

Hallam News



Our Lady of Perpetual Help, pray for us

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Pope Francis recites prayer for Ukraine

Forgive us for war, Lord.

Lord Jesus, son of God, have mercy on us sinners.

Lord Jesus, born under the bombs of Kyiv, have mercy on us.

Lord Jesus, dead in the arms of mother in Kharkiv, have mercy on us.

Lord Jesus, in the 20-year-olds sent to the frontline, have mercy on us.

Lord Jesus, who continues to see hands armed with weapons under
the shadow of the cross, forgive us Lord.

Forgive us that, if not content with the nails which we pierced your hand,
we continue to drink from the blood of the dead torn apart by weapons.

Forgive us if these hands that you had created to protest,
have been turned into instruments of death.

Forgive us Lord if we continue to kill our brother.

Forgive us. Lord, if we continue to kill or brother, if we continue like
Cain to remove the stones from our camp to kill Abel.

Forgive us, if we continue to justify cruelty with our efforts, if with our pain,
we legitimise the cruelty of our actions. Forgive us the war, Lord.

Lord Jesus Christ, son of God, we implore you to stop the hand of Cain,
enlighten our conscience, let not our will be done, do not abandon us to our own doing.
Stop us, Lord, stop us and when you have stopped the hand of Cain, take care of him also.
He is our brother

O Lord, stop the violence. Stop us, Lord Amen.

Composed by Italian Archbishop Domenico Battaglia of Naples

Hallam News

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.

SUBMITTING EDITORIAL

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ADVERTISING

To advertise in Hallam News please contact us on 01440 730399
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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

As we move into Spring, the distressing news of the war in Ukraine and the suffering of the people continues. The scenes of destruction of the cities of Ukraine mean that our prayers and practical help are likely to be needed for a long time. The details of how to donate are listed, along with the usual CAFOD Lenten appeal.

Tim Baron provides a helpful account of the Home from Home Hallam refugee support project. On a happier note, the synod journey in the diocese has gone according to schedule, and the summary document should be with Bishop Ralph in a timely way. An account of some of the activities of the Synod Working Group includes an acknowledgement of the terrific work of consultant and workers who generously gave their time to

produce the finished report. There are also some graphs and maps for those of you who like visual representations of information. One of the delightful outcomes of the synodal process is the wide scope of the consultation.

There is a lovely poem from the children from St Mary's school in Herringthorpe and their reflections on the synod logo. A personal synod story from a parishioner giving some thought to her faith journey is one example of the rich and thoughtful stories being offered from across the diocese as people reflect on their journeys.

A piece from Gerry Burke also picks up some of the synod themes, the concerns especially expressed by older people about their place in the parish.

Alison Bluett, a successful graduate of the Loyola Certificate in Pastoral Ministry, describes something of her two year engagement with learning more about her faith and mission alongside others. Applications are open now for next years opportunity to take the Certificate.

Finally, we hear from the Hallam Diocese Trustees in response to your letters expressing concerns about the demise of the the Hallam News, and acknowledge with gratitude the long loyal contribution of Susan Tym who is stepping down from her diocesan role with Caritas. Next months publication of Hallam News is the last in its present form; do let us know if there is any picture from the archive you would like to see in the final edition.

SYNOD WORKING GROUP MEETING FOR GATHERING THE STORIES FROM THE DIOCESE

February and March were busy months for parish groups across the diocese who have been meeting to pray, listen and discern, and put together final synod summary responses from groups and parishes. (Apologies once again to Sacred Heart Hillsborough who got caught in the changing dates confusion of the beginning of the process and thought they had another month to bring their work to fruition!)

The Synod Working Group held one more open meeting for anyone who was unable for whatever reason to participate in their parish synod endeavours.

St Peter-in-Chains, Doncaster, provided the hospitality. As before, this was a joy to attend, to hear from others about their faith journey.

Responses from parishes all are now in. All synod on-line and paper copy survey responses are also in. The Synod Working Group began the process of reading through all the data, organising them to see what themes are emerging as important, summarising and thinking



Dr Felicity Heathcote-Marcz, voluntary Research Consultant to the Hallam Synod Working Group, specialises in immersive research methodologies, providing rigorous research design and project outcomes to large and small organisations. She is currently the Head of Behavioural Research for SimpleUsability, part of the strategic communications agency, CDS. (And ex-Notre Dame pupil).

about how to present them to Bishop Ralph following the Pre-Synod Meeting on 26 March at St Peter's Doncaster, in time for the 7 April deadline for the Catholic Bishop's Conference of England and Wales (CBCEW).

Synod Working Group

With the help of our Research Consultant, Dr Felicity Heathcote- Marcz who joined us online for the beginning of the analysis work, the group sifted through the paper and online responses, with multiple highlighters employed to help categorise the themes.

THEMES FROM RESPONSES

Change

A strong message coming from many of the responses to synod, from individuals, groups and parishes, is the desire for change in the Church while respecting the core beliefs and traditions, expressing love and valuing of the faith. Descriptions of peoples feelings about the Church were moving and heartfelt, from 'centre of my life' to 'source of nourishment' and 'anchor'. The first part of the diocesan phase of the synod process is over. The impact of what happened during that process, for individuals, groups, parishes of the diocese, will emerge over time.

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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made to ensure that due acknowledgement, when appropriate, is made to the originator of any image submitted for publication. It is understood that those submitting material for publication in Hallam News either hold the copyright or have arranged for publication with the appropriate authority.

SYNOD STORIES

The Hallam Synod Survey

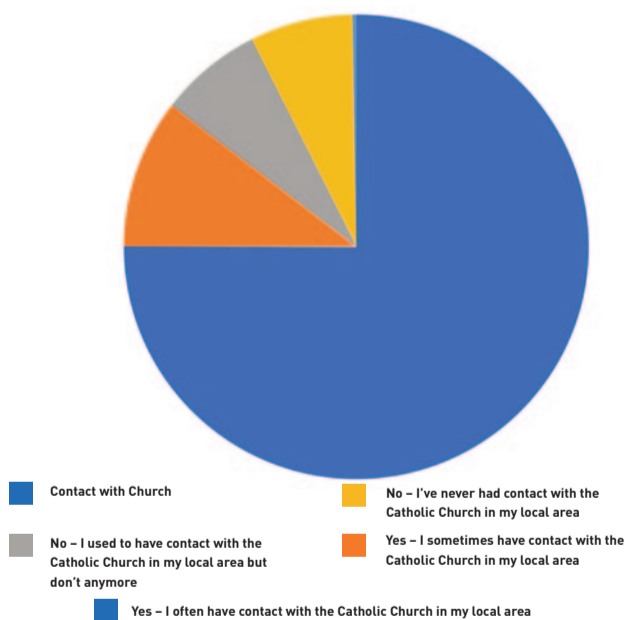
Across the diocese, different groups met, prayed and listened but we were aware that some areas were not having listening groups, and some others didn't want to join a group to speak but wanted to have their say. So with the help of our research consultant, we devised a questionnaire. In order to make it as widely available as possible, we distributed copies to each parish along with the diocesan newspaper Hallam News, and put it on the diocesan website.

The working group are currently analysing what the combined online and paper responses have to say. We were interested to know who had filled in a synod survey, where they were from and what age they were.

So we were very pleased to discover that the questionnaire we used would make graphs of some of the responses.

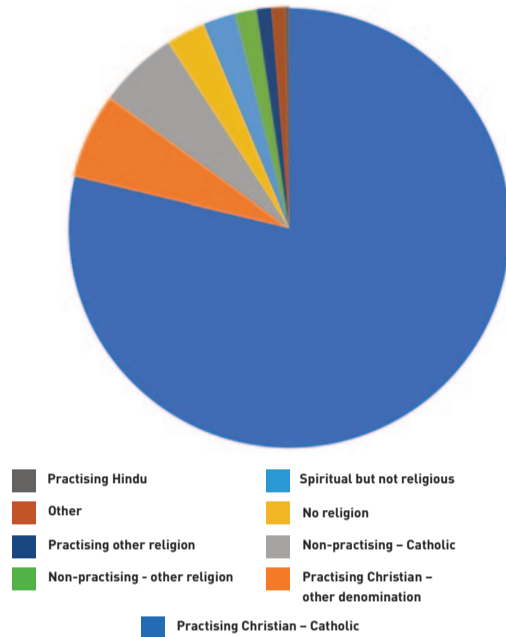
Figure 1 (below) answers the question about how much contact they had with the Catholic Church. You can see the biggest section, about 3/4, is from Catholics who have regular contact with the church. But Pope Francis also asked us to speak to as many of the People of God as possible. So it is nice to see that there were also responses from those who have no contact (the yellow segment); those who used to have contact with the Catholic Church but don't any more (grey), and those who sometimes have some contact with the church.

Contact with the Church



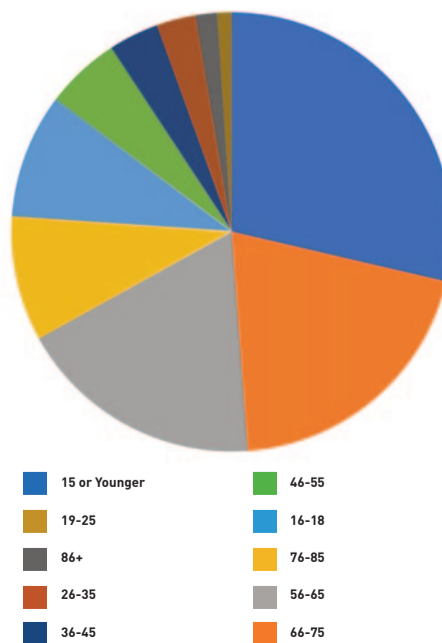
A second pie chart (see top next column) gives a picture of what religion the respondent identified as. More than 3/4 were Catholic, the next biggest group (the orange slice) were Christians not Catholics, the grey slice is the non-practising Catholics, yellow were no religion, blue were spiritual not religious, green were non practicing other religion dark grey were Hindu and dark blue were other practicing non Christians. We were pleased to get a broad range of responses from these different groups, although some questioned why Pope Francis was asking non-Catholics for their view. This is an interesting question which you might like to discuss more in your parish or synod groups.

Religious Affiliation

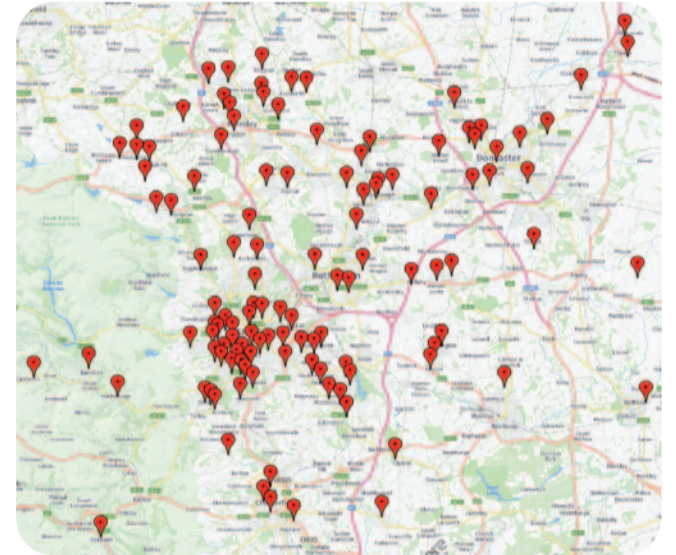


The third pie chart (below) tells us about the age of respondents. Throughout the process, people were concerned that there was no voice from different age groups. There was particular concern that young people weren't going to be heard, and that we really need to hear from young people about why they have left the church if they have. So it is good to see that a cross-section of ages is represented. The largest group is the 66-75 (and see the article by Gerry Burke on page 8 for some thoughts about the church of the future being an older church, reflecting an older society). The orange section is the next largest, 56-65 year olds, and the grey section is the 76-85 year olds. So more than half of the respondents are over 55. The thin brown slice is the 15 years old or younger group, (and see the poem on page 5 of the responses from some primary age children gathered not from a questionnaire but from a reflection on the synod logo). Navy, green and blue are the busy working adults from 26-35, 36-45 and 46-55. The thin grey section is the young adults 26-35 and the larger yellow segment shows responses from the 16-18 year olds. So we were very pleased to hear from so many and such a broad cross-section.

Age of Respondents



A grumble that sometimes comes to the Diocese is that it is too Sheffield-centric so we have tried to ensure that the synod process is known across the whole of the diocese which covers Barnsley, Rotherham, Chesterfield, Doncaster, Bassetlaw and Sheffield. And here's a map showing the location of respondents. (See Map1 below)

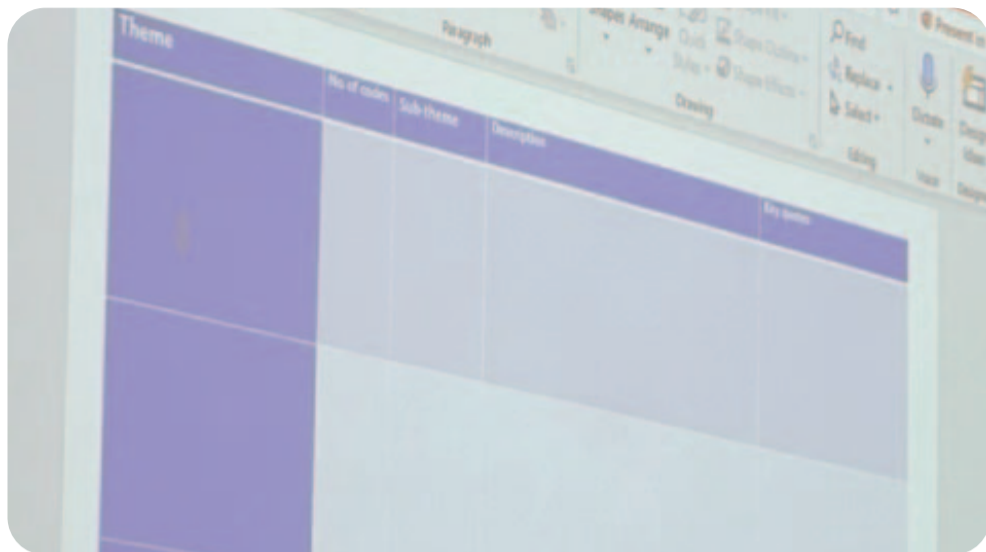


We encouraged people to ask family members no longer living locally to also respond, particularly young adult children. A map of the country with red dots for responses (see Map2 below) shows people in some far away places like Wales, London, Hull and York also responded. So well done all those who spread the word. There is much more to discuss and analyse in the survey responses, as well as the process of discernment that will determine what Bishop Ralph brings to the Bishop's Conference; it is hoped that Hallam Synod Responses will eventually be available as a booklet as well as on the diocesan website.



The Hallam Synod Survey

Members of the fantastic Synod Working Group, busy thinking, discussing, analysing and highlighting some of the themes emerging from synod returns



A personal synod story

by "a parishioner, Diocese of Hallam"

"I am very appreciative and grateful to Pope Francis for this synod initiative. I just hope that the responses of the laity will be given some weight. For my own part I appreciate being galvanised into really thinking about my relationship with the Roman Catholic Church.

So many people seem to have left the church over the last 10-20 years. I am 60 years old. I know no old school or university friends who attend Mass anymore. In my view it isn't that the church and its teachings are no longer relevant in a 21st century world; they are as relevant as ever.

What is different are people's social structures and the manner in which we communicate. The church needs to 'look out' at least as much as it 'looks in', and consider its structures, roles and communication.

About me

By way of my own context, I am by birth an Irish Catholic although now living in England for 35 years. That said not all Irish Catholics are the same, I think! My

parents wore their catholicism lightly. I don't think they wanted it as a tribal identity in border county 60-70s Ireland. As a family, in Donegal, we were at Mass together every Sunday, but not at the local church. We made a significant drive to go to the nearest cathedral. I don't know why. Perhaps wanting privacy and anonymity... my father was then a bank manager and my mother was always a little aloof. Also, she had a brother who was a colonel in the British Army, then difficult in border county Ireland, so maybe it was a slight security concern. I don't know and of course I now wish I had asked. My mother did have a strong Catholic faith. However, latterly, she very much distinguished her faith from the organisation of the church. I find myself following in her footsteps in this regard.

And so to the synod questions...

What is it about my Church that gives me joy, comfort or a sense of purpose?

That childhood imprint of Catholicism is very deep. It has provided the stage, setting and actors in life's key events - births, marriages and deaths. It brings

with it affection and sentimentality (and occasionally quite a lot of humour). I love going to Mass. I marvel at how beautiful this 1500 year old ceremony/commemoration is, how perfect it is in structure, how beautiful the ritual and how it has been the inspiration for so much literally 'divine' music and art, with the church quite often the sponsor. The church/Catholicism offers us so much beauty. There is too, the simple discipline of attending Mass.

And I love the ritual of the Sacraments and supporting elements - incense, candles (especially those one dedicates), vestments, Latin, chants and how all of these things evoke the spiritual and the sacred in an ethereal way. It is something so 'outside' modern life, so 'other' in the modern world, to be cherished, defended and preserved.

I very much enjoyed being part of and contributing to our little Catholic community. It was so welcoming from day one and massively enriched our lives. Our daughter was baptised, received First Holy

Communion (was an altar girl) and was Confirmed in that parish, and whilst at age 22 she doesn't practice, the pilot light is definitely on - I didn't practice when I was her age either.

Finally, Pope Francis is such a boon to us all, someone of whom we can be proud, to whom we can genuinely look up, can feel affection for and who can reflect Catholicism, without any need to change doctrine, in a very 21st century way, with, very appropriately, great humility.



A SYNOD POEM

And a little child shall lead them

(Isaiah 11:6)



Journeying through life, all different souls travelling to heaven
Grown-ups at the back, children at the front young to old,
everybody different colours, Although maybe families are the same Colour.

Somebody in a wheelchair,
Somebody with one arm,
Maybe injured because they've been to war Children,
a little boy, a little girl,
helping each other Adults, a mum

A grandma
The Gold people are special,
A king with a special stick
Holding a light
And a little child is leading.

The Old have seen enough,
They have nearly finished their journey They are Letting the children
lead the way.

A very old purple wise man with a stick A little child is leading.
There's the Bishop! There's a nun.
The Bishop and the Nun Are among the crowd To guide them.
And a ball for everyone to play with.

**By the children of St Mary's Catholic Primary School, Rotherham
reflecting on the Synod Logo and their faith journey.**

Students of the Loyola Pastoral Ministry Course graduated recently and talked about their experience. Hallam Diocese sponsors a number of people from the Diocese to undertake the course each year. The next intake is September 2022.

**If you're interested, do get in touch with
Formationandmission@hallam-diocese.com**

Reflections on undertaking the "Certificate in Pastoral Ministry" at Loyola University of Chicago (on-line)

by Alison Bluett

It is hard to believe that it was just over 2 years ago that my parish priest Father Damian Humphries asked me if I would consider enrolling for the Certificate in Pastoral Ministry in conjunction with Loyola University of Chicago. I had been out of formal education for over 40 years so I was daunted by the idea and wondered if I was up to the challenge. However, after speaking to a fellow parishioner who had already completed the course I signed up.

None of us could have envisaged the upheaval to our lives caused by Covid-19, with churches closed and services suspended or moved to on-line attendance. For me the course was a life-line. It gave me the opportunity to explore my role as a minister and the origins of the Catholic faith, something I felt I had missed out on as I am a convert. Over the period of the course what became evident was that although we came from different backgrounds, and had very different roles within equally different parishes, we all wanted to serve our parishes and grow our faith.

Our study was through on-line remote learning, however, we still managed to build a rapport through our weekly posts and discussions. We have continued supporting each other sharing our hopes, fears, resources and ideas on how we can rebuild our parishes.

The culmination of the course was the Graduation Service of the class of 2019-2021 at Ushaw College Durham where students and their families came from dioceses all over the North of England. This gave us the opportunity to finally meet and greet each other in person, identifying some from their profile photos and others by putting a face to names we recognised but didn't know what they looked like. Sitting in St. Cuthbert's chapel listening to some of my fellow students' reflections on their journey I imagined all those doyens of the Catholic church who had taught and studied there in the past. As a member of the laity and a woman I wondered how some of them would have viewed our presence in what was originally a male dominated institution.

The Mass was celebrated by the Bishop of Hexham and Newcastle with students giving the readings and bidding prayers and was followed by the presentation of certificates and photographs. Following the celebration, the buffet lunch held in the refectory, gave us all another chance to catch up with each other. It was a fantastic day and one I will never forget, but the graduation wasn't the end of our journey since we resolved to keep in contact. We have formed a Whatsapp group and are continuing to share our knowledge and experience with each other.

Around the Diocese



Ukraine Appeal

You will no doubt be following the continuing crisis and humanitarian situation in Ukraine and the surrounding countries receiving refugees. Caritas Hallam has been asked for advice from parishes in our own diocese about how we can donate to support those in crisis. As part of the global Caritas family, we receive regular updates via Caritas Internationalis. Caritas Ukraine has requested that Caritas Internationalis hold income for the Emergency Appeal for onward transfer at its request. We would encourage anyone wishing to donate to give online to CAFOD or to Caritas Internationalis, to ensure funds are being given to legitimate organisations through the Caritas federation.

**To make a donation to CAFOD please visit
cafod.org.uk**

St Marie's Cathedral

Sing-Along Hymns for all the family: There is a selection of 7 sing-along hymns for the season of Lent on St Marie's Children's Ministry page. Each faith song is a YouTube video, providing both the music and the lyrics so you can join in! The playlist includes a selection of familiar and less familiar worship songs, as well as the brand-new Lenten song: Merciful Saviour (by the One Hope Project), which they are currently learning in Children's Liturgy. Enjoy some faith-filled worship at home! <https://stmariecathedral.org/mass-worship/childrens-ministry/>

April Feast Days and commemorations

Saturday 2nd - Commemoration of Saint Francis of Paola, hermit.
Monday 4th - Commemoration of Saint Isidore Bishop, Doctor
Tuesday 5th - Commemoration of Saint Vincent Ferrer, priest
Thursday 7th - Commemoration of Saint Joh Baptist de las Salle Priest
Sunday 10th - Palm Sunday
Sunday 17th - Easter Sunday
Sunday 24th - Divine Mercy Sunday
Monday 25th - Saint Mark, Evangelist
Tuesday 26th - Saint George, Martyr
Thursday 28th - Saint Peter Chanel, priest, martyr, and St Louis Marie Grignon de Montfort, priest
Friday 29th - St Catherine of Siena Doctor of the Church
Saturday 20th - St Pius V, Pope

**All Holy Men and Women,
pray for us**

Ecumenical Holy Week Witness of the Cross at the Town Hall in Sheffield – Returns This Year

After an absence of two years due to Covid, there will once again be a Prayer Station around the Cross during Holy Week, with the Sheffield City Centre churches all participating. The Cross will be staffed from 11.00am-3.00pm during Holy Week (Monday 11th-Saturday 16th April), and there is a sign-up sheet at the back of the Cathedral for those who wish to volunteer to spend an hour collecting prayers and witnessing to the love of God.

During this witness at the Cross, prayers will be offered for people in the City Centre, and there will also be the opportunity for people to write out a prayer on a lollipop stick, with these intentions being prayed for over Easter. This is a wonderful opportunity to show the love of Jesus to the people of Sheffield, and also foster a united Christian presence in the heart of the city.

ST. PAUL'S CANTLEY

SATURDAY, APRIL 9TH

10.00 – 13.00

THE HOLIEST WEEK OF THE YEAR

**Prepare for Holy Week
by joining us for meditation and
prayer.**

**Please bring a note book
and pen.**

**Coffee/Tea and
refreshments available.**

**In accordance with
Bishop Ralph's
recommendations, we shall
be considerate of the elderly,
the sick and the disabled and
keep doors closed during
the reflections.**

**The morning will be
available on Youtube:**

St Paul's Cantley.

ALL WELCOME

celiabermingham@gmail.com



A Community Sponsorship Group

A report from Tim Baron

Home from Home Hallam is a Community Sponsorship Group initiated in our diocese in 2021 and supported by Bishop Ralph.

Community Sponsorship Groups [CSGs] are UK government-backed, volunteer-led refugee resettlement schemes. They were first announced in 2015 by then Home Secretary Theresa May, as part of the UK government's response to the crisis in Syria. The intent was for CSGs to help the UK meet its target of resettling 20,000 refugees by 2020. Since 2016, around 450 refugees have been resettled via CSGs.

CSGs were inspired by the success of the Private Sponsorship of Refugees Program initiated in Canada in 1979, which, as of

January 2020, has resettled nearly 300,000 refugees. As well as from the Home Office, CSGs need to gain formal support from a registered charity (who become a group's 'Lead Sponsor' – in our case, this is Diocese of Hallam). A Lead Sponsor has legal responsibility for the CSG, whilst the Home Office is responsible for approving suitable Lead Sponsors and sponsor groups.

When CSGs were initially set up, families were allocated via the Vulnerable Person Resettlement Programme, focussing on refugees from the conflict in Syria. Since 2021, the VPRS has been replaced by the UK Resettlement Scheme, which has developed a broader, more global scope for resettlement. As we have seen, the need of support for refugees has not decreased.

Establishing a CSG is no small undertaking. After gathering a group of volunteers, the CSG must, among other things: appoint a Group Leader and leaders for individual tasks; choose a name; raise £9000; develop a safeguarding policy; develop a system for note-keeping; draw up a plan of how to help a resettled family access education, healthcare, banking and benefits; submit this plan to the Local Authority and then the Home Office for approval; find a suitable house; develop a team of Family Workers who undertake training in safeguarding [via the diocese] and also training from the Home Office-funded charity, Reset. Finally, as the goal is to increase the resettled family's ability to integrate into their local community, and to quickly become independent, the CSG must have a clear strategy for

withdrawing within one to two years after the family's arrival.

At the time of writing, Home from Home Hallam has 'Agreement in Principle' from the Home Office, and is developing the Family Workers training. We have raised the £9000 thanks to generous donations and are well on the way to identifying a suitable house. Training will take place next month.

Please continue to remember us in your prayers as our project develops.

Anyone who would like to get involved, or just to know more about what we are doing, please contact the Group Leader Eva Kaltenthaler ekaltenthaler@hallam-diocese.com


LIVING SIMPLY IN 2022

A LENTEN JOURNEY TO EASTER 2022

2nd March - 17th April

Fasting for the good of your health. Almsgiving for the good of your neighbour's health. Prayer for the food and water of life.



MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
This Lent... ...let's live simply. We have the love of God. How much more do we really need?	Challenge yourself to walk 200K this Lent and help stamp out hunger, one step at a time. See www.cafod.org	Ash Wednesday "Come back to me with all your heart." (Joel 2) Note the "all". Lukewarm gestures are not enough.	The Sacrament of Reconciliation brings us healing. Make time for it this Lent.	Recall Jesus's journey to Calvary by attending Stations of the Cross at OLST on Friday (both afternoon and evening)	Share what you have by supporting our Lentern collections for local charities.	"Be off, Satan" It is not wrong to feel temptation, only to yield. We can resist it with God's help.
'Let anyone who can hear listen to what the Spirit is saying to the churches' (Rev 2). Share in the Synodal journey.	On International Women's Day, say thank you to one of the women who have helped you in your life.	Pray and act for peace and justice. Visit the Pax Christi website for ideas and resources www.paxchristi.org.uk	In charity, I give what I can easily spare; in justice I share what I have. (www.sacredspace.ie)	Lent Fast Day. Support CAFOD's fundraising. Stay in touch with their campaigning via social media and their website.	Return your Fast Day envelopes this weekend. Support the in-kind collection for the SVP Furniture Store.	Jesus's transfiguration impresses St Peter, but his faith is completed only with the coming of the Holy Spirit. 13 Mar
Pray for our Outreach partners and that the wise decisions as the allocate funds today.	God's Spirit is the Spirit of power and love and self-control. Never be ashamed of witnessing to the Lord.	Enjoy some extra spiritual nourishment by attending a weekday as well as Sunday Mass if you can.	Feast of St Patrick "I am a sinner, a simple person, the least of all believers." Learn from St Patrick's humility.	Pray for people with money worries. Support Food Banks at our 3rd Sunday collections and at supermarkets..	Feast of St Joseph - May we, like St Joseph, accept all that God gives us, and care for those entrusted to us.	The Scriptures remind us that repentance is an essential part of renewal and conversion. 20 Mar
Catch up with God at mealtimes by praying Grace before meals slowly and contemplatively.	On World Water Day, campaign for those people who are still denied the basic human right to clean water.	We may blame "national greed" for failures in climate policy. But are WE making the changes needed in our lifestyles?	"Aspire not to have more but to be more." St Oscar Romero Pray for the people of El Salvador on his anniversary today.	The Annunciation of The Lord "Nothing is impossible to God." Luke 1:37	Support the collection for LIFE this weekend. Pray for new mothers, and for those who have suffered miscarriages.	Mothers' Day - Like the prodigal son's father, God welcomes back sinners who return to Him. 27 Mar
Pray for Christians who are persecuted for their beliefs and that their persecutors will have a change of heart.	If you suffer FOMO (fear of missing out), then perhaps you need to listen to God more often.	Support charities - and recycling - by shopping at charity shops. Second-hand items can be as good as new ones.	Slavery and trafficking still happen in the UK. Pray for the campaign on behalf of those who are exploited or abused.	When you are fasting, remember those who have no option but to go without things that we take for granted.	Pray for the work of St Wilfrid's Centre and support their clients with your in-kind gifts this weekend.	Are we sometimes all too ready to criticise other people whilst overlooking our own faults? 3 April
Thank God every day for your family and friends (living and dead) and for all the good things in your life.	Review your donations to charity. Give on a regular basis if you can, not just when there's a crisis or disaster.	Give your time as well as money and prayers. Help lonely people to feel valued by listening to their stories.	Nurture, protect and encourage young people. They are our gift, our energy and our future.	Try out some of the great alternatives to meat and dairy. You may soon find that you actually prefer them!	Pray for people who suffer from addictions. Support this week's in-kind collection for Ben's Centre.	Palm Sunday The crowds welcome Jesus today but fail to understand the nature of his kingship. 10 April
Reflect on Christ's Passion by praying the Sorrowful Mysteries of the Rosary this week.	"In His will is our peace." (From Paradiso by Dante Alighieri)	Each one of us has a special gift. Identify and be generous in sharing yours. Value and don't be jealous of other's gifts.	Maundy Thursday "My command to you is to love one another." (John 15:17)	Good Friday  Let Christ fill the space today.	Holy Saturday Death is not the end. Faith in God and hope of the resurrection sustains us in our darkest times.	EASTER SUNDAY Go out to the whole world. Proclaim the Gospel to all creation Mark 16.15

Lent Appeal 2022: Getting food on the table

Amie and her daughter Lombeh will tell you that getting enough food all year round is much more difficult than you think.

If you spent time in their community, you would quickly realise just how much skill, planning, knowledge and strength it takes to get enough to eat.

How to survive the 'hungry season'

The hungry season affects Lombeh, Amie, their neighbours and millions of people around the world. It's a critical time before the harvest when food is still growing in the ground, but stores are running low.

If you spend time in the community, Amie will help you to stay alive during the hungry season, but you have to listen and learn from her about how to plan, strategise and organise. These are complex skills for coping and adapting that have been handed down through generations.

Amie works out, who needs food most? Older people. Sick people. Babies. She will ration the food. Her neighbours might have stores of dried grains that they know how to keep safe and clean from animals and pests. They might share these if they can.

Coping with food shortages

You all have to look out for each other and come together as a community. Share

what you have when someone really needs it – as Lombeh will tell you – and you'll all be ready to farm next year. If you don't help your neighbour, who will help you when you need it?

If things get very serious, Amie might reduce the number of meals the family has. It's a critical balancing act.

The hungry season shows how much strength, forethought and planning people need to make it through to a harvest. It also shines a light on the bigger food problems affecting Lombeh's family and millions like hers.

Food shortages and food prices

We don't see the hungry season in the UK, because our supermarket shelves are full of produce throughout the year, imported from around the world. But families like Amie's do not have access to this global bounty. They can't afford to buy food at the local market during the hungry season.

When goods are scarce, like in the hungry season, prices go up. Families see prices of staples increase when they are most in demand. And staple foods like rice, sugar and oil are traded on global markets, with prices set by global commodity traders.

This means people like Amie have little control over the price they have to pay in the local market, or over the price they can sell their produce at after harvest.



Amie does everything she can to make sure there's enough good, healthy food on the table throughout the year.

They have to accept the price paid to them for their produce by local traders. They have no power to set the price themselves and can't earn enough from selling their produce to buy what they need when they are waiting for their own crops to be ready to eat.

Getting food to the market

Lombeh's community is a long way from a

road, and farmers have to rely on a local trader, who buys their crops and takes them to market. If this trader doesn't come when they promise, their crops can go to waste on the roadside.

These are just some of the wider problems that can weigh against people's ability to cope throughout the year.

Susan Tym retires from Caritas

Stuart Hanlon, Director, Caritas Hallam

After a long and distinguished service, Sue Tym has decided to retire at the end of March from her work with the Diocese and Caritas Hallam.

Susan's initial appointment was to establish a Marriage and Family Life service in an office at the Mother of God parish. Among many other things, parents were very grateful for her warm and skilled facilitation of a Parenting course in the parish. Sue was persuaded to move to the Pastoral Centre as Administrator for Caritas. Over time, her competence, commitment and professionalism, abilities and skills, caused her role to be expanded in many ways, such as liaison with Community Sponsorship scheme and Carmel Care, in order to assist with service development.

Her role has several facets and a significant one is the organization of marriage preparation which is delivered by several volunteer couples. Currently a core of married couples has been delivering marriage preparation in the diocese since 1982.

In 2016 the bishops of England and Wales published "Guidelines for the Preparation of Couples for Marriage". They identified a

series of stages in the preparation for, and the support of couples preparing for marriage. One of the key stages is the "proximate" preparation which should include the facilitation by married couples of "programmes of preparation and the sharing of gifts of experience and wisdom with (engaged) couples." The guidelines outline framework of topics that should be incorporated into the programme, including an "inventory-based on-line assessment e.g., ... Prepare/Enrich". The Programme approved for the Diocese of Hallam, "Preparing for a Lifetime Together", revised in 2018, is in conformity with the guidelines. Susan has played a key role in supporting this ministry (see Hallam News Feb 2022 for a fuller description of the work along with an invitation for volunteers).

Susan is keen to see her ministry continue and develop. This is in accord with Pope Francis' emphasis on the value of the laity in ministry, as he follows through what seems to be his perspective on the working through of the documents of Vatican II, with its emphasis on the 'People of God', and the culture of encounter seen in the diocesan phase of the synod.

“

"Married couples too should take the lead in their parochial and diocesan community through their initiatives and their creativity, as an expression of the complementarity of charisms and vocations in the service of ecclesial communion. This is especially true of those couples who, together with the Church's pastors, "walk side by side with other families, to help those who are weaker, to proclaim that, even amid difficulties, Christ is always present to them".

'...the family is the "fundamental cell of society" (*Evangelii Gaudium*, 66). Marriage is an important part of the project of building the "culture of encounter" (*Fratelli Tutti*, 216). Families are thus called to bridge generations in passing on the values that forge true humanity. New creativity is needed, to express, amid today's challenges, the values that constitute us as a people, both in our societies and in the Church, the People of God.'

Pope Francis 26 December 2021 Letter to Married Couples

Sue has supported and sustained this work for Marriage and Family Life for many years.

She will be greatly missed. The Diocese, Caritas and the people she has helped to serve, owe her a deep debt of gratitude and we wish her every blessing for the future.

Stuart Hanlon

”

Older people – the future of the Church

“I look at God, and God looks at me”: so said an older man sitting at the back of his church to John Vianney, the Cure of Ars, when the saint asked him about his prayer. It is a story used by an American writer, Kathleen Fisher, in her book *Winter Grace*, to describe learning how to pray in a more contemplative way, ‘to be content with being, no longer busy with doing, and to be at peace, though alone.’ These last words are taken from a booklet called *Love is the Dream: Christian Spirituality and Ageing* by Sr Joan Kerley, FMSJ and published by the charity Christians on Ageing (read about its work and publications by visiting www.christiansonageing.org.uk). It is referring to the undeniable fact that many older people feel isolated, not just those who are housebound but those without family close-by, or those whose neighbours have changed over the years, or whose friends and acquaintances have died or moved away. Isolation can lead to loneliness, and this can cause a deterioration in both mental and physical health. What the writers are suggesting is that Christian communities could make a massive contribution to the **well-being of their older members by helping them to find new ways of belonging which value their length of years, their previous contribution to the life of the parish or congregation, and their desire to continue doing this as much as they are able.** In this instance, they are encouraging the practice of contemplative prayer but once the topic of spirituality and ageing is opened-up, these new ways create ‘a journey of grace and discovery’.

One of the worst results of getting older is being forgotten.

Church members who have provided years of loyal service and faithful attendance but who, for reasons of mobility or illness, find they cannot be physically present at meetings or gatherings of the congregation, can also find that they no longer seem to be in touch with anybody or anything. This does not happen all the time but with sufficient frequency, apparently, for many older people to report it as their greatest disappointment. This is not whingeing or moaning; it is real, and hurtful.

The Church begins its thinking and action about caring for others in the words of Jesus, **‘Feed my lambs; feed my sheep’**. This straight-forward invitation to continue his ministry is called **pastoral care, and it is commonly accepted that pastoral care is an essential feature of Church life.** It is carried out in many ways. Some older, house-bound people, for example, will often have a direct relationship with a priest or lay minister for regular visits, or receiving holy communion. If, however, as surveys suggest, when it comes to anything else, **many old people feel quite neglected.** If

parish communities cannot remember to include those who are older, effectively and without being patronising, they are failing – and need telling. Those who do not need telling are the volunteers in organisations such as the SVP or other parish-based support groups. They are truly carrying-out Jesus’ pastoral mission.

This reflection on the place of older people in the Church is not a criticism of all that outstanding work. It is about helping all who belong to the Church to think differently about its older members. I am one of these older member. I do not consider myself to be needy or isolated, yet. I am blessed, still, with reasonable health and mobility. I try to be involved in all sorts of Church activity and hope that I make a decent contribution from time to time. As an older person I do not want to be just on the waiting list for other people’s generous and charitable endeavour. **I want to be a contributor as well as a recipient.** The reality of modern ageing needs to be recognised: the people growing older now are those who have seen the growth of the new world of technology, computers and smart phones. Only 10% of people over 65 need residential care or home care; the rest of us are still busy with our own lives, those of our family and other interests. As much as possible, I want to be part of the life of the parish community if my fellow parishioners, with the encouragement of the parish leadership, can make sure this happens.

The balance between older members of the Church and others, the new people coming along to take the strain, is no longer there as it used to be; and the way in which society is now organised increases isolation and reduces the sense and practice of community. **The Church, however, is a community first and foremost** and communities are made up of people, of all sorts, and especially of all ages. If there are more older people in everyday life, there’s going to be more older people in Church life. The reality is even more challenging, both for older people and for the future of the Church. The last two years and the consequences of the Covid-19 pandemic have highlighted the fragility of parish communities and a dramatic ebbing-away of not just young people but people in the early and middle years of adulthood. This trend is not present everywhere, of course; the bigger cities have seen significant growth in immigrant populations, many of whom bring a fierce loyalty to traditional attendances at church. But, if a snapshot is taken of the whole of the Church in this country, along with other countries in Europe and North America, it is getting older.

This offers not just a challenge but an opportunity. We must work at it; **learning**



how to do things differently takes time and effort.

What might happen in the Church of the future, the Church of older people?

Well, why not make a start by doing some more asking and listening? The world-wide Church is responding with growing enthusiasm to the Pope’s call for a new approach to everything we do, so this is a good time to make a special effort to focus on the experience, hopes and needs of those of us who have been around the longest. Responses to the questionnaire being considered as part of the **synodal pathway**, when collated at both diocesan and national levels, may surprise some. It is already clear that **responses from older people are not all hankering for some perfect past but leading the way in challenging Church thinking about, for example, the role of women or the supremacy of compassion in dealing with real lives.** This is refreshing and, if loudly proclaimed, could bring new hope to younger Catholics that the Church still has room for them.

A short article like this cannot just list all the things that could be done to make

sure older people are included at every level of parish life. People living with disabilities adopted a slogan some years ago, since used by many other groups in wider society: Nothing about us, without us. That is how I feel about being older in the Church. **Best parish practice shows itself when those of any age can take part in everything according to their ability:** being a Reader at 99 years of age alongside a 19 year old or a 9 year old, at the same Mass; sitting-in at a young children’s liturgy as a participant to emphasise everyone’s involvement; offering to be linked to an individual, a family or a project as someone, maybe, with more time to pray for their needs; being asked to be involved as a person (not an older person) in a parish event, offered transport or, if not able to be present, shown pictures and stories after the event.

Wouldn’t it be great if there was a way you, the readers of Hallam News, could write in and say: “He’s behind the times! We’re doing all this and more already!” I’m sure you will find a way.

Gerry Burke

SURVEY OF CATHOLIC WOMEN



You are invited to participate in the research project identified above which is being conducted by Dr Kathleen McPhillips and Dr Tracy McEwan from the School of Humanities, Creative Industries and Social Sciences at the University of Newcastle, Australia and Dr Clare Watkins from the University of Roehampton, UK and Emeritus Prof. Tina Beattie, member of Catholic Women Speak (CWS) and representative of UK and Ireland on the executive of the Catholic Women’s Council (CWC). CWS and CWC have approved the survey for distribution.

Why is the research being done?

The purpose of the research is to gather feedback from Catholic women from across the world to provide data for a submission to the XVI Ordinary General Assembly of the Synod of Bishops by 15 August 2022 which is themed “For a Synodal Church: Communion, Participation and Mission.”

The final submission report will be available via the websites of the Catholic Women Speak (CWS) <https://catholicwomenspeak.com/> and the Catholic Women’s Council (CWC) <https://www.catholicwomenscouncil.org/> after August 2022.

Our Lady of Fatima, pray for us

Pope Francis is scheduled to consecrate Russia and Ukraine to the Immaculate Heart of Mary on Friday, 25 March, during the Celebration of Penance that he presided over in St Peter's Basilica.

"In the end, my Immaculate Heart will triumph!" These were the words of Our Lady to the shepherd children of Fatima over 100 years ago, words that give hope in the midst of the horror and terror of wars. In the apparition of 13 July 1917, in Fatima, Our Lady had asked for the consecration of Russia to Her Immaculate Heart.

After the Fatima apparitions there were various acts of consecration to the Immaculate Heart of Mary.

Pope Pius XII, on 31 October 1942, consecrated the whole world, and on 7 July 1952 he consecrated the peoples of Russia to the Immaculate Heart of Mary in the Apostolic Letter *Sacro vergente anno*: "Just as a few years ago we consecrated the whole world to the Immaculate Heart of the Virgin Mother of God, so now, in a most special way, we consecrate all the peoples of Russia to the same Immaculate Heart. - Pope Pius XII"

On 21 November 1964, Pope St Paul VI renewed the consecration of Russia to the Immaculate Heart in the presence of the Fathers of the Second Vatican Council.

Pope St. John Paul II composed a prayer for what he called an 'Act of Entrustment' celebrated in the Basilica of St Mary Major on 7 June 1981, the Solemnity of Pentecost.

In June 2000, the Holy See revealed the third part of the secret of Fatima. Sister Lucia, in a letter of 1989, personally confirmed that this solemn and universal act of consecration corresponded to what Our Lady wanted: "Yes, it was done," wrote the visionary, "just as Our Lady had asked, on 25 March 1984".

Dedicating Russia to Our Lady is a heartfelt appeal for conversion. In these difficult times, we are accompanied by Mary's consoling words: "In the end, my Immaculate Heart will triumph". In 2000, the then-Cardinal Joseph Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, explained the meaning of these words as follows: "My Immaculate Heart will triumph". What does this mean? The Heart open to God, purified by contemplation of God, is stronger than guns and weapons of all kinds. Mary's 'fiat', the word of her heart changed the history of the world because she introduced the Saviour into this world - because thanks to this "Yes", God could become man in our space and remains so now forever. The evil one has power in this world, we see it and experience it again and again; he has power because our



freedom continually allows itself to be turned away from God. But since God has a human heart and has thus turned humanity's freedom towards good, towards God, freedom for evil no longer has the last word. Since then, the word has been valid: 'In the world, you will have tribulation but have confidence; I have conquered the world' (Jn 16:33). The message of Fatima invites us to rely on this promise."

"War is not to be answered with war, evil is not to be answered with evil, hatred is not to be answered with hatred. We must open our doors and recognize that the other is not our enemy, the other is not our rival, but is our brother, with whom we must build history, build peace, and it is a demanding job" said Father Joaquim Ganhão,

Director of Department Liturgy Shrine.

Book Review



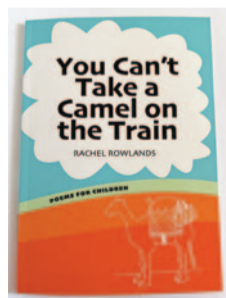
You Can't Take a Camel on the Train

Poems for children written and illustrated by Rachel Rowlands
Published 2001 by

The Writers Workshop, Sheffield

To order a copy of this lovely book, go to:
www.rachelrowland.co.uk

Rachel Rowlands smiles as she reads her poems aloud; the way she delivers each word and sentence orally adds to the joy and unpredictability which her poems all convey.



I was delighted to find that she had produced this volume of her work. Anyone reading them either aloud or to themselves will find the same smile as Rachel's forming on their face as they read.

While Rachel generates a smile about each of her narratives there is almost always something to smile about at the

end of each stanza so adept is she at finding a way to surprise the reader; for example;

**The hapless man
Had relied on sat nav
The savvy gnat
used her native gnat nav.**

But a vivid imagination and a very obvious joy in words and sentence construction is not all that Rachel brings to her work. She generates visual vistas very readily through some acute observation:

**I later met a lizard
on a rocky grit-stone edge
basking on his balcony
a heather-tufted ledge.**

There is a lot of novelty to challenge a child's enquiring mind.

Lots of rarer animals get an accolade e.g. a Clothes Moth, a Capercaillie, a Tapir, Aardvark, and identification with them becomes easy without being sentimental.

At times it is even instructive. Who knew that a Tapir has four toes on their front feet and three on their rear? And then to create a poem based on that fact is a fine

amalgamation of arts and science.

This is a stimulating collection for adults and children alike, for shared or individual consumption. The language is at an appropriate readability level for 8 years plus even though it throws in words occasionally which may make a child stop and ask what that means (e.g. slumberous). In fact it is the simplicity of the language which gives the text a delightful naivety.

My 9 and 13 year old grandchildren both enjoyed the poems and I suspect that they will return again regularly to what is a very accessible collection including the amusing illustrations.

The proceeds are to go to two very good causes: The Double Joy Children's farm in Kenya which provides a safe and loving home combined with vocational training for children in need of protection.
www.double-joy.org.uk

CRESST (Conflict Resolution Education in Sheffield Schools Training).
www.crest.org.uk

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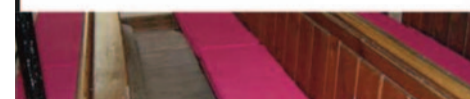
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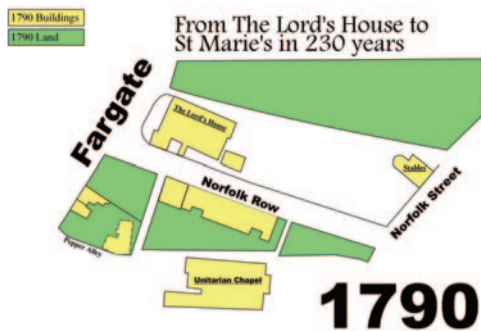
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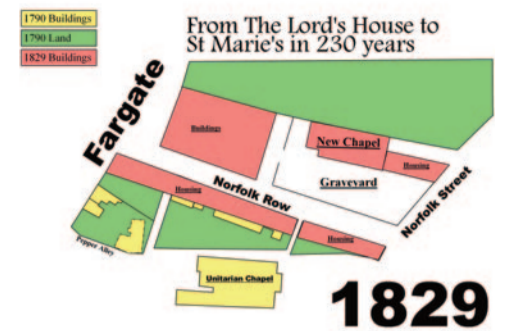
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Three Centuries of Catholic Worship on Sheffield's Norfolk Row

By Bob Rae



Few may realise it, but there has been a Catholic place of worship on Norfolk Row for almost 300 years.

Back in the 1720s, the numbers, influence and visibility of Catholics in England was at a low point.

Around four per cent of the population were Catholics and numbers were still falling. In Sheffield, by the mid 1700s, estimates put the number of Catholics at fewer than 320.

It was against this background that, in 1728, Thomas Howard, the 8th Duke of Norfolk, the leading Catholic nobleman in England, built a house at the corner of Norfolk Row and Fargate which would be occupied by the agent, responsible for the Duke's extensive holdings in the Sheffield region.

The Dukes of Norfolk maintained their Catholic faith throughout the Reformation, emerging with their wealth largely intact, despite twice being stripped of land and titles and the fourth Duke being executed for treason in 1572, during the reign of Elizabeth I.

The Norfolk Row residence was known as The Lord's House - ostensibly a reference



The 'New Chapel' - photograph from a copy of Charles Hadfield's *History of St Marie's Mission and Church in the author's possession.*

to the Duke, but with a double meaning as the house contained a secret chapel, where a Jesuit priest, Fr Ignatius Brookes, presided.

The chapel was about 50ft by 28ft (15.25m by 8.5m). The Duke had a pew in the chapel's gallery at its Fargate end, which could be reached through an ante-room, which was also used as a vestry.

By the early 1800s the Lord's House was occupied by the Duke's Sheffield agent, Vincent Eyre, who was also a partner in Sheffield banker Walkers, Eyre and Stanley.

Around 1814 the 11th Duke agreed to dismantle the Lord's House and sell the land to three men, acting as representatives of the local Catholic community.

The trio - John Curr [1756-1823], John Bernard Furniss [1774-1834], and John Smilter, or Smelter, [died 1817], paid £3,045 (just under £250,000 today) - for the plot and neighbouring land, stretching from Fargate to Norfolk Street.

They took out a £2,800 loan (£228,730 now) from Walkers, Eyre and Stanley, £2,000 of which was later paid back by John Curr out of his own pocket.

Curr was a Durham-born mining engineer who became manager of two of the Duke of Norfolk's collieries and is likely to have been among Catholics who worshipped in The Lord's House chapel.

Towards the end of the 1700s he devised an improved system for conveying coal using cast iron plate railways, with 'L-shaped' rails, outside which the wheels ran. His plate railway was initially used underground, but went on to be used on the surface, too.

Furniss was a merchant, who married one of Curr's daughter, Elizabeth Mary, in 1805. Their grave stone, along with that of the Curr's, can be found lining the courtyard which is now the Cathedral House car park.

Less is known about Smilter/Smelter, who died three years after acquiring the land, although other members of his family appear later as donors to St Marie's.

His daughter, Sarah, married Michael Joseph Ellison who became the Duke of Norfolk's agent in Sheffield and was also an English first class cricketer, founder and President of Yorkshire Cricket Club, player with Sheffield FC and Sheffield United's first Chairman.

It was Ellison who got the Duke of Norfolk to provide the land on Bramall Lane where the Blades now play and paid the £70 a year rent (£7,960 now) out of his own pocket for over 40 years until his death.

Following the demolition of the Lord's House, Fr Richard Rimmer, the priest who had been serving in The Lord's House chapel, raised £3,000 (£245,070 now) for the construction of a new chapel, which opened on 1 May 1816, with the Curr's, Furniss and Smilters among families with reserved pews.

John Curr died in 1823 and his executors were his son, a Catholic priest called Fr Joseph Curr - who was also Fr Rimmer's godson - a son-in-law called Louis Armand Beauvoisin and John Curr, a tobaccoist living in Norwich.

Fr Joseph went on to follow his godfather and lead the Catholic Mission in Sheffield until 1839, when he became chaplain to Bishop John Briggs, the first Bishop of Beverley.

When Leeds was hit by a typhus epidemic in 1847, he volunteered to serve there, earning the epithet "Martyr of Charity" when he died of the disease on 29 June 1847, three years before St Marie's opened.

Louis Armand Beauvoisin [1786-1850] was born in Falaise in the Normandy region of France, three years before the French Revolution, but moved to Sheffield, where he married another of Curr's daughters, Mary Ann in July 1821 - the same year that Napoleon Bonaparte died in St Helena.

Louis and Mary's son, Henry, became a merchant dealing in British and Swedish iron and steel.

In March 1850, Henry was among the contributors towards the monument placed over the tomb in the Sanctuary of Fr Charles Pratt, the priest who was instrumental in the construction of St Marie's, but died before its completion. Henry's wife, Mary, donated some white moire silk fabric to be made into a priest's vestment worn at the opening of the church and both she and her husband were listed among the congregation at the church's dedication on September 14 1850.

A month later, they were among the donors towards the furnishing of the Blessed Sacrament Chapel.

Henry and his wife's most important gift, however, was the statue of the Madonna and Child which is now the central feature of the shrine on the east side of the north transept.

The statue was carved from lime wood by the Munich sculptor Johann Petz. Around the statue's base is the dedication: Pray for the good estate of Henry and Mary Beauvoisin who erected this image in the year of Grace 1850.

The statue originally stood on a plinth above the door behind which the stairs ascend to the level of the original rood screen.

In 1867 the church's architects were asked by the parish priest, Canon Samuel Walshaw, to design a shrine to house the statue and the project was carried out by Charles Hadfield, the son of St Marie's architect, M E Hadfield.

However, it was not until 1874 that the shrine was completed, with a canopy and retable painted by freelance artist Nathaniel Westlake [1833-1921] with images of St. John the Evangelist, St. Winefred; St. Dominic, and St. Katharine, the patroness of Sheffield.

One of Henry and Mary Beauvoisin's many children, Joseph Austin Beauvoisin, went on, in his twenties, to become secretary of the Sheffield branch of the St Vincent de Paul Society, established to help the poor. This article are based on Bob Rae's as yet unpublished 'Donors, Designers and Artists' guide to the people behind the beatification of St Marie's and also draws on Deacon Bill Burleigh's 'History of St Marie's Cathedral and Parish' and 'Guide to the Medieval Alabasters of St Marie's Cathedral.'

Copies of Deacon Bill's latest work, 'The Saints of St Marie's' are available from the Cathedral, price £6.



Henry Beauvoisin, who was one of John Curr's grandsons, and his wife, Mary, gave donations for furnishing of the Blessed Sacrament Chapel, while John Smilter's daughter, Mary, is listed alongside Mary Cadman (possibly a niece or cousin) and her sister, Sarah Ellison, as one of the donors of the stained glass window behind the altar in the Blessed Sacrament Chapel.

Letter 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.

Response from the Trustees Re: Hallam News

The Hallam News as we have known in the current format has one more edition to go before ceasing its publication. It will be replaced by a new version of the Hallam News that will appear on the diocesan website and can be downloaded by parishes and copies printed in the quantities required.

Readers will also be able to subscribe to an email and receive their copy electronically. The new format will give the diocese opportunities to use different platforms for viewing and accessible to different age groups. It will have a readership beyond those attending their local parishes and with this the possibility of more interaction with the readership. These new changes will also give the editorial board

opportunities to produce the paper more frequently than once a month, if and when possible, and introduce special editions that follow significant dates in the liturgical year of the Church.

An important task for the immediate future is to monitor and evaluate how the new version is being presented, the readership it is reaching and the interaction it can create with the readership. These actions will, hopefully, promote in a positive way the sense of 'journeying together' the Synod is promoting.

On behalf of Hallam Diocese Trustees
Fr Desmond Sexton
on behalf of trustees

You can't take a camel on the train

by Rachel Rowlands

When Jimi was invited for a visit to his gran's
he rode on his camel to the station.
He queued for a ticket-a return to Inverness
and asked for a camel reservation.

But the ticket-office man, with a shudder of disdain,
said "you can't take a camel on the train
we can't accommodate that hump, there'd be a problem with that lump,
you can't take a camel on the train"

"But look at all those people with humpy, bumpy bags
see that lumpy luggage piled on platform two.
There's a man with an Alsatian as big as a Gazelle
and a mongrel that looks more like a gnu"

But the ticket-office man with a grimace said again
" You can't take a camel on the train
its knees are far too knobbly, its coat is much too bobbly
you can't take a camel on the train.

"But dogs are rough and hairy, they've got just as many legs
and their wildly wagging tails can make a mess.
My camel's clean and tidy, she's very well behaved,
and she wants to see my gran in Inverness"

But the ticket office man just repeated his refrain
" You can't take a camel on the train
If you'd asked to take a horse I'd have said the same of course-
you can't take a camel on the train.

" But bicycles and wheelchairs are given special space-
No-one tells their owners " Leave those wheels behind"
My camel's how I get about, my camel is my friend,
I'm sure the other passengers won't mind."

But the ticket -office man (who appeared to be in pain)
Said " You can't take a camel on the train"
You can argue all you like: a camel's different from a bike
"You can't take a camel on the train"

So Jimi bought his ticket, then he hugged his camel tight-
with a heavy heart he sent her home to stay
The passengers surged forward, the carriage doors were slammed
Alone poor Jimi sat in carriage 'A'

Before the whistle sounded, with just seconds left to go,
the train conductor sneezed and looked away.
As the final door was flung, Jimi's camel nipped aboard
and the train moved off to Jimi's joyful " YAY"

The ticket-office man, who had noticed, roared (in vain)
"You can't take a camel on the train"
"Oh yes you can" cried Jim with a cheery wave at him,
" You can't keep a camel off the train "



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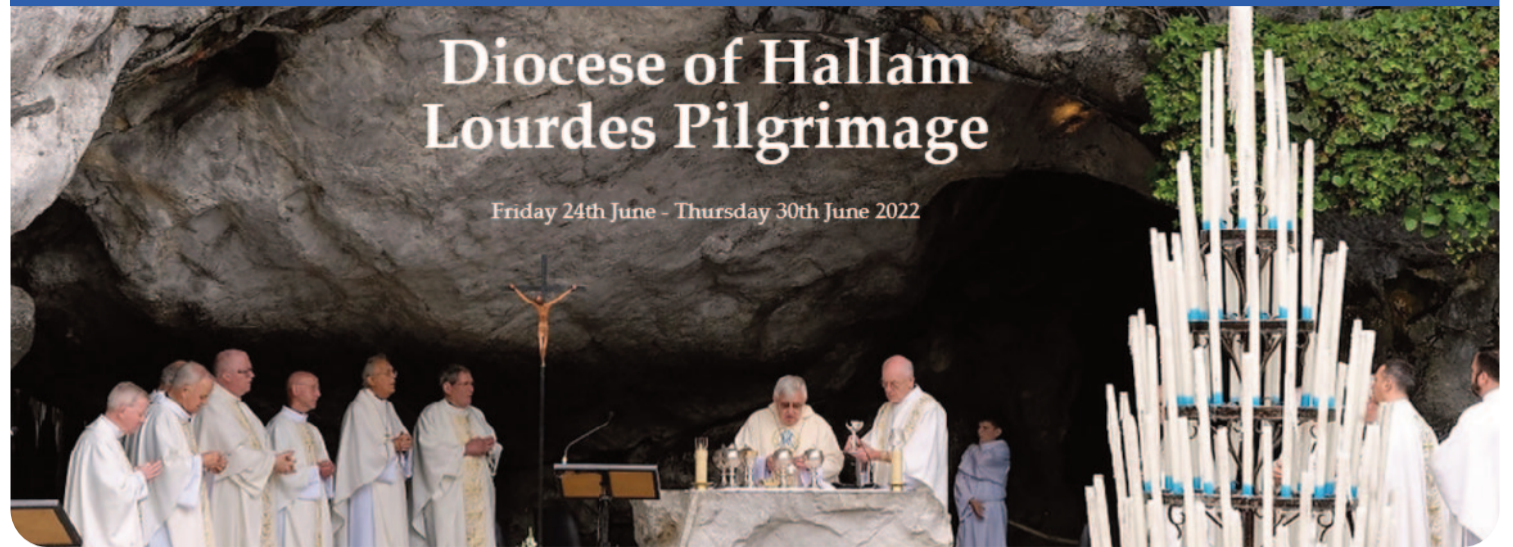
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Our places of pilgrimage



Diocese of Hallam Lourdes Pilgrimage

Friday 24th June - Thursday 30th June 2022

Why do we go on a pilgrimage? Is it a holiday?

Well, yes - but a holiday with a difference. A pilgrimage is a devotional practice consisting of a prolonged journey, often on foot towards a specific destination of significance. The means or motivations in undertaking a pilgrimage might vary, but the act, however performed, blends the physical and the spiritual into a unified experience.

The origins of pilgrimage are difficult to determine, but deliberately visiting

powerful sites is a practice that predates antiquity. Pilgrimages have long been a common feature of many world religions, including Christianity, Judaism, Islam, Buddhism, Hinduism, and Shinto.

A believer might undertake a pilgrimage in fulfilment of a vow, as atonement for sins, as a gesture of thanks for positive events, or as a means of intercession, among other reasons. Prior to the age of exploration in Europe, pilgrimage was a primary impetus for travel, especially among non-elites, and played a significant role in local economies and the transmission of culture.

In the Christian pilgrimage tradition, the practice revolves around visiting either sites significant in the Bible — particularly those concerning the life of Christ — or in the lives of saints, or paying reverence to holy relics.

The three main destinations of Christian pilgrimage are Jerusalem, Rome, and Santiago de Compostela, and for most pilgrims throughout history reaching these sites was a prolonged and possibly dangerous endeavour. However, smaller and more local pilgrimage sites — such as

Canterbury Cathedral in England or the Holy House of Loreto in Italy — also enjoyed great popularity.

Although the twelfth century is largely considered to have been the golden age of Christian pilgrimage, it remained a devotional practice throughout the following centuries.

Evidence of pilgrimages throughout history still surrounds us, if one knows where and how to look. In art, pilgrims are often recognizable by their attributes: staff, cloak, large-brimmed hat, small satchel (a "scrap"), flask, worn boots, and the scallop shell. Many museum collections also include the types of small, personal items that a pilgrim would have brought back from his or her journey, such as badges, or flasks (called "ampullae") filled with holy water or oil.

Pilgrimages still enjoy great popularity today, although the definition of what constitutes an 'authentic' pilgrim is debated. The modern pilgrimage, while still a strictly religious exercise for many, has also been embraced as a more fluidly spiritual experience, open to all participants, regardless of their beliefs.

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During this Holy time of year, from all our team, wish you a Happy and Holy Easter!

ALLELUIA

Here at Tangney Tours whilst not many of you have had the opportunity to travel or go on pilgrimage with us, we have been busy keeping in touch with you!

With travel restrictions easing even further, this is the year whereby you can return on pilgrimage to the places that we all love. Our dedication to pilgrimage has not faltered and our team remain ready to welcome you back!

We cannot wait to welcome you on pilgrimage once again!

The Lourdes Theme for 2022 is "Go and tell the priests ..."

Join some of our following pilgrimages to Lourdes, Spring: The Society or our Lady of Lourdes, Birmingham & Middlesbrough. Then in the summer: Leeds, Nottingham, Westminster, Brentwood, departure for Newcastle, East Anglia, Southwark, Northampton, the CA, Raphael and more... scan the QR code to find more:

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