

St Pancras

Easter times, 2022



The Resurrection of Christ by Alonso López de Herrera, c1625

Free on basis of one a household, please see page 2

Dear parishioners,
the magazine is going to press on the day before the funeral of Fr Leeder. He was parish priest at St Pancras for almost 40 years and, with his seven years as curate, was here for almost 30 per cent of the parish's history.

Next issue

Thanks to everyone who contributed to this edition of the magazine.

It is available free to all households but any donations to costs of production may be made in clearly marked envelopes to the presbytery.

Now is the time to start sending in words and pictures for our summer issue.

Please get contributions to me by Sunday, June 12. They can be emailed to sdonag9@gmail.com.

If you do not have access to the internet please submit contributions by Sunday, June 5 so there is time to have them put online.

They can be posted to me at 62 Weyland Rd, Witnesham, Ipswich IP6 9ET or handed in at the presbytery in clearly marked envelopes.

Please always include your contact details in case of any queries. Thanks.

A storm hits a small town, and the downpour leads to a flood. As the waters rise, the local priest kneels in prayer on the church porch. A parishioner comes up the street in a canoe and says: "Better get in, Father. The waters are rising fast."

"No," says the priest. "The Lord will save me."

The waters rise. Now the priest is up on the balcony, praying, when a parishioner arrives in a motorboat and says: "Come on, Father. We need to get you out of here. The river's going to burst its banks."

The priest replies: "I shall stay. The Lord will save me." The river

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He must – as Fr Welch, our current priest, said at a requiem Mass – have celebrated thousands of baptisms, communions and weddings as well as anointing the sick and comforting the bereaved at funerals.

Many parishioners will have

known him far better than me and we will miss his comforting words, guidance and good humour.

Our thoughts are with his surviving relatives. Eternal rest grant unto him O Lord and may perpetual light shine upon him.

Stephen Donaghy

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Easter funnies

floods submerging the church until only the steeple is above water. The priest is up there, clinging to the cross, when a helicopter descends out of the clouds. A winchman shouts: "Grab the ladder, Father."

However, once again, the priest insists that the Lord will deliver him. And, predictably, he drowns.

The priest goes to heaven, where he meets God and asks: "Lord, I had unwavering faith. Why didn't you deliver me from that flood?"

God says: "I sent you two boats and a helicopter."

A priest, vicar and minister are on a fishing trip when the priest calmly gets out of the boat, walks across the water to the bank and comes back with a drink.

A few minutes later the vicar gets out of the boat, walks across the water to the bank and comes back with a sandwich.

The minister thinks to himself: "If God lets them walk on water, he'll let me too."

He gets out of the boat and sinks like a stone.

The priest turns to the vicar and says "We should have told him where the stepping stones were."

Fr Francis Leeder³

1939-2022, RIP

By Stephen Donaghy

Tributes have been paid to Fr Francis (Sam) Leeder, who has died, aged 82, after serving as parish priest at St Pancras for almost 40 years.

He first came to the parish in 1963 before moving to St John's, Norwich, which is now the Catholic cathedral, from 1970-73. He then went to Woodbridge before returning to St Pancras in 1981. He served as parish priest until retiring, aged 80, in 2019 to live in Melton.

The Rt Rev Alan Hopes, Bishop of East Anglia, told the diocesan website: "We have lost an example of a true pastor who gave himself totally to the people of his parish."

The bishop gave Fr Leeder communion the day before he died. He suffered a heart attack in Ipswich Hospital where he had been recovering after a knee operation.

Fr Joseph Welch who is currently in charge at St Pancras, said: "Fr Leeder was a very devoted and much-loved parish priest."

Fr Pat Cleary, who grew up in Ipswich, said: "Sam had a strong faith which led him to be totally committed to his parishioners, especially those less fortunate. Those who were sick were always well looked after as well as those who sought his wise counsel. He was always generous, perhaps overgenerous to people at the door looking for help. Had it not been for Sam I doubt I'd be a priest today so I owe him a lot, I'm sure many would say the same."

Stephen Griggs, who chairs St Pancras parish council, said Fr Leeder "possessed an ability to uphold the teachings of the Catholic faith without being judgmental and exuded unlimited compassion. Never fearful of mixing with the secular world, he was well known in the world of sailing on the Deben." Fr Leeder spent many hours in his boat, Shelduck, and was nicknamed Sam in a nod to his love of the river, making him "Sailor Sam".

Julian Wong, the Stella Maris



Fr Leeder received a letter from the bishop on his 80th birthday

port chaplain for East Anglia said Fr Leeder was "the people's priest". He added: "Father Leeder was a real role model. He kept the church open all the time. I went there to pray a lot, and that was how I became a Catholic in the first place. A lot of churches are always locked up, but St Pancras is always kept open."

Fr Leeder was an active member of the Scout movement, having

restarted the parish troop, the 12th Ipswich, in the 1960s.

He wrote for the parish magazine at the time of his retirement: "Scouting was one of the most enriching experiences of my life".

Danny Savage, a BBC correspondent who grew up in Ipswich told the Ipswich Star that "Rev", as generations of Scouts

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knew Fr Leeder, “introduced the mountains of Wales, the Lake District and the Scottish Highlands to many an Ipswich schoolboy and changed their lives for the better.

“Rev was a beacon of everything a good priest should be. He gave up so much time to add value to other people's lives.”

Simon Knott wrote on the Suffolk Churches website in 2018 that Masses at St Pancras “attract people from far and wide, including many from the town’s sizeable minority communities. Perhaps this is because it does have such a traditionalist flavour, but also perhaps because of the work of the tireless and charismatic parish priest, Father ‘Sam’ Leeder. He’s been here for 40 years, and is a familiar character in the town

In his own words

“I have the reputation of being traditional – undeserved, I am progressive”

“When we leave somewhere it goes on in its own way, developing and changing from what we left”

“Scouting was one of the most enriching experiences of my life”

“I have had a great life. People have been so kind.”

centre, wandering the streets and talking to local traders, as well as being the cornerstone of the town’s scouts. Ipswich would be diminished without him.”

Fr Leeder’s nephew, Chris Leeder, told the Star to: “Think of the church and the parishioners as his family. If we were visiting him, we would only get part of him, because he had a family that were with him all the time.”

At the time of his retirement Fr Leeder wrote: “I have had a great life. People have been so kind to me. I shall leave St Pancras with many happy memories and warm feelings as a result of the support that I have enjoyed from parishioners.”

He also used a retirement interview on BBC Radio Suffolk to say how much he valued the good

relations he enjoyed with our neighbours at Christ Church. Their Comment newsletter said he would be remembered with affection, having “always made members of Christ Church welcome at services such as the Holy Saturday vigil”.

St Pancras parishioners also paid tribute to the longest-serving priest in the church’s 161-year history.

“He was marvellous. One of a kind. He was so understanding and non-judgmental,” one wrote on a Facebook page for parishioners.

Another said: “He welcomed me in the parish and made me feel at home at a time when I needed a home the most. May he rest in peace.”

The magazine was going to press the day before Fr Leeder’s funeral. We send our condolences to his family.



Fr Leeder at his retirement party in the church hall

By Stephen Donaghy

When Fr Leeder wrote an article for this magazine for his retirement he put a

headline on it that read: "Life of a mediocre". For the parishioners who loved him he was anything but mediocre: he was a superb pastor.

The vast majority will have their own memories of the man who spent 45 years as a priest in St Pancras.

Fr Joseph Welch pointed out at a requiem Mass for Fr Leeder that he had celebrated thousands of Masses, Baptisms, First Communion and Marriages as well as anointing the sick, among his other duties as a hospital chaplain, and officiating at funerals. Our current priest also remembered that Fr Leeder was renowned for two notices on the door of the church along the lines of, "No communion in the hands" and "Noisy children welcome".

The sign about children was definitely not because of a lack of reverence for the sacrament. Rather, Fr Leeder wanted families never to stop coming to church because they were worried about their children misbehaving. There was a similar theme to his talks at First Communion. In many ways, Fr Leeder would say, the most important thing about First Communion was that it was the start of frequently receiving the sacrament.

He baptised two of my three children and gave First Communion to all three. He clearly loved youngsters. When mine were baptised we had non-Catholic and non-Christian friends in attendance and I remember Fr finding a job for all the children – carrying blessed water or whatever so they would be involved and not bored.

I heard him speak movingly in his retirement interview on BBC Radio Suffolk about how he never had time for people playing with matches after his experience as a hospital chaplain when three small children died after a house fire. The emotion in his voice showed that the experience stayed with him decades later. He also said that as a hospital chaplain he saw miracles of healing.



Fr Leeder in the 1960s. He was ordained in Luton in 1963 and came to St Pancras as a curate in his first proper appointment

Memories of a prime minister

Fr Leeder was born in Luton on March 12, 1939 to Maria, a teacher from Carlisle and his father, who was from Great Yarmouth.

I first met him about 55 years ago when he came to Luton and invited members of my Scout troop to join the 12th Ipswich on a camp near Flatford Mill. As a young curate he



Fr Leeder became parish priest at St Pancras in 1981

had been given the task of reviving the Catholic Scout troop and inspired generations of boys with his love of the outdoors. He also entertained them with his storytelling skills – my Scouting son was enthralled by Rev's ghost stories, some 40 years after I'd first heard some of them. Fr Leeder was proud of his uncanny ability to summon a prop type plane out of the air at about 11pm in the Lake District, on cue, to provide sound effects for one of his tall tales.

He described himself as a "mountain man" – Helvellyn was his favourite – and used to put his head for heights to good use cleaning out the gutters at St John's Cathedral in Norwich with a "select team made up of an atomic bomb engineer and an Anglican morris dancer" until they were stopped on "health and safety" grounds. Fr did not have much time for overzealous enforcement of regulations. He once advised parishioners that if they wanted to get out of a job they

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could always use health and safety as an excuse as no doubt there would be a rule somewhere that could act as an excuse.

Pope Francis has often spoken of wanting pastors to be shepherds who “smell of the sheep”. Fr Leeder was clearly no ivory-towered theologian, he wore his learning lightly. He was

popular with many who did not regularly attend St Pancras. I remember him once preaching that when all else fails people turn to prayer – after a concerned fan draped an Ipswich Town scarf round one of the church statues as the team faced relegation one year.

Many of the tributes from parishioners said that Fr Leeder was

non-judgmental. I always felt that he had a rock-solid understanding of right and wrong but when people came to him with a problem he was more concerned about helping them than lecturing them about where they had gone wrong. I think he was an example of how we at St Pancras may represent Our Lord to the world. May he rest in peace.

Fr Leeder's legacy

By Fr Joseph Welch

It would be difficult to overstate the level of affection in which Fr Leeder was held by his many parishioners and friends.

Even the number of names and titles by which he was known gives a clue: Fr Sam, Fr Leeder, Fr Francis, Uncle Tony, or, to the Scouts, simply “Rev”.

He was known, and is remembered fondly, for his humour, his mischievousness, and above all for his kindness. Tales about Tavern evenings, Scouting trips, hikes, hill walking, and sailing, abound. His favourite haunts are known to all of his friends and parishioners alike, and he promised, when I first visited him in Melton, to give me a tour of all the best pubs in Suffolk.

Of all the people who now mourn him, I knew him least and have by far the fewest number of yarns to tell, and those I have are mostly stolen – or, shall I say, borrowed – from others.

However, there is one thing I have heard again and again from parishioners, both those who still come to St Pancras and many who now live away from Ipswich, and that is a list of all the family events with which he was involved: “He married us, and baptised all our children, and gave them their first Holy Communion, and then he married them, and he baptised their children too!” So many families have been touched, and over several generations, by his stay in the parish, which is perhaps not surprising given that he spent 45 of his 56 years of active priestly ministry in one parish.

After his ordination on June 9, 1963, Fr Sam was sent to St Pancras

as a curate under the parish priest at the time, Canon John Thompson, before being sent to St John the Baptist church in Norwich – before it became a cathedral – in 1970. He returned to Ipswich in July 1981 after a stint in Woodbridge, and remained here until he retired in 2019.

My memories of him are necessarily few and, as already noted, mostly vicarious, but I should have liked to get to know him better and had thought that I would have time to do so. Sadly, it was not to be. However, I am pleased, and slightly daunted, to have been asked to follow in his footsteps. I do not presume to fill his shoes, but perhaps, just perhaps,

I can continue with some of his traditionally minded leanings and keep his legacy alive.

To this end I am delighted to be able to say that his family have passed on to the parish a number of his most prized possessions including a travelling Mass kit once owned by his priest uncle Fr Alfonso Coia, who served as a military chaplain during the Second World War, and his own chalice given him by his family when he was ordained, and which is inscribed with the date.

These are now safely part of the patrimony of the parish and will be kept at St Pancras in perpetuity and be available to be used by priests who follow in his wake.



Fr Leeder's family have donated to St Pancras the inscribed chalice that relatives gave him when he was ordained in 1963

7 Flipping fantastic

By Mim MacMahon

With the hope that pandemic curbs are behind us, St Pancras geared up for Lent

2022 with the first proper party that the parish has enjoyed since well before the first lockdown in March 2020. Between the idea and the day itself, some time elapsed, and the terribly sad news we received in the middle of February about Fr Leeder's death really knocked the stuffing out of us; but we picked ourselves up.

Bring and share, Father Joseph said. But would anybody do so? Had we forgotten how? Were we still scared to come out? We really had no idea ... So it was with some trepidation that Sue Manley, Bernie Kavanagh and I presented ourselves in the parish hall on the late afternoon of Shrove Tuesday, armed only with three aprons, a metric ton of homemade pancake batter and approximately a grove-ful of lemons, having raided Morrison's earlier in the day.

To our delight, a pancake fairy (thanks, Maria!) had visited, and left plates, cutlery and some delightful salads, sandwiches, drinks and condiments. And then food started arriving, including hot food – if only we'd turned the oven on earlier! Memo to self for next time.

Not only that, but more pancake batter, and pancakes both homegrown and, to us, exotic, including Polish pancakes with delicious curd-cheese fillings. There were also French and Spanish recipes to add to the traditional English sugar and lemon versions.

We were running out of places to cook things! Fortunately, Stuart and Philomena arrived like the cavalry with a hotplate and proceeded to cook crepes suzette. These were delicious, but sadly had to have one element lacking: a cautious attempt at setting them alight resulted in the smoke alarm going off and the parish health and safety representative having a slight



Battering up a storm: Stuart and Philomena egg each other on

connoption, so we did without. Other varieties of pancake were now also being prepared on the Griggs family hotplate, which had also miraculously arrived in time to save us from batter-related embarrassment. Phew!

Now, there was a serious purpose to all this revelry: a collection was being taken during the evening for Mary's Meals, our nominated charity for this Lent – you can find out more about Mary's Meals online at www.marysmeals.org.uk – we received about £170 in the basket we left out and through the electronic donation plates. We will also be raising money with Lent lunches and a cake sale on Mothering Sunday.

Worthy as this was, though, it has

to be said it wasn't just about the money. It was utterly life-affirming just for about 30 of us to be together in a social setting, having fun, serving good food and company.

Despite everything we have been through, it seemed, to me at least, that we were finding one another again as what we are, a parish family.

I hope it is not out of place to say that it felt as if Father Leeder, although he has gone before us, was there in spirit, as he had been in person on parish social occasions over so many years.

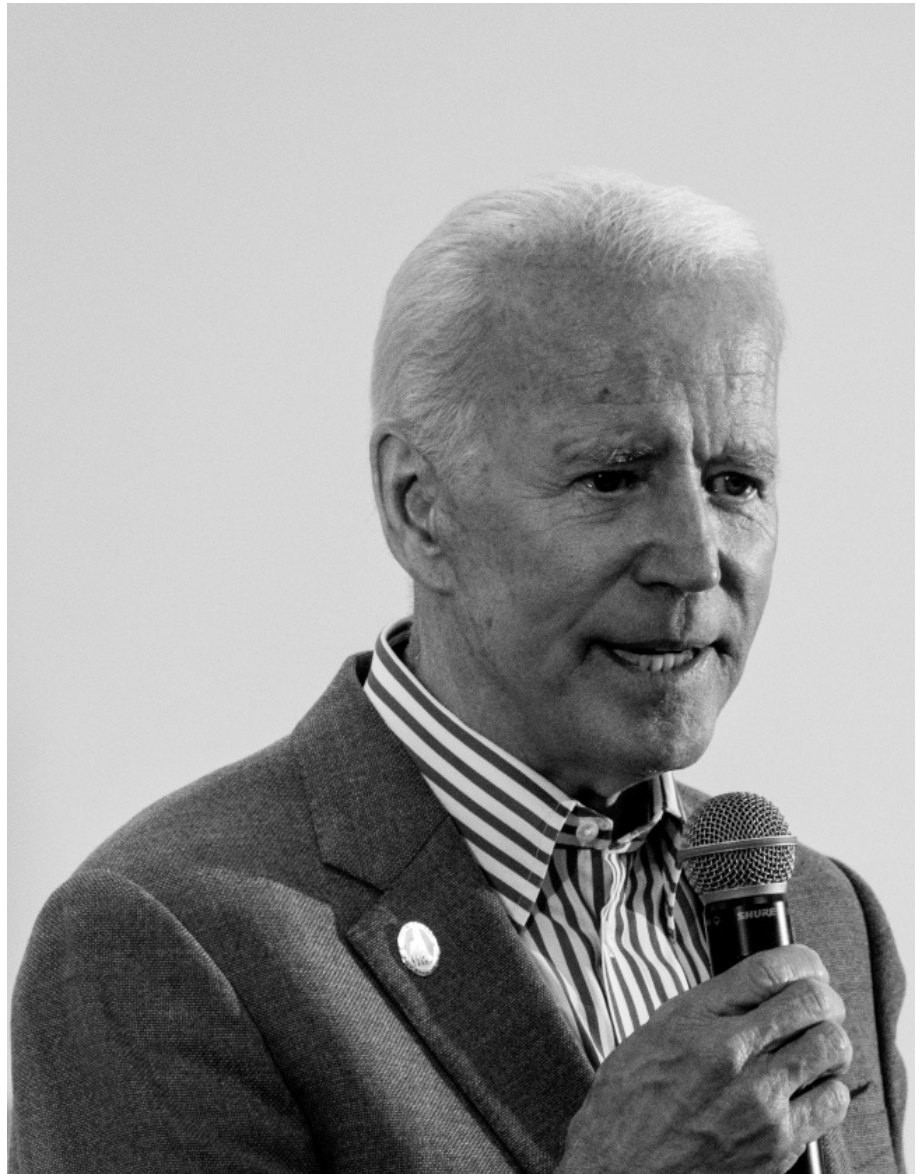
So now we are thinking, what shall we do next? Ideas welcome.

Photograph and additional reporting by Fr Joseph

By Fr Joseph Welch

In a world gone mad – with war in Ukraine, gender ideology and a Catholic US president who gets angry when abortion rights are threatened – it is difficult to convince people that God matters. But He does. Most people are trying to make sense of this madness but often look in all the wrong places. Understanding of the world will never be forthcoming if we ignore the One who created it. Instead of trying to turn the hierarchical pyramid of authority on its head, and set the common voice of the “rude and scoffing multitude” (as St Alphonsus Liguori calls us) as the benchmark of authenticity, we would do well to listen to the Word of God and hear what has been divinely revealed to us through God’s Church, and handed down by the Apostles, martyrs and saints. Yet even many of us who believe make the common mistake of differentiating between the Gospel of Jesus Christ on the one hand and the teachings of the Catholic Church on the other. The teachings of the Church are the sum total of all that God has revealed. If we think to scrape away the time-accumulated excrescences of earlier generations we are likely to be guilty, as Pope Pius XII warned in his encyclical *Mediator Dei* in 1947, of archæologism, that is, “an exaggerated and senseless antiquarianism” by which we come to believe that something is better and purer simply because it is older. Were we to follow this train of thought we would end up pruning away centuries of development – theological, philosophical, liturgical, and devotional – that has stood the test of time and paved the way to heaven for countless millions of faithful Catholics. We do not necessarily know better than our forebears, and we do well to accommodate what the Church has guarded with fidelity and handed down to us. If we think that the Truth can be adapted to the current and contemporary way of thinking, we are likely to become unstuck and end up regarding God as irrelevant.

On the contrary, God matters. And this is the title of the first book on my list of recommended reading.



President Biden, a Catholic, seems to defend abortion “rights”

God matters

Choices for reading

Covering topics such as Creation, Freedom, Evil, the Atonement, Transubstantiation and the Eucharistic presence of Our Lord, the class struggle, and the Immaculate Conception, *God Matters* is made up of the thoughts of Fr Herbert McCabe, a Dominican based for a long time in Cambridge and Oxford, who died in 2001. McCabe takes complex theological ideas and puts them into a more or less accessible form. For example, in his article on Evil, McCabe describes a miracle not, as we usually think of miracles, as God

intervening in the world. After all, God is always acting in the world. Rather, a miracle, McCabe says, “is when *only* God is acting in the world”. If we stop to think about this definition we suddenly come to see miracles in a whole new light. Taken individually or as a whole, the articles and sermons in this volume can shed a great deal of light on all sorts of aspects of our Faith.

My second recommendation is subtitled *The fifteen most powerful words in the English language*, and coming from the same pen as

I lost my Mum

By a parishioner

The pain of grief is never easy, when someone dies we are thrown into emotional turmoil, often irrational. Well-meaning messages of support, though kind, do little to mend the pain.

My mother's demise began in August with a fall when she fractured her leg. What followed was a cycle of hospital admissions, coming home with the support of carers and family, and then going back into hospital.

In one early morning phone call two months ago, I was told that Mum was quite ill, having taken too many painkillers and was waiting for an ambulance.

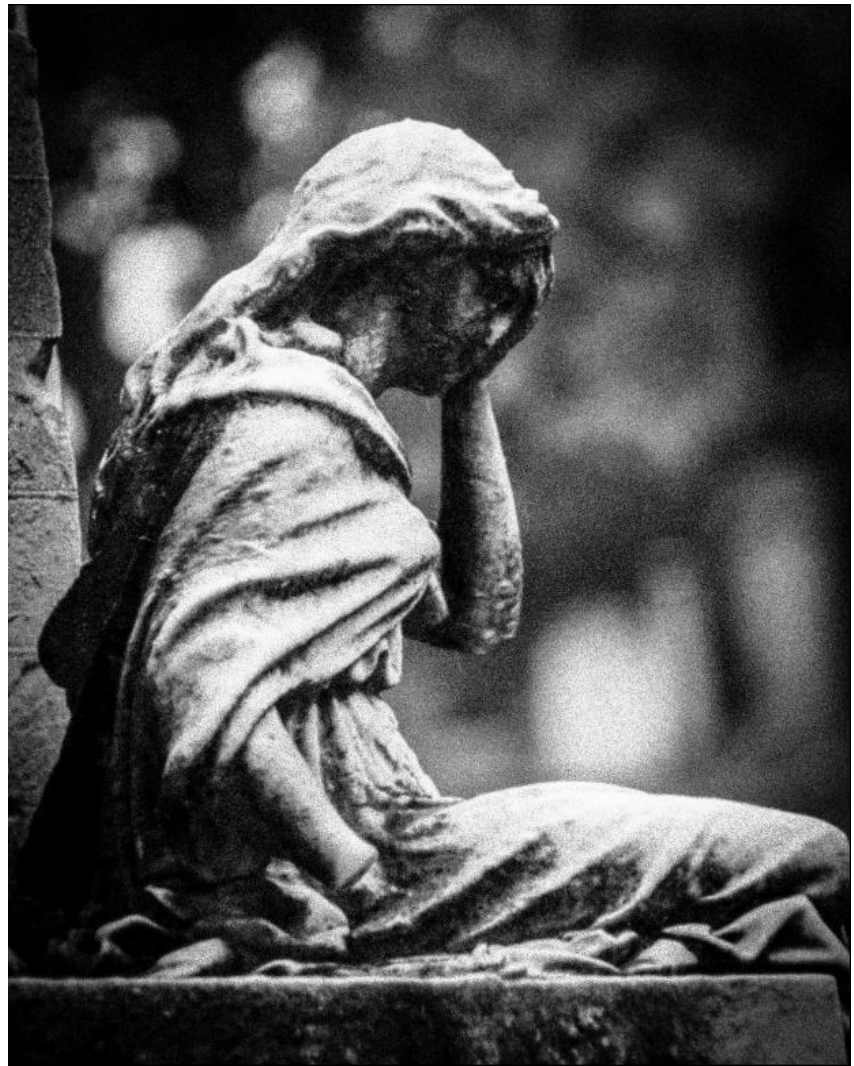
I sat with her, cradling this frail person believing that she was near death.

Although not a Catholic she was a firm believer in God.

She said to me: "You know I don't believe in euthanasia but I want to die, please can't you help me?"

I cried as I hugged her and a part of me considered how kind this would be, perhaps a large gin would be enough to give her what she wished.

At that point the ambulance arrived and later that day I reflected on this moment, discussing it with my priest as a sort of informal confession. Well, nature took its



Grief can be complicated by feelings of guilt

course: Mum became weaker, and a week ago she passed away peacefully in her sleep.

I am now travelling through that emotional journey of grief which is

all about how I feel, not about the welfare of her soul. Could I cope with the immense guilt that I would now be feeling if today I was saying to myself I killed my Mum?

Introduction to the Devout Life and *Treatise on the Love of God* we might well believe it! Originally published in French in 1600 under the title *Defense de la Sainte Croix de nostre Sauveur Jesus Christ*, it is available in English under the title, *The Sign of the Cross*, and is most recently published by Sophia Institute Press in 2013. The work began as a part of St Francis de Sales' missionary endeavours in the Chablais region, that part of the world which sits at the crossroads of France, Italy, and Switzerland, and which was riddled with the errors of the arch-heretic of the Reformation

period, John Calvin. So severe is pure Calvinism that John Wesley once said to a Calvinist he met that the one the Calvinist called God, he, Wesley, called the Devil. After all, how can any Christian believe in the doctrine of double predestination, the idea that God creates some people to go to hell? *The Sign of the Cross* gives us some beautifully devout thoughts on the simplest of all Christian prayers and reminds us not to take it for granted or to make the gesture over-hastily.

My third is more seasonal: *Sermons for Lent and the Easter Season* by St Bernard of Clairvaux.

St Bernard's sermons are always so deeply rooted in the Scriptures that he uses innumerable quotations as if they formed part of ordinary thinking and speech. Indeed, there are so many quotations that the editor of this volume has put the Biblical references in the margins rather than interrupting the flow of the text. St Bernard is called the "mellifluous doctor" for good reason: his sermons are a delight. (*Sermons for Lent and the Easter Season* by St Bernard of Clairvaux, edited by Marc Scott OCSO, and published by the Liturgical Press in

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2013 as part of their Cistercian Fathers Series)

My fourth offering is historical. Helping to combat the modern idea that England in the 16th century was desperately awaiting religious reform along the lines of the Protestant thinkers in continental Europe, Eamon Duffy's book, *The Voices of Morebath*, uses historical sources – first brought to the world's attention by Cardinal Gasquet in his book, *The Eve of the Reformation*, published in 1905 – to show that

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England was, by contrast, profoundly Catholic and in no wise ready to adopt a foreign religion.

Focusing on the ministry and parochial life of Sir Christopher Trychay, priest of the village of Morebath in Devon from 1520 to 1574, Duffy shows both the heroism and the heartache of ordinary Catholics who tried to defend and preserve their faith in the face of Henry VIII's, Edward VI's, and Elizabeth I's onslaughts.

Finally, a foray into the debate of science v religion, *Stargazers:*

Copernicus, Galileo, the Telescope, and the Church, by Allan Chapman.

The author teaches history at Oxford and is a Fellow of the Royal Astronomical Society.

You might expect, therefore, that he would want to separate science and religion.

However, he demonstrates that in fact, as Melvyn Bragg says, "that modern science came out of western religion" which was "integral and even essential to its launch and direction."

Happy reading!

Vigil for Ukraine



Fr Paul Spellman with some of the other Catholics who attended the vigil in front of the town hall

By Stephen Donaghy

More than 600 people gathered in the centre of Ipswich for a vigil to show solidarity with the people of Ukraine.

Ukrainian families living in Ipswich joined the event in front of the town hall organised by the borough council. Many taking part waved Ukrainian flags and wore its blue and yellow colours. The town hall has been lit up at night in the colours since Russia invaded.

Tom Mumford, vicar of St Mary-Le-Tower, the town's civic church, told the crowd that they were gathered to support Ukrainians "following the great acts of evil and war happening in their country. We are also here to demonstrate that

love, light and hope can and will always win."

Fr Paul Spellman of St Mary Magdalen and parishioners from St Pancras, St Mary's and St Mark's were among the Catholics who took part.

Jean Johnson said: "The message we sent to Ukraine was, 'Ipswich is with you.'

"As we all lit candles or torches or phones we had a minute's silence and a prayer led by the mayor followed by the Ukrainian national anthem. This was the most moving part: two young Ukrainians behind us sang the words, obviously heartbroken.

"As I waited with a fellow St Mary's parishioner for a bus home we talked with a widow whose husband was Ukrainian. She had come well over a mile in an electric

wheelchair to be at the vigil. It was a privilege and an honour to be at the event."

The mayor of Ipswich Councillor Elizabeth Hughes, Anglican archdeacon Rhiannon King and Simon Barrington, former chief executive of international relief charity, Samaritan's Purse UK, also spoke at the event. Mrs Johnson said: "We were encouraged to give to the Disasters Emergency Committee but to be prepared to work for Ukraine for years to come."

Patricia Ware posted on the diocesan website: "It was a truly moving event, made even more touching when we met the young Ukrainians who had heard some news from their friends and relatives in the midst of their troubled country."

11 Shrine shines on

By Jean M Johnson

A thanksgiving service is to be held on Saturday, March 26, to mark the 20th anniversary of the restoration of the shrine of our Lady of Ipswich.

Our bishop, the Right Rev Alan Hopes, will join the Anglican Bishop of St Edmundsbury and Ipswich and representatives from the Orthodox church and an imam at St Mary at the Elms for the ecumenical service at 11am. It will have hymns and readings all focussing on Our Lady. There will be an opportunity to pray and light a candle at Our Lady's shrine.

The original shrine had its first recorded mention in 1152 and was visited by royalty, Sir Thomas More and Cardinal Wolsey, who was born in Ipswich.

It was almost as important as Walsingham but was suppressed in the Reformation.

The original statue of Our Lady was sent to London in 1538 to be burnt but is believed to have been taken to Nettuno, about 40 miles south of Rome.

The Guild of Our Lady of Ipswich – later renamed the Meryemana Foundation – was set up in 1977, with the involvement of St Pancras parishioners, to pray for Christian unity and re-establish the shrine. One of them, Robert Mellamphy, carved a wooden replica of the statue from Nettuno which was placed in St Mary at the Elms, the nearest church to Lady Lane, where the original shrine stood.

To have Christians of such diverse traditions all gathering at the shrine is little short of miraculous. Prayers of thanksgiving will certainly be in order.

Other Catholic clergy who will be attending include Canon Peter Rollings from King's Lynn; Fr Michael Rear from Walsingham; Fr Adrian Gates, formerly of St James, from Cambridge; and Fr Paul Spellman from St Mary Magdalen. There will also be Catholics from



The statue at the shrine to Our Lady of Grace was carved by a St Pancras parishioner

Nettuno and relatives of Mr Mellamphy, the sculptor.

Details of events planned for the next year will be revealed at the service. They cater for all, including children and families, lovers of history and of walking, and for others who might drop in to the shrine after shopping in town.

Come and find out what's in store and meet and chat to other worshippers afterwards, while enjoying refreshments at Museum Street Methodist Church. Josie O'Halloran has been involved in planning the catering and I know it is going to be good! Please come and support our shrine.

A statue marks the site of the original shrine in Lady Lane



12 Glorious St Patrick

By Pat Ware

Rob Hurson

It's been more than 1,800 years since St Patrick was born and it wasn't in Eire! He was born to a Romanised family in Britain in a place called Bannavem Taburniae, according to his *Confessio*.

Some sources say that this was near Dumbarton in Scotland, while others say it was in Cumbria or Wales. There is also debate about the date of his birth but I believe he was born about 387.

Patrick's father, Calpornius, was a deacon and minor local official. His mother, Conchessa, was a close relative of St Martin of Tours. The future saint was named Maewyn Succat.

Aged about 16 he was kidnapped by Irish marauders to be sold as a slave in Erin where he spent six years herding the sheep of his master, Milchu, in Dalriada, part of the present county of Antrim.

Patrick later wrote "The love of God and his fear grew in me more and more, as did the faith ... so that, in a single day, I have said as many as a hundred prayers and in the night, nearly the same." He also perfected his knowledge of the Celtic tongue.

After hearing a voice in a dream, as he relates in his *Confessio*, Patrick fled his cruel master. He travelled more than 150 miles towards Mayo where he found a ship ready to sail and in a few days was once more with his family and friends in Britain.

He went on to study at the monastic school of St Martin at Tours and was taught by St Germain, Bishop of Auxerre.

St Germain recommended Patrick to Pope St Celestine I who gave him the mission of converting Ireland.

Celestine is said to have given him the name Patritius meaning "Father of the people".

Patrick became the second bishop of Ireland, succeeding Palladius whose mission to Ireland had foundered in the face of fierce opposition from a chieftain in Wicklow. It was probably in the

summer of 433 that Patrick and his companions landed at the mouth of the Vantry River, near Wicklow Head.

He travelled north, preaching to the native Irish in their own tongue. A chieftain named Dichu attacked Patrick but he miraculously overcame him and Dichu asked for instruction in the faith. He donated a large barn where the locals set up the first sanctuary dedicated by St

Patrick in Erin. After years of teaching and travelling tradition has it that Patrick died on March 17, 461, in Saul, Downpatrick, where he had built his first church.

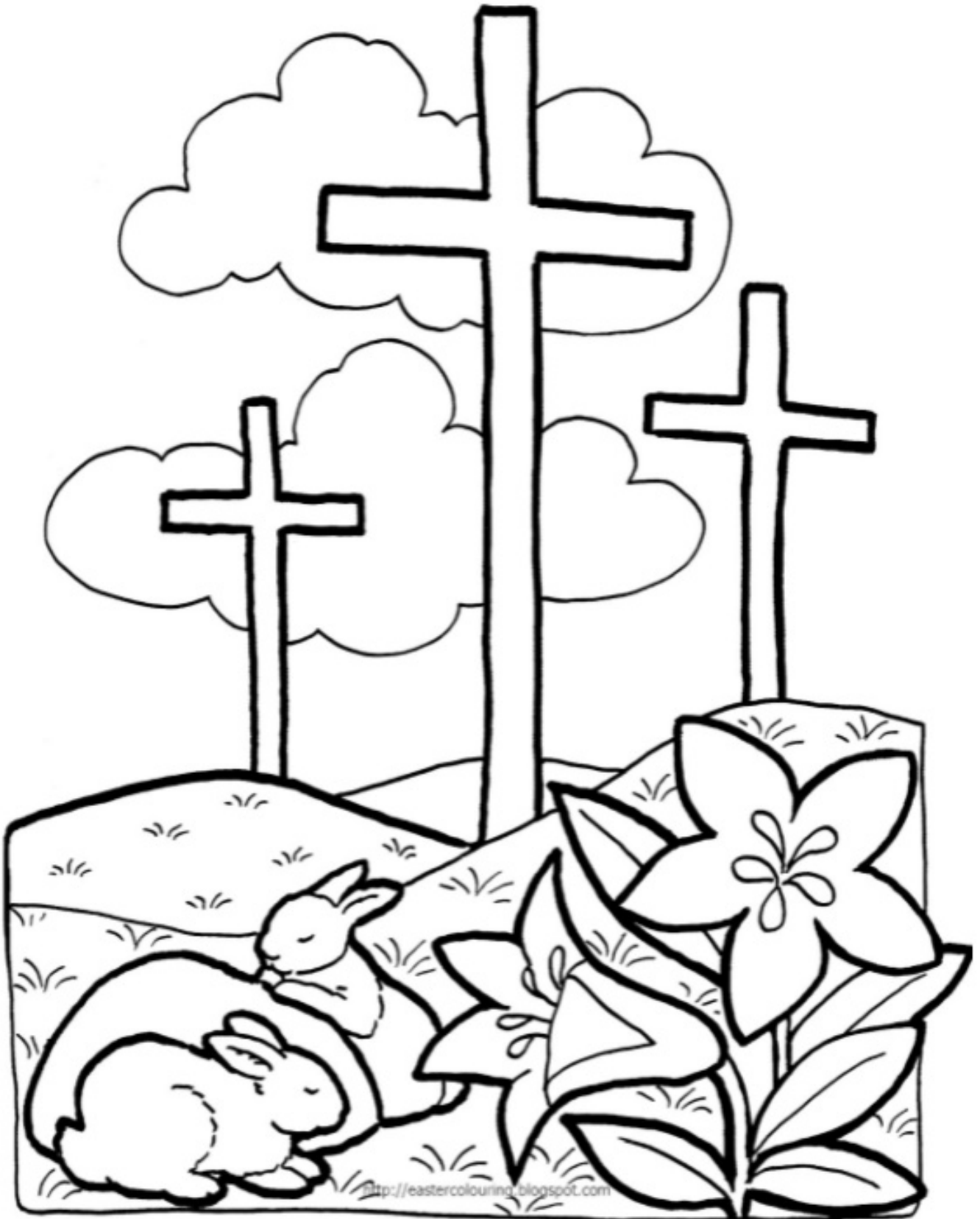
"*Lá Fhéile Pádraig sona duit,*" I hope you always have a happy St Patrick's Day

Part of my research came from Fr. Neil Xavier O'Donoghue's book, *St. Patrick: His Confession and Other Works*



A statue of St Patrick on the Hill of Tara in Meath

13
Kids' Biz



War die, Peace Fly!

Let birds fly,
And cruelty die,
Let reptiles be sly,
And let ambition of goodness fly,
Let mammals thrive,
And happiness survive,
Let fish swim,
And let forgiveness win,
Let insects swarm,
And let strength be warm.

Rachael McGready, aged eight



An

Making the donkey:

1 You can either use page 15 and colour in the donkey or go to the God Who Speaks website – godwhospeaks.uk – and print off a colour version.

2 Cut out the donkey, making sure not to cut the dotted lines. Don't forget the ears!

3 Fold along the dotted lines – you'll start to see the shape of the donkey come together.

4 Glue together using the white tabs.

Attaching the clues:

5 Cut out the six clues and have them ready to glue to the donkey's saddle bags. (Don't forget to colour them in if you have printed the sheet in black and white).

6 Listen carefully to the donkey's Easter diary, which can be found on the God Who Speaks website. Can you spot the clues he picks up along the way? Stick them to his saddle bags to help him to remember them.

7 When you have attached all six clues your donkey will be ready to take home.

8 Place your donkey in a central place in your home.

Pupil wins painting contest

A pupil at St Pancras Catholic Primary School in Ipswich has reached the national finals of a painting competition.

Lillie Richardson, aged nine, won the East Anglia provincial section of the Knights of St Columba Nativity Scene Painting Competition with her picture of Mary and Joseph holding baby Jesus, above and in colour on back page. Diocesan primary and

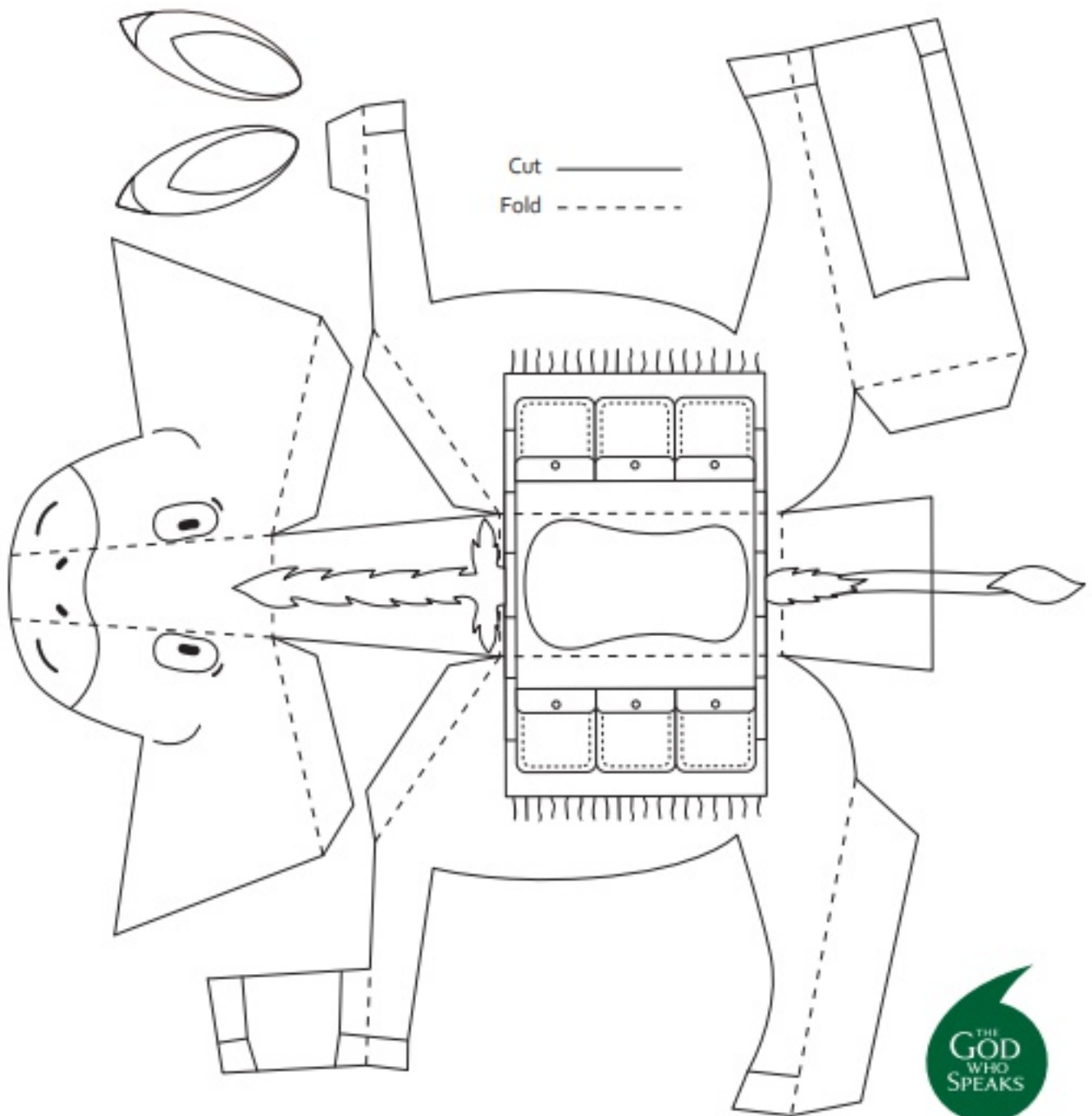
high schools are invited to take part in the knights' Easter Scene Painting and Prayer Competitions, and high schools in the Essay Writing Competitions.

Families of children entering individually may contact Brother Christopher Brooks, past provincial grand knight, East Anglia Province 27 on 01502 563208 or email christopherbrooks631@gmail.com.



Easter donkey's diary

The story clues:





Some of the eco warriors at St Alban's Catholic High School

Pupils simplify life

Students at St Alban's High School in Ipswich are changing the way they get to school, recycle and garden as they work towards Cafod's Live Simply award.

The award requires school and parish communities to come together to complete nine activities: three to show that they are living simply, three to show they are living sustainably and three to show that they are living in solidarity with the poor. As a school, they are using the Cafod Stations of the Cross, which offer reflections based on the words of Pope Francis at each station. Details can be found on the Cafod website.

St Alban's is also taking part in Cafod's Lent campaign, Walk Against Hunger, contributing to the national aim of reaching 40,000km alongside other schools. It is also asking staff and students to find a more environmentally friendly way to get to school, such as walking,

cycling or using public transport. This would cut car emissions and make people think about the changes that they can make to their lives to be more environmentally conscious.

The school's eco ambassadors have run a competition to see how much single-use soft plastic a family uses in a week. Each family was asked to send a photo of all the plastic waste that they had collected over a week and send it to the school for a chance to win a prize. The aim of the competition was to show how much plastic we use that cannot be normally reused or recycled and how families can safely dispose of it by taking it to a local Co-Op store to be recycled. The group meet fortnightly to discuss the progress made on the award as well as other environmental issues within the school. They also help to decide the weekly green tip published in the school's newsletter.

For several years, the chaplain of the school has wanted a prayer garden on the school site. The

school received a grant to develop the garden and has been working with students to continue to improve and maintain it through planting seeds, weeding, and providing seating for people wishing to use it. In the summer months, the garden will be used as a venue to give glory to God's creation. St Alban's has also applied for some free trees donated by the Woodland Trust to rewild part of its site, allowing nature to return to the grounds. By having these areas of nature, members of the school community can spend time reflecting on their relationship with God's creation.

St Alban's eco warriors plan to meet pupils from Notre Dame High in Norwich, who are also working towards the Live Simply award, and its Green Team via Zoom to share ideas.

If you and your school or parish have been inspired by the Cop26 conference more information and resources can be found on the Cafod Live Simply page.

Lights, Camera, Quiz!

By Jess

Woofs and tail wagging greetings to everyone. It's barkingly brilliant to

feel the warmth of the sun on one's fur again after being stuck inside for so long. My human and I have got back to something that he calls a routine. Alex says a routine means doing the same things at the same time every day. We K9s understand. We know when to eat, go out, play and relax – all without ticking machines!

For me, a perfect day starts with a stretch and a quick airing. After a whole night away from my patch, I like to catch up on sniffs. Blades of grass are always a good read. Of course I keep a look out for the resident cat, such a pity I'm on a lead. Soon we're off to Christchurch Park. It's a great place for meetings. We K9s are very sociable, Alex says it's because we are really pack animals. I love seeing friends and chasing round in circles with Bella my lookalike. Now I'm a more mature lady a few laps are enough.

At the end of a pawsome day I settle into my armchair. Alex says: "Time for a film Jessie, what shall we watch?" Naturally, I prefer animal films. One we watched was about a lion. Suddenly, he grew very big and was about to jump at us. I braced myself for the attack ready to defend Alex, that's my job. Then the lion seemed to disappear, I must have scared him off.

Well excitement over it's quiz time and the subject is films. Can you name the film from these clues, some are quotes.

1 Terror on Grimpen Mire

2 My favourite line from Shakespeare: "I see you stand like greyhounds at the slips, / Straining upon the start ... / upon this charge / Cry – God for Harry, England and Saint George!"

3 Possibly the most popular musical



Well-read Jess enjoys watching films

romance of all time, starring Julie Andrews and Christopher Plummer

4 This film is icy cold.

5 So many black and white spotty dogs

6 A short meeting

7 2000 Roman epic: "What we do in life echoes in eternity."

8 1965 film based on a novel by Boris Pasternak

9 This stranded alien wanted to "phone home".

10 Name the first James Bond film.

11 Shakespeare à la mode, features a gun fight at a petrol station.

12 Zeffirelli's compelling 1977 narrative of the life of Christ

13 Version of C.S Lewis's first book featuring Aslan the lion

14 The most spectacular chariot race ever, with Charlton Heston

15 "Life is like a box of chocolates,

you never know what you're going to get."

16 The unsinkable sinks.

17 Experiences of Jesuits in South America, starring Robert De Niro and Jeremy Irons.

18 1990 epic western about Lt. John Dunbar

19 Musical featuring *Oh What A Beautiful Morning* and *The Surrey With The Fringe On Top*

20 The story of two men training for the 1924 Olympics

21 Songs include *The Music Of The Night* and *Think Of Me*.

22 1957 film about the construction of the Burma Railway by prisoners of war

23 2005 film set during the crusades, starring Orlando Bloom

24 Starring Elsa, the lioness

25 Mystery at Bletchley Park

Answers, page 26

Passiontide Veiled

Heavy with dust and sweetened smoke, the shafts of light –
 Translucent broad beamed span from frame to floor –
 fill with vesper sun the western arches
 of this Gothic space.

Spring sprung from the roots of summer last
 has burst with winter breeze and promise unfulfilled.
 And yet prophetic shoot has flowered now
 suffering servant song.

Veiled in flesh, we sang, when in the middle of the night
 the Word leapt from his throne to be at one-with-us,
 his other nature hid. Now adopted nature
 too is screened from sight.

As cloud is drawn across the sky to hide the sun
 so Son dissembles, no more seeming even Man, but marred
 by all that mocks and marks what otherwise would be
 for us the face of God.

No beams now, no motes, no shaft to lighten corners dark,
 but shadows only, purpled by the dusk of Anglo-Saxon spring
 enfolding beauty, comeliness, inglorious in this evening hour,
 endured for us the while.

Titulus

Redemption*

From scratch, he'd never had it. Disavowed
 by dad, ignored by mum, each day he screws
 things up, creates a mess. Streetwise, somehow
 he makes no score, and from the past there spews
 a toxic waste. Vain hope escape
 from former days.

He'd had no likely prospects from the start.
 With every move to find himself allies,
 to gain respect, to lift the yoke apart
 from off his neck, still miseries, like flies,
 remained unchecked. And by his stuff
 pursued always.

He'd never had what others had, the breaks
 that come with schooling, manners, wealth, and time,
 nor whit of company with folk whose stakes
 in life pitch higher than the social mime
 that counterfeits the facts. Success
 a distant haze.

But now, at last, he has what is to him
 far more in worth than any childhood loss.
 For family of his own, his boast out-hymns
 what he'd outgrown, and for which, with his cross,
 he must atone, lest they, through him,
 be not upraised.

Pencil shavings, like the detritus of my life,
 wasted, curled, desiccated, yet identifiable
 from their form so singularly similar, serrated,
 and edged with hints of colour, narrowing
 to what formerly were pointed peaks of graphite tints,
 but now impressions only. And like a leaded dew,
 scattered in-between and underneath, a quasi-
 carpeting of filings, splinters that re-new
 the sense of dross.

From whence have these shapes been shaved?
 What parts of me have been pared down
 to leave discarded shreds atop
 the graveyard of my memory? Spilled, and thrown
 aside, they lay abandoned, jettisoned
 to the vagaries of the slightest breeze
 of time that blows the brittle scraps of what once
 was mine. And what now am I to make of these,
 the residues of loss?

Their crenated edges lend a clue to how
 such fragments might be viewed, and together
 pieced, and tessellated side by side till, fetched
 from the waste-bin of my life, the sweepings
 may again comprise an annotated script, no longer
 seen as just the scrapings from a point
 once blunted by another's over-use. Reworked,
 their percipient transcribing can yet anoint
 the title of my cross.

*Inspired by the 2008 film, *What Doesn't Kill You*

By Richard Staines

Easter Day marks the death of one way of seeing things and the beginning of a completely new outlook. The Gospel accounts of Our Lord's Resurrection do not offer a mere historical description.

He wasn't just bringing newness of life so that it could be a return to business-as-usual; rather, it was the case that He brought newness of physical life, accompanied by the transforming of the interior life, a new life in which wholeness and holiness go together, so instead of seeing the Resurrection as historical, we might be invited to reflect on the fact that Resurrection actively, and continually, makes history.

Pharisaical thought and teaching had long believed in resurrection before the time of Our Lord's earthly life because its adherents held fast to a view that a holy and moral God would not finally abandon those of them who had striven to live a just, faithful and moral life. In the past God had done it for the nation; now he would do it for individuals.

"I must ascend to my Father and your Father, to my God, to your God" – the Gospel accounts are free from sentimentality, free even from a wrong personal piety.

"The third day He rose again" – what could be plainer than that?

Difficult to believe if you are not a Christian, and hardly a mystery. Yet in saying that there is something mysterious about Easter it is not assumed that "mystery" means, as in modern usage, something that is kept secret; the essence of a "mystery-tour" on a coach is that one doesn't know where one is going.

In Christian parlance, however, a mystery is something that is made known: it had been secret before, but it is now proclaimed publicly.

"If a man die, shall he live again?" Job, the wealthy and influential sheikh, the man of the city and owner of herds and flocks, was well aware that the answer was no. He is overwhelmed by calamity: loss of possessions and family is followed by grim, prolonged suffering that shakes his faith to the core. Neither he nor his friends have any assurance of a future life. For them



The Resurrection of Christ, by Albrecht Dürer, 1510

Reflections on Easter

death is the end. Yet Jesus did die, and did live again. But Job was right in seeing that we all have only one life on earth, and we misunderstand Easter if we think that through a miracle of God's power Jesus was able to resume ordinary life again after dying.

What He experienced was no uncanny, inexplicable resuscitation, but a glorification whereby His full

humanity had passed on to a new level of existence, the heavenly level, a level that would open up the kingdom of heaven to all believers.

For centuries men and women had disputed over the purposes of God in creation, and indeed, people in every culture continue to speculate about what is beyond this world. Humans, it has been said, differ from

Continued on page 20



Christ raises Lazarus from his tomb. Engraving by J. Audran after J. Jouvenet

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animals in as much as we are acutely conscious of our own mortality, speculations about final reckonings, accounts of other worlds with their various heaven and hells long having been the stuff-in-trade of religion. And resurrection had become a much-debated theme during the ministry of Jesus; it erupted at Bethany in the raising of Lazarus, at Nain with the restoration of the widow's son and it amazed the household of Jairus (John 11; Luke 7; Mark 5, Matthew 9, Luke 8). Now there is a sudden revelation of the secret, a new chapter of history that has been ushered in through the life, death and resurrection of Jesus of Nazareth. And what makes His raising so cosmic is not so much that it happens but rather what He says and does during His resurrection appearances. For all the debate and speculation, nothing could have been more unexpected; the event of the Resurrection was a free, arbitrary act of the living God.

However, human attitudes die hard: coming back from the dead was habitually and culturally associated with fear, a widespread dread, centuries old: it was assumed that a visitation from the netherworld would disclose bad news with the unwanted revelation of damning secrets. At the end of *The Aeneid* Virgil says that the dead "stretch out their hands in longing

for the other side of the river" (Book VI) – and you certainly wouldn't want to be around when they got their cold, clammy hands on you.

Jewish thought had long concentrated on what a moral restoration would look like but because they focussed on this world, and since they felt so hard done by with their land rarely being their own and their kingdom ruled by outsiders, they held that there would be a final resolution at the end of time with God sorting out the mess and deciding who would live, and where, ensuring that those believing Jews tenaciously holding out for the truth to the bitter end would be raised up and accorded their rightful place. But by the time of Jesus what had merely been a hope was being speculated upon as something that was already occurring.

When the followers of St. John the Baptist come hotfoot to Jesus from John's prison cell, they ask Him: "Are you the one who is to come, or are we to wait for another?"

The response Jesus gives them is modelled on the prophecy of Isaiah (29; 35; 42; 61) and points to a range of signs that God's reign is not a thousand years off but is dynamically taking place in His ministry: "The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, the dead are raised up, and the poor have good news preached to them"

(Matthew 11: 5). No mere resuscitation then. No attempt to restore a comforting, comfortable outlook on everyday life.

On the contrary Peter is wrenched back from the likelihood of settling down again to fish to become a pioneer in a worldwide, revolutionary movement. The call to Resurrection life is a call to co-operate with Christ in the perfecting of His universe.

It comes as a surprise to some people to learn that the early Church seems to have had only a single yearly commemoration, that of the Lord's Death and Resurrection, there being no Christmas, no Lent, no Ascension Day. And still more surprising, it was not a commemoration of the Lord's Death, followed on the third day by a commemoration of His Resurrection – it was a single commemoration of death-and-resurrection.

The tenacity with which the Jewish people observed Passover must have made the Christians likewise determined to keep it but in their case it was a transformed Passover that brought into focus the victory of Christ over death as well as the delivering from Egypt. Jesus is Himself the Paschal Lamb, "sacrificed for us. Therefore let us keep the feast, not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and

Celebrate Our Lady

By Jean M Johnson

The God who speaks website, set up to help Catholics engage with the Bible, is really up to date. Its prayer for Ukraine is most welcome:

“Blessed be the Lord,
for he has wondrously shown his
steadfast love
to me when I was beset as a city
under siege.
I had said in my alarm,
‘I am driven far from your sight.’”

“But you heard my supplications
when I cried out to you for help.
Love the Lord, all you his saints.
The Lord preserves the faithful,
but abundantly repays the one who
acts haughtily.

Be strong, and let your heart take
courage,
all you who wait for the Lord.”

Psalm 31:21-24 (NRSV)

The website has a focus this month, when we celebrate the feast of the Annunciation, on Our Lady. Where was Mary and what was she doing when the Archangel Gabriel visited her? The gospels do not tell us so In Our Lady and the Thread of Life Fleur Dorrell looks at how artists and other ancient texts try to throw light on the issue. Fr Michael Hall considers why Catholics believe the vision of the Woman in Revelation is a reference to Our Lady, Queen of Heaven.

Additionally there are resources for Lent, Easter and the time between Easter and Pentecost. Also well worth exploring are the podcasts on women in Scripture. Natalie Orefice, adviser for parish evangelisation at the archdiocese of Birmingham presents a monthly podcast with women from across the diocese, each focussing on a different woman in the Bible. Who are these heroines and what can they teach us? Each podcast is accompanied by extra reading and resources for those who hunger for more. Links to the podcasts can be found on the godwhospeaks.uk website. Finally the God Who



The Annunciation by Dante Gabriel Rossetti, 1849-50

Speaks official prayer is:

Living God,
you walk alongside us
and speak to us throughout the
Scriptures.

Your Son, Jesus Christ,
listens to our hopes and fears
and shows us how to live for one
another.

Send us the Holy Spirit
to open our hearts and minds
so that we may be your witnesses
throughout the world. Amen.

*Jean M Johnson is God who
Speaks' Suffolk champion*



Pilo



Gillian Mobb took in her aunt's cat, Pilo after she died. Pilo had previously lived in her aunt's garden but quickly adapted to life inside, as the photo above taken a week after he moved in shows. Gillian painted him below and her friend, Anna Smith, wrote this poem

Pilo is a handsome cat,
Black and grey all brown and stripy.
Just like a wrapped up humbug sweet,
Big and fluffy, round and neat.

In the past he lived outside,
But now the door is open wide.
Pilo loves his new abode,
A place where he is never cold.

He now reclines in grand estate,
On the sofa, by the grate.
Delicious food and treats on tap,
Access via door or flap.

Softly up the stairs he goes
On pinky paddy cushioned toes.
Then jumps gently on the bed,
Snuggles down and lays his head.

Stretching and yawning so content,
For Pilo this is heaven sent.
Paws together purrs a prayer,
Thank you God for Gillian there.

Anna Smith





“There appeared unto them cloven tongues like as of fire.”—Acts ii. 3.

Come Holy Ghost

By Fr Joseph Welch

Looking forward to the feast of Pentecost, did you know that it is a Jewish feast which came to have an importance for Christians because of what happened on the first Pentecost after Christ's Ascension into heaven?

In Judaism

Pentecost is celebrated as Shavuot, the feast of weeks (shavuot means weeks, see Exodus 34:22 “And you shall observe the feast of weeks, the first fruit of the wheat harvest” and see Leviticus 23:15-16 “And you shall count from the morrow after the Sabbath, from the day that you brought the sheaf of the wave offering; seven full weeks shall they be, counting 50 days ... then you shall present a cereal offering of new grain to the Lord”). In other words, the Jewish feast of Shavuot is a

harvest festival that is kept 50 days after a sheaf of wheat was brought to the Temple in Jerusalem on the second day of Passover. The word Pentecost comes from a Greek word meaning fiftieth. Later, the feast was celebrated in remembrance of the occasion when God gave the Torah (the Law, especially the Ten Commandments) to Moses [see Exodus chapters 19 and 20]. Thus, Jews often call Shavuot “the season of the giving of our Torah”.

In Christianity

Pentecost is the day on which the Holy Spirit came down on Our Lady and the Apostles. The event is recorded in chapter two of The Acts of the Apostles, the book in the Bible that comes immediately after the Gospels and tells us about the first days of the Christian Church after Christ had ascended into heaven. It was written by St Luke who wrote one of the Gospels.

Christ had promised several times that He would send the Holy Spirit, for example:

John 14:16 “And I will pray the Father, and He will give you another Counsellor, to be with you for ever”

John 15:26 “But when the Counsellor comes, whom I shall send to you from the Father”

John 16:7 “I will send Him to you”

and Luke 24:49 “stay in the city until you are clothed with power from on high”.

On Pentecost, the Holy Spirit (the Counsellor, the Advocate, the Paraclete) came in tongues of fire, with the sound of rushing wind (see Exodus 3:2 and 13:21-22; 2 Kings 5:24; Psalm 104:3 for other times when fire and wind accompanied the manifestation of God).

The Church's birthday

This outpouring was the start of the
Continued on page 24

From page 23

Church; it was the time when life was given to the Church, the life of God. (It was a huge outpouring of grace). In other words, Pentecost is the Church's birthday.

On the Cross, Christ's side was pierced with a spear, or lance, "But one of the soldiers pierced His side with a spear, and at once there came out blood and water" (John 19:34). It's as if a door was opened in Christ's heart and all of the power and the beauty and the life and the riches of all the sacraments flowed out from His loving heart. In particular, the blood is given to us in the Eucharist, and the water is given to us in baptism.

Pentecost was the day on which the life of the Holy Spirit was poured into Christ's Apostles so that they became the first members of the Church. Because they now had the life of God in their souls and because the power of the Holy Spirit was with them, those who had been ordained as priests at the Last Supper were now able to pass on in the sacraments all of this power and beauty and life and richness, as Christ had commanded them to do: "Go therefore and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit" (Matthew 28:19).

**The Giver of Life**

Just as God the Father is the Creator of all; and just as Jesus is the Word of the Father (the very thought, the Word spoken by the Father); so the Holy Spirit is the Breath of the Father, and just as He was breathed into Adam and Eve to give them life at the time of creation (see Genesis 2:7), so now at Pentecost the Holy Spirit is breathed into the Church that Christ had founded, giving it life.

This is why we call the Holy Spirit "the giver of life" in the Creed every Sunday. And because the Holy Spirit is the breath of God it is



not surprising that a sound of wind should be heard at Pentecost: it is the sound of the breath of God. But why fire?

Fire symbolises the cleansing fire by which sins are burnt away but it also represents the burning fire of love, a love that can set fire to others, a love which can spread from one person to another. There is a hymn to the Holy Spirit that includes the lines:

"And may that love within our hearts

Set fire to others with its flame"

Why tongues of fire? Because disciples of Christ are called to preach the Word of God to others, spreading the Good News by words as well as deeds.

So why are Shavuot and the "season of the giving of our Torah" important to Christians?

Again and again Jesus used the idea of crops growing in a field and the idea of the harvest as ways of describing His work and the work of His disciples, for example: "The harvest is plentiful but the labourers are few" (Matthew 9:37); and He talked often about His disciples as being fishers of men: "Follow me and I will make you fishers of men" (Matthew 4:19).

A New Harvest

Pentecost, the start of the life of Christ's Church, was the beginning of the gathering in of the harvest into the barn; of the fish into the net; in other words of people into the Church.

A New Commandment

Remember, Torah means law. In the Old Testament the Law was the Ten Commandments. For Christians there is a new Law: "A new commandment I give to you, that you love one another, even as I have loved you" (John 13:34). Pentecost was the beginning of the time of the new law, the law of love which is

summed up in the Gospels (especially in the Beatitudes from the Sermon on the Mount in Matthew chapters 5-7), and summed up in the love (or the grace/life of God) poured into our souls through the sacraments.

The Gifts and the Fruits of the Holy Spirit

At Pentecost the gifts of the Holy Spirit (wisdom, understanding, knowledge, counsel, power/fortitude, holiness/piety, fear of the Lord – Isaiah 11:2-3) were poured out into the Church, and the fruits of the Holy Spirit (charity, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, chastity – Galatians 5:22-23) could be seen in the lives of Christ's followers.

The Sacrament of Confirmation

... is our personal Pentecost when the gifts of the Holy Spirit are poured into our souls and when Christ writes His new law of love on our hearts.

**Veni, Creator Spiritus**

There is a very famous hymn to the Holy Spirit which is often sung at Confirmations and on the feast of Pentecost. It dates from the eighth century. Perhaps the most popular translation is the English hymn, Come, Holy Ghost, Creator, come. If you would like points for reflection, consider:

In verse two, what are the phrases "living spring" and "living fire" referring to?

Look at the third verse. What do you suppose is meant by the sevenfold grace? What are there seven of when we're talking about the Holy Spirit?

Look up any other words that may be unfamiliar such as, for example "Paraclete" and "unction". What do you think is meant by "our mortal frame"?

Who is "Thrice-blessed Three in One"?

Come, Holy Ghost, Creator, come

1 Come, Holy Ghost, Creator, come,
From thy bright heavenly throne,
Come take possession of our souls,
And make them all thy own.

2 Thou who art called the Paraclete,
Best gift of God above,
The living spring, the living fire,
Sweet unction and true love.

3 Thou who art sevenfold in thy grace,
Finger of God's right hand
His promise teaching little ones
To speak and understand.

4 O guide our minds with thy blest light,
With love our hearts inflame;
And with thy strength, which ne'er decays
Confirm our mortal frame.

5 Far from us drive our deadly foe;
True peace unto us bring;
And through all perils lead us safe
Beneath thy sacred wing.

6 Through thee may we the Father know,
Through thee th' eternal Son,
And thee, the Spirit of them both,
Thrice-blessed Three in One.

7 All glory to the Father be,
With his co-equal Son;
The same to thee, great Paraclete,
While endless ages run.

The above article was originally written as part of a preparation course for Confirmation candidates

Dates for the diary

Thursday, March 17, Lent lunch in aid of Mary's meals after 12:15pm Mass

Saturday, March 19, Feast of St Joseph, Mass, 10am, followed by Lenten Meditation

Thursday, March 24, Lent lunch in aid of Mary's meals after 12:15pm Mass

Saturday, March 26, 10am, Mass followed by Lenten Meditation

11am, Thanksgiving service and rededication of shrine of Our Lady of Grace at St Mary at the Elms, Elm Street

Sunday, March 27, Mothering Sunday cake sale in aid of Mary's Meals

Tuesday, March 29, Ipswich deanery Station Mass, St Mary's, Woodbridge Road, 5pm, Adoration and Confession, 6pm, Mass with Bishop of East Anglia, Rt Rev Alan Hopes, 7pm, light refreshments

Thursday, March 31, Lent lunch in aid of Mary's meals after 12:15pm Mass

Saturday, April 2, Mass, 10am,

followed by Lenten Meditation

Thursday, April 7, Lent lunch in aid of Mary's meals after 12:15pm Mass

Saturday, April 9, Mass, 10am, followed by Lenten Meditation

Maundy Thursday, April 14, Mass of the Lord's Supper, 8pm

Good Friday, April 15, children's Stations of the Cross, 11am, Liturgy of the Passion, 3pm, Stations of the Cross, 7pm

Holy Saturday, April 16, Easter vigil, 8:30pm

April 30 – May 1, Ignite Diocesan Youth Festival, Sacred Heart School, Swaffham

Tuesday May 31, Diocesan Pilgrimage to Walsingham, noon to 4.30pm. One of the major annual events of the year in the life of the Diocese. National Shrine. Diocesan Children's Pilgrimage to Walsingham: noon at National Shrine

Thursday June 9, annual celebration of priesthood, 11am, White House, Poringland

Sunday, June 12, deadline for submissions for summer edition of parish magazine

Saturday June 18, Diocesan Marriage and Family Life Mass, 11am, St John's Cathedral, Norwich. Mass for couples celebrating special wedding anniversaries

Saturday July 2, Ordination to the Permanent Diaconate, 11.30am, St John's Cathedral, Norwich

Saturday July 16, altar servers Mass and barbecue, 11.30am, St John's Cathedral, Norwich

August 19 – 26, Diocesan Pilgrimage to Lourdes

Sunday September 4, Dowry of Mary Pilgrimage to Walsingham, noon, National Shrine

Thursday October 6, Meeting of the retired priests of the diocese, 11.30am, Mass at Our Lady of the Annunciation, Poringland

Saturday Oct 8, annual gathering of deacons, wives and students in formation for the diaconate and wives, St John's Cathedral, Mass at 12.15pm and buffet lunch



St Pancras parishioners joined our neighbours at Christ Church for a Fair Trade tea

By Jean M Johnson

Our neighbours at Christ Church hosted a Fair Trade afternoon tea this month. The event was part of

Fairtrade Fortnight which highlights the campaign to ensure that farmers and workers in the developing world are not exploited.

Many at St Pancras will be familiar with the Fair Trade shop in Upper Brook Street, which is almost totally the work of our friends at Christ Church. At their Thursday Forum last month a couple of Northgate sixth formers, Lucy Robertson and Helena Pettitt, who

Film quiz answers

1 The Hound of the Baskervilles
 2 Henry V 3 The Sound of Music
 4 Frozen 5 101 Dalmatians 6 Brief Encounter 7 Gladiator 8 Doctor Zhivago 9 E.T. 10 Dr. No
 11 Romeo + Juliet 12 Jesus of Nazareth 13 The Lion, the Witch and the Wardrobe 14 Ben Hur
 15 Forrest Gump 16 Titanic
 17 The Mission 18 Dances with Wolves 19 Oklahoma!
 20 Chariots of Fire 21 The Phantom of the Opera 22 Bridge on the River Kwai 23 Kingdom of Heaven 24 Born Free 25 Enigma

give up every Saturday afternoon to work in the shop gave a presentation called, Just earning money, or earning just money?

A group of St Pancras parishioners decided that the tea would be a good excuse to meet up with our friends from next door and to support a project that helps tea pickers and those in the chocolate industry to earn a fair wage and get help in educating their children. We were warmly welcomed both by the minister and our friends from the congregation. As we sat down it looked as though we were about to have a cream tea. No way: after Grace was said, piles of sandwiches and homemade cakes arrived. Ladies came round with “seconds” then more tea and meringues. A wonderful feast. The tables were beautifully decorated with fresh flowers and at the end we were given boxes to take away uneaten produce on the tables. We were also able to buy any other produce to support Fair Trade. There was a wide range available: chocolate, tea, coffee, cocoa and much more.

It was a lovely way to meet up with friends old and new, have a wonderful feed, take home a variety of goodies and help those less fortunate than ourselves to have a fair wage. Thanks Christ Church



Next door's news

By Rev Neil Coulson

Warm greetings from all at Christ Church to all our friends at St Pancras. We have been thinking of you. We were so sorry to hear of the loss of dear Fr Leeder in February. Such a faithful servant of Christ over so many years within your parish, our town and beyond. You have been, and indeed remain, in our thoughts and prayers following this very sad news. May he rest in peace and rise in glory.

As we walk through this season of Lent, and as Holy Week and Easter begin to come into sight, I'd like to share with you some words from John Chrysostom (AD 347-407): "Although we praise our common Lord for all kinds of reasons, we praise and glorify him above all for the cross. Paul passes over everything else that Christ did for our advantage and consolation and dwells incessantly on the cross. The proof of God's love for us, he says, is that 'Christ died for us while we were yet sinners.'" Then in the following sentence he gives us the highest ground for hope: "If, when we were alienated from God, we were reconciled to him by the death of his Son, how much more, now that we are reconciled, shall we be saved by his life!"

For a number of us, we are, thankfully, able to do a good amount of those things that we love to do again. Some of us are finding that there is, once again, quite a lot going on in our lives. This is wonderful but it does also mean that there are many things drawing on our time and energy. Sometimes, when under pressure, our values and priorities might become a little confused as we live our busy lives in a complex time and world. It may even feel as though it is too easy to forget God, our maker and sustainer, the one in whom we "live and move and have our being" (Acts 17:28). And then comes the season of Lent!

Lent is the time of year that seeks to transform this situation and woo



Lent seeks to woo us back to God, to what really matters

us back to God, to what really matters, to what is most real. It draws us away from any over-absorption in ordinary life and calls us once more to reflect on the death and resurrection of Jesus. It calls us to find God as we move with Christ from death to life; now we want to address those things in our lives that hinder us from connecting with God. And then we seek to journey once again into the joy that comes with a renewed, "reconciled to God" life, the joy of the Lord!

So, in this movement from death to life, in this "renewal" encounter with God, we might find ourselves in repentance, asking God to help us change and make us more the people he has called us to be. We might pray as the psalmist did: "Create a pure heart in me, O God, and put a new and loyal spirit in me." As we embrace transformation, as we give fresh attention to God in prayer and to others in love and action, God

comes to us and graciously grants us the freshness, the newness of heart that we sense we so need. This is good news! Any sense of being disconnected from God then becomes historical as the fullness of life and renewed hope that the story of Jesus' death and resurrection speaks to us of, becomes a reality in our lives. This Lent, we might pray:

Almighty God,
your Son came into the world to free
us all from sin and death.
Breathe upon us with the power of
your Spirit,
that we may be raised to new life in
Christ,
and serve you in holiness and
righteousness all our days;
through the same Jesus Christ,
Amen.

With our love and very best
wishes to you all,

Neil
*Rev Neil Coulson is minister of
Christ Church URC/Baptist*



Showing their colours: parishioners took part in a vigil for Ukraine, page 10



Cat's eyes: a pet inspires a picture and poem, page 22



A pupil at St Pancras Primary has reached the national finals of a painting contest, page 14