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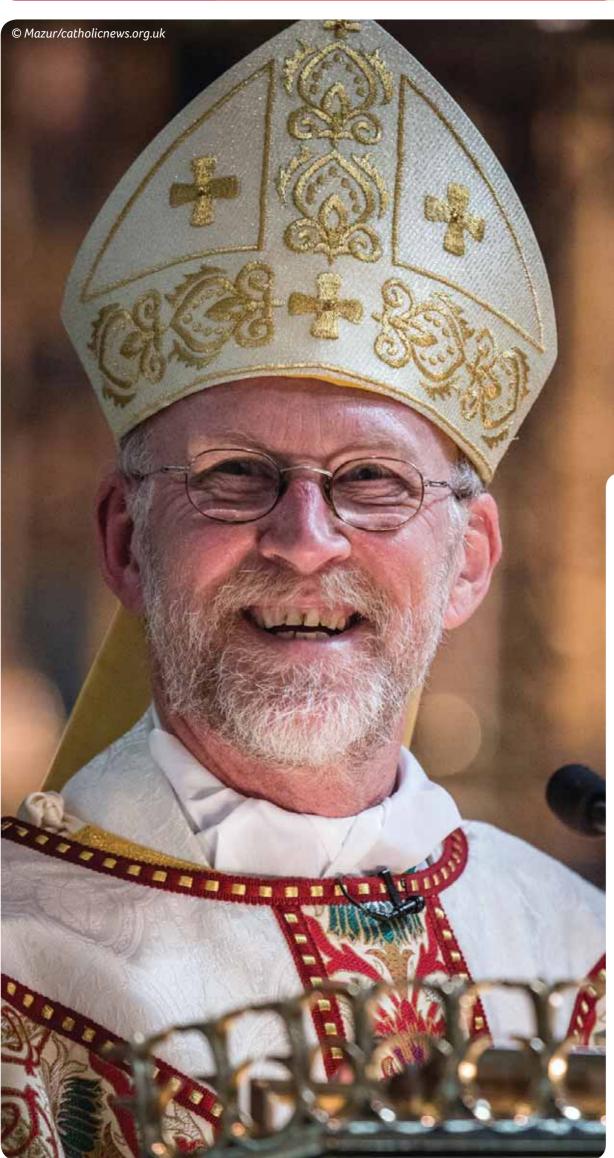
The Official Newspaper to the Diocese of Lancaster

Issue 299 + May 2018

INSIDE: p04 Dear Pope Francis ... p12 Schools of sanctuary p16 We never walked alone! 'for we walk by faith'







7th Bishop of the Diocese of Lancaster

Bishop Paul

Swarbrick

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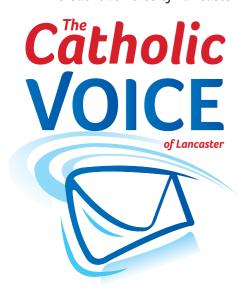
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EDITORIAL

t might have started off cold and a little bit foggy but Monday 9 April 2018 turned out to be a glorious day in more ways than one.

It wasn't long before the empty St Peter's Cathedral Lancaster was filled to capacity awaiting the momentous Episcopal Ordination and Installation of 'one of our own' as the 7th Bishop of Lancaster.

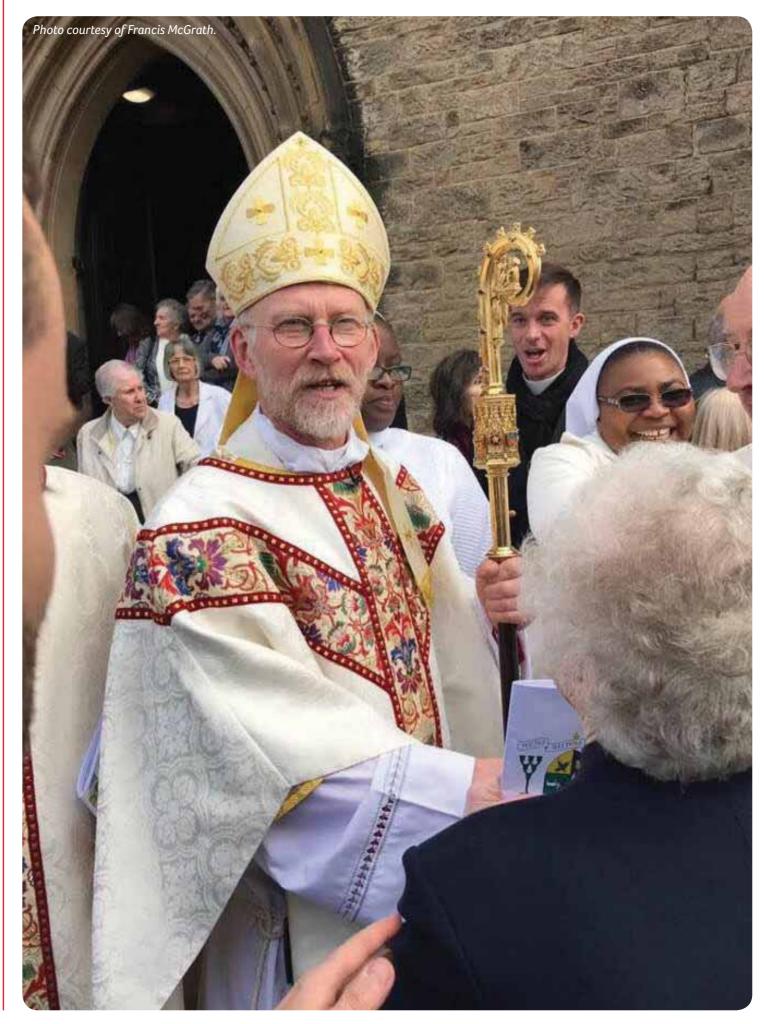
To tumultuous applause echoing throughout the Cathedral Bishop Paul Swarbrick with mitre and staff sat on the 'cathedra' (bishops throne) for the first time. This applause was vigorously repeated later as he left the Cathedral after Mass and could be heard beyond the confines of the Cathedral garden.

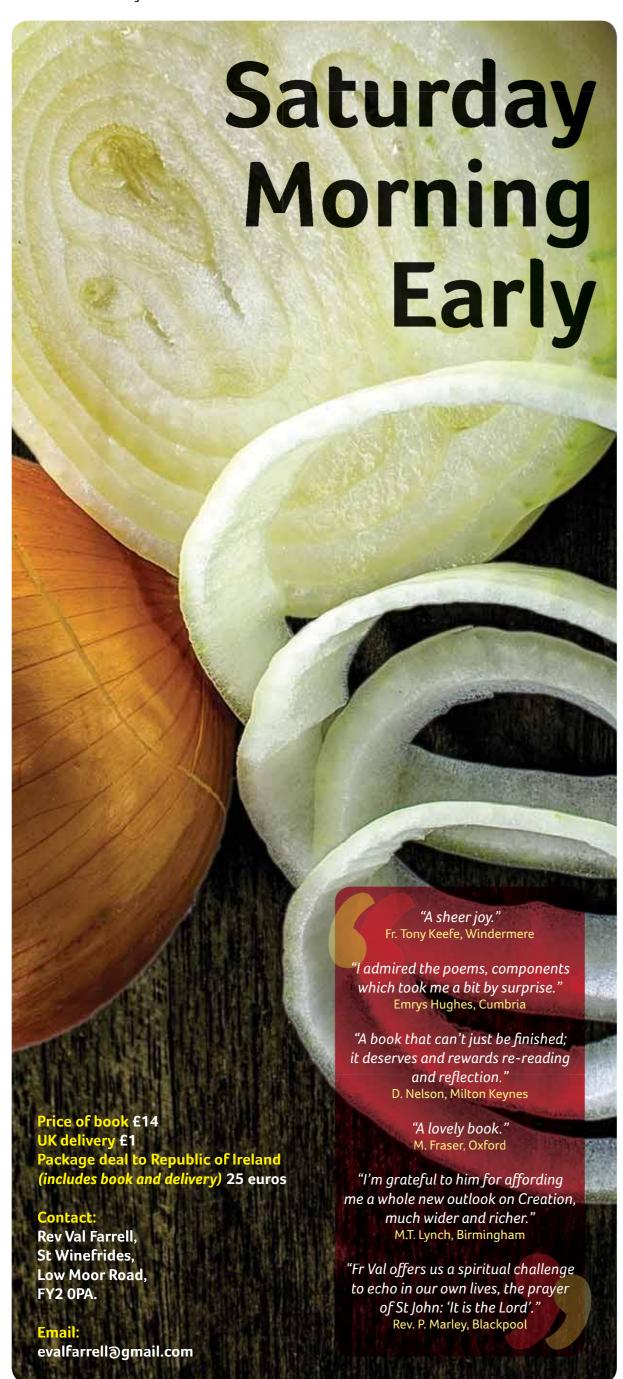
There were lots of other highlights including the singing of the choir accompanied by the organ and a brass ensemble, each bringing a sense of something very special occurring. Even the fire alarm joined in – but no one moved a muscle to leave! A case of keep calm and carry on!

So here we are, after a long wait, on the threshold of a new Episcopate. An Episcopate which Bishop Paul said in a short reflection at the end of Mass, would be one of continuity in delivering the Good News handed down to us in scripture and by the example of the Saints and Martyrs. He also said that he was looking forward to meeting people and mused that he was fifteen years away from retirement so he had plenty of time in which to accomplish this.

The *Catholic Voice* wishes Bishop Paul well in his new ministry as chief shepherd of the Diocese of Lancaster and encourages individuals and parishes to continue to pray for him so that together we can grow as a diocesan family and build God's Kingdom here on earth.

It would be remiss of the *Catholic Voice* if the work of the Cathedral Parish and staff were not acknowledged. The Cathedral was presented beautifully for the occasion and the refreshments provided welcomed by those who had travelled a fair distance. *On behalf of the diocese – thank you.*





any people will remember Fr Val Farrell as the immediate past Editor of the Catholic Voice, when as Editor he introduced the Buzz, a weekly update of events and happenings in the Diocese. In addition to these great works Fr Val wrote a Blog which provided the reader with impromptu reflections on personal experiences, sights and moments, finding a spiritual dimension in each and inviting the reader to share their thoughts.

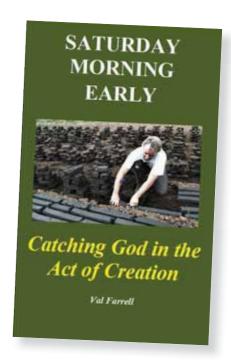
Now some years later Fr Val, using a good deal of the material that originally appeared on his Blog, has released a book 'Saturday Morning Early' it is full of down to earth reflections that create so much imagery that it makes one feel that one is walking around with ones' eyes and ears shut. These glimpses of life are indeed rich in spiritual observation.

Fr Val says that he is still 'work in progress' but that could be said of us all. As he quite rightly asserts it takes longer than a lifetime to find out 'who we are'.

If you can imagine an onion with its many layers of tightly

fixed skins that is how best to describe our lives. Fr Val's book using Creation as the backdrop will help readers to slowly peel away those layers and gain spiritual nourishment from everything around us.

The final word from Fr Val "I come away from all this thinking and writing convinced that if I watch with the heart and mind of Jesus, I can still catch sight of my creator at work on me, day after day, year after year".





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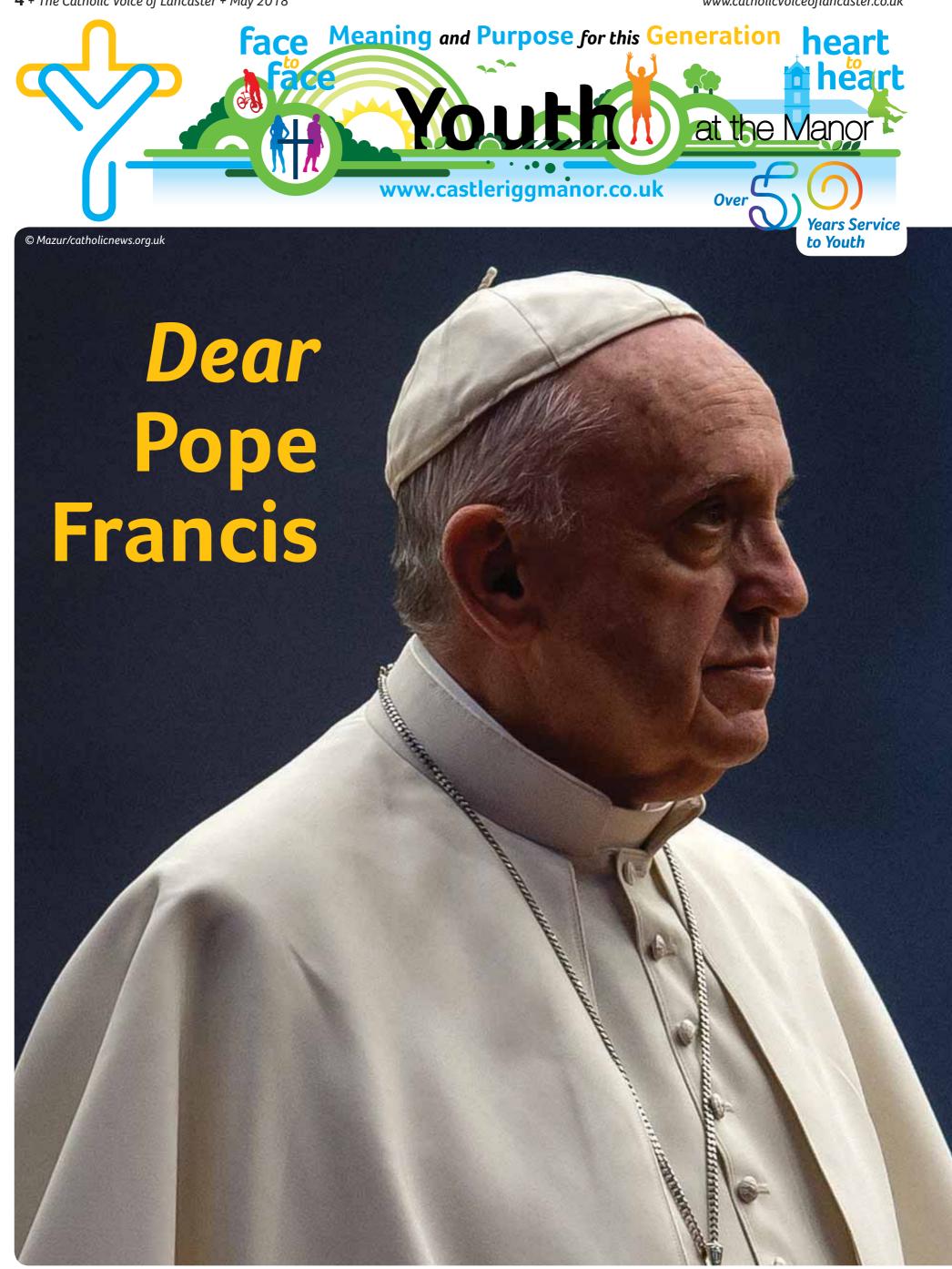
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Dear Pope Francis ...

Pope Francis has asked the Synod of Bishops, meeting this autumn, to reflect on "Young People, the Faith, and Vocational Discernment." To prepare for this meeting, the Church around the world has been asking young people about their experience of life today. Surveys have taken place and young people have taken part in meetings, nationally and internationally. Recently, Narquita was invited to represent Lancaster Diocese at a series of meetings organised by the Bishops' Conference of England and Wales. She writes:

"The meeting was a relatively small gathering of about a dozen people who had come to represent their areas from around the UK. The focus of the meeting was to give input based on our experience of being young people in the Church, as well as what other young people experience in their own communities. It was no surprise that all of us at the meeting work with young people in one way or other, and so we all had a well-rounded view on the experiences young people today.

We discussed many aspects of youth culture in the Church bringing different concerns which we felt were relevant to our specific diocese. However, there were some crucial points that we all agreed were widespread and should be fed into the synod: Identity, Social Media and the Fear of Being Authentic.

Identity - We talked about many issues facing young people, and so many of these stem from issues with identity. To know the Father, and to have a relationship with Him, we need to know ourselves as children of God.

But how can we do that if we are having so many difficulties with who we are physically, emotionally and psychologically? It's proven that it's impossible for humans to think of further fulfilment (that is, of their spiritual wellbeing) if their basic human needs aren't being met. The Church needs to support the fulfilment of these needs in order to evangelise and catechise young people. In my opinion one way would be to be more hospitable, welcoming and accommodating to those seeking out the Church. Many can be put off when they don't feel wanted or loved by the community they are seeking to immerse themselves in, which is why we see young people especially seeking this acceptance elsewhere.

We as a Church are more than capable of providing an environment to allow this to happen.

Social Media - Social media is what our existence has become. It has rapidly grown into a norm for everyone and we live in a society where our lives are being broadcast to the world at every moment. We seek our worth and affirmation through a screen, from people we may never encounter in our physical lives. This is particularly affecting young people, and their self-worth, esteem and again, identity.

It also fuels a disposable and relative culture that is rapidly growing amongst young people. Friendships and relationships are thrown away and ended via a text, or even worse a public declaration on Twitter! Unborn babies don't matter and are thrown away daily, we are changing gender, having cosmetic procedures to alter our look, and we are using people for our own gain whether that is sex, money or affirmation.

But, that's not to say that it can't be a force for good and a positive tool. Like it or not, social media is here to stay, and the Church needs to use it and be present on the platforms that reach billions of people far and wide at every minute of every day. Pope Francis recognises this and is well known to people outside of the church for his efforts. It's now time for us to reflect this across the wider Church.

Fear of Being Authentic – It appears that the Church is fearful to really be who she is. We are worried of offending, scared to speak truth into the lives of those we encounter, and we seem terrified that we will cause any more 'bad press'. But, by being timid we are doing a disservice to the future of the Church. By not being authentic we are not offering the world anything different. We need to shed the fear and live out our first vocation and shared mission of holiness – and that's not to just be from the Bishops, your parish priest, or youth minister. We ALL have an obligation to uphold the truth and share it with everyone we encounter!

These were just some areas we spoke about, but there is so much more the youth have to say. Even though we won't be in the meeting with the Synod fathers and won't get the chance to voice our individual opinions we must continue to make our voices heard.

So if you've got something you'd like to say, ideas you want to share, issues you want to raise, then start talking. To each other, to your priests, to your chaplains, youth ministers, anyone that will listen!

Do not settle for what we have in front of us, do not settle for injustice, do not settle for a Church that is doing the minimum.

We, young people, are the future generation that will carry the Church forward. It is our responsibility to make sure it not only survives but thrives.

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A couple of months ago, four of the team from Castlerigg attended the SPUC Youth Conference. I didn't know much about the Society for Protection of Unborn Children (SPUC) until recently, and abortion has always been a bit of a taboo topic for me as an eighteen-year-old girl. It's difficult in our society, especially if you want to fit in, to know when it is appropriate to voice your views on such controversial subjects and how to do so without offending others.

The conference helped me a lot with this. Meeting other likeminded young people, who were not afraid to speak out and talk with passion about being pro-life, made me realise just how important it is that we share our views with others if we want to make a difference in the world. There is nothing to be ashamed of about being pro-life. It is, in fact, something to be proud of and part of being a Catholic.

My understanding of abortion was quite basic before the conference and I'd never put a lot of thought into how it affects people. Since abortion was legalised in the UK in 1967 more than 8.4 million unborn children have been killed. That's 8.4 million lives taken away from innocent, defenceless human beings. There are approximately two hundred

thousand reported abortions every year in the UK and the NHS estimates that one in three women will have an abortion in their lifetime. An abortion can take place up to 24 weeks, and even later in some cases, yet statistics show a 39% chance of a baby surviving if born at 24 weeks. By 16 weeks, a baby can respond to sound, feel pain and is sensitive to light. Psalm 39:13 springs to mind; 'For you created my inmost being, you knit me together in my mother's womb', and I can't help but feel that even without my faith this seems inhumane and unmerciful.

The talks at this year's conference focused on the effects that abortion has on the mental health of women. I found this particularly interesting as I intend on studying psychology at university next year. The NHS Choices website states, 'women who have an abortion are no more likely to experience mental health problems than those who continue with their pregnancy.' However, I learnt from one of the speakers that medical research shows that the risk of suicide is around

six times greater after abortion than after childbirth. I was also really struck by the lack of information that women receive prior to the procedure and how little support they receive if they are ambivalent about such a fundamental decision in both their own and their unborn child's life.

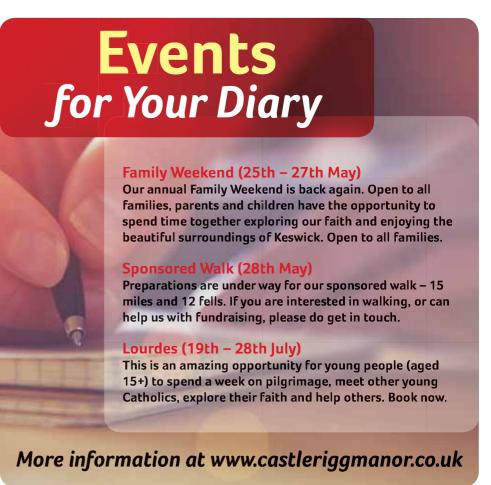
Whilst some of the talks were quite intense and some of the content was extremely upsetting and graphic, it was necessary given the sensitivity and seriousness of such an issue.

The evenings were much more lighthearted with a quiz on the first night with icebreakers to get to know people and a ceilidh on the Saturday which was fun!

I really enjoyed my first conference and found it an educational and thought-provoking experience. I have come away feeling proud to be pro-life and inspired by the amazing work other young people are doing to save lives and wanting to make a difference myself.

Hannah, Castlerigg





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 taken will be entered into)
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 appropriate

Dear Editor,

In the April edition of the Catholic Voice I read the following 'when you see a priest, you see Jesus Christ'. This of course is true. However, do not let us forget that Jesus is within every baptised Christian. The late Bishop Brewer often said at Confirmations that 'we should bow to each other, because the Holy Spirit (and Our Lord Jesus Christ) is present in all of us, since our baptism and in everyone who is baptised.' Sincerely yours,

Dympna Magee, Morecambe

Dear Editor.

It was with interest that I read Paul Marley's reflection on Simon of Cyrene in the March edition of the Catholic Voice. There was something familiar about the pictures of the 4 stations depicted which caught my eye. The detail of the soldier's garb – the large diamond-

patterned sleeves and soft shoes – clearly not Roman. In particular it was the 2 young sons of Simon of Cyrene – Rufus & Alexander – who were familiar & then I realised that these pictures were the same as the Stations of the Cross that we have at St John the Evangelist, Poultonle-Fylde.

Rufus & Alexander appear in two of the stations – Station 5 when they witness their father being press-ganged into helping a "criminal" carrying his cross on the way to execution. The older boy has his arm around the shoulder of his younger brother in a protective gesture – the younger boy is crying. They must have felt confused & frightened. Their second appearance is at the 10th station where Jesus is stripped of his garments. Simon, relieved of his onerous task, leads his sons away by the hand, unwilling to

subject them to witnessing the dreadful spectacle of crucifixion that is about to take place. Who knows what impact was made on those two young boys & what they did witness that day? It is thought that they may have been leaders in the early Church – why else would their names have been recorded in St Mark's Gospel?

Our stations are miniature works of art & I was delighted to learn that they are copies taken from the considerably larger originals to be found in Antwerp Cathedral. I have for many years puzzled over the background scenes in our stations – obviously not the Holy Land and urban in character. At last I know why – they must be based on a Belgian landscape. Mystery solved – thanks to Paul Marley.

Elaine Brownwood, St John's Poulton



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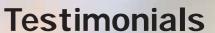
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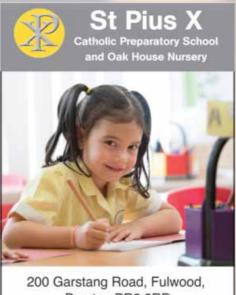


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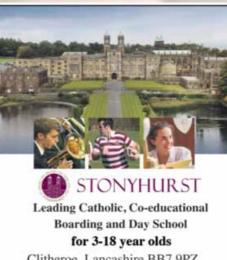
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the definition of family beyond the unit of man, woman and child. Our hands were tied to the extent that in a secularised world we were not able to use faith arguments. What does our faith tell us about the family?

In the story of creation it is because we are made in the image of God that we find ourselves male and female. In his Theology of the Body Pope John Paul II speaks of the body as "the image of God, incarnate in the visible and corporeal fact of the masculinity or feminty of the human person". He continues: "The body and it alone is capable of making visible what is invisible, the spiritual and the divine. It was created to transfer into the visible reality of the world the mystery hidden since time immemorial in God, and thus be a sign of it".

So what is this mystery? It is the mystery of the Trinity. As in the Trinity a third person proceeds from the love of the other two, so in the family the child personifies the love of father and mother. "The experience of communion between man and woman is more like the inner life of God than anything else we encounter in creation". Married love is specific. It is specified by divine love, a love which is self-emptying, which lives for the other.

Etherial? It is time to remind ourselves of what it means to be redeemed. The clear message of early Christian writers is that God became man (homo - inclusive) to make man God. The scriptural basis is John 17 funneled into 2 Peter 1:4 which speaks of our becoming 'partakers of God's nature'. Perhaps the most eloquent interpreter is Maximus the Confessor (6th cent.), "The whole of the human being is interpenetrated by the whole of God and becomes all that God is, excluding identity of essence". So why are we not all saints? When you raise the volume of your radio the power remains the same, you are lowering the resistance. The saint is one who always says 'Yes' to God.

God gracing us to achieve this. Writing in the Washington Post (Oct. 10, 1980) Judy Mann told Pope John Paul II to get real. "From the time Americans reach adolescence lust is the life force". We see today this cultural attitude played out in the media and even in real-life reporting: "A sense of sexual intimacy as a mature, respectful, mutually shared experience of loving union was a description that raised ironic eyebrows whilst also touching a deep longing" (Catholic Ethicists on HIV/AIDS Prevention, p.87). And yet: "If we follow all the traces of our hearts and all the stirrings of our sexuality to their source, we find ourselves at the edge of eternity, catching a glimpse of the Trinitarian God" (West).

Pie in the sky? Not at all. What do we do at Mass? In the Mass we ratify the covenant. A covenant involves a blessing and a condition. Our Lord during his talk to the apostles at the Last Supper identifies the blessing - the indwelling of the Blessed Trinity: "If anyone loves me he will keep my word, and my Father will love him, and we shall come to him and make our home with him". (John14:23). He also spells out the condition: "This is my commandment: love one another as I have loved you" (John 15: 13). When a couple receive Holy Communion they are implicitly renewing their own marriage covenant to love and to cherish. So the intimacies of married life are the sacramental levers which engage with the powerful presence of God. Sex is far more than a sport; it has a spiritual depth which is largely unappreciated.

Contemporary culture has mainly detached sex from marriage and even from love; it has become an instrument of selfish hedonism. Cultures are shaped by people. We are unlikely to change the cultural climate of our time by marching and shouting slogans. We need, in the first place, to present an image that matches what we profess to believe, which will only be possible if our vision of marriage is fully illuminated by our faith.

Canon Thomas Dakin



to the church.

Back in 2012 the then Parish Priest, Fr Chris Loughran, began working with parishioners on a project to replace the old porch, which was small and cluttered, and had poor facilities for visitors. After five years of hard work, fundraising and planning, construction finally began on the new narthex in September 2017.

The new space is not only a fine 'shop window' for the church; it can also host gatherings of up to 60 people and can be used as an extension to the church when needed: the doors between the narthex and church can be folded back to join to the two spaces. There is also an allaccess toilet and baby changing facilities, so that all people can feel welcome. In the narthex there is space for displays, and spiritual reading booklets from the CTS on sale. The original foundation stone of the church, blessed by Bishop Foley

creates a clear line of sight between the sanctuary and the street outside. Now people waiting at the bus stop outside the hospital over the road can watch Mass being celebrated in the church: a reminder that Jesus and His followers are present in our community. Hopefully this will also help passers-by to feel that they can wander into the church to spend a quiet moment in prayer or reflection.

The opening itself was a great celebration: the church was packed, and we were joined by Fr Chris and also Fr Michael Lakeland, who was Parish Priest between 1982 and 2008. St Clare's school beautifully shared the story of Jacob's ladder and sang the Magnificat. Bishop Campbell, on his last visit to the parish before retiring, blessed the new building and the restored figure of Christ, which is hung at the front of the narthex as a powerful sign of Christian faith.

Fr. Andrew Allman





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n February 2006 Bishop Paul Swarbrick appeared on the front page of our Diocesan newspaper. On that occasion he was pictured 85ft up a radio mast in Zambia, East Africa where he spent 15yrs as a priest serving as a missionary. Now he appears again but this time as our newly ordained Bishop, the seventh Bishop of Lancaster. The Catholic Voice managed to grab some of our new Bishop's time over the Easter weekend to find out a little more about his upbringing and reaction to being called to the Episcopate

Early influences

My roots and up-bringing are firmly planted in the good soil of Garstang. Home and family made me. I was aware from an early age that I belonged to the place and to the extended family.

Ss. Mary and Michael Primary school is responsible for my early education. The Sisters of Charity of St. Paul did a reasonable job on me in those early years. My years in Workington have re-connected me with the congregation which has a long history in the area. I've had the immense pleasure and benefit of working alongside Sr. Eleanor Gilligan, a Sister of the same congregation.

At home, faith was evident but not 'overdone'. Mass and Benediction every week, devotions to the Lancashire Martyrs and especially St. John Plessington, a martyr born locally. Grace before and after meals at home, but I can't recall family prayers. Dad was choirmaster/organist at Bonds (the Catholic church at Garstang) and my eldest sister, Shelagh, played the organ from

a young age when she was home. I never wanted to be an altar server, lacking confidence perhaps. It wasn't pushed. All my grandparents practiced the faith, as did my extended family. There was evidence of faith and prayer in the home. It was valued and lived.

At the age of eleven my parents sent me to a non-Catholic school, Lancaster Royal Grammar School. We had an outstanding Parish Priest then and he was obviously concerned that this would be a risk to my faith. At one point he said to my parents, "You'll have to watch that boy" and cunningly roped me in as a reader at Mass.

Canon Bob Horn is my mother's cousin. Canon Adrian Towers is my half cousin. Both have played key roles in helping put thoughts of priesthood into my mind during my teenage years. Fr. Conway, Parish Priest of Garstang, was a huge influence for good. Vocations need careful 'management' and he was a superb example for me to aspire to.

Zambia - 5 = 15

In 1990 I volunteered to serve for five years as a priest in Zambia (Diocese of Monze) but ended up staying for fifteen. I regret none of them. It can only have been a work of the Spirit. I believe I was a victim of prayer in that the people were short of priests and prayed for priests to come. The whole African experience is something I continually draw strength and inspiration from. Perhaps I'll have chance to share more of that in the years ahead.



I worked closely with Emilio Patriarca, Bishop of Monze. He retired in 2014 and returned to his home diocese of Milan, Italy. Interestingly, before Christmas last year I was asked to read through a draft biography of Bishop Patriarca being written by one of the African Sisters. She invited me to include some reflections on my time working with him. I wrote, "But who would become a Bishop? Only someone who loves enough. Only someone who knows so deeply that they are first loved by the Lord." Little did I know what lay just a few weeks ahead.

I returned home in 2005. My father had died in 2003. Mum's health was not great. I'd been fifteen years in one parish and felt they needed fresh blood. There were plenty of ordinations of local clergy whereas in Lancaster we were struggling for priests I felt I had experience to share.

Reaction on news of calling to the Episcopate

News of my appointment came as a "tram-stopper"! I was still getting used to having been made a Canon (2015). I never dreamed my name would come up even though I knew it had been put forward. In late January, I received a call to go down to the Papal Nuncio in Wimbledon, asap. The visit had to be kept as a Pontifical Secret, although my assistant, Fr. Paul Harrison new 'something was up' because I trimmed my beard and had a haircut.

I drove down on Wednesday 31st January, convincing myself it was to talk about someone else. When the Nuncio told me and gave me the letter stating that Pope Francis had chosen

me to succeed Bishop Campbell my whole life flashed before my mind's eye – an experience they say immediately precedes death! Jesus once said to the Apostles, "you did not choose me, no, I chose you." These words came to me in a very powerful way. Not my will but His be done. But I was not comfortable. I think it was out of this experience that my Episcopal Motto began to form: Sanctitas praeter pacem - Holiness before peace. We can feel very far from peace and yet still be close to God. I found this more clearly when I read the biography of Blessed John Henry Newman.

Bishop Campbell has been kind and understanding, trying to reassure me about what lies ahead. It won't be easy but the bottom line is simply to trust Jesus and follow Him. This is my way to heaven.

How do I relax?

We live in a very beautiful part of the U.K. I have been blessed with good health, and always loved the out-doors. I have walked, camped and enjoyed long-distance walks from an early age. Three years ago I decided to have a crack at the Munros (Scottish mountains over 3000ft) while I still had a reasonable level of health. Recent events may have interfered with the timetable I'd set myself. I still have 121 to complete. Latterly I've taken more to cycling. It's convenient to hop on the bike for a bit of fresh air even if it's just for half an hour. Workington has been a wonderful place to be for that. I've also been known to take the odd pint.

Please keep Bishop Paul in your prayers



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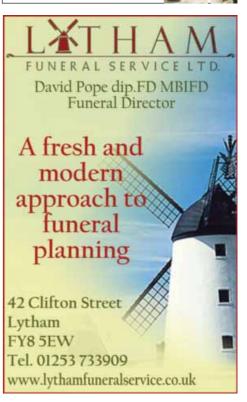
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ancashire School of Sanctuary
status has been awarded to Our
Lady's Catholic College, the Cathedral
Catholic Primary School, both in
Lancaster, and English Martyr's
Catholic Primary School in Preston.

A School of Sanctuary award is given to schools that help students; staff and wider community understand what it means to be seeking sanctuary and to extend a welcome to everyone as equal, valued members of the school community. Schools of Sanctuary are schools that are proud to be a place of safety and inclusion for all.

The schools were presented with a certificate in recognition of their achievement at a presentation ceremony held at County Hall, Preston. They are the first schools in the county to receive this accolade.

Our Lady's Catholic College have been working for some time towards this award. Rachel, their Chaplain, explains more:

I've been working at Our Lady's Catholic College for over 2 years as Chaplain. What initially attracted me to the school was the family feel of the school community. The people in our school make it a very special place to be and to work and as one pupil put it "Not only go the extra mile for you, but the extra 1000 miles for you". When I heard of the opportunity to be a part of a cooperation supporting refugees and the

most vulnerable people in our society, I thought this was a wonderful initiative, which celebrates and highlights the Catholic ethos already underpinning our entire way of working in school. Pope Francis said "With regard to migrants, displaced persons and refugees, a common commitment is needed, one focused on offering them a dignified welcome". A lot of the work to achieve the School of Sanctuary status was work we would undertake anyway and so it allowed us to focus and hone in on where we really could make a difference. We worked with all sections of our community, staff, parents and pupils. This included: Assemblies, Retreat days, Refugee Week, Working with Aid to the Church in Need, sharing children's art work from Syria, Global Link presenting on the current information about Asylum in the UK, Sponsored Walks, making welcome packs for refugees and messages of hope and presentations from our own pupils who are refugees.

Another pupil commented "I found the Aid to the Church in Need talk at the university really useful. Hearing the stories of the people from Iraq and Nigeria expanded my knowledge and significantly increased my awareness of the extent and extremities people have to go through, and this helped me to understand why it is so essential for us to welcome refugees into our communities. I am proud to be part of a School of Sanctuary, which recognises the importance of this".

The Cathedral Catholic Primary School



were ably led by Rachel Cook, their Inclusion Manager who explains more:

The journey to School of Sanctuary started when we realised that as a Catholic school community we were already ensuring that our children had a welcoming, inclusive environment in which to learn and pray. When we heard about the initiative, all the staff believed that we could work together to further develop our links with refugees and the most vulnerable members of the community. This involved working

closely with the charity Global Link who came in to talk to the school about their work and how we could help refugees and asylum seekers. Following this, our children wrote messages of hope which were delivered to local refugees and asylum seekers over lunch. We used last autumn's school harvest collection to collect toiletries which were delivered to a local Women's Drop-In which provides friendship and support to refugees and their families. We used stories to consider the difficulties encountered by refugees and heard first-hand accounts of life in

Syria from Sister Annie who works for the Catholic charity 'Aid to the Church in Need'.

To raise awareness of the many first languages spoken by pupils in our school, we have 'Language of the Month' where we learn more about the countries and languages represented in our school.

Multi faith week, RE and PSHE lessons have been used to teach children about the faith of others, how this is lived out and the importance of respect between religions. Even our entrance hall has

been refurbished to ensure that we are always ready to 'Welcome the Stranger' and offer the best support we can to those who are encountering school in our country for the first time. Our Children have gained much from learning about the lives of others around the world. They realise that we are all equal and loved by God and are wonderful in ensuring that no child is ever far from a friend or a smile. One child said, "We are all part of the same family and it doesn't matter where you are from."











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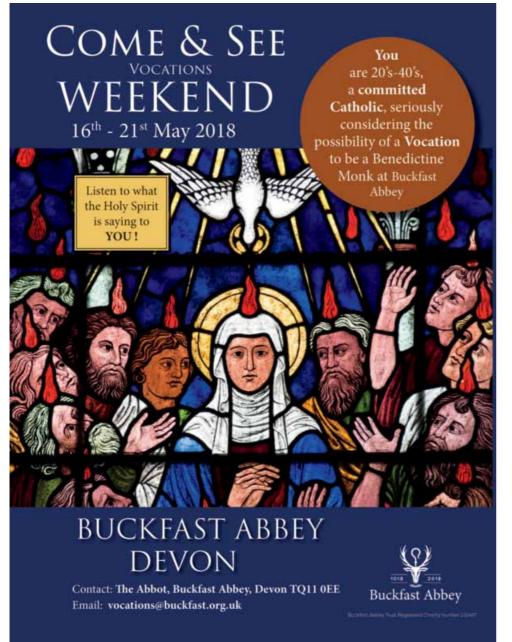
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One thing that the angel did not tell Mary at the Annunciation was that saying "yes" to God would lead to an easy life.

Nine months later she was displaced from home, frantically looking for a safe place in Bethlehem to give birth. We know how, but not why she ended up in the stable - did the people in their comfortable rooms refuse to inconvenience themselves - or did the landlord never ask for their help? In offering the stable, was he trying to do his best - or was he actually having a joke at her expense?

Not much later, she was fleeing from a ruler terrified at a perceived threat to his power. Was she made welcome in Egypt? Unfortunately the Bible does not say. On returning to Israel, she was wary of going back to her home town and sought acceptance in a little village far to the north.

We know that her greatest trial, was to see her beloved only child put to death by crucifixion, a death of gratuitous cruelty, because he proclaimed the Kingdom of God. It was a death she could not prevent. Throughout her life, Mary must have had so much to say, but no voice in the face of civil authority. However, she was unbelievably tough, her inner strength coming from her complete trust in and obedience to God.

Today, millions of people are, like Mary, having to undertake perilous journeys to try and find a new home and, equally important, acceptance. Yet banner headlines and derogatory stories about "Migrants" in some of the media portray these brothers and sisters almost as

invaders without explaining why people are driven to such extremes in the first place.

If we unearth the actual facts, we find that some are fleeing war, others are fleeing the droughts and famines in North Africa caused by climate change. A good number are escaping oppression. Every individual is one of our brothers and sisters and each has a story as personal as Mary's, but they are all lumped together in the public mind as a problem.

If we, like Mary, want to say "yes" to God, we must accept the challenges that arise around us. One of these is to overcome our fear of the stranger, be prepared to move out of our comfort zone and welcome those who are different. It is a call to grace, a call to pour out our Christian love to our brothers and sisters at their hour of direst need. As Pope Francis puts it "Every stranger who knocks at our door is an opportunity for an encounter with Jesus Christ".

We have tens of thousands of Marys outside our own doors just waiting for our compassion. Let us take our lead from Pope Francis who has shown a special love for migrants and refugees and has been highly critical of the rich world's indifference to them. The dispossessed cannot counter the many falsehoods spoken about them any more than Mary could speak out against the injustices inflicted on her. They need us to open our doors and our hearts to make them welcome and to plead their case in an often hostile world. Like Mary, we must say "yes" to God.

Lancaster Diocesan Faith & Justice Commission



War, persecution, natural disaster and poverty continue to force millions of people from their homes. Refugees and migrants are human beings, with hopes, fears, desires and stories to share, just like each one of us.

for refugees

Inspired by Pope Francis' special concern for migrants and refugees, CAFOD, invite you to Share the Journey and join us on a walk. But not just any walk, a walk around the world; a massive 24,901 miles.

The Share the Journey campaign is calling on governments to agree on two global agreements, which place the human dignity of people on the move at their heart.

By sharing the journey, you will be calling on world leaders, who will meet at the UN in September 2018, to show their compassion to refugees and people on the move. By taking part, you'll be asking them to respect human dignity, keep families together, protect the vulnerable, support host countries and to tackle the reasons for migration.

But we can't do this alone! To achieve our goal we are calling on you to play your own part in the campaign by organising a Share the Journey walk within your parish, or to simply encourage people to take part in a 'Walk to Church Sunday.' You can do this at any point throughout the year, but many are choosing to do theirs to coincide with the Share the Journey 'Week of Action', which runs from 18-24 June.

Your walk can be as long or as short as you like, just remember to log your miles on our online totaliser once you've completed it. All resources, including prayer cards, action cards and an organiser's guide, are available to order free from our website.

This is a great opportunity for us as a Diocese to stand alongside Catholics worldwide.

Find out more: call CAFOD Lancaster on 01772 733310 or visit:

cafod.org.uk/sharethejourney

Patrick Gardner, CAFOD

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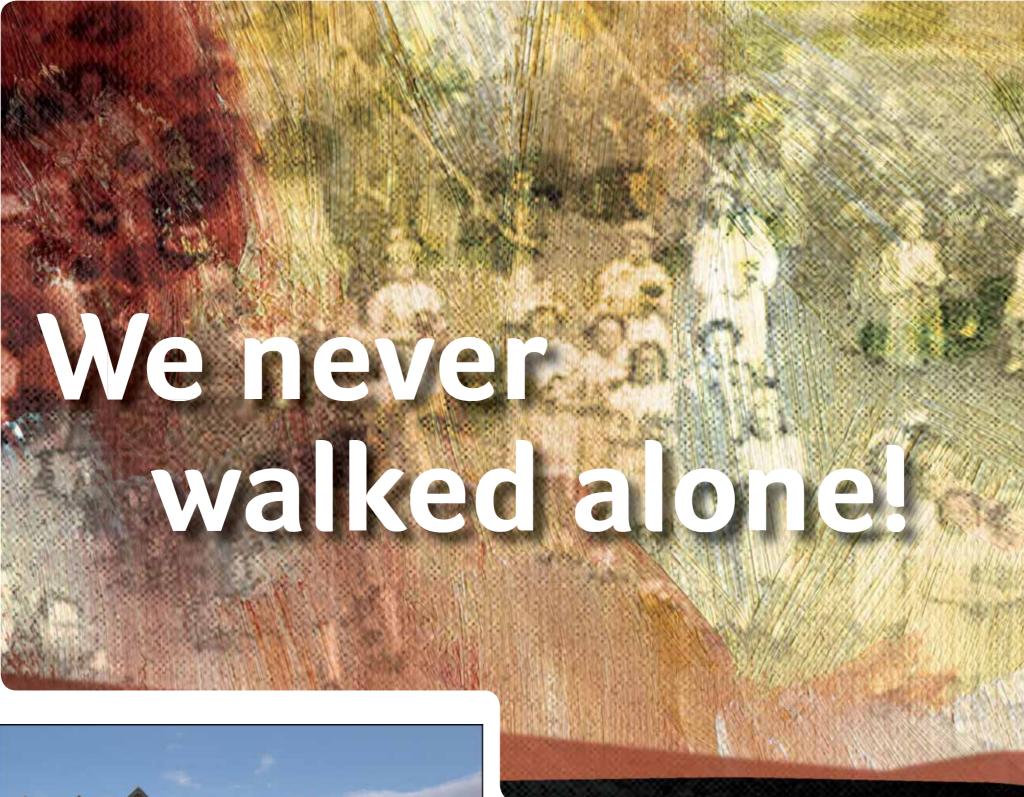
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The Whit Walks became a tradition mainly of the North West of England and the Manchester Area in particular. They are said to have begun in Manchester in July 1821 when the children of a number of Sunday Schools walked in procession to celebrate the coronation of King George IV. This was at a time when young children worked in dangerous conditions for a few pennies six days a week from 4.00 am to 8 pm. Most churches attempted to alleviate the deprived

s the feast of Pentecost approaches

A am reminded of a time as a young

boy when I knew it as Whitsuntide and

with it the excitement of the coming

Whit Walks. It is difficult to describe

what a hugely important event 'The

Walks' played then in both the social as well as the spiritual calendar in the life

of many towns, but by the mid-1970's

they had all but disappeared.

lot of their working class communities and many formed Sunday Schools as an alternative and more beneficial way for the children to spend their day off in preference to cockfighting, gambling, and drinking gin!

However by the 1950's such Sunday lunchtime distractions had been replaced by listening to 'Two Way Family Favourites', 'The Billy Cotton Band Show',

and 'Educating Archie'. It didn't really occur to me at the time that a comedy programme involving ventriloquist Peter Brough and his dummy, performing on the radio was completely illogical although you never did see his lips move!

I made my first Whit Walk on Friday 18th May 1951, eight days before my 5th birthday, when there was still war rationing, rickets, a boy and a girl in your class with a plaster over one lens of their National Health glasses because of having a "lazy eye", and regular visits to school by Nora the 'nit nurse'. My grandchildren don't believe me when I tell them that I was seven before I saw my

But Whit Friday meant wearing for the first time your new clothes and shoes bought for the summer, a tradition which also had added value. From the earliest days of the 'walks' friends and family would give the children a penny for the pocket of their new clothes.

People you knew and distant relations you rarely saw would dash out from the watching crowd as you walked pass and give you money, which by the 1950's could even include the occasional halfcrown, and resulted in a bulging trouser pocket by the end of the walk.





Over the years the 'walks' got a bit competitive as churches vied to have the biggest banner, their girls in the nicest dresses, and have hired the best brass band. When the big day arrived traffic was stopped as the roads were closed and the pavements all along the route were packed as people jostled for the best place to watch the procession pass by.

At each church every year a teenage girl was chosen as Rose Queen and accompanied by her retinue of maids of honour they headed each church's procession. By the time I was nine I was a 'sixer' in the church cub pack and with that came the honour of carrying the pack's flag and marching directly behind the brass band – this was the stuff of dreams!

However by my teenage years my attention was taken more by the girls holding the ribbons of the banners of the various churches and wondering if any of them would be on the same coach going to Blackpool in the early afternoon.

At the end of the procession the festivities continued into the night with many of the brass bands playing in the bandstands of the various municipal parks where there was fun and games to be had. Others preferred to have their

'fresh air and fun' further afield and local firms ran coaches (or charabancs as the old people still called them) to Blackpool, Morecambe, or Southport.

The walk around my home town of Radcliffe was about six miles and took over three hours and like all other outdoor events was at the mercy of the weather. "They shall walk and not faint" (Isaiah 40 v.31) was not often put to the test as I recall very few really hot days and several when it "chucked it down", but if it was windy then it was a real struggle for the men carrying the poles of the big banners.

When I began work in Manchester in 1962 Whitsun was still a three day holiday and like all the towns around it the city centre was closed to traffic for the 'walks'. Because of the number of churches participating the processions took place over two days with the Catholic and Protestant churches walking on different days.

The disappearance of the 'walks' is just one of the many things that have changed over the years but people of a certain age will have their own special memories of when they stood looking on or participated in the 'Whit Walks'.

Dave Yates





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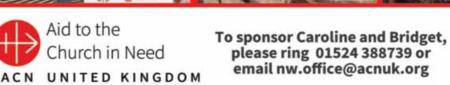
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Caroline and Bridget from ACN's NW Office are walking to five cathedrals to raise awareness and funding for Iraqi Christians as they return to the Nineveh Plain.

Iraqi Christians need your prayers and support. Please help us to help them. Thank you.





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he Wayside Shrine at the corner of the A69 and Wetheral Plains Road near Carlisle is believed to been erected just over 60 years ago in 1957. Every Good Friday since then, a Walk of Witness has taken place from Our Lady and St Joseph's Catholic Church to the shrine, a distance of about 3½ miles.

The Wayside Shrine was originally established by members of the Carlisle Group of the Cell Movement who campaigned in early post war years for Christmas Cribs, religious Christmas Cards and other projects to maintain Christianity in the post war community.

In 1956, Mrs Elwes of Warwick Hall gave permission for the Wayside Shrine to be established work began after funds were raised and planning consent obtained. It is not known how long the project took, but records indicate that site work was done at weekends during the hot summer months and refreshments taken at the Waterloo Inn on the way home! In June

1957 the Crucifix was blessed in the Church of Our Lady and St Joseph and positioned at the site.

Thus it was probably 60 years ago, on Good Friday 1958 that the first Walk of Witness took place and, apart from a possible break in 1977 when the Shrine was being restored in the style it is today after falling to the ground due to the elements, a walk has taken place every Good Friday. Whilst the early walks were organised by the Carlisle Cell Movement, since their disbandment, the local Council of the Knights of St Columba (KSC) has taken over responsibility for the upkeep and maintenance of the Wayside Shrine and for organising the Good Friday Walks of Witness.

This year, about 80 people from all denominations took part and on reaching the Wayside Shrine joined in a short service led by Fr. Michael Docherty who took the opportunity of thanking the KSC for their work associated with the annual walk. Tony Parrini



Sister Carmela Wallace RIP 8 May 1931 - 16 January 2018



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Belfast was next, where Sister Carmela

ister Carmela entered the Sisters of Scharity of Jesus and Mary in 1949, in Letchworth Garden City, Hertfordshire. **She made her First Profession in 1952** and pronounced her Final Vows in 1955 in the Order's Mother House, Gent, Belgium.

While in Belgium Sister Carmela worked in Bruges, a French speaking region of the country, in a small facility for about 20 people with learning disabilities.

On returning to England Sister Carmela trained in London in preparation for the work envisaged for her in St Mary's, Delvin in Ireland. She qualified as a RNMH. Sister Carmela then worked at the Order's house in Holly Mount, Bury to work with young children under 2 years of age.

In 1956 Sister Carmela went to St Mary's, Delvin, where she spent the next 30 plus years working with children with learning disabilities.

As well as her ministry work, Sister Carmela spent 12 years on the Leadership Team of the Province.

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"differently able" in charge of a hostel

Carmela worked very hard in the early

When Sister Carmela retired from the

Dympna Centre in 1996, the Centre was

a credit to her and she left a legacy of the

days as she prepared for her ministry at

The last 22 years of her life were spent at Stella Matutina Care Home, Ansdell. She took on various roles as Sister in Charge of the Community and Manager of the care home.

Sister Carmela is remembered for her courageous and deep faith and her faithful service carried out with tremendous generosity and love.

Eternal rest grant unto her O Lord



As the season is now set to change again, most schools are turning their thoughts to spring activities. And of course, his is no exception. Some of the children there have been tasked with learning to maypole dance. The dance is performed by pairs of boys and girls who stand alternately around the base of the maypole, each holding the end of a ribbon. They weave in and around each other, boys going one way and girls going the other and the ribbons are woven together around the pole until the merry-makers meet at the base. My son explained that this sounds so simple in theory, but the practice is a very different matter! The children apparently, seemed unable to grasp the idea at all, going the wrong way and tangling the ribbons until it was impossible to continue. And there are no prizes for guessing who had the monumental task of unravelling them! But unfortunately, there was still worse to come! In despair, the class teacher nominated the long suffering teaching assistant – my son – to be one of the maypole dancers, in a bid to 'sort the children out'. To say that he was reluctant and felt an absolute fool during the process would have been an understatement!

Greatest Commission

During the month of May we honour the Virgin Mary as 'the Queen of May'. And rightly so. And yet this was not only because she was born without spot or stain of sin – a perfect vessel to carry the Lord – but also because of her absolute obedience and faith in God. This great faith enabled her to give an unequivocal "Yes" to God, when asked if she would become the mother of Jesus Christ. Mary must have wondered what would become of her when the news of her impending motherhood became known, as this would have been completely flying in the face of Jewish conventions at that time. Yet despite this, her commitment to the Lord was absolute – 'Let this be done to me'.

My son was reluctant and embarrassed about performing his allotted task – dancing around the maypole. In contrast, Our Lady, Queen of May, did not for a moment hesitate to undertake the greatest commission of all time, and one which was to have the most far-reaching effects for mankind – ever. And so during this month of May, may we celebrate the life and commitment of Mary our Mother, Queen of May. And as for my son – his advice regarding the May dancing is:

'Don't touch it with a barge or any other kind of pole!'

Julia Beacroft is an author, editor, workshop leader and presenter in Catholic faith formation. Her book 'Sanctifying the Spirit' is available to buy from AMAZON, www.waterstones.com or Book Depository. Please visit www.sanciobooks.com for more information.

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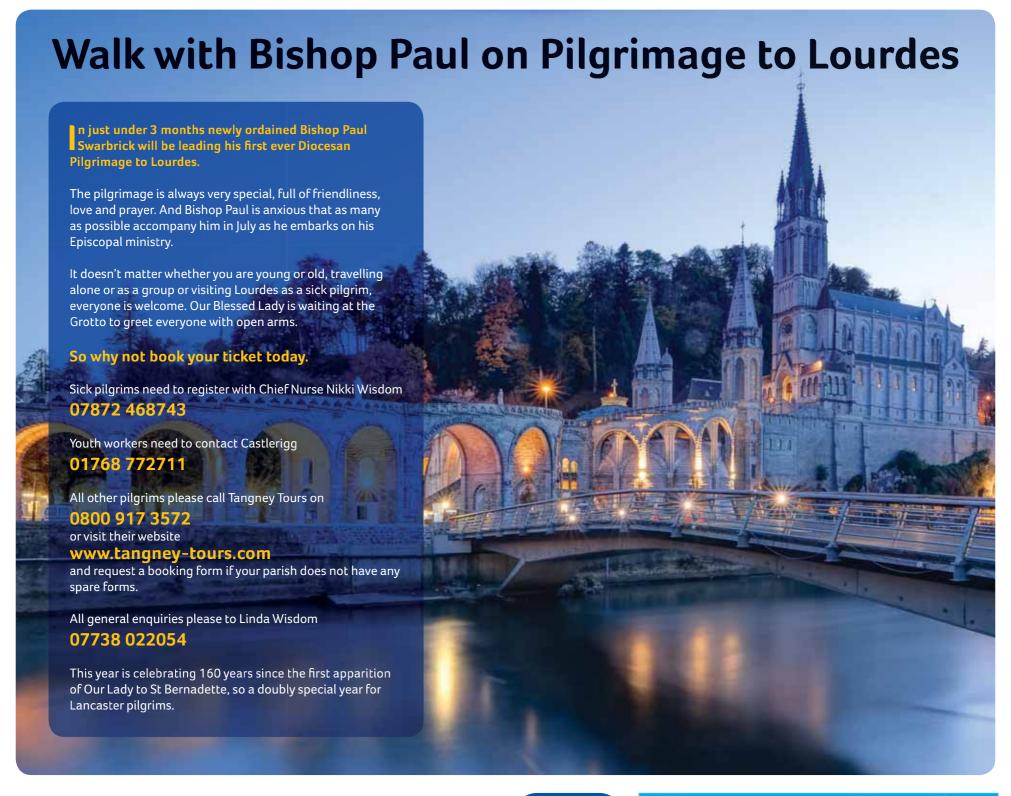
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The Pastoral Centre, Whitby Avenue, Ingol, Preston PR2 3YP Fax: 01772 735 993 • Email: covenantbooks@tiscali.co.uk OPEN: Thursday 10am-4pm, Fri 10am-4pm, Sat 10am-12 noon (Closed Bank Holidays)

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Mass Listings - May 2018 Christ the King, Harraby, Carlisle

n Vianney, Marton, Bla Mondays: 12.00 noon Fridays: 6.00 pm

Shrine Church of St Walburge, Preston Mondays – Fridays: 8.30 am Low M Sundays: 10.30 am, Sung Mass Shrine of the English Martyrs, Preston

Mondays – Fridays: 12 noon, Low Mass Saturdays: 10.00 am, Low Mass Sundays: 9.00 am, Low Mass Saturday 5th May at 11 45 am

Pilgrimage in honour of the English Martyrs Devotions at St Walburge's Preston 11.45 am Procession to English Martyrs 12.00 noon Solemn Mass at English Martyrs 12.30 pm

Friday 25th May at 7.00 pm Whit Friday Sizergh Castle Chapel, Sizergh, Nr Kendal

(To be confirmed - please check with Rep)

Sunday 27th May at 3.00 pm Trinity Sunday St Mary's, Hornby

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lso celebrated every Sunday at 8.30 am at St Mary Magdalene, Leyland Road Penwortham and 11.30 am at St Catherine Labouré, Stanifield Lane, Leyland Local Representatives: Bob & Jane Latin Telephone: 01524 412987 Email: lancasterIms@gmail.com Website: latinmasslancaster.blogspot.com 95mm wide

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