

Pentecost Sunday 31st May 2020



Home Liturgy
Resources
produced by
the Durham
Martyrs Parish



Liturgy of the Word

ITEMS YOU MAY WANT TO USE FOR YOUR
LITURGY: CANDLE, BIBLE

Light a candle and begin with this
prayer.

*Lord, I gather here today with my
parish community in Your sight.
Let your Holy Spirit guide our lives
and open our hearts and minds
Amen.*

FIRST READING - ACTS 2:I-II

They were all filled with the Holy Spirit and began to speak.

PSALM 103

R.) Send forth your Spirit, O Lord, and renew the face of the earth.

Bless the Lord, my soul! Lord God, how great you are. How many are your works, O Lord! The earth is full of your riches. (R.)

You take back your spirit, they die, returning to the dust from which they came. You send forth your spirit, they are created; and renew the face of the earth. (R.)

May the glory of the Lord last for ever! May the Lord rejoice in his works!
May the thoughts be pleasing to him. I find my joy in the Lord. (R)

SECOND READING - I COR 12:3-7, 12-13

In the one Spirit we were all baptised.

SEQUENCE

Veni Sante Spiritus. Holy Spirit, Lord of Light

Alleluia
Alleluia
Alleluia

GOSPEL - JOHN 20: 19-23

*As the Father sent me, so am I sending
you: receive the Holy Spirit.*

**Spend some time in silence, reflecting on
the Word of God.**

PRAYERS OF INTERCESSION - YOU MAY ADD YOUR OWN PRAYER INTENTIONS HERE

Pray for our Holy Father Pope Francis and all our Clergy and religious.

Pray for our doctors, nurses and all who are working to help and heal.

Pray for those in government, public office and those looking after the welfare of others.

Pray for all those who are suffering in mind or body.

Pray for all who are lonely, isolated and in need.

Pray for those who have died and are no longer with us.

Pray to our Blessed Mother, Mary, to intercede for us. Hail Mary...

*Even though we
are unable to
receive Jesus in
the sacrament of
the Eucharist we
can make an act
of Spiritual
Communion by
saying the
following prayer*

Liturgy of the Eucharist

MY JESUS,
I BELIEVE THAT YOU ARE PRESENT IN THE MOST HOLY SACRAMENT.
I LOVE YOU ABOVE ALL THINGS,
AND I DESIRE TO RECEIVE YOU INTO MY SOUL.
SINCE I CANNOT AT THIS MOMENT RECEIVE YOU SACRAMENTALLY,
COME AT LEAST SPIRITUALLY INTO MY HEART.
I EMBRACE YOU AS IF YOU WERE ALREADY THERE
AND UNITE MYSELF WHOLLY TO YOU.
NEVER PERMIT ME TO BE SEPARATED FROM YOU. AMEN.

Pentecost by John Birch

When was the last time that we heard the wind of your Spirit roar through this place?

When was the last time your fire lit up this room?

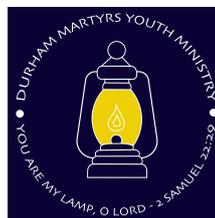
When was the last time we took you at your word and met together in expectation of your Spirit filling this place, and these lives with your Glory and Power? Lord, you challenge us with Pentecost. Do we believe that this was a once in eternity experience, never to be repeated? That the Holy Spirit was poured out on your followers for a single purpose, and ended His work at that instant?

If so, then maybe that is why the Church seems so powerless in this age, helpless when faced with the needs both spiritual and physical, that we see in the world.

Lord, as we celebrate once again the memory of that first Pentecost, may it be for us as it was then a moment of empowerment, an awareness of your Glory in this dark world, a life-changing experience.

The Most Holy Trinity

7th June 2020



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CANDLE, BIBLE

Light a candle and begin with this
prayer.

*Lord, I gather here today with my
parish community in Your sight. Today
we join with the Father, Son and Spirit
in the Most Holy Trinity. Amen.*

Liturgy of the Word

FIRST READING - EXOD 34:4-6, 8-9

Lord, Lord, a God of tenderness and compassion

DAN 3:52-56

R.) To you glory and praise for evermore.

You are blest, Lord God of our fathers. (R.)

Blest your glorious holy name. (R.)

You are blest in the temple of your glory. (R.)

You are blest on the new throne of your kingdom. (R.)

You are blest who gaze into the he depths. (R.)

You are blest in the firmament of heaven. (R.)(R)

SECOND READING - 2 COR 13:11-13

*The grace of Jesus Christ, the love of God, and the fellowship of the Holy
Spirit.*

Alleluia
Alleluia
Alleluia

GOSPEL - JOHN 3: 16-18

*God sent his Son so that through him
the world might be saved.*

**Spend some time in silence, reflecting on
the Word of God.**

PRAYERS OF INTERCESSION - YOU MAY ADD YOUR OWN PRAYER INTENTIONS HERE

Pray for our Holy Father Pope Francis and all our Clergy and religious.

Pray for our doctors, nurses and all who are working to help and heal.

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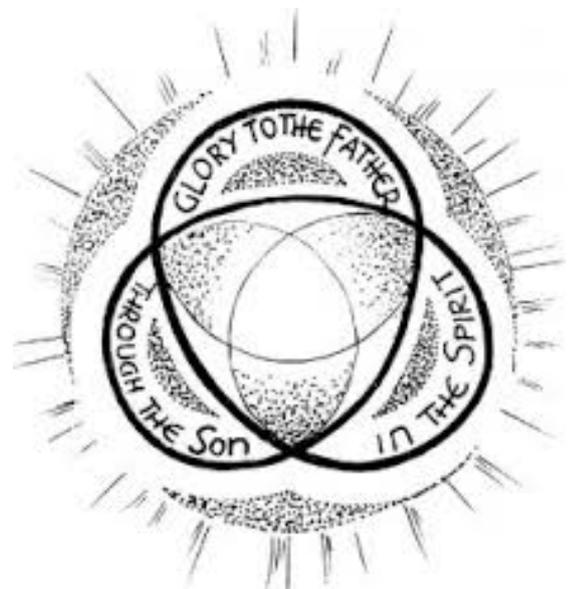
NEVER PERMIT ME TO BE SEPARATED FROM YOU. AMEN.

Join us in celebrating Trinity Sunday by singing the
following hymn.

Father, we adore you, Lay our lives before you,
How we love you!

Jesus, we adore you, Lay our lives before you,
How we love you!

Spirit, we adore you, Lay our lives before you,
How we love you!



Reflection from Fr. Colm on the feast of St Matthias - 14th May 2020

Good morning everybody. The finch family continue to live and raise their family under the windowsill I can hear the scratching and ruffling of them setting up home etc underneath the windowsill, it's lovely to hear it and perhaps an attentiveness that has crept in because of the lockdown things that I would not have noticed before I'm sure. Perhaps I might have I don't know but I think you'll all agree we are picking up on things that are more immediate and very, very lovely to both see and to hear.

Yesterday of course there was a freeing up of the lockdown laws etc so certainly in sporting fields some golfers will be out, playing their what's known as a two-ball, and all sorts of health precautions set in place. I should imagine if a lost ball is discovered, they will run from it like a plague, excuse the pun, whereas before it might have been depending on the quality of it picked up and pocketed.

Yes but anyhow these are the ordinary things in life and a reminder to us of you know all these positives that may emerge such as there's been a reprieve for the BBC in the good coverage that they've been giving to us over these few weeks with regard to the license fee. The MET commissioner, the Metropolitan Commissioner said there's a big drop in knife crime, and violence and burglaries generally. So, all of these good things that have been a part of the lockdown must be appreciated and seen.

People have persisted in quietly going about their faith in their journey as Christians as Catholics in just reaching out to the community which is wonderful and I get phone calls on a daily basis from many who have received of the kindness of so many by way of food purchasing and just the ordinary phone call. I think these are just fabulous expressions of faith that we tend to underestimate.

And today we're celebrating the feast of St Matthias. We know little or nothing about him other than he was elected by an extraordinary method, by lot but okay the Holy Spirit inspired that. We know nothing else about him. He's just come, and he's gone. However, I came across a lovely comment on someone like St Matthias which I think is very important. It said, *"Nice to know more but when you've said someone was a disciple of Jesus, you've said the essential thing."* Good morning.

Reflection from Fr. Colm on the Friday of the 5th week of Eastertide 15th May 2020

Morning and let me tell you about Maureen, she was what's known as a local character. I've met Maureen a few times. I've popped into the club on occasion in the past. Maureen would always be there. She loved to smoke, she loved to drink. She was confined to a wheelchair and perhaps that's what endeared Maureen to the local community - that vulnerability. But it was more, it was the love I think that radiated from Maureen herself in her silence in her quietness. I know people who cared for her, they've spoken to me. But Maureen and her love of both neighbours, friends was perhaps highlighted last Christmas when she was confined to hospital knowing that the club's - The Working Man's Club - annual Christmas party was on she signed herself out to be at it and she was unapologetic about why she was leaving hospital.

And so yesterday I stood outside the gate, with a line of people both sides of the street as we waited for Maureen's coffin to pass. COVID had got her and she passed, the coffin slowly passed by the church I had an opportunity just to pray the prayer for dead and

especially for the soul of Maureen quietly. She was heading down towards the Crem, she probably will have had just had a 20-minute service.

But what was important for her and for the community was what happened on the street yesterday. It was more important for those who were on the street. The applause went up, the silence, the gentle applause, all that could be heard on the street. It was wonderful.

And then the coffin stopped outside Maureen's house. Her carer John went in, brought out roses, handed them to people to place on the coffin. Silence descended. I knew many were praying quietly in their hearts for Maureen and giving thanks for her life. And they will miss her. And I will miss her being so important to them even though I didn't know her so well.

So, we pray for Maureen this morning because the Gospel today, Jesus is reminding us about the importance of loving our neighbour as ourselves. We do that in so many different ways very inadequately at times, but we strive to do it. And certainly, I saw a great expression of that yesterday. So, God bless you Maureen.

Reflection from Fr. Colm on the Saturday of the 5th week of Eastertide 16th May 2020

Morning. Today's Gospel Jesus used the word "hate" at least three times. It's a word that has confused definitions I find certainly in my own understanding of the word but in its extreme form it's not a very nice, pleasant word to confront and to try to eradicate.

Some definitions that I've come across which perhaps may be helpful. One is from Joumanah El Matrah she's an Australian academic. She talks about the extreme edges in which hate finds itself. She said *"The use of hate in society is a complex phenomenon, but psychologically, who and why we hate is much clearer. The motive of hate is to eliminate the other, whether that be real or symbolic. Hate evolves out of both real and imagined threats. When we hate another, we don't just hate what they do, we hate who they are: we see them as inherently bad, morally inferior and we believe their intention towards us is malicious. What we hate about the other is their imagined innate nature. Once we come to hate, the hatred persists."*

She goes on and she talks about the targets of our hate and she does say *"I believe with certainty that the group we hate more than any other group in society is the poor. We are both righteous about and entitled to an opinion about those who are poor, and while we speak about the system and class, we will not name the very special and resilient hate we have for the poor."*

Pope Francis speaks about hate also in the context of all the phobias and -isms that are a part of that word hatred. He said, *" I confess that when I hear some speeches by someone responsible for public order or a government, I am reminded of Hitler's speeches in 1934 and '36, They are typical actions of Nazism which, with its persecutions of Jews, Gypsies and people of homosexual orientation, represent a negative model par excellence of a throwaway culture and a culture of hatred. That's what they did then and today these things are resurfacing "* And so he urged us to be vigilant both in civil and religious society and avoid any possible compromise with such degeneration. Strong words.

And as I say with all the -isms and phobias etc that we have towards and are outlined by both the pope and the writer. A report that you probably recall not too long ago highlighted the perhaps one of the greatest targets for hatred today, if not the greatest hatred and that is Christians. And a report that was indeed commissioned just last year found the number of Christians who are being hated and persecuted throughout the world is on the increase particularly in the Middle East. The bombings in Sri Lanka highlighted them just last Easter and in according to a report by the UN in some regions the level of and nature of persecution is arguably coming close to the international definition of genocide and so that is the level of hatred against Christians today. Interesting and challenging for all of us, in our understanding of this word. Good morning.

Reflection from Fr. Colm on the 6th Sunday of Easter - 17th May 2020

Good morning. Hope you're okay. 6th Sunday of Easter heading towards Pentecost and the Spirit, yes, the Spirit. We see the Spirit in the readings very much today. I was just looking out this morning at the blackbirds, it's wonderful to see them in the morning as they attentively and very cautiously move around the garden, they're listening, they're waiting before they can pounce for something to eat and for their young. That's probably an analogous of our waiting on the Spirit, we have to wait, we have to watch, we have to listen. Thank God though one of the gifts of the Spirit is wisdom, and so we're given that wisdom to know when to react, when to say, when to speak, when not to speak etc and the reading, and particularly the Gospel Jesus reminding us about the power of the Spirit, you know, He talks about the advocate and the spirit of truth.

The literal meaning of the Paraclete means advocate, someone who is there to comfort us, to defend us and why do we need that? Well, I think we have a natural tendency within us to go the other way. We cover it up in all sorts of crazy ways but the accuser is not called Satan for nothing, however we stick to the positives and the fact that we are celebrating the Spirit and the importance in the role of the Spirit.

It's not that we didn't always do that, but I think in more recent years particularly since Vatican II greater emphasis has been given to the role of the Spirit. *"I will ask the Father, and he will give you another Advocate,"* Jesus says. Sadly, unfortunately many Christians feel that Jesus too is their judge rather than their defence lawyer.

Take two contrasting emphasis on the Church and the role of the Spirit. Pope Pius IX wrote *"The beginning, root and indefectible source of the unity of the Church is the supreme authority of Peter and his successors in the Roman throne."*

However, Paul VI wrote *"It is the Holy Spirit who animates and sanctifies the Church. The Spirit is her divine breath, the wind in her sails, the principle of her unity, the inner source of her light and strength, this Spirit is her support and consoler, the source of her charisms and songs. Her peace and her joy, her pledge and prelude to blessed and eternal life."* I think that's gorgeous.

Yeah, that's the Spirit and certainly since Vatican II I would like to think that we have been able to be more free in expressing the power of that Spirit. And let's pray more, especially in this week, this special week, the Ascension this coming Thursday is

dedicated to world communications day. The Spirit is the great communicator. Let us keep that up in these difficult, difficult times. God bless.

Reflection from Fr. Colm on the Wednesday of the 6th week of Eastertide 20th May

Good morning. Well I thought you had had enough of these meanderings, but we continue as we continue with lockdown it seems not. I've been asked to say or continue with a few reflections I'm happy to do that because to be honest with you I enjoy researching and reading things in relation to the Gospel and on a morning like today we're very much with our teachers and staff in our schools whichever way it goes into the future. Testing times for them.

Personally, I'm uplifted, I'm always uplifted by music, and of course looking out today at this glorious sunshine and the wildlife in the garden; thank God I have a garden. This morning there were two pieces of music following each other. One was Handel's *As steals the morn* it was followed by *I danced in the morning* which was played on the harp. I never heard it played on the harp before. Absolutely stunning.

So let me tell you now as if you didn't already know, there are very few original thoughts in what I have to say and the gathering of these as I mentioned before, the wisdom and sayings of so many is something I enjoy. One such quotation, reflection that I reflect on this morning is by one of the great Austrian American film directors Billy Wilder. Those of you who saw *Some like it hot* will know the genius of Billy Wilder. He said "*Hindsight is always 20/20*" He's alluding to an optical terminology that Simon Berry I'm sure my local optician would know very very well. What it means simply in optical terms if you're 200/20 that means you better get your glasses quickly.

However, hindsight is often something that catches us out isn't it? I backed the wrong person for whatever might be, I said the wrong thing, all of this is more immediate but at a deeper level it's something totally different. When a relationship goes wrong, the hurt the damage that can be done. These are things that can shape us to the core and can't be put right in so many ways.

However, that's where we come in now by way of being a religious, believing Christian people. It's easy to say not to worry about past decisions because you couldn't change them at the time. But here and now we have to do something about it, we're invited to do something about it. It can be a slow process and it's basically a slow process in acceptance and a need for deeper understanding within ourselves and this is where the Holy Spirit comes in and this is where the Gospel today comes in beautifully.

Jesus says, "*I have so many things to tell you but not now, you're not quite ready but the Holy Spirit, the Spirit will come and reveal these things to you.*" And so, it's the getting ourselves ready that's important. Giving ourselves time, giving ourselves space for that change. That if we are sufficiently open will transform, will heal, all those lovely positive words and help us move on. Good morning.

Reflection from Fr. Colm on the feast of the Ascension of the Lord - 21st May 2020

Hi everybody hope you're okay. Today we're celebrating the feast of the Ascension, it's also World communications day and I think both of them slot in beautifully to each other. The Ascension is the celebration of Jesus going back to the Father and it's of the disciples letting go of one particular form and concept they have of Him. Being shifted down the mountain by the two angels, come on down you go, and trying to earth them again from keeping their heads in the clouds which many of us at times tend to do.

This account in the Gospel today it's beautifully brought out I think anyhow in a very short story and I'm just going to read it to you. Teachers will probably be familiar with it.

"Upon Jesus' arrival in Heaven a big number of angels greeted Him. After the formalities they asked Him whom He had left behind on Earth to finish the work that He had begun. Jesus replied "Just a small group of women and men who love Me." "Is that all?" they asked astonished, "What if this group should fail?" Jesus replied, "I have no other plans."

I think that's the big question facing us at the moment *"What if this group should fail?"* We don't know how we're going to pan out after the return to normality, please God, which won't be too long now. I think our means of communication are going to be dramatically changed and that's why today is so important, the virtual world has simply taken over, everywhere, socially, business world I don't know how many Zoom/TEAM meetings I've been on of late. Parish Council meeting takes place via Zoom and they're all good meetings. Good means of communication but they're not really I mean the human contact is very evident, there's no way that they could continue indefinitely without some kind of human contact and I think to that degree it's hugely important perhaps that we never lose sight of the fact that we do need that human contact.

I came across Dacher Keltner, a professor of psychology University of Berkeley, California who said *"Touch is the fundamental language of connection," "Touch is the fundamental language of connection."*

You know nobody knew that better than Jesus, did they? Everywhere in the New Testament He's embracing, He's the kiss, even the washing of the feet, the healing of the blind man with His own spittle, an extraordinary intimacy that He seems to display, revels it seems in just human contact and connection.

So, on this great day as we anticipate Pentecost with a very frightened community who are up in that upper room self-isolating out of fear in lockdown and they are waiting to meet their Lord and be inspired by that same Spirit. So, take heart and keep an eye particularly on those on the margins who really need our support and our comfort and our uplifting contact and communication at this time. Good morning.



Durham
University

Centre for Catholic Studies

Newsletter

Issue 36: Easter term 2020

Being the *Dismembered* Body of Christ

Gaël Pardoën

PhD student at the CCS, supported by Mary Ward and St Jude bursaries

Dear Readers,

I am not sure when you will read this and if we will still be in lockdown. How little we know, and yet one thing is certain: things have changed and we just don't know how much.

Yet in the midst of the bleak times in which we find ourselves, there is something in which to rejoice. We may not feel it, we may doubt it at times, and yet it is there, it is here. This is certainly what I learned from living Easter in quarantine.

A few weeks ago, as we were beginning to experience life in locked down communities, some CCS students and staff were able to meet for the first time online. We shared our experiences of quarantine and discussed how we can speak about it theologically. Here is what I have taken from this experience.

Theology, and the Catholic tradition, can help us to colour with meaning—rather than explain—the times in which we find ourselves. Thus we discussed what it might mean to be an Easter people, or a member of the Body of Christ when the body is *dismembered*. We talked about Gospel narratives that can help us to inhabit our life differently, reflecting on bereavement, powerlessness and isolation through the Passion, Holy Saturday, the Resurrection, Pentecost and the Ascension.

'Stay home, save lives' has become the new (inter)national motto. As we feel powerless in the face of this crisis we experience the Common Good in action, learning that protecting oneself is protecting others and that the safety of each depends on and is the responsibility of all.



Thus, this time of solitude has also been experienced by many as a time of solidarity and has enabled us to be more aware of the importance of embodiment and of people in our lives.

Finally we also reflected on the renewed importance of social media and technology to enable our dismembered ecclesial body to function. In her book *The Pearl Gates of Cyber Space*, Margaret Wertheim asked a central question: can cyber space provide spiritual satisfaction? What may have seemed a very abstract and sci-fi question a few years ago has now become very real as online worship has gone viral. Many communities and parishes are showing creativity in the face of adversity. We may need to rethink the place of sacraments, what they are, and how we participate in them as we, the Body of Christ, are hungry.

But as we ponder on what it might mean for us to be members of a *dismembered* Body, we need to remember that Easter has arrived and that one day, just not yet, our Body will be a glorious one in God.



Project Report: *Religious Life for Women in East and Central Africa: A Sustainable Future*

Dr Catherine Sexton

Senior Research Fellow at the Margaret Beaufort Institute of Theology (MBIT), Cambridge
Honorary Fellow at the CCS



Between 2016 and 2019, a team from the CCS working in collaboration with the Margaret Beaufort Institute of Theology (MBIT), Cambridge—and funded by the Conrad N. Hilton Foundation’s Catholic Sisters Initiative—studied the sustainability of apostolic religious life for women in five countries of East and Central Africa.

The project explored how sisters experience and articulate their own understanding of religious life, through their charisms and spiritualities. Sisters were asked to tell us about their understanding of the essence of religious life, as lived in their context, and then to discuss their responses in one of 56 groups held across their communities.

The project addressed how sustainable religious life is in this context in terms of finance and new membership but, more importantly perhaps, its spiritual and charismatic integrity.

Sisters told us that, along with the centrality of a life of prayer, they are committed to community life lived in common as an essential element of religious life. They seek to balance this with their commitment to active and demanding ministries, yet many live a semi-monastic way of life, in the form prevalent at the time of founding or the arrival of congregations in these countries. We asked to what extent is a model of religious life which is conventual, lived under-one-roof and emphasises physical togetherness, still sustainable, or suitable to the demands of contemporary apostolic religious life for women in East and Central Africa?

The findings were discussed with participants in each of the five countries and later presented at international symposia in Rome and London in October 2019. The central issue which emerged is the need for continuing



renewal of the way the life is lived in accordance with the spirit and patrimony of each congregation: its expression in charism, authentic apostolic spirituality and vocation, and community life.

The research led us to ask whether what we heard from the 620 sisters—from 80 congregations—constitutes a call for further, deep renewal, or is a new form of apostolic religious life emerging which is more appropriate to the cultural and socio-economic contexts in which it is being lived. Or indeed, are these factors shaping and influencing each other so that renewal becomes context-specific?

Addressing these central questions, sisters themselves will find it immeasurably easier to clarify the ways of understanding, living and communicating the essence of the apostolic impulse, as lived in their congregations, in their own context, to new members. We hope we have given them some tools with which to continue this work.



Project team members

The full project reports can be found:

- On the CCS website via durham.ac.uk/religiouslife
- On the MBIT website via bit.ly/3byvxT3

New Post: FMDM Fellowship in the History of Catholicism

In 2019, the CCS and the Franciscan Missionaries of the Divine Motherhood (FMDM) forged a new partnership, creating a three-year postdoctoral position to examine the archives of the FMDM with the view of writing a History of the Congregation focusing on the impact of their Franciscan presence. In January 2020, Dr Brian Casey was appointed to the role and we were delighted to welcome him to the CCS in March.

The Franciscan Missionaries of the Divine Motherhood

The origins of the FMDM begin in 1884 in London when three Third Order Secular Franciscans became religious and, after a period of much turbulence, founded a community in Aldershot, Hampshire, looking after around 100 orphans.

This was followed by the rapid growth of the new movement into a Pontifical Congregation with the name Franciscan Missionaries of the Divine Motherhood who, in 1947, sent missionaries to China and Zambia (Northern Rhodesia as it was known then). The Congregation soon became present in Asia, America and Africa as well as Europe by the middle of the 20th century.

In 1956, Ladywell in Godalming, Surrey, became the Congregation's Motherhouse and the offices of the Congregational Leadership.

The Project

The archives at Ladywell cover the Congregation's beginnings at the end of the 19th century and detail the rapid expansion of a global religious Congregation in the Franciscan tradition over the last century. As such, they represent an important body of material evidence for research of the history of global Catholicism, and the Franciscan contribution to that movement.

Furthermore, the material also relates to the spread of Catholic social action through the Congregation's involvement in a range of initiatives, such as establishing medical facilities, orphanages and schools along with grassroots engagement with the local communities wherever they found themselves.

The FMDM Fellowship will also allow us to develop a picture of the FMDM as a global Congregation, to link the history of the Congregation to the wider global context, and to highlight the unique significance of the archival collections for the study of the history of Catholicism in this period, and the importance of the Franciscan vision that motivates its mission. With the primary focus of placing the FMDM and the Franciscan charism in the context of global Catholicism, the fellowship will allow for the explorations of archives in various sites of FMDM activity around the world.

A Word From Sr Jane Bertelsen FMDM, Congregational Leader

The opportunity to work with the CCS in Durham has been a real gift to us. As we discerned this new partnership we were enriched with the energy, passion and vision of the team and all they were trying to achieve to enrich our global understanding of faith, theology, mission and their collective contribution to our society. We recognised that working with the CCS will enable us, as a Congregation, to share the FMDM charism with a much wider group of people through the Fellowship and the research that will flow from it.

Our current missionary endeavours stand on the shoulders of those courageous, faith-filled women who have gone before us. We have been conscious for many years that we needed to tell their stories, sharing how, through their lives, the Gospel message of love, peace and the dignity of all people has been brought to birth in different parts of the world. We look forward to working with Brian and the CCS to honour the lives of our sisters and all who have shared their mission over the years.



Dr Brian Casey



Prior to joining the CCS, Brian worked in Ireland as a historical researcher with the Mother and Baby Home Commission of Investigation for nearly five years. He has published extensively on various aspects of the rural countryside in 19th and 20th century Britain and Ireland.

Upon taking up the post, Brian said, "I am delighted to have joined the CCS to research and write the history of the FMDM through the prisms of the Franciscan tradition and global Catholicism. This project explores perspectives from its 19th century antecedents, Catholic internationalism, social movements, philanthropy, medical and sacred spaces and how they remained faithful to its Franciscan charism throughout."

We extend a warm welcome to Brian and are pleased to announce he will be Assistant Director of the CCS.

English Convents in Catholic Europe, c. 1600-1800

January 2020 saw the publication of *English Convents in Catholic Europe, c. 1600-1800* (Cambridge University Press) by Dr James E. Kelly.*

The book highlights the significance of the English convents as part of, and contributors to, national and European Catholic culture. Covering the whole exile period and making extensive use of rarely consulted archive material, James situates the English Catholic experience within the wider context of the Catholic Reformation and Catholic Europe.

As he highlights below, the convents were not isolated but were, in fact, an integral part of the transnational Church which transcended national boundaries.



Sr Mary Aloysia Joseph Wright (1743-1819) of the Liège Sepulchrines, oil painting: with permission of the Canonesses of the Holy Sepulchre.

Between c. 1600 and c. 1800, nearly four thousand women left England for mainland Europe. They were not just travelling for the sake of it, or embarking upon some form of Grand Tour; rather, they were escaping stringent penal laws against the practice of Catholicism in England that forbade any institutional expression of Catholic religious life. In mainland Europe, this tide of female religious refugees first founded and then entered a series of convents that would survive for the next two centuries.

Despite the uniqueness of this endeavour, the English conventual movement was largely excluded from the scholarly landscape because of a double disadvantage, first their gender and then their religion rendering them invisible to a great many researchers. However, during the last decade there has been an

upsurge in scholarly interest in women religious generally, and especially in the members of the English convents in exile. This surge in interest has gone hand in hand with the revival of early modern English Catholicism as a growing and vital field to understanding the political and religious dynamics of the time.

The English conventual movement was unparalleled in the early modern period. After the foundation in 1598 in Brussels of the first English convent to be established since the dissolution of the monasteries, it was followed by a further 21 foundations across Flanders and France, which all self-identified as English institutions in Catholic Europe. In addition, there was one continuation from the pre-Reformation period, the Bridgettines of Syon Abbey eventually settling in Lisbon, Portugal.

Here, in mainland Europe, these convents remained for two centuries, the nuns praying, but also involving themselves in national and international politics, reading, writing, maintaining significant financial portfolios and pioneering forms of female education. It was not until the upheavals and anti-clerical violence of the French Revolution at the end of the 18th century that the majority of English women religious were forced to flee to England, once more as religious refugees.



James Kelly is the Sweeting Fellow in the History of Catholicism at the CCS.

* The discount code for cambridge.org is ECCE2019 (confers 20% discount)



Durham
University

Centre for Catholic Studies

centreforcatholicstudies.co.uk
Catholic Theology in the Public Academy

ccs.admin@durham.ac.uk
0191 33 41656
@CCSDham

PENTECOST WORD SEARCH



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AMAZED

LANGUAGES

APOSTLES

MULTITUDE

DAY OF PENTECOST

SITTING

HEAVEN

SPEAKING IN TONGUES

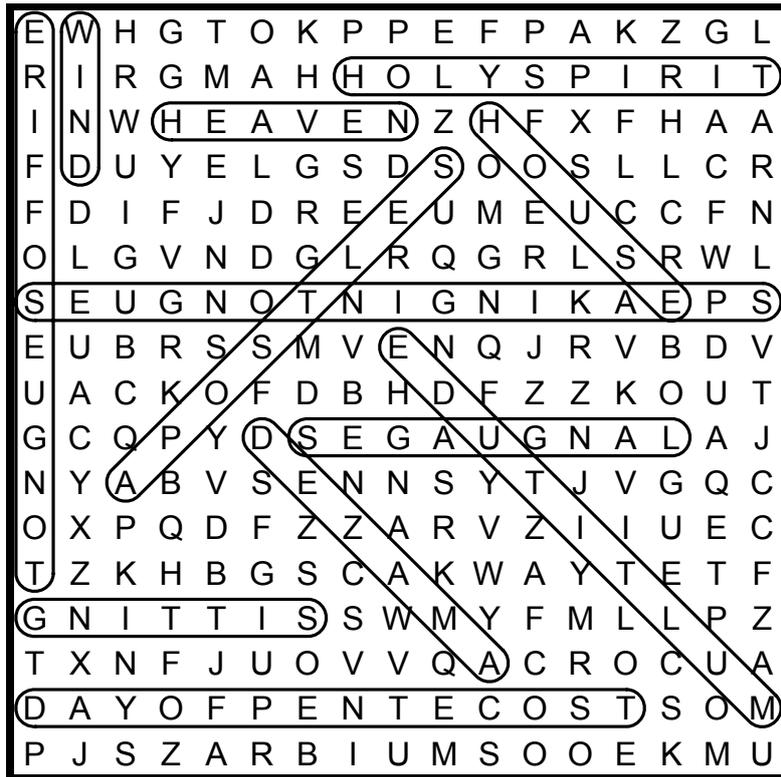
HOLY SPIRIT

TONGUES OF FIRE

HOUSE

WIND

Solution





Name: _____

Solve each Sudoku puzzle!

8			2	6				4
	1			8	3		6	2
2	6		7	4		1		
		6		7	8	2	1	
		4		3	2		8	
	2				9			7
7	4			1	6		2	
	3		8		4		7	1
		1		2	7			6

	1		2		5			8
	2	4	9	8				5
	5	8	7		1		2	
6		5	3		2		8	1
2		7	1			3		9
		1	5		8	2	6	
		2	6		7	8		
8				1		5		2
		9		2	3		1	

	2				9		7	6
	7		6	2		8	9	
	4	6		8	5		3	
	8	2	9				6	
5	6				8		2	
7				6	2	9		8
	5	8	2		6	7	4	
	3	4	8		7	5		2
	9	7	5				8	

		7	1	2		8		
	4			8				6
	6			9		7	1	
		2		6		1		
6	8		7			4	2	
	1				5		8	
7				5	1		6	8
5		8		7		2		1
1			8		2		7	5



Name: _____ **Answer Key**

Solve each Sudoku puzzle!

8	9	7	2	6	1	3	5	4
4	1	5	9	8	3	7	6	2
2	6	3	7	4	5	1	9	8
3	5	6	4	7	8	2	1	9
9	7	4	1	3	2	6	8	5
1	2	8	6	5	9	4	3	7
7	4	9	5	1	6	8	2	3
6	3	2	8	9	4	5	7	1
5	8	1	3	2	7	9	4	6

9	1	6	2	3	5	7	4	8
7	2	4	9	8	6	1	3	5
3	5	8	7	4	1	9	2	6
6	9	5	3	7	2	4	8	1
2	8	7	1	6	4	3	5	9
4	3	1	5	9	8	2	6	7
1	4	2	6	5	7	8	9	3
8	6	3	4	1	9	5	7	2
5	7	9	8	2	3	6	1	4

8	2	5	3	1	9	4	7	6
3	7	1	6	2	4	8	9	5
9	4	6	7	8	5	2	3	1
4	8	2	9	5	3	1	6	7
5	6	9	1	7	8	3	2	4
7	1	3	4	6	2	9	5	8
1	5	8	2	3	6	7	4	9
6	3	4	8	9	7	5	1	2
2	9	7	5	4	1	6	8	3

9	5	7	1	2	6	8	3	4
2	4	1	3	8	7	5	9	6
8	6	3	5	9	4	7	1	2
3	7	2	4	6	8	1	5	9
6	8	5	7	1	9	4	2	3
4	1	9	2	3	5	6	8	7
7	2	4	9	5	1	3	6	8
5	9	8	6	7	3	2	4	1
1	3	6	8	4	2	9	7	5

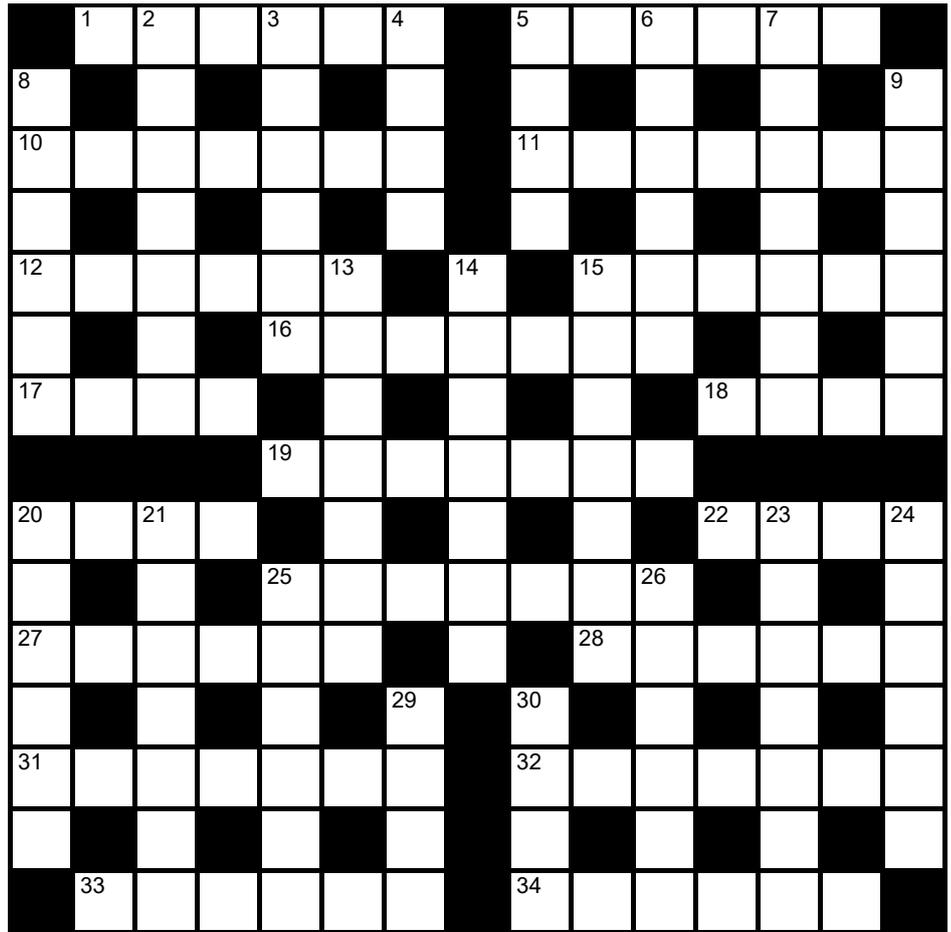
BIBLE CROSSWORD XIV

Across

- 1 Body of water the Israelites walked through (3,3)
- 5 As Gideon, Othniel and others did (6)
- 10 Very salty water! (4,3)
- 11 Brave fighter (7)
- 12 Queen of Persia (6)
- 15 Combat (6)
- 16 Ceremonies (7)
- 17 City of Persian kings (4)
- 18 Posted (4)
- 19 Descendant of Esau (7)
- 20 Fair (4)
- 22 A son of Benjamin (4)
- 25 Corrupted (7)
- 27 One of the churches (6)
- 28 Having the nature of God (6)
- 31 River of Damascus (7)
- 32 Marriage (7)
- 33 Ancient unit of distance (6)
- 34 Wanderers (6)

Down

- 2 Treasurer of Corinth (7)
- 3 Mary's relation to Martha (6)



by *Philologus*

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- 4 Seventh king of Israel (4)
- 5 God's people (4)
- 6 Also known as Tabitha (6)
- 7 Letter (7)
- 8 Serpents (6)
- 9 Sacred minister (6)
- 13 Puzzles (7)
- 14 Upheaval (7)
- 15 Erased, when with 'out' (7)
- 20 Husband of Mary (6)
- 21 Obedient helper (7)
- 23 Enlightened (7)
- 24 Seek retribution (6)
- 25 As Jesus did with a sop (6)
- 26 Crown (6)
- 29 Region (4)
- 30 Jacob was one (4)

BIBLE CROSSWORD XIV - SOLUTION

	R	E	D	S	E	A		J	U	D	G	E	D	
A		R		I		H		E		O		P		P
D	E	A	D	S	E	A		W	A	R	R	I	O	R
D		S		T		B		S		C		S		I
E	S	T	H	E	R		T		B	A	T	T	L	E
R		U		R	I	T	U	A	L	S		L		S
S	U	S	A		D		R		O		S	E	N	T
				E	D	O	M	I	T	E				
J	U	S	T		L		O		T		G	E	R	A
O		E		D	E	F	I	L	E	D		D		V
S	A	R	D	I	S		L		D	I	V	I	N	E
E		V		P		A		T		A		F		N
P	H	A	R	P	A	R		W	E	D	D	I	N	G
H		N		E		E		I		E		E		E
	S	T	A	D	I	A		N	O	M	A	D	S	

Across: 1 Red Sea, 5 Judged, 10 Dead Sea, 11 Warrior, 12 Esther, 15 Battle, 16 Rituals, 17 Susa, 18 Sent, 19 Edomite, 20 Just, 22 Gera, 25 Defiled, 27 Sardis, 28 Divine, 31 Pharpar, 32 Wedding, 33 Stadia, 34 Nomads.

Down: 2 Erastus, 3 Sister, 4 Ahab, 5 Jews, 6 Dorcas, 7 Epistle, 8 Adders, 9 Priest, 13 Riddles, 14 Turmoil, 15 Blotted, 20 Joseph, 21 Servant, 23 Edified, 24 Avenge, 25 Dipped, 26 Diadem, 29 Area, 30 Twin.