

Mass, Catholic TV and radio, spiritual resources, go online

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Monks can teach us about how to live

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# We are never isolated from the love of Christ

Greg Watts

Although we are socially isolated from each other, we are not isolated from Christ, Archbishop John has said.

He was speaking after the archdiocese has, until further notice, closed to the public all its churches and chapels together with their associated halls.

The decision was made following Prime Minister Boris Johnson's address to the nation in which he outlined a series of emergency restrictions on public life to combat the spread of the coronavirus.

Stay at home to protect the NHS was his key message.

Priests will continue to celebrate Mass each day, but behind closed doors with no one else present. The doors to all churches and chapels in the archdiocese will remain permanently locked until the restrictions are lifted.

"Now is a time to strengthen our spiritual bonds of connection through personal prayer and the intensification of our inner relationship with Christ," said Archbishop John.

"We will continue to use social media to sustain our communal online presence, with the live-streaming of Mass and devotions from different churches within our archdiocese and beyond. For the time being, our buildings must close; but our hearts must open wider, expanding with love for Christ and others.

"Dear friends, the yearning in our hearts for the Eucharist and for fellowship with one another must sustain us until we come, once more, to gather at the altar to offer together the Holy Sacrifice of the Mass.

"We take inspiration from the Apostle St Paul writing to the first Christians in Rome: '...hardship develops perseverance, perseverance develops character, character produces hope and hope does not disappoint, since the love of God has been poured into our hearts by the Holy Spirit given to us.' (Rom 5:3-5).

"We are people of profound hope. We will remain firm in faith and generous in charity, through Christ

the 'hope of glory,' alive within us (cf. Col 1:27)."

The Prime Minister also stated that all social events, including weddings, baptisms and other ceremonies, but excluding funerals, must cease. The Catholic Bishops' Conference of England and Wales has already put in place restrictive measures in relation to baptisms, marriages and funerals, which must continue to be followed.

The Bishops' Conference has issued guidelines to priests for the administration of the Sacrament of the Anointing of the Sick to those suffering from coronavirus, either in hospital or at home. Extraordinary Ministers of Holy Communion are encouraged to make regular telephone contact with the housebound and to offer prayers, but should refrain from visiting the sick in person in keeping with the current social-distancing policy. Archbishop John said: "Let us pray for all those working to overcome the effects of the coronavirus and all those affected by it. Please also be sure of my prayers for you, for your families and for your loved ones.

"And, please, pray for me and all your bishops, priests, and deacons, who hold you in their hearts and prayers."

Pope Francis raises the Blessed Sacrament from the steps of St Peter's after delivering his Urbi et Orbi message to the world



## Pope's message to the world: Do not be afraid

**In a message broadcast live to the world, Pope Francis has said that the coronavirus pandemic should not cause us to fear but instead turn our hearts to God and put him at the centre of our lives.**

Speaking from the steps of St Peter's Basilica, Pope Francis gave a meditation on the story of the calming of the storm in Mark's gospel.

Afterwards, the Blessed Sacrament was brought to a special altar for Adoration and the pope then gave a blessing to the world. He did this in the presence of the ancient icon of Mary Salus Populi Romani from the Basilica of St Mary Major and the miraculous crucifix kept in the Church of San Marcello.

Pope Francis said: "We find ourselves afraid and lost. Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm. We have realised that we are on the same boat, all of us fragile and

disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other.

"The storm exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our projects, our habits and priorities. It shows us how we have allowed to become dull and feeble the very things that nourish, sustain and strengthen our lives and our communities.

"Why are you afraid? Have you no faith? Lord, you are calling to us, calling us to faith. Which is not so much believing that you exist, but coming to you and trusting in you. This Lent your call reverberates urgently: 'Be converted!', 'Return to me with all your heart' [Joel 2:12].

"You are calling on us to seize this time of trial as a time of choosing. It is not the time of your judgement, but of our judgement: a time

to choose what matters and what passes away, a time to separate what is necessary from what is not. It is a time to get our lives back on track with regard to you, Lord, and to others."

Pope Francis highlighted how our lives are dependent on people who are often forgotten, such as doctors, nurses, supermarket employees, cleaners, carers, those who provide transport, and volunteers.

"We are not self-sufficient; by ourselves we founder: we need the Lord, like ancient navigators needed the stars. Let us invite Jesus into the boats of our lives. Let us hand over our fears to him so that he can conquer them.

"In the midst of isolation when we are suffering from a lack of tenderness and chances to meet up, and we experience the loss of so many things, let us once again listen to the proclamation that saves us: He is risen and is living by our side."

# Let these strangest of days bring us together in prayer

Bishop Paul Hendricks

“These are very strange times,” I’ve often heard people say. So many of the things we normally do and take for granted, are no longer possible.

For those not doing essential work, the prospect of being stuck at home for days and weeks is a daunting prospect. What do you do when you’ve had about as much as you can take of TV and streamed video?

Many years ago, I was asked to teach philosophy to some students at the Carthusian monastery of Parkminster in West Sussex, where the monks live a very solitary life.

The Prior explained: “You may wonder why we spend so much time studying, when we aren’t going to use it in any public way, like teaching or preaching.” He said very simply, “We do it to help us to pray better.”

He and his monks choose a solitary way of life – but for the rest of us, being on our own for any length of time is unusual and difficult to handle. Now that this is forced upon us, can we take it as an opportunity for spiritual growth, for doing some of the things that we normally don’t have time for? Can we open ourselves to a deeper relationship with God, now that many of the things that normally occupy our attention are no longer available?

Well, we can always make more use of the Bible. As well as reading it, I enjoy listening to it, which I can also do when I’m out walking. I use the audiobook version by David Suchet, which like many others is also available as a download and can be played on your phone.

I suggest taking one chapter at a time, allowing space for the words to sink in. Another option is what they call *Lectio Divina* or “Sacred Reading”. Here you take a short text from the Bible, such as one of the readings from Mass. You read it slowly and prayerfully.

Then you think over what you’ve read; let it speak to you; perhaps focus on a particular word or phrase. Then you bring it to God in prayer; tell God what is in your heart.

Finally, spend a while in silence, not focusing on anything in particular, but opening yourself to whatever God may be saying to you.

**The Pilgrim is now online, making it possible to read all the editions since it was launched in 2011.**

**To view it, visit the diocesan website and click on a link on the left hand side of the page.**



*Christ on the Mount of Olives, by Josef Unterschberger*

This can be summed up in the words: read, reflect, pray, contemplate.

There are many other ways of praying, and this may be a good time to try something new – and there are many more ways of praying than most people realise. The diocesan Spirituality Commission has prepared some guides, which can be found at [www.southwarkdsc.org.uk/ways-into-prayer](http://www.southwarkdsc.org.uk/ways-into-prayer). These were written with small groups in mind, but they can also be used by people individually.

Bishop Robert Barron has produced an excellent video to show how this time of self isolation can also be an opportunity for spiritual growth. It can be viewed at [www.wordonfire.org](http://www.wordonfire.org).

I’m aware that the situation is rather different in a family home, particularly with young children. Here, it may be more difficult to find time alone, even in today’s unusual circumstances.

Perhaps you could take the opportunity to pray together – something simple like

**Guides on prayer by the diocesan Spirituality Commission can be found at [www.southwarkdsc.org.uk/ways-into-prayer](http://www.southwarkdsc.org.uk/ways-into-prayer).**

the Rosary, with the children taking it in turn to lead a decade. Or you could read the Bible together, perhaps starting with one of the Gospels.

Coming together to pray, and particularly to celebrate Mass and the Sacraments, is a wonderful gift and the high-point of our Christian life.

Still, there remains a lot we can do, even when we are more isolated. If we take the opportunities that are open to us at this time, I’m sure we will eventually return to our normal patterns of worship, with our faith strengthened and deepened.



## Archbishop Peter

A Mass in memoriam for Emeritus Archbishop Peter Smith will be held when the current public health restrictions are lifted

Archbishop Peter died on March 6 at the Royal Marsden Hospital in Chelsea. He had received the sacraments and prayers of the Church, and his former secretary, Fr Philip Glandfield, was with him when he died.

Archbishop John was able to visit him earlier that evening, together with the vicar general, Mgr Matthew Dickens, and the hospital chaplain, Fr Joseph McCullough.

John Toryusen, the director of the Archdiocese of Southwark Youth Service, accompanied Archbishop Peter during his illness and his time in hospital. Archbishop Peter was visited in hospital by family and friends, and by Cardinal Vincent Nichols, the Archbishop of Westminster.

Archbishop Peter’s illness progressed very quickly following his diagnosis of cancer just a few weeks ago. He was a much-loved brother, uncle, and friend; a priest of the Archdiocese of Southwark, rector of St John’s Seminary, Wonerth, Bishop of East Anglia, Archbishop of Cardiff and Archbishop of Southwark until his retirement in July 2019.

While Archbishop of Southwark, he also served from 2014-2015 as Apostolic Administrator of the Diocese of Arundel and Brighton. So many good wishes have been passed to him in the past few weeks, and prayers and Masses offered.

In a ministry that spanned almost 50 years, Archbishop Peter made an outstanding contribution to the Catholic Church across three dioceses, and nationally through his service on the Catholic Bishops’ Conference of England and Wales.

Archbishop Peter was born in Battersea in 1943.

He completed his secondary education at Clapham College and gained his degree (LLB) from Exeter University in 1966. He studied for the priesthood at St John’s Seminary, Wonerth, and was ordained Priest on 5th July 1972.

He gained a doctorate in Canon Law from the Pontifical University of St Thomas Aquinas in Rome and was Professor of Canon Law at St John’s Seminary from 1977 - 1984.

He was appointed as Bishop of East Anglia in 1995 and Archbishop of Cardiff in 2001. On 30th April 2010, the Holy Father announced that he would succeed Archbishop Kevin McDonald as the 10th Archbishop of Southwark.

After nine years, having reached the age of 75, his resignation from office was accepted by Pope Francis on 10th June 2019; he was appointed apostolic administrator for Southwark the same day to oversee the transition period until the installation of his successor, Archbishop John Wilson, on the 25th July 2019.

A full obituary of Archbishop Peter will follow at a later date.

The Archdiocese of Southwark  
Archbishop John Wilson  
020 7928 2495  
[arch@rcaos.org.uk](mailto:arch@rcaos.org.uk)  
[www.rcsouthwark.co.uk](http://www.rcsouthwark.co.uk)

Area bishops  
Kent

The Kent pastoral area is awaiting the appointment of a new bishop. In the meantime, matters concerning it should be directed to its episcopal vicar, Canon John O’Toole.  
01732 845486  
[johntoole@rcaos.org.uk](mailto:johntoole@rcaos.org.uk)

South-West London  
Bishop Paul Hendricks  
020 8643 8007  
[bishoppaul@rcaos.org.uk](mailto:bishoppaul@rcaos.org.uk)

South-East London  
Bishop Patrick Lynch  
020 8297 6540  
[patricklynch@rcaos.org.uk](mailto:patricklynch@rcaos.org.uk)

The Pilgrim,  
Archbishop’s House, 150 St George’s Road  
London SE1 6HX

Editor: Greg Watts  
[pilgrim@rcaos.org.uk](mailto:pilgrim@rcaos.org.uk)  
0208 776 9250



Advertising:  
Andrea Black  
[andrea.black@thecatholicuniverse.com](mailto:andrea.black@thecatholicuniverse.com)  
0161 820 5722

Distribution:  
Michelle Jones  
0161 820 5722  
[michelle.jones@thecatholicuniverse.com](mailto:michelle.jones@thecatholicuniverse.com)

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# Bringing Mass to you

How you can participate in Masses across the Archdiocese of Southwark, streamed live online

The following Southwark parishes broadcast Mass via a live stream on the internet. You will be able to view these streams on a number of devices and they can be accessed via the links below. Also, you can stay connected to your parish through its website, any social media it might have and, of course, the telephone.

Please check individual Mass times, which may change according to circumstances.

**Beckenham:** St Edmund of Canterbury  
<http://saintedmunds.net/index.php/webcam/>

**Camberwell:** Sacred Heart  
<https://www.sacredheartchurchcamberwell.co.uk/livestream.php>

**Carshalton:** Holy Cross  
<https://www.mcnmedia.tv/camera/holy-cross-roman-catholic-church-carshalton>

**Clapham Park:** St Bede's  
<https://vimeo.com/399357666>

**Croydon West:** Our Lady of Reparation  
<https://www.mcnmedia.tv/cameras/st-marys-catholic-church-our-lady-of-reparation-croydon>

**Dartford:** St Anselm's  
<https://www.churchservices.tv/dartford>

**Eltham:** Christ Church  
<https://www.churchservices.tv/eltham>

**Petts Wood:** St James  
<https://www.churchservices.tv/pettswood>

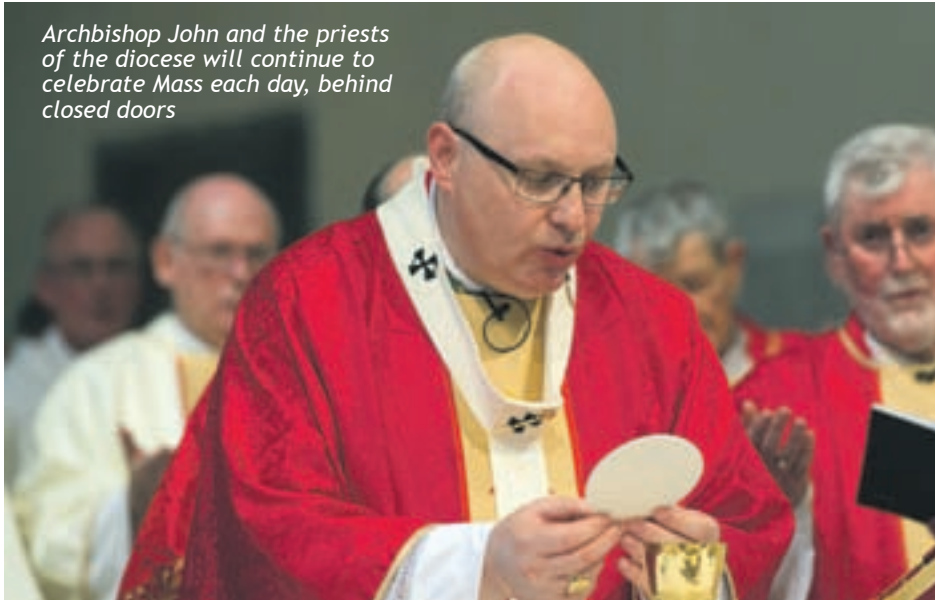
**Pollards Hill:** St Michael's  
<https://www.stmichaelspollardshill.com/live.htm>

**Sidcup:** St Lawrence  
[http://www.stlsidcup.org/cs\\_sermons/live-mass/](http://www.stlsidcup.org/cs_sermons/live-mass/)

**Westerham:** St John the Baptist  
<https://www.churchservices.tv/westerham>

**Wimbledon:** Sacred Heart

Archbishop John and the priests of the diocese will continue to celebrate Mass each day, behind closed doors



Left, Walsingham will be streaming Mass three times daily



## Walsingham

The National Shrine of Our Lady of Walsingham is streaming Mass each day at 9.30 am, 12 Noon and 6pm (Latin) alongside the Divine Office, Adoration of the Blessed Sacrament, Rosary, Divine Mercy Chaplet, spiritual reading, talks etc.  
[www.walsingham.org.uk](http://www.walsingham.org.uk)

## The Holy Land

The Christian Media Centre, based in Jerusalem and Nazareth, also provides live streaming, as well as current updates about the situation in the Holy Land.  
[www.cmc-terrasanta.org/en](http://www.cmc-terrasanta.org/en)

## More information

To discover more churches streaming Mass live, visit [www.churchservices.tv](http://www.churchservices.tv), [www.catholicstv.org](http://www.catholicstv.org) or [www.mcnmedia.tv](http://www.mcnmedia.tv).

<https://www.churchservices.tv/wimbledon>  
**Woolwich:** St Peter's  
<http://www.stpeterswoolwich.church/parish-life/parish-times>

## The Vatican

Daily Mass from the chapel at Casa Santa Marta with Pope Francis.  
[www.youtube.com/channel/UCxIsefyI9g9A5SGWA4FvGIA/videos](http://www.youtube.com/channel/UCxIsefyI9g9A5SGWA4FvGIA/videos)



A scene from last's year Passion of Jesus

## Wintershall Passion

Although Wintershall will not perform its annual outdoor Passion of Jesus in London or Guildford this April, it is planning to livestream a documentary featuring video clips, interviews, and much more, on its Facebook page on Good Friday at 12 noon and again at 3 pm. It will be followed by a repeat showing of last year's performance. You can find the films at [www.wintershall.org.uk](http://www.wintershall.org.uk)

## Caring for the vulnerable in the crisis

Parishes and organisations across the diocese are meeting the challenge of how to care for the vulnerable though this time of crisis.

St Edmund's in Beckenham has been gathering names of people who are keen to help out by collecting and delivering shopping or prescriptions for those self isolating or unwell, or offering a regular phone call to someone lonely.

In Canterbury, the parish of St Thomas of Canterbury is working with the local SVP group to respond to those in need of help. The

plan is that volunteers will offer help with grocery shopping and running local errands such as prescription collection.

The Church of the Most Precious Blood in Borough has set up a support group of parishioners willing to do shopping, make daily check-up calls or have a chat with vulnerable parishioners, or walk a dog.

Elsewhere, Our Lady of the Cray in St Mary's Cray is aiming to ensure that vulnerable parishioners without internet access are contacted by phone or other means.

At the time of writing, The Manna Society Day Centre near London Bridge is continuing to feed and support those who are homeless. Its volunteers are providing takeaway dinners from 11 am to 1 pm, seven days a week.

Caritas Social Action and the Society of St Vincent de Paul have produced a simple pandemic planning template for parishes.

• More information at [www.cbcew.org.uk/bishop-catholic-charities-need-our-support-through-the-pandemic/](http://www.cbcew.org.uk/bishop-catholic-charities-need-our-support-through-the-pandemic/)

## Home schooling: some ideas as parents become teachers

With schools only open to children whose parents are key workers, or who are vulnerable, because of the coronavirus, parents are going to have to teach children at home. Here is a list of web sites with lots of lesson ideas and resources to help make learning stimulating and fun in what is likely to be a stressful time for parents.

### Catholic

[www.missiontogether.org.uk](http://www.missiontogether.org.uk)  
[www.catholiccurriculumonashoestring.weebly.com](http://www.catholiccurriculumonashoestring.weebly.com)

### General

[www.bbc.co.uk/bitesize](http://www.bbc.co.uk/bitesize)  
[www.bbc.co.uk/teach/live-lessons](http://www.bbc.co.uk/teach/live-lessons)  
[www.khanacademy.org](http://www.khanacademy.org)  
[www.artfulparent.com](http://www.artfulparent.com)  
[www.literacytrust.org.uk/family-zone/](http://www.literacytrust.org.uk/family-zone/)  
[www.uk.ixl.com](http://www.uk.ixl.com)  
[www.futurelearn.com](http://www.futurelearn.com)

### Languages

[www.duolingo.com](http://www.duolingo.com)

### Maths videos

[www.youtube.com/channel/UCob4tkfOSXy6yav9Y545KIQ?app=desktop](http://www.youtube.com/channel/UCob4tkfOSXy6yav9Y545KIQ?app=desktop)

### National Geographic Kids

[www.natgeokids.com/uk/](http://www.natgeokids.com/uk/)

### Activities and quizzes for younger kids.

#### Free audio stories

This Amazon initiative provides hundreds of free audio stories for children. No accounts or password are needed. Just click, stream and listen.  
[stories.audible.com/start-listen](http://stories.audible.com/start-listen)



## Liturgy for children

Cafod is holding a children's Liturgy of the Word, via a webinar, each Sunday between 10.00 am - 10.15 am.

For more information, visit [www.cafod.org.uk/Education/Children-s-liturgy](http://www.cafod.org.uk/Education/Children-s-liturgy)

For ways to help children make a spiritual communion, visit [www.catholicicing.com/spiritual-communion-for-kids/](http://www.catholicicing.com/spiritual-communion-for-kids/)

• More spiritual links: see pg 4

## Food banks

Food banks are still operating, and for information on those in your area, visit [www.trusselltrust.org](http://www.trusselltrust.org).

## If you have any news

If you have any news on how your parish handled the Covid-19 crisis, send your stories to [pilgrim@caos.org.uk](mailto:pilgrim@caos.org.uk)

# There's online help to support your faith

Despite the closure of churches during the current public health crisis, there are many resources online to help to you in your faith. Below is a selection covering liturgical, biblical and other information, Catholic and ecumenical TV and radio stations, podcasts, and aids to prayer and reflection. Some include apps that can be downloaded to your mobile phone.

■ **The Catholic Church**  
Pope Francis  
[www.vatican.va](http://www.vatican.va)

Latin Patriarchate of Jerusalem  
[www.lpj.org](http://www.lpj.org)

Catholic Bishops' Conference of England and Wales

[www.cbcew.org.uk](http://www.cbcew.org.uk)

The Bishops' Conference has produced a downloadable prayer sheet for spiritual communion when participating in Mass online.

Southwark archdiocese  
[www.rcsouthwark.co.uk](http://www.rcsouthwark.co.uk)

The archdiocese will be sharing daily readings, Gospel passages and reflections on the diocesan Facebook page and highlighting various resources, opportunities and news about life in the diocese on Twitter and Instagram. You may also like to visit our YouTube page to revisit some homilies from various services throughout the past year.

## ■ Radio

[www.heavensroadfm.com](http://www.heavensroadfm.com) (broadcasting from St John's Seminary, Womersley).  
[www.premier.org.uk](http://www.premier.org.uk) (ecumenical station in London).  
[www.spiritradio.ie](http://www.spiritradio.ie) (ecumenical station in Ireland).  
[en.radiovaticana.va](http://en.radiovaticana.va) (broadcasting from the Vatican in 47 languages)  
[www.bustedhalo.com](http://www.bustedhalo.com) (USA)

## ■ TV

[www.ewtn.com](http://www.ewtn.com) (USA).  
[www.relevantradio.com](http://www.relevantradio.com) (USA).  
[www.saltandlighttv.org](http://www.saltandlighttv.org) (USA)  
[www.catholicstv.org](http://www.catholicstv.org) (USA)

## ■ The Bible, liturgy and catechesis

### The God Who Speaks

[www.cbcew.org.uk/home/events/the-god-who-speaks](http://www.cbcew.org.uk/home/events/the-god-who-speaks)

The Bible Society (resources for Catholics)  
[www.biblesociety.org.uk/explore-the-bible/word-on-the-go/](http://www.biblesociety.org.uk/explore-the-bible/word-on-the-go/)

The late Raymond E. Brown, leading Catholic biblical scholar  
[www.raymondebrownss.weebly.com](http://www.raymondebrownss.weebly.com)

Crossroads Initiative, evangelisation  
[www.crossroadsinitiative.com](http://www.crossroadsinitiative.com)

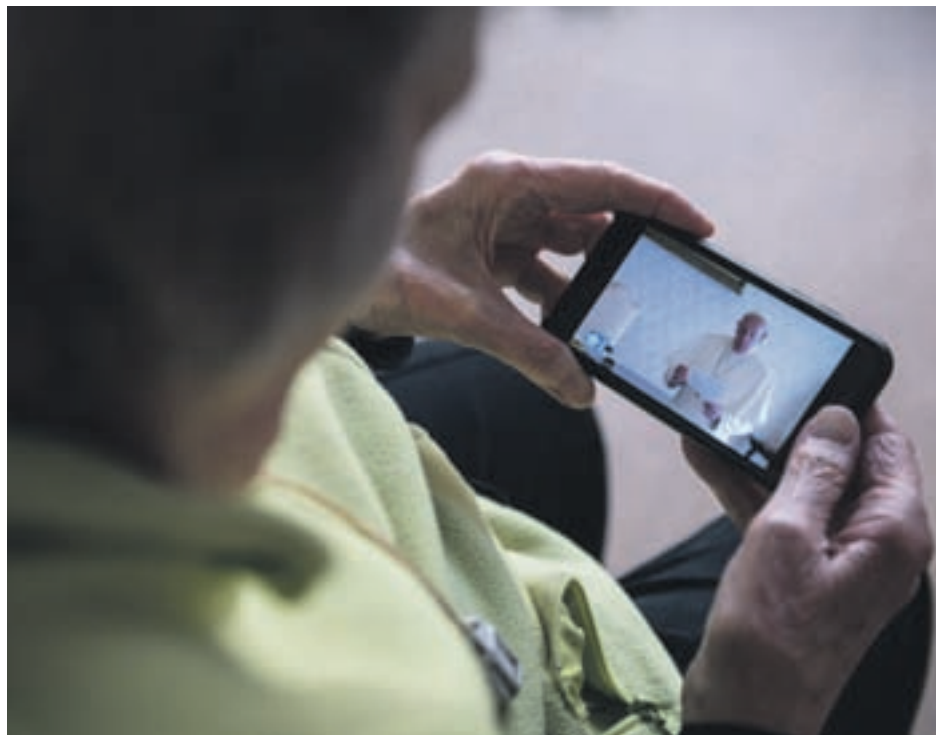
Franciscan Media  
[info.franciscanmedia.org](mailto:info.franciscanmedia.org)

Scott Hahn, popular Catholic author  
[www.scotthahn.com](http://www.scotthahn.com)

Liturgy office of the Bishops' Conference  
[www.liturgyoffice.org.uk](http://www.liturgyoffice.org.uk)

Centre for Catholic Formation  
[www.ccftootingbec.org.uk](http://www.ccftootingbec.org.uk)

Catholic Charismatic Renewal  
[www.ccr.org.uk](http://www.ccr.org.uk)



Bishop Robert Barron has some inspiring videos on [www.wordonfire.org](http://www.wordonfire.org)



Southwark Catholic Youth Service  
[www.facebook.com/scys.uk/](https://www.facebook.com/scys.uk/)

Lifeteen for young Catholics  
[www.lifeteen.com](http://www.lifeteen.com)

■ **Prayer**  
Lectio Divina.  
[www.lectio-divina.org](http://www.lectio-divina.org)

Daily prayers for Lent  
[www.lentinisolation.com](http://www.lentinisolation.com)

Bible readings, Bible resources, prayers during Lent, and saints of the day.  
[www.catholic.org](http://www.catholic.org)

Spiritual reflections for Lent, sent by email from the Southwark Spirituality Commission and the stewardship programme.  
[http://eepurl.com/dcnmsv](http://http://eepurl.com/dcnmsv)

Pray the rosary online with people around the world.  
[www.comepraytherosary.org](http://www.comepraytherosary.org)

Pray the Divine Office each day.  
[www.universalis.com](http://www.universalis.com)

A daily prayer podcast from Jesuit Media Initiatives featuring readings and music.  
[www.pray-as-you-go.org](http://www.pray-as-you-go.org)

## Tyburn Convent

Live streamed perpetual adoration with the nuns at Tyburn convent  
<https://adoration.tyburnconvent.org.uk>

A range of resources, including online videos, podcasts, homilies, and daily Mass at 12.15pm (GMT) from Bishop Robert Barron's chapel.  
[www.wordonfire.org](http://www.wordonfire.org)

The Taize community are broadcasting Evening Prayer live each day at 7.30 pm (GMT) on its Facebook page:  
[www.facebook.com/taize/](https://www.facebook.com/taize/)  
[www.taize.fr](http://www.taize.fr)

Live streaming of the Divine Office in Latin from the monks of the Abbey of Barroux in France.  
[www.barroux.org](http://www.barroux.org)

A Catholic social network of prayer around the world.  
[www.hozana.org](http://www.hozana.org)

Daily prayers and reflections from the Irish Jesuits.  
[www.sacredspace.ie](http://www.sacredspace.ie)

Gerard van Honthorst's 'Christ before the High Priest can be viewed online at London's National Gallery.  
See [www.nationalgallery.org.uk](http://www.nationalgallery.org.uk)



## Explore world's greatest art - from your own home

This challenging time can be an opportunity to learn about some of the world's great culture - and without having to queue. Many art galleries, museums, and theatres offer virtual tours. Here are a few suggestions.

## ■ Museums and art galleries

Vatican museums  
[www.museivaticani.va](http://www.museivaticani.va)  
The British Museum  
[www.britishmuseum.org](http://www.britishmuseum.org)  
The Science Museum  
[www.sciencemuseum.org.uk](http://www.sciencemuseum.org.uk)  
The Natural History Museum  
[www.nhm.ac.uk](http://www.nhm.ac.uk)  
The National Gallery  
[www.nationalgallery.org.uk](http://www.nationalgallery.org.uk)  
The Courtauld Institute of Art  
[www.courtauld.ac.uk](http://www.courtauld.ac.uk)  
The British Library  
[www.bl.uk](http://www.bl.uk)  
The Bible Lands Museum, Jerusalem  
[www.blmj.org](http://www.blmj.org)  
The Uffizi Galleries, Florence  
[www.uffizi.it](http://www.uffizi.it)  
The Louvre, Paris  
[www.louvre.fr](http://www.louvre.fr)

## ■ Cathedrals and churches

St Peter's Basilica, Rome  
[www.vatican.va/various/basiliche/san\\_pietro/vr\\_tour/index-en.html](http://www.vatican.va/various/basiliche/san_pietro/vr_tour/index-en.html)  
St George's Cathedral  
[www.stgeorgescathedral.org.uk/about/virtual-tour/](http://www.stgeorgescathedral.org.uk/about/virtual-tour/)  
Westminster Cathedral  
[www.eyerevolution.co.uk/virtual-tours/westminster\\_cathedral/](http://www.eyerevolution.co.uk/virtual-tours/westminster_cathedral/)  
Canterbury Cathedral  
[www.canterbury-cathedral.org/visit/information/tour](http://www.canterbury-cathedral.org/visit/information/tour)  
Westminster Abbey  
[www.westminster-abbey.org/learning/virtual-tours](http://www.westminster-abbey.org/learning/virtual-tours)  
Twelve churches in the world, including the Church of the Holy Sepulchre in Jerusalem and the Church of the Nativity in Bethlehem.  
<https://churchpop.com/2014/08/10/12-amazing-virtual-tours-of-the-worlds-most-spectacular-churches/>

## ■ Theatre

Globe Theatre  
Paid-for filmed performances online of its Shakespeare productions from past 10 years.  
[www.globeplayer.tv](http://www.globeplayer.tv)  
The National Theatre  
[www.nationaltheatre.org.uk](http://www.nationaltheatre.org.uk)

## ■ Film

The British Film Institute has a lot of short films available for free online.  
[www.bfi.org.uk](http://www.bfi.org.uk)

## ■ Opera

The Royal Opera House is providing free online broadcasts and masterclasses. [www.roh.org.uk](http://www.roh.org.uk)

# Challenges ahead - but we will get through this

This is an edited version of an article published on the website of the Catholic Bishops' Conference of England and Wales by its coronavirus (COVID-19) advisor, Jim McManus, director of Public Health for Hertfordshire.

We are facing some momentous changes over the next few weeks, possibly months. We are also facing two epidemics in the UK. The first is COVID-19, and the second is fear and panic. And it is entirely possible that the latter will hamper our response to slow and delay the impact of the former.

The fact that it is difficult to detect the signal of the science and trustworthy advice when there is so much noise from social media and other media makes the job of leadership in these times more complicated.

The fact that the science has changed, more than once, and abruptly changed (to protect us) has also added to that complexity and the need to explain that science clearly and consistently to maintain trust. I do trust the science, because I have read as much of it as I can. Were my only sources the news media, I may have taken a different view.

We are dealing with COVID-19, a coronavirus, a virus from a family of viruses that causes illness in humans of varying kinds. The virus is likely to have jumped species from an animal to a human (and to be honest, unless you're involved in sequencing the genetic code to make a vaccine or stop it happening again, it's pretty irrelevant which animal species it jumped from.) It was first notified on December 31 in China.

The virus has spread rapidly, largely by droplet spread. 81 per cent of us will get mild illness similar to bad flu, 14 per cent of us more severe, five per cent may need hospital care and fewer than two per cent will die. Most people recover. But you don't read about that in the media.

It's new. And while there are some things we know, there are other things we don't. We don't yet have a vaccine. We don't yet have antiviral drugs so treatment is for the symptoms and problems caused by the virus. And we can't stop it altogether. And some of us can't work from home.

The Government has recognised that we cannot stop this virus. It has also recognised that those who are older (over 60 or 70) and folk with serious underlying health conditions such as weakened immune systems, diabetes and lung disease, will have more severe disease. They have taken a very precautionary approach to self-isolation and social distancing, which will have business continuity implications.

Our priority has to be to protect the vulnerable from the worst consequences of disease. It is a sign

of a civilised society how well we take that seriously. So we need to make sure that the NHS capacity is kept for those who really need it.

Slowing the spread of the virus means we won't over-top the NHS capacity, we will end up with fewer infections overall and we won't end up with vulnerable people being unable to get the best care.

And it's important that those of us with mild illness - when and if we get COVID-19 - look after ourselves and each other as much as we can.

Never mind about herd immunity for now. And never mind about some of the self-proclaimed experts who claim they know best but don't produce any evidence for it. We will get through this. The vast majority of us who get it will recover, and if we take the steps recommended by the Government, such as washing hands frequently and well and staying two metres away from other people, the most vulnerable who get it will be given the best chance of recovery.

Nobody has stopped this virus. People have slowed it down. But nobody has stopped it. It is dangerous to make comparisons with other countries because they test people at different rates and stages and they responded at different stages. The type of testing, reliability of tracing people who've been in contact with infected people all varies.

Timing of what we do is everything, and an awful lot of what you have seen on social media is misleading and inaccurate. Go into "lockdown" too soon, and when you all come back out, the virus will spread again.

Rather, we need to promote the care and love of the most vulnerable. Are we ensuring food banks have enough to distribute so nobody goes hungry, are volunteers able to check on the most vulnerable and isolated? Can you do befriending of people by phone?

Actively challenge selfish and panic behaviour and panic buying. Can you create a pro-social campaign to help others and channel energy and anxiety into that?

Together we can slow the epidemic of COVID-19 and protect our most vulnerable.

And we can stop the epidemic of fear and panic which is making it worse for everyone, and which, if unchecked, will linger with ill effect long after we have better treatment and prevention strategies for COVID-19.

• For the latest updates from the Bishops' Conference about COVID-19, see [www.cbcew.org.uk](http://www.cbcew.org.uk).

*"Never mind about some of the self-proclaimed experts who claim they know best but don't produce any evidence for it. We will get through this. The vast majority of us who get it will recover..."*




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# 'Listen, my son'

*Rule of St Benedict*

[www.buckfast.org.uk/vocation](http://www.buckfast.org.uk/vocation)  
[vocations@buckfast.org.uk](mailto:vocations@buckfast.org.uk)

  
 Buckfast Abbey

God calls to us constantly, longing to guide those who yearn for life and desire to see good days into the way of peace. The Rule of Saint Benedict helps us to hear God's voice, in the Holy Scriptures, in the sacred liturgy and in our brothers in community. If you are a single man longing to live your Catholic faith in a way which brings great joy as it demands the best of you, consider whether God is calling you to be a Benedictine monk at Buckfast Abbey. Please reach out to us, and we will do all we can to help you.



# Monks can teach us about how to live

Greg Watts talks to Nick Hamer, whose powerful and moving documentary film *Outside the City* gives viewers an insight into the lives and faith of the Cistercian monks at Mount St Bernard Abbey in Leicestershire.

**When did you first become aware of Mount St Bernard Abbey?**

I discovered Mount St Bernard Abbey during the production of my last feature documentary, *Dear Albert* (2014), which is about recovery from addiction.

Several of the characters in *Dear Albert* were staying clean and sober by following the 12-step programme of Alcoholics Anonymous and Narcotics Anonymous, and some of the members of these groups have retreats at Mount St Bernard Abbey.

Mount St Bernard Abbey is not actually featured in *Dear Albert*, but after hearing about it I spent some time there and became intrigued.

**When you decided you wanted to make a film about the monks, what did you think its commercial appeal might be?**

It's wonderful being an independent documentary filmmaker; the task is essentially to follow my interests and curiosity, and to be committed and passionate about what I discover. These are often long journeys; films can take several years to complete. I'm particularly interested in stories that have

spirituality at their heart. Whenever I find something interesting I wonder if this could be my next documentary.

But it's never my decision alone; making a documentary like this is always a collaborative decision between filmmaker and subject. I found in approaching the monastery a warmth, a welcoming attitude, the community wanted to do this too.

The commercial appeal is not a direct consideration. I suppose as a filmmaker intuitively I know if it interests me then there's an audience.

**Why Mount St Bernard Abbey?**

I live in Leicester, which is quite close to the monastery, and that's key, because this film was not funded in any way by the film industry. I tried to attract the finance to make the film, but really this project was never compatible with the commercial imperative, so I financed it myself. I work on corporate and commercial films for about half of my time, which makes this whole thing possible.

Any good filmmaking is essentially a reaction or a response to the social context. This film is my response to our context, to our



culture of consumerism, materialism, to the complexity of our lives, to the decline of the ancient religions in this country, to our taboos around death, and our denial of our mortality. Because that's what makes these men interesting: they represent a counter cultural perspective, a different way of living. Of course the monastic life is not for everyone, but there's certainly something we can all learn from these monks.

**How do you think you managed to persuade the community to let you film? Did the abbot like the idea from the start?**

I spent 18 months developing access with the monastery. These monks have a tradition of hospitality, so I was warmly received. Abbot Fr Erik gave me a lot of time, getting to know each other. He gave me a reading and

watching list: Andre Louf, Thomas Merton, Philip Groening, among others.

Eventually I started drafting a treatment (a document describing the type of film I would like to make). We went through numerous drafts until we were both happy. This was shared with the community. I was then invited to spend seven days living with the monks, not in the guesthouse, in the novitiate, something usually only reserved from priestly or monastic visitors. After my visit the community unanimously voted to allow me to film for 12 months.

**What do you think was the reason the monks allowed you in?**

I think when they found me to be trustworthy, respectful of their way of life, and passionate and committed to doing a good job, they were naturally open to the idea,

almost like an act of service to an outsider.

It's important for the monks to reach out to the wider community, but at the same time to protect their cloistered lives. Somehow there was a synchronicity here.

The most important thing that enabled the film to happen is the context. The monks are in a period of transition, it's a historic moment in the life of the community, a change is taking place. This attracts me as a filmmaker, because it's a story to tell, but also it's important for the monks to document this defining moment.

**How long did it take from idea to agreement through to actual shoot? Give me some idea of a timescale?**

The whole project has lasted four years, that's older than my youngest son.

**Is there anything in particular that you felt you really learned about the contemplative life during that time?**

There's a common misconception that a monk is someone who has run away from the city to find a place of solitude to encounter God. That in escaping the city, the monk leaves behind the sins of the world: envy, gluttony, anger, greed, and so on.

In fact, it is in the silence and solitude of the contemplative life that the monk truly discovers the sin of the world, on a much more profound level than in the city. Turning his attention interiorly, the monk discovers the sin of the world in his own heart, and at the same time as encountering the self he encounters the divine, and this is the place of transformation.

**What impressed you most about the monks?**

I once asked Fr Erik what was his true purpose for being here. He told me it is to encounter God. I asked him how it was going. He chuckled and told me, yes, it is going. He went on to explain, there's a tendency in our culture to imagine the spiritual life as a journey of acquisition, whereby we add to ourselves, virtues, knowledge, experience, but, in fact, it's much more of a shedding, a stripping away.

If I ever doubt Fr Erik's perspective on this, I just remind myself where we're headed. We're all on the same trajectory, to the grave. And we're not taking anything with us. Either you're ready for that or you're not.

I imagine myself waking up on the other side and wondering if I really exist, because of course I largely define my sense of self by my patterns of consumption, the things I own, what everyone else thinks of me. But who am I if all of this is stripped away, do I even exist? Well, of course I do, there's an essential me beneath it all, but do I ever encounter him? Not often.

The monks understand this, and they believe that the direction to knowing yourself is the same direction as encountering the divine. They're ready for the grave, and are ultimately buried without even a casket, just in their cowl.

**How easy was it to get the monks to open up about the life they live - and perhaps on the struggles they might have or have had?**

As you watch *Outside the City* you'll sense an openness and intimacy. The monks speak freely about their lives and experiences. This is real.

But in fact, the relationship between the filmmaker and the subject in documentary filmmaking is quite unique. We get to the heart of the matter quickly, the permission is there, no small talk. What's the point? The stage is set, it's the subjects' opportunity to be heard, and the filmmaker is working to make the subject comfortable.

**The monks switched from running a farm to brewing beer. How important is this to the future of the community?**

Brewing beer is essential to the monks, it



provides their income, they don't receive any outside sources of finances from Church institutions. They make their own money and pay their own way, work is an essential part of their way of life.

**What do you think the audience might learn from the film?**

I'm trying to give the audience an experience of encounter with this community, rather than teach them something specific. I spent a year with the monks, and it's difficult for me to say what I learnt, but I've certainly changed as a result. The film is never finished until the audience receives it; they bring their own context to the story and respond accordingly.

The scenes of death will be particularly confronting for most of the audience, and I expect this to be a place of spiritual growth for them.

**What about your own religious/spiritual background? How would you describe it?**

My own religious background is in the Protestant, evangelical, charismatic Church. I was raised as a Christian in this way. I've just turned 40, and over the past 10 years I've become hungry for a different kind of spirituality.

The mysticism and contemplative life of

these monks in many ways represents a counter-cultural perspective to my own religious context: a busy, noisy, full of certainty way of expressing the faith. I'm not looking for the right answer anymore, rather an authentic experience. I've certainly found that at Mount St Bernard Abbey.

**What was the hardest part to film?**

It's always hard to film when nothing is happening. The subject becomes really aware of the camera and the truth of the situation becomes hard to find. Fortunately, the monks are always engaged in doing something. It's part of their commitment to live in the present tense. Their contemplative life, means that most of the time they are engaged, even when they're doing nothing at all.

**How did you become a documentary maker?**

I became a filmmaker firstly through training, inspiration, ambition and determination. But ultimately, and most importantly defining myself as a filmmaker by making films. It's difficult; there are no real professional qualifications in filmmaking in this country, and it's an elitist industry. Most documentary filmmakers went to public schools, red brick universities and are

independently wealthy, giving them the freedom to pursue this artistic and social endeavor. I'm not against that, but I'm not from that kind of background, and I have not received funding during the production of my two feature documentaries. Instead I made money doing commercial filmmaking which financed both my life and the films.

I've been a professional filmmaker for 16 years. My first film was a short documentary for ITV in 2004 about exorcist priests in the Church of England, called *Deliver Us from Evil*. Since then I've worked all over the world for corporate clients, and NGOs, producing commissioned films.

**What was the monk's reaction to the film?**

The monks love the film. They laugh a lot - interestingly, in places where other audiences wouldn't laugh. This is testament to my success in capturing their unique characters.

The look at each other and say, "Oh, Br Martin would say that" or "Well, of course, Fr Hilary wants to talk on that subject."

They laugh with delight at each other.

• For more information about Nick Hamer, or to view the trailer for *Outside the City*, visit [www.intrepidmedia.co.uk](http://www.intrepidmedia.co.uk).



# My Parish: St Joseph's, New Malden

Joanna Bogle

There wasn't much at New Malden until the railway arrived. It was fields and farms, the Surrey countryside between Kingston and Wimbledon.

There are ancient records giving information about Old Malden - and Kingston is of huge importance as the coronation site of our Saxon kings. But New Malden owes its existence to the spread of the suburbs when the railway could take commuters up to London. It thrived.

In the 1890s and into the 20th century, New Malden High Street was a bustling place, with busy shops and some notable buildings including a large red-brick police station and, in due course, a town hall.

The inter-war period would see even more growth - and it was in those years that St Joseph's church was built. Red brick again, and facing on to the busy Kingston Road, with buses going by. By now London suburbia - the farms and fields have vanished.

But in the 1930s this was still an area where there was not too much traffic, and many - indeed, most - families did their shopping on foot, and life had a measured pace. St Joseph's was built when there was no TV, when most people didn't have telephones, when few married women went out to work and when foreign holidays were rare.

The parish thrived. And in the very different Britain of today, it still thrives. St Joseph's has a congregation of over a thousand, and a large number of parish groups, ranging from young people preparing for Confirmation to choirs, Catenians and the Union of Catholic Mothers.

In recent decades, large numbers of Korean families have settled in the area, and the High Street now has many Korean shops and restaurants. Many of these families are members of St Joseph's - joining

people from many nations and races including Polish, Goan, Irish, African and West Indian.

Our priest, Fr Usche, comes from Nigeria. He is a popular, dedicated and hard-working pastor and there is a strong sense of community and welcome at St Joseph's.

The 10am Mass on a weekday has a good-sized congregation that would not disgrace many a church on a Sunday. Fr Usche preaches well: the scriptures come alive. There is reverence at Communion and a sense of quiet purposefulness about the way the liturgy is done.

At weekends, starting on Saturday with the Vigil, and moving busily through Sunday, the church is filled and re-filled for the various Masses. The parish newsletter is crammed with information: news, events, celebrations, anniversaries, invitations to be involved with all sorts of local projects.

The most notable feature of St Joseph's - and the one that makes most impact on local people - is the Mary Garden at the front of the church, facing on to the Kingston Road. It has flowers, plants and shrubs linked to Our Lady, with a small marker beside each one, giving the Medieval Marian names for the various flowers.

All have been donated by parishioners and their markers tell the story of so many families in the parish. It is rather touching to read the little plaques and recall some of the people named.

The garden is the work of Malcolm and Felicity Surrudge, and their lovely book on how to create a Mary Garden is warmly recommended. (*A Garden for Mary*, Gracewing Books).

Local people love the garden, and leave their own small posies of flowers, and sometimes notes requesting prayers. It is not unusual to see someone standing or kneeling in front of the statue of Mary, praying. And it is all right by a bus stop - the 131 route from Kingston to Tooting Broadway.



It was Fr Usche's predecessor, Fr Peter Edwards, who developed the big parish centre alongside the church. It was badly-needed - I remember the old, damp, smelly parish hall, with its leaking roof and horrible loos.

Parishioners were invited to make gifts and interest-free loans, and the new parish centre is magnificent. The large hall with its fine crucifix is filled for coffee-and-chat after Mass on Sundays, and on weekday evenings for all sorts of events and meetings.

There are parish lunches and social gatherings. The large well-equipped kitchen is clean, busy and pleasant to use. All the rooms in the

parish centre are named after saints - the stock cupboard is named after St Simon Stock!

Upstairs, the St John Paul Room is excellent for talks and seminars - and Fr Usche is happy for me and a team of volunteers to use it for days of packing-and-posting for a schools Bible project every summer.

When you enter St Joseph's you have a strong immediate sense that this is a place of prayer. And people drop in all the time: the tabernacle stands at the centre of the sanctuary beneath a great crucifix, and you are aware of Christ's presence.

St Joseph's isn't a notable church or basilica: it isn't Brompton Oratory

or Westminster Cathedral. And New Malden isn't a famous place. It's on the railway line to Waterloo, and near the A3 motorway.

It has less of a sense of identity than it had in its 20th century days: the police station is now a pub (The Watchman, appropriately) and the Town Hall is a supermarket. But it's a cheery suburb, and St Joseph's has its own story as part of it.

If a Saxon making his way to Kingston long ago were to be able to drop in, and see us all at Mass, he would feel very much at home, and would kneel down at once and know what was going on.

St Joseph's binds us all together: God is here, in New Malden.

## Have faith in God in times of crisis

Lucy Russell

I'm writing this in the garden, praying for wonderful warm weather this April. I've left Classic FM playing in the kitchen. I can just hear the radio beneath the chirruping of the birds. There is a robin building a nest in my neighbour's conifer tree.

When life seems uncertain, I tend to retreat into creation. Even when I am alone, I don't feel lonely in the garden, especially with the birds singing and insects flying about.

The first bee I have seen this year has just settled on the rosemary, which is flowering. There were a dozen ants by my feet a moment ago, I've just looked down to find them gone. I wonder where to? They will be back.

At the end of March, we celebrated the Feast of the

Annunciation. I've been asked to write a short piece on this for Redemptorist Publications.

The theme is: alone but not lonely. Mary was alone in her home when the angel Gabriel appeared to her. "Do not be afraid," says the angel. These are words repeated numerous times in the Bible - an internet search will tell you that we are told not to be afraid 365 times. That's once for every day of the year.

Mary was alone when Gabriel left, but she wasn't lonely. God was with her. The piece I am writing will appear in a December news sheet, by which time I pray life will have returned to something more like we are used to.

It may even have recalibrated a little. We may perhaps be more unified and less focused on the differences between us and more focused on what we share. Between

now and then, there is a concern that many will feel lonely and isolated. Support is already springing up in communities.

I remind myself frequently that, as I tell the children in the liturgy group at St Thomas', things change and sometimes awful things happen, but the one thing they can always rely on is that Jesus loves them very much.

At the Annunciation we begin our journey towards the celebration of the Incarnation. At the Epiphany the wise men visit baby Jesus. This is the beginning of Jesus' story and his journey to the cross, which we remember this month.

In T S Eliot's poem, *The Journey of the Magi*, the wise men trust in God and follow the star, but they are unsettled by the baby they discover in the crib.

Are current events making you feel unsettled? Are you able to trust



God like the Magi? The control we think we have over our lives is an illusion. At the times when we realise this, all we can do is confess our dependence on God. I

say "all", but actually, that simple admission is an incredibly powerful one.

E. M. Bounds was an American author, attorney and member of the Methodist Episcopal Church South clergy. He is known for writing 11 books, nine of which focused on the subject of prayer.

He wrote: 'Faith does the impossible because it lets God undertake for us, and nothing is impossible for God... Prayer throws faith on God and God on the world. Only God can move mountains, but faith and prayer can move God.'

Dear Lord, help me to trust you with my life and the adversity I am facing.

Help me to make the most out of this difficulty and say not my will but yours. I thank you that you are my sanctuary.

You are my rock and my refuge. Amen.



# The Bible's first five books

Father Ashley Beck

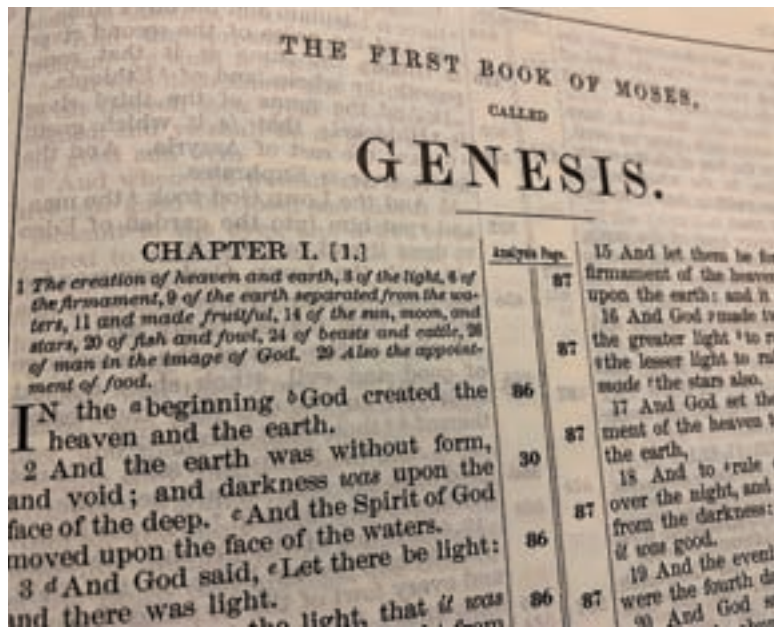
The best way to form an overall view of the books of the Bible is to look at them in groups according to type. So let's look at the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

For the Jewish people, these books have always been the core of scripture - indeed, in the time of Jesus, for some (the Sadducees and the Samaritans) these books were the sum of scripture. They are referred to as Torah, the "instruction" of the people of Israel.

They are also sometimes called the Pentateuch, meaning simply "five-fold." They set out a vision of God's creation of the world and humanity, and his choice of a single family and tribe to be his chosen people, for whom he lays down norms for behaviour as a sign of his love for them.

Traditionally, both Jews and Christians have also seen them as "books of Moses", written by him as one of the central characters in what is described. We know now that they came into their present form over many centuries, reflecting both oral and written traditions.

Across the books we can identify four distinct traditions or sources, some of which are interwoven, from different historical periods and



associated with different groups. Two of these are identified by the use of different words to apply to God; another is associated with the priests of the people of Israel after the building of the Temple, and another is linked to the subsequent historical books about Israel and Judah.

Sometimes, when people resolve to read the Bible, they understandably begin with the first book, Genesis. This Greek word simply means

"beginning", giving a certain picture of the origins of the human race.

Perhaps for this reason some of its stories are well known: Adam and Eve, Cain and Abel, Noah, Abraham, Isaac, Jacob and Joseph. These stories are not what we would consider literal historical truth; sometimes they account for the origins of particular peoples, or they have a moral message.

The story of Joseph brings God's chosen people to Egypt, the setting

of the next book, Exodus. This depicts the plight of the Hebrews who had come to join Joseph, introducing the dominant figure of Moses, and shows their passage out of Egypt and their wanderings in the desert, also showing us the beginning of God's moral law for his people in the Ten Commandments.

It also puts before us the beginning of the feast of Passover and is a key Lent and Easter text. Leviticus is probably not the most popular book of the Bible, as much of it is taken up with liturgical regulations and rules over diet and ritual cleanliness. But it does also show us a community with laws protect the stranger and those most vulnerable.

The book of Numbers carries on the same themes to do with the life of the community, centred on the people's continuing passage through the desert, and the last book, Deuteronomy, concludes this as the people reach their destination and are on the verge of entering the promised land, when Moses dies.

What is the value and importance of these five books for Catholic Christians? They show us the roots of our faith in that of the people of Israel as shown in these texts: God's action in history reaches its culmination in what we will be celebrating this month in the Easter Triduum, the death and resurrection of Jesus Christ.

We also see how God has not only revealed himself to humanity in the person of Jesus, but also in his moral law. Of course, we don't keep all the provisions of the law of Moses shown in these books; but the idea of morality being in some way related to God's revelation of himself is fundamental to Christianity.

And there is more here for us than we sometimes think: much of the Church's strong opposition to anti-migrant policies of western governments can be traced to what is in Leviticus, about seeing the stranger as your neighbour to whom you are obliged to show love: "You shall treat resident foreigners just like citizens, and love them as yourself - for you yourselves were once foreigners in Egypt."

We're not made as human beings stumbling around in the dark, not knowing how to live. Rather, we have through faith and reason the ability to know the difference between right and wrong, partly because of what we see in the Ten Commandments and other examples of the moral law in the first five books of the Old Testament.

• Fr Ashley Beck is assistant priest of St Edmund's, Beckenham, and teaches at St Mary's University, Twickenham. If you are interested in the new MA degree in Catholic social teaching, email [ashley.beck@stmarys.ac.uk](mailto:ashley.beck@stmarys.ac.uk).

## Rising above coronavirus

Sister Janet Fearn

"I have performed at the Liceu (Gran Teatre del Liceu in Barcelona) 273 times and now it seems I have become famous for singing at my window."

Fifty-six-year-old Spanish soprano, Begoña Alberdi, self-isolating with her husband in their Barcelona apartment, is only one of an amazing variety of some of the world's most famous musicians and singers who have tried to cheer up their neighbours with free performances, often from the balcony of their home.

An Italian tenor's self-recording of *Nessun Dorma* went viral as Maurizio Marchini became yet another world-class opera singer who used his voice to raise the spirits of the people around him.

Texas-based cellist Rylie Harrod Corral played *The Swan* from Saint-Saëns' *The Carnival of the Animals* - using a toilet roll. A group of violinists performed *Nearer my God to thee* from the deserted and stripped bare supermarket aisle normally reserved for toilet rolls and other kitchen and bathroom necessities.

Across the world, famous orchestras, unable to play for live audiences, have instead performed before a camera and live-streamed classical music concerts which would normally require the payment of high ticket prices...

And now choirmaster Gareth Malone has created an online choir.

Refusing to be defeated, those who are quarantined, self-isolating or working from home are showing an amazing level of ingenuity and skill as they communicate non-stop with each other via social media, sending laugh-out-loud images and videos.



Gareth Malone

As 102-year-old Dame Vera Lynn declared, "I am reminded of World War Two, when our country faced the darkest of times and yet, despite our struggles, pulled together for the common good and we faced the common threat together as a country, and as a community of countries that joined as one right across the world."

The Queen herself pointed out, "At times such as these, I am reminded that our nation's history has been forged by people and communities coming together to work as one, concentrating our combined efforts with a focus on the common goal."

"We are enormously thankful for the expertise and commitment of our scientists,

medical practitioners and emergency and public services; but now more than any time in our recent past, we all have a vitally important part to play as individuals - today and in the coming days, weeks and months."

It all goes to show, doesn't it, that whatever happens, people rise above life's challenges - including coronavirus.

Take Italy, for instance, where a parish priest, unable to offer public Masses, donned a mask and suitable protective gear, fixed a large statue of Our Lady on the back of a trailer and drove through the streets, blessing the homes that he passed.

And this is only one example of the Church thinking outside the proverbial box in an effort to support people across the world. Suddenly there are lists of opportunities for live-streamed Masses.

Parish priests are emailing their homilies and, as one wrote, "Much has been said, and rightly, about the practical measure that we should take to help lessen the impact of the Coronavirus... Throughout human history, men and women have prayed to God in their need. And if there are fewer now who do so it only highlights our particular calling from God to share in Jesus' work of praying for the world."

Of course, Pope Francis set the scene for the whole world. His daily Mass is now streamed live from the chapel in the Casa Santa Marta, with an English commentary, on the Vatican Media app, YouTube, Facebook and online. It's at 6am (BST).

But don't worry if you aren't up and about: it's also on demand - as is the Angelus and Rosary, at 11am (again BST) from inside St Peter's, led by Cardinal Angelo Comastri, Archpriest of St Peter's Basilica, Vicar General for the Vatican City.

The Wednesday General Audience and Sunday Angelus Message receive the same treatment - and Pope Francis is thinking on his feet, so to speak, because he has added a ten-minute Exposition of the Blessed Sacrament to his celebration of Mass.

Even the Holy Week ceremonies, although to be celebrated without the customary crowds in St Peter's Square, will be available from the Casa Santa Marta - and these are only some of his initiatives.

Not everyone in their isolation can receive the sacrament of reconciliation or attend a Lenten penitential service - or can they? Suddenly we heard that the Pope would lead a prayer service from the steps of St Peter's - without the customary huge congregation - and, at the end, will include his *Urbi et Orbi* blessing to the city of Rome and the world.

There would also be the possibility of gaining a plenary indulgence. After all, "I'm a parish priest", he is reported to have said. The only difference is that his parish is global.

In an interview with the Italian newspaper *La Stampa*, Pope Francis said, "The current crisis will help to remind us "once and for all, that humanity is a single community. It will teach us that universal kinship is important and critical. We should think about it like a 'post-war' phenomenon: it will no longer be 'them'. It will be 'us' because we can only come out of this situation together".

And so the Church community has come together. The coronavirus has caused great anxiety for millions of people who, without prior warning, have had to make massive changes to their lives and those of their families and workplaces.

However, it has also been a cloud with a silver lining, one which has shown us our real priorities.

# England is ready to be Our Lady's dowry again

On March 29th, in a timely moment, the bishops of England and Wales formally rededicated the country to Our Lady. Kent artist Amanda de Pulford, whose specially commissioned icon to mark the event was blessed by Pope Francis, explains what is meant by England's title of dowry of Mary.

Six hundred and thirty-nine years ago, in a ceremony at Westminster Abbey on the feast of Corpus Christi, King Richard II dedicated England to Our Lady.

This year, England will be re-dedicated as Our Lady's Dowry, beginning on the Feast of the Annunciation. It's a significant time in the spiritual life of our country.

Some time back, Monsignor John Armitage, rector of the Basilica of Our Lady of Walsingham, contacted me to commission two icons to help mark the occasion. He expressed a clear intention that the image should resemble the well-known statue of Our Lady of Walsingham - but with a difference. He asked that the Holy House should be included.

I imagine that most people reading this article will know the story of the Holy House of Walsingham, but just in case, the essence is that Our Lady appeared to an Anglo-Saxon noblewoman called Richeldis and took her to visit the site of the Annunciation in Nazareth. She then asked Richeldis to build the Holy House of Nazareth in England.

Richeldis, lady of the then manor

of Walsingham, was obedient to the request. The rest, as they say, is history. Since that time, Walsingham has remained fixed in English hearts and minds as a place of Marian pilgrimage, with a tradition somehow surviving the depredations of the Reformation to enjoy a revival which began in the 19th century and continued to grow throughout the 20th century until the present day.

How then should we understand the Holy House of Walsingham, and how should I represent it? Not as a replica of the house in Nazareth where Our Lady grew up, that was certain. In my research, admittedly not very scholarly and mostly internet based, it became obvious that the original Anglo-Saxon/Norman Holy House bore little physical resemblance to buildings in First Century Nazareth.

Pilgrim medals of the 13th century show a fairly basic small wooden split log structure. Within, the angel Gabriel announces the Incarnation to Our Lady. This rough little image holds great tenderness. It ties together two ideas about the Holy House; that it is both a homely

place of shelter, nurture, peace and protection, and also a place of ultimate holiness, where God became man.

Pursuing that thought drew me on to reflect that Our Lady was herself a holy house: the place of nurture and protection for the Child Jesus. This was the starting place for my meditation when making the drawings for the icon, now known as the dowry painting.

The icon was to have the inscription *Anglia dos Mariae*, translated as England, Mary's dowry. This is a time-honoured title from medieval times, but it too needed some thought.

We most often think of dowry as wealth brought by the bride to the

marriage, but it can also mean property set aside for the security and support of the bride.

A theme was beginning to emerge. Mary is herself the inestimable treasure, the dowry, brought to England by Richeldis. But the other meaning is also significant. England is set aside, designated as a place of shelter and nurture, the refuge of Our Lady. A house is to be built for her.

It is a poignant image. The date for the apparition of Our Lady to Richeldis is controversial, but the Pynson Ballad puts it at 1061. Very shortly, in five short years, Anglo-Saxon England would be subject to Norman invasion and conquer.

Many would experience sudden dispossession, violence and loss. Many would be driven to seek refuge. And here was the Mother of God herself, in the refuge she sought in the Holy House of Walsingham, throwing open her doors to those in need and saying, "Whoever seeks my help will not go away empty-handed."

No wonder that by the middle of the 14th century, devotion to Our Lady had become engrained in English prayer and practice and her intercession was sought as mother and protectress of her dowry, not least on the eve of the Battle of Agincourt.

Of course, devotion to Our Lady and the Holy Child transcend time

and place. One political upheaval succeeds another throughout history, but Our Lady sits, calm and stable, holding out the Babe to us. This, she says, is the answer, the refuge, the resolution of all conflict and the replacement of all loss. This, for me, is the meaning of the Holy House.

In England we have a saying that home is where the heart is. There is a tradition in iconography that an iconographer dedicates herself or himself to the lifelong attempt to portray the face of God in his work.

As we strive and struggle to depict this saint or that event of salvation history, God reveals Himself and we draw ever closer to Him, until at last that which we faithfully seek, His Face, is written on our hearts.

And so our hearts too become the Holy House: where the Mother of God and Christ Child are honoured and offered a home.

As the dowry painting tours the parishes of England throughout 2020, it is my hope that those who see it will feel something of all this. I hope that the image of Mary and the infant Jesus enthroned before the open doors of the Holy House, offering protection and refuge to all who seek it, will become the habit of our own hearts and minds and practice.

Then we can truly deserve the inscription *Anglia dos Mariae*.



“One political upheaval succeeds another throughout history, but Our Lady sits, calm and stable, holding out the Babe to us”

# Cheap and easy ways to cook at home

Greg Watts

In these unusual times, it's important to be imaginative when it comes to food. And even if you don't consider yourself a competent cook, you'd be surprised at what delicious meals you can make quickly and with a few simple and inexpensive ingredients you might have in the kitchen cupboard.

Here's a few general ideas, based on my own experience as a keen home cook.

At the end of the article, I've listed some places to go for easy to follow recipes that work, and inspiration.

**Pasta:** For example, if you have a tin of sardines, then you have a great pasta dish. Simply add tomatoes and top with cheese. Tuna also goes brilliantly with pasta. Just mix it with some mayonnaise and a squeeze of fresh lemon juice.

A cheese pasta couldn't be simpler. Boil your pasta, mix in some butter and season with salt and pepper, and then the cheese. Parmesan's best, but you can use cheddar.

Tins of tomato make a good pasta sauce (you can also use a tin of tomato soup instead). For extra flavour, gently fry some onions and garlic, then pour in the tomatoes or soup, season well with salt and papper and let it simmer. Add a pinch of chilli to provide a spot of heat, if preferred.

**Fish:** Another option are tins of mackerel and John West kipper fillets, which are perfect on toast.

**Cheese:** And what could be easier than cheese on toast? Or, if you have one of those sandwich toasters, a

cheese toastie, or cheese and ham toastie.

**Vegetables.** Have you tried roasting them in the oven? You can roast any vegetable. Just drizzle over olive oil and sprinkle some sea salt, if you have any. If you've never tried roasted cabbage or broccoli, you're in for a treat - and you'll never boil veg again!

**Potatoes** are such a versatile vegetable. They can be chipped, roasted, baked, mashed. To make a tasty mashed potato, add butter, milk, salt and pepper. Try mashed potato topped with cheese and tomato. Or try baked potato with tuna and cheese.

**Rice:** Fancy egg fried rice? Just boil some rice, strain, and leave it in the fridge for an hour or so. Then fry it in a little oil and butter, break in a couple of eggs, and add pepper. Turn it into a full meal by adding cooked peppers and chicken strips. You could also add a splash of soya sauce, if you like.

**Eggs:** Like potatoes, eggs are also versatile. They can be boiled, scrambled, fried, or poached. Or you can make an omelette - try adding cheese, ham and mushrooms, all of which especially well in an omelette.

**Adding flavour:** Packets of chicken, beef, fish, and vegetable stock are great for adding flavour to sauces. So do small jars of spices and herbs, such as fennel, seeds, cumin, chilli flakes, dried rosemary, parsley, and coriander.

And we mustn't forget those old favourites, Worcester Sauce and mustard.

**Pulses:** As well as pasta and rice, couscous and lentils can provide the

Jamie Oliver: His Food Tube channel is full of simple and tasty recipes



substance of a dish. If you've never used couscous, all you do is add an equal amount of boiling water or stock to it and let it sit for a couple of minutes. Then you can mix in anything you like.

**Salad days:** With the warmer weather coming, this is salad time. Salads aren't complicated. For a basic dressing, you only need olive oil and lemon juice or vinegar (balsamic, red wine or white wine work best).

You can add nuts or chunks of cheese to your salad, or even crutons made with stale bread; drizzle first with olive oil and then roast for a short time in the oven.

**Waste not, want not:** And don't throw away any stale bread. Whizz it up in the food processor to make breadcrumbs, which are then ideal for coating battered out chicken breasts first dipped in flour and

then egg, and then cooked in the oven to make a lovely chicken schnitzel.

**Sweet stuff:** For desserts, try stewing apples and then add a dollop of ice cream. Or if you have a tin of rice pudding, just mix in a spoon of your favourite jam.

And never overlook the usefulness of the humble banana!

**Find out more:** On You Tube you'll find loads of brilliant, easy to follow recipes from well-known chefs. Jamie Oliver's Food Tube channel is particularly good. Rick Stein, Mary Berry, Gordon Ramsey, and Marco Pierre White are also worth a mention.

In addition, check out videos by BBC Good Food and Tesco, and have a look at [www.allrecipes.com](http://www.allrecipes.com) and [www.greatbritishchefs.com](http://www.greatbritishchefs.com). You'll also find plenty of videos on cooking for children and with children.

And if you're wondering how to make the most of leftover ingredients rather than throw them away, you'll find lots of amazing tips on YouTube.

When it comes to cookery books, the market is saturated with them, but Nigel Slater knows how to keep things simple. I'd recommend his paperbacks, *Real Fast Food* or *The Little Book of Fast Food*.

For further inspiration and up-to-date news about food and cooking, tune into BBC 1's Saturday Kitchen Live, or Kitchen Cabinet on Radio 4, or catch episodes on iPlayer.

So don't worry if you find cooking daunting. There's lots of practical help out there.

And you never know, you might actually enjoy being in the kitchen - you might even start to think about applying for the next series of *MasterChef*.

Enjoy your cooking!

## Diary dates - April

In line with Government regulations, all diocesan events for April have been cancelled. However, the Easter liturgical calendar is:

Sunday 5: Palm Sunday of the Passion of the Lord  
Monday 6: Holy Week  
Tuesday 7: Holy Week  
Wednesday 8: Holy Week  
Thursday 9: Maundy Thursday  
Friday 10: Good Friday  
Saturday 11: Holy Saturday  
Sunday 12: Easter Sunday

If you have an event, e-mail details to us at [pilgrim@rcaos.org.uk](mailto:pilgrim@rcaos.org.uk)



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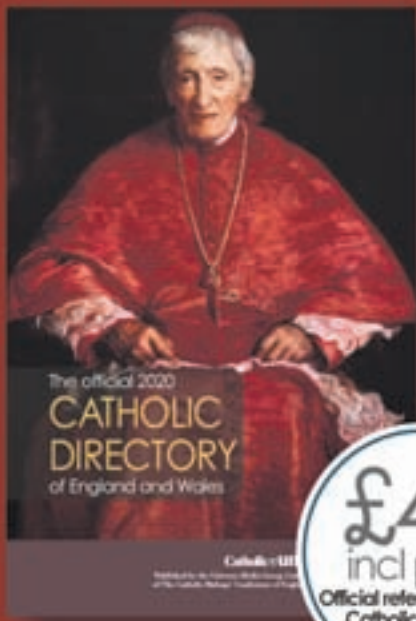


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# Self-isolating? Then find inspiration and joy in a good book

To help you find spiritual nourishment and inspiration during this difficult time, some of our regular writers offer suggestions of their favourite works

## Bishop Paul Hendricks

*The Lion's World* by Rowan Williams. We're familiar with the idea that C S Lewis' Narnia books contain Christian symbolism, but Williams' book makes it clear that they're much more than just an argument for Christianity, dressed up as a story.

In areas of life such as self-knowledge, responsibility and spiritual growth, he shows us that the books are both more challenging and more inspirational than we might have supposed.

*A Father Who Keeps His Promises* by Scott Hahn. I first came across Hahn by reading *The Lamb's Supper*, which gives fresh perspectives on the Mass. This earlier book does something similar for the Bible, seen as the story of God's reaching out to us despite our faults and limitations. Easy to read but very profound.

*Alive in God* by Timothy Radcliffe. It is sometimes said that the challenge to faith is not today's secularism but its banality. Politics conducted via Twitter and a popular culture dominated by celebrities. Timothy Radcliffe presents what he calls "a Christian imagination", exploring what it means for us to be fully alive in all the dimensions of our existence. Wide-ranging and thought-provoking, like all his books.

*Real Presence*, by Sister Wendy Beckett. Over the years, we western Christians have come to appreciate icons as a sort of gateway to God in prayer. I found that joining Sister Wendy in this exploration of the earliest icons helped me to deepen my understanding and appreciation. I look forward to reading her previous book *Encounters with God*, on early icons of Our Lady.

## Sister Janet Fearn

*The Boy, the Mole, the Fox and the Horse* by Charlie Makesy. This book is a sheer delight, perhaps reminiscent of *The Little Prince*, deceptively filled with simple but profound wisdom. It can be read by children and ceaselessly pondered by adults.

It's unusual for its handwritten text, sketches and the way in which the author uses coffee cup stain and his dog's unsought pawprint on the page in order to bring out yet another insight.

*The Monks of Tibhirine: Faith, Love and Terror in Algeria* by John W. Kiser. This book gave rise to the film *Of Gods and Men*. At a time when the world is living in anxiety and fear from an unseen foe, this



book recalls the heroism and self-sacrifice of a Trappist community, abducted one night in March 1996 and subsequently martyred. You'll think and perhaps a lump will also rise in your throat.

*Tattoos on the Heart: The Power of Boundless Compassion* by Gregory Boyle SJ. Fr Gregory Boyle asked to go to a deprived parish: he just didn't expect to be assigned to one with the biggest gang problem in the entire USA.

Yet he found a simple way to reach out to gang members: he started a bakery and taught them to make bread. This book is unforgettable.

## Lucy Russell

In terms of inspirational spiritual reading, my first go to is actually a work of children's fiction, *The Secret Garden* by Frances Hodgson Burnett. I find this a very beautiful and inspiring read with themes of renewal overcoming isolation through nature.

In 2013 I edited the Lent Mowbray Book, *Journeying with Jesus*. This collection of personal reflections on the Stations of the Cross and Resurrection are a beautiful reminder that Jesus is walking with us as we make our journey through life, whatever the ups and the downs.

*The Road to Emmaus and Beyond* by Denis McBride is a great book providing spiritual stretch and challenge. It's a book which makes me think about community and how we can be witnesses to Christ in this unsettled time.

## John Bateson

*Saying Yes to Life* by Ruth Valerio. Is climate change something that feels too big to deal with? Or maybe you are struggling to find the connection between your Catholic faith and environmental issues. If so, this book is an excellent starting point.

Designated as the Archbishop of Canterbury's Lent book 2020, Valerio explores a subject that concerns us all in a way that is both urgent and easy to grasp.

*Before the Living God* by Ruth Burrows. Written after she became a Carmelite nun (she is now over 90 years old), this is her autobiography in which she writes about prayer, her family and her relationship with other members of her community. Ruth Burrows has a reputation as one of the finest spiritual writers of our times and I would recommend any of her books if you can get hold of them.

*The Seven Storey Mountain* by Thomas Merton. An odyssey in the grand style. Merton grew up in France and after dropping out of university made his way to the US, where he wound up by becoming a Trappist monk and a writer on the spiritual life.

Regarded as something of a classic, this is a meaty work that charts the journey of a young man whose search for meaning and truth leads him into the most unexpected places.

## Joanna Bogle

*Witness to Hope, The Biography of St John Paul II* by George Weigel. This is a magnificent read. It doesn't just tell the story of a fascinating life - a priest trained in a secret seminary in occupied Poland in WWII, a Pope who survived an assassin's bullet - it tells the inside story, the spiritual journey. Hugely recommended.

*Meditations and Devotions, John Henry Newman*. Thoughts and prayers from a great saint.

*Jesus of Nazareth*, the three-volume life of Our Lord by Joseph Ratzinger (Pope Emeritus Benedict XVI). Worth getting all three books, but in this Lent/Easter obviously the final one, from the entrance into Jerusalem to the Resurrection is specially recommended.

Readable, and deeply interesting: the books open up insights into the reality of Christ, revealing him in fullness as God the Son, who became man for us and died for us and rose again...the essence and core of our faith.