

The Pilgrim

St Laurence's Parish Magazine, Sept Edition 2017



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Photos on the front cover, from left to right: Stone carving from the Abbaye Saint-Pierre de Soesmes, France; the Cave of the Last Judgement, Brancome, France; Cross in the Treasury of St Edmundsbury Cathedral, Bury St Edmunds

What's New?

Seminarians

Fr Pat

As I type this, we have 12 seminarians. They vary from those starting fresh this September, to those who hopefully, will be ordained fairly soon. We have men in six seminaries, which are in three different countries. Thanks to the financial support that the Diocese is receiving from the *Alive-in-Faith* programme we are able to sustain this number of seminarians. The annual collection for the training of new priests raises enough from across the Diocese, to pay the fees and expenses for just one seminarian.

A few years ago, Bishop Alan Hopes, asked me to be involved in this side of Diocesan life. As the Vocations Director, it is my responsibility to accompany young men through the process from early and noncommittal enquiries to ordination. It is part of my responsibility to visit each seminary, and indeed each seminarian, at least once during the academic year.

My responsibilities, in consultation with Bishop Alan, also involve the placement of seminarians for the pastoral experiences in the parishes during the summer break, and during other periods, according to the seminaries' requirements. This is a huge change, from my time as a seminarian when we spent the summer months working in various capacities in the secular world. My experiences included working on a farm, in a shop, in a factory, cutting grass verges for the local county council and running a pitch-and-putt course. On one stormy evening when no customers materialised, I managed a hole in one but who is going to believe me!

We also had a much lower profile in the life of the Diocese. Often, the first that people knew that we were training for the priesthood was the announcement of the date of our ordination! Now, the progress and activities of our seminarians are charted in various Diocesan communications, especially in the pages of Catholic East Anglia, our Diocesan paper.

When I began my training for the priesthood, I was considered a late vocation, at the grand old age of 22. These days, it's far more common, for applicants to approach the diocese in the early middle life having had some experience, in the world of work, or indeed some experience of time spent in a religious order.

The average age of our seminarians is probably in the 30's rather than the 20's. Each one brings some particular experience, to their vocation, which I'm sure will be beneficial in the years ahead. This is an interesting diocese in terms of the variety of parishes. We have large city parishes, market town parishes and coastal from Kings Lynn to Felixstowe. We try to give the seminarians exposure to all the various types of parishes during their years of preparation.

We went for many years with no seminarians. I even remember a time when we discussed the possibility of using the money from the annual collection for the training of priests for other purposes. We are presently blessed with our team of seminarians with all their talents and variety. Please remember them in your prayers.

Freedom of speech

Dick Wilson

It is only in recent centuries that people have been able to say openly what they thought about matters of public concern. Before that, any such utterance was at risk of being crushed as rebellion and treason.

The Catholic Church has not got a good reputation on this matter, in modern eyes. The trial and condemnation of Galileo for his demonstration that the Earth goes round the Sun is perhaps the best known example, but there are many, many more. However, by the time of the Second Vatican Council, the Church has changed its mind, at least in principle, almost completely, except for the most blatant misuse of the right. Free speech is seen as a human right in paragraph 1738 of the current Catechism:

'Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The right to the exercise of freedom, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order.'

Nonetheless, it remains possible for a Catholic academic (lay or ordained), a priest, or a Catholic teacher to be forbidden to teach religion, even if it is their job, and without much of right of defence.

Here are three examples, the first two for much of the 20th century, and a third more recent, concerning Catholic theologians.

Yves Congar. The practice of forbidding Catholic theologians from teaching as a Catholic by a peremptory order from the Congregation for the Doctrine of the Faith, (established in 1542 to maintain and defend the integrity of the faith and to examine and proscribe errors and false doctrines) is still in force up to the present century. Amongst the better known recipients of this treatment was Yves Congar, a French Dominican. From the end the second World War, the Vatican's suspicion of his work intensified and from 1947 to 1956 Congar's writing was subject to censorship. He was refused permission to publish translations or new editions of several of his books. In 1954 he was forbidden from teaching and was forced to leave France. However, just after Vatican II was called, the ban was lifted, and he played a very important part in the work of the Council.

Hans Küng. By 1969 the Swiss theologian **Hans Küng** was Professor of Catholic Theology at the University of Tübingen in Southern German. After a number meetings and encounters at which he was asked to explain himself, Küng's *missio canonica*, the licence to officially teach in the name of the Catholic Church, was withdrawn by the Congregation for the Doctrine of the Faith. However, he defied the edict, and remained at the University of Tübingen as a Professor of Ecumenical Theology, serving as emeritus professor since 1996. He also remained a priest. In his new post and his later retirement - he sees his main concerns as interdenominational understanding, recognition of each at the altar and in ordination, the question of divorce, women's ordination, mandatory celibacy, the loss of priests, and authority in the church. "I hope to overcome it in the end," he said in a telephone interview, but he acknowledged that "it will be very difficult to force the Vatican to reverse its judgement against him."

On 9th March of this year Professor Küng wrote an open letter to the Pope, asking for "an open and impartial discussion" on the dogma of the infallibility of the Pope or the Bishops in Council. He says that the Pope replied in a letter dated 20th March. Küng refused to disclose the contents of the reply, except that the Pope had not "set any restrictions". He did not say the Pope had encouraged a debate on infallibility. But in a statement published by the National Catholic Reporter, Küng said he was "overjoyed" to receive a personal reply, which began *Lieber Mitbruder* ("Dear brother"). Küng said that Pope Francis had "clearly read the appeal most

attentively". He added that the Pope had been "highly appreciative of the considerations that had led me to write Volume 5 of my complete works".

Tina Beattie. One can observe a similarity in the treatment of Tina Beattie, Professor of Catholic Thought at Roehampton University in London. She was invited to an Edinburgh branch of the lay Catholic Newman Association in July 2014. The invitation was cancelled on the Archbishop's orders after the intervention of the Congregation for the Doctrine of the Faith. Beattie has previously been forced to pull out of talks in San Diego, California, and Bristol, after complaints from conservatives. She has strongly criticised the Church's stance on the ordination of women and doctrines on sexual matters.

Freedom of Speech. The Church's view of the right of free speech is succinctly stated in another document, the introduction to the Instruction on Christian Freedom and Liberation (1986): "Man's moral conscience is under an obligation to be open to the fullness of truth; he must seek it out and readily accept it when it presents itself to him. According to the command of Christ the Lord, the truth of the Gospel must be presented to all people, and they have a right to have it presented to them. Its proclamation, in the power of the Spirit, includes full respect for the freedom of each individual and the exclusion of every form of constraint or pressure."

It seems a pity that this teaching is so often ignored. If it is now agreed, do it.

Sources Washington Post; Catholic Catechism; Wiki, National Catholic Reporter; Papal Instruction, 1986 Papal Instruction on Christian Freedom and Liberation



Features and Opinions

The Church and Jews: The Gifts and the Calling of God are Irrevocable

Dick Wilson

Jesus and his disciples were Jews, and many of the disputes recorded in the Gospels were with specific groups of Jews – Pharisees or Sadducees. Also, it is clear from all four Gospels that Jesus was ‘handed over’ to occupying Roman soldiers and the Prefect, Pontius Pilate. It was they who crucified him, presumably as the potential leader of a rebellion. The royal entry into Jerusalem was simply asking for this.

The first three Gospels pay attention to the particular Jewish sects with which Jesus disputes. St John’s Gospel refers to them simply as ‘the Jews’. The *Acts of the Apostles* records growing disagreement between St Paul and the growing number of gentile Christians, and Paul agonises over the failure of many Jews living both in Judaea and outside, to adhere to the new message of Christianity. These Jewish communities were often living under sufferance in cities like Rome, Alexandria, Damascus and many others. Jews were very afraid of the effect on believers of someone who was claimed to have risen from the dead to be King of the Jews, while Christians were afraid of complaints about them to the Romans.

By the end of the fourth century, the tables were turned, Christianity was the official religion of the Empire, and St John Chrysostom was able to preach a series of sermons entitled, ‘Against the Jews’, holding them responsible for the crucifixion of Jesus – ‘killing God’. This set the tone for Christian relationships with Jews over another 16 centuries, and it was not until the Second Vatican Council (1962-8), that the Church began the serious process of building a new relationship.

At the Second Vatican Council, the 1965 *Declaration on the Relation of the Church to Non-Christian Religions (Nostra Aetate)* states “the Church of Christ acknowledges that, according to God’s saving design, the beginnings of her faith and her election are found already among the Patriarchs, Moses and the prophets.” Christ reconciled gentiles and the people to whom the Old Covenant was given.

The Declaration goes on to say, “The Church keeps ever in mind the words of the Apostle about his kinsmen: “Theirs is the sonship and the glory and the covenants and the law and the worship and the

promises; theirs are the fathers and from them is the Christ according to the flesh” (Rom. 9:4-5), the Son of the Virgin Mary. She also recalls that the Apostles, the Church’s main-stay and pillars, as well as most of the early disciples who proclaimed Christ’s Gospel to the world, sprang from the Jewish people ...

“And what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.

“Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel’s spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone.” (Quotes taken from Section 4 of *Nostra Aetate: Declaration on the relation of the Church to Non-Christian religions proclaimed by His Holiness Pope Paul VI, 28 October 1965.*)

This condemned the idea that ‘the Jews’ killed Jesus, regardless of what part both the Jewish officials of the time, and the Romans, played in his crucifixion.

In 1974 the Church set up a Commission of the Holy See for Religious Relations with the Jews, which has worked to build on *Nostra Aetate* and has published several papers on these topics, including the following: acquiring a better knowledge of Judaism; the correct way to present Judaism to Catholics in preaching and teaching; the Church and the Holocaust; the relationship between the Jewish Bible and the New Testament, and building up relationships on a personal level.

Amongst other issues, the paper entitled, *The Gifts and the Calling of God are Irrevocable* argues that the Old Testament and its teaching are not superseded, but – for Christians at least – perfected; that the saints of the Old Testament are saved, by Jesus’s salvation, and that Christians should not set about ‘converting’ Jews, since they are part of the whole salvation history of Jew and Christian, brought to us from God by Jews – Jesus, Mary, the apostles and the worshipping communities of Judaism and Christianity. Of course Jews sometimes become Christians, and Christians Jews. There is a constant two-way traffic

between Jews and Christians and within their churches and synagogues. And there is a will to find out how we can become closer.

Cardinal Points

John Hobson



Transport for London (2014)

In early summer this year Sandy and I went to the Northern Catholic Conference at Liverpool Hope University. We hoped for a sort of underground theology experience (A map of the underground is above but we couldn't make much of it to be honest and certainly found no theology!). Anyway, we were accommodated in first year student halls of residence and our meals were served in the refectory, everything was wonderful, first class in every respect. It all sounds rather grand but think of it as a long weekend of happy clapping worship with stirring charismatic prayer and praise (like a long Ablaze Mass) but with separate chapels of adoration and healing.

We had wonderfully gifted speakers deliver presentations geared to enrich our understanding of things like scripture, Marian theology and other theological matters and we had ample opportunity for reconciliation too (confession to some of us). Nothing was too deep or too academic but none of it was trivial and all was very meaningful and enriching. It was so very refreshing to be surrounded by open, friendly and worshipful people and in a place that befitted their purpose in attending; we were all meant to be there.

Liverpool Hope is a university we should all encourage our young people to consider because it is a Christian based university with the chapel at the heart of both its ethos and its campus. Ecumenism is alive and well at Liverpool Hope too, it has the only chip and pin card operated tabernacle I have ever come across. Yes really, chip and pin. The Tabernacle has two halves, one half for us Roman types and the other half for the

Anglicans - with a separate pin I suppose. The slot for the swipe card reader is down the centre of the tabernacle between the two angular doors.

Anyway, enough of the advertising. One of the conference speakers said something that brought to mind Simon, the seminarian who wrote for us in the last issue of *The Pilgrim*. Simon wrote that he was a great admirer of Pope Benedict's writings which were "like honey to him". I shuddered as I read it back in June. Pope Benedict must be the sumo king of theologians, the heaviest guy in the sector, the champion. Half of what he has written is beyond the capacity of more normal souls to get to grips with. His fellow theologians over time have struggled and argued with him but he has largely prevailed of course and the odd colleague of his has lost his licence to teach as a result. I suspect Benedict has a depth of understanding, knowledge and appreciation of things scriptural, theological and spiritual that for others to share in it they would be required to attain the same level of understanding as he himself has attained. Well good luck Simon but take care with us when delivering and sharing the results.

Our speaker in Liverpool showed us an illustration of how perhaps Holy Father Benedict is able to view the theological realm. I have reproduced this at the top of this article, the real London underground map. For most souls this view is beyond our understanding, it is unusable. Holy Father Francis knows that we need a simpler view or interpretation which brings the realms of theology into daily utility for ordinary folk - a share of Simon's honey. Here is a representation of such a view (below) and I submit that more of us will find the route to the honey so beloved by Simon with the lower model. I do realise, of course, that neither view is more right than the other and neither view is wrong, but one has greater utility for most of us and gets used daily. Maybe that is what pastoral theology is then? Oh what does it matter as long as God loves us, pass me the tambourine.



Transport for London Underground

The Bible and the Liturgy

Simon Davies

When I was in the seminary, one of my philosophy tutors used to begin his lectures with a quotation from the scriptures, and we'd have to tell him (usually by guessing roughly from where he had opened the book) which book it came from. Once, a fellow student, in desperation, called out, "Jeremiah!" "Don't be so stupid," was the response, "it's quite obviously from Micah."

We Catholics are often accused of being biblically illiterate. It is true, myself included, that we cannot, more or less, quote chapter and verse. Catholics (both Latin and Eastern, as well Eastern Christians who are not Catholic) are in the fortunate position, however, of being familiar with the proper home of the Bible: the sacred liturgy, that place where we go to meet in reality almighty God who has revealed himself to us in both scripture and tradition.

Being Catholics, I know already that you are quite familiar with the story of Moses, Aaron, Nadab and Abihu on Mount Sinai. Indeed, you may not yet know that you are familiar with it, so I shall happily explain. First, let's have a look at the scripture passage in question, from the Book of *Exodus*, just after Moses has received the Law from almighty God while the Hebrew nation was wandering the desert:

"Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. Then he took the book of the covenant, and read it in the hearing of the people; and they said: 'All that the Lord has spoken we will do, and we will be obedient.' And Moses took the blood and threw it upon the people, and said, 'Behold the blood of the covenant which the Lord has made with you.' Then Moses and Aaron, Nadab and Abihu, and seventy of the elders went up, and they saw the God of Israel; and there was under his feet as it were a pavement of sapphire stone ... they beheld God, and ate and drank." (Exodus 24: 6-9; 11)

The whole passage is within the context of the bloody sacrifice, which would later become the Day of Atonement (as described in the *Letter to the Hebrews*), when the blood of the victim is sprinkled both 'on' God (the altar, or properly the Ark), and on the people as a sign of their communion with him. Here we also see roughly the activities undertaken in the Holy Mass which, like this passage, is a sacrifice: the reading of the law (a liturgy of the word), and the people assent to it (the Creed); remembrance of the

covenant (eucharistic anaphora); the ascent of the priest up the 'steps' of the mountain, after which there is a vision of God himself (his real presence), which they then consume (Holy Communion).

There is a rather peculiar reference, which crops up every so often in the scriptures, Old and New Testaments, of a pavement of sapphire stone before the presence of almighty God. If we explore the symbolism of the sapphire pavement, we may be able to see something of the rich and deep relationship between the ancient and perennial liturgy of God's holy people, scriptural symbolism, and, above all, how all this flows from the life of our Blessed Lord.

The purpose of the nation of Israel was to offer fitting sacrifice to God, through its burnt offering, to be the shining lamp of God's presence on the hilltop, for the whole world to see. At the heart of the life of Israel, at the centre of its capital city was the Temple, which was regarded as the House of God, the Garden of Eden, Heaven of Earth, where God met Adam, and Adam met God. Within the Temple building, which was very poorly lit, was an altar of incense, a lampstand and the Table of the Bread of the Presence, and, cutting the building in half, a huge veil, behind which was the Holy of Holies, the home of the golden Ark of the Covenant, containing Manna, the Tablets of the Law and the rod of Aaron, upon which sat the mercy seat, God's throne from where he ruled the universe.

Outside the Temple building itself, at the bottom of the Temple steps, in the forecourt, were two objects for use in the daily activities of the priests: an altar of sacrifice, upon which the holocaust was offered, and the blood was sprinkled, and an enormous pool of water, supported by bronze bulls (the symbol of priesthood), which was called the Bronze Sea. When an ancient Hebrew thought about God's presence in the Temple, his mind would be drawn to that Sea, or gulf, that symbolically separated the world from God. In order to approach God, first the priest must wash (baptise) his feet in its water (that is, walk on water) to meet him. God's throne (the Holy of Holies) was set before an ocean of sapphire-blue water (the Bronze Sea), which is not only a gulf, but paradoxically it was also a pavement to his presence.

For God, and his high Priest, water is not a gulf, but a pavement of access. This certainly casts a fresh light on the stories of our Lord walking on water: this is something that God does, and is a suggestion of his divinity. And when Peter walks on water towards Christ, who is he, but the priest approaching his God

(a priesthood, moreover, which derives its power from Christ; Peter, by himself, nearly drowns).

The stillness of the Bronze Sea (making it look like a blue pavement) and our Lord's calming of the waves, is also important. God is still, quiet and ordered, not busy, noisy and chaotic.

There are a number of Old Testament references to a city called Tarshish, which was somewhere to the west of Israel, over the sea. It's an unfortunate place, because its ships tend to be shattered on the rocks, or sunk by the waves (Ps. 48:7). Tarshish is a place that is the opposite of God: go there, and death will soon follow; its seas are choppy, unlike God's sapphire pavement. It is in the west (sunset, darkness), whereas God lived in the east (sunrise, daylight), where the Temple was, and, as Genesis tells us, where the Garden of Eden was.

When poor Jonah tried to escape from God and got caught up in the belly of the fish, he was on his way to Tarshish when his ship nearly sank. He was chucked overboard by his shipmates, and was eaten by the fish (a symbol of his death). In the belly (death), he recited a canticle, or psalm, of lament, the last line of which is very important, because immediately when he uttered this line, he was spat out onto the dry land (a symbol of the resurrection). At the end of the psalm, Jonah says, "Yeshuah atah I-Adonai," "Salvation belongs to the Lord," or as it might also be translated into English, Jesus is Lord (the word Jesus, or Joshua, means 'Salvation'). The spoken word, for Jonah, is a word which gives salvation, Jesus.

In the choppiness of chaos, when Jonah had run as far away from God as he could get, into the death of sin, he cries out to his God and saviour, who restores him to life. So too, when Peter was sinking into the deep, he calls out to the Lord, and the water which was the end of him becomes, in fact, the vehicle to everlasting life.

Whether it be Noah, Moses, Jonah, John, Peter, you, or me, the way to God is over the sapphire pavement of Baptism, over which we must tread before we can approach the mercy seat of God's presence in the Tabernacle. Only there are we able to behold God. Only there do words on the page become, for us, as they were for Jonah, something alive and life-giving, something that we eat and drink in the heavenly banquet of the sacrifice of the Mass.

In the sacred liturgy, in God's presence, so close are we to our maker and our judge, that in hearing his

words spoken out loud, that we are actually able to consume him in reality.

Book recommendations:

Matthew Levering and Michael Dauphinais: *Holy People, Holy Land: A Theological Introduction to the Bible* (2005)

Scott Hahn: *Letter and Spirit: From Written Text to Living Word in the Liturgy* (2005)

Brant Pitre: *Jesus and the Jewish Roots of the Eucharist: Unlocking the Secrets of the Last Supper* (2011)

Brant Pitre: *The Case for Jesus: The Biblical and Historical Evidence for Jesus* (2016)

Cardinal Newman's Theology III

Dick Wilson

I undertook in the last *Pilgrim* to look in rather more detail at some of the main books written by John Henry Newman at the conclusion of his career as an Anglican priest and the time of his conversion to Catholicism; and the bearing of his work even now on Catholic doctrine.

An Essay on the Development of Christian Doctrine was written between the time he had convinced himself of the truth of Catholic doctrine, at the end of 1844, and his reception on 9 October 1845 into the Catholic Church. Nominally still an Anglican, but determined to be a Catholic, he realised that as a public figure he would have to justify himself. Not all converts feel the need for this, but Newman had argued to his fellow Anglicans that they were bound and committed not only to its own confession of faith (39 Articles) and the Bible but also the teaching of the early Church and its Councils over hundreds of years. But now, in order to so believe, he had become a Roman Catholic. How could he justify such a change?

He speaks throughout of 'ideas', and how they change. By this he means statements and judgments of any kind, observations, opinions, knowledge, facts and circumstances – "some are real... and others are imaginations". Amongst these, many seem to be Christian doctrines, but with no apparent basis in the Bible nor propounded by anyone else until centuries later; by Church fathers, the Pope, or a Council. Take the belief that Jesus is God the Son, wholly God, 'consubstantial', i.e. of one being, with the Father, and who is both wholly human and wholly divine. These seem clear in the New Testament but are not set out in formal terms until the fourth to fifth centuries. Newman shows how the subjects of Christian doctrine are added to or made more explicit. Is it proper to pray before an icon (eighth and the ninth centuries)? In the New Testament and early Church, the Mass is what unites us in the body of

Christ and gives us heavenly food, and is the very same as Christ's one sacrifice in his death and resurrection. In the 11th to 13th centuries the Church, needed to make clear that the body and blood of Christ are really there in the Eucharist.

In short, Newman argues that 'ideas' change constantly as human society changes, and Christian doctrine is an example of this. Newman is far from thinking that this means that change takes place simply as a product of human reason. This would be the 'liberalism' that he condemns. The change in the way ideas and concepts are expressed is brought about by God the Holy Spirit through the Popes, the Councils and Christian teaching in general. This is God-given, but it is not arbitrary. Human reason can be applied to it. It is not purely a product of human reason, but it is with the aid of human reason that it is tested. He elaborates seven 'Tests', and in the rest of the book shows how they can be applied.

As a First Test, to check that an idea is true to the ideas on which a development is based, he actually uses the 'corruption' in John Wesley's beliefs and practice to show how a 'principle', Methodism, is an unsound change from what went before. A Second Test is whether an idea conforms to a model of argument – 'continuity of principles'. A Third Test, in which mathematics is one of his examples, indicates that there is a likelihood of truth if sound method has been applied. A Fourth Test asks whether an early change points at some likelihood that it will be sound. The Fifth Test is that of logical coherence, shown particularly in the doctrine of the Trinity. A Sixth Test can show that an idea is 'conservative of what went before'. An example of this is the veneration of the saints. Long standing practice reinforces its validity. And a Seventh Test shows over many years how it is possible to distinguish a true development which persists from the corrupt change, which can rapidly die off, as Newman believed was true of Islam.

The rest of the book shows how this approach can be used. A critic of Newman has remarked that no one ever solved a theological, historical or scientific problem by applying this model, a sort of logical tick-box, but his argument is simply to show how developments in Church doctrine can be valid.

We have already looked more closely at *Tract 90*, the last of the Oxford Movement pamphlets, and the autobiographical *Apologia pro vita sua*. Two other works merit special attention, *The Idea of a University* and the *Grammar of Assent*.

As mentioned in my first article on Newman (*Pilgrim*, Lent 2017), Newman was appointed Rector of Maynooth College in 1851 and it was during his time there that he wrote, *The Idea of a University*, which sets out, in a series of 20 lectures which he presented to various audiences in Dublin in 1852, his concept of what a university should be.

His theme is that a university is, "a school of knowledge of every kind, consisting of teachers and learners from every quarter in one spot ... a place for the communication and circulation of thought, by means of personal intercourse, through a wide extent of country." He is quite open in his view that this includes, "all that goes to constitute a gentleman ... the carriage, gait, address ... the talent of not offending" and a whole catalogue of good manners. Newman's ideal seems very much how English universities, Oxford and Cambridge and a few new ones, thought of themselves. He contrasts it with the scientific knowledge he regards as the business of organisations like the British Association for the Advancement of Science (so named from 1831 to 2009). Religious teaching he also sees as being learnt with an open mind, where "truth, a subtle, manifold spirit" is "poured into the mind of the scholar by his eyes and ears". And above all, a university should be independent – even if it has the status of a Papal University.

What he got, as Rector of Maynooth, was a seminary to train priests and a medical faculty. Nowadays we would expect a university to provide, for many students, a basic foundation for professional training. But such courses, in universities, are expected to contain all the elements of wide understanding and open-mindedness that Newman looked for. All this obviously didn't suit the bishops and the college trustees, and Newman resigned in 1859.

We saw above how Newman, writing in 1845 as an Anglican about to become a Catholic, set out to show how the Church can build on its doctrines to produce something new that is faithful to the old. In his last major philosophical work, *An Essay in Aid of a Grammar of Assent*, is somewhat different. He sets out his arguments in a similar way to that in the *Essay on Development of Christian Doctrine*, ascertaining the validity or truth of a series of applicable propositions, and how they come to be held. But, in the *Grammar of Assent*, he takes for granted how the mind acquires knowledge – you grow up with the idea, you pick it up, you share, adopt and apply it. He is not talking about the physical routes of acquiring knowledge – sense perceptions, mulling things over, being told of ideas on good or even unreliable grounds. He is not

talking about how to examine and assess an idea. That is, he is not just acquiring certitude about such things. It is about having an idea, however acquired, and making it your own. The first steps in learning; the encounter with opinions; making yourself at home in the world; building up the ability to use what you pick up as you go along. It is the faculty of the human mind that closes the logic-gap in concrete situations. The rest follows – discussion, checking, finding out how to talk about things. Assent, Newman’s word for this, is about what is not subject to human reason, and views held before they are analysed or put on trial by our intelligence. This is what Newman expects of a university, and why it must have free rein.

The Grammar of Assent also gives a description of revealed religion. Newman believed that natural religion is present in the same way as we assent to everything else in the universe. It extends to all religious belief not because it is innate but because it is brought into being in our minds like all other knowledge. It is then to be taken up and used to develop religion in the wider sense by those with capacity and authority to do so.

Newman was quite happy with Darwin’s theory of evolution, if that is how God went about it. And he discusses how people can change their minds. Newman, a convinced evangelical, persuaded himself over a quarter of a century that he should become a Catholic. He considers how one can firmly and fairly believe a truth that is not a matter of human reason.

Thus the *Grammar of Assent* is a work of philosophy discussing how opinions in general, and religious beliefs in particular, have come about. It was the basis of the earlier book, *An Essay on the Development of Christian Doctrine*, which was written in a short period to justify the change that brought him to Catholicism, but it is only later in *Assent* that we see what he was driving at. He describes the process, with many examples, by which one becomes a Christian, and the process of trial and error that has led to current statements of particular doctrines.

He is prepared to see a doctrine altered, as had been the case in the formative centuries of Christianity, not simply altering it, but rephrasing and adapting it for the needs of the time. He accepts the doctrines promulgated in the 19th century – the Immaculate Conception of our Lady and Papal infallibility – long accepted in different forms. He thought these doctrines did not need to be formally proclaimed.

What would he have said about contraception and remarriage in a very different world from his?

Faith and Reason: Thinking for Catholics?

James P. McQuillan

Do we, in this Parish of St. Laurence, take much account of the broad gifts of our heritage, both philosophical and artistic?

The Church, since the days of the Apostles, has provided us with the Holy Scriptures, then with expansive treatments of theology – based on clear thinking and linked to Greek philosophy – by the Early Fathers. After the Edict of Milan, 313 AD, which in effect legalized Christianity throughout the Roman Empire, the universal Church could build, starting with all kinds of accommodation as well as other works of art throughout their living spaces. Not to mention that the great African bishop, St. Augustine of Hippo who was also a vigorous writer following Platonic thinking, and established a fresh approach to history while the Western Roman Empire was failing.

In the 9th century Johannes Scotus Eriugena, having learnt Greek in Ireland, translated into Latin the theology of Dionysius the Pseudo-Areopagite, a central marker for scholasticism in the Late Middle Ages. In those days there arose Carolingian, Romanesque and Gothic architecture and art, as well as illuminated book production such as the Gospel Book of Kells.

Radical artistic change occurred with the Italian Renaissance, and then the Counter Reformation, against the reformers in the 16th century. Baroque art, full of wit and colour, flourished even in Anglican England. After the French Revolution, Catholic thought was reinvigorated by fresh approaches, such as the social theory of Pope Leo XIII.

Not far from St Laurence’s is one of the great universities of the world, and it passes us by, or does it? If this is true, then we all should do something to foster more awareness, through pilgrimages and through social meetings on available theology, forms of liturgy, philosophy and natural science, sacred history, environmental ethics, social teaching, theories of art and even forms of prayer.

The point of this text is, that we should do more to THINK about our faith, and become the better part of that ‘kingdom of priests’, of which St. Peter spoke, quoting Isaiah (1 Peter 2: 9). Should we form a Parish social unit of association for the above purposes?

Speak to, or email me at: kosmos231@yahoo.com

Parish Organisations & Activities

El Salvador focus for CAFOD Harvest Family Fast Day 6th October 2017

This year we will be inspired by the Oscar Romero prayer: 'We plant the seeds that one day will grow': a perfect picture of both our work and also of each donation, given in faith.

The Appeal, to be read at all Masses, will feature Endelmira, a farmer in El Salvador, as she works to grow a harvest from good, local seed given to her by CAFOD's local partner. This strong, native seed means Endelmira can resist having to buy weak, commercial seed that won't let her grow a second harvest with its yield. So, we and Endelmira are fighting for God's natural abundance, the fertility of a seed – for her and for her children, and for future generations.

This national appeal also provides funds for emergency work and is separate from our Parish Connect2: Peru where we send funds directly to two different parts of Peru – Cruz de Mayo and a township near Lima.

St Vincent de Paul Society (SVP) National Event, June 2017

Catharine Warren

I joined St Laurence's SVP last year and with another new member, Liz Campbell, and 350 others from England and Wales, attended the SVP National Meeting 2017 in Liverpool, which had the theme 'Welcoming the Stranger'.

The Meeting was celebrating 400 years since 1617 when St Vincent gathered a group of women in Chatillon-les-Dombes, France and gave structure to their first initiatives to come to the aid of the poor families in the parish. Called 'The Ladies of Charity', this is the oldest voluntary lay association of women in the Church. The Vincentian Fathers (1625) and Daughters of Charity (1633) followed and, much later inspired by the Vincentian charism, the SVP was formed by Blessed Frederic Ozanam in 1833.

Inspiring and challenging speakers described the work they do and encouraged us to welcome the stranger, who might be seeking asylum, on the street, or in prison. The common thread that ran through all the presentations was the importance of being in

solidarity and accompanying those who are perceived as 'strangers'.

"To accompany is to affirm that God is present" said Sarah Teather, who used to be a Lib Dem MP and is now Director of the Jesuit Refugee Service. We were urged to work with the people we support so they are active participants not just beneficiaries, treating them as equals, recognising their gifts and being open to the enrichment we receive in the encounter. Speakers also urged members to advocate for people discriminated against and support other agencies speaking up about injustice.

Mgr Malachy Keegan, a priest, psychotherapist and former prisons advisor to the Catholic Bishops, presented some of the stark statistics of the prison population. He brought the gospel alive in relating his experience of ministering to prisoners and them ministering to him. On one occasion he celebrated Mass on Maundy Thursday, and reluctantly the prisoners allowed him to wash their feet and then they insisted on washing his feet. Not something he had been offered by congregations outside prison.

Being a family of hope was at the centre of the talk by SVP patron, member and former Labour MP John Battle. He highlighted prayer in fostering hope among the SVP's members, "Through prayer we become open to God and become open to the service to other human beings. We become ministers of hope to people in need." He and other contributors spoke about adapting what SVP offers to different needs. For example, his group went into a tower block to meet isolated people and set up a monthly men's walking group for people who did not feel comfortable attending the SVP coffee morning.

There were also enthusiastic talks about increasing the membership of the SVP by ensuring people coming forward to join the SVP are welcomed, trained and cherished and that children and young people are offered the opportunity to contribute through the expansion of Mini Vinnies (7–11yr olds), Youth SVP (11–14yr olds), B-Attitudes (14–18yr olds) and SVP 1833 (18–33yr olds) groups. Besides the formal sessions there were a variety of workshops and displays about SVP-related projects and SVP history. During the breaks it was good to socialise with SVP members from around the country and find out what they were doing in their parishes. At the end of the second day we walked to the Cathedral of Christ the King, and joined the Daughters of Charity and representatives from other Vincentian organisations for Mass, celebrated by Archbishop Malcolm McMahon and SVP Spiritual Advisor Fr Paul Roche.

St Laurence's SVP conference is always open to welcoming new members and if you are interested in joining us and have a few hours a week to spare, then email svp@saintlaurence.org.uk and visit the website www.svp.org.uk for lots more information.

The CWL at St Laurence's

Janet Scally

The Catholic Women's League was first started in 1906 and the Cambridge Section was set up at Our Lady and the English Martyrs in 1912. We still have the original banner - after more than 100 years! The League was restarted here at St Laurence's in 2007, so we've just reached our first 10 years. We will have a lunch together to celebrate.

That's enough history. We are a small band of ladies who prepare a Parish lunch on the 2nd Friday of every month throughout the year. This year, we have also organised weekly lunches for Lent and we expect to do the same for Advent. The lunch time initiative was a suggestion that the Bishop made at a meeting which Lynda McIntyre attended. It is very successful, we love to see the Parishioners chatting to each other and enjoying time together. Usually around 20 people come and join us and all are welcome.

The donations we receive for these lunches are given to many and various charities. Some of our favourites have been the Medaille Trust (sex slaves), our local Women's Refuge, Winter Comfort, Help the Heroes and a special favourite, our own Diocesan Camps. We support our Parish with help whenever we are asked, doing such jobs as teas for parents of First Communion children, Deanery meetings, and lunches for Senior Citizens in conjunction with the SVP

St Laurence's Parish Forum Wednesday 12th July 2017

Matters arising:

Welcoming Returning Catholics: An initial meeting has been held to discuss this, and further meetings will be held in the autumn.

Parish Facebook page: A link to this is now on the Parish website.

Serving young people in the Parish:

An overview of the provision for young people was presented by representatives of the various groups, followed by open discussion.

Mother and toddler Mass – This takes place approximately once a term. Father Pat suggested that in order to boost numbers dates could be set a year ahead. This was agreed to be a good idea. Other suggestions included leaflets at St Laurence's school gate and posters to local nurseries.

Karen Rodgers reminded the Forum that there was a need to refurbish the children's box of resources kept at the back of the church, which should include appropriate books but also something for them to use with their hands e.g. rosaries. Karen offered to speak with any families who are interested in refurbishing it. Karen also spoke to us about problems we face. She said that she has been observing other communities who have improved problems including a lack of engagement of parents and difficulty in providing activities which span a range of ages.

Children's liturgy – This started with a question about whether we could have a crèche. Jim Infield answered that this would be difficult to staff given that there is already a shortage of leaders for the children's liturgies which happen at 9.30 and 11am Masses. Jim explained that this means that current leaders are on the rota every 3 weeks as not enough helpers. In fact only 4 of the leaders have young children; it would be helpful if more, younger parents got involved. Jim then described the content of the liturgies for children, aided by Chioma Ubajaka.

First Communion – Takes place both at school and the church, Fr Pat said that it seems to work well, so will be doing this for another year although there is discussion about taking communion preparation out of school.

Altar Servers – Stephen Chapman, supported by several of the altar servers, explained that after first communion, preparation begins for those who wish to be Altar Servers. Progress is at their own rate. After confirmation, altar servers now get the chance to explore Eucharistic ministry. A question was asked about the lack of altar servers at the 6pm and 8am Masses. Stephen replied that young people do not often wish to go to church at those times. Discussion took place about whether they should be put on a rota across the various Masses but it was felt that the altar servers should be going to the Mass of their choice e.g. the Mass of their liking and where they feel part of it/to which their family goes.

Confirmation – Helena Judd talked to us about the importance of community. The confirmation group has recently been on a night camp with activities, workshops, pilgrimage, then took part in the Ablaze Masses and will continue to take part. Helena did explain that there had been relatively little support from the parents but hopes to improve this for the next course with plans to engage them at an early stage of the preparation.

Ablaze Mass – Father Pat reported that this Mass with an emphasis on youth continues to be a real success – numbers now between 60 and 70.

Mini-Vinnies – This is the primary school age version of the SVP, now well established at the school. There are also SVP youth groups aimed at years 7–9 and 9 upwards. It had been suggested that it would be good to have a group based at the Church, but that this would need new volunteers to lead it.

Catechesis of the Good Shepherd is a catechesis programme for children age 3+. Rooted in scripture and the Liturgy of the Church it is inspired by the Maria Montessori principles of education. Maureen Underwood spoke to us about this preparation for children for Mass. She showed us some resources used in this form of catechesis, which the Forum found very interesting and engaging.

Liturgy:

It was suggested that Masses from St Laurence’s should be made available live on the internet. Christine Knight has done some research on this and it appears feasible at reasonable cost. In principle it was agreed that this would be pursued.

As it had seemed beneficial to allow plenty of time for the main meeting topic, the remaining regular agenda items were omitted.

Any other business:

Jim O’Sullivan is standing down as Chair of the Forum after 10 years, and Stephen Warde has agreed to take over from him. Jim was thanked by Father Pat and the Forum for all his hard work.

Next meeting: Monday 16th October 8pm

Parish Picnic August 2017

Nora Darby

On Sunday 13th August we continued to celebrate the feast of St Laurence with a picnic on Jesus Green. We wanted to take advantage of the Jazz performance near the old bandstand, so at 2.15pm we arrived with the St Laurence banner to guide parishioners to the chosen picnic spot. It was fortunate that we did as there were crowds of people gathered on the Green. It was after all a hot, sunny Sunday afternoon.

Gradually our space filled up with parishioners arriving with food, blankets and wearing a variety of hats! It was lovely to see parishioners from all masses, young families with children playing and mingling with the older parishioners; everyone having a good time.

One of the parishioners brought her own dog, Lettie, a beautiful black poodle and also her neighbours dog, Posy - another black poodle. They were great ice-breakers with everyone wanting to see and pet them and children playing with them.

Fr Pat was there with Jay and Simon, and lots of food some of which the dogs enjoyed! It was a perfect warm sunny day; people relaxed chatting, eating, drinking and enjoying themselves.

Fr Pat wants a new banner for next year so we are already planning for that event.

St Laurence’s Day

Sarah Sykes



Thursday 10th August was our Church’s Patron Saints Day. Those of us who were able to gather to give thanks and pray for our Parish. Mass was led by Fr Pat,

assisted by Fr Bob, Deacons Geoff and Jay, and Simon; all looking suitably festive in their red robes. Afterwards, many of us went into the Parish Room for drinks and nibbles. Thanks to Virginia for laying on a spread and to Fr Pat for providing the drink. Celebrations were extended this year to a Parish Picnic on Sunday 13th August for which we were blessed with very fine weather.



St Laurence's Church Repository

Nora Darby talking to Joanne Kerigun.

In the Narthex of our Church we have a beautiful, well-stocked Repository cared for, looked after and run by Joanne Kerigun.

Joanne, how long have you been in charge of the Repository?

Four years I think, time has gone so quick in all honesty.

What made you want to do it?

Sometimes then, and for a couple of weeks, there had been an advertisement for someone to run the Repository. Just around the same period, I had come through one of those "be still and know I am God" (Psalm 46; 10) personal kind of situations.



The thought of filling Mary's shoes shook me a bit, but there was a decision to be made. It didn't much help as I was still very raw and it felt as though it was the sort of calling to 'do what I would do'. Does anyone come to that kind of a need of doing

something really good but can't quite identify what that would be? I made the decision to carry on the story that is the very Catholic heritage of serving a purpose in others' lives. Sometimes when we say, yes, to God's calling, the walk isn't perfect and not for long unless we desire to commit, persist and take a task objectively. I see it as a service and a call.

What is the background to the management of the Repository?

The Repository had been previously managed and run by Mary McGinley. I took good advice and a lesson from Mary on how and where I could source the products, but I was also very wary of how this project's setup would progress. I wasn't particularly sure of the space either, but gradually the idea grew into action and I decided to start from square one with one bright open and visible outlet. It was interesting, and a fulfilling purpose, to see it take shape and also acknowledge the demand that had been absent, along with the reviews.

There is quite a large range of things. – How easy/difficult is it sourcing what you want? Do you have Diocesan help or is it purely within the Parish?

I source the items from approved trade suppliers to churches and religious Christian worship

establishments. In my own time I attend their trade shows to source and physically identify products. This greatly helps in that I am able to see the items properly, as opposed to referring to their catalogues. I do this to take into account the sizes, material/nature and also to see if they would fit into the cabinets, although the delivery of a larger item can and is arranged. It is not easy; sometimes a bit of planning is needed. I don't get any Diocesan help and do this purely within the Parish and with the direction of Fr. Pat.

Do you have a budget to work to? Who controls it?

I operate a small budget that is occasioned by smaller increments during the Christmas and Easter season. It is controlled by the office, but also with consultation with Fr. Pat. This is a non-profit making venture, remember, it supports the Church's work through retailing. All proceeds from the stock sold are used by the Church for the Church e.g. the weekly newspapers and papers sold in the porch.

If you are not there, how can people access it? Would a small rota help? Obviously because of the nature of things this would have to be strictly controlled.

Currently it operates on Sundays after Mass and sometimes on Saturday evenings; mainly when I am available. But having said this, there is always someone in the Parish office who will help. This does not mean one cannot buy an item, all are priced and can be ordered or requested if not on display as sometimes they just need replacing. There is no rota. When it is quite busy between the months of May and July I tend to have someone look after it and I also pop in during the week to check for orders and replenish the stock. Because there are also busy months in the Church calendar, baptisms, weddings and Holy Communion, I will normally stock all the in-season items, so it's easier for the one selling to pick and collect payment. I prefer having it controlled and not generally delegated for costs and value reasons. Payments are also strictly in cash, but on occasion we do take cheques.

If someone wants to order something special, can this be done?

Yes definitely, I do receive calls and also request notes from parishioners or visitors wishing to place orders. Any item can be ordered, but sometimes it does take a while to have some delivered depending on their size or source location. It is also important to understand that some small items (*single) can incur a larger delivery cost than larger orders. When one is very definitely urgently needed, I do order and then might pass the cost of delivery to the recipient. It's

not always the case if and when they can wait for me to collate other items from the same distributor.

Do you think books/pamphlets could also be sold?

There is an adequate collection of inspirational books, bibles, reflection literature on display. I tend to keep at least three of each as space and storage is really not sufficient. There are occasions when a book or magazine might not be readily available, this I arrange to have delivered at a later date / time.

We are in the process of arranging more CTS literature and prayer cards which will be available once a stand is established on the left facing side of the wall, so – watch this space!

Should we as a Church be ‘advertising’ the fact that we have this excellent asset more?

At the start I had a few intermittent adverts in the weekly Parish Newsletter. It soon caught on with parishioners here and as far out as Shelford and St Neots. I do occasionally get queries and orders, solely by word of mouth and product placing should I say? No, honestly, it takes just a visit to a shrine, church or even a house for someone to ask if they could have a certain garden statue, figurine etc. It’s very encouraging.

Have you any comments or suggestions or is there anything else you would like to say?

I must thank Fr Pat and everyone for the fab support and ideas that I continue to receive whilst this ‘small project’ runs. I am immensely pleased.

The accessories, the faith-centred figurines, rosaries and books, general and Christian cards not only act as sources of spiritual strength but, help us extend and enrich the Church’s ministry, as teaching tools that seek to explain the invisible God, Jesus, the Saints and other biblical events to new and young Catholics.

Take for example St Patrick and reflect on how God, through his people does his work on earth. The Cross, telling the story of Christian faith and what one’s life is centred on. I certainly see them as objects on which our thoughts and prayers can be drawn or focused.

The Lord has and continues to be good to me, my small family, and the very large family that I have here in the Parish.

So go ahead and fill your homes with His amazing Grace.

Thank you Joanne. I now see your Repository in a very different way!

News from the School

Owl Class are Making a Difference



In June, Owls Class (Year 5) went on retreat to Buckden Towers. The theme of the retreat was ‘Making a Difference’.

They reflected on the work they completed relating to Pope Francis’ letter *Laudato si’*, in which he encourages us to look after our world for the benefit of everyone. They had the opportunity to reflect on what things we can do to make a difference to our school, our home and our community. In preparation for becoming Year 6, the oldest pupils in the school, and all the responsibility that comes with that, we thought about what we can do to make a positive difference to our world. Father Pat and Deacon Jay joined us for a beautiful class Mass in the Undercroft Chapel - one child remarked that it was the best Mass he’d ever been to!



On return to school, Owls Class, with the support of Mrs Trace-Kleeberg made a felt banner to reflect their retreat. Each child designed an image to represent the promise they made and used wool fibres to create felt images of themselves to go around the felt world. Mrs Trace-Kleeberg and her family worked tirelessly to create the finished banner which is proudly hanging in the school hall.

As the Owls become Eagles and enter Year 6, their banner will provide a lasting reminder of the promises they have made and hopefully inspire others to truly make a difference.



First Holy Communion reflections – Year 3



On the day of my First Holy Communion, we got to the church and all the children put their hands together as they walked down the aisle. As soon as we got to the altar we bowed and returned to our seats. We sang 'Hosanna' and, after Father Bob spoke about our First Holy Communion, we did the offertory and I brought up the chalice and bowed. We went back to our seats, then we sang Ave Maria. Afterwards, we waited until we had to go up to the front for our Communion. I held my hands out ready to receive the body and the blood. After I ate and drank it, I went back to my seat and sang more hymns.

My First Holy Communion was finished and we went to celebrate at a Golf Club, where we had food and opened gifts. After the party I went home and fell asleep. It was such a special day for me!

by Oliver



It was Saturday 17th June. It was an amazing experience. My family had tears of joy. I had a little cry.

I had a bidding prayer to say. It was scary in front of 300 people.

When the whole Mass had finished, we all had a group photo with Father Pat and also one with family and one on our own. It made me feel happy and special.

My Mum, Dad, Father Pat, Simon and Mrs Quail: I thank them for preparing me and making my day so perfect.

Thank you!

by Naomi

It was Saturday. I had just arrived at St Laurence's Church. My Mom took some photos of me with my uncle who is a priest. He had come all the way from New Jersey to do my Communion. We sat down and sang the first song: Seek ye first. After that, the children from Starlings and Doves read the readings. The children from Quails, Starlings and Doves read the bidding prayers. Next we sang Take my hands and then I received Communion for the first time. When it was over I went to Callum's party. It was special to me because I was receiving God.

by Natalie

My First Holy Communion was the best day of my life. Taking the bread for the first time. It was really good. I never knew it was so special. I had to read the Hail Mary during mass. It felt weird. I was shaking when it was my go to speak but I was brave and I read it. I did really well. Then there was a party at my house. There was a helterskelter bouncy castle. It was so fun. When my party ended the school had one. There was ^{chocolate} party rings and party rings. I felt happy and I did it because it was important for my religion. My first Holy Communion was the best day of my life.

by Callum

It was an amazing day. That was the first time I received God's body and blood. It felt like Jesus really came to my heart. Not everyone in my family could come but it was still great. We sang Ave Maria, seek ye first and Take my hands. I was late for my bidding prayer. It took a long time to get home. Finally we got home. I played with my best friend Clara to celebrate. First we prayed and then ate dinner, then we continued playing. My Mum said to do a drawing contest. Every ~~old~~ child wanted to join in even the little ones. My picture won. It was the angel garden. Then it was time for ~~a~~ dinner. Finally we had cake and then I opened my presents.

I am so amazed that I have made my First Holy Communion!

by Nikola

Personal Stories and Experiences

Our trip to Nerja, Spain. July 2017

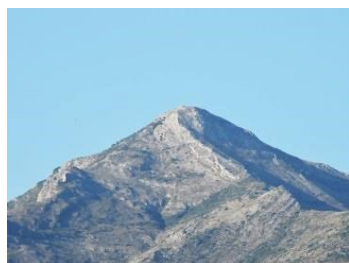
Yvonne and Alex Dias

We have been visiting Nerja in Andalucía for over 10 years now and it has become a much loved destination for us. Retaining its Spanish charm, Nerja has managed to embrace a British community, as well as accommodating visiting tourists from all over the world. It's a little treasure on the south coast of Costa Del Sol, well-regarded as a popular destination by the local Spanish residents too. With an array of restaurants and bars, there are cuisines to meet anyone's palette.



This little town has many attractions including fabulous beaches and surrounding mountains and in the heart of the town is El Salvador (the Saviour) Catholic Church which is attended frequently by both the locals and the ex-pat community (it has a bilingual mass once a week).

On our most recent visit, we went on a Jeep adventure tour into the near-by nature reserve, Sierras de Tejeda, Almijara y Alhama, Rio Chillar, where you can trek along the river waterbed as it only reaches knee height. One of the second highest mountains in this region, with abundant wild flowers and natural herbs growing in a wilderness, is known as the 'Heavens' and when we ascended to an adjacent



mountain we were certainly given a heavenly view. It brought to mind God's wonderful creation from Genesis Chapter One:

⁹ Then God said, "Let the waters under the

heavens be gathered together into one place, and let the dry land appear"; and it was so. ¹⁰ And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.

¹¹ Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. ¹² And the earth brought forth

grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. ¹³ So the evening and the morning were the third day. (NKJV)

Man might have made many ruinous alterations to God's precious creation, but it is an uplifting experience when we are given a glimpse of the beauty of nature. If you ever visit this area, we would recommend a Jeep tour into the surrounding mountains for your own uplifting experience!

Cambridge cultural trips

Sarah Sykes and Nora Darby

Discarded History: The Genizah of Medieval Cairo



In April this year a new public exhibition opened at the University Library titled *Discarded History: The Genizah of Medieval Cairo* which has been put together by the research unit where I work. I mentioned that it was on to Nora who said that she would

be interested to see the exhibition. We made the trip at first briefly in June, and more recently we returned for a Curator Tour hosted by Dr Kim Phillips who showed us, along with another dozen or so other people who had signed up for the tour, around the Collection explaining the history and the stories behind the manuscripts being displayed and really making all come to life.

Under the lights of the Library Exhibition Centre, dimmed for protection, the carefully conserved manuscripts are set into red-lined cases on raised, handmade, clear plastic plinths shaped to fit each individual manuscript.

Selected from the Taylor-Schechter Genizah Collection, the restored fragments give an amazing insight into the history of medieval times and how life's cares and worries do not change very much across the centuries. We heard about a thriving Jewish community living alongside their Muslim neighbours.

Marriage contracts - trousseau lists - pre-nups - divorce - education (writing practice, doodles) - medicine (eye surgery, aphrodisiacs, charms) - business women - religious questions - Saladin - the Crusades - earthquakes - discrimination - charitable appeals - human trafficking - illicit relationships - refugees: you will find them all in this exhibition along with a looped video which shows

how some of the conservation work is done on the manuscripts.

We also got a glimpse of the Crusades and the difficulties the Jewish community faced during the attacks and occupation of Jerusalem. For example, on capturing Jerusalem the Crusaders had taken to raising money to continue to fund the Crusades by ransoming not only people but treasured religious books back to the Jewish community.

I asked Nora, what had interested her on hearing about the exhibition?

Nora: A few years ago you wrote an article for Pilgrim about a Manuscript Treasure Trove which I found fascinating! When earlier this year you were talking about an upcoming exhibition I realised it was the same subject. I had to ask you what does Genizah mean? You explained, and basically it was a hole in the wall in a synagogue in Old Cairo in which was found from floor to ceiling old documents. Everything was on parchment and nothing was thrown away with the name of God on it and this, unusually, had extended further into documents from all aspects of life. It seems that to make sure that nothing which had God's name on was missed everything got thrown in, from marriage and death certificates, to bills, cheques and personal letters.

What was your first impression on entering the Exhibition Centre?



Nora: A cool, darkened room with cabinets full of conserved manuscripts – from tiny fragments to quite large documents with really good explanations alongside them. Then to return for the Curator Tour led by Dr Kim Phillips was a bonus as he brought the whole thing to life. There is also a very informative free exhibition guide

with notes and translations, which is very useful as in the main the manuscripts are written in Hebrew or Judeo-Arabic.

And a final comment,

Nora: Everyone, but everyone, should go and see this exhibition, especially if you are interested in social history. It proves that nothing has really changed? And you only have a month before the exhibition closes!

Information at:

<https://exhibitions.lib.cam.ac.uk/discardedhistory/>

To book on a curator tour search [Eventbrite](#) for *Discarded History Exhibition*.



Madonnas and Miracles: the holy home in renaissance Italy

In May we squeezed in a visit to the Fitzwilliam Museum just before this exhibition closed. Expecting to be wowed with beautiful art and artefacts we weren't disappointed. The exhibition was put together by the Fitzwilliam in collaboration with several departments across the university.

As we walked around the exhibition we looked through the keyhole into Renaissance Italian rooms and saw a world of hidden devotion. We could imagine how the inhabitants might have spent their quiet time with the Lord. There were prie-dieus, prayer chairs, statues, artwork and triptychs in front of which they would pray. We saw a selection of rosaries, some very simple, some highly-decorated and listened to an audio version of the rosary being prayed in Latin. Description panels on the wall explained the religious significance behind the layout of the room and the artefacts placed inside - a practice which may not be so common these days in this country?

As well as beautiful artwork, jewellery, books and sculptures, there were household items including a set of knives with musical notations for a sung Grace - a rendition of which, by St John's College, was available to listen to through headphones

We enjoyed an afternoon of not only seeing a wealth of beautiful objects, but also being able to listen and look back through time into people's homes and see the prevalence and importance of their faith in their everyday life.



Youth

My Experience as a Catholic at an Inter-Church School

Isabelle Woodford, Age 15

I attend St Bede's Inter-Church School in Cambridge and am reaching the end of year 10, my fourth year at secondary school. As an inter-church school, St Bede's is officially shared by Catholics and Anglicans, and is therefore supported by both Dioceses. Interestingly St Bede's was originally a Catholic School, but due to a lack of Catholic Youth, it began admitting Christians of other denominations, until becoming officially both Anglican and Catholic. Today it also has Christians of various other denominations and a few students who practice other religions such as Islam or Hinduism.

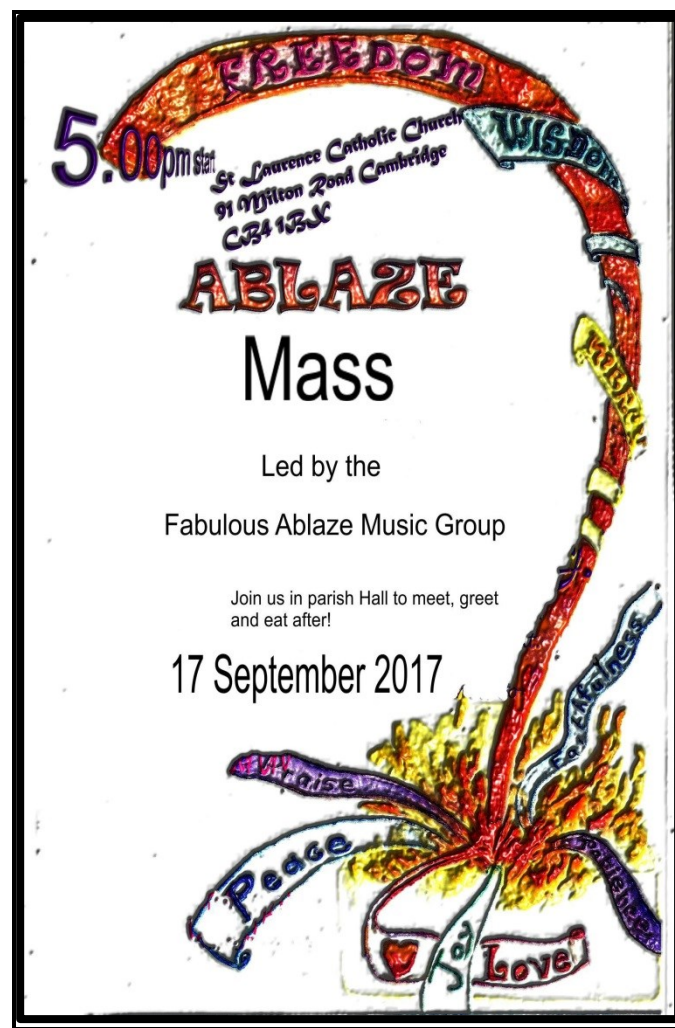
What I have loved most about attending an Inter-Church School is the ability to discuss my faith with children who share similar yet, in many aspects, different beliefs to me. Having been brought up as a Catholic, and attending St Laurence's, a Catholic Primary School, practising Christians I met as a child shared mostly the same beliefs as me, and it has been eye opening to explore religion with those who hold different views. Aspects of my faith have been challenged by meeting people who so strongly believe in different interpretations of the same Bible, but my faith has also been strengthened, as I stopped taking for granted what I believed, and began to explore my personal faith. Being exposed to a variety of faith traditions has also increased my respect for different beliefs, and helped me to understand the need for cooperation between Churches. While we are different, we are also very similar. The Religious Education (RE) lessons have been crucial to this, as we not only learn about different aspects of Christianity but are also given time to discuss our personal views, and also learn about different world religions. All students at St Bede's take a full GCSE in RE, and I feel this is important as it furthers our understanding of ourselves and our fellow students.

Another positive of attending an Inter-Church school is the school's strong Christian ethos. This filters into every aspect of school life: from the effective anti-bullying policies, to the full-time Chaplain for pastoral support. From my experience at St Bede's, I have found it puts people first. The Chaplain is always available to speak with, as is your form tutor. Half an hour is spent with your form group at the beginning of every day, giving you a sense of community with them. My year group is relatively small for a state school (five forms) so there is also a sense of

community among all of the students, with our faith as a common factor between us.

Collective worship takes place in our form groups weekly, three times a week we have assemblies following a Christian theme and a few times a term we have Eucharistic Services in year groups or larger. Unfortunately, due to the school Chaplain being Anglican and having to bring in a Catholic priest to say Mass, the services are often Anglican in nature, with Mass only when a priest is available. However, I do believe this is something the school is looking into, and I do find it interesting to see how other denominations worship.

I have really enjoyed attending an Inter-Church School for the past four years, and have found it has enriched my faith. I'm delighted that St Bede's has recently had their plans to open a clone school in Waterbeach accepted, meaning more young Christians will be able to share the opportunities I have had.



Angels & Saints wordsearch

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

Feast day

ANTHONY	– 24 October
CECILIA	– 22 November
CYPRIAN	– 16 September
EDWARD	– 13 October
FRANCIS	– 4 October
GABRIEL	– 29 September
GUARDIAN ANGELS	– 2 October
IGNATIUS	– 17 October
LAURENCE	– 10 August
MICHAEL	– 29 September
RAPHAEL	– 29 September
TERESA (of Calcutta)	– 6 September
VINCENT DE PAUL	– 27 September

Harvest Colouring



Tailpiece

Learning the lingo!

The English abroad, and I suppose people from other English speaking countries, are notorious for not speaking other languages, forcing the locals to speak English regardless. This is a bit unfair, because those who speak other languages, seizing every chance to practise their English, give us no chance to speak their language with them, and we kindly allow this.

A friend of my own age, my teenage son and his German visitor, set off on a canal journey. We had dinner, and Markus stood silent at the back of the boat, working hard on what he wanted to say. And then he said, helpfully, "Shall I make the upwash?"

Reasons not to match wits with children - part 5

The children were lined up in the cafeteria of a Catholic elementary school for lunch. At the head of the table was a large pile of apples. The nun made a note, and posted on the apple tray:
'Take only ONE. God is watching.'

Moving further along the lunch line, at the other end of the table was a large pile of chocolate chip cookies.

A child had written a note, 'Take all you want. God is watching the apples...'

No distractions, please!

St Bernard was riding his horse one day when he came upon a farmer and they began to talk about prayer. The farmer assured St Bernard that he never had distractions whilst praying, and this so astounded St Bernard that he made the farmer a wager. If he farmer could recite just one 'Our Father' without any distractions St Bernard would give him his horse. The farmer accepted and began to pray the 'Our Father'. After a few lines he stopped and asked St Bernard,

"Will you give me the saddle as well?"

IF

I dare make my faith known

by Geoffrey Carr, ordained priest in 1936

If you dare take the message of each service
And live it out sincerely through the week;
If you can sense God's love for every person
You meet in shop, or office or the street;
If you are strictly honest with your money,
Have no slow puncture in your moral tyre;
If you can share and bear another's burden
With humble wisdom, patience, and inspire.
People will thank God for having met you,
See Christ in you, renewing from above.
The credit is all His, who by His Spirit
Daily renews your faith and hope and love.

Editorial Comment

Farewell and good luck to seminarian, Simon Davies, who has left us to do some further study for the priesthood after staying in our Parish for the last 6 months. We thank him for all his hard work in the Parish including the Readers Day of Reflection, visiting around the Parish and writing for the Pilgrim!

Congratulations to Lizzy Bennett, who was awarded Teacher of the Year in the Cambridge News & Media Education Awards. Our school is blessed and privileged to have the best teachers. May it continue to benefit from both her, and the rest of the staff's, skills and talents.



We recently visited the Cathedral in Norwich and discovered that the statue of Our Lady of Fatima and the relics of Saints Francisco and Jacinta will be brought there for veneration on the weekend of 23rd and 24th September. You can see the timetable of events on page 7 of the Diocesan newspaper *Catholic East Anglia*.

We were also lucky enough to bump into Fr David who sends greetings to all at St Laurence's.

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 production team:

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Alex Dias

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Carol Williams

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Youth

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Tailpiece

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

The deadline for the next edition is 3rd Nov for publication 2nd/3rd December

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 Mass will be on 17 September.

Upcoming Parish Events

Open Church – daily	9.30am – 5.00pm
Exposition of the Blessed Sacrament	Daily (Mon-Thurs) 8.30am – 9.20am
Holy Hour	Weds 6pm – 7pm
Pre-school Mass	28 Sept, 2 Nov 12.15pm
Harvest Fast Day CAFOD Harvest Collection	Fri 6 Oct Sat/Sun 7 & 8 Oct
Zimbabwe Mass	14 Oct, 11 Nov & 9 Dec @ 12 noon
St Paul's Letters to the Romans – Scripture study with Fr Bob	Weds @ 7.30pm Starting on 6 Sept
ABLAZE Youth Mass	17 Sept, 5 Nov 5pm
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	Mon 16 Oct 8pm

ST LAURENCE'S ROMAN CATHOLIC CHURCH

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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.

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Rev. Dr Geoffrey Cook

01223 351650

Deacon:

Rev. Jay Magpuyo

01223 704640

Secretary:

Pat Cook

01223 704640

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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

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