

Fisher House Newsletter



Sunday 21 October – 29th Sunday of the Year, Cycle B

Day	Time	Other Information
Sunday 21 October	9:00am 11:00am	29th Sunday of the Year Sung Latin Mass – Fr Alban Sung English Mass – The Most Rev'd Joseph Edia Ukpo, Archbishop of Calabar, Nigeria
Monday	22 October	12:15pm
Tuesday	23 October	1:05pm
Wednesday	24 October	12:30pm 1:05pm
Thursday	25 October	1:05pm
Friday	26 October	1:05pm
Saturday	27 October	1:05pm 4:30- 5:30pm 6:00pm
Sunday 28 October	9:00am 11:00am	30th Sunday of the Year Sung Latin Mass – Fr Kevin Sung English Mass – Fr Kevin

PLEASE REMEMBER TO REGISTER: FORMS OUTSIDE CHAPEL

TODAY

LUNCH WITH THE ARCHBISHOP
after the 11.00am Mass for those who have signed up. £2.

Monday 22 October

12.15pm: Mass followed by lunch in the Fisher Room.

CATHOLICISM FOR THE CURIOUS

A short talk given by Fr Alban in the Fisher Room over lunch, starting at 1.15pm. This week's topic:

GOD, 'GOD' & GODS

GRADUATE BAR FROM 8.00PM. ALL WELCOME

Tuesday 23 October

1.05pm: Mass followed by lunch in the Fisher Room.

POETRY, FORM & FAITH

Led by Professor Howard Erskine-Hill & Sr Anna Mary

PRINCES OF WALES: DAVID JONES,

R.S. THOMAS, DYLAN THOMAS.

6.00PM IN THE LIBRARY: ALL WELCOME

TOWARDS CIVIL CONVERSATION ON BIO-ETHICS IN A POLARISED SOCIETY: A CHRISTIAN PERSPECTIVE
Dr Charles Camosy 7.30pm – 9.15pm.
See noticeboard outside the chapel.

Wednesday 24 October

1.05pm: Mass followed by lunch in the Fisher Room.

THEOLOGY FOR NON-THEOLOGIANS

GOD AND EVIL?

6.00pm in the Library

led by Sr Ann OP. All welcome.

Thursday 25 October

1.05pm: Mass followed by lunch in the Fisher Room.

BIBLE STUDY GROUP

THE GOSPEL AND THE GOSPELS - MARK

6.00PM IN THE LIBRARY

led by Sr Ann OP. All welcome.

SVP MEETING AT 7.00PM

in the Fisher Room.

PLEASE NOTE NEW TIME

Friday 26 October

1.05pm: Mass followed by lunch in the Fisher Room.

8.30pm: BAR OPEN IN THE FISHER ROOM.

Saturday 27 October

1.05pm: Mass.

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**VON HÜGEL INSTITUTE JUBILEE
LECTURE**

**Habit Matters: the Bodily Character of the
Virtues**

Professor Stanley Hauerwas

Tuesday 30 October at 5.30pm

Cripps Court (Magdalene), 1-3 Chesterton
Road

See noticeboard outside chapel

VATICAN II STUDY DAYS

Margaret Beaufort Institute of Theology

Saturday 3 November 10.30-3.00pm

The Struggle for the Council

Prof Nicholas Lash

All sessions free, but registration necessary

at www.margaretbeaufort.cam.ac.uk

See noticeboard outside the chapel

CHOIRS

New members for both choirs are needed. Please contact Thomas Neal (*tn258*) for the Latin Choir at the 9.00am Mass and Rachael Darlison (*rcd38*) or Gavin Jarvis (*gej1000*) for the English Choir at the 11.00am Mass

FORTHCOMING COLLEGE MASSES

Monday 29 October: Selwyn at 6.45pm

Monday 5 November: St John's at 6.00pm

followed by Formal Hall. Contact Adrian Woon (*agwxw2*) with payment £11 (including wine) by cheque or transfer (11503383, 40-40-35) by Thursday 18 October

Wednesday 21 November: Queens' at 6.15pm

Queens' Choir will sing

NEW LIBRARY RULES

Please return all books on loan as soon as possible. As of this term, books may not be removed from Fisher House, except by specific arrangement, and food may not be taken into the library.

TODAY'S GOSPEL

Slaves and servants - δακονοι and δουλοι: this is what our Lord tells us we're to become. It's not exactly the kind of advice you'd get from the University Careers Service: but it's unambiguously here in the gospel. And nor should familiarity be allowed to dull our sense of the oddity and, indeed, the sheer scandal of these words: try as we might to rationalise them, they won't go away. But why are we to become slaves and servants? The answer to that is simple: because Jesus uses both these words to describe himself.

In the Greek culture of the Roman world, slaves were a commonplace, as they still are in many parts of the world and as they were in our part of the world until relatively recently - until, you might say, five minutes ago, viewed against the whole span of history. The idea of slavery can be sustained, of course, only if one entertains the view that some human beings are essentially inferior to others. The very etymology of the word conveys as much.

And this was certainly true in the social milieu of the gospels. In the Hellenistic world, honour and prestige certainly attached to service of the State, but no such prestige was associated with *personal* service: with attending, that is, to the everyday, mundane needs of another human being. A citizen's role was to direct and rule: the idea of existing to serve others was an affront to human dignity, fit only for the underclass. And, so, the indignity of personal service was reserved to the slave class.

Jesus flies in the face of this conception of human dignity by deliberately and explicitly describing himself as a slave and a servant: "I am among you as one who serves", he says; "...the Son of man came to serve and not to be served". To drive the point home, beyond any ambiguity, he performs for his disciples the servile gesture of foot-washing, reserved to the lowest house-slave. This is no empty, rhetorical gesture, of the kind made by cynical politicians: he's pointing to the very meaning of his life - and ours. And in that action, he confronts us with the ultimate paradox: that God, the creator and sustainer of all existence, has revealed, and continues to reveal himself, in the weakness and humility of selfless service.

We may nod approvingly from a distance, but our age and society is no more understanding of unremarkable, unnoticed personal service, rendered to all in need, without distinction. We're inclined to keep our distance because we sense danger to our dignity inherent in such engagement, sensing that it might be demeaning of our status. We don't mind serving an institution, be it a Company or a College, the State or the Church. Nor do we mind playing the role of lackey to the great and the good. In all these cases, there's no risk either to our dignity or our own resources: on the contrary, there's prestige and kudos and other more tangible forms of reward, whether material here and now, or the distant prospect of a flattering obituary.

But Jesus' service was to the impoverished, in spirit as well as body; to the incompetent and confused; to those without influence or reputation, to those unable to repay or make good any loss incurred. And that can only be good news for those of us who count ourselves in any or all of those categories.