

FISHER HOUSE



WEEKLY NEWSLETTER

SUNDAY 25 APRIL – 4th SUNDAY OF EASTER

LITURGICAL CALENDAR

SUNDAY 25	4 TH SUNDAY OF EASTER 10.30am	Mass English
Monday 26	8.20am	Mass
Tuesday 27	8.20am 1.05pm 5.30–6.00pm	Mass Mass Eucharistic Adoration
Wednesday 28	8.20am 1.05pm 5.30–6.00pm	Mass Mass Eucharistic Adoration
Thursday 29	8.20am 1.05pm 5.30–6.00pm	Mass <i>St Catherine of Siena</i> Mass Eucharistic Adoration
Friday 30	8.20am 1.05pm 5.30–6.00pm	Mass <i>St Pius V, Pope</i> Mass Eucharistic Adoration
Saturday 1 May	1.05pm 6.00pm	Mass <i>St Joseph the Worker</i> Vigil Mass

EVENTS CALENDAR

Sunday 25	12.00pm	Fisher Friends Virtual Coffee. Join using this link or Meeting ID: 977 0795 2460.
	4.30pm	The Dolphins , the Fisher House football team, will meet for training on the Chesterton Recreation Ground (CB4 IED). All are welcome, no experience necessary. Contact Julia (jw735) if you have any questions.
Monday 26	7.30pm	Pro-Life Group . Dr Szymon Stelter will speak about the use of foetal tissue in stem cell therapy and the development of drugs and vaccines. Szymon is a senior scientist working in the biotech industry in Cambridge, specializing in developing drugs for immunotherapy against cancer. Join using this link .
Wednesday 28	7.30pm	Zoom Quiz for the Aid to the Church in Need University Catholic Society quiz league. Let Paul (pn303) know if you would like to form a team.
Friday 30	6.30pm	Vespers will be prayed in the chapel, with a short reflection.
	7.00pm	Benson Club will meet for a translation workshop. Let Paul know if you would like to send in a translation to discuss, or just come along. Join with this link , or Meeting ID 936 5966 5373.
Every day	9.00am to 8.00pm	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

FLOWERS FOR CHAPEL

We are looking for help in providing flower arrangements at Sunday masses. No experience needed. If interested, please contact Paul (pn303).

FISHER SOCIETY AGM AND ELECTION

At 1pm on Sunday 9th May the Fisher Society will hold a meeting and elect the new committee for 2021–22. There are various positions available, including chair, vice-chair, secretary, facilities officer and ecumenical officer, as well as the option of being a general member. We are also looking for new bar stewards. If interested, feel free to get in touch with previous committee members for details, or contact Paul.

NEW PASTORAL ASSISTANT

Fisher House is looking for a new Pastoral Assistant for the next academic year. This is a full-time role, lasting ten months, from September 2021 to July 2022. If you would like to apply, please send a CV to the current assistant, Paul Norris (pn303), who would be happy to answer any questions about the job. The deadline for applications is Monday 7th June.

PASCHAL SIMULTANEITY TALK

At 7pm on Thursday 6th May, Sr Ann is giving a talk about her PhD research into the relationship between Christ's suffering and resurrection, particularly how each is present in the other. All are welcome. Join with [this link](#), or Meeting ID 822 2007 5635 and Password 041635.

FISHER HOUSE PODCAST

There are now six episodes of the Fisher House podcast available on [Spotify](#), [Apple Podcasts](#) and [Amazon Music](#). Most recently Alexander van Dijk, an MPhil student and organ scholar at Fisher House, has interviewed David D'Avray, Emeritus Professor of medieval history at UCL, and Paul Norris has spoken to Andrei Smid and Philip Beer about being both cancer researchers and musicians.

PROLIFE SPONSORED WALK

This Sunday 25th April, members of Fisher House will be participating in a sponsored walk visiting 20 of Cambridge's most prominent church buildings, Catholic and Anglican, to support pro-life work in Cambridge. You can support this cause by visiting the crowd funding page [here](#).

REFLECTION

STRANGE TIMES

A couple of lines in today's psalm could be called the centre of the Bible. 'It is better to take refuge in the Lord than to trust in men; it is better to take refuge in the Lord than to trust in princes.' in the exact middle of the King James Bible, these words have their own refuge, protected by as much paper as possible behind and before. And their message, not only their position, is central, especially to today's readings, which all emphasise the protection we can be sure of in Christ.

Yet there is much in the readings today about being far from the centre. In John's epistle, Christ's authority has not been recognised by the majority. In the gospel, Christ's protection extends to those who are distant, 'not of this fold', marginal.

Peter's description of Christ as a corner-stone makes the marginal central. Christ has been rejected, but he is now indispensable. But his exile, his suffering and his death have not been forgotten. The cornerstone is not in the centre of a building, but at its furthest edge. And yet it is the stone around which all others are assembled and orientated. Christ's suffering is not erased by Easter, but transformed.

Given all that is carved on him by nail and spear-point, this cornerstone is covered in meaning. As John Fisher suggests in his Passion sermon, Christ is a marvellous book: never did any ink sink deeper than his blood; never was any parchment pulled tighter than his skin. And in all this book, there is no margin left, his body covered in wounds like writing. His life is full of pain, but also full of meaning.

John Fisher's words about the sufferings of our cornerstone remind me of an analogy in *Self-abandonment to Divine Providence*. If a statue could feel itself being made, it would feel only the pain of the chisel. Equally now, we cannot sense how pain might be forming us, chiselling away, revealing the centre of who we are.

Normally at the beginning of Easter term we celebrate the Fisher Mass in Great St Mary's, the university church. And normally, it is a reminder that Catholics are no longer relegated to the margins of university, but can worship in its very centre. But these are strange times: John Fisher's mass will be on his feast day this year, 22 June, and it's not yet clear whether we will be able to use Great St Mary's.

I've heard the phrase 'strange times' so much I get annoyed for using it. But 'strange' is the right word for the past year, coming as it does from the Latin *extraneus*, that which is outside. This year we've been excluded from much that was central, not least the mass, and made outsiders from familiar places and strangers to our friends. But the gospel gives us hope: that so long as we can turn back in the end, straying away from Christ—into the outside, the wilderness, the strange—only enlarges his fold.

Paul

MASS TEXTS

SUNDAY 25 APRIL YEAR I — 4TH SUNDAY OF EASTER

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

Acts 4:8–12

Filled with the Holy Spirit, Peter said: ‘Rulers of the people, and elders! If you are questioning us today about an act of kindness to a cripple, and asking us how he was healed, then I am glad to tell you all, and would indeed be glad to tell the whole people of Israel, that it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and by no other that this man is able to stand up perfectly healthy, here in your presence, today. This is the stone rejected by you the builders, but which has proved to be the keystone. For of all the names in the world given to men, this is the only one by which we can be saved.’

The word of the Lord.

RESPONSORIAL PSALM

Psalm 117 (118)

℟: The stone which the builders rejected has become the corner stone.

1. Give thanks to the Lord for he is good,

for his love has no end.
It is better to take refuge in the Lord
than to trust in men;
it is better to take refuge in the Lord
than to trust in princes. ℟

2. I will thank you for you have answered
and you are my saviour.
The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes. ℟
3. Blessed in the name of the Lord
is he who comes.
We bless you from the house of the Lord;
You are my God, I thank you.
My God, I praise you.
Give thanks to the Lord for he is good;
for his love has no end. ℟

SECOND READING

1 John 3:1–2

Think of the love that the Father has lavished on us,
by letting us be called God’s children;
and that is what we are.
Because the world refused to acknowledge him,
therefore it does not acknowledge us.
My dear people, we are already the children of God
but what we are to be in the future has not yet been revealed;
all we know is, that when it is revealed
we shall be like him
because we shall see him as he really is.

The word of the Lord.

GOSPEL ACCLAMATION

Alleluia, alleluia!
I am the good shepherd, says the Lord;
I know my own sheep and my own know me.
Alleluia!

GOSPEL

Jesus said:

‘I am the good shepherd:
the good shepherd is one who lays down his life for his sheep.
The hired man, since he is not the shepherd
and the sheep do not belong to him,
abandons the sheep and runs away
as soon as he sees a wolf coming,
and then the wolf attacks and scatters the sheep;
this is because he is only a hired man
and has no concern for the sheep.

‘I am the good shepherd;
I know my own
and my own know me,
just as the Father knows me
and I know the Father;
and I lay down my life for my sheep.
And there are other sheep I have
that are not of this fold,
and these I have to lead as well.
They too will listen to my voice,
and there will be only one flock,
and one shepherd.

‘The Father loves me,
because I lay down my life
in order to take it up again.
No one takes it from me;
I lay it down of my own free will,
and as it is in my power to lay it down,

John 10:14

John 10:11–18

so it is in my power to take it up again;
and this is the command I have been given by my Father.’

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.