

FISHER HOUSE



WEEKLY NEWSLETTER

SUNDAY 14 MARCH – 4th SUNDAY OF LENT

LITURGICAL CALENDAR

SUNDAY 14	4 TH SUNDAY OF LENT (LAETARE SUNDAY) 10.30am	Mass English
Monday 15	8.20am 1.05pm 5.30–6.00pm	Mass Mass Eucharistic Adoration
Tuesday 16	8.20am 1.05pm 5.30–6.00pm	Mass Mass Eucharistic Adoration
Wednesday 17	8.20am 1.05pm 5.30–6.00pm	Mass <i>St Patrick</i> Mass Eucharistic Adoration
Thursday 18	8.20am 1.05pm 5.30–6.00pm	Mass Mass Eucharistic Adoration
Friday 19	8.20am 1.05pm 3.00pm 5.30–6.00pm	Mass <i>St Joseph</i> Mass Stations of the Cross Eucharistic Adoration
Saturday 20	1.05pm 5.30–6.00pm	Mass Eucharistic Adoration

EVENTS CALENDAR

Sunday 14	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 (rwv1001).
Monday 15	6.00pm	Haddocs. Fr James McTavish FMVD will speak about the formation of a Catholic physician. Fr James studied medicine at Cambridge and practiced as a plastic surgeon before entering the priesthood. Join using this link .
Tuesday 16	7.00pm	Apologia. Adam O'Boyle will speak about his experiences with vocation and social action. Details in the notices.
Wednesday 17	7.00pm	Post-doc Society will meet for Bible study and discussion on Zoom. Contact Kotryna Bloznelyte (kb449).
Thursday 18	6.30pm	Benson Club will meet to discuss poems about abundance and absence (meeting postponed again from last week). Contact Paul (pn303).
Friday 19	8.00pm	Summa Theologiae Group will meet online. Contact Fr Robert (rwv1001).
	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 Adam O'Boyle will speak to us about his work. Adam was a co-founder and for almost ten years Executive Director of Hub Ventures, a charity based in Oxford which coordinates social action by students and the wider community, and runs the Turl Street Kitchen restaurant in central Oxford. He spent some time as a Jesuit novice, but is now researching at the Centre for Catholic Studies in Durham and is Director of Treasures Old and New, doing consultancy work in a variety of fields, mainly for religious orders. Join with [this link](#) or with the following Zoom details:

Meeting ID: 943 0527 4692

Passcode: 602257

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. Episode five is on Neuroscience, Free Will and Faith. Topics covered will include the brain and its functions, robots, and near-death experiences. Tune in to [Radio Maria England](#). Broadcast times: Sun 14th March at 5pm, Wed at 2am, Thu at 11am and Fri at 9pm. Podcasts are available [here](#). This week's guests are Reverend Professor Alasdair Coles, a Neurologist and Chaplain at Addenbrooke's hospital, and Dr Sarah Lane Ritchie, an expert on neurobiology, evolutionary psychology, and the cognitive science of religion at the University of Edinburgh.

FISHER HOUSE PODCAST

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

REFLECTION

The Reason for Rejoicing

The Fourth Sunday of Lent, Laetare Sunday, takes its name from the introit *Laetare Jerusalem* at the beginning of Mass: *“Rejoice, Jerusalem, and all who love her. Be joyful, all who were in mourning; exult and be satisfied at her consoling breast.”* Now there are of course many contexts in which telling someone to rejoice and be happy would be at best slightly annoying, and at worst insensitive and heartless. In the opening verse of a well-known song from the 1980s we're told:

*In every life we have some trouble
But when you worry you make it double
Don't worry, be happy.*

As the song continues, we're told that it doesn't matter if you lose all your money on the financial markets, or you're about to be made homeless, or are struggling in your personal relationships. You've just got to be happy. And there are many other songs and clichés along the same line. 'Always look on the bright side of life,' 'Cheer up, it's not the end of the world,' 'Eat and drink, for tomorrow we die.'

A common feature of these sorts of sayings is the belief that with enough effort and imagination on our part, we can see the situation we're in from a positive perspective and forget about all our troubles. Happiness is all about feeling, and we can discover this feeling regardless of our state of physical well-being, of our level of comfort and security, or whether or not we have any friends.

But for the Christian, happiness is much more than a feeling. For ultimately, Christian happiness is a state of human flourishing; it consists in being true to what God wants us to be. So for the Christian, true happiness doesn't make any sense without reference to God.

In our current state of life, we struggle to be what God wants us to be, for we are pilgrims on a journey. We have not yet reached the destination. But there is a destination, the New Jerusalem, the Kingdom of God. So as pilgrims, we rejoice now as best we can, for we have a reason to rejoice, that *“God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life.”*

Fr Robert

MASS TEXTS

SUNDAY 14 MARCH YEAR I – 4TH SUNDAY OF LENT
LAETARE SUNDAY

FIRST READING

2 Chronicles 36:14–16, 19–23

All the heads of the priesthood, and the people too, added infidelity to infidelity, copying all the shameful practices of the nations and defiling the Temple that the Lord had consecrated for himself in Jerusalem. The Lord, the God of their ancestors, tirelessly sent them messenger after messenger, since he wished to spare his people and his house. But they ridiculed the messengers of God, they despised his words, they laughed at his prophets, until at last the wrath of the Lord rose so high against his people that there was no further remedy.

Their enemies burned down the Temple of God, demolished the walls of Jerusalem, set fire to all its palaces, and destroyed everything of value in it. The survivors were deported by Nebuchadnezzar to Babylon; they were to serve him and his sons until the kingdom of Persia came to power. This is how the word of the Lord was fulfilled that he spoke through Jeremiah, ‘Until this land has enjoyed its sabbath rest, until seventy years have gone by, it will keep sabbath throughout the days of its desolation.’

And in the first year of Cyrus king of Persia, to fulfil the word of the Lord that was spoken through Jeremiah, the Lord roused the spirit of Cyrus king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: ‘Thus speaks Cyrus king of Persia, “The Lord, the God of heaven, has given me all the kingdoms of the earth; he has ordered me to build him a Temple in Jerusalem, in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up.”’

The word of the Lord.

RESPONSORIAL PSALM

Psalm 136(137):1–6

℟: O let my tongue cleave to my mouth if I remember you not!

1. By the rivers of Babylon

there we sat and wept,
remembering Zion;
on the poplars that grew there
we hung up our harps. ℟

2. For it was there that they asked us,
our captors, for songs,
our oppressors, for joy.
‘Sing to us,’ they said,
‘one of Zion’s songs.’ ℟
3. O how could we sing
the song of the Lord
on alien soil?
If I forget you, Jerusalem,
let my right hand wither! ℟
4. O let my tongue
cleave to my mouth
if I remember you not,
if I prize not Jerusalem
above all my joys! ℟

SECOND READING

Ephesians 2:4–10

God loved us with so much love that he was generous with his mercy: when we were dead through our sins, he brought us to life with Christ – it is through grace that you have been saved – and raised us up with him and gave us a place with him in heaven, in Christ Jesus.

This was to show for all ages to come, through his goodness towards us in Christ Jesus, how infinitely rich he is in grace. Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that you have done, so that nobody can claim the credit. We are God’s work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it.

The word of the Lord.

GOSPEL ACCLAMATION

John 3:16

Glory and praise to you, O Christ!
God loved the world so much that he gave his only Son:
everyone who believes in him has eternal life.
Glory and praise to you, O Christ!

GOSPEL

John 3:14–21

Jesus said to Nicodemus:

‘The Son of Man must be lifted up
as Moses lifted up the serpent in the desert,
so that everyone who believes may have eternal life in him.
Yes, God loved the world so much that he gave his only Son,
so that everyone who believes in him may not be lost
but may have eternal life.
For God sent his Son into the world
not to condemn the world,
but so that through him the world might be saved.
No one who believes in him will be condemned;
but whoever refuses to believe is condemned already,
because he has refused to believe in the name of God’s only Son.
On these grounds is sentence pronounced:
that though the light has come into the world
men have shown they prefer darkness to the light
because their deeds were evil.
And indeed, everybody who does wrong
hates the light and avoids it,
for fear his actions should be exposed;
but the man who lives by the truth comes out into the light,
so that it may be plainly seen that what he does is done in God.’

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.