

Fisher House Newsletter

Sunday 2 June 2013 – Corpus Christi, Cycle C



Day	Time	Other Information
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
Monday 3 June	8:00am 12:15pm	St Charles Lwanga & Companions Lauds in the Chapel Mass
Tuesday 4 June	8:00am 1:05pm 6:15pm	Lauds in the Chapel Mass College Mass at Clare
Wednesday 5 June	8:00am 12:30pm 1:05pm	St Boniface, Martyr Lauds in the Chapel Exposition of the Blessed Sacrament Mass
Thursday 6 June	8:00am 1:05pm	Lauds in the Chapel Mass
Friday 7 June	8:00am 1:05pm	The Most Sacred Heart of Jesus Lauds in the Chapel Mass
Saturday 8 June	1:05pm	Mass Said Vigil Mass for Sunday – Fr Alexander Bevan OSB
SUNDAY 9 JUNE	8:00AM 9:00AM 11:00AM	10TH SUNDAY OF THE YEAR NO LOW MASS SUNG LATIN MASS – FR ALEXANDER BEVAN OSB SUNG ENGLISH MASS – FR ALEXANDER BEVAN OSB

TODAY

Please pray for Daniel Threlfall, (Trinity Hall), who will be received into full communion with the Church and confirmed at the 11.00am Mass.

SUNG LAUDS (MORNING PRAYER)

Continues in the chapel, lasting 15 minutes: every morning, Monday to Friday, ending on 7 June, followed by breakfast.

Monday 3 June

8.00am: Lauds in the chapel, followed by breakfast

12.15pm: Mass followed by lunch

9.00pm: Taize Prayer at St Edward King and Martyr.

Tuesday 4 June

8.00am: Lauds in the chapel, followed by breakfast

1.05pm: Mass followed by lunch

6.15pm: College Mass at Clare, with Clare Choir

Wednesday 5 June

8.00am: Lauds in the chapel, followed by breakfast

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

Thursday 6 June

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 7 June

8.00am: Lauds in the chapel, followed by breakfast

1.05pm: Mass followed by lunch in the Fisher Room

Saturday 8 June

1.05pm: Mass

5.30pm: Rosary in the Chapel

6.00pm: Vigil Mass for Sunday

Next Sunday

Our guest preacher will be Fr. Alexander Bevan, a Benedictine monk from Ealing Abbey, London, who teaches at St Benedict's School.

For your diary

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' MASS

SUNDAY 16 JUNE

There will be only **one Mass, at 10.30am**, followed by a buffet lunch. Please sign up outside the chapel as soon as possible if you intend to stay for lunch.

LEAVERS' ADDRESSES

IT IS VITALLY IMPORTANT THAT, IF YOU ARE LEAVING THIS YEAR,
YOU GIVE US YOUR FORWARDING ADDRESS. FORMS FOR THIS
PURPOSE ARE OUTSIDE THE CHAPEL

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

Rosaries from Palestine are available for those who need
them.

The Holy Eucharist in the Second Century

We do not consume the Eucharistic bread and wine as if it
were ordinary food and drink. We have been taught that just
as Jesus Christ became a human being of flesh and blood by
the power of the Word of God for our salvation, so also the
food that our flesh and blood assimilate for their nourishment
becomes the flesh and blood of this Jesus who became flesh
by the power of his word in the prayer of thanksgiving.

The apostles, in their memoirs, which are called
'Gospels', have handed down to us what Jesus commanded
them to do. They tell us that he took bread, gave thanks and
said: "Do this in memory of me. This is my body." In the
same way he took the cup, he gave thanks and said: "This is
my blood." The Lord gave this command to them alone. Ever
since then we Christians have constantly reminded one
another of these things. The rich among us help the poor and
we meet together regularly. For all that we receive we give
thanks to the Creator of the universe through his Son Jesus
Christ and through the Holy Spirit.

On Sundays we hold an assembly of all our
members, whether they live in the city or in the outlying
districts. The memoirs of the apostles or the writings of the
prophets are read, as long as time permits. When the reader
has finished, the president of the assembly speaks to us urging

everyone to imitate the examples of the virtue we have heard
in the readings. Then we all stand up together and pray.

When we have finished praying, bread and wine and
water are brought forward. The president offers prayers and
gives thanks as well as possible, and the people give their
assent by saying: "Amen". Then follows the distribution of
the food over which the prayer of thanks giving has been
recited; everyone present receives some, and the deacons take
some to those who are absent.

We hold our assembly on Sundays because it is the
first day of the week, the day on which God put darkness and
chaos to flight and created the world, and because on that
same day our Saviour Jesus Christ rose from the dead. For he
was crucified on Friday and on Sunday he appeared to his
apostles and disciples and taught them the things that we have
placed before you for your consideration.

Justin Martyr [c.100-165], *First Apology*, 66-7: PG 6, cols 427-31.

We receive the Body of Christ so that we might become the Body of Christ

You see on God's altar bread and a cup. That is what the
evidence of your eyes tells you but your faith requires you to
believe that the bread is the body of Christ, and the cup the
blood of Christ. In these few words we say perhaps all that
faith requires. Yet faith does crave understanding; so you may
now say to me: "You have told us what we have to believe,
but explain it so that we can understand it."

These things, my brothers and sisters, are called
sacraments, because our eyes see in them one thing, and our
understanding another. Our eyes see a material reality; our
understanding perceives its spiritual effect. If you want to
know what the body of Christ is, you must listen to what the
apostle Paul tells the faithful: "Now you are the body of
Christ, and individually you are members of it."

If that is so, it is the sacrament of yourselves that is
placed on the Lord's table, and it is the sacrament of
yourselves that you are receiving. You reply "Amen" to what
you are, and thereby agree that such you are. You hear the
words "The body of Christ" and you reply "Amen". Be, then,
a member of Christ's body, so that your "Amen" may accord
with the truth.

Yes, but why all this in bread? Here let us not
advance any ideas of our own, but listen again to what the
Apostle says when speaking of this sacrament: "Because there
is one loaf, we, though we are many, form one body." Let
your mind assimilate that statement and be glad, for there you
will find unity, truth, devotion and love. Bear in mind that
bread is not made of a single grain, but of many. Be, then,
what you see, and receive what you are.

So much for what Paul says about the bread. As for
the cup, what we have to believe is equally clear, though Paul
does not mention it expressly. Just as Scripture describes the
unity of the faithful in the words: "There were of one mind
and heart in God," so the image of the wine functions in the
same way as that of the kneading of many grains into one
visible loaf. Think how wine is made. Many grapes hang on
the vine in clusters, but their juice flows together into an
indivisible liquid once they are crushed. It was in these
images that Christ our Lord signified to us that we should
belong to him, when he hallowed the sacrament of peace and
unity on his table.

St Augustine [354-430], *Sermon 272*; PL 38, cols 1246-8