

# The Catholic VOICE of Lancaster

The Official Newspaper to  
the Diocese of Lancaster  
Issue 267 + March 2015

INSIDE: p08 Year of the Consecrated  
Life 2015  
p14 Intentional Discipleship



*The Church must be attractive. Wake up the World!  
Be witnesses of a different way of acting, of living!  
Is it possible to live differently in this world.....?  
It is this witness I expect from you*



## The Gift of the Consecrated Life

Those consecrated to the service of the Lord in the Diocese of Lancaster gathered together recently at the Jeanne Jugan residence in Preston for a Day of Thanksgiving and Celebration for the Consecrated Life.

Fr Pawel Szatlewski, Preston, opened the proceedings with a talk that focused on the need to constantly build a relationship with God through prayer, listening to His Word and doing good works. This dedication was needed to achieve God's purpose through us.

After a period of Eucharistic Adoration and recitation of the Chaplet of Divine Mercy, Bishop Campbell OSA presided at Mass concelebrated by seven other priests in attendance.

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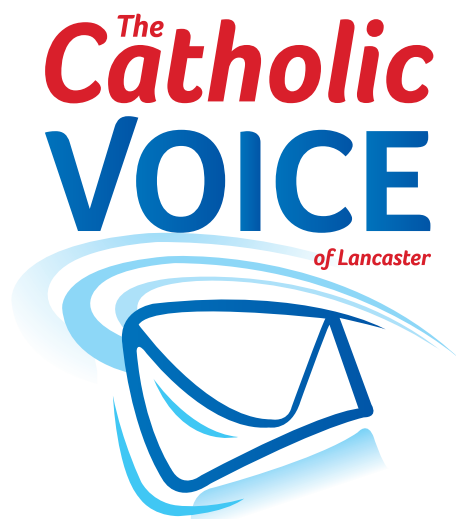
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## EDITORIAL

**O**n May 7th, voters across the UK will take to the polls in a general election. Most political commentators believe this election is the most unpredictable in decades.

The Church teaches that it is a special duty of the faithful to become involved in politics, society and commerce in the spirit of the Gospel that is, in charity, truth and justice. And the **Catholic Voice** believes that it is important to challenge prospective candidates for election upon our foundational issues that are at the core of Catholic Moral and Social Teaching before placing an X on the ballot paper.

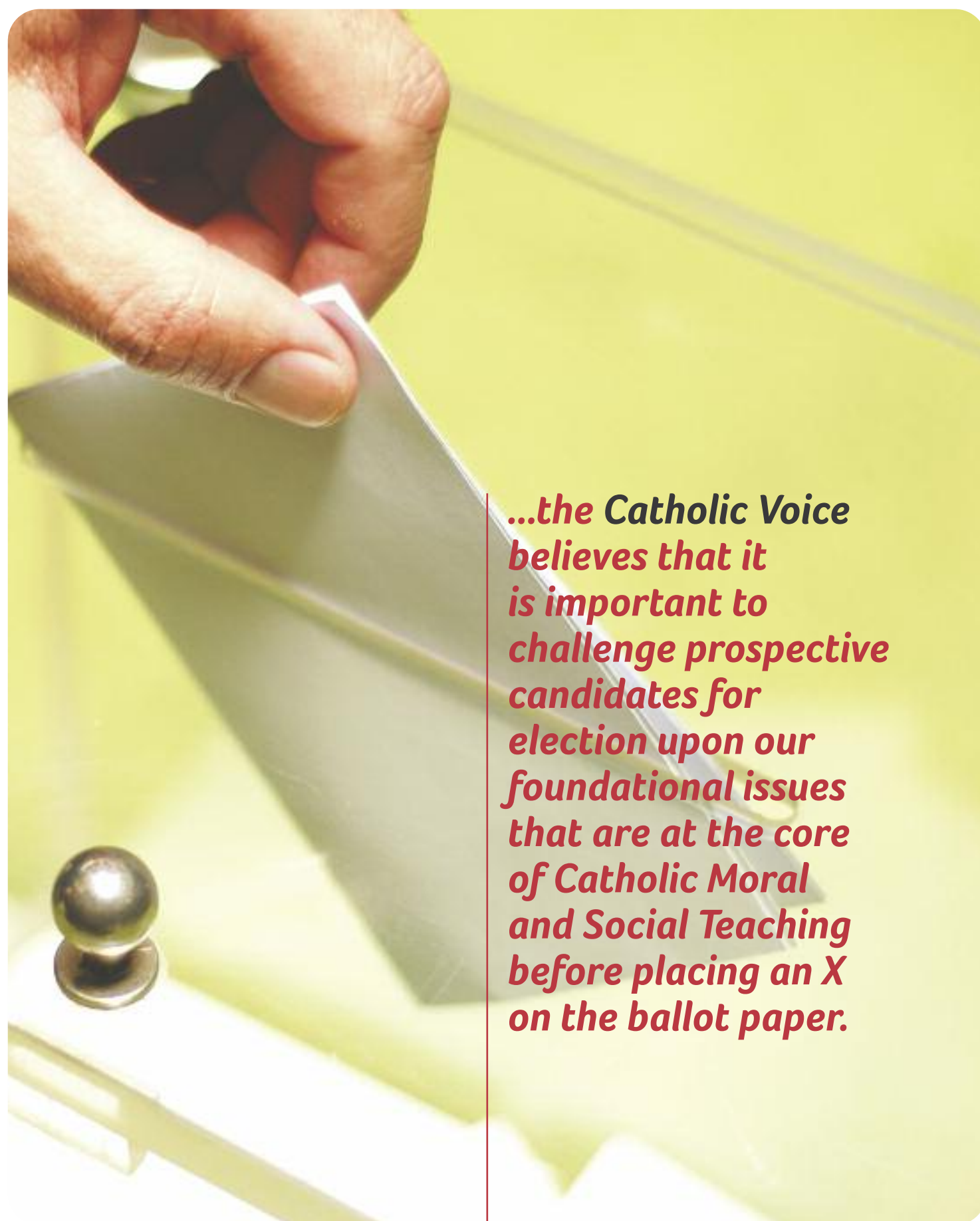
We only have to turn on the radio or television or open a newspaper to hear about people who are living in poverty at home and abroad; we hear of ethnic tensions growing sometimes caused by the divisive language of politicians which is putting local communities at risk and at a global level these tensions are resulting in horrific acts of violence and hostility; we hear of fantastic advances in science and technology and increased life expectancy but witness the continued abortion of the unborn, the potential to create genetically modified children from the genes of three parents (*which passed through the House of Commons on 3 February*) and the ever growing lobby for the right for people to choose to end their own life; and we hear about the wealth of global resources but witness the suffering

of millions who struggle without the essentials of clean water and food, just a few of the many issues facing life in our country today.

As the countdown to polling day continues and the media frenzy ramps up it would be very easy to 'switch off' as arguments and counter arguments hit us from a variety of sources. The promise of this or that may prompt a leaning one way or the other or simply the personality of a candidate may be persuasive over other candidates or it is simply all too complicated so 'I will go with what I have always done' or be influenced purely on what 'I might get out of it'. On the other hand 'I simply won't bother to vote'.

Through our Baptism we are called to be Christ like and live out the Gospel, showing love and compassion to all we meet (*as Jesus did*) but also to challenge what needs to be challenged (*as Jesus did*). We are to be the light in the world of darkness today! We can do this by getting involved and not just going with the flow.

**The Catholic Voice** encourages electors to use the next two months leading up to polling day to find out as much as they can about the issues and, where possible, question candidates according to the Common Good and our foundational principles before arriving at their decision on 7 May.



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# Proclaim '15

# Gaudeamus!

The promotion of the new national initiative Proclaim '15 is already underway as an integral part of the work of the Office for the New Evangelisation. This initiative dovetails nicely with the mission of our Diocesan Office which is to direct, co-ordinate and encourage Diocesan-wide initiatives in Lay Adult Formation through the lens of the demands of the New Evangelisation.

A small team from around the Diocese, some of whom are New Evangelisation Support Team members, is currently being formed. Part of the team's work will be to lead on the new evangelisation initiatives coming out of the Office, which will include promoting Proclaim '15 and encouraging prayerful support of the event in our parishes. The Office also has a monthly bulletin called 'Gaudeamus' which posts Adult Faith Formation events happening around the Diocese.

#### So what is Proclaim '15?

It is an initiative from the Catholic Bishops of England and Wales to promote and animate the work of evangelisation in parishes which has five steps:

- The provision of free parish small-group study materials;

- The organisation of a National Catholic Evangelisation Conference in Birmingham on 11 July 2015;
- An invitation for parishes to join in prayer across England and Wales by hosting a parish Prayer vigil on July 11 2015;
- The invitation for dioceses, deaneries and parishes to have their own Proclaim '15 events in autumn 2015;
- The publication of New Evangelisation resources.

The small group materials have already been made available on the Diocesan website [www.lancasterdiocese.org](http://www.lancasterdiocese.org) (Office for the New Evangelisation page) and places for our Diocesan representatives have already been booked for the National Conference in Birmingham. We join with the National Conference in encouraging people across the Diocese to pray for the fruitfulness of this initiative. A prayer for this intention can be found in the Proclaim '15 parish booklet (see the Diocesan website).

Further resources for the prayer vigil event will be forthcoming in March.

*Sister Mary Julian Ekman, RSM*



## Proclaim' 15

building missionary parishes



“  
Go, therefore, make disciples of all nations!  
”

*Matthew 28:19*

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# New Year Resolutions



## Being a Young Catholic Today

Amy, 18,  
Barrow-in-  
Furness



## Beating the System

**B**eing a Catholic has always just been part of me. It seems as if lots of young Catholics manage to lose their faith somewhere along the way through peer pressure, or just through having busy lives and letting the faith part slip.

Sometimes I feel a bit boring in my faith story: in fact I've always managed to stay close to God. I haven't had any big conversion moments. I've just plodded along next to the Lord and our relationship has grown as I've grown. It's definitely had an impact on who I am, walking through life with Christ hand in hand. I think it has definitely made it a lot easier and given every day a bit of extra joy, walking with him. It's such a comfort knowing you have someone watching over you, and someone to ask for help when you need it. Maybe I should be happier that I've managed to beat the system and stick with God through the highs and lows of growing up, because after all, I think that makes us pretty close childhood friends.

**A**t the start of the New Year, young people gathered at different venues to celebrate their faith.

Richard, 22, from Whitehaven, ventured down to London. 'Will you see the fireworks?' they asked me. Most were quite shocked when I said 'No'; they wondered what else could possibly be going on in London on New Year's Eve other than the fireworks? Well I was sleeping on a classroom floor and getting minimum sleep at the Youth 2000 New Year retreat.

It doesn't sound the most appealing but at the stroke of midnight I was in Mass, surrounded by my closest friends and before God. Now I can't think of a better way to start or end a year than being with friends and being with God. The fireworks were going off and yet we were in silence. That silence was something I came to greatly appreciate that week. I never get silence in my day to day life. Surprisingly,

being in London, one of the busiest, loudest cities in the world at New Year, at one of the busiest, loudest times of year, taught me my own need for silence, my own need for prayer. There is no doubt I had been neglecting my prayer life the last few months. Going to Mass was mechanical. Just something I did, but that isn't what I want. In the silence of sitting in front of the Blessed Sacrament I was shouted at, shaken up and shoved into action. 'Either you act or I will', I seemed to hear the Lord say. And that was it: my New Year's resolution was set. Pray more, use your gifts, and do it all with the joy of Christ in your heart. Challenge accepted, but what have I let myself in for?

I'm excited to see what this year brings and excited to face it all with joy; it won't be easy but why make a resolution easy?

Meanwhile, Sophie, 21, from Lancaster University, was at the Faith Movement's Winter Session in the beautiful setting of Stonyhurst College, Clitheroe. 'For me', she writes, 'this time of year is usually spent indulging in left over Christmas treats in front of the TV and often completely forgetting about the great feast we have just celebrated. The Faith Conference was a great way to continue to celebrate the Christmas in the best way we can, and ultimately much more fulfilling. The Faith movement hold conferences throughout the year for young people, particularly focusing on bringing together science and faith. The theme this year was Proclaiming Christ with confidence and compassion. Throughout the days we

heard fantastic talks on Faith Awakened, Faith Shared, Faith Strengthened and Faith Inspired. These talks explain not only what we believe as Catholics, but why we believe it too. We were told in the first talk that to love God we need to know Him, not just about Him but develop our own relationship. The conference truly allowed me to know God more deeply, particularly through the Masses celebrated each day and the Reconciliation Service. These great gifts of the Church helped link the things we had learnt about the Church really being part of God's plan of creation, and about how we can meet Jesus face to face, just as we do at the Christmas crib.

A highlight of the conference was to share the experience with other young Catholics, true friendships as brothers and sisters in Christ'.

And, in Swanwick. Grace, 18, from Fleetwood, writes, 'Most people have heard of Castlerigg, but few people know that there are about ten other youth centres around the country which run retreats for young people. Once a year all the gap year volunteers from these different centres – about 120 of them – come together in a central location to get to know each other and be inspired by speakers, pray together and have fun. Until I went I had no idea that there were so many other young volunteers like me. It was good to see how the different centres did different things but how we shared the same goal. The theme of the weekend was the Joy of the Gospel and we were privileged to hear Fr Timothy Radcliffe and his amazing stories'.



# On the Road with Love

**Just before Christmas two thoughts coincided; the first being that I thought it was time for another adventure, and the second that I wanted to raise awareness and money for persecuted Christians around the world, particularly in Iraq and Syria.**

I decided I would walk from Keswick to the train station in Penrith, get the train from there to Hereford, and walk through the Wye Valley to my parents who live in Ross-on-Wye, effectively walking home for Christmas, with a train journey in the middle of it!

In the three weeks leading up to Christmas people were incredibly generous and I raised nearly £300 for Aid to the Church in Need, a charity that supports persecuted Christians. After hearing a talk from Lord Alton at the Embrace youth conference in Liverpool in November, I realised that if I stayed silent about the suffering of my brothers and sisters in the Church, it would be just as bad as staying silent during the Holocaust. Through my justgiving page online I was able to share some of their suffering and offer my solidarity through my walk.

The walk itself was beautiful and tough. The first day I walked in wild winds, crossing open moorland and seeing the sunrise from the lanes that wended their way through the little village of Threlkeld. Tiny cottages lit up for Christmas made a pleasing contrast to the snowy bulk of Blencathra and the barren fields alongside me. It took me eight hours to get to Penrith and on the way I had discovered some beautiful Cumbrian villages that are tucked away from sight on the A66. This first part of the journey was the hardest;

even only for eight hours I get restless with my own company. By the last two hours, my body ached so much that I had to simply grit my teeth and put one foot in front of another. Had I stopped, I might not have started again! In all this, I hoped (though I questioned it!) that my tiny little act of a walk was making some kind of difference to the people of Syria and Iraq who had gone through so much suffering.

I got the train that afternoon from Penrith to Hereford, a journey just under five hours, where I stayed in the quirkily named Green Dragon Hotel (*fans of the Lord of the Rings will recognise the name!*) and went to Mass the next morning across the road at St Francis Xavier's parish. Here I was met by my big sister, and together we started our walk from Hereford Cathedral, where there is a pilgrim's shell on the ground outside.

The weather on the second day was calmer, sunny and a little warmer. With my sister, we walked the route of the River Wye, shared stories, caught up, put the worlds to right and thoroughly enjoyed each other's company. It was an unexpected blessing to be able to spend so much time with her and one I was really grateful for. We ate our lunch in the sunshine by an ancient bridge and saw a beautiful sunset together. Herefordshire countryside is much softer than Cumbria; we walked through more autumnal scenes – smokey bonfires and orchards and crunching apples and leaves beneath our feet. Yet still it retains a wildness – a feeling of being very rural and remote, surrounded by countryside for miles.

Other times we walked by the gently flowing banks of the Wye. The last hour

and a half we walked in darkness along a lane flanked by high hedges. The moon and the stars were out. By now we were delirious and giggly with tiredness. A pair of eyes appeared in the light of my head torch, flashing out of the hedgerow before quickly disappearing back out of sight. From high on a hill we saw the whole of Ross laid out before us. We staggered down the last few miles into town, along the red-brick Victorian villas until we reached our parents' house. And there, in the pool of light from the front porch, we saw our mum, and we pulled off our muddy boots, threw down our bags, and arrived home for Christmas.

A hot roast chicken dinner and a glass of mulled wine were ready on the table for us, followed by a bath and a good night's sleep. I felt elated, deeply satisfied by the walk and experiencing that wonderful feeling of being home. All this was thrown into sharper focus in the light of those whom I walked for; those who instead of walking home with excitement and joy had to walk away from everything comfortable and secure, those who walked with fear and danger in the face of genocide. I could not forget them this Christmas and I am extremely grateful to all those who donated to Aid to the Church in Need on my behalf in order to help alleviate the suffering of our brothers and sisters.

**My justgiving page is still open for donations:**



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# Your Letter



Dear Editor,

### Bishop Challoner- A Saint for Today?

On Sept. 15th last year the Friends of Westminster Cathedral held a meeting to honour Bishop Richard Challoner, the Vicar Apostolic of the London District in the 18th century. He was the rock who sustained a Church that was slipping into oblivion.

As the 18th century began the death sentence for priests was commuted to life imprisonment and a reward of £100 was offered for information leading to the conviction of a priest exercising his office. For the laity nothing was changed. A Catholic paid a double land tax that meant, for example, if you would have been paying income tax at 40% this was doubled to 80%. All professions were barred to Catholics who were unable to become lawyers, doctors, teachers, to join the army or navy, to attend university. How then could a young man earn a living? The Catholic community simply crumbled under such pressure - accentuated by the government welcoming defectors with lucrative appointments.

Except for one very brief interval England had been without a Bishop for more than a hundred years. The Catholic James II obtained from Rome four Vicars Apostolic who divided the country between them. Richard Challoner, who had been professor in the college at Douai founded by Cardinal Allen, was given charge of the London District in 1741. The District covered ten counties besides London itself. His chosen apostolate was to the poorest of his people. He would offer Mass in garrets above public houses, behind a locked and guarded door, where entry was by password, and the altar was a chest of drawers. There was no Rosary, Sermon and Benediction on Sunday evenings instead Challoner would go to a pub where Catholics met in a private room with their pints in front of them, and there he would stand and preach and we are told that he really came alive when he was preaching. But he is best remembered for his writing. Before World War II the Catholic bible in England was the Douai Bible - only it wasn't - it was the Douai Bible re-written by Challoner. The Douai Bible was full of learned latinisms - Challoner re-wrote it in plain English. One of the prayer books you may still find hidden deep in a drawer - it was common in the 1930s - was called 'The Garden of the Soul' - the original Garden of the Soul was produced by Challoner.

When I was a child THE book in our house was not the bible - it was Challoner's Memoirs of Missionary Priests. It is treasured by historians today. The last of our martyrs had been put to death barely twenty years before Challoner was born and he was diligent in collecting official documents of trials, letters and eye-witness accounts of those who had been executed or had died in prison. He wrote other books and pamphlets, giving his people a sense of their history and sustaining them in their faith. How he managed all this work whilst being active in covering his huge district is a mystery. He presided over a Church which was slowly haemorrhaging to death. Never discouraged he worked tirelessly to stem the tide. The tide eventually was to turn but he was the anchor for the Catholics of his time who had to face the pull of strong forces dragging them away from their moorings. At his funeral Bishop Milner said: "Whenever I represent Bishop Challoner as a saint I say no more of him now after his death than all who knew him said of him during his life".

Twenty years ago our Cathedral Chapter, being aware of how young people were being drawn away from the Church by the culture of our time, and noticing a parallel with the 18th century, recognised that Challoner would be an ideal patron for us today and the then Provost, Mgr Slattery, wrote to all the other cathedral chapters in England enquiring whether they would support a movement towards Challoner's beatification. All responded affirmatively and some with enthusiasm. With this encouragement he approached the Secretary to the Bishops' conference who replied that Rome was not interested in the 18th century. What happened next? Rome canonised an 18th century Franciscan.

So when next you meet a bishop just take him to one side and ask this question: *When are we going to introduce the cause of Bishop Challoner?*

Rev Canon Thomas Dakin \*\*\*\*\*

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I'm often met with puzzlement about whether Christians have anything especial to say about the environment; whether we should be questioning our politicians particularly in the lead up to the election; whether we should be personally involved? The answer is a threefold "yes!" Some people doubt whether the world environment is changing. An overwhelming number of the world's scientists say it is. Let me explain the Christian view more.

At his first Mass as Pope Francis said:

**"Please, I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of goodwill: Let us be protectors of Creation, protectors of God's plan inscribed in nature, protectors of one another and the environment. .... Be protectors of God's gifts!"**

There you have the essence of what this is about: being stewards of creation.

Pope Francis gets lots of favourable publicity, speaking plainly and in easy sound bites. His choice of name signalled his concern for the poor and for ecology. Pope Benedict XVI made so many pronouncements on the environment that they're actually

collected into a book by him, *"Ten Commandments for the Environment"*. John Paul II discussed the environment in his very first encyclical, and in 1990 he designated St Francis the patron saint of ecology. And the Bishops of England and Wales produced *"The Call of Creation"* way back in 1992.

So what does all this teaching and study of the scriptures tell us? It tells us that Jesus had a strong relationship with and love of nature. It tells us that creation is a gift which actually reveals the glory of God. It is a gift which is to be used for the benefit of all, and all means everyone everywhere in the world, and all future generations. It means finding ways of living more simply ourselves, so that others may simply live. It means using the earth's resources responsibly and being good stewards; seeking sustainable forms of energy and consumption; trading fairly and in solidarity with producers. Applying these principles to decisions that affect climate change would be a very Christian thing to do. Wouldn't it be brilliant if on our day of judgment the Lord says to us: *"Well done good and trustworthy servant"* (Matthew 25:21).

These principles stem directly from our relationship with God, so they are important and need to be heard. This year Pope Francis will publish a whole encyclical about ecology. Expect to hear much more about this in your parish, and if not ask why not.

*Paul Kelly, Member of the Environment Group of the Faith & Justice Commission*



# Climate Change

## Should Christians have a view?

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# Year of the Consecrated Life 2015



**I**t is just over a year since the **Catholic Voice** reported on home grown Sister Emma Haynes making her final Perpetual vows as a Servant Sister of the Home of the Mother. Sister Emma hails from St Joseph's parish Lancaster where her parents David and Sandra are still parishioners.

*"Wherever we are we try and do activities for young people, like weekly meetings of formation; get-togethers; pilgrimages and Summer Camps, with the intention of bringing them closer to Our Lord and Our Lady".*

Another Sister, Sr. Morgan writes: I grew up in Loveland, Colorado, in the United States, in a Catholic Family. I attended a very good Catholic School that was directed by a religious Sister of the Sisters of the Precious Blood. When I was six years old, I remember seeing this Sister and understanding two things: First, that she belonged completely to God, and second, that I also had to belong completely to God.

Although as I got older I did not live a very coherent lifestyle for someone who knows that they have a vocation, thanks be to God I never left the faith. Little by little, that Lord made me fall in love with Him, particularly through Eucharistic Adoration. When I was in high school, I began to spend a lot more time in prayer; I felt drawn to the chapel, and I often spent the entire holy hour begging God that He would let me be His, and only His. This desire in my heart did not come from me but was a huge grace from God to help me respond to His call.

I decided to go to a Catholic college that had a program for girls discerning their vocations, and this is where I met the Sisters of the Home of the Mother. Their joy, their dedication to the Truth, and their love for Our Blessed Mother are what most attracted me to their lifestyle. Our Lady became the centre of my life—she is the one who can bring us the closest to Jesus—and she is the one who showed me that the Lord wanted me to form part of this gift which our Lord wishes to make to His mother. I entered in 2009, on the feast day of St. Joseph, after returning from a mission trip with the Sisters in Ecuador. And on the 8th of September, 2013 I made my Perpetual Vows.

The Home of the Mother has three missions in the Church:

- The defence of the Eucharist
- The defence of the honour of Our Mother, especially in the privilege of her virginity
- The conquest of the Youth for Jesus Christ

The Servant Sisters give themselves unreservedly to the three missions. They live a spirituality of identification with Jesus Christ and transformation in Him, from the womb of the Virgin Mary. They also have a spirituality of sanctuary. In other words Sister Emma explains *"we procure that our soul be a sanctuary exclusively of God, wherein the alliance with Our Lord and with Mary is established, where she can establish her throne, distribute her treasures, and work miracles of grace".*

The Mother House is in Santander, Northern Spain, along with the Novitiate. Since the beginning of the Order, and especially in recent years, Our Lord and Our Lady have led them to found communities throughout Spain and in other countries. The order is currently present in Spain, Italy, United States of America and Ecuador.

With the three missions already mentioned Sr Emma said *"we are open to whatever the Church needs. We have an old people's residence; we work in parishes; we take care of a Shrine to Our Lady; we have schools in Ecuador, where we also do mission work; and we also work with the mass media producing videos and radio to spread the Gospel."*

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Main photograph on opposite page is Sr Emma. The main photograph on this page is Sr Morgan.

I'd say that what most attracted me was the fact that it's what God wanted. But I could also add that since the beginning I noticed a very special presence of Mary, Our Mother, among us, and also a lot of unity among the Sisters. Also the joy, which is something that each one of us, by forgetting ourselves, has to conserve.

**And the advice Sr Emma and Sr Morgan would give someone who thinks they may have a vocation to the religious life is:**

**Sr. Emma:** That they should pray a lot and entrust their vocation to Our Lady. That they have an open heart and be generous.

The important thing is that we discover our own vocation, that is, what God wants from each one of us and that with His grace we fulfil it and are faithful to the end.

**Sr. Morgan:** DO NOT BE AFRAID!!!! The Lord said 365 times in the Bible, "Do not be afraid." Jesus does not come to take anything away from anyone. If He asks us for something, for some sacrifice, it is only to give us something better. The only way that you will be truly happy is by doing the will of God. And if you think that you do not have the strength to say "yes" get on your knees and beg Our Blessed Mother to teach you how to say, "yes," like she did. In the end, the vocation to the religious life or the priesthood is the biggest privilege that God could grant you. It is a call to belong completely to God and to His mother, and to be a sign of what awaits us in Heaven.

**And how hard is it to settle away from ones family into a life of community?**

Sr Morgan said "God loves each member of my family more than I could ever love them. I think the most difficult part about leaving behind my family was the thought that I was making them suffer or that they were going to feel abandoned. But God gave me the grace to understand that he was not only

asking me to give my life entirely to Him, but he was also asking my family to give their daughter and sister entirely to Him.

*And although it is a sacrifice to leave your home and family, the Lord is never out done in generosity. I have received a million times more than I have had to sacrifice, and I continue receiving every day.*

*A normal day in the life of a Servant Sister always includes daily mass, daily prayer before the Blessed Sacrament, daily rosary, and Liturgy of the Hours. As far as the other daily activities go, anything and everything you can think of is possible. In some communities we build our own houses or work in the garden. In other communities, we help in parishes with catechesis, bring communion to the sick, work with young people, etc. In everything that we do, we try to fulfil our three missions and bringing others to Our Blessed Mother."*

**We leave the last words to Sr Emma on being different:**

I think we, as all Christians, in this secularised world, have a great responsibility and we are called to be coherent with what we preach. I feel that precisely because the world in general wants to live without God and as though God doesn't exist and as though there is only the here and now, I have to be more faithful and be a sign and witness of God in that world. Just by wearing my habit I think that I'm doing that because without saying a word I am in a way a reminder of God. I have to be, with my life, a reminder of the existence of God and of Heaven.

**What is the religious life if not the living now what we will all live in heaven, the complete belonging to God, where it is no longer I who lives but God who lives in me and where He will be all in all.**



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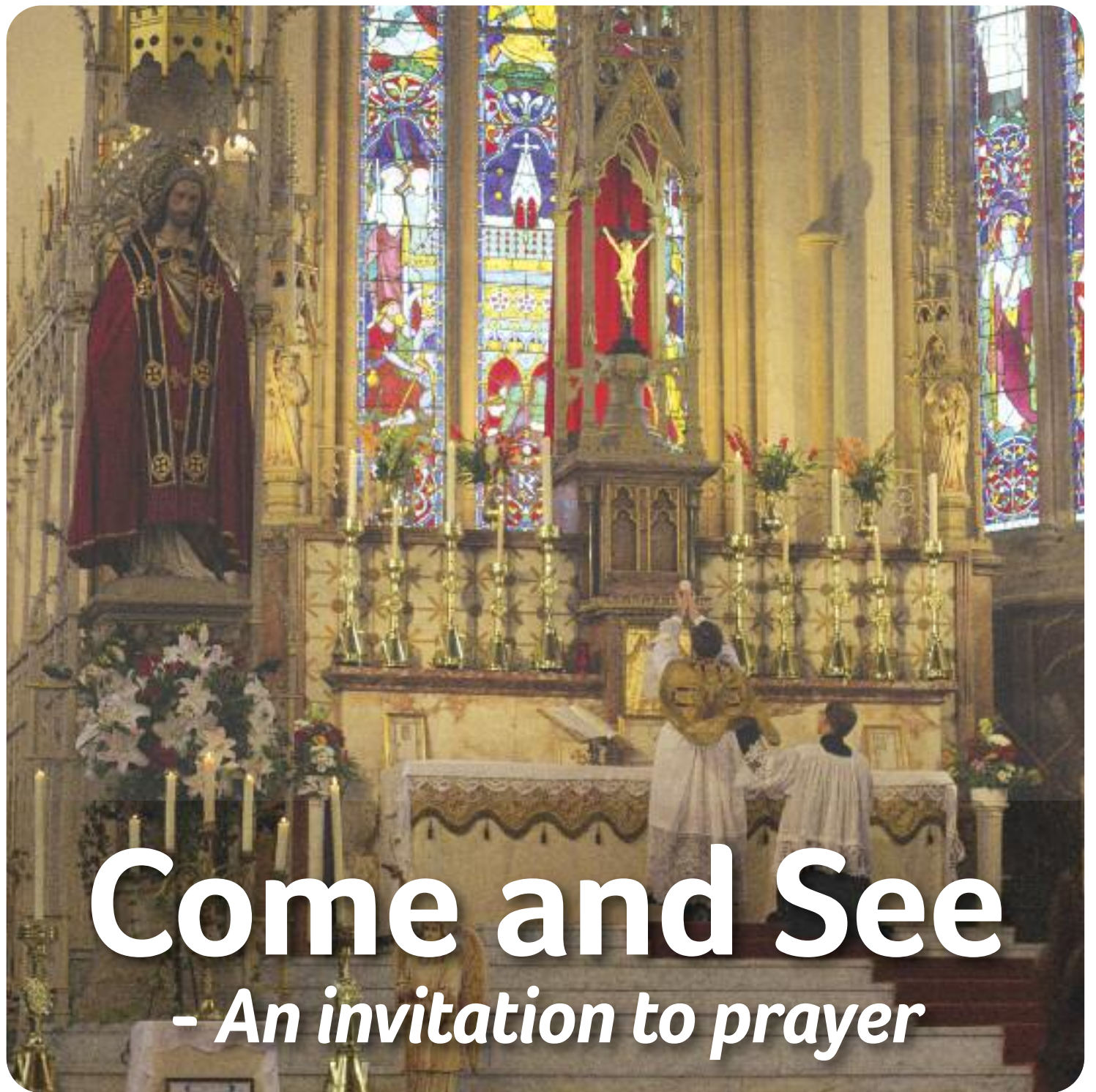
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# Come and See

## - An invitation to prayer

**O**rdained last summer, 32-year-old Canon Francis Altieri from the U.S. is the resident priest at St Walburge's Shrine Church in Preston ([www.stwalburge.org](http://www.stwalburge.org)). Established by Bishop Campbell last September, the Shrine Church has been entrusted to the pastoral care of the Institute of Christ the King, a young missionary order.

#### What is the Institute's mission at St. Walburge's?

Our principal mission is to make Saint Walburge's a house of prayer. Both Bishop Campbell and the superiors of the Institute have been very clear in establishing the Shrine that their primary intention is to enable the church to be a setting for liturgical and personal prayer. Everything else must flow from this. In addition to offering daily Eucharistic Adoration and confession, we also have the particular mission of enabling people to discover – or rediscover – the Church's ancient liturgical heritage. Everyone is welcome to come to Mass at St. Walburge's, regardless of whether they already know this form of the Mass: young people have told us how happy they have been to come into contact with this precious treasure of our Catholic heritage for the first time.

#### What is a priest? Why did you become a priest?

St. Paul's definition is perhaps the most beautiful: "ministers of Christ and dispensers of the mysteries of God" (1 Cor 4:1). The essence of the mission of Jesus Christ was precisely to accomplish a priestly office. A priest is the mediator between God and man, and Jesus Christ – as He is true God and true man – is therefore the supreme and perfect priest. He accomplished the most perfect act of priesthood when He offered himself in sacrifice to redeem us from our sins. Without the eyes of faith it is impossible to understand the priesthood. On a worldly level, we might view the priest as another professional or social worker and admire his wit, his organizing skills or his contributions to the betterment of humanity. But fundamentally the priesthood is a vocation – the priest is not his own man but the instrument of Christ's grace – and not only a function. Simply put, the priest's mission is to help people go

to heaven. As a young priest, I still have a lot to learn, and so I simply hope to become a more docile instrument in order to lead as many souls to heaven as possible.

#### What is the Institute of Christ the King?

The Institute is a missionary order founded by two French priests, Mgr Gilles Wach and Canon Philippe Mora, in 1990 with headquarters and an international seminary in Florence, Italy, and priests working on three continents. In addition to the priests of the Institute (*called 'canons,' since we live in community and have the solemn celebration of the liturgy as our primary charism*) and the seminarians in formation, the Institute also includes brothers (*called 'oblates'*), who support the priests in their work, and a branch of contemplative sisters called the Adorers of the Royal Heart of Jesus.

#### Why did you join this particular order?

When I was a student in Boston I discovered the traditional Latin Mass with some of my friends, and although I didn't understand everything that was going on the first time, I was immediately struck by the beauty of this form of the Mass – the music, the ceremonies, the ancient texts themselves; when I began to think of a vocation I wanted to find a community that celebrated this form of the liturgy.

Secondly, I was very attracted by the combination of community life with apostolic work in the Institute. Like diocesan clergy, our priests are engaged in a variety of pastoral works; like members of religious orders, the priests and brothers of the Institute live, pray, work and eat together. Finally, the Institute's formation and apostolic work is conducted according to the spirituality of St. Francis de Sales, our patron. This great apostle of the 17th century is very much a saint for our times. He was able to bring thousands of souls back into the Church in the midst of a great religious crisis and led countless people to a life of holiness in keeping with their various states of life. The Institute tries to follow the example of this 'gentleman saint' in all its' works.

# Over the ‘Church’ Garden Wall



Today I am sat at the large round dining table which overlooks our back garden at home and I am in planning mode. I'm planning the crop rotation for the cutting garden at the church and also planning the rotation of my own garden. Planning and drawing up the horticultural plans is a joyful and creative activity and one that I look forward to but planning so far in advance also makes you aware of how precious time is.

But today I am deeply engrossed in what I am doing, researching, drawing and producing my plans, and the deep matter of 'time' couldn't be furthest from my mind. But after being in deep concentration for a few hours, my mind is blocked and I decide it's time to take a short break. As I do so, I stop and look at the grey and brown winter landscape that lies before me. At this point I positively start to look forward to the end of winter and start to envision a spring landscape filled with warmth, spring flowers, pastel blossoms, and blue skies.

As I focus further little elements start to catch my eye such as the frosted lambs ears, the beautiful silhouettes of the dark trees, the lovely long tassels hanging from the Garrya shrub, the smoke rising in the cold winter air, the beautiful white milky hanging heads of the snowdrops and the daffodil shoots which are making their way through the bare earth, after a long winter. At that very moment, I realise that in my haste to plan for the future, I have not taken time to enjoy the beauty of the garden which is before me now.

Then, my friend Jenna comes through the side gate, and offers her help in the garden. So with a pair of loppers each we start to prune the apple tree then move onto the wisteria and, as we do, we talk, we laugh and watch the wildlife and take in all that is going on in the winter garden and, in doing this, the minutes merge into happy hours and time passes effortlessly.

As the light starts to fade, we sit on the wall with a cup of hot coffee trying to warm our frozen fingers and we chat animatedly about the lovely afternoon we have had in the winter garden. It is at this very point, that we come to realise that what we enjoyed the most was the sheer simplicity of what we were doing, just working on the garden together, enjoying each other's company and taking the time to appreciate and enjoy what is around us. And in doing just this, we were right where we should be, enjoying the here and now.....tomorrow is another day.

Susan Wood

# Cathy Makes a Difference



Miss Cathy Place aged 18 years, a parishioner of S.S. Mary & Michael's Garstang, spoke to the Catenians about her visit to the Catholic Mission in Chivuna, Southern Zambia.

The Chivuna Mission has had close links and support from S.S. Mary & Michael's Parish since the year 2000. The Mission consists of a Church, priest's house, primary school, secondary school and a Health Centre. Cathy volunteered to teach for a number of weeks in the primary school.

In addition to studying for her 'A' levels prior to going to Chivuna, Cathy with the support of her parents undertook a number of fund raising events. These included partaking in a sponsored skydive in which she raised £1,400 and organised other events, raising £2,500 in total for the Mission. During this time she was also allowed to learn some teaching skills in preparation for her visit at S.S. Mary & Michael's Primary School.

In her excellent and enlightening talk to the Catenians, Cathy was able to disclose that the £2,500 she raised for the Mission, enabled the purchase of a new computer, medical supplies for the Health Centre and the sponsorship of 22 childrens education for 2 years as well as helping villages around the Chivuna Community.

The Catenian Association Bursary Fund awarded £350 towards her expenses.

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## 'Faith and Justice' day at Corpus Christi

**R**ooted in the Catholic tradition, *'Faith and Justice'* affirms the essential relationship between what we believe and how we live. We join the words "Faith" and "Justice" into a single term to reflect our conviction that faith and justice are intimately bound together.

products for all pupils to acknowledge and purchase. CAFOD had two varying sessions with David Griffiths and Kieron Ainsworth presenting an informative array of CAFOD's work with the underlying principle that by working together, a better world can and must be achieved so that all can enjoy the fullness of life.

Year 10 pupils at Corpus Christi Catholic High School in Preston took part in a *'Faith and Justice Day'* recently with a wide range of interactive and stimulating workshops delivered by external contributors. The day was a great success with pupils responding extremely well to the rich variety of experiences provided for them. Visitors commented on pupils' excellent behaviour throughout the day and commended them for their enthusiasm and maturity.

Matt Jeziorski presented a very unique session reflecting the work of *'Pax Christi'* whose vision is a world where people can live in peace, without fear of violence, in any form. Topics included reflection on being a peacemaker and to challenge injustice. Matt concluded his session, with pupil participation, about the story of Franz Jägerstätter who was sentenced to death for being a conscientious objector, later declared a martyr and beatified by the Catholic Church.

Vocation was the theme of a session presented by Sr. Anne Stewart (*Consecrated Life*). Sr. Anne is a Sister of the Holy Child Jesus and was accompanied by Sister Maria from the Bernardine Cistercian Community, both congregations of Sisters serve the Church through education, pastoral, social and legal ministries. Fr John McGowan, a Carmelite monk who lives a life completely dedicated to prayer also contributed to the session. The different Religious Orders came together to talk about the various opportunities there are to serve God, talking about their experiences and their faith journeys.

Very interesting sessions were also presented by Anthony Brown on *'Trafficking and Slavery'* with thought provoking facts that there are approximately 27 million slaves today and astonishingly that last year, in this country, there were 1,736 individuals rescued from trafficking with a third being minors under 18.

Finally, the Metanoia Project, based at St Wilfrid's, represented by Ruth and Joe White gave a very engaging and active session to pupils proclaiming *'God loves you today'*. Events concluded with a closing Liturgy by Dennis Jones in the school hall.

Steve Watkin, chaplain at Christ the King High School in Preston, led students in a time of prayer, meditation and relaxation which proved very popular. It was a reminder of how busy we make our lives and the importance of stopping and reflecting, firstly on ourselves, and then on God's place in our hectic lives.

Fairtrade was represented by Cath Greenless, providing information and a stall consisting of a variety of Fairtrade

Reflecting on the *'Faith and Justice'* Extended Learning Day, pupils gained a deeper awareness of their own spiritual lives and renewed their commitment to pursuing social, economic, and political justice for all people with a mix of happiness, hope, purpose and empowerment among many other emotions.

*John Scarborough, Communications Officer*



Together in One Body

### CORPUS CHRISTI CATHOLIC HIGH SCHOOL

The changes that have taken place at Corpus Christi Catholic High School in Fulwood Preston over the past two years, can only be described as transformational. Since new headteacher David Hubbard took up post in April 2013, the pace of change has been rapid.

Changes introduced have included an impressive new uniform, a highly effective approach to managing behaviour, a strong focus on improving teaching, new systems for improving attendance and new reports to parents.

The most recent inspiration in October 2014, confirms that Corpus Christi is 'improving quickly' and recognises that the headteacher has established an atmosphere of ambition, aspiration and high expectations. Corpus Christi

was the second most improved school in Lancashire for the proportion of pupils attaining 5 or more GCSE grades at A-C including mathematics and English.

Mr Hubbard says: 'Relationships between pupils and staff are very positive and reflect the huge importance that we attach to respecting the unique dignity and value of every person. Pupils are exceptionally well-mannered and the courtesy that they show to our visitors is always very impressive.'

**Open Evening: Thursday 8<sup>th</sup> October 6 – 8.30pm**

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- A reflection for the Solemnity of the Annunciation of the Lord 20 March

# I will not leave you desolate

(John 14:18)

**‘And the angel left her.’** Well, thanks a bunch, angel. Thanks a bunch, God. Make things difficult, why don’t you? Here’s this lass, this teenager—and yes, I do know that teenagers weren’t invented until the 1950s, but even in those days and in that culture, adolescence and young adulthood must have brought their difficulties and complications—here she is, given the most awesome, most mind-blowing responsibility ever entrusted to any human being—and you leave her alone. You get her signature on the contract, as it were, and then you are off. *“Thanks for doing that for us, Mary. Now you are on your own, kid.”*

But, Lord, isn’t that the way you always operate? You lived your life on this earth, you suffered and died for us—and don’t think we’re not grateful for that—but then, having defeated death, you cleared off back to your Father, leaving us to sink or swim.

And that’s not all, Lord, if you don’t mind my saying so. Haven’t you continued to treat your people like this, all through history? Isn’t it a fact that the closer people come to you, the more you make them suffer? What about all the martyrs, starting in your own lifetime, with your

own blood relation, John the Baptist (*and that’s leaving aside the Holy Innocents*)? And it still continues today: in some parts of the world—and excuse me for reminding you but it is supposed to be YOUR world—anybody who follows you is in danger of being beheaded, or buried alive, or, at the very least, driven into exile. And all the people whom we call saints have had it painfully rough. Do you remember what Teresa of Avila said: *“If this is how you treat your friends, I am not surprised you don’t have many?”*

But, if you will allow me to descend from the sublime to the ridiculous, what about us, your ordinary common-or-garden people and priests? Don’t you sometimes feel that you are giving us a bit of a raw deal? You must have noticed that it is open season on the Church. Every smart-aleck self-styled intellectual gains bonus points for sneering at religion, and at your Catholic Church in particular. And people lap it up, not least young people who, we are constantly being told, are the future. Pardon me for saying so, Lord, but its going to be rather a thin future if the younger generation keeps on swallowing the half-truths and never-were-truths which make up the current trend.

Yes, I know we have Pope Francis, but,

rather like your cousin the Baptist, he seems to be something of a voice crying in the wilderness, and even in your Church which, may I be so bold as to remind you, is your own Body, there are people waiting in the wings for Francis to exit the stage so that they can turn the lights out again.

Now I know what you will say, Lord: that I have wandered rather a long way from the Annunciation, from the overshadowing of Mary by the Holy Spirit, and from your own descent into time and into our human flesh. But the point that I am trying to make is that you tend to repeat that same scenario: you get us to sign on the dotted line, and then you are off, leaving us to our own devices.

But maybe, Lord, that is the point: that it IS the same scenario. Because, if I am honest, I know that you didn’t leave Mary alone. And in saying that, I am ringing bells for myself: for didn’t you, as you approached your Passion, forecast that your followers would leave you alone, and yet you said *“I am not alone, for my Father is with me?”*

And is that how we must view Mary’s situation and, by extension, our own? The angel left her, but that didn’t matter, because she was overshadowed by the

Holy Spirit, and filled with your presence, not only physically, but spiritually. She could never be alone, precisely because she had taken on the role of the handmaid of the Lord, the instrument of the Blessed Trinity. However difficult, however baffling, however agonising things might become, Mary would never be alone again precisely because you were—and are—Emmanuel, a name which the Scriptures tell us means *“God is with us”*.

If that was so for Mary—and surely it was—then the same is true for us, because she is the model of the Church, the *“eschatological ikon”*, and whilst I don’t suppose you are impressed by my remembering that phrase, I hope you won’t be offended if I am quite chuffed with it. She is what we are called to be, she is the Church at its best, and so what was, and is, true for her, is true for us too.

Your less obvious angels, your messengers, leave us, as your MORE obvious angel, the Archangel, left her, but like you, she was not alone, for God was always with her, and as long as we are true to you, you will be always with us. Let that knowledge sustain us, as it sustained Mary, when our ways are dark, when we appear to be voices crying in the wilderness, when Your Cross chafes our shoulders. *Rev A Keefe*



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**Sunday March 15th at 6.00 pm**  
Fourth Sunday in Lent (Laetare Sunday)  
Our Lady & St Joseph, Carlisle


**Sunday March 22nd at 3.00 pm**  
Passion Sunday  
St Peter's Cathedral, Lancaster

**Sunday March 22nd at 6.00 pm**  
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From a Parishioner

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# Intentional Discipleship



Western society has been transformed over these past decades with the challenge towards authority, the overturning of accepted moral norms, the break-up of family life and the digital revolution. The result is a faster moving, less constrained, fragmented culture. Of course any seismic shift in society of this scale has consequences. One of these has been the endemic loss of faith which has left the few that have remained in the Church often bewildered and confused.

It is true, the landscape has changed, but the Gospel remains. St Bruno, the founder of the Carthusians, held to the motto, '*Stat crux dum volvitur orbis*', '*The Cross stands still whilst the world moves on*'. In other words, the scenery of history changes in every era, but the Gospel remains the same: Christ the same yesterday, today and forever. The challenge, therefore, is to remain standing near to the Cross whilst living amidst the changing times, and allowing the glory of the Cross to transform the world that we inhabit.

I say '*transform*', but herein lies the problem. It is Christ who transforms through us, but if we are not careful, we fall away from the cross and attempt to do things our way, become discouraged and end up being swept away by the current of the culture and in turn have nothing to contribute to it. Remember when Christ pulled up Peter who tried to persuade Jesus not to go to Jerusalem: '*Get behind me Satan, because the way you think is not the way God thinks*'.

To resist being carried away by what in the old days was called the Spirit of the World, we must become '*intentional disciples*', by which I mean we must choose to become followers of Jesus. Our faith is not an heirloom, but a radical daily choice which changes everything, every part of our life.

In the past the prevailing culture prized faith and its contribution to society and held it in esteem. Today, this is no longer the case. St Paul calls us to '*put on the mind of Christ*' and to allow our inner self to be renewed. I live in awe of the young people that I work with who have remained engaged with their faith or come to discover it through some miracle of grace. The sacrifices that they make and the way in which they try to match what they profess and what they live is inspiring. Small in number, they are one of the most creative parts of the Church, and give me much hope that the Church is alive.

## So, what are the hallmarks of the intentional disciple?

I asked some young people what they thought, and these – based upon people they knew – are their answers.

- **Light.** Daily prayer; time with the Scriptures; drawing life from the Eucharist; sitting in silence and adoration before the Cross; opening our minds and hearts to the Holy Spirit. In short, the discovery of God as a personal God who knows me, loves me, has a plan for me, and has called me. When our smartphones are out of range, we move to another place where we can pick up WiFi. Maybe I need to move so that I can get in range of God.
- **Simplicity.** We live in one of the wealthiest places in the world and we have one of the highest standards of living in human history. But materialism has choked our spiritual life and left little room for the soul. Fasting provides a spiritual detox, and helps us to learn how to breathe again, and be more aware of our neighbour and their needs.
- **Mercy.** Our world has become one of efficiency and perfection; human life

is discarded all too readily. Society finds it hard to accept failure, shortcomings and suffering. The experience of regular confession teaches us that God accepts us as we are and can renew who we are. We come to discover a God who is drawn to our wounds and their healing, who is waiting for us. Discovering that we can be forgiven transforms us into a forgiving person, a healing person, a compassionate person. When was the last time I went to Confession?

- **Love.** Contrary to the world's insistence that I am the centre of the world, our faith teaches that we discover who we are by being in relation to others. What service do I offer to save me from becoming imprisoned in myself, and how can I place others before myself? Christ's call is pressing: '*Whatever you do to the least of these little ones, you do unto me*'. Maybe the person I am called to love is closer to me than I think?
- **Courage.** Live the Gospel. Be aware that the way the world thinks is not the way God thinks. Look again at what the Church teaches for your good and your salvation, seek to understand the Church and her teaching (*especially those things that we find most difficult*), and put on the gentle yoke of Christ. Do not become conformed to the spirit of the age. Mother Teresa exhorted us "*if people around you are not asking why you are behaving the way you, then you are not living the Christian message*". Be prepared for rejection, and pray for those who persecute you.
- **Freedom.** The hallmark of every Christian: the freedom of the children of God. We rejoice. No one is drawn to an angst-ridden Church: love the Church, learn to swim in its wide spaces, enjoy all the life within her and explore her riches. Allow people to be attracted by the power of the Gospel lived out in you, and leave the rest to the Lord.


'As the soul is to the body, so Christians must be to society' words of a second-century Christian writer, are as relevant to today as ever. Christendom was a glorious past age: the faith was expressed in so many ways through art and architecture, music, poetry, drama, philosophy and history. These things still inspire but let us never forget that the glory of the Church has always been the treasure hidden within each one of us, and the call today is not to hide this gift under the bushel, but to let the light shine so that others too may say, '*I would like to have what you have*'.

We should never lose confidence that our faith is for everyone and today, in the hearts of all people, is a deep and deepening hunger for the meaning and purpose that Christ offers, a meaning and purpose that the world cannot offer. Nothing else will satisfy, everything else passes:


## Stat crux dum volvitur orbis




For further reading: Pope Francis, The Joy of the Gospel and Sherry A. Weddell, Forming Intentional Disciples: The Path to Knowing and Following Jesus.

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# Consider your calling

## - No greater love

**T**he priest is asked to make the entire gift of himself, to lay down his whole life as a sign of his great love for the Lord and his flock. This is not something imposed on the person offering himself for the priesthood. It flows naturally from all that it means to be a priest – someone who ‘signs’, ‘images’, ‘represents’ and shares in a very special way the ministry of the Good Shepherd himself. A priest is asked at his ordination to make three special promises: celibacy, obedience and simplicity of lifestyle. These are similar to, but not quite the same as the solemn vows of poverty, chastity and obedience that those joining many religious orders are asked to make.

For the man thinking seriously about the priesthood, there is no doubt that it is not an easy decision to make. Many truly generous-hearted and dedicated people still find it difficult to make a life-long commitment to all that the priesthood involves. This is especially true of the celibate way of loving asked of the priest, and the aloneness that this sometimes brings. Marriage and family life are among our greatest joys and blessings. Handing over the freedom to plan one's future in the promise of obedience to one's bishop can be a real sacrifice. The priestly ministry calls also for a poverty of spirit, which involves not only a simple lifestyle, but also the loving surrender of much of one's time and privacy.

The bishop asks the man about to be ordained, ‘Do you promise me and my successors obedience and respect?’ Most people see obedience as something that takes away our freedom, limiting our ability to decide for ourselves the course of our lives. For the priest, it means the

opposite. Like celibacy, it is an expression of love for the Lord whom the priest has freely chosen to make the sole meaning and purpose of his life.

Jesus was the Obedient One, his whole life surrendered in love to the will of his Father. The priest is asked to live out in his own life the obedience of his Lord. He makes his own the words of Jesus: ‘My will is to do the will of the one who sent me, and to complete his work’. (John 4. 34).

Is this asking too much? Not for the man whose ministry will be to make visible among people the undivided heart of Our Lord himself. Like a couple at their wedding, the priest freely and joyfully gives himself to his Lord and the Church ‘for better for worse, for richer for poorer, in sickness and in health, to love and to cherish’, for the rest of his life. Like marriage, priesthood is a life time commitment. It calls for a radical giving of one's time, and of all that one has and is.

One of the most moving moments at an ordination is when the man becoming a deacon or priest prostrates himself, lying flat on the ground. It expresses his deep ‘Yes’ to God's call. He freely places his entire existence before the Lord, giving all that he is in selfless service. He is to be a man totally at the disposal of Jesus in his Church.

This prostration is a powerful symbol of the spirituality asked of the priest throughout his ministry. It is that of the Suffering Servant whose life is given for God's people, the Good Shepherd who becomes the Lamb of God.

**Please pray for men of our Diocese to respond to God's call to the priesthood.**

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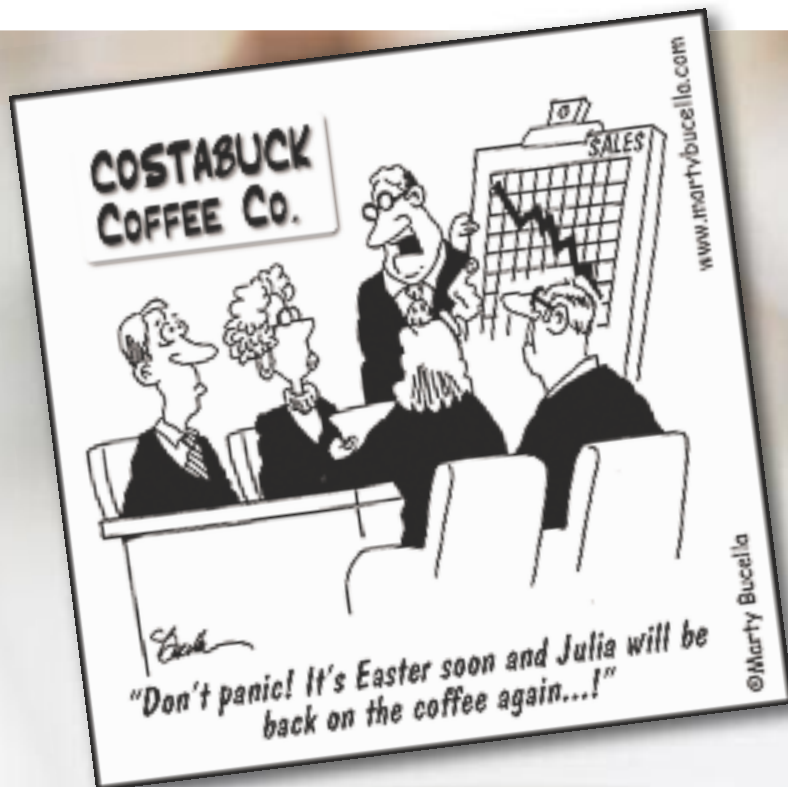
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# The Cup That Cheers

Much as I love the season of Lent, it can be quite a relief to reach Easter at last. “Why,” you may ask, “when we try to make time for extra prayer and reflection, fasting and almsgiving? Surely it’s the time, when we try to get our own spiritual house in order.” Well, of course this is all true. But I now regard Lent with a little more caution... I used to find the whole idea of ‘giving something up for Lent’ an exciting and encouraging prospect. I had conversations with my daughters about what we thought we might be able to do without. Of course, chocolate is always a popular one: “I’m giving that up, not you,” my daughters would argue in true Christian spirit. I thankfully don’t smoke, so that was never a contender and I had already given up alcohol, cakes and chocolate in previous years. I could of course repeat one of these but I rather fancied the idea of a new challenge...

## ADDICT

Other people’s comments on the subject aren’t always exactly helpful either. They have varied from, “Why bother to give up anything at all?” to “Give up talking! That’s a better idea!” But such comments didn’t solve my problem. So a couple of years ago, after much brain-racking, I thought, “I’ve got it! I’ll give up coffee for Lent.” I ran the idea past my nearest and dearest, whose expressions varied from sceptical to puzzled. “But you’re a coffee addict,”

I was told. “Are you sure this is a good idea?” Yet I was determined to do it... Never had six weeks seemed so long to me in all my life! I couldn’t believe how difficult it was to manage without that lifesaving cup – or in my case, mug – throughout the day. And tea just didn’t cut it either. Apparently I became ever grumpier, bad-tempered and frazzled as Lent progressed. “For heaven’s sake, have a coffee!” I was told, but I stubbornly refused.

## TEMPTATION

I fought my way through Lent that year without those longed-for coffee breaks of my dreams and I didn’t give in to temptation once. However, I snapped, snarled and growled my way towards the celebration of our Lord’s Passion and Resurrection.

The giving up of coffee was not prayerful or reflective and I was too preoccupied to think about giving the money I had saved to a worthy cause. I felt fed-up and made everyone around me fed-up too. So now, in hindsight, I don’t give up anything for Lent any more – I try to do something extra instead, something that will spill over into the Easter period, if at all possible. And I enjoy my coffee, for all it’s worth...

Julia Beacroft is a catechist and pastoral worker who lives in Torquay. *Julia Beacroft*



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