

Hallam



News

Our Lady of Perpetual Help, pray for us

Inside



Stories and views from the Synodal journey
Pages 2 - 4



News from around the Diocese
Page 5



Lenten prayer
Page 10



The vocation of Marriage preparation
Page 11



All over the world, people are talking

1. Get familiar with your data



- Read through everything.
- Make your own notes.
- Start thinking about key themes that have emerged straight away.

3. Map all relevant words/sections together

- Group all the words/sections in the same colour together on a word document.



Analysing your qualitative data

Thematic analysis step by step

Parish reps. are busy gathering together the fruits of parish and group encounters.

Our research adviser, Dr Felicity Heathcote-Marcz, has provided a short step by step guide to a method of organising all the information.

4. Understand the story your data is trying to tell you

- Once you have finished your coding and creation of all your themes and you are happy they capture all the main points from the data, sit back and think about the overarching story this data is telling you.
- What are the main takeaways? Make some further bullet point notes if this is helpful.



2. Highlight & colour coding

- Go through the data and methodically highlight any relevant words or sections.
- Make sure you group similar words/sections by colour - these will become your themes.



5. Summarise with key quotes and visualisations

- Now you can summarise your findings. This might be in a final 'discussion' or 'summary' section of a report or an executive summary.
- Use the power of quotes from your participants in the feedback you provide - include some in a standalone section of your report.
- You can also use visualisations such as infographics, wordclouds, or even graphs (Microsoft Excel), if your sample is large enough (over 10 participants). Visual data can tell a strong story immediately.





CONTACTS & DETAILS

Hallam News is a monthly newspaper for Catholics in the Diocese of Hallam
It is published by Bellcourt Ltd

AIMS

To build community in the Hallam Diocese by sharing stories relating to Catholic life around the Diocese.
To encourage readers to get more involved in - or start - projects and initiatives in the local area.
To provide thought-provoking articles to help readers deepen their Faith.

GET INVOLVED

We need your help!

Articles: We need your local articles - we can only include what we get. So if you have an article or just a photo with a short description - please send it in.
Ideas: We need your ideas for the paper and we need your ideas in the paper. If you have any thoughts on what we should include - or if you are thinking about starting a new initiative - get in touch - we'd love to support it!
Readers: If you can encourage other readers in your parish please do so.
Advertising: We rely on advertising - if you know of anyone that would benefit from promoting their business, event or anything else to parishioners throughout the Hallam Area, do let us know.

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DATES

Hallam News goes to parishes on the last full weekend of the month. It is printed around the middle of the month - so if you would like to advertise or send in editorial please do it as early as possible.

DEAR READER

All over the world, synodal conversations are happening, as people of good will respond to Pope Francis' invitation to pray, encounter, listen and discern on the synodal journey. In this month's Hallam News, we bring you some stories from the synodal journey around the Diocese. The Pope has invited students to an encounter with him, and this included some of our own parishioners who have been studying with Loyola University. We hope to bring you more on this next month. For now, we stay closer to home, with an account of the Barnsley Open Synod meeting and some reflections on the synod from two participants who see great promise for the future Church in the ideas from the synod process. In other news, we bring you the

obituary and homily from the funeral of Fr Frank Field. And we give some attention to plans for Lent with some ideas for at-home retreat opportunities and a reflection on the account of the Last Supper from the Gospel of John. Other news from around the Diocese includes the latest from CAFOD on the Live Simply commitment that we are all called to. There is an invitation to reflect on your marriage as a vocation, and to consider whether preparing others for marriage is also what you are called to offer to the world. Many of you will remember Vatican II. More than 2000 clergy and theologians from more than 150 countries gathered at the Vatican to listen to each other and to the Holy Spirit. The 16 resulting documents brought

lasting changes and the fruits of that great meeting are still being discerned and developed. The synodal process has developed from Vatican II, and reiterated in Pope Francis' *Evangelii Gaudium* with the emphasis on the responsibilities of the people of God by virtue of their baptism and the constructive relationship with the clergy. For those of you who need a reminder or who want to think more about these ideas, there is an invitation to a talk given by Dr Greg Ryan, formerly of this Diocese. Finally, there are more of your letters of reaction to the closing of Hallam News; please do feel free to contribute your views on this or any other aspect of life in the Diocese for the next edition of your newspaper. §

SYNOD UPDATE

Barnsley Deanery Synod meeting by Amanda Campbell

On Saturday 29th January the Barnsley Deanery Synod meeting took place at Wombwell. As one of three Corpus Christi Parish synod representatives, having lobbied loudly for this meeting, I was now apprehensive about how many might attend. Oh, Ye of Little Faith! We had a great attendance of 16 people from all parts of Corpus Christi parish (including parish priest Father Declan Brett), from St Mary Magdalene, Cudworth and from Holy Rood, Barnsley.

How apt that the day's Gospel, which we later read and reflected on, was Mark 4:35- 41. As Jesus clearly said to the anxious disciples in the storm-tossed boat: 'Why are you so frightened? How is it that you have no faith?'

The Synod feels like something unknown and possibly scary. I'm not used to discussing and sharing thoughts on my spiritual life. Private prayer yes but telling others? Not sure at all.

Well again, how wrong I was. In groups of four we considered the synod questions Pope Francis is asking us. Our personal experiences of journeying together in faith, our joys and difficulties were all easily discussed with great willingness. Silent reflection and respectful listening meant each individual was valued and heard, and there was so much to say. We began the meeting with the Synod prayer, which asks the Holy Spirit to guide and teach us. I find it hard to picture the Holy Spirit but he, she, bird was certainly at work in enabling the sharing of some profound faith experiences.



Feedback from each group gave a very clear picture of our Joys in parish life: a family, welcoming, encouraging, working together, an inclusive community. The Wounds were addressed too: historical abuse, a tendency to be inward-looking as a church, undervaluing of the role of women. The feel of 16 people speaking openly and lovingly about their church 'family' was amazing, humbling, and inspiring.

Considering Pope Francis' second question on the Holy Spirit's role in shaping our experiences as we grow and move forward, there were clear responses. We want Open minds. Learning from others. Recognition of diversity. Listening to what people want. Being a community. Becoming a church that provides its vast and faithful laity with the opportunity to lead 'From the Bottom up, not Top down'.

The whole meeting, which concluded with Mass, was one of great warmth and empathy. We were all privileged to be there and are now inspired to move forward confidently on our Synod journey. §

Formation and Mission Calendar

04 March

Schools KS 5 Synod Meeting

05 March

We the people of God: reading Vatican 2 for a synodal church with Dr Greg Ryan, 9.30-12.30 Blessed Trinity Wickersley.

07 March

DEADLINE for SYNOD RESPONSES to the Diocese. Have you had your say?

11, 12, 18, 19 March

Synod Core Group Response Analysis

26 March - 10:30am

Hallam Pre-synod meeting. St Peter's Doncaster. Feedback on all the responses received, shared lunch and liturgy

26 March - 10:30am

Hallam Pre Synod Meeting St Peter's Doncaster - 10:00-2:30 An open invitation to come together and listen to the Holy Spirit and each other before Bishop Ralph takes the Synodal Responses from Hallam to the Bishops' Conference

30 April- 9.00am

**CCRS Year 1 (Christology)
CCRS Year 2 (Liturgy)**

7 May- 9.00am

**CCRS Year 1 (Christology)
CCRS Year 2 (Liturgy)**

14 May- 9.00am

**CCRS Year 1 (Christology)
CCRS Year 2 (Liturgy)**

EDITORIAL GUIDELINES

1) Think of the readers: If you are writing about an event, think about the readers that don't know anything about it. Outline what happened, but focus on why people go, why it is important to them, or some teaching that was given. Make sure readers learn something from your article - they don't

just want to know who was there and what snacks were available!

2) Keep it brief: Make sure you make your point - but keep it brief and punchy.

3) Pictures: Send pictures as they are - even if they are very big to email. Don't reduce them in size or put them inside a Word document. They look fine on the screen but terrible in the paper!

LEGAL INFORMATION

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The Synod – the Church’s Salvation?

Mike Reynolds

I must emphasize that these thoughts on the Synod are just those of a single individual. I hope that a fair number of people may be in sympathy with much of them, but I’m sure, too, that a fair number will disagree greatly.

Why ask whether the Synod is the Church’s salvation? Because I think the Catholic Church is in crisis, in the West at least. It is leaking membership, especially of young people, and it is mired, still, in the abomination of clerical child sexual abuse.

Will the Synod work in the way Pope Francis clearly wants it to? For some, it is the ground of liberation from the Church’s above ills, for others it is a waste of time. The latter point of view is, unfortunately, being expressed at various levels, parish and higher. There is a danger, too, that the hierarchy will be selective with what is passed up from the first, laity dominated, phase of the process. However, I am confident that many Catholics want to take this great opportunity to complete the work on Vatican II, the opening of the Church to the modern world. I am confident that a great wave of positivity will flow up to Rome at the final stage of the Synod. Let us hope confidently that

the Holy Spirit is with us in the Synod, and I’m sure He is. He wants to see change in the church, radical change.

How is the Holy Spirit at work in the Synod process? This question is not an easy one, and my first answer was “I just don’t know”. Later, I began to realize that He is at work in two ways. First, He is with us all the time, if only we will pay attention. Second, He is prompting us to an open honest discussion of our hopes, fears and challenges for the Church. We must listen for his prompting and then listen to it. Listening, as Pope Francis emphasizes, is the essential ingredient in synodality, which means “journeying together”. What should be discussed at the Synod? Everyone will have their own favourite topics. Here are mine: engagement of the young, the role of the laity, clericalism and the growth of ecumenism.

Every effort must be made to engage young people with the Church. It is a tragedy that so many of our middle-aged and older Catholics experience when our children leave the Church in their teens. There is no easy answer to this problem, but of course there is an important role for our Catholic schools in the formation of teenagers in the faith. There is, of

course again, an essential role for catechists with the younger children. The People of God comprises laity and clergy, and the former outnumber the latter by far. This is not to be taken as a crudely democratic advocacy, but simply as a plain fact. The collective wisdom of the laity must be given full rein, and their role in the Church enhanced. This is particularly the case with women. They form half of the laity and are often the most active members of a parish. I hope that one day there will be women priests, but one small first step is to allow the ordination of women deacons. Let the Vatican commission on women deacons finish its deliberations and come to a positive conclusion as soon as possible.

Another topic near the top of many agendas is the clericalism and the part it has played in the abomination of clerical sexual abuse. I feel that the formation of priests has much to do with clericalism. Our young priests and seminarians – few as they are, sadly – need to be prepared to live in the contemporary, post-Christian world in the West.

My last point is more encouraging. Over the last decade, ecumenism has grown, and this does not mean only across



Christian denominations, but embracing all the great faiths. The presence of Islam is very prominent in Sheffield. There are, I understand 45 mosques in the city. There is an Inter Faiths Forum that brings representatives of all the faiths in the city together regularly. (I used to be a member of it). In this multi-faith culture, it is not difficult to befriend a member of another denomination or faith: they are all around us. It is a good start, perhaps this is the best one.

Pope Francis has set the Church a bold challenge. Let us take it up. §

God has been there.....

“Rooted in prayer, noticing God’s presence in life, being attentive to moments of grace and looking forward to where the Holy Spirit is leading, many holy stories are being heard across the diocese in various groups, occasions of encounter and written accounts.”

The following story was recounted in the synod journey by a parishioner of the diocese, who was happy for it to be shared: “I was born into Catholic family, where the faith was more of an automated ritual. We went to church, said the prayers and celebrated the feasts. I did not find my own faith until I went for my higher studies.

I have had immense sadness in my life and so also immense blessings. Yet when I am truly sad, there was always a sign for me from God - a favourite hymn, a rainbow, an unexpected gesture from the last expected. I am not a role model Christian, I do try but know that I am no-where as good as I could be. In my heart I try and do the right thing. It was God’s will that my husband has always supported me through it all. I wanted to share an event in my life which had it not happened, I would have been on a different and unhappy path. I was involved in a difficult incident at

work and was so distressed I was thinking of leaving. I decided to go to the Cathedral to give God a piece of my mind. But somehow I got lost walking to the Cathedral. As I was walking with my shoulders drooped, my eyes firmly on the floor and still full of tears, I felt something bore through me. I looked up to see a lady staring hard at me. She suddenly said, “Jesus loves you”. I was shocked and stared at her. She repeated it. “Jesus loves you”. I believed her. I stopped trying to find the Cathedral and took the bus home. I didn’t leave my job, and always remember this day when I struggle through challenges.

God has been there every step of the way protecting me. I do frequently fall out with Him but try and make it up. I don’t wish to judge anyone, that’s God’s job. I wish the people of the church of God should also not judge anyone but leave it to God and welcome everyone with open arms.” §

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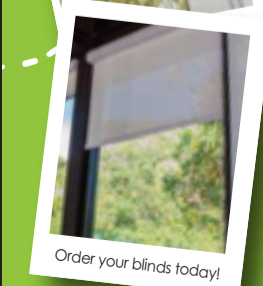
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SYNOD STORIES

Diocesan Synod Event February 5th at the Hallam Pastoral Centre

A group of about 15 people met in person plus one other via Zoom. We came from parishes around the Diocese and were pleased to be joined by Bishop Ralph.

Following our scripture reading, Mark 6:30-34 and after a period of silence, we shared our individual feelings and inspiration about the passage in small groups of 3-4 people. The process of listening in confidence to others is a vital part of the Synod.

Following a break for coffee we turned our attention to the question posed by Pope Francis- "What are your experiences of, and hopes for, the Catholic church?"

Once again, back in our small groups and using the previous conversation as a base, we developed ideas that were then shared with the group as a whole. Some of the ideas and thoughts resulting from this are shared below.

There was a thirst for change and openness to become Gospel followers. This will include increased roles for women resulting in a reduction of male dominance in the church.

There was sadness at the lack of younger members in our congregations. Younger people couldn't find any relevance in the liturgy to their daily lives. They thought the priesthood was disconnected from family life and not able and sometimes unwilling to journey with their congregation.

It was suggested that the church needed to change how it approached the delivery of Christ's message and that our flawed formation was the cause of the failure to increase God consciousness in the wider community and to grow the faith of our children.

A large proportion of our congregations were born before 1960 and were brought up in the post war years and the end of the British Empire. We were used to being told what to do, we accepted authority, we had limited experience and acceptance of diversity and we thought we were best and knew best.

Since the 1970s the world has changed and the Church's approach to formation hasn't kept pace. The heart of our faith is of course right, we just present it badly.

Young people through their education and the media are much more conscious of diversity, the environment and humanity and they are taught to be discerning. They have friends and colleagues with other faiths in whom they see goodness and love and rightly won't accept any teaching that says "we are better than them". Our current approach to teaching and formation is primarily Didache based and needs to be changed. The emphasis must switch to the Kerygma. However before we get to that stage we need to look again at our calling.

God is calling us to a new humanity. A fullness of humanity that loves God and strives for perfection in love of others and all God's creation. Nothing else matters. It's about a restoration of humanity whatever the person's religion.

An analogy was outlined that saw a religion as a vessel to hold the Truth. The Truth is intangible like spilt water, the glass holds the water making it easier to grasp. In their basic simplicity a religion is like a clear glass and the Truth can be seen within it.

Then we mess it up with man-made, and therefore inevitably imperfect, structures, rules, rites and codes of behaviour which we call "tradition". We decorate this clear glass with this "tradition", gilding it, encrusting it so that the Truth inside is hidden. The clear glass has become an encrusted goblet and to some the goblet becomes more important than the Truth it contains.

The speaker continued referring to Matthew's gospel noting that the message in the Beatitudes and the Last Judgement was crystal clear. It is human behaviour that is paramount. It is how we behave as individuals without any intermediaries that will bring us to eternal life. The speaker thought it was more important to be human than to be religious.

He thought this was a message young people would understand.

Bishop Ralph ended by reminding us that St. Irenaeus in the 2nd Century said "The glory of God is the human person fully alive." §

Synodality: a justice issue

Anne Peacey

As we move into the new year, we find ourselves in a very strange place, a limbo of uncertainty, our security blankets ripped away, a time of despair and fear for many, especially when confronted by the reality of COVID 19, ongoing climate crisis, heart-breaking loss, grief, separation, and loneliness.

The pandemic has emphasised the deep inequality and injustice already existing within our society, where so many have been failed by our education, economic, welfare, and political systems. Why on earth are we yearning to get back to normal as quickly as we can? For so many 'normal' was not a place of security, happiness, and fulfilment, who would wish to perpetuate such an unfair model of society? As Church, many have been complicit and 'bought into' this model, largely by remaining silent in the face of great inequality, easing our conscience with donations and acts of charity. All good, but ultimately propping up unjust systems.

In writing our Christmas cards, how many of us expressed the hope that the coming year would be much better than the last? I certainly did. As people of faith, knowing that the virtue of hope is a great deal more than wishful thinking, what must we do to help create a more just and equitable society where everyone feels valued and is able to thrive? These are indeed challenging times but in the synodal journey we have a fantastic

opportunity to re-imagine the mission of the Church. Seeking a new way of being in a broken world, would, some say, be our last best chance to effect necessary change and survive. We are indeed fortunate to have the words and witness of Pope Francis as he seeks to lead us in the ways of Christ, calling us to dream of a better future. We have our sacred books to guide our paths and the riches of Catholic Social Teaching are open to us all.

Those among us lucky enough to have been involved in the National Pastoral Congress in 1980, have experienced synodality in action and as a result many lives were transformed, with memories that have sustained us during difficult times. A joyful outward looking Church seemed possible, sadly this enthusiasm was to be dampened. We are at a difficult moment in our Church's history. Within churches, there is extreme polarisation, conventional boundaries are breaking down, we see abuse of power and discrimination. Among many, there is a feeling of anxiety rather than hope and time is short, it is now time for making choices, either to recognise change as inevitable and irreversible or to remain passive and hang on to the illusion that we can re-group as before.

Much has been lost but much has been learned, many among us, especially women, have discovered different ways of being Church, with alternative liturgies,

allowing for the recognition and nurturing of many gifts and talents. We must discern how best to acknowledge all that has been gained, 'the genie cannot be put back in the bottle', nor should it. It is right that the journey towards the Synod begins with parish communities but there it must not remain, mainly concerned with issues contained within comfortable walls and focussing on drawing people back but rather a movement outwards in its mission of proclaiming the Gospel message of justice, peace, and love to all people. We speak of those who have walked away but have we considered that they might have walked towards a different way of being Church, to a wonderful new reality. There are also those who feel themselves to be very much on the margins but remain and continue to struggle.

As we try to discover a way of living well through a period of uncertainty and misplaced priorities, we would do well to echo the cry of Amos, the prophet of old:

**Take away from me the noise
of your songs;
to the melody of your harps
I will not listen.
But let justice roll down like waters,
and righteousness like an
ever-flowing stream.**

Amos 5:24

As we listen to each other and begin to discover how we must change in order

that our vision for such a just and righteous society be fulfilled, we must always seek the truth of any situation. In many instances, we must change the narrative, tell a different story, the story of lived experiences, not relying on media headlines and de-humanising statistics.

Are we really proclaiming the Gospel message to a broken world? Are we seen as a welcoming, affirming, inclusive movement of hope, offering God's all-consuming love to those seeking new meaning in their lives?

**As we journey towards the Synod, shall we re-focus and:
"Ring the bells that still can ring
Forget 'our' perfect offering
There is a crack, a crack in everything
That's how the light gets in"
Leonard Cohen: "Anthem" 1992
album The Future**

We must look through the cracks within our dysfunctional systems and strive to shine the light of justice, peace, and truth to all God's people. Journeying in hope, we pray that the spirit moving among us will open our eyes to the light of Christ, active in our world, often in the most unexpected people and places. We remain confident in God's promise to all:

"You shall be my people, and I will be your God."

Jeremiah 30:22

Around the Diocese

St Marie's Cathedral

At St Marie's, the synod journey is energetically ongoing, and one aspect is an initiative which they have called "Each One, Reach One!", which is a Synod Process to hear from our non-practicing Catholic friends and family: "If you have any friends or family who are Catholic but who are absent from Church, we would love to hear from them! We encourage our whole Church community to reach out to at least one individual and invite them to say: (1) what made them stop coming to Church, (2) what keeps them away, and (3) what we (the Church) could do to encourage them to return. If you have ever felt sadness at the loss of our fellow brothers and sisters in Christ, now is your chance to do something about it! Please take a leaflet...and reach out to someone today."

There have been a number of Listening Encounters and the final one was via Zoom on Wednesday 23rd February, There were also Listening Encounters via the telephone and 1to1 sessions which could be booked with volunteers. St Marie's really made great efforts to get as many as possible involved. §

Elsewhere, the **postcards** distributed with last month's Hallam News are proving popular: "Use the SYNOD POSTCARD to write a simple response to Pope Francis about the synod questions. Please take some for non-church goers whose views are also welcome. It can be posted directly to the Synod Office in Rome, returned to the Diocese or left in the box at the back of church". §

2022 Diocesan Pilgrimage to Lourdes: Friday 24th June–Thursday 30th June (6 nights):

Full details on the Hallam website. Please note: Everyone participating in the 2022 pilgrimage must be fully vaccinated against Covid-19. §

News from St Vincents Hub Home from Home Hallam - Refugee Family Welcome

Five parishes in the Diocese of Hallam are actively involved in a project, to welcome a refugee family to Sheffield, and to support them through their first two years in their new home. This project was initiated in our diocese and supported by Bishop Ralph. Help is needed. At the moment we would love to hear from anyone who could help us to set up a presence on Facebook, Twitter and Instagram. And as we progress, we are likely to need help from people with many different skills.

If you would like to know more about this project or if you would like to become involved, please contact Eva Kaltenthaler (ekaltenthaler@hallam-diocese.com). §

FOOD BANKS

Many parishes in the diocese continue to support food banks around the diocese. For example, there is a thankyou letter for the Church of the Annunciation from

CHESTERFIELD FOOD BANK "Dear friends, we wanted to say a massive thank you to everyone at the Church of the Annunciation for your very kind donations in 2021. Your generous donations have enabled us to keep supporting local people in crisis. In 2021 we supplied food to 6636 people, with 1660 of those sadly being children. Demand for the food bank continues to grow year-on-year and your donations are more essential than ever. Your donations weighed an amazing 1,392.4kg which provided 1,535 meals! Please continue to support us in 2022 and we ask your prayers for those visiting the food bank as well as our volunteers." Moorends and Stainforth Catholic Parishes also have a FOOD BANK in operation for collection and delivery, and thank all those who contribute and run it. §

FREE WOMEN'S WELL-BEING COURSE:

Caritas Hallam are offering a free 6-week Women's Wellbeing course for a happier and more relaxed you, starting soon. You are welcome to join in these relaxed, friendly and supportive sessions. For more information and booking please contact Janet Kent on 07927 657462 or email janetmariekent@gmail.com §

FEAST OF ST JOSEPH

The Parish of St Joseph & The Parish of St Charles Borromeo, Sheffield are having a Mass at 10.00am on Saturday 19th March to celebrate the Feast of St Joseph, to offer thanksgiving and to pray for the needs of the parish. Mother of God Church offer us a prayer for the synodal journey in the Diocese: "Loving God, you have inspired Pope Francis to ask us to listen and reflect on our experience living as the People of God. May everyone in the parish be guided by the Holy Spirit to pray and respond wholeheartedly to this invitation, as we begin this journey together." §



See Dates for your Diary

Open Synod Meeting 5 March 2022
Blessed Trinity, Wickersley 9:30-12:30
Diocesan Pre -Synod Meeting 26 March 2022
St Peter's Doncaster 10:00-2:30 pm including shared Lunch.
Participants will need to register for free to join by visiting the Eventbrite page and choosing the event they want to attend: <https://www.eventbrite.co.uk/o/diocese-of-hallam-synod-38169347133>. §

40 Days for Life is an international campaign which raises awareness and prays for an end to abortion. The Lenten campaign runs from 2nd March to 10th April.

If you would like more information or to get involved, please contact Rachel on 07368297872 or 40DforLsheffield@gmail.com §

ST PATRICK'S DAY

St Theresa's and Our Lady of Lourdes with St Anthony's

St. Theresa's Church will be holding a celebration for St. Patrick's Day in the Church Hall on Friday 11th March 2022 from 7.30pm to 11.00pm. The Sally Glennon Duo will be performing live on the night. Bring your own food and drink.



Tickets for this FANTASTIC event are only £3.00 per adult and free for children under 11. Secure your tickets now by phoning Cath on 0114 2326628 §

News from St Francis suggests parishioners there like the great outdoors:

CAFOD CAMPAIGNS

Walk to stop hunger. Challenge yourself to walk 5kms a day in Lent which over 40 days makes 200kms. Get yourself sponsored. Set up a just giving page at <https://walk.cafod.org.uk/>.

- Help stop UK companies exploiting communities in developing countries. Write to ask your MP to support the Business, Human Rights and Environment Act. <http://cafod.org.uk/newlaw>. For more details, contact Stephen Spooner on sfspooner@hotmail.com or 2669726.

There will be **COMMUNITY LITTER PICKS** on:

- Saturday 5th March in Crosspool - meet outside Archers Estate Agents at 10am.
- Saturday 5th March in Nethergreen/Ranmoor - meet outside Lavang restaurant at 10am.
- Saturday 12th March in Lodge Moor - meet on the green in front of the shops at 9.45am. Bring gardening gloves if you have them. Equipment will be provided. §

MENTAL HEALTH MATTERS

Caritas Hallam has a professional team of counsellors. If you would like some professional help, please contact Bernie Ware on 2566408 to discuss your needs. Cost is £45 per hour but they offer substantial discounts to anyone who needs them and if you can't afford to pay, they'll find a way. §

St Bede's also advertised the WORLD DAY OF PRAYER (A women-led, global, ecumenical movement) FRIDAY 4th MARCH 2022 "I know the plans I have for you" (Jeremiah 29: 10-14)

This year the World Day of Prayer has been prepared by Christian women of England, Wales & Northern Ireland. Choosing a verse of hope from Jeremiah, the service will reflect on some of the issues facing us today, such as poverty, domestic abuse and disability, finding hope in difficult situations and encouragement in the help we can give to each other. §

The service in Rotherham will take place at 2pm at Rotherham Minster. Christine Maher, a parishioner of St Bede's, will be one of the readers. The Mayor (Cllr Jennifer Andrews) and Mayoress (Jeanette Mallinder) will be in attendance and refreshments will be served afterwards. All are welcome: women, men and young people. For further information and resources, together with more details about the service in Rotherham, visit the WDP website www.wwdp.org.uk §

Plant Sale

Youthful parishioners at St Bede's Rotherham were busily nurturing bulbs and seedlings for a plant sale after 9.30 Mass to raise funds for a Community Water Supply through CAFOD. To date they have raised £270 towards their target of £750. §



REPAIR RECYCLE RE-USE.

As opportunities are slowly returning to everyday life, parishioners of the Church of the Annunciation, Chesterfield, announce their **JUMBLE SALE** on Saturday 12th MARCH 2022: 12.00pm – 2.00pm Donations of toys, shoes, clothes and bric-a-brac as well as people to help set up and tidy away are welcomed. For information or to arrange a drop-off/collection please call: Chris on 01246 229517 §

MEDJUGORJE PILGRIMAGES 2022

The dates of the 2022 pilgrimages to Medjugorje are: 16th to 23rd June and 3rd to 10th September The cost is £630 per person. For all booking and enquiries please contact Deacon Pete Marshall: 07807955836 or petesuemarshall@googlemail.com §

PILGRIMAGE TO WALSINGHAM 27 June to 1 July 2022

St Mary's Penistone have a few seats remaining and anyone interested should contact Brendan Lally [07949241108] §

March Feast Days and commemorations

- 1 March St David
- 2 March Ash Wednesday
- 4 March St Casimir
- 7 March St Felicity, St Perpetua
- 8 March St John of God
- 9 March St Frances of Rome
- 17 March St Patrick of Ireland
- 18 March St Cyril
- 19 March St Joseph
- 23 March St Turibius
- 25 March The Annunciation of the Lord

All Holy Men and Women,
pray for us

LIVING SIMPLY IN 2022

A fair and sustainable global food system is critical for fighting hunger and climate change

It's a sad indictment of our global food system that there is enough food for everyone yet an estimated 200 million children around the world continue to suffer from malnutrition. The way we grow and distribute food is broken and Pope Francis is urging everyone to tackle hunger, to change the way we live, and protect creation and people. During Lent this year, CAFOD is focussing on food and hunger, inviting communities to come together in solidarity to help the food insecure poor. Food and fasting are an integral part of our faith, and all are invited to pray and take some simple meals to be able to share more with others who do not have enough food. 2022 marks the 60th anniversary of the founding of CAFOD, the Catholic Agency for Overseas Development, and we are remembering the groups of Catholic women who started CAFOD by encouraging the Catholic community to give up a meal or a treat and donate money to help a mother and baby food programme in Dominica. They organised the first Family Fast Day and we want to affirm the legacy of these visionary women.

CAFOD works throughout Africa, Asia, and Latin America with local communities, supporting long-term sustainable development, addressing root causes of poverty, and empowering the disempowered. For example, we help build wells and install pumps, but we don't just supply pumps, we train both women and men to maintain and repair the pumps if they break down. This means the work is sustainable and empowers women – addressing inequality. And all of this has been made possible thanks to the support of the Catholic community. Over the years we have been able to work with people in some of the hardest to reach places and in some of the most fragile situations on earth, in acute emergencies and for the long term.

This Lent, as we did 60 years ago, we are raising our prayers and voices for those who don't have enough food, and because of your generosity we are saying thank you, on behalf of our partners, for helping us to fund life-saving programmes such as this clinic in Sierra Leone in Africa run by the Handmaids of the Holy Child Jesus:

Five years ago, a girl called Lombeh was born in Sierra Leone, one of the poorest countries in the world.

She was tiny and she wasn't growing. A little bracelet she was given could fit all



the way up to her shoulder. That bracelet was no bigger than the size of a two pence coin.

Some people thought Lombeh wouldn't live. It was a difficult time in Sierra Leone as the country was still dealing with the Ebola virus. The family had lost their business and good food was expensive.

Her mum, Amie, was very worried. But she didn't give up hope.

She found out from some other new mums about a local clinic CAFOD supports. There, she met Sister Anthonia, who's an expert in mother and child health.

Sister Anthonia showed Amie how to make a rich, healthy sesame seed paste to feed Lombeh.

Within a few weeks, baby Lombeh got better and began to grow.

Now Lombeh is five years old. She's big and strong. Her little bracelet now only fits around her thumb.

Amie now teaches other new mums to make the sesame paste, helping their babies get the food they need.

Amie and Lombeh's story is one of faith, hope, and love. One with a happy ending. But there are still many around the world whose lives are at risk from malnutrition, and we hope everyone will consider taking part in our Family fast day or sign up to CAFOD's Walk Against Hunger to help us

to continue the mission that has been entrusted to CAFOD. All the information you need is on our website.

From April, following on from our focus on hunger and malnutrition in Sierra Leone, we will look more closely at the global food system and how it contributes to climate change and causes poverty. The way we produce food generates one-third of global greenhouse gas emissions, so moving towards more sustainable models of food production around the world is a critical part of tackling the climate crisis and will build on our campaigning efforts last year in the run-up to COP26. As we look ahead to COP27 in Egypt at the end of the year, we'll be demanding that the UK government supports agriculture that's good for the world's people as well as the planet.

As a result of the focus on COP26 and the climate emergency in 2021, there has been a significant increase in the number of parishes signing up to the LiveSimply programme. Columba Timmins and I are offering support to parishes and groups who are deciding to take the leap and respond to Pope Francis' invitation in Laudato Si' to "work with generosity and tenderness in protecting this world which God has entrusted to us." Is this something your parish or community could consider in 2022? There are lots of resources we can share to help you along the way. For example, the LiveSimply award can serve to motivate Catholic communities to take steps to live more simply, in solidarity with people in poverty,

and sustainably with creation, and the journey towards receiving the award can be a very enriching one. To find out more, see CAFOD's website www.cafod.org.uk or get in touch with us at environmentalleads@hallam-diocese.com or telephone 07779804247. §

**written by Angela Powell, CAFOD
Community Participation Coordinator,
Diocese of Hallam**

Prayer for Living simply in 2022:

Lord, I come to do your will Lord, allow my ears to listen to the cry of the earth, the voices of my sisters and brothers, those who face the harsh reality of climate change.

Lord, I come to do your will.

Lord, allow my eyes to see the beauty of creation. In flowers, creatures, forests, and cities alike.

Lord, I come to do your will.

Lord, allow my voice to speak out for justice, and ensure people living in poverty are heard.

Lord, I come to do your will.

Lord, allow my hands to care for the earth, to toil, to reap, to celebrate.

Lord, I come to do your will.

Lord, allow my feet to take the path less trod, to walk the extra mile, to take your message out to the world.

Lord, I come to do your will.

FATHER FRANK FLYNN RIP

Father Francis Flynn was born in Roscommon in Ireland, where he grew up. As a young man he joined the Missionary Oblates of Mary Immaculate. He was ordained priest on 24th September 1961. He then began work giving missions in Ireland as well as the UK. He loved his ministry of preaching the gospel. He always was well read, and continued to read theological writings throughout his life.

He came and worked in England, and was based in London, in the Tower Hamlets area. In this period, he developed his support for West Ham United FC.

He eventually was incardinated as a priest in Hallam Diocese. He served in Hallam at St Marie's Cathedral, the (then) Annunciation Parish in Chesterfield, and was eventually made Parish Priest of Holy Family Church in Chesterfield.

He developed many friendships in Chesterfield and further afield. He loved to read and continued to study, and always enjoyed a good conversation relating to the faith and the Church.

He worked very hard to make Holy Family a Church that was well maintained and splendidly ordered.

Frank enjoyed laughter and had a great sense of humour. He enjoyed the company of his fellow priests and the Sisters of St Joseph's Convent in Chesterfield.

On retirement Frank spent time at the Convent of the Presentation Sisters at Matlock. After a brief time in Derby he returned to London, and lived under the care of the Sisters at Nazareth House at Finchley.

On 24th September 2011 he celebrated his 50th Anniversary of Priestly Ordination at Holy Family Church in Chesterfield.

May he rest in peace. §



An extract from Funeral Mass Homily for Fr Frank Flynn

[After extending sympathy to family and associates, Fr John Cullen went on to movingly reflect on Fr Frank's life in the light of the beatitudes.]

"...If Frank's life could be represented as a Tweet, it would be something like this: **'Lived through Vatican Two, celebrated the gift of people, lived priesthood simply and gratefully, believed that God's kingdom was for all people, died in the hope of that kingdom.'**

The Beatitudes of today's Gospel are like a series of concise messages. Each of us deciphers them in our own way. Along the journey of life, we give hope and encouragement to others, and on the other side, when we meet with trials, perhaps we are walked through their meaning by the kindness of others, who are like angels sent to guide and guard us.

SOLI DEO GLORIA -

To God alone the Glory

was the lens through which Frank lived his entire life, from Cloonchambers to Tower Hill, Rock Ferry, Jersey, Chesterfield, Matlock and Finchley.

What would Frank be hearing now? Let's take just a few Beatitudes:

Blessed are the poor in Spirit:

Frank lived simply. This resonated with him all his life. He was not into pretence, pretentiousness, the passing fad or any shallow superficiality. Frank will be thanked for not getting in the way of the the gospel message and keeping it simple and accessible to his people.

Blessed are those who hunger and thirst for what is right:

Frank was ordained in 1961. His training would have been in Latin, English and even a bit of Greek! He would have

remembered and appreciated the Greek word for 'what is right': dikaiosune. It means justice, but in a particular sense: a right ordering of the world, a 'setting it straight' under God, that is, as God would want it arranged. Frank found a new focus as Pope John XXIII called the Second Vatican Council to open the windows of a stuffy Church and let the breath of the Spirit bring new life and new horizons to what the Irish language calls: POBAL DE – THE PEOPLE OF GOD – this is the true meaning of the word, 'Church.' Frank will be thanked, for he knew that deeds more than words mattered, as he asserted and celebrated the Baptismal dignity of all people who were entrusted to his priestly service.

Blessed are the Peacemakers:

I don't think Frank ever raised his voice – except maybe, in the face of defending someone who was wronged or unjustly treated, or perhaps, when following the fortunes (or misfortunes!!) of the Roscommon Team in the County Final or on the rare occasions that they were in an All-Ireland Final. Frank will be thanked for never relying on the snide comment or the cruel jibe that hurt or demeaned anyone. Frank will be thanked for his welcome, forgiveness and the quiet way he included people and encouraged others with his gift of genuine friendship.

Blessed are those who mourn:

Frank's ministry as priest was a steadfast presence of blessing for people who experienced loss, grief and brokenness. REMEMBER is a key word of the prayer of the Mass. Frank prayed for people to be remembered by God. In his own family life he experienced grief and loss...Frank will be thanked for the countless times, when he remembered people as he anchored himself at the different altars where he led his people in the prayer of the Mass – where in the bread and wine mystery - the

ordinary becomes extraordinary, through the gift and sign of the Lord praying with us.

Blessed are the pure of heart, for they will see God:

Purity of heart is to will one thing. For Frank this was undoubtedly the person of Jesus: the Jesus of the Gospels, especially with the poor and otherwise discarded. The Jesus that Frank preached about and witnessed to and shared with countless people, from newly Baptised babies to First Communion children, to young teenagers preparing for Confirmation, and couples that he married as well as the people who faced the sunset of their lives with deep questions about an after-life. The Jesus that Frank believed and trusted in when illness, frailty and dementia placed him to rely and depend on others, as his freedom and independence ebbed away. Frank will be thanked for his depth of trust and faith that was also reflected in the Founder of the Oblates of Mary Immaculate, Eugene de Mazenod, who it is said 'had a heart as big as the world.' Frank stretched the tent pegs of his own heart to include and welcome everyone.

Rejoice and be glad, for your reward will be great in heaven:

The beatitudes end with this sentence. We say in Irish, SLAN TAMAILL- which means 'Good bye for now.' We express our farewell to Frank by taking consolation that he is now part of the Lord forever. Frank offered us a life - precious, simple, solid, yet resisting the adornment of non-essentials and witnessing to the Lord in an everyday fidelity, with an undivided heart and with an attitude of the beatitudes. He truly blessed so many people by his life; his dear family, the Diocese, parishes and chaplaincies, the Oblates of Mary Immaculate, priest colleagues and the least and the lost,

quietly blessed with his hallmark brand of friendship.

In the month of February, generations of Irish people remember the poem, ANOIS **TEACHT AN EARRAIGH** – Now comes the spring. It is a poem by Antoine Ó Raifteiri (1779-1835).

He was blind, so his words are doubly expressive. He longs to return to be with his own people in the spring time of new beginnings, the new life of seed, bud, blossom, flower, fruit, crop and animals. They are signs of nature's renewal and regeneration. In a line from the fourth verse, the blind poet writes: 'As I stand in the centre of my own people, age will depart from me and I would be young again.'

'Ag seasamh i gceartlar mo dhaoine, d'imeodh an aois diom, is bheinn aris og.' May Frank enter the new spring time of eternal life, where the years, the limitations, the sickness, the waiting are all taken away and our tears are all wiped away, because they are harvested in God's heart' The Lord will wipe away the tears from every cheek. 'God doesn't say that there will not be tears. He says he will wipe them away, a tender image of God's love for us.

We borrow the wise words that our Celtic ancestors always used when referring to their dead:

Nil se imithe uainn. Ta se imithe romhainn.

He is not gone from us. He is gone before us.

John Cullen, 11th February 2022. §



As we approach Lent, in troubled times, Father Kevin Leidich offers a series of reflections on how to reflect in troubled times, on the lessons of Jesus' words and actions in John 13-17, the Last Supper.

DO NOT LET YOUR HEARTS BE TROUBLED

Kevin Leidich SJ

'When you hear of wars and insurrections, do not be terrified; for these things must take place first, but the end will not follow immediately. 'Then he said to them, 'Nation will raise against nation, and kingdom against kingdom; there will be great earthquakes, and in various places famines and plagues; and there will be dreadful portents and great signs from heaven. But before all this occurs, they will arrest you and persecute you; they will hand you over to synagogues and prisons, and you will be brought before kings and governors because of my name. This will give you an opportunity to testify. So make up your minds not to prepare your defence in advance; for I will give you words and a wisdom that none of your opponents will be able to withstand or contradict. You will be betrayed even by parents and brothers, by relatives and friends; and they will put some of you to death. You will be hated by all because of my name. '(Luke 21:9-17)

THE WRITERS OF LUKE'S GOSPEL

collected and preserved these words of Jesus because what is described here corresponded to the 'troubled times' that they actually experienced. This passage from Luke gives us a just a glimpse of life in the early Church, but also gives us words of hope and a vocation: 'an opportunity to testify' (21:13). Like the first-generation Christians, believers throughout history have faced their own particular troubled times, and we still face our own today, in a world marred by violence and war, international tensions and rivalries, deteriorating ethnic relations, large-scale displacement of people, political fragmentation and the ever-increasing physical, social and economic effects of climate change as well as other natural disasters, and most recently the worldwide coronavirus pandemic. In addition to these global calamities are the various personal troubled times caused by illness, loss of employment, the death of loved ones, addictions and family divisions. Unfortunately, no one is immune from any of these troubles, or from their consequences for society.

Jesus also faced troubled times throughout the Gospels. He was born into a contentious and divided Jewish community with various factions; politically, he lived in an imposed Roman occupation under violent and arbitrary local civil authorities such as Herod and Pilate. Through the jealousy and mistrust of local leaders, the ministry of Jesus was often disrupted, and his preaching, such as that about the Good Shepherd (John 10:19-21), was distorted and misunderstood.

A few verses after this passage, Jesus attended the Festival of Booths in

Jerusalem, but his presence and preaching stirred up so much opposition from the Jewish leaders that his life was threatened (10:31, 39).

He subsequently journeyed to the safety of Galilee, but then, in the following chapter, he received news concerning the illness of his friend Lazarus. Jesus boldly decided to visit Lazarus and his sisters Martha and Mary in Bethany. His disciples tried to deter him from this dangerous return to the vicinity of Jerusalem. 'Rabbi, the Jews were just now trying to stone you, and you are going there again?' (11:8) When Jesus decided to minister to his friends in Bethany, 'Thomas, who was called the Twin, said to his fellow disciples, "Let us also go, that we may die with him"' (11:16).

Jesus was keenly aware of the dangers that he faced. John's Last Supper scene specifically states: 'Jesus was troubled in spirit' (13:21). He subsequently warns his disciples twice in chapter fourteen: 'Do not let your hearts be troubled' (14:1, 27). How did Jesus respond to the various troubled times that he confronted? What example and advice does Jesus give to his followers, who also face their own personal or communal troubled times—whether those among the first generation of the Christian community or believers down through the centuries?

Seven Strategies

The late Archbishop John Quinn of San Francisco proposed that John chapters thirteen to seventeen, containing the words and actions of Jesus at the Last Supper, were composed to provide a gospel response to whatever troubles a Christian might face. These chapters are not merely a collection of unrelated sayings of Jesus; rather, we can derive from them seven practical strategies that can be adapted as a response to any troubled times that confront us. By taking up these strategies, we are also responding to the 'opportunity to testify' by our words and actions (Luke 21:13).

Allowing Jesus to Serve

'Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. '(John 13:5) When Peter balks at Jesus serving him—'You will never wash my feet'— Jesus responds, 'Unless I wash you, you have no share with me' (13:8). The first strategy in facing troubled times is to allow Jesus to minister to us, to labour for us in whatever situation or context we face. In allowing Jesus to serve him, Peter gives us an example of how to live and how to love. Jesus desires to serve us in order to deepen our intimacy with him through faith and love. The disciple who faces any hardship must ask him- or herself a

series of questions. Do I allow Jesus to serve me? How is Jesus constantly labouring for me, guiding me, and encouraging me to love more deeply?

Seeking to Serve Others

'So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. '(13:14-15) The second strategy during times of difficulty and trouble is simply to follow the example of Jesus and seek to serve others. A disciple should be willing to assess the needs of others, to be available, to take the initiative, to exercise creativity within the context of troubled times and to meet those needs in generous service. How am I called personally by the Lord to serve others each day, especially in helping to identify and meet their needs?

Living according to the Spirit

"I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you." (John 14:16-17)



Christ Washing the Apostles' Feet, by Dirck van Baburen, c. 1616

Jesus has made an everlasting promise to remain with us.

Do I live confidently in the Lord's bold and foundational promise that 'I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also will live' (14:18)? Through the gift of the Spirit, Jesus has made an everlasting promise. The third strategy is to live according to the Spirit that is dwelling within us. The Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid. (14:26-27)

At all times, we are encouraged to have confidence and faith that Jesus remains in us always through the Holy Spirit. Jesus continues to assure us of this promise in the following chapter of John. 'Abide in me as I abide in you. Just as the branch

cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. '(15:4)

Do I live according to my basic belief that the Spirit is dwelling within me? How am I called to calm my 'troubled heart' and to set aside any fears that may be obstacles to the Lord's call to love more deeply? to remain with us. 'Jesus answered him, "Those who love me will keep my word, and my Father will love them and make our home with them". '(14: 23) Identifying Evil.

'The ruler of this world is coming. He has no power over me. '(John 14:30) The fourth strategy is to identify the work of the evil one—'the enemy of our human nature', as spiritual masters down through the ages have called those forces that oppose the work of God.

No matter how we specifically imagine that force which is contrary to God, in times of trouble we are especially prone to the effects of the evil one. These effects can be identified through noticing and describing their general pattern of influence; some enticements are mentioned by Ignatius Loyola in his Rules for Discernment of Spirits, found in the Spiritual Exercises. Among other ways, the force of evil will always seek to attack our weaknesses (Exx 327); endeavour to act secretly (Exx 326); try to pressure us like a bully (Exx 325); minimise the good that we do; and always tempt us to make efforts to change the things that we cannot change.

As the first epistle of St Peter warns us in very vivid imagery: Cast all your anxiety on him [God], because he cares for you. Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour. Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering. (5:7-9)

How is the enemy prone to attack me, specifically during troubled times? Am I receptive to the Lord blessing me with greater self-knowledge and insight into how both God and the enemy influence my life and decisions? Do I have confidence in the victory already won by Jesus over the enemy of our human nature? Be strengthened that 'the ruler of the world has been condemned' (John 16:11) and that 'when the Spirit of truth comes, he will guide you into all the truth' (16:13).

Being Chosen

'You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. '(John 15:16).

Continued from page 8

The fifth strategy is to live strengthened by the knowledge and experience that I am personally chosen and sent by Jesus. Using the analogy of St Paul, we are called to be 'ambassadors of Christ' (2 Corinthians 5:20). 'I have chosen you out of the world' (John 15:19) implies a relationship of partnership with Jesus in the activity of his vineyard. This work of Jesus will ultimately not fail. 'While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost' (John 17:12)

No matter how the context of our life or how the troubled times that we meet may change, Jesus constantly chooses and sends each person through the invitation to deeper intimacy and co-partnership. We are encouraged by the prayer of Jesus in John chapter seventeen: 'As you have sent me into the world, so I have sent them into the world' (17:18). Jesus states his desire for us a few verses later: 'Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world' (17:24).

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me. (17:20-23)

Being in Community

Following the example of the intimate relationship of Jesus with the Father, all believers are called to community, and to be in union with God through the formation and sustenance of community. This is the sixth strategy when faced with troubled times. The Lord promises to be present to us whenever we gather in his name (Matthew 18:20). The Lord strengthens us through each other. How do I specifically cooperate with the Spirit of Jesus and build up his community of love and faith in whatever context I find myself?

Union with God

After Jesus had spoken these words, he looked up to heaven and said, 'Father, the hour has come; glorify your Son so that your Son may glorify you I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours I ask not only on behalf of these, but also on behalf of those who will believe in me through their word' (John 17:1, 9, 20) This part of the Last Supper discourse is commonly known as the High Priestly prayer of Jesus. In this chapter of John's Gospel, Jesus exemplifies how we are invited to be in union with God through prayer. This is the seventh strategy. When encountering any struggle resulting from ambiguity or a difficult situation, do I turn to the Lord in prayer? How often do I pray? Is my union with God characterized by personal prayer? How do I foster prayer in the lives of others? Do I call on the Lord to minister to me by guiding the style, subject matter and pace of my prayer?

Sharing in the Victory

As Christians, we should not be surprised by troubled times and the struggles that we encounter, individually and communally. Throughout the Last Supper discourse, Jesus prepares the disciples for future hardships and tribulations. 'I have said these things to you to keep you from stumbling. They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God.' (John 16:1-2) At the end of this chapter, Jesus once again seeks to strengthen his disciples: 'I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!' (16: 33)

The 'evil one', the force that is contrary to God, is always present to place obstacles and to lead disciples astray. Troubles will come to each person and community in different ways—in varying ages and contexts. Yet, with the timeless example and words of Jesus contained in John 13-17, we have been given a programme through which to approach and endure troubled times in faith and confidence. We have been given a promise to share in the victory of the Risen Lord. We can echo the confidence of St Paul's testimony in the letter to the Romans: "Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord." (8:35, 37-39)

This victory is also presented for our contemplation in the Spiritual Exercises. In the First Contemplation of the Second Week, Ignatius gives an example of how the Trinity identifies and seeks to transform the disorder that lies at the root of troubled times in our world.

When the Trinity 'gazes on the whole surface or circuit of the world, full of people' and identifies or discerns the disorder of the world, the Trinity does not ostracize, shun, destroy or kill the disordered persons. Rather the Trinity labours to transform the disordered and troubled world, sending Jesus in the Incarnation. By this decision, the Trinity gives us an example to love more deeply, especially as we face our own personal and communal troubled times (Exx 102.1-2).

Archbishop Quinn's reflections communicated much spiritual wisdom and insight from the Last Supper discourses. Previously I had always regarded them as a compilation of random sayings attributed to Jesus—presented simply so as not to lose them from memory—or themes treasured by the early Christians as a glimpse into the political and social pressures and hardships they encountered. Now, I have a richer regard for them.



The Last Supper, by Daniele Crespi, 1624-1625

Irrespective of how these specific chapters were preserved and formulated, the Archbishop noticed a thread binding their various themes together into a comprehensive programme for Christians to follow, in imitation of Jesus as he faced his own troubled times. In the several years since he offered his insights, the staff of the Jesuit Retreat Centre of Los Altos where I work have presented this programme to various groups of retreatants in different formats and contexts. These insights have greatly enhanced the prayer of our retreatants and continue to bear much fruit for those who pray the complete Spiritual Exercises, enhancing the graces of the Third Week or passion.

May these insights into the Last Supper discourse be fruitful for your own prayer. May they enhance your own giving of spiritual direction and also your teaching and preaching during Lent and the Easter season when daily and Sunday liturgical readings place much focus on the discourses of John's Gospel.

Kevin Leidich SJ is a member of the pastoral staff of the Jesuit Retreat Center of Los Altos, California, where he presents weekend retreats and gives individual direction. He also oversees the Center's summer thirty-day programme of the Spiritual Exercises. In addition, Kevin teaches on the Center's Favre Programme which trains directors in the Spiritual Exercises. §

Acknowledgements
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Letters to the Editor

All correspondence, including email, must give a full postal address and contact telephone number although this will not be printed. Letters may be edited for style, length and content.

Dear Editor,

I have always enjoyed reading the Hallam News and have contributed to it several times.

Since it has recommenced in October 2021 it has improved in content and breadth of report.

It is the only way, as laity, that we learn about other parts of the Diocese away from our own parish. I feel for this reason alone, the Hallam News should be retained.

Not everything can or should be measured in terms of money.

Christine Wood, Penistone

Dear Editor

As one who has used the "Hallam News" for many years, not just for promoting pilgrimages but reading and contributing articles, pictures etc, I hope the Trustees will rethink their decision. The value placed on it by the majority of readers is massive.

PBL, Hallam

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www.carmelite.uk.net/online-talks-retreats/the-seven-last-words/ #lent #jesus

JOURNEYING THROUGH LENT TO EASTER

This year Pax Christi will join with our friends from Christian CND in an online Ash Wednesday (2 March) act of witness 7.00 – 8.00 pm. There is also a leaflet of daily prayers and reflections by Anne O'Connor, available from Pax Christi.

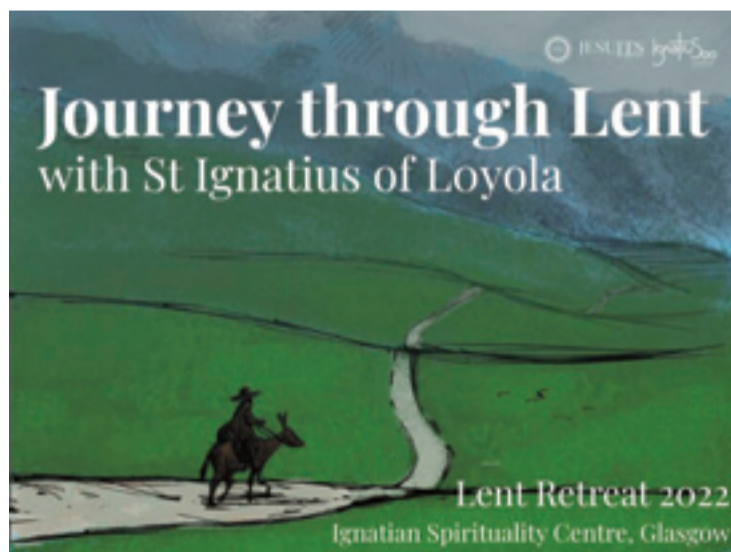


paxchristi.org.uk

LENT WITH ST IGNATIUS

“Sign up for an online retreat with the London Jesuit Centre. Do you like the idea of making this Lent a bit different? Would you like to deepen your relationship with God and to reflect more about how your life is going? If you can find between 15-20 minutes each day to pray between the end of February and the beginning of April, and approx. 30 minutes to meet with a guide weekly you have the time you need.”

iscglasgow.co.uk



PRAY AS YOU GO

The online prayer resource From the Jesuits are offering daily readings For an at-home retreat, written by Teresa White FCJ based on her new book, 'Hope and the Nearness of God' (Bloomsbury, 2021 <https://www.bloomsbury.com/uk/hope-and-the-nearness-of-god-9781472984197/>).

See pray-as-you-go.org



Rosary Group at the Cathedral



St Marie's is blest to have 2 Rosary Groups in the Cathedral Parish praying the Rosary after 12 30 mass on Fridays and Saturdays .

The tradition of praying the rosary in community has been continuous from the 1950's at St Marie's.

The Rosary Group though fluctuating in numbers and ardour continues to the present day.

The Rosary group now well established is highlighted on the cathedral website and newsletter which invites parishioners and visitors to participate.

In recent years the Rosary Group has enjoyed the support and encouragement of the Cathedral Deans starting with Fr Thornton and continuing today with Father Chris Posluszny.

Like other parish groups our members were affected by the 2020 lockdown but the Rosary continued unhindered thanks to the initiative of the St Marie's

PPC in inaugurating a weekly Zoom and Telephone Rosary. Happily at the lifting of lockdown members were eager to resume praying again in church as a group.

The Rosary group have recollections of recent highlights for Hallam Diocese where St Marie's hosted the 2017 Fatima Centenary Year closely followed in 2018 by Rosary Around the Coast initiatives.

The more recent 2019 Dowry Tour whereby Walsingham came to St Marie's was an unforgettable weekend.

It is with this same joy that several members of the St Marie's Rosary Group will be travelling to Westminster Cathedral at the end of March 2022 for the culmination of the Dowry Tour .

Our Rosary Group wishes to give thanks for all the graces and blessings received through the Rosary and fervently hope that we can keep this flame of faith lit and passed on to successive generations of St Marie's. §

WORLD DAY OF PRAYER

(A women-led, global, ecumenical movement)

FRIDAY 4th MARCH 2022

“I know the plans I have for you”
(Jeremiah 29: 10-14)

at 2pm at Rotherham Minster.

This year the World Day of Prayer has been prepared by Christian women of England, Wales & Northern Ireland. Choosing a verse of hope from Jeremiah, the service will reflect on some of the issues facing us today, such as poverty, domestic abuse and disability, finding hope in difficult situations and encouragement in the help we can give to each other.

Christine Maher, a parishioner of St Bede's, will be one of the readers.

The Mayor (Cllr Jennifer Andrews) and Mayoress (Jeanette Mallinder) will be in attendance and refreshments will be served afterwards. All are welcome: women, men and young people.

The service in Rotherham will take place

For further information and resources, together with more details about the service in Rotherham, visit the WDP website www.wwdp.org.uk

THE JOYS AND FEARS OF FOREVER

Is it possible to make a commitment to love somebody forever? This is a question that Pope Francis answered in an address to engaged couples on St. Valentine's Day, 2014. He said that it was to be done

day by day, by entrusting oneself to the Lord Jesus in a life that becomes a daily spiritual journey, made in steps — little steps, steps of shared growth — it is accomplished through a commitment to becoming men and women who are mature in faith. For, dear engaged couples, "forever" is not only a question of duration! A marriage is not successful just because it endures; quality is important." How couples build that trust in the Lord Jesus and in each other day by day is a question to which we responded when we were asked to revise the Marriage Preparation Programme for the diocese. What do couples need to know and be able to do in order to live a fully sacramental and covenantal marriage?

The answer to that question, however, does not lie wholly within the realms of theology. There are three key elements that are needed to sustain a satisfying and enriching intimate relationship for a lifetime. **They are that both partners feel emotionally safe in the relationship, they care for one another in the great and small events of life, and that they experience their sexual relationship as a means by which the bond between them is strengthened.**

Couples feel emotionally safe when they are confident that when they need their partner emotionally, they can reach them. This means that their partner will be accessible. That they will also be responsive and, that they will take us seriously. They will be engaged with us.

We have built into the programme a series of steps and exercises and discussions to help couples understand what is really happening beneath the surface in the relationship and develop the skills to enhance their intimacy and manage conflict constructively. This includes how they convey their true feelings to one another more freely, how they listen to one another and how they can improve their listening.

There has been a programme of marriage preparation, delivered by married couples in this diocese for forty years. The feedback from the engaged couples shows that the course is valued very highly by them. Any commercial company would be ecstatic if they received the approval ratings that our course receives.

All of the programme is set in the context of living marriage as a sign of the love that Christ has for His church, as the author of the letter to the Ephesians says, "This mystery (the love between husband and wife) has great significance, but I am applying it to Christ and the Church" (Eph. 5: 32). This is the essence of the vocation of

marriage. It is both a great privilege and an awesome responsibility. If couples are to take the vocation seriously, they cannot settle for just being ordinary; they must strive to be the best married couple that they can be. The task of those married couples who deliver this programme is to equip the engaged couples with the insights and tools to help them become the best married couple they can be.

The course consists of five sessions of about two hours each. Presenting couples sometimes work with just one engaged couple, sometimes with a group, not normally more than four couples.

This ministry is being carried out by just twelve couples in the diocese at present, most of whom have been working for many years. We have all found that working with the engaged couples to be a hugely enriching experience. But we now need some more labourers to work in this special vineyard. In providing this preparation we are helping engaged couples to create a more secure foundation for their life together. Who do we need? Ordinary married couples who are willing to give some time to sharing their experience and their love with engaged couples, warm and welcoming personalities. We provide training in understanding and presenting the course and continuous support especially in the early stages. Do



not think you need to have a perfect marriage, they don't exist.

If you think this ministry might be right for you, please get in touch. You are not committing yourselves by having a talk with us, but it might help you decide if you want take part in the training. Even that does not commit you. The training will help to find out what delivering the course would entail. You could then decide if this is the ministry to which the Holy Spirit is calling you. Send us an email to janeandcharles@googlemail.com if you would like to know more. §

Charles & Jane Perryman



Levelling Up White Paper is 'a missed opportunity for the UK'

The government's long-awaited Levelling Up White Paper represents a missed opportunity to address the ingrained social and economic disparity across the UK, says the St Vincent de Paul Society (SVP).

Secretary of State for Levelling Up, Housing and Communities, Michael Gove, announced details of the White Paper on Wednesday 2 February after months of delays.

Mr Gove previously said: "We are on a mission to regenerate the nation, transforming derelict areas in our towns and cities into thriving places people are proud to live and work in". However, the SVP believes that high streets and deprived areas can only thrive if the people living there have access to good quality jobs, fit for purpose education and affordable housing.

The majority of levelling up funding so far has been spent on infrastructure, and while this is an important step in supporting economically deprived areas, a robust social infrastructure is a vital component in binding communities together. As an organisation which supports at grassroots level the most vulnerable and economically disadvantaged in our communities, the SVP has first-hand experience of the challenges facing those at whom the

Levelling Up agenda should be squarely aimed.

Additionally, the government has maintained that its levelling up agenda is about "shifting power closer to local people," however, limited consultation has taken place with groups supporting people in communities across the country, such as the SVP, which are best able to inform the conversation on regional inequalities.

The SVP operates nine St Vincent's community support centres across England and Wales, each providing a tailored response to the need in their community. There are also hundreds of local groups of SVP members supporting people and families in need. Since the start of the pandemic, requests for support coming into the SVP's national office have increased by 75% for food, 50% for clothing, and 140% for support with paying bills and money advice. This signals a worrying trend in some of the most deprived areas of the country, including Liverpool and surrounding areas, Birmingham, Essex, and parts of Yorkshire, all of which are in urgent need of Levelling Up funding.

We welcome the government's proposal that "by 2030, pay, employment and productivity will have risen in every area of the UK, with each containing a globally competitive city, with the gap between the

top performing and other areas closing."

However, the success of this agenda will be determined by the detail, and the White Paper fails to lay out a clear plan for reaching this ambitious goal. There is little mention of quality employment or secure employment. Without these embedded in the levelling up strategy, it will be hard to reach this goal.

Mr Gove also announced that the £2.6 billion UK Shared Prosperity Fund (UKSPF) will be decentralised to local leaders as far as possible, with investments set to regenerate communities, boost skills and support local businesses. While we welcome efforts to regenerate communities, the White Paper lacks crucial details of how funding will be allocated, and how the UKSPF will contribute to strengthening the social fabric of our society, which is vital in bridging the gaps between communities and regions.

Commenting on the White Paper, National Audit Office head Gareth Davies says: "The Department for Levelling Up, Housing and Communities has not consistently evaluated its past interventions to stimulate local economies, so it doesn't know whether billions of pounds of public spending has had the impact intended. With its focus on levelling up, it is vital that the department puts robust evaluation arrangements in place for its



new schemes to promote local growth." SVP chief executive, Elizabeth Palmer, says: "We welcome the ambitious aims of the Levelling Up White Paper, however, change must be informed by those at grassroots level, those who are supporting people in need and those being supported. Without listening to the voices of people who are directly and indirectly affected by regional inequalities the government cannot hope to direct funding where it is most needed.

"The social and economic disparity between wealthy and poorer regions isn't a new phenomenon, it has been a reality for millions for decades, trapping the most vulnerable and poorest in a cycle of deprivation. I hope the aims of this White Paper will be realised, only then will our poorest communities have the economic and social infrastructure to lift themselves into a position of parity with the rest of the country." §


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We, the People of God:


Reading Vatican II for a Synodal Church




Commentators on the Catholic Church are calling the current synodal process the most significant event in the church since the Second Vatican Council (1962-1965). But what was Vatican II, what did it say about the Church, and why is it important for Pope Francis's vision of synodality?

To help explore these questions, Dr Gregory Ryan (Durham University) will lead a morning of talks and discussions on key documents of Vatican II and their significance for our current synodal journey. Sessions will cover: a) What was Vatican II and what did it say?; b) The People of God; and, c) A Church which Listens and Learns Together. No previous knowledge of the Council is needed and all are very welcome.

Greg is a lecturer and researcher at Durham University's Centre of Catholic Studies and has published works on development and change in the Catholic Church, and on ecumenism. He is a former Director of Formation for Hallam Diocese and regularly gives talks on the Church to parishes and groups, in-person and online.



"We the people of God: reading Vatican 2 for a synodal church" with Dr Greg Ryan, Saturday 5 March 9.30-12.30 Blessed Trinity Wickersley.



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