BLACKFRIARS CAMBRIDGE

15 November, 2026

Thirty-Third Week in Ordinary Time

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 | 10-11.30am - Confessions| 6.15pm - Sung Litany of the Blessed Virgin Mary | 6.30pm - Vespers.

This Week

Sun 15	**XXXIII Sunday**
Mon 16	*feria*
Tue 17	*feria*
Wed 18	*feria*
Thu 19	*feria*
Fri 20	S. Edmund
Sat 21	The Presentation of the Blessed Virgin Mary in the Temple
Sun 22	**Christ the King**

Support Us

Our ministry relies on the generosity of our friends and supporters. If you would like to support us, please make a donation in the cloister, visit our website, or speak to or email the bursar, Fr Albert.

cambridge.bursar@english.op.org

Safeguarding Sunday

Every person is made in God's image. Every person is precious. Every person must be cherished. Together, we can make our church a place where everyone is safe, everyone is cared for, and everyone can flourish. This is what we mean by safeguarding. Today is Safeguarding Sunday here at Blackfriars. Please take a safeguarding card from the cloister. It explains our commitment, what you can do to help, and whom to contact if you have a concern. We have zero tolerance of abuse and neglect. Together, we can make our church a place where everyone is safe and heard. Safeguarding is everyone's responsibility.

November Dead List

Mass is offered daily for the holy souls. Please use the plain envelopes provided for names and stipends.

St Martin's Missions

There is still an opportunity to donate to the work of our mission in the Caribbean. Please use the envelopes provided.

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.

The Michael Ramsey Lecture - 16 November

Given by Rupert Shortt at 5.15 pm in the Parish Centre at Little St Mary's. Rupert is a Catholic author and journalist. His lecture is titled "The Eclipse of Christianity".

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Mass for Persecuted Christians - 17 November

Join Aid to the Church in Need (ACN) at St John the Baptist Cathedral, Norwich, at 5.30 pm for a special Mass in solidarity with persecuted Christians worldwide. Neville Kyrke-Smith, former National Director of ACN UK, will give a talk on the challenges facing Christians in many parts of the world today and how we can support them through prayer, awareness and action. Attendees are encouraged to wear red as a sign of support for persecuted Christians and to help raise awareness of their plight. All are welcome.

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Fatima & First Saturday Devotion Symposium - 22 November

Join Sr. Angela de Fatima Coelho & Fr. Lawrence Lew, OP, at St. Mary's Catholic Church, Chelsea, from 12.30 pm to 7 pm on 22 November. Please bring your packed lunch.

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The Lash Lecture - 25 November

Professor Fiona Ellis, Professor of Philosophy and Head of Department at the University of Nottingham, will deliver the Lash Lecture, "From Nihilism to God: Challenging a Familiar Story." To register: <https://www.mbit.cam.ac.uk/>

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Jean Grove Trust Advent Fair - 6 December

This year's Advent Fair to raise funds for the Jean Grove Trust Blackfriars Ethiopia Project will take place on Sunday 6 December, at noon, immediately after 11 am Mass, in the Old Library. Mulled apple and homemade mince pies will be served by the novices. Please do all come. There will be a cake stall as usual, and we are counting on the congregation's generosity to stock it. Please bring your donations of bread, cakes, biscuits, jams and jellies in on the day. Christmas Cards and tea towels will also be for sale, and these are already available down in the cloister, where you can now pay for them using the new bright red Jean Grove Trust card reader.

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Annual Gaudete Party - 13 December

On Sunday 13 December, the priory will host its annual Gaudete Party after Vespers. Join us for mince pies, mulled wine and apple juice, and fireworks. The evening ends with Compline.

The Prophets of the Old Testament

ix. Jeremiah and the Fall of Jerusalem – C – The Hope of Jeremiah

Unlike the Isaian writings, Jeremiah does not look much beyond a return to the land of Israel. There are suggestions that the Gentiles will turn to the God of Israel, as in Jeremiah 16:19-21, quoted in the previous bulletin, but Jeremiah is much more concerned with the return of the people of Jerusalem to their land, which is to happen in seventy years.

For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfil to you my promise and bring you back to this place (Jeremiah 29:10).

Scholars of a sort might argue about the exact numerical fulfilment of this prophecy, but this misses the point. The length of the Babylonian exile is about 48 to 58 years, depending on how restoration is defined. Seventy years is a standard term, as in Isaiah 23:15-17, where Tyre will lose its power for seventy years. Seventy years is the traditional length of a lifetime, as in Psalm 90.

The years of our life are seventy, or even by reason of strength eighty; yet their span is but toil and trouble; they are soon gone, and we fly away (Psalm 90:10).

A little alarming for myself as I am 69, but why worry? The point of seventy years is to show that there will not be a continuity between the old Jerusalem and the life of the returning exiles. What will be restored will have lost any possibility of a new monarchy based on lineage. Jeremiah does speak of a new king, but this is not a restoration of the old monarchy.

Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land (Jeremiah 23:5).

What is needed is something new; the return of the exiles will not simply be a reconstitution of the old kingdom, and indeed even the covenant itself will have to change.

Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people (Jeremiah 31:31-33).

To understand Jeremiah's hope, we must see it as both a hope beyond the people's natural hope and, at the same time, a hope for a very practical idea of restoration. The king that Jeremiah predicts is a messianic king, yet there will continue to be Jews in the land of Israel. We should remember that not all the people were taken into exile, but the poor were left behind. It would not be practical to remove all the people, though a later empire, the Roman Empire, would do just that, not just to the Jews after the Bar Kochba rising, 132-136 AD, but also in 146 BC to the city of Corinth. The capture of Jerusalem was not quite so disruptive, though the removal of the clergy and the aristocracy, and the destruction of the temple did destroy the shape of the Jewish culture of the city. According to Jeremiah, this did not need to happen. He warns Zedekiah that if he does not surrender. Then he will be exiled with his family, and the temple will be destroyed. Out of fear

for his fellow Judaeans, Zedekiah does not accept this and commands Jeremiah not to tell the other officials what he has said.

The prophetic writings show that the fall of the Northern Kingdom of Israel to the Assyrians and the ultimate fall of Jerusalem and Judah to the Babylonians were signs of the power of the God of Israel. If Jeremiah is less specific about God's further purpose in allowing this fall, it is partly because his writings were not as developed and expanded as Isaiah's. If the writings of Jeremiah are less prolonged than the Book of Isaiah in their future outlook, they are often deeper in meaning. The new covenant is to be written on the heart, and a new sort of monarch will come. The Book of Isaiah ends with a prophecy about the Gentiles coming to Jerusalem, those who will come with faith at least. Jeremiah may not have quite so specific a prophecy, but he is very assured that God's power extends beyond Israel's borders. It is precisely because the power of God extends beyond the land of Israel that he wishes the people to either remain in Israel or look forward to a return there. In Chapter 40:10, Jeremiah says to the people that if they remain in the land, God will build them up and not pull them down, plant for them and not uproot them, using words that refer back to Jeremiah's original calling. Some respond that they will go to Egypt, but Jeremiah warns them that the sword they are fleeing from will pursue them there, along with famine and pestilence. To abandon the land is to abandon trust in God, but God is present to all the lands, and they are in his power. We should remember that the Babylonian invasion led to more than the destruction of Judaea. The surrounding nations, such as Moab, would also lose their continuity as individual peoples, and even Egypt would succumb to Babylonian power. After the Babylonians, there would come the Persians, after them the Greek generals of Alexander the Great, and then the Romans. It is under this oppression that the Jews will have to find their way. The Jewish response to this we find in the post-exilic writings, both historical, such as the Books of Chronicles, Ezra, and Nehemiah, and in writings such as the Book of Daniel. Daniel refers to Jeremiah and his seventy years, but it is easy to see that Daniel, although supposedly set in Babylon during the exile, is concerned with a broader view of God's power. This is not the place to talk about the nature of that complex and ambiguous book, but I would say that it talks of what I might call a permanent future. By this I mean a future that is always ahead of us, there to teach us to live with the impermanence of the world we have now. This is a future that is not specified, because it speaks of an end that will come from outside the world as we know it, which, for Christians, is the return of Christ. Jeremiah's future is not like that. It is to happen in time, and we know something of how it happened through the post-exilic writings. What shows the practicality of Jeremiah's hope is the curious incident told in Chapter 32. Jeremiah tells the king, Zedekiah, how he had a vision that his cousin, Hanamel, would come to him and ask him to buy some land which he had the right to buy. When this happened, Jeremiah took it as a word from God and paid 17 shekels of silver for it. This is a sign that the Jews will continue to cultivate land in Judaea. The sale is described in detail to show that this was a real purchase. Jeremiah then prays to God, who replies by predicting the fall of Jerusalem but promises that the land will be restored to Israel. A very limited promise, but sufficient for the Jews to live in hope for the great things of God which are to come.

fr Euan Marley, OP