

Fisher House Newsletter



Sunday 26 May 2013 – Trinity Sunday, Cycle C

| Day | Time | | Other Information |
|----------------------|--------------------------------------|--|--|
| SUNDAY 26 MAY | 8:00AM 9:00AM 11:00AM | TRINITY SUNDAY | LOW MASS IN THE EXTRAORDINARY FORM – FR ALBAN SUNG LATIN MASS – FR PETER HUNTER OP SUNG ENGLISH MASS – FR PETER HUNTER OP |
| Monday 27 May | 8:00am 12:15pm 6:30pm | St Augustine of Canterbury | Lauds in the Chapel Mass College Mass at Churchill |
| Tuesday 28 May | 8:00am 1:05pm | | Lauds in the Chapel Mass |
| Wednesday 29 May | 8:00am 12:30pm 1:05pm | | Lauds in the Chapel Exposition of the Blessed Sacrament Mass |
| Thursday 30 May | 8:00am 1:05pm | | Lauds in the Chapel Mass |
| Friday 31 May | 8:00am 1:05pm | The Visitation of the Blessed Virgin Mary | Lauds in the Chapel Mass |
| Saturday 1 June | 1:05pm | St Justin Martyr | Mass Said Vigil Mass for Sunday – Fr Alban |
| SUNDAY 2 JUNE | 8:00AM 9:00AM 11:00AM | CORPUS CHRISTI | LOW MASS IN THE EXTRAORDINARY FORM – FR ALBAN SUNG LATIN MASS – FR ALBAN SUNG ENGLISH MASS – FR ALBAN |

TODAY

A warm welcome to our guest preacher today, Fr Peter Hunter, a Dominican Friar from Oxford, who lectures in philosophy in the Dominican Studium.

Fr Alban will be preaching on the Trinity at Evensong in Trinity at 6.15pm.
Sr Anne will be preaching on the Trinity at Evensong at Robinson at 6.15pm

SUNG LAUDS (MORNING PRAYER)
Continues in the chapel, lasting 15 minutes: every morning, Monday to Friday, ending on 31 May, followed by breakfast.

Monday 27 May

8.00am: Lauds in the chapel, followed by breakfast
12.15pm: Mass followed by lunch
6.30pm College Mass at Churchill

Tuesday 28 May

8.00am: Lauds in the chapel, followed by breakfast
1.05pm: Mass followed by lunch

Wednesday 29 May

8.00am: Lauds in the chapel, followed by breakfast
1.05pm: Mass followed by lunch in the Fisher Room.

Thursday 30 May

8.00am: Lauds in the chapel, followed by breakfast
1.05pm: Mass followed by lunch in the Fisher Room.

6.30pm: SVP meeting in the Library

Friday 31 May

8.00am: Lauds in the chapel, followed by breakfast
1.05pm: Mass followed by lunch in the Fisher Room

Saturday 1 June

1.05pm:
6.00pm: Vigil Mass for Sunday

Next Sunday

Please pray for Daniel Threlfall from Clare who will be received into full communion with the Church and confirmed at the 11.00am Mass.

For your diary

FORTHCOMING COLLEGE MASSES
Tuesday 4 June: Clare at 7.15pm

THE ANNUAL FISHER DINNER

Trinity Hall on Wednesday 12 June at 8.00pm preceded by drinks.

This is the major social event of the academical year and a chance to give all who are leaving Fisher House our greetings. The after-party continues in the Chaplaincy. Please make an effort to attend.

Tickets: Drinking £45, non-drinking £41.
On sale after all Masses this weekend.

LEAVERS' SUNDAY 16 JUNE

There will be only **one Mass, at 10.30am**, followed by a buffet lunch. This Mass is offered for all who are leaving Fisher House, including Fr Alban. Please sign up outside the chapel as soon as possible if you intend to stay for lunch.

CAFOD ENOUGH FOOD FOR EVERYONE IF CAMPAIGN
Saturday 8 June in Hyde Park, 2-5pm, beginning with
an ecumenical service at 11.30am in Westminster Central
Hall. East Anglia CAFOD are offering help with transport costs
for students, travelling as a group - contact Imogen
(ics26@cam.ac.uk) or Stephen (smatthews@cafod.org.uk).

TAIZE PRAYER
at St Edward King and Martyr, on MONDAYS at 9pm. Contact
Imogen (ics26@cam.ac.uk).

LEAVERS' ADDRESSES

IT IS VITALLY IMPORTANT THAT, IF YOU ARE LEAVING THIS YEAR,
YOU GIVE US YOUR FORWARDING ADDRESS. FORMS FOR THIS
PURPOSE WILL BE AVAILABLE NEXT SUNDAY

Building Bridges— A Recital for the Children of Palestine

by the Cambridge University Chinese Orchestra on traditional
Chinese instruments.

Thursday 13 June at 7.30pm.
in the Fisher Room.

Free entry, donations welcome
Contact: Danny Onsiong (dmo29)

The children of Palestine have no opportunities for holidays
in the hot summer, even if their parents could afford it. With
'Teaching in Palestine', the children participate in a summer
camp where all the activities centre on the English language.
The Recital aims at raising funds for the summer camps and
creating awareness about the situation in Palestine.
Importantly, members of Fisher House are volunteering in
the summer camps. Come along to support 'Teaching in
Palestine' and to discover traditional Chinese music.

NEW: Rosary in the Chapel

Every Saturday in Full Term at 5:30pm
(before the Vigil Mass)

Sign-up outside the Chapel or email
FisherHouseRosary@gmail.com

We have rosaries from Palestine for those who need them.

The Doctrine of the Most Holy Trinity

Today is the feast of the Trinity and, of course, it is
bizarre to have a feast of the Trinity alongside the feast
of Catherine de Ricci and John Bosco and Eusebius of
Vercelli, as though the Trinity were an item of Christian
belief and devotion. Belief in the Trinity is the heart of
the Christian faith and every feast and ever Sunday is a
celebration of the Trinity. Still, I suppose it is a good
thing to have one day set aside for reflecting on the fact
that it *is* the centre; one day, at least, when you can be
sure of hearing a sermon about God.

For the Trinity is what makes the gospel what it
is, the kind of good news that it is. It would be good
news to hear that we are forgiven, that our sins are

blotted out; it would be good news to hear that we are
redeemed through no merit of our own, that we are
saved from sin by the sheer gracious action of God.
That, in itself, would be good news. But our good news
goes far beyond that. Our gospel is not just that we are
saved from sin but that we are taken up into the life of
God himself, that we are raised beyond simple
humanity, even beyond sinless humanity, beyond even
creaturehood to have a share in divinity itself. This is
what our doctrine of the Trinity tells us...

The Christian gospel, the astounding good news,
is that God's love is not confined to the eternal love
between Father and Son, between these divine equals,
but that God extends this same love – not just his kindly
creative power but his *love* – to us human creatures. All
so that in the Son become man he loves us too as equals.
Because of the Son become man we are taken up to
share in the love between Father and Son, we're taken up
into the uncreated Holy Spirit: our life becomes divine.
As St Thomas Aquinas put it succinctly: "God became
man so that man might become God."

What we call the sending of the Holy Spirit to
humankind is just our being taken up beyond the world
of creatures into the life of God himself. This is the core
and centre of our faith, and it is to preserve that core and
centre of the gospel that the formula of the Trinity was
hammered out in the language of 'nature' and 'persons':
three persons in one nature. It is a formulation to
preserve the truth of the astonishing dignity of the
Christian life, the life of divine grace. It must defend the
truth that Jesus is truly one of us, a real human being,
and just as truly Son of God, not some sort of sub-god,
but divine with the divinity that is the source of the
being of all that is. Without this he could not be loved by
the Father, loved with an adult love, not just as a
creature but as an equal. Without this it would not be
God who became human, it would not be God who died
for us on the cross, and so we could not become God.

Our doctrine must defend the truth that Jesus,
Son of God, is distinct from the Father, that there may
be love between them. And it must defend the truth that
the Spirit of God that we have been given to live by is
not simply some great created gift, some extraordinary
embellishment of our humanity, but the very life of God
himself. In giving us the Spirit, God gives us *himself*:
the source of the being of all that is, the uncreated life of
love that subsists eternally between Father and Son. The
same love, moreover, that subsists between believers and
those they love.

It is because of the doctrine of the Trinity, or the
truth that this doctrine expresses, that we can point to
the love between people and say quite literally: "There is
God." *Ubi caritas et amor, Deus ibi est.* "Wherever there
is charity and love, there is God."

From Herbert McCabe, *God Still Matters*, Continuum 2002,
from pp. 233-237