

Fisher House Newsletter

Sunday 11 November – 32nd Sunday of the Year, Cycle B



Day	Time	Other Information
Sunday 11 November	9:00am 11:00am	32nd Sunday of the Year Sung Latin Mass – Fr Alban Sung English Mass – Fr Alban
Monday 12 November	12:15pm 6:00pm	St Josaphat Mass Mass in Peterhouse Chapel
Tuesday 13 November	1:05pm	Mass
Wednesday 14 November	12:30pm 1:05pm	Exposition of the Blessed Sacrament Mass
Thursday 15 November	1:05pm	NO MASS TODAY
Friday 16 November	1:05pm	St Edmund of Abingdon Mass
Saturday 17 November	1:05pm 4:30- 5:30pm 6:00pm	St Hugh of Lincoln Mass Confessions in the Chapel: Fr Alban
Sunday 18 November	9:00am 11:00am	32nd Sunday of the Year Vigil Mass for Sunday – Fr Tim Swinglehurst Sung Latin Mass – Fr Tim Swinglehurst Sung English Mass – Fr Tim Swinglehurst

PLEASE REMEMBER TO REGISTER: FORMS OUTSIDE CHAPEL

TODAY

- **Two minutes silence** will be observed at 11.00am to mark Remembrance Sunday
- **Sunday lunch** (Beef and Bean Hotpot) will be served in the Fisher Room after the 11.00am Mass for all who have signed up.
- **Extraordinary Ministers of the Holy Eucharist** will be instituted at the 11.00am Mass today

Monday 12 November

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:

THE PAPACY: SERVANT OF THE SERVANTS OF GOD

6.00am: Mass in Peterhouse Chapel.

GRADUATE FILM NIGHT

OF GODS AND MEN

8.00pm in the Fisher Room
All Welcome

Tuesday 13 November

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

POETRY, FORM & FAITH

Led by Professor Howard Erskine-Hill & Sr Anna Mary

The Odes of Keats

6.00PM IN THE LIBRARY: ALL WELCOME

Wednesday 14 November

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

SEEKING THE FACE OF JESUS

Year of Faith Lecture at Our Lady and the English Martyrs

Dei Verbum: on Divine Revelation

Fr John Farrell OP Provincial of the English Dominicans

7.30pm

See noticeboard for full series

THEOLOGY FOR NON-THEOLOGIANS

GOD: ONE AND THREE?

6.00pm in the Library

led by Sr Ann OP. All welcome.

NEW

TAIZÉ PRAYER GROUP

8pm in the Chapel

for half and hour of song, quiet and calm in a busy week. We will be practising the songs from 7.30 for anyone who is able to accompany with an instrument. All very welcome.

Please turn over the page

Thursday 15 November

POLLING STATION

The Chaplaincy will be closed all day today so that it can be used as a polling station for the election of a Police Commissioner. There will no Mass or Bible Study or SVP meeting.

Friday 16 November

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

8.30pm: BAR OPEN IN THE FISHER ROOM.

Saturday 17 November

1.05pm: Mass.

Next Sunday 18 November

Our guest preacher will be Fr Tim Swinglehurst parish priest of St Martin de Porres, Wakefield.

FORTHCOMING COLLEGE MASSES

Monday 12 November: Peterhouse at 6.00pm

Wednesday 21 November: Queens' at 6.15pm

With Queens' College Choir

OXFORD V CAMBRIDGE FOOTBALL MATCH

Fisher House vs. Oxford Chaplaincy

Sunday 18 November 2012 in Oxford

Players of all abilities (and none) are welcome and needed to win back the Fisher-More Cup from Oxford.

Please sign-up or contact Paul (*pmr38*), if you can play and travel to Oxford.

FISHER HOUSE STASH

Scarves, £22 Ties, £22

See Sr Ann or Fr Alban

**RETREAT AT AMPLEFORTH ABBEY, YORKSHIRE
3-6 DECEMBER, £90 PER PERSON, SUBSIDISED
TRANSPORT.**

SIGN-UP SHEET OUTSIDE CHAPEL

ST ALBERT THE GREAT 15 NOVEMBER

St Albert the Great, the patron saint of scientists, is chiefly, and rather unfairly, celebrated because of his most famous student and fellow-Dominican, St Thomas Aquinas, the Angelic Doctor or *Doctor Communis Ecclesiae*. But in his own day and in his own right, Albert

was famed for his capacious intellect and prodigious learning, earning him the title Universal Doctor. He did more than anybody else to ensure that Aristotle, "the master of those who know", as Dante called him, survived in unadulterated translations and thus became so important to thinkers of the middle ages.

Albert, who was born in Swabia at the turn of the 13th century, combined throughout his comparatively long life the rigours of scholarship with the burdens of administration. For three years he was provincial of the German Dominicans and for the following two years Bishop of Regensburg. He found the role uncongenial and returned to study in 1264. He died six years after Aquinas, in 1280.

Albert is one of the most voluminous writers of the middle ages and his interest in matters scientific as well as philosophical and theological was unbounded. While many of his contemporaries were fearful of the pagan learning of Aristotle, Albert showed unrestrained enthusiasm for him and encouraged the same enthusiasm in his most distinguished pupil, Thomas Aquinas, who himself had discovered the works of Aristotle while studying at the University of Naples.

What stands out about Albert is his openness to knowledge and learning from any source whatever. He is a reminder to us that, far from requiring a suspension of our intellects, being a Christian enlarges our minds as well as our hearts and sets us on a quest to understand all there is to understand. To *think* as a Christian is, for Albert and Aquinas, to think of all things in relation to their Creator, and of God, first and foremost, as the source and goal of all there is. To *live* as a Christian, is to set all truths discovered by intellectual endeavour firmly in the context of that one Truth, God's Word made flesh, which is given to us, not discovered.

To be a Christian, then, is to be *both* a perennial student *and* a permanent sceptic. A student because, believing as we do that everything existing thing is brought into being and sustained in existence by God, we cannot but be fascinated by everything created, since everything, being created, necessarily speaks of its creator. A sceptic, because if all things speak of their creator, then whatever we understand of this world, points us in the direction of that which permanently exceeds our understanding: and this prevents us ever from treating anything created as an absolute. The only absolute is the Absolute Ground and unfathomable source of existence which we call 'God'.

We cannot approach Him, the Unknown God, but He has drawn near to us in his Word made Flesh, his only Son, who has become one of us in order to share his own Divine life with us, taking us up into the love and communion of the Blessed Trinity for ever and ever.