred hands and blessed the Father and broke it to share, as they had seen him do so often at mealtimes, they knew him now, the dearest and the best. They got up at once and went to tell the others, missionary disciples now. In Jerusalem they joined the joyful community remade and restored by the living Lord.

This story is told in the Church to those preparing for the sacraments and this is why. Those who make journey of faith have their Emmaus in sight, they are nearly home, for God makes a home for us in the Eucharist. The Eucharist is sometimes spoken of in hymns as something hidden, 'Godhead here in hiding', yet to the eyes of faith it is epiphany, it is revelation: Behold the Lamb: look and see, kneel and adore: Amen to the offer of the Body of Christ, Amen to the offer of His most precious Blood. No-one, says St Augustine, may eat this bread unless he first adores.

And you too know him, a real presence, body, blood, soul and divinity, in the breaking of the bread: here is the flesh and blood of that Jesus who was made flesh, by which our flesh and blood are nourished. From this table we too are sent on to tell the brothers and sisters, to be good news for them, to tell the others in our lives what happened to us on the road, and how we recognised him in the breaking of the bread.

*fr Bob Eccles, OP.*

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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/>>*