

# The Pilgrim

St Laurence's Parish Magazine, Summer Edition 2024



Pentecost Celebration

Children's Liturgy

First Holy Communion

## Our Vibrant Parish

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# Confirmation 2024 with Bishop Peter



## What's New?

### **The Catholic Community and the General Election: 'a better type of politics'**

#### **Jane Crone from CAFOD in East Anglia**

I am writing two weeks into the General Election campaign. By the time you read your copy of *Pilgrim* the election will be over and we will have a new government.

In a recorded message on the Bishops' Conference of England and Wales website, Cardinal Vincent Nichols encouraged Catholics to use their vote saying, "I would like to put forward a theme for us all to think about. How do we seek to construct a society in which families can flourish? That's the bedrock – many positive things flow from that."

The Bishops' Conference produced guidance for voters on seven key issues: [domestic poverty, family life and taxation](#), [education](#), [environment](#), [international relations, human rights and peacebuilding](#), [life issues](#) and [migration](#).

CAFOD and the St Vincent de Paul Society (SVP) worked together to produce a guide to help Catholics engage with candidates during the campaign period. They suggested three ways in which supporters could engage with candidates: contacting them by email as an individual or as a parish group, by attending a hustings and by being ready to ask questions if candidates knock on the door. The two charities worked together to produce fact sheets about eight key issues that concern them, including the cost-of-living crisis, the global food system, climate change and migration.

Both CAFOD and the SVP made it clear that this is not about political affiliations, but rather about strengthening community participation as a local faith group and creating the culture of encounter that Pope Francis often reminds us about.

Whatever the outcome of the election, all that Catholics have done to raise issues that concern us with our candidates, will have been heard and will have made a difference. Let us pray for our new government and a future in which we see, 'a better kind of politics, one truly at the service of the common good.'

*Fratelli Tutti*, #154



## **Cana Welcome: An Opportunity for Couples to Deepen Their Love**

### **Paolo and Úna Mannu**

Ecclesiastes 3:1 states, 'For everything there is a season, and a time for every matter under heaven.' Making time for each other as a couple, to listen and understand one another, is a precious commodity often lost in the busyness of life. It seems there is never a right season to connect meaningfully. We may spend time together, but often it's while coping with day-to-day activities.

In a previous edition of *The Pilgrim*, Una and I shared our journey with other couples, focusing on concrete aspects of our lives such as finances, conflict situations, and communication. We noted that we coexisted in parallel roles, sometimes hurting each other, or making assumptions without truly understanding how the other felt. We didn't give time to understand how the other was doing, something we once prioritised.

*Cana Welcome* enriched our lives. Today, we often use the graces we received from those times in our daily lives. It is also where we found more authentic faith, met couples we wouldn't have naturally connected with, had fun, and realised we are not alone in the challenges of living together as a couple.

At the last Parish Open Meeting, I proposed starting *Cana Welcome* at St Laurence's. It was agreed to organise a formal programme at the end of September for any interested couples.

In Brief:

Who is a couple?

Anyone who is married or in a long-term relationship, with or without children, regardless of the faith of the other partner/spouse (this includes non-belief). Whether married for one year or 50+ years, or in a long-term relationship, we can all be blessed by our experiences.

What *Cana Welcome* is not:

It focuses on enriching and deepening relationships and is not a professional advisory service for couples in crisis or considering separation.

What does it entail?

Over nine months, a small group of couples (usually three or four couples per group) meets monthly for about 90 minutes, either at the church or in their homes. Dates are prearranged to ensure attendance, with a special evening at the church to bless this time together. Couples with children should arrange childcare in order to dedicate time to themselves (or agree within the group how best this can be managed).

There is also an opportunity for a weekend away, with childcare provided, focusing on a specific theme for time together in prayer or peaceful reflection.

A typical evening includes:

- Meeting for light refreshments (tea, coffee, biscuits).
- A lead couple moderates the evening, starting with a brief time of prayer and thanks. Normally, a couple with experience starts the first session to reassure other couples.
- A booklet provides a key theme. A couple from the group shares their experiences on this theme for about 15 minutes, without discussion from others.
- Two questions are presented, and each couple spends 20–25 minutes in personal reflection and sharing with each other, focusing on listening.
- Couples then share insights with the group that they feel will benefit other couples.
- The evening concludes with determining the next theme, confirming the next session date and which couple will take on the theme. The evening finishes with an Our Father.
- Maintaining strict ‘timing discipline’ is valuable to ensure couples know their journey each evening.

We hope to announce Cana Welcome in early September at each Parish Mass. If, in the meantime you would like more information or to get involved, please contact the Parish office and they will forward your details to either Úna or myself. We will get back to you.

Paulo and Úna Mannu, parishioners, attending the 9.30am Mass at St Laurence’s.



Fr Simon with some St Laurence’s parishioners on the Parish Pilgrimage to Walsingham, May 2024

## Features and Opinions

### Its Burning Layers

#### Michael Allan

‘I think it pisses God off if you walk by the color purple in a field somewhere and don’t notice it.’

*The Color Purple*, Alice Walker

What we pay attention to matters. Our habitual objects of attention form us for good or ill. We need to choose well. St Paul, in his Letter to the Philippians (4:8), wrote about this:

‘Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.’

Whatsoever things are lovely: Samuel Taylor Coleridge (1772–1834), poet, philosopher, and theologian, wrote of poetry’s potential of ‘awakening the mind’s attention from the lethargy of custom, and directing it to the loveliness and the wonders of the world before us; an inexhaustible treasure, but for which in consequence of the film of familiarity and selfish solicitude we have eyes, yet see not, ears that hear not, and hearts that neither feel nor understand.’

Science can help us understand the world, but imagination and creativity, such as in, for example, poetry, art, or music, can also show us the world, sometimes at greater depth. They can help open our eyes to read the world poetically, imaginatively, even spiritually, as well as scientifically; otherwise, we only get half the story. It is a story of both Creation and Creator. (Of course, we will not get the *whole* story in this life.)

St Anthony the Great, one of the Desert Fathers of the fourth and fifth centuries, who lived in caves in the Egyptian desert (there were also Desert Mothers), when asked how he managed in the desert without books, replied, ‘My book is the nature of created things, and as often as I have a mind to read the words of God, they are at my hand.’

Creation speaks the words of God, and thereby also speaks of God. It points beyond itself to the Creator – who is very close, not distant. The Divine plays hide and

seek, forever elusive, just out of sight, but still present, still speaking. True love does not force itself upon us.

### ***Birds' Nests***

Edward Thomas

The summer nests uncovered by autumn wind,  
Some torn, others dislodged, all dark,  
Everyone sees them: low or high in tree,  
Or hedge, or single bush, they hang like a mark.

Since there's no need of eyes to see them with  
I cannot help a little shame  
That I missed most, even at eye's level, till  
The leaves blew off and made the seeing no game.

'Tis a light pang. I like to see the nests  
Still in their places, now first known,  
At home and by far roads. Boys knew them not,  
Whatever jays and squirrels may have done.

And most I like the winter nest deep-hid  
That leaves and berries fell into:  
Once a dormouse dined there on hazel-nuts,  
And grass and goose-grass seeds found soil and grew.

Thomas's deceptively simple poem, on such humble objects as birds' nests, is full of sight and seeing (and not seeing), as he walked through the seasons, at home and by far roads. He pays close attention to the living world, delighting in it, in each unique, unrepeatable facet of it. Having previously 'missed most' he learned to look carefully, loving especially the 'winter nest deep-hid', with the leaves, berries, hazel-nut pieces, and seeds that have fallen there; seeds which found soil and grew.

One might think there is nothing special about an old empty bird's nest, but that could be Coleridge's 'film of familiarity', eyes blinded 'to the loveliness and the wonders of the world'. The humblest, most obscure objects can be radiant with life. They contain something greater than ourselves.



Empty nest, Torre, near Torbay (© Derek Harper – [geograph.org.uk/p/5474242](http://geograph.org.uk/p/5474242))

Awakening our mind's attention, opening our eyes and hearts, to those wonders and that loveliness, can draw us out of the 'selfish solicitude' Coleridge wrote of, even out of fantasy or alienation, drawing us closer to reality, closer to God, our Creator, who wants us to take notice.

'By means of all created things, without exception, the Divine assails us, penetrates us and molds us. We imagined it as distant and inaccessible, whereas in fact we live steeped in its burning layers.' Pierre Teilhard de Chardin (1881–1955, Jesuit priest and scientist)

'Earth's crammed with heaven,  
And every common bush afire with God,  
But only he who sees takes off his shoes;  
The rest sit round and pluck blackberries.'

Taken from *Aurora Leigh*, Elizabeth Barrett Browning (1806–1861)

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## **Catholicism in Vietnam**

### **Dr Peter Neville**

Vietnam, a country which now has 100 million people, has a long and nuanced history of involvement with Catholicism. In the 19th century, it was a time of severe persecution at the hands of Nguyen emperors, which did Vietnam no favours as it provided Emperor Napoleon III with an excuse to invade the country in July 1857 and make it a French colony. This process was complete by the 1890s. The Church then supported the French colonial regime.

There was then a remarkable change in Vatican policy in the 1920s and 1930s. It was a turbulent period for the Church with the appearance of atheistic Marxism in Russia and fascist dictatorships in Italy and Germany (serious errors were made in relation to the latter because of Rome's fear of Communism). It was therefore wise of Popes Benedict XV and Pius XI to shift Catholic focus from Europe to Southeast Asia, and especially Vietnam. Thus, successive papal encyclicals demanded the indigenisation of the Vietnamese Church so that local clergy would replace French and foreign clergy to a marked degree. The ordination of ethnic Vietnamese bishops in particular became a priority, and the French colonial authorities could hardly play their usual anti-communist card against the Pope! This change in policy was demonstrated in spectacular fashion in 1933 when the first Vietnamese bishop was ordained in St Peter's Basilica in Rome. Nguyen Ba Tong (1868–1949) became a popular hero in Vietnam, even for the Buddhist majority. His photo appeared on the front page of newspapers, and the enraged French colonialists could do nothing about it.



This began a process. In 1938, a second Bishop Ngo Dinh Thuc (1897–1984) was ordained, and most dramatically in 1945 Le Huy Tu (1896–1967), who has been described as ‘intensely anti colonialist’, was ordained with no French or European clergy present. The new bishop was invited to become supreme adviser to Vietnam’s new nationalist leader Ho Chi Minh.

When Ho made his famous independence speech in Hanoi in September 1945, Catholic churches rang their church bells in celebration. This may seem bizarre as Ho was a communist, but was clever in his ability to disguise this so that his Viet Minh front seemed to be a coalition of communists and non-communists. His nationalist credentials were never in doubt. A decade on, the situation was transformed. After a bitter war the French had been driven out, the country divided and Ho in charge of the north-based Democratic Republic of Vietnam. He and his colleagues then made a serious blunder (as he subsequently publicly admitted). Catholic nationalists had fought bravely against the French, but were persecuted. Many fled southwards into the US backed statelet in South Vietnam.

This proved to be a dubious refuge. The South Vietnamese leader Ngo Dinh Diem made a catastrophic decision to persecute the Buddhist majority, and favour his Catholic minority. He was assassinated in 1963, and the Church suffered odium by association with him and his family.

Ultimately, Vietnamese people favoured Ho’s nationalism, communist or not as Diem’s successors seen as American puppets were hopelessly corrupt. In 1975, the country was reunited by force, and by the 1990s was prospering. Much caution now needs to be applied about how Catholics are treated. Yes, Church property has been taken over by the State such as the Eye Clinic run by the Sisters of St Paul de Chartres (now the Ho Chi Minh Clinic). But this same order of nuns still has a large working community in Ho Chi Minh City and does charitable work. It was founded in 1860, and the Carmelite Convent founded a year later still has 27 nuns. The large Catholic Notre Dame Cathedral is currently under repair, and has been there since 1880. This evidence from just one place, does not suggest a church under siege. As this record shows the Church’s record in Vietnam has been chequered, but it still has a meaningful presence today in a unified communist Vietnam.

References: Christopher Goscha, *The Penguin History of Vietnam* (2016); Tim Doling, *Exploring Saigon-Cho Lon* (2019); Peter Neville, *Ho Chi Minh* (2018).

## Liturgical Vestments

### Mary Walsh

The base layer of the priest’s vestments is the Alb. The Alb is white signifying innocence. In the book of Revelation, John sees ‘a great multitude’ in heaven ‘dressed in white robes’. When we were baptised, we wore a white shawl signifying that we are God’s sons and daughters. We have been made new in Christ.

Next he puts on his Cincture. It signifies chastity. The Cincture is a belt. A priest often prays as he puts on each layer.

The third item is the Stole. A priest is given a Stole at his Ordination. It is a sign of the priest’s role, his authority. It is a symbol of his role to serve in Jesus’ name not the authority to rule. Before a priest puts the Stole on and as he takes it off, he kisses it. Kissing the Stole is a symbol of his vocation to lay down his life in service to others so that others will know and love Christ. A priest wears his Stole for the Sacrament of Reconciliation, to offer Mass and when he celebrates other sacraments like the Anointing of the Sick. Fr Simon wore it when he anointed me a few weeks ago before I went for tests at the hospital. The oil symbolises the healing presence of God at a time of physical and emotional need, gives strength and encourages hope. I went to Addenbrooke’s with no fear and already feeling very much better. After a couple of weeks, the consultant gave me excellent news. All is well. Thank you for your vocation, Fr Simon, and to those who prayed for me.



A selection of Stoles

The top layer is the Chasuble. It has ancient biblical roots and also Roman roots. A Roman citizen in the senate would wear a garment like a Chasuble as symbol of having a particular role. The Chasuble signifies love. The cross on the Chasuble reminds the priest and the congregation of the Passion of Our Lord. When the bishop ordains a priest, he gives him a Chasuble saying

“Receive the priestly garment, for the Lord is powerful to increase in you love and perfection.”

There are five colours of vestments:



**White** vestments are symbols of innocence, joy, purity and glory. White is used on feast days of Our Lord other than His Passion, on feasts of the Blessed Virgin, Christmas and Easter, and feasts of saints who were not martyrs. **Gold** is often used instead of white on great feasts. It does not constitute its own sixth colour.



**Red** signifies love, fire and blood. It is used on the feasts of the Holy Spirit, for example, Pentecost and feasts of martyrs.

**Green** signifies hope and growth and is used for Sundays of Ordinary Time.



**Purple** represents penance and is used in Lent and Advent.

**Rose** is worn by priests on the third Sunday of Advent (Gaudete Sunday) and the fourth Sunday of Lent (Laetare Sunday).

The rose colour symbolises joy and hope in the midst of the penitential seasons of Advent and Lent.



Fr Simon's Rose Chasuble was donated by parishioner David Harrison, in memory of his mother.

**Black** signifies Sorrow and is used on Good Friday. However, we do not have any black vestments at St Laurence's.

## Pius XII – A Maligned Pope?

### Dr Peter Neville

Eugenio Pacelli (1876–1958), the future Pope Pius XII (1939–58), was marked out for the priesthood from his earliest childhood. Visitors to the Vatican like British Prime Minister Harold Macmillan were impressed by what he described as ‘a saintly man...obviously quite selfless and holy’. And yet this holy man became the most controversial Pontiff of modern times. Neither did he lack compassion. In Rome, in July 1943, American bombers bombed Rome, and the Church of San Lorenzo was hit, many people were killed or injured. The Holy Father spent two hours distributing aid and praying among the victims, and his vestments were blood-stained when he went back to the Vatican.

Yet when Pius was put forward for canonisation this was fiercely opposed by Jewish groups who accused him of remaining silent about the Holocaust. Most damaging perhaps to Pius XII's reputation was the appearance in 1999 of a book by John Cornwell with the pejorative title *Hitler's Pope: The Secret History of Pius XII*.

In view of the controversy surrounding the Pope's Jewish Policy it is important for Catholics to understand the background, lest they be taken by surprise by the ferocity of the attacks on Pius XII.

As always in historical study context is all. Pius like his predecessor Pius XI, had bitter personal experience of communist anti-Catholicism in 1919–20 when he was papal nuncio in Germany. He also knew about the extreme persecution of the Church in Mexico between 1924 and 1927 which provoked a desperate revolt by Catholic peasants against the leftist government. In Bolshevik Russia in the 1920s many priests were driven out or imprisoned (though most Russians had been Orthodox).

Marxism was thus seen as the greatest threat by the Catholic hierarchy. This in turn led to misjudgement. In Germany, Pacelli, as he then was, came to see Bolshevism as some sort of ally of Judaism. It was true that some communists like Trotsky and Zinoviev were Jews, but others like Lenin and Stalin were not. This in turn led to a belief that fascism could be a useful bulwark against Communism, as it was not seen to be overtly anti-Catholic. From this derived the policy of making concordats or agreements with Mussolini and Hitler.

This policy turned out to be seriously flawed. But it continued to have credence because of events in Spain. There, anti-clerical atrocities meant that 6,000 priests were killed between 1936 and 1939, as well as many

nuns and laity. There was also an epidemic of church burnings. Only slowly did the Church fully recognise the danger presented by Fascism, its critics have argued it was far too slow. Cornwall's book was clearly misnamed as this same Pope was in contact with other heads of European states in an effort to get rid of Hitler, in the autumn of 1939. He made a further charge against Pius, in addition to the primary one about the Holocaust. It was that the Concordat of 1933 led to the destruction of the Catholic Centre Party. The future Pope was accused of failing to encourage the sort of opposition to persecution of Catholics as in Imperial Germany in the 1870s. This argument does not stand up. Bismarck was no Hitler, neither did he have an SS or a Gestapo. Some Catholics did try and resist Nazism, but whereas Bismarck was glad to abandon persecution Hitler was not and reneged on the 1933 Concordat, so that Pius XI denounced Nazism in an encyclical.

The Jewish issue though is at the core of accusations against Pius. In particular his failure according to Cornwall and others, to speak out when news about the death camps emerged in 1942. Many have found the Pope's inaction impossible to understand. Neither have they accepted the papal argument that such a declaration would have made the plight of Jews worse.

Particular criticism has been aimed at Pius's Christmas Eve 1942 broadcast on Vatican Radio. The Holy Father spoke in the broadcast about 'how hundreds of thousands who, without any fault of their own sometimes by reason of their nationality or race are marked down for death or extinction'. This for the Pope's defenders is clear proof of a papal reference to the Holocaust and a condemnation of it. His critics question why Pius yet again failed to mention the Jews by name. And this has opened him up to charges of anti-Semitism.

Why was he so unwilling to make such a reference? Was it the yearning for neutrality which was the product of a long career in arcane diplomacy, much of it spent in Germany? Clearly on moral grounds Pius ought to have mentioned the Jews and the Nazis (he had not). Had he done so there is no guarantee the Holocaust would have been stopped. There were many examples of heroic Catholics who put themselves at risk to save Jews from St Maximilian Kolbe to Monseigneur O'Flaherty in Rome on the papal staff. (The subject of the admirable 1983 film *The Scarlet and the Black*). Many Jews were hidden in Rome by O'Flaherty, thousands of others were saved in Budapest in the winter of 1944–5. It seems plausible that His Holiness was at least aware of what was happening, even if he did not order it. Conversely, many thousands of Jews were sent to Auschwitz from Hungary in this period. They were just part of the six million who died in the Holocaust.

Finally, we must look at the consequences of Catholic resistance. Did it make things worse, as Pius supposedly feared? A notable example is afforded by Bishop Von Galen of Munster, who denounced the evil Nazi euthanasia programme from the pulpit in 1941 although he did not mention the Jews. We are told by Reverend Fergus Butler-Gallie in his admirable *Priests de la Resistance!*, that the brave bishop was tormented by the price: a sister imprisoned, a brother sent to a camp and 37 clergy and laity from his diocese executed by the Nazis. In Holland, the heroic Cardinal de Jong protected Jews. He also excommunicated anyone who joined a neo-Nazi Dutch Party. Butler-Gallie tells us that such resistance came at 'huge cost' for Dutch Catholicism. A very brave Catholic-Protestant public demonstration on 26th July 1941 against anti-Semitism did not stop Jewish deportations to death camps, and by 1945 de Jong broken in health and with his clergy and laity devastated was wondering whether the resistance was worth it.

Pius XII was in Rome to greet the victorious Allies in 1944. He continued to be a doughty post-war fighter against Communism, although he ought to have recognised that Stalin had become anti-Semitic, thus further undermining the Jewish-Bolshevik myth. The shadow of the Holocaust continues to lie over his pontificate although its analysis continues to be more nuanced than is frequently recognised. What is unreasonable is to presume that some sort of mythical German Catholic revolt could have reversed pernicious Nazi racism and terror in the 1930s and 1940s. This terror was beyond any scale found in Imperial Germany.

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## **'Who told you that you were naked?' Gen. 3:11**

**Fr Bob Eccles (Homily Preached on 9th June 2024)**

“I was afraid because I was naked, so I hid”, said the man. “Who told you that you were naked?” asked the Lord God.’ That’s curious because as there was no-one else around to tell Adam he was naked, how could he have known the word? Adam thought being naked was all wrong. It’s not wrong to be naked, is it? It’s wrong to think it’s wrong. To have nothing on is only natural in situations of innocence, and trust, and sweet intimacy, where nakedness is not at all wrong, it’s all right. Nakedness goes with private lives and our own interior, our *chez-soi*. When we are dressed, we can go out into the world. When we dress up, as for degree day or the day when a new Dominican is clothed in our habit, we can even go up in the world. If Adam and Eve dressed down to begin with it was because their birthday suits suited, suited their place in Paradise, God’s space, the realm of the Lord God, and the delightful trust and intimacy of their conversations with their Maker, they



were at home there. Like a weaned child on its mother's breast even so is my soul, remember that psalm?

Our first parents and the father and mother of all the living were transparently, innocently visible before the Lord who made and fashioned them and they were not ashamed. God had said, come as you are. Dressing up to meet your Maker is only for when you have lost your creaturely innocence. Then along comes awful Sunday best. Some of you Millennials have never tumbled to awful Sunday best, but you have the priest stuck up in the Sanctuary dressed in the Sunday best of a fourth century Roman gentleman, and you never even changed your socks! The sign of loss of innocence is when what is good now seems bad. Something very sad has happened. It all stems from letting a snake tell you what to do.

How are we meant to understand the story of Adam and Eve? The Jews whose story it was have never understood it in the way that Christians do. Christians load the story with extra meanings, it's now about the Fall, and Original Sin. Well, it is in the light of the Resurrection. You and I only really understand sin from the point of view of forgiveness, the forgiveness won for us in and by Jesus and him crucified and risen and pouring out Holy Spirit. The story as St Paul tells it and we have to believe it. The rabbis though never felt the need for a story about the Fall. They just read it as a saga of family life, the family life of the human couple and their children in fact, so a tragi-comedy. Just like *Manhattan* and *Secrets and Lies* and even *Call me by your name* in fact. (Well, there aren't all that many plot lines to go round.) In the stories lovers walk about happily in the sunshine and everything goes right and they learn to be human until the skies darken, they start blaming one another and back-biting, well when didn't we do that, and greed and envy creep in. And having to go to work. And a prejudicial view of snakes. Ordinary family life in fact. You'll recognise every bit of it. For fratricide you have only to wait until Genesis chapter four. *The Talented Mr Ripley* is just over the horizon.

Our bodies are 'the tent we live in on earth', (2 Corinthians 5:1). But Adam and Eve were bamboozled and opted for fig leaves, they covered up. Of course they were now hiding their bodies from one another too. The Adam and Eve story is given to us to read on the tenth Sunday of the Year of Mark (see Mark 3:20–35), where interestingly it's there to lead us into another story, the one about the family of Jesus. It's St Mark's story and it honestly doesn't fit the story told by St Luke where our Lady had her angel, or the story told by St Matthew where St Joseph had his. The gospels are hopelessly different on these matters, there's no point in being fundamentalist about it. Just as the book of Genesis soon has to do with a problem family, sorry a family with problems, Mark has to do with the problem son who

causes trouble in the family who conclude he must be out of his mind. And Jesus was clearly hidden from them, he was by no means the son they thought they knew, they couldn't see him straight for rumours and gossip. The gossip was accurate as it turns out, the Pharisees and the Herodians *were* trying to destroy him and it wouldn't take them long. All because of a man with a withered hand he had healed, to backtrack a bit. I too have hands that play me up, Dupuytren's contracture, so I am so pleased to know that our hands interest my Lord. And even should my human family let me down, even if they should try to have me put away, I have a family, or I am family, with the mother and brothers of Jesus, that is these brothers and sisters around here, that is you lot when we gather at Mass.

We each carry 'a weight of eternal glory' (2 Corinthians 4:13), St Paul says here splendidly. Well, each one of us has a glorious gift, and it is the same gift, the gift of making other human beings happy, just as we do today. We are incredibly blessed because we have met one another at the family meal of the Christian people, the meal where the host says, 'I do not call you servants any more, I call you friends, for I have made known to you everything that was told me by my Father'. Where is the home not made by human hands, eternal in the heavens? Think about it. The family home where no-one is a stranger, no-one is out of place? Why that's ours, that's meant for us already, at the Lord's table, even now.

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## The Cross of the Moment

### Roberta Canning

*The Cross of the Moment* is an important report on the impact of the abuse crisis on the Catholic Church in England and Wales published by the Centre for Catholic Studies at Durham University. When it was published, Bishop Paul Mason, the Lead Bishop for safeguarding for the Catholic Bishops' Conference for England and Wales said this:

'I thank the authors of *The Cross of the Moment* and welcome it as a report that amplifies the voices of victims and survivors of abuse. The Church remains committed to listening with humility to them as their experience will always inform our safeguarding work – this is an in-depth report compiled over four years. We will review its contents carefully with openness to any learning that will improve our practices to protect all who come into contact with the Church.'

The focus of the bishop's statement was rightly on the sufferings of victims and survivors and on improving the Church's safeguarding practice in future and one of the great merits of the report is its faithful reporting of the victims' voices. However, there is much more to the

report than this; it is an important report for the life of the Church in England and Wales with important practical and theological reflection on what led to the depth of the crisis and how we can grow into communities which are more fully alive in the Gospel and responding to the universal call to holiness.

The authors had conversations with survivors of abuse, with five bishops, with priests and religious, and with lay people from parishes affected by clerical sex abuse and its mishandling by bishops and others acting on behalf of the Church. This mishandling included refusal to listen to victims, failure to act to stop offenders committing further assaults, and failure to report criminal behaviour. The purpose of the report was to explore with the survivors, and the other participants in the research, the wider issues in Catholic belief and practice and Catholic culture which made it possible for abuse to happen unnoticed and unreported, for the testimony of victims to be dismissed and priests and others to continue in ministry. In the past there was a tendency to see offenders as the ‘bad apples’ you get in any institution. As the authors say, individual abusers are responsible for their actions but they go on to ask whether there was there a culture which enabled them.

The authors identify clericalism as the fundamental problem. This included putting the reputation of the Church before the rights and the needs of people harmed. The history of the Catholic Church in England in penal times left a particular legacy of defensiveness. In the past, a sense that priests were holy men and set apart from ordinary Catholics, made it hard for victims to understand what was being done to them. It made it difficult for family members as well as other clergy to believe victims when they spoke, particularly if the priest was seen as a good pastor. Clericalism encouraged Catholic lay people to place priests on pedestals where many did not wish to be! Clericalism taught lay Catholics to be passive and obedient, to be active within limits set by the authority of the priest.

There was no pattern of consultation. Many were unwilling to say what they thought or learned to phrase what they did say with care to avoid antagonising the priest or the bishop. This could be conscious or unconscious collusion with clericalism. The authors used their discussions with the participants in the research to inform their theological and practical reflection on what has happened and this led them to the conclusion that how we live as a Catholic community needs to become more collaborative and co-responsible. Authority needs to become more transparent and accountable, more ready to listen and to reflect on what is heard. All baptised people need to respond to the universal call to holiness taught by the Second Vatican Council.

The Synod on Synodality has given an opportunity for Catholic parishes to develop more open and collaborative ways of working. The authors recommend using ‘conversation in the Spirit’ in difficult discussions. This can help lay people and priests and bishops to have honest respectful conversations. Structures like diocesan and parish pastoral councils need to be used to provide real consultation. The authors identify the problem that sometimes comes when a new parish priest arrives and seeks to introduce major change without any real consultation. They recommend establishing norms and conventions which respect the existing parish structures and shares responsibility with the parishioners.

A brief review cannot do justice to the richness of the analysis in *The Cross of the Moment* report. It deserves to be read carefully and thoughtfully and can be an important moment in the life of the Catholic Church in England and Wales, in which we take up the challenge to change. It will be a sign of hope if our bishops give a fuller response to the parts of the report which deal with theology, practice and culture, but it’s a call to all of us to ask God for the courage and wisdom to change. The authors began by quoting the poem below.

‘We would rather be ruined than changed  
We would rather die in our dread  
Than climb the Cross of the Moment  
And let our illusions die.’

Taken from *The Age of Anxiety: A Baroque Eclogue*,  
W H Auden (1948)

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## Cardinal Points – Memory and Mimesis

### Ronald Haynes

‘Learning is remembering’ – so Plato tells us from a key teaching of Socrates, found in the books titled for their depictions of dialogues with named key characters (and others). This radical spiritual idea, that everyone always existed but at their birth forgot knowing everything beforehand until the learning process restores their memory, is developed in *Meno*, *Phaedrus*, and notably in *Phaedo*. The *Phaedo* may be the best known of Plato’s accounts of Socrates, as it also depicts the great teacher’s death, along with a treatise on immortality.

Socrates is famously sentenced to death, having been convicted for being impious, for not acknowledging the city’s gods and for worshipping new gods, as well as for moral corruption. The moral corruption charge related to the belief that Socrates was a bad example of the youth of Athens, some of whom were persuaded by his arguments while some also tried copying his style of

philosophical and political questioning – which in turn tried the patience of some of the older Athenians. This idea of ‘learning is remembering’, or its early Greek name ‘anamnesis’, is a profound spiritual principle.

Many ancient and current believers in a Divine Creator also believe that humans are created to be eternal, to be united with God (later at least, if not sooner). While some may take for granted that this promise of eternal life has a starting point, at our birth or even at our conception, there is a long tradition to the belief that we also existed eternally before being formed in the womb, and also united with God. This unity includes God sharing Divine knowledge with us. This suggests a puzzle, then, since we don’t seem always to share in God’s knowledge *after* birth. Socrates addresses this puzzle by indicating that we forgot all this by the time we are born, however at least some of it comes back to us as part of our education processes – when remembering relevant aspects of what we had known when previously united with the Divine.

This clearly is a profound and different concept compared to many common education theories, which of course must all be based on some concept of what it is to be human, what (if any) is our relationship with the Divine, and how we come to know eternal truths as well as common details of the world. Curiously, the Judeo-Christian Bible has some hints at this idea of eternity identity, of life before birth. Psalm 139:13 tells us ‘For you formed my inward parts; you knitted me together in my mother’s womb’ – and even more clearly in Jeremiah 1:4–5 we hear from ‘the word of the Lord’ that: ‘Before I formed you in the womb I knew you, and before you were born I consecrated you...’

Similarly, when composing the Nicene Creed those involved had to come to terms with implications of the revelations concerning the Triune God – of what may seem to be contradictory ideas that Jesus is both the Son of God, and a co-equal part of the Divine Trinity. Their articulation of this part of the mystery of the Trinity is the well-known phrasing that Jesus is ‘eternally begotten of the Father’.

On a related matter we also hear from Meister Eckhart, the Dominican Mystical Theologian and contemporary of fellow Dominican Aquinas, for a spiritual resolution to the classic chicken and egg question. In a previous Cardinal Points (*The Pilgrim*, June 2021 <http://saintlaurence.org.uk/pilgrim/pilgrim-2021-06.pdf>) it was noted that Eckhart suggests another seeming paradox about our natures (and wittily addresses an ancient puzzle), as a kind of contrasting complementarity between our divine and earthly formation (from *On the Noble Man*, trans. Oliver Davies): ‘nature begins her work at the weakest point while God begins his at the point of perfection. Nature

makes a man or woman from a child and a chicken from an egg, while God makes the man or woman before the child and the chicken before the egg.’ This leads some to articulate a flipped view of our fundamental reality – that we are not so much souls in bodies, but bodies in souls.

Memory, in this much greater and eternity-imbued light, takes on a deeper and foundational aspect of human lives and existence. We hear tales of people saying that they remember some things from within the womb, or before birth, or of past lives. Perhaps this classical understanding helps us better understand something of those accounts – and even more helps provide some insight into how the Divine prepares and guides us for life, with Providence and intimate involvement with our very being and whole of life.

A popular American essayist on the natural world, John Hay (1915–2011), poetically conveys a sense of both memory and timeless inheritance in this passage:

‘Ever since I first began to hear a hermit thrush singing out of a hillside, hidden from view, I have tried to stop, look, and listen for the qualities of things unseen. The songs of the white-throat or of the hermit thrush rise out of the true proportions of space. The birds sing of an imperishable forest. They inherit the memories of their race, and I believe the land itself has a memory. Intellectual and material ascendancy is not for them.’

(John Hay, in *A Beginner’s Faith in Things Unseen*)

Memory helps us with our identity, with being an individual, one who is also very much embedded and, hopefully, well integrated in a community, in the world, in nature.

Mimesis, by contrast, is a classical term that is the root for our more common words of mime, of mimic, and of imitation. It is through imitation that we often learn more about the community, and often follow the ways of other individuals. When this imitation is well balanced, and when we are following good examples, this is a natural and helpful part of everyone’s development. We regularly look to each other, not always using words, to see how you hold a certain tool, or when to use a piece of cutlery, or where to find help, or food and drinks, or the lavatory, etc.

Imitation is an essential part of all life, not only for humans but also for so many other creatures around us (such as is readily seen in apes and monkeys, dogs and birds), and tends to willingly anchor us with a certain group, identifying us with a particular crowd. Responsible parents and community leaders try to promote good and healthy role models, to act as suitable guides to follow, and have a perennial concern that



those for whom they have responsibility are following such good guides. This concern is frustrated when role models are charlatans or con artists, and when some are fooled or tempted into following their bad examples. The song *Alas for You*, from Stephen Schwartz's musical *Godspell*, artistically expresses Jesus' potent condemnation of such spiritual corrupters, based on the original found in Matthew 23:

'Alas, alas for you,  
Lawyers and pharisees  
Hypocrites that you be  
Searching for souls and fools to forsake them  
You travel the land you scour the sea  
After you've got your converts you make them  
Twice as fit for hell!  
As you are yourselves!'

While some kinds of imitation are essential, and others can be helpful, even a good example might be the wrong thing for an individual to follow, as Eckhart warns (in *Talks of Instruction #17*, Walshe):

'Now see how your imitation should be. You should note and have paid attention to what God has chiefly enjoined you to do, for not all people are called to God by the same route, as St Paul says (cf. 1 Cor. 7: 24). ... For one good does not conflict with another good. And so people should observe that they do wrong if they see or hear of a good man, and because he does not follow their way they consider it is all wasted. ... We should have more regard to other people's way, when they have true devotion, and not scorn anybody's way.'

We will close with a touching and transformative tale from the great Chilean poet and Nobel Laureate Pablo Neruda, who conveys a lasting impression of balancing momentous imitation and deeply guiding memory (from *Twenty Poems*, translated by James Wright and Robert Bly):

'One time, investigating in the backyard of our house in Temuco the tiny objects and miniscule beings of my world, I came upon a hole in one of the boards of the fence. I looked through the hole and saw a landscape like that behind our house, uncared for, and wild. I moved back a few steps, because I sensed vaguely that something was about to happen. All of a sudden, a hand appeared – a tiny hand of a boy about my own age. By the time I came close again, the hand was gone, and in its place there was a marvellous white sheep.

The sheep's wool was faded. Its wheels had escaped. All of this only made it more authentic. I had never seen such a wonderful sheep. I looked back through the hole but the boy had disappeared. I went into the house and brought out a treasure of my own: a pine cone, opened,

full of odor and resin, which I adored. I set it down in the same spot and went off with the sheep.

I never saw either the hand or the boy again.

That exchange brought home to me for the first time a precious idea: that all humanity is somehow together. That experience came to me again much later; this time it stood out strikingly against a background of trouble and persecution. ...

That is the great lesson I learned in my childhood, in the backyard of a lonely house. Maybe it was nothing but a game two boys played who didn't know each other and wanted to pass to the other some good things of life. Yet maybe this small and mysterious exchange of gifts remained inside me also, deep and indestructible, giving my poetry light.'

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## May Crowning 2024



## On the reverent reception of Holy Communion

Fr Simon Blakesley

This is a longer version of the article I put in the parish newsletter last week! It may contain some views that you disagree with, but it is surely better to express a strong opinion and then discuss it rationally. So, having just celebrated nearly 60 First Holy Communions, I have been made more aware of the diversity of the ways in which parishioners receive Holy Communion. I am more than keen that we should as disciples of the Lord, show due, loving and careful reverence to the Sacrament that we are receiving. It is quite evident that there are many of you who prefer to receive Communion on the tongue rather than in the hand and that is fully acceptable. In fact, when in 1971, I was a crusading Catholic teenager I had a letter published in the Catholic Herald, warning against a loss of reverence were, Communion in the Hand, to become the norm. Fifty years later, I think my point then was a valid one. The supper of the Lord has descended into a dog's breakfast.

A few parishioners, however, prefer to kneel, and I have seen occasions when people have nearly tripped those who are following. This can also happen if people are genuflecting before receiving standing up (So, if you wish to kneel, please check behind you...). While I fully endorse and wish to encourage reverence, I have an uneasy feeling that there is a subliminal dimension to this almost competitive piety – i.e. “Look, I am being holier than you are...”. I am sure that this is not intentional, but it is not as is said today ‘a good optic’. Although it may appear as if I am encouraging the ‘lowest common denominator’ I think there is an inherent reverence in everyone doing, insofar as is possible, the exact same thing. This is certainly helpful for the children who are just beginning to receive Holy Communion regularly, and they learn from the adults around them.

In addition, each communicant should say ‘Amen’ in a clear loud voice, not in a whisper, or a ‘thank-you father...’ And for those who receive in the hand, the non-dominant hand should be held up high (the left hand for most) with the dominant hand crossed underneath it so that the hands form an ‘X’ and then the host should be picked up with the forefinger and thumb of the dominant hand and placed on the tongue **while standing in front of the priest or minister**. The host should not be received from the flat of the hand as is the Anglican tradition, and it should certainly not be slapped into the mouth. The host must not be carried away to be intincted into the chalice, as this is not permitted by the Bishops’ Conference of England and Wales. I have seen some people who have walked back to their places **before** receiving and this is certainly not permitted, as there

could be a danger of people taking the host away for use in ‘Black’ masses or other similar sacrilegious uses. Before people say that this alarmist, I know that this has happened at St. Laurence’s. There are a few people who have the tradition of crossing themselves with the host before receiving it. This strikes me as superstitious. Then there are some who move to the side and genuflect to or reverence the tabernacle when in fact they have just become a living tabernacle of the Lord’s presence, far more precious to Him than a metal box in the wall.

In saying all of this I am keen that we should develop a common and simple practice that speaks of a sacrament of unity rather than having a disorderly way of approaching the Lord as he gives himself to us. Any social psychologist would revel in describing the differences in behaviour shown in our liturgies in what should be a common practice.

One last point! A very few people arrive seriously late for Mass, i.e. after the reading of the Gospel, and even after the consecration, and then still approach Holy Communion. This is **not encouraged** (and it shows a lack of reverence for both the Blessed Sacrament and ones’ fellow parishioners). I know that the roadworks have caused travel times to be longer, but being late by 20 minutes or even more is surely avoidable!

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**QUIZ** [Answers on the inside back cover]

**Mary Walsh**

**Can you match the biblical mothers with their children?**

- |              |                     |
|--------------|---------------------|
| 1. Elizabeth | Isaac               |
| 2. Sarah     | Cain and Abel       |
| 3. Hannah    | John the Baptist    |
| 4. Bathsheba | Joseph and Benjamin |
| 5. Salome    | Samuel              |
| 6. Eve       | Jesus               |
| 7. Ruth      | Herodias            |
| 8. Mary      | Ishmael             |
| 9. Rebekah   | Obed                |
| 10. Rachel   | Jacob and Esau      |

**Do you know who it is from the biblical description?**

a) Prince of Peace: J - - - -	f) The Rock: P - - - -
b) Father of many nations: A - - - - -	g) The weeping prophet: J - - - - -
c) Man after God’s own heart: D - - - -	h) The Lawgiver: M - - - -
d) Apostle of the Gentiles: P - - -	i) The disciple whom Jesus loved: J - - -
e) The voice crying in the wilderness: J - - - t - - B - - - - -	j) The man of patience: J - -



## Parish Organisations and Activities

### Note from the St Vincent de Paul Society

#### Ciarán Ward

Dear Parishioners,

It has been a busy few months for the SVP since the last edition of *The Pilgrim*. We have been helping elderly people and families in our area and are very appreciative of your continued support and response to the requests made through the Parish Newsletter these past few months. In fact, the responses we received were prompt and many!

Families with very few possessions are being provided with the basic living necessities, which we so often take for granted, because of your generous responses. Some of the items provided were:

- Beds and bedding
- Cutlery, pots and pans
- Clothes for adults and their children
- Kitchen utensils and some electrical appliances
- Sofas, tables and chairs and much more

I can say that the beneficiaries are very appreciative!

#### SVP Annual Figures

It is also a time where we take account of our work for the year to 31st March 2024 for national office records with a special thanks to our SVP Conference Secretary. I am told that we have beaten last year's activities by a decent margin which is the result of every member doing their bit. Please find below a snapshot of what we have been doing:

- 1,979 visits to families, elderly people in care and in their own homes.
- 336 occasions of practical assistance such as furniture delivery, shopping, transport, and food and clothes donations.
- An amazing 3,150 hours spent by members in visits, practical assistance, administration and meetings.

I would like to take this opportunity to thank the members for their continued commitment.

#### Past events

We have also had a little fun! At the time of writing, we will be organising tea and cake at Coton Garden Centre

for our elderly parishioners on Thursday, 13th June. Have a great time!

On 6th May, we ran the Senior Parishioners' Lunch, a wonderful three-course meal, cooked by our very own members with special thanks to Liz Campbell and Catherine Fullah for arranging all the food and organising the cooking of the great feast. Thanks also to all who helped on the day.



Senior Parishioners' Lunch, our members busy at work

Thank you to all who came!

The SVP National Pilgrimage for the Sick took place successfully on Sunday 7th July 2024 at Walsingham.

#### New members

If you can spare some time, please do contact us or pray for us. There really is no help too small for the SVP and your prayers are so important.

If you would like to contact us for any reason, please do:

- SVP President Ciarán – 07540 842 078  
[svp@saintlaurence.org.uk](mailto:svp@saintlaurence.org.uk)
- Any member of SVP that you know



Senior Parishioners' Lunch



## CWL Update

### Janet Scally

Catholic Women's League members meet on the second Friday of each month at about 11:30am. We prepare a lunch for parishioners following the 12:30pm Mass and pray for people in need, both in the Parish and any people that we know who are struggling with life's problems. Money raised by those who join us for lunch is given to various charities. We have supported our own Joanne Kerigun over the last few weeks and months, when she was in desperate need of help because her mother was so very ill. This time we will be donating to the Cambridge 'Women's Refuge'; another deserving cause which is close to our hearts.

If anyone is interested in joining us, do come along, our meetings are 9th August, 13th September and 11th October.

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## Core Group for Liturgy, Education and Faith Sharing

### Roberta Canning

The Core Group for Liturgy, Education and Faith Sharing is one of the subgroups set up by our new Parish Pastoral Council. The members come from the different areas covered by the core group. We all volunteered because these areas of Church life are so important.

We first met in March and shared our ideas about what we as a Parish do well and where we could do better. We spent some time clarifying the role of the group. It is not to take over or monitor what others are doing already very well. We decided that it is to be aware of what others are doing and to identify unmet and sometimes unrecognised needs, to consider how they could be met and to offer opportunities for development and enhancement for those engaged in different ministries. We agreed that it would be good for those engaged in ministry to have opportunities to meet one another.

We organised a ministry afternoon for ministers on 22nd June as a chance for people from across our four Masses to meet and for Fr Simon to talk to us about the New Lectionary which will affect us all. We hope this will help us to identify particular areas for workshops to be offered in future.

One area of need our group identified is to structure support for growth in faith and understanding once children have made their First Holy Communion and we are working on this. One idea is to offer more afternoons

like the very successful Advent and Pentecost afternoons organised by the Children's Liturgy Group. If you would like to be part of the group, do get in touch with me by email: [roberta.canning@btinternet.com](mailto:roberta.canning@btinternet.com) At present our group meetings take place on Zoom, though we have met once informally during the Saturday Coffee Hub and will do so again.

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## First Holy Communion

### Paula Hawkins



After months of preparation the big day finally arrived! The children and parents have worked hard to prepare for this special next step in their Catholic journey. All of the children have made their First Holy Communion. In all, we have had 57 children this year, this is a combination of St Laurence's School pupils and Parish children. Here are a couple of pictures of the children on their big day [plus one on the front cover -Eds).





## News from St Laurence School

With the support from members of the Parish, we have reclaimed a space in the school grounds which will be used for quiet reflection and a focus of prayer. The work is ongoing, and you can see the work in progress below, we hope to have the space completed before Bishop Peter Collins visits the school in July.



Our thanks goes out to Mrs Quail, Mrs Watson and Mrs Jeanes for all their hard work.

### OFSTED news

Following their recent OFSTED inspection St Laurence are pleased to announce they are officially Good! Inspectors found that... ‘pupils thrive in the richly diverse community at St Laurence Catholic Primary School. It is an inclusive and friendly school where everyone is welcome. Pupils learn from the many different cultures and languages represented in the school. As a result, they have a strong appreciation of diversity. Governors and trust leaders keep themselves very well informed about the school. Staff feel valued. They appreciate the networking and training opportunities provided by being part of the trust.’

School staff are immensely proud of the outcome and the children of St Laurence and wish to thank all those who supported the school throughout the process.



As part of the celebrations for their First Communion and as part of their transition to Year 7, pupils from Year 3 and Year 6 visited the Catholic national shrine and Basilica at Walsingham.

The sun shone as the pupils completed the Holy mile and attended Mass before enjoying ice-cream at Wells.

The Priest who said Mass commented that the children conducted themselves with “Prayerful reverence” during the Mass and were “Reverent and calm” as they moved around the shrine.







St Laurence's pupils enjoying ice-cream at Wells

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## Celebrating Pentecost with the children

### Jim Infield

For the first time the Children's Liturgy team ran a Pentecost Event for the children. We were blessed with a sunny afternoon, over 60 children and the presence of the Holy Spirit as we celebrated this inspiring event, and the birth of the Church.

We started by telling the children about Pentecost: how the Holy Spirit enabled the disciples to overcome their fear and to go out to preach to the crowd, who were from all over the Middle East, in so many languages. We all had fun saying 'Hi, how are you?' in our native languages (Italian, Polish, French, Portuguese, Spanish, Mandarin, Filipino, Sinhala, Ghanaian, Congolese and Swahili, maybe others... and English). We all then sang the profoundly spiritual chant 'Veni Sancte Spiritus' after explaining what the Latin words mean (Come Holy Spirit), and the children were very receptive.

It was then time for our three activities, all based around the Holy Spirit. The children proudly wore their colourful, bright 'flaming' headbands which they had made, waved windmills and gathered round the table to create a Pentecost poster, which they took into Mass the next morning. Finally, it was time for the 'birthday cake' with sparkling candles and then we all gathered round a flaming fire in the garden, a final symbol of the Holy Spirit in our presence.

The children all had a great time and voted to hold it again next year! Thanks to the great teamwork of our vibrant Children's Liturgy team and all the others who helped make this such a special day. See you next Pentecost!





## Summary Parishioners' Open Meeting 21st May 2024, 7.30pm

PRESENT: 16 in the room and 7 online

### General Parish News

Bishop Peter will visit the Parish and celebrate Confirmation Mass on 9th July.

The Chair thanked everyone who participated in the Easter liturgies and events, especially to those who were involved in working with young people. Nora Darby added that there had been plenty of people volunteering to read at the various Masses.

Fr Simon talked about the best option for developing a Catholic Church presence near Northstowe. He thought that the Mass centre at Bar Hill might be the nearest and best option, but the question of who in the Deanery would deal with this, has yet to be answered. St Laurence's Church is nearest geographically, but with only one priest it would be difficult to cover both sites. It may be that the Diocese will appoint someone to say Mass for this congregation.

### PPC arrangements

The Pastoral Parish Council (PPC) constitution has been available to read and consult on for a number of weeks and the Chair noted that one change had been requested to the wording in the Comm's and Outreach Core group description, which should read 'promote links' rather than 'consider links'.

As there were the required minimum of ten people present to reach a Quorum, the Chair asked for a show of hands for or against the new constitution. There was one vote against, one abstention, all others in favour – the new constitution was adopted.

With the PPC constitution voted in, there were a handful of changes necessary to the Parish Open Meeting (POM) constitution, including that the Chair and Secretary of the PPC would also hold these positions in the POM, an adjustment to the frequency of POM meetings and also clarifying the relationship between the two bodies.

The Meeting unanimously voted in favour of the changes to the POM constitution.

The Chair then summarised the events of the pre-PPC meeting and listed the members (see below) who had volunteered or been nominated. At the first official meeting of the PPC, the office roles (Chair, Vice Chair, Secretary) will be filled. He requested that anyone who was interested in filling particular roles to put their names forward in advance of the meeting on 2nd July.  
Initial PPC members:

- Fr Simon (Parish Priest)
- Geoff Cook (Deacon)
- Ciaran Ward (SVP & Finance Ctte rep)
- Edward Acton (Office core team co-ordinator)
- Guillaume Henniquin
- Helena Judd (Social core team coordinator)
- Jim O'Sullivan (Safeguarding rep, Finance Committee rep)
- Leonie Issacson
- Margaret Martin
- May Agustin
- Michanne Haynes-Prempah
- Nora Darby
- Roberta Canning (Liturgy, education, and faith sharing core team coordinator)
- Ronald Haynes (Communications and outreach core team coordinator)
- Sarah Sykes (Acting Secretary)
- Stephen Warde (Buildings & Grounds core team coordinator, Acting Chair)

### Annual Finance Report

Treasurer, Riq Willetts, gave a summary of the Parish finances. Income was £168,810 for the calendar year, and outgoings £143,116. Fr Simon reminded the Meeting that 38% of our general offering income currently goes directly to the Diocese. We thus had a surplus of around £25,000 in 2023.

The assets on our balance sheet are very healthy and had grown with surpluses over the last couple of years to around £300,000. This can support a programme that draws on these reserves to make essential capital investments in buildings and infrastructure, without impacting day-to-day income and spending. The planned programme totals around £116,000. In recent months, we have paid for one major item on that programme – the newly installed heating system. This has reduced our balance sheet to around £250,000. The next major item will be work on the roof for the parish rooms.

The annual budget for the parish, excluding these major capital items, was drawn up by James Dore on behalf of the Finance Team. The budget was relatively conservative and aims for balanced income and expenditure of around £150,000. Riq reported that Offertory monies are 11% ahead of the budget so far this year. Steve explained that staff salaries have been budgeted to include the employment of a Pastoral Assistant, should we receive permission to go ahead. The Chair offered thanks to Riq and the Finance Group for their ongoing work and the provision of the financial summary.

### **Proposal for a project to work with couples in the Parish** (Paolo Mannu)

Paolo has been involved with the *Cana Welcome* programme for a number of years. He and his wife Una would like to run the programme in the Parish starting late September. He briefly ran through its origins, the objective being to deepen the vocations of marriage and family life. There will be nine meetings throughout the (academic) year, plus a retreat (with childcare provided). The programme is open to all couples young and old, with or without children. It is important to note that this is not a counselling platform for marriages in difficulty. The vision of the programme is to see couples, in their church and social groups, supporting each other through *Cana Welcome*, in the concrete day to day challenges of couple life and how God can bless and enrich the relationship. The meeting supported Paolo in planning to begin introducing the programme.

### **Brief updates from Core Teams**

#### **Liturgy**, education and faith sharing (Roberta Canning)

The group plan to run an afternoon to reflect on ministry and mission in the life of the parish, for those engaged in church ministries on 22nd June from 2–4pm. Fr Simon will provide some input on the new Liturgy being released this autumn. The afternoon will take place in the church with activities for children in the Parish Room. Although the afternoon is aimed at those involved with ministries, it will be open to anyone.

#### **Communication and Outreach** (Steve Warde)

The group has been focussing on two priorities:

1. An overhaul of the website, updating its look and feel. Some content has recently been updated. It's planned that news items be updated roughly monthly on the home page. If anyone wants any of the information updated or changed on the website, then please get in touch with this group. Outreach audit of the areas and villages that the Parish covers. We plan to draw up a list of 'churches together' groups in our parish, along with places that broadcast information into the communities within our parish (ie newsletters, libraries) and then set up ways we can publicise the parish in these communities. We may arrange to have a named point of contact for each area.

#### **Social** (Helena Judd)

There are two social occasions being planned this summer. On 13th July: 'The Chase' Quiz Night and 10th August: St Laurence's Feast Day.

#### **Office and Staff Support** (Edward Acton)

This group of five people aim to support the parish priest in the management and support in the Parish Office. They plan to set objectives and set up appraisal systems.

### **Buildings and grounds** (Steve Warde)

Heating: the new heating system installation is now complete. The old vents in the brickwork are yet to be bricked up, but this will be done when other brickwork is being done. Some trunking is also to be added. Thanks were given to Jim O'Sullivan who coordinated this project.

Roof and Velux windows: The next project is the replacement of Velux window in the roof covering the office, library and Sacristy, and waterproofing the roof. This project is being led by Christine Knight.

Garden and grounds: Nikki Searle is taking the lead on organising the tidying up of the grounds and garden. Thanks were noted for the removal of the ivy and weeds so far. Garden action days are planned for 15th and 22nd June. A skip has been ordered, and volunteers to help are very welcome.

### **Other Parish groups**

#### **SVP** (Ciarán Ward)

The Bank Holiday lunch event was very much appreciated by all those who attended. There was a full house with 40 people sitting down to eat. The food was a wonderful three-course lunch. Coming up is a visit to Coton Orchard/Garden Centre and the Walsingham Pilgrimage in July.

#### **CAFOD** (Jeanette Milbourn, Nora Darby)

At the request of CAFOD area coordinator, Jane Crone, there will be a meeting at St Laurence's in September.

#### **Children's Liturgy** (Leonie Isaacson)

The Pentecost Activity afternoon was very successful. About 40 children attended. They created a poster for Mass, made headbands with attached flames, and windmills to be blown by the wind of the Spirit, and lit a brazier for the Fire of the Spirit. A Pentecost song was learned for the Church Masses. Many thanks and congratulations to all who organised and helped.

### **AOB**

Denise Walters asked that coordinating visits and taking Communion to the sick and housebound be more formally organised. At the moment, SVP and Fr Simon usually coordinate visits for the week between them, but a more pro-active effort is needed to make it easier for the people who need to receive Holy Communion, to know how and who to contact. And, for those who take Communion to parishioners on a regular basis, cover is needed if they are away, or sick, or unable for other reasons to do this on any given week.

Newsletter redesign feedback? It was felt that the redesign was generally well-received. Thanks to Sarah Sykes for the basic design, and to Reece for implementing it.

## Poetry Corner

### Each with Tongues of Fire

#### Philippa Johnson

It was like an earthquake –  
no, more like a stillness so complete –  
for me, more like the most perfect dawn  
all shell-blue and gold –  
for me, it was waking into heaven –  
or a wind blowing straight from God  
into the soul of me, between my eyes –  
I felt like I was inside a flame  
that did not burn but illuminated –  
I became a river's mouth, a spring  
bubbling, singing out God's Good News –  
more like feeling bigger on the inside,  
booming & echoing like a cathedral  
with praise bouncing, becoming, belonging –  
I found myself able to see others each  
with a flame of the Holy Spirit hovering –  
I could suddenly pray without distraction –  
it felt like flying, this joy, this being known –  
it felt like a cradling, knowledge of Love  
at last, Love strong & true & never ending –  
it felt like I had come into my purpose,  
discovering Christ & being discovered –  
for me, music exquisite, & I shone  
with swooping melodies, delicate chants –  
for me, the urge to heal, help, work:  
and I, I saw everyone as a child, needing  
the tenderness of God in Christ Jesus,  
heard the call, the Call, the words of God  
each morning encouraging my turning  
to see Christ standing waiting for me;  
in His Spirit I will glow, sacred to Him,  
living prayer, praise, wholly alive.



Photo from the children's Pentecost afternoon

## A trilogy of Marian poems by William Trapani

### Queen an' Blessed

O Mother Mary, Queen an' Blessed,  
*my heart is torn in two,*  
*for i have seized your Son from you.*  
*An' through my faults*  
*i pray your heart exalts*  
*my shame unto your Son,*  
*our Lord an' Holy One,*  
*Who takes it all for joy ;*  
*for you have lost your baby boy*  
with Whom you held onto your breast .

### your womb

for from your womb you truly are  
our break o' mornin star,  
an' if you will  
your Son shall fill  
life's broken heart  
an' see our sins depart ;

for from your womb  
His love shall reign,  
an' from His tomb  
our life is born again .

### o ~ Lady, come!

o ~ Lady, come! with holy light  
crowned with stars o' silver bright,  
rise atop broken Selene  
when round with song, our Lady Queen .

o ~ Lady, come! with scarlet bead  
born with grace to share the seed,  
rise atop the broken snake  
when shorn with blue, with baby's wake .

o ~ Lady, come! with gentle voice,  
pray with us ere the final choice,  
rise on the break o' Judgement Day,  
an' sing with us, an' guide our way .



## Seeking the Lord of the Odd

**Teresa Brett**

I must not be dull.  
That makes a lull  
In the life I still have.

Now the time is fine  
To write. Don't pout.  
Something may sprout  
From my pen.

Like a hen  
Lays an egg  
I must write in the neglected keg

Of my damaged mind.  
That is good.  
If I should write like wine  
That is fine.

Seize my pen; fill the page.  
It's an age  
Since last I dared to try.

Too much cloudy sky  
Of pain  
Lets me know  
I'm insane.

I can no longer hold  
A pen or press it down, as of old.  
Brain, hands and legs are gone.  
So how can I go on?

At the end of Lent  
I was more bent,  
Pitifully trying  
Instead of crying.

Just keep going,  
Nothing knowing,  
Seeking God,  
Lord of the odd.

## Ordinary Time

**Philippa Johnson**

You know me, O Lord God of Heaven –  
even me: you are the One “to Whom  
all hearts are open, all desires known,  
and from Whom no secrets are hidden.”  
These are ordinary days, these mornings,  
these Sundays – ordinary as a kingfisher,  
as a chance meeting with an old friend  
or friend-to-be; ordinary as a wing of prayer  
while washing up, or a tune accompanying  
us as we clean, mend, wait for news;  
the blessing of a quiet moment, the soothing  
of an ache at absence, a welcome distraction  
during dreadful monotony – You know,  
O God of Heaven, mighty, ever-loving, patient:  
You quietly speak in unexpected moments,  
reach out in the squeeze of a hand, a smile,  
a wave of warm contentment, relief from pain,  
a step towards fearlessness. You, Great Father,  
are always ready to lift our ordinary  
into a unique time with You; You call beauty,  
peace, epiphany, reassurance into our days,  
for Your ordinary is the answering of prayer,  
commanding Your angels to protect us,  
guidance, comfort, courage, strength, healing;  
Your ordinary is transformation, forgiveness,  
release, profoundly astonishing love.



Photo from: Pikist

## Personal Stories and Experiences

### **Volunteering in Calais – Doing something worthwhile with my weekend**

#### **Leonie Isaacson**

Early in May, I joined a group of 24 volunteers going to Calais for the weekend to support charities in their work with the refugee population in and around Calais. It was the second time I had done this trip, having gone the year before. Both times were emotional, humbling and confronting to the shocking and inhumane conditions refugees contend with every day.

I went with Calais Light, an Essex-based charity that organises short weekend convoys, (Dep. Friday 10am/ Back Sunday 9pm), which makes volunteering compatible with work. Calais Light gives ‘ordinary people’ a chance to do something practical and concrete to help displaced people stay alive and offer them vital aid and comfort. This is all while politicians debate, plan their removal or ignore the global refugee crisis.

If you have arrived by ferry into Calais recently you will have seen how the port area has been transformed, with high security fencing and concrete blocks designed to deter refugees trying to enter the port. Days before, there had been the distressing interview of a father after his *daughter died* when the family tried to make it to the UK in a small boat.

Forced to live in shocking conditions, without safe passage to the UK, refugees have no option but to exist outdoors, awaiting their chance to escape. They set up tents in woods or sleep on bare ground in freezing and unsanitary conditions. No toilets, no drinking or running water. Torn tents and fabric screens pitched in woodland, are routinely destroyed by the French police, who also confiscate phones, clothes and their possessions and take them to landfill.



Arriving on the Friday, we stayed at the Calais Youth hostel. The two days started with working in the charity warehouse in the morning, sorting donations. Then

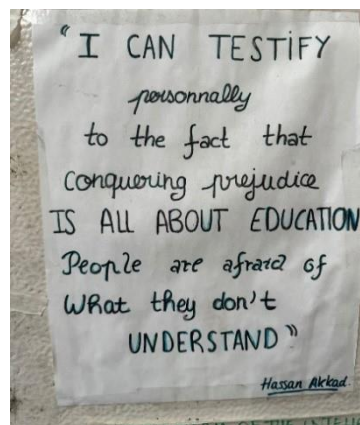
everyone in the warehouse goes out in convoy with the Lead Charity Volunteers to distribute aid – which could be clothes or anything critical to refugees. All volunteers choose a distribution task to help with – facilities for haircutting, charging mobiles, bike repairs, giving out hot drinks, teaching English lessons, play football or games and just interact with and listen to refugees.

Talking to refugees on the front line is a personal experience that changes you forever. Just giving out cups of tea to refugees, helping them practise their English: dignified, resilient, funny, polite, kind, full of resolve – is humbling.



I met mostly young men, many of them the same age as my two sons. Many were Sudanese, others Kurdish or from Afghanistan, Syria, or Palestine. The ones I spoke to have the same aspirations as my sons, go to college, get a qualification. Some boys were as young as 15.

Listening to their stories – about their families and home they had left behind, and the countries they had travelled through to get to where they were now was indeed humbling. I did not meet any women as women and families are generally in a different location near Dunkirk.



Our Sunday evening ferry return to Dover was a calm crossing with a lovely sunset. All of us reflecting on what we had experienced and mindful that we could leave on the ferry and return to our comfortable lives. What a different experience for the people we had briefly got to know,

knowing too that it was likely that some of them would be attempting to cross the English Channel that evening. It leaves an indelible mark. I know too that I will return.

### **Do something worthwhile with your weekend**

If you could be interested in volunteering, view Calais Light's website <https://www.calaislight.com/>



## Easter experience with the Fairhaven Singers

Kay Dodsworth



The Fairhaven Singers are a local choir led by Ralph Woodward and they offer three concerts a year. For several years they have invited me to be their artist in residence for their Easter concert. I am only an amateur artist but have always enjoyed drawing and painting from music. They rehearse in Queen's College chapel in the months leading up to Easter and I go along and draw during rehearsals then develop images from the drawings which I exhibit at the concert and at my Open Studio in the summer.



This year they sang, among other Easter related works, Scarlatti's 'Stabat Mater' and Finzi's 'Lo, the full and final sacrifice' and Lotti's 'Crucifixus'. I found myself thinking about Our Lady's experience at the foot of the cross as they rehearsed 'Stabat Mater'. Using references from Byzantine imagery I developed images reflecting her possible memories of Jesus. The rhythms and colours of the music I expressed in images evoking stained glass. Again, Byzantine imagery lies behind the pieces developed from the Finzi music.

I found the experience very enriching in the approach to Easter.



## A Time to Heal

Mary Gullick

No one ever knows when their time will come, neither do we know our purpose, yet every day we show up in some way doing something that makes a difference and we only know it feels good to us as an individual.

When my mum died, I asked myself why? what? who? All the questions that grief asks when it hits but never the deepest question of all until now because when the question came up, I was in conflict with myself with what I believed in and with everything that had mattered to me until then – I will ask you it now – Did my life make a difference? Did I touch your life positively? Have I done enough and left my mark to show you?



We get so caught up with our everyday lives, with materialism, careers or even the dynamics within communities that as people we forget to be open and kind to our own gifts that are solely and richly our own. We forget to be kind to ourselves and spend way too much time doing things which only end up hurting us long-term.

My mum's death caught me off guard as I thought I had time to be with her with my children but clearly life doesn't work like that when you are called back home you are called back and it's nothing to fear. Death isn't the end it's a beautiful new beginning where those we love stand side by side helping us navigate the path of our lives without fail and always protected.

Even in times recently when I found out that I had a health issue – water on the brain – I didn't know how to navigate it. I was scared and fearful but, with help from mum and others who had passed on, I found that confidence to tell others about it; and yes, there is a stigma for being open but I find courage will always be better than staying silent and facing anything alone.

If I can inspire anyone then I know I have done something right with the life I have been given.

To those who have supported and listened without judgement – Thank you!

---

## Encounters

### Petra Tucker

One of the benefits of living in Cambridge for 30 years is that when I go into the town centre, I can be sure to meet at least one person I know. This has the effect of making me feel connected to the local community. I call these meetings 'encounters' as they connect me with someone for a brief period of time. We live in an age where people around the world can communicate in ways that were unimaginable to earlier generations, yet we also live in an age where loneliness is a growing problem. Social media may provide an illusion of being part of a community, but it is surely a poor substitute for face to face encounters when it comes to feeling valued and dare, I say, 'human'.

When I am out walking, or to use that lovely Scottish phrase 'doing the messages', I always try to have an encounter. This can be a simple 'good morning' or a brief chat. Most people I will never meet again, but sometimes a connection develops. The following four encounters are examples.

On my 'Grantchester loop' walks, I frequently see an old woman who dresses in a very gentele yet shabby

way. She always wears a hat and carries 'her two carrier bags' as Ralph McTell wrote in that wonderful song – 'Streets of London'. I stopped to talk to her one day and discovered that she does a ten mile walk most days, to the central library and back. The pretty cottage where she lives has a tiny garden that is slightly wild and the windows are in need of new frames. We haven't yet exchanged first names but that may happen.

One morning on a very early morning 'river walk' I came across a young American couple whose BMW had a flat battery. After a brief chat, I phoned Joe and asked if he would get out of bed and drive over with our jump leads. While waiting for Joe, I learned that she is a doctor at Addenbrooke's and her partner works in the City of London. They were feeling jet-lagged having just returned from visiting family in Hawaii. We all went on our way and will probably never meet again.

A feature of my riverside walks to Clayhithe is crossing paths with a man who is always carrying a fancy camera. From one encounter with him I learnt the difference between a damsel fly and a dragonfly. Both so beautiful, with their electric blue colourings. I have a regular encounter with a man of senior years who picks up litter on a long stretch of river path up to Baits Bite Lock. Thanks to his community spirit, people's walks along this path are all the more enjoyable for it being litter free. Our chats are usually to do with litter, the management of the river and the water pollution coming from a local housing area. A friendship began three years ago when we took a photo of a Californian couple standing outside the Sir Isaac Newton pub at the top of Castle Hill. We now meet up whenever they come over to see their son and recently took them to Lavenham to see the best of small-town England.

None of these encounters are earth-shattering or amazing but one can never know what good might come from chance meetings. I do know that I feel good after saying hello or having a little conversation. The new 'social prescribing' by GP's is, I believe, a direct result of the problems they see that are essentially to do with long-term loneliness.

Each week when I go into prison, I talk to the prisoners on the spurs. Many have problems with the regime and want to chat to me about this. Just as often, they simply want a brief chat – a connection – an encounter. One man in his seventies, who has spent a large part of his life behind bars, was sitting outside his cell on a chair with a large blue plastic mug of tea, watching the world go by on his landing. That casual encounter taught me much about how prisons have changed over the decades. If we all tried to have one encounter a day, I believe the world would become slightly less lonely. It costs nothing, but it might just 'make someone's day'.

## Being an ‘angel’

### Karen Rodgers

‘... a discerning heart ... picks up each moment... and discerns the true and the false voices within it. It asks in each moment, “Where does love lie...?”’ *Domestic Monastery* by Ronald Rolheiser)

Our new fridge / freezer had been booked for delivery on a Friday; the venerable massive old American-style original was going to be a challenge to remove and its lofty top had become the storage place of choice for a whole range of bulky kitchen items.

I had stayed up late the previous evening to prepare for the delivery and was staggered the next morning by the list of things which still remained to be done. I threw myself at the task with method and also grim determination which became tinged with desperation as the kitchen descended into a state of necessary intermediate chaos, wondering all the while if I would get it all done in time for the arrival of the new freezer, before the other members of my household saw the state everything was in and also in time to get to Mass.

Antony, the very capable delivery man arrived, managed to manoeuvre the old fridge out of the kitchen door, to deposit in our garage and to install the new one. The place was still in stressful disarray when suddenly I heard someone coming.

Now, there are a range of possible reactions to being confronted unexpectedly in your daily routine with chaos, but really, in essence, only two; either you react with hostility towards the person you consider to be responsible or you empathise and find a way to help.

I froze. And waited.

Suddenly my interior storm clouds were gloriously and unexpectedly sundered by a ray of joy.

Instead of “What a mess!”, I heard “What a lovely new fridge!”

It is said that St Pascual was no good at cooking but that the Almighty sent him kitchen angels to assist him. I felt as if one of them had just shown up.

What a world it would be if we had fewer time and motion experts and more angels.

And I did make it to Mass.

## An amazing little story

### Nora Darby

A few weeks ago before 6pm Vigil Mass, I was approached by John Quilligan, a fellow parishioner and friend for many years. He wanted to tell me a story.

A little while ago, some members of his family were on a trip from Ireland to Greece. En route, they decided to stop off in Rome, as they all hoped to see Pope Francis on the Sunday morning in St Peter’s Square and receive the Pope’s blessing.

While standing there they met a little Sister who to their amazement gave them two VIP passes for the twins Julie and Philomena. This would allow them to go inside and see the Pope as part of a small group. As she was leading them along a passage they had to stand back to allow a wheelchair to pass. To their utter surprise it was Pope Francis, himself. He passed them by, but stopped, turned round and came back to them. He asked them where they were from and they had a few words. He then blessed each of them and one of them kissed his hand!

How amazing that this should happen to two young Limerick girls, something so unexpected. Blessed by the Holy Spirit on such an occasion and the wonderful ways God moves in our lives.



A wonderful wedding arch

## **Editorial**

### **Some Parish firsts!**

St Laurence's has a long tradition of parishioner participation in the running of the Parish. Many years ago, we had a Parish Council, then we had the Parish Forum, which was renamed the Parishioners' Open Meeting, and now we have the Parish Pastoral Council (PPC). The outcome/upshot is more or less the same. Things need to be done and the people involved in these groups have been the ones to either organise or do them. The PPC is now up and running having had its first meeting on 2nd July when officers were voted in and Core Team leaders gave updates on the work of various projects underway in the Parish.

On 22nd June, the new core group for Liturgy and Faith Education put on a well-attended Parish Ministry Afternoon. It was organised by a team led by Roberta and hosted with great energy by May Agustin. It was a chance for people to meet those involved in both their own ministry and others. In small groups, we discussed and shared our own experiences of our church work and made suggestions for future support. Input from Fr Simon on the upcoming New Liturgy was also much appreciated. We then moved into the Parish Room where the discussions, and more informal chats continued over tea and coffee. Many thanks to the organisers and to Zuzanna who ran the children's activities.

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# **The deadline for the next edition is **13 Oct** for publication on **16/17 November****

Wondering where to send your article, photos or drawings? Our email address is below and you will also find it every week on the front page of the Parish newsletter. Thank you to all who have contributed to this edition. **We welcome interesting and original material for all sections in the forthcoming edition. Anything you send should be your own work in your own words and a maximum of 2,000 words.**

---

### **The production team:**

Editors: Nora Darby, Sarah Sykes

Sub-editors: Carol Williams, Sarah Sykes, Mary Walsh, Alex Dias, Nora Darby

Commissioning Editor: Nora Darby

Cover: Leonie Isaacson

Proofreaders: Caroline O'Donnell & Miriam Santos Freire

Layout (preparation for printing): Sarah Sykes, Nora Darby

All members of the Pilgrim team can be contacted at [pilgrim@saintlaurence.org.uk](mailto:pilgrim@saintlaurence.org.uk)

## Upcoming Parish Events

Radio Maria Quiz night	Friday 19 July 6-9pm
Feast Day Picnic	Saturday 10 August 1-4pm
CAFOD meeting	Saturday 21 Sept 11.15am
Bible Reflection Group	Weds 1-2.30pm
First Holy Communion Inscription Masses	22nd Sept
<b>Regular meetings</b>	
Saturday morning Coffee Hub Parish room	10-12 After 9:30am Mass
Sunday morning coffee	After 11am Mass
Soulfood	Tues 8pm

## ABLAZE

The St Laurence Youth Mass is known as Ablaze. It is designed to encourage our youth to build their confidence in participating in all aspects of the Mass.

It is held on the first Sunday of the month at 5pm. It is a vibrant and fun Mass. We encourage young Readers, Eucharistic Ministers, budding musicians and singers of all ages, the only requirement is enthusiasm for God. If you are looking for 'perfection' you won't find it here! So, if you fancy it pluck up your courage and join in.

## The Pilgrim

**By Email:** The Pilgrim magazine is available as a paper copy or you can receive a pdf version by email. If you are not already on the distribution list, send a request to [pilgrim@saintlaurence.org.uk](mailto:pilgrim@saintlaurence.org.uk)

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

The Pilgrim magazine is available as a paper copy or you can receive a pdf version by email. If you are not already on the distribution list, send a request to [pilgrim@saintlaurence.org.uk](mailto:pilgrim@saintlaurence.org.uk)

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

## Parish Pastoral Council (PPC)

Current Chair: Stephen Warde

Enquiries: [ppc@saintlaurence.org.uk](mailto:ppc@saintlaurence.org.uk).

## Core Teams

Liturgy, education, and faith sharing  
Lead contact: Roberta Canning

Social activities team  
Lead contact: Nora Darby

Communications and outreach team  
Lead contact: Ron Haynes

Buildings, grounds, and facilities team  
Lead contact: Stephen Warde

Parish office and staff support team.  
Lead contact: Edward Acton

The PARISH PASTORAL COUNCIL (PPC) will bring the work of all of these teams together and be a place to discuss issues, propose new ideas, advise the Parish Priest, and ensure that things get done.

## Quiz Answers

1. Elizabeth John the Baptist
  2. Sarah Isaac
  3. Hannah Samuel
  4. Bathsheba Solomon
  5. Salome Herodias
  6. Eve Cain and Abel
  7. Ruth Obed
  8. Mary Jesus
  9. Rebekah Jacob and Esau
  10. Rachel Joseph and Benjamin
- 
- a. Jesus
  - b. Abraham
  - c. David
  - d. Paul
  - e. John the Baptist
  - f. Peter
  - g. Jeremiah
  - h. Moses
  - i. John
  - j. Job



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<https://www.facebook.com/stlaurencecambridge>



# ST LAURENCE'S ROMAN CATHOLIC CHURCH

91 Milton Road, Cambridge CB4 1XB  
Tel/Fax: 01223 704640  
Email: [office@saintlaurence.org.uk](mailto: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.

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**Deacon:**

Rev. Dr Geoffrey Cook  
01223 351650

**Safeguarding:**

Mary Jane & Jim O'Sullivan  
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**Secretary:**

Vacant at time of publication  
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**Treasurer:**

Riq Willitts  
07928 502768  
[treasurer@saintlaurence.org.uk](mailto:treasurer@saintlaurence.org.uk)

## Service Times

Saturday 9.30am  
6:00pm Vigil Mass (sung)  
Sunday 8.00am  
9:30am (sung with Children's Liturgy)  
11:00am (sung with Children's Liturgy)  
Mon, Thurs 9.30am  
Tues 8am  
Wed 6:00pm followed by Exposition  
Fri 12.30pm

*All Masses are livestreamed. Check the weekly newsletter for changes to the above times*

## St Laurence's School

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Assistant Head  
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