



TIMES OF THE LITURGY

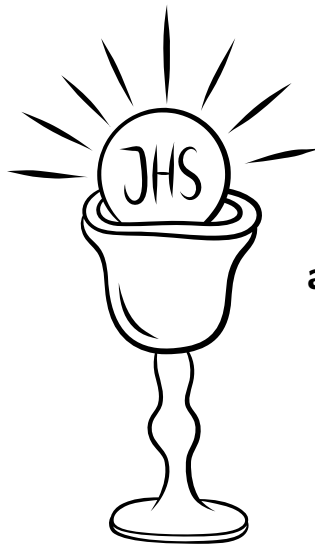
Sunday - 7.45am - Lauds | 8.15am - Low Mass | 9.15am - Dominican Rite Mass (Extraordinary Form) | 11am - Sung Conventual Mass | 6pm - Low Mass | 7pm - Vespers.

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 9 **V ORDINARY TIME**
- Mon 10 S Scholastica
- Tue 11 Our Lady of Lourdes
- Wed 12 *feria*
- Thu 13 Bl Jordan of Saxony
- Fri 14 Ss CYRIL AND
METHODIUS, PATRONS OF
EUROPE
- Sat 15 Our Lady on Saturday
- Sun 16 **VI ORDINARY TIME**



The host we receive at Holy Communion is the Body of Christ Himself, so when receiving Holy Communion, please consume the host as soon as you receive it from the priest, and please ask members of your family to receive Holy Communion in this way if they are in the practice of walking off with the host before consuming it.



Lauds, Mass, and Vespers are broadcast daily on Radio Maria. To listen visit:
<https://radiomariaengland.uk/>

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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



Next Sunday the surgery car park will be closed. It is therefore advisable to allow some extra time if you are planning to come by car to Mass at Blackfriars.

AQUINAS ON THE VIRTUES

Sr Magdalene Eitenmiller OP is offering an 8-week course on Aquinas' teaching on the Cardinal Virtues beginning this Tuesday at 4:30 pm. You can register for this online course by going to Margaret Beaufort Institute's home page, <https://www.mbit.cam.ac.uk/> and clicking on "Aquinas & the Cardinal Virtues." The classes will be recorded, so that you can return to them or watch them later, as needed.

COURSE ON S TERESA BENEDICTA OF THE CROSS

The Search for Truth: Edith Stein, 14 – 16 March 2025: Fr Matthew Blake, OCD will offer a weekend at the Christian Heritage Centre exploring the life and teachings of Edith Stein/St Teresa Benedicta of the Cross, and her indomitable search for truth that led her to the Catholic faith. For more information and to book please visit <<https://christianheritagecentre.com/events/the-search-for-truth-edith-stein/>>.

MENS' SPIRITUAL EXERCISES

Mens' Spiritual Exercises, 30 March – 4 April 2025: At the Christian Heritage Centre, a 5-day version of the Ignatian Exercises is being offered specifically for men. One-to-one direction will be offered alongside the talks. For more information and to book please visit <<https://christianheritagecentre.com/events/mens-spiritual-exercises/>>.

BY THE GRACE OF GOD I AM WHAT I AM

The prophet Isaiah recounts how Lord the God of Israel revealed his glory to him in the Temple, to his terror and consternation: the seer said of himself, “I am a man of unclean lips, and I live among a people of unclean lips”. There's a poetic Hebrew way of saying; I am no good. I'm no good and what is more I belong to a people of whom no good can be expected. If the holiness of God has burst into the world of people like me, it means instant death, I cannot survive it! What a wretched state I am in, I am lost! Isaiah is not comforted by the vision. On the contrary, he is appalled.

Can you sympathise with Isaiah? ever known anyone just a little bit like him? A man in prison asked to see me, he was anxious about something. He wanted to claim places for his children in a Catholic school, but it turned out to be difficult because the mother was not known to her parish. But, I said, you don't come to Mass either, here in the chapel. Why, I'm a criminal, he said. I haven't given up crime and I'm not intending to yet. It would be hypocritical for a sinner like me to come to Mass, it would be like tempting God. But for my children, I want for them what I had.

There are those of us who come to church without second thoughts, not always realising that we tread on holy ground. And those who are sure they are not worthy to approach. But they still believe. “I am lost,” says Isaiah, “for my eyes have looked on the king, the Lord of hosts.” So, a person who is still in his sins might have a greater sense of the loveliness and holiness of God, than a good-living individual who is contented and set in her ways and no longer scared at the thought that God might visit her in the holy places and shake the foundations.

Isaiah's no doubt pedestrian life, no surprises there, has had nothing in it to prepare him for the overpowering, overwhelming vision of the Holy One of Israel whose glory fills the Temple, rather the opposite. Any more than Saul who became Paul (who exchanged his Hebrew name for a Greek one, I suppose to pass muster in the places he intended to visit). He was a man born out of due time, like the baby the sixty-year-old woman was not supposed to have, but as it happens, she did. The man who was Saul persecuted the church of God until on the road to Damascus he heard Christ say, “why are you persecuting me?” Saul had been a shining example of the goodness and

holiness of Jewry, the goodness and holiness we still respect in our Jewish friends. But it was just that goodness that stopped him seeing that the Messiah had come, that Jesus was the Christ, the power of God and the wisdom of God. Once he was converted the grace of God did more in him than in any of the other apostles. "I am the last and least of the apostles, but by the grace of God I am what I am!" That Jewish wisdom of his, that formation in a godly way of life, was a great gift to the young church, wasn't it?

When someone comes to Christ, that person is not asked to deny the lessons of his or her experience up 'til now. Not only our gifts and our values but our failures and our doubts, our conundrums and our bafflement perhaps - we none of us fully understand our own hearts - can be used by God and become keys to the life of grace. This is true at every level. I heard it suggested that couples preparing for marriage should have the opportunity of meeting with some of those who have experienced the breakdown and death of their own marriage. They can be listened to for what they tell of married love, for isn't it life itself, with all its ups and downs, that evangelizes us? The Lord has been there not only when our minds have been set on higher things, but in the sweaty struggles and conflicts of human experience, ordinary lives. *We* can be an Isaiah for one another. And a Paul. Think about it!

Don't we all need what Paul had, the sense that God is greater than our hearts, and he knows everything? If we had that sense that the grace of God can do so much more in our lives than the knowledge of our weakness and fragility always wants to suggest, we might do marvellous things together. "By the grace of God, I am what I am, and his grace in me has not been fruitless." Can we ever see ourselves stepping into Paul's shoes? So powerful is the thrust and vigour of God's grace that actions that are perfectly ours' can at one and the same time be perfectly God's. So, the big question right now is, is God up to something in our lives, and if so, what?

The church is built on the foundations of the apostles and prophets. People like Peter who had nothing much to recommend him as a leader. Isn't a fisherman a dubious character? This one is unlikely to get to the synagogue when the fish are rising, he can't stop to observe fussy religious precepts, he has his living to earn. The incident of the huge catch of fish, his reluctance to take a hint and try again, his reaction to the miracle, show already the kind of leaders we get given: sceptical, stubborn, impatient, fractious, likely to go overboard in more ways than one. Just like an Isaiah or a Paul, who can't believe that all this is happening to them. "Leave me, Lord: I am a sinful man." Just the honest admission that's needed if the Lord is to make anything out of him - if the Lord is to make something out of you and me. Blessed be God, blessed be His holy name! Amen.

BLJORDAN OF SAXONY

Blessed Jordan was born towards the end of the twelfth century in Burgberg, Westphalia, Germany, and received the habit from Bl Reginald in Paris on 12 February 1220. He was the first successor to St Dominic as Master of the Order. For fifteen years he provided for his brothers and sisters by word and example, by his letters, by his editing of the Constitutions, and by his frequent visitations. He contributed to the expansion of the Order with this virtuous life and marvellous eloquence. He was faithful in his piety towards the Virgin Mother of God in whose honour he decreed that the Salve Regina should be sung after Compline. Returning from a visitation to the Holy Land, he died in a shipwreck on 13 February 1237. His cult was observed thereafter by the brethren and the faithful, and was confirmed by Leo XII on 10 May 1826.

Brother Reginald, of happy memory, came to Paris and began his energetic preaching. I was moved by divine grace to conceive within myself a desire to join his Order, and I made a promise to this effect in my mind, thinking that I had found precisely the safe way to salvation which I had often thought about, even before I got to know the friars. Once my own mind was made up, I began with all eagerness to try to entice my friend and companion to join me in my purpose, seeing that both his natural gifts and his gifts of grace would make him a very useful preacher. He resisted, but, far from giving up, I redoubled my efforts to persuade him.

When the day came on which the imposition of ashes reminds the faithful of their creation from the dust and their return to the dust, we decided that it was a suitable occasion for us to begin our life of penance, and to fulfil what we had promised to the Lord.

Our fellow students who lived in the same hostel were unaware of what we were planning, so, when Brother Henry was leaving the building, one of them asked him, 'Where are you going?' He answered, 'I am going to Bethany.' The student did not immediately understand what he meant by this, but the fact later made it clear to him, when he saw Brother Henry entering Bethany, that is, 'the house of obedience'. The three of us went to Saint Jacques, and we arrived unexpectedly, but appropriately, while the brethren were already singing, 'Let us change our garments.' Without delay we put off the old man and put on the new, so that what they were singing was actually realised in what we did.

In 1220 the first General Chapter of the Order was held in Bologna. I was present there myself. I and three others had been sent from Paris, because Master Dominic had instructed us by letter to send four friars from the house in Paris to that in Bologna. I had not yet completed two months in the Order at this time. At the Chapter it was decreed, with the approval of all the brethren, that the General Chapter should be held one year in Bologna and one year in Paris, except that the following Chapter, in 1221, was to be held in Bologna. In 1221, at the General Chapter in Bologna, they saw fit to make me the first provincial of Lombardy, although I had only been in the Order one year and had not struck root as deeply as I ought to have done. I was to be placed over others as their superior, before I had learned to govern my own imperfection. I was not present at this Chapter myself.

THE PRIORY OF ST MICHAEL THE ARCHANGEL

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