



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 15 **SUNDAY XXIV**

Mon 16 Ss Cornelius & Cyprian

Tue 17 *feria*

Wed 18 S. Juan Macias

Thu 19 *feria*

Fri 20 Ss Andrew Kim Tae-gon
& Companions

Sat 21 S MATTHEW

Sun 22 **SUNDAY XXV**

Our Diocese is delighted to announce the Diocesan Retreat Day for Women, taking place on Saturday October 12 from 11am- 4pm at Our Lady Immaculate & St Etheldreda, Newmarket, CB8 8LT. The theme for this year's retreat is "Called to More: Finding God in the Hidden Things of Daily Life." For more information and registration, use the QR Code:



The 39th Annual National Rosary Crusade will take place on Saturday 12th October 2024. People will assemble outside Westminster Cathedral on Ambrosden Avenue at 1.45pm and will then process to the Brompton Oratory. The Rosary Crusade will end around 5.15pm. For Information Contact: Francis Carey (01494) 729223 – Mathias Menezes 07950 384515, Web: www.rosarycrusadeofreparation.blogspot.com, E-mail: rosarycrusade@duc-in-altum.co.uk.

A Music Workshop Day & Eucharistic Rosary Procession will take place on Saturday 26 October at the Rosary Shrine in London. The day will begin at 10am and finish at 7.30pm with a Eucharistic Rosary Procession. To register, please email london.secretary@english.op.org.



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

<https://radiomariaengland.uk/>

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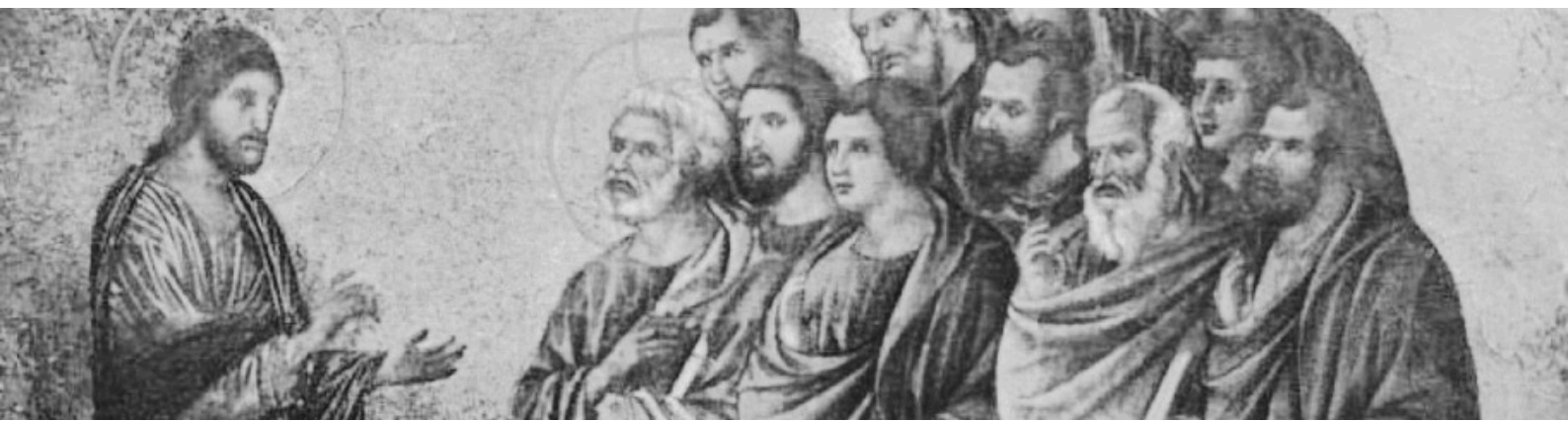
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cambridge.bursar@english.op.org



JUAN MACÍAS

John (Juan) Macías was born in Ribera del Fresno, Spain, in 1585, but left his homeland for South America in a merchant ship. He chose a life of evangelical poverty in the Order at the Priory of St Mary Magdalene in Lima, Peru, where he became renowned for his humility and charity. He spent twenty-two years as porter of the Priory, devoted to works of mercy, praying the Rosary for the souls of the departed and leading back to the love of God many souls who had wandered from the ways of justice. Like St Martin de Porres he endured many insults and calumnies while caring assiduously for the poor and the sick. He died on 16 September 1645 and was canonised by St Paul VI on 28 September 1975.



WHO DO YOU SAY I AM?

“He began to teach them that the Son of Man must undergo great suffering and be rejected by the elders, the chief priests and the scribes, and be killed, and after three days rise again. And he said all this quite openly. And Peter took him aside and began to rebuke him,” (Mark 8: 31-32).

This was the first time he spoke of this destiny, this must. He would tell them again, and yet again. I must, he simply said.

When did you see Romeo and Juliet played in a Cambridge college garden? Everyone knows the story of the play: it begins joyfully, fancy-free adolescents walk about in the sunshine, party, tease one another, and fall in and out of love. But then tragedy strikes: a wounding: Mercutio dies, a sorrowful dark fate is at hand for the young lovers. And St Mark’s gospel too there is a great change, it all begins as a divine comedy of hopes and healings and the joy of discipleship in the Galilean Springtime. But halfway through and in the very instant there strikes a quite different note, dark fear like a stab to the heart, all at once the chilling certainty of suffering, rejection, death. And Peter taken aback can’t understand. *Must undergo great suffering and be killed?* How? Why? What is this *must*? We sense how he takes no comfort from the strange idea of resurrection either. And he recoils, he rebels at it.

Our Lord began to teach them the why of it, his must. We, two thousand years later, still need him to teach us why and get us on the side of God. Why did Jesus the Messiah and Son of God have to die, and like that? This is an important question and we still may fumble for an answer. They tell us that it was in God's plans that Jesus must suffer and die. And so we put all the burden onto God. And this is such an important question, too, because people continue to suffer in this world, and we give the same sorts of answers as we do with Jesus. God is in control; everything is in God's plans; so God must have some reason for human suffering in the land of Jesus, too. Is there a must to our suffering like there was a must to Jesus' suffering? And is this God who interferes offstage, is it God behind the must? Is it his work if people die? Lets us off the hook. There are bereaved people who suspect it, so they don't pray for their dead, they go and leave a can of lager at the grave.

This is surely the hardest question in the book. Why do bad things happen to good people? Stephen Fry says he can't believe in a God who allows babies to have bone cancer. And I can't believe in a God who forgives sin at the price of his own divine Son writhing in agony on the Cross. Rather I believe in the God of William Blake, remember his poem 'on another's sorrow'? He doth sit with us and weep. We cannot pretend to know the mind of God but if the incarnation tells us anything at all, it is that the dear Christ has entered in to our human condition. Nothing now that we can suffer need be unblessed or alienated from God or Jesus who is God's way to be Man. Who doth sit with us and weep.

Could things have been otherwise? Can we imagine a world without pain and loss? Suppose for a moment a human life without tears, no misery or disease or ingrowing toenails even. Suppose that to be genuinely possible, and we turned out to be more like a regiment of toy soldiers, impassive, impervious to trouble? Only knock us over, and we could all be stood up again. But dysfunction and trial are the stimulus needed for growth and change. Without those stimuli, could we have experienced the long march of civilisation from the protozoa to Cardinal Burke? And Dr Hayton my kind GP, he might have become a concert pianist, not being needed as a doctor to fix me up. Even the children would not have grizzled about having to get up for Mass today. I know you!

If there were no troubles, there would be no struggle and no patience nor perseverance, nor learning through trial and error, no endurance, no loyalty, no trust or courage at taking one another for better or worse, no martyrs and no holiness even, no Romeo or Juliet or sweet Mercutio. And you wouldn't even need to believe that I can make the perfect soufflé because no soufflé in your experience would ever have fallen flat. A human life that wasn't a tragedy might not be more, might be less human, do you think?

There are consequences for the Church of course. All the heretics that ever were, started by wanting to Spring-clean the Church and insist that only the holiest of holy people could be Christians at all, for God only wants the best. All married couples blessed with nine children, all God's holy laws obeyed, all pigs fed and ready to fly. Of course these versions of the perfect Church become too inhuman for most of us to live in for long. But my friend Fr Michael Hollings kept open house for all comers and welcomed everyone, and put a sign over his desk I haven't forgotten. It said, Bless This Mess. Oh, and he got accused and suspected by clerics too.

Now I suggest that what the incarnation of our blessed Lord teaches us, what it means to say the the Word was made flesh and dwelt among us, is that the eternal Christ, the second person of the blessed Trinity, risked the messy adventure of a human heart and became “as all men are” and so it was on the cards for him to fall among thieves like the good Samaritan he is, and robbers too, those who sought his life to take it away. “For my part I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle” the prophet says of the Messiah – it was other human beings who were the problem, not his heavenly Father, not God. Because Christ Jesus had no defence against evil but was goodness itself he offered no barrier, had no defence against treason and violence. They just had to get him in the end - sooner rather than later. It was his very own disciples pulled the trigger. The world he was born into is the same as ours, with free will, free choice, struggle for the right, failure, violence, exclusion and murder, all of which Jesus suffered: as any crucifix can tell us. Bless This Mess.

Here when Jesus turns down all the other explanations about who he is, all the fancied explanations, John the Baptist a second time round, Elijah back again, well some prophet anyway - here where he refuses to be the Dear Leader Peter is building him up to be – here all at once we are invited to see who this really is for the New Testament. His state was divine and he stripped himself to be as all men are – as all human beings are, and he was humbler yet, even to accepting death, the death of the cross. So Jesus in fact is the first perfectly human human being, what a person is meant to be in the sight of God. No wonder he didn't last long in the kind of world that human beings with free will have made.

But thank God that God did have one “must” of his own: on the third day the Son of Man would rise again. The rejection, the suffering and the death, that “must”, was our sins. But the rising on the third day, that “must” was God's. “My vindicator is near at hand”: the Father vindicated Jesus by raising him out of his sacrificial death and giving him back to us as Lord and Christ, that we might receive his Spirit. Just so that we might finally study to become human too and show mercy, as God himself has shown mercy to us: just what St James says in his letter. If you really have faith, a shallow and sentimental response to human suffering is not enough. We have to open the doors of the heart to the victims of tragic suffering. And if we do we shall come to where Christ is, we shall come into our calling, to be other Christs. God is merciful and the final, the absolute must is the invitation we cannot refuse, we are to be merciful as the heavenly Father is merciful. It's our project, our excuse for being alive and why we can bear to belong here in the community of sin and salvation, where there's even room for hopeless cases like you and me.

Fr Bob Eccles, OP

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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Born in Burnley, Lancashire, he was educated at schools in his homeland and then at Rheims, in France. He was ordained at Soissons on 22 December 1581, and returned to England with Blessed George Haydock. During the reign of Elizabeth I, he ministered for two years, and for two years was imprisoned for his defence of the Catholic faith. In the year 1585, banished from his native land, he spent some months in France. Returning to England, he was quickly thrown into prison where he remained for almost fifteen years. He wanted to be accepted into the Friars Preachers, and made his solemn profession (which was received by the Provincial of Portugal) in gaol. He from a letter of Brother Nicholas Vincent, alias Hildinge, written from Lisbon to Fr John Answorth on 22 July 1616.

When all is done it will prove true that you say, from a detracting tongue there can be no bulwark, and perhaps I will give such kind of people more occasion to talk. As for the thing they object, if they would reflect upon themselves of what degree soever, it may be they shall find (more is the pity) as much to lament in their own as in ours. Besides, one martyr (I hope) is more honour to an Order than the falling of two can be a discredit, the which, if they will grant, we have a martyr to show of our Order, in these times of our afflictions, Father Nutter that glorious man; and that they may not think I speak this upon my own head without foundation, a father of our Order, a Spaniard, who some seven or eight years ago wrote an ecclesiastical history of these days, amongst other martyrs putteth down Father Nutter for one of our Order, and for his proof citeth relations out of England. The which martyr, as it seemeth, took the habit in prison. I had not long ago an information in my cell of what I have said confirmed and approved by four grave fathers of our convent in Madrid. But Father Paul at his being here with me carried it away with him into Andalusia so that I cannot write to you the name of the author at present, but as soon as I can possible I will. And for proof of this verity the picture of this holy martyr hath been of long time put up in the cloisters of our convent in Madrid ... where he is painted in our habit with a relation in the said picture of all that passed, as where he died and with what pain etc. Supposing now that he was a friar of our Order (as there is no doubt in the matter because otherwise how should a Spaniard feign such a thing or to what purpose, there being at that time no English in the habit but only Father Paul in St Lucar and another old man in Rome who, I dare swear for them both, never dreamed of any such matter as to feign histories) who doth not see that our

THE PRIORY OF ST MICHAEL THE ARCHANGEL

Order is much more honoured with this and so glorious a martyr, than with two dissolute fellows who came both of them into England without any mission at all, and therefore much better (as you say very well) could not be expected at their hands. Send me word I pray (as you love me and our Order) whether there be any worthy gentleman of your country fit to take our habit there in England, for that they shall never need to leave their country but shall have it brought them thither because the first that is to come over hereafter shall procure taking over