



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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26th January 2025

Second Sunday in Ordinary Time (Year C)



Email addresses: unichap@rcaol.org.uk is a general address. If you want to contact Fr Neil privately, use: n.ritchie@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: Mass 5.30pm

Wednesday: 5.30pm Mass at the chaplaincy

Thursday: 5.30 Adoration

Sunday: Confession 5.15pm-5.35pm; Mass 6pm

*events in the chaplaincy; enter via the Blackburne Place entrance

Faith Express: Wednesday lunchtime Mass & discussions will resume from the week beginning 3rd Feb, as will Tuesday Morning Prayer & Breakfast. Mass on Wednesday will be celebrated in the Chaplaincy at 5.30pm

House Prayer & Fellowship:

Tuesday 6.30pm in the Student House (30 Catharine St). There is Mass beforehand at 5.30pm in the Chaplaincy

Thursday 30th January 6pm at the chaplaincy

Psychology & Catholicism

Talk & Discussion led by Fr Neil

How do we reconcile practice and theory in psychology with the Catholic Faith?

This lecture should be of interest to all, but especially those of you studying or working in healthcare sciences (not just Psychology). It also feeds into a wider discussion about the relationship between faith & science – of which more later in the term!



Weekly Collection & other donations, you can pay online philipnerihouse.sumupstore.com
Thank you so much for your contributions!!

The Chaplaincy Pilgrimage along...

The St Cuthbert's Way

"Have faith and wholeheartedly trust God Who will never abandon those who Love Him"
St Cuthbert of Lindisfarne

As part of our 'Pilgrims of Hope' Year of Jubilee celebrations the Chaplaincy is planning a Pilgrimage to Holy Island, along the St Cuthbert's Way which starts at Melrose, Scotland and crosses the border into Northumbria, finishing at Holy Island. The walk covers beautiful gently rolling border country, before dropping down to the coast. We will walk in the footsteps of St Cuthbert as he followed God's call and made his journey to the Lindisfarne Abbey in the 7th century.

- The walk has been provisionally scheduled between Sunday 1st – Saturday 7th June.
- On the five days walking we cover distances typically of about 13-15 miles.
- We will be accommodated in simple hostels, and on a few nights in church halls.
- We estimate the costs to be about £300 per person (including out and back journeys), though this will vary according to numbers.

For those interested: we will be having our first preparatory meeting on January 29th, 2025, at 6.30pm in the Chaplaincy.

Please give your name to Father Neil or Arran prior to this first meeting so that we can have an idea of numbers.

Retreat Weekend: 21st-23rd Feb, at St Joseph's, Freshfield.



Our annual weekend away is just 4 weeks away and is the highlight of the year! Prayer, social time and input from our leaders,

Sister Angela Marie OP & Sr Bernadette Marie OP.
Application forms are now available. Cost for students: £45 Open to students of UoL, LJMU & LIPA. Places are limited, so **return** your completed forms a.s.a.p. and **pay** in the office (cash or card) – you need to do both to confirm your place.

Kids Today...

Chaplaincy Assistant Arran reflects on youth, technology, & the mission of the Church...

Recent events involving a misplaced phone have brought a mixture of mirth and consternation to the Chaplaincy community. No need to delve too closely into it, but suffice to say that one of our esteemed CathSoc committee members managed to drop their phone into a place where, whilst it could still be seen, it could not be very easily recovered. In keeping with the best parabolic traditions of the Church, I managed to draw something of a moral lesson from these events, which I will attempt to express to you now.

It is said by some that the modern Church ought to try and make some greater and more concerted effort to appeal to 'the youth.' Tied into this statement and others like it are a few different assumptions. The first is that 'the youth' of these present times are in some way different to the youth that have existed in all times – and that this difference necessitates the change and adaptation of institutions such as the Church. The second assumption, stemming from the first, is that the Church is antiquated, and in need of updating. Now there is, as with most things, some truth to these assumptions. Young people today are different to previous generations. This is not to say that they are better – but it is true that they are different.

The main point of difference is that, for example, a university student in their early twenties has grown up within and has had their experiences defined by one of the greatest technological revolutions as can be found in all of recorded history. What is now normal and acceptable within their daily lives is often poorly understood (or not understood at all) by the elder generations to whom the custody of the Church on earth is presently entrusted. This is not a unique circumstance, but it is highly unusual, and the Church ought to take account of it.

However, coming back to that first assumption, whilst we can admit that the ways and lives our young people have already, and continue to, drift from the understanding of the older generations, there is no credence to the idea that the Church ought to try and change itself so as to appeal to this. That is not the Church's task, and any who think down these lines risk succumbing, as it were, to the ways of the world. The Church does not succumb to fleeting cultural phenomena; it does not need to contort itself to try and better capture the hearts and minds of those presently living. It is a communion of the dead, the living and those yet to be born; and it is bound to all of them because it considers them to all one in the same. All human beings have the same needs, they yearn, fundamentally, for the Way, the Truth and the Life proclaimed in the Gospel and celebrated by the Church. This is vital to remember – that the Church is

speaking into something eternal, something rises far above the things of these times that seem so vital and important. There is nothing that will ever appear in the cultures and societies and nations of men that should prompt the Church into deviating from the course on which she was set long ago. This present undoubted disconnect between young and old is troubling, but it is hardly the most troubling thing we have encountered on our long history, and it must not be solved by picking one side over the other, because, ultimately, those we call young and old will very soon pass away, and be replaced by others.

How does all this relate to a lost phone? Well, the Church has many shortcomings, but the young do not have a claim to righteousness by virtue of their age. We are, most of us in this Church, of the youngest generation, coming just now into adulthood. We will hear the scripture read today just as, in the very Gospel passage, the Jews of Nazareth heard Christ himself read from Isaiah two millennia ago. Behold He says, 'Today this Scripture has been fulfilled in your hearing.' Perhaps it is not that the Church is failing to proclaim itself to 'the young' - perhaps it is the things that the young are doing which are preventing the message from breaking through? Even here, amongst ourselves, who attend Mass and proclaim our Faith, there is much for us to do, perhaps more than ever. Our technology, our phones and computers and televisions, these are remarkable feats of invention. There is nothing that, in principle, separates them from the great innovations of the past – including the very language and writing by which the life and teaching of Christ is commended to us even now. The troubling thing is the use, or rather the misuse, that we make of them. The Church is right – human beings never change in their needs, and they also never change in their natures. We have a remarkable capacity for turning our inventions against ourselves. In our phones we have developed the modern Library of Alexandria; all the information in the world lies ready at our fingertips. But do we put that to good use? Or do we use our phones for other ends – constant distractions that we know

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to be without meaning, habits that are not neutral by any means, because they fill up our minds with nonsense, and steal our Time away from us, which we know we could may far better use of. I have harped upon on a number of occasions in my reflections – but it is not a thing that can be talked about too much!

Perhaps, in preparing for the upcoming Retreat, or even in a time that you designate yourself over a weekend, you could try and undertake something a voluntary 'fast' from technology – purposefully distancing yourself from it and trying in turn to delve deeper into the life of the Church. Even a short time away from it all may have surprisingly far-reaching benefits. Our aim should not be to cut ourselves off from technology permanently, but rather to give ourselves some perspective on it – allowing us to realise the uses that we should be making of it, and the temptations that we should be avoiding.