



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 4 **EASTER III**

Mon 5 S. Vincent Ferrer

Tue 6 *feria*

Wed 7 *feria*

Thu 8 Patronage of Our Lady

Fri 9 *feria*

Sat 10 S. Antoninus of Florence

Sun 11 **EASTER IV**

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

PRAYER FOR THE ELECTION OF A POPE

O God, eternal shepherd, who govern your flock with unfailing care, grant in your boundless fatherly love a pastor for your Church who will please you by his holiness and to us show watchful care. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Our Lady, Mother of the Church - *Pray for us!*

Ss Peter & Paul - *Pray for us!*

FISHER LECTURE

THE CRISES OF CATHOLICISM:
ARIUS, LUTHER, NIETZSCHE

Professor Richard Rex

Thursday 8 May, 6pm at Fisher House.

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>.

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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

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RETREAT

Unveiled Faces: Healing & Transformation with the Saints, 27 – 29 June 2025. A weekend for Catholic adults is being held at the Christian Heritage Centre led by Fr Emmanuel Mansford, CFR, who will guide participants in contemplating the healing and transformational work of grace in the ordinary and imperfect lives of the saints. In the light of their example, the retreat will offer an opportunity to reflect on and to seek healing for the wounds in our own lives. For more information and to book: <https://christianheritagecentre.com/events/unveiled-faces/>.

THE LAMB WILL BE OUR SHEPHERD

As I sit down to write a reflection for the third Sunday of the Easter season, my mind is filled with thoughts of the dear shepherd we have lost, Pope Francis. In his apostolic letter *Laudato Si'* he wrote that our mother earth is a shared inheritance. All are linked together by mutual bonds and form a kind of universal family. Our hearts must be full of tenderness, compassion and concern for the family of man. We must have an unwavering commitment to resolving the problems of our society.

Pope Francis was the pastor of a Church without frontiers, a Church that considers herself a mother to all, the Church we meet in all our readings today. Looking ahead to next week's Sunday Mass readings, in our first reading, from the Acts of the Apostles, St Luke tells you how Paul and Barnabas descend on Antioch and take the lead there, giving a strong line to the preaching of the gospel in that town and incidentally, making their own situation too hot to handle. It's at Antioch that the offer of the good news, refused by the Jewish congregations, is gladly accepted by the Gentiles, the non-Jews. The Church that is for everyone is born. Christianity turns out to be so much more than just the affair of those Jews who believe that the Messiah has come, for God has made His Christ a light for the nations so that His salvation might reach the ends of the earth.

The other readings talk about the peculiar kind of leader that Christians claim to have. They describe him as a Shepherd. In the Bible, kings liked to give themselves the title Shepherd, to show that they cared for the flock as a good shepherd should, and prophets like Ezekiel – we heard from him during the Easter Vigil – found them to be no good at it, self-seekers as they mostly were. And the prophets declared that God Himself would be the Shepherd of Israel, to rule His people with fairness.

The New Testament writers pick up on this. Behold the Lamb of God, John the Baptist said already before we were even introduced. It is the Lamb who is at the throne who will be your Shepherd, and will lead them to springs of living water, says the book of the Apocalypse. Splendid book, the Apocalypse. A Lamb for humility, a Lamb that can offer no defence when they seek its life to take it away. The Lamb is Christ our Passover who has been slain, that spotless Lamb. The figure, then, of service and gift of oneself to the point of total sacrifice, that once and for all offering made for us at the Cross. But, says the seer in effect, look again. Look and see where the Lamb is to be found. Did you see? He is standing "at the throne", and the throne of course is symbolically the source of authority and power and rule.

You see the contrast? The paradox even? The Lamb the symbol of powerlessness, and the throne the symbol of power. This in fact is the last, the final image given us by the New Testament. My power, says the God who speaks in the New Testament, is made perfect in weakness. Jesus did not claim equality with God but emptied himself, taking the form of a servant, yes, even to the death of the Cross. It is the Lamb, the one who takes the form of the servant, who is the Shepherd, the ruler, and the guide.

The Lamb who is to be our Shepherd, according to this picture, is not one who will lord it over people and make their decisions for them. Or, as is the way of the world, get his way by pulling strings. The good shepherd, good in the sense of the right one, the one who suits us, is the one who pours out his life in service. Who is completely, the Man for Others. And whose leadership is one of example – offered to you to follow. The Church, so long as she is truly being the Church, knows no other kind of leadership but that of loving service.

So in this same Gospel of St John, at the Last Supper Jesus kneels to wash the feet of his disciples and Peter protests, No Lord, you can't possibly do this to me. Now imagine Jesus were to appear before us and hunker down in front of us and reach for our feet! we would recoil in horror, No Lord it is for us to kneel to you, for us to worship you, to serve you. But Jesus says to Peter, unless I wash your feet you can have no part in me. Nothing in common with me. You can't be in communion with me. Unless you let me wash your feet.

Jesus never set limits to those he was prepared to get involved with, he ate and drank with the rough end, and now he has broken the barrier that separates the clean from the unclean. That barrier is always there. There's no clamour, is there, to do the mucky jobs, to get involved in other people's filth. Some people are called to go deeper, to where they will get involved in human dirt and disorder. There are those who are called to go into the prisons and young offenders' units and get involved with people who do drugs and crime. In one of my parishes the nice neat ladies of the Union of Catholic Mothers decided to volunteer to go into the local prison with us chaplains! Did their husbands panic? They panicked! Of course it was a great success. Now the challenge in the gospel about the washing of feet, is not only to imitate Jesus, but to imitate St Peter. Not just to imitate our Lord in being at the service of others, but also to imitate Peter who gives in to him, who lets Jesus do that intimate thing, wash between his toes.

fr Bob Eccles, OP

ST VINCENT FERRER

Saint Vincent was born in Valencia, Spain, in 1350 and entered the Order at the age of seventeen. He embraced the discipline of an austere spiritual life, a beautiful testimony to which he left in his treatise *On the Spiritual Life*. In the midst of his philosophical and theological study he took on between 1380 and 1390 the task of reconciling both civil and ecclesiastical disputes at the command of Peter de Luna, Cardinal Legate, and John I, King of Spain. Meanwhile he was also a dedicated preacher, notably at the papal household in Avignon and later in southern France until in 1399 he gave himself wholly to itinerant preaching. At first he supported an antipope, Benedict XIII, but later tried in vain to obtain his abdication, being greatly concerned for the peace and unity of the Church. Possessed of the gifts of the Holy Spirit and apostolic ability, he travelled throughout western Europe preaching efficaciously and with great charisma, gaining many souls for Christ. He died in Vannes, France, on 5 April 1419, and was canonised by Callistus III on 29 June 1455.

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/>>