



**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 27 **XXX SUNDAY / CHRIST THE KING**

Mon 28 Ss. SIMON & JUDE

Tue 29 *feria*

Wed 30 B. Terence Albert O'Brien and Companions

Thu 31 *feria*

Fri 1 **ALL SAINTS**

Sat 2 Commemoration of the Faithful Departed

Sun 3 **XXXI SUNDAY**



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.

[cambridge.bursar@english.op.org](mailto:cambridge.bursar@english.op.org)

**ST MARTIN'S MISSION**



This Sunday, we welcome Br John Church OP who is making an appeal for St Martin's Mission. The St Martin's Mission fund supports the Caribbean mission houses of the Dominican friars.

We must raise at least £25,000 each year to ensure we can provide for the needs of our friars in the Caribbean and the people they serve. Please click on the QR code to see a video about our work in the Caribbean and how you can support us.

**PLEASE GIVE GENEROUSLY!**

**ALL SAINTS DAY**  
*A holy day of obligation*

6.30pm on 31 October - First Vespers | 7am - Lauds | 7.30am - Conventual Mass | 6.15pm - Exposition of the Blessed Sacrament | 6.30pm - Vespers & Benediction | 7.30pm Dominican Rite Mass.

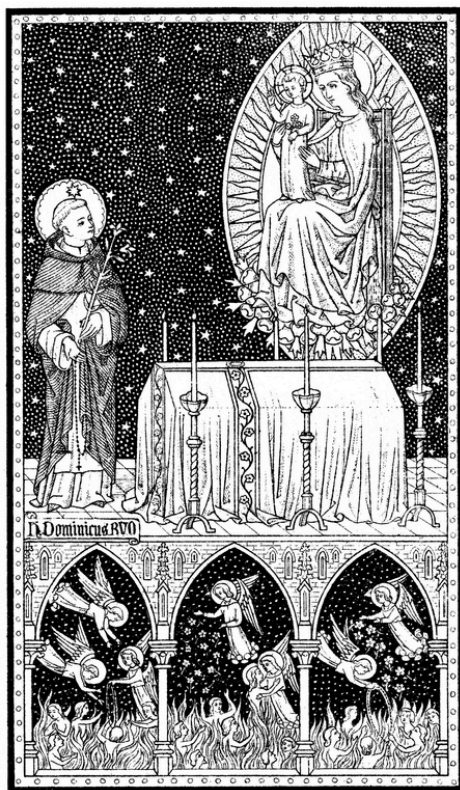
# ! ONE MONTH TO STOP ASSISTED SUICIDE !

The most vulnerable in our society are at risk. MPs will vote on whether to introduce an extreme assisted suicide law on 29 November. To protect the vulnerable from this radical law change, contact your MP and ask them to vote NO.

Take action now - it only takes 30 seconds to contact your MP using the tool at: [www.righttolife.org.uk/mpcontactnow](http://www.righttolife.org.uk/mpcontactnow)

The diocese is holding a Day of Renewal: "Claiming Your Inheritance" at St Edmunds Church, Bury St Edmunds on 9th November 2024, 10:00 - 16:30 with guest speaker Father Paschal Uche. The day includes praise & worship, inspiring talks, mass, adoration, reconciliation & prayer ministry. Please bring a packed lunch. Tea and Coffee will be available. For more info email: [renewaleastanglia@gmail.com](mailto:renewaleastanglia@gmail.com) or phone Pam Smith: 07869652115.

The November 2024 edition of the Catholic East Anglia newspaper is now available online: [https://issuu.com/cathcom/docs/cea\\_nov\\_24\\_final](https://issuu.com/cathcom/docs/cea_nov_24_final)



## *Praying for the* **FAITHFUL DEPARTED** *in November*

Envelopes are available in the cloister for submitting the names of deceased family and friends you wish to be remembered in November. Write out the names on paper provided, place them in the envelope and, if you are able, consider including a Mass stipend. One Mass will be offered each day of November for all of the names submitted to us. Please hand the envelope to a member of the Dominican community.

## BLIND BARTIMAEUS

***'As Jesus was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, was sitting by the roadside. And when he heard that it was Jesus of Nazareth, he began to cry out and say, 'Jesus, Son of David, have mercy on me' Mark 10.46-47.***

Nobody else tells stories quite like Mark! It's not straight reporting like the Daily Express might give you. Mark is very literary, he makes you work at it, it's not as simple as it looks. What's the point of a story like this?

Mark is the only evangelist to remember the man's name, and that is unusual, how often are we given the names of such clients who petition Our Lord? By the way, I should ask his name of the man who sits and begs outside Aldi. High time I did! Most of the characters in the gospels who are touched and healed by our Lord are nameless and just go away, we never hear any more about them. To this one he also says 'Go on your way', but this time he won't.

We are also told that he called Jesus' attention to himself by shouting out a holy name, 'Son of David' can only mean the Messiah. Now that too is exceptional. The crowd is exasperated. Who needs a shouty person? Other than Peter at Caesarea Philippi, no other human being ever gave Jesus a Messianic title like Son of David. In Mark's gospel it's only the deranged, or as it says those who are possessed, who ever shout out such names. Well, demons are spiritual beings – I think they expect to meet our Lord on his own level of life, and for them to utter sacred names and titles is no doubt an attempt at control, the spirits are trying to wrestle power from him – 'I know who you are, the Holy One of God'- and we see what happens then - 'be silent and come out of him!' the Lord shuts them up.

But on the lips of Bartimaeus, 'Son of David' is a cry of faith. How beautiful his faith, his prompt and urgent faith! He abandons his cloak with the pennies he had collected on it, springs up and runs towards the light of the world. Yes, 'I am the light of the world', says the Christ of St John. 'Whoever follows me will not walk in darkness, but will have the light of life'. The crowd is converted, by now they are actually encouraging him.

Immediately he received his sight from the one he calls my Teacher, Rabboni, he followed him on the way. That's unique. The other healed people when they are told to go their way, go where they belong, go home. Who can forget that in the New Testament, 'the way' is the universal word for every following of our Lord. In the Acts of the Apostles we read how Saul would seize anyone who belonged to the Way and send them bound to the priests. The beggar-man has found, what the man who had great possessions has lost (Mark 10.17-22), the way that leads to life. To follow on that way can only mean, to join the disciples. No wonder the Church has remembered his name!

Here is the very last of all those who ever met the Messiah who is on his way to Jerusalem, only a few miles to go now. It's the last chapter before he enters the city that rejects the prophets and kills those who are sent her: in the very next episode of the book, the Son of David will arrive at the gate of the city of David, and all the crowd will shout Blessed is the kingdom of our father David that is to come. On the brink of Holy Week. At this last lap it's the blind man in the crowd who can see who Jesus is. Yes he's last. But he's also first, because of what he has in common with us. Remember some words from the first letter of St Peter? "You did not see him but you love him. Though you do not see him now, you believe in him and rejoice with an unutterable and exalted joy, because you believe." Not seeing Our Lord face to face gives us something in common with a blind man sitting at the gate of Jericho, we haven't set eyes on him either. "You did not see him, but

you love him.” Because you are crazy about Jesus, our most merciful Redeemer, friend and brother. You are crazy about him! You can’t always get your head round his Church, but there is nothing wrong with our blessed Lord. Otherwise you’d never bear it! This is why you made it to Blackfriars today instead of playing golf. (Well, when I say you, I could just mean me.)

We walk by faith and not by sight. What would it be to live in an age of faith? Who knows! We call ourselves believers. People must find us unreal. The line between believer and unbeliever passes through our middles, as that great Jesuit theologian Karl Rahner liked to say. Blessed are those who have not seen and yet believe, says the Christ of St John to the apostle Thomas. As John’s gospel’s last word.

So we are the ones who are the sightless followers in the way, the way that goes off the page, that leads us on. On the road to Emmaus he came alongside two of us and since they had no joy left, their eyes were kept from recognising him, but he explained to them from the Scriptures all the things that concerned himself until at journey’s end he turned in to eat with them and their eyes were opened and they knew him then, in the breaking of the bread. It is the very pattern of every celebration of the Mass as it is the pattern of every Christian life, a passage from not knowing our Redeemer to knowing “as we are known” (1 Corinthians 13.12).

We can ponder what the son of Timaeus actually said to Jesus: ‘Son of David, have mercy on me’. Surely I have not heard this gospel until I have thought about what this mercy is and who it is for? Who is it that I hear crying for mercy on a planet that is becoming a desert? And what is it to me? Some translators put instead, have pity on me. Pity isn’t such a strong word. You might have pity on a fellow motorist who runs out of petrol but it doesn’t mean you want him to marry your daughter! Our pity, watered-down mercy, can contain equal parts of irritation, amusement and ruefulness. ‘So sorry about your lovely Persian carpet, Father dear, my dog has misbehaved again’. ‘I forgive you’ (actually that’s my job!)

In the Bible, mercy is the strongest of words. Our heavenly Father is rich in mercy and abounding in steadfast love, he is all tenderness and infinite compassion. The name of God is Mercy, says Pope Francis. The Pope of The Joy of Love, his letter that has all about ‘accompanying, discerning and integrating weakness’ - human frailty and mess. I did thank him on your behalf when I met him, honest! I think today of so many people we know who have found themselves in dark places, or hesitating on the threshold of the Christian community, or not too sure of their welcome in this tight little island, think how many children born today will grow up in poverty and disadvantage - not hearing their presence greeted with words of grace and mercy, as Bartimaeus’ presence was. And if we have taken this gospel to heart we shall be able to reassure them: ‘you are our brother and our sister, and you are very much loved, we are your companions on the Way.’

*fr* Bob Eccles, OP

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## THE PRIORY OF ST MICHAEL THE ARCHANGEL

Blackfriars, Buckingham Road, Cambridge. CB3 0DD.

[www.blackfriarscambridge.org.uk/](http://www.blackfriarscambridge.org.uk/) | Phone: +44 (0) 1223 741251

*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/>>*