



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 11 **EASTER IV**

Mon 12 *feria*

Tue 13 *feria*

Wed 14 ST MATTHIAS

Thu 15 *feria*

Fri 16 *feria*

Sat 17 *feria*

Sun 18 **EASTER V**



ANNUAL WALSINGHAM PILGRIMAGE SUNDAY 25 MAY

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

Join the Provincial, Fr Nicholas Crowe OP, and the Dominican Sisters and Brothers from England on Pilgrimage to Walsingham and the ancient site of the Holy House of Mary in "England's Nazareth". Mass begins at 12 noon at the Walsingham Basilica followed by lunch, Rosary procession, Vespers, and Benediction. If you would like to go, add your name to the list in the cloister indicating either that you are going by car and have room for additional passengers, or that you would like to travel as a car passenger.

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.

RETREAT DAY FOR MEN: "MEN OF EVANGELISATION" SATURDAY 12 JULY

You are invited to Walsingham to join Fr Alvan Ibeh and Catholic men from across the Diocese as we discuss and reflect on our call to holiness and mission of evangelisation. Includes confession, Mass, Holy Mile and Rosary as well as talks and discussion. Please bring your own packed lunch. Tea, coffee, refreshments included. Cost for the day is £12.50. Booking can be found on EventBrite, or scan the QR Code below, or email Marriage and Family Coordinator on <mflcoordinator@rcdea.org.uk>.

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ST. PHILIP HOWARD RENOVATION RAFFLE

To support the renovation of St. Philip Howard Catholic Church, raffle tickets at £5 each are being sold after Mass today. The first prize is £310, and many more prizes are available.

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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/>.

UNDERSTANDING THE PARABLES OF CHRIST THROUGH THEIR ENTRY WORDS

The Gospels have many parables, images, metaphors, similitudes which are all given to us as from the mouth of Jesus. In the synoptics, these parables, though they are not always called parables, are placed in neat sections, and in this way, shed light on one another. In the Gospel of St John, they are laced into the speech of Christ, without the same introductions. In fact the word, 'parable' does not appear in the Gospel of St John, though there is another word, 'paroimia', which is similar in meaning. I would like to suggest that one way of extracting further meaning from these parables, is to look at what I call here the 'entry word'. In the synoptic Gospels, this is often a word which is referred to as what the kingdom is like. In the parables of Matthew, Ch13, 1-52, we have a series of parables which form a sort of sequence, speaking of the land, the pearl, which is both on land and water, and the fishes which are in the water. There is a great deal of meaning in these parables but it is worth looking at what the entry word, as I am calling it, is in each of these parables. The first parable speaks of the sower, the second is almost the same, but speaks of a man sowing, rather than the sower, and the third refers to a mustard seed, which a man takes. We see the point of shifting from the sower to a man who sows, since this leads us to the seed as the entry word, which a man takes. Since it is any man, the focus is on the mustard seed. We then have the yeast, yeast being the entry word to which the kingdom is compared, which a woman takes. The mustard seed grows into the greatest of all trees, while the yeast is hidden in three measures of wheat, till it is fully leavened. Then the kingdom of heaven is compared to a treasure, which a man finds, hides and sells all he owns to buy the field in which the treasure is hidden. We then have a parable of the kingdom as like a pearl which a man sells all he owns in order to buy it. These two parables seem very similar but the comparisons are different. In one the treasure is the focus, the entry word, to which the kingdom is to be compared, while in the pearl, the comparison is to a man engaged in business who seeks beautiful pearls, and finds one precious pearl which he buys. The last parable is about the fish in the sea, good and bad, but here the entry word is the net which catches the fish, which are brought onto land. Only on land, can the good and bad, that is rotten, fish can be separated.

You might think that we should talk of key words here, but a key word is just one concept, which opens a door, so that we see the core meaning of a teaching. The parables do not reduce so easily to one base meaning. In Chapter 13, Christ explains the parables in private to his disciples and shows how different words in the parables refer to different components of the parables. I use entry words, because these words are the first word we are referred to, but they are not the only words in the parables. If you think of a great house with various doors, or perhaps better a great city with many gates in the walls of the city, you could say that it doesn't matter which gate you go through, you are still going into the same place. This is fair enough, but the gate we go through, determines the path we take in the city. Pass through the gate, go left or right as you please, until you have covered the whole city. This can be done from any gateway, but we cannot choose the same route from any gate. In the same way, if we pay attention to the entry word, we

will still have a choice of pathways, but not every possible way of understanding the parable is given to us. This also explains why we are given parables which seem so similar to each other, such as the treasure and the pearl. They are not so similar because they begin in different ways, one making us start with the treasure that we seek, the other making us consider the nature of the one who searches for pearls.

A different use of entry words is found in the Gospel of St John. Christ speaks of the sheepfold, in Ch 10:1-8. It is part of a larger exposition of the sheep in a sheepfold, and like the parables it is not easily understood by the crowd. 'Jesus used this figure of speech with them, but they did not understand what he was saying to them.' 10:8 The beginning of this verse doesn't seem very unclear. 'Amen I tell you, the one who does not enter the sheepfold by the gate but climbs in by another way, that one is a thief and a bandit.' 10:1. The entry word is not the sheepfold, but rather the person who enters the sheepfold but not through the gate. This description leads logically enough to such a person being described as a thief and bandit. We then have another entry word, which is the gatekeeper, vs 2. Then the one who does go through the gate, surprisingly is not the sheep but the shepherd. What is being taught here is that the gate may be for the sheep, but the sheepfold belongs to the shepherd, so he is contrasted with the thief, because he does not need to steal what is already his. Then we see the point of the shepherd going through the gate, because the sheep follow him, since they recognise his voice. To enable us to take a different path, we are given a new entry word, which has already been used, which is the gate. Christ proclaims that he is the gate, so we see the shepherd is not merely the leader through the gate but is the gate itself. In much the same way, Christ both leads us on the way, and he is the way. Christ then calls himself the good shepherd twice. The good shepherd makes it more specific that Christ is talking about himself, since he is not a good shepherd but the good shepherd. We see here how the entry word can lead in different directions. As the good shepherd, he is not the hireling, who runs away when he sees the wolf, since the sheep are not his own. The second time he is called the good shepherd, we are now lead to consider the fact that he knows his own, and they know him. From this we are lead to the startling revelation that this relationship between those who respond to the good shepherd in joy and love are being led into a relationship which is comparable to Christ's relationship to his Father. 'I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. (14-15)

The entry word in the parable does not need to be at the beginning of the passage. We can start from various words, but we will gain a great deal from the parables, if we learn to start from one word and step by step, enter on a journey of understanding. In making this journey of contemplation, we will be prepared to see how all things are parables of God and his kingdom, because God made all things through his word.

fr Euan Marley, OP

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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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/>>