



Parish Magazine

Our Lady and St Peter

East Grinstead

St Bernard

Lingfield

Spring, 2019

Issue 74

The Catholic Church of Our Lady and St Peter,
with St Bernard, Lingfield

Priest in charge of the two churches

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So, I am off. In July and to Holy Island.

I am fortunate, doubly. One, for being able to go and live on an island I've always loved and know like the back of my hand, and rich in history and shades of *Vera*. Two, for having twenty years in East Grinstead and three in Lingfield. The parish is so good and kind and welcoming that I tell folks that, very unusually, both my predecessors as parish priest came back to retire here. It must be good.

I have loved my years here; not that every day has been wonderful. There have been times when I am conscious of making big mistakes, not being sympathetic enough, being angry and being sad. But whenever I was baptising, celebrating Mass, giving out Christ's mercy, witnessing a marriage, anointing the sick or burying the dead or when I was receiving someone into the church or preaching the message of God's love and kingdom seen in Christ, then I knew I was surely in the right place and doing what God called me to do. I feel privileged to have served you and to have worked with you all. I am truly grateful for these years and for you being you.

I take away a lot of great memories and good friendships.

Father Steven

"Steven, I told you we should have used Bishop's Move ... !"



Out to sea The RNLi rescued two people whose van was cut off by the tide on Holy Island causeway, Northumberland.

My Dear Friends,

Of course I was aware that, as a new priest in the parish, it was only a matter of time before I would be asked for a few words for the Parish Magazine. . . . So, what can I say by way of introducing myself? Probably you already know the main things about me – that I'm a married former Anglican with a family, much like Fr Steven. And I expect some of you might know Sarah and that we have been married for twenty-five years and that we have four children who are young adults.

Being a Catholic priest is a part of my identity that I take very seriously indeed. For me, priestly life is centred around the sacraments, prayer and theology. These are the ways into the study of the Bible and the encounter with God the Father, through Jesus and by the Holy Spirit. And it is that encounter that I will be hoping to share with you over the years. Some might be wondering if I am a "traditionalist" or a "progressive". Frankly, I find these to be false distinctions. Rather, our worship and teaching should be authentic witness to the Gospel of Christ.

As yet, we do not live in East Grinstead; that will happen later on this summer. Until then, we will be living in Tunbridge Wells. This means that I will not be around as much as I would like to be, and also I will be rushing about a lot more in my car. Needless to say, my family and I are really looking forward to making a home here and getting to know the community. But until then we will have to be patient for a few more weeks.

So we are very much looking forward to moving into the town, and I have to mention how welcoming we have found everyone to be. Thank-you. Taking up a new parish is quite a daunting prospect, but I firmly believe that, with a little divine assistance, this parish will continue to thrive.

I look forward to many years of ministry here in East Grinstead and Lingfield.

God bless.

Father Jack

Father Steven's first day in East Grinstead is engaved on my memory, as it was the day of our eldest daughter's wedding (and the first wedding for Deacon Ted Darlison)! We send Father off with our thanks and our best wishes for a wonderful island life. And we welcome Father Jack and his family and hope that he too will have a happy stay here in East Grinstead!

Yet again I thank our contributors for having filled another large and rich issue of the Magazine . . . each time I worry that we might only have a few pages and then watch in wonder as the issue grows and becomes more and more interesting! Many thanks to you all!

Klara King (klara.m.king@comcrafts.co.uk)

Muriel Cheesman

Muriel Cheesman, my mum – affectionately known as Bib.

Bib was always thinking of others. She was a humble witness to the spirit of Jesus Christ.

Bib was born in Norwood. The year was 1930 which made the mental arithmetic simple when people asked how old she was; . . . she was always thinking of others.

God gifted her with a beautiful voice with which she brought joy to many, both through singing and speaking. She sang with numerous choirs and choral societies and sang in the Albert Hall. Her voice filled this church with beauty over the past six decades and will be a welcome addition to the heavenly choirs that praise God in paradise.

Her father was an itinerant chef moving from job to job frequently, so Bib changed schools a number times before war broke out in 1939. She never understood why she was evacuated to Redhill; she wanted somewhere more exotic. She was finally evacuated to her Aunty Maud in the village of Box in the Gloucestershire Cotswolds.

After the war she became a journalist working as a reporter for *The Bicycle* magazine and for *The British Baker* magazine. At *The Bicycle*, she reported from the Herne Hill velodrome during the 1948 Olympic Games. On *The British Baker* she was the agony aunt. She only told us about this recently. We were all amazed and asked her how she qualified for that. She said she didn't, but if someone wrote in complaining that their sponge cake hadn't risen, she'd research it and write a column about the vagaries of storing baking powder.

Bib had many interests. She was involved in amateur dramatics and starred opposite a handsome young man named Peter Cheesman in Daphne du Maurier's *Rebecca*. They fell in love and were married in 1951 and had five children. We arrived in East Grinstead in 1958 and settled in to a new house. Bib's role in life evolved into one of loving mother and wife, and our family grew and we all made lifelong friendships with all the other young Catholic families on Campbell Crescent, which we soon renamed "Papal Crescent": Bib remained very close to the Fielders, the Hulls and the Pointers, many of whom are here today.

Like all marriages, hers – at times – had its ups and downs. I remember once my dad was driving with Bib in the front passenger seat and with the





five of us children somehow dovetailed into the back seat of a mini. Trying to make a right turn Dad suddenly shouted out MU – when he called her MU we instinctively knew that things were about to kick off – “MU,” he bellowed, “your head’s in the way and I can’t see a thing.” Bib calmly replied, “Perhaps you’d like me to chop it off, Peter”.

Bib qualified to teach English as a foreign language and – once we children were old enough – she accepted a position with Opus Dei at Wickenden Manor near Sharpthorne where she spent many happy years teaching the girls, who came from all over the world.

Bib was always thinking of others: she became a grandmother and great-grandmother with seven grandchildren and seven great-grandchildren whom she loved dearly.

Bib was an adventurous spirit and loved to spread her wings. She travelled the world to countries such as Japan, Poland, Morocco, Mexico, the Canary Islands and the USA, to name just a few.

Bib had a wonderful sense of humour right to the end: A couple of years ago Bib sold the house on Campbell Crescent and moved round the corner to St James Court, where she made a comfortable home for herself. The old house had a shower, as did the new flat. The other day the hospice nurse at St Catherine’s asked Bib when she had last taken had a bath – she whispered in her ear, “25 years ago!”

Bib had discovered that special place of peace where God’s love and human pride are reconciled. She dwelt there.

Bib found immense comfort in the pages of the bible: I chose this for you, Bib: toward the end of Luke’s gospel, he tells us how Jesus, on the cross, turned to one of the criminals hanging beside him – the repentant one – and said: “Truly I tell you, today you will be with me in paradise.” Bib is certainly in paradise today with Him.

Bib was always thinking of others: whether it was a cup of tea and a biscuit or a Sunday roast with the best gravy in the world, we remember her as a loving mother, wife, friend and community volunteer. **She’s very graciously provided us all here with a Brexit-free zone . . . always thinking of others.**

Bye-bye mummy, I'll see you soon . . . but not *too* soon . . . (because) there are seeds of love that you sowed during your lifetime that will need to be fed, watered and nurtured, and we are all honoured to take up that torch.

Can we have a round of applause for a special woman who lived a special life.

Tim Cheesman

First Holy Communion Programme 2019

Thirty-eight children are signed up to make their First Reconciliation and First Holy Communion in June this year. They have been attending classes with their Catechists at Our Lady & St Peter and at St Bernard. They had their First Reconciliation Retreat morning with their parents on Saturday, 16 March, and have now all made their First Reconciliation. It was a very special occasion for the children, their parents and Catechists. Fr Stephen and Fr Jack both helped and guided the children on the day, and it was a very blessed time for all.

The children wrote a little note on how they felt afterwards which was placed before the altar.

The occasion was celebrated with a Pizza Party and some cake – a very memorable day for all of us. Thank you for your continued prayers for our children, parents and Catechists.

Eileen Lyons



Catholic Women's League



Our new chairman is Margaret Pond, and we are very grateful to her for replacing Brenda. To celebrate our patron saint Margaret Clitherow, in June we had a cream tea at *chez O'Driscoll*. It was a lovely afternoon, and we sat in the garden. Also the sun shone when members attended a garden party hosted by Lancing section. In July we enjoyed a walk and tea in Tilgate Park. In September Frances Hawke, one of our members, gave us an entertaining talk on her recent holiday in Australia, where she has family. In October Fr Steven gave us a talk on St Luke. In November several members went to Wickenden Manor for Mass and a Day of Recollection. We were warmly welcomed and afterwards had tea and cakes.

Two members again attended the AGM at Swanwick in Derbyshire. This was a lovely weekend, with many interesting speakers and reports. This included a speaker from "Cribs" – a charity for pregnant refugee women in Greece. The main speaker was John Pridmore, the author of *From Gangland to Promised Land*. This was a very powerful account of his former life and the changes he made. We also had a video Skype with CWL Canada. They have 10 provinces with 80,000 members. We ended the day with Benediction and a barn dance. It was nice to catch up with friends from other sections. We had our usual Christmas lunch and in February Brigid Armstrong gave us a very interesting talk on the history and work of the "Hospice of Hope" charity shop and her visit to Romania.

We had our usual coffee morning last weekend to raise money for our charities – thanks to all those who supported us.

We were all so sad to learn of the death of Muriel Cheeseman. A founder member and much loved friend to all. Over the years we had many happy gatherings at her home. Especially remembered was having to sit indoors with our summer party hats on because it was raining. May she rest in peace; we will miss her greatly.

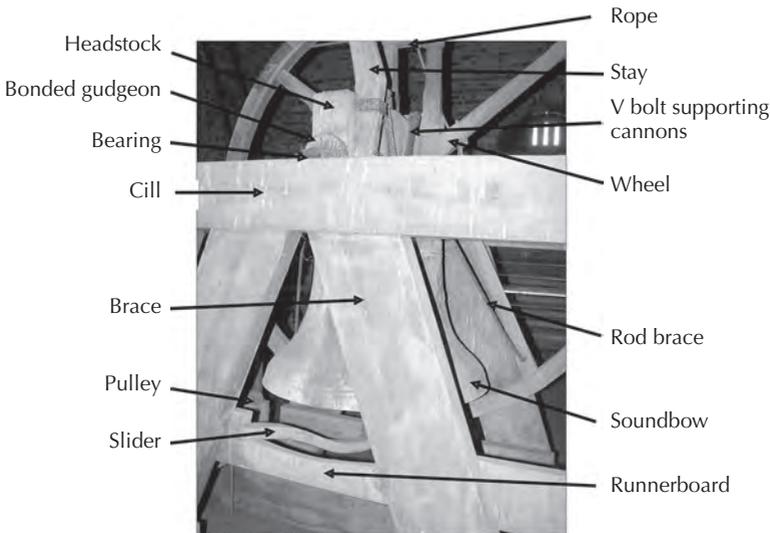
Gill O'Driscoll (Secretary)

Sancta Maria Ora Pro Nobis

It is 78 steps from ground floor to the Belfry in our Church Tower, which houses our Parish Church bell. Over its 121 years in the Belfry, few parishioners have seen the bell that we hear at Mass every weekend.

I took the opportunity to investigate the origins of our Church bell as part of the development of the scope of work for the wider Refurbishment Project. The bell is in need of essential maintenance work, which will be carried out during the course of the main project. With the knowledge that our Church had been designed by the celebrated Architect Sir Frederick Walters and constructed in 1898, I was sure that our bell would have had a similarly historic start.

The company I engaged to look at the bell advised that it is probably contemporary with the building of the tower. The design of the frame and style of the fittings strongly suggest the bell was cast by John Warner & Sons of London, although unusually it does not bear the founder's name. The profile of the bell and the design of the cannons (supporting loops on top of the bell), known as "Doncaster" cannons, are typical of this founder. The additional external bobbin on the bell wheel and the outer positioning of the vertical iron tie-rods in the bell frame are also typical of this founder, who would also have made the frame and fittings. Unfortunately Warner's foundries



at Cripplegate and Spitalfields in London were both badly damaged in the Second World War, and all bell founding records were lost. John Warner & Sons last cast bells around 1923.

It was also noted that the bell doesn't bear the names of a benefactor or the name of the Parish Priest or other Church representatives which would have been usual at that time.

Further investigation established that the bell foundry routinely cast additional bells when they were working on a commission, and these were retained in stock; they were known as "Stock Bells".

Our Belfry here at Our Lady & St Peter's is approximately 60 sq metres (approximately 650 sq ft) in area, and the single bell looks very lonely in the large space. It is evident that the Belfry was designed for a "Ring of Bells" in number likely between four and eight. The "Ringing Room" below is of similar area, where Bell Ringers would have stood around the walls to ring the bells.

So our Church Tower, including the Belfry and the Ringing Room, were constructed to hold a full "Ring of Bells" but we have one single "Stock Bell" in our Belfry; the reason for the change of plan will form part of my further investigation.

I mentioned that few people have seen our Church bell, but I recently had the pleasure of conducting a guided tour for the ringer who has been holding the "tail end of the rope" for the last 27 years here at Our Lady & St Peter's: Max Siwicki hadn't previously seen the bell, and he said that he found the tour fascinating.

So our Church bell is not part of a large "Ring of Bells"; it is a humble "Stock Bell", but every time we hear it peal we are reminded of the inscription it bears: "Holy Mary, Pray for Us" [*Sancta Maria Ora pro Nobis*].

Tom Clarke

East Grinstead Catenian Circle

A full and varied programme of activities has once again been enjoyed by the East Grinstead Catenians, the local Catholic faith-based friendship group.

Shortly after the issue of the previous parish magazine last summer, we held a very enjoyable "Shaken not Stirred" cocktails evening (a first!) and other food-and-drink based events included a Thai meal, a pub meal at the

The victorious "Team Max" at the Catenians skittles evening.



Lindfield bonfire and fireworks, and our annual black-tie dinner at Yew Lodge, where Fr Steven and Pat were again our guests.

In November we held the now annual snooker evening, and in the spring over 25 of us once travelled down to Barcombe for a fantastic evening of skittles (and plenty of food), where "Team Max" overcame challenges from "Team Richard" and "Team Paul" to triumph on the night! Earlier in the spring many of us enjoyed seeing '80s "icon" Paul Young with his TexMex band, Los Pacaminos, at Chequer Mead.

The coming months will include a vineyard visit, a mid-year dinner, an afternoon of bowls and "President's Sunday", which starts with the 10.30 Sunday mass being offered for the President and members of the Catenians Circle and then continues with buffet lunch at the home of the President and his family.

A highlight of the year should be the Family Quiz Night on 8 June at St. Peter's School which we are organising for the parish to raise money to help with the church refurbishment. This follows a very successful similar event last year, and we hope for a great turn-out from parishioners to support this project which will benefit us all. The cost is £10 per head, and includes fish and chips.

Helping young people help others

Are you (or do you know) a young Catholic (aged 16–24) who would like to volunteer to help others? Every year the Catenian Bursary Fund supports young Catholics from all over the world who volunteer to do something wonderful and help those less fortunate than themselves . . . across the globe. Whether this is on an individual project, or with others – or even

if you are planning to travel to Lourdes or on the Jumbulance to help an assisted pilgrim - the Bursary Fund may be able to help you to achieve your aims. Applicants for grants from the Bursary Fund do not need to have any connection to a member of the Catenian Association, and grants exceed £100,000 nationally each year. Further details, including “success stories”, eligibility criteria and an online application, can be found at the bursary website (www.catenianbursary.com).

Summary

In short, the Catenian Association is a Catholic faith-based friendship group who meet socially and support each other through fellowship, faith, family, fun and fundraising. While the members must be men, many social events are also open to members’ wives and families. The East Grinstead Circle meets at the Dorset Arms in East Grinstead High Street on the third Monday of each month.

Come and join us.

If you are a practicing Catholic man, over 21, and like any of the above, you will be welcome to come and have a look at Our Circle. There is no obligation to join unless you think it is right for you after experiencing Catenian fellowship. Wives of members are not required to be Catholic; many are not and enjoy Catenian life to the full.

To find out more, contact Paul Barrett (EG 870058) or visit our website (www.egcats.com).

Nick Bozzini

The SVP at St Bernard’s

Report on activities, 2018/19

At St Bernard’s we have an SVP Conference of nine members – five women and four men.

This past year we focused on four main targets – “Visiting”, including car ferrying to church; The Sudan Baby Feeding Programme; our annual hosting of a day out for London Homeless; and our Winter Appeal for the Open House in Crawley – together with our ongoing support for the Open

House food and clothing bank and support for two villages in India, known as “Twinnage”.

How did it go?

Visiting: Between us we probably made fewer than 100 contacts. We view this as an area where we should do better and are constantly looking for contact with local people in need. If you know of anybody who needs a visit or help, do contact one of us. Your SVP members are all enhanced DBS checked.

The Sudan Baby Feeding programme: Once again we have been able to raise over £6,000. This will feed about 100 children for a year. We raised the money from our Sunday coffee table, Cake sales, and our successful Jazz supper evening, together with the new twice-a-year SVP Sunday lunches. Incidentally, these two lunches now allow members of the Parish to meet together four times a year, when combined with the two existing Parish lunches, which are so well run and attended.

London Homeless: For the past 21 years we have invited a group of homeless people from “The Passage” at St Vincent’s in Victoria for a day’s outing. Fr Regan, their Vincentian priest, always comes with them, and we have a great day out together. They particularly like the British Wildlife Centre, but we have been to Hever and Chartwell. Even the Bluebell Railway has been visited.

Winter Appeal for Crawley Open House: In addition to weekly contributions, both cash and food etc., we run our “Winter Appeal for the Open House” The intention is to provide them with the much-needed but more expensive items that their budget cannot meet. We aim to raise about £1,000. In recent years we have been able to provide them with waterproof winter sleeping bags and thermal flasks. When it gets really cold, the demand for help rises and they have to turn people away. Now they can provide those who must sleep wherever they can, with a warm weatherproof sleeping bag and a hot drink to see them through the night.

So, as you can see, there are many areas where we can “Help”, and the effort from individuals can be as much or as little as each can manage.

Well, why do we produce this report?

First, to thank all members of our congregation for your unselfish generosity, without which the endeavours of the SVP at St Bernard’s could not succeed.

Second, we wanted to give you feedback on what your SVP group is achieving.

Third, we hope that it may spark your interest and perhaps prompt you to consider joining us in our efforts to help, at a Local level and Overseas, those in need. It's not demanding or arduous and is very rewarding. We're just some like-minded fellow parishioners who have fun together trying to heed Father Len's very good advice: *"You can't help everybody, just be sure to help somebody."* Cardinal Vincent said of the SVP recently, *"More members are needed to ensure that this work continues to grow and flourish. I urge anyone who has the time to offer, to work with the SVP."*

We need help with a new initiative—please give it some thought. We have piloted sales on ebay, with some interesting results. It's something you can do from home when you have a moment. If you would like to be involved, have a word with Mike Goodwin.

Our members are Austin Bowers, Denise Doolan, Mary Goodwin, Mike Goodwin, Lala Micallef, Angeline Rosner, Keith Smith, Sarah Thilo, Enrique Valles. Any one of us would be very pleased to introduce you to the SVP at St Bernard's.

Further information on the SVP can be found on the website (www.svp.org.uk)

Mike Goodwin

The beginnings of the SVP in France and England

Frederic Ozanam, a 20-year-old law student, founded the St Vincent de Paul Society in Paris in 1833, with five student friends, after a few taunting fellow students challenged him: *"You say you are a Christian, but what are you doing to help the poor people of Paris? Show us your good works!"* At that time there was much social upheaval in France, dire poverty in Paris, and political unrest, lurching gradually from a monarchy to a second Republic after 1848. The Catholic Church was seen as being part of the Royal Establishment and hated by many; and France was going through its own Industrial Revolution, becoming more and more secular in favour of a new age, with problems of the rich getting richer and the poor getting poorer.

In comparison, when the SVP arrived in England in 1844, a relatively stable Victorian monarchy had just begun. The founders were basically a small group of well-heeled "Gentlemen", who at first saw the Society as a brotherhood. Roman Catholicism had been suppressed since the Reformation, and even after the Roman Catholic Relief Act of 1829, when, among other things, Catholics became free to be elected to public office, it was not until

1850 that the Catholic hierarchy was restored to England, under Cardinal Wiseman. Catholics were in the minority, and out of a population, in England and Wales, in the 1851 census, of 17.9 million, only 383,630 were admitted as attending Catholic services. Whether the actual number of Catholics was nearer to one million or not, it was no wonder that the early English SVP was cautious about introducing SVP works in a country where the established church was the Church of England.

A major social and health problem at that time was cholera, both in Paris in 1832 and in England, particularly in London between 1832 and 1854. The new Society decided to provide funding for nurses and medicines and even coffins! Notwithstanding this, during that period about 30,000 people died in London alone. Frederic Ozanam was just about able, despite poor health, to visit the Great Exhibition of 1851, and he poignantly commented: *“What courage the English Brothers need to shake hands with down and outs, in an aristocratic land where contact with the poor is thought to declass and degrade.”*

The newly formed SVP had many social challenges. The Poor Law Amendment Act 1834 was written after investigation by a Royal Commission in 1832 into the operation of existing Poor Law procedure, and the government believed that too much money was being spent on the poor! The Act curbed the cost of poor relief and made provision for Work Houses, which, the Government claimed, ensured that the poor were housed, clothed and fed and the children educated. However, many believed that the workhouses were “Prisons for the Poor”, taking away dignity, and riots broke out in some Northern towns. Nevertheless, workhouses functioned throughout the Victorian period and into the twentieth century.

The SVP always sought to address the needs of the times and, for that reason, managed to sustain its viability and credibility. This is one of our continuing aims.

In early English reports, we read about the SVP’s work of “patronage”, meaning help given to delinquent, orphan and working youth, in need of moral, social and financial assistance. When children needed to work away from home, the Patronage Committee found suitable accommodation. Conference members were appointed to visit and supervise individual boys. The Orphan Patronage Committee (OPC) was established in 1850. At first the OPC looked after 50 orphans, mostly taken from asylums or from Poor Law Guardians. The SVP paid 4 shillings (20 p) per week for each orphan, but received an allowance of about a third of that amount, from the Poor Law Guardians, for each child taken from Union Workhouses.

A notable form of youth employment was the Catholic Shoe Black Brigade, formed by the SVP in 1854. The scheme was approved by the London police, who allocated 50 separate pitches for children between 9 and 13 years of age. According to SVP Annual Reports, these children were the poorest of the poor. In addition, the SVP organised schooling for these boys and religious instruction, leading to First Confession and First Holy Communion.

Just as Frederic Ozanam had helped to organise libraries both in Paris and Lyon for workmen and soldiers, following this example, the SVP in Bristol formed a Lending Library in 1849. Five-hundred volumes were collected, and there were 54 subscribers. In the 1850s, Cardinal Wiseman asked the SVP to provide a cheap Catholic newspaper accessible to poor people. The "penny" *Universe* went on sale for the first time in 1860, and Archibald Dunn, an SVP member, became the first Editor; George Wigley, a founder member, returned to France in 1848 and became the foreign correspondent.

About the same time, *The Clifton Tracts* were published by SVP members in Bristol, the first such Catholic pamphlets to be published since the Reformation. Seen as a forerunner of the later Catholic Truth Society, the purpose of the "Tracts" was to expound Catholic beliefs and practices and the history of the Church. One particular theme was about keeping the Sabbath Holy.

Funeral attendance by the SVP had been a tradition because before the 1880 Burial Amendment Act, cemeteries were almost entirely owned by the Church of England. No Catholic priest was allowed to officiate. When a Catholic died, the burial service was conducted at the home of the deceased, by a priest if available and often by SVP members. The coffin was taken to the cemetery, where the Anglican service was read.

A report from Hull in 1876 reads that during that year, Brothers distributed among the poor of their parish 132 stones of potatoes, 45 stones of flour, 8.5 stones of oatmeal, 80 stones of sugar, 53 pounds of meat, 22 pounds of bread and various amounts of butter, tea, milk, rice, boots, clothing and carts of coal. Forty carts of coke were delivered during 1878.

In 1852, Charles Pagliano, the first President of the SVP in 1844, who always regarded himself as a temporary first President, stepped down in favour of George Blount, a 33-year-old founder member and the son of Edward Blount of Belmore, who was educated at Downside. This congenial gentleman stayed in office until his death in 1899.

A significant work achievement that was down to George Blount was St. Vincent's Home for Destitute Boys, established in Hammersmith in 1859. This was managed by a separate committee of Provincial and London

SVP Councils and presided over by George Blount. This evolved into the Westminster Diocese Crusade of Rescue in 1899.

The Peter Pence Association, otherwise known as “Peter’s Pence”, was an ancient custom, revived by none other than George Wigley, which gave valuable financial help to Pope Pius IX in 1859/60, and is still funded by second church collections today.

There were many other works carried out in the second half of the nineteenth century, including the opening of a branch of the Yorkshire Penny Bank in 1872, a forerunner of Credit Unions. In 1873, the first Catholic Rescue Society Home was set up. In 1879, the SVP opened an evening school in Sheffield; and in 1881, members paid one third of Catholic pupil fees in Manchester.

During the Famine Years of the 1850s, when many Irish immigrants came to England, the Vincentian Daughters of Charity helped them to settle, not only in a material way, but also providing religious instruction for the children. As Catholics were in the minority, poor Irish immigrants were the subject of much discrimination.

By the end of the Victorian era, the number of Conferences had passed the 200 mark, with 3,000 Brothers. In 1962, ladies were admitted to the Society for the first time, and what an incredible difference they have made to the lives of those in need!

With its motto of *“No act of charity is foreign to the Society”*, the first gentlemen members took on many challenges from the outset in 1844, addressing the needs of the times and laying the foundation of a strong worldwide lay, voluntary, Catholic organisation, which has now extended to 153 countries, and working to a logo that reads: *“Turning Concern into Action”*.

Peter Wells
SVP Conference of OLSP EG

Gospel of Life Group

“The pro-life ethic challenges us to care about the sacredness of every human being throughout the life spectrum. We are called always and everywhere to promote the dignity of the human person.” (Homily 2019, Prayer Vigil for Life, Washington)

“Whatever you did for the least of my brethren, you did it to me.” (Mt 25:40)



It is with great sadness that we report that West Sussex County Council funding for the support services at the Life homes in West Sussex will come to an end in October this year. Life Charity will continue running the homes for the mothers and babies, but services will be reduced severely. For example, Support Worker hours will reduce from 8 hours per mother & baby per week to just 3 hours.

When news broke of the threat to funding in the autumn, we, of course, campaigned against it, but we also expressed our love and support for the mums, babies and support workers at the homes by taking roses, chocolates and cards to them. Rosaries were prayed and miles walked, from the memorials for unborn children at East Grinstead, for Life homes at Crawley and Haywards Heath, and Arundel Cathedral, for Littlehampton and Worthing.

We began our support of mothers and babies in the Life homes more than 15 years ago, in December 2003. Since then around £1,000 has been spent each year on mother-and-baby gift packs and cards, Christmas and Easter gifts, and essential items for the houses like stairgates and high-chairs. We have also provided donated cots, baby clothes and goods, to help the mums make ends meet. All the support we have given has been made possible through the generosity of parishioners – thank you so much!

Gospel of Life Group accounts to 31 December 2018 showed net cash reserves of £2,352.46, which will enable us to continue supporting the mums and babies this year and next. We plan to replenish reserves through a sponsored event in 2020, which we hope will make up for some of the funding loss.

For the last six years or so we have maintained the garden at the house in Crawley, free of charge. Particularly under the current difficult circumstances we would like to see this service improve, but if this is to be achieved more volunteers are needed. Please get in touch if you are interested – short term or one-off help would be fine, and greatly appreciated.

Les Whittaker

History of the Catholic Church in Lingfield

Extract from the Orders of Service of Dedication, 11 June 1980, and from the Votive Mass of Saint Bernard for the Fiftieth Anniversary of the Establishment of the Parish, 26 September 1990; text prepared by Father Oswald Charleton and Mr Patrick McLean, updated October 2001.

From the earliest times in England the worship offered to God had been the Holy Sacrifice of the Mass. But in 1559, the first year of the reign of Queen Elizabeth I, the Mass was banned in England by the Act of Uniformity, and it was not until 1829 that Catholics were granted emancipation and became free to worship as they wished.

Nearly one hundred years passed after that date before the Mass eventually returned to Lingfield. In 1898 Lingfield became part of the parish of the newly-built Church of St Peter at East Grinstead. In 1926 the Travelling Mission of the Catholic Diocese of Southwark was set up, and in October 1927 Father Dudley of the Mission first visited Lingfield, having obtained permission to hold services at the Epileptic Colony, which later became the Lingfield Hospital School [St Piers, now "Young Epilepsy"], for patients and for such Catholic villagers as cared to attend. In 1931 "Jupp's Hall", behind the Greyhound public house, was hired for Sunday Mass, so that Lingfield became a two-fold centre, with services held once in six weeks: weekday Masses and Sunday Benediction at the Colony, and Sunday Masses at the hall in the village.

Already in 1934 the Bishop was referring in his report to the growing importance of Lingfield, with the "promised electrification of the railway", and to the hope of the Parish Priest of East Grinstead to acquire a site for a chapel-of-ease to serve Lingfield and Dormansland. In May 1939 the Archbishop of Southwark gave permission to Father Fincham of the Travelling Mission to negotiate for the purchase of an eighteenth-century cottage "Holly Lodge", set in an orchard in which, according to a letter from the owner, grew nut, apple, cherry, plum and pear trees as well as double daffodils. The price of the site was £950, but as the owner was a Catholic it was sold for £875. The purchase, which was completed in July 1939, was something of a gamble because permission to develop the site had so far not been granted; but later in July the County Council gave conditional permission for the erection of a Church and Hall.

As a first step, a hut to serve as both temporary Church and Hall was built where the right-hand benches of the Church are now; it was completed

in April 1940 and, at the wish of Archbishop Amigo, dedicated to St Bernard of Clairvaux. One old inhabitant of Lingfield recalls the first Mass celebrated there, after which a screen was pulled across the altar and a party held.

Some teaching Sisters of Notre Dame, refugees from Nazi Germany, had settled in Faversham after a short internment, when orders came for them to be evacuated from the coastal area. At about this time (1940) an Austrian priest, Father Eisenberger, who was in Faversham to improve his English, and who also spoke fluent Italian, was appointed to care for the prisoners of war in the camp at Lingfield Racecourse. Through him the Sisters heard of Lingfield, and he arranged for two houses to be rented for them in Baker's Lane and Town Hill, where they made a living by teaching a few girls and young boys. Father Eisenberger also celebrated Mass for Lingfield, but after three months he was interned on the Isle of Man, and thereafter the curate from East Grinstead, Father Baker, came to Lingfield several times a week in his stead.

In September 1941 Father James Barraud, who had been curate at Addiscombe, was appointed resident priest at Lingfield; among his other duties he was to act as Chaplain for the nuns, who were to provide his meals – for which he went to their house at Town Hill – and do his laundry. Father Barraud lodged at this time in one room at May House, opposite the present Church, because the house which had been bought – Holly Cottage, as it was now called – was still occupied by a tenant. The Parish income was 15 shillings a week, and the congregation was largely composed of soldiers from the Training Battalion of the Irish Guards at Hobbs Barracks, Newchapel, and from various Canadian regiments which were billeted round about. In 1943, Father Barraud at last moved into Holly Cottage, which was renamed the Presbytery. Mr and Mrs Lake, who had moved down from Addiscombe to Lingfield, were a great help in running the Parish, while Mr Lake was energetic in raising money for the building of a permanent Church.

On February 9th 1943, a number of bombs was dropped on Lingfield by a single bomber, of which one made a direct hit on the Council school, killing two adults and two children. Blast shattered all the windows in the temporary Church, knocking down and damaging several statues.

In 1945 Sister Hildegard, with the help of Mr Patrick McLean, succeeded in getting Batnors Hall de-requisitioned by the War Office; it had been used as the administration building for the prisoner-of-war camp. Father Gordon Albion managed to raise the capital of £2,300 needed to buy it in order to set up a Convent School [Notre Dame School, now named Lingfield College] with accommodation for 150 pupils; later Le Clerc House was also purchased.

Mr Arthur Walker acted as architect and Clerk of the Works for the erection of the present School buildings. That year, the first Corpus Christi procession in Lingfield since the Reformation was held in the Convent grounds, with the parishioners joined by those of St Peter's East Grinstead. Father Barraud led the prayers and singing, and Father Dolman of East Grinstead preached. The Irish Guards from Hobbs Barracks turned up in force; one of their Majors was cross-bearer, and kilted pipers carried the canopy which was kindly lent by East Grinstead. Soon after this, in 1946, the Church in Lingfield was registered for the solemnization of marriages.

In 1957 a start could at last be made on the erection of a permanent Church building in Lingfield, to the designs of Mr John Murray of South Godstone. The orchard trees were cleared by Swiss Brothers from the Bethlehem Missionary Fathers who had established a link with the Parish, and the foundations were dug by volunteers from among the parishioners, beginning with the Sanctuary. The foundation stone was laid by Bishop Cyril Cowderoy on a bitterly cold St Andrew's Day in 1957. In the Spring of 1958 the tender of the builders, W G Harding & Son of Edenbridge, was accepted. Later in that year Mr John Murray, who had moved from the district, was replaced as architect by Mr Haskell Bell of Langton Green; a number of changes was made in the design of the nave. The new Church was built around the old Church hut which, when the main structure had been completed, was dismantled, taken out in sections through the windows of the new Church and re-erected to make the then Parish Hall. [In 2003 a new hall was built adjoining the Church and having access to it. The architects were Chartered Architects, Property Consultants and Designers of Eastbourne. It was officially opened on 28 September 2003.]

The first High Altar of the new Church was found to be too small for the Sanctuary, and it is now the Altar of the Lady Chapel. The Crucifix over the High Altar was carved by Peter Watts and was given by Mrs Aylward in memory of her husband Matthew. The Stations of the Cross were given by Mrs Michalowska. [The present Stations of the Cross were commissioned by the Parish from Bill Lazard, parishioner.] Mrs Brown, housekeeper to Father Dolman at East Grinstead, gave the Angelus Chimes; she had a great devotion to Our Lady. The bells came from the Whitechapel Bell Foundry (est. 1570). The decoration of the Church was finally completed in 1962. Thanks to strenuous fund-raising efforts, the Church was cleared of debt within a short time and, in 1965, was blessed by Bishop Cashman of the newly created diocese of Arundel and Brighton.

Margaret Vasey

Rosary Bike Ride to Walsingham

As followers of Jesus Christ, we must learn to follow, and to follow we must learn to trust. A physical pilgrimage through unfamiliar territory is a great lesson in trust – one must accept whatever the road has to offer. . . . We trust that God will walk the way with us, no matter what happens. He doesn't promise to make the way easy; He simply says, "I will be with you." [Pope Francis]

The one who accepted "Life" in the name of all and for the sake of all was Mary, the Virgin Mother; she is thus most closely and personally associated with the Gospel of life. [*Evangelium Vitae* 102]

In July 2018, I cycled from East Grinstead to Walsingham, North Norfolk, and back, about 400 miles. A pilgrimage undertaken in the spirit of prayer and penance. It took 10 days, and, thanks to the generosity of supporters, £6,000 was raised, to support mothers and babies helped by the pro-life group Good Counsel Network. This article tells you a bit about how things went.

Should I take it or not? It weighed several kilos and took up a sizeable chunk of luggage space. I had plenty of other things to carry on the bike, like the tent – would it bear the weight? Would it be damaged along the bumpier off-road sections of the route?

These were my deliberations in the days leading up to the start of the ride. What did I want to carry? – a maquette of the image of an unborn child, made by sculptor and parishioner at St Bernard's, Bill Lazard. Back in 2000 Bill made the maquette as a preliminary model for the memorial to unborn children at Mount Noddy Cemetery – since when it has been used in displays by the parish pro-life group.

The maquette did come with me on the bike, as you will see from the photos. I wanted to symbolically carry the unborn child from the memorial into the arms of Our Lady of Walsingham at the shrine itself. Mary said "yes" to new life at the Annunciation, an example for us all to follow, making Walsingham the perfect destination for a pro-life pilgrimage. I also hoped that the shrine would consider developing a memorial to unborn children of its own.

Happily, my journey coincided with the 70th anniversary of the Cross Carrying Pilgrimage of Prayer and Penance for Peace of 1948. Fourteen heavy hardwood crosses were carried from around the country by groups of men to Walsingham, and still form the stations of the cross at the Catholic

Shrine today. One of the crosses (3rd station) started its journey from our parish church, Our Lady & St Peter's.

To tell you about the ride itself. I set off at 7.00 am on Thursday, 12 July, from the memorial, heading for the first overnight campsite near Ware, Hertfordshire. I cycled through London, calling at the offices of SPUC and Good Counsel Network, attending Mass at GCN's chapel, and praying outside the abortion clinic at Whitfield Street. From Islington, I cycled along the Lee Valley, mainly canal towpaths. A tiring day – 63 miles.

The next day was much shorter, 36 miles, although safe roads were difficult to find – so frustrating! I stayed overnight at a campsite in the Trumpington area of Cambridge. Then another long day – 65 miles – reaching Swaffham, stopping at Downham Market for lunch. Being a Saturday, traffic was lighter, enabling me to use main roads, which helped speed the journey up. I thought perhaps I might even get to Walsingham in the day, but passing the campsite at Swaffham was too tempting for tired legs. The “adults only” sign at the main entrance caused me to wonder what I might be letting myself in for, but all was well.

The next day, I cycled 24 miles to Fakenham and then walked the final 6 miles to Walsingham on foot, pushing the bike along, partly due to some road closures. I still had 18 rosaries to complete before reaching Walsingham – walking gave me more time to complete that task, and to recollect myself ahead of arrival. I prayed the rosary along the Holy Mile into Walsingham and then made my way to the campsite at Wells-next-the-Sea, about 4 miles to the north.

I spent four nights at the camps at Wells, cycling along the quiet Norfolk lanes to Walsingham each morning – idyllic. There were more birdwatchers than pilgrims at the campsite – I did, though, encourage some to visit Walsingham, taking advantage of the Wells and Walsingham Light Railway next door.

As part of my undertaking to pray 150 rosaries, I prayed 50 at Walsingham, mainly along the Holy Mile. I attended Mass each day and met the Rector of the shrine, Monsignor John Armitage, presenting him with 50 rosaries I carried on the bike, marking the 50 years since the implementation of the 1967 Abortion Act. The rosaries were to be handed out on prison visits.

I was pleased to “represent” the parish at the Cross Carrying Pilgrimage Commemoration Service and spent time at a special exhibition. I was able to see the names of those who walked from East Grinstead, and details of the route. Our parish has a strong and enduring connection with Walsingham





through its participation in this never-to-be-forgotten event – the biggest pilgrimage to the shrine since the Reformation.

It is hoped that this connection with Walsingham can be strengthened further by the installation of a memorial for unborn children. Officers at the shrine were taken with the maquette and expressed the desire to keep it on site, close to the Slipper Chapel. It is hoped that more maquettes can be made soon, but in the meantime I have lent them the one I had with me.

I started my return journey on Thursday, 19 July, essentially retracing my “steps”, using the same overnight stops, missing out Swaffham. After three days’ rest, I felt restored and able to cope with a long day in the saddle. Setting off at 5.00 am, I made Cambridge in the day.

A much shorter day to Ware followed, and then the long journey through London and back to East Grinstead on Saturday 21 July. I again cycled through the Lee Valley Regional Park into a hot sticky London - that’s when things started to go wrong!

In the Tottenham area, I was confronted with the alarming sight of armed police, laying siege to a house that backed onto the canal towpath. The path was closed for public safety, and I was forced to re-route through a park. Local residents were obviously dejected by the turn of events – comments like “I have seen it all now!” could be heard. While it did not cause me too much inconvenience, it was unsettling and rather set the tone for the rest of the journey home.

A little later I became aware my rear tyre was losing air. A fully laden bike on rough ground can cause a lot of damage to tyres, and this remained a bugbear.

A few miles further on, in Islington, as I pushed the bike across a road junction, the rear pannier rack flipped back and crashed to the ground under the heavy load. This was a total shock – I had no inkling that there was a danger this might happen. Screws had become loose, which allowed the rack to swivel and collapse – I should have inspected the rack during the journey, particularly with the maquette on board. Another error on my part was that I only had basic tools with me, to save weight, which meant I had to find a bike shop to enable a permanent repair – fortunately there was one close by, and the manager was very kind: there is a strong culture among cyclists of helping those in difficulties on the road.

So, back with a functioning bike, I cycled to Whitfield St and then on to Westminster Cathedral. Sitting outside on the piazza eating lunch, I wondered if I could nurse the bike home, with the still troublesome rear tyre.

Setting off from Westminster I expected to be home at around 7.00 pm.

Unfortunately, the tyre problem got worse, and by the time I got to Purley I needed to change the inner tube. On a fully loaded bike this takes a few minutes, but it's not usually a difficult task. Unfortunately, the replacement tube became punctured too – the tyre had been badly damaged on the towpath, and, try as I might, I could not affect a proper repair. Given the exertions of the day, I was probably not thinking straight too. My final attempt to repair the tyre was made at dusk by the pond at Godstone.

So, I was back to walking, but that was ok – it mirrored my arrival at Walsingham. As I walked awkwardly through South Godstone along footpaths overrun with brambles, a cyclist stopped to see if I needed help. I said I was fine, thank you very much, and explained a bit about what I was doing. I suppose I looked a sorrowful sight, and, being so very kind, he later returned in a vehicle with spare bikes, inner tubes, and all sorts, offering me a menu of options for assistance. I obviously had to complete the journey under my own steam – completing it on foot, praying the rosary, felt entirely right. I did, though, feel bad declining his help for a second time. I arrived home at 10.45 pm – I may have been weary, but I felt joyful inside. As Pope Francis said, God doesn't promise to make the way easy!

Postscript

I will write a separate article on the 1948 Cross Carrying Pilgrimage for the next edition of the Parish Magazine – there was not enough space to do it justice here. In July 2020, I plan to walk to Walsingham following the route of the Pilgrimage.

Les Whittaker

Jesuit Refugee Service UK

JRS mission and work

The Jesuit Refugee Service (JRS) is an international Catholic organisation, at work in 50 countries, with a mission to accompany, serve and advocate on behalf of refugees and other forcibly displaced persons. JRS in the UK has a special ministry to those who find themselves destitute as a consequence of government policies and those detained for the administration of immigration procedures. JRS UK runs a day centre, activities and hosting scheme (*At Home*) for destitute asylum seekers, and detention outreach services to Heathrow IRCs, and will shortly begin a legal advice service. We work to raise awareness of the situation facing refugees we accompany and serve

by enabling their story to be heard. The work of JRS UK is carried out in collaboration with other JRS offices around the world and other Church and secular organisations that are active in the same field.

JRS values

JRS is grounded in Catholic Social Teaching and draws on the charism and principles of Ignatian spirituality. Staff and volunteers share a common set of values concerned with justice and the dignity of the person. We seek to offer safe and welcoming places where strong relationships of trust are established, and opportunities to participate and to flourish are sought.

* * *

Aidan Cantwell, a parishioner at St Bernard's in Lingfield, is running the London Marathon ifor JRS UK. Aidan, who is the Operations Manager at JRS UK, tells us what has motivated him to take up the challenge!

I've always thought that one day I would run a marathon, it had always been on some sort of bucket list in my head. As I'm turning 50 in August, it felt that perhaps now was the right time to sign myself up. However, the main motivating factor to take up such an enormous challenge has been witnessing the great work of all the staff and volunteers in my role at JRS. The opportunity to raise money to support this work was one that I could not let pass me by.

Last September was when I officially decided to sign up. Almost immediately my nearest and dearest, in the time-honoured fashion, started to offer their "helpful advice":

- » "You need to start running" (yes, thanks for that reminder),
- » "You need to start stretching"
- » "You need to get your HEART checked out!!"
- » "Have you considered visiting fewer pubs – you do know the bar staff won't be offended if you don't go in?"

Admittedly that last piece of advice was from myself, but you get the gist of what was going on. I was receiving a huge amount of "helpful advice", but it was hardly the most motivating, and to begin with my response to it was often less than polite, I'm sorry to say.

A few weeks later I was sharing these words of wisdom with Sr Rachel, a fabulous volunteer here at JRS. I told her about all the free advice that was coming my way, and she gently pointed out that this was because these

people care about me. I hadn't thought of it that way. I realised that I was getting annoyed with them because I thought they were all claiming to be mini experts on long-distance running!

I'm not the stubborn type, and I did listen to their advice. I started running, stretching and got my heart checked out almost immediately . . . the pub visits we can talk about at a later date. My preparation has not been without its setbacks, including a head cold, a persistent calf injury and a blow to the forehead, all before Christmas! Thankfully training in the new year has gone really well and I'm feeling (almost ready) for the longest run of my life.

I'm boosted day in, day out by my colleagues at JRS. I'm in a privileged position here at JRS as every day I get to experience how much love and help the team are able to give. This is why raising this money is so important to me. We have been able to increase our capacity to accompany and get to know more of our friends more closely.

I see first-hand the support our refugee friends receive with special grants, and I know more funding is needed to enable more to be given. Recently Jonathan, our Head of Accompaniment, was telling me how many of these special grants are needed to help pregnant women, with no statutory provision, buy food and other essential items. If that doesn't motivate me to reach my goals, I'm not sure what will.

I'm really hoping that generous sponsorship and messages of goodwill will inspire me to continue to train hard, but it could be a long day on Sunday! I'll see you all at the finish line.

* * *

Aidan is running the London Marathon on Sunday, 28 April, to raise money for JRS UK. This money will help JRS to continue to accompany destitute and detained refugees in a spirit of hospitality, welcome and love. Visit Aidan's JustGiving page (<https://www.justgiving.com/fundraising/aidan-cantwell>) and help him to reach his £2,000 fundraising target!

Aidan Cantwell



Aidan stretching in the JRS office in Wapping after work before running back to a London station!

2019 Slovenia Report

Were you there in St Mary's on Friday, 1 March, for the World Day of Prayer (WDP), joining with the East Grinstead Churches WDP committee in the service written by the Christian women of Slovenia? If so, you were one of many thousands who celebrated in their own places of worship, across the global time zones.

St Mary's, the hosts for 2019, welcomed 60 folk from our local congregations to the morning service, greeting them with "*Dober dan!*". Slovenia – a new, independent nation since 1991 – had chosen as its bible theme "The Great Banquet", Christ's parable from St. Luke's Gospel, Chapter 14. It tells of those invited, but who give every excuse not to accept. Instead, it is the outsiders who are called in. They accept and have a feast at God's table. A lesson for us all.

"Come, everything is ready" was the call, and it enabled us to hear about the lives and aspirations of Slovenian women of all ages, who live in a country blessed with rivers, hills, vineyards, forests and mountains, but whose situation often belies such beauty. The service featured spirited songs, hymns and instrumentals. A specifically commissioned painting by Rezka Arnus, printed on its front cover, sensitively pointed up "the haves" who refuse God's invitation and the "have nots" who are equally loved and deserving in His eyes. It served as a meaningful aid to the reflection.

Our service table was colourful and bright, full of traditional Slovenian produce: grapes, wine, sea-salt, bread, and a vase of red carnations and rosemary. Indeed, everyone received a gift of a red carnation (hand-made paper style) during the Offering. Refreshments afterwards brought everyone together to chat and taste the Slovenian "*medenjaki*" honey biscuits made by the WDP team plus coffee or tea, and a Fairtrade stall was available as it was Fairtrade Fortnight.

All was repeated at the evening service – "*Dober vecer!*" – attended by 30 people, and were pleased to receive the comment, "So glad I had the opportunity to attend later in a relaxed way . . ."

Next year Zimbabwe will be celebrated. Do come and try it out. We would hope you would find it an uplifting experience.

Incidentally, Ruth will be stepping down as one of the World Day of Prayer members from Our Lady & St Peter's, so if anyone would like to take her place Sue (EG 835190) would be pleased to hear from you.

Sue Joy and Ruth Longley

Health and Wellbeing Awareness

The ExtraCare Team (the Filipino British Nurses ExtraCare, East Grinstead) continue its community initiatives by organising charity events and supporting various charities, community groups, and less fortunate families and individuals, locally and abroad. They recently conducted another successful Free Health Checks and Health & Wellness Awareness Outreach on Sunday, 3 March 2019, at Saint Luke's Community Hall, Holtye Avenue, East Grinstead. This was organised by Saint Luke's Community Management Team headed by Vicar Revd Andrew Hawken, Revd Karen Higgs, and Cllr Danny Favor (and his wife, Maribel Favor) who is the founder and chairman of ExtraCare Team, which is composed of health care professionals and allied staff. The event was well attended by residents of East Grinstead, who were very pleased with the great service and hospitality of the whole team and organizers. This is a voluntary service of free health checks including measurement of BMI (weight & height), blood pressure, and blood glucose including health education and advice. The event was supported by Mr and Mrs Ronald and Cathy Dalida (Registered Nurse) of Nu Skin who also provided free measurements of body fats and carotenoids antioxidant levels using special machines, with health education and advice. ExtraCare would like to thank St Luke's management team and volunteers for the support and for providing free refreshment for all. They are also grateful to our kind and hard-working members of the ExtraCare team, namely Ric Bronilla, Ellen Bronilla, Libby Peralta, Rolly Peralta & Liam who came unconditionally to



help us. The team is hoping to provide this service again on Sunday, 28 April 2019, between 1pm and 3pm.

Danny Favor

5th Year Anniversary Celebrations for Good Causes

The ExtraCare Team has celebrated their 5th-year anniversary for good causes, with a Charity Dinner and Dance on 6 October 2018 at Jubilee Community Centre, East Grinstead. The fund-raising event was well attended



by members of various community groups, families, individuals and friends from diverse backgrounds. They were able to raise a net of £3,160 for their three beneficiaries: the East Grinstead Foodbank, the East Grinstead Music & Art Festival, and Montero Elementary School in the Philippines. Each beneficiary received a cheque for £1,056.

Danny Favor

Joint Charity Concert for Good Causes

East Grinstead Town Mayor Cllr Rex Whittaker and Deputy Mayor Cllr Danny Favor would like to sincerely thank all who supported and attended



the recent joint Charity Concert held at Chequer Mead Theatre on Saturday, 10 February 2019, a successful and enjoyable community event promoting multiculturalism and diversity and fund-raising for this year's mayor charities: CARE, Air Ambulance and RDA (Riding for the Disabled Association). Huge congratulations to Rex, Ali, Danny, Maribel, all the organisers, cast, Chequer Mead staff/crews, volunteers and supporters for a job well done. What a great team effort and wonderful showmanship of multi-talented performers from various cultures and age groups.

Danny Favor

Unity in Faith and Devotion at Walsingham

The Annual Pilgrimage to the National Shrine of Our Lady at Walsingham – "England's Nazareth" – took place on Palm Sunday, 14 April 2019, at the Roman Catholic Church of Basilica of Our Lady of Walsingham, also known as the Slipper Chapel or the Chapel of Saint Catherine of Alexandria. Thousands of pilgrims, including many from various vibrant Filipino Catholic Communities, families, friends and colleagues in the United Kingdom, also attended this annual Palm Sunday celebration.

This was an exciting and fulfilling experience for devotees and participants. It started with gathering songs followed by a welcome message from the Parish Priest. There were the Stations of the Cross, and then pilgrims participated in a colourful procession while saying a novena. During a picnic lunch, pilgrims had the opportunity to enjoy bonding with families and



friends, network, and meet old and new friends while strengthening unity in faith and devotion to our Lady of Walsingham and Jesus Christ, our God Almighty. The day was filled with gathering songs and prayers, followed by blessings of the palms and then a solemn holy Mass.

Danny Favor



Street Pastors

You may recall that Street Pastors are trained volunteers from several of the Christian Churches in the East Grinstead area who patrol the streets of East Grinstead on many Saturday nights into Sunday, helping mainly young or vulnerable drinkers in various ways – for example, giving bottles of water and providing a safe space and a calming influence. Water and lollies seem to do the trick many times, providing hydration, sugar – and a distraction! We are supported by Prayer Pastors who pray for us from their homes while we are patrolling in the town.

After over six years of dedicated service, Mary Nicholls has decided to retire as Coordinator of East Grinstead Street Pastors (EGSP), our local charity that is part of the nationwide Street Pastor charity. The Trustees have

warmly thanked her for the enormous and sustained contribution she has made over the years to the foundation and development of EGSP. We are delighted she is continuing to be an active Street Pastor.

Beverley Lake has agreed to serve as our Coordinator on a temporary acting basis for several months while we seek a longer term Coordinator. She took up this role in February. Beverley has been involved with EGSP from the early years, is an active Street Pastor, has served as our Prayer Coordinator and is currently a Trustee. You might recognise her, as she reads at the Saturday evening mass.

In recent weeks Kim Pawsey, who has been a Street Pastor for many years, has kindly agreed also to serve as a Trustee of the EGSP charity. We are delighted to have her enthusiasm and insight in the team as we review our service in the town – for example, adding some day-time patrols. These will be extra to, and quite different from, our existing night patrols, and we shall need new members to help undertake them well. There is more about that elsewhere in the magazine.

In case you wondered, we are not “Bible thumping” on the streets. We focus on caring, helping and listening, simply showing love for our neighbour. However, if people ask us why we are doing it, we tell them, for example, about “care for /love your neighbour”, judging how best to do that in each situation.

If you can help or if you’d like to find out more, please contact Beverley Lake (eastgrinstead@streetpastors.org.uk) or Mike Hope (secretary.eastgrinstead@streetpastors.org.uk).

Mike Hope

Street Pastors Daytime Patrol

The first patrol of the EGSP was on 22 June 2013, and when the Poison IV Nightclub closed in January 2017 the streets became notably quieter.

We still help, mainly young drinkers, in various ways – giving water and providing a safe space and a calming influence. Lollies often seem to do the trick. There are fewer young drinkers in town now, but still a number of people around the 22+ age group.

We mainly talk to young, but also not so young, people about life, the universe, everything. Many times we meet those who have drifted away from church, but often they reminisce about the days they’d attended.

Very recently, the team met a young woman, who asked us to pray for her. She believed “in a God, but . . .”. The team were asked to contact her again, and she was invited to church. We speak to young people who we suspect are taking drugs; we listen as they tell us about their hopes and dreams; we help them to think about their future.

We recently discussed with local council, police and senior teachers the idea of providing day-time patrols to chat to young students. Making a presence after school, particularly on Fridays and during school holidays, was seen to be a time of need. There have been more reports of children causing problems within the town and local open spaces after five o’clock too.

We’re looking to engage with them, to listen to their views, their stories; we hope to distract, support and encourage them. We always patrol in a small group, and young people know that we are there for them, and that we are not working for the police.

We might sit on a bench in the park for an hour or so, walk along the London Road after school, or perhaps walk through areas where youths are gathering. We find that groups of teens are quite happy chatting to us, and we don’t find them at all threatening.

To provide this service, more members are needed from the Christian community to take the Church out into the street. Would you give a little time, as and when you can? An hour here and there? Full training and uniform are provided.

Do let me know if you can help.

Beverley Lake
Street Pastors Coordinator
eastgrinstead@streetpastors.org.uk
EG 325578

World Union of Catholic Women’s Organisations

Mary Stood Near the Cross

As WUCWO women we are entering a new period, which requires the best of each one of us and our organisations, to follow the steps that our Holy Father Francis is tracing in the Church and in the world. He tells us today: “In the heart of the Church, Mary shines forth” (*Christus Vivit*, 25 March 2019).

The Marian dimension or principle has always been rooted in the Church – together with the unifying Petrine principle – and is fundamentally based on the “yes” of Mary, which has been maintained since the Annunciation. It gains density at the foot of the Cross, when Mary, in the person of John, accepts us as daughters and sons, and continues in the history of humanity, in the “yes” of the whole people of God.

Which “yes” are we called to pronounce in this period, echoing Mary’s “yes”? First of all, the “yes” of our priority 2018–2022, which reflects the very purpose of WUCWO: *Yes to holiness for the evangelisation of the world and integral human development*. Let us hold hands with one another on the path where we so often fall, to rise and grow upward on the vertical beam of the Cross, towards the bosom of the Trinity. Let none of us “cast the first stone.” . . . Let us pray to Mary and help one another to live a spirituality that tends to holiness.

With the gaze of Mary’s heart, which is that of the Church today, let us make an examination of conscience about the other “yes” to which we committed ourselves as WUCWO at the Dakar General Assembly.

We have said: *“Yes, the planet is our responsibility.”* How much we have to thank the Lord for this Earth that He has given us so that we care for and cultivate as our common home! What do we do as an organisation for integral ecological education and the implementation of projects that reduce waste and promote recycling? Do we feel sorrow, at the foot of the Cross, for not having contributed enough for drinking water to reach everyone and technology to allow the protection of the planet and the inclusion of those who are “discarded”?

We said, *“Yes, let’s take care of the family in difficult situations, especially of its most vulnerable members.”* Let us thank God for so many families, “home churches”, that form the basis of a healthy society. And, as an organisation, do we get involved in the following of women with vulnerable pregnancies; in actions for needy households; for the needs of those with different physical or mental abilities; for divided families; for responsible sex education; in the prevention of abuse and/or in raising awareness of the appropriate use of new technologies by minors?

We have said: *“Yes, let us eliminate violence and discrimination against women.”* Let us be grateful for the wonderful gift of being women, with equal dignity and a different identity from men, with so much to contribute! And let’s ask ourselves, standing up, looking at the Cross, what are we collaborating in as an organisation for the education of men and women, to eliminate all kinds of discrimination against women? Or, what laws and public policies are we

promoting in this sense? Or, what actions are we developing against human trafficking? Or, what welcome and integration for migrant women, young people and girls are we implementing?

May WUCWO receive the Easter grace of rising to new life!

submitted by Gill O'Driscoll

The Mass in a Nutshell, Part 2

During the Profession of Faith, why do the clergy and some parishioners bow their head at "born of the Virgin Mary and became Man?"

The tradition of the Church over the centuries was to genuflect in reverence at that phrase because it refers to the mystery of the Incarnation, Jesus taking on a human nature in order to bring salvation to the world.

The custom of the genuflection is preserved now only on the feast of Christmas and on 25 March, the Feast of the Annunciation. The rest of the year, a bow takes the place of the genuflection.

What are the rules of fasting before Communion, and why is it done?

Originally, the fast was from midnight before receiving Communion, later that was reduced to three hours for food, and now it is one hour from food and liquids other than water and medicine.

For a lay person, the fast is one hour before receiving, not an hour before Mass begins. This applies to everyone who is of age to receive Communion. In case of severe hardship or very advanced age or illness, even the one hour can be dispensed.

The Eucharistic fast is intended to focus our minds on the solemnity of what we are doing in receiving Communion.

What does "transubstantiation" mean?

The Eucharist is a miracle. Theologians use the word "transubstantiation" for this miracle. This means a change of substance: bread and wine become Jesus' true body and blood.

This word relies on ancient Greek philosophical categories of "substance" and "accidents". Substance means "what" a thing is — a chair, a song, a loaf of bread — and accidents means how the "what" appears: hard or soft, heavy, light, chewy, etc.

After eucharistic transubstantiation, the accidents remain: bread and wine appear the same as before. But they are not bread and wine any more: their substance is now the body and blood of Jesus Christ himself. As he told his followers, "My flesh is true food and my blood is true drink."

Why does the Priest add water to the chalice?

In Jesus' day, the Jews followed the Greek practice of diluting wine with water to make it palatable. This custom will have been followed from earliest times at the "Breaking of the Bread", as the Eucharist was then called.

After some time, people began to look for a theological explanation of this custom which had very practical origins. Theologians in the East said that the mixing of water with the wine represented the two natures of Christ, with the wine pointing to his divinity and the water to his humanity.

In the West it was said to symbolise the union of Christ and the baptised. The words said by the priest or deacon from the Roman Missal indicate this:

"By the mystery of this water and wine, may we come to share in the divinity of Christ who humbled himself to share in our humanity."

Sometimes the addition of water to the wine is also explained as representing the blood and water that flowed from the side of Christ on Calvary.

Why does the Priest drop a piece of the consecrated Host into the chalice?

The priest (or Bishop) breaks off a small part of the larger host used at that particular Mass and places it into the chalice, saying quietly as he does so:

"May this mingling of the Body and Blood of our Lord Jesus Christ bring eternal life to us who receive it."

Firstly, the co-mingling rite is explained as symbolising the Lord's resurrection. In death, body and blood are often separated; in life, they are united. Secondly, it symbolises the unity of the Church.

Why do we say Amen when we receive communion?

We are saying that we believe that Jesus Christ is fully present under the appearance of this bread that we receive. We believe that all his Church teaches is true.

What is the Holy prayer all about, where does it come from?

This prayer is called the *Sanctus* because that is its first word in Latin.

The first line is the hymn of the seraphim in Isaiah 6:3 and Revelation 4:8.

“Holy, holy, holy, Lord God of Hosts, heaven and earth are full of your glory.”

We kneel down after we say this, so that when the Lamb becomes present in the bread and wine, we may imitate the posture of those in God’s heavenly court.

We actually join the angels in praising God. Repeating the word “Holy” three times is the strongest form of emphasis in the Hebrew language.

Sometimes incense is also used, symbolizing prayers rising up to and pleasing God.

The second part is what the crowd cried to Jesus at his triumphal entry into Jerusalem (Mt 21:9), which is modelled after Psalm 118:25.

*“Hosanna in the highest. Blessed is he who comes in the name of the Lord.
Hosanna in the highest.”*

What does “Hosanna” mean?

Hosanna is a Hebrew term which is derived from the words *yasha*, which means “save”, and “*na*”, which is an expression of entreaty or request and can be translated in a variety of ways – for example, “I pray”, “I beseech”, “please” or “O”. The Hebrew terms were combined - *yasha na* (“O, save!”), as in Psalm 118:25 - and this became *hosanna*.

The crowd greeted the Messiah by waving palm branches and joyfully crying “Hosanna!” to him as he entered Jerusalem.

Beverley Lake

East Grinstead Foodbank

We wish we didn't exist . . .

At the East Grinstead Foodbank, we remain very grateful for the tremendous local support that we’ve experienced over the last year. We have received donations from local churches, supermarkets, community centres, schools, firms and individuals. Harvest time and the run up to Christmas were particularly busy.

These donations allow us to continue to provide emergency food and household items to those referred to us by local agencies such as GP surgeries, Children & Family centres and Citizens Advice.

The local need continues to grow, and there is much national comment in the press about the roll out of Universal Credit and the need for foodbank services. In addition, the challenge for many local people needing help is that

the nearest DWP centres are in Redhill and Crawley, which are expensive to get to by public transport.

When temperatures drop, autumn and winter are our busiest times. In December 2018, we fed 225 people (132 adults and 93 children), which is why we are so grateful for all the donations. We additionally packed over 180 Christmas bags and dropped them off at local referral agencies and schools for them to distribute before Christmas.

No one wants to rely on a foodbank, and we honestly wish we didn't need to exist, but with your continuing local generosity and a great team of volunteers we can help make life a little easier for those we assist.

More details about the foodbank can be found at our Twitter site (<https://twitter.com/FoodbankEG>), Facebook (<https://www.facebook.com/foodbankEG>) or our website (<http://eastgrinstead.foodbank.org.uk>).

If any church would like a foodbank representative to come and talk about the work of the foodbank, please contact Tony Cox (07983 209940) and we will be delighted to visit.

Thank you!

The Foodbank Steering Team

Trinity Messengers Puppet Ministry

I have been a member of the puppet team for several years now, and I never cease to marvel how God speaks to children and elderly people through this special ministry.

This year, we have visited a primary school, the Age UK day centre, two homes for disabled adults and children, toddler groups, a nursing home, a care home and a messy church. We carefully choose appropriate music, puppet characters and subjects to suit those we visit.

We attended a training conference last year, and, as a consequence, we welcomed our newest puppet recruit, Kenny. Kenny sits in front of the theatre frame and is able to hold objects in his hand. This new concept allows us to convey the message using props, conversation with a puppeteer and audience participation.

Puppets reach so many people on so many levels; we have visited a non-Christian toddler group where we and the children sang "Yes Jesus loves me". I believe we just may have planted a few seeds that day.

Puppets can be evocative of happy memories. A nursing home Activities Coordinator wrote of a man suffering the effects of Alzheimer's:



Puppets bring joy, laughter, smiles and connection.

“Thank you *soooo* much, you really brightened up their day. It was so nice to see Bert have a reaction as he seldom reacts to anything!”

It was touching to hear this gentleman sing and talk to the puppet before he napped with a smile on his face, hugging it closely to him. We left our “Uncle Albert” puppet with Bert for two days, and staff are going to purchase one for him.

At a home for disabled adults, we were told by a staff member that it was a pity we couldn’t see the joy on the faces of the residents. We told her, “But we could hear everything.” All enjoyed stroking the “animals” and looking closely at them after the show. We were told about one young lady whose body constantly shakes, but during the songs her body relaxed, and she was mesmerized by the music and movement.

We were told by a teacher, after we helped with morning assembly, that the children were singing the songs in the playground at lunchtime break.

We visited a small home for disabled children, where we set up the theatre in a window bay! The twelve children and their carers sang, danced and whooped all the way through! A few were given puppet instruction afterwards with our small puppets, and we replayed a song as they threw themselves into their performance.

Would you like to help to spread the Gospel in this thoroughly amazing way? We meet each Tuesday evening from 8 pm until around 9.30 pm. No worries if you’ve not experienced puppeteering before – come and join us for a taster session. You’ll be guaranteed a fun evening; who knows, you might join us for a community visit, maybe to provide a simple puppet appearance between main songs. For more information, contact Alison Bentley (Home@TRARBentley.net).

Beverley Lake

The East Grinstead Gateway Club

Have you ever heard of the East Grinstead Gateway Club? Well, I am about to tell you briefly who we are. We are a social club for adults with learning disabilities, providing a programme of social, creative and fun activities.

We meet twice a month at the Peredor Centre, West Hoathly Road, East Grinstead, RH19 4NF. If you would like to find out more or even pay us a visit, please contact our club leader, Diane King (07592 609785), or volunteer Katheleen Walder (EG 325883).

The Circle of Life

Today I cried.

It was unexpected. First it was tears of fear and sadness, then it was tears of joy – an acceptance of life, and death, in the wild, wild bush of Africa. The Circle of Life.

It was dawn, we were out in a comfy safari jeep – just passed a family of giraffes and now we watched three springbok quietly grazing ahead of us. The sun was rising, birds like Zazu (a red billed hornbill from the Lion King), busy flitting from tree to tree.

I was happy, thinking how I love to be “on safari”. Then I saw her, about 200 yards from the springbok, in the tall grass. She was sleek, shinning, and beautiful . . . and she was watching. She crouched low, then she stretched her neck . . . stalking, step by silent step. I looked at the springbok, unaware, enjoying the fresh morning grass and looked again at the cheetah, tense and concentrated. I cried inside, no, no, please no.

Then, suddenly, like a bullet from a gun, like an uncoiled spring she shot forward at a speed that blurred her body, and the three springbok fled in terror. Her acceleration was amazing. The distance closed. They ran in a line. The third springbok seemed to make a snap decision and darted away to the right, thinking he would find safety, but the split-second decision narrowed the gap enough for the cheetah to lunge and bring him down. Within seconds it was over, and I lost sight of them both in the tall grass. My face was



wet with tears. How can that be OK? One minute you live and the next you die. It's over.

A few moments passed and the cheetah appeared again – she was dragging her kill, but only a few yards. She was exhausted, and sat a little way away, as if guarding it from any other animals, while she caught her breath. A silence fell over the whole bush. No springboks and no Zazus – no noise or life anywhere.

She must have sat for some 5 to 10 minutes, and then she walked away, back the way she came, leaving the dead springbok behind!

I scanned the bush towards where she was going and through binoculars, under a tree, I saw some ears, then some heads – three cheetah cubs waiting for their mum to call... and she did! They leapt up and ran towards her, while she turned and led them to breakfast. Some hyenas joined the table, but she fended them off while her cubs ate – then, it was her turn. With full tummies the cubs played and rolled around together, the hyenas patiently waited for scraps... and a vulture settled on a nearby tree top.

My face was still wet with tears, but my heart was lighter. She was only a mum after all, doing what we all would do for our children.

It's just the circle of life!

I'm sorry I have no pictures for you. I put the camera down and lived in the moment.

Charmaine Hallmark

Paying the price for supermarket cashews

“The traders are the only ones benefiting, we are not benefiting.”

cashew worker, Kerala, India

European supermarkets squeeze supply chains to keep their costs low and their profits high. The pressure to supply good quality cashews at the lowest possible price is passed on to workers, such as those in the cashew factories of southern India.

Sunita is one such worker. Having worked in cashew factories since the age of eleven, she spends the day crouched on a small wooden stool, hitting cashews with a wooden baton to break open the shells and extract the nut. Sunita and the others in her factory suffer knee and back pain from their

THE HEALTH RISKS FOR CASHEW WORKERS

DAMAGE TO EYESIGHT

Consistent exposure to the dust from the cashew nut shells can seriously damage worker's eyesight.

HEADACHES AND NAUSEA

The cashew roasting process releases an acrid smoke which can cause nausea when inhaled regularly.

CHEST INFECTIONS

Poor working conditions, combined with acrid smoke from the cashew roasting process and the dust from de-shelling, provoke chest complaints.

BACKACHE

Uncomfortable working conditions, including inadequate seating, cause many workers to suffer back pain.

BLISTERS TO THE HANDS

The oil produced by the cashew nut shells is acidic and burns the skin.

ACHING JOINTS AND ARTHRITIS

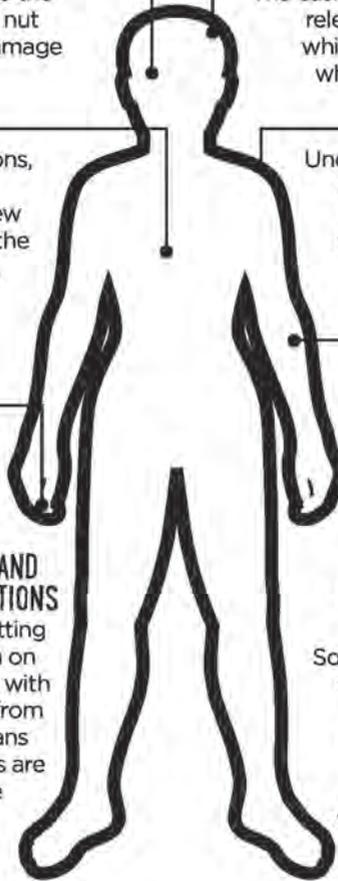
Many workers sit in a crouched position all day while they break open or peel the cashew nuts.

FERTILITY PROBLEMS AND URINARY TRACT INFECTIONS

The combination of sitting in a crouched position on the floor all day along with exposure to the dust from the cashew shells means urinary tract infections are not uncommon. In the most serious cases women have been reported as suffering fertility problems as a result.

DIABETES AND HIGH BLOOD PRESSURE

Some workers claim to suffer from diabetes and high blood pressure as a result of their crouched seating position at work combined with the repetitive physical nature of their labour.



protective gloves. Many of the women she works with cannot afford these gloves, which cost about 8p, so they go without.

The cashew roasting process releases an acrid smoke which causes nausea and headaches. The cashew shells are acidic; the dust created as they are broken open causes infections and can damage workers' eyesight. A local community worker explained how the womens' working conditions lead to health problems ranging from aching limbs, backache and worse:

“urinary infections are there, skin diseases, and some of the ladies [. . .] get infections in personal parts”. In some cases, these infections even lead to fertility problems.

*Traidcraft;
submitted by Tina Causton*

Life

As God giveth
The devil taketh
So man liveth
Betwixt the two.

For those I loveth
And forever holdeth
So my heart striveth
My best to do.

*July 2018
David Tas*

Wings

Time has lost its wings
In a different way from Icarus
Flying too near the sun
The clock in my mind is motionless
Set at the hour, the minute
My true love slipped away
Yet birds still sing a cheerful song
As winter turns to spring
Meadows bloom as days grow long
All about us the merry ring
Of church bells calling us to pray

They gave my angel wings to fly
Now she saves mine until I die.

*September 2018
David Tas*

Parish Organizations East Grinstead

Altar Society: Flowers – Anne Davies [01342 311226]

Catholic Women's League: meetings second Wednesday of the month,
October to March: 12:00 noon; April to September: 6:00 pm
Chair: Margaret Pond [01342 327002]

Children's Liturgy: at the 10:30 am Mass on Sundays,
Parish Catechist Leader: Eileen Lyons [01342 317424]

Crown of Thorns: Lisa de Quay [01342 870472]
[www.crownofthorns.org.uk]

East Grinstead Catenian Circle:
President: Paul Barrett [01342 870058]

Fair Trade sales coordinators:
East Grinstead: Mr & Mrs Causton [01342 311435]
Lingfield: Mr & Mrs Vasey [01342 834436]

Friends of St Peter's: Tracy Germain [admin@friendsofstpeters.co.uk]
[contact the school: 01342 321985]

Gift Aid Secretary: Frank Lilley [01342 321987]

Gospel of Life Group: Les Whittaker [01342 315484]

Justice and Peace Group: Sue Joy [01342 835190]

Lifts to Mass: Peter Wells [07851938727]

Lunch Club: third Wednesday of the month, at the Parish Centre, East
Grinstead (but watch the Parish Newsletter)
Ivy Pimenta [01342 323240]

Music Ministry: Choir practice Friday 6:45pm, on location;
new singers and players most welcome
Director of Music: Liam Bauress [01342 825035]
[liambauress@me.com]

Parish 100 Club: Chris Pond [01342 327002]

Parish Magazine: Klara King [01342 321581]
[klara.m.king@comcrafts.co.uk]

Readers at Mass: Sue Wade [01342 317246]

Saint Vincent de Paul Society: Peter Wells [01342 811543]

Safeguarding Officer: Janette Pentney [01342 327109]
[ppentney@binternet.com]

Sunday Refreshments: Chris Pond [01342 327002]

Welcomers: Maribel Favor
[for copy of rota: maribelfavor@gmail.com]

Times of Services

Our Lady and St Peter, East Grinstead

Saturday Mass: Vigil 6:15 pm

Sunday Mass: 10:30 am

Monday to Thursday: Morning Prayer: 9:15 am; Mass 9:30 am

Friday: Adoration of the Blessed Sacrament: 9:00 am to 12 noon;
The Holy Rosary 12:00 noon

Holy Days of Obligation: Vigil 8 pm evening before the feast;
on the day 9:30 am

Sacrament of Reconciliation: Saturday, 10 to 10:30 am
and 5:30 to 6 pm, and on request

St Bernard, Lingfield

Sunday Mass: 9:00 am,
preceded by Sacrament
of Reconciliation:
8:15 to 8:45 am

