



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

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[Liverpool CathChap Facebook Page](#) [liverpoolcathsoc](#)



12th January 2025

The Baptism of the Lord (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

Saturday: 9.30 Mass*

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

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

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

Faith Express: Wednesday lunchtime Mass & discussions will resume from the start of Semester 2, as will Tuesday Morning Prayer & Breakfast. Mass on Wednesday will be celebrated in the Chaplaincy at 5.30pm

Gardening

Come along for a couple of hours (10am-12noon) this Saturday in our beautiful garden, under the expert guidance of our gardeners! Mass is beforehand at 9.30am in the chapel, and its followed by bacon sandwich lunch.

Enter via the garden gate on Catharine St, unless coming to Mass first.

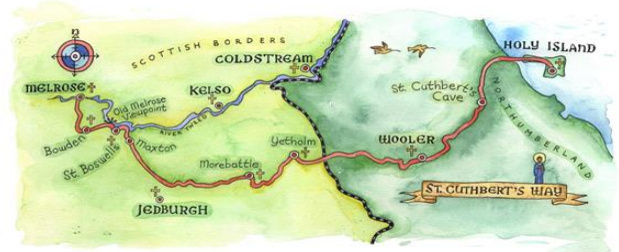


CHAPLAINCY OPENING TIMES: The Chaplaincy will be open this week Monday – Thursday, 10am to 4pm, if you wish to use the space to study. It is warm, there is wifi, and you can make yourself a drink. Let yourself in using the keypad (as Fr Neil or Arran if you need the code). Let us know when you arrive by coming up to the office, if we're not around just send an SMS or WhatsApp to Fr Neil on 07927 346 219

Today we are asked to acknowledge the beginning of the Jubilee Year of Hope, which among other things reminds us that it is 60 years since the end of the Second Vatican Council!



Chaplaincy Pilgrimage Walk along the St Cuthbert's Way



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 in Melrose, Scotland, and crosses the border into Northumbria, finishing at Holy Island. The route covers beautiful gently rolling border country, before dropping down to the coast, and 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 5 walking days we will cover distances typically around 13-15miles.
- -We will stay overnight in simple hostels along the route, but on a couple of nights we will sleep in church halls.
- -We estimate the cost to be around £300 per person (including out and back journeys) but this may vary according to numbers.
- For those interested: we will be having our first preparatory meeting on Wednesday 29th January, 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 the highlight of the year in many ways. Prayer, social time and input from our leaders, Sister Angela Marie OP & Sr Bernadette Marie OP. Application forms will be available soon. Cost for students: £45 Open to students of UoL, LJMU & LIPA.



Weekly Collection & other donations, you can pay online

philipnerihouse.sumupstore.com

Thank you so much for your contributions!!

A New Year Caution!

...from Chaplaincy Assistant Arran

I'm sure that many of you, like myself, have been, consciously or almost unconsciously making some resolutions for the new year. These resolutions are very difficult to avoid. Even if you don't sit down and come up with them, there is a sort of spirit that fills these early days of January that we can't help but encounter as we go about our day-to-day. *'The old order changeth, yielding place to new, and God fulfils himself in many ways, lest one good custom should corrupt the world'* - so says Tennyson, in words that hold a great allure. Somehow, somehow, the turning of midnight on New Year's Eve has brought a whole world of possibility into view that we could not have perceived before. The slate is wiped clean, and the new order is just waiting to be written down. Conscience almost seems to gain a new, fresh voice, questioning our habits and practices; urging us to leave all those time-wasting, sin permitting, destructive ways in the bad old year that now lies behind us. This spirit of the new year affects everyone, of faith or none, bringing upon them all this sudden, urgent need for change.

Now the urge to personal reformation is all well and good. This Sunday we celebrate the Baptism of Our Lord in the Jordan, and it is with the events described by Luke that Christ seems to grasp fully His Ministry fully. Washed clean by water, touched by the Holy Spirit, he strikes out upon a road which would eventually end at the gates of Jerusalem. We are called to follow Him, to reform ourselves towards His likeness, and, in becoming more holy, becoming in turn more like our own selves.



The difficulty here is that, in truth, we know all this already. Why does the sudden urge come upon to bring all this into being at the time of the New Year - when it ought to be something we seek constantly all the year round? The New Year is not arbitrary of course; it is the turning of the seasons, the counting of the time since Christ's birth, when all was made new in Creation. But it is that birth, life, death and resurrection that we should be constantly harkening towards, not the passing of 2024 into 2025, which should

not be some time of short-lived resolve and overnight change, but rather a celebration of the year behind and that which lies ahead - years in which we are constantly each and every day seeking some small and patient reformation, ever sustained and ever-joyful in the light which Christ brought into the world two millennia ago.

I would advance that the New Year, as we presently conceive it, may even be detrimental to these holy efforts. By positioning it as the moment for sudden and comprehensive change, we cease to seek change in the Truth that is God, and the trust we place in Him, and rather locate it somewhere in the ticking of time and the changing of seasons. *'O Time too swift! Oh swiftness never ceasing!'* cries John Dowland, and we would do well to heed his call - but the answer to how best we can live and make use of Time does not lie in the things of this world, but in those things beyond. Inherent to the New Years Resolution is the idea, almost the assumption in fact, that you will have failed and forgotten about the whole thing by February. By using Time and its passing as the sole, primary impetus to change, we throw all our weight upon our own human will. Now is the time we say: the New Year sparks our imaginations and all of a sudden some perfect existence, filled with great pursuits and accomplishments unveils itself to us. It is a trick, and illusion, which tempts us to seize the day, and in so doing forget of what stands behind the day, and the year, and all Time itself.

Sainthood, the great good life of which we dream, this is not impossible to bring about: but it is only possible when we cease to fix all our hopes on our own feeble, impatient Will. It is to this Will that the New Year appeals: it calls on us to abandon the slow and steady road and spring into decisive action. It is attractive, because of course it promises the 'new order' that Tennyson speaks of, and which we long for, but the initial good intention is misplaced, and you pin your Hopes to something that cannot last. The change that we seek only for the New Year is not real change at all and, in fact, it may well be setting us back...