

MORE THAN 23 YEARS OF BRINGING THE NOTTINGHAM DIOCESE TOGETHER



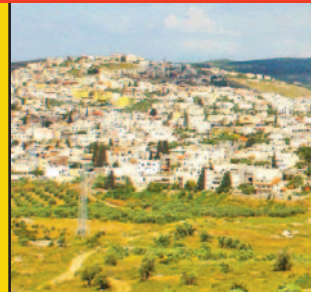
To celebrate our
humanity in all its wonder
we are indeed blessed.

Chapter Corner
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**Archbishop
Desmond Tutu**

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**Cana of
Galilee**

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The Synod – Act of Worship



The Synod and the discussion around the three questions began in earnest at All Saints in the last couple of weeks with every year group from Year 7 to Year 11 attending an Act of Worship, lead by Mr Sheehan and members of the

Chaplaincy Team. The Chaplaincy Team shared with their peers the enormity of the Synod and the wonderful opportunity it presents to young people to help shape the future of our Church. Jess and Rebecca in year 12 explored the remit of the Synod and explained to the students that the documents of the Synod exist in languages that over 2.5 billion people can read, making their engagement with the questions a truly universal activity. Alistair and Liam explored with the students the 'Road to Emmaus' and how the Disciples only just recognised Jesus in the final moments, before he disappeared from their eyes and encouraged the students to take the opportunity which the Synod offers and ensure they recognise Jesus in their own lives. All the students present were asked to respond to the questions of the Synod and the nearly 1000 responses have been collected and collated by Mr Sheehan, ahead of a summary document being produced. These Acts of Worship were a wonderful opportunity for the students to see and partake in the Global Church of which they are all members.



Church Action on Poverty Sunday



Church Action on Poverty is looking for churches to Give, Act and Pray as part of the movement to unlock UK poverty. It hopes that at least 150 churches across the UK will hold a special service or take a collection on Church Action on Poverty Sunday 27th February 2022

This year's theme is Dignity, Agency, Power.

The pandemic has brought into focus pre-existing inequalities in society and has led to dramatic increases in poverty, food insecurity and debt. Church Action on Poverty says that to prevent more people being swept deeper into poverty, it's vital that the people affected have a say – now more than ever, churches and communities need to come together to reclaim dignity, agency and power.

Free worship resources to reflect and pray for change, and raise funds, are available to download after signing up on the Church Action on Poverty website.

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

The monthly paper for the
Diocese of Nottingham

Catholic News 

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this newspaper. All items to be
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FRANKLY SPEAKING

It is not uncommon to be asked in late December if we had a "good Christmas". The feast of the Epiphany and the wisdom associated with the Magi is really the true completion of what the feast of Christmas began. This year the need for wisdom seems to be more needed than ever.

As the early weeks of 2022 unfolded some commentators expressed their concerns for what they felt was a world in crisis. This feeling of strife is at least felt in most parts of the planet. Yes COVID-19 has made and still is a significant contribution but did we ever anticipate that the plight of a tennis player in Australia would dominate the headlines day after day? Another area where wisdom was much needed was the allegation of a party or parties in Downing Street when many families could not visit loved ones some of whom had a terminal illness.

At the time of writing this article there is great concern about the potential huge rise in domestic energy prices due to commence before Easter. Yes there are surging global prices but if you add the regular council tax increase and the proposed National Insurance surcharge this can only affect the poorest most including those who are in regular employment. Over the recent Christmas period the cause of our Charity organisations seemed to be getting more difficult. Many readers will

have received extra appeals for help for the plight of those in greatest need. We have perhaps had to choose and use our own personal wisdom of which one to support assuming of course that we have the funds in the first place.

When world and local affairs seem to be somewhat overwhelming we can always look at the wisdom of many saints.

In 2009 nearly half a million joined a local queue to visit the relics of Saint Therese of Lisieux in many areas of England and Wales. We have many secular journalists in our media, they remained totally baffled that such devotion was possible in the world of the 21st century. Devotion to Saint Therese is still strong in 2022.

This year in September and October St. Bernadette's relics are scheduled to tour many areas in our country. We will have the opportunity I hope to show our devotion to another great French Saint. Many readers will have memories of a pilgrimage to Lourdes. On February 11th we celebrate the feast of Our Lady of Lourdes. The world sadly has developed many new problems since we welcomed the relics of Saint Therese, we need to follow the example of these two great saints as this difficult year unfolds.

Frank Goulding
Holy Trinity Parish, Newark

Capuchin Friars to leave Carlow

The Capuchin Friary in Carlow, 84km south-west of Dublin, is set to close next summer, ending 44 years in the town.

Brother Sean Kelly, provincial for the Capuchins, told the congregation in the Cathedral of the Assumption today, that it was his "sad task to inform you that our time in Carlow is drawing to a close."

"Many of you will remember the many young men who passed through the friary testing their vocation with the friars and the many brothers who gave stalwart service to the friary, to the college and, indeed, to the people of Carlow over those years...
"The moment has come when we can no longer sustain the friary community here and for the sake of the better life of the friars and so as to ensure our overall future we will be withdrawing from Carlow after our Provincial Chapter in July of 2022."

Bishop Denis Nulty, of Kildare and Leighlin said in a statement: "The Capuchins opened their friary in Carlow in 1978. The Order was looking for a new foundation to provide accommodation and a suitable training centre for new aspirants who would study at Saint Patrick's College. They were welcomed by Bishop Patrick Lennon. Work in earnest began converting what had been the Bank of Ireland building on Dublin Street into a place of prayer. Bishop Lennon blessed and opened the new oratory dedicated to Saint Anthony in May 1978.

Today, the Feast of Saint Anthony, the father of monasticism, is a very sad day for the people of Carlow. The friary on Dublin Street has for the past 44 years been an oasis of prayer in the middle of a busy town. The Capuchins who have served here and the present community have all been 'Ministers of Mercy'. I thank you publicly for that



ministry today. Over the years the Capuchins were Spiritual Directors to the seminarians in Saint Patrick's; for that important role on behalf of the college alumni, I say many thanks. The Secular Franciscan Order (Third Order) has strong roots in many people across Carlow town and beyond and that membership has brought blessings on many. The assistance the community offer local priests and parishes is deeply appreciated. For many, including myself, the quiet moments of Eucharistic Adoration just in off the busy street is deeply treasured.

"These are changing times for religious communities and for congregations. While the history of the Capuchin foundation in Carlow and in the diocese is relatively short, for us the people, it seems as if they have always been part of the fabric of the town for a long time. Today's announcement that their friary will close next summer will be greeted across the town with great sadness. The Capuchins have been close to the heartbeat of Carlow for 44 years. Carlow town will be the poorer for their going, but much the richer for their having been here."

Irish Catholic Media Office



SVP – What We Do

Our mission is to tackle poverty in all its forms through the provision of practical assistance to those in need. The concept of need is broader than financial hardship, so visiting people who are sick, lonely, in prison, or suffering from addiction is also a significant proportion of the SVP's work. The essence of its work is person-to-person contact and spending time with people is its greatest gift. In essence the SVP strives to make a difference.

Volunteer members in the diocese of Nottingham, as well as other dioceses, motivated by their faith, are committed to meaningful and long term befriending. Inspired by the message of the Gospels they seek and find those in need and offer them sincere friendship. They visit them in their homes, in hospital and in care homes on a regular basis and offer additional practical support such as food, furniture or financial help where needed. They also organise trips and events for older and isolated people.

The SVP offers friendship and practical help to all they visit, without regard to faith, ethnicity, status or sexual orientation. As they visit people in their homes they have strict safeguarding policies and procedures and all visiting members must hold a DBS certificate. The SVP's core friendship service is complemented by additional areas of activity – community support projects (including community shops, furniture stores and advice centres), youth work, holiday provision and overseas aid.

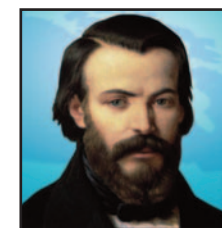
In summary – the SVP offers the following:

- Visiting the sick
- Welcoming the stranger
- Supporting the homeless
- Visiting prisoners
- Feeding the hungry
- Befriending the lonely
- Comforting the bereaved



During these unprecedented times a greater number of people and families in need have become evident. Many have been moved to help them. If you have offered your support in any way and would like to continue this form of voluntary assistance please consider joining us in the SVP. There may already be a group in your parish or you might like to start up a new group. If this is the case please do get in touch by emailing lancep@svp.org.uk We would love to welcome you.

As you read this article, Christmas has been and gone but those in need are still with us. Can you make a difference?



**Blessed Frederic
Ozanam**



St. Vincent

The Chapter Corner



Canon
Michael Brown

***Old King Cole was a merry old soul and a merry old soul was he.
He called for his pipe and he called for his bowl
and he called for his fiddlers three.....***

Those of us who are old enough may remember this nursery rhyme about Old King Cole.

Legend has it that there is a connection between him, and the place of Jesus's birth, and the Diocese of Nottingham.

No sooner have we left our Christmas celebrations behind, than we face the Lenten season on the horizon, and the preparation for our Easter liturgy.

Our liturgical year is certainly packed, it seems that we have no time to catch our breath, spiritually speaking!

It was not always like this. Christmas was not celebrated until about the third or fourth century. It seems to have originated with the mother of the emperor Constantine, Helena. The emperor's conversion to Christianity had such a profound effect on our history.

Strangely, it is claimed that Helena had an association with Nottingham. There is a legend that her father was 'old' King Cole, from Colchester whose coat of arms is identical to Nottingham's. This represents the true Cross found in Jerusalem by St. Helena. The same 'ragged cross' is also on our concelebration vestments and on the Diocesan logo and Bishop Patrick's coat of arms.



The three crowns represent the nails with which Jesus was nailed to the Cross.

Helena identified a site in Bethlehem for the birth of Jesus, and her son the Emperor, Constantine, built a Church there. Eventually a date was agreed in midwinter for Christmas, thus enabling us to celebrate the lengthening of the days with the birth of the light of the world. This coincided with so many secular celebrations hailing the victory of the 'unconquered sun'.

The season of Advent was instituted soon

afterwards, but began mainly with monks using this time for days of fasting in preparation for Christmas. The rich themes of Advent that we are familiar with now seemed to develop over the years.

Easter has always been part of the church's liturgical life, but also has developed its themes and beauty over the years. Since the Council of Nicaea in 325, the forty days of lent have been an opportunity for fasting in preparation for the Easter Triduum. Ash Wednesday became the beginning of the season, 46 days before Easter, to enable the six Sundays, always days of celebration, to be excluded from the Lenten practices.

Associated always with the Jewish Passover feast, in this part of the world it also has happily aligned with spring and new life. There is no set date, but always calculated between March 25th and April 25th, it is therefore always celebrated on Sunday, unlike Christmas. However the very variation in its timing causes problems to schools and colleges with their term times, and has led people to requesting a set date.

How tempting it must be for us to wonder if Christmas could always be a Sunday! How tricky for us when the 25th comes close to a Sunday and how difficult to remember where we are and to plan consecutive obligation days, with all our ministries and masses to prepare! The secular world would probably wish to retain the 25th Dec date, thus leaving us free to separate the secular and the sacred!

The nature of our liturgical calendar also means that occasionally feasts like that of the Annunciation on March 25th, and Ss Patrick and Joseph, 17th and 19th March are transferred to other dates.

Despite the numerous opportunities we have to celebrate liturgically that can sometimes collide with each other, what a blessing it is to have such a rich variety given to us in the year as a whole. There are Saints who inspire us and heroes of our faith to commemorate. Longer periods of prayer, reflection, sacrifice, and unbounded joy. The church's liturgy tries its best to reflect the beauty and depth of our experiences and personalities. To celebrate our humanity in all its wonder and thereby to reach and touch the wonders of God, both with us here on earth and with the heavenly feast to come we are indeed blessed.

New College Leicester Year 8 Footballers Celebrate Tournament Success



Decent weather, parents to cheer us on and plenty of action on the pitch all made for the perfect football tournament. The results weren't too bad either with New College winning 2 of their 3 matches and drawing the third.

A fantastic start saw our team winning against Tudor Grange Samworth Academy with an impressive 9-0 goal tally. With

confidence buoyed by this result, the team's second win came against Babington Academy, conceding just one goal to achieve a 2-1 victory. The last match of the day against Castle Mead Academy saw the two teams evenly matched as reflected in the final 1-1 draw. All participating teams performed well and great sportsmanship was shown by all the players.

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Faith leaders renew calls for closing Guantanamo Bay prison



The World Council of Churches (WCC) has supported renewed calls issued by interreligious leaders from the United States for the prison at Guantanamo Bay to be closed, and for justice for those being held.

In an 11 January letter from, among more than two dozen others, the National Council of Churches (USA), T'ruah: The Rabbinic Call for Human Rights, and Islamic Society of North America, religious leaders called for President Biden to ensure that all of the people held at Guantanamo Bay are either released, agree to a plea deal, or receive a fair trial in a federal court.

"In the fullness of time we now know that many of the people sent to Guantanamo were never involved in terrorism in the first place," the letter reads. "Even today, 20 years after the prison was opened, most of the prisoners have never been tried or convicted of any crime."

The letter noted that, although the right to a trial is a bedrock American value, it has been denied to those at Guantanamo. "Allowing the government to claim a war-based authority to hold people for decades without charge or trial, in a conflict that has no clear end-state or conditions for victory, and for which the government does not recognize

clear geographic boundaries, is an extraordinary and dangerous expansion of governmental authority," the letter reads. "While the sustained immorality of holding people without trial ought to be reason enough to close the prison, it is also unreasonably expensive - costing more than half a billion dollars each year, or over \$13 million per prisoner per year."

The letter urges US leaders to spend tax dollars wisely. "More importantly you are responsible for upholding American values," the letter concludes. "The prison at Guantanamo does neither. We pray that you will close it."

Peter Prove, WCC Director for International Affairs, welcomed this renewed call by US religious leaders, noting that "the World Council of Churches has long been requesting justice and human rights for Guantanamo detainees." A WCC central committee statement in 2005 urged the government of the United States "to immediately grant the legal rights accorded to detainees to all those held at the Guantanamo Bay naval base "without due process and in total violation of the norms and standards of international humanitarian and human rights law."

Source: WCC

Prayer for adoration of the Blessed Sacrament

As we come into your presence, Lord,
deepen our love for you
and move us to a deeper love for others.

Unite our prayer to action,
our praise to justice,
our adoration to social involvement.

Let us know that love of God and neighbour are entwined
so that we may praise you
with hearts that are open
and bring justice to your people.

Amen.

Inspired by a Pastoral Letter from Patrick, Bishop of the Diocese of Nottingham

Vatican announces motto of Jubilee Year 2025: 'Pilgrims of Hope'



According to the President of the Pontifical Council for Promoting the New Evangelization, the Pope's main concern is that the 2025 Jubilee Year be prepared in the best possible way.

Speaking after an audience with Pope Francis on 3 January, Archbishop Rino Fisichella said that during the meeting the Pope approved the motto proposed for the upcoming Jubilee Year, a motto he said, "that can be summed up in two words: Pilgrims of hope."

Archbishop Fisichella explained that, like for any motto, it attempts to condense the meaning of the entire Jubilee journey.

He notes that the chosen words – pilgrims and hope – both represent key themes of Pope Francis' pontificate.

"There is so much work to be done" in these two years, he said, referring in particular to the Dicastery that he heads and that is entrusted with the organizational responsibility for the event.

The need, he stressed, is to have a "solid preparatory impact" in order to create an efficient organizational machine.

"To activate it completely I am waiting for further indications from the Pope," Archbishop Fisichella added, although work has already begun. One of the priorities concerns the reception of pilgrims and the faithful, with a large number of pilgrims expected in Rome during the Holy Year – in

the hope that in the next two years the health emergency will no longer affect activities as it does today.

He confirmed that collaboration with "the Municipality of Rome, with the Lazio Region authorities, and with the Italian government" is in full swing so that everything can take place securely and in line with the city's capacity to receive visitors in the best possible way."

The Jubilee Year

Following the extraordinary 2015 Holy Year of Mercy instigated by Pope Francis, the forthcoming Jubilee will take place in line with the norm of leaving a 25-year gap between each one.

The most recent ordinary jubilee took place in the year 2000, as the world and the Catholic Church prepared to enter the new millennium.

The Jubilee Year is a special year of grace, in which the Church offers the faithful the possibility of obtaining a plenary indulgence. Traditionally, it begins just before Christmas and ends on the Epiphany of the following year. The Pope inaugurates the Holy Year with the rite of the opening of the Holy Door in St. Peter's Basilica. After that, the Holy Doors of the other papal basilicas – St John Lateran, St Paul Outside the Walls, and St Mary Major – are opened and remain so until the end of the Jubilee Year.

Source: Vaticannews.va

Guinsaugon Needs your help!

My name is Patrick Walker. My wife Amelita and I are parishioners at the Good Shepherd Church Woodthorpe Nottingham and live in the same area. Although Amelita has lived in England for 14 years, she comes from the Philippines. Her family live in the village called Guinsaugon on the island of Leyte in the Philippines.

On the 17th of February 2006 the village of Guinsaugon was destroyed by a massive landslide, killing virtually all the people in the vicinity including all but one of the children at the local primary school, as well as the teachers and all others in the village at that time. The surviving people, eventually were relocated to a new purpose built village near the original site.

Tragically, as you are probably aware, last year just before Christmas 16th December 2021 a super typhoon (Rai) hit the Philippines. Once again the village of Guinsaugon in the island of Leyte was one of the places that bore the brunt of the terrible storm. The local church, school and people's home and livelihoods have been decimated by this devastating typhoon.

We are setting up a charitable fund with "Just Giving" to help the people restore the village and get back on their feet.
https://www.justgiving.com/crowdfunding/patrick-walker-1?utm_term=8pn37XdAk

With a view to collecting donations Amy and I are going to take part in a sponsored

walk/run which will be the equivalent of 10 half marathons in ten days over a twelve day period; 21st of February - 4th of March 2022

We would really appreciate any donations or sponsorship that may be forthcoming. If you feel you could help in any way or would like further information please contact Paddy & Amy via email walker.amelita@yahoo.com. We would like to hear from you if you require the online "just giving" link or sponsorship leaflets.

Paddy and Amy Walker
Good Shepherd Church,
Arnold, Nottingham.



Paddy and Amy Walker



Covid Vaccines Protect yourself and others, says Cardinal



Cardinal Vincent Nichols, President of the Bishops' Conference, has echoed the call of his favourite football manager, Liverpool boss Jurgen Klopp, in encouraging people to take up Covid vaccinations and boosters when offered by the NHS.

"The call 'Get vaccinated! Get boosted!' is more and more pressing. The need is more urgent – especially in London.

"I add my voice to many others... To the voice of Pope Francis who says to be vaccinated is 'an act of love'. To the voice of my favourite football manager, Jurgen Klopp, in London this weekend: 'The whole vaccination process is a question of solidarity, loyalty and togetherness'. He adds: 'There is only one answer: "You do it!".

"Yes, please act quickly. Here is real protection, for yourself and for others."

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The Universal Church

Nun beaten for praying during kidnap ordeal

A Religious Sister abducted by extremists with links to Al Qaeda has spoken about her more than four-and-a-half years of abuse while a prisoner.

Speaking to Aid to the Church in Need (ACN), Sister Gloria Cecilia Narváez, who was kidnapped in February 2017 and released in October 2021, described being maltreated by her captors, saying she would be beaten for praying - or sometimes for no reason.

She told ACN at these times she would pray: "My God, it is hard to be chained and to receive blows, but I live this moment as you present it to me... And in spite of everything, I would not want any of these men to be harmed."

Sister Gloria of the Franciscan Sisters of Mary Immaculate tried to be alone so she could recite the psalms and other prayers, but was punished for doing so.

On one occasion, one of the extremists' leaders was enraged by this and not only hit her but insulted God, saying: "Let's see if that God gets you out of here."

She said: "He spoke to me using very strong, very ugly words... My soul shuddered at what this person was saying, while the other guards laughed out loud at the insults. I approached him and told him in all seriousness: 'Look boss, please, show more respect to our God. He is the Creator, and it really hurts me a lot that you talk about him that way'."

"Then, the captors stared at each other, as if touched by the force of this simple but forceful statement, and one of them said: 'She is right. Don't talk about her God like that.' And they shut up."

During her captivity she was encouraged to embrace Islamic practices by her abductors. She said: "They asked me to repeat bits of Muslim prayers, to wear Islamic-style garments, but I always let it be known that I was born in the Catholic faith, that I grew up in that religion, and that for nothing in the world would I change that, even if it cost me my life."

She stressed the need for mutual tolerance between members of different faiths: "If we respect the freedom of others to live their religion, then we can receive that same respect."

But she added: "More than words, however, we have to defend the faith with the witness of life. We are called to be a witness of our faith."

Sr Gloria believes, on a number of occasions, she was saved by divine intervention. She described seeing a large viper circling the place where she was sleeping several times, but it never came near her - and on another occasion, a camp guard suddenly intervened when a man was threatening to stab her. Sr Gloria said her time in captivity allowed her to reflect on her vocation: "It was an opportunity God gave me to see my life, my response to him."

She said every day she was held by the extremists provided a new opportunity to thank God: "How can I not praise you, bless you and thank you, my God, because you have filled me with peace in the face of insults and mistreatment."

Colombian national Sr Gloria was seized by militant group Jama'at Nasr al-Islam wal Muslimin on 7th February 2017 from the village of Karangasso, near Koutiala city, in the southerly Sikasso Region, where she was ministering to the poor.



Sr Gloria Cecilia Narváez ©ACN

Original interview by Hernán Darío Cadena

John Newton -Source: ACN

Cyclone and volcanic eruption hit Pacific islands

Cyclone Cody struck Fiji just ahead of the violent eruption of an underwater volcano in the South Pacific on 15 January, which caused tsunamis to hit Hawaii, Japan, and Tonga's largest island, Tongatapu, sending waves flooding into the capital.

The eruption of the Hunga-Tonga-Hunga-Ha'apai volcano, about 18.6 miles southeast of Tonga's Fonuafo'ou island, sent a plume of ash, gas and steam 12.4 miles into the air. Satellite imagery showed a massive ash cloud and shockwaves spreading from the eruption. Ash fell on the Tongan capital, Nuku'alofa, on the Saturday evening and phone connections went down.

Just five days earlier, on 10 January, Cyclone Cody had hit Fiji with severe rains and flash flooding that have devastated the country. Roads have been washed away and homes, crops, and businesses have been destroyed. All coastal areas of the Fiji Islands have been inundated, forcing communities to evacuate. Residents from some villages have been relocated for the second time in just over twelve months, when they were forced to move due to Tropical Cyclone Ana.

Tevita Naikasowalu, the Justice Peace and Integrity of Creation coordinator for the St Columban's Mission Society in Fiji, states there is urgent need for assistance. "Life is going to be very difficult," he said this week, "and there is now a real need to help all we can." The Bureau of Meteorology in Fiji has issued warnings for ongoing heavy rain and flooding in some low-lying areas. As flood waters in other areas begin to recede and markets re-established, there are concerns about the escalating cost of food across the country.

Tropical Cyclone Cody bore down on Fiji at the same time as the country has been battling the third wave of the Covid-19 pandemic. Access to healthcare has been severely impacted due to the floods and there are reports of people dying at home from the virus. Covid-19 infection rates are feared to continue to escalate as villagers are relocated together in public facilities such as schools. In these settings, people are supporting one another with food and basic resources. There are also fears for public health from water-borne diseases brought about by the floods.



The pandemic has also already brought about severe economic and social consequences for Fiji. In March 2020, Fiji closed its borders to foreign nationals in order to protect its citizens from Covid-19. This measure also shut down the tourist industry, a major source of income for the country. In early December 2021, the borders re-opened to quarantine-free travel for citizens of select nations. This was hoped to be a major boost to the economy and lives of local peoples. The cyclone has now set things back further.

The pandemic and the impacts of increasing extreme weather events are multiplying drivers of poverty in Fiji. Fiji amongst all Pacific nations is particularly vulnerable to the impacts of climate change. A report by Christian Aid 'Counting the Cost: A Year of Climate Breakdown' published in December 2021, states that whilst the ravages of the pandemic continue to spread around the globe, "the climate crisis continues to rage, creating its own path of devastation." The report affirms that one of the glaring omissions from the Climate Change Conference (COP26) in Glasgow November 2021, was the failure to set up a fund to finance permanent loss and damage from climate change for vulnerable nations. Many small landholders in poorer nations are not insured against climate risk and there is a lack of government infrastructure to support those impacted.

During an Eco-Jesuit webinar called 'Faith at the Climate Frontiers' in November 2021, Cardinal Soane Patita Pani Mafi of Tonga spoke about his concerns for his people as a result of climate change. He affirmed the vital role of the Church in advocating for justice. The Cardinal echoed the message of Pope Francis that the Church is called, "to be in the midst of realities, always on the move and exercising theology on the march." Sr Caroline Vaitkunas RSM is a Peace, Ecology and Justice Team member at the Columban Mission Centre in Essendon, Australia.

Sr Caroline Vaitkunas RSM

New website launched to support Synodal Pathway

A new website has been launched today to support engagement with the national synodal pathway for the Catholic Church in Ireland. The website provides information about the synodal pathway and the timeline for the work, as well as making available a variety of resources to support engagement.

Dr Nicola Brady, Chair of the Steering Committee said: "The initial response to the announcement of the synodal pathway by the Irish bishops has been very encouraging. Many people have expressed a desire to learn more about the concept of synodality and how this might work in practice in our context. We hope that this website will be a helpful resource to those who wish to engage with the process as it develops."

Welcoming the new website and resources, Archbishop Eamon Martin, Archbishop of Armagh and Primate of All Ireland, said: "This website builds on the important work that has begun at diocesan and national levels, as well as in a variety of other settings, to take up the invitation from Pope Francis to think about what it means to be a synodal church. I encourage everyone to use



the resources provided to make bring their perspective to this important work. Bishops are grateful to all those who have contributed thus far to raising awareness of the synodal pathway and helping us to take the first steps on this journey."

Source: Irish Catholic Media Office

Things to think about when undertaking an on-line retreat

It will soon be lent and perhaps you are thinking about how you will spend some more time in prayer during lent. Perhaps you usually go on retreat at this time and are wondering what might be possible during this time of Covid. Various places are offering on-line retreats, individually guided retreats or group retreats which often have the structure of a video presentation you can watch in your own time, an offer of a meeting with a spiritual director, a group liturgy and a group meeting. Advantages are that there is no travel, you can stay at home, you can choose how much interaction with others you engage in, you can revisit the prayers, reflections, input and conduct the whole retreat in your own time. Below is an article from the website of Manresa Jesuit Centre of Spirituality, Dublin. Courses and retreats have been held at Manresa for many years. As has happened elsewhere, the retreat team at Manresa adapted to the pandemic by offering some online retreats. Here are some suggestions about things to think about when undertaking an on-line retreat.

Using Videos on Retreat

If you are using video as part of your retreat, it is helpful to do so with some particular preparation.

We are used to using video passively, watching for entertainment or for information. the video content presented on a retreat is in a different context and for a different purpose: you take some time of retreat so that you can carefully and deliberately pay attention to the present seduction of God's Spirit. Before you watch or retreat video, take some time to prepare the setting and yourself.

Preparing Your Setting



It is often helpful, when on retreat, to pay attention to the surroundings chosen for prayer or reflection. Putting away of distractions, moving to a separate place, lighting a candle, turning off communications devices or putting them on airplane mode are among the ways we prepare ourselves to pay attention to what is really important. A retreat time best begins with an invitation to the Holy Spirit to be present to us, to help us to notice what God is doing.

For it is not so much knowledge that fills and satisfies the soul, but rather the intimate feeling and relishing of things.

Ignatius of Loyol

Using Video on Your Retreat



Using a video as part of a retreat has all of the evident advantages but may require alertness and discipline not to be distracted by the other things your device can do for you. This following checklist may be helpful:

Notes

You will benefit by being prepared to take notes of what strikes you in the presentation; it may be something the presenter says or something of which you are reminded becomes the material for your reflection during your retreat. Your journal may compile your later reflections but your notes "as you go" may record helpful points for later attention.

Pause

Be ready to pause the video to allow yourself to consider what you have just heard or to pay attention to what has been prompted in you. if you find that you slip out of "retreat mode" and take issue with something the presenter might have said, a moment's pause will help you to see what is going on in you and what really deserves attention.

Repeat

Take advantage of the opportunity that the video allows to go back and hear something again. Revisiting material that you have already used may help you to clarify something already understood, bring a new insight or prompt a new response in you. For Ignatius, repetition is an opportunity to pay attention to where you might have "felt has greater consolation or desolation or greater spiritual relish...attention always being given to any more important places where one has experienced new insight, consolation or desolation." (Spiritual Exercises 62, 118)

Wait

Although we are used to spending much time with video content, your retreat will be helped if you limit yourself to what is offered for that day. A good retreat is unlikely to involve moving ahead to get through more material or to find something more satisfactory.

Reflect

Many of the retreat videos propose questions for reflection. You can be ready to choose from these to find one that seems helpful to you. They may be offered at the end of each section in a video or at the end and may be found in the notes accompanying the video

Pray

Just as going away to nice retreat house does not make a retreat, watching a video is not what it's about either! We hope that the content offered in our video presentations, and the resources and scripture references indicated will serve to bring you to the heart of your retreat – your meeting with God.

Meet

Some of our online retreats offer the option of meeting with others either during the time of retreat – if undertaken simultaneously – or occasional online meetings for others who have completed the same retreat. These meetings are often helpful by allowing you to hear how the spirit has moved in others which may reinforce or encourage you to pay attention to what has happened in you. Conversation with a spiritual director or friend may help you to unpack and receive the message that your retreat has offered.

A video can help your retreat at home

For more information about the work of Manresa and the courses and retreats on offer there, go to manresa.ie

You will be very welcome.

African Catholic Community in Lincoln

For the African Catholic Christians in Lincoln, the 21st November 2021 was a dream come true as we celebrated our inaugural mass as a community in St Hugh's Catholic Church, Lincoln. The turnout for the Mass reflected the extended participation of not just the African community but also our non-African brothers and sisters in the different parishes in Lincoln. In attendance too were Fr. Gabriel Offor, the chaplain of African Community in Nottingham Diocese, Fr. Stanley Ofoegbu, the Parish priest of St. Therese Lisieux, Aspley and Fr Patrick Bassey, Assistant priest, St. Hugh's Parish, Lincoln. The presence and support of our brethren from the diocesan body of the African community was inspiring and encouraging. We owe the success of the occasion to the hard work by all the members of the Lincoln African Catholic community, and we thank God for the grace. It is our hope that our coming together to worship will foster spiritual growth and familyhood within of the African catholic community and between them with other non- African catholic Christians. Apart from this, our aim is also to engender among the African Catholic Christians a greater involvement in the pastoral life and activities of our different parishes in Lincoln. We will be celebrating on the 3rd Sunday of every month by 3pm, in St. Hugh's Parish Lincoln.

**Agnes Jumbe, Secretary,
African Catholic Community
in Lincoln.**

Our Lady of Fidelity

The church needs religious sisters URGENTLY to bring Christ to others by a life of prayer and service lived in the community of Ignation spirituality. Daily Mass is the centre of community life. By wearing the religious habit we are witnesses of the consecrated way of life.

If you are willing to risk a little love and would like to find out how, contact Sister Bernadette

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St. Scholastica's Retreat

Job Opportunity:
Warden at St Scholastica's Retreat, Princes Risborough, Buckinghamshire

Following the retirement of our Warden of the past 15 years, the Trustees of St Scholastica's Retreat are looking for an enthusiastic, energetic, caring and experienced person to deliver a range of services to the residents and Board of Management of St Scholastica's Retreat, an almshouse charity providing 36 self-contained residential units for Roman Catholics in financial need who are over the age of 60 years. We are located in the town of Princes Risborough, Buckinghamshire. As Warden, you will play a key role in the day-to-day management of the charity as it plans to expand over the next few years. Day-to-day duties will include assisting the Trustees in fulfilling the charitable and spiritual aims of the Trust: in particular, 'to support elderly Catholics to live independently within the community of St Scholastica's Retreat'. To this end, to act as manager and administrator of St Scholastica's Retreat.

As Clerk to the Trustees, to assist the Trustees in strategic planning for the Trust and for St Scholastica's Retreat. Previous experience of working in the charity sector would be an advantage. The role offers a competitive salary, pension, holiday entitlement and accommodation on-site in a three bedroom house.

For further information about the role of Warden and details of how to apply see <https://www.stscholasticas.co.uk/warden-clerk-vacancy>

Further inquiries can be sent to info@stscholasticas.co.uk

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ARCHBISHOP DESMOND TUTU

7 October 1931 – 26 December 2021

Memories

Heather Kiernan 2 January 2022:

Yesterday, we said farewell to Desmond Tutu, South Africa's 'national conscience'. He was laid to rest without lavish expense or ostentation having requested 'the cheapest available coffin' with only 'a bouquet of carnations from his family.' As a tribute, I thought it fitting on the second Sunday of Christmas to reflect on the moral values he promoted and held dear throughout his life. It was his steadfast adherence to these values, his courage, activism, integrity and fight for peace that earned him the Nobel Peace Prize. Here is an excerpt from his Nobel Acceptance Speech given on December 11, 1984.

"I have spoken extensively about South Africa, first because it is the land I know best, but because it is also a microcosm of the world and an example of what is to be found in other lands in differing degree – when there is injustice, invariably peace becomes a casualty...

Because there is global insecurity, nations are engaged in a mad arms race, spending billions of dollars wastefully on instruments of destruction, when millions are starving. And yet, just a fraction of what is expended so obscenely on defence budgets would make the difference in enabling God's children to fill their stomachs, be educated, and given the chance to lead fulfilled and happy lives. We have the capacity to feed ourselves several times over, but we are daily haunted by the spectacle of the gaunt dregs of humanity shuffling along in endless queues, with bowls to collect what the charity of the world has provided, too little too late.

When will we learn, when will the people of the world get up and say, Enough is enough. God created us for fellowship. God created us so that we should form the human family, existing together because we were made for one another. We are not made for an exclusive self-sufficiency but for interdependence, and we break the law of our being at our peril. When will we learn that an escalated arms race merely escalates global insecurity? We are now much closer to a nuclear holocaust than when our technology and our spending were less.

Unless we work assiduously so that all of God's children, our brothers and sisters, members of our one human family, all will enjoy basic human rights, the right to a fulfilled life, the right of movement, of work, the freedom to be fully human, with a humanity measured by nothing less than the humanity of Jesus Christ Himself, then we are on the road inexorably to self-destruction, we are not far from global suicide; and yet it could be so different.

When will we learn that human beings are of infinite value because they have been created in the image of God, and that it is a blasphemy to treat them as if they were less than this and to do so ultimately recoils on those who do this? In dehumanizing others, they are themselves dehumanized. Perhaps oppression dehumanizes the oppressor as much as, if not more than, the oppressed. They need each other to become truly free, to become human. We can be human only in fellowship, in community, in koinonia, in peace.

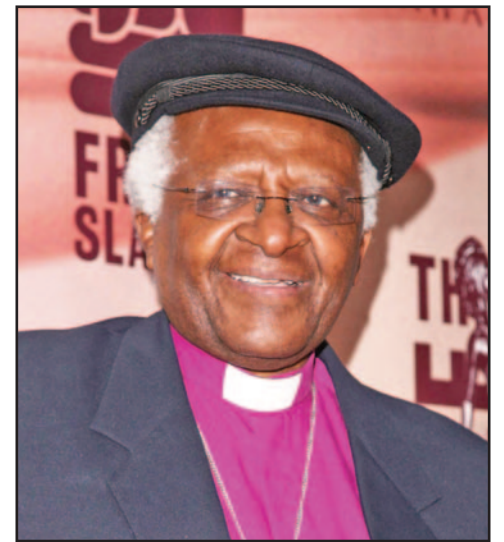
Let us work to be peacemakers, those given a wonderful share in Our Lord's ministry of reconciliation. If we want peace, so we have been told, let us work for justice. Let us beat our swords into ploughshares."

Desmond Tutu and Trevor Huddleston

In an article written for the Cape Times in 2013, Desmond Tutu wrote about "The Man Who Changed My Life."

"The epitaph on the granite base of the statue in the English town of Bedford simply states, "No white person has done more for South Africa than Trevor Huddleston," the words of Nelson Mandela. I don't know if Father Trevor, as we used to call him in Sophiatown, would be totally comfortable with the fact that a 12-word précis of his life should include the descriptor, "white". Why did Madiba not use a nationalist or professional reference instead, such as, "No English person" or, "No Christian person"?

No. Madiba was right. When we grew up, the colour of our skins was what defined who we were, where we lived and what we were



allowed to be. It was fundamentally important that Trevor Huddleston was white. His kindness and compassion, his servant leadership, were evidence that not all white people had horns and tails. He taught us that the limitations imposed on us by apartheid were in fact false ceilings, that the sky was the limit.

One of the earliest and most painful memories of my childhood is accompanying my father, a school principal, to the shop – I think it was in Ventersdorp – and witnessing him being humiliated by a young white shop assistant... being addressed, "Ja, boy?" by one much younger than himself, and being forced to swallow his pride. But I believe the most defining moment of my life occurred when I was about nine years old, outside the Blind Institute in Roodepoort where my mother was a domestic worker. We were standing on the stoep when this tall white man in a black cassock, and a hat, swept by. I did not know that it was Trevor Huddleston. He doffed his hat in greeting my mother. It was something I could never have imagined. The impossible was possible. I subsequently discovered that this was quite consistent with Trevor Huddleston's theology: that every person is of significance, of infinite value, because they are created in the image of God.

A few years after that meeting in the street, I was admitted to Coronation Hospital, in Coronationville, where I was diagnosed with TB. I was to spend 20 months in hospital. Trevor Huddleston visited me regularly; he made me feel very special. It was not that I was extra-special in any way. He made so many people feel special, everyone he touched. He was one of us, a member of our family, God's family. When he wore a white cassock it quickly became grubby from all the little hands that tugged him and hugged him. Then he'd shoo us out of the office because he had to meet someone "important". The fact is, he made us all feel important – because we all are!"

DONATE YOUR OLD SMARTPHONE AND MAKE A DIFFERENCE

Do you have an old phone or tablet lying in a drawer that you don't use? It could be a lifeline for a refugee here, helping them keep in touch with family, friends, legal, medical and social services. Jesuit Refugee Services UK are collecting smartphones and tablets to give to people experiencing the asylum and immigration system. Phones and tablets should be in good working condition (able to make and receive calls and texts, a working screen and keyboard etc.) with no significant marks or scratches. They must be wiped of all data and restored to factory settings or be accessible for a member of the team to erase

all data. A working and compatible charger should be provided. Send your devices to: Jesuit Refugee Service UK, The Hurtado Jesuit Centre, 2 Chandler Street, London, E1W 2QT. You could also top-up a refugee's mobile phone. The Jesuit Refugees Service gives on average 321 refugees a top-up of £10 every month. Over the course of a year this amounts to £38,520.00. Could you help them by donating something? Go to: www.jrsuk.net/adventappeal21 or send a cheque to Jesuit Refugee Service, 2 Chandler St, London E1W 2QT.



Following the COP26 pledges and targets announced recently, Fr. Patrick Bassey, Assistant priest at St Hugh of Lincoln Church in the City of Lincoln, proposes 'seven ecological works of mercy' that would provide the religious background and incentive for the proper appreciation of the goals of the conference and Bishop Patrick's eight – point diocesan framework policy on the environment. Below is the final part.

Ecological Works of Mercy

By Fr Patrick Bassey
Part Three



Our 4th ecological work of mercy is to exercise care and stewardship over the environment. We must bear in mind that the earth and all its fullness belong to God (Psalm 24:1). In giving man dominion over creation (Genesis 1:28,) and power over the works of His hands (Psalm 8:6), God invites humanity to share in His own divine authority and power. The right context, meaning and implications of humanity's delegated power over the earth could be inferred from the accompanying command to 'till the earth and cultivate it' (Gen. 2:15) Jesus also makes it clear that the authentic expression of divine power and authority consists in- service, care, and stewardship. At all times God opens wide His hands and provides for all His creatures (Psalm 144/145:16, Matt. 6:26). Created in His image and likeness and sharing his power, we are God's stewards, and he has put us in-charge of his household (oikos), 'to give them their food at the proper time'. In the past we have succeeded in eating and drinking (exploiting for selfish reasons) and beating up (oppressing) other creatures (Lk 12:45; Mtt 24: 49). The time has come for us to wake up to our stewardship responsibility. In our day to day lives as individuals, loving tenderly, living simply and leaving the earth better, could be our own way of exercising this divine care and stewardship over God's Oikos.

Our 5th ecological work of mercy is to reduce our ecological footprints. The overriding motif in this work of mercy is that we are to live simply in such a way that we do not leave undue strain on the earth's carrying capacity whether in terms of the waste and pollution we generate or the resources we extract from it. It is this human impact or strain on the ecosystem over a period of time, through our production, consumption and waste disposal patterns that has been technically referred to as ecological footprints. One aspect of these

footprints is the rate of carbon emission which has constantly been increasing since the beginning of the industrial revolution. Our decarbonization policy as a diocese is a step in the right direction towards reducing our carbon footprint. Our task is both to promote initiatives that reduce carbon emissions as well as those that remove the existing one in our global atmosphere. It might be necessary too to critique the overall environmental impact of arms proliferation and trade by industrialized nations vis-a vis the production of soy and palm oil by poor countries.

The sixth ecological work of mercy is: To practice environmental Justice. In God's Oikos(household) therefore, Mercy, Justice and Righteousness are the underlying virtues for an integral ecology. Our attempts to safeguard a home for all God's creatures, 'must integrate questions of justice...', so we can hear both the cry of the earth and the cry of the poor'. (Pope Francis). The earth's resources are the common patrimony of all. Environmental justice and righteous living will entail that: the benefits and burdens of the environment are shared equitably. In the face of the prevalent global inequality, environmental justice demands that our use of the earth's resources should not deprive others the use of these resources. Equally, no one should be allowed to suffer the consequences of environmental degradation or resource depletion more than others. It is also the demand of justice that we observe the Precautionary principle of forestalling any possible negative effects of human activities on the environment whether the impacts of these actions are fully known in the present or not. This is true not only for technological innovations in the production of goods and services, but also even in the formulation of global economic and political policies. It is an 'ecological holocaust' and grave injustice when multinational companies employ in poor developing

countries, extraction and production patterns that fall below globally approved standards and are even unacceptable in their home countries. Victims of environmental pollution caused by multinational companies must be adequately compensated and their land rehabilitated, just as the polluters must be held accountable (Pope Francis LS 94-95). Government and multinational companies are struggling to ensure the use of appropriate technology and production patterns in the industrial and agricultural sectors to reduce the rate of pollution and degradation of the earth. This they must do without neglecting the need to introduce and encourage global economic, trade and industrialization policies that would help poorer nations to grow.

The seventh ecological work of mercy is 'To conserve the environment for use by future generation'. The sustainable use of earth's resources implies that the needs of the future generation are also taken into serious consideration. We must take concrete steps to leave an environment fit for their own habitation. Intergenerational justice and 'solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us (Pope Francis LS.159). Efforts to build a climate resilient future through prompt and effective adaptation to the changing climate and its impacts hinge on the question of intergenerational justice and solidarity. The debt profile of many developing nations today would never allow them to grow out of poverty and underdevelopment. We ought therefore to critique the present purely profit-driven model of global financial loans. It is grave injustice especially to the future generation to continue the present global structure/policy of loans from international donors without an accompanying moral obligation to monitor their use.

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Cana of Galilee

Fr John Daley IC

There was a wedding at Cana in Galilee. Cana. The only Book in the Bible to mention Cana is the Gospel according to John – the final book of the Bible, written early in the second century. Cana occurs there three times – yet nowhere else in the Bible.

Where was it? We look at maps of the period of Jesus' time. One map has Cana five miles north of Nazareth, one about twelve miles to the north-west and another twenty-five miles to the north-east, close to the River Jordan. They do not know! They are guessing. The Bible does not know Cana until John's Gospel, and history and geography seem not to know it at all. Cana is John's mystery – sign and miracle, the call of an ideal apostle. We are being drawn into a mystery.

There is a wedding – but we have no names. There is reference to a bridegroom, but not to a bride. A place we do not know, a wedding couple with no names, and a story in which no personal name is given except that of Jesus. The other people are simply titled – the mother, the disciples, the servants, the steward, the bridegroom. This is a strange story. All shadows.

What does John want us to know? The words on the page must open out that we may see and hear the Word within. John has taken us to a place we cannot find, to meet people whose names we are not told, for a purpose we must prayerfully discover.

“The mother of Jesus was there”. John does not tell us the mother's name, not here and not at the only other moment in which she appears in this Gospel – at Calvary when Jesus is dying. Both times she is called “the mother of Jesus” and both times Jesus addresses her as “Woman”. We would not know Mary's personal name if we knew only the Gospel according to John. John hides her name from us. He hides other names, too, later. Does he want us not to know? Or does he want us to search?

“Jesus and his disciples had also been invited”. Jesus and his mother have come under separate invitations. That is important to know for what follows. Jesus has left home, he is about his Father's business, and we know from Matthew and Mark that Nazareth was no longer his home. He had moved to Capernaum on his return to Galilee after being baptised by John. The

baptism, the voice of the Father, the sign of the Holy Spirit, have confirmed Jesus in the knowledge that he is to begin his public ministry. He moved to Capernaum and then we presume he lived with his mother's sister, his uncle, Zebedee, and their sons, known in this Gospel only as the “sons of Zebedee”. So Jesus prepared himself for his ministry by involving family and friends, including Simon and Andrew, the fishermen colleagues of his family.

Do we presume that all of them and their families were at the wedding, or is that a wrong question? Is the wedding real or an imaginative setting for a mystery to be revealed. We recall the Gospel parable wedding feasts, the heavenly banquet in Isaiah, the imagery of the Song of Songs.

“When they ran out of wine, the mother of Jesus said to him ‘They have no wine’.” His reply is powerful and beautiful – yet it seems to be curt and dismissive: “Woman, what to you and to me? My hour has not come yet.” The mother hears ‘Yes’. She turns to the servants and says “Do whatever he tells you.” What does she hear that, at first, we do not understand?

“What to you and to me” is a phrasing that occurs a number of times in the Bible. In the Book of Judges, Jephthah sends a message to the Ammonites and those are the opening words. He is puzzled by their enmity, seeing no reason for it. In the Second Book of Samuel, David is fleeing Jerusalem in fear of his son, Absalom, when Shimei – a relative of King Saul – curses David for having usurped the throne. Abishai wants to kill Shimei for cursing the Lord's anointed, but David restrains him: “What to you and to me,” begins his reply; as it does on the safe return after Absalom's defeat when Shimei begs David's pardon – and Abishai still wants to kill him, to be rebuked once more. In the Gospels we hear the evil spirits cry out as Jesus approaches those who are possessed – in the synagogue and in the Gaderene caves – “What to you and to me!” Clearly, the phrase is to be translated differently in these various settings, according to the translator's understanding: but what do they have in common with the way that Jesus speaks to his mother? He speaks to her as the evil spirits speak to him! Seemingly impossible.

The common factor in each of these passages is that the speaker is puzzled or

challenged by the actions/words of the other.

Why would Jesus be puzzled by Mary's approach and request to him? Because he has left home and is now about his Father's business: does she have the same right to ask of him as when he was at home. It is beautifully delicate. She hesitates to ask him and he is reassuring her: “Why do you hesitate to approach me? - My hour, when I shall leave you and return to my Father, has not yet come.” Of course! All through John's Gospel Jesus refers to his hour, most powerfully at the Last Supper when he prays: “Father, my hour has come. Glorify your son that I may glorify you.”

Jesus is assuring Mary she may ask anything of him, never hesitate to approach him, he will always answer her mother's love. She hears ‘Yes’ and tells the servants “Do whatever he tells you.”

And now we understand the power of the title “Woman”. The teller of the story has Jesus use the title ‘Woman’. We are back in the Book of Genesis, to the sadness of sin and the mystery of redemption told in chapter three. The man and the woman (not Adam and Eve – they appear later), have offended and they face God. Judgment is delivered on them and then on the serpent, symbol of evil, which has brought about the fall. The serpent is cursed and the promise is made that the seed of the woman will overcome evil, there will be redemption, and the woman's heel will crush the serpent's head.

It is the promise of a Messiah for the people of Israel, of a Saviour for Christians – and the Church calls this passage in Genesis “The Proto-Evangelium, the pre-Gospel”. A woman will be born from within the people of Israel (of the ‘woman, Israel’) who will give birth to the Messiah and fulfil the longing of God's people. Blessed among all women will she be – and she is the mother of Jesus. At Cana he addresses her as “Woman” – the one awaited so many generations to be chosen by God.

Now we dare transliterate Jesus' reply to his mother: “Woman of Genesis, woman longed for down the ages of Israel, chosen by my Father to be my mother – why do you hesitate to approach me? My hour, when I shall leave you to go to my Father, has not yet come: so you may ask of me whatever

you will.” She hears his love and reverence and turns to the servants.

These intense moments of dialogue need to be savoured. The mother is exalted by the Son, as she was at the Annunciation by the Father. The Chosen of Israel, the Mother of the Church, the Woman of the Apocalypse: she is here at a wedding where we hear only of a bridegroom in a place we would never find. This is Gospel, not story.

“Six stone water jars were standing there . . .” Now we can smile. We must go within the words to the Word of God. Six is the number of imperfection, one short of the perfect number, seven; we look for seven and we shall have seven. The water is not even drinking water, it is washing water “meant for the ablutions customary among the Jews.” Water is not wanted, but wine: we shall have wine. And stone – for a water jar, capable of holding many gallons! Who would carve, who would be able to carry such a burden as huge stone water jars? Water jars were of pewter or clay, quite easily moveable.

We watch water become wine, six become seven, and stone symbolises the Law written on stone tablets by the finger of God and given to Moses, and then written by Moses himself at God's dictation at the second giving after Moses had smashed the original tablets in anger at his people's idolatry. Stone symbolises Old Testament Law, and Christ's Law of Love is the New Testament written in the hearts of believers, fulfilling Jeremiah's prophecy “I shall take away their hearts of stone and give them hearts of flesh.”

The sign (miracle?) is threefold: the purification water of the Old Testament becomes the Eucharistic wine of the New; the stone of the Old Law becomes the hearts of Christ and Christians; and six jars of water become seven vessels of the Eucharistic wine (“This is my blood”) because Jesus is the seventh vessel.

Six jars become seven vessels, stone becomes flesh, Old Testament water becomes New Testament wine. The “sign” is complete. The disciples see it and they believe in him.

Fr John Daley IC

Gospel Quiz and Short Answers

Here are the answers to our January edition quiz

1. Jesus' body was wrapped in a shroud on the Friday but when the disciples came to the tomb on the Sunday there were linen cloths and a headband. Who took the shroud and when?

Joseph, Nicodemus, John and Mary. Saturday evening.

2. Nathanael is one of the apostles and is mentioned twice in the Gospel. What was he doing on those two occasions?

(a) sitting under a fig tree; (b) fishing.

3. Jesus was arrested after the Last Supper. He was crucified about 9.00 am (the third hour) on the Friday morning. Between his arrest and crucifixion he had a long trial before the Sanhedrin ("many witnesses were called"), was brought twice before Pontius Pilate and once before Herod. What night was he arrested?

Tuesday.

4. We have three accounts of the calling of a disciple at the Customs house. He has two names – what are they? What was his father's name?

(a) Levi, Matthew; (b) Clopas

5. Another of the disciples has the same father as the disciple in question 4. What was the father's relationship to Jesus?

Uncle.

6. At the wedding feast of Cana water became wine, stone became flesh, six became seven. Please explain.

The water is for purification, symbolising Old Testament Law: the wine is the Eucharist, New Testament Law of love. The stone of the Old Testament Law becomes the flesh of Christ ("The Word was made flesh"). Six water jars become seven (Jesus is

the seventh) vessels of the Eucharistic wine.

7. John says that Jesus had a meal at Bethany with Martha and Mary and their brother six days before the Passover. Mark says two days before the Passover. Is one of them mistaken? If both are right – how?

There were two calendars, Lunar and Solar, in use in the Holy Land, thus two Passover celebrations in that same week – Tuesday and Friday.

8. Are the centurion's servant and the nobleman's son two versions of the same story or two different events? Did the centurion and Jesus actually meet each other?

Probably the same story. In one of the three accounts Jesus and the Centurion do not meet.

9. The Law ordained (a) trials should take place during the hours of daylight; (b) if a verdict of death were passed a day should elapse before the sentence be carried out. Write a convincing timetable of Jesus' arrest, trial, condemnation and execution – allowing that the process of law was followed. Pontius Pilate and fair-minded members of the Sanhedrin would not have allowed the law to be by-passed. **Tuesday – arrest; Wednesday – trial before the Sanhedrin; Thursday – before Pilate and Herod; Friday – Crucifixion.**

10. Name the twelve apostles. Which of them were Jesus' cousins? **This is the almost impossible question. We have too many names, and always some left over from any twelve we name.**

11. "Standing near the cross were his

mother, his mother's sister, Mary of Clopas and Mary of Magdala." Are there three women or four? If there are four, what is the name of the sister?

Four women. Salome is the sister.

12. Did Judas receive the Eucharist before he left the Last Supper?

Almost certainly, yes.

13. How many women came to the tomb on the day of Resurrection? Name them.

The four Gospel accounts give different numbers! Even Mark and Luke, who name three, do not name the same three.

14. Two of the Gospel accounts say that the thieves crucified with Jesus joined in mocking him and one Gospel account speaks of the good thief who defended him. Which are the Gospels and who is correct?

Matthew and Mark say the two thieves joined in the mockery, Luke speaks of the good thief. It is probable that Luke is correct.

15. Name the brother of Martha and Mary. Lazarus is his nickname.

Simon.

16. There are six Gospel accounts of the feeding of a large crowd. How many people were fed and how many loaves and fishes are there in the different accounts?

5,000; 5,000 not counting the women and children; 4,000; 4,000 not counting the women and children. Five loaves and two fish, seven loaves and a few fish.

17. Twice we read of a miraculous catch of fish by the apostles. Is it the same story or two separate events? One of the stories says the apostles caught 153 fish – what does that number signify?

Probably the same story. St. Jerome says 153 was the known number of species of fish, thus symbolising the whole world. St. Augustine says that 10 plus 7 is a combination of two perfect numbers and the sum of the numbers 1-17 totals 153 – thus a perfect number. Others suggest six fishermen caught 153 fish = 21 fish for each apostle (7 x 3, two perfect numbers) with six left over. Jesus is the seventh, as he was at Cana of Galilee and water into wine.

18. Jesus' genealogy (family line) is given by Matthew and Luke. Some of the details differ strangely. The greatest difference is that Matthew mentions four women. Who are they?

Tamar, Rahab, Ruth, the wife of Uriah (Bathsheba).

19. There is no stable in the Gospel stories of Jesus' birth. What places are mentioned by Matthew and Luke? Who are the people with Mary and Joseph who are astounded by what the shepherds tell them?

Matthew has a house or dwelling place; Luke mentions no particular place but the Holy Family are surrounded by those to whom the shepherds tell their story.

20. How many accounts of the Ascension are there? From where did the Ascension take place?

Three different accounts in Mark, Luke, Acts. In Mark the Ascension took place from the Upper Room; in Luke from Bethany, a few miles from Jerusalem; in Acts, from the Mount of Olives.

John Daley I.C.



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You can use both sets of clues to solve the puzzle: the solutions are the same.

CRYPTIC Across

- 1 Carbon, ie a chemical which does not need oxygen (9)
- 6 Nuke half of Mexican revolutionary forces away (3)
- 8 Polished, quiet type (5)
- 9 Knight is honourable, meeting bridge opponents beforehand (7)
- 10 Girls out east make good tumblers (7)
- 11 Skim over ice, finding fish (5)
- 12 Curious to-ing and fro-ing around North Dakota with a large number seeing giants (3,3,5)
- 17 Acquire a service (5)
- 19 Chemical required to address speed of head infestation (7)
- 21 One thousand and one, plus the gallery's copy (7)
- 22 Sound the hooter around one (5)
- 23 12 book to leave German port for Riviera beauty spot (3)
- 24 A Beatle composition's absorbing or marked by complexity (9)

CRYPTIC Down

- 1 Nominate Grant? (6)
- 2 Officer commanding these days is into flipped eggs and fruit (7)
- 3 Swims with river fish (5)
- 4 Agedness label tortured this penitent (7,6)
- 5 Rummy type of American a starring part's made for (7)
- 6 Crossing borders of zone needing some support (5)
- 7 Unknown number doing a flit from here default (6)
- 13 Moderate as you get older, so to speak, being a fool earlier (7)
- 14 Award, which Sondheim initially ignored, in a musical

piece (7)

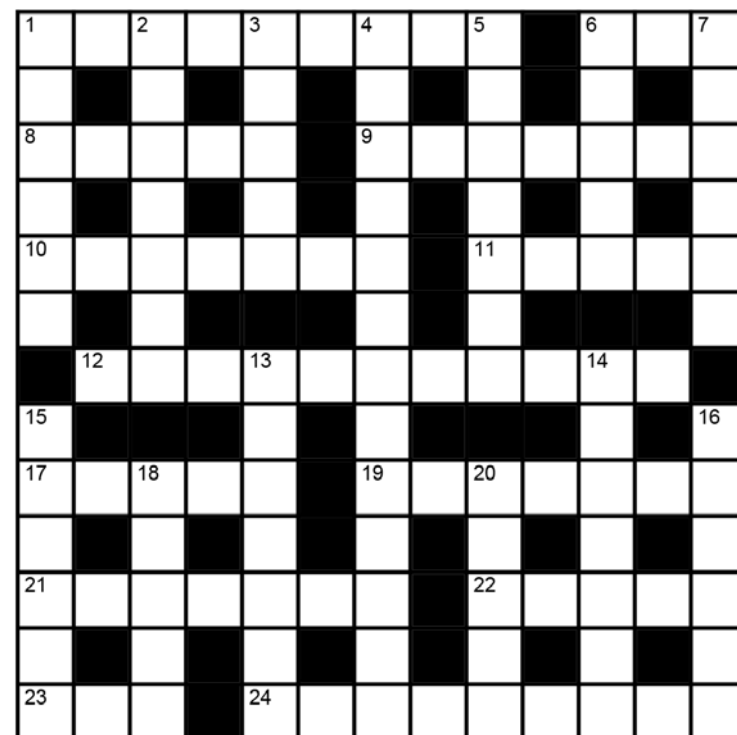
- 15 Want notoriety without being fashionable (6)
- 16 Retire always around the end of the year to do return (6)
- 18 Correspondent to go with article headline (5)
- 20 Dance beat has energy (5)

QUICK Across

- 1 Living or active in the absence of free oxygen (9)
- 6 Cook or heat in a microwave oven; shoot (3)
- 8 Emitted light; stood out (5) 9 Configure honour upon (7)
- 10 Tumblers; spectacles (7)
- 11 Travel on ice; flat fish (5)
- 12 Nations under the dominion of Satan [Rev] (3,3,5)
- 17 Compile; collect (5)
- 19 Natural potassium or sodium fertilizer (7)
- 21 Ape; mimic (7)
- 22 Din; interference (5)
- 23 Riviera cliff-top resort near Monaco (3)
- 24 Explain further; complex (9)

QUICK Down

- 1 Attribute; transfer (6)
- 2 Shade of green tinged with yellow; tropical fruit (7)
- 3 Winders for film or thread; energetic dances (5)
- 4 Penitent (1248-1309) of Foligno, near Assisi (7,6)
- 5 Card game (7) 6 Black-and-white striped African equine (5)



- 7 Predetermined; default (6)
- 13 Cause to be more favourably inclined; gain the good will of (7)
- 14 Egg-shaped terracotta wind instrument (7)
- 15 Acute insufficiency; dearth (6)
- 16 Move away; retire (6)
- 18 Similar; equally (5)
- 20 Ballroom dance of Latin-American origin (5)

SOLUTION

Across: 1 Anaerobic, 6 Zap, 8 Shone, 9 Ennoble, 10 Glasses, 11 Skate, 12 Gog and Magog, 17 Amass, 19 Nitrate, 21 Imitate, 22 Noise, 23 Eze, 24 Elaborate.
Down: 1 Assign, 2 Avocado, 3 Reels, 4 Blessed Angela, 5 Canasta, 6 Zebra, 7 Preset, 13 Assuage, 14 Ocarina, 15 Famine, 16 Recede, 18 Allege, 20 Tango.

Scripture Focus

By Fr Jeremy Corley



Helping Us To Pray

"I don't know how to pray! I don't feel I am getting anywhere in my prayers!" Many of us have had these feelings at some point in our lives. Because prayer is based on faith, we cannot usually see instant results, and so we cannot measure its success. But we trust that God is listening and that he helps us in our lives. Sometimes we are able to pray spontaneously in our own words. Feelings and thoughts and desires for God well up in our hearts and express themselves directly. At other times, we can feel dry and arid in our prayer. What to say? What words can I use?

Generations of believers have used the psalms to express their prayers. Monks and nuns recite the psalms day by day as an anchor for their prayers. At each Mass we sing or say a psalm in response to the first scripture reading.

Many of our prayers are requests: "Dear God, please," while others are expressions of gratitude: "Dear God, thank you." Similarly, the Book of Psalms is full of petitions, often uttered out of the depths of need, while there are also many songs of thanksgiving for God's blessings.

One of the most moving cries for help is Psalm 130 (Latin Psalm 129). We often pray this psalm when someone has died, but it can be used at other times of distress: "Out of

the depths I cry to you, O Lord. Lord, hear my voice! O let your ears be attentive to the voice of my pleading."

We acknowledge that we come before God as imperfect human beings, but we trust that God is merciful: "If you, O Lord, should mark our guilt, Lord, who would survive? But with you is found forgiveness: for this we revere you."

Often in the long nights of our distress, all we can do is to wait attentively: "My soul is waiting for the Lord. I count on his word. My soul is longing for the Lord, more than watchman for daybreak. Let the watchman count on daybreak, and Israel on the Lord."

If we recall past occasions when God has helped us, we can hope that God will again show us his mercy: "Because with the Lord there is mercy, and fullness of redemption. Israel indeed he will redeem from all its iniquity."

When God has answered our prayer, we can voice our gratitude in a psalm of thanksgiving and praise. One song of infectious joy is Psalm 126 (Latin Psalm 125), celebrating the God-given end of captivity: "When the Lord delivered Zion from bondage, it seemed like a dream. Then was our mouth filled with laughter; on our lips, there were songs."

The psalmist rejoices because others could see the God-given blessings: "The heathens themselves said, 'What marvels the Lord worked for them!' What marvels the Lord worked for us! Indeed, we were glad."

Next, the psalmist prays that divine salvation may be complete: "Deliver us, O Lord, from our bondage, as streams in dry land." He adds this expression of hope: "Those who are sowing in tears will sing when they reap."

Sometimes, in agriculture as in the process of childbirth, the initial labour is toilsome and painful: "They go out, they go out, full of tears, carrying seed for the sowing. They come back, they come back, full of song, carrying their sheaves."

In our own lives, our labours can often be toilsome, especially in this time of pandemic, but we are grateful when God blesses them with success. We can celebrate by expressing our thanksgiving in the words of a psalm.

For generations, people have found the psalms helpful in voicing our feelings and aspirations before God. A whole range of emotions is present, including sorrow, perplexity, doubt, trust, joy, and gratitude. Let us open our prayer books (or Bibles) and pray.