

Fisher House Newsletter

Sunday 28 February – Second Sunday of Lent



Day	Time	Other Information
Sunday	28 February 9:30am 11:15am 5:30pm	Second Sunday of Lent Sung Latin Mass (<i>Novus Ordo</i>) Dom Stephen Ortiger Sung English Mass – Dom Stephen Ortiger Said English Mass – Dom Stephen Ortiger
Monday	1 March 12:15pm 6.15pm	Mass Mass in Magdalene College Chapel
Tuesday	2 March 1:05pm	Mass
Wednesday	3 March 1:05pm 6.40pm	Mass Mass in Selwyn College Chapel
Thursday	4 March 1:05pm	Mass
Friday	5 March 1:05pm	Mass
Saturday	6 March 1:05pm 4.30-5.15pm 5:30pm	Mass Confessions in the Chapel Vigil Mass (<i>Extraordinary Form Latin</i>) Fr Alban
Sunday	7 March 9:30am 11:15am 5.30pm	Third Sunday of Lent Sung Latin Mass (<i>Novus Ordo</i>) Fr Alban Sung English Mass – Fr Alban Said English Mass – Fr Alban

CAMBRIDGE V OXFORD FOOTBALL MATCH
3pm Corpus Pitches (end of Cranmer Rd)
Come and support our glorious team.
Prayers and players needed, supporters welcome!

Message from the SVP
The SVP will hold a final bake sale in the Library after the 9.30 and 11.15 masses for the SVP in Haiti. Please join us for one more guilt-free piece of cake and give as you can. Thank you for your generosity.

Monday 1 March

12.45pm: lunch in the Library

1.15pm: Catholicism for the Curious: This week's topic is: *St Thomas on Morality: how human beings flourish.* (cont) All welcome.

6.15pm: Magdalene College Mass: followed by drinks in Professor Duffy's rooms. If you would like to dine afterwards, contact Lucy Underwood (lau20)

Please note: there will be no Extraordinary Form Low Mass this week.

Tuesday 2 March

1.30pm: lunch in the Library.

6.00pm: Poetry, Form and Faith with Sr Anna Mary OP and Prof Howard Erskine-Hill, in the library. This week's topic: *Celebration and Echo: Sidney Keyes, John Milton, Thomas Hardy, and others.* All welcome.

Wednesday 3 March

1.30pm: lunch in the Library.

6.00pm: Bible Study Group: In the library. This term's topic is *The Death of the Messiah: the history and theology of the Passion Narratives.* Led by Fr Alistair. All welcome.

6.40pm: Selwyn College Mass

Thursday 4 March

1.30pm: lunch in the Library.

6.00pm St Thomas Aquinas Discussion Group Led by Sr Valery, in the dining room. This week's topic: *Following Christ: Virtue.* All welcome.

6.30pm SVP meeting In the library. All Welcome.

Friday 5 March

1.30 pm: lunch in the Library.

6.00pm: Medical Ethics Discussion Group (III) Controversies surrounding the diagnosis of brain stem death for organ transplant purposes at 6pm, in the library Dr. David Hill. *All welcome*

7.00pm: Lectio Divina, led by James Moroney, in the dining room. All welcome.

8.30-11.00: Bar Open All welcome. Saturday 26 February

Saturday 6 March

CONSIDER YOUR CALL (II)

Mgr. Tony Philpot, a Priest for more than 50 years, was the parish priest of OLEM, the Spiritual Director at the Pontifical Beda College in Rome and preacher at the Fisher Mass last year, will speak about the secular priesthood on Saturday 6th March. Preceded by adoration of the Blessed Sacrament in the Chapel from 7.30pm, followed by Compline and the bar. All welcome.

CONCERT IN AID OF STREET CHILDREN IN TIBLISI, GEORGIA.

Georgian Songs from the Caucasus sung by members of Chela and Maspindzeli choirs Saturday 6 March at 7.30pm Fisher Hall. Entry Free, collection for Mkurnali, the charity for street children More information from Kitty Stidworthy (353586) www.stgregorysfoundation.org.uk

For your diary...

RUSSIAN ORTHODOX NUNS FROM BELARUS

will be visiting Fisher House on Wednesday 10 March before & after 1.05pm Mass, with a stall selling icons, crucifixes, CDs, Russian painted dolls, pottery and much else. Proceeds to the construction of St Elizabeth Convent. For more information www.obitel-minsk.by

Next week's newsletter is the last of the term.

Please send items to Fr Alban by 10.00pm on Friday

THE JOURNEY HOME

There is an ancient Roman prayer which begs God's mercy and guidance that we may so pass through 'the good things of this world that we finally lose not the things that are eternal'. '*Transeamus per bona temporalia*' – passing through the good things of time. Once again, the Gospel paradox: the things are good, but must be abandoned. Translators can never stomach it. Cranmer, when he turned that prayer into the wonderful collect for the fourth Sunday after Trinity in the *Book of Common Prayer* simply dropped the word 'good'; the revisers of the modern Roman liturgy, Pelagian to a man, dropped the 'passing through' and turned the whole thing into a prayer for the good use of a good world. But the meaning and aim of Christian discipline, of Lent, is contained precisely in the paradox: we are not to deny the world, not to hate ourselves. But neither are we to settle down: we are simply to be free. And since we are men and not angels, that is a process both painful and beyond our power. It is the gift of the Spirit...And like all his gifts, it can never be presumed upon. It must be yearned for, laboured at, sought with tears, prayed down. We much live our Lent, waiting forty days in the upper room, or in the wilderness, until the fire falls, and we are made new.

All this is to say that Lent invites us to explore the paradoxes of a Gospel that both affirms our human needs and beckons us to a way of discipleship that takes us beyond them. It does more though: it invites us to grasp that it is indeed a Gospel. There is, certainly, no escaping the uncompromising urgency of the scriptural calls to repentance and to endeavour....The call to be reconciled to God involves the demand that we follow Jesus, and what is demanded is an enormous effort, a lifetime of effort, everlastingly inadequate, everlastingly to be begun over again. But it is also something more, and something better. In a sense which we cannot adequately grasp, but which every Christian comes to recognise with joy and gratitude, before and beyond all effort it is an invitation to share in a work already accomplished (and complete). Our faltering and failing discipleship is already achieved on that terrible but triumphant journey outside the city of our mediocrity, to Calvary. 'We too were represented there', says Augustine. 'What hung upon the cross, if it was not that humanity that He had taken from us? Christ nailed our weakness to the cross where, as the Apostle says, our old self was crucified with him.'

And that is why in the end all Christian discipleship, all following of Jesus, finds its meaning and its method not in our solitary struggle with ourselves, but in the Church, in the Eucharistic community, the community of those who give thanks....In that congregation we are indeed constantly recalled to the full demand of God, constantly confronted with the need of our neighbour, constantly reminded of our failures in the life of discipleship. But we are also given a share in the one true discipleship, Christ's own obedience, our failures compensated for and redeemed by the less half-hearted commitment of our brothers and sisters, as we bear one another's burdens. Above all, our littleness, our timidity in following, our need for the homely, the comfortable, and the familiar, our longing to stay amid the things that will not stay, all this is redeemed and consecrated. On God's table Sunday by Sunday we lay all that we are, our work and our woes, our best aspirations and our worst failures, all that God had given us, and all that we had made of it, good or ill. And, in the mercy of God, all that is given back to us, purified and transformed by the fire of his Spirit, a coal from the altar to cleanse unclean hearts and lips, bread for the toilsome journey that will take us home.

From 'On Not Quite Starting Again' in *Walking to Emmaus* by Eamon Duffy, Burns & Oates, Continuum 2006, selected from pp. 69-72.