

Fisher House Newsletter



Sunday 10 February 2013 – Fifth Sunday in Ordinary Time, Cycle C

Day	Time	Other Information
SUNDAY 10 FEBRUARY	8:00AM 9:00AM 11:00AM	FIFTH SUNDAY OF THE YEAR LOW MASS IN THE EXTRAORDINARY FORM – FR ALBAN SUNG LATIN MASS – FR ALBAN SUNG ENGLISH MASS – FR ALBAN
Monday 11 February	12:15pm	Mass
Tuesday 12 February	1:05pm	Mass
Wednesday 13 February	8:00am 1:05pm 6:00pm	ASH WEDNESDAY Distribution of Ashes at all Masses
Thursday 14 February	1:05pm	Mass
Friday 15 February	1:05pm	Mass
Saturday 16 February	1:05pm 4:30- 5:30pm 6:00pm	Mass Exposition of the Blessed Sacrament and Confessions in the Chapel: FR ALBAN Said Vigil Mass for Sunday – FR ALBAN
SUNDAY 17 FEBRUARY	8:00AM 9:00AM 11:00AM	FIRST SUNDAY OF LENT LOW MASS IN THE EXTRAORDINARY FORM – FR ALBAN SUNG LATIN MASS – FR KEVIN SUNG ENGLISH MASS – FR KEVIN

TODAY

FISHER SOCIETY ANNUAL GENERAL MEETING & ELECTIONS TO THE COMMITTEE
After the 11.00am Mass in the Library.

MORE NEW & NEARLY NEW BOOKS FOR SALE IN LIBRARY

Monday 11 February

12.15pm: Mass followed by lunch.

1.15pm: Catholicism for the Curious. This term's subject is *Catholics and Morality*.

GRADUATE SPEAKER EVENING

6.00pm in the Fisher Room

The philosopher, Professor Thomas Pink, King's College, London, will speak on *The Right to Liberty in Catholicism and Liberalism*.

Tuesday 12 February

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

POETRY, FORM & FAITH

led by Sr Anna Mary House and Professor Howard Erskine-Hill in the library at 6.00pm. This week's topic: *The Sonnet: Restraint or Freedom?*
Donne, Shakespeare, Herbert and Hopkins.

Pancake Party in the Fisher Room at 8.00pm.

Ash Wednesday 13 February

ASH WEDNESDAY

Blessing and Distribution of Ashes at all Masses
8.00am, 1.05pm & 6.00pm

Today is a day of Fasting and Abstinence, on which only one meal and two collations (snacks) are taken, abstaining from all meat.

THEOLOGY FOR NON-THEOLOGIANS CANCELLED DUE TO ASH WEDNESDAY MASSES

CATHOLICISM: THE JOURNEY OF A LIFETIME

A film in ten episodes.
8.00pm in the Fisher Room

Thursday 14 February

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

BIBLE STUDY GROUP

6.00PM IN THE LIBRARY

Meeting Jesus in the Gospel of John

led by Sr Ann OP in the library.

All Welcome

6.30pm: SVP meeting in the Fisher Room

Friday 15 February

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

8.30pm: BAR OPEN IN THE FISHER ROOM.

Saturday 16 February

1.05pm: Mass.

4.30pm: Confessions in the Chapel

6.00pm: Vigil Mass for Sunday

For your diary

TEACHING ENGLISH IN PALESTINE

THIS SUMMER

Four week summer placement in July teaching English to young Catholics in Palestine in the West Bank. Accommodation in Priest's House and local convent. For more information, see the noticeboard.

If you are interested, come to a meeting in the FISHER ROOM AT 5.00PM ON TUESDAY 26 FEBRUARY

THE FISHER HOUSE-VON HUGEL INSTITUTE SEMINAR

**Wednesday 6 March 5-7.30pm
GLOBAL WARNING & EQUITABLE DEVELOPMENT: THE ETHICAL AND POLITICAL PRIORITIES**

Chaired by Rowan Williams (Lord Williams of Oystermouth), Master of Magdalene & former Archbishop of Canterbury.

Lent & 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'...Once again, the Gospel paradox: things are good, but must be abandoned...But the meaning and aim of Christian discipline, of Lent, is contained precisely in that 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 must 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*, Eamon Duffy, Burns & Oates, Continuum 2006, selected from pp. 69-72.