

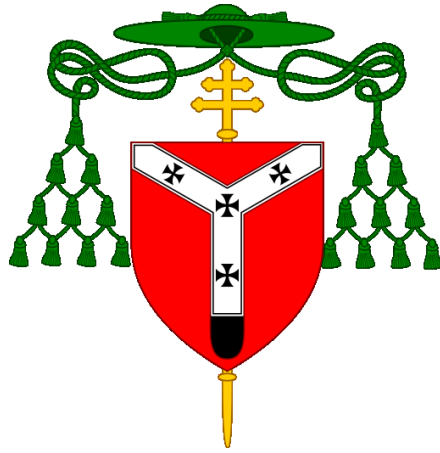
# SAINT PAUL'S HAREFIELD

## *A Monthly Miscellany*



*Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

Romans 8:31-35



## St Paul's Harefield

*His eminence John Carmel, Cardinal Heenan, Archbishop of Westminster, has this day canonically erected the above parish of Harefield, and dedicated it to Saint Paul, Apostle of the nations.*

*5<sup>th</sup> April 1967*

**Parish Priest: Father James Mulligan**

2 Merle Avenue, Harefield

UB9 6DG

07809 398171 01895 822365

Email: [harefield@rcdow.org.uk](mailto:harefield@rcdow.org.uk)

Mass daily at 9.15am ... Sunday Vigil Mass: Saturday 6.30pm

Sunday Masses: ... 9.00am and 11.00am

Holy Hour Monday: ... 9.45am - 10.45am

Exposition of the Blessed Sacrament: ... Friday 8.30am, Saturday 8.30am

Rosary each weekday morning after Mass

Confessions: 6.00pm Saturday – or indeed any time that a priest is available

Online Morning Prayer: 8.00am

Online Night Prayer: 9.00pm

**Please note: St Paul's church is live-streamed 24 hours per day**

# SAINT PAUL'S HAREFIELD

## A Monthly Miscellany

October 2023

### DESCRIPTION

October falls during the liturgical season known as *Tempus per Annum* or **Ordinary Time** (formerly *Time After Pentecost*), which is represented by the liturgical color green. Green is a symbol of hope, as it is the color of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. The liturgical color green is worn during the praying of Offices and celebration of Masses of Ordinary Time.

### The Holy Father's Intentions for the Month of October 2023

**For the Synod:** We pray for the Church, that she may adopt listening and dialogue as a lifestyle at every level, and allow herself to be guided by the Holy Spirit towards the peripheries of the world.

1. [TWENTY-SIXTH SUNDAY IN ORDINARY TIME](#), Sunday
2. [Holy Guardian Angels](#), Memorial
4. [Francis of Assisi](#), Memorial
5. [Bl. Francis Xavier Seelos; St. Faustina Kowalska](#), Opt. Mem.
6. [Bruno; Bl. Marie Rose Durocher \(USA and CAN\)](#), Opt. Mem.
7. [Our Lady of the Rosary](#), Memorial
8. [TWENTY-SEVENTH SUNDAY IN ORDINARY TIME](#), Sunday
11. [St. John XXIII](#), Opt. Mem.
14. [Callistus I](#), Opt. Mem.
15. [TWENTY-EIGHTH SUNDAY IN ORDINARY TIME](#), Sunday
16. [Hedwig; Margaret Mary Alacoque](#), Opt. Mem.
17. [Ignatius of Antioch](#), Memorial
18. [Luke, Evangelist](#), Feast
19. [John de Brebeuf, Isaac Jogues and Companions \(USA\)](#), Memorial
20. [Paul of the Cross](#), Opt. Mem.
22. [TWENTY-NINTH SUNDAY IN ORDINARY TIME](#), Sunday
23. [John of Capistrano](#), Opt. Mem.
24. [Anthony Mary Claret](#), Opt. Mem.
28. [Simon & Jude, Apostles](#), Feast
29. [THIRTIETH SUNDAY IN ORDINARY TIME](#), Sunday

## 18<sup>th</sup> October ... Feast Day of Saint Luke



Saint Luke ... Guido Reni

Luke, also known as Luke the Evangelist, is widely regarded as the author of both the Gospel of Luke and the Book of Acts. He wrote more of the New Testament than anyone else—even the Apostle Paul.

Luke wasn't an eyewitness to Jesus' ministry, but he lived during the first century, and according to his own writings, he "carefully investigated everything from the beginning" (Luke 1:1–4). As a traveling companion of Paul, he also likely had direct access to the apostles and other accounts of Jesus' life and ministry (such as the Gospel of Mark).

While he was presumably educated as a physician (Colossians 4:14), today Luke is celebrated as one of the church's earliest historians. His methodical, detailed writings give us the only thorough record of what happened after Jesus ascended to heaven. Without his account in Acts, it would be hard to imagine how Christianity grew from a small, fragile movement within Judaism to what would eventually become the largest religion in the world.

## SAINT PAUL'S HAREFIELD WELCOMES YOU

We extend a special welcome to those who are single, thinking of marriage, married, divorced, widowed, well-heeled or down at heel or down and out.

We especially welcome wailing babies and excited toddlers or bored teenagers.

We welcome you whether you can sing like Pavarotti or Maria Callas or Roy Orbison - or just mime (lip synch) or hum quietly to yourself.

You're welcome here if you're 'just browsing,' just woken up or just got out of bed the wrong side or just got out of prison. Whether a high flyer or a plodder.

You'll fit in here if you are a classical music aficionado or a punk rocker. You're welcome whether you are a cool dude or not, if you are an Elvis fan, a Johnny Cash fan, a Heavy Metal fan or (God forbid) a fan of Barclay James Harvest.

We don't care if you're more Christian than Pope Francis or Saint Mother Teresa, or haven't been to church since Christmas twenty-five years ago.

We extend a special welcome to those who have come only to scoff.

We welcome keep-fit mums, golf widows, football dads, joggers, bikers, starving artists, tree-huggers, line dancers, latte sippers, vegetarians, vegans, bumper sticker philosophers, existentialists, logical positivists and junk-food eaters.

We welcome those who are in recovery or still addicted.

We welcome you if you're having problems, are down in the dumps or don't like 'organised religion' or have anger management issues.

We offer a welcome to those who believe in the Loch Ness Monster.

We welcome those who are tattooed, pierced, both or neither.

We offer a special welcome to those who took the wrong turning and wound up at Saint Paul's by mistake.

We welcome pilgrims, tourists, seekers, day-dreamers, doubters ... and you.

A Warm Welcome to you from Saint Paul's Harefield

# St Paul's parishioner Devon Petrie has last month begun his studies for the priesthood in the English College at Valladolid in Spain

## A Journey of Discernment

By Dr Devon Petrie

The discernment process of being called to serve the Lord and community is unique for each individual because every person is called in different ways. Depending on the individual's preferences, it can influence whether the person hears the call and how they may perceive it. During this period of discernment, we are often encouraged to evaluate our calling through daily devotion, community involvement and much more.

You must be expecting to read a discernment journey that recounts extraordinary happenings; however, my journey did not have remarkable conversion (certainly in my eyes). There were no supernatural visions, no mystical revelations. Instead, my story is one that charts my exodus from delusion, the delusion of thinking I could outrun God.

I grew up as a cradle Catholic in Zimbabwe and resided there for nearly eighteen years before moving to Ireland with my parents and then relocating to the UK. During my upbringing, I was taught the traditional values that formed the foundation of my faith. I was around nine when I first heard God's calling, not knowing what this meant as I never spoke about it to my sister, brothers or parents, so I suppressed the calling.

Fast forward several years, when I was in Secondary School, I became continuously sick and could not attend school. While the doctors could not find anything serious, I showed symptoms which could not be ignored. At this point, my mother said, "If you are not going to school to learn and study, then you can read the bible and pray that the Lord might intervene with your life". So, I started reading the bible and finding comfort from the scriptures. Although I felt God was calling me to serve him and the community, I did not know how to address this calling. As any teenager would do to this calling, it was to run and hide.

I then moved to the UK and moved in with my sister and brother-in-law (Kerry and Leslie) to help me get on my feet. At this point, I got to know Fr. Michael Johnston at our local parish, where I got involved in activities in the Church. My sister was also the parish administrator, so I often saw him during the week and weekend. Fr. Michael approached me several times during this period, asking me if I had considered the priesthood and that he could tell that the "Lord was calling me to lead his flock". I did not tell him about my experience and journey so far and said: "That direction of life was not for me". This was not truthful as I did think about it and explored the possibilities of the priesthood. However, with my cousin (Fr. Kim Addison) currently studying at Allen Hall (London), I did not want

some people saying that I was only exploring this option because of what was happening to my cousin.

In 2018, I found myself in a relationship and completely infatuated with the girl I had been dating for a year. While we had spoken about marriage, which I thought was the only goal to pursue in life. Internally, I told myself, "My discernment was done"; there was no way I would become a priest. I have definitively, unequivocally, and unilaterally closed the door shut on the calling. Despite all the obstacles I had placed ahead of me, God continued to work away covertly, gently pulling the strings. In early 2019, I felt the calling even stronger, but this time, I could not ignore it. I turned to the Lord and asked him why me and that I was not worthy enough to lead his flock. I prayed in desperation, but the more I prayed, the stronger the urge to fulfil his command.

I ended my relationship with the girl I had been seeing and started to explore by myself this journey with the Lord. There were peaks and troughs, times I would question his calling. As some say, the heart is a long way from the head; no doubt in my mind, vocations seemed an eventual destination, but my heart was far from ready to pursue the priestly vocation. I thought I could spend a few more years thinking about this, through exploring and developing a deeper relationship serving a community. In September 2019, I received devastating news. My grandfather had a severe stroke that was not recoverable and passed away within a week. I was emotionally and physically drained, the information, alongside the pressures of work (teaching at the university) and my PhD studies, I hit the wall, as they would say.

After a couple weeks of mourning, I was on my way to work; just as I was about to cross the road, I felt the Lord say, "*Remember Devon, you only have one life on this earth. I have greater things installed for you*". I knew he was making reference to my grandfather's death, and we never know when the Lord will call us to join him in heaven. That day, I sent a message to Fr. Michael Johnston, acknowledging that I was ready to start listening and pursuing my discernment journey. However, the heart was a long way from the head, so while the thought of going to seminary was my eventual destination, there was unfinished business with my studies, so my heart was far from ready to pursue the priestly vocation.

By this time, I was finishing the second year of my part-time PhD and advancing the research realm of my studies. I was no longer interested in pursuing this area, but everyone encouraged me to complete the doctorate as I would regret it if I did not finish the degree.

My initial foray into food science research came from my love for baking. While studying culinary arts in Zimbabwe, I wanted to explore baking and patisserie more. However, as I progressed through the years, I became passionate about food -sustainability and -security and how to feed the world nutritious products, especially those deprived of food. I completed writing my PhD by March 2021 and defended this successfully later in the year. Working as a lecturer and educating the next generation was a fulfilment of my life-long ambition, but my time there soon became marked by a deep interior tension, a struggle between two goods, a contest between a promising career as the Head of the oldest bakery institution in the world alongside my ground-breaking research, and the prospect of devoting my life to the pursuit of my God-given vocation. For months, I kept asking the Lord, "How can I help and lead your people?" this became a continual prayer for months. At this point, I was becoming relentless, spending time observing the internal mechanisms within the university senior management team when disillusionment set in. I realised the longer I spent working in my "dream job", the more restless I would become.

Then, I received an email from Fr. Andrew Connick, the Vocations Director, asking to have a meeting in September 2022. I met with Fr. Andrew to discuss my current journey, trials and tribulations. It was during these meetings I realised the longing for my heart's deepest desire to spend the rest of my life in adoration of the Lord. Indeed, the eagerness to serve the Lord and his flock became a reality when I was asked to apply to the Westminster Diocese priestly formation. The whole process from start to finish took around 6 months, from submitting my application to my final interview with His Eminence Cardinal Vincent Nichols. While it would be untrue to suggest that my journey has gone swimmingly well, I have realised, with greater clarity, the beauty of Christ's invitation.

In reality, God has taken nothing away; instead, he has given everything and continues to offer everything. As I mentioned in the beginning, the call of a priest is unique to everyone; however, in essence, it is an invitation to participate in a life of intimacy, an opportunity to partake in the being and life of God. It is a life-changing commitment I would be foolish to keep running away from.

As I continue this journey with the Church, I ask you all to continue to pray for me as I start my training and formation in Spain. I will keep you all in my prayers and grateful for your involvement in my journey so far.



**Dr Devon Petrie**





**Devon Petrie is presented by Fr Jim with the gift of a Mass card from St Paul's parishioners prior to his journey to Valladolid**

## ***Veil of Veronica* ... Domenico Fetti**



**A copy of Domenico Fetti's famous painting *The Veil of Veronica* has been placed in new extension area at the rear of St Paul's, Harefield.**

Domenico Fetti was born in 1589, almost certainly in Rome, and is known to have been educated at the Collegio Romano. He probably received his initial artistic training from his father, Pietro Fetti, a painter, perhaps from Ferrara, about whom very little is known.

Contemporary sources refer to Domenico Fetti as a student of Ludovico Cardi, called Il Cigoli (1559-1613). Domenico could have entered Cigoli's shop as early as 1604, the year in which the Florentine painter came to Rome. Prior to this, Domenico may have studied with Cigoli's associate Andrea Comodi (1560-1638), but the sources are inconclusive. Domenico's earliest known works, those of ca. 1610-14, show his awareness of contemporary developments in Rome, particularly the works of Peter Paul Rubens (1577-1640) and other Netherlanders, as well as the landscapes of the German painter Adam Elsheimer (1578-1610/1620); Domenico also appears to have studied the works of Federico Barrocci (1535-1612), Annibale Carracci (1560-1609), Caravaggio (1571-1610), and Orazio Borgianni (1578-1616). In this initial period, led by his teacher Cigoli and by the example of Rubens and Annibale Carracci, Domenico initiated his abiding interest in sixteenth-century Venetian painting.

By 1611, or perhaps a year or two earlier, Domenico had established a close relationship with his most important patron, Cardinal Ferdinando Gonzaga, who became Duke of Mantua in 1613. Domenico, accompanied by his father, brothers, and sisters, went to Mantua as court painter in 1613 or 1614. In the extensive Gonzaga collections Domenico continued his study of the Venetian masters of the sixteenth century, thereby continuing a clear and consistent development of his initial Venetianism.



**Domenico Fetti's famous painting**

### **The Veil of Veronica**

At first, Domenico's Mantuan commissions were largely outside the court, consisting of small devotional works and some altarpieces. Eventually the Duke engaged him in extensive decorative cycles for the Palazzo Ducale. By 1618 Domenico seems to have established a considerable workshop in which his assistants and students made many copies of his works. His family was active in the shop, including his sister Giustina (active c. 1614-1651?), whom he had trained and who took the name Lucrina upon entering the convent of Sant'Orsola.

Domenico's first documented trip to Venice, a buying expedition for Duke Ferdinando, occurred in 1621, but he may have gone earlier. He is reported to have visited Bologna in 1618-1619 and probably spent a few productive months in Verona in 1622, either before or after his flight from Mantua to Venice in August of that year. This precipitous departure was occasioned by an argument between Domenico and a cleric from an important Mantuan family at a soccer match. Although an initial break with the Duke was resolved, Domenico seems to have been reluctant to return to Mantua for a variety of reasons.

He expressed dismay at the constant hostility of the Mantuan artists, but had also cultivated a lucrative clientele among the Venetian patriciate, most notably Giorgio Contarini dagli Scrigni, and had obtained a commission to paint a large canvas for the Palazzo Ducale (not executed). Domenico's death in Venice in April 1623 cut short this promising new stage of his career. His works of these last months show continued observation of the sixteenth-century Venetian masters, to the point that he is often considered to have become a member of the Venetian school.

*Domenico Fetti was in Rome in 1606 when the Veil of Veronica, one of the oldest and most venerated relics in Christendom, was installed in the crossing of St. Peter's Basilica. According to medieval legend, the veil belonged to a woman who took pity on Christ as he toiled with his burden of the cross to Golgotha. She gave Christ her kerchief to wipe his brow, and when he returned the cloth, his image miraculously had been impressed upon it. This kerchief was believed to have been preserved as the relic called the "true image" or, in Latin, vera icon. In time, these words combined to form "Veronica," the name given by legend to the compassionate woman at Golgotha.*

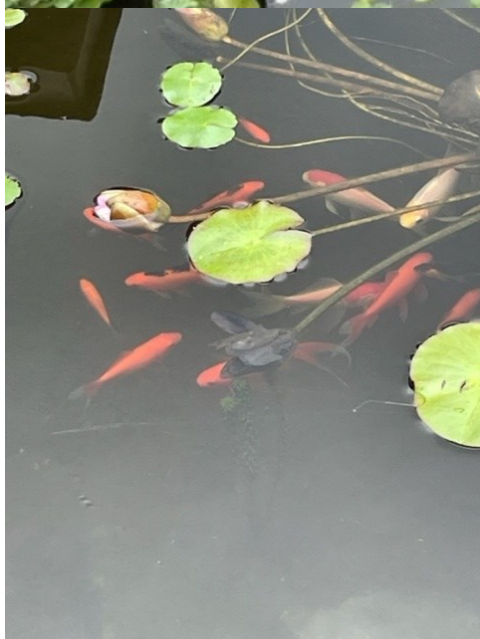
*Fetti's depiction of the relic is compellingly realistic. Isolated against a dark background and draped over a bar, the fabric's texture, folds, and fringed border are rendered with painstaking care. Hovering on its surface is Christ's visage -- the flesh solidly modelled and tangible. Fetti's amazingly true image of the "true image" is, in a sense, a metaphor of the task of the painter. This is not merely a brilliant and self-conscious exhibition of the painter's skill, however, but a sensitive and deeply felt portrayal of Christ at the moment of his most intense physical and spiritual suffering.*

**(A copy of the Veil of Veronica painting has been recently placed in the new extension area of St Paul's, Harefield.)**

# Blessing of the pets in the spirit of St Francis of Assisi at St Paul's 2<sup>nd</sup> October 2023

Prayer Garden, Goldfish, Joy, Shreddy, Liv, Tony, Jerry, Milo, Bertie, Jun, Poppy.

(Names correspond to order of photos.)













# Nine Benefits of Going to Confession Frequently

FR. WADE L. J. MENEZES, CPM



**During my priestly ministry, I have discerned several reasons why people hesitate to approach the Sacrament of Confession. Here are the most common:**

- **Fear:** Though the vast majority of priests are kind and understanding confessors, many potential penitents fear being judged or scolded.
- **Pride:** Confessing sins means confronting that we've genuinely done wrong and need God's help to heal. Our personal pride rebels against this.

- **Shame:** Though a well-ordered guilt should impel us to the Sacrament of Confession, shame can keep us away because of the realization that we have to admit our sins to another—and speaking our sins out loud feels unbearable.
- **Ignorance:** This is twofold. First, we can be ignorant of the reality of sin in our lives and its devastating consequences if it goes unchecked. Second, we can be ignorant of the necessity of sacramental Confession for the forgiveness of mortal sins.
- **Unavailability:** Too often there simply aren't enough times offered for Confession at local parishes, or there is no option for anonymity, which is the right of every penitent according to the Church's discipline of this sacrament.

A different kind of objection to the sacrament is the claim that we can and should go “straight to God” with our sins to have them forgiven. Well, you can do that for venial sins, but mortal sins require the Sacrament of Confession. Furthermore, did we go “straight to God” for our Baptism? Did we go “straight to God” for our Confirmation? Matrimony? The Anointing of the Sick or the other sacraments?

This article is from a chapter in the book *Overcoming the Evil Within*. Click image to learn more.

On how to approach Confession faithfully and confidently, St. Faustina tells us:

As regards Holy confession ... before I approach the confessional, I shall first enter the open and most merciful Heart of the Savior. When I leave the confessional, I shall rouse in my soul great gratitude to the Most Holy Trinity for this wonderful and inconceivable miracle of mercy that is wrought in my soul. And the more miserable my soul is, the more I feel the ocean of God's mercy engulfing me and giving me strength and great power. (Diary, 225)

*Diary of Saint Maria Faustina Kowalska: Divine Mercy in My Soul, 225*

Indeed, we should not be afraid to return again and again to the Tribunal of Mercy. Some of the following is a review from our first chapter, but it's worth repeating given that the Sacrament of Confession is closely related to growth in self-knowledge and a strong spiritual life.

Recall that the grace of the sacrament can protect us from sin by strengthening our resolve and reforming our habits. So, although we are required by Church law to go to Confession at least once a year if we are conscious of mortal sin, we still benefit from the time-honored tradition of going monthly (say, on First Friday in honor of the Sacred Heart of Jesus, or on First Saturday in honor of the Immaculate Heart of Mary). A faithful, monthly penitent most likely never, or at least infrequently, has mortal sin to confess, because the fervent practice of monthly Confession keeps him from committing mortal sin. And remember that Pope Pius XII recommended the practice of frequent Confession, even if only venial sins are in question:

By it, genuine self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are resisted, the conscience is purified, the will strengthened, a salutary self-control is attained, and grace is increased in virtue of the Sacrament itself.

*Mystici Corporis Christi, no. 88.*

Here we see nine benefits of the sacrament, whether it be just venial sins or mortal sins, or a combination, that are confessed.

Let's look briefly at each of these benefits:

Self-knowledge is increased.

Many saints make clear in their writing and teaching that self-knowledge is needed to grow in holiness. This means knowing and admitting your virtues so you can advance them in your life, and knowing and admitting your vices so you can uproot them out of your life.

Christian humility grows.

Humility is the “moral virtue that keeps a person from reaching beyond himself. It is the virtue that restrains the unruly desire for personal greatness and leads people to an orderly love of themselves based on a true appreciation of their position with respect to God and their neighbors,” (Fr. John Hardon, *Modern Catholic Dictionary*).

Advertisement - Continue Reading Below

Not only does the practice of frequent Confession help us to grow in humility, but the very act of making a good examination of conscience (required before even stepping into the confessional) is humbling—and it helps us to grow in self-knowledge.

Bad habits are corrected.

Little by little, through frequent Confession and honesty with one's confessor, who will offer advice accordingly, bad habits can be overcome. Frequent, worthy reception of the Sacrament of Confession means frequent graces received from that sacrament for those bad habits.

Spiritual neglect is resisted.

Let's say you are struggling to establish the practice of praying the daily Rosary or daily Chaplet of Divine Mercy, or even just making a Morning Offering upon rising each day. Your failures to practice these devotions would be examples of “spiritual neglects” that cause your spiritual life to suffer. Frequent Confession can help you get back on track, especially if your confessor assigns them to you as a penance and so you begin to carry them out more faithfully on your own.

Spiritual tepidity is resisted.

Let's say you do, indeed, carry out such spiritual practices—but only infrequently. In other words, you carry them out in a tepid or lukewarm manner. The graces from frequent Confession can help ignite a renewed

spiritual fervor that will help make your daily spiritual life grow stronger and more committed every day.

Conscience is purified.

Confession of one's sins brings with it a purification and, importantly, peace of conscience. This is tied to the healing aspect of Confession. Indeed, Confession is one of two "healing" sacraments, along with the Sacrament of the Anointing of the Sick.

The will is strengthened.

Whereas our intellect is what helps us "to know," our will is what helps us "to choose" (based on properly ordered love). Through the practice of frequent Confession, our wills become strengthened to help us more frequently choose good over evil, virtue over vice, and the beneficial over the malicious.

A salutary self-control is achieved.

Only you can control you. Frequent Confession makes us simply want to "do better" in all aspects of daily living. It's the grace of the sacrament that propels us to control our lives better by practicing an ordinate love toward persons, places, and things and not an inordinate, or disordered, love toward them.

Grace is increased in virtue of the sacrament itself.

Every sacrament, when it is received worthily, increases sanctifying grace in the soul. For Eucharist and Confession—the only two sacraments that can be received both repetitiously and frequently—this is especially true. In fact, the Sacrament of Confession can even help to perfect the grace of our Baptism. This is because Baptism, while wiping away the Original Sin we inherit from our first parents, also wipes away any personal sin (also called "actual sin") we might have (i.e., any venial or mortal sin). Confession always helps rid us of personal sin.

We should add, though, that going to Confession out of scrupulosity is not helpful to the penitent, nor is it the intention of the sacrament. Scrupulosity is seeing sin where there is no sin at all but rather, say, a simple fault; or, seeing mortal sin when, in reality, it is a venial sin. Indeed, scruples can stunt one's growth in the spiritual life. Don't be your own savior; let Jesus Christ be your Savior.



This article is adapted from a chapter in Fr. Menezes's book, [\*Overcoming the Evil Within: The Reality of Sin and the Transforming Power of God's Grace and Mercy\*](#), available from [\*Sophia Institute Press\*](#).

# Heidi Crowter to take case to European Court of Human Rights



A disability rights campaigner who has Down's syndrome has announced that she will take her case against the UK Government over the country's discriminatory disability abortion law to the European Court of Human Rights.

Heidi Crowter, the 27-year-old woman from Coventry behind the challenge, has already had her case heard in the High Court and the [Court of Appeal](#). The current abortion legislation in England, Wales, Scotland and Northern Ireland permits abortion up to birth in cases of disability including in those cases where a baby in the womb is diagnosed with Down's syndrome.

Heidi is pursuing the case with another woman, Máire Lea-Wilson, whose three-year-old son has Down's syndrome, and who was put under pressure to have an abortion when a scan at 34 weeks revealed her son's condition.

Heidi [said](#) she is pursuing the case "because it is downright discrimination that people with disabilities are treated differently."

"I have a great life. I want every baby with Down's syndrome to have the same chance to live and enjoy their life."

She said "In 2023, we live in a society where disabled people are valued equally after birth but not in the womb."

"Our law singles out babies with disabilities. It says that babies can't be aborted after 24 weeks if they are not found to have a disability, but if a baby is found to have Down's syndrome, they can be aborted up until birth. This is the current law in the UK and I think it's not fair."

**“This law sends a message to people like me with Down’s syndrome that we are less valuable than others. This is not true and it is not right.”**

**“The United Nations Committee on the Rights of Persons with Disabilities recently said that the United Kingdom should change its abortion law to make sure that people like me aren’t singled out because of our disabilities but the Government hasn’t changed the law.”**

**“I have a great life. I want every baby with Down’s syndrome to have the same chance to live and enjoy their life.”**

**Lynn Murray, spokesperson for Don’t Screen Us Out and mother of Rachel who has Down’s syndrome, [said](#) “It’s inspiring to see that Heidi is now going to be taking her landmark case all the way to the European Court of Human Rights at Strasbourg.”**

**“As a mother of a 23-year-old daughter who has Down’s syndrome, I see every day the unique value she brings to our family and the positive impact she has on others around her.”**

**Abortion up to birth is legal if the baby has Down’s syndrome**

**Currently in England, Wales and Scotland, if the unborn child is not prenatally diagnosed with a disability, abortion is legal up until 24 weeks gestation, but if the baby has a disability, including Down’s syndrome, cleft lip and club foot, abortion is legal right up to birth.**

**There were [3,370](#) disability-selective abortions in 2021 and the number of late-term abortions at 24 weeks gestation or over where the baby has a disability increased by 20% from 229 in 2020 to 274 in 2021.**

**The statistics also showed there were 859 abortions where a baby had Down’s syndrome in 2021, an increase of 24% from 2020. The statistics also show a 71% increase in late-term abortions at 24 weeks gestation or over where the baby had Down’s syndrome, increasing from 14 in 2020 to 24 in 2021.**

**Right To Life UK spokesperson Catherine Robinson said “The current UK abortion law is clearly discriminatory against people with Down’s syndrome and other disabilities. Of course, every abortion is a tragedy but it is an added injustice that babies with Down’s syndrome and other disabilities are singled out for discriminatory treatment.”**

**In 2021 abortion campaigners brought forward an amendment to the UK Government’s flagship Police, Crime, Sentencing and Courts Bill that would have introduced abortion on demand, for any reason, up to birth (including sex-selective abortion).**

**Thanks to the support from people like you, this amendment did not go to a vote and pass, but we expect the abortion lobby to make another attempt to introduce this extreme abortion law change shortly.**

**This would be the single biggest change to abortion legislation since 1967 and would leave England and Wales with one of the most extreme abortion laws in the world.**

**Please sign the petition to the Prime Minister, asking him to ensure that his Government does everything in its power to stop the introduction of abortion up to birth.**

**[SIGN THE PETITION](#)**

## THE JOSHUA TREE TALKS

On Friday 29<sup>th</sup> September Nick Bullock delivered a thoroughly researched and informative talk on Climate Change.

### Climate Change Explained







## How long will oil last?

Depends on a number of factors:

Either demand or supply will fall

Demand will fall if.....

We switch more quickly to renewable sources of energy for transport and heating our homes

Or the cost of extraction increases, the price of petrol increases, demand will fall

Supply will fall if....

We continue at the rate we currently use fossil fuels and no new significant sources are found....

# The Greenhouse Effect

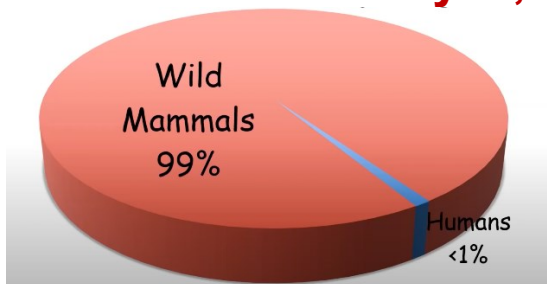
Most of the heat is absorbed by greenhouse gases and then radiated in all directions, warming the Earth



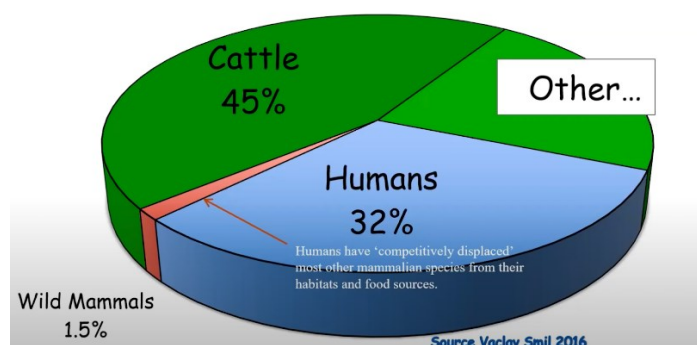
## • Impact on the Planet - Burning fossil fuels

- Global temperature rise
- Warming ocean
- Sea level rise
- Ocean acidification
- Shrinking ice sheets
- Retreating glaciers
- Decreased snow cover
- Declining Arctic sea ice
- Extreme weather events (heatwaves,wildfires,cyclones,droughts,floods)

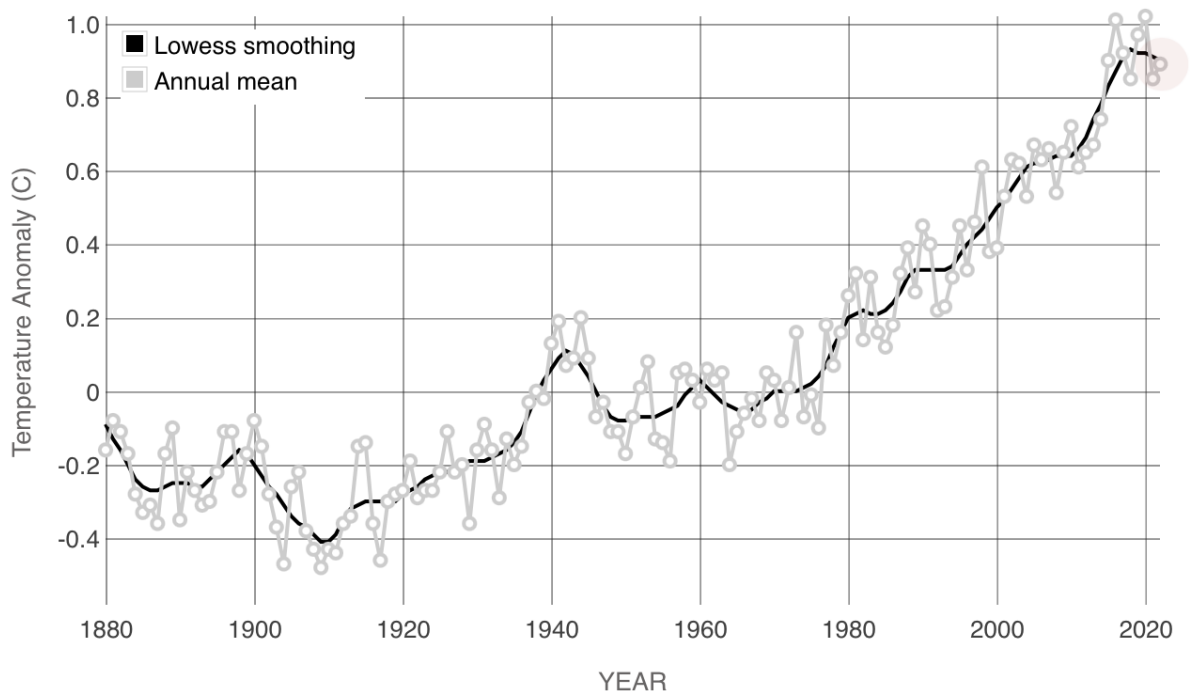
## Loss of biodiversity 10,000 Years Ago



Today



# Global temperature rise



## Words used in relation to climate change

Climate migration

Climate Crisis

Tipping point

Poly Crisis

1.5 degrees

Food security

Global Warming

Greenhouse gas

Peak Oil

Desertification

Climate breakdown



New York Cardinal Timothy M. Dolan smiles outside St. Patrick's Cathedral as he reviews the St. Patrick's Day Parade in New York City March 17, 2023. (OSV News photo/Gregory A. Shemitz)

## Cardinal Dolan: Are Sunday Masses just too long?



September 21, 2023  
By Cardinal Timothy M. Dolan

**In our preparation for the Synod, here in the Archdiocese of New York, close to 7,000 people accepted our invitation to attend listening sessions or respond online to issues of concern in the life of the church today. One question I always posed was, “How can we get people back to Sunday Mass? Why have so many of our folks stopped coming?”**

**I was amazed at the high interest this generated. Apart from the predictable carping from both fringes — the far left claiming that the only way to increase Mass attendance was to drop all liturgical guidelines and go back to the “do-your-own-thing” hootenannies of the '70's, or the alt-right urging turning the altar around and getting the fiddlebacks out of mothballs — the largest majority replied that the top reasons people were no longer coming to Sunday Mass were — are you ready for this? — one, because they couldn't understand the priest; two, their parish had been closed; and, three, Mass was too long!**

**Let's concentrate on the third reason. At first, I was prone to dismiss this. But, after re-considering the dozens and dozens of such replies — admittedly far from a scientific survey — I concluded that maybe these folks were on to something. It was very clear from the tenor of their responses that these were women and men who loved the**

**Eucharist, who would rarely themselves miss Sunday Mass and were the first ones back after the pandemic restrictions were mercifully lifted; who gladly welcomed the genuine liturgical renewal of the council, who were not asking for a “quickie” Sunday Mass, who knew that a reverent, participative, joyful celebration of the Sunday Eucharist demands a chunk of quality time, but who were still exhausted from “marathon Masses” which they contend are driving the folks away.**

**Could they be on to something? A liturgical scholar observed to me recently, “The greatest advance of liturgical renewal after the council was the restoration of the prominence and solemnity of the Easter Vigil. But the greatest negative of these last decades has been that every Sunday Mass is now as long as Holy Saturday!”**

**The dismal stories the people shared with me reached litany length. Now, they tell me, Mass starts with music rehearsal, then an obligatory “greeting” to those around you. By then, we’re five minutes past when Mass was supposed to start. The celebrant will usually give a lengthy introduction; the “Gloria” can exhaust the angelic choir, to say nothing of an unending sung responsorial psalm. The prayers of the faithful can go on forever, with the final petition — for the deceased — added to on the spot as some are dropping dead in front of us. Then we sit and wait awhile for the collection and offertory procession. The “Lamb of God” can reach the length of a baseball game. Often, we add a “reflection” after communion, with subsequent announcements. Don’t forget the long list of “thank you’s” for all those who had a part in Mass. God forbid we would leave before all five verses of the closing hymn are sung . . . and I have not even mentioned the biggest culprit of all — the mammoth homily from priests and deacons who ignore Pope Francis’ admonition to keep homilies at 8 -10 minutes!**

**Now, although clearly exaggerating for effect, I’m not making this up. All of the above were comments I received. As a celebrant, I was somewhat stung, but forced to wonder if these good people — who, I remind you again, realize that a well-done liturgy takes time — might indeed have a point.**

**And, as one priest wrote, the eucharistic prayer is now an afterthought. “It used to be,” he commented, “that many wrongly acted as if everything prior to the offertory was unimportant; now, it seems that everything after the Liturgy of the Word is second class. Time it,” he dared me. “A sung ‘Gloria’ or a sung responsorial psalm, or the ‘Lamb of God’ can be longer than the Eucharistic prayer.”**

**So (my correspondents weighed in), an hour-and-a-half Mass — not just on solemnities, but every Sunday — has become normal, and they candidly propose that this is one of the factors driving people away.**

**I don’t know what to think. Somewhere in between the racing 28-minute Sunday Masses of the past and the 90-minute marathon Masses of today would seem to be the dream.**

**I do know that the late, great Pope Saint John Paul II had a point: silence must be part of the Eucharist. The verbosity at Mass, our compulsion as celebrants to comment constantly and explain everything at every Mass, and the tendency of choirs, who do great jobs, to fill every free moment with another verse, is grating on the people.**

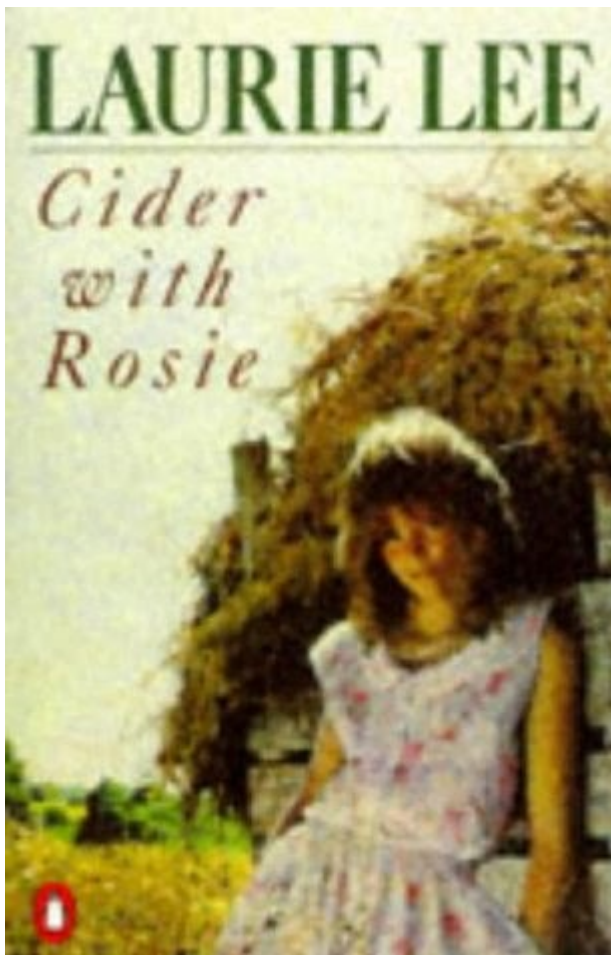
**Pretty soon, Mass will be very short, because we priests may be the only ones there!**

# THE POWER OF THE SPOKEN OR WRITTEN WORD

Something I have listened to, read,  
appreciated and remembered

This month the featured contribution is by Fr Jim.

## CHRISTMAS CAROL SINGING IN CIDER WITH ROSIE ... Laurie Lee



The week before Christmas, when the snow seemed to lie thickest, was the moment for carol-singing; and when I think back to those nights it is to the crunch of snow and to the lights of the lanterns on it. Carol-singing in my village was a special tithe for the boys, the girls had little to do with it. Like hay-making, blackberrying, stone-clearing and wishing-people-a- happy-Easter, it was one of our seasonal perks.

By instinct we knew just when to begin it; a day too soon and we should have been unwelcome, a day too late and we should have received lean looks from people whose bounty was already exhausted. When the true moment came, exactly balanced, we recognised it and were ready.

So as soon as the wood had been stacked in the oven to dry for the morning fire, we put on our scarves and went out through the streets calling loudly between our hands, till the various boys who knew the signal ran out from their houses to join us.

One by one they came stumbling over the snow, swinging their lanterns around their heads, shouting and coughing horribly.

'Coming carol-barking then?'

We were the Church Choir, so no answer was necessary. For a year we had praised the Lord, out of key, and as a reward for this service - on top of the Outing - we now had the right to visit all the big houses, to sing our carols and collect our tribute.

Eight of us set out that night. There was Sixpence the Tanner, who had never sung in his life (he just worked his mouth in church); The brothers Horace and Boney, who were always fighting everybody and always getting the worst of it; Clergy Green, the preaching maniac; Walt the bully, and my two brothers. As we went down the lane, other boys, from other villages, were already about the hills, bawling 'Kingwensluch', and shouting through keyholes 'Knock on the knocker! Ring at the Bell! Give us a penny for singing so well!' They weren't an approved charity as we were, the Choir; but competition was in the air.

Our first call as usual was the house of the Squire, and we tramped nervously down his drive.

A maid bore the tidings of our arrival away into the echoing distances of the house. The door was left ajar and we were bidden to begin. We brought no music, the carols were in our heads. 'Let's give 'em 'Wild Shepherds', said Jack. We began in confusion, plunging into a wreckage of keys, of different words and tempos; but we gathered our strength; he who sang loudest took the rest of us with him, and the carol took shape if not sweetness.

Suddenly, on the stairs, we saw the old Squire himself standing and listening with his head on one side.

He didn't move until we'd finished; then slowly he tottered towards us, dropped two coins in our box with a trembling hand, scratched his name in the book we carried, gave us each a long look with his moist blind eyes, then turned away in silence.

As though released from a spell, we took a few sedate steps, then broke into a run for the gate. We didn't stop till we were out of the grounds. Impatient, at least, to discover the extent of his bounty, we squatted by the cowsheds, held our lanterns over the book, and saw that he'd written 'Two Shillings'. This was quite a good start. No one of any worth in the district would dare to give us less than the Squire.

Mile after mile we went, fighting against the wind, falling into snowdrifts, and navigating by the lights of the houses. And yet we never saw our audience. We called at house after house; we sang in courtyards and

porches, outside windows, or in the damp gloom of hallways; we heard voices from hidden rooms; we smelt rich clothes and strange hot food; we saw maids bearing in dishes or carrying away coffee cups; we received nuts, cakes, figs, preserved ginger, dates, cough-drops and money; but we never once saw our patrons.

Eventually we approached our last house high up on the hill, the place of Joseph the farmer. For him we had chosen a special carol, which was about the other Joseph, so that we always felt that singing it added a spicy cheek to the night.

We grouped ourselves round the farmhouse porch. The sky cleared and broad streams of stars ran down over the valley and away to Wales. On Slad's white slopes, seen through the black sticks of its woods, some red lamps burned in the windows.

Everything was quiet: everywhere there was the faint crackling silence of the winter night. We started singing, and we were all moved by the words and the sudden trueness of our voices. Pure, very clear, and breathless we sang:

'As Joseph was walking He heard an angel sing;  
'This night shall be the birth-time  
Of Christ the Heavenly King.  
He neither shall be bored  
In Housen nor in hall  
Not in a place of paradise  
But in an ox's stall .....

And two thousand Christmases became real to us then; The houses, the halls, the places of paradise had all been visited; The stars were bright to guide the Kings through the snow; and across the farmyard we could hear the beasts in their stalls. We were given roast apples and hot mince pies, in our nostrils were spices like myrrh, and in our wooden box, as we headed back for the village, there were golden gifts for all.



Laurie Lee



# ON THE LIGHTER SIDE

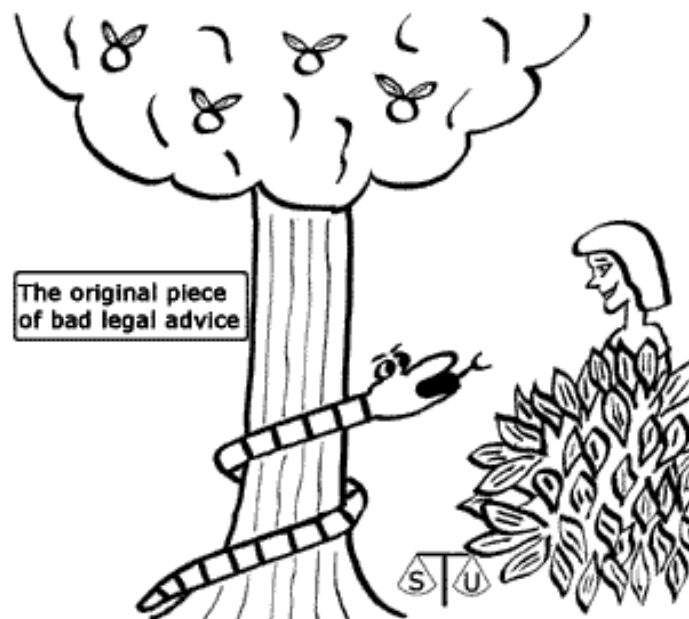
## *HOLY HOWLERS*

*Typos, misprints, inadvertent double entendre and all manner of infelicitous error published in church notices, bulletins and newsletters*

Mr & Mrs Brown from the choir have gone on holiday for 10 days.  
Their two daughters are starving with relatives during their absence.

Remember in prayer the many who are  
sick of our church and community.

Remember the church jumble sale.  
We have a gents three-speed bicycle,  
also two ladies for sale, in good running order.



"Go ahead, Eve. It's the first offense.  
What's the worst that can happen?"