



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 10 **XXXII SUNDAY / XXV**

AFTER PENTECOST

Mon 11 S Martin of Tours

Tue 12 S Josaphat

Wed 13 *feria*

Thu 14 *feria*

Fri 15 S Albert the Great

Sat 16 S Margaret of Scotland

Sun 17 **XXXIII SUNDAY / XXVI**

AFTER PENTECOST

Please use the paper and envelopes in the cloister to record the names of deceased loved ones you would like remembered at Mass. A daily Mass will be offered for the repose of their souls. If you are able please provide a Mass stipend.

Praying for the
FAITHFUL
DEPARTED
in November

The Communio Circle: All are welcome to the next gathering of the Blackfriars Study Group which will take place on Thursday 14 November 2024 in the Old Library starting at 7.30 p.m. The meeting will be led by Fr Albert Robertson, OP who has chosen for our discussion an article published last year in the Communio Catholic Review entitled 'The Sacramental Character of Truth.' Copies of the article can be obtained by contacting the Secretary on 'zlatasvrabec@yahoo.co.uk'

The Jean Grove Trust Blackfriars Ethiopia Project will hold their Advent Fair on **Sunday 8 December at noon, immediately after 11 am Mass, in the Library.** Mulled apple and homemade mince pies will be served. There will be a cake stall as usual, and there will also be a book stall this year. Please bring along any secondhand books you wish to donate and leave in the cloister, clearly labelled 'Advent Fair', in the next few weeks. Donations to the cake stall should be brought in on the day. If you would like to help set up, man a stall, or tidy up afterwards, please sign up on the JGT board in the cloister.



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

A DATE FOR YOUR DIARY: GAUDETE SUNDAY PARTY ON 15 DECEMBER.

On Friday, 15 November at 10 AM, the Margaret Beaufort Institute will be holding a second conference on Women and Diakonia in the light of the recent Synod. For more details and to register, please visit <www.mbit.cam.ac.uk/events/event/item/women-diakonia-2/>.

\The Trumpet Shall Sound: Fr Dominic White OP together with our prior Fr Robert Verrill OP will be performing an organ and trumpet recital at 7pm on Saturday 16 November at the Rosary Shrine, London.

! 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>

REMEMBRANCE SUNDAY

Did you ever look on the computer to read the 'alternative' homilies contributed by women? Some are written by the Sisters, teachers and theologians, they have such gifts for us. I've always wanted to hear a woman preach in church on Remembrance Sunday, if only to say, the fallen belonged to our families, and we haven't spoken yet. I was thinking just now of my own mother, I can't remember ever hearing her speak of her wartime experiences. She found she was expecting me on the very day the 1939-1945 war was declared, her own father was already again in uniform, and other family members before long. What her kind lived through in the age of total war, we were never told.

What did the wars change for women, anyway? In the mid twentieth century, not all that long ago, so many women all over the world were second class citizens. They had struggled to gain the vote and get an education, they couldn't even open a bank account without their husbands' permission. What was it like for those women sheltering their children in the bombardments, under the V2 rockets, who held up their children to see the sky on fire, as mine held me, it was the night when Sheffield was burning over the horizon? Remembrance is a strange thing, for memories are soon obliterated. Even now, looking at the poppies and the parades, and the faded banners in the churches, or visiting Flanders' fields, war can come across as the men's adventure, as the 'finest hour' for masculine heroes. We had thought that all-male world was finished off because of what came out of the conflicts of the dark 20th century. Were we wrong?

In Jewish and Gentile homes in the lands of the Bible, how many women there are still on this Remembrance Sunday who are mourning their husbands and children, dead, mutilated or taken hostage. A ragged poster held up in the street says, Gaza now has the largest number of child amputees in history. Who supplied the munitions for this to happen? You and I may gather peacefully at the war memorial, but if this country profits from the arms trade, ours is only the same story of violence and slaughter.

We have an appointment to keep, this Remembrance Sunday. There is hardly a family listening in church today that did not lose a member somewhere along the line, or at least whose family history was not disrupted and put under duress, their homeland perhaps lost to them and more than one generation's life all but broken, in the course of what the historians now call the 'long war' that began in 1914 and was supposed to end with the fall of the Berlin Wall. Many of us don't need to look very far back before we find a casualty, a prisoner of war or a displaced person in our family, maybe a still remembered grief. But is there a Christian, is there a Catholic take on it, something left to us to say?

Our God is Truth. It isn't just that God likes the truth, prefers us truthful, God himself is Truth. And truth is the first casualty in war, for wars are wars of words even before they are wars of weapons, they are the affair of chauvinism and propaganda and the calculated speech of politics. The greatest service we can render people can actually be to question received ideas, to test a narrative for truth. We do stand out for the truth, and we can tell the difference between the patriotism that is love of country and the sterile nationalism that panders to ideologies.

Peacetime can be a face mask in itself, just possibly we may be living in a time of undeclared war, 'saying peace, peace where there is no peace' (Jeremiah 6.14). We have more than ever to learn to talk to one another. We are always being wanted for this or that cause, for this stripping of honours, that no-platforming, for those statues to be chucked in the harbour, the slave trader's monument to be taken out of the college chapel. Shall we agree to tidy up the record? Or protest that the history of the race really was like this, we may well need to keep a few reminders?

During the Covid lockdown, my Dominican sisters and brothers settled down to read their books. Well, some of them just wrote their books. I hope you'll read our books. No? Just give them away as Christmas presents. Learning, that's one form of service to the truth. Because if we are people of faith, and we know faith seeks understanding, we should have this terrific appetite for ideas, for debate. Faith makes us ask questions. How do you know you believe an article of the Creed? said St Augustine. Why, because you are still thinking about it. Shut pubs and churches were glum but shut minds are worse, what are we going to do about it? The Church does have a teaching on war, the Church does condemn the use and possession of weapons of mass destruction and pray for the healing of the nations. War is always a defeat, Pope Francis says.

The Jewish and Christian Scriptures form the book of the human heart, which God himself has written for us to read. It should lie open for all to read. It has all about the sorrowful record of human conflict from our originals in the brothers Cain and Abel, but in the end it leads to Good Friday and Easter and the victory that overcomes the world, our faith in Jesus Christ and in Him crucified and risen. To live by the peace that comes from the altar, to aim to become a people of peace, commits us to a journey of courage, patience and understanding for one another. That the innocents are dying in the lands of the Bible strikes us to the heart, is there no end to the tale of war's destruction? It is a bad time to be where we are situated, does it need saying, but there is never a bad time to be living stones being built into a spiritual house, as St Paul prefers to describe us. And, we have this treasure, the grace of the gospel of God, in earthen vessels – in fragile human lives - to teach us that the transcendent power belongs to God, and not to us. There can never be a bad time to be the Church that is both teacher and taught, the learning Church that is the pillar and ground of truth – for we have one Teacher, the Christ.

fr Bob Eccles, OP.

ST ALBERT THE GREAT

Albert was born in Lauingen, Swabia, at the end of the twelfth century or the beginning of the thirteenth; having completed his studies in Pavia in 1223, he was received into the Order there by Bl Jordan of Saxony. From 1242 to 1248 he taught at Paris, among all of his students the most diligent being Thomas Aquinas. To students gathered from many lands, Albert taught in a 'universal' spirit the new knowledge, that is, Aristotelian physics according its Jewish and Arab interpretations. In 1248 he became Regent at the Studium Generale in Cologne, and Thomas followed him there. After fulfilling various duties, he was then elected Provincial of Teutonia from 1254–7, and with the Franciscan St Bonaventure he strongly defended the right of the mendicant orders to teach in the universities.

Albert was consecrated Bishop of Regensburg in 1260, but gave up the office after two years, considering himself to be unworthy. He took up teaching again, travelling between Wurzburg, Strasbourg and Cologne. He combined saintly wisdom with human knowledge in a wonderful way, and was a distinguished writer and teacher, but was yet more distinguished in the integrity of his life and in pastoral charity. He was noted for his deep piety towards the sacrament of the Eucharist and the Virgin Mother of God, who, it is said, had helped him to persevere in respect of his holy calling. He left behind writings on sacred doctrine and other sciences, and is worthily called the 'Great' and the 'Universal' doctor. He died on 15 November 1280, in Cologne, and was numbered among the most holy doctors of the Church by Pius II in 1459. He was canonised by Pius XI on 16 December 1931 and Ven Pius XII later declared him the patron saint of those involved in the natural sciences.

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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Please send any enquiries to 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/>>