



**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 | c.6.50pm - Stations of the Corss. [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 17 **LENT V**
- Mon 18 *feria*
- Tue 19 **ST JOSEPH**
- Wed 20 *feria*
- Thu 21 *feria*
- Fri 22 *feria*
- Sat 23 *feria*
- Sun 24 **PALM SUNDAY**

# HOLY WEEK & THE SACRED PASCHAL TRIDUUM

**PALM SUNDAY**

Usual Sunday Masses and Divine Office | Blessing and distribution of Palms at each Mass | Procession at the 11am Conventual Mass.

**MONDAY, TUESDAY, AND WEDNESDAY OF HOLY WEEK**

Usual Masses and Divine Office | Chrism Mass Tuesday 26 March, 11.30am at Norwich Cathedral.

**HOLY THURSDAY**

No morning Mass | 7.30am Office of Readings & Lauds | 6pm Mass of the Lord's Supper with Watching at the Altar of Repose.

**GOOD FRIDAY**

8am Tenebrae (Office of Readings & Lauds) | 3pm Solemn Liturgy of the Lord's Passion | No Stations of the Cross

**HOLY SATURDAY**

8am Tenebrae (Office of Readings & Lauds) | 6pm Vespers | 8.30pm Solemn Vigil.

**EASTER SUNDAY OF THE RESURRETION OF THE LORD**

Usual Sunday morning Masses | 6pm Solemn Vespers | **No evening Mass.**

## RADIO MARIA

ENGLAND

Lauds, Mass, and Vespers are broadcast daily on Radio Maria.

To listen visit:

<https://radiomariaengland.uk/>

## 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.

[cambpriorsbursary@english.op.org](mailto:cambpriorsbursary@english.op.org)

*There will be a special collection today for*

# *Easter Flowers*

*Donations can be made in cash using  
the basket at outside the chapel, or  
online, marking the donation For Flowers*

We always welcome those who call at the door with requests for Confession, but for a two month trial there will be a priest available **every Saturday from 4.30-6pm** in the parlour. The front door will be unlocked, so there's no need to ring. **This does not change the existing practice of rining at the door. You are of course still very welcome to come to Confession at other times as well.**

On Saturday 23 and Sunday 24 March, an event called Convergence takes place at Corpus Christi College, Oxford. Convergence is a cultural initiative aimed at creating a shared space for dialogue among people and ideas. This event will include speakers on physics, AI, neuroscience, conflict, and mental health. Admission is free. To find out more and to register please visit <<https://convergenceuk.org/speakers>>.

The Dominican Sisters are holding a **Lenten Women's Day of Recollection on Saturday 23 March, 10am-4pm**, at 155 Huntingdon Road. This will include Mass, talks, lunch, Adoration, & Vespers. Donation: £10. To book, please contact Sr Angela <[angelaleydon@btinternet.com](mailto:angelaleydon@btinternet.com)>

Sr. Mary Magdalene Eitenmiller OP will be teaching a Christology course - in person and online - at Margaret Beaufort Institute on Tuesday afternoons (4:30 - 6 pm) from 23 April to 11 June. The primary goal of this course is to enable students to gain an overview of St. Thomas Aquinas's teaching concerning Christ. To register <<https://bit.ly/AquinasonChrist>>.

A new group was formed in the Diocese last month to fight modern slavery. During 2022, in our Diocese alone, 746 people were found to be enslaved and were rescued. Police describe this number as the tip of the iceberg: there are an estimated 4,500 more enslaved people in our diocese waiting to be rescued. For information on how to get involved, please visit <<https://www.rcdea.org.uk/caritas-east-anglia/modern-slavery>>. No previous knowledge or experience required. And if you spot signs of modern slavery, you can report them to the Modern Slavery Helpline 08000 121 700.

## IMAGES OF THE CHURCH II: THE CHURCH AS A FARM AND A BUILDING.

***For we are God's fellow workers; you are God's farm, God's building (1 Corinthians 3:9).***

The above quotation is a key to the thinking of *Lumen Gentium*, the Second Vatican Council's document on the Church. I would like to look at it in the context of the letter of St Paul.

One misconception to clear away is the image of a building as something finished once and for all. Thomas Gilby O.P. in 'Barbara Celarent, *A description of Scholastic Dialect*', a book worth reading, says about St Thomas Aquinas, that 'Thomas Aquinas' thought has not grown old, it is not, like the Palace of Versailles, a monument to an age that is past, for his project was never completed like a building, but grows organically.'

This is a reasonable remark to make about Aquinas but I think that the image of a building as a static object is unfortunate. All buildings grow and they must be constantly maintained. The two images of the Church which St Paul uses speak of two objects which are both works of human beings, continual works which can never be neglected, but also in different ways organic things, because they are part of life itself. The Church as a building certainly grows organically, as we can see in the history of Church architecture which speaks of the world in which the Church has lived. A curious example of this is in the odd practice in Dublin of referring to important Churches from the 19th century by their street names. So in Dublin, the Jesuit Church of the Sacred Heart, was called Gardiner Street, even though it is dedicated to St Francis Xavier, the Augustinian Church is called St John's Lane and the Carmelite Church is called Whitefriars Street. The last two are particularly odd since the two streets after which they are traditionally named are at the back of the Church, rather than the major thoroughfares on which they stand. This is in fact, I think, probably the reason for this odd practice. When the last two Churches were built, the penal laws stopped them being built on the main thoroughfare, so to get round this, the fronts were closed but the entrance was put at the back of the Churches. It was a simple matter to open up the front entrance once the laws were relaxed. The use of street names remains as a relic of the penal times.

You might think that St Paul is not thinking of actual church buildings when he speaks of the Church as a building but we should never disregard the physicality of the Church. We need to build Churches because we are not pure spirits and buildings should be aids to our growth as both material and spiritual beings, which as rational animals is what we are.

The two images in this epistle refer backwards and forwards in the epistle. It is what St Paul has been saying that leads to his calling the Corinthians Church the farm of God. To then call them God's building leads on to the development of this image. If we look at the farm image, it is introduced to explain the nature of apostolate in the Church. After the preliminary introduction to the epistle, praises the Church and then suddenly says that he has heard that there is strife happening in the community. That at least is a common way of reading the epistle, but actually the praise leads to an exhortation to unity, which is explained by his concern that their unity might be under threat.

***I say this because each of you say, I am of Paul, or I am of Apollo, or I am of Christ, or I am of Kephas - Kephas is the Aramaic word for Peter, which means rock - (1 Corinthians 1:12).***

Paul responds to this by saying that it was Christ who was crucified for them, and not him. There is no comparison between Christ and those who serve him. It is not a matter of wisdom of the world which brings us into communion with Christ, but the Spirit of God. In Chapter 3 we find a sequence of thought which leads us to the statement that the Church is the farm of God. The sequence compares the Corinthians to children who cannot yet take solid food. Food comes from farming,

***For when one says, "I belong to Paul," and another, "I belong to Apollos," are you not merely human? What then is Apollos? What is Paul? Servants through whom you came to believe, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labor of each (1 Corinthians 3:4-7).***

Farming is a communal work, more so in the past than now, but in a world so dependent on crops to stay alive, everyone knew that there was always a risk of famine. It is not just the conditions necessary for the good functioning of a farm which depends on God but the very fact that there is growth at all. The image of the farm is therefore an image of unity, but not because workers in the Church are all doing the same kind of work. Paul will later in Chapter 12, speak of the Church as one body, but a body with different parts, having different functions. It is clear too that St Paul does not deny that some workers are more active in the Church, such as himself and Apollos, while the Church as a whole receives the fruits of their labour. The unity of the Church is based on the fact that no human power is adequate to do the good things that God wishes to do for us. We cannot even understand the good things that God does without his aid. So there must be the Spirit of God which enables us to understand something of what we are receiving because without understanding there is no receiving. In the ancient world, farming was necessarily a religious act, since food was so unreliable. The great poem of Virgil, the Georgics, which is named from the same Greek word for farm as St Paul uses, has this dramatic line which would make perfect sense to any pagan: *'Pray, farmers, for humid solstices and serene winters'* (Bk 1 Vs 100-1).

There is a certain sacral quality to the farm, and the Georgics is full of references to divine figures as the sustainers and initiators of farming practices. For St Paul this is the work of God, but it is a work that we have to share with him. It is worth remarking that Acts 11:28 tells us that Paul and Barnabas were sent with relief to Jerusalem when a great famine began. God gives the growth, but we must continue to plant and water the crops.

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