



LITURGICAL CALENDAR

Masses are open to the public, with no sign-up required.

Sunday 29 May	SEVENTH SUNDAY OF EASTER		
	9.00am†	Mass (Sung Latin)	
	11.00am†	Mass (Sung English)	
	6.00pm	Sung Latin Vespers with the monks of Douai Abbey at Magdalene College Chapel	
Monday 30	1.05pm	Mass	
Tuesday 31	8.20am	Mass	<i>The Visitation of the Blessed Virgin Mary</i>
	1.05pm	Mass	
Wednesday 1	8.20am	Mass	<i>St Justin</i>
	1.05pm	Mass	
Thursday 2	8.20am	Mass	
	1.05pm	Mass	
Friday 3	8.20am	Mass	<i>Ss Charles Lwanga and Companions</i>
	1.05pm	Mass	
	6.30pm	Sung Vespers	
Saturday 4	1.05pm	Mass	
	6.00pm	Vigil Mass (Said English)	
Sunday 5 June	PENTECOST SUNDAY		
	9.00am†	Mass (Sung Latin)	
	11.00am†	Mass (Sung English)	

† Also livestreamed to [our YouTube channel](#).

THIS WEEK AT FISHER HOUSE

Tuesday 31 May

6.00pm – 6.45pm **Adoration of the Blessed Sacrament** in the Chapel

Wednesday 1 June

5.15pm **LGBTQ Faith-Sharing Group** – contact Fr Matthew ([mjg253](#)) or Jason ([jec239](#)) for more details.

Thursday 2 June

6.15pm **Taizé** – a reflective service of candlelit prayer, with songs and chants. Contact Songyuan ([sz311](#)) or Lakshmi ([gmail](#)) for more details. (FB)

Friday 3 June

3.30pm – 5.30pm **Sr Ann's Jubilee-Themed Open Office** – all students warmly welcome for friendship, tea and homebaked goodies, celebrating the Queen's Jubilee! (FB)

6.30pm **Sung Vespers** – a service of thanksgiving at the close of the working day, with psalms and scripture. (FB)

7.00pm – 8.00pm **Adoration of the Blessed Sacrament** in the Chapel

8.00pm – 11.15pm **Black Swan Bar** – Cambridge's most fun and most Catholic bar, serving alcoholic and nonalcoholic drinks at prices you won't find elsewhere!

Saturday 4 June

4.30pm – 5.30pm **Confessions and Adoration of the Blessed Sacrament** in the Chapel, including a **First Saturday (Rosary) Devotion** (FB)

For the First Saturday of the month, in the presence of the Blessed Sacrament, Stefan ([sb2527](#)) invites you to join him at 4.45pm for a recitation of the Joyful Mysteries of the Rosary, followed by a silent fifteen-minute meditation on a Mystery of your choosing. The Fatima prayers and Benediction follow. All are most welcome!

7.00pm – 7.00am **All-Night Pentecost Adoration Vigil** (FB)

Maria ([mt872](#)) writes: "As we welcome the Holy Spirit into our hearts once again this Pentecost, we will be joining the apostles in the upperroom praying for the Lord to pour his Holy Spirit upon our community and the whole of Cambridge. Come and spend an hour of your night adoring the Lord Jesus in the Blessed Sacrament, interceding for yourself, your friends and those in most need in our locality (and maybe your exams 😊)."

The night concludes with Lauds (Morning Prayer) and complimentary breakfast at 7.00am. All are welcome to join, students and non-students alike; a sign-up sheet is available in the Chapel corridor, or email Maria ([mt872](#)) to add your name. We encourage you to sign up with a friend from college or cycle for your safety. *We must have at least two names for each hour for Adoration to proceed: currently, we can only guarantee Adoration until midnight, so please sign up!*

Fisher House, including the Chapel of St John Fisher, is open 8.00am to 10.00pm daily. Students are welcome to use the Fisher Room, its kitchen, the Library and Terrace. You can request interior card access at [fisherhouse.org.uk/card-access](#).

DON'T FORGET TO BOOK YOUR TICKETS!
fisherhouse.org.uk/fisher-dinner

REFLECTION: DON'T BE AFRAID OF THE HOLY SPIRIT!

My dear friends,

Come, Holy Spirit! – but do we want him to? In this final week before Pentecost, that is a question we may well find ourselves asking.

The picture painted of the first Pentecost in the Acts of the Apostles, with its tongues of flame and rushing wind, can be somewhat alarming. Perhaps

equally disturbing is the gap between these images and our experience: it may appear that each year, Pentecost comes and goes without causing much revolution in our hearts. Each year, it may bring no real sense of our timidity being uprooted in the gale of God's love, no real sense of being warmed, or enlightened or purified by the fire of the Spirit. We might be unsure how we feel about this. Do we want Pentecost? Do we want to be sent out in the

power of the Spirit? Or are we just happy to stay where we are?

It's not just that the story of Pentecost depicts the Holy Spirit in terms that evoke the more awe-inspiringly scary aspects of the natural world, like hurricanes and eruptions of fire from heaven. More fundamentally, these images suggest something *impersonal*, a force that threatens to overpower all

that is most personal to us – a force that will, if we give it house room, obliterate all that makes us most fully human, all that gives us dignity. The impression might be deepened by the next bit of the story: the apostles' apparent incoherent babbling. Almost the first thing that St Peter must do, when he begins to preach on the first Pentecost, is to persuade his audience that he is not drunk. And surely if anything marks us out as human, underlines our dignity as bearer of the divine image, then it is the capacity for lucid speech, mirroring the divine capacity for that creative speech that brought the world into being.

Yet what happens at Pentecost is precisely not that the apostles become less linguistically gifted, less articulate, and thus less evidently human – but quite the reverse. If to be human is to be made in the image of God, then the miracle of Pentecost signals the restoration of that image to its full splendour. The multilingual crowds assembled in Jerusalem hear the apostles proclaiming the good news of Christ each in their own tongue. The superabundant outpouring of language gushes like the excess of fine wine at Cana – suggesting not something more impoverished than what went before, but something infinitely richer: human rationality and human speech now glowing with the fire of divine splendour.

The ongoing effect of Pentecost is likewise not the undoing of rationality, but its expansion. Why did the Eleven choose Matthias to make up the number of apostles after Judas' death by casting lots, rather than by a more conventional or rational process of election? St Thomas Aquinas offers an intriguing answer: later decisionmaking within the Church – such as the election of a Pope – may fittingly be undertaken by means of a vote after due and prayerful deliberation, because, St Thomas explains, the Holy Spirit dwells in the Church. The Holy Spirit does not override the intellectual discernment of the Church's members, but he enlarges and illuminates that discernment from within. But Matthias' selection took place before Pentecost, so the Spirit in its fullness had not yet been given to enlighten the apostles' minds: they had not yet been led into all truth, as Jesus had promised them at the Last Supper.

What is truth? This is the question the apostles heard posed to their master at his trial by Governor Pontius Pilate: a question Jesus chooses not to answer. Our medieval ancestors loved to reflect on this – in a way which is at once both deeply rational, and profoundly playful; expressing something of the joy of the Spirit as well as the way the Spirit stirs up the fire of truth in our hearts. Pilate's question, in the

Latin of the Vulgate Bible reads: *quid est veritas* ('what is truth?') Rearrange those letters, and you learn, as Pilate perhaps dimly perceived, that the truth is quite literally staring the questioner in the face: *est vir qui adest* ('it is the man before you'). So, Pilate: this man, whom you are about to send to a death willingly embraced for you and for all, is truth itself, and, in dying and rising, he will bestow the Spirit of truth on a world that thirsts for that Spirit, that truth, and that sacrificial divine love.

The Holy Spirit, then, is not some impersonal force, invading us and taking over our rationality. Rather, the wind and fire of Pentecost are signs of the presence of the living God of love. Insofar as we will let him, the living God of love lives in us, breathes in us, and shapes us ever more fully into God's image so that those who encounter us, encounter God, as truly as Pilate encountered him in the judgement-hall in Jerusalem. The implications of all this are awe-inspiring indeed, but there is no cause for fear.

Have a blessed week – and a happy Pentecost when it comes!

Sr Ann Swailes OP, Acting Chaplain ([acs92](#))

FISHER HOUSE NOTICES

DOORCODE CHANGE

On Friday 27 May, it was circulated to our mailing list and the [Fisher Society Facebook group](#) that the code to access the glass doors has changed. Please check your emails, or email Matteo ([mb2481](#)) if you would like to know the new doorcode.

REMINDER: JOIN THE FISHER SOCIETY AND CLIMB MOUNT SNOWDON FOR GLOBALGIVING'S UKRAINE CRISIS APPEAL, SATURDAY 25 JUNE

The Fisher Society's climb to Mount Snowdon, raising money for GlobalGiving's Ukraine Crisis Appeal, has been rescheduled to Saturday 25 June. Please sign up as soon as possible for an exciting daytrip raising much-needed money for humanitarian efforts! Visit [fisherhouse.org.uk/snowdon](#) for more details and to register. All are welcome, students and non-students alike – do invite your friends!

BISHOPS' CONFERENCE'S RESOLUTION ON THE SUNDAY OBLIGATION

"In the Holy Sacrifice of the Mass, the Lord's Supper, the Lord Jesus entrusted to us the precious gift of Himself. With humility, we glory in being a Eucharistic people for whom attendance at Mass is essential. Looking forward to the forthcoming feast of Pentecost, we now invite all Catholics who have not yet done so to return to attending Mass in person."

You can read the resolution of the Bishops' Conference of England and Wales on the restoration of the Sunday Obligation from Pentecost (next Sunday 5 June) at [www.cbcew.org.uk/spring-plenary-2022-resolution-returning-to-mass-at-pentecost](#). We're sorry not to have distributed this to you in last week's newsletter – an inconvenience of not being a parish is that we're sometimes a week behind the news that other churches receive!

CATHOLIC CAMBRIDGE NOTICES

VACANCY: PRIMARY TEACHER, ST ALBAN'S CATHOLIC PRIMARY SCHOOL

Would you like to teach in the city centre in an Outstanding Catholic school? If so, contact Joanne Koehler, Office Administrator, at [office@stalbans.cambs.sch.uk](#) to receive more information and visit [www.stalbans.cambs.sch.uk](#) for the application pack. Additional points will be considered for a suitable candidate to lead maths or for a newly qualified teacher to begin life in Cambridge's city centre. The deadline to apply is 12 noon on Monday 6 June.

RELIGION IN CONTEMPORARY POETRY EVENTS

The Religion in Contemporary Poetry group invites you to a series of upcoming events surrounding the imminent visit to Cambridge of Dr Peter O'Leary, professor of Creative Writing at the School of the Art Institute of Chicago and author of *Thick and Dazzling Darkness: Religious Poetry in a Secular Age* (Columbia UP 2018). The following events are sure to be captivating and instructive for anyone with an interest in Theology and Literature, Metaphysics and Poetics, Secularisation and the Postsecular, and Religion and Ecology:

- **5.00pm–6.30pm Tuesday 7 June:** The Whichcote Society/Religion in Contemporary Poetry Reading Group final session: "Apocalypticism: The Poetry of Peter O'Leary", in the Thomas Young Room, Emmanuel College.

Dr O'Leary will be in attendance to read from his most recent poetry collections. If you would like to receive the readings ahead of time, please contact Steven Toussaint ([st696](#)).

- **2.00pm–3.00pm Thursday 9 June:** Poetry Reading: Angela Leighton, Peter O'Leary and Steven Toussaint, in the Trinity College Ante-chapel.
- **5.00–6.30pm Friday 10 June:** Public Lecture in Poetics and Theology, Dr Peter O'Leary (SAIC), "Apocalypse: Three Experiments of Our Lord", with a Response by Professor Romana Huk (Notre Dame), in the Winstanley Theatre, Trinity College.

Abstract: Emily Dickinson's Poem 191, "'Morning' means 'milking' to the farmer," suggests that apocalypse is a daily, bridal intimation in whose faith is an "Experiment of Our Lord." Her poem depicts a vision of revelation as panoramic as it is ordinary, one that follows a knife-edge of either/or choices towards an irreducible point of apocalyptic consciousness, from which poetic possibility erupts. Dickinson and some of the thinkers of the early Christian church provide a language for this possibility. Examinations of three contemporary North American poets—Lawrence Joseph, Tim Lilburn, and Lissa Wolsak—provide exemplifications of this apocalyptic consciousness in poetry, in light of the topics of history, ecology, and transfiguration their poetry is suffused with. What is the experiment of faith? And how is it experienced in a poetry of revelation?