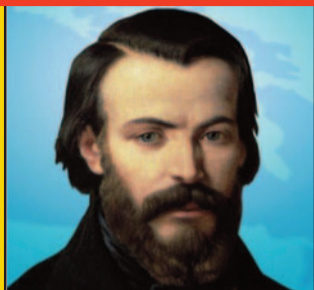




MORE THAN 22 YEARS OF BRINGING THE NOTTINGHAM DIOCESE TOGETHER



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Ozanam Founder
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Pope Francis has called for a 'Synodal Church' that listens, learns, and shares mission

'Synodality' is a word that we may not have encountered too often but it simply means 'to walk together' and this was a vital component of the early Church.

The Opening of the Synodal Process in the Diocese of Nottingham

Dear brothers and sisters in Christ,

It's so encouraging to see that our churches are beginning to fill up again. My grateful thanks to all of you who continued to serve your parishes and wider communities with such selflessness and creativity during what have been very challenging circumstances. Prior to the pandemic, with all its restrictions, it was

easy to take for granted our access to the sacraments. But the experience of the past eighteen months in our parishes, chaplaincies and schools has made us more appreciative of the grace, the help of God in our lives, that comes to us through our active participation in the sacramental life of the Church. It has also encouraged us to consider what we could do better to be a more outward looking, more

missionary Church.

Last Sunday in Rome, Pope Francis launched a 'Church-wide listening process'. He has asked that each diocese begins this process today as the first phase of preparation for the Synod of Bishops in 2023, which is entitled, 'For a synodal Church: communion, participation and mission'. The word 'synod' simply means 'journeying together'. Pope Francis is inviting us all, the People of God, to listen to each other, and to others around us, to discern together how God is calling us to be Church in the third



millennium. This synodal process is not to be seen as a burden that competes with our own diocesan priorities, but rather the local circumstances of each diocese are to be the starting point. So I would like to encourage you to see this 'listening process' as something that is very much in harmony with all that we are already trying to do in our diocese; as a means to help support our desire, as Christ's disciples, to be more missionary and outward-looking.

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Sisters of St Joseph of Peace welcome novice

The Congregation of the Sisters of St Joseph of Peace (CSJP) received Sister Elizabeth Anne (Liz) Dodd as a novice on Saturday the 16th of October at a Ritual of Reception held at the St Joseph House of Hospitality in Carlton, Nottingham.

The novitiate program, which extends over a period of two years, is an opportunity for the novice to deepen her experience of God through prayer, reflection, study, community life, and times of ministry. It is also a time to deepen her understanding of the Congregation's history, spirit and mission as peacemakers.

"I want to become more like myself, as God sees and has always seen me, without the masks of defences and walls and scaffolding that age and experience force us to construct," said Sister Liz. "The novitiate feels like a rare, safe space to explore that, to feel held by my community and the wider congregation while I ask big questions, both of God and myself."

The newly opened St Joseph's House of Hospitality has been designated as the Congregation Novitiate. Sister Liz will join two finally professed Sisters of St Joseph of Peace in community there. "The call to practise radical hospitality is really intertwined with my

call to Religious life," said Sister Liz. "My hope is that I will learn from the asylum seekers, refugees, and homeless people I live with as well as from my sisters and associates."

The Sisters of St Joseph of Peace, founded in 1884 in Nottingham, England by Margaret Anna Cusack, are an international community built on a rich heritage of promoting social justice as a way to peace. Sisters and Associates minister in education, health care, religious education, parish ministry, social justice, spiritual direction and peace ministry in the US, UK, Haiti, and El Salvador.

For more information, visit the Congregation website: www.csjp.org



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MORE THAN 21 YEARS OF BRINGING THE NOTTINGHAM DIOCESE TOGETHER

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

johnclawson@icloud.com before 10th of the month

FRANKLY SPEAKING

Towards the end of my 40 years in industry I was to a certain extent "put out to grass." My useful service was clearly not felt relevant to the future, however the company I worked for gave me the task of co-ordinating a policy on "the implications of change" Sadly I was never able to finish this but the experience was most useful.

It is perhaps only to be expected that resistance to change is frequently on our news bulletins. Change is usually accompanied by uncertainty and that is the likely trend for the coming years. When you read this article the Glasgow based COP26 should be well underway and world leaders may or may not be prepared for "change". Despite not being an easy period for the Catholic Church there is no doubt that Pope Francis has demonstrated how serious world leaders should have approached these 2 weeks in Glasgow. The Pope has said, "Climate change is a global problem with serious implications, it represents one of the principal challenges facing humanity in our day." Many expect Pope Francis to attend the conference. We can only hope and pray he is listened too.

So what is needed from those leaders who will attend COP26? First of all they must go to Glasgow with an open mind, it will not be easy to ignore any financial lobbying which may leave the environment more fragile. They need to be fully briefed on the true state of the world which is already affected by climate change and be prepared to give and trace aid to where it

is most needed. It is surely essential that they plan for both the long term and not forgot the immediate agenda which brought them to Glasgow.

The Crypt, buried deep under the Metropolitan Cathedral, is all that remains of towering plans for a cathedral for Liverpool, designed by Sir Edwin Lutyens in 1930. It was due to become the largest cathedral in the world, but the project was abandoned after the Second World War.

With four vast neo-classical halls featuring intricate brickwork, leadlight windows and vaulted ceilings, the Crypt is an unexpected and ambitious contrast to the striking, modernist cathedral that now sits above it. The dramatic space is often referred to as 'Liverpool's third cathedral'.

Members of the public can once again visit the atmospheric Lutyens Crypt - which now includes a permanent exhibition exploring its fascinating story and the cathedral-that-never- was. Co-curated by members of the local community Secrets of the Crypt takes visitors back through hundreds of years of history to discover the people and stories behind this astonishing space, including:

- Apprentice bricklayer 19 year-old Arthur Brady, who was the only man left working on the crypt when his colleagues were called up to fight in WWII. Once he was called up, construction came to a standstill for 15 years.
- The crypt as a focal point for celebration and sadness in the city. It became an air-raid

In early October coinciding with the feast of Saint Francis the Pope and dozens of other religious leaders signed a joint appeal to governments to commit to ambitious targets at this UN climate conference. These ambitious targets incorporated a moral imperative to preserve God's creation for future generations and to support communities most vulnerable to climate change. Some commentators feel Pope Francis is more radical when he calls for less growth in parts of the world thus enabling more deprived areas to get the resources to improve and experience a more healthy growth.

It is clear why no one group has the power or authority to bring about the change that is necessary. Wealthy countries, big business and governments must be prepared to work together like they have never done before. Pope Francis has done his best to join forces with religious believers of all kinds and we are all encouraged to play our part with those of no religion. It may not seem an impossible task but Christians not only have faith but Hope as well.

Frank Goulding
Holy Trinity, Newark

Liverpool's 'third cathedral' reopens after lockdown with new exhibition

Peter Heneghan

Following 18 months of closure, one of Liverpool's architectural hidden gems has reopened its doors. The Lutyens Crypt is launching a brand new exhibition, co-curated by the local community and developed through lockdown.

The Crypt, buried deep under the Metropolitan Cathedral, is all that remains of towering plans for a cathedral for Liverpool, designed by Sir Edwin Lutyens in 1930. It was due to become the largest cathedral in the world, but the project was abandoned after the Second World War.

Volunteer and local resident Debi Eastwood says: "I'd not visited the Cathedral before starting this project, but I've loved learning about its fascinating history. As part of the project we attended workshops and training days, and spent time in the Cathedral archives. It's amazing to think that things we discovered have made it into the final exhibition. I've made friends and learned so much thanks to this project."

The second phase of the project - a brand new immersive audio tour of the Cathedral -



Atmospheric Metropolitan Cathedral Crypt

will launch in mid-October. Entrance to the Crypt also includes access to the Crypt's glittering Treasury, which contains a priceless collection of church artefacts and sacred vessels - the largest of such kind in the North West.

The Lutyens Crypt is open Monday - Saturday 10am - 4pm. Tickets are priced at £5 and can be purchased from the Cathedral welcome desk. For more information visit: www.liverpoolmetrocathedral.org.uk or email enquiries@metcathedral.org.uk.

Source: Archdiocese of Liverpool



The SVP Our Founder

Frederic Ozanam was born 23rd April 1813, of committed French Catholic parents. His father was a doctor, but in an age where medical provision had to be paid for, he gave his services to the poor, who constituted at least a third of his patients, for free. His mother formed a group of women to tend at the bedside of the sick and poor. In this way, Frederic was schooled by their marvellous example in the importance of helping those less fortunate than himself.

At 18 he went to the Sorbonne University to read law. 40 years previously, the epoch changing French Revolution had taken place. The Church had always been viewed as part of the royal establishment so Catholics were viewed with much suspicion. Frederic decided to form a discussion group with a few friends of like mind. They called themselves "Conference of History". Their method was to write a response to all the anti-Catholic lectures.

The "Conference", however, was mainly a talking shop. Frederic and his friends were spurred to action when a student attending a discussion challenged Frederic himself, by asking "What are you doing for poor people today?" For Frederic this was a turning point. He and his band of friends resolved to help the poor in imitation of Our Lord.

He had 2 major influences in his early life: The first was an older man, a journalist called Emmanuel Bailly. He was the one to encourage their enthusiasm, keeping their spirits up when the going got tough. Emmanuel introduced them to the second, a Vincentian Daughter of Charity, Sister Rosalie Rendu who was experienced in working with the poor of Paris.

Sister Rosalie Rendu became their mentor

and she gave them two pieces of advice. "Be Kind and love", she said, "for love is your first gift to the poor. They will appreciate your kindness and your love more than all else you can bring them".



Sr Rosalie Rendu

The second tip she gave them was: "When you meet the poor, you meet Christ."

Adopting St Vincent as its patron saint Frederic established The Society of St. Vincent de Paul (SVP). It continued to grow and by 1841 it had 2000 members across Europe and the Americas. The SVP came to England and Wales in 1844.

By 1845 Frederic was married with a daughter and his life became a balancing act between work, family life and involvement with the poor through the Conference of the SVP. He used his influence in the academic world to speak out against injustice. He started talking about basic wage, the length of the working day, pensions, and legal protection of children.



Blessed Frederic Ozanam

Tragically Frederic, having suffered ill-health for some time, died in 1853. Even in times of convalescence, he worked to found SVP conferences wherever he could. Frederic was beatified on 22nd August 1997 by Pope John Paul.

The Chapter Corner



Canon
Alan Burbidge

50 Not out

In my younger days I played a lot of Cricket. My father gave me a new Cricket bat as a present when I passed the old 11+ exam.

We made a cricket pitch in a field by our farm house and I and my brothers and sometimes our dad would enjoy batting and bowling.

However there was no proper coaching, plenty of hit and hope. Later at school and in our local village the lack of proper technique made it difficult to get runs for the team. A 50 was only achieved once in over twenty years of endeavour.

Life and Priesthood and cricket have a lot in common. To thrive you need plenty of coaching, training, practice and performance.

I have just celebrated 50 years of priestly ministry in spite of one or two health concerns along the way and invite you to accompany me as I look back over a long innings.

It all started when Bishop Ellis accepted me as a student for the priesthood and sent me off to Oscott College at Sutton Coldfield in 1965. The coaching, the training, the practising started with a lot of prayer and Philosophy and moved on to four years of Theology, Scripture Studies and Spiritual Guidance by the priestly professors who formed us a priest.

There was also plenty of opportunity to keep fit with football and cricket and tennis and badminton. However in spite of a lot of practice and plenty of matches 50 runs were not achieved in my six years in Oscott.

After ordination in my home parish of Our Lady of Victories in Market Harborough by Bishop Ellis I was posted to the crooked spire town of Chesterfield now in the Diocese of Hallam, I was to be assistant priest to the formidable Fr. Ryan. He saw it as his important task to coach and train a new priest into the work of parish ministry.

Four busy years followed with daily Mass in the parish church and convent. The ministry included baptisms funerals and weddings and chaplaincy work in the local hospital along with Saint Mary's secondary school and primary school, when doing confessions on Saturday from 3pm -4pm I could gauge the progress of the Spireites home games, because the roar of the crowd if they scored would travel the short distance to our Church of the Annunciation.

A cricket memory from my time at Chesterfield was going to see the Australians play Derbyshire at Queens Park.



Fr Alan's family at the occasion of his Ordination

The ferocious Jeff Thompson started his run up at one end of the ground and the wicket keeper took the ball to the other end the Derbyshire batsman often took evasive action.

Recently someone said "Father how long

have you been at St. George's parish" I answered "nearly 30 years" "oh" they said "I thought your Bishop moved you priests a lot".

Looking back and true to form after 4 years at Chesterfield the Bishop moved me to the Briars centre in Crich to work with Fr. Bell. At Crich there were six busy years looking after the needs of our guests and their programmes, with ages ranging from school children to retired people. Here we had a small sloping field in which the young people played football but no cricket pitch. So after six years, I was on to move again to St. Mary's Derby to assist Canon Cantwell in the many and varied tasks and works of priestly service in a large city parish. Parishioners, hospitals, schools, convents, parish visiting, prayer meetings and a lot of Justice and Peaceactivity - St. Marys had the lot!

After four years at St Mary's Bishop McGuinness assigned me to Saint Margaret's, Gamsley near Glossop as parish priest. It was winter and from the clergy house I could see Snake Pass. Here I had the occasional game of cricket on the school playing field when friends visited but following four happy years off I went to Zambia in central Africa as a volunteer following the ill health of Father Peter Coyle. Whilst there I was initiated into the Zambian ways of church especially the music and the dancing and, after four years, Bishop McGuinness asked me to take care of St. Georges & All Soldier Saints, Derby and next year I will be 30 years in situ and no moves because of certain health issues- but who would want to leave a parish with so many lovely people with plenty of help and pastoral support. And recently on visiting our parish school in my role as Assistant Chair of Governors and Chaplain I came across a game of cricket on the school field and being such lovely kind children one asked "Fr Alan do you want to bat?" cautiously I accepted aware that the credibility of a priest and Chapter Canon could be at stake with these keen 10 year old cricketers. Fortunately the bowling was not too ferocious and a distant memory of a straight bat and small stroke enabled me to get to four runs in spite of a certain geriatric lack of mobility! And recently somebody said "Oh! Fr Alan, I thought you'd retired?" "No" I said "I'm still so soldiering on, God willing still batting- so whilst I won't get a 50, I hope to get a few more singles.


Blessed Carlo Acutis Prayer Day in Schools

Bishop Patrick encouraged all schools in our diocese to pray to Blessed Carlo on 12th October in honour of his feast day. He was born on May 3rd 1991 in London where his parents worked. After a few months they moved to Milan, Italy. He was well known for loving the Lord, Our Lady and saying that Jesus was his friend. As a child, Carlo loved to pray the Rosary. He tried to go to Mass or ask his parents to go there as often as he could to try to convince others to receive Holy Communion daily. He also made Holy Hours before or after Mass. He was a very good programmer and had a camera to make funny videos! He built a website about Mass and God. On the site, he told people this: "The more often we receive the Eucharist, the more we will become like Jesus, so that on this earth we will have a foretaste of heaven." When he went outside, he did long "litter hunting" trips on the beach. At school, he defended children who got picked on. He



gave his pocket money, sleeping bags and food to the homeless. As a teenager, Carlo got very ill and had to go to hospital. He said, "I offer all the suffering I will have to suffer for the Lord, the Pope and the Church." He died October 12th 2006. He was designated "Venerable" in 2018 and was designated "Blessed" October 10th 2020. He is a saint." Cléophée Balkota 9 years old

Fran Hazel



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Fr Paul Nellikulam installed as Parish Priest of Christ the King Alferton and St Patrick and St Brigid, Clay Cross, Derbyshire



Father Joe Wheat (Vicar General) led the prayers at the Mass of Installation of Fr. Paul to a packed congregation in Christ the King, Alferton at evening Mass on Monday October 18th. Parishioners from the various parishes Fr. Paul served in the past joined with the local Catholic community to listen to personal welcomes from ; the Church of St. Patrick and St. Brigid (Clay Cross), local school of Christ the King and the Parish Council. Further celebrations continued with refreshments in the newly renovated parish centre.

News from Christ The King, Alferton



What space is there for the voice of minorities, especially people who experience poverty, marginalization, or social exclusion?

**VADEMECUM FOR THE SYNOD ON SYNODALITY
(5.3 Listening)**

As a way of prayer, it is helpful to reflect on our personal journey. To do this with our masks off – publicly, so as to speak, is challenging and scary. Malcolm a friend and priest, tragically perhaps, was never able to do this in his life. Just days before his death, at a young age, I sat alongside him in the hospice. Full of joy, he left me a great gift of Psalm 139 and of special meaning to me:

For it was you who formed my inward parts;
you knit me together in my mother's womb.

14
I praise you, for I am fearfully and wonderfully made.

Wonderful are your works;
that I know very well.

15
My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth.

So, I will now take up and follow these verses as I evoke images of my early childhood, a legally assigned little boy and reflect on my path from birth registration as 'boy' to legal and social recognition of my sexual identity as an adult 'woman'.

Pursuant to the Births and Deaths Registration Acts 1836 to 1929 I was entry number 127 born on the first of May 1949 at Llwyn Hospital and given the name of Thomas Kinsey. Sex is boy and the name and surname of father is Eddie Kinsey, and the name and maiden surname of mother is Thelma Parry Kinsey formerly Parry. The rank or profession of father is General Labourer of 225 Heol Dewi Sant, Tynteg. The informant was mother T P Kinsey of 225 Heol Dewi Sant, Tynteg and the registration took place on Eighteenth of May 1949 the registrar being S Rees.

This is an historical fact bestowed upon me by the state immutable and not to be changed. My life has been a struggle with the cultural, biological and legal implications of my entry of birth. I clearly remember my first encounter with this reality of history.

I remember being with my mam and her friend Jean in Jean's living room. In those days nearly everyone lived in terraced miner's cottages, which were built like long rows of giant caterpillars straddling the mountainsides of the valley. These cottages were built of local stone and had two bedrooms on the first floor and two rooms on the ground floor. Usually, one of these ground floor rooms was the best room, which was rarely used except on very special occasions, and the other had a dual role as a living room and kitchen where the family lived. The toilet was a separate little house, (ty bach in Welsh) situated at the bottom of the garden. The living room had a black leaded open fire grate on which all the cooking was done and the water boiled. The room was full of things. Jean was untidy. I seem to remember it being warm, steamy and cosy whether this was high humidity



from the rain or condensation from the cooking I can't remember. Phyllis, Jean's daughter was not there for some reason. I liked Phyllis because she was a girl of about 4 years old and also my age at that time. Anyway, Jean had bought an apron as a birthday present for her daughter. It was pretty with flowers on, two ties and a bib just like those that the women wore to do their housework. Mam and Jean decided between them that I was the same size as Phyllis so they would try this apron on me to see if it would fit. So there I was. That's it really, a memory that has remained with me for the rest of my life, even though Jean, my mam and Phyllis are all Certified Copies of an Entry of Death, pursuant to the Births and Deaths Registration Act 1953.

I felt good, warm and it was right this experience, but I remember also feeling embarrassment and shame and my body gave this away by blushing uncontrollably. This confusion convinced me that I was alone with my secret feelings. My secret feelings were, wanting to be like Phyllis and dress like Phyllis whilst being with my mam and Jean in a warm safe environment. The warmth seemed the warmth of rightness and properness. Sex boy.

Llwyn, and Tynteg were villages but in reality were two of the connected segments making up the valley called Cwm. Cwm was a communist socialist stronghold of a rigidly gendered, working class, white and yet slightly cosmopolitan community. There were I can remember two strange men Quincy who seemed to like boys and Whittie who ran the boys club. We were all in this experience, a mixture of many chapels and pubs with aliens; the Chinese laundry and the small Irish-Italian Catholic community. 225 Heol Dewi Sant, was where my mam, my dad and I lived in the house of my long widowed maternal grandmother. Gran was a formidable disabled arthritic woman who was an active member of the Communist Party. She ran the whole family like a totalitarian state, even her sons who had long since emigrated to England to find work in the Midlands. But I saw her as understanding my secret feelings; she loved me. Sex boy.

I wanted to be like Phyllis but that was not what the hospital had said, I was a boy. I had even by the time of this early memory learned that I must perform like a boy or risk ending up like Quincy constantly teased, bullied, and ridiculed by all and not least by my father Eddie. School was to be a learning experience on how to perform well.

Continues on page 10



A change of era

There is no doubting that these are turbulent times. The UK may seem to be emerging from Covid, but vaccine inequality means that it is still rife around the world. Meanwhile the pressure is on the UK government to secure a meaningful deal at the Glasgow climate summit, COP26.

And yet a global network of development agencies (including CAFOD) recommended recently that COP26 should be postponed because the countries most vulnerable to both Covid and climate would be unable to able to participate fully - until the UK government stepped in to pay for their delegates' vaccines and quarantine.

In the midst of this, we are being reminded of our dependence on fossil fuels by queues at petrol stations and rising gas prices. Poor households are threatened with yet more hardship as they try to make ends meet, after losing the £20 top-up to Universal Credit on which many families' finances have come to rely.

Perhaps the three most important words in Pope Francis' encyclical *Laudato Si'* are these: 'Everything is connected'. Poverty, family breakdown, environmental damage, disease, xenophobia - all must be tackled together, or none will be eradicated.

It may seem impossible, but this is the justice which the Gospel makes possible. Jesus called it the Kingdom of God. In this edition we invite you to a great opportunity to discover your own part in this vocation - bookings are open for our Justice and Peace Assembly. We're privileged to have two keynote speakers with national profile, who will help us to tackle the twin crises of climate and coronavirus. Join us to discern our mission as a post-Carbon, post-Covid Church, globally and locally.

Paul
*Programme Leader for Social Action,
Diocese of Nottingham*

Straight after the COP26 climate summit, Caritas Diocese of Nottingham invites you to its online 2021 Justice and Peace Assembly

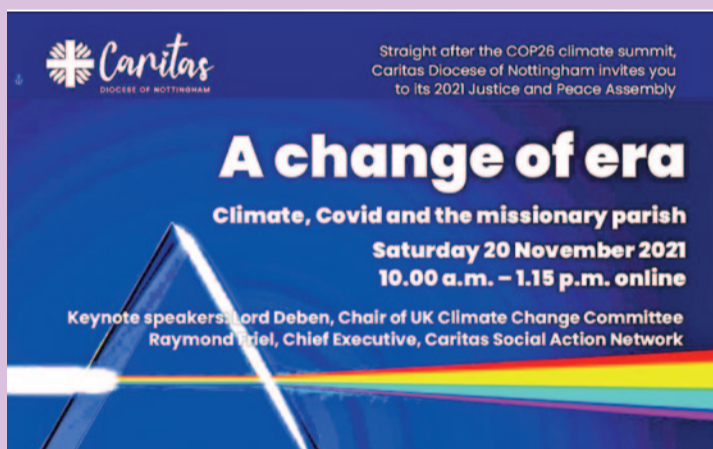
'We do not live in an era of change so much as a change of era', said Pope Francis in 2015. In 2021 there is no doubting his words.

Covid-19 is still rife worldwide, climate change is accelerating, and both of them are deepening the injustices which wound the heart of our world. Action in this decade will seal the fate of future generations. Amid the changes required of us these three remain: faith, hope and love.

Join us via Zoom, just days after the COP26 climate summit closes, to listen for what the Spirit is saying to the Church - particularly as parish communities called to mission in these turbulent times.

A change of era will be the centrepiece of a process for building our social mission as a post-pandemic, post-carbon Diocese. It will:

- * build on a series of Here: Now: Us workshops in the Diocese in Autumn 2021
- * launch our diocesan environmental policy, and the journey to fulfil it
- * chart a course for works of justice and charity in our parishes and diocese.



Our keynote speakers

Lord Deben is Chair of the Climate Change Committee, which advises the UK Government on climate policy. Our assembly takes place less than a week after COP26 ends in Glasgow, so it will be an opportunity to absorb the outcome of the climate summit, and its implications for our future. We will be launching our diocesan environmental policy framework.

Raymond Friel was appointed early this year as Chief Executive of Caritas Social Action Network. As well as a varied career in education and social action, he has written several books, including *The Revolution of Tenderness: How to be a Catholic in today's Church*, and is an engaging commentator on challenges facing the Church and society after the pandemic.

What a celebration!

The Parish of Holy Spirit in West Bridgford celebrated Mass on Sunday 12th September for the Season of Creation. Not only that but Bishop Patrick was there to finally present the CAFOD group with their Papal Blessing for an amazing 46 years of fundraising and campaigning. This was originally planned for last year but due to lockdown it had to be postponed.

It was a real privilege to be there to say thank you; not only to the CAFOD group but also to Fr Michael and the parish.

The award was presented to Dymrna Kitchen, former chair of the group, on behalf of the parish group.

Thank you for your amazing support and commitment to the work of CAFOD and here's to another 46 years!

Maggie Mairura
CAFOD rep in Nottingham Diocese.



Sir David Amess MP - House of Lords tribute by Lord Alton

Lord Alton joined parliamentary colleagues recently in paying tribute to Sir David Amess MP, who was murdered on 15th October.

It was with profound and aching sorrow that I heard the shocking news that Sir David Amess MP had been murdered.

Over the past forty years David and I had become close friends and I have shared many platforms with him in his constituency and elsewhere.

We both had our working class origins in the East End of London - and, within a year of one another, were baptised in the same church by the same Franciscan priest - he often joked that there must have been something in the holy water.

My Lords, His faith was in his DNA and animated his belief in public service and in the principle of duty.

I first met David when he came into the House of Commons in 1983.

From across the House, we joined forces in taking up the case of Raoul Wallenberg, the Swedish diplomat who saved thousands of Jewish lives from the Nazis and in 1997 thanks to David's assiduous campaign a statue was erected to Wallenberg outside the Western Marble Arch Synagogue.

There were other campaigns about Soviet Jewry; about the plight of Alexander Ogorodnikov a Russian Orthodox dissident;



and we frequently shared platforms to highlight persecution of people because of freedom of religion or belief and human rights violations, especially in Iran.

His faith informed his passionate commitment to the very right to life, to human dignity and to the common good. But it was also rooted in his absolute conviction that an MP's first priority was to their constituents - it was the death of a constituent from hypothermia which led to his successful Private Members Bill on fuel poverty.

Continued on page 12

Continued from page 1

Let's look upon it as an invitation to all of us, the People of God in this diocese, to dream about the Church the Holy Spirit is calling us to become. It is, first and foremost, a spiritual process, and so I invite you to make use of the Prayer-card that has been produced, so that together we may seek to hear and respond to the guidance of the Holy Spirit. Please take one for yourself and another for a non-practising family member, friend or neighbour so that they too can be a part of this 'listening exercise'. The diocesan

phase of this process is meant to offer as many people as possible, the lapsed members of our parish communities as well as the poor and the marginalised, an experience of a Church that desires to listen to and to walk alongside people, as guided by the Holy Spirit.

Like every other diocese we are asked to have our reflections ready by next February, so a Timeline (and guidance) for parish, chaplaincy and school participation in this 'listening process' has been produced to enable us to meet this deadline. You will find

these details at the back of church and on the parish and diocesan website. As a diocese, we will gather to share together on 22nd February 2022, the Feast of the Chair of Saint Peter, what this first phase of the 'listening process' has produced. Each parish, school, and chaplaincy is then asked to begin implementing the two actions it has decided to take forward. Then, next Pentecost, we will celebrate the movement so far of God's Holy Spirit within our diocese, and then begin afresh to discern where the Holy Spirit continues to lead us, the People of God, in this diocese of

Nottingham.

Please do your best to join in this process, in whatever way you can. Your contribution is important. May God bless our efforts to hear and respond to the promptings and guidance of his Holy Spirit.

+ Patrick

Bishop of Nottingham



In the Diocese of Nottingham



A Timeline for the 1st phase of the Diocesan participation in the Synodal Process

Monday 11 October.	Council of Priests: distribution of Prayer cards, Adoration template, etc for parishes & chaplaincies	(maximum 2 sides of A4), please highlight the two actions you wish to take forward in your parish planning. This should be sent to your Dean by 15 December.
Week 1: Sunday 17th October.	Diocesan Launch – Pastoral Letter to be read in all churches & chaplaincies with distribution of Prayer resources Bishop presiding at St Barnabas Cathedral, 11.15am Mass Parish Launch of prayerful discernment – afternoon Celebration of Adoration and Vespers (template to be provided)	2022 Sunday 9th January.
Sunday 24th October.	World Mission Sunday – announcement of 1st parish meeting over the next fortnight to consider what a Synod is, and how my parish/chaplaincy can contribute to the Synodal Process. Suggested questions for each parish to consider: 1) What is my dream for the Church, for my parish/chaplaincy so that it can become more outward-looking, more missionary? 2. To achieve this dream, what do we need to stop doing? What are we doing that needs to be developed or done differently?	Feast of the Baptism of the Lord – announcement of a special deanery meeting to be held this month, open to delegates (lay, religious & clergy) from each of the deanery parishes. The shape of this Meeting will: 1. enable each parish/chaplaincy to share two actions it has decided upon. 2. This will be followed by a time of prayerful discernment. 3. Then discussion and agreement on what as a deanery we can do better together, rather than separate, to enable more fruitful dialogue with the wider community (ecumenically, with other faiths, in charitable outreach and with civic bodies.
Monday 1st November.	Diocesan Launch in schools and with online means of listening to children & young people who are not in Catholic schools	Wednesday 2nd February. Each deanery should have sent its submission (maximum two sides of A4) by this date to either of the Diocesan Synod contacts: Fr David Cain David.cain@dioceseofnottingham.uk or Joe Hopkins joe.hopkins@dioceseofnottingham.uk , so that, with the Bishop, they might collate the responses from all the deaneries, schools, chaplaincies, religious & any other submissions to help create our diocesan report (10 pages maximum). This will then be sent to the Synod team of the Bishops' Conference of England & Wales who will then collate all the reports from the dioceses into a summary of the main themes. This, in turn, will then be sent to & discussed by the Conference of European Bishops' Conferences. Meanwhile our own diocesan discernment continues.
Thursday 11th November.	Clergy Deanery Meetings to consider - 1. What's been happening in parish meetings so far; what ideas are emerging? 2. Planning for the January Special Deanery Meeting: who will lead the Deanery discussion? Will it be in person or by zoom? Suitable venue if in person, number of parish delegates, etc.?	
Sunday 14th November.	Day of Prayer for the Poor & Remembrance Sunday – announcement of parish meeting this week to consider 1) As a parish/chaplaincy do we know who are the people who feel marginalised or separated from the parish/chaplaincy and society? 2. How best can our parish respond? – suggest at least two identifiable ways.	Tuesday 22nd February. Feast of Chair of Peter - a special Diocesan Meeting is convoked, including Mass in St Barnabas Cathedral, (with streaming facility) at which the fruits of the Diocesan phase of the Synod journey are presented to the clergy, laity & religious from parishes, schools, chaplaincies and any other groups. This event will provide an important opportunity to share and celebrate parish, school and deanery actions.
Sunday 28th November.	First Sunday of Advent – announcement of 2nd parish meeting to consider this week what the Holy Spirit may be saying to us as individuals/ parishes & chaplaincies. In the light of God speaking to Mary, consider specifically: 1) How do I hear & respond to the voice of God's Holy Spirit, in my life; what signs of the Spirit at work do I see in the life of my parish/chaplaincy? 2) What steps may the Holy Spirit be calling us to take, as a parish/chaplaincy, on our journey together into God's future? Please retain your own parish notes for ongoing parish use but, in summary form	Lent – Pentecost. Sunday 5th June - Pentecost A time to celebrate the movement of God's Holy Spirit within our diocese over these past months, and to begin to discern afresh where the Holy Spirit is leading us, the People of God, in this diocese of Nottingham.

Address of the Holy Father Francis on the occasion of the Moment of Reflection for the Beginning of the Synodal Journey

At 9.00 this morning, on the 9th October 2021 in the Vatican's New Synod Hall, in the presence of the Holy Father Francis, there began a Moment of Reflection for the beginning of the synodal Journey "For a synodal Church: communion, participation and mission".

It was attended by representatives of the People of God, including delegates from the International Meetings of Episcopal Conferences and similar bodies, members of the Roman Curia, fraternal delegates, delegates representing consecrated life and ecclesial lay movements, and the youth council.

The following is the Pope's address to those present at the Moment of Reflection:

Address of the Holy Father

Dear brothers and sisters,

First of all, I would like to thank you for your presence here for the opening of the Synod. You have come by many different roads and from different Churches, each bearing your own questions and hopes. I am certain the Spirit will guide us and give us the grace to move forward together, to listen to one another and to embark on a discernment of the times in which we are living, in solidarity with the struggles and aspirations of all humanity. May we experience this Synod in the spirit of Jesus' fervent prayer to the Father on behalf of his disciples: "that they may all be one" (Jn 17:21). This is what we are called to: unity, communion, the fraternity born of the realization that all of us are embraced by the one love of God. All of us, without distinction, and in particular those of us who are bishops. As Saint Cyprian wrote: "We must maintain and firmly uphold this unity, above all ourselves, the bishops who preside in the Church, in order to demonstrate that the episcopate is itself one and undivided" (De Ecclesiae Catholicae Unitate, 5). In the one People of God, therefore, let us journey together, in order to experience a Church that receives and lives this gift of unity, and is open to the voice of the Spirit.

The Synod has three key words: communion, participation and mission. Communion and mission are theological terms describing the mystery of the Church, which we do well to keep in mind. The Second Vatican Council clearly taught that communion expresses the very nature of the Church, while pointing out that the Church has received "the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God, and is, on earth, the seed and beginning of that kingdom" (Lumen Gentium, 5). With those two words, the Church contemplates and imitates the life of the Blessed Trinity, a mystery of communion ad intra and the source of mission ad extra. In the wake of the doctrinal, theological and pastoral reflections that were part of the reception of Vatican II, Saint Paul VI sought to distil in those two words – communion and mission – "the main lines enunciated by the Council". Commemorating the opening of the Council, he stated that its main lines were in fact "communion, that is, cohesion and interior fullness, in grace, truth and collaboration... and mission, that is, apostolic commitment to the world of today" (Angelus of 11 October 1970).

In 1985, at the conclusion of the Synod marking the twentieth anniversary of the

close of the Council, Saint John Paul II also reiterated that the Church's nature is *koinonia*, which gives rise to her mission of serving as a sign of the human family's intimate union with God. He went on to say: "It is most useful that the Church celebrate ordinary, and on occasion, also extraordinary synods". These, if they are to be fruitful, must be well prepared: "it is necessary that the local Churches work at their preparation with the participation of all" (Address at the Conclusion of the II Extraordinary Assembly of the Synod of Bishops, 7 December 1985). And this brings us to our third word: participation. The words "communion" and "mission" can risk remaining somewhat abstract, unless we cultivate an ecclesial praxis that expresses the concreteness of synodality at every step of our journey and activity, encouraging real involvement on the part of each and all. I would say that celebrating a Synod is always a good and important thing, but it proves truly beneficial if it becomes a living expression of "being Church", of a way of acting marked by true participation.

This is not a matter of form, but of faith. Participation is a requirement of the faith received in baptism. As the Apostle Paul says, "in the one Spirit we were all baptized into one body" (1 Cor 12:13). In the Church, everything starts with baptism. Baptism, the source of our life, gives rise to the equal dignity of the children of God, albeit in the diversity of ministries and charisms. Consequently, all the baptized are called to take part in the Church's life and mission. Without real participation by the People of God, talk about communion risks remaining a devout wish. In this regard, we have taken some steps forward, but a certain difficulty remains and we must acknowledge the frustration and impatience felt by many pastoral workers, members of diocesan and parish consultative bodies and women, who frequently remain on the fringes. Enabling everyone to participate is an essential ecclesial duty!

The Synod, while offering a great opportunity for a pastoral conversion in terms of mission and ecumenism, is not exempt from certain risks. I will mention three of these. The first is formalism. The Synod could be reduced to an extraordinary event, but only externally; that would be like admiring the magnificent facade of a church without ever actually stepping inside. The Synod, on the other hand, is a process of authentic spiritual discernment that we undertake, not to project a good image of ourselves, but to cooperate more effectively with the work of God in history. If we want to speak of a synodal Church, we cannot remain satisfied with appearances alone; we need content, means and structures that can facilitate dialogue and interaction within the People of God, especially between priests and laity. This requires changing certain overly vertical, distorted and partial visions of the Church, the priestly ministry, the role of the laity, ecclesial responsibilities, roles of governance and so forth.

A second risk is intellectualism. The Synod could turn into a kind of study group, offering learned but abstract approaches to the problems of the Church and the evils in our world. The usual people saying the usual things, without great depth or spiritual insight, and ending up along familiar and unfruitful ideological and partisan divides, far removed from the reality of the holy People of God and the concrete life of communities around the world.

Finally, the temptation of complacency, the attitude that says: "We have always done it this way" (Evangelii Gaudium, 33) and it is better not to change. Those who think this way, perhaps without even realizing it, make the mistake of not taking seriously the times in which we are living. The danger, in the end, is to apply old solutions to new problems. A patch of rough cloth that ends up creating a worse tear (cf. Mt 9:16). It is important that the synodal process be exactly this: a process of becoming, a process that involves the local Churches, in different phases and from the bottom up, in an exciting and engaging effort that can forge a style of communion and participation directed to mission.

So let us experience this moment of encounter, listening and reflection as a season of grace that, in the joy of the Gospel, allows us to recognize at least three opportunities. First, that of moving not occasionally but structurally towards a synodal Church, an open square where all can feel at home and participate. The Synod then offers us the opportunity to become a listening Church, to break out of our routine and pause from our pastoral concerns in order to stop and listen. To listen to the Spirit in adoration and prayer, to listen to our brothers and sisters speak of their hopes and of the crises of faith present in different parts of the world, of the need for a renewed pastoral life and of the signals we are receiving from those on the ground. Finally, it offers us the opportunity to become a Church of closeness, that not only in words, but by her very presence weaves greater

bonds of friendship with society and the world. A Church that does not stand aloof from life, but immerses herself in today's problems and needs, bandaging wounds and healing broken hearts with the balm of God.

Dear brothers and sisters, may this Synod be a true season of the Spirit! For we need the Spirit, the ever new breath of God, who sets us free from every form of self-absorption, revives what is moribund, loosens shackles and spreads joy. The Holy Spirit guides us where God wants us to be, not to where our own ideas and personal tastes would lead us. Father Congar once said: "There is no need to create another Church, but to create a different Church" (True and False Reform in the Church). For a "different Church", a Church open to the newness that God wants to suggest, let us with greater fervour and frequency invoke the Holy Spirit and humbly listen to him, journeying together as he, the source of communion and mission, desires: with docility and courage.

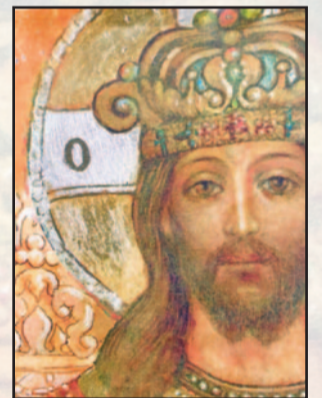
Come, Holy Spirit! You inspire new tongues and place words of life on our lips: keep us from becoming a "museum Church", beautiful but mute, with much past and little future. Come among us, so that in this synodal experience we will not lose our enthusiasm, dilute the power of prophecy, or descend into useless and unproductive discussions. Come, Spirit of love, open our hearts to hear your voice! Come, Spirit of holiness, renew the holy People of God! Come, Creator Spirit, renew the face of the earth!

Direction For Our Times

The Rescue Mission

The Lay Apostolate of Jesus Christ the Returning King is a new movement in the Catholic Church that calls people to greater personal unity with Jesus Christ. As lay apostles, we become more aware of His presence, accept His love and healing, and are then able to bring His light and love to those around us, we call them back into the safety of the family of God. Jesus calls this a Rescue Mission for souls which involves people accepting their call to personal holiness and service in the Church.

This Rescue Mission began in 2003 when Jesus asked Anne, a lay apostle, to begin recording messages from heaven to the world. Through a process called interior locution.



Lay Apostles of Jesus Christ The Returning King

We seek to be united to Jesus in our daily work, and through our vocations, in order to obtain graces for the conversion of sinners. We pledge our allegiance to God the Father. Through our cooperation with the Holy Spirit, we allow Jesus to flow through us into the world, bringing His light. We do this in union with the Communion of Saints, with all of God's holy angels and with our fellow lay apostles in the world. As lay apostles of Jesus Christ the Returning King, we agree to perform our basic obligations as practicing Catholics. Additionally, we will adopt the following spiritual practices as best we can;

- Allegiance Prayer and Morning Offering and a brief prayer for the Holy Father
- One hour of Eucharistic Adoration each week
- Participation in a monthly Lay Apostle Prayer Group, which includes the Luminous Mysteries of the Rosary and the reading of the Monthly Message
- Monthly Confession
- Further, we will follow the example of Jesus Christ as set out in Holy Scripture, treating all others with His patience and kindness.

On November 29th, 2018, through a sacred decree, The Apostolate of the Returning King became a Private Association of the Faithful with Juridical Personality.

Contact: www.directionforourtimes.org

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Ministers of Religion



News From.....

CAFOD Harvest Family Fast Day, Friday 1 October

This Fast Day we are focusing on the climate crisis, which is here and now for so many communities we support. People in the lowest-income countries have done the least to cause climate change but are being hit hardest. In the Amazon rainforest, our local experts are working with communities like Ivanilde's (pictured with her family) to replant and restore damaged forest – their home.



CAFOD
Catholic Agency for
Overseas Development

10th Anniversary of the Syrian conflict – how your donations have helped the Syrian people



"Thanks to your donations, CAFOD has been helping people in Syria since the crisis began 10 years ago. Over 12 million people have left their homes, 5.6 million are refugees in neighbouring countries and within Syria, 13 million people need help. At the beginning, our focus was on delivering food and blankets through our local church partners. Then we started providing education, health and legal services and helping people earn a

living. Our latest projects are supporting children, lonely elderly people, helping women learn to read, and helping people restart their small businesses. We've always planned for the long term, standing alongside people who lost everything. None of this work would have been possible without your support of CAFOD." Please remember to keep the people of Syria and all those affected by conflict in your prayers.

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Missio Celebration: Father Anthony's Ruby Jubilee

Michelle Slater

Friday 1 October was a special day for Missio England and Wales as their National Director, Father Anthony Chantry MHM, celebrated his Ruby Jubilee!

A Mass took place in the Church of the Holy Apostles, Pimlico. Mass was concelebrated by Bishop Paul Swarbrick, Chair of Trustees, and Fr Michael Corcoran, General Superior of the Mill Hill Missionaries, in addition to another 30 priests, including many Missio Diocesan Directors.

More than 130 people attended the Mass which was followed by a reception for Fr Anthony's colleagues, family and friends.

Father Anthony was ordained in 1981, having trained for the Priesthood at the Mill Hill Missionary college in Holland. His missionary journey has taken him to Kenya, South Africa, and many, many other countries around the world. In addition to being responsible for the formation of Mill Hill Missionary students, he was General Superior of the Mill Hill Missionaries for ten years. He shares: "The most enjoyable part of my ministry was to visit missionaries throughout the world to learn how they were serving the people among whom they lived. Time and again I was inspired and challenged by the selfless service of such diverse characters in often very stressful and inhospitable circumstances. It made me proud to be a Mill Hill Missionary."

Father Anthony became National Director of Missio in 2016. Since then, he has led Missio England and Wales in bringing God's love to countless people in need around the world.

It was especially fitting that the celebration took place on the 1 October, coinciding with the feast of St Therese of Lisieux, one of the Patrons of Mission.



Father Anthony Chantry

Just before the closing blessing, Bishop Swarbrick spoke of the impact Fr Anthony has had through his missionary work overseas and his dedication as National Director of Missio. He praised the experience and knowledge that he had brought to the role and shared how, in particular, over the COVID-19 crisis, how Fr

Anthony has led the Missio team in stepping up and increasing Missio's reach and impact across England and Wales.

Fr Michael Corcoran thanked Father Anthony for his 40 years of missionary service. He noted how wonderful it has been that Father Anthony has brought together Mill Hill Missionaries and Missio to work even more closely.

Thank you to everyone who helped to make this such a special occasion. We give thanks for the gift of Father Anthony's service to mission and wish him huge congratulations on this special anniversary.

World Mission Sunday 2021 takes place on 24 October.

To wax lyrical

There has been much enthusiasm for an initiative led by Noel, a parishioner of St Hugh's, Lincoln, who has been recycling discarded church candles to create praying hands candles to sell and raise money for the Church Tower Fund; over two hundred pounds has been raised in the first couple of months.

Pope Francis calls for us to care for our common home and the church, a grade II listed building and home to the parish community, is currently undergoing essential restoration work of its tower. Caring is costly and the bill for the work will be hundreds of thousands of pounds. If you would like to make a donation to the Tower Fund please visit the parish My Giving page: <https://tinyurl.com/szwj8r4t>



Thank you to Noel and to the many who commit their time to serving the parish and help safeguard it for future generations.

Jo, Lincoln

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Derby Parishes Invited to Make Pledges in Support of Live Simply Campaign

Parishioners attending Sunday Mass at St Mary's, Christ the King and Holy Family in Derby on October 3rd had the opportunity to make a pledge to take better care of creation by living more simply, sustainably and in solidarity with the poor and to make practical steps to live in harmony with creation. Inspired by the call of the encyclical *Laudato Si'* to heed "the cry of the earth and the cry of the poor" (*Laudato Si'*, 49), it was fitting that the pledge was made on the eve of St Francis of Assisi's feast day.

We hope and expect our leaders to make pledges on our behalf at COP26. We had the chance to commit to making our own changes with this pledge. We have entered a critical decade where our choices and lifestyle changes will affect the destiny of our planet and our human family. The pledge allows us to see that we are not spectators but responsible participants in shaping the world of tomorrow.

The pledge was organized by the Derby-based LiveSimply Group. Their other actions

include livinglaudatosi.com, a website and blog helping people along the path of decarbonization and care of creation. We hope to inspire with a range of ideas and we write regularly about the practical implementation of these ideas and address some common concerns. In addition to accessible articles and more in-depth technical reference information, we've included some case studies and science-based educational resources. We have an area to share activities that worked and those that didn't and, as part of the initiative to reduce meat consumption, we are encouraging parishioners to share their favourite meat-



free recipes too! We welcome further ideas and feedback and look forward to progressing our ecological journey with you. Feel free to try the pledge idea in your parish. Details are on <https://livinglaudatosi.com/2021/10/03/i-pledge/>

Open our eyes to see

"The eyes of the world" were on the G7 Summit in Cornwall this June and again they will be on the COP26 in Glasgow this month. Some might say, they dare not blink. Campaigners have been striving to keep the plans of the powerful under the watchful gaze of people who will bear the consequences of environmental destruction. The imagery of the eyes of the world is powerful. It brings to mind those whose gaze holds us to account - those who are poor, or whose future is uncertain, or whose dignity has been forgotten. Is this not Jesus looking at us? Yet, if we believe in ecological conversion, we want those in power not only to be seen, but to see. To see "what is happening to our common home" (*Laudato Si'*, chapter 1). To see how the costs of globalisation have been disproportionately borne by the poor. To see the dignity and hope of those people and places that have been forgotten. With such a gaze, would we not be looking with the eyes of Jesus? To overcome what Pope Francis calls the "myopia of power politics", to enable a seeing, there needs to be a showing. The stories of CAFOD's partners, of droughts and failed harvests in Southern and Eastern Africa, hurricanes in Central America and floods in Bangladesh, show forth what "power politics" would rather not see. Throughout this year, CAFOD supporters in England and Wales have been inviting their Members of Parliament into their parishes and schools to share with them these stories. As well as showing painful realities, they have also shown that they share "hopes and dreams, griefs and anxieties" (*Gaudium et Spes*, 1965, 1) with those who face climate change around the world. The rich diversity of our school communities in particular often brings a perspective that challenges the narrowness of power politics. There is then a space of possibility for responding boldly to the global challenge of climate change. It is a wonderful paradox that raising the voices of



local communities in England and Wales can open up a more universal horizon, when those communities have been touched by the stories of ordinary people like themselves facing the devastation of climate change. The importance of local voices is also central to Pope Francis' vision for renewal within the Church. The gathering of the Synod of Bishops in 2023 may seem like a distant event, but the "synodal path" is ongoing. This October, each diocese was called to facilitate a time of discernment for each local Catholic group, including both schools and parishes, so that leaders can hear the reflections of the people of God on the meaning of mission, participation and communion. The hope is that each group will add its local flavour and build-up a richly diverse picture of the universal church, reflected in a working document that will guide the discernment process of the Bishops in 2023. When Pope Francis speaks of "synodality" this is a reaffirmation that it is we, the people of God, who are the Church. If we are true to our desire for

ecological conversion and we respond to Pope Francis' call to recognise all people as our brothers and sisters, then we must be a synodal church, making space to listen to each other and to allow the Holy Spirit to move us. As Pope Francis tells us in *Fratelli Tutti*, the increasing interconnectedness of the world means we have a common destiny. Walking together with the most vulnerable in our world, both at home and in the countries where CAFOD works, to protect our common home, is our destiny and our responsibility as the people of God. We can do this by asking our leaders to take much more radical action this year to prevent catastrophic global warming as well as by participating in the synodal journey in our parishes. No one group of people can solve the climate crisis. It is by working together, by listening to and respecting each other, that we can embrace our ecological conversion and start to heal our earth.

**By Francis Stewart and
Jenny Hayward-Jones, CAFOD**

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Inside story of Walsingham Covid lockdown

Franciscan friar Fr Gerard Mary Toman has written an account of life inside the Catholic National Shrine at Walsingham during the first Covid-10 lockdown.

Published by the Walsingham Association, the 72-page Walsingham in Lockdown reflection details Fr Gerard Mary's experience of serving at the Shrine during the first Covid lockdown in 2020.

"From colossal heights, such as a Rededication which was watched by over 500,000 people to the most intimate and ordinary of details which, nevertheless, helped to rekindle within those who enjoyed such moments, the joy of being with Mary in the presence of Jesus: this is a story that needed to be put down on paper," writes Fr Gerard Mary.

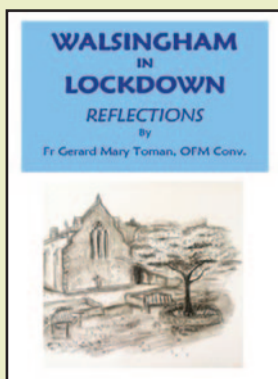
Jenny Thomson, Chair of the Walsingham Association, wrote: "This wonderful account, written from the heart and without doubt guided by the Holy Spirit, leads us through the daily time in lockdown. The challenge and sheer devotion of so few to ensure we were able to live our faith during such difficult times,

needs more than a mere thank you."

During the 100-day lockdown from March until July, a locked-down Shrine saw 300 Holy Masses, 200 Holy Rosaries and over 2,000 hours of Exposition of the Blessed Sacrament take place behind closed doors with no in-person congregation but in front of an ever-expanding live stream audience.

Fr Gerard Mary tells the stories of the heroes of the hour from Rector Mgr John Armitage to Pilgrimage Co-ordinator Damian Forshaw, priests, sisters, Sonya in the shop and handyman Gary.

You can buy Walsingham in Lockdown from the Slipper Chapel Shop online shop for £4 +p&p at shop.walsingham.org.uk



Continued from page 4

I survived school as a boy relatively easily by attaching myself to two close laddish male friends Andrew and Denvor who protected me because I invested heavily in my academic prowess, and they respected this aspect of my identity. Yet my Gran also seemed to understand as I mixed the flour for her in a pastry bowl. Her boys as she called her absent sons were coming home from the Midlands with some money to help out with the family finances. I still feel she seemed to understand that a mistake had been made on 18th May 1949. I feel that I was like one of her daughters, not only did I help her with cooking but I helped her to overcome the increasing disability as the arthritis got worse and she struggled to get dressed. I often went to stay with her, my parents had moved out of gran's family home to set up their own home. I have since heard other women talking about their mothers and grandmothers as being role models; gran was mine, a political and social inspiration, bequeathing me with a keen sense of purpose.

It is not easy to write this as the memory still feels embarrassing and the risk is still present, despite the success of my struggle against the plethora of horrible experiences resulting from entry 127. My emotions give way to tears as the pain of this struggle reemerges in my consciousness. Entry 127 can now be amended but history is my reality not the Authority of the Registrar General. I am certain that Gran would be

proud of her new granddaughter.

Carriad Kinsey. (by statutory declaration of twenty-seventh day of March One thousand nine hundred and ninety six). (All the names and places have been changed, and all the characters are dead now except for me, I have survived.)

In telling you this story I have emptied myself out and used this occasion for us to expand, change and grow, after all, I am a new Catholic and have never spoken to a gathering of Catholics and I suppose you have never listened to a transsexual woman. I have done this in the belief that it is the work of the Holy Spirit that keeps us going and vulnerable to life and love itself. We are all in the flow of the Holy Spirit - the river of life or as the late Irish poet and priest John O'Donohue put it:

I would love to live
Like a river flows,
Carried by surprise
Of its own unfolding.

Finally, I believe that Jesus never asked, do you belong to the untouchables – a tax collector, a leper, a paralytic, an unmarried woman, blind, mute or in contemporary times of a different sex/gender status, he simply asked 'do you want to be healed?' I answer: I am vulnerable, trusting, and confident in you.
A voice of a socially excluded.
lgbt.pastoral@dioceseofnottingham.uk

Do this in memory of me

Football
No mans land
Christmas 1914
Belgium
A crucified soldier
Easter 1915
And now
What remains?
Row upon row -

Little white crosses
And
The Last Post
Played at the
Setting of the sun
Each year
We remember them
A red poppy
On our coat

And each day
We forget them
Row upon row -
Little white crosses
Constant reminders
Of the price of war

By
Jo Franks

In the classroom with Fr John

Saints and Souls

The Feast of All Saints is 1st November, of the Holy Souls is 2nd November. What is the difference between a saint and a holy soul? The old answer was: "A saint is in heaven, a holy soul in purgatory." It is not a good answer.

Pope John Paul II, Pope Benedict XVI, the Catholic Catechism (published 1994, 691 pages) which they put together, in homilies they gave, books they wrote, witness to the Church's understanding that there are no places heaven or purgatory. They are "states of being" because all of them are in the presence of God who is everywhere in and by love.

Heaven is being with God, purgatory is being with God and longing for the purifying pain of forgiveness (hell is choosing not to accept God's loving purifying forgiveness. Would, could, anyone refuse God's forgiveness?)

Our human life is completed in our dying. We shall all know the moment of that completion. In that final glorious moment (I know it doesn't look glorious, but it is) you have become the person you allowed yourself to become over the years. You always had the possibility of changing, and

maybe you did - for better or worse - but in the moment of truth, the moment of dying, you have become "you" fully.

You come before our loving God, full of the love you have lived, the regrets that you carry, the wrongs you remember, and you see in God the love that was always open to you, hear the name God always had for you, and long to be forgiven. That longing to be forgiven in God's loving gaze is what Pope Benedict called "purgatory or purifying" and we know the pain it will bring because we know that pain in this life. "I hurt you, and you love me," "How can you forgive me when I have hurt you so much?" "How can I ever forgive myself for what I said, did, to you?" You know the pain, have suffered and caused it. Love is the cause and brings terrible regret and heartbreaking sorrow.

That's purgatory. Not a place, but seeing ourselves reflected in God's loving gaze. Heaven is being purified, purgatory is longing to be purified. (Hell is - what is it?)

Dear Lord, forgive us who know no more about our faith than what we learned and vaguely remember from school and pulpit.

Even Hitler?

The Year 11 class came in from their history lesson. They were seething with anger. They had been hearing about the Holocaust and Nazi concentration camps in World War II.

A boy said: "Why would God allow someone like Hitler to live?"

"I don't know," I said – "when would you have killed him?"

"When he was four or five, before he had chance to hurt anybody."

"That's useless," said a girl. "How would you explain to parents that their little boy died to stop him doing anything bad?"

"Well, I'd wait till he did something wrong and then kill him," said the boy.

"If God took you the first time you did something wrong – would you be here now?" said the girl.

"No, but there must be something God could do to stop Hitler."

The class took on the debate and they came to agree that there was nothing God could have done to prevent Hitler. In a world where God had given free will there would be that freedom of choice in all circumstances. They came to see that unless people were free to do evil as well as good then there would not be true freedom.

They talked about the God they wanted, and realised that they already had such a God: a God of infinite love and forgiveness who would be willing to forgive any wrong that anyone did.

"Even Hitler!" I asked.

Even him. They were exploring the mystery of evil and suffering and free will, and they knew that there had to be a God of love who would hold together the world they longed to share in love and goodness in spite of evil and suffering.

I told them of the prophet Ezekiel who said that God did not want the death of the sinners but their conversion that they might live, and they agreed with the prophet. They wanted God's forgiveness to be infinite – and eternal!

They then imagined Hitler coming before God at his death, and seeing the God who had loved him in spite of the horrors he had caused in the world. Hitler would see God's love truly for the first time. More, surrounding God would be all those who had died because of Hitler's persecution and wars – but they would be with God only because they had forgiven: it would have been a condition of God's forgiveness that they would forgive those "who did not know what they were doing."

As they realised that moment of judgement, Hitler seeing God and all those who had forgiven him, the boy who had started it all, John Finn, called out: "There is no hell!" "How can you say that?" I asked.

"Because that would mean that human hatred is stronger than God's love and forgiveness – and that is not possible." Dorothy Alloway (the girl) smiled. What a conclusion for a class discussing God's eternal love and Christ's universal redemption: to believe in hell is to believe that human hatred is stronger than divine love.

John Daley IC

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Home is where the heart is

The season of creation was indeed a time for sober reflection as well as joyful celebration for us in St. Hugh's parish Lincoln. Led by our Parish priests Canon Eddy Jarosz and Fr Patrick Bassey, we enthusiastically took time to pray together and to reflect on our commitment to the call to care for the earth, our common home and God's household (oikos). Preparations for the celebration began with a careful study of Pope's Francis encyclical of the environment 'Laudato Si' and on David Attenborough book "Life on our planet". Fr. Patrick drew up from Laudato Si, seven models for our Christian involvement in the care for creation which he called 'seven ecological works of mercy. These appeared as weekly reflections in the Parish newsletter throughout the season. There was also a daily recitation of the Season of Cre-

ation prayer during mass throughout the season. The highpoint of our celebration was the pitching of a tent, generously donated by a parishioner, in the St Joseph side chapel.

Abraham's tent was the Logo for the 2021 season of creation, and it symbolizes God's home and household, the earth and all it contains. Conservation and home are also themes of the classic film, Local Hero, which I was rather pertinently introduced to recently. In the film poor, hardworking Scottish villagers are eager to sell their village to become rich and perhaps move to the city. At the same time, the representative and owner of the oil company, who is seeking to buy the village to destroy it and build an oil refinery, visits and discovers an inner longing in him to escape his opulent, lonely

home in the city, and live the life the village appears to offer. It seems, at least initially, that neither group values their home, with both willing to exploit nature for monetary and lifestyle ends. We are not so different today. In the film, only two characters are content, and they both live in harmony with creation, treating it with respect and seeking to safeguard, rather than exploit, it. God presents us with a way forward; to recognize that the earth is our common home, and



to see the need to care for it. What is required then is a 'change of heart' - a new way of thinking, not a change of circumstances or location (other than Elon Musk, does anyone else really want to live on Mars?). As the saying goes, home is where the heart is, not a commodity to be traded, and God wants us to have a heart for His creation, our common home. Creation is calling out for justice; we have to develop listening ears to the cry of the earth and the cry of the poor, we have to develop a heart of compassion and make the earth a true home for all.

In his homily during the season, Deacon David Knight brought out other rich symbols of the tent and the ecological virtues it is meant to evoke in us. Among them are: a home for all, love, simplicity, hospitality, inclusion, shelter and refuge, trust and providence and gratitude. As part of our celebration of the season, everyone was invited to take time to visit the tent, to be inspired by it and to pray about the issues it seeks to raise. We were also encouraged to offer practical assistance by bringing in

items into the tent for the homeless and the poor. The response by parishioners was tremendous and in the spirit of charity and solidarity, many items were brought to be donated to local charities. In celebrating this season, it has become clear to us that in our little ways, we too are called to become local heroes by our efforts to raise awareness and kindle in our hearts and the hearts of our family and friends, the desire to love and care for our common home. We have also begun to synergize with the Season of Creation's initiatives in the nearby parishes of Saints Peter and Paul and Our Lady's. It is our hope that as Christians here in Lincoln, we must work with other individual, groups, churches, and local initiatives to build on the momentum the last couple of months have generated, even as we pray and await the outcome of the COP 26 meeting taking place this month. May God bless all our endeavours.

To God be the glory.

Jo



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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 Like a Middle Eastern country, one of the past (7) 5
Apostle with him out is going to die (5)
- 8 Written word puts crier in a tizz (9)
- 9 Part of the chair to reinforce (3)
- 10 Way a desert country contracted for plant opening (5)
- 12 One tucking into pineapple's an eye opener for Paul? (7)
- 13 Conflicting reports one may have heard of 25, perhaps? (6)
- 14 Figures car check-ups should be inclusive (6)
- 16 Old coal town's right to get Japanese firm to attract a large number in (7) 19 King of Ammon's sounding surprised to meet one with a habit (5)
- 21 NASA's concern – in short, it may have a blinking light (3)
- 22 Rig Madras constructed for carnival... (5,4)
- 24 ...is handy to re-use for masses, he wrote (5)
- 25 Xerxes and Themistocles scrap here for sausages (7)

CRYPTIC Down

- 1 Port of Mysia from which Paul sailed when seeing mayday (5)
- 2 Rhode Island's return address (3)
- 3 Rachel's sister's taken up hip-hop to promote a Renaissance Man (7)
- 4 Polish invasion of an unoccupied Antarctica island (5)
- 5 Gratitude indicated after pastry Madonna caught (while having a tot) on her lap (5) 6 Piece of jazz, it reaches Number One contrary to custom (9)
- 7 Flock's inner bearing, one to follow by the Nile (7)
- 11 Ring flea-pit about Thor, shortly to be seen on date that smacks of 6 (9) 13 Branch out with gold into the London market (7)
- 15 Judge's hot-line's been tampered with (7)
- 17 Monster doctor discovers during study (5)

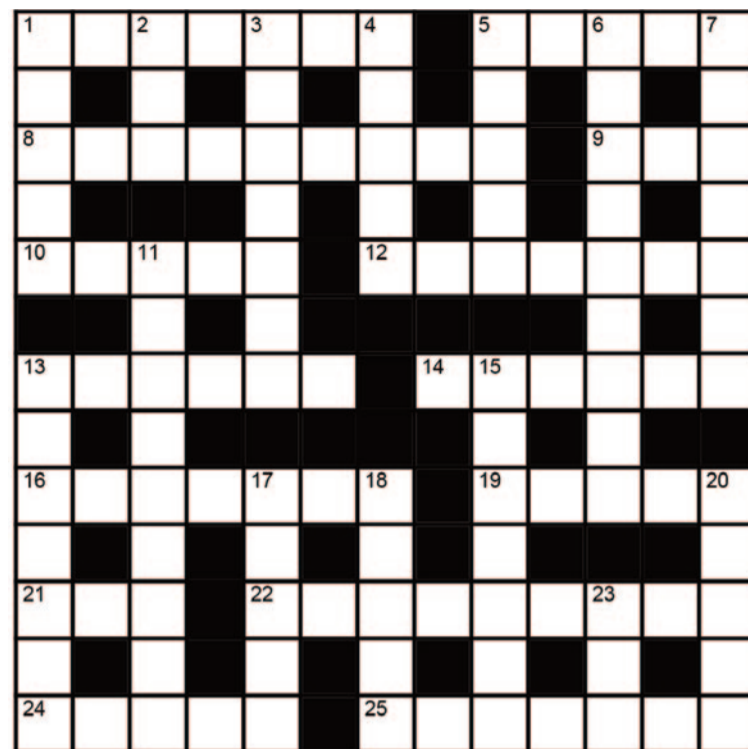
- 18 Anathema, frostiness, covering cuts made in the 70s? (5)
- 20 Time for loch to accommodate animal dwellings (5)
- 23 Suspect in Germany the cull from a bunch of crows is upsetting (3)

QUICK Across

- 1 Biblical country, now part of N Iraq (7)
- 5 Apostle entrusted with the 'keys of the Kingdom of Heaven' (5) 8 Religious writing, especially the Holy Bible (9)
- 9 Ready for 13 (3)
- 10 Mouth-like opening in certain animals: plant pore (5) 12 Curer of Paul's blindness in Damascus (7)
- 13 Struggle (6)
- 14 Themes (6)
- 16 S Wales valley(s) whose steam coal fuelled Britain's navy a century ago (7) 19 King of Ammon, son of Nahash (5)
- 21 Roswell sighting? (3)
- 22 Fat Tuesday (5,4)
- 24 Composer brothers (Franz) Josef and Michael (5)
- 25 Sea 13 between the Greeks and Persians, 480 BC (7)

QUICK Down

- 1 Mysian port from which Paul sailed to Jerusalem for the last time (5)
- 2 Rod Stewart, for one (3)
- 3 In Tobit, one of seven archangels (7)
- 4 Caribbean island, independent from the Netherlands Antilles since 1986 (5) 5 Representation of the Virgin Mary mourning over the dead body of Jesus (5) 6 Convention [1] (9)
- 7 Any of twelve kings of ancient Egypt between 1315 and



1090 BC (7)

- 11 Convention [2] (9)

- 13 English town that forms the constituency of a member of parliament (7)

- 15 One of the first Israelite judges who stopped his people worshipping Baal (7) 17 Ghoul; evil being (5)

- 18 70s hairstyles (5)

- 20 Makes a home (5)

- 23 Liquor distilled from fermented molasses (3)

SOLUTION

Across: 1 Assyria, 5 Peter, 8 Scripture, 9 Arm, 10 Stoma, 12 Ananias, 13 Battle, 14 Motifs, 16 Rhonda, 19 Hannu, 21 UFO, 22 Mardi Gras, 24 Haydn, 25 Salamis.
Down: 1 Assos, 2 Sir, 3 Raphael, 4 Aruba, 5 Pile, 6 Tradition, 7 Ramesses, 11 Orthodoxy, 13 Borough, 15 Othniel, 17 Demon, 18 Afros, 20 Nests, 23 Rum.

FAITH & FREEDOM: TOWARDS AN END TO RELIGIOUS PERSECUTION IN OUR WORLD TODAY

The Nottingham Diocesan Ecumenical Commission invites you to attend an interactive study day looking at the issue of religious freedom across the world.

With speakers from
'Aid to the Church in Need' -
Bridget Teasdale &
Rachel Buckley

WHEN
Saturday 20th November 2021
2pm—4pm

WHERE
St Mary's Parish Centre, Derby
Darley Lane, Derby DE1 3AX

Aid to the
Church in Need
ACN UNITED KINGDOM



**Booking not
required**

For more
information
please contact
Fran Hazel -

Ecumenicalcommission
@dioceseofnottingham.uk



Continued from page 5

Just a few weeks ago David asked me to take part in the launch of his memoir *Ayes & Ears*.

Typical of David's kindness and generosity the proceeds of the book were dedicated to three charities: Endometriosis UK, Prost8 and the Leigh-on-Sea-based Music Man Project. David's causes were rooted in the neighbourhoods and people he represented.

His commitment to direct face to face engagement with constituents was precious to him. Now it has taken his life, as it took the life of Jo Cox and Andy Pennington, and if mercifully it had not been foiled it would also have led to the loss of the life of another friend, from teenage years, the Labour Member for West Lancs, Rosie Cooper.

But as Mr. Speaker, Sir Lindsay Hoyle has rightly said, these heinous crimes must not be allowed to drain the life blood from our representative democracy. This was an attack on democracy itself.

We would be making a terrible mistake - and I know it is not what David would have wanted - for his death to simply lead to more barriers being put between the people and their representatives.

We will want to understand the killer's motivations; to delve deeper into the failure of the Prevent programme; to understand the radicalisation which takes place in our prisons and also through the promotion of an intolerant, toxic, and violent ideologies, sometimes with the indulgence of social media. Our thoughts today should also be with every family in this country far too many of whom have lost loved ones to knife crime.

As David's family said in a statement today: People of faith - from all the great religions - and people of no faith must work much harder to create a more respectful society which honours difference. To often we have been in denial about the sources of the hateful threats to the foundation of a liberal, open, pluralistic, society.

As David's horrific death demonstrates, notwithstanding all the good in the world we still have the capacity to do truly evil things.

His death reminds us of the deep seated challenges we face, above all it will have devastating consequences for his family and loved ones and my principal thoughts and prayers today are with Julia and with their children. May this good man now rest in peace.

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