

The Pilgrim

St Laurence's Parish Magazine, September 2016



Parish Life pull-out section



Sister Pat and her lovely garden

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Young Vincentians

Christine Knight

Many of you will know about the work the St Vincent de Paul (SVP) Society does within our Parish (and nationally and internationally!). However did you know that there is a children's version as well - Young Vincentians. The growth of Young Vincentians has stepped up recently following the recruitment of a dynamic employee who has set up processes for recruitment and prepared resources for schools. Young Vincentian SVP groups are set up and supported by Youth Vincentian Development Officers (YVDO) – there is no such role yet filled within East Anglia. This article aims to inspire you to search out suitable candidates so that we can start to have a thriving youth representation of the SVP within East Anglia.

There are categories for different age groups:

- Mini Vinnies – for 7-11 year olds, at primary school
- Youth SVP – for 11-14 year olds at secondary school
- B-Attitude – for 14-17 year olds at secondary school
- The 1833 SVP serves 18+ year olds at university and will not be covered here.

I would like to find a YVDO to serve the Cambridge area. This person....

- does not have to be an SVP member
- will need to go through the DBS (safeguarding) process
- could be a retired/current teacher
- needs to have internet access and reasonable record keeping skills
- will need to be willing to invest time when setting up a new group

Setting up a new group is driven by the YVDO and the school, who will appoint a teacher or assistant as a local Vincentian Coordinator (VC). The VC will lead the group once it is set up and the YVDO's involvement reduces then. Resources are provided by National Office.

Ofsted have given positive feedback on Young Vincentian groups within schools, complementing the interaction between school and Church. Meetings allow for spiritual development of the young members, supported by the resources which follow the Church's liturgical year. Positive benefits for the local community will follow from the acts of the SVP group.

Clearly, as a voluntary role, the amount of time a YVDO can offer will dictate how quickly new groups can be set up. Full training, resources and ongoing support will be provided by the SVP's National Office staff and I'm sure other YVDOs around the country would be happy to support you as well. Certainly ones I have met to date were lovely!

If you would like to know more, please do contact an SVP member or call Christine on C.423823 or email crig1uk@yahoo.co.uk

Some Regular Events

The Parish Forum is where **ALL** parishioners can come together to discuss and debate Parish matters, and decide when and where things need to be done. The Agenda is planned in advance and the meeting is led by the chairman and Parish Priest. It meets every 3 months.

To go on the list to get the agenda in advance and the full minutes after the meeting, email forum@saintlaurence.org.com

You can raise a topic at the meeting but it helps if you send a short note about 10 days before the next meeting, again, to forum@saintlaurence.org.com, which can then be circulated.

The Pilgrim by Email

Away for the week-end? All copies taken? Don't miss the Pilgrim on publication day! You can receive a pdf version by email. Send a request to pilgrim@saintlaurence.org.uk

Extra Pilgrim copies: Do you know anyone who has difficulty coming to church but would like to receive the Pilgrim? Please feel free to take an extra copy.

Pilgrim on the Web

The most recent back editions are now available on the Parish website
<http://www.saintlaurence.org.uk/pilgrim>

ABLAZE

The St Laurence Youth Mass is known as ABLAZE and is an opportunity for youth in the Parish to come together and celebrate Mass. It is held at regular intervals on Sunday evening at 5pm in the church, followed by a shared supper. The next Ablaze Mass will be on 11 September.

Upcoming Parish Events

Open Church – daily	9.30am – 5.30pm
Fr Bob's Reading St John's Gospel	7 Sept-5 Oct 7.30pm
Zimbabwe Mass (with social)	10 Sept 1pm
Hungarian Mass	11 Sept 3pm
ABLAZE Youth Mass	18 Sept 9 Oct
Soulfood Prayer Group 1 st / 3 rd Tues: St Laurence's 2 nd /4 th Tues: OLEM Parish Hall	Every Tuesday 8pm
Next Parish Forum	3 Oct 8pm

ST LAURENCE'S ROMAN CATHOLIC CHURCH

91 Milton Road, Cambridge CB4 1XB

Tel: 01223 704640

Email: office@saintlaurence.org.uk

St Laurence's Parish is in the Diocese of East Anglia, and covers the area of Cambridge north of the river Cam including Arbury, Chesterton and King's Hedges, and also the villages of Histon, Impington, Girton, Cottenham, Milton, Landbeach and Waterbeach.

Parish Priest:

Fr Patrick Cleary

01223 704640

pp@saintlaurence.org.uk

Assistant Priest:

Fr Bob Eccles O.P.

01223 741265

robert.eccles@english.op.org

Deacon:

Rev. Dr Geoffrey Cook

01223 351650

Secretary:

Pat Cook

01223 704640

office@saintlaurence.org.uk

Seminarian:

Jaylord Magpuyo

01223 704640

Treasurer:

Rev. John Steel

01223 704640

Service Times

Saturday 9.30am

6pm Vigil Mass (sung)

Sunday 8.00am

9.30am (sung)

with children's liturgy

This Mass is held at St Laurence's School, Arbury Road.

During school holidays it is held at the Church.

11am (sung)

with children's liturgy

Join us for coffee in the Parish Room afterwards.

Mon - Thurs 9.30am

Friday 12.30pm

Check the weekly newsletter for changes to the above times

St Laurence's School

Head Teacher

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What's New?

Editorial Comment

Sarah Sykes

A lot has happened nationally and internationally since the publication of the last edition of the Pilgrim. After the referendum, we find ourselves on a course which will take us out of the European Union, but it is not really clear where this course will take us and when, and even if, it will happen. We are learning to live in a state of uncertainty. In the midst of this uncertainty many of our fellow parishioners, neighbours and friends are wondering what the potential changes will mean for them personally and are, maybe, already experiencing some of the consequences arising in a climate where racism has become more acceptable. Whether we agree with the decision that has been made or not, we should all make it our personal mission to support our fellow Europeans living in the UK and in our Parish in particular.

Facing uncertainty has become a way of life for a huge group of peoples moving across the continents to escape war, destruction, poverty and corruption. The war in the Middle East and poverty across Africa is leading to unprecedented levels of people movement; fleeing war and looking for peace. People want peace and security and are risking everything to find it in the West because forces beyond their control have ripped it from their homelands.

Unfortunately the media in this country thrive on scare stories, and though there are undoubtedly those who wish to do us harm given the opportunity, as countries such as France and Belgium have recently experienced, the majority are simply escaping war.

We are fortunate to feel that we are not at risk - at least, not obviously or immediately so - here in Cambridge. But while our country pulls up its drawbridges and we peek out from relative safety at what is unfolding on the European continent less than 30 miles from our shores, we should put ourselves in the shoes of those looking for mercy and compassion and do everything we can to help them find it.

If we are ever in the situation where we need to flee - for whatever reason - I hope that we are met with compassion and not fear.

The drought in Ethiopia and CAFOD

Mary Watkins



Severe and extreme weather shifts, part of the El Niño effect, mean that the rains in Ethiopia have failed twice. Farmers are losing their crops, water sources are drying up, and families are struggling to keep themselves and their animals alive. As a result, an estimated 400,000 children are suffering from malnutrition and millions are in need of emergency food and clean water.

We have already taken a parish collection to support CAFOD's work for which we are very grateful. We continue to need your support to scale up our work and reach more vulnerable women, men and children with life-saving aid.

We are helping vulnerable people to buy food, providing farmers with seeds, and supporting health clinics experienced in working with malnourished children and pregnant mothers.

Also, we are constructing new wells and water points, and mending old ones that have broken down, so that people have access to water. We are employing local people to work on these projects, so they can earn a decent wage and can afford to buy food.

Donations to the Ethiopia Food Crisis Appeal can be made by typing in 'CAFOD Ethiopia appeal' into your internet search engine and following the link to the CAFOD donations page:

<http://cafod.org.uk/Give/Donate-to-Emergencies/Ethiopia-Food-Crisis-Appeal>

Alternatively a cheque made payable to CAFOD and marked 'Ethiopia Drought' can be sent to: CAFOD, Romero House, 55 Westminster Bridge Road, London SE1 7JB.

Parish Organisations and Activities

Minutes of the Parish Forum Meeting

St. Laurence's Church 21st July 2016. Chairman Jim O'Sullivan

* **Parish database:** Richard Birkett will gather a small group to design a data collection form in the autumn and present a concrete proposal for the next Forum.

* **Open church:** The church is now open daily for quiet prayer, and is well used and appreciated.

* **Matters Arising:** The structure of the Forum was discussed. It was felt to be about right but it is very important to get parish members to know what it does, that it is for them and that they should get involved. All Masses need to be represented. Unless this happens we do not know what people really want to talk about.

At present the Facilitation group meets shortly after the Forum and looks at what has been decided and then works out how to implement decisions of the Forum and finds people to undertake any planned tasks. It also meets about two weeks before each Forum meeting to check what has been done and to advise if necessary the Chairman on items for the agenda. Members of the Facilitation group at present are Stephen Warde, Nora Darby, Dick Wilson, Christine Knight and Virginia Bird. Sarah Sykes has volunteered to join.

Reform of the Facilitation group. Encourage/invite new people to join. It should have a rolling membership with no one in the group for more than 2 years.

* **CAFOD:** Mary Watkins gave a presentation on a new project. Called CONNECT 2 PERU. There are two projects, one about farming and empowering the local people, and a second working with children in a township on outskirts of Lima.

The project will be launched before Advent on 19th/20th November with speakers from CAFOD at all Masses. Once a month, there will be collection known as, A POUND FOR PERU, when people will be encouraged to donate.

* **Finances:** The Diocese is starting a new fundraising project 'Alive in Faith' to raise £6m for 3 needs in the Diocese.

- Funding for Seminary training
- Retired clergy. £100 per week for each retired priest. Residential care is a huge cost when needed
- Parishes' social outreach. The diocese wants people to make pledges for 5 years

* **Buildings:** CCTV is being installed in August.

New windows on car park side of the church being installed in August. Other windows will be adjusted so they stay open when set. New main porch door being installed in August

Please keep the car park tidy by removing rubbish when you see it. Bins are round side of Presbytery.

* **Social Life:** St Laurence Feast Day, 10th August. There will be Mass and a Celebration in the evening.

13th August: Tom and Kay Robinson are celebrating their 60th wedding anniversary. They are giving a party after 6pm mass to which all are welcome.

* **School:** 9.30am Sunday (school) Mass will be at St. Laurence's Church during August.

* **Pilgrim:** Next edition. 4th / 5th Sept

Next Forum Meeting: Monday 3rd October at 8pm. Full details of the Forum meeting can be seen on forum@saintlaurence.org.uk

A Report on the Pontifical Council for Justice and Peace Conference 11-13 April.

Arn Dekker

You may have heard about this conference, in Rome, which was co-hosted by Pax Christi and at which the British Section played a key role.

The conference produced an Appeal, presented to Pope Francis, which proposed that the idea of 'Just War' should be re-examined. It was St. Augustine of Hippo (354-430) who presented the idea of 'Just War' to the Church. All those years ago it became established that under certain circumstances it might be acceptable to go to war. A second set of rules was adopted as acceptable conduct for those fighting a war. Much has changed in war-making over the past 1600 years since 'Just War' was first accepted in the Catholic Church; war is no longer conducted by warriors facing each other in combat, it is no longer a case of knights on horseback trying to hack bits off each other. War nowadays involves bombers dropping their explosives from a great height, or drones doing so while controlled by operators in air conditioned offices in countries maybe thousands of miles away, often the victims now are civilians who just happen to get in the way of the fighting and are classed as 'collateral damage'.

The conference then made an ‘Appeal to the Catholic Church to Re-Commit to the Centrality of Gospel Nonviolence’

As Christians committed to a more just and peaceful world it called to take a clear stand for creative and active non-violence and against all forms of violence. With this conviction, and in recognition of the Jubilee Year of Mercy declared by Pope Francis, the assembly; people of God from Africa, the Americas, Asia, Europe, the Middle East, and Oceania including lay people, theologians, members of religious congregations, priests, and bishops called for a re-evaluation. Many of the participants live in communities experiencing violence and oppression. They gratefully received the message to the conference from Pope Francis who said: “Your thoughts on revitalizing the tools of nonviolence, and of active nonviolence in particular, will be a needed and positive contribution...”

In the USA the weekly newspaper the National Catholic Reporter (NCR) in its 7th May edition issue wrote: ‘For too many years, perhaps even centuries, nonviolence and active peace-making were after-thoughts to the life of the Catholic community, carried out on the fringes and often in the face of nationalistic fervour demanding war.

Most countries of the industrialized West – what some would call Christendom – have known periods of enormous conflict, state-sponsored violence capable of destroying whole civilizations, obliterating cities, killing millions and invariably increasing the possibilities of even greater destruction in the future.

Rarely have Catholic leaders within those countries raised their voices in opposition. Even at a time when the nuclear weapons threat was at its highest, it took months, and excruciating rounds of negotiations, for the U.S. bishops to come to a point of agreement on a rather measured statement on war and peace.’

In the UK, the Bishops’ Conference for England and Wales in November 2006, called on the UK government to abandon all nuclear weapons. Unfortunately, a recent call from Pax Christi for a renewal or reinforcement of this call has so far been unsuccessful and no opposition to the renewal of Trident has been issued.

The NCR newspaper says: ‘Against that backdrop, the recent Nonviolence and Just Peace Conference at the Vatican, a first of its kind, marked a long-overdue new level of engagement by church leadership with the questions of war and peace and the adequacy of the Just War theory to the circumstances of the 21st century.

Especially heartening is the news that Pope Francis welcomed the conference and its challenge to the church, and he may weigh in himself in a future document.

As remarkable as the moment appears – with its call for a rejection of Just War theory and its replacement with “a new framework that is consistent with Gospel nonviolence” – it was but one more step along a long and difficult path.

The reality is complex, as reflected in the remarks of Marie Dennis, an American who serves as a co-president of Pax Christi International, a sponsor of the conference. In an interview with the NCR, she said: “... (We) believe that it is time for the church to speak another word into the global reality. When we look at the reality of war, when we look at the teachings of Jesus, we’re asking, ‘What is the responsibility of the Church?’ And it is, we believe, a responsibility to promote nonviolence.”

The hard part is contained in another of her statements: “The question is how.” We all need to be wary of those ready to throw over tradition wholesale for the siren call of some imagined utopia.

A much deeper work is required in resetting course. It will take far more than persuasion of the leadership of the Church. It will require conversion of heart at the level of parish pastors and people in the pews.

In this regard, theologian Terrence Rynne's observation in *Jesus Christ Peacemaker: A New Theology of Peace* appears to be a call to action suited to the moment. “The challenge from here,” he writes, “will be to energize and equip members of the Church at the grassroots to see themselves as peacemakers, to read the Gospels with fresh eyes and to discover Jesus’ clear call to nonviolent peace-making, to tell one another the great stories of successful nonviolent action and to make every parish a cockpit of active, nonviolent peace-making.”

Such a transformation of imagination will require solid teaching and witness. In the United States, it will mean a confrontation with established presumptions about what it means to be a Christian citizen in a culture awash in military images and one that spends more than most of the rest of the developed world combined on its war-making capacity.

It is encouraging that the topic has been engaged in a new way at the highest levels of the Church. Our hope is that the people of God will also consider this new view of peace-making and non-violence as essential to their lives as Catholic Christians.

The African Choir

Rosina Abdulai

The St Laurence's African Choir exists to highlight the diversity and the richness of the international nature of St Laurence's Parish and the universality of the Roman Catholic Church. With specific reference to Africa, parishioners from Cameroon, Ghana, Kenya, Nigeria, Tanzania, Zambia and other countries form this Parish music group. In past few years, it has coordinated and conducted the December 31st Night Midnight Mass. It is anticipated that it will more regularly include one of the above themes (Offertory Procession or the Procession of the Word) in the usual 11.00am Mass, rather than a separate African Mass, which is conducted under the wider network of the African Chaplaincy. The latter involves the participation of Africans from all the parishes in Cambridge.

It is very much hoped that, it will be possible to introduce simple African language choruses for certain parts of the Mass, which all parishioners at St Laurence's can learn and become acquainted with, and occasionally sing during Mass. This is very do-able, as I have witnessed and enjoyed such to my utter amazement on a visit to Brussels. Besides, we have a great music group to support us! We are Catholics, and as such, have all been gifted the gift of tongues, (especially here at St Laurence's), we just need to invoke it!

Sister Pat's Special Party

Nora Darby



Friday 17th June was a special day for a special party to celebrate Sister Pat Robb's 80th birthday. Parishioners, colleagues and friends joined her for Mass at 12.30pm, celebrated by Fr. Pat and Jay, our seminarian. Afterwards we all went through to the Parish Room for lunch. An excellent buffet had been prepared and presented by members of the CWL team, who also looked after us as we relaxed and chatted.

It was then time for Sister Pat to stand and blow out the candles (not 80!!) on her beautifully decorated cake. Glasses of fizz were passed round as she cut it, we raised them and sang 'Happy Birthday' and toasted her continuing health and happiness. She then answered, thanking us and talking a little of her many years and travels as a CJ sister.

It was time for us to go and leave a special lady with her pile of cards and presents to be opened.



Sister Pat is an important member of our parish. She is the link for The International Justice and Peace Movement, is involved with CAFOD and is to be

seen at many of the Parish activities helping and advising where needed. She is also an excellent gardener and we see the results with her lovely altar display at harvest time.

CAFOD Tea Party

Nora Darby

On Sat. 25th June Virginia Bird hosted a fund raising tea party in her lovely home and garden for CAFOD. The sun shone and there was a tempting array of food



donated by the partygoers for all to enjoy. Father Pat and Jay our seminarian were among the many people who came and who also bought raffle tickets for the array of prizes on display. We were able to sit and enjoy our tea while relaxing and chatting, the epitome of an English Summer afternoon! Many

thanks to Virginia for organising such a successful event. £273.81 was raised.

At the entrance to the garden a display had been



mounted to show the next CAFOD initiative. This aims to link St. Laurence's with two initiatives in Peru which Fr. Pat is keen to implement. Mary Watkins introduced the project at the Forum on 21st July and the Forum gave enthusiastic support for the parish going ahead with the project.

St Laurence's School

Leading class prayers

When its my turn to lead Prayers
I will : Say The Our Father, Sing 10,000 reasons
and I will do it by the pond.

Arianna.

When I led class prayers, I was in
the hall sitting in the prayer chair,
I lead saying and signing the Our
Father and sang on eagles wings.

Gabriel J. Taylor-Coush

When I led the class prayers I
said the Our Father and everybody joned in
After that I said lets sing I the lord of
sea and sky so we sang it, it's my
favourite song.
I did this in the forest school we sat
on the logs.

by Emily Austin

When I led the class
prayers I helped everyone to
do the "Hail Mary" and I
read the gospel story from
Wednesday word. We also
sung the hymn "Do not be
afraid" I sat on the bench
around the tree on the
field whilst the rest of
the class sat around me.
I chose this place because
I find it peaceful and
calm.

by Rose

School Summer Fayre

Congratulations to the PTFA team who put on a wonderful Summer Fayre this year and raised the grand total of £2,900. This money will help pay for the new markings on the playground. The designs were chosen by the School Council.



Overcoming challenge: Paralympians visit

Lily and Ania

Emily Austin:

She told us how to be a goalie, you have to lie down on your hips and be as straight as you can be!

Shortly after we arrived, the School marched into Assembly to meet and greet two very inspiring and determined people, Sarah and Filmon, a talented duo who play goalball for Team GB. This pair is partially sighted but they don't let their disadvantages get in their way. Believe it or not, these two persevering people met at a Bus Stop! Sarah showed us her three top gadgets to help master her daily troubles with eyesight. 1. An app on her phone that enlarges words in her books. 2. A pair of handy binoculars to help her see further distances. 3. And another app that reads her books to her.

After the exciting assembly, the school split into classes and tramped off to do different sporty activities. Our class, Owls, had a short session of basketball run by Mr Bennet before some goalball, run by Sarah and Filmon. When we finished the session (of Basketball), we walked into the hall where we were greeted by Sarah and Filmon.



They told us to split into two groups of 17 and we ended up in groups of boys and girls. Sarah took the girls and Filmon took the boys. Sarah gave each of us an eyeshade each (eye masks) so we could experience the feeling of a professional goalball player. Both of the groups sat down in a circle with our eye shades on. We practised rolling the ball to each other. You might think we got hurt but we didn't because there were especially loud bells in the ball. After some practising we had a match against each other in fours. Each team lay down on gym mats and tried to protect the benches/goals behind us, whilst trying to hit the opposition's benches. Next we had lots of activities that we did e.g. golf, dress up races and tag rugby. It was really great fun.

After lunch, Owls waited eagerly in our class, hoping that Sarah and Filmon might pay us a visit and answer some of our questions. To our delight they did! Miss Phillips knows Sarah really well and she told us how they met, on a trip to Lourdes! Miss Phillips knows exactly how passionate and inspiring this gifted pair really is and confidently explained how we should follow their endlessly persevering example. Sarah and Filmon blushed, but carried on the interesting conversation about how they reached their level of goalball.

Soon after this extraordinary visit, we had another assembly about who had won the recent sports day! The winning team was Gorretti, who had now won six years in a row! The writers of this report were very pleased because we are both in the winning team! It was a fantastic end to the perfect day.

Sarah and Filmon will be remembered in our school for their determination and phenomenal growth mind-set. They will be trying to get into the 2020 Paralympics, so we will be wishing them the best of luck. We hope you are inspired by this report and we both hope you will all be like Sarah and Filmon in the future.

Georgina McHale:

When I took a look at the blind masks I was excited to try, with all of my team and friends. When the ball hit me it was kind of hard, it went over me at the same time! It went to the other side! When it was the actual thing it was fine. I liked it most of all when they showed us how to bounce a roll.

Arianna C:

When it was my turn I made a goal because Sara said I did. Filman showed us a really cool pass, he threw the ball really hard and I moved out the way but it hit Eurielle. That was all and I had an excellent time.

Rose Kiliti:

Sarah is going to be a Paralympian because she is partially blind and can't see much, only a blur. Filmon who coached the boys who was mostly blind showed us how to do a twist throw, and Sarah showed us how to do a soft throw.

Personal Stories and Experiences

The celebration of the 40th Anniversary of the Diocese of East Anglia - a personal account

Rosina Abudulai

By now, you will have read already about the above celebration from the *Catholic East Anglia* newspaper, or at least, glanced through its coverage. Nevertheless, this piece offers a personal perspective of this rather special occasion, and adds to it a St Laurence's connotation. However, it will not try to present you fully with what you may already have read.

And so it was, that on 3rd June 2016, a number of parishioners, at least 25 in addition to our clergy, Fr Patrick Cleary, Deacon Geoff Cook and Seminarian Jaylord Magpuyo set off to represent our parish at this fine occasion in Norwich. We left Cambridge at 4.30pm.

As an aside, I cannot help but add that, when I arrived at St Laurence's prior to departure (and well before time if I might add) there was a round of mini applause. I wondered what that was all about. Isn't it the normal thing to do? To be here before time if one wanted to join the coach transporting us? But alas, I was reminded of the most recent group trip to Walsingham, when in my mind, I was 'left behind'. But who knows, from the timekeeper's point of view, I hadn't turned up, all very debatable really. All the same, there I was on that day, in Walsingham and present from the very start of the procession. How did I get there? Hence, on this particular occasion, it was with some great joy and to the relief of both sides, that I was able to take my rightful position on the coach.

That said; let's now get to the main focus of this article, which is the Thanksgiving Mass of the 40th Anniversary of the Diocese of East Anglia. We had all been called to this celebration at the mother house, the Cathedral of St John the Baptist, Norwich, and to the Father's house as children of God. We, as one of the 50 parishes that form this wider Catholic family network of the Diocese of East Anglia, had been called. What an honour! The agenda for the evening had a divine significance and excitement. It was filled with the kind of excited anticipation that a togetherness of any group of people with one accord engenders. And, if it being on a Friday evening had any fatigue-induced implications or signs, these very quickly disappeared on arrival at Norwich. The presence and arrival of coach-load after coach-load of diocesan family members – people from all over the Diocese, and, from all nations – to the Cathedral put everything in perspective and energised us accordingly.

The Cathedral of St John the Baptist had been exquisitely adorned like a bride in readiness for her wedding. And what a flower arrangement display! A warm welcome awaited each of us on entering the Cathedral, and as the numbers built up, so the atmosphere was charged with spiritual bounty. We settled finally into our pews, and in holy anticipation, awaited the solemn celebration of Mass. We left Cambridge in good time, and therefore had plenty of time to settle in. I placed myself strategically, only a few pews from the front and found myself sharing the pew with an elderly Nun, her auxiliary and some parishioners from Peterborough, the latter of whose joy it was, to spot all the priests they have known over the years. As this continued, I began to wonder whether this very special Mass was going to be spiced with commentary once it started. But actually, what this demonstrated was the oneness of the family we all belong to, and just how very connected we all were. For indeed, we all knew many of the same priests affectionately.

By this time the Cathedral was full to capacity and Mass was about to start. This was preceded by a rich procession, which to give you a general idea, was made up of: the Crucifer and Acolytes, ecumenical guests, the Thurifer, servers, Knights and Dames, the Deacon of the Gospel, the Statue of Our Lady of Walsingham, the Syro Malabar congregation (with a colourful display of festive umbrellas), Deacons of the Diocese of East Anglia, and Canons of the Diocese of Northampton. These were followed by an assembly of Priests of the Diocese of East Anglia, the Cathedral Chapter, the Cathedral Dean, Provost David Paul and con-celebrating Bishops, Archbishop Peter Smith (Archbishop of Southwark), Archbishop Antonio Mennini (the Apostolic Nuncio), Cardinal Vincent Nichols (Archbishop of Westminster), the Bishop's Deacons, the Bishop of East Anglia Alan Hopes and the Bishop's assistants.

Flanked by con-celebrating Bishops, the chief celebrant was the Right Reverend Alan Hopes. Behind and surrounding the altar sat a host of clergy. Also, as it was the Solemnity of The Most Sacred Heart of Jesus, this 'Forty Years Thanksgiving Mass' of the Diocese of East Anglia was a joint celebration of an exceptional kind. The Mass enjoyed the very best of church music, and the readings and the readers indeed belonged to the unique occasion that it was. We were blessed with a fine homily which was delivered by Cardinal Vincent Nichols. Starting the homily from a family's thanksgiving point of view, and weaving it into both its theological and spiritual context, I learned for the first time that the construction of the Cathedral of St John the Baptist was funded by Henry Fitzalan-Howard, the 15th Duke of Norfolk, as a 'Thanksgiving Offering' to God for a good marriage! My, what a

thanksgiving, what an acknowledgement of the institution of marriage, and what a challenge to the married! The homily continued, and fed us in such an enriching way, and I am only sorry that you missed it if you were not there.

Having been so wholly fed with nothing but the best, one could go away happy without any extras. But there was hospitality to be had. Good wine overflowed thereafter, after all we are Catholics! Packages of finger food were provided to the around 1500 congregation in attendance. So you see the Church of multiplication is not, after all, that far off in the Holy Land. It is right here, in East Anglia, at the Cathedral of St John the Baptist in Norwich.

It was an altogether wonderful celebration and a grand occasion. We departed from Norwich about 9.30pm for Cambridge.

A Short Reflection - Going for a walk

Rosina Abudulai

We all know what a walk does to the congested mind. Some of us may go for a walk to refresh the mind, body and soul, consciously or unconsciously. Hence, the statement "I am going for a walk" is common to some, if not most of us. We all know something happens on that walk, for we return indeed, with a fresher perspective on our thoughts.

What happens in the walk?

As I was reflecting this morning, it finally dawned on me. Perhaps you already knew. That, anyone of those walks, is for me, 'A Walk on the Road to Emmaus', where I allow Our Lord to walk with me, and gently undo my congestion of mind, and re-order it according to His harmonious and good purposes for me. How subtly He does it!

When did you last take a walk?

A pilgrimage almost missed

Monica King

I was all set up for Sunday 3rd July 2016 and my whole family was in support. My granddaughter was deputising for me at work and my daughter came over to see us off. She had even packed lunch for the pilgrims. Beside me sat my grandson, who had been to Walsingham before, when he was only four and a half years old. Now he's a capable lad of 13 and I felt so confident in his presence, as we drove off in the family

car to pick up our third companion, an elderly friend and neighbour Kathleen, who relies on a wheelchair to get about.

All three in the group were hopeful and enthusiastic about a promising day ahead, as we headed for the car park at St Laurence's Church, where we intended to board the parish pilgrims' coach. All in good time, so I thought.

The first doubts were sown when I drove in and saw the car park almost empty except for two other cars which I recognised right away. I wondered where their occupants might be. This clue set a mild panic attack in motion. I tried not to show it but my grandson sensed my mounting anxiety. "Don't worry Grandma. We are just early; that's all," he said, in an attempt to reassure me.

An inner voice disagreed. "Please move," it said. "You've made a mistake on the time and missed the bus. Get to Our Lady and the English Martyrs pronto, my dear, if you really want to be on your spiritual journey today." I didn't hesitate and my passengers didn't ask any questions. They'd both got the picture clearly.

Without thinking too much about how the situation had arisen, we three were on the move again, backtracking through the light Sunday morning city traffic into central Cambridge. Where? It had to be Our Lady and the English Martyrs (OLEM) in the town centre. With a little luck, we could intercept the coach at the Stage II departure point.

Just as we approached the Gonville Place intersection, I filtered into the left lane. My heart sank as I glanced at the empty forecourt of the parochial house along Hills Road. Too late again. No, perhaps around the corner on Lensfield Road?

The lights changed and the traffic started to move. Could I swing around? Yes, I thought, a gap in the traffic. Stay calm. Be determined. I signalled and swung right across Hills Road. A kind driver slowed and gave way, letting me manoeuvre into the left lane just outside OLEM. Thank you, dear Lord for light traffic. The lights went green allowing me to turn into Lensfield Road. No sooner had we turned than we saw the coach, stationary, along the inside left hand lane. It was well and truly on its way. Was it all too late and in vain?

I'm not sure what happened but I quickly pulled over onto the left pavement near the entrance to the OLEM car park. My hand went out waving frantically to draw the coach driver's attention. "We are supposed to be on your bus." I cried out the words, beseeching him openly. The driver looked at me directly and glanced

in his rear mirror; he was holding up the traffic. What could he do but begin to drive on. Had he understood my plea?

Quick as a flash my hand went out again – a right-turn hand signal this time! In truth, I do not really remember how I made this turn so efficiently but somehow I joined the left lane and there we were, right behind the Walsingham coach, crossing Gonville Place through the complex intersection and sets of traffic lights.

The coach driver had indeed understood. He pulled the coach over at a small lay-by alongside Parker's Piece and came to a stop. My silent prayers had all been answered. I breathed a sigh of relief. No doubt too, we'd got help and recognition from inside the coach. I pulled in behind. Two brothers descended right away. They carried our elderly passenger into the bus, then got her wheelchair out of the car and put that on board too. Never underestimate the power of non-verbal communication, I thought. Barely a word was spoken.

No time to linger; we were on the move again. Even today, I can hardly remember how I made yet another quick turnaround, drove the car back to OLEM, parked it and returned on foot with my grandson to the lay-by, where the pilgrimage coach was dutifully waiting for us. The coach driver gave me a brief word of praise; recognition of my efforts from a real professional. We were thoroughly welcomed into the party.

For the rest of that day, my mind was in a spiritual cloud. I was so relieved to have caught the coach that just being present on the pilgrimage was in itself more than enough reward.

I can only say that all the arrangements at Walsingham were truly excellent. The coach journey was pleasant, the company truly supportive throughout and the weather kind. The spirit of healing and concern for others descended on us all upon arrival and we were at one with each other.

The congregation celebrated the Mass and benediction, led by Bishop Peter Doyle, and was uplifted by the anointing of the sick. I was overjoyed to be with my brothers and sisters, including our Saint Vincent de Paul Society National President Adrian Abel, sharing such a great feeling of solidarity. This was the day of Saint Vincent de Paul and Blessed Frédéric Ozanam; a great day of pilgrimage and prayer, a humbling celebration of our spiritual practice as a national society.

I almost missed it to be sure but I won't linger too much on that. Somehow the Lord got us to the coach and thereafter the peace and contentment I felt throughout that day was truly unforgettable.

We were in His hands.

Thanks to all who contributed to the organisation of this wonderful day and made it possible for us to celebrate our commitment to the society on a national level.

Until the next time, Saint Vincent de Paul pray for us all.

Conversations in prison

Petra Tucker

During my last two visits to prison (where on a fortnightly basis I teach prisoners stitching and embroidery skills) I was part of two powerful discussions. During one session, a conversation started on the topic of Imprisonment for Public Protection (IPP) sentences and soon the whole group joined in. IPP sentencing came into use in April 2005. The rationale was that anyone found guilty of a serious crime for which a life sentence could not be applied could instead be given a minimum tariff plus the condition of no parole until a parole board judged them to be no longer a danger to the public. Also, once released on parole, they are on supervised licence for at least 10 years.

Typically these sentences were given for sexual offences and violent crime and many of the prisoners I work with have IPP sentences. The discussion centred on those men who had been given tariffs of only two to three years but are still in prison many years later. The official reason is that they have not met the conditions for parole but in many cases this is out of their control since they do not have access to the rehabilitation courses that are regarded as mandatory for anyone wishing to apply for parole. In other words they are absolutely stuck in the system.

In September 2012, the European Court of Human Rights ruled that IPP sentences were 'arbitrary and unlawful'. Whilst these sentences are no longer used, the ruling was not retrospective. I am aware that some people reading this article may be victims of prisoners who are serving IPP sentences, so let me be clear that I am not making a judgement on the crimes committed, but rather I am expressing concern that there are people who potentially can never get through the system to a release date. I am amazed at how some of these men 'manage' their sentences when there is little chance of release. Hope is a powerful factor in our lives, whether it be hoping to get a job or hoping to be cured of an illness. The 'extended sentencing' that has replaced IPPs is a fairer system and the present

Government is at least talking about the several thousand prisoners who have an IPP and who are stuck in the system. When anything concrete will be done remains unclear.

The other conversation was with a young man who told me about a conference the day before on the needs of elderly prisoners. The prison population is currently experiencing a steady increase of older inmates, in part due to the bringing to trial of many 'historic' sex offenders from the 1960s to 1990s. He described to me two workshops that he had attended. The first was concerned with prisoners who have dementia, particularly relevant to this prison since one wing is being dedicated to inmates with dementia. He spoke compassionately of how they can be helped, for example a prisoner on his wing who might boil the kettle and then forget to put his tea bag in his cup. He told me how he might deal with this so that the prisoner doesn't feel belittled or laughed at.

On his wing, he is in charge of making sure that prisoners with dementia go to the canteen for their meals. This is a man who when he entered prison could neither read nor write and through the excellent work of the Shannon Trust has learned these skills then gone on to take GCSEs and 'A' levels. He then went on to talk about those prisoners who die while serving their sentence – mostly old people, but also some younger people who become terminally ill. He talked of helping to feed these men, of sitting and listening to them. Today's rules allow certain prisoners at the end of their life the option of dying in a hospice, if a place can be found. I ventured the opinion that the majority would take this option, but he told me that there are prisoners whose family are their fellow inmates and who want them around as they die.

It is a real privilege to be part of such conversations where often the prisoners go beneath the superficial and engage with us on a deeper level. You never know (when you go into the chapel, where Fine Cell Work hold their sessions) what will happen. Sometimes the men come into the session tense and distracted, as there are things going on in the prison which anger and upset them. Sometimes a particular prisoner is not communicative as they are struggling with their sentence. Other times you see a prisoner become more confident and want to be more active within the group. We work always in pairs and while there could be a violent incident in the group, the fact that anyone involved would immediately lose the privilege of this activity gives us a degree of protection. We are not seen as part of the system and after every session there is always someone who thanks us and says we are appreciated.

The Potter

Sue Price

Jeremiah 18:1-6

“This word came to Jeremiah from the Lord: ‘Rise up, be off to the potter’s house; There I will give you my message.’ I went down to the potter’s house and there he was, working at the wheel. Whenever the object of clay which he was making turned out badly in his hand, he tried it again, making of the clay another object of whatever sort he pleased.

Then the word of the Lord came to me: ‘Can I not do to you, house of Israel, as this potter has done?’ says the Lord. ‘Indeed, like clay in the hand of the potter, so are you in my hand, house of Israel.’”

I don't know if any one of you has ever had a go on a potter's wheel. It is incredibly messy! If you are not an experienced potter, then the clay goes everywhere, there is a lot of water involved, and if you are like me, you end up covered in clay splashes, including on your glasses.

Making pots on a wheel is a very physical skill. The clay has to be centred exactly on the wheel; otherwise it literally spins off and can splat on the floor. The wheel, although nowadays usually electrically operated, if foot propelled needs to go at the right speed, the potter's foot working in harmony with what their hands are doing. And those hands – to form a pot, the potter's hands are kneading, pulling, stretching, working the clay to form a pot. To build up the sides of a wheel-spun pot, the potter's hands work together, one inside the pot where their knuckle helps stretch and form the shape, supported by the other hand on the outside, guiding and holding. And sometimes it all just collapses and so you start again. It takes time to learn to become a really skilled potter.

There is a wonderful exhibition on at the moment in Cambridge, at the Museum of Archaeology and Anthropology. It is about looking differently at things and looking for evidence of children in archaeological finds. One of the ideas that they are exploring involves looking at pots or fragments of pots for evidence of children. They have come up with an amazing idea: that some of the finds of clumsily made pots and those with uneven markings may have been children's work. Realising that making pots is a skill which children would need to be taught and therefore practice, it seems that these could be their first attempts. Also they have found what they now think are children's fingerprints. When a potter attaches a handle onto a jug, you need to hold your hand in a particular way on the inside of the jug with one hand, whilst the other hand attaches and then forms a blob of clay on the

outside of the jug – again needing to stretch and pull and knead the clay into shape. And they now realise that little tiny indentations that they have found on the inside surface of jug fragments are most likely little fingerprints. I find that amazing and urge you to go and look. There is also a roof tile with a child’s footprint on it; I have this vision of a small child running with glee over a set of roof tiles lying on the ground to dry and probably getting a telling off in the process!

There is that wonderful line we sing of ‘Abba Father, you are the potter; we are the clay, the work of your hands.’ So if we think of that, in relation to this reading from Jeremiah, we are pots, made by God, marked with godly fingerprints and knuckle prints, formed into glorious creations, earthen vessels.

But notice the words here in the text – this text doesn’t talk about pots being fired or finished in any way. It talks about clay being worked and re-worked, created and re-created. If you have ever worked with clay, you will know that there comes a point when clay needs to rest, it needs re-hydrating before it can be re-worked. You literally have to soak it in a bucket of water, throw a cloth over it and leave it in a dark place to relax so that then it can be ready to be worked again.

I have always, until now, taken this reading to think of myself as a pot being made by God. I’ve tended just to focus on the first half of the reading. But, through prayerful pondering, I realise I have missed something very important.

“‘Can I not do to you, house of Israel, as this potter has done?’ says the Lord. ‘Indeed, like clay in the hand of the potter, so are you in my hand, house of Israel.’”

Boldly, I would like to suggest that instead of ‘house of Israel’ we could say, house of the Margaret Beaufort Institute of Theology, or house of the Cambridge Theological Federation, or the house of St Laurence’s, this city, country, world.

‘Can I not do to you, house of Israel, Margaret Beaufort Institute of Theology, Cambridge Theological Federation, St Laurence’s, this city, this country, this troubled world, as this potter has done?’

So now we can play with the idea of God totally at work within every aspect of our lives, shaping, kneading, supporting, pulling and stretching, working and re-working us like clay, constantly involved, leaving His fingerprints, His knuckle prints on us, on our world. So at times of transition – of moving on to new opportunities, of changing direction, of stopping and taking stock – maybe that is the time to appreciate that we are now being relaxed, to then be re-formed, re-created into something new. A different shape, a

different pot, but still created out of the clay that we are and that is true too for our wider world.

We just need to recognise the signs. And they come in unexpected ways – there was a news item recently on the *Today* programme on Radio 4, talking about how the ozone hole over the Antarctic is beginning to shrink and the reporter concluded with these words, ‘perhaps these are signs of the first fingerprints of healing’.

So let us go out into the world, looking for those fingerprints of healing, those moments of recognition of a skilled potter holding their creation in their hand, alive and active, creating, through us, with us and in us the Kingdom of God.

Archaeology in Histon and Impington

Village Society Archaeology Group

David Oates, the Project Leader of the Histon and Impington Village Society Archaeology Project 2016, inherited a knowledge of the history of Histon and Impington from his parents. He is leading a programme in which the use of airborne radar has identified a large flood plain around the present Green and High Street in Histon, extending to the south and the east. This is the barrier which caused the two villages to develop as separate communities despite their closeness. Over several weekends, since February 2016, volunteers have dug test pits – including one in parishioner Dick Wilson’s garden – to ascertain, from pottery and other finds, when the area was inhabited and to try to date the period when this central area was drained and became populated.



One interesting find is the predominance of gravel-based subsoil – making the area more suitable for settlement than neighbouring clay-based areas. The gravel is from an early course of the Cam, exposed by erosion in later glacial periods.

The finding of late Bronze Age and Roman pottery near Histon Church shows that the earliest occupation was probably in this area. The medieval settlement appears to have clustered along the present-day watercourse through the village.

The Big Final Digging weekend took place on 6th–7th August 2016. More information can be found at: <https://histonandimpingtonvillagesociety.wordpress.com/events/archaeology/>

Parish Life at St. Laurence's

St. Laurence's is a modern, friendly Parish Church, part of the Diocese of East Anglia.

Many parishioners are involved in the various ministries and activity groups which serve the Parish, the local community and also the wider world.

Mass Times

Vigil Mass Saturday 6pm

Sunday: 8am, 9.30am (school), 11.00am

Weekdays: Mon – Thurs: 9.30am; Fri: 12.30pm

Reconciliation / Confession: Saturday morning after 9.30am Mass, Saturday evening before 6.00pm Mass and by arrangement

Baptism

Contact the Parish Office or Fr. Pat Cleary to arrange a date.

Baptism preparation sessions are organised at certain times of the year. Dates can be found in the Parish newsletter.

First Holy Communion

Preparation classes start in September. Check dates in Parish newsletter.

For preparation of St Laurence's School pupils contact: Barbara Quail, Tel: 01223 712227

For preparation of pupils from other schools contact: Sue Price, Tel: 01223 311823

Confirmation

[information unavailable at time of printing]

Clergy

Parish Priest Fr. Patrick Cleary. Tel: 01223 704640. Email: pp@saintlaurence.org.uk

His main responsibility is to ensure the Liturgies are celebrated in a dignified manner in accordance with the rubrics of the Church. As well as celebrating Mass and the sacraments of the Eucharist, Baptism and Marriage, he visits parishioners in their home and in hospital. He organises the day to day running of the Parish with a team of helpers but is always available to those seeking help.

Assistant Priest Fr. Bob Eccles. Tel: 01223 741266. Email: roberteccles@english.op.org

Fr. Bob is a Dominican from Blackfriars. He acts as assistant to Fr. Pat and is involved in all aspects of Parish life while continuing with his life as a working friar in his community.

Deacon Rev. Dr. Geoff Cook. Tel: 01223 351650. Email: Office@saintlaurence.org.uk

As Deacon of our Parish he assists the priests at Mass reading the Gospel and bidding prayers, giving the occasional homily and serving the bread and wine.

Parish Office

Secretary Patricia Cook. Tel: 01223 704640. Email: office@saintlaurence.org.uk

She is responsible for maintaining the Parish diary and produces the Parish newsletter. She is also a point of contact for baptism, marriage and funeral arrangements

Treasurer Rev. John Steel. Tel: 01223 704640. Email: office@saintlaurence.org.uk

Responsible for Parish finances working with the Finance Committee.

Ministries

Altar Servers

Contact: Stephen Chapman. Email: altar.servers@saintlaurence.org.uk

Altar servers are important members of the Parish ministry assisting at all Masses. Please contact Stephen at the above email address if you are interested in helping or being trained as a server.

Music

Contact: 9.30am Mass (school) - Sarah Sykes; 11.00am Mass - Helen Allen.

Email: music@saintlaurence.org.uk

The music groups provide a variety of liturgically appropriate music to be used during the Mass.

11.00am group also lead with the music for all the major feasts of the Church's year.

9.30am group practise before the service.

Pull-out section
to keep

If you wish to join either group or need information contact through the above email address or speak to a member of the music group or choir after Mass.

6.00pm Mass is sung to a recorded melody. 8.00am Mass is spoken.

The African Choir

Contact: Rosina Abudulai. Email: african.choir@saintlaurence.org.uk

Exists to highlight the diversity and the richness of the international nature of St Laurence's parish and the universality of the Roman Catholic Church. The African choir is known for its Offertory Processions, Procession of the Word and other special events.

Eucharistic Ministry

Contact: Fr. Pat or email: Eucharistic.ministers@saintlaurence.org.uk

Eucharistic ministers are members of the Parish who wish to assist with serving Holy Communion at Mass and also taking the sacrament to those who cannot attend church. It is done on a rota basis lasting 12 weeks.

Reading Ministry

Contact: Saturday 6.00pm Mass, Sunday 8.00am Mass and 11.00am Mass - Nora Darby; Sunday 9.30am Mass (school) - Rosemary Simpson. Email: readers@saintlaurence.org.uk

Reading ministers read the lessons at all Masses and also the bidding prayers at Sat. 6pm and Sun. 8am and 9.30am. There is a readers' rota lasting 12 weeks. Contact Fr. Pat, Nora or Rosemary if you would like to become a reader.

Welcomers

Contact: Saturday 6.00pm - Rob Beckwith; Sunday 9.30am - Rosemary Simpson; Sunday 11.00am - Teresa Campbell. Email: welcomers@saintlaurence.org.uk

Greet people as they arrive for the service, especially looking for newcomers. Hand out Mass and hymn books plus the Parish newsletter and answer enquiries. Welcomers arrive early to prepare and will tidy away books after Mass. New volunteers always welcome.

Service Leaders

Contact rota planners to volunteer: Sat. 6pm – Janet and Jim Scally/Margaret Plumb, Sun. 9.30am – Rosemary Simpson, Sun. 11am – Teresa Campbell

Ensure that before Mass there are Eucharistic ministers and Readers, people to take up the offertory and collection. Ensure the altar and lecterns are ready, and that the bread, wine and water are in place. After Mass clean utensils used on the altar.

Bidding Prayers

Contact: Joe Tucker. Email: bidding.prayers@saintlaurence.org.uk

These are written by a group of parishioners coordinated by Joe Tucker. If you are interested in joining the group contact him at the above email address.

Flower Arrangers

Contact: Frances Stafford. Email: flowers@saintlaurence.org.uk

The beautiful flower arrangements we see in Church every week are done by a small group of parishioners. More people are urgently needed; experience not necessary. The group can also arrange flowers for weddings.

Children's Liturgy

Contact: Sunday 9.30am Mass - David Warren; Sunday 11.00am Mass - Rosalba Dixon-Melchiorre.

Email: childrens.liturgy@saintlaurence.org.uk

A special liturgy for children to experience the word of God. Split into two groups at both 9.30am and 11.00am Mass - for under 5's (parents must accompany them) and 5 to First Communion age.

Emergency Prayer Line

Contact: Pam Sephton

The prayer line is open from 9am – 9pm. Tel No's: 01223 276577, 01223 351499, 01223 354060.

As its name suggests it is there for people who are experiencing some sort of crisis in theirs or their loved ones lives. Ring one of the above numbers, give the first name and age of the person you want prayers for and what the problem is. Your request will be sent to about 32 people who will pray and continue praying for you. It is always appreciated if you could contact and say how things are going.

Child Protection

Contact: Caroline O'Donnell. Email: office@saintlaurence.org.uk

Repository

Joanne Kerrigan is responsible for ordering the large selection available in the cabinets situated in the Narthex. If you can't find what you are looking for, she is happy to take individual orders.

Committees

Forum Group

Email: forum@saintlaurence.org.uk Chairman Jim O'Sullivan

The Parish Forum is where all parishioners can come to discuss and debate Parish matters. The meeting is led by the Chairman and the Parish Priest. It meets every three months.

Finance Committee

Email: office@saintlaurence.org.uk Treasurer Rev. John Steel

Responsible for decisions regarding Parish expenditure, working with the Treasurer and the Parish Priest.

Facilitation Group

Email: facilitation@saintlaurence.org.uk

Meets before and after the Forum meetings. To coordinate and support decisions and ongoing matters arising from the Forum.

Parish Magazine

The Pilgrim. Email pilgrim@saintlaurence.org.uk

The Pilgrim is St. Laurence's Parish magazine. It is published four times a year. A small group of parishioners make up the production team headed by editors Sarah Sykes and Nora Darby. It covers a wide range of subjects contributed, not only by parishioners, but from outside sources, including reports and news from recent and forthcoming events. Contributions to the above email address, handed in or posted to the Parish office 'For the attention of the Pilgrim'.

Parish Website

Contact: Richard Birkett

He looks after the Parish website, and helps with various other aspects of IT in the church, including email and wifi. If you have any updates for the *website* please send them to webmaster@saintlaurence.org.uk or for other issues write to it@saintlaurence.org.uk

Parish Library

Contact: Virginia Bird. Email: office@saintlaurence.org.uk

The Library is situated upstairs above the Parish room. Virginia has brought together a selection of books, covering a large range of subjects on and about the Catholic Church plus other subjects. It is well worth a visit, there are comfy chairs where you can sit and browse before choosing a book.

Organisations

Justice and Peace

Contact: Sister Pat Robb. Email: justice.and.peace@saintlaurence.org.uk

The Justice and Peace Group functions in connection with groups from OLEM and St Philip Howard churches. The group tries to keep aware and take action on local, national and international issues of injustice. Meetings are held on the 2nd Tuesday of the month at 7.45pm in OLEM Parish Hall. All welcome.

Human Rights

Contact: Lyn Dekker. Email: human.rights@saintlaurence.org.uk

Write simple letters on behalf of victims of human rights abuse, prisoners of conscience, people who have 'disappeared' and people in danger of torture. Also the group forward letters and petitions signed by parishioners after Mass. Meetings are held in the Parish room on the first Wednesday of the month at 2pm. All welcome.

Soulfood Prayer Group

Contact: Sandy Hobson. Email: trinitygracefull@gmail.com

This prayer and praise prayer group meet on 1st and 3rd Tuesday of each month in St Laurence's Parish room, 2nd and 4th in OLEM Parish Hall. Enquiries to above email address.

The Society of St Vincent de Paul

Contact: Christine Knight. Email: svp@saintlaurence.org.uk

The SVP at St. Laurence's and in other parishes in the UK and Europe endeavour to alleviate the plight of the poor, sick, lonely and unemployed mainly by visiting, on a weekly basis, or helping in an emergency to provide furniture etc. Occasionally financial help is given if essential services are likely to be cut off. The group meets every few weeks in the Parish room.

Catholic Women's League

Contact: Janet Scally. Email: cwl@saintlaurence.org.uk

Founded in 1906 by Margaret Fletcher, the League's mission has always been to educate and encourage Catholic women to play a role in the work of the Church at parish, diocesan, national and international level. They are concerned with social issues, ecumenism, bio-ethics and women's role in society.

Meetings are held in the Parish room on the 2nd Tuesday of the month at 7.30pm.

CAFOD

Contacts: Imogen Choi, Mary Watson. Email: cafod@saintlaurence.org.uk

The Catholic Agency for Overseas Development.(CAFOD) is the official aid agency for the Catholic Church in England and Wales. It aims to put Christian faith into practise by helping some of the world's poorest people to improve their lives. It does this by campaigning, raising awareness of injustice and fundraising for humanitarian relief and sustainable development work in over 70 countries. CAFOD at St. Laurence's is very well supported by fundraising events at Lent and Harvest and throughout the year.

Helpers are always welcome.

Ablaze Mass

Contact: Sandy Hobson. Email: ablaze@saintlaurence.org.uk

This is the Parish Youth Mass which takes place every few weeks (see Parish newsletter for dates) on Sundays at 5pm. Music and reading by younger members of the Parish. Mass is followed by refreshments in the Parish room. Everyone is welcome.

Banner makers

Contacts: Jenny Martin, Lyn Dekker. Email: bannermakers@saintlaurence.org.uk

A small group meets in the Parish room to make banners for the Church and community worship.

Walsingham Association

Contact: Margaret Plumb. Email: walsingham@saintlaurence.org.uk

The Cambridge branch meet at St. Laurence's every other month. The aims of the Association are to spread devotion to Our Lady of Walsingham, to support the Shrine and to arrange pilgrimages to Walsingham.

100 Club and Gift Aid

Contact: Jim Scally. Email: gift.aid@saintlaurence.org.uk

The 100 Club is a joint venture between St. Laurence's School and the Parish. £12 buys you a three month membership with your personal number. Funds are divided between the school and prize money. A draw takes place every month.

Gift Aid As the Church is a registered charity it can claim 25% of all your donations covered by the scheme. You must be a taxpayer and will need fill in a Gift Aid declaration. Your weekly contribution to the collection can be done this way, giving the Parish an extra 25%. You will receive a box of dated envelopes in which to put your donation and place in the collection basket. There are other means of Gift Aid to the Parish. For information contact Jim Scally at the above email address.

Parish School

St. Laurence's is a Catholic primary school situated on Arbury Road. It is closely affiliated with the Parish Church. Masses are held there on most Sundays of the year. Many other events and activities are shared between school and Church.

Head Teacher Clare Clark

Business Manager Liz Taylor

Chair of Governors Mary Jane O'Sullivan

PTFA Chair Sarah Mackay

Tel 01223 712227 Email: office@stlaurence.cambs.sch.uk

Memories of My Brother

How to write a verse to you,
when you're not here, just feels untrue.
But I just want to share the times,
our lives as children was sublime.
Our childhood days were filled with fun,
Humberstone Road where it had all begun;
To school we'd walk, on Milton Road,
the paths were safe, together we strode.

Dad on his scooter, would come and see,
sneak chewing gum through the fence to me.
But Mrs Condell, a teacher, would know.
Dad not deterred, continued as though
All was well, all was fine,
"That's alright," he probably chimed.
Sports Day events, Mum and Dad would see,
their children smiling, happy and free.

Midsummer Common, the funfair in town;
toffee apples, the Waltzer, such fun all around.
Jesus Green swings, summer evenings such fun;
the Fort St George pub, enjoying the sun.
A Whitsun holiday, and summer one too,
excited and ready for all that was new.
A caravan, or guest house - whichever - we knew
the sun would shine from sun rise right through.

The loft room Martin's, off limits to me;
he'd know if I'd sneaked in, and thump me with glee!
The bugs that he kept there, were precious to him,
but I thought them creepy and also quite grim.
The years pass by, and to Histon we moved.
Dad had his garden, his barn; he approved.
Bowie would play from the largest bedroom,
being the youngest, mine like a cocoon.

These memories so clear, I remember so well;
but now I feel sad, Martin cannot re-tell.
Reminiscing the stories, the days of before,
we often would speak of these times we adored.
He's gone now; so sudden. It's unfair and it shows
how much I now miss him; I hope that he knows.
The missing's forever, but our lives go on,
we love you as always, will see you anon.

To my brother Martin
We lost you on 14th May 2016
May you Rest in Peace
Kay
x

A poem read out at Martin Bakers' Memorial Service
6th August 2016 by his sister Kay.

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Features & Opinions

Cardinal Points

John Hobson

Well, the summer holidays are almost over I suppose and we have all been exposed to whatever good or bad news we had to face about the value of the pound and the warmth or absence of welcome available today in mainland Europe. Travel is a wonderful experience. Our somewhat old fashioned mockery of the American traveller who "did" Europe in three days and returned home with his pictures of the Eiffel Tower, The Mona Lisa, Big Ben, Buckingham Palace, the Leaning Tower of Pisa and St Peters Basilica was only marginally justified. As we looked on aghast at this hurried if not frantic tourism and secretly envied the wealth that permitted it, we perhaps didn't fully understand two things. First that this poor US tourist only had a fraction of the holiday time off work that we all enjoy in Europe - time off work in the US is at a serious premium. Secondly we subconsciously understood that such tourism was mostly devoid of any emotional feel for the places visited, there was little or no sense of belonging, or identity with the destinations.

If a tourist, of any nationality, has an emotional feel or link with the place to be visited they plan a more protracted stay. They search for where their links or roots are embedded be they familial, religious, cultural or educational in nature. The visit is then savoured, soaked up and an emotional umbilical is present, a sense of belonging, however small or fragile, is present and is nurtured. We as a family have lived in other countries for many years but in each and every one of them we have not really developed or experienced the presence of any such emotional umbilical with them. We were not stirred by their national anthems, their national music or their national icons of any particular sort, yet we come home and feel for the national red rose, the flag of St George, our national music and institutional events. This is the essence of the emotional umbilical, the sense of being part of, being linked together. Strange to say this sense of belonging did occur when we visited Rome, the very presence of the catacombs beneath the city forged a deep seated sense of "these are our people, we owe so much to them, and we belong with them here".

The same feeling ran through us in our visit to Eire where we each had distant family links and again an overwhelming Catholic linkage and sense that we belonged, however tenuously. If living here you struggle with the absence of an umbilical linkage to England then buy Eamon Duffy's book *The Stripping of the Altars* which is the story of traditional Religion

in England 1400-1580. I will do a book review when I have finished it (ISBN 0-300-08076-9). The author lives in Cambridge and is a Fellow of Magdalene College but don't be put off, I am not academic at all and the book is totally readable. So much of his book refers to the practice of the faith in East Anglia and how Mass was celebrated. Read how we used to raise our hands in alleluias at the Elevation of the Host and hold large candle torches up so that the congregation could see and rejoice at this. Read how ordinary people left their offerings in their last will and testament to ensure the church was lit with candles, especially at the Elevation of the Host.

You, me, we, are all part of this wonderful celebratory heritage, it is ours and we are all part of it, we so very much belong together, we are truly linked, rejoice. Read, visit the historic churches, understand more of their design and iconography and feel and know you really do have an umbilical link with all this through this same faith. Today in our village Anglican Church it is announced in the newsletter that the church lights that illuminate the outside of the church tower for this week are kindly funded by some family or other in the village. This is a link back to beyond the 15th century when we all understood we needed to light the church. If only they knew.

Theme: Power in your words

Fr Alvan

God has promised us so many things in the scriptures. We can always trust His promises to be true because He is a faithful God who does not go back on His words. His word is His bond and because He can never change, we can always hold on to Him. All His promises are true and sure and they are there for us to grab and claim as God's own children. But we can only claim them with our words. Our words have got the power to get for us whatever we want in life - good or bad. That is why we should be very careful with what comes out of our mouth. Proverbs 18:21 says, **"Death and life are in the power of the tongue, and those who love it will eat its fruits"** and Matthew 12:37 says, **"For by your words you will be justified, and by your words you will be condemned."**

Words are like seeds and they are planted when spoken. It is very simple, when you plant good seeds; you get good harvest and when you plant bad seeds you will most certainly get a bad harvest. The words we speak about ourselves affect us directly or indirectly. When we are used to saying very negative things about ourselves, then there is no way we should expect good and positive things to happen to us. If we are in the habit of using such statements like, "I am useless", "I'm not worth anything", "I am good for nothing", "Everybody hates me", and "I am cursed"

etc., then we will see that our life will be full of negativities.

If I keep saying I am useless, there is no way I can be useful because I have accepted that I am useless and there is nothing I can do about it. But even when people think I am useless, maybe because I have not been able to achieve anything yet, or maybe I have failed severally in a particular thing, I can always profess positivity in my life. Even if I have fallen 100 times, it does not make me useless, after all there is a saying that, "The downfall of a man is not the end of his life". You can only be a failure if you accept you are a failure. There is no limit to trying again and again. Don't forget that one time president of America, who tried time and time again before at last he won the election as the president. I know people must have laughed at him each time he came up to contest, they must have called him a failure, but he called himself a success. You must learn how to confess positivity in your life. Believe you can do all things through Christ who will always be your strength and that there is no limit to what you can do; believe that whatever good thing you say about yourself can always come to pass, even when people think you are down to nothing. God is up to something even when people think that you are finished, God is just starting with you and while the sky is the limit for other people, the sky for you is a starting point. Believe, speak and watch God bring it to manifestation in your life.

From today, instead of saying you are useless, start saying you are useful, instead of saying you are good for nothing, try saying you are good for many things, instead of saying you are cursed, say to yourself, you are a blessed child of God, etc. There is power in your spoken words so don't waste your words carelessly and negatively, speak positivity into your life. Believe you can do all things though not through your strength, but through God who strengthens you. It doesn't matter what people say about you, my beloved, what matters is what God says about you and what you say about yourself. It is not too late beloved; you can still turn your negativity into positivity.

So when scripture says in Proverbs 18:21, **"Death and life are in the power of the tongue, and those who love it will eat its fruit"**, the one thing I would like you to learn at the end on this topic is to begin to be careful on how you make use of your words, not carelessly or wastefully, but carefully and reasonably. Have in mind that "words" according to Jodi Picoult, "are like eggs dropped from great heights; you can no more call them back than ignore the mess they leave when they fall." And the scripture makes it clear that with words, we can either bring death or life, blessing or curse on ourselves and even on others.

Let us look at the effect that words from others can have on us and the effect that words from us can have on others – and ourselves. Firstly, words from others can have effect on us. Many people today are labouring under curses which they have incurred from their parents or others, either because of their behaviour or even something they don't know of. The young people who have no respect for their parents need to be careful about this. Sometimes, because of a child's behaviour, the parents may out of anger be using bad words on the child. To both the parents and the child, it may mean nothing, but it actually means a lot. When a parent, no matter how badly behaved the child may be, keeps using statements like, "you are useless", "you will not succeed in life", "you will regret your life", "you are good for nothing", "you will suffer in life", etc., such words often follow that child in life. When the only words the child keeps hearing from the parents are these words of hatred, it will certainly affect him or her psychologically, and the child will need God's grace to break out from believing that he or she is useless, good for nothing, a failure, etc. Many, because of the evil words pronounced on them by their parents when they were young, have continued to labour in life without succeeding. But you can still break forth and be free. The power of God is greater than any curse from any human being.

You can pray and call out to God like Jabez in the Bible in 1 Chronicles 4:9-10. It says, **"Jabez was honoured more than his brothers; and his mother named him Jabez, saying, 'Because I bore him in pain.' Jabez called on the God of Israel, 'Oh that you would bless me and enlarge my border! And that your hand might be with me, and that you would keep me from hurt and harm!' And God granted what he asked."** Jabez was living a life of pain because of the words his mother spoke on him after giving birth to him. But through prayer, he used the power of his words to change his condition. You too can do the same, call on God's blessings in your life and He will pour down his blessings on you. But my advice is parents be careful with your words on your children, children be careful with the way you treat your parents.

Secondly, our words can also have positive or negative effects on us. The scripture says, "Decree whatever you want and it shall come to pass". What do you decree about your life? If you decree good things, good things will follow you, if you decree bad things; certainly your life will be filled with bad things. It is a natural law and there is a saying in my place that, "whatever a man desires is what he gets". If you desire good, good will follow you and vice versa. Form it as a habit to say good things about you and with faith in God claim them. "Let the weak say I am strong, let the poor say I am rich, because of what the Lord has done

for us". Speak positivity and not negativity in your life. Believe in God and in yourself, even when nobody believes in you, don't be your own enemy. The power to change things in your life is in your words, make good use of it.

Our words can also affect others. We are meant to build and not destroy others with our words. Let us speak words of love, encouragement, kindness, comfort, etc., to others and not the opposite. When you tell somebody something that will lead him or her to commit suicide, know that you have a share in that guilt too. So the watch word is "Be careful with your words because there is power in them". May God grant us the grace to always make judicious use of our words for ourselves and for others.

"On the Third Day"

Virginia Bird

"Did not our hearts burn within us as he unfolded the Scriptures?" I hope you recognise this, the words of the two disciples who had walked beside Jesus on the road to Emmaus.

When Rosina and I went to the meeting for the New Evangelisation we heard a series of talks given by Canon John Udris, erstwhile Dean of Northampton Cathedral, who currently teaches spirituality at Oscott College, our local seminary in Birmingham. The talk that most engaged me, (they all did, he is a great teacher) was one focussing on the need for our hearts to burn with love, excitement, and thrill at knowing Jesus. Fr John started quoting Sr Joan Chittester OSB "the Scripture is quite clear: It was "on the third day" that the Resurrection happened. To the Jewish mind it was, in other words, a time of cataclysmic evolution. Scripture, in fact, identifies thirty defining moments - occurrences the result of which the Jewish community, Jewish history, or Jewish understanding of the ways of God on earth were never the same again - as having occurred "on the third day". "On the third day" for instance God seals the covenant with Moses. "On the third day" Esther goes to the King to beg for the safety of the Jews. "On the third day" Abraham prepares to sacrifice Isaac. To speak of something as having happened "on the third day", then, signals a crossover moment in time, a point at which everything before and everything after is seen in new light. The Resurrection happens, Scripture says "on the third day". The message is clear: No one and nothing is the same after the Resurrection happens.

Fr John continued by talking about the disciples who walked with the "stranger" on the road to Emmaus. After supper and their recognition of the risen Jesus, he left them and they talked in great excitement of

their experience. "Did not our hearts burn within us as he unfolded the scriptures?" Can you imagine how this went? I hope so. But... do you know what scriptures he unfolded before them? Probably not, I always thought it was everything. Fr John told us it was the passages referring to a very significant phrase, "on the Third Day".

So what passages are these? Try to guess; thinking first about the Old Testament, the Scripture on which Jesus was raised, and then a smaller number in the New Testament.

The first passage Fr John referred to was the Sacrifice of Abraham - Genesis 22 1-14. You know this story well. Abraham and his young son Isaac walk from their camp to a mountain, Mount Moriah, to make sacrifice to God. And you know that the boy asks, "Where is the lamb, for the sacrifice?", and then realises that he is to be the sacrifice. A story that makes my heart twist and my eyes fill with tears, agonising. But verse 4 begins, "on the Third Day" and Fr John told us that we know Mount Moriah today as the Temple Mount in Jerusalem. Did you know that? I certainly didn't, and it makes the story even more poignant. Read it yourself with this in mind, astonishing.

Now try and guess other stories in the Old Testament, Hebrew Scriptures, which start "on the Third Day". Can you find any? OK, hard. Here is the list Fr John gave us: Jonah chapters 1 and 2 (conversion of Jonah); Esther chapters 3 to 8 (the intercession of Esther); Exodus 19 (the covenant at Sinai); Joshua 3 (crossing the Jordan); Hosea 6 1-3 (repentance of Israel). Ignore the third day in the story of the Creation. Did you find the verses in each reading saying "the Third Day"? Now let's look at the New Testament, Jesus probably did not use these with these disciples unless perhaps they had been there at the time.

Which is the first time? Yes, the finding of the adolescent lad in the Temple, Luke 2.42-51. Joseph and Mary walked on three days before finding the boy was missing and returning to find him in the Temple (remember the Temple Mount?).

Then one you never hear fully at Mass, it is important to read the Bible as well as the Missal, John 2 1-10, the wedding at Cana. What we always miss when hearing this story in the Missal only is that it starts, "on the third day there was a wedding ..." And then finally, Luke 13.32 and Mark 9.31, the prophecy of the Third Day. There is so much to explore from this almost-missed teaching of Jesus.

Would you like to explore this further? If so let's have a one off evening in the autumn to read these passages and explore how we can hope to find ways in which

our hearts can burn with love for Jesus. Watch the bulletin for a date.

Replica of Noah's Ark in Kentucky?

Dick Wilson

In Chaucer's *Miller's Tale*, Nicholas persuades his host, the carpenter, whom he wants out of the way, that a flood greater than Noah's is due the next Monday night. To protect himself and his family, he takes refuge in a large trough and a tub suspended from the rafters. When the time comes, Nicholas who has just had his bottom badly burnt, cries "Help! Water! Water! For Goodes herte!" The carpenter hears his cry, panics, thinks "Allas, now comth Nowelis floode", cuts through the ropes and crashes to the ground, unconscious. The carpenter, though he had a pretty literal idea of the Flood, could never have read the story in the Bible, then available only in Latin. The fundamentalist Christian group *Answers in Genesis* think they know better, and have looked up the dimensions in the book of Genesis (510 ft long) and spent \$100m, and goodness know how much specially chosen hardwood from New Zealand, to build what they claim is a replica of the Ark.

At first, the project found great difficulty in raising money. However, through a stroke of luck, millions of people learned about plans for the building of the Ark during a debate on evolution between the US TV science presenter Bill Nye, "The Science Guy", and the founder of *Answers in Genesis*, Ken Ham, in early 2014. To Nye's dismay, the debate appealed to the public's imagination and the publicity gained through it resulted in the project really taking off and it has never looked back. *Answers in Genesis* have also persuaded the state of Kentucky to give them a rebate on the sales tax on the entrance fees and it is expected to attract 2m people a year.

What else do we know about the Flood besides what is in the Bible? Well, everything and nothing.

The Old Testament was given its final form about BC 200 - its structure, and the narratives it contains, the law, the books of prophecies, psalms and proverbs. Individual stories like Noah, or the seven day creation, or the rapid invasion of Israel after a miraculous exodus from Egypt, and much else, may have been written for the final version. Some may be quite old even in the form in which we have them, but still many centuries older than the time to which they refer. There are other versions, outside the Bible. Some, such as the account of the Assyrian conquest of Palestine, tend to confirm parts of the Bible, and the Bible version might even correct the boasting of conquering kings; others,

such as the account of the Israelites' invasion of Palestine, conflict with it.

And so with our science – we now know that the world is thousands of millions of years older than the 6000 years or so that one can get by adding up the figures in the Bible. The story of a flood covering the whole world is quite unimaginable, and there is no trace of it. But Mesopotamia has regular local floods draining from two mountain ranges, and has flood myths in its literature. The Flood story may go back quite a long way in Israelite folk-lore, like other parts of the Old Testament, or it may have taken up by the Israelite élite during 50 year exile in Babylon, where versions of the story went back 2000 years or more. Either way, it is myth, with a profound religious meaning.

But in the final version of the Old Testament, regardless of whether any of them is or is not true history, they served as a myth, a narrative to support a belief - that God always loves his people, and would vindicate them, even though they had been sinful and were now reduced to a small enemy occupied province in Southern Israel and a bit of Galilee. And this is how revelation is given. For the people of biblical times, if it had not been believed in this way, it would not be understood, and so not revealed. This is how revelation works. The knowledge of what is beyond human knowledge is given to us by God in language we can understand. The people of the Old Testament wrote up the history and folklore of their people and saw in it the stern justice of God and also his mercy.

In our own time, we can't make quite the same use of science and history, because we know much more of their details. We can still use the language of myth to worship the Creator who has given us all this. And we need it to speak of the ultimate miracle, that there is anything at all to understand and be marvelled at.

This is revelation for us, and if we teach and play a game in which "Nowelis Floode" is a plain newspaper story, to be taken literally, we trivialise it. It is interesting that, along with the baby Jesus, it is the story of Noah's Ark that is one of the first things in the Bible taught to children. The Noah story is the source of all kinds of amusing tales, like the fate of the unicorns and the figure in the mystery plays of a tetchy Mrs Noah, and there is no harm in the hint that this is how life is. A good story helps children to understand God, and good myth does the same for everybody else. But when it comes to laborious attempts to match it up with academic history, like the ark builders of Kentucky, it is just a source of confusion. "It puts you off belief".

The show in Williamstown, Kentucky, opened on July 7th, complete with biblical decks, the lion lying down with the dinosaur, and prehistoric man straight out of

The Flintstones. It doesn't actually float. It can safely be ignored.

A note on words

"Ark" is from the Latin *arca*, a box or chest, and the Hebrew word it translates, *arōn*, refers to the "Ark of the Covenant (or "testimony" here) i.e. the box which held the tablets of stone testifying to the Law. The Hebrew for Noah's Ark is a different word", *tibāh*, never used for anything except Noah's Ark. The word seems to mean a boat, perhaps borrowed from Egypt. A degree of muddle is introduced with the Greek translation, where the same word, *kibōtos*, a box or chest, is used for the Ark of the Covenant and for Noah's boat as well. The Greek New Testament follows them in a handful of places, and the Latin follows the Greek and translates both the covenant chest and Noah's boat by *arca*, a box. "Ark" then became the usual English for both, except in recent translations.



Visitors pass outside the front of a replica Noah's Ark at the Ark Encounter theme park, Williamstown, Kentucky (© PA Images)

Visit to St Petersburg

Fr Pat Cleary

Travelling with a companion whose knowledge of Russian history is perhaps more complete than that of most Russians made my visit to St Petersburg after Easter this year an incredible experience.

Even so, I hadn't planned on going straight from the airport to a cemetery! We landed on the day the city commemorated the end of the siege of Leningrad which lasted for 872 days during which about 650,000 citizens died of starvation and disease. Descendants walked solemnly around the huge cemetery with pictures of those who died. The cemetery consists of four massive common graves. In the evening there were fireworks over the waterfront. It was quite spectacular.



The Hermitage Museum
Photo by Alexxx1979

My main reason for choosing St Petersburg was its art and architecture but you could add history to that list as things transpired. The impressive Hermitage Museum, the Museum of Russia as well as a

visit to the new Mariinski Theatre to see the ballet, Spartacus, made it a most memorable trip. Enjoying the wonderful art in the peace of the Hermitage Museum made it difficult to imagine that this building, the great palace of the Romanovs, was the scene for the start of the October Revolution in 1917 when the Bolsheviks stormed the palace bringing to an end the post-Tsarist provisional government and the transfer of power to the Soviets. The European style city which is now known as St Petersburg was founded by Peter the Great in the early 18th century and was the Imperial Capital of Russia until 1918. A visit to the Dominican church in the main street told a story of Russia in the 20th century. During the Communist era the church was desecrated and used as a warehouse but is now, once more, a Dominican church serving the needs of the Latin Rite Christians. There are signs throughout the city of the various phases of its history.

Catharine the Great ruled Russia from 1729 until 1796 and did much to make St Petersburg what it is today. An astute buyer of the finest paintings, she made the Hermitage collection one of the finest in the world. Included in the collection are the 70 paintings she purchased from the grandson of our first Prime Minister Robert Walpole who needed to sell to pay gambling debts. Another day, another cemetery but also interesting as the resting place of Dostoyevsky, Rimsky-Korsakov, Rubinstein, Tchaikovsky and other notable Russian artists, writers and musicians. The Piskaryovskoye Memorial Cemetery is in the grounds of the Alexander Nevsky Monastery, the centre of the Russian Orthodox Church, flourishing once more in these post-communist days. St Petersburg deserves more time than we were able to give it and so another visit is planned!

Funny Aside

Local signage translated into English:

In the lobby of a Moscow hotel across from a Russian Orthodox monastery: You are welcome to visit the cemetery where famous Russian and Soviet composers, artists and writers are buried daily, except Thursday.

A Paradigm Shift from Within

Seminarian Jay Magpuyo

Thomas Kuhn, American physicist and writer, describes *paradigm shift* as the 'abandonment of previously held beliefs and techniques'. Over the years, this concept has been used or even misused in order to drive a point to explain the necessity of changes happening in different realms of life. But a change in paradigm must not be just any shift; it has to be grounded on relevance and dynamism of the so-called *truth*.

The modern society we live in is but a reflection of the struggle of how man finds meaning in a world so complex that it leaves him baffled. More often, he is caught up with mundane affairs and, in fact, hinges his worth on trying to meet both. In dealing with this, knowingly or unknowingly, he begins to make a mark on the world. He asserts himself and starts to give an identity of himself while at the same time acknowledging that with this identity comes his own responsibility; a responsibility that will define his existence among his fellow human beings. This newly-found identity gives him purpose in life regardless of what kind of profession or work he has chosen. But this is not all his value, because to measure man according to his job or work is actually to limit him, for man is also a spiritual being. He is, after all, capable of transcending to the Divine. This noble act of reaching to the Holy is not new for him. *To thirst for God* is something long written in his heart. Thus, man searches for a Being that will complete his existence. With this, he has shifted the reality of his own essence and wanting to be one with the 'One'. Moving from the paradigm of being anthropo-centred reality, to theo-centred existence, he slowly abandons the idea that the universe revolves around him and admits the reality that he is only 'a grain of sand', to borrow the words of William Blake.

The acceptance of this paradigm shift is essential for it gives him a new and right direction as he strives for meaning and contentment in life. Thus, Meister Eckhart adds, *to see the Divine in a grain of sand*. But seeing the Divine is actually a difficult venture. The Divine cannot be contained in a singular idea and yet while capable of being studied cannot be totally articulated in the language understood by men, but this does not mean He cannot be communicated with. He is beyond that and more. However, He is not anywhere. In fact, He lives in every space inside of man called the *within*. God dwells in the inner silence of man, and from there initiates a connection that man could not simply ignore. Lest he disregard it, the more he becomes restless. Therefore, man has to *duc in altum* or to *put out into the deep* to find meaning and purpose, because it is in the *within* that every paradigm and every shift begins and ends.

Resurrection Lutheran Church, Cambridge

George Samiec

Next year (2017) will undoubtedly see the increasing appearance of the word 'Lutheran' as the world notes the 500th anniversary of the posting of the 95 Theses by Martin Luther on the Castle Church in Wittenberg, Germany, thus beginning, in popular imagination, the Protestant Reformation. For many in the United Kingdom such knowledge is about 'somewhere else' rather than here. Yet the Lutheran Church has been in the United Kingdom since the 17th century and Cambridge has been a particular focus. Welcome to part of the history of your neighbours, Resurrection Lutheran Church (on Westfield Lane, Cambridge)!

The ideas of Martin Luther were picked up quickly and discussed in Cambridge in the 1520s within the Augustinian Community in Cambridge and at the inn called the White Horse Inn (demolished in 1870. The site, in King's College, Chetwynd Court now has a blue plaque which reads in part 'a birthplace of the Reformation in England'). The Lutheran ideas would not be taken up in England by Henry VIII though they would play an influential part in aspects of Anglican confessional statements and liturgy. Thus the Lutheran Church would be regarded as 'foreign' to this isle. Lutheran congregations that were established were 'outposts' (e.g. seamen's missions) of numerous European Lutheran Churches (e.g. Germany, Norway, Sweden, Denmark) and this was further enriched as a result of World War 2 (with the Poles, Latvians, Estonians, and others). Thus to understand the Lutheran scene in the United Kingdom today one needs to think of a tapestry of many Lutheran Church bodies from around the world.

The oldest British Lutheran Church (established 1896) is the Evangelical Lutheran Church of England (ELCE – www.lutheran.co.uk) which has 14 congregations and six missions (in England, Scotland, and Wales), and one theological house of studies – Westfield House in Cambridge. Resurrection Lutheran Church has its origins in 1958 when, as part of the establishment of Westfield House, Lutheran services were begun at RAF Lakenheath, Suffolk. In 1961 a congregation was formed based in Cambridge



Photograph by Ben Harris

(worshipping first at St Michael's in the city centre, then at the Abbey Church on Newmarket Road, before building a church on the grounds of Westfield House which was dedicated in 1977).

The Lutheran tapestry is noticeable in Cambridge for it has been the site for decades for Polish Lutheran services and Cambridge, since 1956, also has a German-speaking Lutheran Church (on Shaftesbury Road). To further enrich this tapestry, the various Lutheran Churches also have varying ecumenical and international links. Thus through the Porvoo Agreement the Anglican Church and the Lutheran Churches of Scandinavia and the Baltic States are in a fellowship arrangement. The German Lutheran Churches and the Anglicans are in a close working arrangement. For practical purposes, most Anglican Churches and most Lutheran Churches are in communion with each other, often under a general practice of open communion. The ELCE has its links with the United States of America and the Lutheran Church – Missouri Synod and the International Lutheran Council. Relax! There isn't going to be a quiz at the end of this article but the message needs to be heard that while Lutherans hold to the same confessional agreements as found in the Book of Concord (1580), they are national church groups that after almost 500 years have a wide range of links and relationships with each other and with other Christian denominations. Lutherans are not identical!

However all Lutheran Churches would hold their hands up to the term 'Evangelical' by which they mean 'of the Gospel' or 'telling the Good News of Jesus Christ and him crucified' and use the term in its Reformation sense – and with a freedom that how they are evangelical is not to be prescribed. In this sense the word is often properly translated into English in a narrower sense, simply as "protestant" – rather like RC or C of E. However the term 'evangelical' for about the last 100 years has also been used to refer not only to the gospel but also to a way of evangelism and even a style of worship, notably in Anglican Churches and many protestant free Churches – all of which are generally regarded as too narrow for Lutherans.

Resurrection Lutheran Church has a new pastor, Jaime Kriger, who arrived September 2015. He is also the manager of the ELCE's internet radio station – Lutheran Radio UK – and the studio has been moved to Cambridge. The congregation provides a home for students – particularly those at Westfield House – and also for many folk in and around Cambridge (including the nearby airbases). The congregation worships every Sunday (11:00am) and has regular Bible Study and fellowship occasions.

God bless you all at St Laurence!

Reviews

Two Bereavement Memoirs **Ann Hales-Tooke**

Two remarkable books written by two remarkable women; it has been a privilege to read them. A cleansing experience.

The Last Act of Love

Cathy Rentzenbrink
Picador, ISBN: 978-1447286394

The Last Act of Love is described as 'The Story of My Brother and His Sister' and is dedicated to 'my parents and my dear lost brother'. The book ends: 'The last word goes to my little dude, Matthew Jan Rentzenbrink who is both a joy and an inspiration and completely his own person. He is also a memory catalyst, and as I sing him the songs my dad sang to us, I feel surrounded by love.'

*Don't know what's comin' tomorrow
Maybe it's trouble and sorrow
But we'll travel the road sharin' our load, side by side.*

Cathy, who is described as a writer and journalist, writes this her first book about the eight years her brother lived in an 'unknown place between life and death,' having sustained a devastating brain injury after being knocked down by a car when he was eighteen. She was seventeen and Matt lived without speech or the ability to walk again, until she was twenty five. At the time of his accident Matt was an exceptionally able teenager expecting an academic career. The children of a North Yorkshire publican they were used to helping in the running of the place.

Matt, was in the Leeds General Infirmary on a ventilator, from which he came off after several weeks. He was fed intravenously and had no control over his bowels or bladder. He showed tiny signs of improvement that the family hoped would gradually increase until he then had major epileptic fits. He was allowed home for Christmas which involved the family in strenuous efforts of care. He was described as being in a "Persistent Vegetative State" with no likelihood of recovery.

Cathy writes: 'Though we didn't believe that and were far from giving up hope'.

Matty was nursed at home for several years until the family gradually realised that to prolong his life was

causing him no gain. After he was gone Cathy had a dream in which she says to his handsome, tired face. 'I'm so sorry. So very, very sorry.' 'I know,' he says letting his face rest against my hand. 'I know.'

All at Sea

Decca Aitkenhead
Fourth Estate, ISBN: 978-0008142155

This book describes a completely different experience. Decca, a very experienced journalist with *The Guardian* watches, helpless, on a holiday beach in Barbados as her husband of ten years is snatched away in a freak drowning accident while saving their 4 year old son Jake from drowning. A younger son, Joe, aged 3, is in their beach hut.

She wanted a record for her sons later. 'If I don't write about him, I am afraid I will forget too much.' '.....It was that moment when your life stops – and we all have had a few of them.'

The beach is normally a safe one but 'beneath an apparently benign surface, a treacherous undertow builds'. It happened that morning. The undertow doubled the depth of the water and sucked Tony – who was not a strong swimmer, out to sea.

Decca who was in the sea herself, had by this time brought Jake safely onto the beach. She turned, saw, in horror, that Tony had been sucked 50 feet offshore and wasn't even trying to swim. Other swimmers on the beach get to Tony and bring him ashore but he is unconscious. A medically trained friend gives Tony CPR but soon indicates that he has no pulse. A little later and Jake asks, " 'Has Tony died-ed?' I look down at my children. 'Yes. Yes, he has. Tony has died.'"

In a direct, clear way Decca takes us on through the initial grieving, the funeral and then after 9 months returning with the boys to the beach where Jake elects to swim where Tony drowned. 'Whatever happens now, and whoever we become, we are no longer those broken ghosts. I turn to look at Jake and Joe's heads bobbing in the water, and for the first time we feel like a family again.'

I hope to write in a later issue of the Pilgrim about Decca's subsequent life.

Youth

CELEBRATE AT ST ALBANS

The *Celebrate* conference has an intergenerational appeal. All ages attend; 0 – 100! Children’s and Youth Ministry has always been valued at *Celebrate* and is not reduced to a bolt on extra. We provide age appropriate ministry designed to meet the spiritual needs of children and young people in a relevant, fun and engaging way. And it is full of joy. It has great support from our Bishops and Priests.

Bishop Alan Hopes – “I want everyone to come back next year and bring someone new with them.”

Bishop Mark O’Toole – “I was struck by the joy and enthusiasm of so many in their faith.”

Bishop John Sherrington – “I encourage you to take the risk and participate!”

We have workshops, talks, Mass, liturgy, worship, drama, prayer, adoration and friendship.

Some of you will have been to *Celebrate* at Bury St Edmunds this year and I know that there are quite a few of you who were not able to make it.

Come and join us at St Albans, Herts (less than an hour away).

Saturday 29th – 30th October, Breakspear School

Saturday 9am to 9pm and Sunday 9am to 4pm.

Honestly, when we attend one of these weekends, you feel as though you’ve been on holiday for a week!

Please book as soon as possible. The St Albans weekend fills up pretty rapidly.

Contact: info@celebrateconference.org

Younger parishioners – writing for the Pilgrim

For the last three years the Pilgrim has run a column intended for younger parishioners. The idea was sparked off by a remarkable reply to the brief opinion survey in 2014 – by Anon, for we never knew who it was. There was also a couple of interesting articles by a student who summed up his conclusions on two important issues in his Philosophy of Religion ‘A’ level course., as well as some homilies from Fr Alvan.

The Pilgrim sets out to give parishioners their own voice about church and other more general matters of interest to them. We think people who are in the last few years at school and have their own concerns, could take charge of this section, with contributions either by a group or as articles by individuals.

There are many ways such a group can operate. We already have a small number of people who are interested. It is hoped that this meeting can take place on Wednesday Sept 14th at 5.30 p.m., but those who have expressed an interest will be invited individually. Please let us know if you would like to take part.

With best wishes

Dick Wilson
For the Pilgrim editorial group
Reply to pilgrim@saintlaurence.org.uk

Feast Days Wordsearch

S T N I A S L L A B R N C X A
N G R Q X Q H L Y V L O O Q S
O N J J E Z U Y A I P I R J S
I U Y L U D G S D E Q T P D U
S T P E T E R A N D P A U L M
N B N B N X T T U A V R S Q P
E Y M L Y V E W S O M U C C T
C Q T J I C O K Y N L G H M I
S Z T B O F R P T G V I R F O
A S A S E Q X Y I F I F I O N
X V T M N X C S N T U S S B F
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S R P A N N U N C I A T I O N

ALL SAINTS
ANNUNCIATION
ASCENSION
ASSUMPTION
CHRIST THE KING
CORPUS CHRISTI
PENTECOST
ST PETER AND PAUL
TRANSFIGURATION
TRINITY SUNDAY

Pro-Life Pilgrimage to Walsingham

SUNDAY, 18th September 2016

Holy Year of Mercy

PROGRAMME

Departure: 9.15am (Cambridge): Trumpington Park & Ride, Hauxton Road CB2 9FT

Joyful and Luminous Mysteries of the Rosary on the Coach

In this Holy Year of Mercy confessions will be available before Mass, from 11.00am to 11.45am and in addition after Mass up to 3.15pm in the Chapel of Reconciliation. Pilgrims may also wish, if there is time, to go through the Holy Door of Mercy at the Slipper Chapel. However, it is the personal responsibility of each pilgrim to ensure that they do not fail to board their coach at the times stated.

12.00pm Angelus and Mass (Chapel of Reconciliation)

1.30pm Please bring your own picnic lunch

Private visits to the Slipper Chapel

2.15pm Stations of the Cross (Outdoors)

2.45 to 3.15pm Eucharistic Adoration (Chapel of Reconciliation)

3.25 pm Coaches leave for village with those unable to walk

The Holy Mile

3.30 pm Outdoors - first three Sorrowful Mysteries

Holy Mile Walk – SILENT

4.30 pm In the Priory –

Last two Sorrowful Mysteries

Prayer for England

Salve Regina

5.00 pm Departure from coach park in the village

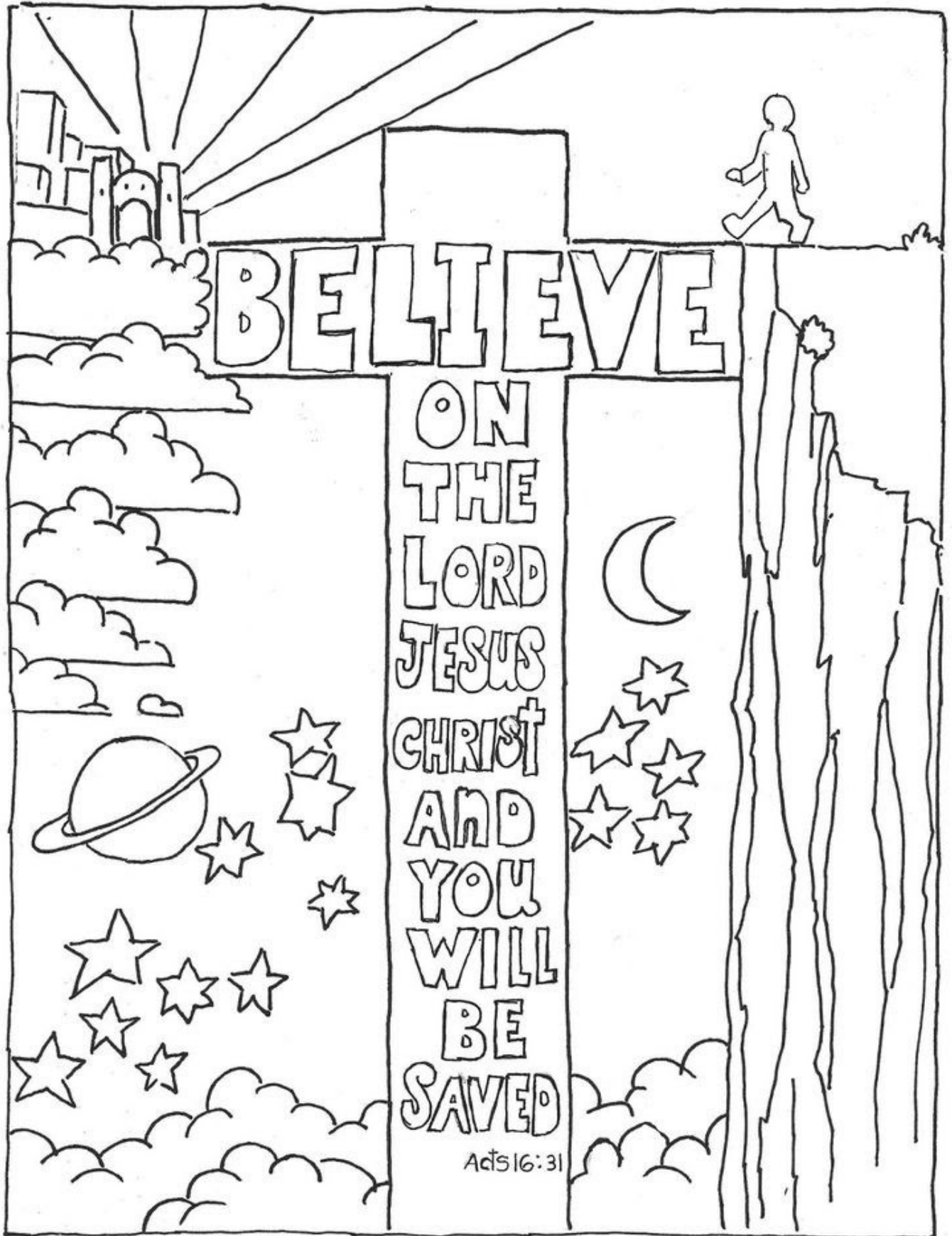
Rosary - Glorious Mysteries on the Coach

BOOKING:

Email: emanuela.coy@outlook.com / T: 01582 655246

To check availability and to ask for address to send the cheque.

Seats: Adults £15, Children/Student £7



Tailpiece

Another 'Senior Moment'!

Nora Darby

Friday morning, sun is shining and I am going into Cambridge. Off to the Milton Park & Ride with my neighbour, she was catching the bus to Bury St Edmunds so I left her at Drummer Street.

I went to do my shopping. Too hot to stay in town very long, so as soon as possible I headed out through the Grand Arcade

I live in Histon so sometimes use the Citi8 bus. As I emerged from the Grand Arcade there was a Citi8 waiting at the stop! So I hopped on, showed my bus pass and went inside. Then I remembered! Oh No! I came on the Park and Ride!!

Fortunately we hadn't left the stop, so I shot off saying "Sorry I came on the Park and Ride – another 'Senior Moment'!" At which the driver and other passengers just roared with laughter. I wandered round the corner to catch the P & R bus thinking, if I had gone home on the Citi8 I would have had to go back into town and get on the P & R to Milton to pick up my car?? Definitely a 'Senior Moment' I will not forget!

Reasons not to match wits with children - part 1

A little girl was talking to her teacher about whales.

The teacher said it was physically impossible for a whale to swallow a human because even though it was a very large mammal its throat was very small.

The little girl stated that Jonah was swallowed by a whale. Irritated, the teacher reiterated that a whale could not swallow a human; it was physically impossible.

The little girl said, "When I get to heaven I will ask Jonah." The teacher asked, "What if Jonah went to hell?" The little girl replied, "Then you ask him."

James (age 4) was listening to a Bible story. His dad read: 'The man named Lot was warned to take his wife and flee out of the city, but his wife looked back and was turned to salt.' Concerned, James asked: 'What happened to the flea?'

Scrabble expert!

When you rearrange the letters:

Presbyterian - Best in prayer

Astronomer - Moon Starer

The eyes - They see

George Bush - He bugs Gore

The Morse Code - Here come Dots

Dormitory - Dirty room

Slot machines - Cash lost in me

Animosity - is no amity

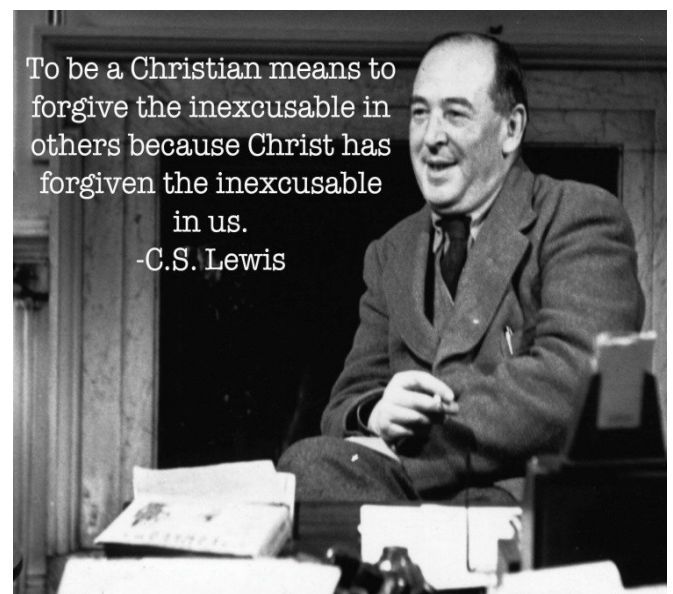
Election results - Lies! Let's recount

Snooze alarms - Alas! No more Z's

A decimal point - I'm a dot in place

The earthquakes - That queer shake

Eleven plus two - Twelve plus one



Editorial

We are pleased to report that some of the new windows and the new main door to the Church have now been installed. We now have a lovely view of the length of the Church from the entrance to the altar. There will be additional new windows at a later date courtesy of the County Council as part of the new build taking place above Milton Road Library

CCTV has also been installed in the main body of the church with wide-screen TV in the Narthex extending our celebration space to those sitting in the Narthex for Mass.

The production team:

Editors

Sarah Sykes and Nora Darby

Sub-editors

Carol Williams

What's New?

Alex Dias

Features and Opinions

Carol Williams

Personal Stories and Experiences

Dick Wilson

Parish Organisations & Activities

Sarah Sykes

Youth

Nora Darby

Reviews

Sarah Sykes

Tailpiece

Leonie Isaacson

Cover (contents etc)

Caroline O'Donnell

Proof reader 1

Sarah Sykes and Nora Darby

Layout (preparation for printing)

Dick Wilson

Obtaining and Commissioning materials for publication

Terry Taylor-Crush

Proof reader 2

All members of the Pilgrim team can be contacted at pilgrim@saintlaurence.org.uk

We thank all who have contributed to this edition and hope to welcome interesting and original material for all sections in forthcoming editions.

We would also welcome some new team members, if you would like to join us either as sub-editors or proof readers please contact the above email address with your name and contact details. Thank you.

The deadline for the next edition is 28 October 2016