

Fisher House Newsletter

Sunday 17 October 2010– 29th Sunday of the Year, Cycle C



Sunday	17 October	9:30am 11:15am 5:30pm	29th Sunday of the Year	SUNG LATIN MASS – FR ALBAN SUNG ENGLISH MASS – FR ALBAN SAID ENGLISH MASS – FR ALBAN
Monday	18 October	12:15pm	St Luke, Evangelist	MASS
Tuesday	19 October	1:05pm		MASS
Wednesday	20 October	12:30 1:05pm		EXPOSITION OF BLESSED SACRAMENT MASS
Thursday	21 October	8:00am		LOW MASS IN THE EXTRAORDINARY FORM
Friday	22 October	1:05pm		MASS
Saturday	23 October	12-12.55pm 1:05pm 5.30pm	(NOTE: THESE TIMES FOR THIS WEEK ONLY)	CONFESSIONS IN THE CHAPEL MASS VIGIL MASS EXTRAORDINARY FORM (LATIN)
Sunday	24 October	9:30am 11:15am 5:30pm	30th Sunday of the Year	SUNG LATIN MASS – FR ALBAN SUNG ENGLISH MASS – ARCHBISHOP JOSEPH UKPO SAID ENGLISH MASS – FR ALBAN

PLEASE COME FOR TEA OR COFFEE IN THE LIBRARY UPSTAIRS AFTER THE 9.30AM AND 11.15 MASSES.

[Go through the double doors in chapel or the door in the passage]

Monday 18 October St Luke, Evangelist

1.15pm: Catholicism for the Curious talk given by Fr Alban over lunch in the Library. (Lunch is free for Freshers until Friday 16th October). Today's topic: *How the Bible both is and isn't the Word of God.*

6.00pm: Graduate Society Talk. Julian Filochowski, Chair of the Archbishop Oscar Romero Trust, will speak on *Archbishop Oscar Romero: a saint for the 21st century.* Followed by drinks. All welcome.

Tuesday 19 October

1.30pm: lunch in the Library.

6.00pm: Poetry, Faith & Form in the library, led by Sr Anna Mary and Professor Howard Erskine-Hill, looks at the romance of *Sir Gawain and the Green Knight.* All welcome

Wednesday 20 October

1.30pm: lunch in the Library.

6.00pm: Bible Study Group led by Sr Ann.

Thursday 21 October

1.30pm: lunch in the Library.

6.00pm: Rosary Group in the chapel.

6.30pm: SVP Meeting in the library

8.00pm: Dominican Theology Group led by Fr Aidan Nichols OP & Sr Ann OP

Friday 22 October

1.30 pm: lunch in the Library.

7.00pm: Lectio Divina in the dining room, led by Patrick Garety.

8.00pm: Bar open.

Saturday 23 October

1.30pm: lunch in the Library.

NEXT SUNDAY 24 October

Our guest preacher and celebrant at the 11.15am Mass will be the Archbishop of Calabar, Nigeria, the Most Rev'd Joseph Edra Ukpo.

For your diary.....

Saints and Sinners Fancy Dress Party

Sunday 31 October

Feast of All Saints

In the library at 8.00pm

Details to follow

Essential Fisher House Kit

Superb, all-silk, Fisher House Ties, with the crest of St John Fisher or just Fisher House Stripes for sale at £25.

Bow ties also available.

Ask Fr Alban, if you would like one.

RETREAT AT AMPLEFORTH RETREAT

MONDAY 6–9 DECEMBER.

A restful stay at the North Yorkshire Benedictine Abbey, joining in the Divine Office with the monks, one conference a day, lots of free time for walking, talking, praying and resting. Cost £90 including all food, etc.

TRANSPORT COSTS: £10 (SUBSIDISED BY THE CHAPLAINCY)

VERY IMPORTANT

IF YOU'RE NEW TO FISHER HOUSE, PLEASE MAKE SURE YOU REGISTER BY FILLING IN A CARD, AVAILABLE AT THE BACK OF CHURCH. IF YOUR STATUS HAS CHANGED SINCE LAST YEAR, PLEASE REGISTER AGAIN.

PLEASE NOTE: due to there being a baptism in the afternoon, confessions in the chapel on Saturday will be, FOR THIS WEEK ONLY, at 12 noon until Mass time.

From *Essence of Prayer* by Ruth Burrows OCD, Continuum 2006.

The Mass is the supreme expression of prayer because it holds the mystery of Jesus himself in his surrender to the Father and the Father's response to that surrender. Here we see that it is God who does everything. I can only be there, saying my *fiat* and surrendering with Jesus. This is the pattern of all true prayer. Once we have really grasped this, prayer is simple indeed – so simple that it can easily scandalise because it isn't sublime or exalted enough. It is simple but it isn't easy, just because it is sacrifice and surrender, and these are never easy. It is life lived out for God alone. (p.40)...Once we have grasped the true nature of prayer we won't need a lot of instruction about how to comport ourselves. There are no techniques to learn. If we are wanting God and not ourselves there will be no problem at all; I will always know what to do and never be upset or thrown by what I feel or don't feel. Asking nothing for myself – no feedback, no assurances beyond what Jesus himself has promised – I will persevere through thick and thin. He has said that I ask I will receive; that if I seek I will find and that, when I knock, the door is opened. I believe him. I am sure that all is well, that God is doing everything for me, that Jesus is praying in me. I don't ask to see the gift in my hand, to feel that I have passed through the open door and received the bliss of his embrace. All my concern is that God should have what he wants: the chance to be good to me to his heart's content. And this surpasses all my understanding. I have staked my all on the God who never disappoints. (p.41)

From *Prayer* by Abhishiktandanda, Delhi 1967

Prayer is not a part-time occupation which belongs only to certain moments in the day. Still less could there be two classes of devout people: some whose vocation is to devote their whole life to prayer, whom we might call "full-time contemplatives", and others whose time is mostly taken up with professional or family activities, or even with a pastoral or teaching ministry and who, therefore, can only be part-time in their prayer.

To suppose that a faithful believer could be satisfied with being a part-time contemplative would show a total misunderstanding of the Christian life. Just as it is unthinkable to be a part-time human being, so equally no one could be a only a part-time Christian. There is not part of our life in which we can escape the mystery of God, which fills our whole being. There is not a single moment of our time, whether we wake of sleep, walk, sit, work, eat or play, which is not indelibly marked by the claim of God upon us, and which is not to be lived in the name of Jesus, under the inspiration of the Spirit, to the glory of the Father.

To live in constant prayer, to lead a contemplative life, is nothing else than to live in the actual presence of God. Everyone, indeed, by the very fact that he or she exists, is already in the presence of God. To exist at all, to be a human being, to be this particular human being, is only possible because of his presence.

To live in the presence of God is as natural for a Christian as to breathe the air which surrounds us. Furthermore, to live consciously and worthily in this presence – in other words, to pray – should never have for a Christian even the appearance of a duty which one is bound to perform in obedience to some external law. No: for us to live in God's presence is not a duty; rather, it is written into our very nature. It answers to the most spontaneous desire of our being, the most direct expression of our love for God.

Whether we acknowledge it or not, we are always present to God: it is utterly impossible not to be in his presence. There is no time or place in our daily life, no occupation, however seemingly trivial, in which we are not before God.

Creation is simply the manifestation and the communication by God in total freedom of his unique and essential presence, the presence of His mysterious life. It is from and through his presence that all creatures exist, that living creatures are born, grown and reproduce themselves, that the individual thinks, knows and become aware of himself or herself, thus attaining to the dignity of being a person, endowed with a personal calling and destiny for all time and all eternity.

The life of prayer is simply to realise God's presence in the depth of our being, in the depth of every being, and at the same time beyond all beings, beyond all that is within and all that is without. It is certainly not a way of life that is reserved for those few individuals who are specially called to escape the world and enter the desert. Contemplation and prayer are the very breath of life, not only for the disciple of Christ, but for everyone who has recognised his or her calling to be human.