



**Saints Peter and Paul
Feast day 29th June**

Catholic News

**MORE THAN 21 YEARS OF BRINGING THE
NOTTINGHAM DIOCESE TOGETHER**

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Beauvale Diocesan Pilgrimage

**In honour of the Beauvale Martyrs
Saint John Houghton and
Saint Robert Lawrence**

Saint John Houghton Catholic Academy thank all the staff, pupils, parents and grandparents who supported our Clergy, our Deacons, Lead Lay Chaplain, Priory Primary Academy, Beauvale Society and Nottingham Diocese at our annual gathering at Beauvale on Sunday 4th May. Thank you to our wonderful pupils who handed out the programmes and badges which we had made to celebrate the Beauvale Society 40th Anniversary.

The Mass opened with one of our favourite hymns, I the Lord of sea and sky. I am pleased to say the rain did stay away but it was bitterly cold! How lovely to hear Father Paul Newman, former Saint John Houghton pupil, celebrate our outdoor Mass with an uplifting and at times challenging homily. Father Paul talked about Saint John Houghton and we reflected on the words: 'Lord, what would you do with my heart?' I shall be making time and space in our Upper Room with our large Saint John Houghton print so all can be free to use our Upper Room to be in stillness and peace to ask this question.

It was lovely to see Canon John Berry at Beauvale! We know he is a real favourite with our Alter Servers and of course, he is well known in School, Canon John takes his pastoral duty seriously and we all appreciate and love him.



I would like to say a special thank you to Mrs McCarthy and Harrison Powell for reading in Mass and to Mrs Ashley for putting her faith into action and supporting and caring for our pupils and school community.

I would also like to thank Mr and Mrs Horsley who supported in preparing the space for our school community, Danielle Horsley for leading the Offertory procession, all the SJH pupils who guided the Priory pupils and Liam Evans and EllieGrace Johnson who supported our Clergy at Communion, to all our Altar Servers and to those who carried the banners. Apologies if I have missed anyone.

Our Mass ended with 'Faith of our fathers' and the 'Marty's Prayer'. We ask daily for Saint John Houghton and Saint Robert Lawrence to pray for us, it was a wonderful time to remember and we shall live our school mission: Inspiring ambition and excellence, guided by Christ.



Jean Vanier - Requiescat In Pace

Jean Vanier, CC, GOQ was a Canadian Catholic philosopher, theologian, and humanitarian. In 1964, he founded L'Arche, an international federation of communities spread over 37 countries, for people with developmental disabilities and those who assist them. Subsequently, in 1971, he co-founded Faith and Light with Marie-Hélène Mathieu, which also works for people with developmental disabilities, their families, and friends in over 80 countries. He continued to live as a member of the original L'Arche community in Trosly-Breuil, France, until his death on May 7th.

Cardinal Nichols, president of the Bishops' Conference of England and Wales, said: At our gathering in Valladolid, we heard with deep emotion of the death of Jean Vanier. For over half a century he has inspired an entirely new appreciation of the gift of people with learning disabilities and revealed the most



profound heart of human community. We pray for him and his beloved L'Arche communities at this moment of loss. May he rest in peace.

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The monthly paper for the
Diocese of Nottingham

**The
Catholic News**

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Wanted - Parish Correspondents

The Catholic News is looking for a
Parish Correspondent in your parish
to send in local news for publication
in this newspaper. All items to be
emailed to

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Thousands join rally for Palestine



Catholic campaigners l-r: Angela Warren, Ann Farr, Pat Gaffney, Pax Christi, in Whitehall

Christian groups, including Pax Christi,
Amos Trust and the Ecumenical Accompa-

niment programme, together with Jewish
and Muslim groups, were among the
10,000 strong campaigners that marched
peacefully through central London re-
cently, to demand justice for all people in
the Holy Land and an end to "unprece-
dented attacks" against the Palestinian
people by Israel.

Organised by the Palestine Solidarity Cam-
paign, Stop the War and others, the day
came a just ahead of the 71st anniversary
of the Nakba (Catastrophe), in which hun-
dreds of thousands were forcibly displaced
from their homes to refugee camps in sur-
rounding countries in 1948, when the state
of Israel being created. It also comes as
Donald Trump is about to unveil his 'new
deal' which would effectively hand over the
rest of the Palestinian Occupied territories
to Israel.

Families pushing prams, people in
wheelchairs, musicians and campaigners
with banners calling for 'Peace', 'Free
Palestine', 'End the Siege of Gaza', 'Stop
Arming Israel', took more than two hours
to walk from Portland Place through Ox-
ford Circus and Trafalgar Square to the en-
trance to Downing Street in Whitehall.

They heard speeches from union officials,
MPs and campaigners. Richard Burgeon,
the Labour MP, said: "Palestine has the
right to exist but sadly that is a right that is
increasingly threatened ... Palestinians
should be able to live free from ever ex-
panding settlements on stolen land."
Palestinian Ambassador to the UK, Husam
Zomlot, said the Palestinian people and
their leaders are rejecting all that has been
leaked about Trump's "deal of the cen-
tury." He said the case of Palestine was not
an issue of "Right" versus "Left" but a mat-
ter of "Right" and "Wrong".

There was applause as Ahd Tamimi took
to the stage. The 17 year-old Palestinian
girl was jailed for eight months in late 2017
after she slapped an Israeli soldier in the
face when a group of soldiers trespassed
on her family's property - a short time
after she had heard that the soldiers had
shot her young cousin in the head.

Ahd, who is in England now, studying,
said: "We will not be made victims! We
will continue to resist!"

Labour Party leader Jeremy Corbyn sent a
message of support on Twitter. "We cannot
stand by or stay silent at the continuing
denial of rights and justice to the Pales-
tinian people," Corbyn wrote.

Pat Gaffney, from Pax Christi, told ICN:
"The large turn out at the Rally for Pales-
tine indicates the on-going call to work for
peace in the region. Next week marks the
Nakba, what the Palestinians call the time
of catastrophe when hundreds of Pales-
tinian villages were destroyed by Israeli
forces. For more than seven decades later
houses are still being demolished, children
are illegally detained and the people of
Gaza have been under siege for 13 years.
Politicians, campaign groups, church com-
munities must engage here and globally to
ensure that the peoples of Palestine and Is-
rael can find ways together of living in
peace and justice.

Emeritus Patriarch Michele Sabbah re-
cently wrote: "The solution is simple if Is-
rael restores discernment, namely if it want
to recognise that the Palestinian people
have the same rights as the Israeli people
do, all being equal in humanity'."

Jo Siedlecka

FRANKLY SPEAKING

This year the great feast of Pentecost will
be celebrated on June 9th. In the not too
distant past this weekend was also known
as Whit Sunday and "Whit Monday" was
always a public holiday. In my home town
of Wigan a great celebration from local
Catholic churches took place with a huge
procession attracting thousands. Sadly in
1968 this came to an end as the Spring
Bank Holiday no longer embraced Pente-
cost.

The Easter Season this year has coincid-
ed with the seemingly never ending ar-
guments about Brexit. In last months
article I expressed my concern that much
needed reform on social care had been
delayed by parliament because of Brexit.
We have also neglected other areas of
concern and it is remarkable that in the
week of the local elections the House of
Commons could have sat for at least an-
other 6 hours 30 minutes. They did not
debate at all on the Friday after the local
polls.

During that week because of Cabinet
changes the Minister for Prison reforms
was moved. There is now a gap at a criti-
cal time for our prisons. That 'gap' is now
in need of being replaced by firm leader-
ship as the plight of some prisons gets
worse not least for the prison officers who
may well feel that nothing has changed
no matter who is in charge at Westmin-
ster.

One other area of neglect is surely the

funding of some of our schools. The bud-
get for schools is a record £43.5 billion
and yet the National Association of Head-
teachers are considering industrial action
if their funding concerns are not ad-
dressed by Ministers. Whatever Brexit
means the children of today will have to
clear up whatever we create for them.
Some of the comments made by the
headteachers make their schools sound
worse than those of the 1950's of which I
have fond memories. Are teachers really
taping down carpets and putting out buck-
ets to catch drips? These may be ex-
tremes but schools do need to face up to
the challenges of 2019 as they clearly
struggle to keep within their budgets.
Some of our children have always needed
extra teaching support. We must not let
them down.

If you are in public office you have a seri-
ous responsibility to the people who have
trusted you. This year has been a particu-
larly difficult time because of Brexit. Far
too much emphasis has been given to the
plight of our political parties. We need to
put the country first particularly those in
greatest need.

We are told that the disciples were gath-
ered together in "Unity of purpose" at Pen-
tecost. Our country needs exactly this as
we face an uncertain future.

**Frank Goulding
Holy Trinity Parish
Newark**

“40 Days For Life”

Ash Wednesday marked not only the start of Lent but also the start of 40 Days for Life Prayer Vigils all around the world. The very first of these vigils was begun by two young couples, barely in their twenties, but with a heart to save unborn babies and their parents from the horrors of abortion. The idea was that people signed up for an hour or more, to pray outside a centre where abortions were being carried out for an end to abortion, for a period of 40 days, since this time frame appeared to hold biblical significance.

The idea took hold and prayer campaigns started in the UK including one in Nottingham which began in 2016 near to the Treatment Centre at the QMC.

I have been pro life for as long as I can remember but like most Catholics, didn't find the idea of praying in public whilst wearing a sign proclaiming "Pray to End Abortion" an easy thing to take on board. I did however feel drawn to give it a go and by the end of the 2018 campaign felt convinced that this was something God was calling me to do.

In 2019 I joined the small band of "Prayer warriors" who signed up to pray at the vigil site for an hour or occasionally two, most days. Sometimes I would be on my own but usually there would be two or three of us, wearing our placards and praying the rosary or Stations of the Cross or other prayers. We all had to sign a "Statement of Peace" and we agreed not to approach anyone or engage in conversation unless initiated by someone else.

The vigil site this last year or two was not on hospital property but at a busy interchange close to car parks and a path alongside the River Leen. There were often a large number of passers by. Most walked by without seeming to notice us but occasionally people would stop and ask us what we were doing or simply insult us. As time went on we found that far more people offered us words of support than words of opposition. A bus driver would regularly give a big thumbs up

sign and an encouraging smile whenever he passed by. Three team members got Easter eggs from people, one with a card saying how they appreciated our presence. More importantly we started to get prayer requests from people asking us to pray for family members contemplating an abortion and for people with health issues at the hospital. Medical students also approached team members saying that they hadn't given the matter of abortion much thought and asking for our perspective on the matter. One student went away saying that the conversation had altered his views on abortion and promised to read some information he had been given.

One interaction that particularly stands out for me occurred on the final Saturday. A gentleman, possibly in his sixties, saw our signs and said "Yes, I support you 100%" He made as if to go on then came back and told us his story. He said that he and his wife had followed the advice of doctors some years ago and done something they had regretted ever since and he dreaded meeting his maker. We assured him that God is a loving and forgiving God. Other team members also reported some sad exchanges with men whose partners had had abortions in the past and they (the men) were still deeply affected by this.

The campaign began with some unpleasantness this year when three vigil participants were attacked by an angry young man who ran towards them swearing and threw a jug of lumpy yellow liquid over them. The police are treating the matter as an assault and a hate crime. Whilst shocked by the incident all three returned to pray and we were rewarded by the news that our prayers have been answered. The QMC and Treatment Centre no longer carry out abortions.

We learnt this wonderful news part way through this 40 days but decided to carry on and pray in thanksgiving and in solidarity with other campaigns elsewhere. At the start of the campaign 99 abortion centres had closed as a result of 40 Days for Life campaigns. We don't know why the hospital



has stopped doing abortions but we thank God that he has made this number 100.

If you or anyone you know has been affected by abortion you can contact www.Archtrust.org.uk
If considering an abortion contact www.Lifecharity.org.uk

If you would like to get involved in

the pro life cause contact the Nottingham Branch of SPUC at <https://spucnottingham.org.uk> or 40daysforlifennotts@gmail.com
Or search for Nottingham Pro Life Witness on Facebook

Submitted by Marie Langford, a personal reflection.

The Council for Christians and Jews

Ecumenism and working together with the Jewish Communities is proceeding a pace. We have branch Committee which comprises of Methodists, Church of England, Roman Catholic and Jewish representatives. Our branch presidents included the Bishops of Lincoln (Bishop Lawson) and the Rev Bruce Thompson, chair of the Lincolnshire Methodist District. In addition the parish priests of both St Peter & St Paul, Our Lady of Lincoln are strong supporters of CCJ. We also have on going contact with the Islamic Association of Lincoln.

We have joint activists throughout the year, including Holocaust Memorial Service, Hanaka/Advent, Shabbat, social evenings and have guest speakers from the Jewish and Christian Communities discussing a wide range of topics during our 'Bible and Bagel' evenings.

In addition we participate in exchange visits with other CCJ branches which have included Leeds and Sheffield, this year (2019) Norwich are our guests.

The Council for Christians and Jews or CCJ was founded in 1942, by the Chief Rabbi, Joseph Hertz and Archbishop Temple. The 'Patron of CCJ' is her Majesty the Queen. It's Britain's oldest national interfaith organ-

isation and has pioneered dialogue between Christians and Jews for over 65 years. The Council is not about intending to Convert one way of the other, nor is it aiming to change the conviction and joy Christians feel about their faith or Jews about theirs. What is important is not divides us but what we have in common.

The Aim of CCJ is to bring about change in attitudes behaviour, having ongoing dialogue makes a difference.

Our Vision is a society free from prejudice, religious bigotry and anti-semitism CCJ Promotes and develops opportunities to heal and understand, open up awareness of friendship built on a relationship of trust and sharing.

Our work today is with young and old, men and women, Jews and Christians and sometimes Muslims, Arabs and Hindus encountering and engaging one another with a view to making our community and Society a better place for everyone.

Mike Costello
Chairman of Lincoln & District of the Council for Christians & Jews
Parishioner of St Peter & St Pauls parish, Lincoln

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New norms for the whole Church against those who abuse or cover up

"Vos estis lux mundi". "You are the light of the world... Our Lord Jesus Christ calls every believer to be a shining example of virtue, integrity and holiness". The Gospel of Matthew provides the title and first words of Pope Francis' new Motu proprio dedicated to the fight against sexual abuse committed by clerics and religious, as well as the actions or omissions of Bishops and Religious Superiors that in any way interfere with or fail to investigate abuse. The Pope recalls that "the crimes of sexual abuse offend Our Lord, cause physical, psychological and spiritual damage to the victims and harm the community of the faithful", and mentions the special responsibility of the Successors of the Apostles to prevent these crimes. The document represents another result of the Meeting on the Protection of Minors held in the Vatican in February 2019. It establishes new procedural rules to combat sexual abuse and to ensure that Bishops and Religious Superiors are held accountable for their actions. It establishes universal norms, which apply to the whole Catholic Church.

An "office" for reporting in every diocese

Among the new indications given is the obligation for every Diocese in the world to set up, by June 2020, "one or more public, stable and easily accessible systems for submission of reports" concerning sexual abuse committed by clerics and religious, the use of child pornography, and cover-ups of the same abuse. The legislation does not specify what these "systems" consist of, because it leaves operational choices to the Diocese; and these may differ according to various cultures and local conditions. The idea is that anyone who has suffered abuse can have recourse to the local Church, while being assured they will be well received, protected from retaliation, and that their reports will be treated with the utmost seriousness.

The obligation to report

Another new indication concerns the obligation for all clerics, and all men and women religious, to "report promptly" all accusations of abuse of which they become aware, as well as any omissions and cover-ups in the management of cases of abuse, to ecclesiastical authorities. Though this obligation was formerly left up to individual consciences, it now becomes a universally established legal precept. The obligation as such is sanctioned for clerics and religious, but any layperson can, and is encouraged to, use the system to report violence and abuse to the competent ecclesiastical authority.

Not only child abuse

The document covers not only violence and abuse against children and vulnerable adults, but also sexual abuse and violence resulting from an abuse of authority as well. This includes cases of violence against religious by clerics, as well as abuse committed against adult seminarians or novices.

Dealing with cover-ups

One of the most important elements is the identification, as a specific category, of so-called cover-ups, defined as "actions or omissions intended to interfere with or avoid civil investigations or canonical investigations, whether administrative or penal, against a cleric or a religious regarding the delicts" of sexual abuse. This section refers



to those who hold positions of particular responsibility in the Church, and who, instead of pursuing abuses committed by others, have hidden them, and have protected alleged offenders instead of protecting the victims.

The protection of vulnerable people

Vos estis lux mundi stresses the importance of protecting minors (anyone under 18) and vulnerable people. The definition of a "vulnerable person" is broadened to include "any person in a state of infirmity, physical or mental deficiency, or deprivation of personal liberty which, in fact, even occasionally, limits their ability to understand or to want to otherwise resist the offense". In this respect, the new Motu proprio echoes recent Vatican legislation (CCXCVII of 26 March 2019).

Respecting the laws of states

The obligation to report to the local Ordinary or Religious Superior does not interfere with, or change, any other reporting obligation that may exist in respective countries' legislation. In fact, the norms "apply without prejudice to the rights and obligations established in each place by state laws, particularly those concerning any reporting obligations to the competent civil authorities".

The protection of victims and those reporting abuse

The sections dedicated to protecting those who come forward to report abuse are also significant. According to the provisions of the Motu proprio, someone reporting abuse cannot be subjected to "prejudice, retaliation or discrimination" because of what they report. The problem of victims who in the past have been told to keep silent is also addressed: these universal norms provide that "an obligation to keep silent may not be imposed on any person with regard to the contents of his or her report". Obviously, the seal of confession remains absolute and inviolable and is in no way affected by this legislation. Vos estis lux mundi also states

that victims and their families must be treated with dignity and respect and must receive appropriate spiritual, medical and psychological assistance.

The investigation of bishops

The Motu proprio regulates the investigation of Bishops, Cardinals, Religious Superiors and all those who lead a Diocese, or another particular Church, in various capacities and even temporarily. The rules apply not only in the case of these persons being investigated for having committed sexual abuse themselves, but also if they are accused of having "covered up", or of failing to pursue abuses of which they were aware, and which it was their duty to address.

The role of the Metropolitan

There are new indications regarding the role of the Metropolitan Archbishop in preliminary investigations: if the accused individual is a Bishop, the Metropolitan receives a mandate from the Holy See to investigate. This strengthens his traditional role in the Church and indicates a desire to make the most of local resources with regard to investigations into Bishops. Every thirty days, the person in charge of the investigation sends the Holy See "a status report on the state of the investigation", which "is to be completed within the term of ninety days" (extensions for "just reasons" are possible). This establishes specific timeframes and requires the Vatican Dicastries concerned to act promptly.

Involvement of the laity

Citing the Canon Law article that stresses the important contribution of the laity, the norms of the Motu proprio provide that the Metropolitan, in conducting the investigations, can avail himself of the help of "qualified persons", according to "the needs of the individual case and, in particular, taking into account the cooperation that can be offered by the lay faithful". The Pope has repeatedly stated that the specializations and professional skills of the laity represent an important resource for the Church. The norms now provide that Episcopal Confer-

ences and Dioceses may prepare lists of qualified persons willing to collaborate, but the ultimate responsibility for investigations remains with the Metropolitan.

Presumption of innocence

The principle of presumption of innocence of the person under investigation is reaffirmed. The accused will be informed of the investigation when requested to do so by the competent Dicastery. The accusation must be notified only if formal proceedings are opened. If deemed appropriate, in order to ensure the integrity of the investigation or of the evidence, this notification may be omitted during the preliminary stage.

Conclusion of the investigation

The Motu proprio does not modify the penalties for crimes committed, but it does establish the procedures for reporting and carrying out the preliminary investigation. At the conclusion of the investigation, the Metropolitan (or, in certain cases, the Bishop of the suffragan Diocese with the greatest seniority of appointment) forwards the results to the competent Vatican Dicastery. This completes his contribution. The competent Dicastery then proceeds "in accordance with the law provided for the specific case", acting on the basis of already existing canonical norms. Based on the results of the preliminary investigation, the Holy See can immediately impose preventive and restrictive measures on the person under investigation.

Concrete commitment

With this new juridical instrument, called for by Pope Francis, the Catholic Church takes a further and incisive step in the prevention and fight against abuse, putting the emphasis on concrete actions. As the Pope writes at the beginning of the document: "In order that these phenomena, in all their forms, never happen again, a continuous and profound conversion of hearts is needed, attested by concrete and effective actions that involve everyone in the Church".

Source: Vatican News

Immingham Service on board



On the evening of Sunday March 17, our Immingham Port Chaplain Steve Willows led prayer for a group of crew at Immingham Seafarers Centre.

After this the ship's captain asked if Steve could go on board to do a service the next day for all the crew. So Steve and Bryony Watson, our Immingham Port Chaplain and ship visitor Tony went on board.

They brought along a crucifix, holy water and a Tagalog bible to leave with the ship as well.

Steve says it was a really blessed experience to lead a service of word and communion for the crew with 17 of them coming for the service and everyone really appreciated the time to come together and spend time in prayer.



Apostleship of the Sea

Supporting Seafarers Worldwide

Apostleship of the Sea invites you to a Day of Prayer & Pilgrimage to the Holy Island of Lindisfarne

Saturday 8th June 2019

led by the Rt Rev Paul Mason, AoS Bishop Promoter, England & Wales

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- Celtic Prayers on the Beach 12noon
- Concelebrated Mass in St Mary the Virgin Church 3pm
- Saturday Safe Crossing Times 10:15am - 5:25pm

Parish groups, families & individuals all welcome.

For further information please contact Regional Port Chaplains Paul Atkinson (07906 212 426) or Peter Barrigan (07713 924 504)

Apostleship of the Sea is an agency of the Catholic Church working to support the spiritual and practical needs of seafarers.

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CELEBRATION BANNERS AT ST BARNABAS CATHEDRAL

As we celebrate the 175th anniversary of the consecration of St Barnabas Cathedral this year, the St Barnabas Arts and Crafts Group have designed and created a series of banners to beautify and add colour to the walls and pillars of the Cathedral's interior.

In the porch at the Derby Road entrance, three Welcome Banners will say 'Hello' and 'Welcome' in many languages. Two large banners will hang on the pillars to the left and right of the altar. One will honour St Barnabas, the patron of our Cathedral. The other will celebrate the anniversary of the Cathedral's consecration.

Opposite the Blessed Sacrament Chapel will be a large banner dedicated to those who have served the Cathedral community over the years. Numerous other smaller banners will decorate the pillars along the nave of the church. They will be hung on Monday 3rd June and remain in place for the duration of the celebrations.

The Arts and Crafts group will also have beautiful handmade items for sale; all proceeds will go to the St Barnabas Cathedral Restoration Fund.

We hope you will be able come and view the banners and that you will enjoy them as much as we have enjoyed creating them.

Anne Verdon



DIOCESE OF NOTTINGHAM



4th Blessed Sacrament Procession

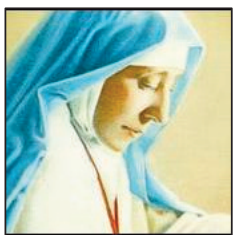
Led by Bishop Patrick

SUNDAY 2nd JUNE 2019

**Start: 2 pm - St Mary's Church,
Goodliffe Street, Hyson Green, Nottingham
NG7 6FY**

**End: 4 pm approx - St Barnabas Cathedral,
Derby Road, NG1 5AE**

finishing with prayers at the tomb of Mary Potter



*"Our Lady is Mother of the Blessed Sacrament...
let us bow down in lowly adoration before our
God, ask our Mother Mary to feed us with some of
her love for this Adorable Mystery of Faith"*

-Venerable Mary Potter

Join Catholics from across the Diocese as we witness to the joy of our faith through the streets of Nottingham. **All are welcome.**



The fourth Blessed Sacrament procession

When: Sunday, the 2nd of June, from 14.00 to 16.30

**Where: beginning at S. Mary's, Hyson Green, NG7 6FY,
ending at the Cathedral, Derby Road, NG1 5AE**

The fourth Blessed Sacrament procession will once more be led by the Bishop himself, leaving Hyson Green, where the Venerable Sister Mary Potter and her Order of Sisters began their ministry, and ending at the Cathedral, where the body of Sister Mary lies buried. As in past years, the procession ends with Benediction with the Blessed Sacrament and with prayers at the tomb of Sister Mary, who we hope will be raised one day to the altars.

Join the large crowd of Catholics, who gather each year from the various local parish communities, as we process through the streets of the City to the west.



Care for our Common Home

In the light of recent media exposure about Climate Change it seems appropriate to share our experience of the Global Healing programme (Care for our Common Home).

In November last year our Parish Priest gave me a large brown envelope and said he thought I might be interested in its contents. Inside was a letter from the Bishops Conference suggesting the parish looked at the Laudato Si document by the Pope, addressed to the world in 2015 about Climate Change and its consequences, and ran the Global Healing course developed from the document and presented by the CaFE Team.

It suggested two evenings and to be suitable for Advent. Five of us got together and watched the material and thought about it. The course is challenging and we felt it contained too much material for two evenings and we also felt we were too close to Advent to get it up and running in time. We decided to meet again in the New Year and make a plan then!

The course can be downloaded and shown from a computer quite easily; however, we decided to buy the DVD from CaFE so it was available to be shown from a TV.

The New Year came and we five had all seen the course again for ourselves, and one of us set about reading the document, which was difficult but very inspiring and challenging. We planned to run it during Lent this year. It was decided to run it on the Fridays of each week following the Stations of the Cross, finishing the course on the Friday before Holy Week so as not to be a distraction during Holy Week and the Liturgies. We gave Altar Talks about the course three weeks before it was due to begin.

We ran the course CaFE style with refreshments and small tables to enable small group discussion. At first the discussion did not last long as we were all growing in confidence with each other but by the 4th week nobody wanted to stop talking or go home.

People were very open to the Holy Father's message and his request to think carefully about our lifestyle and behaviour, but essentially to develop a new Spirituality about our world and Creation, certainly to rekindle a love of our Planet and all it gives us. God made our Planet as a beautiful gift for us to live on. We were asked with very thought provoking questions to reimagine our relationship with the world in which we live and all the creatures which share our Planet, and their relationship with us. Have we been as careful as we could have been or have we perhaps taken it for granted? The world is certainly not as pristine, clean and fresh as it was even 200 years ago! One of the questions we were asked was 'What stops us from behaving more thoughtfully about our environment?' Those taking part had the grace to be honest and of course this led to making some big decisions about our personal behaviour. This in turn enabled us to discuss how the Parish could change in order to be more environmentally aware, and our responsibility to live more in accord with the Gospel principles of Simplicity and Sustainability.

Through the course, although it was serious and challenging, we were also aware that we must not forget to celebrate – we must not be messengers of doom.

Pope Francis constantly calls us to remember that we are only responsible for ourselves and to change one thing in our life to move in the right direction. The Pope's first request to us all in his document is that we all recommit ourselves to saying grace before we eat, as this will remind us to thank God for His provision and to remember the poor. It is, after all, those that are already poor and already experiencing the effects of Climate Change that will suffer most from Global Warming.

All of us that took part in the course were delighted to have done so; it gave us time to think carefully about the scientific evidence and to be reminded what our Church



teaches and has done so profoundly throughout the centuries, especially St Francis and the last three Popes. We were also reminded that all our desire for change must be underpinned with prayer or it will not bear fruit! People have built compost heaps, bought wormeries, changed their laundry, cleaning and toilet products to Eco friendly products and shopped more thoughtfully; also some of us have reconsidered our energy supplier.

Lots of things can be done for free, ie. one suggestion was a Parish Recipe collection for non-meat meals to accompany an evening of said meals for a taster session. It also became obvious towards the end of our course that we all need to have more information and be reliably informed about the consequences of Climate Change and what we can really do to reduce our Carbon Footprint effectively.

I would like to thank the 'other four': Ann, Tony, Jo and Brian who put this on and contributed to its success as they were so encouraging of the Parish to take part and set an enjoyable atmosphere where people were relaxed and comfortable to talk and be open to change. To Father Eddy for having suggested the course and to the CaFE team for creating the DVD to enable us all to assimilate the profound teaching of the Church and our Holy Father Pope Francis. For the Parishioners that took part in the course, thank you all for your attendance, your contributions and the encouragement we all gave each other to do at least one thing and start on the right road.

We now have the opportunity to speak to the Parish Council and seek a wise way forward for the Parish.

*Patricia,
St Peter and St Paul's, Lincoln*

Carrying CAFOD partners in prayer

the Poor Clare community in Bulwell

By Maggie Mairura



It was great to welcome Niamh to the volunteer centre today. As well as making time to do some of her admin work we were able to visit the Poor Clare community next door. After I had taken the Sisters through the CAFOD Quiz, Niamh then spoke about her visit to our partners in Uganda earlier this year.

The Sisters were really receptive and engaging, asking lots of questions about the work of CAFOD; how can we get involved, they

asked? Sr Juliana put it in such a lovely way; who can we tuck under our arm and carry in prayer. They have requested details of 17 of our CAFOD programmes, one for each Sister to 'adopt' and pray for.

St Anezka was really interested to hear about Niamh's love of music and her going to study songwriting in September. She called in afterwards to give Niamh a CD of one her favourite New Zealand singer/songwriters, Brooke Fraser.

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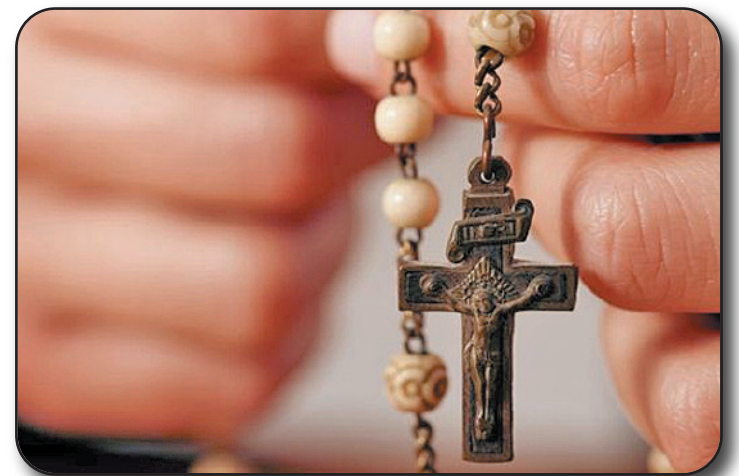
One of the most important things we can do when it comes to vocation is pray. This prayer might be useful in praying about your own vocation, someone you know, or praying generally for vocations.

Prayer for Vocation

God Our Father, we thank you for calling men and women to serve in your Son's Kingdom, as Priests, Deacons, and as Religious Men and Women.

Send your Holy Spirit to help others to respond generously and courageously to your call. May we continue to support and encourage vocations in our families and in our Parish community.


We ask this through Our Lord Jesus Christ your Son, who lives and reigns with you in the unity of the Holy Spirit, one God forever and ever.
 Amen



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 Ministers of Religion

Rev. John Owens
Class: Bespoke Course
Milestones: Deacon 2018, Candidate 2018, Start 2017
Home Parish: St Joseph's, Oakham
Seminary: St Mary's College, Oscott, Birmingham

Having converted to Christianity at the age of 18 through the reading of the Bible, I attempted to find a home amongst the various Protestant groups. This became unimaginably difficult because I had been taught to interpret the Bible for myself and no group could match up to my understanding of what the Bible said about the Church. After 7 years of search I submitted myself to the 39 Articles of Religion and Book of Common Prayer of the Church of England and was encouraged to seek ordination. I studied for three years at Mirfield and then was

ordained Deacon on 30 June 2013 at Leicester Cathedral. Soon after ordination the basic principal of my Christian life, the Bible alone as the source of all doctrine, was shown to me to be false and illogical. I needed to find the Church which our Lord established but being anti-Catholic, I looked everywhere but the Catholic Church. In the space of months I read many books which, by the grace of God, broke down my prejudices and I was received with my Wife and children into the Catholic Church on the 13 December 2013. Now, after over 10 years of



theological study and nearly four years as a Catholic, Bishop Patrick has given me the further gift of having the opportunity to discern a vocation to the Catholic Priesthood at Oscott.

Rev. Liam Carpenter
Class: Post-Seminary Placement
Milestones: Deacon 2019, Candidate 2017, Acolyte 2016, Lector 2016, Start 2014
Home Parish: St Peter's, Leicester
Placement Parish: St Bernadette's, Ashby Road, Scunthorpe and Holy Souls, Frodingham Road, Scunthorpe

My parents are Catholic, but didn't practice when I was a child. I was baptised, but not taken to church. At the age of 11, I suddenly felt a desire for God, and perceived that my life was impoverished without a relationship with him. In that moment God became very real and close. I started to regularly attend Mass. I was struck by the generosity and kindness of Fr Carty, the parish priest, and I was inspired by his example of kindness and love. I wondered then about becoming a

priest. However my love of the liturgy, coupled with an unease at the thought of being a public person, and a natural shyness, drew me to consider whether I would be better suited to life as a monk. After university I took up the monastic life. The nearly 8 years spent as a Benedictine had a profound influence on me, but in the end I found that what I greatly enjoyed in the monastery was the opportunity to engage with people. As time progressed I realised I was being called to



serve God as a pastoral priest. Despite leaving the monastery being painful I am now able to perceive that my vocation to become a diocesan priest was sewn in and through my having served the Lord as a monk. In 2014 I began formation for the diocesan priesthood.

Limnyuy 'Lim' Gamsi
Class: Fifth Year
Milestones: Candidate 2018, Acolyte 2017, Lector 2016, Start 2014
Home Parish: Our Lady's, Leicester
Seminary: St Mary's College, Oscott, Birmingham

I grew up in Leicester but my secondary school was a Catholic all-boys boarding school in Cameroon where my family is from. After an upbringing of going to Church frequently but out of habit, I began to realise the beauty of the faith. It was an eye opening experience living in a country that is so overt about its Christian faith. Through a daily routine of prayer and indi-

vidual reading on my part I was able to deepen my Catholic faith in my five years there. By the time I left to return to Leicester for college I knew I wanted to be priest. After college at the age of eighteen I went to the Royal English College in Valladolid, Spain for a spiritual year of discernment before full seminary. There it was good learning about the Spanish culture and taking



pilgrimages to places which were dear to saints such as Teresa of Avila and John of God. The next year in 2014 I arrived at St Mary's College, Oscott.

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Pope discusses deaconesses, need for nuns to be servants not 'maids'

Pope Francis told the heads of women's religious orders from around the world they need to send sisters on assignments that truly serve the church and those in need, and not agree to requests for "maids." "You did not become a religious in order to become the maid of a priest," he said to some 850 superiors general in Rome for their plenary assembly.

There are many needed forms of service, whether they be in administration or caring for and performing domestic tasks for those in need, he said May 10 in the Vatican's Paul VI audience hall.

But being "a maid, no," he said; "You must help here in this" because even if the church is trying to stop exploitation among its ranks, it is still the superior general who decides "yes" or "no" to these requests. The pope's comments came during his meeting with those taking part in the May 6-10 plenary of the International Union of Superiors General, which represents more than 450,000 sisters in more than 100 countries. The gathering offered talks, workshops, reflections and discussion on a number of topics, including interreligious dialogue, cross-cultural experiences, caring for children and the planet, and the future of religious life.

The pope, who spoke off-the-cuff and answered people's questions, was seated behind a wooden table in the front of the hall next to Sister Carmen Sammut, superior general of the Missionary Sisters of Our Lady of Africa and the outgoing president of the UISG. Before reading her remarks, she joked that she never imagined she would ever be "sitting at the right hand of the father."

She thanked the pope for being a source of inspiration and helping the church fight the abuse of minors and vulnerable people. "We are also grateful for your having faced the painful issue of abused religious," she said, noting that many forms of abuse occur worldwide, including cases of religious abusing their fellow sisters.

National conferences of religious orders "are facing this scourge with courage and determination," she said, listing a number of UISG initiatives to help congregations in raising awareness, training superiors and establishing protocols and codes of conduct.

The pope said he was very much aware of the abuse of religious, calling it "a serious and grave problem."

Some religious face not just sexual abuse, he said, but also the abuse of power and conscience.

"We have to fight against this," which must include the superiors general making sure they send their members where they will be in service, not servitude, the pope said. Fighting abuse, he continued, has been a slow process, especially seeing how it is only now that people are understanding the problem with "lots of shame."

He said he understood some victims' groups were not satisfied with the outcome of a February summit at the Vatican on safeguarding children and vulnerable adults, "but if we had hung (to death) 100 priest abusers in St. Peter's Square, everyone would have been happy, but the problem

would not have been solved."

Sister Sammut thanked the pope for having accepted UISG's request during its last plenary assembly in 2016 to establish an official commission to study the New Testament deaconesses and whether women could be admitted to the diaconate. The pope told reporters May 7 the commission did not reach a unanimous conclusion about whether deaconesses in the early church were "ordained" or formally "blessed."

The pontiff told the women religious that the commission, made up of men and women experts, could only agree up to a certain point, and that he was officially handing the report's unanimous findings on to Sister Sammut.

The pope said separate reports each commission member produced outlining their own different opinions and insights needed further study "because I cannot make a sacramental decree without a theological, historical foundation."

He further elaborated on the complex and difficult task of making sure developments and changes in the church remain faithful to God's will and revelation when he took questions from the audience.

"We cannot change revelation. It is true that revelation develops" because it is in "constant movement in order to make itself more clear," he said.

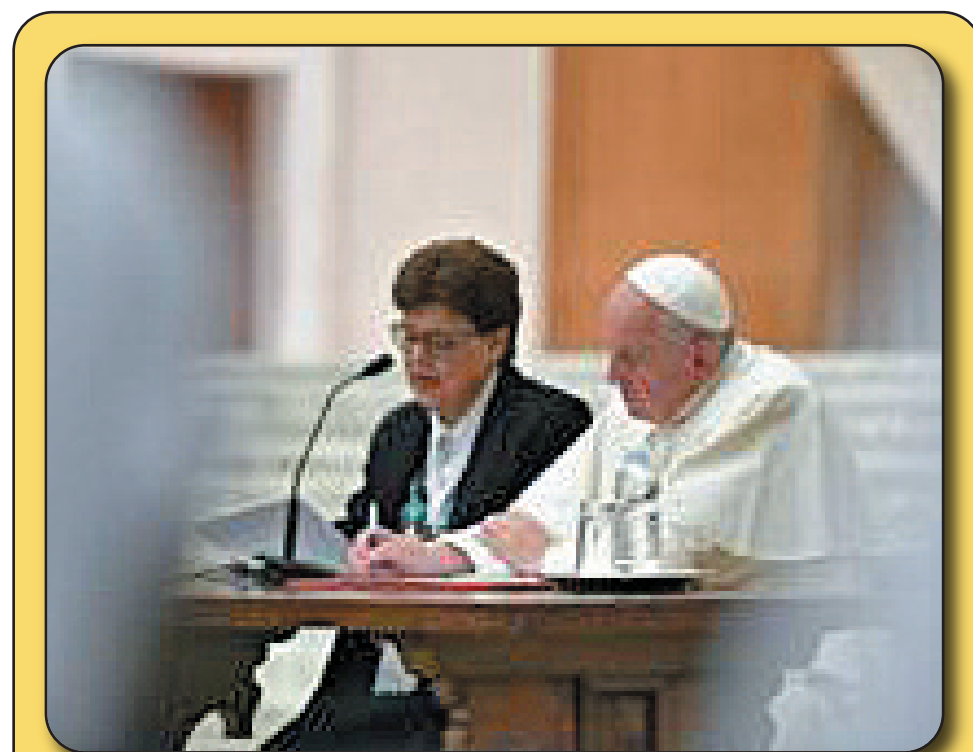
Human understanding of what is moral also changes and develops over time, he added. For example, the development of the Catholic Church teaching against capital punishment resulted in Pope Francis revising the Catechism of the Catholic Church to assert the death penalty was inadmissible and immoral.

That is not what the church taught 50 years ago, but does the new revision mean the church changed, he asked. "No. Moral awareness developed" and grew while the truth remains the same, he said. That means whatever is proposed today -- whether in regard to moral teaching or women deacons -- it always has to be in harmony with revelation, he said. "Regarding the diaconate, we have to see what was at the beginning of revelation. And if there was something, let it grow; if there was nothing, if the Lord did not want a sacramental ministry for women, it's not OK. That's why we turn to history," he said. Dialogue and discernment are important parts of this process, he explained, because "we know what the truth is," but people need to discuss and decide how they are going to constantly grow in the truth in today's world.

"We need discernment," he said. "Nothing is black and white, not even gray. Everything is walking," moving over time and people need to walk along with it, but "on the right path" of revelation. "We cannot walk on any other path."

"We are Catholics. If someone wants to make another church, they're free to." Before the hour-long meeting and question-and-answer session, the pope launched the latest campaign by Talitha Kum -- the UISG's worldwide network of consecrated persons fighting against human trafficking. The campaign, "Nuns Healing Hearts," helps mark the 10th anniversary of the network's founding. It is one of more than a dozen networks that the superiors general have formed to educate and warn potential victims of trafficking, to work to combat the poverty that feeds the trade in human beings, and to rescue and provide shelter and rehabilitation for the victims

By Carol Glatz



CNS photo/Vatican Media via Reuters

Sister Carmen Sammut, superior general of the Missionary Sisters of Our Lady of Africa and the outgoing president of the International Union of Superiors General, gives her address alongside Pope Francis during a meeting of the organization at the Vatican May 10, 2019, at the Vatican. Sister Carmen and other members were in Rome for the plenary assembly of the International Union of Superiors General, which represents more than 450,000 women religious in more than 100 countries.

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

CRYPTIC Across

- 1 Lovely lass from the outset left key within to visit (4,2)
- 4 'Fake place'? That's low even for a disgusting rag to get involved (6)
- 9 Biblical site to trumpet about? (7)
- 10 It's up to peacekeepers to prepare the ground, mostly (5)
- 11 State of 22 that's randomly taken on board (7)
- 12 Circumference defined using retro heavy trigonometry (5)
- 13 Tom and Jerry: no act amused better! (3,3,5)
- 18 Philistine's suit tailor only partially fits (5)
- 20 Sailor, an Irishman, is announced as David's third mate (7)
- 22 Some stars like Lugosi lost heart with support in the end (5)
- 23 Mary's boy is in your school (3,4)
- 24 With London band regularly coming back, golf around Home Counties fits in, it's true (6)
- 25 Idiot's admitted to changing due to being married (6)

CRYPTIC Down

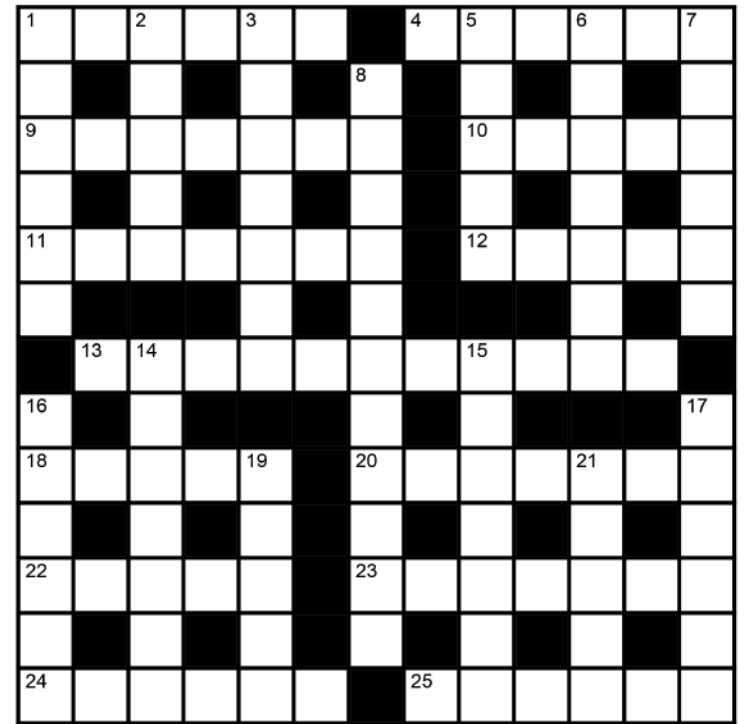
- 1 Dupe a king to entrap a knave (6)
- 2 Saul's daughter married bachelor, about to retire (5)
- 3 Tic Arab gets, uncommon where the camels come from (7)
- 5 Fleeced, stomach's upset with number taken in (5)
- 6 One that works to make Greek god the brightest star in the

firmament (7)

- 7 Oracle ushered back Greek character (6)
- 8 Couple in the Bible fiddle a good man out of three grand (3,3,5)
- 14 Riviera resort's against elite contracting (7)
- 15 Greek's letter to explore parts of volcano, Micronesian section (7)
- 16 Place Amalekites burned in Zion, including killing Levites and Gideon's leaders (6)
- 17 Ran around, sure getting whipped (6)
- 19 Fancy motorway trip's a long time coming (5)
- 21 One huge hold on ship, they say (5)

QUICK Across

- 1 Obtain: pop in (4,2)
- 4 Heavenly dwelling of the Norse gods (6)
- 9 Strategic oasis town near the Dead Sea taken by Joshua (7)
- 10 As far as time allows (5)
- 11 Africa's oldest republic (1847) (7)
- 12 Belt put around a horse to secure a saddle (5)
- 13 Game of battle or other contests where first one side, then the other, has the upper hand (3,3,5)
- 18 Philistine who stood by David against Absalom... (5)
- 20 ...and David's third wife (7)
- 22 Seventh sign of the zodiac (5)
- 23 Another designation for the Blessed Virgin Mary (3,4)
- 24 One of several narratives of the life of Christ, and the principles laid down therein (6)



25 ----- Reformed Church: merger of the Congregationalists and English Presbyterian Churches in 1972 (6)

QUICK Down

- 1 Coax, persuade (6)
- 2 Saul's elder daughter who married Adriel (5)
- 3 Ancient Central Asian land which gave its name to the two-humped camel (7)
- 5 Conned: shocked (5)
- 6 Important star in Scorpius (7)
- 7 Oracle site in Asia Minor (6)
- 8 In Revelation two nations under the dominion of Satan (3,3,5)
- 14 French Riviera resort, originally a Greek port (7)
- 15 15th letter of the Greek alphabet (7)
- 16 Place Achish of Gath gave to David to live (6)
- 17 Scourged; excoriated (6)
- 19 Persona: idol (5)
- 21 Hold, stop (nautical/archaic) (5)

SOLUTION

Across: 1 Come by, 4 Asgard, 9 Jericho, 10 Until, 11 Liberia, 12 Girth, 13 Cat and Mouse, 18 Itai, 20 Abigail, 22 Libra, 23 Our Lady, 24 Gospel, 25 United. **Down:** 1 Cajole, 2 Merab, 3 Bactria, 5 Stung, 6 Antares, 7 Delphi, 8 Gog and Magog, 14 Antibes, 15 Omicron, 16 Ziklag, 17 Flayed, 19 Image, 21 Avast.

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REVIEWS

Why Bother Praying?

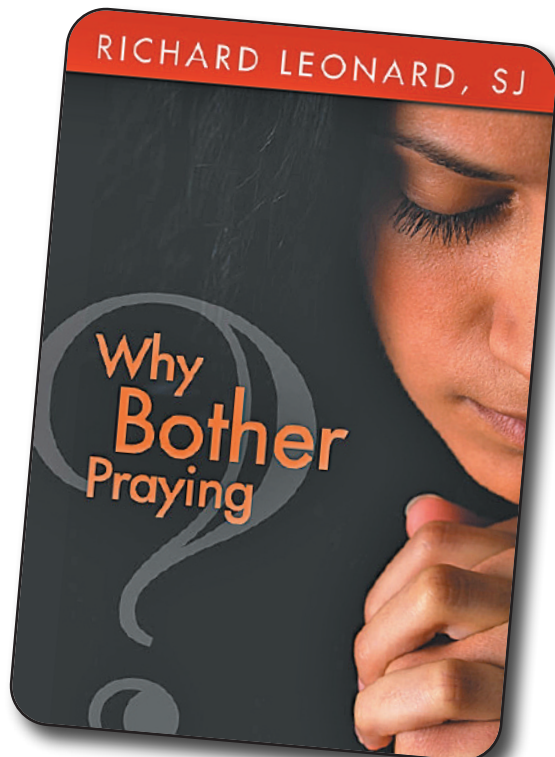
Fr Richard Leonard SJ

After only a few pages of *Why Bother Praying?*, before I had even reached the end of the introduction, I had already laughed, cried, remembered and celebrated, all in the knowledge that Fr Richard Leonard SJ had travelled a road somewhat similar to my own. Not many books on prayer have such an immediate impact.

A road accident left Fr Leonard's sister a quadriplegic; one brief incident changed her life and that of her family beyond all of their imagining. Her brother's priesthood did not mean that he had all the answers or that he was able to accept immediately such a massive trauma inflicted on someone he loved. The struggle to come to terms with the impact and the lasting results of the accident led to questions, anger, confusion and misery. Yet, in the midst of the upheaval and the darkness, Leonard realised that his belief in a loving God took on a new dimension, becoming ever deeper and more real. His were the lessons learned through tears, harsh reality and the need to rebuild shattered dreams. *Why Bother Praying?* is one of the results of that journey towards and with God.

Leonard begins with the fundamentals: what if there is no God? What if, at the end of the day, the atheists are right and Christians are misguided or downright wrong? What if my image of God is nothing like yours? Is prayer merely a case of presenting God with a list of petitions which might or might not be answered? If God needs to be placated with some great sacrifice before my prayer can be answered, what is the point of praying? Leonard takes these and many other questions and answers them simply, honestly and frequently with humour. When he quotes another writer, he does not sound as though he first swallowed a dictionary or a theology textbook. All of this makes *Why Bother Praying?* profound, well-researched and – importantly – highly readable. It is not aimed at academics or would-be mystics. Instead, it is for those who, like Leonard himself, struggle to remain faithful to prayer and to appreciate God's goodness in the midst of heart-breaking tragedy or in the mundane ordinariness of daily life.

Leonard's learning to trust in God did not happen overnight. In the book, he describes his experience as a Jesuit novice, sent out for ten days to be totally dependent on God's providence and the charity of others. 'Those ten days were the only time in my life when I've experienced hunger... I learned more about prayer in those ten days than in the previous twenty-five years... I prayed for my daily bread. I prayed for



some-where to lay my head, and I was often over-

whelmed with gratitude for the smallest kindnesses.'

The God who emerges in *Why Bother Praying?* is compassionate, understanding, loving, and does not mind that a hungry nurse coming off night duty forgot that it was Ash Wednesday and treated herself to a large plate of bacon and eggs. God 'cannot wake up in a bad mood today, and he is not unpredictable.' We go to God as we are – and if we are angry with God, there is no harm in saying so. If prayer is not honest, it is not prayer!

There is an interesting chapter describing various 'tried and tested' methods of prayer, describing succinctly and clearly Franciscan, Benedictine and Ignatian prayer amongst others. But Leonard maintains his light touch throughout, saying clearly that what God expects is that we 'pray as we can, not as we can't'. Whether or not someone uses any particular 'method', prayer is all about a relationship of love: love is its beginning, its reason for continuing and its end.

In addition to private prayer, Leonard discusses the importance of public, liturgical prayer. The message which comes across loud and clear is that sometimes the best and most meaningful liturgical prayer is, from the theorist's viewpoint, also the messiest and the most embarrassing. He describes the near-disaster of his own ordination: its potentially perfect rubrics could have been overwhelmed by the sound of the Salvation Army's 'Carols by Candlelight' in the nearby football stadium, and the ordinand himself fainted half-way through the ceremony! He also describes a school nativ-

ity play in which a young Muslim boy wanted to play Joseph rather than the innkeeper and ended up in a fight (on stage) with the shepherds and the magi! Prayer does not need to be serious and straight-laced in order to touch hearts and bring joy into people's lives.

Many do not understand why Catholics have such a great love for Mary. Leonard explains Marian feasts, dogma and the rosary with the same simplicity that characterises the entire book. *Why Bother Praying?* offers a brief description of each decade of the rosary, but does so in terms of daily life that will make sense to anybody and everybody. He stresses that our prayer is not merely 'otherworldly', but is also part and parcel of our mission.

Leonard is the Director of the Australian Catholic Office for Film and Broadcasting, and so at the end of this book he adds a list, with brief descriptions, of 40 'Films upon which to pray'. This further increases the value of this book as a resource for teachers at both secondary and tertiary level.

Why Bother Praying? is thoroughly enjoyable, moving, funny and commonsensical in its approach to prayer. Its language is simple and direct, so that it will appeal to all ages and stages in life. The book gives a real sense that, wherever we might be and in whatever mess we might find ourselves, God is with us.

*The reviewer,
Sr Janet Fearn
FMDM, is Communications
Coordinator for Missio.*

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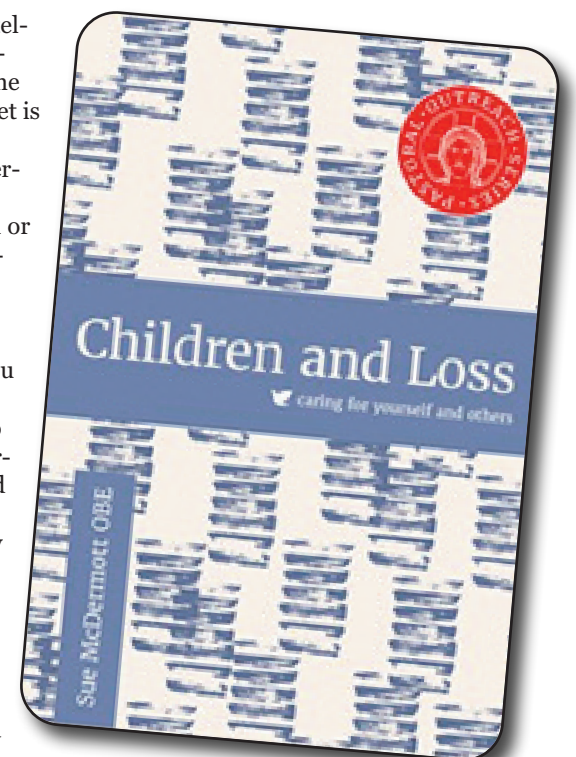
This is an excellent pastoral outreach approach booklet, scripted by an author who has more than twenty-five years of experience with Rainbows Bereavement Support Group GB. Written with simplicity, sound sense and deep sensibility, it covers not only bereavement through the death of a loved one, but also other significant losses, such as loss owing to refugee status, loss of trust owing to abuse or neglect, or loss through separation or divorce.

There are sections which deal with "those who care" and "those who suffer" – remembering that in many cases this will be the same person. There are careful explanations of the variety of ways in which children may grieve, depending on their age or background. Nor is the evident need for safeguarding protection issues omitted. No-one can tell another how she or he will grieve, and that grief may come not just post-death, but pre-death, for example, in the case of a loved one dying of a terminal disease.

Children and young people with intellectual disability are dealt with delicately, as is the issue of caring for the carer. The whole "feel" of the booklet is just-right. A variety of Christian prayers are added, as is a sample service of remembrance which may be used profitably annually in a parish or church assembly. There is also a selection of further reading, with a wealth of practical suggestions.

All in all, superb – I recommend you go and get a copy. It may help you with events that happened long ago when you were a child or young person, and were plunged into loss and grief. It certainly rang bells in my own mind and heart when I lost my own dad in an accident at work when I was eleven. It is also a way of thanking all those individuals who give their time and love to the Rainbows groups in our schools.

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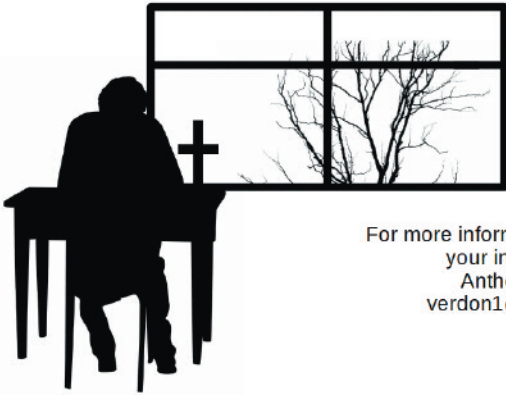
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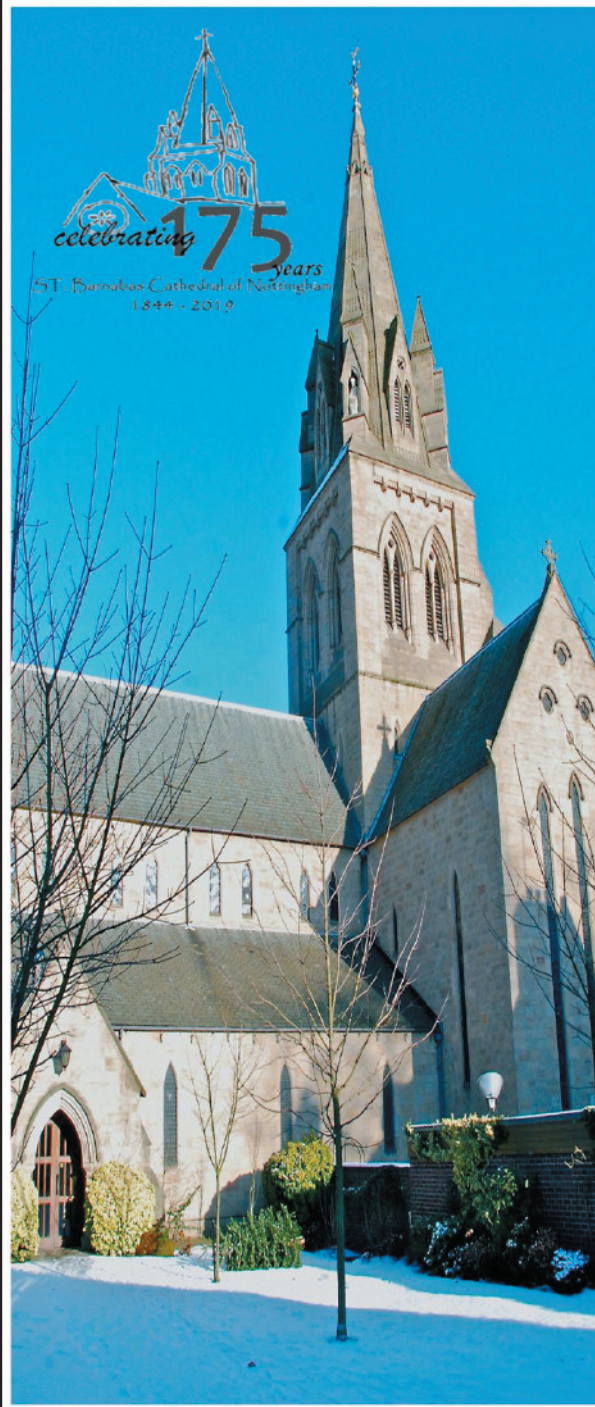


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