



## 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 18 **EASTER V**

Mon 19 S. Dunstan

Tue 20 *feria*

Wed 21 ST MATTHIAS

Thu 22 *feria*

Fri 23 *feria*

Sat 24 Translation of S.  
Dominic

Sun 25 **EASTER VI**



# ANNUAL WALSINGHAM PILGRIMAGE SUNDAY 25 MAY

Mass begins at 12 noon at the Walsingham Basilica followed by lunch, Rosary procession, Vespers, and Benediction. Please see the note in the cloister regarding lifts.

## COMMUNIO

The next **Communio** meeting is on Wednesday 11 June 2025 at 7.30 pm at Blackfriars Cambridge. Br Michael Donnelly will present the article "Thomas Aquinas on Adam's Faith in the Incarnation" by Joshua H Lim. If you would like to attend, please email <cambridge.communio@english.op.org>.

## 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)

## 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](mailto:mflcoordinator@rcdea.org.uk)>.

## 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)>.

## 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)

## 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/>.

## A NEW COMMANDMENT I GIVE YOU

***"My little children, I shall not be with you much longer. I give you a new commandment: love one another. Just as I have loved you, you also must love one another. By this love you have for one another, everyone will know that you are my disciples." John 13:34 - this Sunday's gospel.***

We are at the Last Supper, at the moment Judas has slid out the door to drum up the soldiers and the police. The curtain has just this moment gone up on the last act of Jesus's earthly life, then. At this time he gives a new commandment - love as I have loved you: a new kind of relationship, a new dynamic fellow-feeling between them all, united as they must be in the love of our souls. As I have loved you, you also must love one another.

Can that be possible? From all we are told of the Twelve in other gospels, that company was rife with the tensions and rivalries that get in amongst even the most loyal and devoted fellow-workers, goodness knows how. Even on the road to Jerusalem they had been manoeuvring for position, jockeying for the top jobs. Perhaps not an entirely childish exercise, seeing how they were stuck with the idea that the Messiah of the Jews brings in what they understood to be his rule and reign, that is, a godly independence from cruel Rome and from the narrow grip of the Pharisees. In that case leaders in the fight would evidently be needed, a right hand man and his number two, as James and John and their pushy mother wanted for the two of them, if you remember. But like every Cabinet minister you ever heard of, each of them had his own agenda! "Love one another as I have loved you." Now wouldn't that have them shifting uneasily in their seats? We can't believe those men even liked one another very much. Leonardo's famous fresco of the Last Supper has them pointing their fingers at one another. Which of us will betray him? Is it him? is it you? is it me?

The terrible fact is that honestly, they didn't love one another and they did not always much love him, in spite of their protests. Where had their hopes and dreams led them anyway? such thoughts are the affair of conjecture. But with all the kingdom-talk Jesus had still made no attempt to restore the kingdom to Israel. A frothy demo in his favour had come and gone on what we now call Palm Sunday, but the crowd had dispersed quietly. The Roman occupation was intact, the religious establishment had mobilised, the police were prepared to pounce. Jesus made no sign. The impossible dream just had to collapse, and the appalling truth was that they were the first to fail their Lord. It was with the nearest, the inner circle, that the movement would crack and fall apart – theirs was the finger on the button. Judas had gone out into the night. They would each of them be alone in that night before long, and the fire in Caiaphas' courtyard would light up only Peter's lying face.

So, what of the new commandment? What in fact is new at this moment is that their brave new world has, as it happens, just fallen apart. We make a memorial of just this, every time we come to Mass. 'On the night in which he was betrayed' – yes, just at the moment the presbyter takes the bread into his hands, you hear those words. Judas first, but all of them melted away. St John tells us that only the mother of Jesus and the beloved disciple were there at the foot of the cross.

Is the church as divided as the broadsheets say it is, a wounded animal? Do you read the Conclave as a contest, as in that silly movie? Do our brothers and sisters find good friends to listen to them and understand one another's struggles? Are we on easy terms in the Church? Or are we still a tad suspicious of one another, rivals even? You tell me! Can it have come to such a pass that we can only say, Lord, I am not worthy that you should come under my roof, say but the word and my soul shall be healed?

Perhaps we need to talk about it! No doubt we should approach the holy sacrament of the altar with awe, and in fear and trembling. But not because of our rivalries and wordless antagonisms. Not because of the obstacles we have put in the way, our own shortcomings and betrayals even. No, but because of the utter holiness of God who has appeared amongst us in his Christ and given the new commandment, set the new standard, "love...as I have loved you".

We are not to be, nor ever should we be, overwhelmed and cast down in despair at our botched relationships and our Judas temptations to give up and get out. We should be overcome and brought to our knees by the deep abiding love God has for us. When he gave his Son, his only Son - when he made his home with us in the Eucharist, to wipe away our tears.

"When Judas had gone Jesus said: now has the Son of Man been glorified, and in him God has been glorified." Just when Judas has gone to meet his paymasters and it's plain that the end is now inevitable, so "now is the son of man given glory, now God is given glory in him." We have come to the heart of the matter. The glory is in the victory of God through the love that redeems the world. When the lance pierced his side there flowed out blood and water. This is the sacred sign and symbol of the birth of the Church, when all that was in Christ passed over into sacraments.

The household of the faith is the place where the beloved disciple may lean back, the Church is our sweet home if she is to mean anything at all. But this is not the peace and unity we patch up among ourselves, once we have called a truce to all our misgivings and rivalries. It is the vision John the Divine sees in the book of Revelation, the holy city, new Jerusalem, coming down out of heaven from God: we may only have it on God's terms, through Jesus Christ and him crucified and risen, to open for us a door of faith – St Luke says it for us.

Because the Church is the school of love, the love of friends, charity love, we are to see the world differently. The Cross is planted in the world that is, the world that is Ukraine, is Gaza, is China with its repressed Christian communities and oppressed minorities. The Cross is the sign of opposition to the sin of the world, that fits us for the struggle for the dignity and holiness of every human life and its right to flourish. We have been born again to a new and living hope through the resurrection of Jesus from the dead, and this is just what we have to tell people. It's that truth Francis taught and lived as best he could: we shall only keep faith with our calling if we love the planet and all the people in it, the world the Father loved so much that he sent his Son.

fr Bob Eccles, OP

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## THE PRIORY OF ST MICHAEL THE ARCHANGEL

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*Please send any enquiries to [prior.cambridge@english.op.org](mailto: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/>>*