



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.

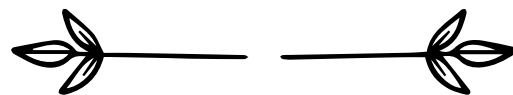
THIS WEEK

- Sun 2 **CORPUS CHRISTI**
- Mon 3 St Charles Lwanga & Companions
- Tue 4 St Peter Martyr
- Wed 5 St Boniface
- Thu 6 St Norbert
- Fri 7 **THE SACRED HEART OF JESUS**
- Sat 8 The Immaculate Heart of Mary
- Sun 9 **X SUNDAY PER ANNUM**



FEAST OF THE SACRED HEART FRIDAY 7 JUNE.

7AM - LAUDS | 7.30AM - CONVENTUAL MASS | 6.15PM - EXPOSITION AND MEDITATION | 6.30PM - VESPERS & BENEDICTION.



Our next Communio/ Blackfriars Study Group meeting will be on Wednesday 5 June at 7.30pm in the Old Library. We will discuss an interview given in 2016 by Pope Emeritus Benedict in which he reflects on the theme of 'the mercy of God'. This theme has been central to the teachings of Pope John-Paul and Pope Francis, and it gives a better way of understanding what was achieved in Christ for our salvation than the long influential idea of 'the honour of God'. The Pope Emeritus then explores what this means for the mission the Church has in proclaiming the redeeming power of Christ for all.



Lauds, Mass, and Vespers are broadcast daily on Radio Maria. To listen visit:

<https://radiomariaengland.uk/>

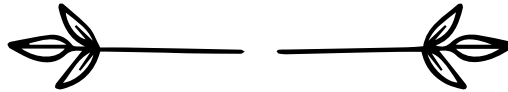
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cambridge.bursar@english.op.org

What is knowing? From 23 to 26 August 2024, the Christian Heritage Centre at Stonyhurst, Clitheroe will be offering a residential course on Divine, human, and artificial intelligence. For more information, please visit <<https://christianheritagecentre.com/events>>

A Men's Day Retreat titled "Called to Serve" will take place on Saturday 6 July 2024 at the Catholic National Shrine of Our Lady of Walsingham. Join Fr Sean Connolly and a group of Catholic men from the Diocese of East Anglia to discuss and reflect on the mission of service within the family, the parish and wider community. For more details email mflcoordinator@rcdea.org.uk



MOMENT BY MOMENT, THE FOOTSTEPS OF GOD

The Old Testament is rich in ways of describing time. Time is important for the Hebrew mind because of the desire to overcome time, and to preserve the identity of the Jewish people. In later writings, particularly those called Apocalyptic, there is a growth of belief in a new age, a time which is to come with the Resurrection of the Body. In ancient Greek mythology, time, Chronos, is the father of Zeus who devours his children. There is no escape from this except for those who believe that time is circular. Everything that has happened will happen again. The Sun, the Moon and the stars are Gods in themselves. The Jews deny this right from the book of Genesis. The story of the creation in seven days is about God's sovereignty over time. He made the Sun and the Moon to rule in the skies, to separate the night and the day. The seven day week if not exactly a Jewish invention was certainly popularized by the Jews in the Roman empire.

All this is very familiar but there is a peculiar term for time in the Old Testament, which refers to a specific moment in time. This is the word pa'am, which literally means a step. It can also be used for hitting an anvil, which like the footstep involves pressing down on something. From this fundamental concept, the word, 'step' can then mean a moment, or a time, as in three times, or four times.

The first occurrence is when Eve is taken out of Adam. 'This at last...', is literally 'this step'.

Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken" (Genesis 2:23).

The word occurs one hundred and twenty three times in the Hebrew bible, and is very flexible in its meaning. Nonetheless the basic meaning of a step remains. There is a sense too that it is basically God who is making the step. Human beings may step through time but not with the finality and assurance of God. So accepting a particular moment is accepting God's will. So Esau accepts, at least in part, that his brother has supplanted him in receiving the blessing from his father Abraham.

Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and behold, now he has taken away my blessing." Then he said, "Have you not reserved a blessing for me?" (Genesis 27:36).

Interestingly when Jacob tries to reconcile with his brother, he bows seven times or makes seven downwards movements. This is partially successful but the important step is the one made by God. Jacob's seven steps do not match up to the work of God who only needs one step.

And he went forward and bowed down with his face to the ground seven times until his brother came near (Genesis 33:3).

God is not part of time but above time and every moment is in his control. So Joseph explains to Pharaoh after he dreams the same dream twice, that is two steps, that

The reason why Pharaoh had the same dream twice is that the event is already determined by God, and God will shortly bring it about (Genesis 41:32).

Human steps are uncertain, so that we can easily fall. Yet God makes our footsteps secure.

They set a net for my steps; my soul was bowed down. They dug a pit in my way, but they have fallen into it themselves (Psalm 57:6).

God's steps are certain, as this Psalm says:

Righteousness will go before him, and will make a path for his steps (Psalm 85:13).

So, the steps are the moments when God acts and he acts with certainty while human steps are uncertain. This is why we hear of the danger of stumbling, or the stumbling block, which is in Greek 'skandalon', which gives us the English word, 'Scandal'.

Whoever flatters his companion spreads a net for his feet (Proverbs 29:5).

We can make each other stumble, but God strengthens our footsteps. In the Prophet Isaiah, we see that victory is assured by God in terms of our footsteps being strengthened. Speaking of the victory of Judah, Isaiah says that

The foot tramples it, the feet of the poor, the steps of the needy (Isaiah 26:6).

One more quotation to show how God's footsteps are the moments in time where his will cannot be frustrated.

"Therefore I am surely going to teach them, this time I am going to teach them my power and my might, and they shall know that my name is the LORD" (Jeremiah 16:21).

So should we translate 'time' or 'moment' as footstep? The idea of each moment of time as a footstep of God is a powerful one but there are other ways of seeing God in his power. The great Jesuit spiritual writer, in his work, Abandonment to Divine Providence, speaks of the Sacrament of the present moment. This is a powerful sense that at any one time, we are present to the eternity of God. However, the idea of making progress, step by step, may well involve actually walking through the world. We see the disciples following Our Lord, and he sends them out on the road. There is a journey to be made. Still every step is a new moment, and the surefootedness of God manifests itself in our own weak and stumbling steps. We make our way to the kingdom step by step, and there are important moments in our life, where we

find a new direction. An obstacle may force us to go in a different way, or an opening may cause us to go forwards. St Paul speaks of a great door being opened for him in Ephesus, so that he will stay there until Pentecost. This does not mean that the path is easy, since he says that there are many adversaries. (1 Corinthians 16:9-10) The way forward is not always easy, but it is the way we should go.

Each moment in our life is a step in God's great purpose. We may stumble but God keeps our footsteps sure.

...who led them through the depths? Like a horse in the desert, they did not stumble (Isaiah 63:13).

ST PETER MARTYR

At the end of the twelfth century, in Verona, Italy, Saint Peter was born of Manichaeen parents, but converted to the Catholic faith as a young boy. As a young man he went to Bologna to study and, inspired by St Dominic's preaching, he joined the Order, receiving the habit from the hands of St Dominic himself. From the beginning he was dedicated to preaching, especially among the Cathars. Following the example of his teacher, St Dominic, he engaged in dialogue for the sake of the Gospel and so became its outstanding herald and witness. Marvellously filled with the gifts of the Holy Spirit, he laboured continually for the propagation and defence of the true faith, being zealous for its promotion among the people. To this end he established the Association of the Faith and the Confraternity of the Blessed Virgin Mary. He was a fervent promoter of community and fraternal life and served the brethren wisely as a prior. He was also greatly solicitous for the spiritual good of the sisters, lovingly assisting them with his advice and exhortations to their spiritual benefit. In 1251, towards the end of his life, he was made an inquisitor and fulfilled this apostolic mission effectively and with the greatest humanity. On 6 April 1252, while returning from Como to Milan, he died by the blade of heretics 'for love of the faith and obedience to the Church of Rome', crying out the Creed and confirming it with his blood. One of the brigands, Carino, was later received into the Order and is even venerated as a beatus. On 9 March 1253 Innocent IV canonised Peter, setting his feast day as 29 April. Following the reform of the liturgical calendar, his feast was transferred to the anniversary of the day of the translation of his relics in 1340.

Grant, we pray, almighty God, that we may imitate with fitting devotion the faith of the Martyr Saint Peter, who for the spread of the same faith was deemed worthy to obtain the palm of martyrdom. 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.

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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