

FISHER HOUSE



WEEKLY NEWSLETTER

SUNDAY 7 MARCH – 3RD SUNDAY OF LENT

LITURGICAL CALENDAR

SUNDAY 7	3 RD SUNDAY OF LENT 10.30am	Mass English
Monday 8	8.20am 1.05pm 5.30–6.00pm	Mass Mass Eucharistic Adoration
Tuesday 9	8.20am 1.05pm 5.30–6.00pm	Mass Mass Eucharistic Adoration
Wednesday 10	8.20am 1.05pm 5.30–6.00pm	Mass Mass Eucharistic Adoration
Thursday 11	8.20am 1.05pm 5.30–6.00pm	Mass Mass Eucharistic Adoration
Friday 12	8.20am 1.05pm 5.30–6.00pm 7.00pm	Mass Mass Eucharistic Adoration Stations of the Cross
Saturday 13	1.05pm 5.30–6.00pm	Mass Eucharistic Adoration

EVENTS CALENDAR

Sunday 7	12.00pm	Fisher Friends Virtual Coffee. Join using this link or Meeting ID: 977 0795 2460.
	8.00pm	Doctrinal Formation Group will meet online. Contact Fr Robert (rww1001).
Tuesday 9	7.00pm	Apologia. Prof. Rebecca Rist will speak about the medieval papacy and anti-Semitism. Details in the notices.
Wednesday 10	6.30pm	Benson Club will meet to discuss poems about abundance and absence (meeting postponed from last week). Contact Paul (pn303).
	7.00pm	Post-doc Society will meet for Bible study and discussion on Zoom. Contact Kotryna Bloznelyte (kb449).
Friday 12	7.00pm	Stations of the Cross poetry, music and reflections by members of Fisher House, in the chapel.
	8.00pm	Fisher Friends Lent Reading Group will continue discussing "Love Unknown" by Ruth Burrows. If you would like to join, please contact guy.brannan@btopenworld.com .
Every day	9.00am to 6.00pm	Chapel open for private prayer. Please leave a kneeler on the floor when you leave, whether or not you have used one, so we know your space needs to be sanitised.

NOTICES

REMEMBERING FR MARK

To help us remember and pray for Fr Mark, prayer cards are available on the table outside the chapel. Feel free to take one, or several. To share loving memories of and prayers for Fr Mark, we have made an online condolence book. You can add a message [here](#). You can also make a donation to [Leukaemia UK](#) in memory of Fr Mark.

APOLOGIA

On Tuesday at 7pm Prof. Rebecca Rist will give a talk entitled 'Were Medieval popes anti-Judaic or anti-Semitic?' Prof. Rist is professor of medieval history at the University of Reading, teaching courses on the papacy, the crusades, heresy and Christian-Jewish relations in the High Middle Ages. She has written about the latter in her 2016 book *Popes and Jews, 1095–1291* and has [spoken about Papal Infallibility](#) on the BBC's *In Our Time*.

Zoom ID: 982 5508 7405

Passcode: 106482

RADIO MARIA SCIENCE AND FAITH SERIES

Several Fisher House members have been involved in the production of a new science and faith series on Radio Maria. This week's episode considers miracles: what they are and how they work. The guests are: Dr Alessandro de Franciscis – President of The Bureau of Medical Observations at Lourdes, Fr Michael Dodds – a Dominican friar and former Academic Dean at the Dominican School of Philosophy and Theology, and Prof Daniel Bonevac – Professor of Philosophy at the University of Texas at Austin. Tune in to learn about the Church's approval process for miracles in Lourdes on [Radio Maria](#). Broadcast times: Sun 5th March at 5pm, Wed at 2am, Thu at 11am and Fri at 9pm.

FISHER HOUSE PODCAST

The second episode of the Fisher House podcast, an interview with Fr Robert about his research into the philosophy of physics and journey towards the priesthood, is now available on [Spotify](#), [Apple Podcasts](#) and [Amazon Music](#).

REFLECTION

A TEMPLE OF FLESH AND BONE

At my first mass in Fisher House, Sr Ann asked me to help with the offertory. As a recent convert I wasn't that confident with my liturgical terminology, but I was pretty sure this was the bit where you collect the money. Of course, I was wrong, and had to drop the collection bag and run to the back of the chapel to help take forward the bread and wine for consecration when I realised my mistake.

Perhaps a memory of a church service I had been at a couple of months previously in Malawi was running through my mind and causing my confusion. Here, the collection had felt like the centrepiece of the entire service: the money was taken in baskets to the front of the church and blessed, treated with a reverence usually reserved for the sacred host.

This seemed odd to me at the time: I was used to the collection being a moment of embarrassment, the rustle of bank notes hushed by the gentle tones of the organ. Today's gospel reading came into my mind, and I had a vague sense that the church was being sullied by the intrusion of currency, that the quantifiable value of the collection was a distraction from the gift on the altar, of infinite worth.

But on reflection there was nothing odd about the way the offertory was treated at this church. It makes sense that in this remote village churchgoers treated their offering of money with such reverence. Money being scarce, parting from it was a real sacrifice, a way of preparing for participation in Christ's sacrifice.

The real significance of today's gospel is not about the separation of money from the church. It's a call to give the whole of ourselves, to make a perfect sacrifice of body and soul, by clearing out everything that distracts us from following Christ's way. We have no physical courtyard to clear of money-lenders, only the clutter of our own mind. The temple we worship has already been pulled down, destroyed when Christ was taken by the authorities, when, as Lancelot Andrewes writes, 'rudely they rent and rived Him... and with the spear point rived the very heart of Him'. In today's gospel we remember, with hope tinged with sadness, that our temple is, in Andrewes' memorable words, 'a Temple of flesh and bone, not one of lime and stone'.

MASS TEXTS

SUNDAY 7 MARCH YEAR I — 3RD SUNDAY OF LENT

THE GLORIA

Glory to God in the highest, and on earth peace to people of good will.
We praise you, we bless you, we adore you, we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King, O God, almighty Father.
Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God,
Son of the Father,
you take away the sins of the world, have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father, have mercy on us.
For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father. Amen.

FIRST READING

Exodus 20:1–17

God spoke all these words. He said, ‘I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery.

‘You shall have no gods except me.

‘You shall not make yourself a carved image or any likeness of anything in heaven or on earth beneath or in the waters under the earth; you shall not bow down to them or serve them. For I, the Lord your God, am a jealous God and I punish the father’s fault in the sons, the grandsons, and the great-grandsons of those who hate me; but I show kindness to thousands of those who love me and keep my commandments.

‘You shall not utter the name of the Lord your God to misuse it, for the Lord will not leave unpunished the man who utters his name to misuse it.

‘Remember the sabbath day and keep it holy. For six days you shall

labour and do all your work, but the seventh day is a sabbath for the Lord your God. You shall do no work that day, neither you nor your son nor your daughter nor your servants, men or women, nor your animals nor the stranger who lives with you. For in six days the Lord made the heavens and the earth and the sea and all that these hold, but on the seventh day he rested; that is why the Lord has blessed the sabbath day and made it sacred.

‘Honour your father and your mother so that you may have a long life in the land that the Lord your God has given to you.

‘You shall not kill.

‘You shall not commit adultery.

‘You shall not steal.

‘You shall not bear false witness against your neighbour.

‘You shall not covet your neighbour’s house. You shall not covet your neighbour’s wife, or his servant, man or woman, or his ox, or his donkey, or anything that is his.’

The word of the Lord.

RESPONSORIAL PSALM

Psalms 18(19):8–11

℟: You, Lord, have the message of eternal life.

1. The law of the Lord is perfect,
it revives the soul.
The rule of the Lord is to be trusted,
it gives wisdom to the simple. ℟
2. The precepts of the Lord are right,
they gladden the heart.
The command of the Lord is clear,
it gives light to the eyes. ℟
3. The fear of the Lord is holy,

abiding for ever.
The decrees of the Lord are truth
and all of them just. R̄

4. They are more to be desired than gold,
than the purest of gold
and sweeter are they than honey,
than honey from the comb. R̄

SECOND READING

1 Corinthians 1:22–25

While the Jews demand miracles and the Greeks look for wisdom, here are we preaching a crucified Christ; to the Jews an obstacle that they cannot get over, to the pagans madness, but to those who have been called, whether they are Jews or Greeks, a Christ who is the power and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

The word of the Lord.

GOSPEL ACCLAMATION

John 11:25, 26

Praise to you, O Christ, king of eternal glory!
I am the resurrection and the life, says the Lord;
whoever believes in me will never die.
Praise to you, O Christ, king of eternal glory!

GOSPEL

John 2:13–25

Just before the Jewish Passover Jesus went up to Jerusalem, and in the Temple he found people selling cattle and sheep and pigeons, and the money-changers sitting at their counters there. Making a whip out of some cord, he drove them all out of the Temple, cattle and sheep as well, scattered the money-changers' coins, knocked their tables over and said to the pigeon-sellers, 'Take all this out of here and stop

turning my Father's house into a market.' Then his disciples remembered the words of scripture: Zeal for your house will devour me. The Jews intervened and said, 'What sign can you show us to justify what you have done?' Jesus answered, 'Destroy this sanctuary, and in three days I will raise it up.' The Jews replied, 'It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?' But he was speaking of the sanctuary that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and the words he had said.

During his stay in Jerusalem for the Passover many believed in his name when they saw the signs that he gave, but Jesus knew them all and did not trust himself to them; he never needed evidence about any man; he could tell what a man had in him.

The Gospel of the Lord.

THE CREED

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.