



Family Groups

Page 3



Quizzing candidates

Page 4



You are special

Page 7



Man-made disaster

Page 8



Happy families



Picture Above: the six bishops.
For more pictures turn to page 3

Northampton cathedral played host to a national premiere on May 6. It was the first national Family Groups Mass, celebrated by Bishop Peter, their patron. Six other bishops were present, including Archbishop Peter Smith of Southwark. A video team captured the action, and their film will appear on the Bishops' Conference website.

Family Groups began in an Australian parish run by the Passionists, and two Australian priests attended the celebration. The groups came to England ten years ago and are found in the dioceses of Arundel & Brighton, Cardiff, East Anglia, Liverpool, Nottingham, Salford, Shrewsbury and Southwark. The groups are drawn from their parish community and are made up of people of all ages and circumstances: young, mature, married, single, separated, widowed and divorced. They simply commit to meet up once a month to get to know each other better.

'After ten years', said Bishop Peter, 'we have gathered to say thank you. We pray that Family Groups may be inspired to help each other, accompanying one another especially when there are difficulties'.

At the end of the Mass representatives were given a candle to take back to their group. And then, as one family, they all gathered in the bishop's garden for a picnic lunch.



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Beyond the diocese of Northampton



Pope Francis has appointed an English missionary to be bishop of a diocese that covers 2,000,000 kms2 in Algeria. Bishop-elect John MacWilliam is originally from Wimbledon and was educated in Sussex. He joined the British Army and saw active service in Northern Ireland and Oman before joining the Missionaries of Africa (known as the White Fathers). Now, at the age of 68 and after 25 years of service as a priest in North Africa, he will oversee the diocese of Laghouat. Covering 90% of Algeria, the entire south of the country, this diocese has only 10% of the country's population and a tiny Catholic population of a few hundred expatriates including some migrants. "This is a Church in which our presence among our Muslim neighbours is a response to Christ's call to be witnesses by our way of life," says Bishop-elect John.

After Theology studies at the Missionary Institute, London, Fr. John was ordained a priest in 1992. He was appointed first to Rome for Arabic studies and Islamology, and then to Algeria in 1995 to re-open the

community of White Fathers in Tizi-Ouzou. Four priests had been murdered there by terrorists the year before. He later served in the Sahara and in Tunisia before being appointed Provincial Superior of the White Fathers in North Africa.

On 20th May, he will be consecrated as a bishop at Worth Abbey in Sussex, where he had been at school. Archbishop Michael Fitzgerald, formerly in charge of Interreligious Dialogue at the Vatican and himself a White Father, will be the chief consecrator and will be assisted by the Archbishop of Tunis and the Emeritus Bishop of Laghouat. Fr. Stan Lubungo, Superior General of the White Fathers will also be present.

The Right Reverend Father John Gordon MacWilliam, M. Afr. was born in Wimbledon, South London on 20th November 1948. He was a student at Worth School from 1962 to 1966. He took his Missionary Oath as a White Father in December 1991 and was ordained a priest on 4th July 1992 at Worth Abbey.

Catholic Peoples Weeks

The contact details for Catholic Peoples weeks were omitted last month. They are CPW website: catholicpeoplesweeks.org.uk secretary: Lizzy Allerton's e mail secretarycpw@gmail.com and my e mail as a local contact for the diocese: atmilne@btinternet.com

Agnes Milne

France

French presidential-elect Emmanuel Macron won a substantial majority of the Catholic vote, according to a survey commissioned by La Croix and Pelerin.

About 62% of French Catholics cast their ballots for Macron, the poll said. Among those who attend Mass regularly the prefer-

ence for Macron was stronger: 71%.

However, Marine Le Pen gained votes in the second round of voting, evidently winning the support of many Catholic voters who had favored the Republican candidate, Francois Fillon, in the preliminary vote.

Mothers Prayers

Mothers Prayers of the Solace Community is a movement launched in England in 1995, by two grandmothers Veronica and Sandra Williams who felt led by the Lord to pray in a special way for their children and grandchildren. Through prayer they learned that Jesus wishes all mothers to surrender their children into His care, to take away the mothers' pain and pour blessings on their children. Also, through prayer, mothers learn to trust and share with each other and their burdens become lighter. Over the last 22 years, the Movement has spread throughout the world to over 100 countries with many wonderful answers to prayers.

If you wish to know more about Mothers Prayers or belong to an existing group, a Mothers Prayers Day of Renewal has been organised for Northampton Diocese at St Mary's Church, Dunstable, on Saturday, July 1, from 10.30am -5pm. The Speaker: Carolyn Hart, National Coordinator, Mothers Prayers. Please bring your own packed

lunch, but drinks available lunch and teatime. : There is no charge, donations will be welcome. If possible, please contact us to confirm attendance, thank you.

Theresa Cleaver - Tel. 01582-664229; email: clove@btinternet.com

Getting into print

Send news reports, photos and other material to the editor, Fr. Paul Hardy, St. Edward's, Burghard Crescent, Shenley Church End, Milton Keynes MK5 6DX (vineo1@btpopenworld.com).

We promise to print your news as soon as we can find space for it. Material should be emailed whenever possible. If this cannot be done for digital pictures they should be sent to us on disc. Send photographs in jpg format, as separate attachments, and not embedded in Word documents. Urgent and dated items should reach us by the first Sunday of the month before publication. A booklet of advice on writing news reports for The Vine is available on request.

Parental permission must be sought before photographs of children are sent for publication. While we accept unsolicited feature articles, we reserve the right to edit the text or not to publish. Letters for publication must include a name and address, which will be omitted on request.

The content of each issue is decided by the editor.


Views expressed in The Vine are not necessarily those of the editor or of the diocese. The publisher of The Vine deals with all advertising. To place an advert ring 01440-730399. For difficulties with distribution contact the editor.




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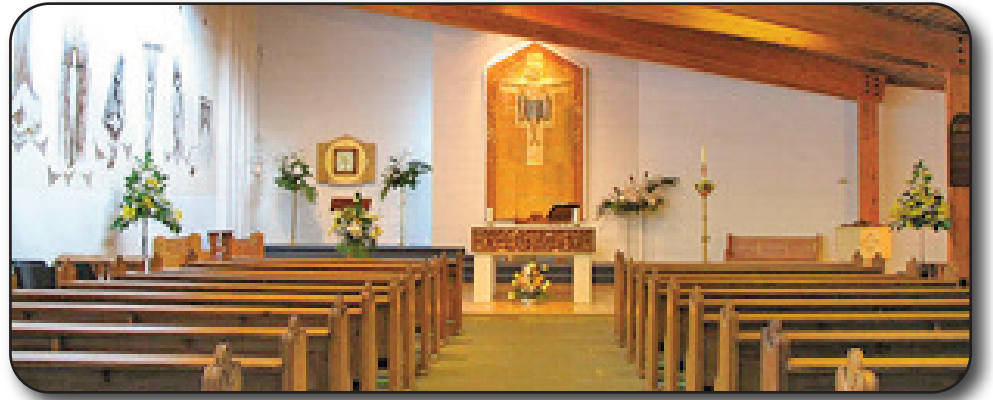
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Buckingham loses priest and deacon



Canon Dan Kiely, who is due to celebrate his Golden Jubilee on June 18 retired as Parish Priest of Buckingham and Brackley on Easter Sunday due to ill health, and has returned to live with family in Ireland. Canon Dan served as curate in Leighton Buzzard and Northampton Cathedral. He then became parish priest of Newport Pagnell. Moving to Luton he took responsibility for St. Martin's and then St. Joseph's. He then moved to Great Billing; to Our Lady of Grace, High Wycombe and finally to Buckingham. Father Sean Rynn SPS, a Kiltegan Father, who has been very much part of the Diocese since returning from the missions 19 years ago retired home to Ireland in early May.

Health issues have also led to the retirement of Deacon Shaun Howard from St John Ogilvie, Corby where he has worked since the end of 2002 and to Deacon John Lovelock stepping down for the time being at Buckingham and Brackley where he has served since 1990.

The priests of the Cathedral parish are now responsible for the parish of St Aidan's, Kingsthorpe Northampton.

Monsignor Sean Healy with the support of Father Shyju Chacko is temporarily administering the parish of Buckingham with Brackley together with his own parish.

Father Francis Higgins with the support of Father Prince Kurian MSFS continues to administer temporarily the parish of St Augustine, High Wycombe together with his own parish.

There is also a new clergy formation team. The new team, chaired by Canon Michael Harrison, is made up of Fathers John Danford, Tony Brennan and James Evans, and Deacon Mick O'Leary. Monsignor Sean Healy will continue to be involved with the team during the hand over period.

Over the summer the diocese will lose six priests. There will be one ordination

The Medaille Trust was founded in 2006 by a number of religious congregations in response to the plight of thousands of people who are being trafficked into the UK each year. The Trust was established as a charity and opened its first safe house in January 2007. A major part of the Trust's work is to raise awareness of the plight of those who enslaved and exploited in the trafficking industry, and campaign on their behalf.

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Closing date: Friday 23 June 2017
Interviews: TBC

For an application pack please visit our website,
www.medaille-trust.org.uk
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Strictly **NO** Agencies. Please note that CVs will not be accepted



Quizzing your election candidates



As Catholics, Pope Francis reminds us that we have a shared responsibility for others and the world, and calls us to join a new dialogue about the future. The general election on 8 June 2017 comes at a crucial point. We all have a role in shaping a better world and we must work with politicians to help them be and do the best they can.

During this election campaign, we have the opportunity to speak up for the poorest communities and work together for the common good. We must encourage and challenge all political parties and candidates to show how they will do the same.

This election must look to the kind of society we wish to create for ourselves and to pass on to our children. It's also about the world we want to see for our brothers and sisters worldwide, especially those who are poorest and most vulnerable.

We live in an interconnected world. To say we can't help people at home if we help them abroad is to present a false choice. We are big enough to do both. Britain has a proud record in looking outwards, and in working with others

to tackle climate change and poverty. Amid domestic concerns, we cannot let the cry of the earth and the cry of the poor go unheard. We are all part of one human family. Our future is shared. So that is why, at this crucial moment, we are inviting you to ask your parliamentary candidates:

1. For more than a decade, all UK political parties have strongly supported spending 0.7% of national income on aid. UK aid saves lives every day, and must always be focused on the needs of most vulnerable. What will you (and your party) do to continue to tackle poverty overseas?
2. In 2015, Britain joined with 195 other nations to agree urgent global action on climate change. How will you (and your party) make tackling climate change a priority and prevent more people being pushed into poverty because of the changing climate?
3. Whether it is in agreeing new trade deals or addressing the needs of refugees worldwide, Britain must recognise the needs of the poorest and most vulnerable. How will you (and



your party) ensure that Britain is an outward-looking, tolerant and welcoming nation in years ahead?

For more information, please go to

<http://cafod.org.uk/Campaign/How-to-campaign/Campaigns-e-news> or call Deborah on 01844 274 723 (dpurfield@cafod.org.uk).

Bible time-line spin-off feast

As a spin-off from the Bible Timeline course, which ran from last September to 20th March this year, Sister Dympna Connolly, DHS organised a Passover Meal in the Jewish tradition, from the Catholic point of view. So, on Wednesday 6th April 2017, over 50 people from different parts of Bedford gathered at the Church Hall of Christ the King parish, Bedford, for a Passover meal experience.

We were welcomed by Martyn Furman, who grew up in a Jewish family and who was invited to attend Mass by his girlfriend. He found it a revelation as many of the prayers were familiar to him from the Passover meal that he had eaten every year as a boy. He became a Catholic and he and his wife, Fiona, [who led the singing with Katherine Peddie] go round helping others to understand the significance of the Passover and why it is still so important in our faith as well as in the Jewish faith.

The tables were laid out in a horseshoe shape and Martyn, who was the "commentator", Tony Cooper the "Leader" and Lindsay Cooper the "Mother" figure, were at the top table. At each of the fifteen stages of the meal we were told the significance and what it reminded us of in the Old Testament stories

of the Exodus from Egypt and the various foods were also reminders of God's care for His People and how he rescued them from slavery in Egypt and eventually delivered them into the Promised Land.

The whole evening was both enlightening and interesting and we all learnt new things about the background to the Last Supper and thus the real meaning of the Mass. Many of the prayers used at Mass are those that have been prayed at the Passover for centuries before Christ the Messiah used them to give us Himself in Holy Communion. And of course Jesus Christ is the long awaited Messiah that the Jews looked forward to for all those centuries.

Nigel and Sue Anstead did some wonderful catering with the food which was kindly prepared for them by Renata at the White Horse in Newnham Avenue. Most people had lamb lasagne and a few had vegetarian lasagne or jacket potatoes, alongside real wine or non-alcoholic grape juice, unleavened bread, bitter herbs etc. The whole evening lasted nearly three hours, but the time flashed by!

[submitted by Anne & Michael Simmonds on behalf of the Bible Timeline co-ordinators.]



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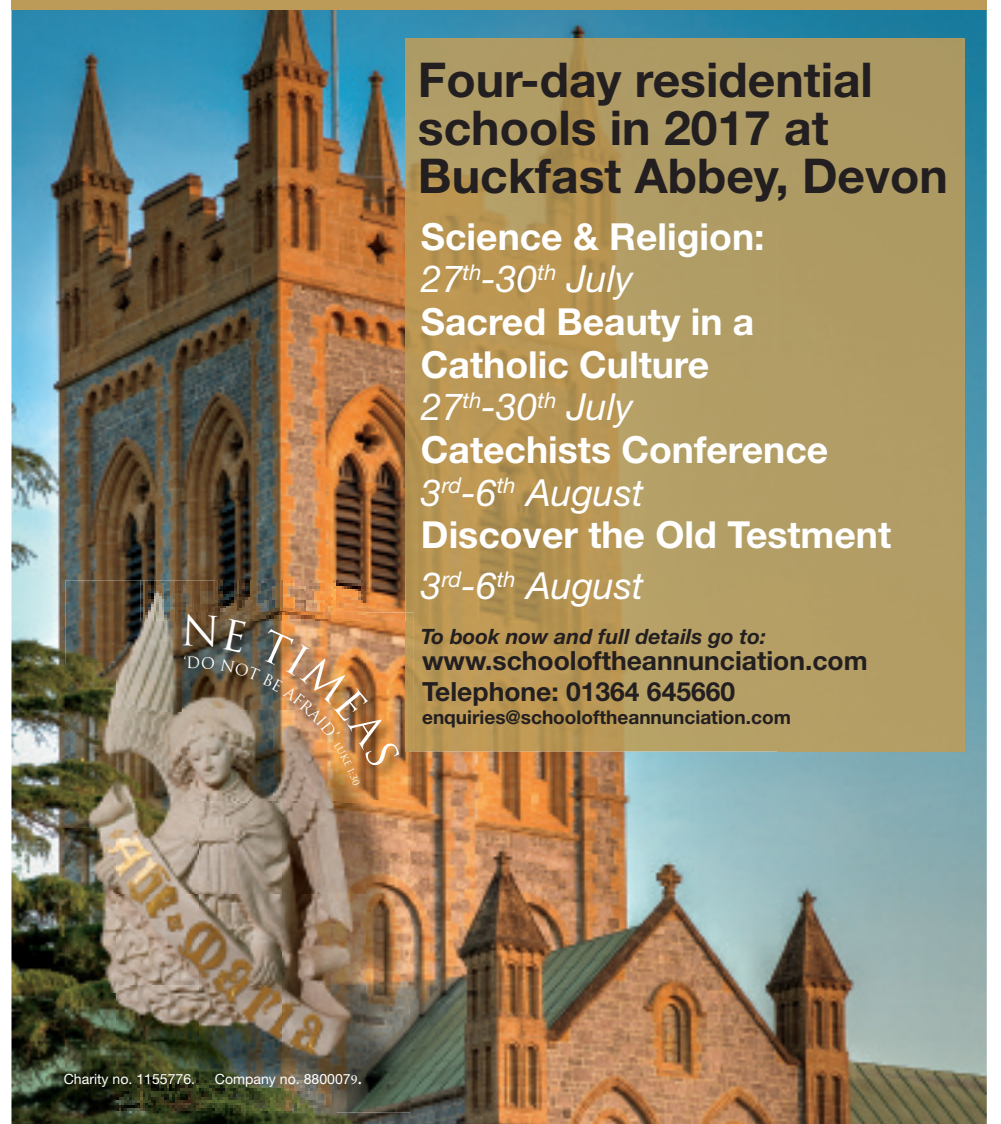
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SVP Drop-In

The Great Billing and Earls Barton SVP Conference have been involved for over 50 years with the elderly, the unemployed and families in need, living in the Eastern district of Northampton. They support the local community with visits, advice and with practical help if they can resource this through their limited funds. The Conference realised the need was on their doorstep but was unsure how to connect with the community so they decided to focus on opening a drop in center at Bellinge community House in the heart of the local community.

Bellinge Community House is doing great work in the area, so they agreed to team up and open the Bellinge Community House every first and third Saturday of the month for the Vinnies Drop in where the SVP team offer the opportunity for a chat over a cup of tea and cake. With the help of the Manager from the Bellinge Community House, the SVP team completed the required training and managed to open the Vinnies Drop In, for the first time on February 4th. On February 18th, Councillor Christopher Malpas, the Mayor of Northampton, visited and officially opened the venture.

The team aim to be better known in the community as another means of support. Opening on Saturday mornings will provide an opportunity of engaging with a wider section of the community than they have traditionally and building up trust in the community with a regular presence.

Members of the St Vincent de Paul Society are ordinary people trying to help where they can. They recognise that there may be areas where they can't help but they will happily take details of each situation and, although they treat every situation confidentially, will pass it through to the team at Bellinge Community House who would sign post to the correct organisation.

Conference President Matthew Osborne said that "with the right level of support in the community, we will look at extending this to cover some activities and workshops which would be of interest. These activities would complement the current work being carried out during weekdays by Bellinge Community House".



Its a gift

Over two Saturdays in Lent, 60 people from across the Diocese gathered at Holy Ghost Parish in Luton to take part in The Gift, run by the Westminster based CaFE team (Catholic Faith Exploration).

'The Gift' is a DVD course, created by the CaFE team in response to Pope Francis' challenge in Evangelii Gaudium for all Catholics to have a renewed encounter with the Holy Spirit. It is a life in the Spirit course for small groups, featuring the well-known Catholic speakers, Charles Whitehead, Michelle Moran, Jenny Baker and David Payne as well as testimonies from lay people and clergy from around the country. Pope Francis has given his warm encouragement and an Apostolic Blessing upon the course and to all those who run or attend it.

Bishop Peter came on both days and encouraged representatives from each parish to attend, saying: "When we are confirmed, we are sealed with the gift of the Holy Spirit. The Gift course is a great opportunity to unlock the mystery of the Holy Spirit in our lives and in the life of our parish communities."

During the two days, participants were in small groups and after watching each input on DVD there was an opportunity for discussion and prayer. The two days ended with a Mass celebrated by Bishop Peter. The participants were sent out with an encouragement to run the course for others in their own parishes, so as to bring a fresh joy into their faith communities, and a renewed enthusiasm to share the love of Christ with all people.

Welcome, Brother

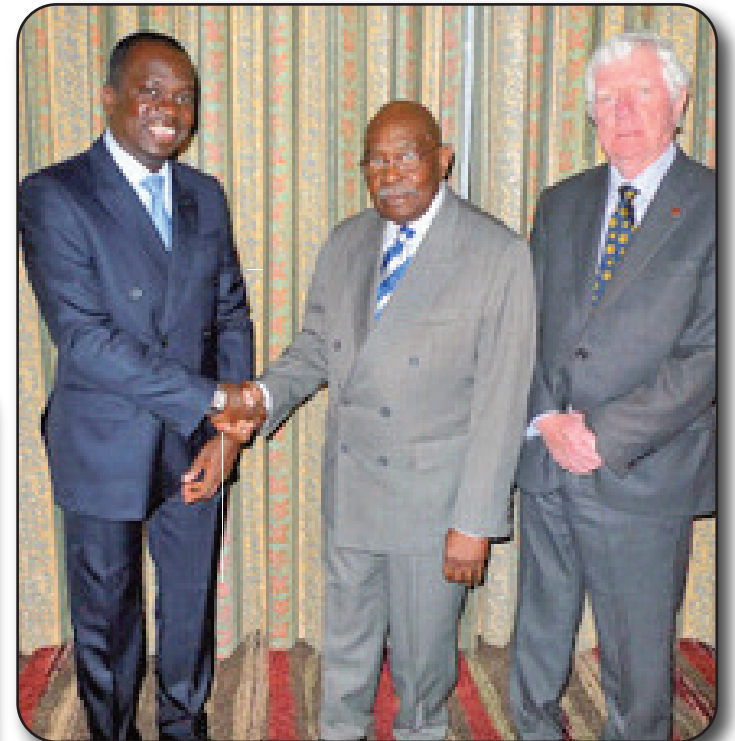
Milton Keynes Circle of the Catenian Association recently welcomed Augustine Amusun as a new brother to the Circle.

Augustine is a member of St Thomas Aquinas and All Saints Parish, Bletchley. He is married with two children. Augustine

works in IT.

L to R: Augustine Amusun, George Selormy (Circle President) and Don O'Connell (Membership Officer).

Photograph: Tony McManus



He carried our faults



The passiontide penitential service at St. Edward's, Milton Keynes, invited members of the congregation to imagine that they were characters in the crucifixion story. Were they Peter, betraying a friend; Pilate, condemning an innocent man; Veronica, being busy for no

great purpose; Simon, hating what he had to do?

Then they put on the cross a slip of sticky-back paper which was symbolic of their faults, which Jesus had carried to his crucifixion.

You are all special



Year 2 pupils at Sacred Heart Primary School in Luton spent a wonderfully spiritual day at Sacred Heart Parish Hall and Church. The children took part in a day of singing and reflection with various activities all based around the theme 'You are Special.'

The day was led by Mr Alex Heath from the local RE centre, NORES, and was based on the book 'I am Spe-

cial' by Max Lucado.

The day ended with a Liturgy to which parents were invited. This was an opportunity for the children to share what they had been thinking about during the course of the day. This was the first Retreat Day for our Year 2 pupils and it was a great success!



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Maesina

This was a man-made disaster

Two Sixth Form History students from St Paul's, Nicoletta Gray and Joshua Evans, have participated in the Holocaust Education Trust's 'Lessons From Auschwitz' project and are now spreading the word about what they have learned from their experience.

The project comprised four parts—the first was an orientation meeting to get to know more about the project and to meet with a Holocaust survivor.

The students then went on a one day visit to Oświęcim, the Polish town where Auschwitz is located. After tours of Auschwitz 1 and Birkenau the day culminated in a memorable ceremony held next to the destroyed crematoria at Birkenau. The ceremony included readings, a moment of reflection and ended with all participants lighting memorial candles.

There was also a follow up seminar and the fourth part of the project required participants to disseminate what they have learned to their peers and the wider community. Nicoletta and Josh decided to write an article exploring what the Holocaust has taught us and how we can join together to prevent discrimination. Their article is featured on the school website <http://www.st-pauls.org.uk/news/archive/post/145-sixth-formers-learn-lessons-from-auschwitz> and will also be published in the school newsletter.

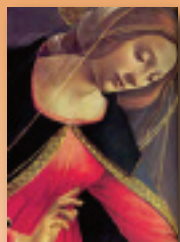
Speaking about their experience, Nicoletta said: "We're both passionate about History so taking part in this project was a great way to express our love for the subject and to pay our respects too. It's helped us to ask new questions and we need to remember that everyone involved was an individual and that this was a man-made disaster."



ACKNOWLEDGEMENT

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Love is the best weapon

In March, we were given the opportunity to visit Nazi concentration camps at Auschwitz, where over one million people were killed. This was made possible through the Lessons from Auschwitz Project, run by the Holocaust Educational Trust (HET). Through this project, we have learned a lot about the Holocaust in relation to modern-day society, and how we can prevent its tragedies from happening again. Firstly, it is necessary to understand what is meant by the Holocaust. According to the HET, it can be defined as an attempt to murder all Jews by Nazi Germany and its collaborators. Approximately six million Jews were murdered, 1.5 million of whom were children. However, it is crucial that we remember it not as one murder of six million, but as six million individual murders. We must remember that the Holocaust is still significant today, not just through those who lost friends and family during the Holocaust, but through how it demonstrates the reality of human nature.

The anti-semitic nature of the Holocaust by Adolf Hitler was undoubtedly cruel. But how did a hatred of one man extend to a genocide of the Jewish community in Europe? As Hitler's power increased within Germany, his radical views became normalised, or ignored by the desperate, directing hatred towards the Jewish community. This gave Hitler an excuse to start the Holocaust. As World War II progressed and Germany invaded many other countries, his anti-semitic policies targeted Jews not just in Germany, but across Europe. But did the Jewish community actually do anything wrong? No, and in fact many of the targeted "Jews" did not even practise Judaism, and were German before they were Jewish.

But how is this relevant to modern day society as the Holocaust happened over seventy years ago? In modern day society, the hatred may not yet be as extreme and lethal as the Holocaust, but it is still present in our lives. These people do not care about those they are hurting, or the implications their views may have on society. What happens if these people get in positions of power? Would society's morals be abandoned if these people are allowed to discriminate freely? The Holocaust is important in teaching us that we have a responsibility to love everyone, even if we aren't the same race, religion, ethnicity, etc. We cannot allow people to discriminate against others, whether that be on a small individual scale like bullying or on a large national or global scale.

A current example of the discrimination is the prejudice towards Muslims, for example, UKIP's proposed burqa ban if they get in power. The prejudice and discrimination towards Muslims causes an entire people to feel victimised and demonstrates the lack of understanding that

many people have for other cultures.

Knowing about the Holocaust and the lessons it teaches us can give us more confidence in to stand up to discrimination and refuse to let it happen. We must understand that community is extremely powerful and can be a great positive force. We can choose to include or exclude. We can help those discriminated against, as so few did during the Holocaust. We can protect each other and celebrate our differences rather than using them to feel superior. We must use the Holocaust as a tool to understand how destruc-

tive discrimination is to our society, rather than giving hateful people the means to act upon their hatred.

The Holocaust teaches us that no form of discrimination, no matter how small, can be allowed to escalate into something devastating. It warns us that we cannot be inactive just because something does not affect us. We must love those around us in order to better our society. The Holocaust teaches us that love is the best weapon against discrimination.



Bishop Parker wins its laurels

Bishop Parker School was presented with sixty five fast growing laurel hedging shrubs to grow along the perimeter fence to improve the view from some of the classrooms.

We were so pleased when Mr Alan Webb, the local Milton Keynes Ward Councillor and Chair of Lakes Steering Group, donated the shrubs that we made quite an occasion of it. We invited Mr Webb and Monsignor Kevin McGinnell, episcopal vicar for education, to help children from each class plant their own bush as the starting point to the line of hedging.

Bishop Parker School recently changed the position of the front of the school to use the Hunter Drive entrance. Quite a few lorries use the road near the old entrance and so moving the front door has made things a lot safer for the children. "We have quite literally turned the school around," said Mr Mundy, the Executive Headteacher. There have been some major internal building re-organisation recently which has greatly improved the learning spaces for the children. We also wanted to improve the view for pupils as some of the classrooms predominately look out to some industrial buildings and our local Councillor agreed. Planting laurel bushes along the perimeter will provide an attractive wall of greenery that is



an excellent solution to this issue.

So now we have our line of hedging and a much safer school entrance and we're very happy about this. Monsignor Fr. Kevin McGinnell said, "It was good to see the children and staff involved in what will be a splendid addition to the school grounds."

We were blessed with some lovely spring

sunshine for the occasion. Mr Webb showed the children how to plant a laurel bush and Msg. Fr. McGinnell and the pupils followed with their plantings. Wellington boots were probably needed some the school shoes got very muddy. It was a happy and very welcome laurel planting ceremony and we are going to be watching the developing hedge with scientific interest!



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Deathbed Conversions

By Karen Edmisten

Our Sunday Visitor

You only have to link the two words "death" and "faith" to have an instantly readable theme. Karen Edmisten, a convert, raises the question of the extraordinary intervention of grace in seemingly irreligious lives, in this slim volume. As she points out to those who think such a conversion is a cheat, they do not take into account the tragedy of a wasted life that those who experience a last-ditch conversion will experience. Along with their joy at encountering the love of Christ will be painful regret at the graces they have resisted along the way. Edmisten's book is her gift to her own new-found faith: "I was anti-marriage, anti-child, pro-choice, know-it-all" she admits. From her own experience she can say with

feeling that there is no such thing as a simple soul; "Every soul has its unique history and deserves its own story." In her brief accounts of the lives here, thirteen in all, she makes the interesting observation that all of them, despite their wayward spiritual trajectory, had someone in their lives who was praying for their conversion; we must never give up on those we love.

Those featured include Kenneth Clark, the art historian, Alexis Carrel, a French scientist, film star John Wayne, Oscar Wilde and Aubrey Beardsley, the gifted artist of Edwardian decadence. John Wayne was very moved by the death of John Ford, the filmmaker of classic Westerns, who was a

Catholic and who died "with a rosary in his hands." Beardsley also died holding a rosary. Of Clark the author writes that "in the end he realised that our yearning for beauty is our yearning for God." Not all aesthetes make this connection; at some stage in a life of public acclaim and private philandering, Clark was humble enough to be receptive to the grace offered him.

Inevitably, Edmisten can only provide a tantalising introduction to the lives she writes about, but her book could be the spur to those searching in the wrong places for the "beauty and truth" that Clark was to find in the Church.

The Sacred Heart of Jesus

Devotion to the Sacred Heart developed out of the devotion to the Holy Wounds, in particular to the Sacred Wound in the side of Jesus. The first indications of devotion to the Sacred Heart are found in the eleventh and twelfth centuries. The devotion arose in the fervent atmosphere of the Benedictine or Cistercian monasteries, in the world of Bernardine thought, although it is impossible to say with certainty what were its first texts or who were its first devotees.

Saint Bernard (d.1153) said that the piercing of Christ's side revealed his goodness and the charity of his heart for us. The earliest known hymn to the Sacred Heart, "Summi Regis Cor Aveto" is believed to have been written by the Norbertine, Blessed Herman Joseph (d.1241) of Cologne, Germany. This hymn begins: "I hail Thee kingly Heart most high."

From the thirteenth to the sixteenth centuries, the devotion was propagated but it did not seem to have developed in itself. It was everywhere practised by individuals and by different religious congregations, such as the Franciscans, Dominicans, and Carthusians. In the sixteenth century, the devotion passed from the domain of mysticism into that of Christian asceticism. It was established as a devotion with prayers already formulated and special exercises. The historical record from that time shows an early bringing to light of the devotion. Ascetic writers spoke of it, especially those of the Society of Jesus (Jesuits). The image of the Sacred Heart of Jesus was everywhere in evidence, largely due to the Franciscan devotion to the Five Wounds and to the Jesuits placing the image on the title-page of their books and the walls of their churches.

The most significant source for the devotion to the Sacred Heart in the form it is known today was Saint Margaret Mary Alacoque (1647–1690), a nun of the Order of the Visitation of Holy Mary, who claimed to have received apparitions of Jesus Christ, the first on 27 December 1673, the feast of Saint John the Evangelist, and the final one 18 months later, revealing the form of the devotion, the chief features being reception of Holy Communion on the first Friday of each month, Eucharistic adoration during a "Holy hour" on Thursdays, and the celebration of the Feast of the Sacred Heart. She said that in her vision she was instructed to spend an hour every Thursday night to meditate on Jesus' Agony in the Garden of Gethsemane.

- In probably June or July, 1674, Sister Margaret Mary claimed that Jesus requested to be honored under the figure of his heart, also saying that, when he appeared radiant with love, he asked for a devotion of expiatory love: frequent reception of Communion, especially on the first Friday of the month, and the observance of the Holy hour.

- During the octave of Corpus Christi, 1675, probably on June 16, the vision known as the "great apparition" reportedly took place, where Jesus said, "Behold the Heart that has so loved men ... instead of gratitude I receive from the greater part (of mankind) only ingratitude ...", and asked Margaret Mary for a feast of

reparation of the Friday after the octave of Corpus Christi, bidding her consult her confessor Father Claude de la Colombière, then superior of the small Jesuit house at Paray.

Father de la Colombière directed Sister Margaret Mary to write an account of the apparition, which he discreetly circulated France and England. After his death on February 15, 1682, his journal of spiritual retreats was found to contain a copy in his handwriting of the account that he had requested of Margaret Mary, together with a few reflections on the usefulness of the devotion. This journal, including the account; an "offering" to the Sacred Heart, in which the devotion was explained, was published at Lyons in 1684. The little book was widely read, especially at Paray. Margaret Mary reported feeling "dreadful confusion" over the book's contents, but resolved to make the best of it, approving of the book for the spreading of her cherished devotion. Besides the Visitandines, priests, religious, and laymen espoused the devotion, particularly the Capuchins. The reported apparitions served as a catalyst for the promotion of the devotion to the Sacred Heart.[15] Jesuit Father Croiset wrote a book called *The Devotion to the Sacred Heart of Jesus*, and Fr. Joseph de Gallifet, also a Jesuit, promoted the devotion. The mission of propagating the new devotion was especially confided to the religious of the Visitation and to the priests of the Society of Jesus.

After the death of Margaret Mary Alacoque on October 17, 1690, a short account of her life was published by Father Croiset in 1691, as an appendix to his book "De la Dévotion au Sacré Cœur". In 1693 the Holy See imparted indulgences to the Confraternities of the Sacred Heart and, in 1697, granted the feast to the Visitandines with the Mass of the Five Wounds, but refused a feast common to all, with special Mass and Office. The devotion spread, particularly in religious communities. The Marseilles plague in 1720 furnished perhaps the first occasion for a solemn consecration and public worship outside of religious communities. Other cities of southern Europe followed the example of Marseilles. In 1726 Rome was again asked for a feast with a Mass and Office of its own; this was refused in 1729, but granted in 1765. In that year, at the request of the queen, the feast was received quasi-officially by the episcopate of France. In 1856, at the urgent entreaties of the French bishops, Pope Pius IX extended the feast to the Roman Catholic Church under the rite of double major. In 1889 it was raised by the Roman Catholic Church to the double rite of first class.

After Pope Leo XIII received several letters from Sister Mary of the Divine Heart asking him to consecrate



the entire world to the Sacred Heart of Jesus, he commissioned a group of theologians to examine the petition on the basis of revelation and sacred tradition. The outcome of this investigation was positive, and so in the encyclical letter *Annum sacrum* (on May 25, 1899) he decreed that the consecration of the entire human race to the Sacred Heart of Jesus should take place on June 11, 1899. The encyclical letter also encouraged the entire Roman Catholic episcopate to promote the First Friday Devotions, established June as the Month of the Sacred Heart, and included the Prayer of Consecration to the Sacred Heart.[20]

Pope Pius X decreed that the consecration of the human race performed by Leo XIII be renewed each year. Pius XI in his encyclical letter *Miserentissimus Redemptor* (on May 8, 1928) affirmed the Church's position with respect to Saint Margaret Mary's visions of Jesus Christ by stating that Jesus had "manifested Himself" to Saint Margaret and had "promised her that all those who rendered this honor to His Heart would be endowed with an abundance of heavenly graces." The encyclical refers to the conversation between Jesus and Saint Margaret Mary several times[21] and reaffirmed the importance of consecration and reparation to the Sacred Heart of Jesus. Pope Pius XII, on the occasion of the 100th anniversary of Pius IX's institution of the Feast, instructed the entire Roman Catholic Church at length on the devotion to the Sacred Heart in his encyclical letter *Haurietis aquas* (on May 15, 1956). On May 15, 2006, Pope Benedict XVI sent a letter to Father Peter Hans Kolvenbach, the Superior General of the Society of Jesus, on the 50th Anniversary of the encyclical *Haurietis aquas*. In his letter to Father Kolvenbach, Pope Benedict XVI reaffirmed the importance of the devotion to the Sacred Heart of Jesus. The Feast of the Sacred Heart is a solemnity in the Roman Catholic liturgical calendar, and is celebrated 19 days after Pentecost always a Friday.

The Enthronement of the Sacred Heart is a Roman Catholic ceremony in which a priest or head of a household consecrates the members of the household to the Sacred Heart. An image of the Sacred Heart that has been blessed, either a statue or a picture, is then placed in the home as a reminder. The practice of the Enthronement is based upon Pius XII's declaration that devotion to the Sacred Heart of Jesus is "the foundation on which to build the kingdom of God

Next deadline? June 4

Serving the visiting sailor

Going to sea has often been portrayed in books and films as a romantic and adventurous life. The reality is very different. And one of the hardest things for a modern seafarer is coping with the isolation and loneliness on board.

This month July 9 is Sea Sunday, when the Church asks us to pray for seafarers and support the work of AoS, whose chaplains and ship visitors provide practical and pastoral help in ports around the coast of Britain. AoS is unique in being the only Catholic agency serving the maritime industry.

We might never think about seafarers, but they play a crucial role in all our lives. For around 90% of goods imported into the UK arrive by sea. That's everything from cars and coffee to bananas and fridges. If the world's 1.5 million seafarers went on strike, then many of our shops would soon be empty.

Nowadays ships have very small crews. For example, the largest British-registered ship, the CMA GCM Kerguelen, which can carry 17,000 containers and is the length of four football pitches, only has 26 crew members.

Rev Roger Stone, AoS port chaplain in Southampton, said many seafarers talk to

him about feeling lonely on long voyages. "Seafarers work closely with the same people for a long time, eat in the same place, sit opposite the same person every meal time." A small crew has serious implications for seafarers, he explained.

"The smaller the crew, the less variety seafarers have in their workplace. All it takes is for one awkward or difficult character and the atmosphere changes for the worse." And the fact that a crew is usually made up of seafarers from different countries can also affect conditions on board, he added. "Sometimes there are culture clashes which can lead to isolation for seafarers. This applies as much to senior officers as it does to junior. Smaller crews mean it's even more difficult to go ashore and 'be normal' if only for an hour or two

Most of us get to see our family and close friends regularly. But for seafarers, with nine-month contracts common on many ships, this isn't the case. They accept this sacrifice stoically, as going to sea is often the only way to earn enough money to support their families, who are often in poorer parts of the world, such as the Philippines, India, or Ukraine.

Few ships have internet access and using a satellite phone is very expensive. That's why



when AoS port chaplains go on board a ship they always carry a supply of mobile phone top-up and SIM cards. Wojciech Holub, AoS port chaplain to Tilbury and the Thames, recounted a conversation recently with a captain. "I asked him, when do you sleep?

He smiled and said he slept when he could. But how you can you sleep with all the noise from containers and cranes? I said, "He replied, 'You get used to it. I know seafarers who cannot sleep without noise, so when they go home, they sleep close to fridge.'"

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Catenians weekend in the west

Beautiful weather blessed the seventy-three Catenian brothers and wives who travelled to Dublin from 23rd March to enjoy a wonderful weekend in the fair city for Province 14 President Denis Murphy's 'away' weekend.

Exceptionally well organised by Provincial Secretary John Mulligan and his wife Una and supported by National Vice President Peter Rodgers and his wife Joan, a full schedule of events provided many optional social and cultural opportunities. Golf at Charlesland; a guided bus tour of the city, stopping off at Trinity College and other historical landmarks; a visit to a well-known brewery and distillery, enjoyment of Irish music and dancing or shopping in Grafton Street. The Saturday evening formal dinner was attended by President Michael Wailes' his wife Mary, brothers, and wives of Dublin Circle. Activities concluded on 28th March at their circle meeting and informal ladies evening.

The picture shows the group gathered outside St Mary's Pro Cathedral after Sunday mass, celebrated by Canon

Damien O'Reilly, supported by the gifted singers of the The Palestrina Choir

Province 14, of the Catenian Assoc comprises of twelve individual circles and stretches from London in the south to Milton Keynes in the west, Bishop Stortford in the east and Bedford in the north. The Catenians are an association of Catholic laymen who are committed to their Faith, their families, to those in need and to each other. Its primary purpose is to establish a network of friends, which enhances their family life, strengthens their Faith and sustains them in difficult times. Cateninas support each other, the Catholic Church, young people and those in need. For more information about the Catenian Association visit www.thecatenians.co.uk or contact

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CATHCOM 2-IN-1 CROSSWORD

by Axe

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

- 5 A poem aims to desecrate an ancient civilization (11)
- 7 Jaguar engine sound? (4)
- 8 Teacher training familiar Egyptian English has almost finished a drink (8)
- 9 Mix small fish into Chinese dish (4,3)
- 10 Model hairpiece – a bit out on a limb, perhaps (4)
- 12 Principal guitarist featured in heavy metal (4)
- 14 Heavenly cathedral's Scottish name (7)
- 17 Time, after a Fourth of July drenched in alcohol, for a special glass (8)
- 18 Bear first left for archaeological site (4)
- 19 Invasion team prepared to drive out Eastern antipope's doctrine (11)

CRYPTIC Down

- 1 One who takes great interest in money matters? (6)
- 2 Arrogant newcomer raises trenchant support (7)
- 3 Second gallery in Washington, for instance (5)
- 4 Charm a stubborn beast over time (6)
- 5 Sirion nun, Mother Superior, appears after a short time (5,6)
- 6 Manic signal coming from Canterbury? (11)

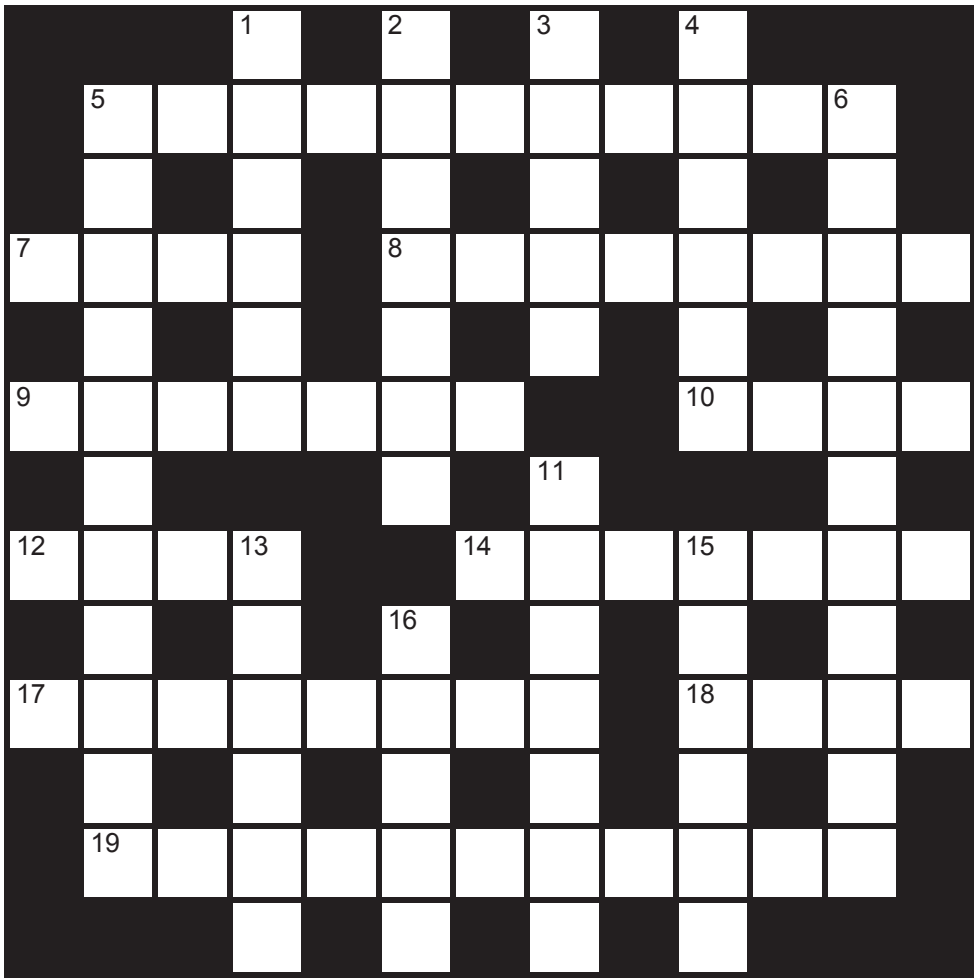
- 11 Refuse Aeroflot's American passengers (7)
- 13 Kind of case meeting is set, about four (6)
- 15 Even the odd involvement with US tax returns is seedy (6)
- 16 Tokyo? No, somewhere else nearby (5)

QUICK Across

- 5 Biblical land, 'between the rivers' (11)
- 7 Sound of contentment made by a feline (4)
- 8 Guardianship; education (8)
- 9 Wok style of cooking (4,3)
- 10 Part of a tree branch (4)
- 12 Starring role (4)
- 14 Blissful (7)
- 17 Blue-purple gemstone (8)
- 18 Bankruptcy (4)
- 19 Relating to a third century antipope, or his party or sect, who favoured severity against the lapsed (11)

QUICK Down

- 1 Extortionate money lender (6)
- 2 Cheeky new kid on the block (7)
- 3 Express; affirm (5)
- 4 Trinket usually hung about the neck, thought to be a magical protection against evil or disease (6)
- 5 Possible site of the Transfiguration, aka Sirion (5,6)
- 6 Principles of the Church of England (11)
- 11 Floating wreckage of a ship (7)
- 13 In grammar, the case expressing an indirect object (6)
- 15 Dirty, squalid (6)
- 16 Japanese capital until 1868 (5)



SOLUTION

Across: 5 Mesopotamia, 7 Purr, 8 Tutelage, 9 Stir fry, 10 Twig, 12 Lead, 14 Elysian, 17 Amethyst, 18 Ruin, 19 Novatianism. Down: 1 Usurer, 2 Upstart, 3 State, 4 Amulet, 5 Mount Hermon, 6 Anglicanism, 7 Flotsam, 8 Tutelage, 9 Sordid, 10 Kyoto, 11 Flotsam, 13 Dative, 15 Sordid, 16 Kyoto.