

The Pilgrim

St Laurence's Parish Magazine, June Edition 2017



Triduum Celebration 2017

Contents

What's New

| | |
|------------------------------------|-----|
| Introducing Simon | 1-2 |
| St Laurence's Church Facebook page | 2 |
| Women Deacons | 3 |
| News on local and Parish schools | 3 |

Features and Opinions

| | |
|----------------------------------|-------|
| Please say a Prayer for me | 4 |
| What does Evangelical mean? | 4-5 |
| Cardinal Points | 5-6 |
| The Last Enemy | 6-7 |
| Is the grass greener? Really? | 7-8 |
| Children's books and authors | 8-10 |
| Cardinal Newman's Theology Pt II | 10-12 |

Parish Organisations and Activities

| | |
|-------------------------------|-------|
| CAFOD Update | 13 |
| Italian Mass at St Laurence's | 13-14 |
| Parish Forum Summary | 14-15 |
| SVP Pilgrimage to Walsingham | 15 |
| St Margaret Clitherow | 15-16 |
| Walsingham Holy Mile | 16 |
| The Triduum at St Laurence's | 16 |

Review

| | |
|----------------------|----|
| The Family that Flew | 12 |
|----------------------|----|

Personal Stories

| | |
|------------------------------------|-------|
| Concert for Peace & Reconciliation | 17 |
| The Post must go through | 17-18 |
| Via de la Plata | 18-19 |
| Rainhill and St Bart's Church | 19-20 |

Youth News

| | |
|--------------------------------------|-------|
| Key Dates | 20 |
| Birth of Bury St Ed's Youth Ministry | 20-21 |
| St John Bosco Children's Camp | 22 |
| Pentecost word search | 22 |

Tailpiece

23

Editorial Comment

24

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Lifts to Mass

St Vincent de Paul Society members currently provide lifts to Mass for several parishioners and the SVP also funds a taxi service to help others come to Mass on Saturday evening/Sunday mornings. We are aware of other parishioners who would come to Mass more frequently if lifts were available, and the cost to the SVP of taxis has increased over recent months as this service has become more popular.

We would therefore like to appeal for volunteers who are able to offer a lift to Mass on a regular basis. This does not have to be a weekly commitment. Whilst you do not need to be an SVP member, the volunteer would have to complete a DBS check (which we can arrange), which requires proof of ID which will be checked against police records for relevant convictions.

If you are able to help with the offer of a lift, please contact an SVP member after Mass via the priest, or via the office, or phone Christine on C.423823.

Help needed with setting up 9.30am Mass

Every Sunday prior to 9.30am Mass at the school people help with setting out chairs, getting the school hall ready for Mass and welcoming people. This is arranged on a rota basis. We would really welcome more people/families to come forward to help out with this. The more people we have to help on the rota, the easier it is for everybody.

The tasks are all fairly straightforward, and there will be others who will be able to guide you. You just need to arrive at school around 9am.

Even if you don't want to be on a rota, please do consider helping out by turning up a bit earlier than usual.

If you are able to help, please contact Rosemary Simpson at: simpson3na@btinternet.com



What's New?

Introducing Simon

Sarah Sykes



Simon Davies is one of the young men in our Diocese, following the vocation which was formed when he was in his late teens. He hopes to dedicate his life to God in whichever way that vocation leads him. Simon is staying with us in the Parish for a few months as he transitions from living life as a Religious to

becoming a priest for the Diocese of East Anglia.

Born in Cyprus, due to his father being stationed there in the RAF, later, following his retirement, the family moved to St Neots. Arriving there in the 1990s, he attended junior and secondary schools, and after 'A' levels went on to study History and Politics at the University of East Anglia.

With his mother, the Catholic in the family, he went to church regularly up until the age of 10/11, when attendance became more sporadic, except during Holy Week and Advent. When he was about 16 he decided he would like to restart attending Mass weekly and although it felt odd going on his own, it was nevertheless OK. After a year of doing this he plucked up the courage to speak to Fr Pat (parish priest at St Neots at the time) and asked about the possibility of confirmation. He started serving at both Sunday and weekday Mass, and he was confirmed at 18. Involved with visiting the sick as well as serving, he continued with these things at university at both the student Chaplaincy and the Cathedral.

On completing his time at university, in 2009 he went to Oscott seminary for three years, where he studied for the priesthood and gained a Theology degree awarded by Birmingham University. Trying to discern how he should move forward he took a break from study and went to do pastoral work in Haverhill, working at St Felix's Primary School as a teaching assistant and also in the Chaplaincy at Highpoint Prison. While working he contemplated how he would like to live out his vocation and explored several religious communities before settling on the Norbertine community in Chelmsford.

Norbertines lead what is known as a mixed life that is part contemplative and part active. Founded in the

early 12th century in France, a Norbertine monastery is a monastery specifically for priests. The active pastoral life in the community of the priest is strengthened and supported by the contemplative life lived in the monastery. Chelmsford is the only Norbertine house in England, and the rule is that you cannot move from one house to another. It supports a mixture of clerical and lay brothers.

Simon was accepted into this house and while living the Norbertine life also spent some time studying in Oxford for 18 months living within the Oratorian community in order to continue his priestly studies. He took his vows in 2014, but when he reached the end of his time it was decided he would not take his final vows within this community. In 2016 he felt his vocation was taking him elsewhere. He applied to the Bishop to return to the Diocese as a student and was accepted. He has come to our Parish for a few months to be formed pastorally as he transitions from community life to recommencing his studies in September. He will need to do a minimum of a year's study before he can be considered for ordination.

I asked him if he has any particular areas of interest in which he would like to work and prison ministry was his immediate answer. But this was swiftly followed by university chaplaincy, working with young people in a substantial way, working with travellers and parish life in general. Simon is looking forward to joining the clerical life of this Diocese. He likes the character and the people of the Diocese. It is quite small in terms of numbers of priests and this lends itself to a greater sense of fraternity among the priests than perhaps is the case in larger dioceses. In part, he believes, this is because of the way the bishops have moulded what is still a young Diocese.

Simon feels strongly that it is important for priests to be friends with one another, and to have good relationships with one another, for support and for having someone to talk to about priestly matters, in order to bring balance and normalisation. Several priests have influenced and been an example to him over the years including our Fr Pat, Bishop Michael, Bishop Alan, Fr Laurie Locke, Fr Henry Whisenant, Fr Michael Collis and Pope Benedict, whose words, sermons, letters and books are 'like honey to me'.

Having known that he would like to be a priest from his late teens onwards, one of his 'light bulb' moments was the election of Pope Benedict. As the Catholic Church was in transition from Pope John Paul II to Benedict XVI, Catholicism held the attention of the world. He saw that it was an international thing that stretched across time and place, and went beyond his walls, parish and private prayer. It was something

alive, and real, and true and something he wanted to be a part of.

Of St Laurence's, he says, "It is a Parish that I think Our Lord is very happy with. There is a lot of love here and it is infectious. It is a vibrant Parish underneath which is a foundation of prayer. People know why they come here; you get a real sense of prayer. You can see on people's faces that they love Our Lord and they are here for that. From my perspective that is very encouraging for my own prayer life. I do pray for people and parishioners individually; and this is something I want to do. When you see love you want to return it. It is a bit like a miniature response to what the Trinity is like. It is very good, and it is very good for me being here. Not only because of Fr Pat and Jay being so good, but because of the people, I would say, above all."

On Vocations to the Priesthood, he says:

Vocations are like house plants. House plants are not the same as hardy outdoor plants. If you water them too much they die, if you don't water them enough they die. They need sunlight. They need care and attention, but not too much. You've got to get it just right. It's the Goldilocks formula (i.e. which one is 'just right') which nobody really knows but which is ultimately the work of God, the work of the Holy Spirit acting through people.

I have noticed that there are [vocational] sparks in people and those sparks need to be nourished. In a world of noise and confusion and pop psychology and those sorts of things, those sparks aren't getting noticed any more in a way in which they were in the past and I think that's a sad loss.

We are lucky to have a good number of seminarians in the Diocese now, which is a remarkable turnaround, thanks largely in part to Bishop Alan. He is very encouraging to people. More than just sending out leaflets and having events - important though these things are - he prays and gets other people to pray across the Diocese; and that is the most important thing. He is insistent on praying for vocations, on Eucharistic adoration (where possible) and is very good at encouraging people who have a 'spark'; and encouraging them well. But what is most important is God working through prayer.

If people want to give their life to something then it has got to be really good and they've got to understand what it is they are giving their life to by the example of others, by teaching and by being realistic of what that life is about.

Building up a vocational base is done through prayer, encouragement and fraternity, and by being positive about the priesthood. People don't give their lives to things that are made out of jelly. People build their house on stone. The Lord said that! Give people good foundations then the Lord will build a very big building.

Are you praying about it? Are you encouraging your sons?

St Laurence's Roman Catholic Church Facebook page

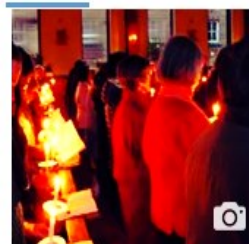
Initially set up to advertise the Ablaze Masses, this Facebook page was recently adopted in the last Forum meeting as the Parish's official Facebook page. If you are interested in looking at it and/or liking or following it, here are instructions for both creating a Facebook account if you do not yet have one, and for finding our page once you do have your own account.

To create a Facebook account:

- 1 Go to www.facebook.com.
- 2 Enter your name and email or mobile phone number.
- 3 Select out your gender and date of birth, and choose a password.
- 4 Tap Sign Up.
- 5 To finish creating your account, you'll need to confirm your email or mobile phone number.

To find the St Laurence's Facebook page:

- There is a Search box at the top of the page on the left.
- Type in St Laurence's Roman Catholic Church.
- There may well be more than one result, but look for our profile picture taken on the evening of the Easter Vigil. It looks like this:



- Click on our name.
- A page will open up.
- Click on the Like button just below the Cover photo (currently showing the Cross and wall-hangings behind the altar.).



- You will now see new posts in your newsfeed as and when they are posted.

Women Deacons

Dick Wilson

In August last year the Pope set up a Commission on the question of women Deacons, to be headed by Archbishop Luis Ladaria Farrer, the secretary of the Congregation for the Doctrine of the Faith. It consists of six men and six women, and was set up at the request of the International Union of Superiors General, the organisation for women religious worldwide. Its primary purpose is to look at the ministry of women deacons, particularly in the early Church. Male deacons are “ordained” like priests and bishops, but only to preach, teach and give pastoral care, and not to lead the celebration of Mass and consecrate the bread and wine. For this purpose priests and bishops receive a special gift of God’s grace for the Mass, to absolve in the sacrament of reconciliation, and to anoint the sick. The Commission amongst other things will look at what was the intention and the practice when women were made deacon or deaconess – both terms were used.

There are two questions. It is clear that women have exercised a pastoral ministry in the past, similar to male deacons, and this suggests that there should be no problem in ordaining them with a similar sacramental rite. The Commission will surely have to ask – is this so? But secondly, a similarity in the sacrament doesn’t necessarily mean that the “character”, the

special grace bestowed on male deacons, is the same as that bestowed on a woman deacon. But if it is, then why can’t that be true of ordination to the priesthood? Only, if there is something about a women that disqualifies her from receiving this grace. The current teaching is that there is; she can’t. But why should that be true?

News on local and Parish schools

Charlotte Woodford

Congratulations to Mr Alistair Day, Headteacher of St Bede’s Inter-Church School: plans for a new St Bede’s at Waterbeach have been accepted by the Department for Education. The School will eventually accommodate 900 students from the ages of 11-16, with the support of the Church of England Diocese of Ely and the Catholic Diocese of East Anglia. St Bede’s, an ‘outstanding’ school (Ofsted) which is very oversubscribed, is currently the only state Christian secondary school in Cambridgeshire. The new school will not be opening for Year 7s until 2019 or 2020 and its exact location is still being decided.

The Diocese of East Anglia continues to prepare its own application to the Department for Education to open two new Catholic primary schools in the Cambridge area. This application has not yet been submitted but is planned for late 2017. The Diocese is also supporting all its primary schools in working more closely together to provide the best possible education for our children. In the future this may include all Diocesan primary schools becoming part of multi-academy trusts with other Catholic primaries, so that the schools can support each other in their work.

CAFOD
Just one world

Andrew, Jeanette, Luke, Colette and Dominic
Invite you and your family and friends to join them for a
Garden Party in aid of

connect2: Peru

Strawberries and cream Tea and cake Pimms

On Saturday 24th June 2017 from 2pm to 5pm
At 44 Leys Avenue, Cambridge CB4 2AW

Tel: 01223 56392 E-mail: Jeanette.bannon.milbourn@gmail.com

Features and Opinions

Please say a prayer for me!

Ann Hales-Tooke

Do you get this asked often?

I ponder on the significance of the request. It happens that lately three of my close relatives have been quite suddenly diagnosed with cancer. Naturally I feel great pressure to respond to their asking in a meaningful way. Two of the three are cradle Catholics, but people without apparent religious beliefs will also ask for this service.

I was very struck by the article in *The Guardian* (Saturday 25 March) by Giles Fraser, the well-known Anglican priest. The heading runs:

“Prayer is not wishful nonsense. It helps us to shut up and think.”

Following the news of the Westminster carnage on Thursday 23 March, he went into his church in a deprived part of London and sat down to pray. He put a notice up outside the church to invite passers-by to come in and light a candle and say a prayer. A handful of people dropped by in the next two hours.

“Not many, I know, but it was still worth opening up. It was my way of showing respect. Of expressing solidarity. Of managing my own anxiety.”

It is anxiety that you may feel when someone with a big problem asks you for your prayers. I sometimes want to ask the person to believe in the strength of their own prayers. I have a nine-year-old grandson who is happy to light a candle at his night prayers and pray for anyone I ask for. I sometimes tell my petitioners this. It seems to go back to an earlier practice in the church where there were chantry chapels and masses were said for a dead person who had been named and donated for.

I agree with Fraser’s exhortation to “shut up and think”. At the time of prayer it seems important to enter a place of inner silence with the person held in the forefront of one’s gaze. I am always struck by the strength of silence, for instance, on Armistice Day and lately in the Houses of Parliament following the terrorist attack. In a secular age we are able to engage with others in a deeply prayerful way by sharing a silent space.

What does ‘evangelical’ mean?

James Blandford-Baker

(Vicar of St Andrew’s Histon and St Andrew’s Impington)

The question of what ‘evangelical’ means in the Church of England today is probably much more difficult to answer than it might have been 50 years ago. In the 20th century the evangelical movement in the Church of England owed much of its roots, identity and core values to the ministry of John Stott, Curate then Rector of All Souls, Langham Place in the 1940s and 50s. I personally feel a strong sense of connection to this ministry. My parents met at the church and John Stott baptised my older brother. Through childhood, being an ‘evangelical’ family meant being taught to read the Bible and pray every day from an early age. A priority for us as children was what was described as ‘having a personal relationship with God’ through Jesus Christ. Much parenting was aimed at developing this from attendance at summer camps run by Scripture Union through to membership of a Sunday afternoon Crusader class. Such activities provided daily (often several times daily) opportunities to read and learn Scripture by heart and listen to talks that were aimed at enabling children to personally put their faith and trust in Christ for salvation.

This experience of family life in my own childhood is a pretty accurate guide to the basic emphases of churches (local congregations) and individuals who would accept the ‘evangelical’ label. These would be the supremacy of the Bible in all matters of faith, the importance of the conversion to faith in Christ of the individual and the doctrine of salvation by faith (grace rather than works). As a result of these emphases, evangelicals have been known for their evangelistic zeal, not least because the Scriptures tell us to “make disciples of all nations” (Matthew 28.19). This concern is worked out in different ways among evangelicals today. Some continue to place the greatest emphasis on converting individuals (often through one-to-one conversations, reading Scripture and praying together). Others have a wider vision and are more likely to speak about ‘mission’ which would include working for justice and peace, the integrity of creation and so on.

Along with these emphases there are matters which evangelicals have traditionally considered unimportant or of lesser importance (often in a rather ideological way). Robes and ritual in public worship would be a low priority and often frowned upon; the same might be true of attending to the liturgical year (save for Christmas, Easter and Pentecost). The celebration of Holy Communion, while considered important because it is scriptural, is not necessarily something that would take place weekly. The reason for this is no doubt in

part because of the emphasis on evangelistic preaching on Sundays; Holy Communion has often been seen as 'exclusive'. In many evangelical churches there is the expectation that Sunday worship needs to be a place that people seeking faith and conversion can come to and hear the gospel.

To describe the local Anglican congregation in Histon as evangelical (which the church was happy to do when I was appointed here) is to recognise the primacy of preaching from Scripture (we are often in the middle of a sermon series working our way through a book of the Bible and ignoring the church's authorised lectionary). The Bible, interpreted through the disciplines of understanding how the biblical languages work, the historical context of the text and the cultural landscape of its first hearers, is central. Corporate prayer (especially in midweek prayer meetings) is also a high priority and, along with most evangelical churches, all present would be encouraged to pray extemporarily. The desire to challenge and call others to faith in Christ is worked out through providing spaces for unbelievers to explore Christian beliefs. Evangelical churches seek to understand how people become Christians and work with those findings. So at Histon we invest heavily in our work with children and young people employing two full-time staff because we know that 75% of people come to faith before the age of 25. We encourage our young people to commit to full-time Christian work by offering a generous bursary for gap years. In all these things the public sharing of our faith stories (testimonies) is vital; it encourages others and helps all of us see how God might be at work in our lives.

Glossary:

- (1) Evangelist: One of the four who wrote gospels (Matthew, etc.); a preacher of the Gospel message.
- (2) Evangelical: Practising Christianity as above (first use in this sense, 1791); the movement in the Church of England and amongst other Christians on these lines; of a person who follows this movement; following the Gospel message.
- (3) Evangelistic: Typical of Evangelical religion; sometimes rather derogatory.

None of these words normally translates the German 'evangelisch', meaning (a) simply a name for Protestants; (b) faithful to the Biblical and Gospel message as Protestants see it; (c) Protestant when specifying its Reformation origins. Translates into English as Protestant, Lutheran, Gospel... but as 'Evangelical' by some Protestants whose church is or originates in Germany.

Cardinal Points

John Hobson

'Fake news' is really the media topic of the year. When I first became aware of the term it was in the context of the United States (US) presidential election and I learned that there were whole websites on the internet that generated scurrilous and false stories about anything and everything. These 'releases' of topical or sensational event stories then become accepted and repeated in online news outlets and online newspapers and thereby gain credibility. This random repeating of electronic text harvesting is rarely subjected to simple fact checks for authenticity before being picked up and repeated across the World Wide Web of rubbish. This is the internet world version of the propaganda leaflet I suppose. In days gone by if an agency or government wished to influence the public they often posted pamphlets or posters on walls in order to decry or promote the cause they had chosen to take action about. Today it is not often possible to discover who or what has originated the renegade texts and more importantly why. This is not a good thing and it places a great demand on each of us to be very much more discerning about what news we choose to absorb as being fair and accurate.

The BBC World Service is still about the best I have experienced in the factual and accurate presentation of news. It is invariably presented without the ambitious newscaster trying to be subversive or controversial and is therefore mostly free of unnecessary opinion being grafted on to the news announcements. I spend a lot of time listening to the radio and I hear the day's news items on multiple channels as I hop from Radio 4 to 3 to 2 and also to Radio 5 live and talkSPORT. It is totally amazing how an identical news item can be presented so many different ways and of course thereby understood wrongly or differently. For example, during the last week of April I listened carefully to a Radio 4 interview with Boris Johnson, the Foreign Secretary, potentially amusing but always interesting! During the interview he clearly stated that should President Assad of Syria again poison bomb his people and the US requested the United Kingdom (UK) to assist in military action in response to this then it would be very difficult to refuse them. The Radio 4 presenter seized on this and immediately said that presumably this would be a matter for Parliament? Boris responded with the words "... well that would have to be seriously tested..." I noted specifically this, very careful for Boris, phrasing of words and admired the wisdom of them.

However, subsequent news announcements stated that Boris had said, "... the UK could take action against Syria without parliamentary approval..." I was horrified that the BBC could be guilty of such – but

they were. This gave rise to political outcry from the leaders of all other political parties, and anybody else the BBC could harvest to dribble on about it, as they were invited to comment on what actually had not been said. Thus, we all had to listen to endless opinions about something the Foreign Secretary had not said at all and everybody was given the opportunity to speak ill of Boris and to criticise the Government. Hey presto, false news and bias all based on the Radio 4 presenter inventing what was said, putting words into Boris' mouth and then inviting the world to comment and criticise. By the time you will read this, we will have been exposed to a lot of this during the General Election campaign. The election called by a leader criticised for having no mandate and then criticised for asking for a mandate. Our politicians are quite daft. Do keep a careful and analytical eye and ear on what you are being told.

Turning for a moment to the fake news of a so-called government wish for hard Brexit. The European Union (EU) referendum was clear from the outset that if the UK voted to leave the EU to regain control of borders and legal sovereignty then we would have to lose the other corner stones of the EU which were Freedom of Movement, the Free Market, Customs Union, etc. This was a stipulation from the EU, not a demand of the UK. So to be clear about this, no UK government 'wants' a hard Brexit; it is a condition of leaving and is the long standing position of the EU and its 27 other member states and was clearly stated by them from Day One. It is the EU which has declared a compulsory hard Brexit and we, along with our politicians, knew it all along.

Also, all legal experts make it clear that the European treaties contain no clause whatever covering any sort of exit cost price either, so the legal requirement to pay for exit is somewhat doubtful too. Nonetheless we are obliged to behave honourably just the same and we do need to negotiate the best we can achieve from the cherry tree they say we can't pick from, despite having provided many of the cherries ourselves! I fear we should not be too hopeful of this process. We are dealing with a spurned spouse here. Remember that all the news releases from the EU side are lists of prohibitions and demands they wish to make of the UK. Nothing positive in the way of what they can do to mutualise the future benefit to be gained from Brexit, of course not, they would never be able to gain positive agreement between 27 of themselves on those! In conclusion then, this "...Theresa May wants a hard Brexit..." nonsense is another example of fake news which permits the news media and politicians to encourage endless and meaningless debate between poorly informed politicians – and don't they just love to talk ever increasing amounts of self-interest loaded nonsense.

So, do be careful what you watch and listen to. Tread carefully in a counterfeit world and, just as you do in your faith life, continually seek the truth.

The last enemy

Fr Bob Eccles

Clearly one thing that distinguishes Catholic Christians from most other people alive today is that we have no truck with the notion of life after death. This came home very sharply to some prison chaplains who were visiting a prisoner called Danny. Danny, who is still a friend of mine – he never returned to prison from his home leave and we ring one another from time-to-time – likes to go fishing with the local Bobby. He has always been very devout, and he wouldn't let you visit without praying with him. And on this occasion Danny said, "I'm puzzled, can you kindly explain? Jesus died on the Cross, didn't he? And he rose again, didn't he? So, can you tell me, when did he finally die?"

Well, back to the drawing-board! But you see the problem. Danny, just like plenty of other religious persons, can't actually see life without death. So their take on Jesus is fixated on death. One popular scenario tells how the death of Jesus somehow paid the ransom that was due for sin and satisfied God's sense of justice. As it says in the Easter hymn, he's the guiltless son that bought our peace, and made his Father's anger cease. So according to a popular view, popular with lots of our fellow-Christians, Jesus was a sort of hostage of God. We were the ones who deserved to be punished. But Jesus was sent to be a kind of substitute for us, he died that we might be forgiven. He stepped in and did the business. Jesus dying was a sort of transaction; he paid the price for sinners due. So the important thing was that rather grisly death. Of course it was rather nice that the Father brought him back to life, happily for him, but of course what really matters for us is the death bit. God would have been quite happy to be paid in that currency for man's sins, even had there never been an Easter at all. Easter – an afterthought to Good Friday.

I would say that a God, who needed to be paid in blood, and the blood of his Son, would be a peculiarly nasty kind of God, wouldn't you? Fortunately, the *Acts of the Apostles*, which we read in the Easter season, will have none of this. It was the people who wanted him dead, not knowing what they were doing. You killed the author of life by hanging him on the tree, says St Peter. God made him alive. God is the God of life, not of death.

Now we said that we can't believe in life *after* death. This is because what we actually believe in is the death of death. Jesus trampled down death by death, as the Russians and the Greeks sing in their Easter liturgy. He has abolished death and brought life and immortality to light through the good news. As the New Testament never stops saying. Death just has no dominion. Death doesn't matter. It is the last enemy to be destroyed, although it patters on for a time it has really lost its power over us. As Bishop John Robinson used to say, Jesus died out on death. Do you see why in the wonderful book, the *Apocalypse* (on scary beasts it's almost as good as *Harry Potter*) St John in his vision hears the risen Christ say, "Do not be afraid! It is I. The First and the Last, I am the Living One: I was dead and now I am to live for ever and ever. And I hold the keys of death and of the underworld."

When we offered a requiem Mass at St Laurence the other day, it was printed on the Order of Service, a 'Mass of Thanksgiving for the Life of our Friend'. But of course the Mass can never be about whatever happens in a natural life-span, for it's the pledge and foretaste of risen life, life for ever and ever with God. The door to death and the underworld is locked, when we find ourselves at Mass. That is the motive for our thanksgiving, when we offer Mass for those who have fallen asleep. We do not believe in a God who could be satisfied by the death of his only Son, or in any death, perish the thought. He does not will his holy ones to see corruption. We believe in the victory over death that has no hold on us anymore. That is why to be a believer is to see how those wounds in the hand and the side are not the badges of pain worn by a corpse, but the marks worn by one who is more gloriously and joyfully alive than we can ever imagine and whose life overflows upon us in peace, that means, in loving forgiveness and acceptance, through the breath of the Holy Spirit. Therefore we may say gladly with Thomas, "My Lord and my God".

Is the grass greener? Really?

Sandy Hobson

Well, I have just got to put a few sentences down here to voice my thoughts and disappointment at the sentiments expressed at the Parish Forum the other evening. "Our children are leaving the Church!" "There is nothing here to keep our children interested." "The Masses are too long and my child gets bored!"

Admittedly, I came in late, but this morning (Sunday) I heard that what I had missed was even more frustration being voiced by some of those present at the Parish

Forum which has set me going!

From where I'm sitting I think to myself, "How is it that we can't see how rich this Catholic faith of ours is?" We have absolutely everything, a kaleidoscope of wonderful things. We have mums and toddlers groups, we have children's liturgy, we have the Ablaze Mass in our Parish, a vibrant Mass which the young people are fully involved in for the benefit of all age groups (and we would like to see more people here, information on it is on the noticeboard). We have Ignite which is a diocesan run initiative, we have Youth 2000, we have huge Catholic gatherings in London run by Catholic communities, and we have weekends at Celebrate, which cater for all age groups from the cradle to those due to head off back to God's Kingdom!

Weekends away, week-long Catholic conferences where children can mingle with their peers in a Catholic environment and learn more about their faith. We have all sorts of different music to suit every taste (even, dare I say it, rap!) we have all sorts of different Masses to choose from, from the quiet contemplative ones, short ones, long ones, those without music, to Masses sung in Latin, Polish, Hungarian, as well as Masses in the style of different cultures (African Mass anybody?).

All I can say to those who are grouching is: "What are *you* doing? Can't you see what you have at your disposal already?" 'No time' is usually the cry that goes up. To which I would say, if you have time to grumble then you have the time to read the noticeboards to see what is on offer.

Now let's go a bit further. We know that when our kids go off into the big wide world, they may come across all sorts of new age stuff, which is not good, they get scarred by earthly things, they become disillusioned, they grow up and become just as we are today, with the same old hang ups. We get married, have kids, and do our best to bring them up as we still hang on to the baggage we gathered on our way through life including, deep down, grumbling about what they don't like about our Catholic Church! Yet we are still here!

Let's look at some of the things we have here in our Church. We know in our heads that Christ healed, cast out demons, died for our sins and sent the Holy Spirit to us to guide us! How many of us believe in miracles? How many of us are living with 'hidden secrets' which we think we have overcome, but we have not really let go of? Hurts which have been done to us which we can't forgive no matter how we try? What does the Catholic Church have to help us in our loneliness and hard times? Fr Pat in his homily today (30 April),

spoke about taking the lit candle of Easter into our past, because there are things we need to recognise and know that God can free us from. We can be a free people, if only we recognise what we have here – and we can start teaching our children of the riches of our faith. They will go off exploring anyway, but they at least ought to know the richness of this faith they are straying from! How often have people got themselves in a spiritual mess and then come to the Catholic Church for help? Many times and some of them have never before came through our doors.

We have Our Lady, we have the communion of Saints, Jesus told us that He is in the Father and we are in Him, so the Father is in us. We just have to say “Yes” – have we? We have at our heart, the Eucharist! We believe in miracles and freedom of spirit. No matter what happens in this world, nobody can touch us when we are walking with God! We have a constant companion who loves us, is 100% reliable, will carry us when we are at our lowest ebb and grant eternal life if we choose to walk in His ways. We have been given the way for the discernment of spirits, of how to see our way forward and know what is of God and what isn’t!

Have a look at the Jesuits. There will hopefully be a course running soon to help our children in this direction, so watch this space! We have our lovely Dominicans who have made a huge difference in Nigeria (and a little birdy told me that we had a wonderful mystic in Blackfriars a few years ago. Hope he is still there!). We have the Franciscans, Benedictines, and so many other wonderful people in our Catholic Church. We have our own Catholic schools, we have been shown the way the Holy Spirit heals our memories and brings peace into our very core. If you are having trouble with this, try the Little Ways Healing Ministry.

We have been given the way forward for deliverance from all those unseen things that trouble us: greed, dislike, manipulation, dishonesty, arrogance, lies, control, a huge list of things. The Holy Spirit can replace all this with generosity, love, openness, honesty, humility, forgiveness, even for one of the hardest things of all, like forgiving yourself - everything positive. He gives hope and peace! Exorcism? We have people to deal with this in the Catholic Church. Have some bad vibes in your house? Ask a Catholic priest to come and clear it. If he can’t, you can bet your bottom dollar he knows someone who can!

These things are far from being out of the ordinary. This way of life should be the norm, rather than the exception, our hope and our freedom. These are only a few things which the Catholic Church can offer. I

could fill a whole book on what we have. On second thoughts, just read your Bible, the Living Word!

A lovely Jesuit said to me once, “We are a spiritual people, having a human experience; not the other way around”.

Come on folks, stop grumbling and rejoice wholeheartedly in what we have! The grass is greener *this side of the fence*. Let’s start proclaiming it from the rooftops. Roman Catholics are great! Once we really understand this, then we can reach out to our Christian brothers and sisters with something really amazing to share! We have it all, right here.

Which post-1980 children's authors can you wholeheartedly recommend as a Christian parent?

Karen Rodgers

“The stories and pictures we take to our hearts as children remain with us always” – Shirley Hughes, quoted on the cover of her book *Ella’s Big Chance, a Fairy Tale Retold* (The Bodley Head, London). Indeed they not only remain with us, they shape us and our perception of the world and our place within it.

I wrote to those responsible for children’s literature at the Cambridge Central Library to raise my concerns over the nature of the selection of books now offered to children. The young son of a friend showed me two books which he was considering reading, asking my opinion of them. I had a close look at both: beautifully presented, attractive format, compelling writing and both, despite the rather different story content, united in the common goal of evangelising paganism. Authority figures are depicted as cruel, cold, self-interested, and stupid. The child heroine in each case as the only one who really understands. Disobedience, desecration and theft are shown as necessary and brave, and evocation of spirits as insightful and a source of legitimate power. Traditionally librarians have worked together with parents to promote a child’s moral development and were keenly aware of their moral responsibility for the child and with regard to the parent. By way of contrast, contemporary librarians are continually told that they must give children what they say they want, that children are clients and independent of parents and also that they should be aware of their own moral values, not in order to exercise their consciences but in the name of cultural diversity in order to ensure that they do not.

Cambridge Central Library has recently refurbished its children's section. A brief look told me that the changes had been more than merely cosmetic. The shelves are now dominated by recently published books in garish editions, and often with several copies of exactly the same title. I did a quick straw poll to check my impression; eight of the ten books which I took at random from the shelves in the new children's section were published in the last five years. In the new teenage section, nine of the ten randomly selected books were published within the last 15 years and of these most appeared in the last five. Moreover the kind of titles offered are monotonously and narrowly predictable; I struggled to find a book which was not either some kind of dark dystopian fantasy or a description of a deeply dysfunctional family life. Classic literature with positive and inspiring role models seems to have all but vanished; the three Arthur Ransome editions and three CS Lewis titles looked very lonely indeed.

I could not find any Richard Adams, WE Johns, Kenneth Grahame, Elizabeth Goudge, Louisa May Alcott, LM Montgomery, E Nesbit, JRR Tolkien, Jack London, Eleanor H Porter or EB White. Perhaps it is therefore small wonder that the tiny non-fiction selection in the teenage section is dominated by books on depression, anxiety and other disorders. Yet it would be so easy to have a shelf devoted to inspiring biographies and autobiographies of the kind which young people love. I explained all of this to the library service and pointed out that children are very influenced by what is actually on the shelves and will not usually think to order a title. My assertion has been recently supported by the review of the last year at the most recent Library meeting. It was noted that issues are slightly down, and reservations are substantially down, i.e. people are borrowing fewer books and those they are borrowing are mostly found on shelves rather than from storage.

The Community Participation section (Children and Young People) of the Library Service, replied explaining their policy, as follows:

"The aim of our collection at Central is to represent the very best, most popular and contemporary stock available for children and to balance this with a range of classic titles. To this end we often have multiple copies of high –performing 'bestseller' stock on the shelves to meet current demand, with considerable success: Liz Pichon, David Baddiel, Frank Cottrell Boyce, Rick Riordan, Suzanne Collins, Jeff Kinney, James Dashner, John Green, Rachel Renee Russell, Michael Grant, Michael Morpurgo, Holly Smale, Jim Smith, Helen Moss, David Walliams and Jacqueline Wilson.

Choice of books: some of the classic authors you mention, Richard Adams, WE Johns, Kenneth Grahame, Elizabeth Goudge, Louisa May Alcott, LM Montgomery, E Nesbit, Jack London, Eleanor H Porter, EB White are stocked within the county and always will be. In reality, titles by many of these authors are no longer borrowed or requested in great numbers. Older classics (as opposed to more recent classics such as Roald Dahl and Philippa Pearce) do tend to be 'shelf-sitters' which is sad, but true. Dystopian and steampunk novels are amazingly popular as are novels dealing with rite of passage issues and family and social problems.

National data in a recent year shows that titles in the Central Library our 'Shelf Help' list quadrupled in a recent year. With one in ten young people experiencing mental health problems, it's not just self-help books that British teens are turning to, but novels too. Biographies and autobiographies are not much taken up by teenagers.

Many of today's children have a pretty good idea of what they want to read and use the internet, recommendations by friends and social media to be informed about reading choices. We still receive many requests from children and many of the 'not in stock' titles which I buy in response to requests are for dystopian fantasy novels.

As regards classic children's fiction, I think this rather depends on your interpretation of 'classic'. We will always have copies of older classics such as Wind in the Willows, Black Beauty, Mary Poppins, The Railway Children, Stig of the Dump and Anne of Green Gables in stock, but alongside this there will be more contemporary classics such as The Machine Gunners, The BFG, Coraline, The Iron Man, Skellig, Eragon, Tom's Midnight Garden, The Butterfly Lion, His Dark Materials and all of Roald Dahl's output.

There are plenty of books ranging from picture books to teenage novels offering positive and inspiring male and female role models."

I have already suggested classic titles which the library should really be making available to children by having them on shelves rather than in storage but this is not an argument which the librarians are disposed to hear. They have forgotten that their role is to support parents and to educate. Instead librarians have started to see children as consumers and their own role as providers and entertainers. Librarians are constantly told that fiction to be relevant to children needs to be recently published. Also their definition of what constitutes 'positive and inspiring' seems to contrast starkly with the Christian view of virtue. The characteristics which are widely promoted by fiction

on our library shelves as worthy of emulation are those which we as Christian parents recognise as vices not virtues.

Here are two illustrative examples from the books which my young friend was contemplating reading and which librarians consider not only suitable but laudably typical of the selection they offer:

In *The Secret Horses of Briar Hill* by Megan Shepherd, Emmeline has to avoid the cruel nuns and steal the altar cloth... She has a moment of discernment, knowing it is a sin, but goes ahead anyway.

In *A Whisper of Wolves* by Kris Humphrey: “Alice chanted calling to the earth, calling up the green dancing flame, completing the circle.”

I would like to write back to the library to make a positive proposal of a range of contemporary authors who inspire children to virtue but the sad fact is that I am finding it hard to think of any, with the possible exception of Michael Morpurgo; but even the imaginative and brilliantly written work of this talented author is very mixed from a moral standpoint. The authors who write the books which our children read are hugely influential in our children's quest to discern who they are and where they are going. Arguably at some stages in a child's development these fictional companions and mentors have a greater influence even than the people with whom the children live their daily lives. Hence, when we hand a child a book, we take on a weighty moral responsibility. Authors have the role of guides, mentors, friends and godparents to our children. I often reflect that I had in effect two godfathers; one of whom I was lucky enough to know personally – my dear Uncle Frank, and the other whose works shaped my sense of the world and of myself – C S Lewis. Even now, 40 years on, I think of them both often and the books they gave me and wrote still shape how I think and what I feel.

In *A Landscape with Dragons: The Battle for Your Child's Mind*, Michael D O'Brien explains how mainstream publishers of children's books around 1980 began to reject the culture based on our Judeo-Christian heritage and to promote relativism and neo-paganism. However, there must still be some authors who produce books which are both well written and also genuinely inspiring in the traditional Christian sense.

Which post-1980 children's authors can you wholeheartedly recommend as a Christian parent? I would appreciate your suggestions for contemporary authors who you feel support you in your endeavour of bringing up your child in the Christian faith.

Cardinal Newman's Theology – Part II

Dick Wilson

In the last edition of the *Pilgrim*, we looked at Newman's life as a boy who underwent a conversion in the form of a series of apprehensions of God's call for himself; his career as a Fellow of Oriel College, Oxford; then his appointment as Vicar of Saint Mary's church, across the High Street.

The sermons he preached every Sunday afternoon became well attended, well known, and also widely published, as was quite usual for the lengthy and careful composed sermons of the time. Imagine – you preached on Sunday, and by the week or month end it would be in print. As we noted in the last *Pilgrim*, the series of *Tracts for the Time*, written by Keble, Newman, Pusey and other friends and colleagues from 1833 to 1841 were publicised in this way. Newman was the acknowledged leader of the group. *Tract 90* was the last of them.

It is worth looking at an example of Newman's approach here. The Thirty-Nine Articles is a list of short propositions on the main doctrines of the Church of England, little altered since 1573, to define its view amongst the controversies of the time. It can be found on the Web, or at the back of any copy of the Church of England's *Book of Common Prayer* (still in use but to a considerable degree replaced by the *Common Worship* of 2000). Article XXV states, “There are two sacraments ordained of Christ Our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord”. The other sacraments recognised by Catholics – Confirmation, Penance, Orders, Matrimony and Extreme Unction are not like Baptism, and the Lord's Supper because “they have not any visible sign or ceremony ordained of God”. Newman comments that for the Church of England “if then a sacrament be merely an outward visible sign of an invisible grace under it, the five rites may be sacraments, but if it must be an outward sign ordained by God or Christ, then only Baptism and the Lord's Supper are sacraments”. For the first two sacraments both the Church of England and the Catholic Church agree, but according to this Article, not for the other five. But from other Anglican documents and his reading of the Church Fathers, Newman believes that the other five are true sacraments as well, on the authority of the Church, like Catholics. And he proceeds on the same lines with other Articles.

Throughout this period Newman was continuing a profound study of the early Fathers of the Church – those up to the fifth century in particular. And *Tract 90* is where this brought him. And present day readers, both Catholic and Anglican, must remember that

Newman's reading is soon to take him into the Catholic Church; and that in the Church of England, when the articles were written in Newman's day, and at the present day, a much wider and varied view of the sacraments is held. This is modelled throughout the Tract, that a stricter and a less rigid view can bring Anglican and Catholic doctrine to be equivalent. On the whole, the Church of England disagreed; the Bishops condemned *Tract 90*, publication ceased, and in four years Newman was a Catholic.

The best known of Newman's works, however, is his account of his life, and of his standpoint at every point as his opinions moved towards his conversion in October 1845 – *Apologia Pro Vita Sua*, 'In defence of my Life'. Newman wrote frequently, as need arose. The correspondence that led to the publication of the *Apologia* was a review in *Macmillan's Magazine* for January 1864. *Macmillan's*, like the *Quarterly Review* or *Blackwood's* (1817-1980) fulfilled the same need as the *New Statesman*, and *The Spectator* and *The Tablet* did then in various forms and still do. In January 1864 in *Macmillan's*, in the course of a review of two volumes of Froude's *History of England*, a passage appeared that claimed that, "Truth, for its own sake, had never been a virtue with the Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be; that cunning is the weapon to withstand the brute force which Heaven has given to the saints wherewith to withstand the brute mail force of the wicked world." The signature was CK, unquestionably Charles Kingsley, Rector of Eversley, Christian Socialist, supporter of Darwin's theory of evolution, published only four years before, and author of *The Water Babies* (1863), which strongly influenced the successful abolition of child chimney sweeping.

Newman challenged this in a pamphlet at the beginning of 1864, and Kingsley apologised for the "misunderstanding" but did not withdraw the words. How could he, as they were never uttered! Kingsley replied. Newman pressed him, and Kingsley sent a long analysis of a sermon by Newman on the problem of true utterances ("Wisdom and Innocence", in *Sermons on Subjects of the Day*), to show that Newman was dishonest. Newman concluded the correspondence (conducting on occasion a daily exchange of letters – by post – 70 miles apart – in 1864!) and between the end of January and May 1864 wrote an account of his religious opinions from boyhood to the time he finally took the decision to become a Catholic in 1845. These were ready for print at the end of April 1864, and appeared as pamphlets from then until the end of May. A new edition with amendments and annexes appeared in 1865, by which time it was a bestseller.

His story is made of many strands. From 1828 he is recalling how the Anglican Bishop Butler has given him a clear picture of the sacramental system – God's grace conveyed through rites and material vehicles; he was willing to attack a Roman Catholic practice such as prayer to the saints; he looked for a 'middle way' – the *Via media* between Catholic and Anglican; he was given an insight into the thinking of the Church Fathers, and what Catholic worship is like, from his reading, but also from the hymns in the *Christian Year*, a collection of translated hymns and also of deep modern devotion, collected and published by his friend and colleague Keble. He welcomed Keble's 'National Apostasy' sermon in 1833, which claimed that the state has no right to dispose of the Church's property, far less to interfere in its administration and doctrine. I recall my own surprise a few years ago to find that the proposals for women priests in the Church of England were not merely discussed in Parliament, for acceptance or rejection (but not amendment) which I knew. They are actually recorded in full as an appendix in the same book as the Budget, the laws governing local government, the law about selling tobacco – and everything else. Keble and Newman were implacably opposed to 'liberalism'. They meant by this, the view that belief and right behaviour and matters of faith should be governed totally by reason and proofs.

And as he moved in his studies through the writings of the early Church and many more modern theologians, he found himself growing more and more drawn to Catholic doctrine. He was at odds with his church, which had rejected his attempt in *Tract 90* to show how close Catholics and Anglicans were. He was shocked by a proposal by the Church of England and the Lutheran church of Prussia to share a bishop to serve Jerusalem. And he overcame the final obstacle, the honours paid to the Virgin Mary and the saints when in 1843 he resigned as Vicar of St Mary's. All this fell in the years up to 1845 and his reception into the Catholic Church. The *Apologia* was written in 1864 about what took place up to 1845. His arguments, his passion, and the evidence of his honesty in his thinking and struggle were overwhelming. Kingsley withdrew from the fray, and the voice of the Catholicism was heard nationally.

But back in 1845, in the middle of all this, Newman was writing something else. In several works Newman admitted objections to Catholicism which he now rejected (see *Lectures on the Prophetic Office of the Church*, published 1837). It was very late in the process of his conversion, (from the beginning of 1845 to October) that he realised he must clear his mind on final matters and give an account of himself. The result was *An Essay on the Development of Christian Doctrine*. "All this time," (from the end of 1844, to the

autumn of 1845, that is, while he was nominally an Anglican) he said in the *Apologia*, “I was hard at my Essay on Doctrinal Development.” The doctrine of the Trinity can be thought to be implicit in the New Testament, he reminds us. “The Father and I are one; The Holy Spirit, whom the Father will send in my name”, but it was centuries before the Church had got a formula that is reasonably unambiguous. It was 19 centuries before the Roman Catholic Church thought it necessary to proclaim the bodily Assumption of Mary into heaven as Church dogma (1950), but it had been believed, in one form or another, for at least that long previously and possibly longer. Newman works through the ways in which ideas can change, for better or worse, on how revelation works and the limits of reason; and on the fact that changes in a doctrine more often add to a dogma to make it clear. But it still depends on faith, or on authority.

He was asked to found a new Catholic University in Dublin which opened in 1854. Its first great success was its medical faculty but it suffered from a lack of any state funding, a lack of sufficiently prepared entrants and uncertainty amongst the Irish bishops about what kind of university they wanted. A series of lectures *On the Idea of a University* sets out Newman’s vision of an open, wide ranging concept of study and learning, not just vocational training.

A final work, entitled *An Essay in Aid of a Grammar of Assent*, is concerned to a large degree with how we agree to matters of religious assent. Its purpose is to discuss this question in a religious context. That is, unlike Kant, he is not dealing with beliefs that are the product of experience; nor is he dealing with propositions that are just logically convincing, like mathematics. The *Grammar of Assent* is about how we can go on to believe that there are things that are true but can only be held as matters of faith.

We need to go further into this, and I hope to put in another *Pilgrim* my own understanding of this process and its rules – the *Grammar of Assent*. And note that like some other works that carry his main messages, it was already under way while he was still an Anglican. As one commentator remarked, he is giving Anglican reasons for being a Roman Catholic.

Reviews

The Family that Flew

Milton Contact Ltd, ISBN 978-1-911526-04-9

Ann Petre

Nora Darby

The Family That Flew is a fascinating story of the Tor Bryan Petres, a branch of the Petre family, prominent Catholic recusants, descendants of Sir William Petre 1505-1572, Principal Secretary to four Tudor monarchs.

Their story covers the period 1880-1950 and is a collection of stories, letters and pictures gathered together by Ann. It is the story of her father William, his parents, Sebastian and Elise, and his four brothers and two sisters. Moving from the Victorian to the Edwardian era, to the First World War and on to 1950 we are involved with each member of the family.

Two of the sons Henry and Edward were pioneer fliers involved in the development of some of the first planes to be built in this country including the Petre Monoplane. Tragedy happened when Edward Petre was killed aged 26, his plane crashing in Marske-by-the-Sea, Yorkshire on Christmas Eve 1912. He was attempting to fly to Edinburgh in one of the first flying machines, as they were then known.



In St Mark’s Church, Marske-by-the-Sea, there is a memorial called *The Aviators’ Window*. It is dedicated to the airmen of the First World War who had trained there and to Edward Petre, ‘a pioneer aviator who crashed and was fatally wounded at Marske in 1912’.

His younger brother Jack, a pilot in the 1914-18 war, was also killed in a flying accident, but in Flanders in 1917; he was only 23. Another brother Henry, also a pilot, was invited to Australia to help form the Australian Royal Airforce. Other members of the family including Ann’s father, William, have their own stories told in the book.

It is also the story of their house, Tor Bryan in Ingatestone, Essex, built by Ann’s grandfather, Sebastian, in 1880. The beautiful Arts and Crafts building, with its history and memories, was destroyed by developers in 1950!

The book is an insight into one family’s life over a period of great change, made so much more interesting in that it was written by a descendant. I thoroughly enjoyed reading it and recommend it to all of you. It can be purchased from Heffers in Cambridge.

Parish Organisations & Activities

CAFOD Update

Nora Darby. Mary Watkins



Our first fundraising Simple Supper for Connect2: Peru was held on Saturday 1st April in the Parish Room. It was a full house with all tables filled. There

was a lot of chatter and laughter. Petra provided an amazing Peruvian vegetarian stew and mixed salad with bread rolls which she had made that morning. *(See photo of Jim handing them round!)*. This was followed by a traditional rice pudding.



Jim Infield gave a presentation with many photos showing the progress made by our projects in WarmaHuasi and Lake Péron. Each table had been given a quiz to answer with Jim providing questions and clues as he went along, so there was a lot of concentration as the tables competed with one another to be the winner.



As a conclusion lots of good ideas were suggested for helping with our projects in the future, which we will share with you over the coming months.

It was a really good evening – thanks to all who attended, and supported it, a final total of £340 was raised.



Monthly retiring collection for Connect2: Peru

A Pound for Peru is the basis of our fundraising and is an opportunity for all those who don't have the chance to support additional fundraising events to contribute. It is also a sign of our Parish's ongoing commitment. We need supporters to remember to hold collection buckets at the end of each Mass on the 1st weekend in each month. This really makes a difference to what we raise so please do offer your services if you can.

Lenten Appeal

Thank you very much to everyone who supported this. About £1000.00 was raised. Serga Collet has kindly agreed to take over the organisation of the Lent and Harvest Appeals. As always she will be looking for people to take a turn in reading the appeal each Family Fast day in Lent and Harvest, to staple gift envelopes to the week's newsletter and to hold a collection bucket the following week – so please contact her if you are able to help.

CAFOD has been a key player in promoting **Fair Trade** and as you will know we use fairly traded products for our after Mass coffee and tea and encourage all parish groups to do the same. Fiona Rutter, a faithful member of the 11am rota, has agreed to take on the regular monitoring and ordering of this in future- many thanks!

Summer Fundraiser

Jeanette and Andrew Milbourn will host a Garden Party on Saturday 24th June at their home: 44 Leys Ave, Cambridge.

Italian Mass at St Laurence's

Maria Giovanna De Simone



On Monday 27th February, an Italian Mass was celebrated in St Laurence's. The idea stemmed from the occasional presence in Cambridge of a very dear friend of mine, Fr Paolo Iannaccone, who was visiting friends in London and decided to take a detour and come to our lovely city. At first, I had thought about

organising a house Mass and inviting only a few close friends from our Parish. Then, I realised that the number of people I had in mind was far higher than my house could hold, and decided to get permission to use the church instead. It was a very good idea: about 60 people attended, far more than I had expected, particularly considering that the Mass was held at 6pm on a working day, and was definitely more than I could have hosted at my place!

Fr Paolo, as is his habit, managed to turn the Mass into a chance for us to re-discover our communitarian dimension. We didn't all know each other, some people had moved to Cambridge only in the past few months, others came from as far as Fulbourn, and many said that they hadn't even realised that there was another fairly big Catholic church in Cambridge besides OLEM. However, by listening to the Word of the Lord, and being encouraged to share our thoughts, prayers and experiences during the bidding prayers and other key moments of the Mass, we found ourselves brought together not just by the fact that we speak the same language, but by our faith and belief that the Lord is with us all the time.

Fr Paolo explained the story of the Rich Young Man (Matthew 19:16-22) and made it sound close to us by saying that, thanks to our brave choice to leave our country, family and friends behind, and to look for a better life far from the comfort of our homes, Jesus was always going to be with us and support us wherever life took us, and whatever the circumstances. Even if the situation changes, and one day we find ourselves 'on the move' again, we can trust that the Lord will never abandon us.

The following day, when travelling to London, Fr Paolo posted this message on his Facebook page:

"I am thinking about yesterday evening's Mass with affection and gratitude. Through the Sacrament of Reconciliation, through shared thoughts enriched by hope and intimacy, through communitarian moments stemming from the love that every one of us brings in his or her heart, and the great joy of discovering ourselves as a community although with many differences in age (from children to elderly people) and life projects, we all felt embraced by our Lord's love, the focal point from which we can always start again in our journey. Thank you, Italian friends, for welcoming me! Thank you for your being witnesses with your lives; because it's not always easy to leave your 'richness' behind, in order to create and nurture a new family project! Thank you for your thirst and hunger of a God who has written your name on the palm of His hand, and doesn't forget about you! Thank you, my friends: I keep all of you in my heart,

everyone with his history and geography. From my heart, a blessing for each and every one of you!"

And from me, a big thank you to Fr Pat for immediately agreeing to open the church to us, for helping us with the administrative technicalities of organising a Mass in a different language, and for allowing us to use the Parish Room for the bring-and-share meal we had afterwards – which was, by far, the loudest gathering the Parish Room walls have ever experienced in their history!

Parish Forum summary, 24th April 2017

The meeting was attended by Fr. Pat with Jim O'Sullivan in the Chair.

Matters arising:

A4 format Newsletter was well received. A special thank you to Steven Warde and Pat Cook. It was decided to continue to produce it on an occasional basis. No date yet for next one.

Database. No further update

Welcoming returning Catholics: Virginia presented a talk about 'Catholics returning to the Church'. She had been studying a book called: '*When they come home*'. It uses a very positive approach, not using the term 'lapsed' Catholics. It explained how to approach people who are often returning to the Church in a very low key manner. She suggested a team of maybe 6 people to work out how to communicate with people on returning to the Church. Subsequently James McQuillan spoke to us about some of the facts and figures of 'lapsed' Catholics and the reasons why people may lapse.

The Website: Joe Tucker pointed out that the website is not all up to date and we may wish to share the Diocesan website for 'latest news'.

Welcome to St Laurence's: Stephen Warde explained that he thought a stand with welcoming literature at the back of the church would be a good idea and will investigate options for purchasing one.

Facebook Page: Sarah Sykes spoke to us about the St Laurence's 'Facebook' page. She gave a slide show demonstrating examples of the varied information the Facebook page allows us to share. She stressed that you have to type '**St Laurence's Roman Catholic Church**' into the search bar as there are a number of different websites with a similar name. There is also a closed group page for regulars of 9.30am Mass to disseminate information relevant to that Mass in particular. It was agreed that Richard Birkett would link the Facebook page to the Parish website and if technically possible, add 2 or 3 of the latest posts onto the Facebook page.

Liturgy: Thanks were extended to both our Deacons and Fr Bob for a wonderful Triduum Celebration and also to Simon who sang Exsultet at very little notice. Vote of thanks also, to the volunteers who organised Stations of the Cross for the children on Good Friday. Stephen Warde pointed out that distribution of the Eucharist has improved greatly, with separate distribution to the Sick and in the Narthex. Refresher Courses have been set up for Eucharistic Ministers. Fr Bob mentioned that he would like an altar server at each Mass. In order to include those who are unable to come to Mass, it was felt that Eucharistic Ministers going out to visit them should to be called up the altar to collect the Communion and asked who they are going to visit.

Finance: A formal meeting of the finance committee has been held and figures were passed by the committee.

Social Life: It was suggested that it would be a good idea to start a group to organise low key social events within Cambridge eg cycle rides, picnics etc.

Catechesis: We were informed that there are now around 20 people preparing for confirmation. Confirmation is on 26th June and it is hoped that after this that the group will form a Youth Group.

Children's Box in church: Karen noted that it is very untidy. Resources are being depleted and need to be replenished.

Buildings and grounds: A discussion took place about the provision of rubbish bins.

School: We were told that the school has now returned after Easter holidays.

Parish Groups: SVP - Senior citizen luncheon on 6th May 2pm.

Next Ablaze Mass 7th May; further dates usually first Sunday of each month.

Any other business: Virginia asked whether we could have some thoughts about a Pilgrimage in 2018/19.

Date of next meeting: Wednesday 12th July.

SVP National Pilgrimage to Walsingham

Christine Knight

On Sunday 2nd July 2017, the Annual SVP National Walsingham Pilgrimage will again be taking place.

Mass will begin at 1.30pm, but by mutual agreement with our RC Shrine administrators, the Service of Anointing of the Sick will take place after this Mass, not during, as has previously been traditional.

Benediction will begin at 4pm taking the usual half-hour or so. We are very pleased to welcome as our Celebrant for all three services The Right Reverend,

Alan Hopes, Bishop of East Anglia. But above all, we are pleased to invite the Sick of the Parish to share this consistently spiritual occasion.

There will be a coach leaving from St Laurence's on the day; please look out for details nearer the time in the Newsletter if you would like to attend.

Are you ready to inspire and encourage young people to put their faith into action?

The St Vincent de Paul Society has a special invitation for you.

The SVP has successful programmes in over 400 schools and parishes across England and Wales. Our specially trained Young Vincentian Development Officers develop relationships with schools in their local area and support new groups as they start up.

The SVP needs enthusiastic and passionate volunteers to become Young Vincentian Development Officers. There is no need to be a member of the SVP and training will be provided.

St Laurence Primary School became the first school within East Anglia to set up a new Mini Vinnie group recently and this group is thriving. Other teachers in East Anglia have seen the success of this group and would like to set up groups themselves – an easy job for a volunteer to help with as the work sells itself!

If you are interested in volunteering any time, please contact Christine on C.423823, or crigluk@yahoo.co.uk, or via the Parish office for more information.

St Margaret Clitherow: Patroness of the CWL

Margaret Plumb

St Margaret Clitherow was one of the Forty Martyrs of England and Wales canonised by Pope Paul VI in 1970. She is known as the Pearl of York.

She was born in the reign of Queen Mary in York, possibly in 1553, and was probably baptised a Catholic and educated as such until at least 8 years old, after which she was subjected to Protestant influences and as she grew up did not consider herself to be a Catholic. Margaret Middleton was married in St Martin's Church on 1st July 1571 to a York butcher, John Clitherow. He was much older than Margaret; a widower with two children. It is not known when Margaret became a Catholic but, certainly within three years of her marriage, her house in the Shambles was

established as the principal Mass centre in York. Although her husband was not a Catholic (he turned a blind eye to her activities, which included running a Catholic school) her stepfather, Henry May, was an active persecutor of the Catholic Church, Margaret was able by June 1578 to 'provide place and all things convenient that God might be served (Mass said) in her house'.

Almost all the priests who were captured and martyred in York in 1582–1583 had been Margaret Clitherow's own confessors and spiritual directors. She was in the same prison with Fr William Hart and Fr Richard Thirkeld when they were taken out to be martyred. She was living dangerously and knew it, but continued to harbour priests in York. While in prison in York Castle she was certified as a recusant to the Privy Council on 28th October 1577 but was released from the Castle on 30th June 1578. Between 1578 and 1580 she made several formal appearances before the High Commission.

At the Lent Assizes on 14th March 1586 in the Guildhall in York, Margaret Clitherow was formally charged with the capital offence of harbouring a known Catholic priest, Fr Francis Ingleby. She was allowed no counsel and conducted her own defence. On Friday, 25th March 1586 she was pressed to death at the Toll Booth in York. She died after only fifteen minutes and her final words were, 'Jesu, Jesu, Jesu, have mercy on me.'

A relic of Margaret Clitherow – a hand – can be seen at the Bar Convent in York

Further reading about Margaret Clitherow can be found in 'Women of the Catholic Resistance: in England 1540–1680' by Roland Connelly and 'Margaret Clitherow' Saint of York by John Rayne-Davis.

WALSINGHAM HOLY MILE [unknown]

Barefoot pilgrims tread my path,
Peace and humility may no man lack,
Following the ripples of the chattering stream,
Lie the echoes, the shadows of pilgrims once been.

Watching the seasons pass through the Slipper Chapel door,
To the smile of 'Our Lady' so loved and adorned.

Oh mist of glory, oh sunlight of Faith!
Holy Mother so pure and chaste,
May we always follow your Holy Mile
And capture your loving, forgiving smile.

The Triduum at St Laurence's
[Photos by Jim O'Sullivan]

Maundy Thursday



Good Friday



Easter Vigil



Personal Stories

Concert for Peace and Reconciliation on the Jewish New Year for Trees

Gila Margolin [www.littlesistersofjoy.com]

At the heart of my work for *The Little Sisters of Joy* are the *Concerts for Peace and Reconciliation*. The first one took place in the beautiful chapel of Clare College, Cambridge in 2004 with about 40 people from different traditions and cultures present. Classically trained, I went back to the singing of my youth, with a mixture of songs from the 60's, folk songs and Jewish music, which I suppose has become my 'speciality'. Growing up in the Jewish religion as I did I am able to sing both folk songs in Hebrew as well as liturgical music from the Synagogue, which goes well when I accompany the pieces on the guitar.

This latest concert, the third in the Lee Hall in Wolfson College, was unusual as it was held on *The Jewish New Year for Trees*, a minor Feast but one which goes back to the times of the Mishnah, when the Rabbis were commenting on the Torah, dating back to the 3rd century. When I was at Jewish primary school in London, we were told to bring as many fruits as possible on this Feast, and it resonates now through my Christianity and the work I do to bring people together.



On the night of the concert on 11th February this year, I prepared myself for the performance. Alex, my young friend who makes sure everything goes smoothly on the night, heard me warm up with the guitar. We decided to open the curtains in the hall so that the sound wouldn't be muffled and the beautiful gardens - an English one on one side and a Chinese one on the other - were revealed in the evening light.

As usual the audience was very mixed, with quite a few new people, including Geoff our Deacon and his wife Pat coming for the first time. Three members of the Jewish community were there, sitting in front of a Christian lady who had come because she was interested in Jewish cantorial music. One of the pieces I sang, *Ayts Chaim Hee* (*It is a Tree of Life*) was from

the heart of the Synagogue liturgy, about renewal and repentance, and seemed to go down well.

It was during the Songs of the 60's that the audience came into its own. I conducted them, unaccompanied, in a rendering of *We Shall Overcome* and they sang very movingly together in *Blowing in the Wind*. A Hebrew melody from the prayer book was followed by *Rambling Boy*, (which I always dedicate to the late Bishop Lacey of Toronto) and Psalm 133, sung as a round, describing a tribe of brothers living in harmony. As a spontaneous gesture of affection to my friend James, aged 95yrs, I concluded with his favourite song: '*Last night I had the strangest dream.*'

[Photo by Kevin Low]

The Mail Must Go Through

Dick Wilson



By the 1950s the number of Christmas cards in the post was quite large – a little bit of money around to spend on that kind of luxury and no Internet for another 30 years or so.

The Post Office used to recruit students for the three weeks or so before Christmas to handle the huge increase in deliveries. The money for vacation work was very useful for the growing number of students. I did my bit!

Each regular postman's round, in town at least, was divided between the postman and three students, with the postman in charge. This was in the distant past before postcodes, so apart from delivery, you sorted the letters for your part of the walk, bundled them up and put them carefully in the big bag in the right order, with the first bundle and small packets on top. Our inexperience sometimes led to mistakes. A friend told me she could often watch how the student postman across the road, his mind perhaps on higher things, would empty his bag and spread the mail out along a privet hedge till he found the letters for the street he was in.

I once delivered a small square parcel which turned out to be a honeycomb. It had not really survived the journey. It was collected from the post box, sorted by place and thrown into a train, tossed off the train and into a van, sorted into the right walk and street, and swung on to the postman's shoulder. A good deal of the honey seeped out. It was delivered nonetheless, but that bag was mine for several days, and the honey got around.

There are no standard letter boxes on front doors. The vertical ones and the ones six inches from the ground are the most hateful. And that was not always the end of the sad story. Don't shove the letters through the letter box by hand. It might bite back. And at one house there was much barking, a crash against door from inside, worrying and tearing sounds, and a neighbour came out.

"Are those next door's Christmas cards?"

"Yes."

"Oh, you should have left them here. The dog eats them."

And once I had several days on the parcel van. I was the one who took the parcels to the house while the driver brought the van to the next stop. I walked up the path, a light was on, and I could hear people in a back room, so I pressed the bell. Not sure if it sounded. Try again. No reply. So I used the knocker hard, and somebody came out.

"There's a bell, you know."

"Well, yes, I tried it."

"Ah, but it doesn't work."

No answer to that, and I just handed over the parcel and left – Happy Christmas, I thought!

Via de la Plata – Seville to Santiago de Compostela

Petra Tucker

Having very much enjoyed walking the Camino Francais in 2015, we decided to try another route – the Via de la Plata, which is a 1000km walk from Seville to Santiago de Compostela (the Silver route) – named because of the wealth that silver mining brought to Andalusia in Roman times).

In September 2016, we walked the first 1/3 of the 37 stages. The guidebook warned us to expect sparsely populated territory and not many fellow-walkers (at least compared to the thousands who walk the French route) but still we totally underestimated just how hard it would be. We chose the end of September in the hope of walking in mid-20°C but the reality was different –



everyday was over 30°C and often with no shade and nowhere to buy food or drink.

Far from being swept along by masses of *peregrinos*, we met just 20 pilgrims in the whole fortnight and some days we didn't see any other walkers.

The first few days took us through forests of oak and cork. The oak trees are a smaller variety than those in the UK and falling acorns are swiftly consumed by wandering Iberian pigs whom we got to know quite well! The tourist museum in Monesterio, just after crossing into Extremadura, provided every possible detail on the history and traditions of the pig industry!

Andalusia is not a rich area, but we saw real poverty in Extremadura, the south of which was desert-like in places.

Highlights included the Roman amphitheatres in Merida and seeing dawn rise as we walked by Proserpina's Roman reservoir (in order to cover as many miles as possible before the sun started to bake us, we would start walking at 7am).



We finished with two nights in Caceres, a beautiful medieval town where we spent two evenings sitting in Plaza Mayor eating tapas while enjoying the excellent local wine.

On 6th April we returned to Caceres for the next section of the route, again hoping for comfortable temperatures only to be toasted once more. The first day started well, but we had to walk an extra 13km to reach our Casas Rural and arrived exhausted. We were the only guests and morning breakfast was a feast of freshly made soft cheese with a quince jam, fresh bread and coffee. After a rest day, we got disoriented on our next stage and once more finished very tired, which made us realise that a major re-plan was needed. So that evening, Joe re-arranged the rest of the holiday so that we could have five days over Easter in Salamanca, take a train to Ourense and finish by walking the last 120km into Santiago.

We watched every Easter procession in Salamanca and just about maxed out on them.

Nowadays, they are as much a cultural spectacle for tourists as a religious event. The processions started about 7pm and they could go on until 1am. It was just wonderful to be part of them.



The platform carrying the open coffin and our Lady looking into it was the most powerful.

We went to the whole of the Triduum in the old Cathedral where the Bishop led the worship. The music was beautiful at the Vigil, one of the priests led a very simple but uplifting song on his guitar – we now use this for our mobile ring tones. We left Salamanca energised and ready for the

last four days of walking into Santiago de Compostela through the hills of Galicia, which is our favourite region in Spain. The walking was extremely hard, with multiple climbs of 200 metres just to make sure that you have a nice balance of aching legs and parched throat.

The final walk into Santiago felt longer than the supposed 20km and we arrived at the Cathedral a little jaded. In the queue to get our Compostela, we got talking to two young men who had done the last 100 km of the French route as a pilgrimage. While we chatted over tapas and beer, it turned out they were seminarians from Pennsylvania. Jordan and Joey talked of their hopes for the kind of priests they wanted to be. Jordan had spent a semester visiting old people in their homes and felt this was an important ministry that he hoped to make a priority. We gave them our little book ‘A year with Pope Francis’ – Fr Pat mentioned it in one of his sermons just before Easter.

We met them again at 7.30pm at Mass in the Cathedral and once more saw the extremely large Thurible being swung. It really is a wonderful end to a very special Mass. Whilst we didn't understand the Mass (in Spanish) we did understand the word ‘*peregrino*’ which featured many times as the priest welcomed people from all over the world. We said our goodbyes to Jordan and Joey who were treating themselves to supper in the Parador. Our last night was in a rather downmarket hotel, chosen for its proximity to the station, since our train back to Madrid left at 6am. Five hours on a clean and modern train with plenty of leg room through beautiful scenery. This route pushed us to our limit and whilst we have agreed we won't be walking any more complete Camino's we will continue to walk in Spain.

Rainhill and St Bartholomew's Church

Nora Darby



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My childhood and early teens were spent in Rainhill then a small village 14 miles from Liverpool, now sadly part of the Merseyside suburbia! My father was Irish, Co. Mayo and my mother a Lancashire lass from St. Helens. My sister and I were taken to church from an early age, I was three. Our church was St. Bartholomew's, we were one side of the village and the church the other side and we usually walked. It took about 45 mins; a long walk for little legs? My first school, St Mary's, or the little convent as it was usually known, was next door to the church. We were taught by Sisters of Charity. There were only three classes, infant, junior and senior, probably no more than 60/70 pupils in total. A big culture shock when I went on to Broughton Hall, Convent of Mercy High School and its 600 pupils!

I always loved St. Bart's. It always was, and still is, so different to other local churches and there is a very good reason why. It was built in 1838–40 in the style of the church of San Bartolomeo all'Isola in Rome and is now a listed building. The interior is very ornate, very Italianate with painted columns, walls and ceiling.



My favourite is the ceiling area behind the altar depicting the Ascension. I would stare and stare as a small girl at ‘Jesus going to Heaven through a starry sky’. I think it is still my favourite part of the church!

It was built by Bartholomew Bretherton, owner of a large local coaching business and main landowner in Rainhill. He built and lived in Rainhill Hall next to the church. He wanted it to be dedicated to St. Bartholomew, his own patron saint and so chose the design for the church from architect Joshua Dawson who went to Rome to look at San Bartolomeo. Building started in 1838 using sandstone from the local quarry which he also owned! (This sandstone was also used to build the Anglican Cathedral in Liverpool). The building was completed in 1840, opened and consecrated by the Vicar Apostolic, George Hilary Brown on the 24th August of that year. Nine years later, in 1849, an Italian-style bell tower was added to the side of the church. St. Bart's is still a very active parish with a long choral tradition which continues to flourish.

In 1923, Rainhill Hall and surrounding land was sold to the Jesuits who renamed it Loyola Hall. It became a very popular retreat centre with 2,000 people on retreat there in 1929. However, in 2014, the Jesuits closed the retreat centre and the building is now unoccupied.

Rainhill, though only a village, was also famous for its place in railway history. In 1829, the Rainhill Trials were held on a stretch of newly built line to establish which locomotive was the fastest. The winner was George Stephenson's 'Rocket' and so began the railways in Britain.

Youth News

Key 2017 dates

3-4 June

Celebrate East Anglia Family Conference,
Bury St Edmunds

31 July – 5 August

New Dawn Family Conference, Walsingham

25-28 August

Youth 2000 Prayer Festival, Walsingham

The Birth of the Youth Ministry at St Edmund's Church, Bury St Edmunds

Fr. Alvan Ibeh SMMM

When I came to Bury St Edmunds in 2015 and discovered that there was no avenue in which the young ones can come together to know themselves, share their faith and have fun together, I started dreaming. My dream was to see the birth of a functional youth group that will bring the young ones of the Parish together with the aim of giving them a sense of belonging.

As God would have it, I didn't have to dream so long before waking up. Today it is no longer a dream, but a dream come true. November 2016 saw the birth of what we now have as the St Edmund's Youth Ministry. During our first meeting in November 2016, we had about nine of us in attendance. Since then, our numbers have continued to increase at every meeting. In fact our last meeting was actually crowded with young ones from the Parish and they had good fun together.

Journey so far: It has been so far so good. Since our first meeting in November 2016, we have been meeting on a suitable Saturday of every month, from 4.30- 6.30 and the venue is the Church crypt. As stated above, our numbers continued to grow so fast, beyond our imagination. We are now trying to incorporate young ones from other parishes around where such a group does not exist. Any young person who is not a member of our Parish is always welcome to join us in our meetings.

What we do at our meetings: Some people come earlier to help set up the crypt. We begin with a prayer. After that, we will all introduce ourselves. We do this at every meeting because we always have a first timer. After the introduction, we will eat and drink together; some parishioners have been so generous in providing us with food and drink. After this, we normally have a short motivational clip to watch together and reflect on. When we are done with that, we will then move onto playing games, as many as possible. It is always fun for all those who come around as they go home happy and looking forward to coming back again. I am personally happy as I am seeing our young ones returning to our meetings. Many of them are now gaining the confidence to express themselves before others who are neither their friends nor their family members. It is indeed something very positive.

Prospects: We have got a lot of plans in the pipe line at the moment. Most importantly to get these young ones involved in our Parish life in one way or another. We have started already. On the 1st of April, we organised in the parish what we tagged “Evening of Prayer and Praise”. It was indeed an awesome evening of prayer and live worship songs led by Fr Alvan and some members of the youth ministry. All those that came enjoyed themselves and asked us to do more of it. We therefore intend to have our own music group that can perform both inside and outside the Parish. Very soon, we will also start having a Youth Mass once a month. We shall be producing our own newsletters biannually each year. We also intend meeting up with other youth groups around the Diocese from time to time. All this will be coming up gradually as things keep unfolding.

The Parish now has as one of its major projects, taking care of the Youth Ministry. This has been a great motivation for us all. At the moment, we have a group of four people helping us out. Our Youth Ministry is open to all those from 14+. We are also looking for a way to begin a third group which will take care of those from 10 to 13yrs since we already have the Faith Club which takes care of those at the primary school.

Being able to start up this group or ministry is for me a great achievement for the Parish. The Church has no future without these young ones and if we don't get them interested in what is happening in the church then we will lose them. By so doing, the future will be bleak. But in God we trust.

You can follow us on our Facebook page – St Edmund's Youth Ministry
Or email: StEdmund.Youth@gmail.com



Diocesan Summer Camp 2017
Come & Join us for Faith, Friends, Food & A LOT of Fun
Friday August 25th-Monday 28th.
Ages 8 - 14

We will be waiting for you at...
New Eccles Hall School, Norfolk

Want more Details?
Please email dioceansummercamp@gmail.com
Or find us on Facebook at...
Catholic Youth Summer Camp
We look forward to seeing you there.



5.00pm start
ABLAZE MASS

Sunday 11 June

St Laurence's Catholic Church
91 Milton Road,
Cambridge CB4 1XB

*So then, let your spirit be ready.
Be alert, with confident trust,
in the grace you will receive,
when Jesus Christ appears.*

Date for your diary: Special one on 25 June

Freedom, Wisdom, Justice, Peace, Love

St John Bosco Children's camp

The St Vincent de Paul Society is running another summer camp during the school holidays, based in Essex. Each camp is one week long:

- Boys starting 22nd July or 29th July, age 8-13
- Girls starting 5th August age 9-12

The cost is up to £145/child but the SVP/parish is able to help with the cost, subject to demand.

The camp is run by SVP volunteers and receives donations which have helped keep the cost down over the years. The helpers have all been vetted by way of interview, references and enhanced CRB/DBS checks.

This camping holiday has an enormous range of activities for children to enjoy, such as football, netball, table tennis, mountain biking, boating, fishing, climbing, swimming, orienteering, art and craft. These activities are all included in the weekly cost and recreational equipment such as bikes and fishing rods are provided. All activities are well supervised and take place on the 43-acre site, except for one swimming session which is at a local leisure pool.

If you would like further information please contact an SVP member after Mass via the priest, or via the office, or contact Christine at svp@saintlaurence.org.uk.

Pentecost wordsearch & colouring

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

| |
|-----------------|
| Apostles |
| Convert |
| Holy Spirit |
| Power |
| Preach |
| Tongues of fire |
| Whitsun |
| Wind |

Tailpiece

An 8-year-old child from California wrote this for his homework assignment to 'explain God'.

EXPLANATION OF GOD:

One of God's main jobs is making people. He makes them to replace the ones that die, so there will be enough people to take care of things on earth. He doesn't make grown-ups, just babies. I think because they are smaller and easier to make. That way he doesn't have to take up his valuable time teaching them to talk and walk. He can just leave that to mothers and fathers.

God's second most important job is listening to prayers. An awful lot of this goes on, since some people, like preachers things, pray at times beside bedtime. God doesn't have time to listen to the radio or TV because of this. Because he hears everything, there must be a terrible lot of noise in his ears, unless he has thought of a way to turn it off.

God sees everything and hears everything and is everywhere which keeps Him pretty busy. So, you should go wasting his time going over your mom and dad's head asking for something they said you couldn't have.

Atheists are people who don't believe in God. I don't think there are any in Chula Vista. At least there aren't any who come to our church.

Jesus is God's Son. He used to do all the hard work, like walking on water and performing miracles and trying to teach the people who didn't want to learn about God. They finally got tired of him preaching to them and they crucified him. But he was good and kind, like his father, and he told his father that they didn't know what they were doing and to forgive them and God said OK. And God did not let Jesus stay in the grave, but raised him from the dead. His dad (God) appreciated everything he had done and all his hard work on earth so he told him he didn't have to go out on the road anymore. He could stay in heaven. So, he did. And now he helps his dad out by listening to prayers and seeing things which are important for God to take care of and which ones he can take care of himself without having to bother God. Like a secretary, only more important.

You can pray anytime you want and they are sure to help you because they got it worked out so one of them is on duty all the time.

You should always go to church on Sunday because it makes God happy, and if there's anybody you want to make happy, it's God!

Don't skip church to do something you think will be more fun like going to the beach. This is wrong. And besides the sun doesn't come out at the beach until noon anyway.

If you don't believe in God, besides being an atheist, you will be very lonely, because your parents can't go everywhere with you, like to camp, but God can. It is good to know He's around you when you're scared, in the dark or when you can't swim and you get thrown into real deep water by big kids.

But ... you shouldn't just always think of what God can do for you. I figure God put me here and he can take me back anytime he pleases.

And ... that's why I believe in God.

Reasons not to match wits with children – part 4

One day a little girl was sitting and watching her mother do the dishes at the kitchen sink. She suddenly noticed that her mother had several strands of white hair sticking out in contrast on her brunette head. She looked at her mother and inquisitively asked, 'Why are some of your hairs white, Mom?'

Her mother replied, 'Well, every time that you do something wrong and make me cry or unhappy, one of my hairs turns white.'

The little girl thought about this revelation for a while and then said, 'Mommy, how come ALL of grandma's hairs are white?'

The feast of Pentecost takes place 50 days after Easter Sunday. It was originally the Jewish festival of *Shavu'ot*. The name Pentecost comes from the Greek word *pentekoste* which means 50th day.

The Holy Spirit came down on the apostles as tongues of fire with the sound of rushing wind. It marked the beginning of their mission to spread the gospel and is the birth of the Church.

Signs and symbols of Pentecost: flames, wind, dove. The Priest wears red.

Happy birthday to the Church and to us, the body of the Church.

Editorial Comment

There has been plenty happening at St. Laurence's over the first half of 2017!

On the 25th January many of us were at OLEM to celebrate Jay's Ordination to Deacon. This was a special event not only for us but for the Diocese, as he was the first Filipino to be ordained here.

Our new Parish project Connect2: Peru was launched by our Parish CAFOD group and has been generously supported.

On the 3rd February we had another first, when there was a whole school Mass to celebrate Barbara Quail's 25 years as a teacher at St Laurence's school. Barbara was awarded with the Diocesan medal not only for her 25 yrs. teaching but also for her commitment to the wider Parish. She has now retired and we would like to thank her for all she has done and wish her peace and happiness in the future.

As a Parish we have participated in the Diocesan *Alive in Faith* campaign. All parishioners were invited to contribute and many did. Our target over a five year period was £185.000. Thanks to the generosity of the Parish and to the delight of Fr. Pat we achieved almost £300.000.

Our Seminarian Simon Davies also joined us, a welcome addition to the Parish family!

At the end of 2013 Dick Wilson got a few of us together to bring the Pilgrim magazine back into print. Since then a small group of us (names below) have produced four copies a year. We all enjoy doing this and have tried to produce a magazine which you also enjoy. We have had an amazing band of regular contributors and we thank all those who have contributed to this edition. But we would like more people **of all ages** to let us have articles – serious, amusing, family stories, school, Parish activities, anything you feel you would like share. Photos, pictures, drawings all are welcome! No need to wait until the deadline of each edition. We accept articles all year round and, if we are not about to publish, we will keep them for the next edition due for publication.

When you read Pilgrim do you think? Maybe I could do something like that or even something better!! If so, don't just think about - **do it!**

Wondering where to send your article, photos or drawings? Our email address is at the bottom of the page and you'll also find it every week on the front page of the Parish newsletter.

The deadline for the next edition is 4 August for publication 2/3 September.

The production team:

Editors

Nora Darby and Sarah Sykes

Sub-editors

Alex Dias

What's New?

Carol Williams

Features and Opinions

Nora Darby

Personal Stories and Experiences

Sarah & Nora

Parish Organisations & Activities

Carol Williams

Reviews

Sarah Sykes

Tailpiece

Leonie Isaacson

Cover

Caroline O'Donnell

Proofreader 1

Sarah Sykes and Nora Darby

Layout (preparation for printing)

Dick Wilson

Obtaining and Commissioning materials for publication

Susan O'Brien

Proofreader 2

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

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.uk, 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 www.saintlaurence.org.uk/pilgrim

ABLAZE

The St Laurence Youth Mass is known as Ablaze. The Mass is designed to encourage our youth to build their confidence in running the Mass for the benefit of us all. Held approximately once a month, it is vibrant and fun. We encourage young readers, Eucharistic Ministers, budding musicians of all ages and the only requirement is enthusiasm for God. This is an inclusive Mass with other parishes.

The next Ablaze Masses will be on 11th & 25th June. Bishop Alan Hopes will be a special guest at the Ablaze Mass on 25th June.

Upcoming Parish Events

| | |
|---|---|
| Open Church – daily | 9.30am – 5.00pm |
| Holy Hour | Wednesday 6pm – 7pm |
| School Summer Fayre | 24 June 1 – 3.30pm |
| CAFOD Garden Party | 24 June 2 – 5pm |
| First Holy Communion Mass | 17 June 11am 18 June 9:30am & 11:00am |
| Confirmation Mass | 26 July |
| ABLAZE Youth Mass | 11 June 5pm 25 June |
| 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 | 12 July 8pm |

ST LAURENCE'S ROMAN CATHOLIC CHURCH

91 Milton Road, Cambridge CB4 1XB

Tel/Fax: 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

Deacon:

Jay Magpuyo

01223 704640

Secretary:

Pat Cook

01223 704640

office@saintlaurence.org.uk

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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