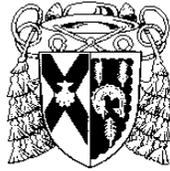


# FISHER HOUSE



## WEEKLY NEWSLETTER

SUNDAY 2 MAY – 5<sup>th</sup> SUNDAY OF EASTER

### LITURGICAL CALENDAR

SUNDAY 2	5 <sup>TH</sup> SUNDAY OF EASTER <a href="#">10.30am</a>	Mass Sung English
Monday 3	8.20am 1.05pm 5.30–6.00pm	Mass <i>Sts Philip &amp; James, Apostles</i> Mass Eucharistic Adoration
Tuesday 4	8.20am 1.05pm 5.30–6.00pm	Mass <i>English Martyrs</i> Mass Eucharistic Adoration
Wednesday 5	8.20am 1.05pm 5.30–6.00pm	Mass <i>St Vincent Ferrer, Priest</i> Mass Eucharistic Adoration
Thursday 6	8.20am 1.05pm 5.30–6.00pm	Mass* Mass* Eucharistic Adoration*
Friday 7	8.20am 1.05pm 5.30–6.00pm	Mass Mass Eucharistic Adoration
Saturday 8	10.00am 1.05pm 4.30–5.30pm 6.00pm	Extraordinary Form Mass Mass Confession Mass Sung Latin (Vigil)

\* No Mass livestream. Enter chapel via metal gate to left of glass doors.

### EVENTS CALENDAR

Sunday 2	12.00pm	Fisher Friends Virtual Coffee. Join using <a href="#">this link</a> or Meeting ID 977 0795 2460.
	4.30pm	The Dolphins football team will meet for training at the Chesterton Recreation Ground (CB4 1ED). No experience necessary. Contact Julia (jw735) if you have any questions.
Monday 3	6.30pm	Charles Taylor Reading Group. We will meet to discuss <i>A Secular Age</i> . Contact Paul (pn303) for details. Join using <a href="#">this link</a> or Meeting ID 865 0294 0849 and Passcode 671764.
Tuesday 4	7.00pm	Apologia. Prof. Janet Soskice, President of CUCA, will give a talk on the topic of Hope. Join using <a href="#">this link</a> or Meeting ID 936 7224 1484 and Passcode 015974.
Wednesday 5	7.00pm	Post-doc Society will meet for Bible study on Zoom. Contact Kotryna Bloznelyte (kb449).
Thursday 6	7.00pm	Benson Club. Sr Ann will speak about the Mystery of Suffering and the Mystery of Easter. All welcome. Join using <a href="#">this link</a> , or Meeting ID 822 2007 5635 and Passcode 041635.
Friday 7	6.30pm	Vespers will be prayed in the chapel, with a short reflection.
Every day	9.00am to 9.00pm	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.
	9.00am to 9.00pm	Fisher House open for study. Please use the Fisher Room until Wednesday and the library from Thursday. On Thursday the library will be accessible only via the old house; ring the doorbell to get in.

## 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 9<sup>th</sup> 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 7<sup>th</sup> June.

### POLLING DAY – THURSDAY 6<sup>TH</sup> MAY

Don't forget to vote in the local elections on Thursday! The Fisher Room is being used as a polling station, so entry to the chapel will be via the metal gate and courtyard. As the livestream is operated from the Fisher Room, we will unfortunately not be able to livestream mass on this day.

### SR ANN INTERVIEW

In advance of her talk on Thursday evening, Sr Ann spoke to Paul about the concept of Paschal Simultaneity, with reference to her journey towards the Catholic faith, the history of the liturgy, art, poetry and, of course, music. You can listen on [Spotify](#), [Apple Podcasts](#) and [Amazon Music](#).

## REFLECTION

### Fruitful Tensions

In preparation for the first meeting of our Fisher House reading group, I've just started reading Charles Taylor's book "A Secular Age". Although I'm only a few pages in, Taylor has already offered many valuable insights. One such insight concerns the dynamics between structure and anti-structure and how this dynamic has changed as we have entered our secular age. Throughout history, but especially in Christianity, there has been a tension between the call to perfection and transcendence on the one hand, and people's ordinary lived experiences on the other. In order to manage this tension, a hierarchical complementarity emerged where some people were charged the task of seeking perfection and transcendence, such as the people called to religious life and the priesthood, whereas other people such as kings, soldiers and farmers had to focus on worldly day-to-day affairs. This was how society was structured – a hierarchical society rather than an egalitarian one. But sometimes in this very structured society, there would be periods of anti-structure, periods of Carnival and similar festivities where there would be a reversal of roles – boy bishops would wear mitres, fools would be made king for a day, and what was ordinarily revered would be mocked. There are various explanations for this phenomenon. One idea is that such periods were needed in order to restore equilibrium in the structured hierarchy so that the tensions didn't become too great. But whatever the explanation, the dynamics between structure and anti-structure helped to maintain the flourishing and creativity of society.

In today's world, there is still an interplay between structure and anti-structure. This might be broadly characterized by saying we have the structure of the public domain where political correctness rules, and the anti-structure of the private domain where people say and do things off the record and may try to get away with what they can. There is however a tendency in our secular age to attempt to universalize structure and banish anti-structure. In its worst form, this can lead to totalitarianism, but on the more mundane level we might see this tendency in the rise of social media where an unwise post or a compromising photo of a teenager on Facebook can ruin his or her career thirty years down the line.

But there has always been this interplay between structure and anti-structure, and perhaps we can even see this in today's Gospel. For as Christians belonging to the vine that is Christ, we have structure to our lives. Yet even though we grow in Christ, there may be times in which bits of our lives are cut off. Or maybe even someone's whole life is cut off from this vine. They may wither and die, though we read elsewhere in the New Testament that sometimes a branch can be grafted back on again. But in the tension between structure and anti-structure, faith and faithlessness, virtue and vice, the vine that is Christ will ultimately flourish and bear fruit. Although being pruned is a painful experience, it is our hope of being fruitful in Christ that will keep us grafted onto Him.

# MASS TEXTS

## SUNDAY 2 MAY YEAR I — 5<sup>TH</sup> 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 9:26–31*

When Saul got to Jerusalem he tried to join the disciples, but they were all afraid of him: they could not believe he was really a disciple. Barnabas, however, took charge of him, introduced him to the apostles, and explained how the Lord had appeared to Saul and spoken to him on his journey, and how he had preached boldly at Damascus in the name of Jesus. Saul now started to go round with them in Jerusalem, preaching fearlessly in the name of the Lord. But after he had spoken to the Hellenists, and argued with them, they became determined to kill him. When the brothers knew, they took him to Caesarea, and sent him off from there to Tarsus.

The churches throughout Judaea, Galilee and Samaria were now left in peace, building themselves up, living in the fear of the Lord, and filled with the consolation of the Holy Spirit.

*The word of the Lord.*

### RESPONSORIAL PSALM

*Psalm 21 (22)*

℟: You, Lord, are my praise in the great assembly.

1. My vows I will pay before those who fear him.  
The poor shall eat and shall have their fill.  
They shall praise the Lord, those who seek him.  
May their hearts live for ever and ever! ℟
2. All the earth shall remember and return to the Lord,  
all families of the nations worship before him;  
They shall worship him, all the mighty of the earth;  
before him shall bow all who go down to the dust. ℟
3. And my soul shall live for him, my children serve him.  
They shall tell of the Lord to generations yet to come,  
declare his faithfulness to peoples yet unborn:  
'These things the Lord has done.' ℟

### SECOND READING

*1 John 3:18–24*

My children,  
our love is not to be just words or mere talk,  
but something real and active;  
only by this can we be certain  
that we are children of the truth  
and be able to quieten our conscience in his presence,  
whatever accusations it may raise against us,  
because God is greater than our conscience and he knows everything.  
My dear people,  
if we cannot be condemned by our own conscience,  
we need not be afraid in God's presence,  
and whatever we ask him,  
we shall receive,  
because we keep his commandments  
and live the kind of life that he wants.  
His commandments are these:  
that we believe in the name of his Son Jesus Christ  
and that we love one another  
as he told us to.

Whoever keeps his commandments  
lives in God and God lives in him.  
We know that he lives in us  
by the Spirit that he has given us.

*The word of the Lord.*

## GOSPEL ACCLAMATION

*John 15:4-5*

Alleluia, alleluia!  
Make your home in me, as I make mine in you.  
Whoever remains in me bears fruit in plenty.  
Alleluia!

## GOSPEL

*John 15:1-8*

Jesus said to his disciples:

‘I am the true vine,  
and my Father is the vinedresser.  
Every branch in me that bears no fruit  
he cuts away,  
and every branch that does bear fruit  
he prunes to make it bear even more.  
You are pruned already,  
by means of the word that I have spoken to you.  
Make your home in me, as I make mine in you.  
As a branch cannot bear fruit all by itself,  
but must remain part of the vine,  
neither can you unless you remain in me.  
I am the vine,  
you are the branches.  
Whoever remains in me, with me in him,  
bears fruit in plenty;  
for cut off from me you can do nothing.  
Anyone who does not remain in me  
is like a branch that has been thrown away – he withers;  
these branches are collected and thrown on the fire,  
and they are burnt.

If you remain in me  
and my words remain in you,  
you may ask what you will  
and you shall get it.  
It is to the glory of my Father that you should bear much fruit,  
and then you will be my disciples.’

*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.