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Edition 3

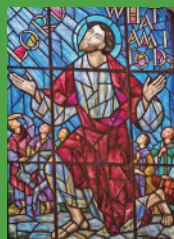
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Those who formed that first community would be happy and gratified to see all that has resulted from such small beginnings.

page 3



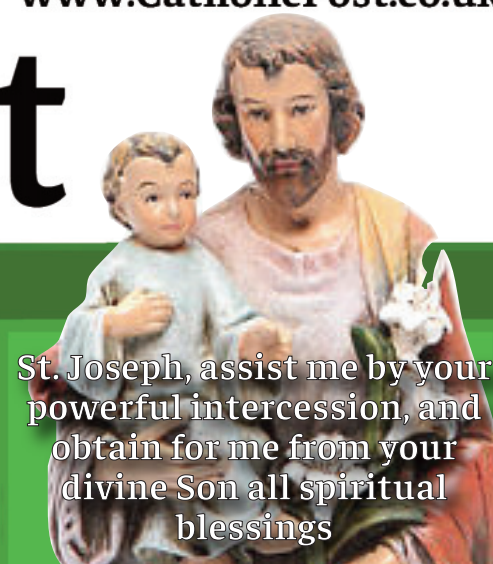
The coins they collected added up to a very impressive £39

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What is the foundation for good ecumenical relations?

page 6



St. Joseph, assist me by your powerful intercession, and obtain for me from your divine Son all spiritual blessings

No Place for Racism

Celebrate the great cultural richness and diversity that makes up the Catholic Church, says Archbishop

CBCWEW

What none of us should do, I think, is live with a very narrow focus, that the world is about 'me'

Speaking at a Mass in Brixton, South London, a week before Racial Justice Sunday, Archbishop John Wilson has talked about how important it is we use the occasion to affirm the dignity and place of every person in the life of the Church.

Stating explicitly that there is no place in the Church for racism and racial injustice, the Archbishop of Southwark said: "One of the challenges for us is to think not just about the 'heart' in this question of appreciating people of different cultures and nationalities, but also to think about the 'mind'. In a sense, we could

say, 'yeah, we've got to love everyone.' I mean, that's true. It comes from the Gospel. It's the commandment of the Lord Jesus. But we also need not just to broaden our hearts, to love, but we need to broaden our minds to understand and to recognise that in the cultures of others, in the languages and traditions of others, there is something enormously enriching for the whole of the world.

"What none of us should do, I think, is live with a very narrow focus, that the world is about



'me' and where I live, my town, my country - it's not - the world is about all of us. We should actually broaden our minds through education, to learn about different traditions."

New Altar dedicated at St David's cathedral

James Campbell

The ceremony is full of symbolism, and is a reminder that Christ is the victim, the priest, the altar of his own sacrifice

It is fitting that the altar should be dedicated at St David's on the Patronal Feast of the Diocese, the Immaculate Conception of the Blessed Virgin Mary which was celebrated on 8 December. The ceremony is full of symbolism, and is a reminder that Christ is the victim, the priest, the altar of his own sacrifice. Because of our union with him in faith and Baptism, his members place on the altar the spiritual sacrifice of their own lives. As the place where the people gather for worship, the altar is the table for a sacred banquet and an altar of sacrifice.

The ceremony of Dedication captures these truths in a symbolic way. The altar is anointed with the Oil of Chrism, as the body of Jesus was



anointed with oil for his burial. It is lit with fire speaking of the purification wrought by the salvation he brings to the world. The relics of martyrs and saints are placed within the altar, a sign of the tomb in which their bodies were laid after the sacrifice which they had made in

their lives and death. It is clothed in white linen, a reminder of the body of Jesus being wrapped in linen before being placed in the tomb. The altar is honoured with incense, a dramatic reminder of our prayers and heart and mind being raised up to God around the altar.

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Please send articles for publication by email, supplying any photos separate to the text We welcome contributions Here are answers to some basic questions about writing for The Catholic Post

How long should articles be?

Usually it seems to work out best if contributors simply say what they have to say and let us worry about finding a spot for it in the paper.

What is the submission procedure?

Please send as a Word file attached to an e-mail. To submit articles for publication, contact John Clawson by email at johnclwson@icloud.com Charts, graphs, and photos should be submitted as separate PDFs. Electronic photos should not be embedded or pasted into a Word document as this reduces their quality.

Photographs and Illustrations

Photographs and Illustrations should be supplied electronically as high resolution JPEG (*.JPG) files).

Photographs and illustrations should be sent in colour with a resolution of 300 dpi and a minimum size of 100 mm x 100 mm when printed (approx. 1200 pixels wide on-screen).

Computer print-outs are not acceptable. Screen captures are not ideal as they are usually not very high

Parental permission should be sought before submitting photographs of minors.

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Chinese Whispers

From the presbytery..... by Fr Neil McNicholas

The point is to prove how easily things become distorted and changed as a result of each person’s perception of what they thought they heard

I’m sure you are familiar with the parlour game “Chinese Whispers”: someone whispers a phrase to their neighbour who in turn whispers what they heard to their neighbour and so on until it reaches the last person in line and you then compare the original with what that final person heard. The point is to prove how easily things become distorted and changed as a result of each person’s perception of what they thought they heard, and the more people there are in the chain, the greater the risk of the original message being lost.

I mention this as an example of what I feel has happened in the process of communicating the basic principles of the Catholic Faith in recent years.

When I was in school we plodded our way through the “penny catechism” year by year, learning the questions and answers by heart. It was essentially the “rule book” of what it meant to be a Catholic and provided a basic foundation of faith-knowledge that was built on by our RE teachers and our parents. Rote learning of that sort may come in for criticism these days, but I would contend that at least we knew where we stood. Ever since that method of foundation building was abandoned, I’m not at all convinced that the essentials of the Faith are being taught anymore.

Just as knowing the rules is important to playing any game or sport, so knowing the “rules” of our Faith is also important. When the “penny catechism” was consigned to the waste basket and replaced with our current RE curriculum, I think we threw out the proverbial baby with the bath water and the pendulum has now swung too far the other way. The emphasis is now on a God who loves us (no matter what we do) and, in the absence of the firmer guidelines of that catechism-based

method of teaching RE, a certain degree of liberalism seems to have crept in.

Any omissions in the Catholic teaching imparted to any one generation is - when they become parents, teachers, even priests - passed on to the next generation. This is why, over the course of just the last forty years or so we now have for example:

- people deciding for themselves whether or not they'll go to Sunday (or holyday) Mass;
- people deciding for themselves what constitutes a sin and what doesn't, hence entire congregations going to communion on Sundays but only a handful ever going to confession;
- couples living together but still receiving holy communion;
- those who would struggle to list God's commandments let alone the Precepts of the Church.

Part of the problem is that we can no longer teach RE in our schools the way we used to because of the time constraints of today's national secular curriculum. There's also the fact that priests must now give homilies based on the day's readings, rather than the teaching- sermons of bygone years. The result is that if people have missed out on certain aspects of basic Catholic teaching in school and have never heard it from their priests since then either, human nature being what it is, things are all too easily forgotten and memories fade and all the more so as they are passed from generation to generation - “Chinese Whispers” again.

Whatever the teaching style was by which we are introduced to our Faith as children, on-going catechesis will always be necessary. We will never know all that there is to know; we will never be fully formed as Catholics. If we are open to this reality then there is every chance

that, somewhere along the way, we will discover any gaps that there may be in our faith-knowledge and will have the opportunity to rectify the situation. I continue to be of the opinion that a basic and uniform foundation would be more surely laid down if religious education in our schools was more catechism-based (even involving a degree of rote learning as part of that process) rather than what we have at the moment, which doesn't seem to serve our children quite as well when it comes to their knowledge of the basics of the Faith. The other factor in all of this of course is that, for various reasons, an increasing number of Catholic children no longer attend Catholic schools and are therefore not being taught the Faith - unless their parents are managing to provide that at home (and actual teaching rather than just the example of their faith - as important as that is of course). And if the reality is that large numbers of Catholic children are not receiving a formal Catholic education in school, then why isn't the Church in this country actively providing an alternative? In the United States parents have to pay for their children to attend Catholic schools because they are not State funded, and because many parents may not be able to afford to do that, then the onus falls on parishes to provide the Catholic equivalent of “Sunday School” and therefore fund the training of catechists to teach those classes. Most parishes in this country couldn't even contemplate the financial commitment involved and so there are no such provisions and, sadly, that's why so many of our children are not receiving a Catholic education of any sort.

As Catholics we believe that our baptism into, and our active membership of, the Church is essential to our salvation. It's the way we have chosen to follow Jesus Christ as members of his body, the Church. Knowledge of him (revelation) and his gospel message to his followers combined with the spiritual and moral guidance of the church he founded (catechetics), are vital to us as Catholic Christians. If any of that has come down to us changed or incomplete, then our following of Christ may be incomplete as well.



140-year legacy of Catholic witness in Wood Green

Diocese of Westminster

Anniversaries are, above all times of thanksgiving, when we look back and appreciate anew all that contributed to the growth and well-being of the Wood Green Mission

Sunday 23rd January, the closest Sunday to the Feast of the Conversion of St Paul, was a day of thanksgiving at St Paul, Wood Green, marking 140 years of Catholic witness and education.

Cardinal Vincent presided at the Mass celebrating the multiple anniversaries of the founding of the mission 140 years ago, the founding of St Paul's Primary School 130 years ago, and the opening of the current church and of St Martin of Porres Primary School 50 years ago.

Unsurprisingly for a parish community which has a long history of active faith, they chose to mark these anniversaries with another act of service for the local community: in this case, the installation of a knife bin, which the Cardinal blessed after Mass. (See story on page 9)

Parish Priest Fr Perry Sykes explained: 'Anniversaries are, above all times of thanksgiving, when we look back and appreciate anew all that contributed to the growth and well-being of the Wood Green Mission.'



'Those who formed that first community would be happy and gratified to see all that has resulted from such small beginnings. The installation and blessing of the knife bin by Cardinal Vincent is part of our continuing mission here in the community of Wood Green.'

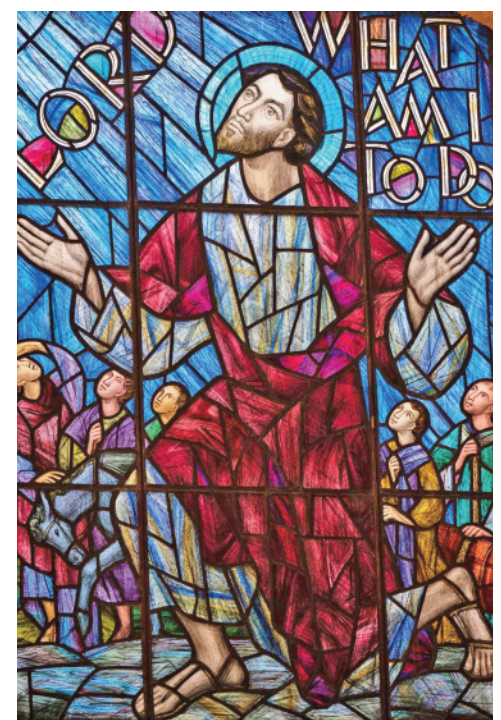
Connecting the gift of faith and our response to it, in his homily the Cardinal chose to reflect on two phrases in particular from the account of the Conversion of St Paul.



The first of these is 'Receive your sight'.

The Cardinal said: 'It is through the gift of faith that we see rightly. We see others as no longer enemies, but brothers and sisters of one Father; we see the wonder of the world as the work of God, to be respected and nurtured; we see the invitation of God, and God's presence in every circumstance.'

'Most of all, we see in the person of Jesus the fullness of the truth of God, the promise of hope in life, the clear destiny in heaven that awaits us all.'



The second phrase he chose to emphasise is the question which St Paul asks: 'Lord, what am I to do?'

The Cardinal explained: 'The answer to this question is found in the Gospel: "Preach the Gospel!"'

'This is our mission: to proclaim the Gospel not only by what we say but even more by what we do! Yes, we proclaim the Gospel in the work of our schools, in our manner of family life, in so many activities in this parish.'

Photos: Mazur/CBCEW.org.uk

FEED THE HUNGRY

(Cf. Isaiah 58:10)

5.5 million Syrians have fled the country - but many Christian refugees still receive no help from the UN. ACN is helping the local Church feed hundreds of Syrian refugees who fled to Lebanon. It is also providing ongoing support including housing, heating, hygiene kits, and medical aid.

Please help ACN support suffering Christians.

Image shows food being prepared at the Melkite Church in Zahlé, Lebanon.



Radio Maria to build flagship studio at Rosary Shrine

Helena Judd - ICN

Creating a family spirit... Radio Maria accompanies every person who hungers for God on their journey of faith

Radio Maria England has announced plans to build a new studio at the Shrine of Our Lady of the Rosary, St Dominic's Priory in north west London.

The 24-hour station is part of a worldwide network of more than 80 radio stations on all continents. Radio Maria offer a voice of hope and encouragement, responding to Jesus' invitation: 'Go out to the whole world and proclaim the Gospel to every creature' (Mk 16,15).

In a statement they say: "We try to embrace all the charisms that the Holy Spirit is bestowing upon the local and universal Church in our time. Interaction is essential to Radio Maria. We invite our listeners to share their concerns and joys, and we reach out to those who are among the poorest and the most marginalised. "Creating a family spirit, also by involving volunteers and listeners, Radio Maria accompanies every person who hungers for God on their journey of faith. Where there is even just one person, there Radio Maria must also be," said Emanuele Ferrario, former President of the World Family of Radio Maria. The Rosary Shrine church is one of the largest churches in London, encompassing side chapels and altars for every Mystery of the Rosary. When the church was built by the Dominicans in 1883, it was the first church in the world to have this arrangement, with the intention that this great and splendid church would be 'worthy to mark the gratitude of the Catholics of the United Kingdom for the many blessings and graces received through Our Lady'.

Fr Lawrence Lew OP, Prior and Parish Priest of St Dominic's Priory said: "We believe that this partnership between Radio Maria and the Rosary Shrine will be a wonderful way to advance the hopes of the men and women who built St Dominic's. The Rosary Shrine church exists for the preaching of the Holy

Rosary, which is a special gift of Our Lady for proclaiming the Gospel of Christ and God's saving love for all peoples. As the Order of Preachers, we Dominicans are delighted to support and work alongside Radio Maria in our common mission of preaching the faith for the salvation of souls, bringing the light of reason and faith to bear upon the lives of our contemporaries. I have no doubt that our parishioners and pilgrims and the local community at the Rosary Shrine will be enthusiastic about this work of evangelisation, and I know that the people of London and the wider UK will also benefit greatly from Radio Maria's programmes and activities here at the Rosary Shrine."

Charles Wilson, President of Radio Maria, said: "We at Radio Maria England (RME) are delighted to be developing our London base at St Dominic's priory and the Rosary Shrine, which is often described as 'Mary's House' in London. The presence of a broadcasting studio and offices here will not only enable the promotion of RME in London and nationally but be a physical location to grow our volunteer base in this beautiful historic shrine. I think Our Lady has called us here."

The programme of Radio Maria is based on three pillars: prayer, catechesis and human formation. The station broadcasts daily Mass and spiritual content, as well as social programmes and worldwide news. Currently, collaborations with the Dominicans in Cambridge have included morning prayers, daily Mass and religious teaching programmes including topics on the Divine Office, saints and sacred scripture. With this new studio at the Rosary Shrine, Radio Maria is looking forward to developing collaborations which also furthers the mission of the Rosary Shrine. As a charity Radio Maria works with a great number of volunteers in all areas. They assist with promotion, broadcasting, creating and presenting programmes, and praying.



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Archbishop Bernard Longley and Bishop Alan Hopes celebrate anniversary of their episcopal ordination

Diocese of East Anglia

Both celebrated the 19th anniversary of their joint episcopal ordination in Westminster Cathedral

Archbishop Bernard Longley celebrated the 19th anniversary of his ordination as a bishop along with the Bishop of East Anglia, Alan Hopes, who was marking the same milestone, at St John's Cathedral in Norwich recently.

Bishop Alan welcomed Archbishop Bernard to the Cathedral as they both celebrated the 19th anniversary of their joint episcopal ordination

in Westminster Cathedral on January 24, 2003. They served together as auxiliary bishops in Westminster until 2009, when Archbishop Bernard was named Archbishop of Birmingham. Bishop Alan was installed as Bishop of East Anglia in July 2013.

The duo concelebrated the morning parish Mass at St John's Cathedral in Norwich.

Holocaust Memorial Day 2022 St Aidan's Primary, Wallsend

Diocese of Hexham and Newcastle

Always a huge privilege to hear her speak so eloquently about her experiences of Kristallnacht and segregation under the Nazis

St Aidan's Primary School, Wallsend have had a visit from Gabriele Keenaghan who came to England aged 12 on the Kindertransport from Austria to escape the Nazis. She comes every year to speak to their children and it is always a huge privilege to hear her speak so eloquently about her experiences of Kristallnacht and segregation under the Nazis, and as a child far from home.

The school usually send a class of Y6 children to give a presentation at the North Tyneside Holocaust Memorial event and they have even written the official song a few times over the years.

This year, the event is online. The online event took place at 10.00am on Friday 28 January and can be viewed online.



The children have been reflecting on putting their own faith in action and have prepared some words around this year's Holocaust Memorial Day theme of 'One Day'. They also wrote some poetry based on 'First they came for...' by Pastor Martin Niemöller.

Kids are coining it in for Cafod

Sacred Heart College, Crosby

The coins they collected added up to a very impressive £39, which they have decided to use to buy a selection of items from the World Gifts magazine



Well done to our pupils in 9H at Sacred Heart college Crosby who have been slumming it for a good cause. The caring kids spent last term collecting slummy money, putting their own loose change in to a collection box in their Form room.

The big coin count took place recently when Form teacher and Head of RE, Mr Bennett, opened the box.

Mr Bennett said: "The coins they collected added up to a very impressive £39, which

they have decided to use to buy a selection of items from the World Gifts magazine.

"The money will go towards an energy saving stove, Wonderful Worms and Chirpy Chickens, which will help our brothers and sisters in the developing world.

"Thank-you to everyone who has contributed.

The help does not stop there either, as further fundraising activities have started will be starting again in January.

Catholic and Anglican Bishops pray and walk together between Liverpool's two great Cathedrals

cbcew

The memorial comprises of two face-to-face sculptures of two of the city's much loved former bishops



Cardinal Vincent Nichols, Archbishop of Westminster and The Most Revd Justin Welby, Archbishop of Canterbury standing between the two sculptures that make up the Sheppard-Worlock memorial, Hope Street, Liverpool.

Catholic and Anglican Bishops met in Liverpool for a two-day joint meeting that began on 1 February with a Service of Midday Prayer in the city's Catholic Cathedral, the Metropolitan Cathedral of Christ the King. The bishops then took part in a 'Fraternal Pilgrimage Walk' down Hope Street – the famous road that links the Metropolitan Cathedral and Liverpool's Anglican Cathedral pausing at the Sheppard-Worlock memorial. The memorial comprises of two face-to-face sculptures of two of the city's much loved former bishops. Archbishop Derek Worlock and his Anglican counterpart Bishop David Sheppard forged a long-lasting, genuine friendship based on working together to serve

the Common Good. The meeting was the first between the Catholic Bishops of the Bishops' Conference of England and Wales and the Church of England House of Bishops since they gathered in Leicester back in January 2019.

Stations of the cross

Paul Day

The practice of praying at the Stations of the Cross during Lent dates back centuries.

For centuries, Christians throughout the world have marked Lent, particularly Good Friday, with prayers and devotions to the Stations of the Cross – compelling artistic renderings of the final hours in the life of Christ. In most Roman Catholic Churches, these renderings – some traditional, some quite modern – are placed along the perimeter of the main body of the church, or nave, at evenly spaced intervals. The stations may be paintings, sculptures or three-dimensional plaques that depict the crucifixion of Christ and the events leading up to it, scenes also referred to as the Passion of Jesus. Many of these renderings are quite beautiful, and some have been in place for many decades. The Stations of the Cross originated in pilgrimage to Jerusalem and a desire to reproduce the Via Dolorosa. Imitating holy places was not a new concept. For example, the religious complex of Santo Stefano in Bologna, Italy, replicated the Church of the Holy Sepulchre and other religious sites, including Mount of Olives and Valley of Josaphat.

After the siege of 1187, Jerusalem fell to the forces of Saladin, the first sultan of Egypt and Syria. Forty years later Franciscans were allowed back into the Holy Land. Their founder, Saint Francis of Assisi, held the Passion of Christ in special veneration and is said to have been the first person to receive stigmata. In 1217, St. Francis also founded the Custody of the Holy Land to guard and promote the devotion to holy places. Their efforts were recognised when Franciscans were officially proclaimed custodians of holy places by Pope

Clement VI in 1342. Although several travellers who visited the Holy Land during the 12–14th centuries (e.g. Riccoldo da Monte di Croce, Burchard of Mount Sion, James of Verona), mention a "Via Sacra", i.e. a settled route that pilgrims followed, there is nothing in their accounts to identify this with the Way of the Cross, as we understand it. The earliest use of the word "stations", as applied to the accustomed halting-places in the Via Sacra at Jerusalem, occurs in the narrative of an English pilgrim, William Wey, who visited the Holy Land in the mid-15th century, and described pilgrims following the footsteps of Christ to Golgotha. In 1521, a book called Geystlich Strass (German: "spiritual road") was printed with illustrations of the stations in the Holy Land.

During the 15th and 16th centuries the Franciscans began to build a series of outdoor shrines in Europe to duplicate their counterparts in the Holy Land. The number of stations varied between seven and thirty; seven was common. These were usually placed, often in small buildings, along the approach to a church, as in a set of 1490 by Adam Kraft, leading to the Johanniskirche in Nuremberg

A number of rural examples were established as attractions in their own right, usually on attractive wooded hills. These include the Sacro Monte di Domodossola (1657) and Sacro Monte di Belmonte (1712), and form part of the Sacri Monti of Piedmont and Lombardy World Heritage Site, together with other examples on different devotional themes. In these the



The 12th Station of the Cross:
Jesus dies on the Cross

sculptures are often approaching life-size and very elaborate. Remnants of these are often referred to as calvary hills.

In 1686, in answer to their petition, Pope Innocent XI granted to the Franciscans the right to erect stations within their churches. In 1731, Pope Clement XII extended to all churches the right to have the stations, provided that a Franciscan father erected them, with the consent of the local bishop. At the same time the number was fixed at fourteen. In 1857, the bishops of England were allowed to erect the stations by themselves, without the intervention of a Franciscan priest, and in 1862 this right was extended to bishops throughout the church.

Assisting our Priests in times of Trouble

Anyone ever accused of something they did not do, will be aware of the effect of such accusation. Shock, inability to defend oneself, pain of not being heard. Likewise, the effect of a dreadful mistake, a misunderstood word or action. Whilst every accusation must be taken seriously, it takes an act of non-judgemental listening, patience and love to discern the truth.

For the Church to act as a Mother, it first has to show love of her priests. Many good priests have suffered catastrophic breakdowns through not having had the support they required at the very onset of an enquiry. To be presumed guilty of an act one did not commit, to be isolated, maybe too shocked to know how to proceed, causes untold mental trauma.

Much needs to be done to prevent this, to ensure that priests are treated with true justice when in times of difficulty. In his document 'Pascite Gregem Dei' introducing the reformation of book 1V of the Code of Canon Law, Pope Francis now documents the fundamental right of a priest to self-defence, and for the absolute greatest of care to be needed in judgement. This work kindles hope, balances cause and effect and highlights the need for justice not just for the accuser, but for the accused. Of huge importance, 'canon 1321' now states: 'Any person is considered innocent until the contrary is proved' (note the wording: 'Proved', not 'presumed'). These changes essential, to bring canonical process in-line with the fundamental rights of a person under criminal law.

We remain grateful for the support of catholic professionals, including canonical and civil law specialists, willing to assist priests in many and varied situations, including that of false accusations. www.crownofthorns.org.uk

The journey together towards Christian unity

cbcew

What is the foundation for good ecumenical relations?

According to the Archbishop of Birmingham, the Most Reverend Bernard Longley, it is "friendships, reflecting, praying, and witnessing together," which enables deeper bonds and understanding. The Archbishop is co-chair of ARCIC, the Anglican-Roman Catholic International Commission, which was created in 1969 and seeks to make ecumenical progress between the Catholic Church and the Anglican Communion. Archbishop Longley was reflecting on the Week of Prayer for Christian Unity, an annual ecumenical celebration that is observed from 18 – 25 January. Throughout the week, Christians from many different traditions and confessions around the world



gather to pray for the unity of all baptised. This year's materials have been prepared by the Middle East Council of Churches. The selection of scripture and liturgical texts is inspired by the visit of the Magi to the newborn King, as

described in the Gospel of Matthew: "We saw His star in the East and we have come to worship Him" (Matthew 2:2). The theme celebrates the Christian Churches of the East and raises awareness of their present situation.



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Letters to the Editor

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Dear Editor.

The Gospel reading for the Third Sunday of Ordinary Time – now referred to also as Sunday of the Word of God, is a timely reminder of importance in allowing everyone time to contemplate the words of scripture, as alluded to by the Bishops' Conference in Celebrating the Mass, so that the Liturgy of the Word is not reduced to a perfunctory rite (my words here).

The Third Sunday was especially a celebration of the Word of God, and appropriately, in part of the Gospel – Luke 4:14-21), paraphrased by me here, Jesus stood up, the scroll was presented to Him, He opened it and He read from the appointed place in it, He then rolled it and returned it, and took His seat, and all eyes were upon Him – suggesting that there was silence – and rightly so – the words of sacred scripture were undoubtedly rolling through their minds as they waited to hear what Jesus had to say about it. Here is a ritual ceremony, which the Church has rightly brought to (or as some would argue, added to) the Mass. With anticipatory and preparatory prayerful silence among the faithful, a reader rises from among them and goes forth to the place from where the scripture is to be read, there they read the appointed scripture, they then return to their place among the faithful, all the while a prayerful silence – allowing, as the Bishops describe, all to ponder the words spoken. The same applies after each of the two Sunday readings before the Gospel.

When the Constitution on the Sacred Liturgy calls for conscious and active participation, the same is not to be denied to the readers as they return to their places before the Psalm or Acclamation is sung – all are invited to respond – including the readers, in the psalm. The choir also are not there to perform a perfunctory roll – they are to be allowed the same degree of participation and contemplation – they should not, for instance, stand up towards the end of the reading so as to be ready to sing the psalm or acclamation – by doing so they are distracted from the importance of the words of scripture – they can also cause a distraction to others. Indeed, the choir standing up during a reading can signal impatience to the reader, thus making the reader's role look perfunctory and the choir's role more important.

It is also – as our Canon observed, basic good manners to wait until the reader has returned to their seat.

Let us celebrate the Word of the Lord! Thanks be to God!

Alan Pontet, Ifield Sussex

Dear Editor

I have found the paper informative. There was a point that made me feel uneasy.

Everybody is a God Creation, why pick up a group of people by emphasising them with the title and colour of your article? (first edition, last page)

If we are all the same in front of God why a special Mass with bunting etc and not all part of all Masses all the time?

Looking forward to your answer if you wish to do so.

Miss S Gilbert, London

Dear Editor

The public is being “scared” into supporting assisted suicide by an excessive focus in the media on cases of suffering at end-of-life, while coverage of well-delivered palliative care is ignored.

A survey of almost 300 palliative care practitioners showed that a large majority of doctors working in palliative care believe there is not enough coverage of “good deaths” in the media and that there “is a high degree of patient and family misconception of palliative care, which may be exacerbated by public discussion of assisted suicide/euthanasia”.

A survey, published last month by the Association of Palliative Medicine (APM), reveals that 87% “felt there has not been enough press coverage of good deaths”. One respondent said: “There has been huge bias in reporting misery of deaths and less on good palliative care and good deaths”.

Another said: “I wish there would be a lot more publicity and promotion about all the positive experiences of death and dying that occur across the country... most of the time the bad ones hit the news and overshadow all the good work that's carried out by Palliative care teams”.

Maybe some of your readers could share their family experience of good palliative care.

Jack Paul, Bolton

Dear Editor

I was very pleased to see Edition 2 (February) of your new Catholic Post at my parish here in London yesterday.

May I say that I admire your courage and initiative in launching a new paper in these difficult times.

Name and Address supplied

Dear Editor

I would like to subscribe to the Catholic Post. I am a retired priest and I would like to say what a lovely paper it is and how I miss the Universe. Is there any chance the publication would become weekly?.

Name and address supplied.

PLEASE
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A very special occasion

By Anthony Weaver

We can count on the fingers of one hand those able to celebrate Mass in Welsh

Dear Editor

All readers of The Catholic Post are warmly invited to a very special celebration on Wednesday 30th March at 7pm in the church of St James, Spanish Place, London W1, often regarded as the church of the Spanish Embassy in London.

The British connection is that King Alfonso XIII married a grand-daughter of Queen Victoria, Princess Victoria Eugenie and his great-great grand-daughter, Princess Leonor, heir to the Spanish throne, aged sixteen, is currently studying for her baccalaureate at Atlantic College, St Donat's Castle, Vale of Glamorgan, Wales.

For the first time in London, a Catholic Mass will be celebrated with choirs supported by the Band of the Welsh Guards. Of our four Welsh Choirs, two are male voice choirs and two mixed.

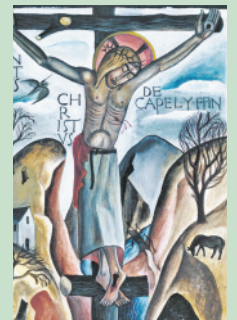
The organist, Iestyn Evans, is Director of Music at St James and a native Welsh speaker from Pembrokeshire.

Of the 4,000 or so Catholic priests in the United Kingdom, we can count on the fingers of one hand those able to celebrate Mass in Welsh!

Our celebrant is the newly ordained Fr Gildas Parry from Anglesey, a native speaker, who has joined the Norbertine Order (Premonstratensians). Fr Gildas is the cousin of George North, who plays for Wales. Readers of Oremus may well remember him as Dylan Parry, who worked as Editor of for a number of years, with his office in Clergy House, Francis Street.

Celebrating with him will be Fr Allan, R Jones, Archbishop George Stack of Cardiff, Archbishop Claudio Gugerotti, the Papal Nuncio to the Court of St James, Bishop

Kenneth Nowakoski, Eparch of Ukrainian Catholics, Monsignor Keith Newton, of the Ordinariate and Archbishop Angaelos of the Coptic Orthodox Church will be with us.



All of the Mass, the sermon, the Bidding Prayers and the hymns will be in Welsh. For non Welshspeakers, English translations of everything will be in a souvenir bilingual programme.

Our guests will include The Lord Mayor Westminster; the Ambassadors of Spain and Argentina (to represent the Welsh community in Patagonia and to honour our Argentinian Pope); the Secretary of State for Wales and his Junior Minister, together with Mrs Manon Antoniazzi, Chief Executive of the Senedd; Huw Edwards from the BBC; Guto Harri and Cerys Matthews; Rev Rob Nicholls and Rev Richard Brunt from London Welsh Chapels.

A retiring collection will be taken for the Welsh Guards charity and for Mary's Meals, a charity registered in Scotland.

We are very grateful to Fr Christopher Colven, Rector of St James, for kindly allowing us to hold our Welsh celebration in the church.

We hope to fill the church and raise the roof.

Please come and help us!

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ALL WELCOME!

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10 - 18 March 2022

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will be celebrated at

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&

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Invitation to join us in Prayer

If you would like to receive a Novena booklet please send a stamped self - addressed envelope to:

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6 Colby Gardens
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SL6 7GZ

Or email: novenamh@gmail.com

For more information about the Mill Hill Missionaries, please visit our website: www.millhillmissionaries.com

The image above is a detail from a stained glass window in our former Mill Hill house in Fallowley, Luton - property of St. Joseph's O'Connell, Luton.

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Classics and Latin students visit London

stmarys.ac

The remains of this temple have been put on display and an immersive experience has been created which took us back to the very origins of London

A group of 66 Classics and Latin students from St Mary's College Crosby Years 10-13, accompanied by seven teachers, headed to London recently to visit the British Museum and the London Mithraeum. For most of the students it was their first school trip for over two years and for some it was their first overnight trip with St. Mary's College.

We arrived by train on Saturday 29th January and our first stop was the London Mithraeum. Now part of Bloomberg in the heart of the financial district of the city, this temple was built in the 3rd century AD, nearly 200 years

after the founding of London, by a Roman Londoner to honour the god Mithras. The remains of this temple have been put on display and an immersive experience has been created which took us back to the very origins of London.

After our visit to the Mithraeum, we walked along the Thames spotting landmark after landmark including St. Paul's Cathedral, the Globe Theatre, the Houses of Parliament and Big Ben! The day ended with some well earned pizza and a trip to the Prince Edward Theatre to watch Mary Poppins.

On Sunday 30th January, after a hearty breakfast at the hotel we headed to the British Museum where pupils were taken to see the Parthenon marbles and treasures from the Bronze Age which form an integral part of their GCSE studies. A sunny walk to Covent Garden followed where we had lunch, before heading back to the hotel to pick up our bags.

There was something very special about being able to do this again. Our thanks are given to the teachers who made it possible, the pupils who made us proud and the parents who were willing to believe the trip would be able to happen.

Manchester Catholic school students launch Diversity Council

st-paulshigh.net

As a school, Saint Paul's is proud of its richly diverse community and we celebrate the talents, aspirations and individuality of every member of our community

Students from Saint Paul's Catholic High School in Wythenshawe, Greater Manchester have announced the launch of the school's new Diversity Council.

Basilica and Zac In a statement they say: "As a school, Saint Paul's is proud of its richly diverse community and we celebrate the talents, aspirations and individuality of every member of our community. Our commitment to social justice, being actively anti-racist, diversity and inclusion and the eradication of inequalities has a platform, in our Diversity Council, for discussion and debate and a process to review, challenge and change.

"The purpose of the Diversity Council is to work collaboratively to advocate and support

diversity education in our school community and curriculum, to encourage opportunities for students, staff, and family to grow in their own understanding of diversity, and to promote equality of opportunity for all to be contributing community members.

The students formed the council this term, with the aim to promote an environment of open debate and discussion about current social issues and a forum through which students can feed their ideas to back to teachers."

Basilica in Year 11, Chair of the Diversity Council, speaks about the significance of understanding and the need to accept every gender, race, culture and religion: "as a council, it is important for us to understand and reflect

Basilica and Zac

the world that we'll be going into following our time at Saint Paul's."

Zac in Year 10, Vice Chair of the Diversity Council, describes what diversity means to him, "to me, diversity is, diversity of thought, acceptance and tolerance of everyone and everyone's opinions. We will do our very best to challenge inequality and promote diversity."

Mr Paul Harrington, Assistant Headteacher, explained: "At Saint Paul's, we are proud of the diversity of our students and staff and committed to promoting a positive and diverse culture in which all are valued and supported to fulfil their potential irrespective of their age, disability, race, religion, belief, sex or sexual orientation."



Photograph; Westminster Diocese

Cardinal blesses new knife bin

Caritas Westminster

The installation and blessing of the knife bin by Cardinal Vincent is part of our continuing mission here in the community of Wood Green

On Sunday 23 January, Cardinal Vincent Nichols, the head of the Catholic Church in England and Wales, blessed a newly installed Knife Bin at St Paul the Apostle Church in Wood Green, in the borough of Haringey.

This bin, which has been provided by Word4Weapons and funded by Caritas Westminster, is a safe-disposal amnesty bin for knives and other bladed weapons. The bins are placed away from CCTV, with the aim of encouraging people to hand over knives that might otherwise be used in committing crimes, potentially causing serious injury or death.

The launch of the knife bin at St Paul the Apostle is one of the ways the Catholic Community in Wood Green is marking its 140th anniversary and 50 years of the current church building. Elsewhere, on 9 February, another new knife bin will be launched at St Mary and St Michael Catholic church near Commercial Road - the fifth such bin provided by the partnership of Word4Weapons and Caritas Westminster.

Parish Priest Fr Perry Sykes said, "Anniversaries are, above all, times of thanksgiving, when we look back and appreciate anew all that contributed to the growth and well-being of the Wood Green Mission. Those who formed that first community would be happy and gratified to see all that has resulted from such small beginnings. The installation and blessing of the knife bin by Cardinal Vincent is part of our continuing mission here in the community of Wood Green."

The Mayor of Haringey, Adam Jogee, who attended the event, said, "I am grateful to St

Paul's Parish for the leadership it shows in keeping Wood Green and Haringey safe and I hope that all those have been affected by any issues linked to knife crime can feel that this is a safe opportunity to do away with their knives and move forward in a peaceful and safe way."

Grace, the Vice president of the Society of St Vincent de Paul, a parish group reaching out to people experiencing difficulties, said: "In Wood Green and Tottenham we have a lot of issues with knife crime. Reaching out to the youth is going to help with people relinquishing their actual weapons. I think we're doing a brilliant job and setting the stage for others to follow us."

A year 11 student and member of the church choir said, "The knife bin is a really good idea- it can allow us to reduce the amount of knife crime going on which is very important".

Lucia das Neves councillor for Woodside ward (which includes St Paul's church) and cabinet member for health social care and wellbeing in Haringey said, "It's really inspiring to see how this parish has engaged with the community on the issue of youth violence. I know that they've been really passionate about making a difference to young people. Installing this knife bin is a visual reminder of the community's commitment to combatting violence and having a conversation about the issues."

Minet Masho, Caritas Westminster Development worker said, "the ceremony, with the beautiful singing from the choir, was a very moving experience. What made it special was how the whole community came together,

young and old, in support of the knife bin, as one way in which they can address the serious issue of knife crime in the area."

Until 2020 knife crime in London had been steadily rising, reaching nearly 16,000 recorded offences in the twelve months to March 2020. In the following year to March 2021 this dropped to around 10,000, reflecting lower levels of crime generally due to coronavirus lockdowns, however 30 teenagers were killed in London last year, the majority having been stabbed. The problem of knife crime and the issue of young people routinely carrying knives is one that Caritas Westminster takes seriously as part of their mission to see all people living a life of dignity and worth.

The first Caritas Westminster knife bin was installed in Tollington Park in 2018 with two more in Harrow Road and High Barnet the following year. The latest figures from these bins shows a total of 447 knives and 107 other potential weapons had been placed in these bins - off the streets and no longer at risk of causing harm.

The parish communities at Wood Green and Commercial Road are each hoping to back up the knife bin with awareness raising activities in the coming months. Caritas Westminster supports this work, alongside other outreach projects to build resilient communities and lift people out of deprivation. They work with Catholic churches and schools in the Diocese of Westminster which covers most of London north of the Thames, and Hertfordshire. www.caritaswestminster.org.uk

the BISHOP ANYOGU
Auctrice REGINA Pacis
A HISTORICAL BIOGRAPHY

"...as my New Year's resolution, I want to serve God all my life. I want to be a priest." "Can a black man be a priest?" asked Jacob his father. "Why not?" asked Shanahan, the Roman Catholic Prefect of the Holy Ghost Fathers at Onitsha in 1910. "Has a black man not got a soul?"

...the obstacles, trials and challenges began for the twelve-year-old native-born in the late 19th century Victorian colony of Nigeria - the defining period when the Anyogu family legacy became embedded in the Archivum Secretum Apostolicum Vaticanum in Rome.

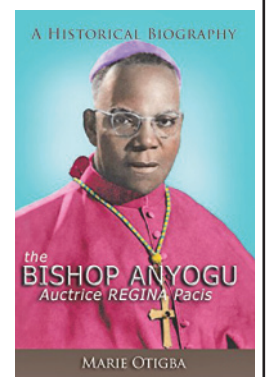
With century-old journals and newspapers put into perspective, this biography reveals a towering figure and one of, if not the most influential personality ever in Nigerian history.

And so, I present to you,

The BISHOP JOHN CROSS ANYOGU

www.amazon.co.uk/Bishop-Anyogu

Marie Otigba, the author is a great niece of Bishop Anyogu and a parishioner at the Roman Catholic Church of Our Lady Of Muswell, London.



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Following the COP26 pledges and targets announced recently, Fr. Patrick Bassey, Assistant priest at St Hugh of Lincoln Church in the City of Lincoln, proposes ‘seven ecological works of mercy’ that would provide the religious background and incentive for the proper appreciation of the goals of the conference and Bishop Patrick’s eight – point diocesan framework policy on the environment. Below is the final part

Ecological Works of Mercy

Part Three

By Fr Patrick Bassey



God invites humanity to share in His own divine authority and power

Our 4th ecological work of mercy is to exercise care and stewardship over the environment. We must bear in mind that the earth and all its fullness belong to God (Psalm 24:1). In giving man dominion over creation (Genesis 1:28,) and power over the works of His hands (Psalm 8:6), God invites humanity to share in His own divine authority and power. The right context, meaning and implications of humanity’s delegated power over the earth could be inferred from the accompanying command to ‘till the earth and cultivate it’ (Gen. 2:15) Jesus also makes it clear that the authentic expression of divine power and authority consists in- service, care, and stewardship. At all times God opens wide His hands and provides for all His creatures (Psalm 144/145:16, Matt. 6:26). Created in His image and likeness and sharing his power, we are God’s stewards, and he has put us in-charge of his household (oikos), ‘to give them their food at the proper time’. In the past we have succeeded in eating and drinking (exploiting for selfish reasons) and beating up (oppressing) other creatures (Lk 12:45; Mtt 24: 49). The time has come for us to wake up to our stewardship responsibility. In our day to day lives as individuals, loving tenderly, living simply and leaving the earth better, could be our own way of exercising this divine care and stewardship over God’s Oikos.

Our 5th ecological work of mercy is to reduce our ecological footprints. The overriding motif in this work of mercy is that we are to live simply in such a way that we do not leave undue strain on the earth’s carrying capacity whether in terms of the waste and pollution we generate or the resources we extract from it. It is this human impact or strain on the ecosystem over a period of time, through our production, consumption and waste disposal patterns that has been technically referred to as ecological footprints. One aspect of these footprints is the rate of carbon emission which has constantly been increasing since the beginning of the industrial revolution. Our decarbonization policy as a diocese is a step in the right direction towards reducing our carbon footprint. Our task is both to promote initiatives that reduce carbon emissions as well as those that remove the existing one in our global atmosphere. It might be necessary too to critique the overall environmental impact of arms proliferation and trade by industrialized nations vis-a vis the production of soy and palm oil by poor countries.

The sixth ecological work of mercy is: To practice environmental Justice. In God’s Oikos(household) therefore, Mercy, Justice and

Righteousness are the underlying virtues for an integral ecology. Our attempts to safeguard a home for all God’s creatures, ‘must integrate questions of justice..., so we can hear both the cry of the earth and the cry of the poor’. (Pope Francis). The earth’s resources are the common patrimony of all. Environmental justice and righteous living will entail that: the benefits and burdens of the environment are shared equitably. In the face of the prevalent global inequality, environmental justice demands that our use of the earth’s resources should not deprive others the use of these resources. Equally, no one should be allowed to suffer the consequences of environmental degradation or resource depletion more than others. It is also the demand of justice that we observe the Precautionary principle of forestalling any possible negative effects of human activities on the environment whether the impacts of these actions are fully known in the present or not. This is true not only for technological innovations in the production of goods and services, but also even in the formulation of global economic and political policies. It is an ‘ecological holocaust’ and grave injustice when multinational companies employ in poor developing countries, extraction and production patterns that fall below globally approved standards and are even unacceptable in their home countries. Victims of environmental pollution caused by multinational companies must be adequately compensated and their land rehabilitated, just as the polluters must be held accountable (Pope Francis LS 94-95). Government and multinational companies are struggling to ensure the use of appropriate technology and production patterns in the industrial and agricultural sectors to reduce the rate of pollution and degradation of the earth. This they must do without neglecting the need to introduce and encourage global economic, trade and industrialization policies that would help poorer nations to grow.

The seventh ecological work of mercy is ‘To conserve the environment for use by future generation’. The sustainable use of earth’s resources implies that the needs of the future generation are also taken into serious consideration. We must take concrete steps to leave an environment fit for their own habitation. Intergenerational justice and ‘solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us (Pope Francis LS.159). Efforts to build a climate resilient future through prompt and effective adaptation to the changing climate



and its impacts hinge on the question of intergenerational justice and solidarity. The debt profile of many developing nations today would never allow them to grow out of poverty and underdevelopment. We ought therefore to critique the present purely profit-driven model

of global financial loans. It is grave injustice especially to the future generation to continue the present global structure/policy of loans from international donors without an accompanying moral obligation to monitor their use.

FRANK GOULDING

Strong family links despite considerable poverty

We cannot ignore the stress that young people will experience



I have to admit that my very basic 1950’s education coupled with 40 years in industry did not always incorporate some phrases which are perhaps more familiar in academic circles. As we continue to prepare and pray for Synod 21/23 one comment I saw said, “We need to learn the “art of lamentation”, this had been preceded by “we will need to leave behind, a lot of things that are familiar.” I checked my dictionary description of the word ‘lamentation’. This was described as a noun of lament described as ‘passionate expression of grief.’ I did wonder about all this in relation to the Synod and linked it to the parable of The Prodigal Son. The familiar background to this could not have happened had there not been a family with which to express the grief of the son and the joy and more importantly the forgiveness of the father.

As I left my own family some 52 years ago I cannot comment too strongly on the role of the family in the 21st century. I have however, observed the strong links in many households, some of which stayed strong despite considerable poverty. The guiding influence in all this was their strong Catholic Faith.

If we can have a strong input from some families this will I hope also incorporate the

much voiced opinions on how we approach the subject of young people who have so many distractions as they move, from education to the world of 2020s. The alarming rise in property prices tells us not only the failure of successive governments to build but also how difficult it is for any young people to get on the property ladder. The other factor which we cannot ignore is the stress that young people will experience which may or may not affect their mental health. This is a growing problem we cannot ignore.

Any signposts for the future Synod will look at the role of our priests. Many will have fond family memories of the link between their parish and local schools. Some priests have developed new skills which were not around when they were ordained. The vital role not only in a parish community but our sense of mission in the wider world.

As Lent commences we know that the month of March will give us the opportunity to reflect on the importance of the family. The feasts of Saint Joseph and the Annunciation are quickly followed by Mothering Sunday. I do hope that their relevance to the Synod will help us all keep focused this year.

Book Reviews

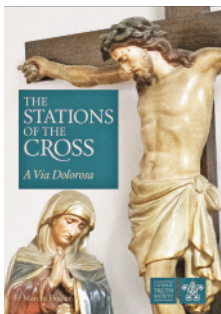


THE STATIONS OF THE CROSS: A Via Dolorosa

Fr Marcus Holden
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With meditations inspired by and written along the Via Dolorosa in Jerusalem, these meditations will enable you too to walk the route where Our Lord carried the load of all the sin of the world. Complete with inspiring images of early twentieth century stations.

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As you pray these short stations, be transported to the places where the meditations were written, to when the Way of the Cross was walked by Christ two thousand years ago. May this ancient devotion continue to be a source of deep conversion, renewal in the spiritual life, and a powerful means of interceding for others.

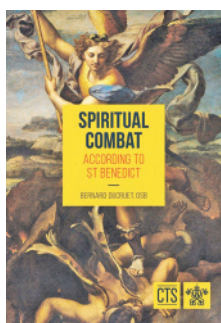
Written to be said congregationally and for private devotion, this booklet is illustrated with beautiful early twentieth century stations

SPIRITUAL COMBAT - According to St Benedict

Fr Bernard Ducruet, OSB
£3.50 - crsbooks.org

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CATECHISM OF THE CATHOLIC CHURCH

(Paperback Edition)
By Catholic Truth Society
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This edition was updated in 2021 to include updated wording on the death penalty, as approved by Pope Francis in 2018.

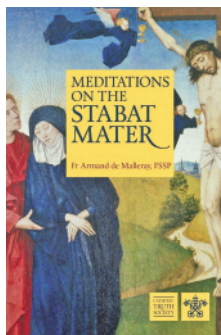
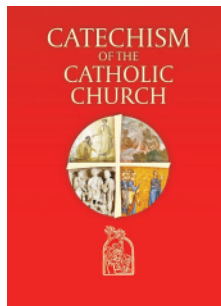
MEDITATIONS ON THE STABAT MATER

Fr Armand de Malleray, FSSP
£3.95 - ctsbooks.org

Join our Blessed Mother at the foot of the Cross of her Son and walk with her on the road from Lent to Passiontide to Easter, by meditating upon the Stabat Mater line by line.

Stabat mater dolorosa - "The mournful mother was standing". This is the opening line of the extraordinary hymn attributed to the 13th-century Franciscan friar Jacopone da Todi, which is still a popular Lenten devotion.

In this book Fr Armand de Malleray, FSSP meditates upon the Stabat Mater line by line. This is a book to help the reader to walk the road from Lent to Passiontide to Easter - and indeed from life to death to eternal life - in the company of the most Blessed and Sorrowful



Mother, who stands at the foot of the Cross of her Son.

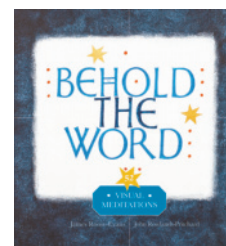
"If you truly wish to be transformed by Christ, go to the Cross and contemplate his Passion. If you truly desire to plumb the depths of knowledge of Christ's Passion, go to his Blessed Mother... If you want to know some of what the Blessed Virgin Mary teaches about her Son's Passion, read this book." (Mother Marilla, OSB, Superior General of the Tyburn Nuns)

"This beautiful little book, born of prayer, is just what I need, what every Catholic needs, for the fruitful praying of the Stations of the Cross." (Fr John Saward, Blackfriars Hall, Oxford)

BEHOLD THE WORD: 52 Visual Meditations

By James Roose-Evans and John Rowlands-Pritchard
ISBN-10: 085231597X
ISBN-13: 978-0852315972
RRP: £9.95 - rpbooks.co.uk

It's not a quick read although Fr James Roose-Evans' text on the left-hand page is less than 300 words in length. John Rowlands-Pritchard's beautiful painted quotation on the right-hand page is also not to be skimmed at speed: it's designed to take time and effort so that the words do not merely stay on the surface of the mind but, instead, go deeper.



Behold the Word: 52 Visual Meditations offers what can become a weekly meditation practice which will continue throughout the year, arranged to allow the reader to dip into the booklet at will regardless of the liturgical season.

Fr James Roose-Evans, Anglican priest, author, award-winning theatre director and now almost 93 years old, wrote his reflections following a lifetime of prayer. He perhaps best summarises Behold the Word in quoting Etty Hillesum, who died in Auschwitz: "The few great things that matter in life can be said in a few words. What matters is the right relationship between words and wordlessness, the wordlessness in which much more happens than in all the words one can string together."

John Rowlands-Pritchard, Associate of the Royal School of Church Music and founder of musical group Opus Anglicanum, uses his painted words with restraint. Their colour and sometimes complex arrangements lead the readers on a journey of personal inner discovery. In highlighting both scripture and other sources, his work is a rich and beautiful word-tapestry, one to be savoured at length.

Behold the Word: 52 Visual Meditations presents a beautiful example of the sort of teamwork which happens when people work together to spread the Word of God. It is then that they are qualified to say to others, "Behold, the Word."

LOYOLA KIDS BOOK OF CATHOLIC SIGNS & SYMBOLS

By Amy Welborn
PRODUCT CODE: 89238
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£14.95 - rpbooks.co.uk

2019 Illumination Book Awards, Gold in Education?

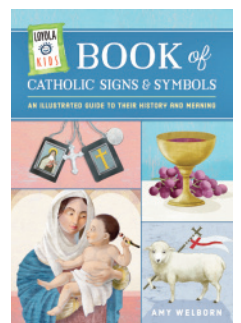
2019 Independent Press Awards, Winner in Children's Religious Non-Fiction

2019 Catholic Press Association Book Awards, First Place in Children's Book and Books for Teens: Children's Books?

2019 Moonbeam Children's Book Awards, Gold: Religion/Spirituality?

For centuries people learned about the Christian faith through paintings, sculptures, objects, and gestures. Simple images still convey deep messages if we learn how to see and understand them.

Award-winning children's author Amy Welborn has created a friendly and fascinating sourcebook on the signs and symbols of the Catholic faith. The exquisite illustrations throughout will inspire conversation and prayerful reflection for readers of all ages. Each image appears with a brief, child-friendly explanation coupled with a more detailed description on the opposite page.

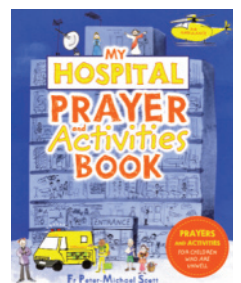


From the sign of the fish to the Stations of the Cross, from the palm branch to Our Lady of Guadalupe, Loyola Kids Book of Catholic Signs and Symbols will enable children and adults to experience faith with curiosity and wonder.

HOSPITAL PRAYER BOOK

By Fr Peter-Michael Scott
PRODUCT CODE: 1541
ISBN NO: 9780852314050
£4.95 - rpbooks.co.uk

Going to hospital can be a scary experience for any child. This fantastic book is designed to prepare children for their visit, and keep them entertained during their stay. The charming illustrations and on-the-page activities are complemented by some more ambitious craft tasks. This is an excellent resource for children to work through with parents, visitors or hospital chaplains, but is also a super companion for when the child is on their own. The prayers included are particularly comforting and suitable for individual use, encouraging children to draw near to God and seek his love and peace in what can be a difficult and unsettling time.



Jesuits welcome Prince Charles to icon exhibition at Farm Street Church

Jesuit.org.uk

The highlight of the exhibition was the newly created icon of St Magnus, the patron saint of Orkney

The Jesuit parish of the Church of the Immaculate Conception was very happy to welcome the Prince of Wales for a visit recently.

Prince Charles came to the home church of the British Jesuits to view the Metamorphosis exhibition of icons which have been created by Dr Irina Bradley and her students.

Dr Bradley, who studied for her doctorate at The Prince's School of Traditional Arts, said she and Prince Charles had discussed their shared interest in iconography when he attended the graduates' exhibition in 2015.



Prince Charles says hello to Dr Bradley's granddaughter, Jamie

The prince was able to view over 70 of the icons, which are created in the style of the art of Eastern Orthodox Christianity and are now displayed in Farm St Church and next door at the London Jesuit Centre.

Prince Charles was guided through the tour by Dr Bradley and Father Dominic Robinson, the parish priest of Farm St Church, and was also able to meet members of Dr Bradley's family and talk to several of her students, whose work has also been chosen for the exhibition.

Dr Bradley's granddaughter Jamie, aged 4, who is already learning basic iconography skills such as how to gild, was also introduced to the royal visitor.



Dr Bradley's icon of St Magnus

The highlight of the exhibition was the newly created icon of St Magnus, the patron saint of Orkney.

The Prince of Wales was presented with an icon of St Corona by Dr Bradley, to mark his recovery from Covid-19. The prince then spent time talking to members of the Farm St parish, including members of the homeless community who are supported by the parish, and the volunteers who help them, for example by providing weekly communal meals.

As he toured the church, which opened its doors in 1849, Prince Charles also chatted with members of the Society of Jesus and met Serbian Orthodox priest Fr Stefan Ponjarac.

How a plot of unused church land helped families priced out of the housing market

www.indcatholicnews.com

Local Community Trust has created homes for 200 people which will be affordable in perpetuity

A piece of land provided by a church has kickstarted the building of more than 40 affordable homes in an area where many local people are priced out of the housing market.

St John's Anglican Church in Keswick in the Lake District made half a hectare of land next to its graveyard that was too stony and waterlogged for burials available to the town's then newly-formed Community Housing Trust.

The land now has 11 three-bedroomed houses and the trust has gone on to build a further 30 homes in the town on other plots. The latest three and two-bedroomed houses were built on land provided by the Methodist Church on the site of a demolished church hall.

Around half the homes built by the trust are for shared ownership and the other half are let out at rents that are truly affordable in perpetuity - measured in relation to local earnings, not market rents.

Bill Bewley, the Chair of Keswick Community Housing Trust, believes that up to 200 people have been housed as a result of the trust's work so far with further potential plots of land for housing being explored.

"We are a community organisation but there is no doubt in my mind that if it had not been for the impetus from Keswick St John's we would not have gone on to build the houses that we have done," he said.

The trust was formed originally after the lack of affordable homes in the area emerged as a key concern in consultations held by Keswick Churches Together, the group of churches of all denominations in the area.

Local estate agents were reporting that more than half of the properties they sold were for second homes or holiday lets.

"Back when we first discussed this, around a decade ago, we knew that the average house price in Keswick meant that you needed an income of £75,000 a year. This was way beyond the means of most people working in Keswick," he said.

Parish Matters

Willie Slavin MBE



Synodality. What am I missing?

As someone who prides himself of being a well informed member of the Church, I confess to having woken up to the presence of a worldwide preparation for a Synod of the whole Church. Can I be alone in my ignorance?

There seems to be a growing mention of it in the Catholic media but not much happening in my area of the country or am I missing something? Seeking an insight and some guidance, I joined a webinar, very informative, and after the presentation, I spent some time with people from three separate dioceses in England none of whom was actively engaged in the synodal preparation in spite of all of us having been actively involved in the Church for many years. Is this the next best kept secret of the Catholic Church? Why the mystery? Where is the recently resurrected Fr Brown when we need him?

Like many things, there is no shortage of information about the synod if you know where to look and, guess what, the Vatican website is awash with material.

What becomes immediately apparent is that Pope Francis' vision for a Church for the

Third Millennium starts with a rekindling of the Spirit filled work of Vatican II and is based around the ecclesial vision of the Church as the People of God. At Vatican II, the world's Bishops met and then passed down their wisdom to the rest of the Church. This time round the rest of the Church is invited to participate in an extensive process of consultation to feed into the Assembly of the Synod of Bishops' meeting in October 2023 whose theme is "For a Synodal Church: communion, participation and mission."

The introductory document (p10) describes this journey leading up to that assembly: "the Synodal Process is no longer only an assembly of bishops but a journey for all the faithful, in which every local Church has an integral part to play. The Second Vatican Council reinvigorated the sense that all the baptised, both the hierarchy and the laity, are called to be active participants in the saving mission of the Church (Lumen Gentium, 32-33).

As Pope Francis has previously remarked; the notion of a pyramid Church structure has been inverted.

"Pope Francis is calling the Church to rediscover its deeply synodal nature. This

rediscovery of the synodal roots of the Church will involve a process of humbly learning together how God is calling us to be as the Church in the third millennium." (p 7)

What begins to emerge from even the briefest of enquiries is the exciting prospect, particularly for those of us who experienced the excitement of the Vatican II era, of rekindling the fire of Pentecost and re-engage in a Church that has found the courage to meet the world on its own terms and, having learned internally to listen reciprocally in the Spirit, the essential ingredient of dialogue, will renew its mission to bring that good news to a world in dire need of the redemptive power of peaceful dialogue.

For those of us now wondering what a synodal Church will look like in the future, the realisation that the centre of the Church is no longer in the Northern Hemisphere, is evident in South America countries where the same Church that produced martyrs like Oscar Romero and Rutilio Grande, has been developing this model of Church and is witnessing to the fact that this is no pipe dream.

There is no mystery. It is there for those with eyes to see and ears to hear. Willie Slavin

Our Global Community



New holiday - St Brigid's Day

Irish Bishop's Conference

Brigid means many things to many people

The Bishops of Kildare in Ireland have applauded the introduction of a new holiday dedicated to St Brigid. Bishop Pat Storey, Church of Ireland Bishop of Meath and Kildare, and Bishop Denis Nulty, Catholic Bishop of Kildare and Leighlin have welcomed the news that the Government has announced an additional bank holiday to take place around Saint Brigid's Day.



In a joint statement, they said: "Brigid means many things to many people. Symbol and story feature strongly in her life. Brigid was born around 454 and died about 524. For people of faith St Brigid represents that transition from paganism to Christianity in Celtic Ireland. In 480 she founded her monastery in Kildare, the church of the oak tree. Every school child knows the song of Brigid and how her cloak covered the area we know today as the Curragh, St Brigid's Field. Brigid is linked with the earth, with agriculture, particularly ploughing, sowing, milking, butter-making and, of course, vibrant Christian faith. Brigid was extravagant in her hospitality.

It is very appropriate that a new public holiday will honour St Brigid. As the secondary saint in Ireland to Patrick, for too long she has been lost in his shadow. We warmly welcome the news that Brigid is being rightly, and long overdue, acknowledged."

The Feast Day of St Brigid is on 1 February.

Sr Patricia Mulhall of the Brigidine Sisters said, "the years of constant and consistent lobbying by the women of Ireland (some men too) has brought this about, so it is good news for us that Brigid is being recognised as a patron Saint alongside Patrick."

CAFOD comment on the killing of indigenous leader Albeiro Camayo in Northern Cauca

CAFOD

He is the third indigenous guard killed within two weeks in his territory

Ulrike Beck, Colombia Programme Officer at CAFOD, said: "We are deeply shocked and saddened to hear that Albeiro Camayo, an indigenous leader from Northern Cauca, Colombia, has been killed. He is the third indigenous guard killed within two weeks in his territory, and his death is another worrying example of the increasing number of leaders and human rights defenders being killed in the country.

"This March, community leaders in rural areas most affected by Colombia's armed conflict have the chance to stand as MP candidates in upcoming local elections, yet they face increasing violence as the armed conflict intensifies and the humanitarian crisis worsens.

"CAFOD reiterates its call to the Colombian Government to investigate and bring to justice those who are responsible for these



horrendous attacks against local leaders, to guarantee their safety and in doing so fulfil the commitments it made to victims in the 2016 peace deal.

"We are also urging the international community to play its part in ensuring the upcoming local elections are able to take place safely and democratically. If action isn't taken now, Colombia will continue to be the most dangerous country in the world to defend human rights."



Archbishop Peña Parra speaks at the opening of the Nunciature in Abu Dhabi

New UAE Apostolic Nunciature opens in Abu Dhabi

Devin Watkins

Good bilateral relations that already exist between the United Arab Emirates and the Holy See

Archbishop Edgar Peña Parra officially opens the new Apostolic Nunciature in Abu Dhabi, and confirms the diplomatic outpost as a concrete sign of the Pope's concern for people in the United Arab Emirates.

The Substitute of the Secretariat of State, Archbishop Edgar Peña Parra, presided over a ceremony to officially open the new Apostolic Nunciature to the UAE on Friday.

The event took place on the same day as the world marks the International Day of Human Fraternity, which commemorates Pope Francis' signing of the Document on Human Fraternity in Abu Dhabi in 2019.

Speaking at the inauguration ceremony, Archbishop Peña Parra conveyed the Pope's "cordial greetings and spiritual closeness" to everyone in the UAE.

He also expressed the Pope's best wishes for the recent celebration of the 50th anniversary of the country's founding.

"The presence of this new Apostolic Nunciature is a further sign of the Holy Father's solicitude and concern for all the people in this land."

Positive role of religion in society

The Archbishop said the new diplomatic outpost demonstrates the "good bilateral relations that already exist between the United Arab Emirates and the Holy See" as the two mark the 15th anniversary of diplomatic relations.

"I am convinced that the relationship formed over this period is based on a mutual understanding of the importance of faith and the positive role that religion should play in society."

Archbishop Peña Parra said Pope Francis' signing of the 2019 Document on Human

Fraternity, with the Grand Imam of Al-Azhar, Ahmed Al-Tayyeb, in Abu Dhabi affirmed the important role of faith in Emirati society.

The Document, he added, showcases the elements that unite Christians and Muslims, and the need for all to live in fraternity, despite our differences.

"Contrary to any distortion or manipulation of religion, the response to this call can be nothing other than choosing the path of dialogue, which leads to better mutual understanding and cooperation

Place of encounter

Archbishop Peña Parra went on to express his hopes for even better diplomatic relations between the two States.

He said the new Embassy can serve as a place of "encounter and dialogue for our bilateral cooperation for years to come."

The Venezuelan Archbishop also expressed Pope Francis' closeness to Catholics living in the UAE.

"May this place be a source of encouragement to them as they strive to live their faith and be examples of human fraternity to all their brothers and sisters in this land," he said.

Pope's closeness

In conclusion, Archbishop Peña Parra thanked all those who made the new Apostolic Nunciature possible, especially Sheikh Abdullah bin Zayed Al Nahyan, the UAE Minister of Foreign Affairs and International Cooperation, and Bishop Paul Hinder, Apostolic Vicar for Southern Arabia.

"Please know once again of the Holy Father's closeness as we open the Apostolic Nunciature in the United Arab Emirates."

Our Global Community



Campaign launched to end bullfighting in Catholic countries

catholic-animals.com

These bloody and disreputable exhibitions of devils rather than men

Catholic Concern for Animals has announced they they will be launching a major new campaign in 2022, to end bullfighting in Catholic countries.

Chris Fegan writes in their latest newsletter: "This campaign will involve working in all those countries we identify as complicit in this appalling 'spectacle' to educate on the barbarity of the bullfight. We will work with all interested groups and individuals to try and bring an end to this abhorrent activity."

CCA open their campaign with a powerful article by Barbara Gardner entitled 'End Bull Torture Now'.

She writes: "In 1567 Pope Saint Pius V banned 'exhibitions where bulls and wild beasts are baited' in his De Salute Gregis. He said that 'these bloody and disreputable exhibitions of devils rather than men' were 'contrary to Christian duty and charity' and should be abolished. Furthermore, anyone who meets their death whilst partaking of such spectacles should be deprived of a Christian burial."



"In Laudato Si' Pope Francis says: 'Clearly the Bible has no place for a tyrannical anthropocentrism, unconcerned for other creatures' (LS:68), that 'every act of cruelty towards any creature is "contrary to human dignity"' (LS: 92) and that 'we must forcefully reject the notion that our being created in God's image and given dominion over the earth justifies absolute domination over other creatures' (LS: 67)."

"So why do so many bull fights and other activities involving the torture of bulls still continue in many Catholic countries today, including Spain, Portugal and in South America?"

European anti-trafficking conference working on action plan to eradicate modern slavery

CBCEW

The evil on which we are focussing is widespread and deeply tragic

European Santa Marta Group Conference

The first Santa Marta Europe Conference, organised with the German Catholic Bishops' Conference, is took place online in Cologne on 8-9 February.

The Santa Marta Group, an initiative of the Catholic Church to combat modern slavery and human trafficking, is supporting the creation of networked regional hubs around the world to act as a catalyst for action.

The European hub, Santa Marta Europe, is hosting the conference titled, How can we succeed? Human Trafficking and Labour exploitation. Its aim is to develop an action plan to take forward the call of Pope Francis to eradicate modern slavery.

With Church, law enforcement and other government representatives from across the continent, the conference opened on the feast day of St Josephine Bakhita, the patron saint of the Santa Marta Group who was enslaved as a young girl, suffered for 12 years before becoming a nun and dedicating her life to Christ.

Pope Francis has dedicated St Bakhita's feast day as a worldwide day of prayer for the victims of trafficking and modern slavery.

Speaking at a Press Conference ahead of the two-day virtual meeting, Santa Marta Group President, Cardinal Vincent Nichols, pointed out some stark facts: "The evil on which we are

Priti Patel please hear Maira's cry!

acnuk.org

The special envoy stressed the need for action to change the teenager's situation

Fiona Bruce MP, the Prime Minister's special envoy for freedom of religion or belief, met with home secretary Priti Patel MP recently to raise continued concerns about the desperate plight of Pakistan Christian girl Maira Shahbaz. Maira has described how, aged 14, she was kidnapped, forcibly married and converted before escaping, only to be forced into hiding after her abductor accused her of apostasy.

Mrs Bruce highlighted the desperate plight which Maira Shahbaz continues to be in - trapped in one room with her mother and siblings, fearful of going out.

More than 18 months since Maira first went into hiding, the special envoy stressed the need for action to change the teenager's situation and pressed the home secretary to do anything she can to help.

Mrs Bruce gave Ms Patel a copy of 'Hear Her Cries: the kidnapping, forced conversion and



Fiona Bruce with Home Secretary Priti Patel

sexual victimisation of Christian women and girls', a report produced in November by Aid to the Church in Need (ACN).

The special envoy told the home secretary that reading Hear Her Cries had "reduced her to tears".

The report, for which Maira wrote the Foreword, includes cases of abducted Christian girls and women from the Middle East, Africa as well as Pakistan, and was the main focus of ACN's 2021 #RedWednesday campaign promoting religious freedom.

More than 12,000 people signed an ACN petition calling on Prime Minister Boris Johnson to grant asylum to Maira.

The petition was presented to Mrs Bruce who drew it to the immediate attention of the home secretary.

John Pontifex



focussing is widespread and deeply tragic. Over 200 years after the abolition of slavery there are almost three times as many people in servitude in the world today than at the peak of the Trans-Atlantic slave trade. The total is impossible to know, but it must be in the region of 40 million people. Criminal profits from this evil trade exceed \$150 billion a year. This is one of the most lucrative and high-profile crimes in the world."

The action plan, as well as creating and supporting regional hubs, aims to build trust

and co-operation between Church, law enforcement and other civic groups in combatting the scourge of human trafficking.

The conference is jointly organised by Archbishop Stefan Hesse, Archbishop of Hamburg and president of the German Bishops' Conference migration commission, Cologne Apostolic Administrator Bishop Rolf Steinhauser and Cardinal Vincent Nichols, president of the Santa Marta Group.

'Growing into the collar'

An inner city priest reflects on training an actor to step into his shoes

By Father Denis Blackledge SJ

I had the job of correcting the script for the text of the Mass

The last person I expected to see in the very front row at Sunday Mass in my Liverpool parish was Sean Bean. Yes, we were starting to film the Broken BBC1 series the next day, and I was to be the religious adviser. It was to lead to fourteen thrilling weeks of working alongside Sean, teaching him how to portray an inner-city Catholic priest in the 21st century.

Sean was a very good listener and a quick learner, and made it easy to be his mentor. We got on like a house on fire, and he grew in his awareness, portraying a deeply compassionate and warm-hearted pastor. His character also brought out his own radical vulnerability as a man.

Jimmy McGovern, the writer, is a local lad, who went to Saint Francis Xavier [SFX] church and school. A no-nonsense character, Jimmy told me from the start to get everything right, as he didn't want letters of complaint going to The Tablet! No pressure there, then. So I had the job of correcting the script for the text of the Mass, as Jimmy had used the pre-2011 version.



Fr Denis (2nd left) with Sean Bean, Jimmy McGovern (far right) & production staff

Most of the church filming took place here at SFX, which involved closing the church for an all-day five-day and four-day filming session, spread out during the series. One of the runners on the set regularly came shooting out to my office next door to church, asking me to go and check if everything was ok. We even made sure that the missal was open at the correct page for every shot!

I was on tap when they needed me, and only once was not able to actually go on site when they called me. It was when they did a burial

in a local cemetery. But we did let them borrow all the proper liturgical gear for it, and I did a bit of correcting the script in the final editing. There were occasions when we turned up in strange places. One Sunday afternoon we filmed in a local main hospital mortuary, and I added a word or two to Sean's script, just to make it more human. One day we were in a funeral home, filming a dead young man in his coffin. It isn't the case normally that the body gets up out of the coffin on such occasions once filming was over! As I was behind the scenes chatting with staff, a real death came in, tragically of a two-week old baby. So that brought all the crew quickly down to earth.

Another location was a warehouse down near the docks. That was where we filmed a three-days-dead mum in her bedroom, whose daughter had pretended she was still alive. I was privileged to be there, and they were so keen to get the small details correct beside her bed: the crucifix, the candles, the rosary, the Sacred Heart picture – signs of a good old Catholic mum. When Sean knelt to pray for her, alongside the daughter who had originally lied to him, I suggested they touched hands together, whilst holding mum's hand. That same warehouse also became an old-style confessional, with the priest separated from the penitent, for a character who refused to go to confession face-to-face.

Our own Sodality Chapel, a small church in its own right, attached to our main church, was used as a modern confessional, with the penitent sitting on a chair opposite Sean. The Director also used the simple act of lighting of a candle to good effect.

The most chaotic day of filming was when we had 200 extras in for a celebration First Communion Mass with about 40 children. Trying to teach children how to receive Holy Communion reverently and correctly was an almost impossible task, as the children were unknown quantities, only in for the day. I was fascinated when Sean came up to me on the side after various takes, and said: "They're not doing it properly, Denis!"

The most poignant episode was what was to be the final one of the series, which was the funeral of Sean's mum. Of course, that had to be filmed in another church. St Vincent's, near Chinatown, was the venue, and I helped to set it up, and stayed the morning with them. They didn't finish filming till late afternoon, but I never saw the final part of the mass, including communion, until I was called in to check a bit of the final editing three months later. It was only then that I watched the main characters coming up to communion, and answering Sean's: "The Body of Christ" with "Amen, you wonderful priest". That brought tears to my eyes.

All in all, it was an immense privilege to see Sean "growing into the collar", as I expressed it to someone afterwards. From that unexpected start at Sunday mass to the very final short scene on the last day of filming, which involved Sean and the policeman on our church doorstep, with a rain machine in full swing, it was a joy. So, in brief, after 1,041 scenes, that's how Sean got his BAFTA for playing Fr Michael in the six-hour programme. And he had the humility to say he wouldn't have got it if it hadn't been for my help.

Gospel Quiz and Short Answers

Here are the answers to our February edition quiz

Fr John Daly


1. Jesus' body was wrapped in a shroud on the Friday but when the disciples came to the tomb on the Sunday there were linen cloths and a headband. Who took the shroud and when?
Joseph, Nicodemus, John and Mary. Saturday evening.
2. Nathanael is one of the apostles and is mentioned twice in the Gospel. What was he doing on those two occasions?
(a) sitting under a fig tree; (b) fishing.
3. Jesus was arrested after the Last Supper. He was crucified about 9.00 am (the third hour) on the Friday morning. Between his arrest and crucifixion he had a long trial before the Sanhedrin ("many witnesses were called"), was brought twice before Pontius Pilate and once before Herod. What night was he arrested?
Tuesday.
4. We have three accounts of the calling of a disciple at the Customs house. He has two names – what are they? What was his father's name?
(a) Levi, Matthew; (b) Clopas
5. Another of the disciples has the same father as the disciple in question 4. What was the father's relationship to Jesus?
Uncle.
6. At the wedding feast of Cana water became wine, stone became flesh, six became seven. Please explain.

- The water is for purification, symbolising Old Testament Law: the wine is the Eucharist, New Testament Law of love. The stone of the Old Testament Law becomes the flesh of Christ ("The Word was made flesh"). Six water jars become seven (Jesus is the seventh) vessels of the Eucharistic wine.
7. John says that Jesus had a meal at Bethany with Martha and Mary and their brother six days before the Passover. Mark says two days before the Passover. Is one of them mistaken? If both are right – how?
There were two calendars, Lunar and Solar, in use in the Holy Land, thus two Passover celebrations in that same week – Tuesday and Friday.
8. Are the centurion's servant and the nobleman's son two versions of the same story or two different events? Did the centurion and Jesus actually meet each other?
Probably the same story. In one of the three accounts Jesus and the Centurion do not meet.
9. The Law ordained (a) trials should take place during the hours of daylight; (b) if a verdict of death were passed a day should elapse before the sentence be carried out. Write a convincing timetable of Jesus' arrest, trial, condemnation and execution – allowing that the process of law was followed. Pontius Pilate and fair-minded members of the Sanhedrin would not have allowed the law to be by-passed.

- Tuesday – arrest; Wednesday – trial before the Sanhedrin; Thursday – before Pilate and Herod; Friday – Crucifixion.
10. Name the twelve apostles. Which of them were Jesus' cousins?
This is the almost impossible question. We have too many names, and always some left over from any twelve we name.
11. "Standing near the cross were his mother, his mother's sister, Mary of Clopas and Mary of Magdala." Are there three women or four? If there are four, what is the name of the sister?
Four women. Salome is the sister.
12. Did Judas receive the Eucharist before he left the Last Supper?
Almost certainly, yes.
13. How many women came to the tomb on the day of Resurrection? Name them.
The four Gospel accounts give different numbers! Even Mark and Luke, who name three, do not name the same three.
14. Two of the Gospel accounts say that the thieves crucified with Jesus joined in mocking him and one Gospel account speaks of the good thief who defended him. Which are the Gospels and who is correct?
Matthew and Mark say the two thieves joined in the mockery, Luke speaks of the good thief. It is probable that Luke is correct.
15. Name the brother of Martha and Mary. Lazarus is his nickname.
Simon.
16. There are six Gospel accounts of the feeding of a large crowd. How many people were fed and how many loaves and fishes are there in the different accounts?
5,000; 5,000 not counting the women and children; 4,000; 4,000 not counting the women and children. Five loaves and two fish, seven loaves and a few fish.


17. Twice we read of a miraculous catch of fish by the apostles. Is it the same story or two separate events? One of the stories says the apostles caught 153 fish – what does that number signify?
Probably the same story. St. Jerome says 153 was the known number of species of fish, thus symbolising the whole world. St. Augustine says that 10 plus 7 is a combination of two perfect numbers and the sum of the numbers 1-17 totals 153 – thus a perfect number. Others suggest six fishermen caught 153 fish = 21 fish for each apostle (7 x 3, two perfect numbers) with six left over. Jesus is the seventh, as he was at Cana of Galilee and water into wine.
18. Jesus' genealogy (family line) is given by Matthew and Luke. Some of the details differ strangely. The greatest difference is that Matthew mentions four women. Who are they?
Tamar, Rahab, Ruth, the wife of Uriah (Bathsheba).
19. There is no stable in the Gospel stories of Jesus' birth. What places are mentioned by Matthew and Luke? Who are the people with Mary and Joseph who are astounded by what the shepherds tell them?
Matthew has a house or dwelling place: Luke mentions no particular place but the Holy Family are surrounded by those to whom the shepherds tell their story.
20. How many accounts of the Ascension are there? From where did the Ascension take place?
Three different accounts in Mark, Luke, Acts. In Mark the Ascension took place from the Upper Room; in Luke from Bethany, a few miles from Jerusalem; in Acts, from the Mount of Olives.

What's Biblical in Mass? Here's a handy chart of the main Biblical phrases and sources of Biblical wording throughout the Mass.



LENT

REPENT AND BELIEVE IN THE GOSPEL



Lent begins on Ash Wednesday and is the period of 40 days that comes before Easter.

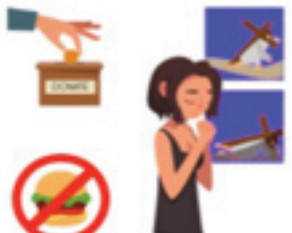
It is a time of reflection and spiritual renewal in preparation for Good Friday and Christ's resurrection on Easter Sunday.

40 is a significant number in the Bible:

- * In Genesis, rain fell for 40 days and nights in the great flood.
- * The Israelites spent 40 years in the wilderness before entering the promised land.
- * Moses fasted for 40 days before receiving the Ten Commandments.
- * Jesus spent 40 days fasting in the wilderness before starting his ministry

During Lent:

- * Catholics fast from (give up) meat on Fridays and some meals on Ash Wednesday and Good Friday.
- * Almsgiving (giving to the poor) is particularly encouraged.
- * The Stations of the Cross are prayed in our churches.





You can use both sets of clues to solve the puzzle: the solutions are the same.

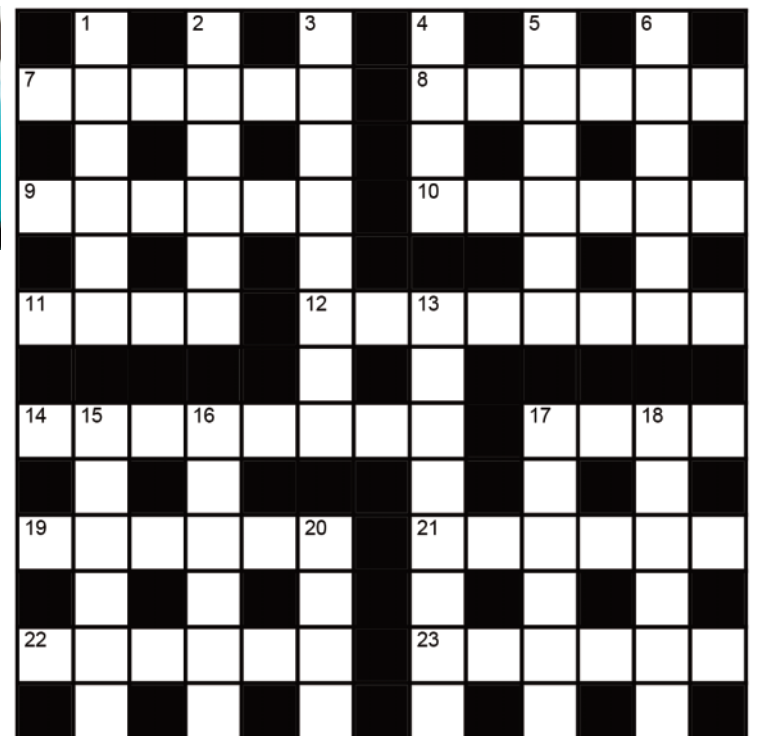
- 7 Judge what is good for Idaho with time (6)
- 8 He shone a light on voting in Aleppo's fringe areas (6)
- 9 They believe it's hot west of the river in India (6)
- 10 Variant doctrine is inadmissible in court, one conceded (6)
- 11 Lord reportedly seen in the dock... (4)
- 12 ...do a crime that's convoluted in relation to an OT book lady (8)
- 14 Statue in NT book spies during the war brought to America (8)
- 17 David hid here – there's nothing before hotel to the east (4)
- 19 Title of fellow, one being hugged an hour after midnight by a famous sister (6)
- 21 Chart from Ugandan's starting point to a port on the Indian Ocean (6)
- 22 Knowledge that is, about time, attributed to Jethro's folk (6) 23 Investing in land; but, in truth, I missed out (6)

- 1 Resort in Italy and Rhode Island to putting on a short skirt (6)
- 2 Senior lecturer's interest in widespread erosion (6)
- 3 Runaway renegade Simeon brings you and me down (8)
- 4 Slippery oil removed from Philistine city in the OT (4)
- 5 Where to get French stock belonging to us during Mad Cow Disease (6)
- 6 Priest gets limitless headgear in support of prophet (6)
- 13 Repeated attack suppressed petrified commanders-in-chief here (8)
- 15 Declared 'nail' is in the dictionary (6)
- 16 God appears very large to girl (6)

17 Job's friend's pub is in one of the 'cities of the plain' (6)
18 Delicate, initial pieces eaten – tea is taken, eventually
(6)
20 Long-suffering patient? (4)

- 7 Judge of the Hebrews whose name is said to mean 'Mighty Warrior' (6)
- 8 Greek god of light (6)
- 9 Adherents of a 5000 year-old religion (6)
- 10 Belief that rejects the orthodox tenets of a religion (6)
- 11 Dock; pillar (4)
- 12 Esther's uncle (8)
- 14 Behemoth; monster (8)
- 17 Desert where David hid from Saul (4)
- 19 Prophet who sang in praise to the Lord for the crossing of the Red Sea (6)
- 21 African capital, formerly Lorenço Marques (6)
- 22 Nationality of Heber, husband of Jael (6)
- 23 US investment option (6)

- 1 Italian lido resort on the Adriatic (6)
- 2 Someone, often a lay person, who delivers the lessons in a church service (6)
- 3 Runaway slave owned by Philemon (8)
- 4 Where the Ark was taken after being stolen by the Philistines (4)
- 5 Paris Stock Exchange (6)
- 6 Hebrew prophet featured in both books of Kings (6)
- 13 One the Black Hills of South Dakota known for its giant relief



15 Conjectured (6)
16 The greatest of all the gods of ancient Egypt (6)
17 One of Job's three friends (6)
18 Small; dainty (6)
20 'Blessed are the ----, for they will inherit the earth' [Matt/KJV]
(4)

Across: 7 Gideon, 8 Apollo, 9 Hindus, 10 Heresy, 11 Pier,
12 Mordecai, 14 Colossus, 17 Ziph, 19 Miriam, 21 Maputo, 22 Kenite,
23 Reality.

Down: 1 Rimini, 2 Reader, 3 Onesimus, 4 Gath, 5 Bourse, 6 Elisha,
13 Rushmore, 15 Opined, 16 Osiris, 17 Zophar, 18 Petite, 20 Meek.