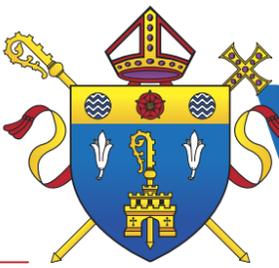


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The Catholic  **VOICE** *of Lancaster*

The Official Newspaper to the Diocese of Lancaster

Issue 328 + April '21

INSIDE: p02 Coal Mine Inquiry
 p07 Retired Priest stretches his legs
 p15 Lockdown loneliness



'This is My Son Listen to Him' Luke 9:35



And he opened his mouth and taught them, saying:

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Blessed are the merciful, for they shall receive mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

- Matthew 5:2-12



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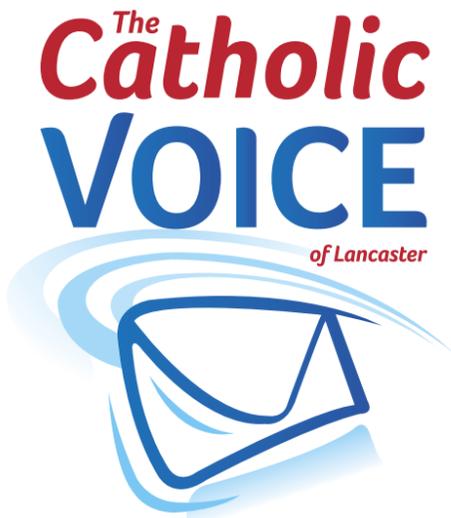
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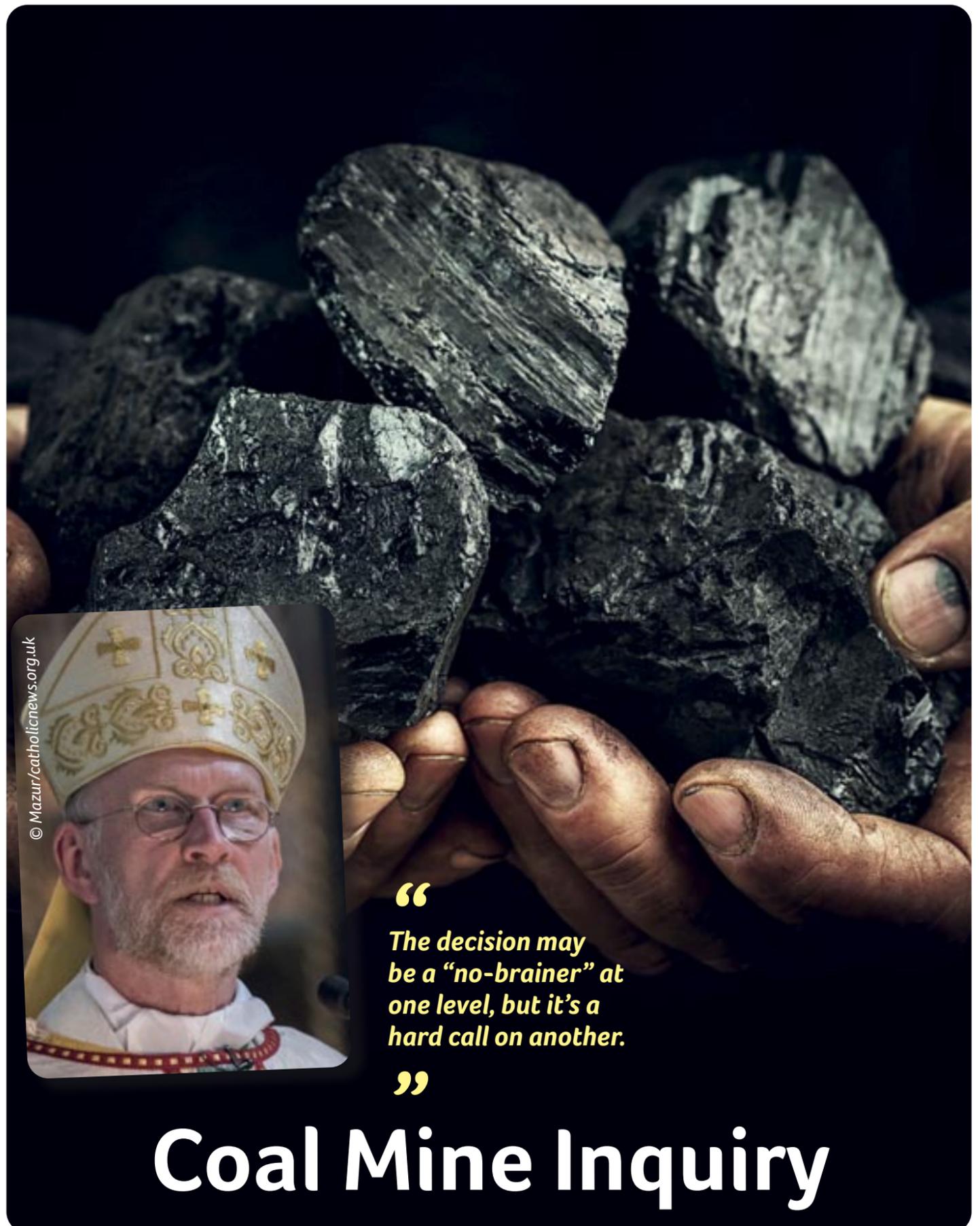
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“
The decision may be a “no-brainer” at one level, but it’s a hard call on another.
”

Coal Mine Inquiry

A proposal to open a coal mine in Cumbria for coking coal to assist the British steel industry has provoked a lot of discussion around the economic, social and environmental implications. The Government has said that there should be a public inquiry into the proposal. If allowed to proceed the Whitehaven development would see the first new deep coal in the UK in 30 years. Now a public inquiry will mean that any decisions will be delayed until after the COP26 international climate summit to be held in Britain later this autumn.

The proposal to open a new coal mine in Whitehaven, Cumbria, has understandably sparked a massive national out-cry and met with serious opposition.

Bishop Paul Swarbrick has welcomed the decision to hold a public inquiry.

He said: “I welcome the decision to call a public inquiry regarding the proposal to open a deep mine at Whitehaven.

The issue seems to have a double context. Firstly, a local context in terms of local economy. The obvious second context is global climate change (GCC).

Earlier Bishop Paul wrote in his Blog: *The jobs and investment that a new mine would bring could only fire local enthusiasm, bringing*

hope and purpose to young and old alike. Knowing the area and the people, I can understand why there is such strong opinion in favour of the massive benefits on offer. It’s no surprise so many believe the mine is justified. I can understand their outrage when faced with opposition voiced by protesters mostly from outside the area. They don’t realise what it means for West Cumbrians.

On the other hand he wrote: *The proposal flies in the face of the urgent need to reduce greenhouse gas emissions. For a society and a government set on achieving zero net emissions by 2050 the opening of this new mine makes the goal harder to reach. Even if it were possible to offset emissions through adopting cleaner energy sources and uses, it is a move in the wrong direction. It contradicts a policy of ‘going green’. It’s a ‘no-brainer’; it shouldn’t go ahead.*

Saving the planet, making the right decision, will have hard consequences for the lives of others. It will be hard to look them in the eye, and hard to explain why it is for the best. Some will suffer more than others. If you deny someone what was giving them hope it’s only fair to find them something that will give them greater hope. The decision may be a “no-brainer” at one level, but it’s a hard call on another.

It is necessary to establish what weight is given to science in this public enquiry, particularly as balanced against considerable social and economic factors.”

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“
We believers cannot be silent when terrorism abuses religion
”

First Ever Pontifical Visit to Iraq

Pope Francis breaks new ground

“
Indeed, we are called unambiguously to dispel all misunderstandings. Let us not allow the light of heaven to be overshadowed by the clouds of hatred
”

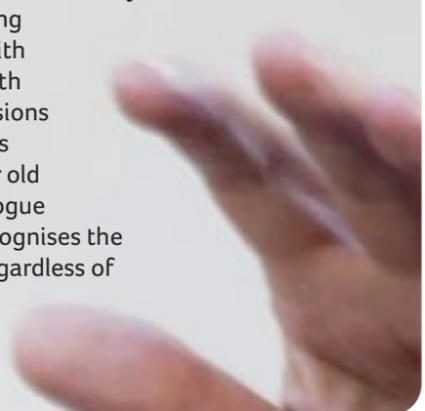
“
Iraq has suffered the disastrous effects of wars, the scourge of terrorism and sectarian conflicts often grounded in a fundamentalism incapable of accepting the peaceful coexistence of different ethnic and religious groups
”

“
May the clash of arms be silenced . . . may there be an end to acts of violence and extremism
”

Pope Francis paid a 3 day visit to Iraq last month where thousands of people gathered for Holy Mass and listen to the Holy Father’s message of peace. At a memorial service he prayed for the victims of terrorism and war and particularly drew attention to the plight of women and girls who had been sold as property by ISIS militants. Speaking at this event Pope Francis thanked “*all the mothers and women of this country, women of courage who continue to give life, despite the wrongs and hurts,*” asking that women “*be respected and protected. May they be shown respect and provided with opportunities.*”

Pope Francis celebrated two open air Masses attended by thousands. The first was held on day 1 of the visit and the second on day 3 which featured a statue of the Virgin Mary that was restored after Islamic militants chopped off the head and hands.

Iraq is a country worn down by war and division with the most vulnerable suffering the most, so the visit by Pope Francis with his message of peace and reconciliation is a truly stand out event for the country. That the visit went ahead during a global pandemic and with the country still at war with rocket attacks and explosions during the visit just shows the resolve of the 84 year old Pontiff to promote a dialogue amongst leaders that recognises the dignity of each person regardless of their religion, race or culture and for the country to live in peace.



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One phrase we've been using a lot recently in the Youth Service, is "light at the end of the tunnel!" We're almost there, it seems, and unless a huge spanner gets thrown into the works, it looks like we will finally be able to welcome groups of young people back to Castlerigg Manor in just a few short months!

There's a lot happening at the moment. The building being fairly empty hasn't stopped us coming up with ideas, and we've had quite a few:

OVERFLOW

Young Adults Zoom Group
19:00-20:00
Monday

OVERFLOW // Online Group for 18-30s

Our 'OVERFLOW' group started a few weeks ago and there are about twenty people who get involved. It's a social group for young Catholic adults and it meets every other Monday – on zoom, of course. It's free to join and it's a great way to make some friends and have some fun. Like all of our online ministry it will continue, even when we're allowed to meet up in person again!

www.castleriggmanor.co.uk/overflow

CATHOLIC ONLINE STUDY DAYS

ONLINE STUDY SESSIONS // for adults

In March, we had our first Online study session for adults. Father Michael Docherty talked about Salvation History and took us through a fascinating tour of the bible in just a few hours. The next session will be on Saturday June 19th, and Jack Regan will be talking about Faith & Science. There is a widespread assumption today that science has destroyed faith, but did you know that the Big Bang Theory, the science of Genetics, the idea of a 'heliocentric universe' (planets revolving around suns etc) were all first put forward by Catholic priests? Did you also know that the current state of physics and cosmology actually points more in the direction of their being a God, than away from it? If you want to find out a little more, the afternoon session is just £5.

www.castleriggmanor.co.uk/study

YOUTH MENTAL HEALTH FIRST AID // for adults

On April 22-23rd we are running an online Youth MHFA course. This course is aimed at adults who work with children and/or young people aged 8-18. The aim is to help frontline workers recognise some of the signs of deteriorating mental health and to know how best to respond. The course is accredited by MHFA England.

www.castleriggmanor.co.uk/mhfa

RISE ONLINE

ONLINE YOUTH GROUP FOR YOUNG PEOPLE IN YEAR 7 TO 9
FORTNIGHTLY // 7PM TO 8PM // THURSDAYS // ZOOM
STARTING THIS MARCH
CASTLERIGGMANOR.CO.UK/RISEONLINE

RISE // Online Group for 11-13s

Another group that's just started is RISE Online, our zoom group for young people in Year 7-9 (or that age if you're home-schooled). Again, it's free and open to new participants. Another great way to meet some new people during lockdown and beyond.

www.castleriggmanor.co.uk/riseonline

Keswick and Lake Derwent Water wide panorama from Latrigg, UK



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We are currently looking for a Deputy Director of Youth Services!

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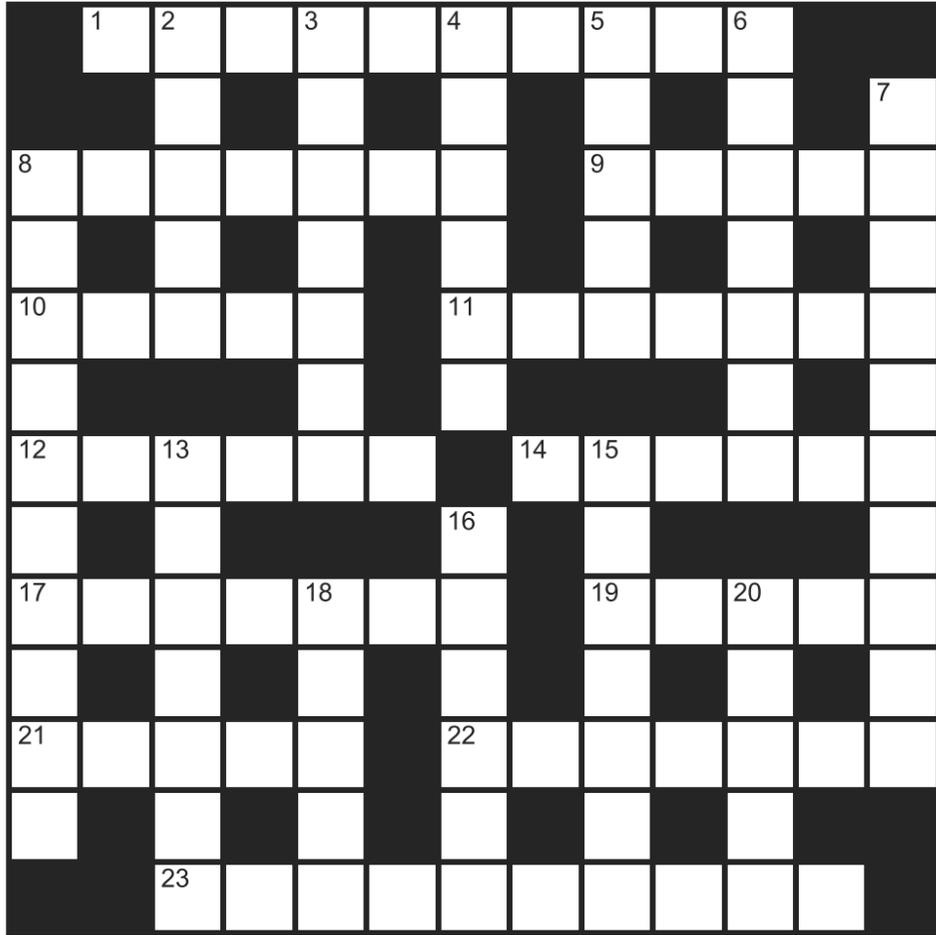
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by Axe

You can use both sets of clues to solve the puzzle: the solutions are the same. So, if you want to try the CRYPTIC puzzle, for instance, but are unsure, use the QUICK clues to help you work out the solution. Similarly, if you try the QUICK clues, use the CRYPTIC clues to help you prove the solution.



CRYPTIC Across

- 1 Annals from one or two books (10)
- 8 Travel to an old city having found someone with taste (7)
- 9 Director introduced learners to string instrument – but not violin (5)
- 10 Pick up a sailor the French wanted first (5)
- 11 Vile embrocation no team applied with robustness (3,4)
- 12 Raise the profile of a line manager (6)
- 14 Polish detective to the fore in tripping up receiver (6)
- 17 A result of the sun one gets in California and a spot in Sicily (7)
- 19 Judge a bishop's academic following (5)
- 21 Fabrication of Lully's overture and the coda in this key (5)
- 22 Characters that make the Epistles? (7)
- 23 He reformed after salvo Aaron blasted (10)

CRYPTIC Down

- 2 Nigerian with Cuban capital, but without any transport, reaches America (5)
- 3 Family group of agents adopted 007's change of leadership to 'M' (7)
- 4 During performance it's tense, all in one piece (6)
- 5 Aristo that's disappeared is concerning one of the Gospels (5)
- 6 Deal's naval connection brings nothing to Allies landing here (7)
- 7 Seen in craters close to Aleppo is a type of plant, in general, found in Babylon (10)
- 8 Geldof clan's upset seeing an idol shattered? (6,4)
- 13 Bar within limits, on the fringes, is just about the place to be when camping (7)
- 15 Hymn book each sailor keeps (7)
- 16 Cardigan's arm of leadership in the Crimean War? (6)
- 18 Strict veggie turned up replacing an A with an E supplement to fill the void (5)
- 20 Expertly introduce Schubert piece live (5)

QUICK Across

- 1 Two OT books which record the early history of Israel and Judah (10)
- 8 Epicurean; connoisseur (7)
- 9 Four-stringed bass instrument of the violin family (5)
- 10 Assimilate: detect (5)
- 11 With vigour (music) (3,4)
- 12 Mould to raise against low relief (6)
- 14 Smart cellular handset (6)
- 17 Port on the eastern coast of Sicily, at the foot of Mt Etna (7)
- 19 Judge of Israel for eight years, son of Hillel the Pirathonite (5)
- 21 Mendacious; double-dealing (5)
- 22 Colossians or Ephesians, for instance (7)
- 23 Italian priest and reformer (1452-98), who fought against immorality and corruption (10)

QUICK Down

- 2 Predominantly Muslim people, and their language, living chiefly in northern Nigeria (5)
- 3 1970s American band (7)
- 4 Complete; whole (6)
- 5 Relating to St Luke (5)
- 6 Landing beach site for the Invasion of Italy (1943) (7)
- 7 His beheading is portrayed by Donatelli, among others (10)
- 8 Image made by Aaron which has come to mean an unworthy or inappropriate object of worship (6,4)
- 13 British holiday institution since 1936 (7)
- 15 Book of hymns or poems associated with the OT (7)
- 16 Kind of sweater sleeve design: Welsh castle (6)
- 18 Desert area north of Sinai (5)
- 20 Reside; inhabit (5)

Notes

SOLUTION

Across: 1 Chronicles, 8 Gourmet, 9 Cello, 10 Learn, 11 Con brio, 12 Emboss, 14 iPhone, 17 Catania, 19 Abdon, 21 Lying, 22 Letters, 23 Savonarola.

Down: 2 Hausa, 3 Osmonds, 4 Intact, 5 Lucan, 6 Salerno, 7 Holofernes, 8 Golden calf, 13 Butlins, 15 Psalter, 16 Raglan, 18 Negev, 20 Dwell.

EXPLANATIONS

Across: 1 double def, 8 go+Ur+met, 9 CE(L+L)O, 10 le+a+RN, 11 anag of 'embrocation' minus anag of 'team', 12 em+boss, 14 Pl[rev]+hone, 17 Ca+tan+1)A, 19 A+B+don, 21 L(-u|l|y)+in+G, 22 double def & pun, 23 anag.

Down: 2 H(-a+van)+USA, 3 OS[(-B+M)ond]S, 4 in(t)act, 5 double def, 6 Sale+RN+O, 7 Hol(o+fern)es, 8 anag & pun, 13 But+in' in '(-)mit's', 15 P(salt)er, 16 double def & pun, 18 Veg(-A+E)n[rev], 20 D+well.

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Fr Philip Newbold, a retired priest from the Archdiocese of Birmingham, has moved to Freckleton and supplies for several parishes in the Kirkham Deanery and beyond. He decided to use his exercise time during Lent to support CAFOD's Walk for Water.

10,000 steps every day was his aim throughout Lent in solidarity with people who have to walk miles every day to collect clean water.

Fr Philip said:
 "The Gospel call in Lent emphasises 'prayer, fasting and reaching out to those in need'. This daily walk for 'Water Aid' has helped to answer that call. I prayed as I walked for those people less fortunate than ourselves and for people to sponsor me.

So many people in a number of countries,

have to walk more than 10,000 paces each day to collect water and then return home. This water may often be polluted, yet it is still the only water that is available.

Are we not blessed? At my home, I just have to walk to the sink and turn on the tap. Hey presto... clean safe water! In thanksgiving to God, that I have the good health to have been able to make this walk each day, even in retirement and I offer it to the Lord."

Well done, Fr Philip! He would like to thank all his friends from Birmingham Archdiocese, Lancaster Diocese, the Lourdes Pilgrimages and the Catenians who have donated to CAFOD in support of his walk. The page is still open if you would like to donate:

<https://walk.cafod.org.uk/fundraising/cafod-walk-for-water-appeal>

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All change at Our Lady & St. Edward's Preston and St. Mary's Newhouse!

On the 7 January 2021, at the invitation of Bishop Paul Swarbrick, Sister Maria Dee Lacson and Sister Shienrose La Torre set up a convent in the former presbytery of Our Lady and St Edward's Church, Fulwood, Preston, following the retirement of the Parish Priest, Fr Robert Horn, who now resides at Newhouse, where he continues to say Mass on a regular basis.

It was a big change for the sisters and a big change for the parish. They had spent five years in the Lake District serving the communities in Grasmere and Ambleside. The parishioners of Our Lady & St. Edward's were accustomed to having their parish priest in residence. What is more, the parish and that of St. Mary's Newhouse are now served by Fr Ernest Attah and Fr. Mario-Benedict Uche, who have been looking after St. Mary's Fernyhalgh and Ladywell Shrine for six years and continue to do so.

The sisters are settling in well and have received a very warm welcome. They are proving a great support to the two priests in their extended role.

The sisters are from the Philippines and their order is Sisters of St. Paul of Chartres (SPC), a missionary congregation, founded in 1696, by Fr. Louis Chauvet,

parish priest of Levesville-la-Chenard, a little village in the region of Beauce, South East of Chartres, France.

Their original mission, which they are still faithful to, is working to improve the human and spiritual level of the villagers by educating the girls and visiting the poor and sick. SPC are now working in 40 countries, in 5 continents. The Mother House is in Chartres, France, and the Generalate is in Rome and the Regional House is in Dublin.

SPC Philippine Province was founded in 1904 by French missionaries. About 423 Filipino Sisters are spread all over the archipelago in the ministry of education, health and pastoral care. Some 54 Filipino Sisters are working around the world as missionaries.

Sister Maria Dee and Sister Shienrose are getting to know people in all three parishes, helping in all three churches and looking forward to being able to assist in the two schools, Our Lady & St. Edward's and St. Mary & St. Andrew's, Newhouse, as well as visiting homes, as restrictions are eased.

Having spent some time in the Lake District both sisters have developed a love for walking and enjoy the freedom of

the countryside. They are continuing with this in Preston. Both have undertaken to support Our Lady and St. Edward's Cafod team in the Lenten "Walk for Water" appeal, pledging to do 10,000 steps a day. They are gathering sponsors on the parish Just Giving page:

www.justgiving.com/team/team-olse

The Sisters have been supported by parishioners and by their neighbouring Carmelite Sisters as they set up home in the presbytery. They decided to create a chapel upstairs but lacked two prie-dieu (*kneelers*). The Carmelite Sisters in Fulwood came to their aid and donated two. Martin and MJ, local lads, provided the muscle and moved the kneelers from St Vincent's Road to Marlborough Drive, their new home. It is the Love of Christ that impels the sisters to answer the call to serve the community of Fulwood Preston. The parishioners recognise that they are blessed to have Sr. Maria Dee Lacson, SPC (38 years in religious life) and Sr. Shienrose La Torre, SPC (20 years in religious life).

If you wish to know more about the Congregation of the Sisters of St. Paul of Chartres. Please contact the Sisters:

mariadeelacson@yahoo.com

sr.shienrose@gmail.com

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On the Way to Sainthood

In February Pope Francis declared Fr Ignatius Spencer of the Passionist order 'Venerable' so, that he now joins Ven Mother Mary Joseph (Elizabeth Prout) CP, (above), on that next step towards sainthood.

Elizabeth Prout was known as the 'Mother Teresa of Manchester' for her charity work and was named Venerable by Pope Francis in January.

A close associate of Venerable Mother Mary Joseph, Ven Fr Ignatius was also closely connected with St Peter's, Lytham. Fr Walmsley invited him to be the guest speaker when Bishop John Briggs officially opened St Peter's church on 1st August 1839. Famed for his Crusade of Prayer for the Conversion of England, Fr Ignatius returned to Lytham at Father Walmsley's invitation on 3-4 June 1848. Archbishop Malcolm McMahon of Liverpool welcomed the Pope's latest announcement with "great

happiness", adding that it was a "remarkable grace" for the Archdiocese to have both Fr Spencer and Mother Prout declared Venerable within weeks of each other.

Fr Ben Lodge from St Helens, writes: On 9th February 2021 Pope Francis authorised the Congregation for the Causes of Saints to promulgate a decree advancing the cause for the canonisation of the Servant of God Fr. Ignatius Spencer. The Congregation, which is responsible for handling all Causes leading to Beatification and Canonisation, having examined both the historical and theological context of Fr. Ignatius Spencer, have declared that there are no objections to the Cause of Fr. Ignatius being progressed, furthermore the decree states that he lived a life of heroic virtue. Consequently, from now on Fr. Ignatius will be referred to as the 'Venerable Fr. Ignatius Spencer'. In order for him to be declared Blessed (the next stage in the process) a physical miracle is now required.



Blessed Dominic Barberi

Despite his aristocratic background his possible canonisation will be due to the life he lived rather than because of whom he was related to. Both Sir Winston Spencer Churchill and Lady Diana Spencer were members of the same family.

Fr. Ignatius Spencer (1799-1864) was born into one of the wealthiest and most influential families in England. Educated at Eton and Trinity Cambridge, he was ordained an Anglican priest, with the strong probability that eventually he would be made a Bishop in the Church of England. However, close examination of the early history of the Church led him to decide to enter the Roman Catholic Church in 1830, with the loss of an annual income of £3,000. His journey of faith was very similar to that of his contemporary St. John Henry Newman.

After a course of studies in Rome he was ordained in 1832, and returned to work in England, initially in the Black Country. Any



Ven Fr Ignatius Spencer

spare time he had after his parish work, was spent working for Christian unity, in particular begging for prayers to fulfil the prayer of Jesus: "That they may be one."

In 1847 he entered the Passionist Religious Order, and for a time lived with Blessed Dominic Barberi (1792 – 1849). For the next 17 years Ignatius spent his life giving missions in England and Ireland, and spent several months at a time traversing Europe begging for prayers for Christian unity. Central to his preaching was the need for each individual to be personally converted before they could look to converting others.

Fr. Ignatius died at Carstairs Junction, Lanarkshire, on 1st. October 1864. He is now buried in Sutton, St. Helens beside his co-workers Blessed Dominic Barberi and Venerable Elizabeth Prout (1820 – 1864).


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A further tribute to Bishop Patrick O'Donoghue RIP

A journey of faith as Cenacolo established in Dodding Green



On the 4th of July 2001 Bishop Patrick O'Donoghue was appointed Bishop of Lancaster. He came from the Diocese of Westminster, bringing with him a great reputation for helping migrants, refugees and asylum seekers and generally providing help to the poor and disadvantaged people in London.

Later that month on 26 July 2001, one of his first public events was held at St. Joseph's Lancaster, to celebrate the centenary anniversary of the consecration of the church. It was there that my wife Maureen and I approached Bishop Patrick and welcomed him to the Diocese, but also seized the chance to

tell him about Cenacolo Communities. He was immediately interested, showing a great concern for those with addictions. We told him of our plans to visit the Cenacolo Community in Knock, Ireland, on a 'Family Day'. Bishop Patrick said that he would be on holiday in his home town, Cork, at that time, so we invited him to just turn up so that he could see a Cenacolo community in action. He did just that! He was amazed by how the community operated, with the support of a local Priest, prayer and religious life within the community. The rate of recovery and success of those recovering from addictions was amazing. The 'lads' living in the Community had several acres area of land, kept cows, pigs and chickens, and managed a large allotment growing much of their own produce.

As a result of this visit Bishop Patrick asked us to meet him again another day and to tell him more about our plans and hopes for a Cenacolo somewhere in the UK.

The first ever Cenacolo Community had been established by a nun, Sister, now Mother, Elvira Petrozzi, on 16th July 1983, in Saluzzo, near Cuneo in Italy, the Feast of Our Lady of Mount Carmel. Many other Cenacolo Communities had subsequently been established elsewhere in Europe.

The Knock Cenacolo, known as 'Cenacolo Community, Our Lady of Knock' had opened on December 8th 1999. My wife, Maureen, and I had taken a friend from Blackpool, Agnes Docherty, to Ireland, for the opening of that community as Agnes's son, Paul, was to become the first leader of that new community, taking with him another lad, Peter, formerly from Liverpool. During that evening, with a small group from Lancashire and the Wirral, including Fr. Michael McCormick, a priest friend, then from St. Helens, committed to establish another Cenacolo Community somewhere in the UK. So, along with other interested colleagues we formed 'Friends for a UK Cenacolo Community', a Limited Company and a Registered Charity. That process took exactly two years, remarkably becoming our own Registered Charity on the 8th December 1999, again the Feast of the Immaculate Conception!

I explained to Bishop Patrick that for some time, Maureen and I had travelled widely in the UK looking at large country houses, farms, etc., which might be suitable, but always located near to a Cathedral, Monastery or Shrine, one such property being near Walsingham, in Norfolk but until then, without success. I explained that Cenacolo always relied entirely on God's Providence for

everything and charging nothing for anyone needing Cenacolo for help or support! Bishop Patrick said he felt sure that, given time, he should be able to find a suitable property within his own new Diocese!

He kept us in mind throughout his first year in the Lancaster Diocese during which he visited most of his parishes. Eventually, late December 2002, he rang me to propose a property, Dodding Green, Nr Kendal, formerly a 'Stately Home', once including a 'hidden' chapel where a Catholic priest could hide during the 'Reformation' years, now only partly used but still owned by a charity, 'The Stephenson Trust', and in the hands of the Catholic Diocese of Lancaster. It included a small, beautiful chapel, previously used by the Diocese for the celebration of Holy Mass but which had, for several years, been 'closed off' as the house had been leased privately to a small business. However Bishop Patrick was confident it could be released to us if Cenacolo, in Saluzzo, thought it suitable but stressed that his ideas must be kept completely confidential until Saluzzo thought the property suitable and he could then make appropriate arrangements within the Diocese.

To me the property seemed ideal so I immediately sent a description and photographs to Italy.

During the year which followed we needed great patience and offered many prayers, trusting that eventually the property would be found acceptable to Sr. Elvira, reminding ourselves that 'Nothing is impossible with God'. (Luke 1.37).

In May 2003 Fr. Stefano, Sr. Elvira's right 'man' in Italy, finally arrived, with Mark, a former addict from Liverpool as his interpreter. He did not come just to see if Dodding Green was suitable, but to assess if the UK was really ready for the great gift of a Cenacolo Community. He visited the Carmelite Monastery in Birkenhead and prayed for all addicts attending the main 'Addicts and Parents meeting' in Liverpool, then called at the 'local' Shrine at Ladyewell, Nr Preston, finally arriving in Dodding Green to see the 'house' being offered and then, finally, to meet Bishop Patrick in Lancaster. His visit convinced him that Dodding Green was an ideal site for a UK Cenacolo, and had been greatly impressed and reassured throughout his visit to England. His decision to approve Dodding Green as a Cenacolo Community filled us all with great joy and gratitude. Our prayers had been answered.

The 'formality' of a planning proposal application to South Lakeland District



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Council for final approval followed. There were lots of objections from those living in the vicinity of Dodding Green where concerns were raised of drug addicts being housed nearby. There was outrage from the local residents... but of course, no one really knew just how a Cenacolo Community operated and few would contemplate that it could be based on work, prayer and Gospel values. The Council subsequently turned the application down and when a second application was made this also was turned down. Finally we submitted a formal appeal to the Government's Planning Inspectorate and, as a consequence, we faced a two-day court session with barristers on both side. An ordeal I had never envisaged but had to face. Eventually, late in November 2004 approval was agreed.

The free 'yes' that needs to be given by the individual to live this life premised on simplicity, community life, work and prayer is demanding.

As Catholics locally said 'Our Blessed Lady finally won'. We provided all the amendments the local community requested, particularly additional footpaths around the perimeter of the site to ensure any local walkers could pass without coming into contact with the Cenacolo residents.

Finally Fr. Stefano returned to open the house with Bishop Patrick on the 19th March 2005, the Feast of St. Joseph and the 'Cenacolo Community, Our Lady Queen of Martyrs' began. The following year, in March of 2006 Sister Elvira came to celebrate with us and meet Bishop Patrick in person for the first time.

Mother Elvira was not highly well educated in the way that secular society would consider 'educated' but Mother Elvira exuded a deep wisdom and trust in God's mercy. She regarded the community as a 'School of Life'. Thinking about this in terms of 'success', when a man or woman ceased to use drugs or alcohol, the rate would be high but this is only part of the answer. The free 'yes' that needs to be given by the individual to live this life premised on simplicity, community life, work and prayer is demanding. Many people enquire but decide it is not for them. What has been

seen over the past 16 years in the UK and almost 40 years since the first house opened in Saluzzo, for those who give their free 'Yes', the vast majority go on to live 'good lives' after completing their 'walk', as we call it. Some go forward as single people, others marry and some choose the consecrated life as a religious sister or priest. Mother Elvira is clear that the walk from darkness to light is not just the walk made by the man or woman but the whole family. All have been hurt or 'destroyed' by the effects of drugs or alcohol addiction but during the walk, in this school of life, the whole family is converted and the whole family are resurrected. This is the miracle of Cenacolo. Mother Elvira would often speak of 'these miracles'. Young men and women, broken, physically and spiritually, dead, are now reborn, along with their whole families.

The lads at Dodding Green spend the majority of their time at the Cenacolo Community. They also provide testimony to parishes and colleges in the diocese and further afield. They are 'ever present' at the Sunday evening Mass, at Holy Trinity & St. George in Kendal and welcomed to take part in some of the major events at Lancaster Cathedral including assisting with the procession in the Cathedral when the Relics of St. Therese of Lisieux were venerated there and, more recently, when they helped to carry the statute of Our Lady of Walsingham with the Dowry Pilgrimage when that was celebrated in the Cathedral.

Since the Community has been in operation, the 'lads', as we tend to call them, have continuously received priestly guidance and spiritual support, initially by Fr. Michael McCormick but, for most of their years by Fr. Chris Loughran.

For the last 12 years or so, they have impressed an appreciable number of visitors to an annual Christmas Nativity play, always with a 'real' baby Jesus, the first of which was Ben, 'loaned' by Chris D'Arcy's wife Caroline.

Over the 16 years, or so, since the Community opened, some 270 young men have entered the Community and, whilst we cannot know exactly, most of them continue their lives completely changed for the better, an astonishing achievement by any standards.

Now known as 'Cenacolo Community, UK' with Chris D'Arcy, from Kendal as Chairman since 21 March 2015, and Clare McEntegart as Treasurer since 2014. It continues to succeed, relying totally on 'God's Providence' for all its needs.

Bryan Ingleby



St Teresa of Avila – Representing Christ within



Who was St Teresa?

St Teresa of Jesus was born of a well-to-do merchant family with Jewish roots. She lost her mother at an early age, and asked Our Lady to be her mother. She had exalted desires from her early years, persuading her brother to run away with her so they could be martyred by the Moors! She joined the Convent of the Incarnation in Avila, believing religious life was the best way to save her soul. The convent was large, poor and had become quite relaxed. The nuns were forced to go out begging, ingratiate themselves with benefactors and visit family in order to be fed. Teresa later reproached herself for the amount of time she dissipated in the parlour in superficial conversation, feeling she was living a double life, at odds with the extraordinary favours the Lord had granted her.

She had a profound second conversion experience around the age of 40, following which she gave herself more totally to Jesus and to prayer. She had mystical experiences of Our Lord who called her to set up a Monastery where enclosure, silence and prayer would be observed more strictly in greater

austerity by a smaller group of nuns living in a family atmosphere.

She was greatly troubled by the numbers of people in the New World dying without knowing Jesus, by doctrinal challenges coming to the Church and by profanation of the Eucharist. She desired that her nuns would live the evangelical counsels (*poverty, chastity and obedience*) to perfection in order to counter-act these ills, and especially to secure by their prayer and sacrifices the holiness of priests, who would in turn save a large number of souls. The Foundation of St Joseph's Convent and the 16 others that followed it immersed her in numerous trials, difficult journeys, beset as she was by ill-health, false accusations, and opposition at every turn, though always doing everything under obedience. She is regarded as one of the Church's greatest teachers on contemplative prayer and is now a Doctor of the Church.

Virtues help our prayer

The nuns of St Joseph's asked St Teresa their Foundress to write for them about prayer. The result is her wonderful book *The Way of Perfection*. It is significant that she devotes the first sixteen chapters to the life of virtue, as she believes the way we live our daily life is so important to how we pray. The three virtues she regards as most essential are humility, love and detachment/mortification (*which enable us to stand free of overriding dependencies*).

What is Mental prayer?

'Mental prayer in my opinion is nothing but an intimate conversation between friends; it means conversing frequently and alone with Him who we know loves us. In order that love be true and the friendship endure, the wills of the friends must be in accord... How much He loves you. ... Oh, what a good friend you make, my Lord!' (Life 8.5)

St Teresa did not really have a method of prayer, but an approach she recommended to others and used herself is this:

'Since you are alone (at prayer), daughters, strive to find a companion. Well what better companion than the master Himself who taught you this prayer? Represent the Lord Himself as close to you and behold how lovingly and humbly he is teaching you. Believe me, you should remain with so good a friend as long as you can. ... If you become accustomed to having Him at your side, and He sees that you love to have Him there and are always trying to please Him, you will never be able ... to send Him away.' (Way of Perfection, 26). *'I try to think of Jesus as present within me'* (Life 4.7)

'The important thing is not a lot of thinking but a lot of loving; so do what best stirs you to love' (Interior Castle, iv, 1.7).

St Teresa used Gospel scenes to put herself in contact with Christ – living within her soul:

'This is the way I used to pray... I would try to picture Christ within me, and it did me greater good – in my opinion – to picture Him in those scenes where I saw Him more alone. It seemed to me that being alone and afflicted, as a person in need, He had to accept me. I had many simple thoughts of this kind. I found the scene of his prayer in the Garden especially comforting; I strove to be His companion there' (Life 9.4).

Look at Him

There is a great deal of freedom in Carmelite prayer. Two central motifs in Teresa's prayer are gazing at Jesus, and familiar conversation:

'Turn your eyes and look at Him, ... look at Him on His way to Gethsemane ... look at Him bound ... or look at Him burdened; and He must look at you with those beautiful and compassionate eyes ... just because you go along to comfort Him and have turned to look at Him' (Way of Perfection 26.4-5)'

'Look at Him within yourselves and do not turn away from so kind a guest... speak with Him as with a father, or a brother, or a lord, or a spouse; sometimes in one way, sometimes in another. He will teach you what you must do to please Him. ... we can tell Him our troubles, beg Him to put them right, and yet realize that we are not worthy to be called His child' (Way of Perfection 28.2-3).

As we grow in prayer, it becomes simpler and the mind more quiet. Speaking gives way to listening:

'It is good to reflect awhile and think about the pains He suffered ... But one should not always weary oneself in seeking these reflections but just remain there in His presence with the intellect quiet. One should, if possible, occupy oneself in looking at Christ looking at oneself; one should speak to Him, ask Him for things, humble oneself, and delight in the Lord's presence, remembering meanwhile that one is unworthy to be there' (Life 13.22).

Praying while working

The experience of prayer is not to be confined to the hours set aside for prayer: *'We must retire within ourselves even during our ordinary occupations... If I can recall the companionship I have within me for so much as a moment, that is very helpful'* (Way of Perfection, 29.6). *'The Lord is there among the pots and pans'* (Foundations 5.8).

This piece draws heavily from quotes selected by Fr Tomas Alvarez, *'Living with God: St Teresa' Concept of Prayer'* (Carmelite Centre of Spirituality, Living Flame, volume 11). Further resources are available at www.carmel-dolgellau.uk

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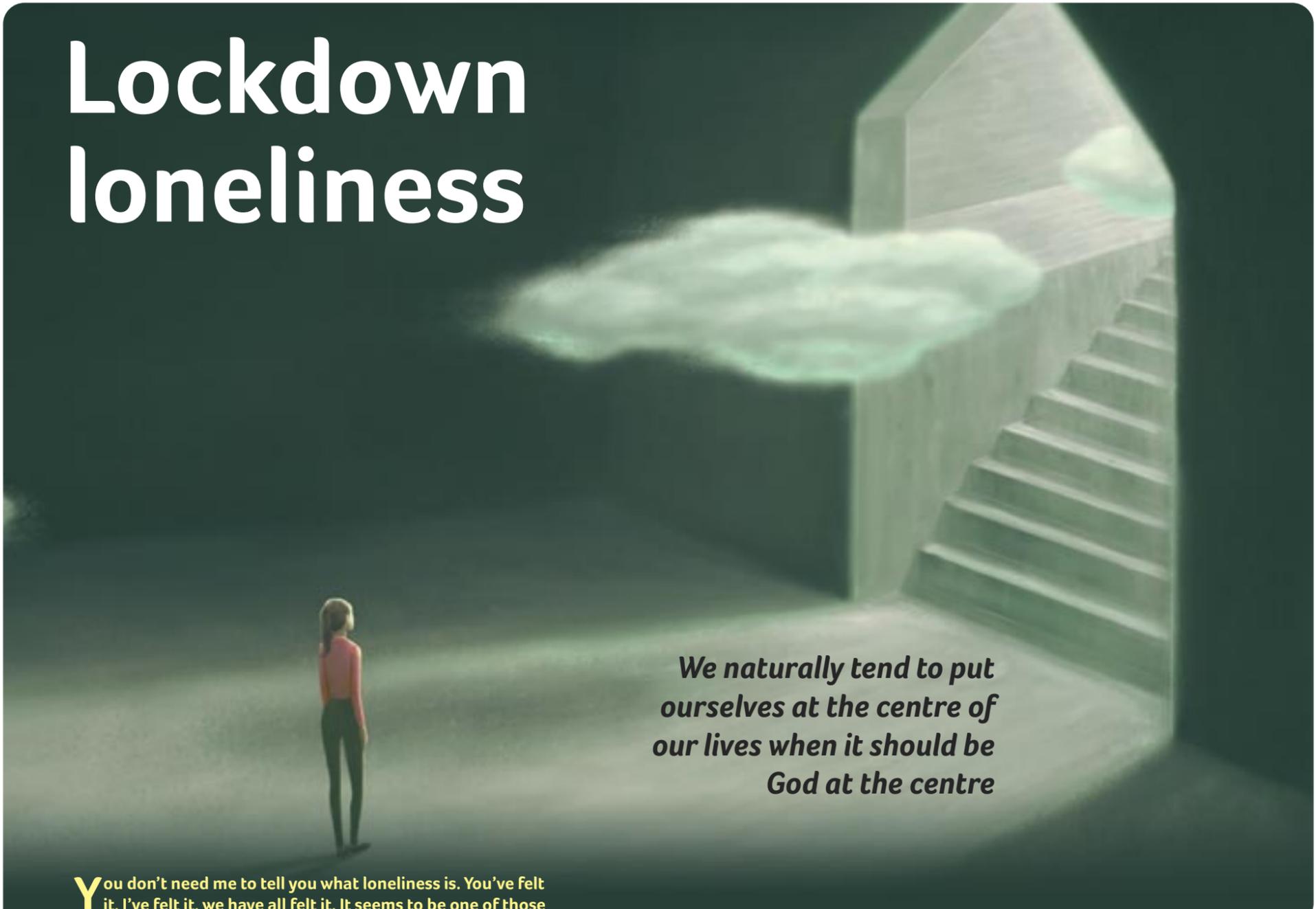
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Lockdown loneliness



We naturally tend to put ourselves at the centre of our lives when it should be God at the centre

You don't need me to tell you what loneliness is. You've felt it, I've felt it, we have all felt it. It seems to be one of those things that is felt so acutely, something we have no control over. Even though we have felt it all our lives, the pandemic over the last year has exacerbated this for many. The unexpected restrictions and limitations have affected us all in some way.

You already know how difficult loneliness is so I'm not here to expand on that. Instead, I'm going to tell you how loneliness in my life has been a blessing in disguise. Like many things in life, we may not see God's hand working immediately. We may think something is awful but God has a better plan behind it. We may only realise many years down the line how God orchestrated everything.

I have experienced loneliness for the majority of my life and tried many things to fill that loneliness. The funny thing is, what I was trying to find to fill the emptiness has always been present with me, God. I just didn't acknowledge or appreciate his presence. We are all guilty of this. We naturally tend to put ourselves at the centre of our lives when it should be God at the centre.

Being lonely led me to realise that nothing in this world can fix my loneliness. It led me to the profound understanding of how much I need God. If there was no loneliness, I wouldn't have sought out and found God there. This is true of many other problems we face. If everything was running smoothly, we may end up forgetting about God and rely on our own merit. However, when we are truly poor in spirit, we are able to appreciate and worship God more.

Your moments of loneliness can be transformed too when you give them to God. God speaks to us in the silence of our hearts. Trouble is, we often don't find the time or opportunity for silence. We might feel lonely in the silence but know that it can be a great opportunity to listen to God and hear from him. We can look at the pandemic which has been terrible in a different perspective when we realise that God is working through us.

God uses everything for our good. He is goodness himself and he can use your loneliness for good.

So, next time you feel lonely, try not to turn to others or to any possessions or comforts. Rather, I hope you turn to the one who made you. The only one who can truly satisfy your heart. *Steffi Siby*



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Feast of the Divine Mercy

Jesus said to St. Faustina one day: **“Humanity will never find peace until it turns with trust to Divine Mercy”.** Divine Mercy! This is the Easter gift that the Church receives from the risen Christ and offers to humanity. *Paul John Paul II*

Divine Mercy Sunday (also known as the Feast of the Divine Mercy) is celebrated on the Second Sunday of Easter, which concludes the Octave of Easter. The Feast day is also observed by some Anglicans. It is originally based on the Catholic devotion to the Divine Mercy that Faustina Kowalska reported as part of her encounter with Jesus, and is associated with special promises from Jesus and indulgences issued by the Catholic Church.

The feast of Divine Mercy, according to the diary of Kowalska, receives from Jesus the biggest promises of grace related to the Devotion of Divine Mercy, in particular that a person who goes to sacramental confession (*the confession may take place some days before*) and receives holy communion on that day, shall obtain the total expiation of all sins and punishment. That means each person would go immediately after death to heaven without suffering in purgatory. Additionally, the Roman Catholic Church grants a plenary indulgence (*observing the usual rules*) with the recitation of some simple prayers.

The devotion was actively promoted by Pope John Paul II. On April 30, 2000, the canonisation of Faustina Kowalska took place and the second Sunday of Easter was officially designated as the Sunday of the Divine Mercy on April 22, 2001

For the faithful who, for a justified reason beyond their control, are unable to go to a church or chapel may obtain an indulgence with the recitation of the Our Father and Creed before an image of Jesus, adding the prayer *“Merciful Jesus, I trust in you”*, with the conditions of detachment of sin, and intention to fulfil the dispositions above as soon as possible. If even this is impossible to achieve, the indulgence can be obtained by the faithful if they are *“united with those carrying out the prescribed practice for obtaining the indulgence in the usual way”*, and offer to Jesus a prayer and their sufferings, again with the resolution of fulfilling the normal conditions at the earliest opportunity.

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