

The Pilgrim

St Laurence's Parish Magazine, June 2016

The Crowning of our Blessed Lady



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Thank you, Lynda!

Lynda McIntyre was Parish Treasurer for many years. Unfortunately due to illness she retired in April 2016. We owe a great deal to Lynda for all the work she has done keeping Parish finances in order and under control! She was always there in the office dealing with the many requests from parishioners, clergy and others; answering questions and making sure the bills were paid. The Finance Committee, the clergy and her colleagues in the Parish Office, Forum members and all parishioners thank her very much for all her hard work.

Some Regular Events

The Parish Forum is where **ALL** parishioners can come together to discuss and debate Parish matters, and decide when and where things need to be done. The Agenda is planned in advance and the meeting is led by the chairman and Parish Priest. It meets every 3 months.

To go on the list to get the agenda in advance and the full minutes after the meeting, email forum@saintlaurence.org.com

You can raise a topic at the meeting but it helps if you send a short note about 10 days before the next meeting, again, to forum@saintlaurence.org.com, which can then be circulated.

The Pilgrim by Email

Away for the week-end? All copies taken? Don't miss the Pilgrim on publication day! You can receive a pdf version by email. Send a request to pilgrim@saintlaurence.org.uk

Extra Pilgrim copies: Do you know anyone who has difficulty coming to church but would like to receive the Pilgrim? Please feel free to take an extra copy.

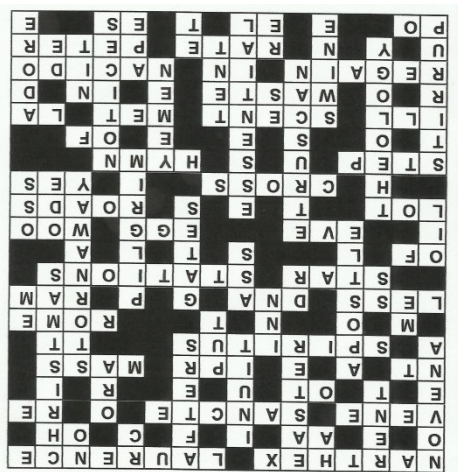
Pilgrim on the Web

The most recent back editions are now available on the Parish website
<http://www.saintlaurence.org.uk/pilgrim>

ABLAZE

The St Laurence Youth Mass is known as ABLAZE and is an opportunity for youth in the Parish to come together and celebrate Mass. It is held at regular intervals on Sunday evening at 5pm in the church, followed by a shared supper. The next Ablaze Mass will be on 17 July.

Crossword Solution



ST LAURENCE'S ROMAN CATHOLIC CHURCH

91 Milton Road, Cambridge CB4 1XB

Tel/Fax: 01223 704640

Email: office@saintlaurence.org.uk

St Laurence's Parish is in the Diocese of East Anglia, and covers the area of Cambridge north of the river Cam including Arbury, Chesterton and King's Hedges, and also the villages of Histon, Impington, Girton, Cottenham, Milton, Landbeach and Waterbeach.

Parish Priest:

Fr Patrick Cleary

01223 704640

pp@saintlaurence.org.uk

Assistant Priest:

Fr Bob Eccles O.P.

01223 741265

robert.eccles@english.op.org

Secretary:

Pat Cook

01223 704640

office@saintlaurence.org.uk

Deacon:

Rev. Dr Geoffrey Cook

01223 351650

Seminarian:

Jaylord Magpuyo

01223 704640

Treasurer:

John Steel

01223 704640

Service Times

Saturday 9.30am

6pm Vigil Mass (sung)

Sunday 8.00am

9.30am (sung)

with children's liturgy

This Mass is held at St Laurence's School, Arbury Road.

During school holidays it is held at the Church.

11am (sung)

with children's liturgy

Join us for coffee in the Parish Room afterwards.

Mon - Thurs 9.30am

Friday 12.30pm

Check the weekly newsletter for changes to the above times

St Laurence's School

Head Teacher

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Mrs Clare Clark

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What's New?

St Laurence's - Open Church

Nora Darby

Fr Pat expressed a wish for the Church to be open daily. It is part of the New Evangelisation - to increase welcome and availability. This was agreed at the Parish Forum meeting on 18th April and the doors were opened on 25th April!

The Church is open daily from 9.30 am – 5.00 pm during the summer - times will vary during the winter - for anyone wishing to come in for private prayer and contemplation. All other Church activities will continue as normal. Visitors are welcome to participate in the services if they wish to do so.

Entrance will be through the main porch door only. All other doors will be locked unless Mass or other Parish activities are taking place.

New signs for inside and outside the Church are being organised. Mass times are displayed outside on the noticeboard. The Open Church will be publicised in the newsletter and on the website. Also other churches of different denominations in the parish area will be notified and asked if they could pass on the information via their newsletters or parish magazines.

Closed-Circuit Television (CCTV) is being considered for the future.

On being a Parish Priest

Fr Pat

I see my role in the parish as similar to that of an orchestra conductor! This is the one responsible for making sure everyone has an opportunity to use their individual and unique God-given talents for the good of all.

Obviously my main responsibility is to ensure the Liturgies are celebrated in a dignified manner in accordance with the rubrics of the Church. It is important to remember that the Eucharist makes the Church and the Church makes the Eucharist. We are a religion of the person of Jesus, an incarnational Church. Although the Scriptures are hugely important we are not a religion of the Book, but of the person of Jesus.

When I managed a shop in London's Portobello Road in the late 1960s I was responsible of the staff, sales, stock and premises. Being a Parish Priest is not

entirely different except in the obvious way that a shop is a capitalist pursuit whereas the Church is a spiritual one. Together, with all our differences, we can make some wonderful music rising up to heaven.

A time to discern and learn - introducing Jaylord Magpuyo

Sarah Sykes



Over the last year or two we have been lucky enough to have hosted several priests from abroad, and I recently spent some time chatting with our latest visitor - Jay, a seminarian hoping to become ordained and work in our Diocese.

Jay is from the Philippines where he is the eldest of three siblings. He grew up and trained for the priesthood there. On leaving High School he was invited to explore life and study at a seminary by some of his peers already studying there. Finding the first few days boring, he had no plans to stay but found himself still there a few months later reflecting on why this was the case, and finding a peace in his heart from this life of service. "God calls us in different ways." Before he knew it a year had become 10 years, first studying philosophy for five years and then theology for five years. This is the usual training for the priesthood in the Philippines, and it is then followed by two years of pastoral work. Outside of his studies he enjoys sport, especially running, basketball and reading.

He came to the United Kingdom, and specifically to our Diocese, last July to continue his priestly formation and to, hopefully, be ordained here in East Anglia. Initially feeling rather hesitant on being invited by the Bishop of East Anglia to consider coming to finish his training here, he came to discern that perhaps God was calling him from what might be a more comfortable and obvious route into priesthood in the Philippines to something more challenging.

On arrival, he spent his first six months at St Philip Howard Church in Cherry Hinton and then moved on for shorter periods to several other parishes in the Diocese. He is now with us for an indeterminate period and plans to spend this time being involved in all aspects of parish life: to learn as much as possible not only about British culture as a whole, but the sub-culture of the parish - what we do here and why we do it - and to learn how to take on the responsibilities of a Parish Priest and all it entails.

Although Jay is not yet ordained and is therefore not able to celebrate mass, he is looking forward to

ministering to us in the parish from the altar via his homilies and Eucharistic Ministry as well as learning how to serve an individual parishioner according to his/her own needs, while he discerns where God is leading him.

“I like this diverse parish and I am enjoying learning to do many different things.”

The Joy of Love (*Amoris Laetitia*) – “On Love in the Family”

Pope Francis’ response to *The Final Report Of The Synod of Bishops To The Holy Father*

Dick Wilson

An apostolic exhortation is a communication from the Pope of the Roman Catholic Church to a particular group, large or small – encouraging a particular activity but not defining doctrine. Often it follows the Bishops’ Synod. *The Joy of Love* is a reply to the 2015 Synod report to the Pope. It is addressed to the whole Church, but severally according to their special nature – bishops, other clergy and consecrated people, married people and all laity, in so far as particular sections affect them. The elegant text is nearly 60,000 words long, with pages of only about 250 words – which makes it difficult to follow and interrelate the multitude of ideas in it.

It does not claim to have all the answers, and anticipates various interpretations of the Church’s teaching, as the Holy Spirit guides to the whole truth, and different solutions better suited to the varying traditions and local needs of different parts of the Church (Introduction).

Chapter 1 shows marriage in the Bible to be a revelation of God himself, and the love of man and wife, and children too, an image of the love of God as the mutual love of Father, Son and Holy Spirit. This is how God is, and here is how the account of marriage in the Bible shows that it is so.

Chapter 2 takes up observations from the Bishops’ Synod on the present experience of families. It comments positively and encourages the growth of “an equal distribution of duties, responsibilities and tasks in marriage” and the right of women to be free from violence and exploitation and to have access to dignified work and roles of decision making. It condemns the view that many of today’s problems have arisen because of feminine emancipation. Nevertheless, it points out that the loss of the traditional God-husband-wife-children hierarchy within a marriage can give rise to individualism within

the family and removes a constraint on marriage break up.

Chapter 3 sets out the basis for the Church’s teaching in Jesus’ radicalisation of marriage. He closes the path to divorce for men in Judaism and forbids it for both men and women. Marriage then becomes a sacrament in which God’s creation of a bond between husband and wife, which God will not break, makes it impossible for the married couple to be released from it in divorce. Single sex partnerships are not marriage and the marriage must be open to giving life.

Chapter 4 explores how in this way the love of a married couple, including erotic sexual love, is transformed and becomes deeper, and can even illustrate the very particular kinds of love expressed in celibacy and virginity.

Chapter 5 discusses the giving of life to children, and bringing them up. Then it extends this to the wider family of older people and adopted children, to in-laws and relatives. It relates what is needed with regard to marriage for the training of priests, and using the various experience of the Church in different ways, as described in detail in contributions to the Synod debates and discussion.

Chapter 6 is where the Pope turns to more difficult issues, commenting on the threats to marriage in the modern world, and calls on the Church to face up to them. It notes that “the experience of the broad oriental tradition of a married clergy could also be drawn on” and the need for particular training to all who assist in the pastoral care of families. The preparation of young people for marriage as a lifelong project, with an ability to face challenges, is discussed in detail. When there is marital breakdown, the Church should offer help in forgiving and being forgiven, offering help through breakdown and divorce with respect for their suffering, and support to help sustain them in their new situation. The annulment has already been made easier to access and use. Also it states “never, ever, take your children hostage” during all this. The Church must be prepared to assist in bereavement and in complex situations such as marriages of different faiths or the results of domestic violence.

Chapter 7 gives a picture of moral education based not on coercion but incentive, firm explanation, freedom to take on good values and virtue on their own account, and sex education that gives appropriate and up-to-date factual knowledge in a context of personal respect and doctrinal guidance.

Chapter 8 contains the most controversial passages. Within the traditional definition “Christian marriage...is fully realised in the union between a man and a woman... who belong to each other until death

and are open to the transmission of life...” The Synod accepted this in principle from the start, for it is not a doctrine-making body, but much of its concern was with the consequences of applying of rules set out above, within the parish community, with people whose situation or way of life is in conflict with them. In general, we do accept and support them, in our part of the world and elsewhere, and the Pope notes many cultures and circumstances where *de facto* unions exist long before marriage. There are circumstances where a diminished responsibility, personal or social, makes a firm application of the rule impossible. It is here where he considers the mercy of God applies, that a pastor can judge when it is so (discernment) and “it can no longer simply be said that all those in any “irregular” situation are living in a state of mortal sin and are deprived of sanctifying grace” – and so would not be allowed to receive communion, though in some dioceses they may, and in many parishes they do. He quotes Thomas Aquinas, “Although there is necessity in general principles, the more we descend to matters of detail, the more frequently we encounter defects.” Here discernment cuts in. He insists that “in no way must the Church desist from proposing the full ideal of marriage”, and he could not simply override a doctrine too well established. But circumstances vary. His response offers no solution, but the Synod asked for a solution and he is in effect saying a solution must be found. As one of the bishops said, “We don’t want another *Humanae Vitae*” (the encyclical written by Pope Paul VI and issued in July 1968, subtitled *On the Regulation of Birth*, where the Church said one thing and innumerable Catholics did something else).

Chapter 9 goes over once again the way the grace of God and prayer in the family builds up holiness.

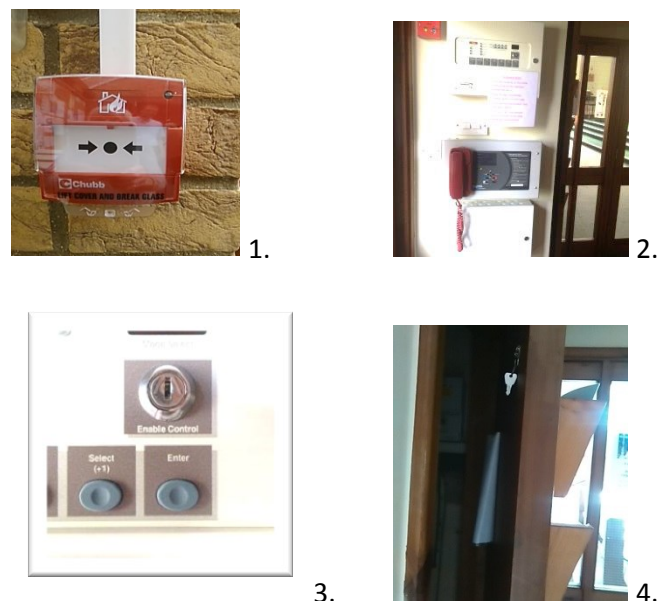
Pope Francis’ initial approach, from the pastoral experience of the bishops, is to question the rigid application of the doctrine in practice. There are those who have said that this is a fudge or simply that there has been no change in the doctrine. Bishop Egan of Portsmouth told his diocese that this “magnificent” document did not change Church teaching... “Does the Pope say the divorced and civilly remarried may now be admitted to Holy Communion? No... They need a good priest to reach out to them... to change and to take their proper place in the Church’s life and mission”. Cardinal Eijk (from The Netherlands) quotes Vatican II to the same effect. A survey of the reactions of French bishops shows strong sympathy for Pope Francis’ viewpoint, but hold on to the law. These opinions are in conflict with the Pope’s view that pastoral considerations may sometimes have to override a strict application of the law. The Church is now in the position of recognising the difficulty of reconciling the Church’s doctrine with pastoral reality. Did Jesus really mean to impose a lifetime of celibacy on unfortunate young people in their twenties? The

reality of married life in previous centuries is very different from that of the present day. The doctrine of an insoluble bond protected women when their spouse would have dismissed them. However, in present day society in the developed world civil law gives them far more economic freedom. Now you cannot change centuries of practice unless you can show that – be it for the claims of mercy or the reality of marriage – the theology can be brought up to date. To quote a Vatican Radio presentation, “norms are general principles within which individual situations can and must be judged on their merits”.

One asks, what has happened to Matthew 18.18, where Jesus says, “Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.” Has the Church not authority to release a bond?

Cautious as the Pope is, and determined as he is to maintain the traditional ideal of marriage; he has opened a debate that cannot be closed.

New Church Fire Alarm System



Pic 1
In case of emergency, lift glass and press button

Pic 2
To Disable Alarm:

- ◆ Find keys hanging on the inside of the door to the cupboard beside the alarm control box (see Pic 4)
- ◆ Place the key into *Enable Control* (see Pic 3) and turn to the right
- ◆ Press *Silence/sound Alarm* and then press *Reset*
- ◆ Turn key to left and remove.
- ◆ Replace the key on the hook inside the cupboard door

Personal Stories and Experiences

Retreat

Virginia Bird

Have you ever made a Retreat? It is a good way of giving oneself a spiritual boost, a way of finding a new or improved way of experiencing God, a time of peace and rest in our frenetic lives.

A little while ago I made a Retreat with a difference.

If you read *The Tablet* you may have read articles on the back page by a Jesuit Brother called Guy Consolmagno, who is Director of the Vatican Observatory and was formerly curator of the Vatican meteorite collection. I bet you didn't even know the Vatican has a world class astronomical observatory based at Castel Gandolfo, the Pope's summer residence, and with a huge telescope in Arizona.

Brother Guy came to Launde Abbey in Leicestershire, an Anglican Retreat House, and led a Retreat based on Astronomy. There were 12 of us participants, two Mercy Sisters, a Jesuit priest, me and three Anglican priests (two were women) and the rest Anglican laity. All were interested in Astronomy, all were looking for a Retreat with a difference. And we got that.

It was brilliant. Brother Guy gave talks focussing on:

- The Cosmology and Christ, how does our understanding of the size and shape of the universe shape our understanding of the Creator? How do you reconcile the scientific version of the Big Bang with the Genesis account of creation? Where did we come from? What is the origin of the universe, and of our solar system? Was God involved? What is the difference between the religious version of this question, and the scientific version?
- The Star of Bethlehem - what does it mean for the birth of the Messiah to have been announced by astrologers? What was the Star of Bethlehem - just a pious religious story, or an actual description of astronomical events? More generally, how does a scientist understand miracles? What is the difference between the religious version of this understanding, and the scientific version? What can one say about the other?
- Galileo. What really happened with the Church and Galileo? Could it have been avoided? Or was it inevitable? But more deeply, why does it seem that religion is

always "behind the time" when it comes to science, and why can't religion reconcile with science in our contemporary world? For that matter, does science have to be tone-deaf on the deep issues that really matter in life? Does it have to be so cold and soulless?

- Would you baptise an Extra-terrestrial? What is the meaning of Christ and salvation in a fertile universe that may be teeming with intelligences other than our own? Are there intelligent beings on other planets? How would we know? Do they need to be evangelised? Do they need to be baptised?
- Heaven or heat death? How do we reconcile our current scientific understanding of the end of the universe and our Christian theology of the end times? Ultimately, aren't we all doomed, anyway? Even if we survive such local catastrophes as an asteroid strike, or manage to run away when (a few billion years from now) our Sun turns itself into a Red Giant and consumes the inner planets, won't the whole universe eventually "run down" and die? Or will multiverses mean that a material eternity really is possible? How can you believe in resurrection and eternal life, given the inevitable heat death of the universe?

In all these talks he asked:

- What can one say about the other?
- Why does this question matter to us?
- What are the common assumptions - often unstated and unacknowledged - that often undermine attempts to discuss this question?

Unfortunately the week was largely overcast so we only used the telescope on a couple of occasions but what we did see was wonderful – sunspots, the Summer Triangle, etc. Did you know that the Big Bang was discovered by a Catholic priest, Georges Lemaître, or that much astronomy and other wonderful science was discovered by the Church?

It was all so exciting and also we had discussions, peace and quiet when we wanted, walks in the lovely garden or into the Leicestershire countryside, lovely Anglican Compline and other offices and daily Mass thanks to Fr James Campbell SJ.

Such a brilliant, inspiring, God-filled week - and so different.

So be adventurous in your exploring of God - different ways can really meet some of our needs.

Keeping in touch in the Great War

Ann Hales-Tooke

Among our Petre family archives there is much evidence that the four Petre brothers, three of whom were flyers, were very much in touch with each other. Three were serving in Flanders and the eldest Henry Aloysius was, for some of the time, in Mesopotamia as part of the Australian Half-Flight.

On 11th December 1916 Jack, the youngest brother, sent his brother Bernard a finely executed Christmas card with the message, "Am shortly getting command of a squadron. Pretty hot what!"



R.N.A.S. Christmas card 1916

The card, with illustrations, is from 'A' Squadron No.1. R.N.A.S. Jack and Bernard were close in age and were devoted brothers.

How devastating for Bernard to hear the following April that Jack had been killed in a flying accident! He immediately wrote to their parents in Ingatestone, Essex: "I hardly know how to write to you about this too terrible accident, I feel so absolutely miserable. Jack was more to me than almost anything in this world. I can hardly realise that he is gone forever, I don't know, or do I like to think how I am going to get on without him, we always seem to have done everything together."

The next day, Billie (my father, William) wrote to his parents: "I only heard last night and by chance of Jack's terrible accident. I saw the dear old boy only a week ago... I managed to get over to see some of his old friends today and find out how it happened."

Henry was home on leave from the Middle East. He is recorded as being at Jack's memorial service in Ingatestone later in April. He no doubt reflected on Jack's letters to him in the desert. Two years earlier, on 12th April 1915, Jack had written home: "that is quite a good photo of Henry's lot in the aeroplane, perhaps by now he has started for the front, wherever that may be; you have not heard anything from him of late, I suppose?" Henry had gone out to Australia in December 1912 to start their Air Force and subsequently took the half-flight from Australia, at the request of the Indian government, to fight the Turks near Basra.

The Petre parents, along with their two daughters, Mary and Sybil, must have felt that they were the centre of a communication network for all the good and bad news the brothers sent home.

Youth

Theme: God still answers prayers

Fr Alvan

Prayer is very important in our lives as Christians and that is why we can never stop talking about it, which in turn reminds us of our need to constantly go to God in prayer. A lot of things have been written about prayer by different people in the form of books, articles, documents, etc., all pointing to the fact that prayer is indispensable in our lives.

Sometimes we pray and receive what we asked for in prayer immediately and we are happy. We will often say "I prayed and God answered my prayer". Sometimes we pray for something, and although the answer doesn't come immediately, we do receive one after a short while. We are still happy and we thank God, even though the answer didn't come when we expected it. Sometimes, we pray for something and at the end, the answer didn't come. The questions here are: "Did God actually keep quiet and decided not to answer the prayer? Does it mean there are times He can't answer prayers? Does it mean that God is not powerful enough to say yes to all our prayers? There are too many questions that will often come up when we feel God didn't answer our prayer. Well I would like you to start having a different way of thinking in that regard.

From my experience so far, I can confidently tell you that God answers prayers and still answers prayers. Your own case can never be different. It is just for us to understand that God's ways are different from our own ways and the way He answers prayers may also be different from the way we would want Him to answer us. It is His own will that should be done in our lives and not ours. This is because His will for us is perfect. Most often, we want things to happen in our own way and at our own time. But God will say, "No, it is my own will, in my own way and at my own time". It is just like a child going to their dad to ask him for something they want but do not actually need. The dad will say no, not because he doesn't want to grant his child's request, but because it is not needful for them. If he knows that his child needs what they are asking for, why should he say no if he is in a position to grant his request? **"Which of you, if his son asks for bread, will give him a stone? Or if he asks for a fish, will give him snake? If you, then, though you are evil, know how to give good gifts to your children, how much more will your father in heaven give good gifts to those who ask him!" (Matt 7:9-11)**

Jesus in the Lord's Prayer taught us how to submit to God's will whatever we are praying for – **"Your will**

be done on earth as it is in heaven". So we can pray, "Lord Your will be done in my life, in my sickness, in my family, in my studies, in my workplace, etc. Lord I am praying for this, but let your will be done and not mine". So even when we think the answer didn't come, we will not feel too bad, rather see it that God has got something better than what we are asking for. He has got a better plan for us which we may not actually be able to see clearly at that moment but will, at the appointed time. One thing we need to be assured of is this, "God still answers prayers", it doesn't matter how He will or when He will. All we need is to submit to His will for us.

In her blog article, *3 Ways God Answers Prayer*, Grace Houle writes, "When we express the desires of our heart in prayer, they don't fall on deaf ears. Yet sometimes when we don't get quick response, or exactly what we desire, we huff and puff and say God isn't listening. God sees the full picture even when we only see a small piece of the puzzle. We just have to keep the faith that God knows what's best. Don't be discouraged if you don't get an answer right away. Keep on asking until God answers, and when He does, pray that God prepares your heart so you can accept the outcome". This is all about having a right attitude in accepting God's will for us.

I want to bring to your notice that God answers prayers in three different ways. He can say "Yes", "No", or "Wait". In all these, be sure He has answered your prayers.

To some of our prayers, God says "Yes". When He knows that we are actually asking for something needful, at the right time and is according to His will for us, **"This is the confidence we have in approaching God: that if we ask anything according to His will, he hears us"**. (1 John 5:14) Sometimes, He says "Yes" to our prayers so that through what He has done for us, others will come to believe in Him. He will always say "Yes" when He knows that what we are asking for is according to His will for us and will bring us closer to Him. The scripture records in 1 Chronicles 4:9-10 about a man named Jabez- **"Jabez was more honourable than his brothers. His mother had named him Jabez, saying, 'I gave birth to him in pain.' Jabez cried out to the God of Israel, 'Oh that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain.' And God granted his request."**

To some of our prayers, God can say "Wait". Most often it may be that what we are asking for at that moment is good for us but the timing is not. God's ways are different from ours, so also His timing. He always has an appointed time and when that time comes, He will surely say yes, if not His answer will

be for us to wait till the ripe time of answer. He may also say wait when He wants us to learn something from that particular circumstance. We may struggle with impatience and He may want to teach us how to be patient by delaying the answer to our prayers. He may still want to teach us something else, and for us to actually learn the lesson, we must patiently wait on Him. Once he is through, the "Yes" for an answer will surely come. It is all about being patient, **"I waited patiently for the Lord, and he turned to me and heard my cry. He lifted me out of the slimy pit, out of the mud and mire, he set my feet on a rock and gave me a firm place to stand. He put a new song in my mouth, a hymn of praise to our God. Many will see and fear the Lord and put their trust in him"** (Ps 40:1-3). When God says wait, then we must patiently wait for Him. **"I am still confident of this: I will see the goodness of the Lord in the Land of the living. Wait for the Lord, be strong and take heart and wait for the Lord."** (Ps 27:13-14)

Waiting for God is not easy. Often it seems that He isn't answering our prayers or doesn't understand the urgency of our situation. That kind of thinking implies that God is not in control or is not fair. But God is worth waiting for. Lamentations 3:24-26 calls us to hope in and wait for the Lord God who uses waiting to freshen, renew, and teach us. Make good use of your waiting times by discovering what God may be trying to teach you in them.

God can also say outright "No" to our request. It is not as if He can't actually give us what we want, but do we actually need it? God loves us so much and knows what is best for us more than we do. His will for us is perfect. But most often when we pray, we want to force Him into doing our own will. When He says no, what is our reaction is the question. How do we actually react to God and His Church, when we pray and don't receive what we prayed for? Do we feel like giving up on Him and cursing Him? This may be the most difficult answer we get from God, but the fact is that He still answers prayers. David shows us what our attitude should be like when this happens. The child David had illicitly with Bathsheba fell very sick. David prayed for his healing. He fasted and prayed for his child for 7 days. Yet God couldn't heal the baby. After the child's death, David instead of becoming angry with God, went into the house of the Lord and worshipped God. To come to the place of realization that God doesn't have to always answer our prayers how we desire is a beautiful thing. God is deserving of our praise, whether or not He says "Yes" to our request.

I remember when I was praying seriously for healing of my fractured hand. My main aim for asking for such healing was because I didn't want my classmates to leave me behind, since I couldn't stay in school. I

knew God will heal me, but I wanted it to happen at my own time. But it was very clear that God said no at that time. I actually became very angry at that point and decided to stop praying since it was as if God didn't want to answer my prayers. At the time I didn't understand that He said "No" for my own good. He said "No" because He was actually working out and preventing so many things for me, but when the time came, I looked back and appreciated God for saying "No" when I wanted "Yes" for an answer.

"Until God answers, continue praying. Pray to the God who hears, and can do something about it. But when God answers, we should be willing to accept His response, and be thankful even if it isn't the desire of our hearts because God's ways are higher than our ways, and there is a purpose and a plan for His response even if we don't see it right away." (Grace Houle). One thing I have come to believe about God is that He takes us on a road (no matter how rough it may be), that when we get to the end, we will look back and smile in thanksgiving to God. So beloved, no matter how difficult it may be, keep praying and never give up. Be assured of one thing, "God still answers prayers".

Note from Editor: If anyone has a prayer request or answer to prayer they would like to share in the next edition, please send it to pilgrim@saintlaurence.org.uk.



Emma Hill and Grace Chalklin

Confirmation 28 April 2016



Rachel Chalklin and Emily Bowen



This year's confirmation group with Bishop Alan Hopes

Parish Organisations & Activities

Women's World Day of Prayer

Margaret Simmons

In preparation for the 2016 Women's World Day of Prayer, representatives of churches from a wide area, based and centered on Cambridge, met in November 2015 at Wesley Methodist Church at Christ's Pieces. A service with the theme of 'Justice and Peace' was presented by Margaret Cooper of St Luke's. A representative of WWDP Central Office came to introduce the service for 2016, which was prepared by women of Cuba. She used a DVD to show to us the geography and history of Cuba and also the wildlife. We heard first-hand accounts of the current situation of women in Cuba. Then, after Scripture study, we shared our informal lunch while perusing various artefacts, cards, books and CDs available from WWDP. After lunch we settled down to examine the service prepared by Christian women of Cuba entitled 'Receive Children. Receive Me'. We heard the music available on CD, learned and sang the hymns. Then, in late January our Chesterton group met for a rehearsal under the direction of our convenor, Maggie Fernie, from St Andrew's.

The first Friday in March is dedicated to the interdenominational Women's World Day of Prayer, and so it was that on Friday 4th March St. Laurence's hosted the WWDP service for churches in Chesterton (Arbury Road Baptist Church, Chesterton Church of the Good Shepherd, Chesterton St. Andrew's, Chesterton St. George, Scotland Road Methodist Church).

On the day, Maggie was our leader with support from Sue Whitfield and Jenny Mizon from Arbury Baptists, Ruth Banger and Ruth Reid from the Church of the Good Shepherd, Tricia Toughton from St Andrew's, Rosemary Tice of Scotland Road Methodists, and Teresa Campbell and Elizabeth Barrand from St Laurence's. Sadly Pat Hearn our representative from St George's was in hospital.

The keyboard player was Marion Caldwell (St Laurence's). Sue Price of St Laurence's led a reflection on Jesus Receiving Children. Barbara Quail brought a group of girls from St Laurence's School. The Catholic Women's League provided refreshments at the end and Pat Cook made sure that the church was warm. Thank you all.

Next year's service will be from Women in The Philippines.

Why not volunteer for St Laurence's? We need you!

Minutes of the Parish Forum

St Laurence's Catholic Church Monday 18th April 2016 at 8pm, chaired by Jim O'Sullivan. The meeting started with prayer led by Fr Pat Cleary

Present: Fr Pat Cleary, Fr Bob Eccles OP, Deacon Geoff Cook, Deacon John Steel, Jaylord Magpuyo, seminarian and 15 parishioners.

Minutes of last meeting: these have been posted on the website and on the board in the Narthex. In future minutes can be sent direct to anyone who applies for them on forum@saintlaurence.org.uk

Matters arising:

Database - it is in process aiming for an autumn start.

Opening up of the Church:

Fr Pat said that this had come out of the ideas etc. from the New Evangelisation as an increase in our welcome and availability. The Diocese assures us that insurance is no problem should the Church be left open. The reasons for having church open: For a quiet space and prayer or events outside the regular Masses.

Comments: *Pat Cook* said that she is in the office 4 mornings a week. She felt CCTV cameras would be a good idea.

Fr Pat said it should be publicised in the bulletin and on the website. He felt it should be all day, office type hours, or until dusk in the winter and that it should start in ad hoc way and be allowed to develop organically.

Entry to the church should be via the porch only with all other doors locked.

Discussion around this looked at notices etc. It will need monitoring and adjustments made if necessary. Information could be publicised in the newsletters of surrounding churches. This will start on Monday 25th.

Liturgy:

Ann Hales Took has asked that there should be more silences during Mass, particularly at 11am prior to the start. The practicality of this was discussed. At least a third of mass attenders arrive within the last five minutes which makes welcoming and finding seats difficult if the Church is silent. It has been tried before during Lent and Advent without great success. However silence after the Homily was advocated as was silence after each reading, before the words, "the Word of the Lord", to give time to appreciate what was read. Readers will be encouraged to leave this sort of space. Another training session for Readers was advocated and will be arranged by Nora Darby and Fr Bob.

The Triduum and Easter had been lovely as usual even with the rain trying to prevent the lighting of the first fire.

Finance:

Lynda McIntyre has resigned as treasurer due to ongoing ill health. A vote of thanks for her long service was given. Deacon John Steel (Ely) has been offered the role and has agreed to take it on. Michael Strupczewski will continue to write the cheques. There are several new people on the finance committee. Pat Cook will change the treasurer details in the bulletin. The annual accounts were made available having been seen previously by the finance committee and will be publicised at Mass. The diocese is starting a fund raising initiative called Alive in Faith. St. Laurence's parish is not yet involved in it.

Social Life:

SVP and CWL are holding their senior citizens' lunch on 30th April.

Catechesis:

Marriage preparation - the Diocese has introduced its own programme which all parishes must use from next year.

Confirmation preparation - will also have to use the Diocese's own programme.

Baptism preparation - continues to go well. It is by invitation and this seems to really please parents.

First Communion preparation - goes on apace.

Ablaze Mass is running very well but is showing up how hard the young find discernment in this present age. Simon Bishop SJ preached at the Mass and would like to come and speak with the young again, including confirmation candidates, and those confirmed in recent years. Sandy Hobson will arrange this.

Sandy will also publish an article in the Pilgrim re Catholic Charismatic Renewal. The Diocese wants this to run across the Diocese and to be based in St Laurence's. It will run various activities similar to the Life in the Spirit seminars.

Buildings and grounds:

Fr Pat has put up instructions on how to manage the fire alarm box. Joy Warde and Mary Jane O'Sullivan will put together procedures for fire evacuation for the children during their liturgy.

New entrance boards have been designed and with a little editing will go up shortly.

First Aid box - Fr. Pat will buy a basic one as advised by Caroline Diston.

The new main door has been ordered.

Irial McGinley has been asked to go ahead with altering the level of the bar on the gallery to improve visibility.

New windows on the car park side of the church are to be ordered.

Parking at 11 o'clock Mass continues to be a problem.

School:

The Diocese has stated that Catholic schools can only become academies in groups with other Catholic schools.

Parish groups:

SVP continues to attract new members.

AOB:

Contributions are requested for the next edition of the Pilgrim. St Laurence's Day, 10th August. Mass at 6.30pm organised by the Ablaze Mass followed by a party is planned. CAFOD garden tea party is planned for 25th June at 9 Pettitts Lane, Dry Drayton. The school summer fair is on 25th June.

Next Forum:

21st July - main topic "The Parish Forum is 10 years old". The current working will be reviewed and alternative ways examined.

Date of next meetings: Thursday 21st July; Monday 3rd October

Baptism at the Easter Vigil

At the Easter Vigil on March 27th two children Naishe Chikobvu and Dylan Alexander Y. Pineda were baptised. From the early years of the Christian Church, new Christians were baptised on Easter night – dying with Christ and rising to new life in him. "Christ is risen! He is risen indeed!"



Naishe Chikobvu Dylan Alexander Y. Pineda



Dylan Alexander Y. Pineda

From St Laurence's School

The staff of St Laurence's are very proud to have been part of the pilot scheme for *The Diocesan Certificate in Catholic Studies (DCCS)*.



Certificate of Religious Studies is also available to parishioners, catechists as well as teachers. For more information about both courses please contact the Margaret Beaufort Institute on 01223 741039 or mbitadm@hermes.cam.ac.uk



This is a Diocesan initiative, being offered through the Margaret Beaufort Institute, to introduce the national Catholic Certificate of Religious Studies to those who might be interested in completing the full two year course, as well as an opportunity to refresh the knowledge of those who have already received the national award.

In the same way as staff get regular additional training in maths, English, and science etc., the Diocese hopes this scheme will support the teaching of Religious Education in Catholic schools in East Anglia.

There were 3 training sessions which covered Catholic morality, the Sacraments and the Old & New Testament with opportunities to discuss issues and ask questions. Both teachers and assistant staff took part, everyone who attended received a Certificate of Attendance from the Bishop. Eight staff chose to complete the assignment, and received the Accreditation Certificate from the Bishop.

The Diocesan Certificate of Catholic Studies will be available to all Catholic teachers in East Anglia, through the Margaret Beaufort Institute. The Catholic

Yr 3/4 Passion Play



Mary

I was there I watched my son carry the heavy cross. I was flooding with tears. Veronica was helpful. She wiped his face. I covered my head with my hands. I couldn't bear to watch, my heart was pounding nervously. Lightning struck my heart! Though, I knew God was with him. Veronica saw me crying sorrowfully.

Veronica

I was there watching him suffer and I was scared when he fell the first time. His face was covered in blood and mud. His crown of thorns was pushing into his head and the crowd were laughing. It was not fair. How could they laugh at the Son of God? I had to do something. I was terrified but I had to stand up for Jesus. I could not have everyone laughing at him. As he passed me, I walked up with my veil and wiped his face as gently as I could. Then I looked at the veil and was amazed – I had touched the Lord's face and on my veil I could see his face. Then I could feel the guards dragging me back into the crowd, I lost sight of Jesus' face as he continued on. I felt a little bit stronger because I had stepped forward and done what was right.

Simon of Cyrene



I was there frightened of what to come, Jesus was going to die any second. I was worried as I touch the solid pins sticking out of the wooden cross. The guard pulled me out of the crowd viciously holding on to my shoulder. I felt blood trickling down my arm. I felt petrified that if I didn't help I would be torched as well. I was given what was left of cross. It was hard and heavy work pushing the cross on and on. The splinters sticking out of the cross were like razors piecing through my bloody hands. Finally I reached the base of the enormous hill long grass sticking out like straws.



Through the doors of Mercy to new life in Christ

This is an Extraordinary Year of Mercy and in those years it is tradition to have a Holy Door. So in order for the children to understand the tradition of the Holy Door we created our own at the entrance and at each classroom. To create these doors the children learnt about forgiveness and the Corporal Acts of Mercy.



Door of mercy into one of the classrooms

Reviews

Christ Recrucified

Nikos Kazantzakis
ISBN 9780571190218

Virginia Bird

This novel is one of the greatest I think I have ever read. Recommended on the BBC just when the huge migration of Syrian refugees was becoming apparent in 2015, it is long but its two plots, cleverly entwined, keep one reading on to the end whatever that may bring.

The story takes place in central Turkey, Anatolia, sometime before the Ottomans expelled the Greek Christians, in exchange for the Turkish Muslims living in Greece, (See “Birds Without Wings”, Louis de Bernieres) i.e. early in the 20th century.

Within the narrow confines of a Greek village ruled by the Turks, the whole story of mankind and the Son of God is reflected. Easter is just over and the village is casting for the next Passion Play to be performed. Peter, James and John have been cast, so has Mary Magdalen, also a young shepherd called Manolios has been chosen to play Christ. Another young man is chosen to play Judas and, not surprisingly he is unhappy about it. Each of these people immediately began to feel the power of the roles they must play and their behaviour is affected and directed by this. Without realising it others in the village are about to take on other roles, Caiaphas, Annas, Pilate, though we are never actually told this.

At the same moment refugees from another Christian village, destroyed by the Ottomans, arrive at the gates asking for sanctuary. As a young woman in their midst falls down and dies of starvation the town elders refuse that sanctuary fearing the refugees may be carrying cholera. The refugees are banished to caves up on the mountainside.

Where will this story lead Manolios, Yannakos, Kostandis and Michelis? Where will it lead Katerina cast to play Mary Magdalen? What about Panayotaros, so unhappy to be cast as Judas? The Passion drama becomes reality.

Thus begins the acting out of the Passion story in our own times. Thus begins the acting out of our present day refugee crisis and our part within it. Each year we re-enact the Passion, consciously or unconsciously.

To read this beautiful story is to follow the changes in individuals, is to experience the situation of refugees, to hear about a time in 20th century history that has

repercussions today. It is a book I would thoroughly recommend.

Nikos Kazantzakis was born in Heraklion Crete in 1883 and died in Freiburg Germany in 1957. He wrote a number of novels including “Zorba the Greek”

When breath becomes air

Paul Kalanithi
Bodley Head, 2016. ISBN 9781847923677

Ann Hales-Tooke

A growing number of people, facing a predicted death from cancer, are recording their last years, months, days. This book is a truly impressive account by an American aged 36 on the brink of a career as a neurosurgeon who finds he has inoperable lung cancer. He and his wife Lucy, also a doctor, face a completely unpredictable future. The amount of time he has is possibly ten years, or may be only one. They decide with the longer option he will try to continue with his chosen career, with only a year he will give up his career in order to write about his experiences. They also decide they will aim for a baby before it is too late.

In the event he is only able to manage a few months of work. He writes the book almost up to the point of dying with Lucy writing an epilogue. Paul dies with his family around him including their 8 month old daughter Cady in March 2015 aged 37.

This book can teach much about facing death with courage, dignity, trust and love.

‘The family gathered together... We all expressed our love and respect. Tears glistened in Paul’s eyes. He expressed gratitude to his parents. He asked us to ensure that his manuscript be published in some form. He told me a last time that he loved me.... Just before nine o’clock, his lips apart and eyes closed, Paul inhaled and then released one last, deep, and final breath.’

Features and Opinions

Homelessness in Cambridge

Paul Simmons

As many readers will know we have, in our parish area, several hostels for the homeless, also England's first Emmaus Centre for the Homeless at Waterbeach and last, but not least, Wintercomfort, a vital Day Centre for the homeless, which is located at Overstream House right next to Victoria Avenue bridge over the Cam.

We publish the following article with the permission of the Wintercomfort Charity (in whose occasional magazine it appeared in March) and the Cambridge Street and Mental Health Outreach for whom Guy Morris wrote the article.

Working with the Cambridge street and Mental Health Outreach Team

Guy Morris, Project Worker with Cambridge Street and Mental Health Outreach Team, talks about working with Wintercomfort to make sure Cambridge's homeless people can access services and support.

Our team aims to reduce rough sleeping in Cambridge and to connect people with support services that can help them with housing and health issues.

Our day starts early, going round the places where we've heard someone is sleeping and the well-known places where people bed down to make sure they're OK. We're confident we reach the majority of rough sleepers, but there's always going to be a few people sleeping in side streets and alleys or in vans that we'll miss.

6.15 in the morning when someone's just woken up isn't the best time to have a productive conversation so we steer people towards Wintercomfort where they'll get a free hot breakfast, can wash, get their laundry on, and then talk with us in a more comfortable environment.

Wintercomfort is the central hub in Cambridge for us. If we need to meet with someone to, say, put them in contact with drug and alcohol services, make them an appointment with the Access Surgery or simply get a message to them by word of mouth, Wintercomfort is the place to do it.

In a sense Wintercomfort is a stepping stone. We hold surgeries there five mornings a week where we meet people, make initial assessments, then take them along or point them towards the best place for them to go next: for example, Jimmy's or Willow Walk, all while their clothes are in the wash.

I'd say that the positive environment at Wintercomfort gives people the best fighting chance. There's a really nice vibe: people are relaxed, it's warm, there's sustenance and good things going on, and it works very well to make it possible for us to engage with individuals, whether they're new to the streets or returnees.

Our ethos

We want to do what's best for each individual. It's never about believing a reputation that might precede someone, blaming them or dwelling on history. Our ethos is humanitarian, focusing on what an individual needs on a given day. It's a 'That was then, today's a new day, let's try again, let's try a different tack' approach.

It's difficult sometimes. You might have to say to someone '

"I know you want to go to this place, but three hostels have banned you. This has happened, that has happened, this is the reason why..." but you work through the process. Not everyone's going to be pleased with the outcome, but it's about managing expectations while maintaining a dialogue and working with them. The last thing you want is for a relationship to break down, because if it does, it's the person you're trying to help who will suffer and who could ultimately perish, and no-body wants that.

Building relationships

Our relationships with the people we work with are key. People who've been rough sleeping for a long time will have engaged with us at some point and we've developed a rapport and good working relationship with them. We do our best to explain things and be completely open and honest about everything. It wouldn't be right to promise what we can't deliver but we want individuals to have autonomy and choice within the possibilities.

Once people see what we're trying to do: doing our best and trying to deliver for them, they respect what we're about. More often than not they realise that we are limited in what we do. They understand that we can't pull a rabbit out of a hat but they know we will

do our utmost, while working alongside other services who are equally stretched, to do our best for them.

Current and future challenges facing the Outreach Team in Cambridge

We're finding higher numbers of Central and Eastern Europeans sleeping rough. They've been working but become unemployed. Some have fallen out with exploitative gangmasters up in the Fens who've withheld their papers when they've left. They often speak little English, are very socially isolated and just don't know the system. We have a specialist project worker who works with them, and there is some bilingual support at Wintercomfort too.

Recent reductions in benefits are leading to people losing hostel accommodation and moving back to the streets. We've heard of people being evicted who've been in supported accommodation for over two years.

We anticipate there may be an increase in Cambridge of former service personnel who present as homeless, as has already been seen in parts of London. This is due to the issues caused by the recent deployments in Iraq and Afghanistan, along with previous campaigns such as Bosnia and Northern Ireland which are still greatly affecting people many years later.

In addition to what is described in the article Wintercomfort provides other invaluable services. It is open from early morning to early afternoon providing breakfast and all day hot drinks in a pleasant, warm environment with a sunny outside area. There are showers, a laundry, television, newspapers, a library and board games. There are computers for users to send emails and to apply for jobs and accommodation. There are classes in English and also training and experience in catering, cleaning and gardening. As a result, Wintercomfort runs two spin-off enterprises: Food4Food Community Cafe which serves really good lunches at St Andrew's Church Hall, Chesterton (Tue-Fri, 12-2pm) and Overstream Cleaning (Cleaning and Gardening Services). These give invaluable experience to formerly homeless people and this helps them to move on to other work if they so wish.

Some suggestions if you wish to help Wintercomfort and its users, particularly in this Year of Mercy:

Donations to help cover the considerable cost? Gifts of clothing?

Volunteering to help the professional workers in many activities (please phone Wintercomfort first to discuss).

Wintercomfort for the Homeless

Tel: 01223 518140

Web: www.wintercomfort.org.uk

Email: info@wintercomfort.org.uk

Japan's hidden Christian story

Rev. David Busk

St. Mary the Virgin, Godmanchester

For ten years, between 1996 and 2006, I had the immense privilege of being the priest of the Church of the Holy Trinity, Nagasaki, and the oldest Anglican Church in Japan. I have left a big piece of my heart there. In the West, when we hear the name of Nagasaki we probably think first of the atom bomb dropped on the city on August 9th 1945. But there is another, older story connected with this astonishing and still beautiful city, a Christian story, one which like the almost unrelieved tragedy of the atom bomb has more than enough sorrow in it, but which also contains faith and inspiration. It should be better known than it is. This is my modest effort to tell that story.

There was no direct contact between the West and Japan until Portuguese merchants arrived in 1543. Soon a trading route was established between Portuguese Goa and Nagasaki, in the south of Japan. Missionaries soon followed the merchants, most notably the first missionary to Japan, the Jesuit St Francis Xavier. By the time he left in 1551, the work of the Jesuits was firmly established, and the so-called 'Christian Century' of Japan had begun. This was a period of extraordinary growth – there are of course no exact figures, but the number of converts to the Christian faith over the next few decades was certainly in the hundreds of thousands, and this included many *daimyo* or feudal lords. In 1580 the *daimyo* in whose domain lay Nagasaki, Omura Sumitada, granted the Jesuit order control in perpetuity over the town. The Jesuits established a printing press and a seminary there and built several churches, and it became predominantly Christian. Nagasaki became – and to some extent remains – the cradle of Japanese Christianity.

However, this happy state of affairs did not last. Quarrels occurred between the more recently arrived Dominicans and Franciscans and the well-established Jesuits. Spain was also expanding her Pacific empire, and the *shogun* or military ruler grew fearful that Japan would become a target for colonisation. Protestant merchants exploited these fears, hoping to use them to strengthen their own commercial prospects. Persecution and suppression of Christianity began in 1597 when 26 Christians, both Japanese converts and foreign missionaries, were rounded up in central Japan,

marched in chains the length of the country to Nagasaki, and crucified there on a hill overlooking the harbour.

In 1614 the expulsion of all foreign missionaries was ordered, and the persecution of Japanese Christians intensified; in this period, there were thousands of martyrs, while many more renounced the faith. An edict was passed banning Christianity outright, and all Japanese citizens had to register with the local Buddhist temple. Finally, an uprising in 1638 by Christian communities near Nagasaki resulted in the massacre by government forces of about 30,000 people, men, women and children. As far as both the Japanese government and the outside world knew, Christianity had been extinguished in Japan, which now entered the era of *sakoku* or 'closed country', a rigorously enforced policy of isolation from all foreign contact. In Nagasaki, once a year every citizen had to stand before the magistrate and trample on a bronze image of the crucified Christ to demonstrate that they renounced the Christian faith. To refuse meant death.

In the 1850s, under pressure from Western powers, Japan began to open up to foreign trade. A number of treaty ports were established, of which Nagasaki was one, where foreigners could live and engage in commerce. In the foreign settlement in Nagasaki a Catholic church was built, the first in Japan since the closure of the country, for the use of foreign Catholics. Not long after it was opened in 1875, a group of Japanese approached the priest, Fr Bernard Petitjean, and one woman said, 'Our heart is one with yours. Where is the statue of the Virgin Mary?' To his amazement, Fr Petitjean discovered that these were representatives of tens of thousands of 'hidden Christians', who had preserved a form of the faith in complete secrecy for one and a half centuries. Pope Pius IX called it the 'miracle of the Orient'. It turned out that when they had been forced to tread on the image of Christ, many had said to themselves, 'I trample with my feet, but not in my heart.' Without clergy, Bibles, prayer books or any outside support, Christians had met in secret and prayed for the return of the Church since the 17th century. There has been no other story like this in Christian history.

More persecution followed the discovery of these hidden Christians, but under foreign pressure the edict banning Christianity was finally revoked in 1878. Most hidden Christians returned to the Catholic fold as soon as they were able, but some decided that what they had preserved through the long era of isolation was a distinct faith, and persisted in their secret rites even when the threat of punishment was lifted. A few dozen people in the islands near Nagasaki still preserve the rituals of the hidden Christians to this day.

A final, hideous irony in the tale of the West's encounter with Japan through the gate-way of Nagasaki is that when the atom bomb was dropped, it detonated almost directly above the Catholic cathedral, then the largest church building in the east, where Mass was being celebrated. It was the Christian quarter that was especially devastated. The cathedral has been rebuilt, and was visited by Pope John Paul II in 1981. Today, less than one percent of Japanese – about a million all told – describe themselves as Christian, of whom about half are Catholic and the remainder divided between various Protestant denominations. But in Nagasaki, and especially in the hills and on the outlying islands where many fled to escape persecution, the faith brought by St Francis Xavier has, uniquely in modern Japan, struck roots into Japanese society and culture and still flourishes.

Cardinal Points

John Hobson

I was recently asked if the "Cardinal" had any input for this issue of the pilgrim. In writing this column I have no thoughts at all of being a cardinal. In writing "Cardinal Points" I was hoping that some of the points I try to address may be main points rather like the four cardinal points on the compass. I also hoped to provoke thought and discernment on matters that may be controversial and need a little care and thought in navigating around. Ships' navigators take care of their maritime charts to identify cardinal navigation markers around the coasts and harbours which identify hazards to shipping and finally I hoped the odd bishop or cleric would read and take note of the article once in a while. Back to business however, I have had a strange couple of months since I last wrote; a mixed bag to be honest. A cold Easter holiday was not a help and the fly fishing was poor and neither a fly nor a fish was spotted never mind caught. The Holy Father cheered us up a bit with his long final document/exhortation emerging after two episcopal synods.

The document is "Amoris Laetitia" (The joy of love). I could hardly wait to see the effect on the Episcopal Sees (the various bishops to me and you) Amazing. Those bishops who wanted and searched for good news hailed good news, those who wanted and searched for no change hailed no change. The Bishops Conference for England and Wales adopted and approved a very reasonable and welcoming resolution embracing the Holy Father's document and its re-interpretation of how to implement the existing set of rules in a non-judgemental and merciful way and recognised that in future the training of priests, deacons and pastoral workers needed changing to include married people and also to embrace the spirit

of what was intended and the supremacy of conscience.

The bishop of Northampton also released a very caring pastoral review of the Pope's paper. My attention however was drawn, sadly, to Bishop Philip Egan of Portsmouth Diocese, a professor of Theology. This bishop was one of the last gifts to us from Pope Benedict. Rules, to theologians, as well as to canon lawyers, develop a certain sacredness of their own and knowledge of them seems often to confer a sense of knowing what is good for everybody without really asking them. We have an example of that quite locally too, a reluctance to confer and an urge to direct. Theologians and canon lawyers are often gifted with particular analytical rigour which could occupy the discussion in a university chaplaincy or at high table for a week or two on any given topic, however serious or trivial. Such rigour leaves little space for matters of love or mercy or pastoral understanding, since all thought is taken by multiple possible interpretations either of theology, or canon law, examined against all and any interpretation of either. As if to demonstrate the truth of this Bishop Philip had a wonderful pastoral letter read out in all his churches on 14 Feb and it rejoiced in 20 footnotes.

This then drew my attention to this chap's pastoral message addressing the Pope's exhortation, *Amoris Laetitia*. Here was a pastoral letter which, quite unlike the Conference of Bishops written resolution, quite unlike bishop Peter Doyle's gentle writing, and quite unlike the briefing document from the Vatican stripped all joy of love, all merciful understanding and all sense of reconciliation out of the Pope's exhortation and reinforced the general sense of judgementalism that the Pope was so anxious to depart from. No intention was expressed to revise any training of priests, deacons or laity but this was replaced with a clear call to reinforce existing training in the unchanged rules of the church and for the regularisation of irregularities, mainly through confession. It was after reading this little lot and getting quite despondent about the future of the church here in England and Wales (because Egan is so young) that I then noticed our own recent, but not directly connected, collection for the education of priests. The collection had rendered a mere £150 whilst that for the Pope's funds a cheering £450. When the clergy are worried about things they usually check the collection plate for any negative impact, well there we are. It would seem there is a general sense that we are being led backwards as fast as the Pope tries to take us forward. Pray for the Holy Father that he may convince those already trained in a rigid formation to dance anew in the spirit of the Risen Lord - and in proper English free of footnotes. (All the documents referred to are on the diocesan websites.)

We Need to Talk About... Trident

Imogen Choi

UK Catholics on the whole are not, it seems, averse to reflecting and acting on controversial social and political issues in the light of their faith. Recent government bills to legalise assisted suicide and same-sex marriage elicited bishops' statements and the mass signing of postcards and petitions at parishes across the country. St. Laurence was one of countless church communities who recently made their views heard on the broader complexities of contemporary family life during the Synod consultation period, differing perspectives on which continue to be aired in every edition of *The Pilgrim*. Faced with the national and global crises of climate change, or refugees, Catholic organisations and individuals are at the forefront of campaigns, actions and aid.

Yet there is one crucial issue of 2016 on which lay Catholics have, for the most part, maintained a diplomatic silence: nuclear weapons. This year will almost certainly see Parliament vote on whether to replace the UK's current generation of nuclear warhead submarines, known as Trident. The cost of doing so is, by any estimate, huge: between £17.5 billion (according to the Ministry of Defence's minimum short-term projection) and £100 billion (over the weapons' 40-year lifespan). The debate is more than an economic question though, as the decision taken today affects the UK's policy for the next forty years and will unquestionably have repercussions on the international stage. While opinion polls suggest that the British public leans towards scrapping the nuclear weapons or seeking a less costly alternative, the consensus among MPs has so far been for renewal, although a full debate has yet to take place.

And where do Catholics stand on all of this? The UK bishops make no secret of their opposition to Trident, affirming as early as 2006 that, 'The Church has always been clear in its teaching about the vital necessity for eventual total nuclear disarmament', and calling on the UK to show 'courageous leadership' and take advantage of its 'unique opportunity to offer the international community an approach to security and legitimate self-defence without the unconscionable threat of nuclear destruction.' On a universal scale, the Vatican has consistently held to its 1965 resolution that 'Any act of war aimed indiscriminately at the destruction of entire cities or extensive areas along with their population is a crime against God and humanity.' In 2007 Pope Benedict XVI described the policy of deterrence as 'not only baneful but completely fallacious'. Most recently, in his speech to the UN in New York in September 2015 Pope Francis addressed the 'urgent need to work for a world free of nuclear weapons, in full application of the Non-

Proliferation Treaty, in letter and spirit, with the goal of a complete prohibition of these weapons.’ The need is pressing, then. The prohibition should be complete.

The arguments for this position voiced by Catholic and other faith groups are both moral and practical, and worth considering in detail. The humanitarian impact of any nuclear conflict would be devastating, genocidal in its immediate consequences and bringing about hunger, displacement and environmental catastrophe on an unimagined scale in its aftermath. It would also - needless to say - be illegal by international law. Even in the absence of a clear intent to deploy weapons, the possibility of unintended detonation through miscalculation, hacking or accident is considerable. Recent evidence has brought to light a number of such ‘near misses’ in the past, and the 21st-century realities of proliferation, maintaining systems on high-alert and cyber warfare make the danger ever more palpable. Against the claim that nuclear weapons have ‘kept us safe’ so far - at best, a negative proof - is the demonstrable attempt of powers such as North Korea to build up their own arsenal of mass destruction in response to the policies of the nuclear states as the surest way of securing their own regional position. Finally, there is the prodigious cost of building and maintaining the system, in a climate in which cuts to core public services have been severe and poverty persists. To take one example of this concrete weighting of priorities, nuclear weapons get five times as much public research funding in the UK as renewable energy, despite the government’s commitment to the new, binding international agreement on climate change.

Britain’s four nuclear submarines constitute just 1% of global nuclear weapons capacity. Yet each one of these warheads is eight times more powerful than the atomic bomb which was dropped on Hiroshima. They are true and indiscriminate weapons of mass destruction. To abolish them now would send a message of incredible resonance around the world, providing an impetus to restart the nuclear powers’ legal obligation to pursue disarmament, one of the oldest goals of the United Nations and repeatedly endorsed by a coalition of 135 countries who do not possess nuclear arms.

Individual Catholics have already made their voices heard at this crucial juncture, attending rallies, signing the CND petition, supporting the work of Pax Christi and others, writing to or meeting with their MP. But perhaps this is a moment, too, for more public reflection, prayer and action, as parish communities, as families, as part of an international Church. Can we afford to keep silent? We are living through a time of incredible suffering through conflict, but also of great hope. Looking back on 2016, I have no doubt our children, and grandchildren, will hold us to account.

Want to find out more? Check out this webpage for links to further information and suggestions for action. <http://paxchristi.org.uk/campaigns/security-disarmament/nuclear/>

¹<http://cnduk.org/campaigns/no-to-trident/opinion-polls>

²<http://www.catholic-ew.org.uk/Home/News/2006/Bishops-Call-on-Government-to-Decommission-Nuclear-Weapons>

³http://paxchristi.org.uk/wp/wp-content/uploads/2013/12/Revised_Catholic-Church_Nuclear-Weapons2015.pdf

⁴<http://www.icanw.org/campaign-news/pope-denounces-deterrence-and-calls-for-prohibition-of-nuclear-weapons/>

⁵<http://www.cnduk.org/campaigns/no-to-trident>

“Celebrate” and Catholic Charismatic Renewal

Introduction – Dick Wilson

Over two years the Ablaze Mass has taken place every few weeks on Sunday evenings, currently at 5pm it is aimed largely at young people, who read the lessons and prayers and lead the music. With the support of Sandy Hobson, a contact has been built up with the Catholic Charismatic Renewal.

A charisma in the New Testament is simply the free gift of God, a word related to *charis*, God’s grace in freely giving us his salvation. *Charismata* are the numerous and very various gifts of God given to individuals, as the gifts of the Holy Spirit (1 Cor. 12.4-11). In English usage the words have changed a bit, as words will, and have come to mean the direct experience of the outpouring of the Holy Spirit, in particular as part of becoming a Christian by conversion, or by being overwhelmed by a realisation of what this means.

And charismatic, an entirely modern word, has been coined, by adaptation, for the kind of worship, music, and preaching that goes with this wide experience

There can be no doubt at all that this is a God-given reality, and Catholics and indeed any Christian should be ready to receive it. And Christian worship and teaching should not be so organised as to exclude it. It was a normal part of the experience of the early church – from the very first reception of the Holy Spirit in this way, in Acts. 11.11-18 St Peter tells how the Holy Spirit fell on a group of converts.

This is what “Celebrate” has made a home for. It uses music and a style at Mass which we would call charismatic (and the 18th century called enthusiastic). One of its models, largely for young people, is a week-end conference of prayer, daily Mass and discussion with a time for Adoration and an opportunity for Reconciliation and Prayer Ministry. There was also an opportunity for quiet prayer before the Blessed

Sacrament in the chapel. Such a week-end was on April 9th and 10th at Bury St Edmunds. They have a large programme this summer.

Sandy Hobson has summarised below a detailed account of the movement, by the leader of the programme, Charles Whitehead, with her comments at this relates to St Laurence's in square brackets

What is the Nature of the Catholic Charismatic Renewal?

This is a very important question, because as time passes it's all too easy for the original vision to be lost, and for ideas and practices to creep in which have little or no connection with the reason for this out-pouring of the Holy Spirit. We must always be watchful so that we do not distort or misinterpret what God is doing.

Some of the questions may be of little importance in certain countries or situations, and I may miss out things you consider very important. Why is this likely to happen? Because the truth is that whilst we are all members of the one Catholic Church, there are cultural and historical differences among us.

The same truths can have a variety of expressions. What is done in one country may not be appropriate in another, and the way we experience the Church is often different. The styles and structures of leadership in the Charismatic Renewal vary from one [culture] to another. [St Laurence's is made up of many cultures.]

Everything I say comes out of my own understanding and experience of this amazing and wonderful gift of God over a period of almost thirty years. As I write about the Catholic Charismatic Renewal, I am aware that I am dealing with something very precious and very near to God's heart. I am walking on holy ground and I do so with reverence.

What do we mean by 'Renewal' as you think about my first question please look at your own life, and if you are experiencing the renewing work of the Spirit, try to answer the following:

- What is the new thing the Lord is doing in my life?
- What was I like before I began to experience renewal in the Holy Spirit?
- What has happened to me?

So how does renewal in the Holy Spirit happen? Is it because we attend a conference, or a special course, or programme? Of course the Lord uses conferences, courses, and programmes, but no-one is "renewed" except by a sovereign act of God, who touches our lives by the power of his Holy Spirit and changes us. It really is both a state and a process. This transforming

and powerful activity of the Holy Spirit is what we mean when we speak about "Renewal".

The Catholic Charismatic Renewal is a sovereign work of the Holy Spirit among Catholic Christians through which we are asked to hand our lives over to God and to give the power back to him. In a clear and deliberate act of surrender, we invite the Holy Spirit to take control of our lives. We allow God to be God, and to work in us through his Holy Spirit. The Charismatic Renewal is a work of God, not of man.

Let's look into this in more detail. When I became President of ICCRS (International Catholic Charismatic Renewal Services) in 1990, one of the first challenges was to work with others in formulating our Statutes. As part of this process we had to explain the Catholic Charismatic Renewal, and we chose the following description.

- It's not a movement in the sense of a structured organisation like others within the Church.
- It has no rule of life or written constitution.
- It is not a special devotion to the Holy Spirit.
- It is not just a network of prayer groups or communities.
- It is not a strange new spirituality which is only suitable for some particular (some will say "peculiar") people. Raising our hands in praise is not a required liturgical gesture - it occurs spontaneously because of what God has done in our hearts.
- It is not something you decide to join, like a club.
- It's a highly diverse collection of individuals, groups, ministries and activities, often quite independent of one another, in different stages and modes of development, and with differing emphases. One of the characteristics of the Charismatic Renewal is the enormous variety of expressions and ministries, all inspired by the Holy Spirit and carried out in his power, which have a home under its umbrella.
- Whilst we major on relationships and networks rather than on structures, we nevertheless all share the same fundamental experience of the empowering presence of the Holy Spirit, and we all have the same general goals. Our patterns of informal relationships are to be found at local, diocesan, national, and international levels. These relationships are very often characterised by free association, dialogue, and collaboration.
- In my experience, many groups feel they are part of a big charismatic family. By their very nature they are related to each other, but they do not see the need to be integrated into an ordered charismatic structure locally or nationally - they

know they are already fully part of the Church and that's enough.

The Catholic Charismatic Renewal does not exist to create more and bigger groups, nor to build up a big organisation. No, our simple desire is to help others to have their Christian lives renewed in the same way that ours have been renewed. Some organisation may be necessary to facilitate the working of the Spirit - but it should be kept to a minimum.

This simple desire to see lives renewed is reflected in our approach to leadership. The nature of leadership in the Renewal is to offer service, not to demand obedience and conformity. Leaders are recognised by God's gifting, and through a variety of different procedures, are asked to serve. For leaders in the Renewal there are no special qualifications required in order to gain advancement or promotion. Leadership is seen as a gift as well as a skill. Some are simply invited to take up leadership; others are elected or appointed to do so. Some are self-appointed because they have the vision and commitment to start a new group or ministry. There is no single, correct procedure, and usually no formal hierarchy. The Renewal is always under the pastoral care of the local Bishop. The lack of a formal structure can sometimes lead to disagreements and problems, and a local bishop may decide to lay down particular procedures if difficulties arise. Statutes may be granted, thereby giving the group, the community, or service committee, a juridical status which specifies their structure, officers, and mission in accordance with Canon Law.

All of these diverse characteristics in expressions and in leadership are the experience in most countries. They mark out the Catholic Charismatic Renewal as different from ecclesial movements within the Church. This can be both a strength and a weakness, but it does draw attention to the fact that the Renewal is not man-made and humanly ordered. It comes directly and sovereignly from God. It also highlights the fact that the working of the Holy Spirit can sometimes seem to us to be untidy. But we must resist the temptation to tidy it up, even though our very informal and loose structures often make it difficult for other ecclesial bodies to relate to us - particularly as we do not speak with one voice on all matters.

But untidy as it may be, no grass-roots initiative of God in the Church has ever travelled as far, as fast, or as powerfully as the Catholic Charismatic Renewal. This is because it's a direct work of the Holy Spirit, not of man. The lives of millions have been changed, bringing new faith and vision, and setting them on fire with love and zeal to serve the Lord and his people. Today there are estimated to be 120 million people who will testify to a life-changing experience of the

Holy Spirit through their contact with the Catholic Charismatic Renewal. Pope Paul VI famously referred to the Renewal as "a chance for the Church and for the world". It's exactly that, but sadly it's a chance too few people have accepted.

It's a personal experience of the presence and power of the Holy Spirit, who brings alive in new ways the graces of our baptism. The Holy Spirit not only sets on fire all that we have already received, but comes again in power to equip us with his gifts for service and mission.

Grace of Renewal has been described in a number of different ways:

- The Baptism in the Holy Spirit
- The release of the Holy Spirit
- The out-pouring or "effusion" of the Holy Spirit.

In the Creed we proclaim that "we believe in the Holy Spirit, the Lord and Giver of life." The Baptism in the Holy Spirit is a way of receiving that life - it's a channel of grace available to all of us. What we call it is not the most important thing - what is important is that we believe in it and receive it. We all need filling and re-filling with the Holy Spirit, and Paul writing to the Ephesians in chapter 5 verse 18 expresses this truth in the words "Be filled with the Spirit...." This literally means that we must keep on being filled. The Charismatic Renewal is an effective channel for this grace, but the Lord meets the need for empowerment and refreshment through other channels as well. So if we in the Renewal begin to think that in some way we are superior to other Christians because we have been baptised in the Holy Spirit, and we are therefore the only ones through whom this grace can be channelled, we are wrong. We have failed to understand the nature of God - he bestows this grace inside and outside the Charismatic Renewal, and however surprised we may be by some of the channels he chooses, we should be delighted and rejoice in his goodness. Baptism in the Holy Spirit is offered to everyone, and it is given to make us useful.

The Renewal is a Grace for the Whole Church

It's a grace that is freely available to everyone, and the Renewal must never become identified with any particular grouping in the Church - traditional, progressive, liberal, or conservative. The grace is for everyone, and cannot be limited by association with one particular group. Sitting in judgement on others has no place in the Renewal, which means we must try not to use the Renewal to support our own views. Of course we are called to be prophetic when we proclaim the truths of the Gospel, and give witness to the life-changing work of the Holy Spirit. We must learn to follow the Spirit in everything we do and say Our

focus is to be on God's will for his Church and for us - for you and for me. We are here to do his will, not ours, and we don't have to understand everything he's doing. We are called to be faithful, not necessarily successful in the eyes of the world.

The Charismatic Renewal is for the whole Church; for clergy, religious and laity. It must not be dominated by the laity, thus preventing the clergy from exercising their proper ministry as spiritual fathers and pastors. Nor must it be controlled by the clergy, so that the laity cannot exercise their God-given gifts and charisms in service of God and each other. We should all be giving time and using our gifts to help one another grow spiritually. The Catholic Charismatic Renewal is clearly a gift to the whole Church.

Everyone needs the power of the Spirit and we can help others receive it because we know from experience how much the Father wants to pour out his Holy Spirit. As Jesus puts it, "How much more will the Heavenly Father give the Holy Spirit to those who ask Him!" (Luke 11:9-15).

We are called to point to these neglected spiritual resources which are available to all of us, and which need to be appropriated so that people can grow in confidence, and be equipped to do things with and for God and his people.

What are the Goals of the Renewal?

The goals of the Catholic Charismatic Renewal are the same as the goals and objectives of the Church herself, and are very well described in the preamble to the Statutes of ICCRS. The Renewal seeks the conversion, salvation and sanctification of all people, and their unification into an effective Assembly of God's people (taken from another ICCRS statement). The Catholic Charismatic Renewal wants to see every work in the Church based on a discernment of God's purposes and plans, and not on our own ideas. I have already said that we want to see lives transformed by the power of the Holy Spirit, but whilst the Renewal places a special emphasis on the role of the Spirit, it is also centred on God our Father, and on Jesus his Son, our Lord and Saviour. It's a Trinitarian Renewal.

For this reason it's also about the essential things in the Christian life.

- The need to know God as a loving and forgiving Father (Romans 8:14-16).
- The need for a personal relationship with Jesus as Lord and Saviour (1 Cor. 12:3).
- The need for the empowering and in-dwelling presence of the Holy Spirit (Acts 1:4-5 and 8).

- The importance of the Scriptures (2 Timothy 3:16-17) and the Sacraments (Catechism sections 1131-1134).
- The call to prayer, and to the praise and worship of God (Acts 2:42-47).
- The importance of the charisms, or gifts of the Holy Spirit, to help us serve the Church (1 Cor. 12:4-11).
- The need to build Community (Acts 2:42-47).
- The commission to evangelise and to be witnesses (Acts 1:8 and Matthew 28:19-20).

We need to be sure we are concentrating on these essential things, the basics of our faith, and not becoming focused on new or particular devotional practices. Good as they may be, our private devotions are a personal choice and should not be promoted as part of the Catholic Charismatic Renewal. This can cause confusion, and it distracts us from offering our primary gift to the Church. It may cause us to be identified with other groups with different aims and purposes. Particular devotional practices will not normally be part of our charismatic prayer meetings, but they are perfectly proper in other situations.

The Distinguishing Characteristic of the Renewal

The distinguishing characteristic of the Catholic Charismatic Renewal is our understanding that the role of the Holy Spirit in the Church has not changed since the first centuries. Today we can experience his outpouring, his power, and his gifts in the very same way they were experienced by the first Christians. This experience should be normative for the Church today. The proof of the authenticity of the experience does not depend primarily on an analysis of the experience itself, but rather on a study of its effects in the lives of individuals. In many statements on the Catholic Charismatic Renewal the Church has commented on the good fruit she has found. Fruit speaks loudly!

What are our gifts to the Church?

I am convinced that by far our most important gift to the Church is the Baptism in the Holy Spirit. As Cardinal Suenens wrote in 1996, "The soul of Renewal - Baptism in the Spirit - is a grace of Pentecostal refreshment offered to all Christians". This grace will lead us into a personal, living relationship with God - Father, Son, and Holy Spirit - and will help us to seek holiness. With the Baptism in the Holy Spirit come the spiritual gifts or charisms, which the second Vatican Council reminds us are "fitting and useful for the needs of the Church" (Lumen Gentium 12).

- Among the other gifts we have to offer are prayer, praise and worship, empowered by the gift of tongues.
- Equally important is our expectant faith - we are confident that God is going to act. Sadly this

expectancy is often missing in the Church - many have a creedal faith but no expectation that the Lord will ever do anything.

- The Renewal has restored to the Church the conviction that the Lord heals and works miracles through ordinary people, and we have seen many healings through prayer and the laying-on of hands. But we must also admit that there have been many more occasions when people have not been healed. We do not know why the Lord heals one and not another, but we do know that we must persist in prayer for those who are sick.
- Other gifts we bring to the Church are a sense of joy and celebration - it's exciting to be a Christian today!
- We have a desire to be witnesses, secure in the knowledge that we are empowered for the New Evangelisation and for service - we have received all that we need to proclaim Christ.
- The Charismatic Renewal has helped to bring alive one of the theological virtues - hope. Millions of people now know they can trust in God's promises - he is faithful.
- Another important gift we bring is our prophetic voice in the Church and in the world. The charismatic gift of prophecy is one of the ways God speaks to us, and in our materialistic and selfish society, we desperately need to hear his voice. We are called both to speak and to act in a prophetic way.
- Because the Spirit is very much alive in us, we are also aware of the need for intercession and spiritual warfare. Through the Holy Spirit we understand that there is a spiritual battle going on and we are part of it - we recognise the presence of evil spirits as well as the Holy Spirit. We therefore have a role and a task to defend the Church against the power of the evil one, which those who are not aware of the spiritual battle cannot do.
- Finally, but by no means of the least importance, the Spirit has given us a concern for justice, peace, and social issues. These things are important, and we are called to bring them to greater prominence. We know we must be practical as well as spiritual.

The Danger of Compromise

There is always the temptation to try to make ourselves more acceptable to others by speaking less about those things they find uncomfortable. What things do I mean? Baptism in the Spirit, Tongues, Prophecy, Healing, Evangelisation. We must never give in to this temptation - we are called to be prophetic, and the life of a prophet is not easy. We are called to serve the Church, and the charisms we have received are authentically Catholic, so whilst we must be sensitive to others we have no excuses for compromise. We must not turn back to the safety of the old ways, or we may risk hearing similar words to those of Paul to the

Galatians: "You foolish charismatics! Was it because you practised the law that you received the Spirit, or because you believed what was preached to you? Are you foolish enough to end in outward observances what you began in the Spirit?"

Institution and Charism

Then we must be sure that we have a healthy balance and tension between the charismatic and the institutional dimensions of the life of the Church. The Magisterium is there to guide us - we are to be faithful to the Church. We are Catholic first and charismatic second. There is no competition between the institutional and the charismatic dimensions in the life of the Church they are co-essential. We need formation by the Church, and must avoid the danger of being guided only by personal, supernatural revelations. We must be careful not to become narrow-minded and inward-looking; let's lift our eyes and see the bigger picture in the Church and in the world. Without the institution there would be a lack of good order and things would be chaotic, but without the charismatic dimension there would be very little life in the Church. We need both.

The Ecumenical Journey

Pope Paul VI and Pope John Paul II have both emphasised the importance of our contribution to ecumenism. Because we share the experience of the Baptism in the Holy Spirit with Protestant, Pentecostal, and Non-denominational Christians, we have a special part to play in building strong ecumenical friendships. But to do this, we must first be sure of our Catholic identity. We are Catholic first and ecumenical second.

Today we stand humbly at the heart of the life of the Church - we are accepted as members of the family. We are not para-church somewhere on the fringes - we are at the beating heart of the Church. If we ever doubt this, we have only to read what Pope Paul VI and Pope John Paul II [and Pope Francis] have said about the Catholic Charismatic Renewal (see "Then Peter Stood Up" [and the address given by Pope Francis to 50,000 Catholic Charismatics when they gathered in the Olympic Stadium in Rome last year.]

International Catholic Charismatic Renewal Services is recognised by the Holy See as a body for the promotion of the Catholic Charismatic Renewal with a juridical personality in accordance with Canon 116. Most Conferences of Bishops have recognised the Catholic Charismatic Renewal in one way or another, and some National Service Committees and Communities have asked for and been granted Statutes. We have been called by Pope John Paul II to "ecclesial maturity", which means playing our full part in the life of the Church. We now know that most people are not prepared to risk embracing the fullness of life in the Spirit, no matter what we may say or

do,[but we are so very fortunate that here in St Laurence's there are already many who have!] We must persevere in prayer and accept that only God can change [those we reach out to both within and outside this wonderful parish of ours.]

We have experienced the presence and supernatural power of the Holy Spirit working in us and through us - we know who we are in Christ and what he has done for us. We have some great testimonies to give. We have seen amazing things happen around us - people healed, lives changed, the spiritually dead coming alive, and the most difficult people becoming the most wonderful.

On the eve of Pentecost in 1998, outside St. Peter's, John Paul II gave us a mission:

“Today from this square Christ repeats to each one of you: Go into the whole world and proclaim the gospel to every creature. (Mark 16:15) He is counting on each one of you; the Church is counting on each one of you. The Lord assures us: ‘Behold, I am with you always, until the end of the age.’ (Matthew 28:20) Amen!”

Let's embrace that mission in unity with all the ecclesial movements and new communities, but let's make sure that in doing so we remain both prophetic and charismatic. What use is a Charismatic Renewal without the charisms? It would be like salt that has lost its taste – “good for nothing and can only be thrown out and trampled underfoot by men.” (Matthew 5:13)

Our responsibility is to live this grace of the Charismatic Renewal as fully as we can, trusting in the Lord, and sharing it with everyone we meet. As St. Paul wrote to Timothy, “Fan into a flame the gift that God gave you when I laid my hands on you.” (2 Tim. 1:6) When we walk in the will of God we are at peace. Christ died to give us freedom - let's accept his gift afresh every day, and let's continue to walk with him in the power and the freedom of his Holy Spirit.

- To do this means turning from self to God, from works to faith, and from law to Spirit.
- It means listening every day to the voice and guidance of the Holy Spirit.
- It means doing everything in his strength, not in our own, and doing it all for the glory of God.
- It means giving the power, the control, back to God.

As Zechariah reminds us: “Not by might, not by power, but by My Spirit, says the Lord.” (Zechariah 4:6)

To walk in the Spirit is to walk in the love, the freedom, and the power of God, not of man.

God willing I hope to do that for the rest of my life, and I hope that you in your own countries all over the world will continue to do it too, until one day I hope we will all hear those wonderful words: “Well done, good and faithful servant.....come and join in your master's happiness.” (Matthew 25:21)

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Refugees and Pilgrimage

Imogen Choi (Parish CAFOD contact)

“We have seen the face of Jesus in the face of every refugee.” (Archbishop Nikolaos Printezis, Lesbos, Greece)

In this Year of Mercy, Pope Francis invites us all to make a pilgrimage, to mark “an extraordinary moment of grace and spiritual renewal”. (*Misericordiae Vultus*) The idea of pilgrimage is especially powerful in the light of the current migration crisis. More people than ever before in human history are now on forced journeys far from home.

Many of us will be going on a voluntary journey over the next few months. Perhaps this will be a formal pilgrimage to Walsingham or Lourdes, a visit to Rome or the Holy Land or to Santiago de Compostela. Others may visit an historic church, shrine or other holy site in the course of a conventional holiday.

Whatever we do and wherever we journey we can all use the opportunity to walk in solidarity with refugees by stopping to say a prayer, light a candle or send a message of hope.

Here are a couple of suggestions:

A simple prayer

Love your neighbour
(Tony Singleton, CAFOD)

Jesus, friend and brother, you know what it is like to be hungry and thirsty.

You know what it feels like to be a stranger who is made unwelcome.

You know the suffering of all who have lost everything.

We pray that by welcoming refugees we may show love for our neighbour and be closer to you.

Amen.

A simple action: write a message of hope for refugees during a pilgrimage or visit.

Sicilian carpenter Francesco Tuccio made rough crosses from the wreckage of a boat carrying refugees that sank off the island of Lampedusa. The crosses were offered to survivors as a symbol of their rescue and a sign of hope and commitment.

Download a copy of the Lampedusa Cross at: <http://cafod.org.uk/index.php/Pray/Year-of-Mercy> send your card to CAFOD using the same return form on the website. They'll dedicate your messages at an event at the end of the Year of Mercy and make sure they are shared with refugees from around the world.

For more suggestions including a complete pilgrimage based on refugees go to the website above.

Cafod's Refugee Appeal may be found at: <http://cafod.org.uk/Give/Donate-to-Emergencies/Refugee-Crisis-Appeal>

St Laurence's contact for CAFOD: sutton.imogen@googlemail.com

Stations of the Cross in London, Lent 2016

Mary Watkins and Teresa Campbell

We were intrigued by the description of "An exhibition across London in 14 iconic destinations – A pilgrimage for art lovers organised by Coexist House, a planned new London landmark, which aims to become the leading global centre for transforming public understanding of the practices and perspectives of the world's religions."

Having attended a lecture in Cambridge the previous night with Eamon Duffy, a participating artist and one of the curators, who outlined the exhibition, we decided to aim to visit 4 - 6 of the stations in a day in March. Here is a brief account of our experience detailing four of the stations that made us think afresh about the Way of the Cross.

We began with a tube journey to Bank, in the City and found Christopher Wren's gem of a church, St Stephen's Walbrook, which neither of us has visited before and where Wren both designed, built and worshipped in a building that acted as a model for St Paul's.

Station Thirteen: Jesus is taken down from the cross was here and the artwork on display was Michael Takeo Magruder's *Lamentation for the Forsaken*, 2016 which moved us both profoundly. The notes alongside the artwork explain that...

"... Takeo offers a lamentation not only for the forsaken Christ, but others who have felt the pain of abandonment. In particular, Takeo evokes the memory of Syrians who have passed away in the present conflict, weaving their names and images into a contemporary Shroud of Turin. The Shroud, of course, is itself an image—an 'icon' in Pope Francis' words—better known by its photographic negative than its actual fabric. Takeo's digital re-presentation participates in and perpetuates this history of reproduction. But the real miracle isn't the Shroud itself, it's our capacity to look into the eyes of the forsaken—and see our Saviour."

At King's College London's Strand Campus extraordinary chapel we found

Station One: Jesus is condemned to death by the mob



Terry Duffy, *Victim, No Resurrection?* 1981

"[It was] painted in response to the 1981 UK riots [but] the message of this piece is just as crucial today: enough is enough and people in power must do more to achieve peace and reconciliation. It challenges people wherever it is shown to greater awareness of the plight of victims. Transcending religious and cultural boundaries, it has become even more pertinent within a global culture of terrorism, suspicion of refugees, and racial and sexual discrimination. This complex, towering piece can be compared to canonical works of protest such as Picasso's *Guernica* (1937). In addition to this project, Terry Duffy has been taking this painting on its own arduous journey of Stations of the Cross from Liverpool, where it was painted, to Jerusalem. It has been installed in locations of past and present conflict, including Cape Town, commemorating the end of Apartheid, and Coventry and Dresden, destroyed in World War II."

At the National Gallery in Trafalgar Square we found

Station Seven: Jesus falls for the second time



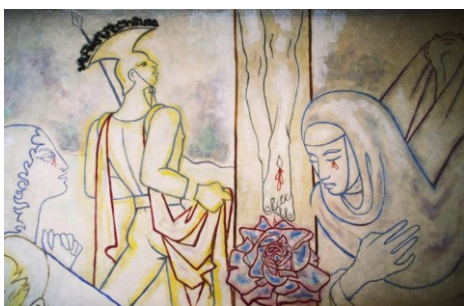
Jacopo Bassano, *The Way to Calvary*, c. 1544-5

“This painting nearly constitutes its own *Stations of the Cross*, evoking several episodes in Jesus’ tormented path to Golgotha. Jesus passes his mother Mary, who wipes away a tear, Veronica presents her veil, and the women of Jerusalem gather in prayer. A man with a rope tugs Jesus towards the cross in the distance, while another holds his fist aloft, as if already preparing to nail his victim down. Amidst this swirl of activity, Jesus—clad in a strangely pristine pastel robe—serenely falls to the ground. Crammed with figures, the composition should feel hectic. And yet Bassano deploys every feature, from gestures and gazes to billowing fabric, to guide the eye in a smooth, circular sweep. What should be a moment of grimy degradation exudes a tranquil sense of perfection. Even before he dies and rises again, it seems as though Jesus’ has already transcended mortal matter.”

We found the audio commentary particularly helpful in helping us appreciate this painting which we might easily have passed by on a less focused visit.

In the midst of the noise and hustle of Leicester Square, in the Notre Dame de France Church (home of the Notre Dame Refugee Centre) we found

Station Eight: Jesus meets the women of Jerusalem



Jean Cocteau, *Our Lady's Chapel*, 1959

“An acclaimed novelist, poet, and director as well as painter, Cocteau lived a creative and spiritual life of tremendous variation. Of the latter, he wrote, “It is excruciating to be an unbeliever with a spirit that is deeply religious.” At the time he painted the chapel, Cocteau felt a wave of Catholic fervor. Even so, he included a note of ambivalence in a self-portrait beside the cross; his face turned away, eyebrow arched incredulously. The lines in the piece are bold and clear, yet conjure a multivalent, mystical iconography, with tears transforming into hearts, wings, and petals, and eyes doubling as fish and even nipples. Cocteau makes a conscious effort to accentuate the experience of women. Mary’s Annunciation and Assumption take place on either side of the cross. Indeed, only the legs of Jesus appear in the Crucifixion. It is the grief of the women that consume our attention.”

We really liked this depiction. The flowing lines and economy of expression spoke to us.

We enjoyed our day very much, easily walking between stations with the help of the interactive map, discovering venues previously unknown to us and appreciating new insights into the Way of the Cross. We hope that Coexist House do this next year and encourage others to go along.

It also gave us some ideas for celebrating the stations nearer to home, by visiting local churches and museums. Watch this space!

The notes on the various works of art have been taken, with permission, from the Coexist House website and the App that was available to listen to at each of the stations. These and the rest of the stations and commentary, including an introduction by Cardinal Vincent Nichols may be found at <http://www.coexisthouse.org.uk/stations2016.htm>

People of Good Will?

Dick Wilson

Here and there in the Bible there are expressions which are a bit puzzling, like Amos’s way of saying he wasn’t a professional prophet, just an odd job man moved by God to speak out. Quite often the problem is either with a translation, a copyist’s mistake, or a deliberate alteration to try and mend a mistake. This is the case with the song of the angels, Luke 2.14. The angels speak Greek, but there was an Aramaic, or more likely a Hebrew version originally. There are two versions of the Greek in the manuscript. The best text is as follows, with a word for word translation underneath. The line above a vowel indicates that it is long. *Gēs* rhymes with “mares”, with the ‘r’ not sounded, and with “geese” in later Greek.,

<i>Doxa</i> Glory	<i>en hypsistois</i> in highest (places)	<i>theō</i> to God
<i>Kai epi gēs</i>	<i>eirēnē</i>	<i>en anthrōpois eudokias</i>
And on earth	peace	amongst people “of good seeming”. i.e “who seem good, are approved”

Hypsistois started life as an adverb, like “up” or “aloft”. In the Greek Bible, it seems to be used for “heaven” with a plural superlative ending because the Hebrew word for heaven is plural. The usual Greek word for heaven, *ouranos*, is almost always singular but occurs quite a few times in the plural in the New Testament, no doubt for the same reason. Note the criss-cross effect in the first two phrases of each line.

In the final word of the first line, the angels glorify God, and the gift of peace on earth is given to people. But which people? *Eu* means good, well. The verb *dokeō* means “to seem, to be regarded as” so *eudokeō* means to be thought good – not to have good thoughts. It tells you how something is regarded. So does *eudokias* (the “s” here is a possessive). It is usually translated into Latin as *beneplacitum*, well pleasing to God or a person. But in at least two places the Vulgate, the official Catholic Latin Bible, translates it as (*propter*) *bonam voluntatem*, “because of good will”. The original Greek does not mean this in the sense of “having the right attitude”. In the context, Philippians 1.13-16, it is more likely, following “jealousy and contentiousness” that it means either “to seek approval” or “as something that is the thing to do”. Ephesians 6.5-8, clearly exhorts Christian slaves to be obedient (!) *met’ eudokias*, for the sake and approval of God, not men, rather than Lat.: *bona voluntate*.

The Hebrew word which *eudokia* and *beneplacitum* translate is *rātsōn*. Its translations into Greek vary. It likewise means to take pleasure in something or to favour something or somebody, and not a quality in the recipient. For example, the Greek uses *eudokia* in Ps. 105.4: “Remember me O lord, when thou showest favour to thy people.” And in Psalm 145.16 the Lord “satisfies the desire (*eudokias* – “what they set great store on”) of every living thing – something God bestows. That this is the meaning was clinched by the Dead Sea Scrolls finding of the phrase “the abundance of his [God’s] mercy towards all the sons of his grace” – *rātsōn*; the only phrase outside the Bible that combines the favour and its recipient – from God, not our good will, to us.

Two things happened. In 382 Pope Damasus asked St Jerome to revise the various Latin versions and over

many years his translation became the official Latin version, the Vulgate (“version commonly used”). Of the various versions, some translate *eudokias* as *beneplacitum* “of God’s good pleasure”. Others had *bonae voluntatis* (“of good will”), which naturally meant “a right thinking” person, not one that God thought right. Unfortunately Jerome chose this mistranslation amongst older versions, in Philippians and also in the Gloria: “to people of good will”

Secondly, the most widespread variant of the Greek New Testament, that of Antioch and Constantinople, read *eudokia*, so that the second line translates as “to people, good will”, more familiar as “good will towards men”. This can only be a scribal error that was lucky enough to be in the commonest text. Dropping the “s” destroys the parallelism in the song, and fogs the meaning. And when reforming Catholics and Protestant reformers in the 16th century wanted a Greek text for a vernacular Bible, this is the version they had. The better texts were mostly unearthed later.

So Catholic Bibles perpetuated the “men of good will” error and Protestant Bibles had a garbled wording that missed the point. Much time and ink was spent on the resultant controversy, until sixty or seventy years ago when new shared translation by Catholic and Protestant scholars corrected the text of the Gloria in the Bible and the liturgies. What a pity the more recent Catholic translators used the mistaken version.

The Junior Doctors’ Strike, A Personal Perspective

Louise Heylen (Junior Doctor in Orthopaedics and Trauma at Addenbrooke’s Hospital, Cambridge)

Who are Junior Doctors?

We are doctors who are training to be GP’s, Medical Researchers, Lecturers or Consultants. Most of us are in our 20’s and 30’s. Some of us, who have taken time out due to other, often family commitments, are in our 40’s.

Our job titles vary depending on the level of training we are at. Starting with those leaving medical school, job titles include: House Officer, Foundation Year doctor, (FY1 and FY2); Senior House officer, Core Trainee, (CT1, CT2, CT3); Junior Clinical Fellow; Registrar, Specialist Trainee, (ST1, ST2, ST3, ST4, ST5, ST6, ST7); Senior Clinical Fellow. (The numbers refer to the number of years spent in each grade).

What hours do Junior Doctors work now?

Full time Junior Doctors theoretically work a maximum average of 48 hours per week. Most Junior

Doctors who I know work an average of 50 – 60 hours per week. The extra hours per week are over-time but we don't get paid for this. We do it to ensure optimum patient care.

I start work at 7.30am and finish work on average at 6.30pm. When I am 'on call', i.e. looking after emergency admissions, I work from 7.30am – 9pm or from 7.30pm – 9am. During on-call periods, day or night, I am resident at the hospital working an average of 80% of the time.

What pay do Junior Doctors Receive?

We are paid according to our level of training. FY1 receive £27,000 / year and ST7 receive £52,000 / year basic pay. In addition, we receive extra pay, which is 'banded' according to the amount and intensity of on call commitment and our number of years' of experience. My banding is a supplement of 40% of basic pay.

Do Junior Doctors work a 7-day week?

Yes! There are always Junior Doctors in the hospital 24 hours per day, 7 days per week.

Is patient care worse at weekends compared to a weekday?

Large studies looking at hospitals in the US, Europe and in the UK have shown a 'weekend effect'. This includes examples such as associations between an increased risk of death and operations done just before the weekend, and an association between lower quality of stroke care and a weekend admission.

This is some of the evidence which is prompting the move towards a '7 day NHS'.

How will the new contract alter the weekend effect?

The aim is that the new contract will eliminate the 'weekend effect'. However, in order to eliminate this fully, staffing by all departments in the hospital would have to be equalized throughout the 7 day week.

What will be the effect of the new contract for Junior Doctors?

Basic rate of pay on a weekday is currently 7am – 7pm. With the new contract, this will expand to 7am - 10pm weekdays and also include 7am – 7pm on Saturdays.

Banding will be removed which means that Junior Doctors whose yearly increased experience is currently acknowledged by yearly incremental pay will have the same rate of pay. For example, a Specialist Trainee in year ST3 will receive the same pay as a Specialist Trainee in year ST7.

Currently the hospitals are penalised financially if they subject Junior Doctors to fatiguing working patterns.

With the new contract, these penalties will be removed which could drive up working hours.

We are at risk of working more hours at anti-social times for less pay.

Am I striking?

Yes! This is because I oppose working more hours at anti-social times for less pay. It is also because I oppose the contract being imposed on Junior Doctors; the government has refused resuming negotiations. I am a member of the BMA (British Medical Association), the Junior Doctors' trade union, so my response to the possible new contract is guided by their advice.

What do I think will happen if the new contract is imposed in August 2016?

I think lots of Junior Doctors will not return to work, the government will not give way and Junior Doctors will eventually need to return to work in order to be paid. Perhaps Junior Doctors will begin to claim for their over-time. Some Junior Doctors will go to work abroad where they feel that there is better pay and conditions. This may leave remaining doctors working at a higher intensity, which will be detrimental to them and to patients.

Is this strike part of a bigger picture?

Yes! Wages have already been reduced in real terms for Nurses, Physiotherapists, Occupational Therapists and Dieticians with many of their newer contracts requiring increased work at anti-social hours. The Hospital Consultant contract is currently under review.

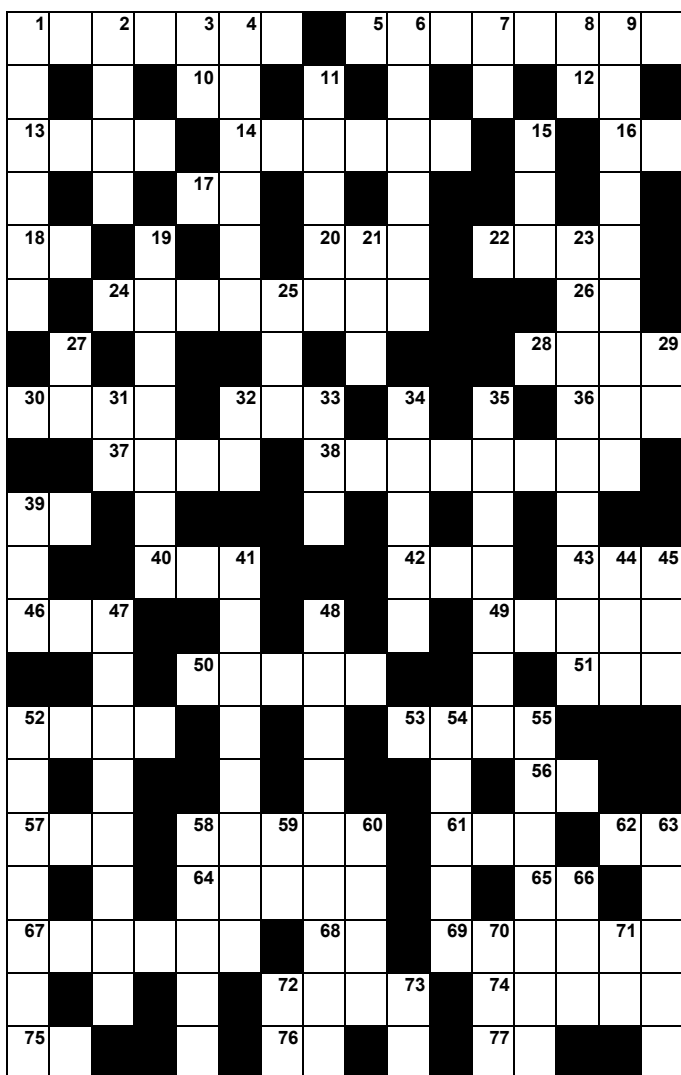
Is the government's ultimate aim privatisation of all health care with a 7 day service, as in the USA?

Possibly, a lower total hospital wage packet makes take-over by a private company more viable. Privatisation is happening all the time after the Health and Social Care Act of 2012.

I hope that this article has been of interest and that it has highlighted some of the issues. If you would like to comment on this article, please do so by sending your response to the next issue of 'The Pilgrim'.

[Eds note: Since receiving this article, it looks like the Government and doctors have resolved their disagreement and a new contract has been agreed but will not be put to a vote of BMA members until after publication in June]

Parish Crossword (Am Dekker)



Across:

1. Church entrance or lobby area (7)
5. A saint (8)
10. Club for motorists (2)
12. Exclamation (2)
13. + 14. + 24. Come Holy Spirit (Latin) (4, 6, 8)
16. Religious education (abbrev.) (2)
17. Old Testament (abbrev.) (2)
18. New Testament (abbrev.) (2)
20. Intellectual property rights (abbrev.) (3)
22. Liturgical celebration (4)
24. See 13. (8)
26. Motorbike race (2)
28. Italian city (4)
30. Fewer (4)
32. Nucleic acid (3)
36. Male sheep, for battering? (3)
37. Principal performer (4)
38. + 39. (the) + 50. Via crucis (8, 2, 5)
40. Adam's wife (3)
42. Embryo (3)
43. To court, to pursue (3)
46. Abraham's nephew, escaped from Sodom (3)
49. They all lead to Rome (5)
50. See 38. (5)

51. Affirmative (3)
52. Pace (4)
53. Song (4)
56. Belongs to (2)
57. Not well (3)
58. Aroma (5)
61. Encountered (3)
62. Musical note (2)
64. Use carelessly (5)
65. Not outside (2)
67. Capture again (6)
68. Inch (abbr.) (2)
69. Born (Spanish) (6)
72. Value (4)
74. Pope (5)
75. Italian river (2)
76. He (Spanish) (2)
77. You are (Latin) (2)

Down:

1. Nine days of prayer (6)
2. Torn apart (4)
3. Laugh (2)
4. Most significant religious festival (6)
6. Not starters, sweet (6)
7. Religion (abbrev.) (2)
8. Denial (2)
9. Religious festival (9)
11. Eskimo (5)
15. Pray (Latin) (3)
19. Follower (7)
21. A throw of a shot (3)
23. Town on the isle of Lewis (8)
25. No room here (3)
27. Myself (2)
29. Unit of measure in printing (2)
31. Steamship (abbrev.) (2)
32. Doctor (abbrev.) (2)
33. Donkey (3)
34. Microsoft's Bill (5)
35. Religious traveller (5)
39. Lubricant (3)
41. Ancient Italian (8)
44. Song of praise (3)
45. Small southern Dutch city (3)
47. Study of religious belief (8)
48. Extremely important (9)
52. Attachment to a horse's saddle (7)
54. Country at the Red Sea (5)
55. Sees (7)
58. Pigs (5)
59. You are (Latin) (2)
60. Portable shelter made of cloth (4)
63. Love, respect, worship, venerate (5)
66. Louse egg (3)
70. Mimic, copy, imitate (3)
71. Of (French) (2)
72. Relating to (2)
73. And (Latin) (2)

Tailpiece

Carlisle United – a long wait

Dick Wilson

Last Saturday I went with my son-in-law and grandsons to watch Carlisle United play Cambridge United.

Since the club was formed in 1904, Carlisle United have had their ups and downs. Downs particularly. They lost their place in the Football League in 2004 but bounced back next year. Their years of glory were from 1964-1985. In 1973-74 they went up into the First Division (but down again the next year).

Their young player-manager in the later 1940s, Ivor Broadis, went on to play for Sunderland and for England, and Bill Shankly, who followed him as manager in Jan 1951, went on to manage Liverpool.

Queues for tickets for a home replay against Arsenal in the FA Cup, in January 1951, led almost to riots.

Their pitch, Brunton Park, has suffered badly from floods. One wonders whether their successes, like that of Histon against Leeds United, were actually due to the visiting teams not being used to playing underwater.

Now this may give the impression that I follow Carlisle United's fortunes closely. I do glance now and again at the sports pages to see what has happened to teams from where I have lived. But I'm not really a fan. The last time I watched United play, until this year, they were defeated at home, 5-1 by Doncaster Rovers, and again by Rotherham (entrance, child, sixpence- 2½ p), and I lost interest. This was in 1946. Seventy years is a long time to wait to watch them again; probably a different team.

Halfpenny Bridge

Dick Wilson

My late brother in law, Paddy Kearney, told me something that actually happened in Dublin 1921 or 1922.

Paddy's uncle was crossing the Liffey by the Halfpenny Bridge. Half way across he was stopped by an armed guard. Where did he come from, where was he going, what was his business, and so on. "Right," said the sentry, when the interrogation was finished, "Hold this rifle while I search you."

Editorial

New photocopier

We are pleased to announce that the Parish has purchased a new state of the art photocopier. Supplied by Copy IT Sharp Business Systems this multi-functional printer will improve the way we do our printing and more importantly will be cheaper to run. Not only can it copy, print, and scan in both black & white and colour, it can also link up to Wifi and fits perfectly in the existing print room. In addition to the Parish newsletter and hymn sheets, we can now print **The Pilgrim** magazine 'in house'.

Parish Activities list

Some of you will have been contacted, requesting information for a Parish Activities section to be added to this edition. It is taking longer than anticipated to obtain up to date, accurate information so we are postponing this feature until the next edition. Thank you to those who have already responded.

We thank all who have contributed to this edition. We welcome interesting and original material for all sections in forthcoming editions. If you are at a Parish event, please consider taking a photo and send it in to us with a short paragraph or two.

We would also welcome some new team members, if you would like to join us either as sub-editors or proof readers please contact the below email address with your name and contact details. Thank you.

The deadline for articles for the next edition is 5th August 2016

The production team for this edition:

Editors: Nora Darby and Sarah Sykes

Sub-editors

What's New? – Carol Williams

Features and Opinions – Alex Dias

Personal Stories and Experiences - Carol Williams

Parish Organisations & Activities - Dick Wilson

Youth - Sarah Sykes

Reviews - Nora Darby

Tailpiece - Sarah Sykes

Proofreaders - Caroline O'Donnell, Melanie De Souza

Cover design & layout – Sarah Sykes & Nora Darby

Commissioning Editor – Dick Wilson

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