



CATHOLIC CHAPLAINCY TO THE LIVERPOOL UNIVERSITIES

The University Church of St Philip Neri Church ~ "The Oratory Church"

30 Catharine Street L8 7NL Tel: 0151-709 3858

Chaplain: Fr Neil Ritchie

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27th October 2024

30th Sunday in Ordinary Time (Year B)



The Rosary will be prayed on Sunday at 7.40pm, and Tuesday after 5.30pm Mass.

Email addresses: unichap@rcaol.org.uk is a general address.

If you want to contact Fr Neil privately, use:

n.ritchie@rcaol.org.uk. To contact Arran, use

arran.kearney@rcaol.org.uk

Events for Students and University Members:

Masses & Services This Week:

Monday: 8.15 Mass at the **Missionaries of Charity** house, 55 Seel street L1 4AZ, – students are always welcome!

Tuesday: Morning Prayer 8am*, followed by breakfast - Mass 5.30pm*

Wednesday Mass at 12.30 at **Faith Express**

Thursday: Mass at 6pm in Church (Vigil of All Saints), followed by All Saints social.

Sunday: Confessions 5.15-5.30pm; 6pm Mass

*events in the chaplaincy; enter via back door

November is nearly upon us – the ‘Month of the Holy Souls’, when we traditionally make an extra effort to pray for all those who have passed away and are in Purgatory, awaiting their final entry into Heaven.

Our tradition here is to invite you to fill in the names of those you have known who have died on a Pious List, which is then placed in a basket before the altar during the month of November. These will be available next Sunday.



Are you, or someone you know, a non-Catholic interested in finding out about the Catholic faith, perhaps (but not necessarily) with a view to becoming Catholic? If

so, we will be starting a faith-exploration group Meeting once a week, with no obligations. Please see Father Neil for a chat if you are interested.

Friday – 1st November – is the Solemnity of All Saints, a Holy Day of Obligation (when we go to Mass) Mass here will be the evening before, on Thursday, at 6pm, in Church. This will fulfil your obligation for the Holy Day. After Mass, All Saints Eve social, with food – come dressed as a saint if you want!!

On Friday itself, Mass will be in the Cathedral at 8am, 12.15 (crypt), and 5pm (sung).

Saturday is the **commemoration of all the Faithful Departed.** On that day there will be Mass in the chaplaincy at 11.30am, in the company of the North West Lay Dominican Fraternal Group who have their bi-monthly meeting here that day.

Tuesday evening: After Mass and Rosary, ‘hang out time’ at the Chaplaincy until 8.30pm

On Thursday 7th, Anna Houghton from Mary’s Meals will be joining us for £1 supper – in fact she will be bringing the food!

Save the Date: Chaplaincy visit to Manchester and to Manchester Universities’ Catholic Chaplaincy. Saturday 16th November.

We will get the train to Manchester Oxford Rd, then walk to beautiful Holy Name Church, the home of the chaplaincy, have Adoration & Mass together with students from Manchester CathSoc and then lunch (bring pack lunch with you). In the afternoon we will go together to the centre of Manchester to some of its attractions, including the famous Christmas Market!

Weekly Collection & other donations, you can pay online
philipnerihouse.sumupstore.com

Thank you so much for your contributions!!



Regarding all events with food at the Chaplaincy: Please let us know if in advance if you have any particular dietary restrictions.

Reflecting on time...

By Chaplaincy Assistant Arran

*To-day I shall be strong,
No more shall yield to wrong,
Shall squander life no more;
Days lost, I know not how,
I shall retrieve them now;
Now I shall keep the vow
I never kept before.*

So reads the middle stanza of AE Housman's 'How Clear, How Lovely Bright.' My thoughts have been much given towards Time this week, and particularly to how adept we are at wasting it. We human beings seem to exist in something of a cycle, which Housman, ever melancholy, has given very apt expression. The poem's first stanza, not quoted here for sake of space, is filled with 'lovely bright' observations; the glory of the new-days dawn, and with it the seemingly endless possibilities it seems to contain. Housman's thoughts are two-fold, recognizing firstly that his action's as a man up to that point have somehow fallen short of the majesty and beauty of Creation, and then vowing secondly (in those lines above) that he will change and make himself more worthy of that Creation.

That vow he makes, to forge himself anew, to strike out that day and never look back, to make for himself a fresh life filled with hope and joy and earnest labour – it is a thing with which we are all too familiar. How many times have we made such a vow? How many times have we promised that, this time, things will be different? Such is the trick we play on ourselves; excusing past actions and failings by the promise, easily made and easily broken, that we will never succumb again. And Time ticks on, constantly wasted, flying faster than we can even begin to imagine. Over time the cycle builds, like silt in a stream, dulling our senses, cutting off our Hope - perhaps even dragging us to the point where we feel we cannot escape, and so instead of even promising change, we simply roll over and accept our fate.

It is a thing of Pride, ultimately. Pride because we are refusing to look candidly at our lives;

refusing to admit the weight and scale of the thing in question. Our conceit, the lie we tell ourselves, is that we have perfection within our grasp, if only we can find the will to effect it. But **"Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain."** Perfection is not ours to claim: nor is sin something over which we have dominion. The acceptance of these points is necessary before we can begin to change our habits, to mould our hearts and minds and retrieve our wasted Time. The acceptance of those points leads one naturally, inevitably towards God – on Him we must rely, and in Him alone we must live. We do this through prayer, by sinking ever deeper into the ebb and flow of the Church seasons, by partaking in the Mass. All of it re-affirms and deepens our relationship with God, which we must ever seek through His Church.

Contemplation is the spring of Action; it is the life-giver, the perpetuator. It is the only way out of the mental trap we are keeping ourselves in: the means of our escape. Only through God and His Church can we hope for true and lasting and profound change in our lives.



This answer is - like with all the ways in which God moves in the universe - entirely counterintuitive to the instincts of human beings. We are to master Time by giving more parts of our day over to inactivity; we are to live well and fully in this life by seeking the one beyond. This is the example Christ Himself sets us; rendering all His work in the space of three years, years that were not spent in constant action. That action was always measured, always poignant, never done to excess, and it was surrounded and bolstered by prayer, to such a point where in truth the two were indistinguishable. So it was that all the great and small acts of the Gospels have become imbued with the same infinite power. We cannot hope for such things in our own lives – we can only imitate as best we can. But we have seen, in the lives of the Saints, what that imitation has the power to do.