

The Apostle February/March



In the last edition of the Apostle I reflected on the visit of the Holy Father to England, the high point of which was the Mass at Cofton Park. At the beginning of the Mass Pope Benedict beatified John Henry Newman, one of the great founders of the Oxford Movement. This movement was an attempt to recall the Church of England to its Catholic roots. Eventually Newman came to the conclusion that God was calling him to full communion with the See

of Peter and was received into the Catholic Church by Bl Dominic Barberi, a priest of the Passionist Order, on October 8 1845.

Since the publication of the document *Anglicanorum Coetibus*, which is an invitation to groups of Anglicans to be received into full communion with Rome, I have been considering my position in the Church of England very carefully. You will know that I have been dismayed by recent developments in the Anglican Communion, particularly the General Synod's decision to prepare legislation to allow women to be ordained as Bishops. My dismay has nothing to do with the status of women as I believe absolutely in the equality of the sexes. It has to do with the unity of the Church for which Christ prayed. That unity cannot now be achieved, at least not for generations. There may be friendship across the ecumenical

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divide, a realisation that our common baptism brings us together in some ways, but sacramental unity, no.

It is for this reason that I have decided that I cannot now, in good conscience, remain in the Church of England. It is my intention to be reconciled to the Catholic Church. There is great sadness in this decision, for I love S. Paul's Tottenham, great parish that it undoubtedly is; it will always have a special place in my heart and in my prayers. It is, after all, the parish where I have served, man and boy you might say, for nearly ten years, on and off.

My last Sunday will be on 6 March and I hope that everyone will make an effort to be here on that day.

The Ordinariate, the structure proposed by *Anglicanorum Coetibus* and similar to a diocese has now been established: Fr Keith Newton,

the former Bishop of Richborough, is its first ordinary. It is dedicated to Our Lady of Walsingham and is under the patronage of Blessed John Henry Newman. Groups of Anglicans, along with clergy, will be enrolled as candidates for the Ordinariate at the start of Lent and be received into the Catholic Church in Holy Week.

At the time of writing I don't know for sure where I will be living, though I believe it will be near Euston, so not very far away. God willing, I will be ordained as Deacon sometime just after Easter and Priest around Pentecost. As soon as I know these dates, I will let you all know.

In the meantime, please pray for Fr Christopher and Fr Luke, the Archdeacon, and all those who will be covering the interregnum. I know that Bishop Peter will be keen to make quite a swift appointment, so I do not believe the interval

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between incumbents will be a long one.

There may, of course, be people who are confused about the situation and who want to talk this through. Anyone in this position is most welcome to do so. Please have a word with me about this.

It is very much a leap into the unknown, or almost unknown. It is a decision which has not been taken lightly or hastily and certainly not without anguish. But we all of us have to act on what we believe to be God's will and to go where we believe he calls us. But please be assured of my prayers for you all, and I would be grateful if you would keep me in yours.

Fr Mark

S. Scholastica



Twins often share the same interests and ideas with an equal intensity. Therefore, it is no surprise that Scholastica and her twin brother, Benedict, established religious communities within a few miles from each other.

Born in 480 of wealthy parents, Scholastica and Benedict were brought up together until he left

Saints of the Month

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central Italy for Rome to continue his studies.

Little is known of Scholastica's early life. She founded a religious community for women near Monte Cassino at Plombariola, five miles from where her brother governed a monastery.

The twins visited each other once a year in a farmhouse because Scholastica was not permitted inside the monastery. They spent these times discussing spiritual matters.

According to the *Dialogues of St. Gregory the Great*, the brother and sister spent their last day together in prayer and conversation. Scholastica sensed her death was close at hand and she begged Benedict to stay with her until the next day.

He refused her request because he did not want to spend a night outside the monastery, thus breaking his own

Rule. Scholastica asked God to let her brother remain and a severe thunderstorm broke out, preventing Benedict and his monks from returning to the abbey.

Benedict cried out, "God forgive you, Sister. What have you done?" Scholastica replied, "I asked a favor of you and you refused. I asked it of God and he granted it."

Brother and sister parted the next morning after their long discussion. Three days later, Benedict was praying in his monastery and saw the soul of his sister rising heavenward in the form of a white dove. Benedict then announced the death of his sister to the monks and later buried her in the tomb he had prepared for himself.

Scholastica and Benedict gave themselves totally to God and gave top priority to deepening their friendship with him through prayer. They sacrificed some of the

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opportunities they would have had to be together as brother and sister in order better to fulfill their vocation to the religious life. In coming closer to Christ, however, they found they were also closer to each other. In joining a religious community, they did not forget or forsake their family but rather found more brothers and sisters.

“All religious are under an obligation, in accordance with the particular vocation of each, to work zealously and diligently for the building up and growth of the whole mystical body of Christ and for the good of the particular churches. It is their duty to foster these objectives primarily by means of prayer, works of penance, and by the example of their own lives” (*Decree on the Pastoral Office of Bishops*, 33, Austin Flannery translation).



Fr Christopher writes...

Until I moved from seminary in Yorkshire to begin work at S. Paul's I had never lived in London before, or, indeed, anywhere remotely the size of London. It is a truly vast place with thousands of different communities and people of every possible nationality and background. But while it is a place of great diversity, and this certainly makes it an exciting place to live, it can also be a lonely place for many; the things which unite Londoners are difficult to identify, and in an enormous city (or should we say 'cities'?) it is, it strikes me, easy for people to be forgotten. Indeed,

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the recent political turmoil in Tunisia and Egypt have also prompted me to think about the nature of citizenship and belonging.

This is an area where we all face difficulties in our day to day lives. The secular world often makes living our Christian lives difficult – take Spurs playing on a Sunday, for example! There is also often a danger that we ‘compartmentalise’ different parts of our lives – often our faith – rather than integrating them into our lives as a whole. It is difficult to match up what it means to belong to the world or London with what it means to belong to the Church.

One of the finest examples of belonging and citizenship in Scripture is the vision of the Heavenly City in the final two chapters of the Revelation to S. John. The vision speaks of the beauty of the city, of its gates which are never shut, and of the kings of the earth and the glory and honour of the nations coming to it. The most extraordinary thing,

though, is the realisation that this is what we are called to as Christians – this is to be our true home.

S. Augustine, writing in his famous book *The City of God* early in the fifth century, discussed this question of belonging to both the community of the Church and to the secular world. He was writing to a group of discontented Christian refugees from Rome living in Africa; they had been ejected from their homes when Rome was sacked in the year 410. Augustine tells us that there are two cities which we are concerned with – the ‘earthly city’ and the ‘heavenly city’ – and that these are in competition for our attentions here and now. As Christians, he argues, our true home is, of course, the heavenly city, but we must still pay attention to the earthly one as, for the time being at least, it looks after our material needs and safety.

There is certainly much truth in this, but it is all too easy to try to divide up what is proper to each ‘city’ – this is the ‘compartmentalisation’ I spoke of earlier

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– and to either keep faith and discourse about God restrained to a Sunday, for example, or even to seek to remove oneself entirely from the secular world, believing it to be wholly corrupt.

Augustine's view, however, is different. He cites the parable of the weeds sown among the wheat (Matthew 13:24 – 30) to show that we should not judge the secular world too hastily. In this parable we are given an image of weeds and wheat growing amongst each other in a field; the servants ask their master if they should root out the weeds, but the master replies that there is a danger that they might root out the good wheat by mistake while trying to dispose of the weeds. Instead the master commands them to wait for the harvest, when a clearer distinction can be made.

Augustine reads this parable as a metaphor for our Christian lives in the midst of the earthly city. The wheat represents the many people of different backgrounds who live good and holy

lives; the weeds are those who do not. But lest we be too hasty to judge, Augustine is clear that the harvest represents the ultimate judgement of God – the servants who wish to judge and discriminate sooner than this are told to wait by the master. It follows, then, that our discernment of the lives of others and of the earthly community can only be transitory and provisional until God's judgement is completed.

How we should negotiate our allegiances to the world and to the Church is a difficult question to answer. We must, however, try to find a middle way between condemnation of modern secular society and conforming to it too closely. We must seek its good while on earth, but we must also keep our eyes fixed on our ultimate home, which is the City of which the Lamb is the light.

Calendar for February

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Date	Proper of the Day	Prayer request
1	Feria	The Sick
2	The Presentation of the Lord	
3	S. Blaise	The persecuted
4	Feria	The East Haringey Deanery
5	Of our Lady	The Social Club
6	5th SUNDAY OF THE YEAR	The Parish
7	Feria	North Middlesex Hospital
8	Feria	PCC
9	DEDICATION of the LATERAN BASILICA	The Diocese of Rome
10	S. Scholastica	Benedictine order
11	Our Lady of Lourdes	Lourdes
12	Of our Lady	The people of Egypt
13	6th SUNDAY OF THE YEAR	The Parish
14	Ss Cyril & Methodius	Eastern Orthodox Church
15	Feria	Local businesses
16	Feria	The unemployed
17	Feria	The people of Tunisia
18	Feria	Afghanistan
19	Of our Lady	Walsingham
20	7th SUNDAY OF THE YEAR	The Parish
21	Feria	The Archdeacon
22	CHAIR OF PETER	Church Unity
23	S. Polycarp	Those persecuted for their faith
24	Feria	Company of Mission Priests
25	Feria	
26	Of our Lady	Fatima
27	8th SUNDAY OF THE YEAR	The Parish
28	Feria	Our families and homes

Q & A

Q: What does Feria mean?

A: A Feria is a day on which no festival or holiday is celebrated

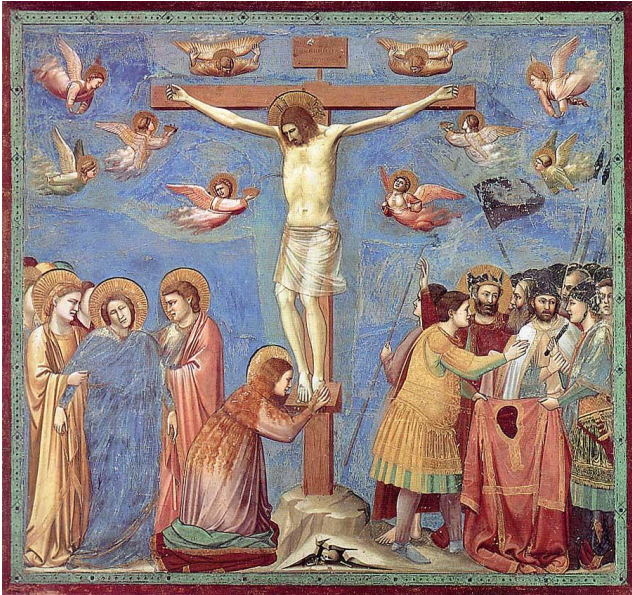
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Calendar for March

Date	Proper of the Day	Prayer request
1	Advent feria	Spiritual writers
2	Advent feria	Theologians
3	S. Francis Xavier	The Society of Jesus
4	Advent feria	Fatima
5	ADVENT TWO	The Parish
6	S. Nicholas	Young people
7	S. Ambrose	Bishop Peter
8	IMMACULATE CONCEPTION	Guidance of the Holy Spirit
9	Advent feria	The Dominican Order
10	Advent feria	Those in hospital
11	Advent feria	Christmas Bazaar
12	ADVENT THREE	The Parish
13	S. Lucy	The unemployed
14	S. John of the Cross	The Carmelite order
15	Advent feria	The bereaved
16	Advent feria	Local Councillors
17	Late Advent feria	The Parish
18	Late Advent feria	Missionaries
19	ADVENT FOUR	The Parish
20	Late Advent feria	Victims of oppressive regimes
21	Late Advent feria	For charity
22	Late Advent feria	Pope Benedict XVI
23	Late Advent feria	East Haringey Deanery
24	Late Advent feria	Those affected by natural disaster.
25	THE NATIVITY OF OUR LORD	World peace
26	THE HOLY FAMILY	The parish
27	S. JOHN, APOSTLE	For penitence
28	THE HOLY INNOCENTS	Bishop Richard
29	S. THOMAS BECKET	The Church in England
30	In Christmas Octave	Bishop John
31	In Christmas Octave	The Parish

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Lent – A season of growth



Lent is a special time of prayer, penance, sacrifice and good works in preparation of the celebration of Easter. In the desire to renew the liturgical practices of the Church, *The Constitution on the Sacred Liturgy* of Vatican Council II stated, "The two elements which are especially characteristic of Lent - the recalling of baptism or the preparation for it, and penance -- should be given greater emphasis in the liturgy and in liturgical catechesis. It is by means of them that the Church prepares the faithful for the celebration of Easter, while they hear God's word

more frequently and devote more time to prayer" (no. 109). The word *Lent* itself is derived from the Anglo-Saxon words *lencten*, meaning "Spring," and *lenctentid*, which literally means not only "Springtide" but also was the word for "March," the month in which the majority of Lent falls.

Since the earliest times of the Church, there is evidence of some kind of Lenten preparation for Easter. For instance, St. Irenaeus (d. 203) wrote to Pope St. Victor I, commenting on the celebration of Easter and the differences between practices in the East and the West: "The dispute is not only about the day, but also about the actual character of the fast. Some think that they ought to fast for one day, some for two, others for still more; some make their 'day' last 40 hours on end. Such variation in the observance did not originate in our own day, but very much earlier, in the time of our forefathers" (Eusebius, *History of the Church*, V, 24). When Rufinus translated this

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passage from Greek into Latin, the punctuation made between "40" and "hours" made the meaning to appear to be "40 days, twenty-four hours a day." The importance of the passage, nevertheless, remains that since the time of "our forefathers" - - always an expression for the apostles -- a 40-day period of Lenten preparation existed. However, the actual practices and duration of Lent were still not homogenous throughout the Church.

Lent becomes more regularized after the legalization of Christianity in A.D. 313. The Council of Nicea (325), in its disciplinary canons, noted that two provincial synods should be held each year, "one before the 40 days of Lent." St. Athanasius (d. 373) in his "Festal Letters" implored his congregation to make a 40-day fast prior to the more intense fasting of Holy Week. St. Cyril of Jerusalem (d. 386) in his *Catechetical Lectures*, which are the paradigm for our current RCIA programs, had 18 pre-baptismal

instructions given to the catechumens during Lent. St. Cyril of Alexandria (d. 444) in his series of "Festal Letters" also noted the practices and duration of Lent, emphasizing the 40-day period of fasting. Finally, Pope St. Leo (d. 461) preached that the faithful must "fulfill with their fasts the Apostolic institution of the 40 days," again noting the apostolic origins of Lent. One can safely conclude that by the end of the fourth century, the 40-day period of Easter preparation known as Lent existed, and that prayer and fasting constituted its primary spiritual exercises.

Of course, the number "40" has always had special spiritual significance regarding preparation. On Mount Sinai, preparing to receive the Ten Commandments, "Moses stayed there with the Lord for 40 days and 40 nights, without eating any food or drinking any water" (Ex 34:28). Elijah walked "40 days and 40 nights" to the mountain of the Lord, Mount Horeb (another name for Sinai) (1 Kgs 19:8). Most

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importantly, Jesus fasted and prayed for "40 days and 40 nights" in the desert before He began His public ministry (Mt 4:2).

Once the 40 days of Lent were established, the next development concerned how much fasting was to be done. In Jerusalem, for instance, people fasted for 40 days, Monday through Friday, but not on Saturday or Sunday, thereby making Lent last for eight weeks. In Rome and in the West, people fasted for six weeks, Monday through Saturday, thereby making Lent last for six weeks. Eventually, the practice prevailed of fasting for six days a week over the course of six weeks, and Ash Wednesday was instituted to bring the number of fast days before Easter to 40. The rules of fasting varied. First, some areas of the Church abstained from all forms of meat and animal products, while others made exceptions for food like fish. For example, Pope St. Gregory (d. 604), writing to St. Augustine of Canterbury, issued the following rule: "We abstain from

flesh, meat, and from all things that come from flesh, as milk, cheese and eggs."



Second, the general rule was for a person to have one meal a day, in the evening or at 3 p.m.

These Lenten fasting rules also evolved. Eventually, a smaller repast was allowed during the day to keep up one's strength from manual labor. Eating fish was allowed, and later eating meat was also allowed through the week except on Ash Wednesday and Friday. Dispensations were given for eating dairy products if a pious work was performed, and eventually this

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rule was relaxed totally. (However, the abstinence from even dairy products led to the practice of blessing Easter eggs and eating pancakes on Shrove Tuesday, the day before Ash Wednesday.)

Over the years, modifications have been made to the Lenten observances, making our practices not only simple but also easy. Ash Wednesday still marks the beginning of Lent, which lasts for 40 days, not including Sundays. The present fasting and abstinence laws are very simple: On Ash Wednesday and Good Friday, the faithful fast (having only one full meal a day and smaller snacks to keep up one's strength) and abstain from meat; on the other Fridays of Lent, the faithful abstain from meat. People are still encouraged "to give up something" for Lent as a sacrifice. (An interesting note is that technically on Sundays and solemnities like St. Joseph's Day

(March 19) and the Annunciation (March 25), one is exempt and can partake of whatever has been offered up for Lent.

Nevertheless, I was always taught, "If you gave something up for the

Nevertheless, I was always taught, "If you gave something up for the Lord, tough it out. Don't act like a Pharisee looking for a loophole."

Lord, tough it out. Don't act like a Pharisee looking for a loophole." Moreover, an emphasis must be placed on performing spiritual works, like attending the Stations of the Cross, attending

Mass, making a weekly holy hour before the Blessed Sacrament, taking time for personal prayer and spiritual reading and most especially making a good confession and receiving sacramental absolution. Although the practices may have evolved over the centuries, the focus remains the same: to repent of sin, to renew our faith and to prepare to celebrate joyfully the mysteries of our salvation.

Article by Fr William Saunders

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Odylyan Pierre, now a student at King's College, London, reflects on growing to our full stature as children of God.

As I search my mind I realize my earliest memories of attending church at St. Paul's. Sunday morning mass, Sunday school teachers, trips to Cornwall. I remember "helping" my mother to clean the church on Saturdays and as she did this I remember Fr. Mark introducing me to the world of music- playing the piano (teaching a 7 yr old ain't no easy task).That's when my love for music started. Thank you Father Mark. I also remember Fr. Andrew's cheerful jolly smile as he went by. I remember wondering why I couldn't yet have Communion, and looking up at Jesus on the cross as I went up for blessing. St Pauls

Church felt like home then. I remember my toes couldn't touch the ground when I sat for mass.

Coming back has been a bit like coming home. Seeing so many familiar faces, the greetings of best-wishes and the collective feeling of love and acceptance has made my transition much more enjoyable. I thank you all for graciously welcoming me back to St. Paul's.

But never mind my nostalgia; I digress- I want to introduce you to my fascination with butterflies.

I've never been much of an expert on butterflies (science was not my strong point). But basically, the butterfly starts out as a caterpillar- a crawling, wormy caterpillar. Not able to move quickly, or go anywhere it chooses; chained by

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itself and its physical constraints. As time progresses, the caterpillar moves on to the chrysalis stage. The caterpillar attaches itself to a twig, a branch and creates this cocoon. When the transformation is complete, the adult butterfly emerges to begin his new journey.

Maybe we are all caterpillars hoping to become butterflies. Not to be presumptuous, but I think I may be if no one else. But in order to become a butterfly, we must survive the chrysalis stage.

Too many times however we become chained to the chrysalis- so wrapped up in ourselves that we aren't able to break free. As a young person, we struggle between friends and relationships, parents and school, who we pretend to be and who we really are. And sometimes we change too much too

fast. Sometimes our feet cannot touch the ground and we feel that there's nothing to hold onto. And that is where God steps in. God helps us break free of pain, pressure, fear, and anger. It is He who gives us strength to push past those barriers and enter the light of His purpose, all the while holding on to Him.

Can you imagine my excitement? You see, now the butterfly can go off into the world- no restraints, no limitations. His wings are able to carry him to the clouds. The world is at his feet. So too, we can accomplish so much once we are set free by God's love. Indeed I am not unrealistic and have no illusions that once we are butterflies, everything will be a-okay. The butterfly will be tossed about gales of wind and suffer scorching heat.

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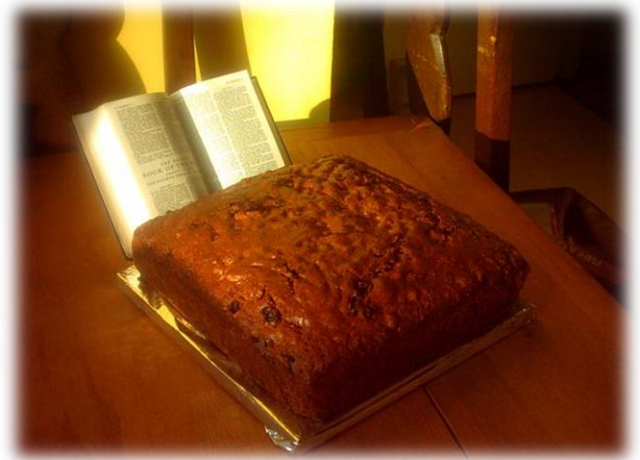
And work, school, families and relationships will seem to weigh down our wings from flying into God's purpose for our life. But the fact remains that He will provide the breeze for us to soar once we trust in Him. So- the question now is- are our ready to embrace our inner butterfly?

-Odylyan Pierre

"How does one become a butterfly?" she asked. "You must want to fly so much that you are willing to give up being a caterpillar."-



Recipe Corner - Bible Cake



With thanks to Pauline Archer for providing the recipe.

Judges 5:25 He asked water and she gave him milk: she brought forth BUTTER on a lordly dish

Jeremiah 6:20 To what purpose cometh there to me incense from Sheba, and the SWEET CANE from a far country? your burnt offerings [are] not acceptable, nor your sacrifices sweet unto me.

1 Samuel 14: 25 And all [they of] the land came to a wood; and there was HONEY upon the ground.

Jeremiah 17:11 As] the partridge sitteth [on EGGS], and hatcheth [them] not; [so] he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.

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1 Samuel 30:12 And they gave him a piece of a cake of figs, and two clusters of RAISINS: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk [any] water, three days and three nights.

Nahum 3:12 All thy strong holds [shall be like] fig trees with the firstripe FIGS: if they be shaken, they shall even fall into the mouth of the eater.

Numbers 17: 8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

1 Kings 4:22 And Solomon's provision for one day was thirty measures of fine FLOUR, and threescore measures of meal

2 Chronicles 9:9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such SPICE as the queen of Sheba gave king Solomon.

Leviticus 2:13 And every oblation of thy meat offering shalt thou season with SALT; neither shalt thou suffer the SALT of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer SALT.

Amos 4:5 And offer a sacrifice of

thanksgiving with LEAVEN, and proclaim [and] publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord GOD.

Judges 4:19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

So the, our ingredients are:

560 g all-purpose flour
235 ml milk
400 g white sugar
400 g figs, chopped
330 g raisins
340 g almonds
10 ml honey
3 g salt
9 g baking soda (leaven)

Directions

1. Preheat oven to 350 degrees F (175 degrees C). Grease and flour a 9x13 inch pan.
2. In a large bowl, combine flour, milk, sugar, figs, raisins, almonds, honey, salt and baking soda. Mix thoroughly.
3. Pour into prepared 9x13 inch pan. Bake at 350 degrees F (175 degrees C) for 40 minutes, or until edges fall away from pan.

Pauline Archer

Wordsearch Page!

Bible Wordsearch

Wordsearch 185

Solomon's Temple

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C E L U E S F D H M O L A A E
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VESSELS
CHAMBERS
CHERUBIM
CURTAINS
FIGURES
FLOWERS
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LAMPSTAND
MERCYSEAT
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PARTITION
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After you find all the hidden words the left over letters spell out a Bible verse reading from the top left to the bottom right

Prov.27

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Sunday 6 March

From Kim & Cheryl

Come on all you youths and young adults - 12 to 18! S. Paul's is giving you the opportunity to make Youth Sunday your own. We need you to -

- meet and greet
- do the books
- take the collection
- choose the hymns
- serve
- do the readings

We will also give you some time after the notices to 'do your own thing'. It could be an interview about your faith and what it means to you, a song, a poem, a dance - it's up to you" Speak to Kim or Fr Christopher with your ideas.