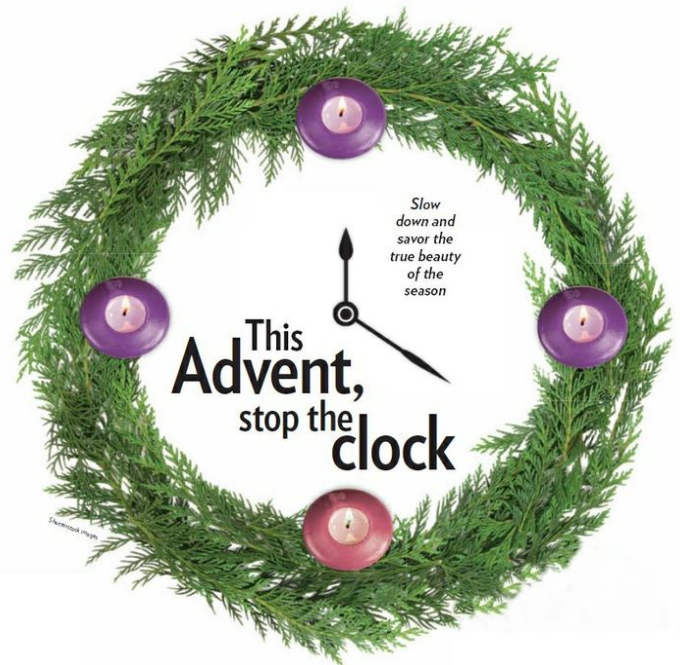


The Pilgrim

St Laurence's Parish Magazine, Advent Edition 2017



Advent
*A Season of Hope
& Expectation*



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Highlights from an article from the www.shipoffools.com website.

St Laurence's is visited by the Mystery Worshipper. Read how our Church was viewed by a visitor to our Parish

Mystery Worshipper: Stu Pormundu.

The date & time: Saturday, 7 October 2017, 6.00 pm.

How full was the building?

Difficult to see without craning my neck, but I would reckon probably three-quarters full with around 150 people. Most were seniors, as is usually the case with a vigil mass. There were some children, both infants and babes in arms, and at least one pram. It was not as ethnically mixed as you would find in, for example, London, but I noticed a strong Filipino element.

Did anyone welcome you personally?

It was a gloomy evening with relentless rain. The smile and warm words of the welcomer were a refreshing antidote.

How would you describe the pre-service atmosphere?

Subdued hubbub, with people darting about doing last-minutes tasks and (tut!) not always honouring the Blessed Sacrament when passing in front of it.

What were the exact opening words of the service?

Before the service began, I saw an elderly lady go up briefly to the keyboard and I assumed she would return to play for us. Therefore I was startled when recorded organ music boomed into the church and the congregation rose to sing the first hymn. After that the celebrant began: "In the name of the Father ..."

What musical instruments were played?

The elderly lady returned to play for the responsorial psalm and the gospel acclamation. Otherwise, we had the ghostly music. I had the impression that the congregation sang better when it was an organ recording, less well when it was guitar and flute.

Did anything distract you?

Above and to my left was a statue of St Laurence, the parish's patron saint, holding the gridiron on which he was martyred. Let's just say that the statue is not a work of beauty. It seems to stare balefully at the congregation.

Was the worship stiff-upper-lip, happy clappy, or what?

A straight down-the-line Catholic mass with hymns. No pretensions. There was a cheerful atmosphere.

Exactly how long was the sermon?

6 minutes.

On a scale of 1-10, how good was the preacher?

7- Father Cleary had the knack of directness, making you think he was speaking to you, but I would have welcomed a slightly longer homily. Also, like many priests, he included a précis of the gospel that we had just heard. Why do this, given that we have heard the substance only a minute or two before? The parable was about the vineyard sharecroppers who tried to withhold their payments and killed the owner's son when he was sent to them (Matthew 21:33-43).

Which part of the service was like being in heaven?

The women lectors were superb. Really, they ought to offer master classes in reading. Every word was clear, but the meaning was brought out without any hint of histrionics. When it came to the second reading (Philippians 4:6-9) with its references to anxiety and peace, it was as if the reader was sharing the peace with us. The excellence of reading continued during the intercessions, when after each bidding prayer there was a pause of just the right length to draw us in silence into a sharing of the prayer intention.

And which part was like being in... er... the other place?

If you are a man on your own, even a man of mature years, and you go to church, it is as if you are shunned. Time and again I find myself sitting on my own in the pew. This was no different. I think there is some unconscious prejudice at work here, and it is very sad.

How would you feel about making this church your regular (where 10 = ecstatic, 0 = terminal)?

8 - If I lived in Cambridge it would be top choice. It's hard to explain, but I had the feeling that the people attending "owned" their church. They identified with it, and each other, and were glad to meet and share the Bread of Life. Ordinary people sharing the extraordinary gift of God. However, I might like to vary this occasionally with more intellectual fare from the Dominican chapel, which is open to the public.

Did the service make you feel glad to be a Christian? For sure.

What's New?

Christmas Offerings - made by Gift Aid scheme members

Jim Scally, Gift Aid Organiser

Christmas and Easter offerings are traditionally treated as a direct offering to our Parish Priest. Up to now, as a personal gift, these could not be included in the Gift Aid tax rebate scheme. This has now changed. If these monetary gifts are now processed through the Parish account, they can be treated as donated to the Parish, allowing us to make a claim for repayment of the tax incurred by the donor. The donated sum will still be transferred in full to our priest. The Parish will receive the benefit of the tax repayment.

Numbered Envelope, users who wish to make a Christmas Offering, please use the envelope marked '**Christmas Offering**' in your box.

Standing Order payees who wish to make a Christmas Offering, please use the marked envelope that you will receive shortly.

Pope Francis and Liturgical Translation

Susan O'Brien

On 9 September Pope Francis published a *Motu Proprio* (an Apostolic Letter) on the subject of liturgical translations from Latin into local languages. Its title, '*Magnum Principium*' (The Great Principle) lays out the procedures for preparing translations of the Mass and other liturgies such as the Sacrament of the Anointing of the Sick.

A *Motu Proprio* is a canonical legal document initiated by a pope because he considers it to be needed and, as a document issued therefore under a pope's personal authority, it is regarded by canon lawyers as having a degree of finality about it. In this case, because the question of a revised or second translation of the Mass into English and European languages such as German and French has become a controversial matter, Pope Francis's *Motu Proprio* has inevitably received a good deal of attention from Catholic commentators.

Magnum Principium is not a long document and is readily accessible online in English for anyone who would like to read it for themselves. Commentators have focused on two aspects of the document. The first concerns questions of authority for any new translations. *Magnum Principium* reaffirms the teaching of the Second Vatican Council (in the document *Constitution on the Sacred Liturgy*, 1963) that it is national groupings of bishops who oversee and approve translations into the language of the land. For England, this would be the Bishops' Conference of England and Wales. In future, bishops' conferences

will arrange for and oversee translation, approve the text and then seek confirmation of it by the Holy See's Congregation of Divine Worship. A change of canon law will insert the word 'approve' into the responsibilities of the bishops' conference; a responsibility which had been assumed by the Congregation for Divine Worship since 2001. Pope Francis further clarified the respective roles of the two bodies in a letter written to Cardinal Robert Sarah, who heads the Congregation for Divine Worship. Most commentators regard the reaffirmation of Vatican II principles as a significant decentralization of authority and an equally significant confirmation of the authority of bishops' conferences, pointing out that re-balancing authority in the Church away from the centre has been a consistent concern of Pope Francis. The *Motu Proprio* itself envisages the process as one of mutual trust and dialogue between bishops and the Holy See, not least because it expects and requires the bishops to have 'faithfully prepared' their translated text and for it not to require detailed correction and amendment.

This brings us to the second focus of the document and of the commentary on it: the nature of translation itself. Pope Francis states that three principles should guide the work of translation; faithfulness to the original Latin text; faithfulness to the particular language into which it is being translated; and a commitment to the intelligibility of the text for the good of the people and for their salvation. In reaffirming 'the Great Principle' of the Second Vatican Council to make the liturgy intelligible through the use of vernacular languages, he observes that it was 'no surprise' that this 'weighty task' led to difficulties between the bishops' conferences and the Holy See over time, particularly when it came to revisions of the original translations in the light of experience. Debate has centred on whether translation is to take a word-for-word literal approach to convey the meaning of Latin texts or to focus on adaptations that read more fluently in modern languages. He suggests that it is likely to take time to achieve the desired goal in which vernacular languages themselves become liturgical languages, 'standing out in a not dissimilar way to liturgical Latin for their elegance of style and the profundity of their concepts with the aim of nourishing the faith'. But he clearly believes they can do so while at the same time safeguarding the special character of each language – its syntax and structure.

Which language and nation, or group of nations sharing a language, is likely to test out the new procedures and the guidelines for translation? Perhaps it will be the German Bishops' Conference which has so far held back from revising its original translation of the Mass. Inevitably, there is already speculation about whether there will be any move to revise the 2011 English translation. In either or any case, we are not likely to see any changes for some while given the amount of time involved in the preparation of any fresh translation.

Features and Opinions

Waiting for God in Advent

Michael Allan

‘By the tender mercy of our God, the dawn from on high will break upon us, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.’ (Lk 1:78-79)

So proclaims the elderly priest Zechariah after the birth of his son, John the Baptist. He and his wife, Elizabeth, who were childless, had grown old faithfully watching and waiting, in the apparent desert of their lives, for the advent of the longed for Messiah.

Advent is a time of waiting. Watching and waiting for the light that is to come; a light that is coming as flesh and blood, as one of us. Also a time for journeying onwards towards that light, for starting out again.

‘Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness.’ (Phil 2:5-11)

‘And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no room for them in the inn.’ (Lk 2:7)

Yet another child our world has no room for, born outside in the cold. Destined to be crucified like a criminal, a slave, outside the city walls.

An outsider.

Where best to meet and serve this child, this outsider, but in all the outsiders of our world? The poor, the homeless, the disabled, refugees, migrants ... All those whom the world often sees as a threat, or as failures, nobodies, a waste of space.

This child also waits for us in the hidden, painful, places deep inside ourselves, with no other desire but to heal and restore.

To be like the Magi, to set out in hope. Travelling beyond what we already know, beyond our safety zones, reaching out towards the light. But also patiently watching and waiting for the light, in silence, in stillness. This travelling onwards and this quiet watching and waiting, are really the same: an awake, watchful, waiting; a waiting in hope; a turning to face the light.

Sitting, waiting
empty open hands
upturned

waiting, ready
to receive
to give

waiting as a child for the Child who is to come.

‘At that time the disciples came to Jesus and asked, “Who is the greatest in the kingdom of heaven?” He called a child, whom he put among them, and said, “Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven. Whoever becomes humble like this child is the greatest in the kingdom of heaven.”’ (Mt 18:1-4)

Can I let go of my self-importance, my means of control and self-protection, and become like a child? To face the world with humility, with trust, without fear, without disguise? Possibly not, but it is a freedom, a kingdom, to aim for, to journey towards.

Luckily for us, the Gospel story is also a story of human failure and weakness. We are not alone! The male disciples all deserted Jesus in his darkest time. And yet Jesus, who is the Light of the World, said to all the disciples, and to us, “You are the light of the world!” Maybe our own personal stories of success and failure, light and darkness, can be part of the Gospel story, be Good News? Perhaps failure and weakness are key steps on the path to Heaven?

Jesus was also a failure. In the eyes of the world, his story started outside in the cold and ended outside in the cold.

Arms opened wide in the manger and on the Cross. Defenceless.

A strange God who chooses the way of weakness, poverty and failure.

‘For God’s foolishness is wiser than human wisdom, and God’s weakness is stronger than human strength.’ (1 Cor 1:25)

‘For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich.’ (2 Cor 8:9)

How to follow the way of this poor God? By living a life of service not control.

All the places that seem to scream the utter absence, the utter denial of God – poverty, suffering, cruelty, loneliness, despair, death – these are the very places the poor God goes to and calls us to go to also. Perhaps God appears to be absent to the world, because God

comes secretly, silently, graciously, like a free servant, with humility, compassion and truth. We seem to expect or want a superpower God, stepping in like a universal policeman. But when, in our modern world, many people can no longer believe in that God, we sometimes forget that Jesus came to reveal a different God, a servant God, a self-emptying God, who comes to us as a child, as one of us – the divine and the human becoming one.

This servant, this mystery of love we call God, is always present to us, dwelling deep within us, but we are often absent, looking the other way. We have to wait for God, to turn to God, not because God is absent, but because we are absent. The divine light dwells within, waiting for us, but we are outside, wandering around in the dark, and are blind and deaf. Time to turn around, to open our eyes, to watch for the dawn.

Advent is a time to start anew, afresh

A time of waiting for God in the desert
Of waiting and thirsting for the living God
Of waiting for the Light to break upon us

Waiting for a child born in the cold
Waiting for the man of sorrows
Waiting for the outsider at the door

Waiting for the Water of Life

one

drop

Will make the desert bloom.

Cardinal Points

John Hobson

As I write this ahead of publication date the hurricanes are tearing across the Americas at the same sort of speed that the sands of time seem to pass through my life. In my back garden stands the wooden remains of what was once a home for the pet rabbits but has been converted into a garden crib which we duly populate with straw and the Holy Family figures in the Christmas season. We live in a village and are surrounded by a mix of lovely neighbours; some with church habits and many more with a professed but neglected Christian leaning. It is this latter group that seem to treasure the arrival of our Christmas crib into the front garden and when it is late appearing it is they who greet its arrival with expressions of relief, they expect it, they would miss it if it wasn't there each

year. Several small children have had their introduction to 'baby Jesus' being connected to Christmas thanks to the empty manger on display in the straw throughout the latter part of Advent and then they look out for His appearance in the manger on Christmas Day.

Important things these cribs, they fulfil a bigger role than we imagine. Some time ago one of our daughters spotted a very lovely set of crib figures in the local shops but it was a rather expensive set so she and her husband decided it was unaffordable. After Christmas had passed the husband went by the shop and spotted the desired crib figures at half price – the irresistible bargain – he bought it. Our daughter was ecstatic. The little figures were caressed with love and devotion until the moment of total revelation occurred, St Joseph was absent, he had done a runner! The bargain price became clear. She opined to her mother "Mum, I have the only single parent Holy Family in the parish."

Not to worry, a surrogate St Joseph was bought but he was really just a brown clad monk and due to his short stature he had to stand on a tailor-made wooden block which was hidden from view in the straw but he was clearly just a stand in. What was needed was the exact 14cm high St Joseph. A very promising figure of Padre Pio was then bought. He was the right height but his fingerless gloves were too much of a give-away and the longer he stood in the straw the more questions were asked.

This sorry but hilarious tale was related to Joanne Kerigun who is the queen of the Narthex repository stall here at St Laurence's. She smiled demurely, even regally, and without a hint of a boast she said "I can get you one, how high do you need him." We waited a year, she never gave up and she searched and searched and finally, *hey presto*, a set of St Joseph twins appeared, a choice of colour, a white alabaster or a nicely painted middle eastern clad figure of exactly the right height.



He will take his place in the crib this year and be greeted by smiles all round.

Christmas is like that, smiles all round and an overwhelming sense of thankfulness. Thanks Joanne, five boys and a tiny little girl will treasure St Joseph. The spare St Joseph in alabaster is now

a wise man in another parishioner's crib by the way – she promised to make him a nice hat too. Important things these cribs!

The Right to Life: A matter of life and death

Fr Bob Eccles

Just recently, the law courts and public opinion have been much concerned with some unhappy combinations of circumstances affecting vulnerable and precious human lives. The Catholic Church, of course, is profoundly concerned with the right to life, and so stands for decisions that are taken in favour of life and in favour of human flourishing.

Naturally we have been following these suffering people, who may almost be said to be suffering in public, with great sympathy. Noel Conway is an elderly man with Motor Neurone Disease who is becoming increasingly frail and helpless. He has been arguing for a change in the law to allow his doctors to end his life with dignity. The Suicide Act 1961 lays down heavy penalties for anyone who assists a suicide. This leaves him with two unpalatable choices: to die by his own hand whilst he is still able but before he is ready, or to await what may well be a protracted and distressing end as and when it comes. Who could not feel for him?

Charlie Gard died just before his first birthday. His parents had planned to take their terminally ill son abroad to receive treatment that they hoped would help him, though the British hospital teams and independent medical advice did not support their view. Both cases provoked seriously held differences of view and often hard feelings. As Christian people, how do we form an opinion? What are the principles at stake?

We believe that we are made in the divine image and likeness of our Creator and for us human lives are precious; all life is of value. This is why we oppose abortion, though we are sensitive to distinctions between stages of development. The law, for example, considers the termination of life in the womb as something other than infanticide, and Catholic moral thinking makes that distinction too. As for the way life ends, why every life is a gift, it is never just ours to dispose of. From its conception to its ending, a precious human life is in question. This calls for careful thought and informed choice, where too often what we hear on all sides is special pleading or uninformed protest. Young people with Down's syndrome have given a lead and told us how good it is to be alive. The world needs to listen to them.

As we believe life is sacred, we also know that life has its term. Death in the end is not a defeat or a disaster but the destiny of all the living, within the divine purpose and plan then. The prolongation of existence by all possible means is not for us the ultimate value. Just think of the disciple who faces martyrdom (and

ours is the age of new martyrs) who lays down his or her life in the following of Christ, who knew of no greater love than to lay down his life for his friends. Someone who has lived life fully towards God and towards fellow human beings – the faces of our loved ones may come before us now – is ready to say: Father, into your hands I commend my spirit. Personally speaking, I hope I'll be ready to greet death as a friend!

There is no doubt a time to let go, and to let a parent or a child go, once that time is recognised. There is something greater than my life-span, there is the return to the Father and fullness of life forever. Knowing his fate, Archbishop Romero said, I am a Christian, and as a Christian I do not believe in death without Resurrection. Another great Christian of the last century, the Lutheran pastor Dietrich Bonhoeffer, spoke of death as the gateway to eternal freedom.

Modern medicine has the means of prolonging existence by feeding, hydrating, ventilating and assuring a patient's physical integrity. Where the hope of recovery has faded, those means still have their effectiveness for a time, though not forever. This leads us into a field of hard choices. The aim should be to achieve a consensus about what is best for the patient: the person concerned and those who love and are closest are in the best position to know. It was the family of Tony Bland who, 13 long years after Hillsborough, asked that his death be finally recognised and accepted.

As a hospital chaplain in busy teaching hospitals, I often accompanied Christian people who trusted their doctors not to put physical survival before the recognition that the time was right to go to the Father. Each was making a personal journey. Sometimes they asked for more precious time in which to prepare and to say goodbye. Sometimes nothing held them back once they had received their Viaticum (the Eucharist as given to a person near or in danger of death) to see them on their way. It was the hospice movement, associated with wonderful doctors like Cecily Saunders that pioneered sensitive, focussed and individual care of the dying – it's a very British thing. But I have also lived and worked in Belgium where assisted dying is legal and common, and I didn't like what I saw. It has led to the phenomenal spread of euthanasia-at-home with fewer and fewer safeguards. Let the Catholic Church stand for what she cares about, the care of the person and his or her individual needs – for living well and dying well. Do you agree?

Methodist Ministry in Cottenham and Histon & Impington

Rev. Simon Oliver

As someone who has been specifically appointed to be a 'Pioneer Minister' in the Methodist Church, I have had the privilege of serving the local community as part of the Cambridge Methodist Circuit for the last 7 years. A particular aspect of my role has been to help develop opportunities for those who wouldn't normally have anything to do with the traditional Church to participate in meaningful community and creatively explore the possibilities of life and the Christian faith.

My ministry began in Cottenham, working alongside the Cottenham Community Centre. Formerly Cottenham Methodist Church, the Community Centre was formed by some fantastic local folk in 2007 when the church sadly closed. It has since become a vibrant and successful coffee shop and community resource. After training at Wesley House and Robinson College in Cambridge, I became part of the team in 2010 and have had an amazing few years developing creative community activities for families and others under the 'rev coffee' banner (www.revcoffee.net). I have attempted to adopt an open, inclusive, incarnational ethos to ministry, where relationships are prioritised over events/activities. But we have also developed some interesting projects including an Arts & Faith Night where poets, songwriters, painters, photographers and others come together to explore life and faith through the arts, and – similarly – a Film & Faith group which led to a Community Cinema. Other initiatives have included a Dads' Playgroup, Marriage & Parenting courses, Prayers in the coffee shop and more. One of my favourites is an event called 'The Roost' which combines messy play, art, contemplative prayer, video, craft, cake and coffee to give people of all faith backgrounds or none the opportunity to see what the Christian faith might have to say to their lives. The project is still evolving but is a lot of fun...

In 2015, I also became the minister of the nearby Histon Methodist Church, a vibrant Christian community in the heart of a vibrant wider community. It was a delight to discover that here was a church where people were already committed to serving the local community in the spirit of love and inclusivity which I was aiming to embody in Cottenham. We have lots of great things going on, amongst which our Community Coffee Shop (which meets all day on Wednesdays and on Saturday mornings) it is a great place for people of all ages to enjoy great company and quality cakes and coffee at ridiculously low prices! Our 'Big Issues' event which meets on a number of Thursday evenings over the winter has featured some incredible thinkers, artists, theologians and activists, plus great cake and coffee! A recurring theme in my ministry! We are currently in the process of redeveloping our building to be more useable for

worship and community events, and so we're hoping and praying that the next few years will see things develop in even more interesting ways. See www.histonmethodist.org for more on what we're up to there.

Also, I would always be happy to talk with anyone who would like to know more about what's going on in Cottenham and Histon, and those who might be interested in starting their own similar initiatives; I'll even buy the cake and coffee!

Theme: The Reward of Diligence

Fr Alvan

My dear friends and young ones, I wish to briefly talk about the need for us all to be diligent in whatever we are doing and wherever we find ourselves.

With the holidays over, everything has now returned back to normal – students are back to school, workers back to work, even the parish is not left behind. But no matter whatever we are doing, whether as a student, a worker or business person, our watch word should always be 'diligence'.

The Free Dictionary by Farlex, defines diligence as, 'Earnest and persistent application to an undertaking; steady effort; assiduity; attentive care; heedfulness.'

Wikipedia defines diligence in a student as, 'An effort he or she puts towards balanced and holistic development in mental, physical, social and spiritual dimensions. They find diligence in students is correlated with academic performance. This is especially found in younger students. The support of parents and educators encourages students to be diligent. Other factors which encourage diligence in students include motivation, discipline, concentration, responsibility and devotedness.'

Wikipedia also defines diligence in Christianity as, 'the effort to do one's part, while keeping faith and reliance in God. In other words, diligence and faith are two sides of a mystery. One doesn't know how, despite one's effort, it all works out. But diligence when combined with faith assures spiritual success. Diligence as one of seven virtues describes thoroughness, completeness and persistence of an action, particularly in matters of faith.'

We should never forget that diligence is always rewarded no matter how long it may take. But unfortunately, we live in a world where success without hard work is most often encouraged. We hear things like, how to become a millionaire easily, how to become successful without much hard work, how to pass exams without much stress, etc. Today, most young people want to make quick money without

Parish Groups and Organisations

CAFOD update

Mary Watkins

Tell Sainsbury's not to ditch the Fairtrade mark on their teas!



Sainsbury's is the largest retailer of Fairtrade products in the UK. But the company has decided to drop the Fairtrade mark from its own-brand tea and replace it with its own 'Fairly Traded' label instead.

Sainsbury's has abandoned Fairtrade certification to set up its own pilot scheme, saying it wants to secure its supply chain. 'Fairly Traded' sounds a lot like Fairtrade, but it doesn't have the same gold standards. It is self-run by Sainsbury's, but most importantly it takes control away from tea farmers. **The new scheme is untested, unverified and unwanted and the 'Fairly Traded' label is likely to mislead customers.**

Over 220,000 tea producers are affected by Sainsbury's decision and their concerns about it have been blatantly ignored. In an open letter to Sainsbury's, farmers said: *'We told Sainsbury's loud and clear: your model will bring about disempowerment. We are extremely concerned about the power and control that Sainsbury's seeks to exert over us.'*

Under the pilot scheme, the cash bonus that farmers receive on top of what they earn for their tea (similar to the Fairtrade Premium) no longer goes directly to them. Instead, their money is held by Sainsbury's, who have instructed farmers to apply to a Board in London to find out whether they can have it.

CAFOD is spearheading the protest against Sainsbury's action which is supported by Oxfam, Christian Aid, Traidcraft Exchange, Tearfund, Trade Justice Movement and Commitment for Life.

St Laurence's Parish has supported Fairtrade for many years because it is an internationally respected, farmer-owned certification scheme with over 20 years of experience fighting for a fairer deal for millions of farmers in developing countries. Fairtrade ensures that a company's supply chain is independently checked against farmer-set standards. That's why the Fairtrade Mark is the most recognised and trusted ethical label in the world. Supporting Fairtrade in the Parish is also part of our Live Simply accreditation.

actually working hard for it. This is the reason why we see a lot of them going into drug-pushing, scams, hacking, and many other dirty businesses. But one thing is certain, there is no short cut to success and there is also no easy way to heaven. Whoever is determined to be diligent no matter how difficult it may be, is destined to succeed in life. Proverbs 13:4 says, 'The appetite of the lazy craves, and gets nothing, while the appetite of the diligent is richly supplied.' Also Hebrews 11:6 says, '...for whoever would approach him must believe that he exists and that he rewards those who seek him.'

God longs to pour out His favour and blessing on us. He longs to show us His goodness and provision. He promises to do His part, but we have to do our part too. We have to be diligent. First of all, we have to be diligent in seeking His ways and following His commands. Then, be diligent with what we have in our hand, with our time and resources.

In Matthew 25:14-30, Jesus tells a parable about three men whose employer entrusted them with some money called talents. Two of the men were diligent and invested the talents and received a great return. The third man was afraid and buried what he was given. The first two men were rewarded and praised for their diligence while the third man was rebuked. The master divided the money (talents) among his servants according to their abilities as the scripture tells us. None of them received more or less than he could handle. If he failed in his assignment, his excuse could not be that he was overwhelmed. Failure could come only from laziness or hatred toward the master or teacher. The talents represent any kind of resource we are given. God gives us time, gifts, and other resources according to our abilities and he expects us to invest then wisely and diligently until He returns. We are responsible to use well what God has given us. The issue is not really how much we have, but how well we use what we have.

If we want to succeed in life, then we should follow the example of the first two men in the parable in Mat. 25:14-30, and look for ways to be diligent with what we have in our hand. We are to use our time, talents, and treasures diligently in order to serve God completely in whatever we do. Whatever we do, we must do with excellence. Be the best you can be and go the extra mile even when you think it goes unnoticed. Understand that when people don't notice, God notices and promises to reward the appetite of the diligent. Amen.

Are you determined to use your time, talents, and treasures diligently in order to serve God completely in whatever you do? Join me in this prayer, "Heavenly Father, thank you for your favour and blessing on my life. Today I choose to be diligent. I choose to live in excellence and do everything to the best of my ability. I give you all the glory in Jesus' name. Amen."



Members of local parishes protested outside Sainsbury's in central Cambridge on 28th October and collected signatures from local people urging the management to reconsider. A petition from 11.00am Mass-goers was also handed in.

If you would like to add your name to this campaign you can do so online at:
<https://www.change.org/p/sainsbury-s-don-t-ditch-fairtrade>

CAFOD
connect2: Peru

Updates from the community Cruz de Mayo

Every 29th July since 2008 the community of Cruz de Mayo has come together to celebrate the Parón Lake. This day marks the uprising when community members protested to claim a fair share of Parón's waters for their crops and homes. Our partner in Peru, CEAS, was in Cruz de Mayo for this year's celebration and took the opportunity to speak to community members Flor, Adan and Santos.

This year, the climate phenomenon El Niño has affected communities in Peru, including our friends in Cruz de Mayo. Here are some extracts from them talking about the impact on their lives, water supply and crops. They also tell us how they are adapting and preparing for the future. The full text is displayed on the CAFOD board in the Church Narthex.

Santos: "In the last few years it has been too hot. The heat even gets through your trousers. The cool season is also too strong, especially in July. The flowers we farm for sale, a variety called 'Millennium', have not grown properly. We thought it was due to pesticides but now we know it is because of the increased heat. Due to intense rainfall caused by this year's El Niño, I was not able to grow 'Kiwicha' [amaranth], a crop that I usually grow every year for sale and for our own consumption. Wild grass grew vigorously because of the heavy rain, so it was impossible for the Kiwicha to grow. This affected not just me badly but other farmers too. I have only been able to grow wheat in the drier part of the valley. I know some techniques to prevent

the accumulation of water and the loss of our crops, although they can't help when the rain is too intense.

It has also become normal not to have enough fresh water during these months. I collect water at 3am or 4am from the spring and store it in buckets and gallon containers for cooking. In our community meetings we always talk about the water situation. Some of us have made reservoirs using traditional materials such as 'champa' [a kind of plant]. I have thought about expanding my reservoirs so I can always have water for irrigation. In our meetings, we always say that we should build more of these wells, all of us if possible, and given the necessity, some will do so."



Santos' reservoir

Adán: "Flowers use the most water. People plant carnations but the bad thing about carnations is that they damage the terrain and need fungicides, pesticides and herbicides, which are bad for the soil. People are beginning to change their crops. For instance, I believe Peruvian Physalis is a more profitable and less laborious crop than carnations. It also uses a fair amount of water but only because it is irrigated by gravity-fed systems. If we could use more efficient irrigation systems, we could save water.

In terms of the climate, we are having more dry weather. It used to rain for about six months but now it is basically three months, and the rain is more intense in March. If we have no rain in August and September we will need to find ways to adapt and prepare ourselves for a prolonged dry season. One way to deal with climate change is diversifying our crops. For instance, El Niño this year in Peru devastated the northern region of Piura, where lemons are grown. The price of lemons increased considerably. If we had lemons in our gardens this price rise wouldn't affect us so much. I have begun to diversify my crops."



Flor with her carnations

Flor: "We could not plant much, for lack of rain. In recent years we have not had rain in October,

November and December. Now the rain starts in December, but it used to start in October. Carnation flowers need way too much water. You need to water them every two days and they require a lot of work. Now, we want to plant Peruvian physalis and rocoto peppers. Most people here are changing to planting physalis as it uses less water than carnation and sells quite well in the market. We worry about the snow. The Huandoy Mountain has lost a lot of snow. It also feels too hot now, it is not like before. At dawn, the cold reaches the bones. In my area (we are part of the White Mountain range or ‘cordillera blanca’), we don’t think we will lack water, but in the Black Mountain range, everyone has a reservoir because there is no water there. Sooner or later we will make reservoirs.”

Our Parish monthly ‘Pound for Peru’ collection contributes to the work Santos, Adan and Flor do on behalf of their communities and their families. Thank you for your continued support. Illari, CAFOD’s Peru programme officer, is visiting the area this November and will be conveying our best wishes.

The Mini Vinnies send a song to Connect2: Peru

The Mini Vinnies from St Laurence’s school have raised funds for Connect2: Peru and recorded the school CAFOD song, ‘One World, One Heart Beating’ which has been sent to Peru.

These are the words to the song written by Sue Kirkpatrick:

One World – in 3 parts

1. We are one world, one voice, one heart beating
2. Everybody living in this world
Everybody’s got a voice, let’s use it
Everybody living in this world
One heart beating
3. We are one world, we are one heart beating
We are one world, one heart beating



The Mini Vinnies sing the school CAFOD song. We all do the same actions. We think the words sum up what CAFOD is about.

When the children at Warmi Huasi heard the recording they recognised some of the English words and we’ve been told that they loved the song.

Harvest Fast Day Appeal

Serga Collett

YOU ARE AMAZING!

St Laurence’s parishioners really are the BEST! You collected over £1000 this year in response to our Harvest Fast Day appeal.



Harvest is a time when we thank God for the abundance that his earth offers us and this year we thought about how lucky we are that we have so many good things and that most of us are able to walk into a supermarket and buy our lunch/dinner. This Harvest Fast Day, we remembered that, unfortunately, it is not so for all of us in this world.

For us here in England, the image of food is a far cry from that of many of the world’s poorest people, who for many varied reasons have difficulty growing food, let alone have the abundance we do. Many of them will go hungry today! This can be for a variety of reasons, not always drought or war but, for example, large firms forcing farmers to buy commercial seeds that are not suitable for their locality. These seeds often produce poor harvests because the seed they planted is not resistant to the heavy rains, local pests and diseases. CAFOD is working with such farmers, in, for example, El Salvador, which is a country that lives from the land. Edelmira is a farmer in El Salvador and was watching her seeds rot in the fields because she had been forced to buy such seeds but now, with your help, she can begin to plant local seeds, more suitable to the climate that will grow, bear fruit and sustain her family.

Many of you, I know, went hungry yourself on Friday 6 October this year; others made a hunger lunch or dinner such as a simple carrot and potato soup, or just ate what you had in the fridge. Edelmira and others like her want to thank YOU for saving that money and helping CAFOD to keep helping such farmers to plant seeds that one day will grow. Only with your help has that been possible. Thank you!

A further appeal but not for money!!!

We would like to create a group of people who can help with organising the CAFOD Fast days. The more volunteers we have, the less work it is for each individual. You may wish to do the talk or shake a bucket or just staple the CAFOD envelopes on the newsletter. We would really appreciate your help and need volunteers from all Masses; 6pm, 8am, 9.30am and 11am. Please consider putting your name forward – it would be such a great help.

Please forward your name to Serga:
collettserga@gmail.com

Finally, may I ask you to say the following prayer with us: really consider what it is, what it is saying to you – and I guarantee it will touch your heart.

The Romero Prayer. A step along the way (Abbr.'d)

This is what we are about.

We plant the seeds that one day will grow.

We water seeds already planted,
knowing that they hold future promise.

We lay foundations that will need further development.

We provide the yeast that produces far beyond our capabilities.

[...] It is a beginning, a step along the way,
an opportunity for the Lord's grace to enter
and do the rest.

We may never see the end results

[...] but we are workers, not master builders;
ministers not messiahs.

We are prophets of a future not our own.

All good things to all of you!

My 30 years in the SVP

Michael McEwan

I have always had much admiration for the work of the St Vincent de Paul Society having been a member for about 30 years.

Since the late 1980s, when the late Jack Baker persuaded me to join the 'conference' [the name for the Parish group] here at St Laurence's, there have been seven Presidents – including myself – who have brought their own style of *modus operandi*. When I

first joined the Society it was almost looked upon as a quiet underground movement and its activities were unknown. Over the past 20 years it has broadened its image and is better at presenting itself visually. I think its present logo - **Turning Concern into Action** - is excellent.

The main work of any conference is visiting the sick at home, in hospital or in a care home. From time to time a conference may have an ancillary project which calls for internal or external expertise at the discretion of the President. Membership obviously fluctuates over time and there have been as few as three and as many as thirteen members. We have had visitors from the Philippines and a judge from South Korea. All members have an opportunity to attend the Annual National Meeting. I can recall going to Bristol, to Leeds and to the holiday camp at Hemsby in Norfolk on a cold and windy weekend.

The majority of people who need help approach our Parish Priest, or the Church Office or an SVP member. Very occasionally we receive a direction to be aware of people who are 'making the rounds', spinning a story to obtain money. The SVP policy is not to give cash directly.

Coincidentally, my friend and erstwhile Post Office colleague, Tony Ashdjan, has also been in the SVP for 30 years and may have his own story to tell.

Inevitably we have lost several well-loved members: Jack Baker, Jim Conry, Marjorie Garner, Leo Morgan, Peter Gullick, John Dunn, and Fr Sandy Phelps (who used to be Conference Spiritual Director).

About the year 2000, Christine Knight moved from OLEM to our Parish and eventually joined the SVP where, through her recent Presidency, she has made the group vibrant again. She has passed her enthusiasm on to our present President Catharine Warren.

The SVP year continues to have two collections – one on Maundy Thursday and the second at the Christmas crib. For some years the Catholic Women's League and the SVP have combined to provide an annual lunch for senior parishioners and needy people. Among some of the things that the SVP does are: provides a free coach (together with the OLEM conference) to give people an opportunity to go to Walsingham; offers raffle tickets for sale in the Autumn and SVP Christmas cards in December. We have also linked up with other groups in the Parish to provide Christmas gifts to the needy and, for at least two years, the SVP has organised joint services with Blessings for the Sick of OLEM and St Laurence's.

To a child, 30 years must seem like a lifetime; to an adult it can be a lifetime of employment; to an SVP member it can be 30 years of opportunity well spent.

St Laurence's School

Day of Many Colours

In October, pupils and staff at St Laurence School celebrated a 'Day of Many Colours' in aid of Mission Together, the Pope's official children's charity for overseas mission. The charity encourages children to pray, fundraise and become missionaries themselves - children helping children. Our Day of Many Colours was to be a spiritual and fundraising day based around the Rosary. In preparation, every child in the school was given a Mission Rosary, with the beads of each decade a different colour to represent the different continents. Classes learnt about the rosary, about the lives of children in different countries, and about how our Day of Many Colours would help children in need throughout the world.

On 18 October, children arrived at school wearing green, white, black, red or yellow to represent the continent they would be praying for with their class that day.



The school hall was a colourful sight at 9.30am when all the children, staff and visitors gathered together, rosary beads in hand, to pray the rosary for children in need around the world. For the majority of those present it was the first time they had prayed the full rosary; it was a beautiful and powerful experience for both adults and children, and an inspiring start to the special day.

Some members of Swallows Class have reflected upon their experience:

I enjoyed the day because we said lots of Hail Marys for other people in different countries.

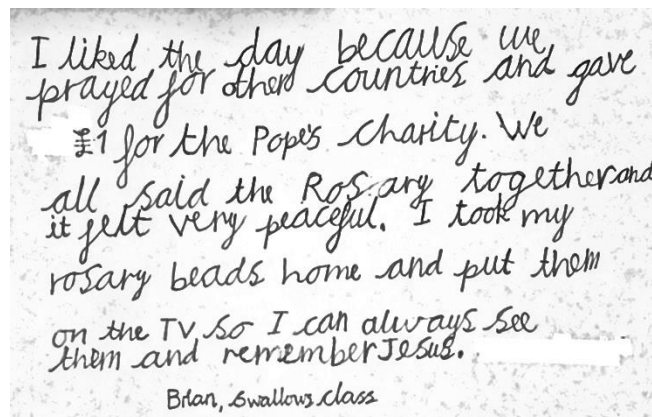
By: emileigh J C
Swallows class.

We did loads to help children who are poor. I wore a white T-shirt to show love for children in Europe. I am going to give money to Mission Together to help the children more.

Roseanna, Swallows Class

It was a special day because we didn't wear uniform. I wore white for Europe and my mum gave a pound for the charity. I hope it will help children to have money and somewhere warm to live. I want to give my money to the poor.

Nikolas K, Swallows Class



St Laurence's Parish Forum 16th October 2017

Summary

Matters arising from last meeting:

Live streaming of Mass on the internet: Martin Avery, who looks after sound system in church has been involved in this and explained that 'Church Services TV' have looked at the existing provision. We would need a better camera than the current CCTV and the estimate for 1 camera was just under £3000, if installed under the balcony. Running cost would then be £90 per month for basic streaming and £150 for full streaming (which includes recording as well as live streaming).

Parish Life and Welcome leaflets: these were circulated – smaller one shows general parish information e.g., Sunday masses and larger version has all parish groups etc. It was pointed out that by default only email addresses should be published and not phone numbers for privacy; unless the person concerned wanted their phone number shared.

Children Liturgy Leaders: Appeal for more leaders had gone out at Masses and was reiterated.

Returning Catholics: We will be screening a video series on 'Catholicism – what Catholics believe and why' presented by Bishop Robert Barron, author, theologian and podcasting priest. It covers what Catholics believe and why, while being immersed in the art, architecture, literature, beliefs and practices of the Catholic tradition.

Fr Bob spoke about current evening talks as very successful – a group is currently studying Romans.

Parish database: has been used for the first time for a number of events. Thanks were expressed to Richard Birkett for organising setting it up. Now the database will need to be maintained and kept up to date

The 60th Birthday of the Building of St Laurence's: was discussed. Ideas included a permanent memorial, a bring and share event in the garden, some sort of display of photographs throughout the year in church and online, a Songs of Praise service (invite other local Churches), an invitation to the Bishop, past priests to a service on St Laurence's day. We could organise these ideas into a series of events between March and August and also ask Parish groups to integrate them with their activities throughout the year. It could be included in a planned new banner for the Parish. A particularly popular idea was a board in the Church with a list of priests throughout the years. Can we get a group to organise a program of events between March (anniversary of first stone being laid) and August (anniversary of dedication)?

Liturgy: There was discussion that some individuals are having difficulty hearing the sermon. Whilst there is a loop system in place, it was felt that it may not be working as well at the back of the church as at the front.

Timing of weekday masses: Father Pat suggested there should be a 2nd midday Mass on a Wednesday in addition to Friday. Starting in Advent.

Christmas: Fr Pat pointed out that there were only three Advent Sundays as Christmas Eve/4th Advent fall on the same Sunday. Therefore only three house Masses. He suggested that the Mass times should be the same as last year: 5pm children's Mass, 9.30 and 11am the next morning, no school Mass, and midnight *Mass as usual*.

Carol service on Sunday 17th at 4pm. Christmas tree in place after 3rd Sunday of Advent in time for carol service.

Social life: St Laurence's Feast Day party and Parish picnic were reported to have been successful.

Epiphany party after the vigil Mass, including a bring and share was discussed. Virginia Bird is organising.

Father requested that everyone /all groups put dates in diary **for every instance** so there are no clashes.

29th June 2018 will be the 50th anniversary of Fr Bob's Ordination – Parish room to be booked for a celebration on Saturday 30th.

Catechesis: Fr Pat would like to record a special thanks to Sue Price for all the wonderfully imaginative things she had been doing with the children in preparation for their First Holy Communion. This year

children to gather with parents present, and there will be separate parallel sessions for parents, so they may learn how to teach their children in preparation for first Holy Communion. First meeting with parents and children is on 4th November at 10.15am.

Date for first Holy Communion Masses: Sunday 18th June, Corpus Christi

Confirmation: 8 confirmation candidates so far this year.

Buildings and grounds: Spending project – floors to be considered, walls to be looked at, as well as carpeting on altar steps. To be focused on at next meeting.

Report from Parish Groups:

CAFOD: Teresa gave a report from CAFOD. Harvest appeal was once again very successful (raising £1060) Connect2: Peru project continues to attract regular funding and the group are busy putting together a photo album to send to their partners there. The Minnie Vinnies at the school are recording a CAFOD song to send to the children of the areas supported.

Little Way Healing Ministries leaflet was circulated. Suggestion for sending a group on a 6 day Healing of Memories training course.

DATES for 2018 meeting:

Thursday 8th February 2018

Monday 23rd April

Thursday 5th July

Monday 8th October

60 years at St Laurence's

Can you help?

We need volunteers to join a team to help organise a few activities and social events to celebrate this landmark.

A small commitment for a limited time only!

Can you help?

Email: forum@saintlaurence.org.uk

Personal Stories

From Bath Iron Works to the MCHPP

Petra Tucker

In June of this year, I visited some friends of ours in Bath, Maine. Maine is a beautiful state where it is easy to feel at home; as it has such a large coastline one almost feels it could be the UK. Bath has a long history of ship building. Bath Iron Works, a major ship building yard situated on the Kennebec River, was founded in 1884 and builds commercial, private and military vessels. The US Navy is one of its largest customers, ordering the latest in battleships and destroyers. The guides on the excellent tours are all ex-military and are very comfortable with the vast expenditure needed to remain a military superpower. For example, when talking about the extremely sophisticated destroyers currently being built, we were told that these ships 'save' lives! No mention was made of the capacity for killing vast numbers of people. My friend Heidi was made as uncomfortable as I was by the costs involved and the doublethink used as justification.

On another day we visited the Marine Maritime Museum, which is built on the site of the Percy and Small Shipyard (alongside the Bath Iron Works). This is where great Schooners were built from 1894 to 1920 and there is a life-size model of the six-mast Wyoming, the largest wooden vessel built in the USA. The museum takes you through the whole process of making wooden ships, starting from the landing of logs (that were floated the length of the Kennebec River) to the caulking of the hull – a very noisy process indeed. The ship builders worked through very cold winters.

By contrast, away from the tourist trail, I went with Pam and Anne to the MCHPP (Mid-Coast Hunger Prevention Program) food bank and soup kitchen in Brunswick some five miles from Bath. This food hunger prevention programme runs various schemes, one of which I was not familiar with. Every Monday morning, over a thousand students in the greater-Brunswick area arrive at school hungry. They leave school on Friday afternoon and simply don't have enough food at home to provide nutrition over the weekend. Each week, MCHPP volunteers assemble bags of food that are delivered to children who are 'food insecure' for the weekend. This 'Backpack Programme' is so simple. The first part of the day I worked with Pam in the kitchen preparing food for the 'soup kitchens' meal. Three of us volunteers peeled, chopped and prepared all kinds of imaginable fruits for one and a half hours to make the biggest fruit salad I have ever seen. Other volunteers were making 120 empanadas with either a meat or vegetarian filling. Another three volunteers were making vast quantities

of vegetable salad while tomato salsa was cooking in a very large pot.

The kitchen is a hive of preparation for three hours before the meal is served from 11am to 12.30pm. There is no screening as to who can use this service so anybody can come for a meal. There were many people on very low incomes and Pam told me that the soup kitchen has noticed an increase of carers coming with the people they care for. They are not only on low incomes but they also appreciate someone else cooking for them – a measure of how hard it is to be caring 365 days a year. We served the meals to the clients who all sit down to an attractively set table. There is one server to each table and two volunteers collecting the dirty dishes. Serving and collecting are two separate tasks for health and safety reasons.



The second half of my time at MCHPP was working with Anne in the food bank. There is eligibility criteria for using the food bank and people have to be referred. The bank has meat, fish, dairy, vegetable, fruit, bakery and personal care sections. I was amazed at the quantity and quality of some of the food donated. Teams of people receive the organic produce brought in by farmers and other food by the supermarkets. As each client comes through they give you their ticket, which indicates how many people they are choosing food for. There is a conveyor belt of clients, each with their personal volunteer helper. You take them round the various sections and try to encourage good food choices, despite the large quantity of lurid and sweet bakery goods at the end of the healthy part! In the relatively short time it takes to go round with them, you engage in fairly superficial chat or people will tell you about their health, financial concerns or just how lonely they might be. They were curious that an English person on a short holiday should want to visit such a facility.

Anne messaged me recently to say that people ask about 'The English lady'. When we next visit, I definitely want to go again. Talking to the other volunteers was interesting as well, a mixture of students from the nearby college with the young retired and not so young retired people volunteering at this project.

On our way home from a wonderful art museum, we visited the Maine State Prison Showroom in Thomaston. This showcases a large range of items made by prisoners in the woodworking workshops. I bought a beautifully made chopping board and some leather coasters. The staff were friendly and I was able to show them the website of Fine Cell Work and

explain what my volunteering entails. They were so interested in another country's work with the rehabilitation of offenders. The kindness of our friends in sharing so many experiences made for a very happy holiday. Percy, a very handsome Bouvier des Flandres, and Nellie, a much smaller terrier (who are the best of friends) would come into my bedroom each morning to check on me! Our adventures with Heidi continue. We see her on a regular basis as she comes over to work in the university library, preparing courses for her students in the US.



Heidi, Pam and Petra at the Lobster Shack

A Matter of Life and Death

Anthony King

In a scene from the TV series, 'Doc Martin', a child visiting the surgery, asks plaintively, "Doctor, am I going to die?" With all the nonchalance expected of his character, Martin Clunes replies, "Yes... You are... Everyone does ... but not today." Despite the child's innate concern, most of us wake each morning with the expectancy that we shall very likely see the day through. Barring the effects of a terminal disease, a severe chronic condition or the contemplation of some unforeseen fatal accident, it's a subject that usually isn't very high on our daily checklist, if considered at all. Even then, it's invariably 'deferred to the next meeting'.

The reality is that our death is as certain as our birth and not even one day, let alone the actuary's 'full life' span, can be counted on. Literally, we know not the day nor the hour. So, each day is in truth a gift that should be lived to its fullest potential, as our journey progresses. My maternal grandmother, Jeannie or 'Jinny' as she was sometimes called, passed away peacefully in her own bed on a sunny, Spring afternoon in the week after Easter 1966. She was in her eighties. Her bedroom was on the first floor of an end of terrace house, built on a quiet, leafy avenue, sloping down to the riverside below. This modest dwelling had been gifted to her by her father, a successful ship's chandler, as a wedding present and she had lived in it all her married life. Her room was the brightest in the house and in it; she had given birth to most of her children. On the day of her passing, she was attended by a priest and received the last rites of the church there, some hours before her demise.

Her husband had died 25 years before her and her only son, a surviving twin, and one of her four daughters

had also predeceased her; both in tragic circumstances. Indeed, it is a family legend that Jeannie's hair had turned prematurely grey in a short space of time, following her beloved son's drowning – our Uncle Frankie – at the age of 15. Her daughter had died suddenly aged 36, of complications following the birth of triplets, one of whom also died, on the day he was born. Jeannie was survived by three daughters and 11 grandchildren. Her progeny has since increased of course and today her great, great grandchildren number twenty or more. At the time of her death, she had been an invalid for more than five years. That state followed the collapse of the ceiling of her parlour one Saturday evening, as she watched 'The Billy Cotton Band Show' on a 'black and white' television, set in a cabinet that had the girth of a washing machine and a screen no bigger than a school exercise book. She suffered a blow to her head from a chunk of falling plaster and some respiratory damage from the thick cloud of powdered mortar and dust that had filled the room. She was certainly no stranger to shock or grief.

Two of her grandchildren, who were present in the room with her, remained unscathed and managed somehow to get her upstairs to bed where she was later attended by a doctor. She was never to watch television again, only twice after that fateful night did she join her family downstairs. Both had been very special occasions, organised painstakingly by her daughters, with all the purpose and delicacy that a spider takes to build its graceful web. Otherwise, she lived out the last five years of her life in that first floor, front bedroom. In a variety of ways, those in her immediate circle travelled with her at different times during those years; mostly tending to her daily physical needs. The family maintained her environment and facilitated regular, scheduled appointments by the district nurse, while managing frequent visits from relatives & friends. A priest from the parish called often and sometimes the doctor visited, if her condition changed for the worse. They prayed with her, read aloud and chatted to her in her lucid moments or even just sat with her, enjoying her quiet gentility, as time went by. She had no telephone and only occasionally asked to listen to musical programmes on the radio. She kept herself informed with printed matter. A local newspaper and a national daily, together with her Sunday missal and various religious tracts were invariably close to hand as was a neat, rectangular magnifying glass.

She had a fondness for St. Martin de Porres and pored over monthly copies of a little magazine printed in his name. As time went by, she also began to enjoy innovative 'big print' novels borrowed from the municipal library. She often looked radiant, propped up in bed by freshly laundered pillows; her eyes bright, her cheeks shining rosily under brushed silver hair. Then she seemed to be in a different dimension, a separate reality; telling her rosary beads as sunlight bathed the room. There was a long, corner gable

window which gave her a view to the trees on the hill rising beyond and her reveries were sometimes fanned by a breeze from two larger open windows, to her left, overlooking the street below.

A contented, benign smile belied her infirmity and advancing years. However, the long winter evenings coupled with the extreme discomfort that she surely felt from time to time, frequently gave her an alarmingly gaunt and grey appearance. Occasionally she appeared to be talking to herself and listeners who had caught the gist, said she was re-visiting her youth. Dementia wasn't a word much used at the time although dotage was a known condition. I always felt that Jeannie had her wits about her. Once when asked about an imperfection on a garment someone was wearing, she mildly offered the consolation, "Sure a galloping horse wouldn't notice it." I was struck by this unusual comment. Apart from its complexity, in transferring the viewpoint to the mind of an animal, with a gentle rebuke hidden in its folds, it was quite appropriate for a person who had lived in a previous era and through a time when there was hardly a motor car on the street. To think of it, there is a full unbroken century, with a score of years at either end, between Jeannie's youth in the late 1800s and my recollection of her today; an extension of living memory.

Despite the constraints of being bed-ridden, she rarely complained. There was a minders' rota and she was never left alone at home. In odd moments of stress, she would mostly tap the floor with a rubber-tipped walking stick that was placed strategically within reach, near a commode. The tapping sound resonated dully in rooms below and assistance was usually quick to arrive. As the months moved into years, her bedroom took on many of the trappings of a sick bay but never became overly clinical. It was always her domain and sanctuary. She had a strong hold on her personal dignity and an intangible, serene presence that prevailed. Her life continued to hang on its thread and all in the house lived with her anticipated exit as a daily fact. Thus, it came as no great surprise on the ultimate day. Her time had come and there was calmness in the collective actions of the extended family, as the news was rapidly communicated and arrangements were finalised for the interment of her mortal remains. There was no doubt in anyone's mind however, that her spirit had left her body, just as surely as a ship sailing out to sea disappears over the horizon.

Whatever an individual's destiny, our Christian faith serves to give us courage in this life and thus to fear no adversity or evil. A friend in church often shares with me passionately, the conviction we should hold to that faith as a rock, regardless of what befalls us; no matter when, where or how close we might be to *'shuffling off this mortal coil'*.

Thinking of my grandmother in her patient final years, never far from the exit, I am grateful for the gifts of

faith, hope and charity which she shared by example with all of us. I am reminded too of the splendour of Cardinal John Henry Newman's 'Prayer for a Happy Death' and feel both comforted and strengthened by it.

Oh, my Lord and Saviour, support me in that hour in the strong arms of Your Sacraments, and by the fresh fragrance of Your consolations. Let the absolving words be said over me, and the holy oil sign and seal me, and Your own Body be my food, and Your Blood my sprinkling; and let my sweet Mother, Mary, breathe on me, and my Angel whisper peace to me, and my glorious Saints smile upon me; that in them all, and through them all, I may receive the gift of perseverance, and die, as I desire to live, in Your faith, in Your Church, in Your service, and in Your love. Amen.

School Readers

Joe Tucker

Earlier this year, I applied to an organisation called School Readers, who match volunteers with primary schools. A deputy head at St Matthews School interviewed me and suggested that I would get on well with Year 3 children, which has turned out to be exactly right. Going into a classroom for the first time in 40 years was a bit scary, but the teacher (and class) gave me a warm welcome and in no time I was getting on with the job of listening to children reading aloud. In each 20-minute session, I try to concentrate on just a couple of areas, for example pausing at commas or emphasising important words. One of my tricks is to read a sentence with every possible mistake then ask the child to read it again without the mistakes. This nearly always works and is also good for a laugh.

In some ways, the least confident children are the most rewarding, since they improve the fastest and respond quickly to any praise. I'm hoping that over time they can all become confident in reading aloud and take a pride in doing it well. It's not all about reading – sometimes we have a little discussion about a word such as 'tradition' or 'shimmer' so that they can practice expressing themselves. At the end of the summer term, I accompanied the class on a day trip to Lammas Land play area, which was a nice chance to chat with teachers and parents. Before I started School Readers, Thursday was just another day, but now it's 'school day' and something to look forward to. I can thoroughly recommend this to anyone who is looking to do voluntary work and can take an hour or two away from their job during term-time.

What to give this Christmas – A chat and a smile?

Serga Collett



Reaching out to each other, be it near or far?

A little while ago I had to go to our Church to pick up something that was needed for 9.30am Mass. Unfortunately I had a bad experience with an unhelpful parishioner which affected me for the whole of that day. That experience is my reason for writing this story.

If we cannot reach out to each other in our small community of St Laurence's, how can we hope to reach out and be a shining example of the love and empathy that Jesus teaches us?

We often hide behind giving to charities, telling ourselves that we are doing our bit, and all the good things we do. I know many, many people who work incredibly hard and do amazing things and I DO think that is very admirable.

Long may they continue to do so and I thank them from the bottom of my heart. Yet there is that niggle in my mind that we can ALL do something. Many times, I have been shocked at the superficial 'Peace be with you,' that many of us share during Mass, no smile, not looking into your eyes. Did that person actually really mean it?

Some time ago, I listened to a story of a farmer, who spent many hours gazing and adoring the cross in his Church. When he was asked what he thought of as he gazed at the image of Jesus on the cross, he answered, 'I am wondering what Jesus sees as he gazes back at me'.

This is something I think of each time now that we share the Peace, what does that person see in me? Am I a shining, smiling example of the peace of Christ? If I were shaking Jesus's hand, is this what I would want him to see? And when Mass is over, would I rush out or would I (should I) reach out to the person next to me, smile at them and just share some kind words,

because I am sure that is what I would want to do if Jesus were sitting next to me.

Often, I am very surprised by how much people would love to have contact with another person and it is only lack of confidence or shyness holding them back.

Yes, I find it difficult too, will that person want to speak to me, what if they ignore me, I don't know that person, I won't know what to say and many other excuses that I manage to come up with. Yet truth be known, how many people do feel better after a chat and a smile?

I know that many of us lead very busy lives. I am a specialist at making work for myself, listing all the things I haven't done. And I tell myself that I will have to rush off and carry out my duties. Yet, will it REALLY matter, if it does not get done? However you may find that a chat and a smile with the person next to you may make a REAL difference to their Lives! You may be the only person they talk to all day!

While walking through the streets of Cambridge, I am often struck by the steady increase in homeless people and after a while my change runs out. Just today, I talked to a homeless man in the pouring rain, he was just as pleased to talk to me as if I had given him money, maybe more so. I hear the interesting and often tragic stories they are able to share, often enriching my life and making me appreciate just how lucky I am? And all it took was a smile and a chat.

So this Advent and Christmas (and once you've got into the spirit of it, hopefully beyond), go ahead, do all the wonderful things you do, but don't forget to share a smile and a chat with a stranger! Who knows what it may lead to?

Jesus of Montreal

Gila Margolin

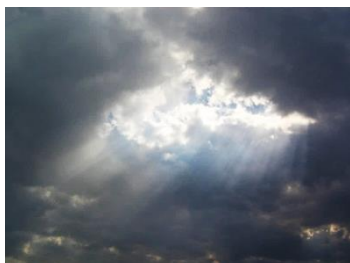
A friend reminded me, when I returned at the end of September from another 25-day pilgrimage to Toronto – with this time a week in Montreal – that about 20 years ago, we had gone to a film together entitled *Jesus of Montreal*. When I mentioned that on my way to find the Jewish community in Montreal (for special reasons which I will tell you in a moment) I had passed the massive Jewish Hospital, lining almost all of one side of the road, he also reminded me that, when Jesus was dying in the film, they had taken Him to the same Jewish hospital.

The film itself was a recreation of the Biblical story and in some small way I felt, on my return, that my visit to the Jewish community was a tiny part of it.

Every time I go to Canada it is a pilgrimage and last time I went to Montreal it was part of a journey from Ontario to the Shrine of *Sainte Anne de Beaupre*, once a Native Canadian Shrine (the native Canadians are apparently devoted to St Anne) and now a large Basilica, with many healings attributed to it. In Montreal I stayed at the YWCA – the Young Women’s Christian Association, started in the 19th century for women in or coming into the city who had nowhere to go. There are still women in need living there now, but the 6th floor has been made into a rather clean and inexpensive hostel, with a large kitchen and copious shower rooms.

One day there was more bustle than usual and a complete women’s ice hockey team from St Catherine’s had arrived to play a team from Concordia University, one of several new and very vibrant universities in Montreal. And I knew St Catherine’s a little as I had taken a taxi all the way from Niagara-on-the-Lake to visit the Bishop’s Assistant there in 2015, after I had given the book launch in Toronto. On the 3rd day, I rose and took a bus to the Jewish neighbourhood. Settled by French Canadians, all the neighbourhoods still have Catholic names, in this case *Cote Ste Catherine* to reflect the series of hills the town stands on. And of course there is my beloved St Lawrence River, which I only caught a glimpse of this time on the train journey to and from Toronto. Once on the top of the hill and coming out of the bus, I encountered a Jewish restaurant owner who invited me in, gave me a soft drink and told me about Jewish life in Montreal, Israel and much besides. It was a good start to the day.

Finally, I ventured forth and it was already getting hot. I had no idea how far it was to the Jewish community but felt encouraged when I passed the hospital. Towards lunchtime I finally arrived at my destination, the Jewish Public Library, concealed in a building which was a large community centre. Food was offered and I had some moving conversations with the Jewish people there; a lady said she had been found as a child in a refugee camp after World War II and something made me able to say that I had felt the power of Life after Death when I visited Auschwitz. She smiled and replied that her mother had always found the silver lining. And that was what my friend reminded me of in the film *Jesus of Montreal*. Apparently there was no filming of a bodily Resurrection; just a mysterious opening in the clouds, like a silver lining.



Reviews

Dementia: Living in the Memories of God **SCM Press, 2017**

John Swinton

Susan O’Brien

John Swinton was awarded the 2016 Michael Ramsey Prize for *Dementia: Living in the Memories of God*, a Christian theology of dementia. A former psychiatric nurse and hospital chaplain who now holds the Chair of Divinity and Religious Studies at the University of Aberdeen, Swinton is already well known for his sensitive contribution to disability theology and for the pastoral and practical impact of his work. The thinking underlying *Living in the Memories of God* began with a question he was asked in a Radio 4 panel programme: “If you ended up having dementia, how would you like to be treated?” Swinton’s answer – “I hope that I will be loved and cared for just for who I am” – led him to reflect on two questions that eventually became the frame of this book: “Who am I when I have forgotten who I am?” and “What does it mean to love God and be loved by God when I have forgotten who God is.” Over ten chapters he provides a response that many Christians supporting or working with people with dementia will find hopeful and helpful. Given the rapid increase in awareness of the condition and the level of anxiety it arouses, many others are also likely to find wisdom and comfort in this deeply touching book.

The book opens with an analysis of why the standard neurobiological story of dementia as defect, for all the insights offered by medical definitions, is inadequate. Also Swinton critiques widely held perceptions that the person with dementia is ‘no longer there’ or has become ‘an empty shell’. In the place of these deficit narratives he tells a counter-story in which it is not our brains or capacities that bound our identity. Rather, personhood has its basis in our dependence on God, on actions of God’s creating and sustaining which are marked by divine remembering. As Scripture tells us, “I will not forget you. See, I have inscribed you on the palms of my hands” (Isa 49:15-16). The familiar ‘I think therefore I am’ is replaced with ‘We are’ because we are sustained in God’s memories. We should trust that through all the stages of dementia a person is held in the memory of God.

In the second half of the book Swinton explores ways that individuals and church communities can share in God’s work by becoming ‘a living body of remembering friends’ who carry memories and who value the person. Swinton wants us to listen afresh to the stories of real individuals with dementia, as much as possible in their own words, and to the experiences of caregivers so that we can learn how to respond more

positively and less fearfully. To take one example, people often do not call on those with dementia on the grounds that their visit will not be remembered. Isolation and loneliness of the condition are therefore increased by social responses to it. But since we know that people with dementia are living in a continuous present they can enjoy the moment of our visit and its emotional aftermath. Swinton's final chapter explores the practice of hospitality to strangers, suggesting that in deep dementia even well-known people can become strangers and that the Christian community is one place that should be welcoming. *Dementia* does not gloss over the real pain and loss involved but it is unusual in bringing to the fore experiences where the condition has dissolved earlier difficulties in a relationship or has increased a capacity for love.

At a societal level we have a long way to go in developing responses to this devastating condition. Swinton's theological reading of dementia brings hope of new possibilities. For me, a daughter who has been close to her mother over five years of walking this path, his approach helped me to develop the tiny stirrings of spiritual insight I had begun to discover for myself and has given me a new language. It has been humbling to recognise how the remarkable carers who now care for her, offer daily the kindness of strangers as she continues to be held in the memory of God.

The Varieties of Religious Experience: A Study in Human Nature
William James

Dick Wilson

William James (1842-1910) was Professor of Psychology at Harvard University from 1885 to 1897 and Professor of Philosophy from 1897 to 1907. He was a pragmatist, holding that the purpose of scientific and philosophical inquiry is not to solve problems of language and logic but to find what makes sense in science and ethics.

The Varieties of Religious Experience was first delivered as the Gifford Lectures, an endowed series of lectures on Natural Theology in the Scottish universities. The lectures were then published in book form in 1902, and have never been out of print since. In the book, James analyses many religious/spiritual experiences recorded by the people who had undergone them, and who often took them as a direct gift from God.

James' book contains accounts of experiences powerful to receive both in effect and outcome: a gift of God to someone and a response from them in the form of joy but also of self-surrender and of stern

resolve. These experiences are also one of the hallmarks of the conversion experience of free grace in Methodism and the Anglican Evangelical movement at the end of the 18th century, amongst other churches.

James deliberately limits his discussion to the experience of individuals. He also affirms that within this conversion experience there are both those who struggle with conversion from sin, leaving "on the Subject an impression that he has been wrought on by an external power", and those who demonstrate by letting go... "but giving your little private convulsive self a rest, and finding that a greater Self is there." The conviction that this presence is real is ensured by the sheer force of the experience. Here are two examples James quotes in the book, the first from a 27 year old man:

"God is quite real to me. I talk to him and often get answers. Thoughts sudden and distinct from any I have been entertaining come to my mind after asking God for his direction. Something over a year ago I was for some weeks in the direst perplexity. When the trouble first appeared before me I was dazed, but before long (two or three hours) I could hear distinctly a passage of Scripture: 'My grace is sufficient for thee.' Every time my thoughts turned to the trouble I could hear this quotation. I don't think I ever doubted the existence of God, or had him drop out of my consciousness. God has frequently stepped into my affairs very perceptibly, and I feel that he directs many little details all the time. But on two or three occasions he has ordered ways for me very contrary to my ambitions and plans."

And this from a boy of 17: "Sometimes as I go to church, I sit down, join in the service, and before I go out I feel as if God was with me, right side of me, singing and reading the Psalms with me... And then again I feel as if I could sit beside him, and put my arms around him, kiss him, etc. When I am taking Holy Communion at the altar, I try to get with him and generally feel his presence."

This last paragraph is one place in the book that takes any note of a sacramental presence or shared presence within the church. James is of course a Protestant, and not at home with many features of Catholicism. He cannot, for example, understand the revelations of the Sacred Heart to Margaret Mary Alacoque, making the outpouring of imagery to her a sign of what he calls 'Fanaticism'. On the whole, revelations of this kind whether they are a Constantine sign in the sky before a battle, the saints who lived on top of a pole, the isolation of hermits, Carthusians in their cells or Trappists in silence, and all that has happened at Lourdes, are common in Catholicism, and last as long as the Church needs them, and they serve their purpose. They do have many varieties. In Saint Paul's vision on the road to Damascus Jesus sets the whole Church on its mission to bring the Gospel to the whole world. The experience of the ground breaking

measurements made by Blaise Pascal, the 17th century Catholic scientist and theologian, in the course of his scientific studies, could take its place on any page in *The Variety of Religious Experience*. The statement found after his death, and sewn into his clothes, has every similarity to what we have been looking at in James' book. But he kept it to himself:

“The year of grace 1654, Monday, 23 November, day of St. Clement, Pope and Martyr. From about half-past ten in the evening until about half-past twelve, midnight, FIRE. God of Abraham, God of Isaac, God of Jacob, not of the philosophers nor of the Wise. Assurance, joy, assurance, feeling, joy, peace...Just Father, the world has not known thee but I have known thee. Joy, joy, joy, tears of joy.”

From this moment on, his studies were theology and religious disputation. It can be found in full in every copy of his *Pensées*, and is widely read in French schools and beyond. And this kind of God-given experience is shared by every Christian church.

ADVENT CORNER

Sarah Sykes

Advent is a time of spiritual anticipation. We are awaiting the birth of our Lord and Saviour and we pass through several Feast days on our way to Christmas starting with the Feast of St Andrew the Apostle on 30th November.

One of the most popular traditions on his feast day is to say the *St. Andrew Christmas Novena*. If this novena was prayed as a regular nine-day novena, it would end on the Feast of the Immaculate Conception on December 8th. However, this novena prayer is actually traditionally prayed through all four weeks of Advent.

For those who might like to join this tradition, here is the Novena:



Hail and blessed be the hour and moment in which the Son of God was born of the most pure Virgin Mary, at midnight, in Bethlehem, in the piercing cold. In that hour vouchsafe, I beseech Thee, O my God, to hear my prayer and grant my desires through the merits of Our Saviour Jesus Christ, and of His Blessed Mother. Amen.

During Advent and Christmastide, we are asked to pray for these intentions:

Migrants and Refugees: especially on 1st Sunday of Advent (3 December)

This is the day chosen by the Pontifical Council for the Pastoral Care of Migrants and Itinerant People to mark World Migration Day.

Prayer:

Lord, no one is a stranger to you and no one is ever far from your loving care. In your kindness watch over refugees and exiles, those separated from their loved ones, young people who are lost, and those who have left or run away from home. Bring them back safely to the place where they long to be and help us always to show your kindness to strangers and those in need.

Openness to the Word of God: especially on 2nd Sunday of Advent (10 December)

Prayer:

All wise God, as you have granted us to drink with delight from the Word that leads us to know you, in your goodness grant us also to come at length to you, source of all wisdom and stand ever before your face.

Expectant Mothers: especially on 4th Sunday of Advent (24th December)

The Gospel on the 4th Sunday of Advent focusses on the role of Mary in our salvation. Over the three year cycle the gospel tells of the betrothal of Mary to Joseph, the Annunciation and the Visitation. The stories prepare us for the Birth of our Lord at Christmas.

Prayer:

God has brought gladness and light to the world through the Virgin Mary's delivery of her son. Grant the prayer of all mothers to be as they ask for the birth of a healthy child. May they safely deliver a son or daughter to be numbered among your family, to serve you in all things, and to gain eternal life.



Tailpiece

A question for musicians:

What is the question to which the answer is **9W**?

Do you spell your name with a V, Mr Wagner?

Who is that Funny-looking Boy Coming up the Street?

Dick Wilson

My sister went to a school which was neither a grammar school nor a secondary modern. You majored in typing, office practice, sewing, cookery, and a wide ranging subject called domestic science.

As part of their training, a group of five or six girls put on a formal dinner for as many boys of the same age. When asked we accepted readily, but my friend Reginald Hill was not asked, on the grounds that if he was, 'he would only play the fool'. We were put out at this, and somebody said, "Why don't you go anyway, Reg. You can disguise yourself and we can pretend you are one of the French boys on their exchange, and we can ask if he can come as well." The girls fell for this, and that afternoon we borrowed suitable clothes. My sister says, with a false beard as well, I wonder now, where we got it from? Best of all, we dyed Reg's hair, which was very fair, black. He was instructed to be very shy and bad at English, and I was to translate anything the girls asked him into French, and his grunts and muttering into English. We got away with this for part of the meal, but my sister noticed a bump, he had always had on his right temple, and cried out "You're not a French boy, you're Reg Hill!". Confusion and annoyance! – but then the joke was accepted and a good time and meal were had by all.

The next day was Sunday, and looking out from our breakfast table we saw someone wearing a hat cycling up to our house and then coming in. It was Reg, and when he took his hat off, his hair was green. Several attempts to wash out the dye had failed. He had puzzled his family by taking breakfast with his hat on, jumped on his bike and cycled over to our house. Several further attempts to get the colour out failed, including an attempt with Domestos. When we had done, the green was a delicate pale blue. The story got around, and when Reg came in to Assembly on Monday morning he was teased and laughed at. Over the next few weeks the hair grew and was fair again. Reg was bald very early, and his mother always blamed this on the Domestos!!

Some wonderful English signs from around the world:

- Cocktail lounge, Norway: Ladies are requested not to have children in the bar.
- In a Nairobi restaurant: Customers who find our waitresses rude ought to see the manager.
- On the main road to Mombassa, leaving Nairobi: Take notice: when this sign is under water, this road is impassable.
- In a city restaurant: Open seven days a week and weekends.
- In a cemetery: Persons are prohibited from picking flowers from any but their own graves.
- On the menu of a Swiss restaurant: our wines leave you nothing to hope for.
- Hotel, Yugoslavia: The flattening of underwear with pleasure is the job of the chambermaid.
- Hotel, Japan: You are invited to take advantage of the chambermaid.
- A sign posted in Germany's Black Forest: It is strictly forbidden on our Black Forest camping site that people of different sex, for instance, men and women, live together in one tent unless they are married with each other for this purpose.
- Hotel, Zurich: Because of the impropriety of entertaining guests of the opposite sex in the bedroom, it is suggested that the lobby be used for this purpose.
- Advertisement for donkey rides, Thailand: Would you like to ride on your own ass?
- Airline ticket office, Copenhagen: We take your bags and send them in all directions.
- A laundry in Rome: Ladies, leave your clothes here and spend the afternoon having a good time.

Editorial Comment

Nora Darby

The year 2018 is going to quite a momentous one for St. Laurence's Church!

It will be 60 years since we moved into the present building. On the 8th March 1958 the foundations were laid and on the 24th August the Church was dedicated, at that time we were part of the Northampton Diocese. St Laurence's became a Parish in 1947 and the Church was a tin hut in Chesterton High Street until the move to Milton Road.

It was decided at the Parish Forum that there would be a programme of activities from March to August when we also have our Parish Feast day and there will be a need for volunteers - can you help? If so please contact the Forum. Email: forum@saintlaurence.org.uk

It is also a special year for our clergy:

On the feast of St Peter and St Paul 29th June Fr. Bob will celebrate 50 years since his Ordination as Presbyter into the Dominican Order. We plan to have a Mass and party for him on the 30th June.

Fr. Pat and Deacon Geoff were ordained in 1978, so 40 years for them. Deacon Geoff on the 8th and Fr. Pat on the 16th December. This will probably lead to more celebrations?

Does any Parishioner have a Ruby or Golden anniversary on any of these dates which they can share? If so please contact the Forum. Email: forum@saintlaurence.org.uk

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 2 February for publication 3-4 March.

The production team:

Editors

Nora Darby and Sarah Sykes

Sub-editors

Sarah Sykes

What's New?

Carol Williams

Features and Opinions

Alex Dias & Nora Darby

Personal Stories and Experiences

Susan O'Brien

Parish Organisations & Activities

Sarah Sykes & Nora Darby

Tailpiece

Leonie Isaacson

Cover

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Layout (preparation for printing)

Dick Wilson

Obtaining and Commissioning materials for publication

Melanie De Souza

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.com

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

Help needed with running Children's Liturgy at 9.30am & 11am Masses

Every week in term time we hold Children's Liturgy for pre-school and primary school children at the 9.30am and 11am Sunday Masses. Unfortunately the core set of people who help is getting smaller and we need your help for this to continue.

We would really welcome more people/families to come forward to help out with these activities from **January**. The more people we have to help, the easier it is for everybody.

Children's Liturgy is arranged on a rota basis. There are printed guides available for each Sunday and people who will be able to guide you. It is a fun and good thing to do as a family. You just need to arrive before Mass to set up.

Even if you don't want to be on a rota, please do consider helping by coming out with your child.

If you are able to help, please contact Jim Infield at: jim.infield1@gmail.com

The Pilgrim by Email

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

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

Pilgrim on the Web

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

Upcoming Parish Events

Advent – Parish Carol Service	17 Dec 4pm
Christmas Week Masses Christmas Eve - Children's Mass	5.00pm
Midnight Mass, with carols and readings before	11.15pm
Christmas Day	9.00am 11.00am
Boxing Day	11.00am
Parish Epiphany Party	6 Jan after 6pm Mass
ABLAZE Youth Mass	4 Dec 5pm
CWL Advent Lunches	Fridays after 12.30pm Mass
Holy Hour	Every Weds 6-7.00pm
Soulfood Prayer Group 1 st / 3 rd Tues: St Laurences 2 nd /4 th Tues: OLEM Parish Hall	Every Tues 8pm
Parish Forum Dates for 2018	Thurs 8 Feb Mon 23 April Thurs 5 July Mon 8 Oct 8pm



Follow St Laurence's on Facebook:
<https://www.facebook.com/stlaurencecambridge/>

ST LAURENCE'S ROMAN CATHOLIC CHURCH

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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. John Steel
01223 704640

Safeguarding

Coordinator:

Petra Tucker
petratucker@gmail.com

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/Tues/Thurs 9.30am

Wednesday/Friday 12.30pm (from 13 December)

Check the weekly newsletter for changes to the above times

St Laurence's School

Head Teacher

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