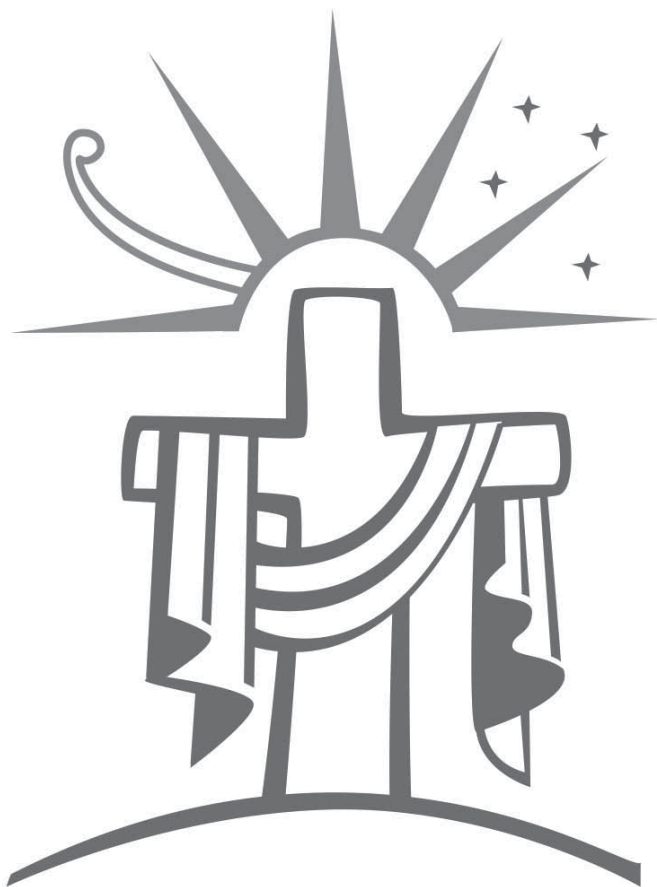


The Parish Proclaimer

Easter 2011



Cathedral Parish of Our Lady & St. Philip Howard,
Arundel, West Sussex
Published in April 2011

All about the Parish

Rev. Canon Tim Madeley - Dean

Rev. Mr. David Clifton - Deacon

Rev. Malcolm King - Priest in Residence

Louise Sharp - Parish Secretary*

Cathedral House, Parsons Hill, Arundel, West Sussex BN18 9AY

Tel: 01903 882 297 **Fax:** 01903 885 335 **Email:** aruncath1@aol.com

Web: www.arundelcathedral.org

* The Parish Office is open 9am – 1pm, Monday – Friday

Cathedral Mass Times

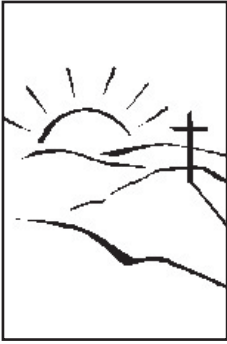
Sunday	9.30am	Family Mass on the third Sunday of the month; Children's Liturgy available other Sundays.
	11.15am	Cathedral Choir.
Weekdays	10am	Monday, Tuesday, Wednesday, Friday and Saturday. Saturday: Exposition of the Blessed Sacrament after Mass.
Saturday	11am	Benediction.

Convent of the Poor Clares at Crossbush Mass Times

Saturday	5.30pm	Vespers.
	6.15pm	Vigil Mass (entry at 6pm).
Sunday	4pm	Exposition of the Blessed Sacrament.
	5pm	Vespers and Benediction.
Thursday	8.30am	Mass - <i>for Mass times on other weekdays please call the Convent the night before on 01903 882 536.</i>

Sacrament of Reconciliation

Saturday	Cathedral:	10.30am otherwise by appointment.
	Convent :	Before/after the Saturday 6.15pm Mass.



Easter Reflection

by
Deacon David



Easter is late this year, so that many of the things we associate with the season - daffodils and other Spring flowers, young lambs appearing in the fields and all the other signs of new life - will be well advanced when we celebrate the Resurrection. And yet, it will still be the Spring season, when the whole world seems to be renewing itself and coming to new life.

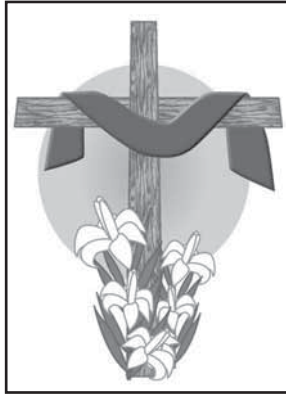
It is strange then that what we celebrate at Easter - the greatest event of all time - is the death of God. The various Prefaces available for the Easter season all emphasise that it is especially right to praise God at this season "when Christ became our paschal sacrifice." And sacrifice is death. Easter is the celebration of the death of Jesus on the cross - but we celebrate it as victory. The Resurrection is not a separate event, but is the culmination of the sacrifice. It leads on to the completion of the paschal mystery - the coming of the Holy Spirit - won by the sacrifice of Jesus.

And, unlike the renewal we observe in nature at this time; unlike the more dramatic raising of Lazarus, Jesus did not come back to life. He went ahead into a new and higher life. He does not belong to this world any more. He is the First-Fruits of a new world. And he enables us to enter into that new world through baptism. That is why baptism is so closely associated with Easter.

continued overleaf...

ARTICLES FOR THE **PENTECOST ISSUE** OF THE PROCLAIMER:
20 MAY 2011

Email to clouter@mac.com
or post to Cathedral House, Parsons Hill, Arundel, West Sussex BN18 9AY



We cannot yet bear to look on the risen glory of Jesus. So just as he did not reveal himself to his disciples after his Resurrection, always veiling his glory, so he accommodates himself to our pilgrim state, coming to us in his Sacraments. He has died; we have entered into his sacrifice through Baptism, Confirmation, and perhaps Marriage or Ordination; we keep entering into it through Penance and the Holy Eucharist. And in that sacrifice we are drawn ever more fully into that new life in a new world. This is what we celebrate. This is why we sing alleluia! Happy Easter

SARDHANA

Update by Monica Clifton

After a successful fair before Christmas we were able to send £1200, which arrived at the beginning of March! Transactions seem to take longer in India! Father Jesu Amritham writes: *"Greetings and love. Wish these few lines of mine will find you in the best of your health. I am the new treasurer of the diocese. Within a few days you will receive the information from Sardhana of the receipt of the money and its use. Thanks a lot for taking great pain in collecting this amount for all the people of Sardhana. Sorry for the delay. May God bless you and the people of Arundel."*

On 4 March we held a very enjoyable quiz evening, raising over £700. Many thanks to all those who supported this event. Adding this to the money raised from your jar collections and the sales table on the first and second Sundays of the month - and here we must mention, with gratitude, Rupert and Margaret Brooks who run this stall - we despatched a further £1,000. Your generosity to the people of Sardhana is very much appreciated

Catenians - what they are all about

By Jim Edwards



The Catenian Association is an international Brotherhood of over 10,000 members in the UK, Australia, Africa, Malta, Ireland, India and still growing. Basically, they are collections of Catholic men, formed into local Circles, with the Catholic faith being the bedrock of each Circle's existence. The size of individual Circles can vary from thirty to seventy men, with the men's wives and families being quite involved in the social events that take place. The Catenian Association is non-political and is not a Catholic Action pressure group, meeting at least once a month.

Faith - Each year they have a President's Mass which is a celebration of both their faith and family, normally followed by a family meal or barbecue. They also have an annual Mass for Vocations, and being actively involved, have recently published a book and have helped with the cost of the production of a DVD on the subject. They have Clergy Dinners where they say thank you to their local Priests and Deacons (often involving local Convent Sisters), also Retreats and other spiritual occasions. Many Catenians play a prominent role in their local parish and diocese, as well as major Catholic lay organisations. They are also active in the service of both the Church and the civic community, both locally and nationally.

Friendship - Their friendship is not just that gained by dining and enjoying social bonds but by caring for each other in sickness and in health, by caring for the widows of late brothers and by helping any brother who has suffered a misfortune. They have a Benevolent Fund for those in need of help as well as a Bursary Fund specifically designed to help young Catholics seeking to help others, in many cases involving travel to different parts of the world. They recognise that raising money for charities is not the prime aim of the Association, but most Circle Presidents do nominate a charity to be supported during their term of office. As an example, the local Arundel Circle raises between £3,000 to £3,500 annually for charities, having recently raised £2,500 for the Sussex Snowdrop Trust. In addition, two years ago,

the Catenian Association raised £250,000 nationally to aid CAFOD with the provision of clean water in Africa.

Family - Families are important to the Association, supporting and sharing many friendships in a variety of social events from dining together, pantomime trips, family days, barbecues, walks, boat trips, coach trips, treasure hunts and many other activities. The Catenians are a family organisation gaining much of their strength through sharing time together.

Fun - Their friendship is enhanced by the fun they have in enjoying sporting events such as cricket, golf, ten-pin bowling, skittles, quizzes, etc and also by sharing their time together at family events where all members of the family, young and old, can share the laughter and joy of being part of the Catenian family.

Local circles exist throughout the UK and more immediately in Arundel, Chichester, Brighton, Haywards Heath, Crawley, etc. Membership requirements: you need to be, and remain, a practising member of the Catholic Church, and over 21 years of age. To know more about the Catenian Association, you need to call the local Membership Officer, Jim Edwards, on 01903 882756. In addition, do visit www.thecatenians.com

Promise Nepal

By John McDermott

In this year when we are reminded again of the work of Father Damian, it is very heartening to hear that leprosy affected people still have contemporary champions and one of these is Maggie Burgess.

A qualified nurse originally from Canada, Maggie, wife of Patrick, a member of the City of London and Arundel Catenian Circles, has always loved mountains. On leave from her duties in Intensive Care she chose to make a visit to the Himalayas in Nepal, where she lost her heart to the people, and in due course found her calling in life. Because, later, while studying for a Tropical Nursing Diploma in London, she discovered that many of her beloved Nepali people, though hidden away, are beset by the horrifically disabling and disfiguring disease known as leprosy, the stigma and lasting horror of which is reflected not only in the Gospel readings but by the way it lingers as a term of “disgust” in our language; and this, despite that leprosy is nowadays curable and the drugs are available free from The Novartis Foundation.

continued on page 8

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Maggie was outraged. How could this be allowed to happen? Who could help her fight the illness... even, try to eliminate it altogether?

In Kathmandu there is a place of pilgrimage where the righteous bring their prayers before their deity and seek to commend them by doing good deeds. But here, also, some of the world's most abandoned people gather, those who have been ever so disfigured that their own families have cast them out. It is here where they beg in the dust, hoping that the righteous will put a coin in their bowls. And this is where Maggie found the person she needed, a busy, bustling doctor who had dedicated her life to fighting leprosy. Dr Pradhan's makeshift hospital was overflowing even as it crumbled around her. Maggie heard herself say to the doctor, "I don't know how I will help you, but I promise I will help." And that is how she founded her charity, Promise Nepal. Since then her work has been ceaseless, and every penny she has raised has gone directly to benefit a leprosy affected person.

A house in the capital city has been converted into a properly equipped fifteen-bed hospital with an outpatient clinic. There is even a primary school on the roof so that the children can continue their education while they - or their parents - recover. And there are rehabilitation classes so that adults can learn how to become independent and self-supporting once again, crucial for people who remain outcasts.

Every week a roadside clinic is held in some remote location, providing cure and care for those who fear their neighbours and families would throw them out if they heard that they have the ailment. These clinics care for two hundred patients a day. And here's more: a remote, neglected leprosy colony has been given an access road, clean water, a 24-hour medical clinic, showers, toilets and a handicrafts workshop. This colony has now become self-supporting with another leprosy colony having been given an ambulance for access and a medical clinic to serve 180 patients and their families.

Several Nepalese have been put through medical school and post graduate medical school with staff having been placed in nursing, physiotherapy and rehabilitation training, and sent on exchange programmes. Maggie's outreach has been greatly expanded by the recent award of an Honorary Doctorate from Brunel University. She has earned the affection and admiration of many, including Baroness Cox, who describes Maggie as one of her heroines. Others include Sir Chris Bonington, the Himalayan climber, declaring himself "*immensely impressed by her dedication, tremendous enthusiasm, powers of organisation and sheer hard work*" and Dame Claire Bertschinger who speaks of her "*soft but crusading heart*". She continues: "*The good she has quietly accomplished for so many and the inspiration she has provided for others, including the professionals among her colleagues and students, says more than I ever could about her qualities and real worth...*"

Maggie Burgess would be pleased to be invited as a guest speaker to after-Circle meetings for any group that is interested in knowing more about her work with Promise Nepal. The charity does need financial support and any donations should be sent to Promise Nepal, Shopwyke Hall, Shopwyke, Near Chichester, PO20 2AA. Telephone 01243 771 177. Website: www.promiseneal.org.uk



Achieving the Duke of Edinburgh Gold Award

By Jane Edney

Richard was approached to write an article about his participation in the Duke of Edinburgh Gold Award. As my son is at present in the middle of revision and the first of his final exams at University, he has asked me to write a brief account of his experiences and the personal challenges, which make up the Duke of Edinburgh's Award.

The award aims to provide a rewarding and challenging programme of the highest



quality, for young people. It is a personal challenge and not a competition with people encouraged to set their own goals. The Gold Award comprises five sections: Service, Skills, Physical Recreation, Expeditions and Residential.

Expeditions – timescale: four days Richard embarked on his challenge which was a practice expedition to Snowdonia, in July 2004. He was one of a team from St. Philip Howard High School under the guidance of Mr Colenutt, Teacher and Award Leader. He had been used to treks with the Scouts but this was somewhat further and in heavy rain for three of the four days. All the same, he found it very rewarding. The qualifying expedition took place a month later in Cumbria. Again, this was extremely challenging and he found himself fighting everything nature had to throw at him especially as it rained heavily for two of the four days. He was helped enormously by the team spirit (although this did have its ups and downs!) and felt a great sense of achievement, as well as feeling pleased to finish alive!

Skills In September 2004, Richard decided to take up playing the B♭ Bass Tuba. Although he was already an accomplished drum kit and general percussion player with the Chichester Youth Brass Band, this did not guarantee his success on a brass instrument. With great effort and determination he eventually produced a good sound and was invited to become a member of the Chichester Youth Concert Band. Before leaving the Music Centre, he managed to reach Grade 5 of the Associated Board of the Royal School of Music and also guested on a number of occasions with the Mid-Sussex Brass Band.

continued on page 12

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Service Richard volunteered in September 2004 as a Young Leader from 1st Arundel Explorer Scout section working with the Beaver Scout Colony. The timescale for this section was twelve months but he stayed for three years where he was an invaluable help, beginning slowly and gradually growing in confidence. In his words, “it isn’t easy working with six to eight year olds”. You need to be dependable, aware of their needs, have plenty of patience and, above all, a great sense of humour.

Residential After finishing A levels he decided to take a Gap Year. During this time he felt he would like to do voluntary work with Teaching and Projects Abroad. So, in February 2007, he flew out to Romania (his choice). He was placed in Brasov, Transylvania, in the heart of the Carpathian Mountains where he worked between two Orphanages. The work was extremely challenging both physically and mentally. The children at St. Patrick’s were aged 4-11 years and suffered from physical or mental illness. The children at the Protect the Children Home aged 7-11 years had suffered mentally scarring experiences. The duties included engaging the children in educational and recreational activities - feeding them, helping with homework and guiding the older ones with their English. Richard also organised walks, trips to the cinema and even a visit to the circus. He became very close to the children and as he himself said, they gave him ten times more than he could give them. Leaving Romania was the hardest thing he had ever done.

Physical Recreation This challenge began after Richard had been at University for a few months. He spent the next year working hard at the gym to improve his long distance running/endorance. He made improvements in stamina with cardiovascular work and resistance training. His competence in the swimming pool progressed significantly and he felt he had achieved many personal fitness targets.

All done! Once all the Sections are completed, the process of verification can take quite a while - up to, or more than, a year. The County Gold Achievers Reception was held on Sunday 11 July 2010 at Worth Abbey School, and on this occasion, the Gold Award badges were presented by the Lord Lieutenant of West Sussex, Mrs Susan Pyper. On 20 October 2010, we queued in the Courtyard at St. James’ Palace on a beautiful, sunny but freezing cold day. This was the culmination of five years of determination, commitment, responsibility and self-confidence building, to name but a few of the challenges the Duke of Edinburgh Award hopes to encourage. All the participants were presented with their Award Certificates in the presence of HRH the Duke of Edinburgh who went on to spend a great deal of time talking informally with the young people and their guests.

‘Downchurching’ to Rome

A reminiscence by Graham Rodmell

This article uses the words ‘high’ and ‘low’ and other vocabulary that is normally associated with altitude and depth. In the world of house sales and purchases, we talk of moving up, going down-market or physically downsizing. When I was in my mid-to-late teens, some years before I was received into the Catholic Church, I had a fascination with outward signs of churchmanship in the Anglican Church. Attending as I did a school in the Free Church tradition, predominantly Congregational but with Baptist undertones (or was it overtones?), and with loving parents who at that time were deeply suspicious of all things popish, an early interest in the claims of Catholicism was an uncomfortable stance. History lessons around the Reformation and the self-declaration of King Henry VIII to be head of the Church in England, reinforced by references to the Oxford (‘high church’) Movement in the Victorian years led me to read and question more deeply.

It was evident that the good old Church of England was indeed a very broad church. At the ‘low’ end there were churches where even the Book of Common Prayer (be it 1662 or 1928) seemed too ‘high’ where anything outside of Holy Scripture was suspect, where the ministry of the word was dominant and the sacraments relegated in importance. The infrequent services of the Lord’s Supper were regarded as purely symbolic. If there was any sacramental inward spiritual grace, it could not be described as a ‘real presence’. If the liturgy in these churches progressed beyond hymn singing, they were sometimes noted for embracing loud and lively music that would not be out of place in some ‘non-conformist’ churches of the Evangelical Alliance.

Above these levels there were via media churches identifying perhaps with Canterbury. These were everyman’s idea of what the C of E should be, following the Book of Common Prayer, allowing for gentle ritual with vestments, robed choirs and altar servers, candles and the more frequent celebration of the Eucharist or Holy Communion in addition to Matins and Evensong. The majority of churches probably fell into this middle group.

Beyond these were some extraordinarily ‘high’ Anglo-Catholic churches, many in urban or industrial locations, where perhaps lives needed some brightening through ritual that was indistinguishable from that of Catholic churches of the period. Holy water was available at the entrance, incense permeated the atmosphere, banks of

votive candles would honour a statue of Our Lady or even some other saints, sanctuary lights showed where there was a tabernacle containing the Sacrament (sometimes with a little notice explaining that it was reserved in that place in order to administer communion to the sick, a purpose that did not truly justify its use in Benediction), the Eucharist was referred to as Holy Mass and the priests referred to as 'Father'. In All Saints, Margaret Street, London, at that time men stood on the left side of the aisle and women on the right!

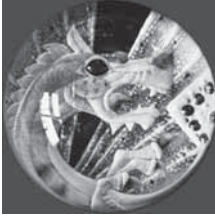
There were many other signs of how 'high' or 'low' a church was, to which the interested observer became sensitive and there were many degrees between one and another broad category. The 'high' end provided me with a 'respectable' refuge. I could still claim to be worshipping in the C of E, even though logic and conviction were driving me relentlessly towards Rome. This proved to be only a temporary respite. When I finally made the break and asked for instruction in my local RC parish church, it struck me forcibly that I had 'downchurched' from the level of churchmanship I recently experienced in the C of E. The music was of a 'lower' style and more of it was sung in English, even before Vatican II had been implemented. The curious thing was that none of the external signs seemed important any more. All that mattered was the joy of a 'home coming' after a restless journey and that special peace in worship.

I have always retained a huge affection for the Anglican Church and the many friends who worship there. It is a tribute to all those who work for ecumenism that notions of 'respectability' within the Church of England and suspicion of Roman Catholics are now so diminished.

Corpus Christi: 22 - 23 June 2011

We celebrate this solemnity with the famous Carpet of Flowers, which will be on public display in the Cathedral on 22 - 23 June 2011. The carpet design theme is Our Lady of Walsingham as this year is the 950th anniversary of the Annunciation. A lot of work goes on 'behind the scenes' to prepare for this annual event as well as the many volunteers who come forward to help with greeting and meeting the many visitors that come from far and wide. Tasks include talking to people, assisting in the gift shop and serving refreshments as well as helping with the Mass and Procession.

Please call the Parish Office on 01903 882 297 to offer your help during the lead-up (19 - 21 June) and/or the two days (22-23 June). Thanks in advance!



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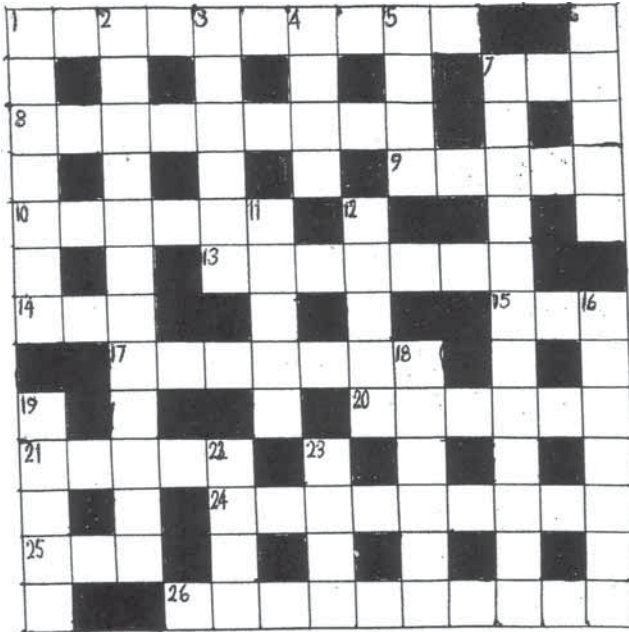
Spring Bank Holiday Weekend: 28th - 30th May

Corpus Christi: 22nd - 23rd June

Please call 01903 882 304 now!

Proclaimer Crossword Puzzle 11

By Chris Dinham



CLUES ACROSS

- 1) Disguise to hide (10)
- 7) Have a bathe (3)
- 8) Unreasonable; not making sense (9)
- 9) Location for pop music (5)
- 10) Strangers from foreign lands (6)
- 13) Row of houses, or flat area of ground, perhaps in a garden (7)
- 14) Generation or very long period of time (3)
- 15) '---'Grande' or '--- de Janeiro' in each of the Americas (3)
- 17) Luxury liner that sank in 1912 (7)
- 20) Food for animals (6)
- 21) Throw it in to mark the defeat (5)
- 24) 'Comic nose' (anag.) (9)
- 25) Woody climbing plant (3)
- 26) Place in clear or different order (10)

CLUES DOWN

- 1) Country currency (7)
- 2) Spicy curry-flavoured soup (12)
- 3) Desperately important (6)
- 4) Delicate, slender fabric made from cotton and silk (4)
- 5) Same word to precede 'crest', 'rush' and 'coast' for other meanings (4)
- 6) Kitchen-wear (5)
- 7) Thesis; theme of long writing (12)
- 11) Part of a calyx in a flower (5)
- 12) Not too long in time; short or quick (5)
- 16) Supervise; watch secretly (7)
- 18) Blue, green, red and yellow; singly, each is (6)
- 19) Descriptive of one who doesn't give in without really trying (5)
- 22) Shakespearean king (4)
- 23) Same word to precede 'bread' and 'water' or follow 'baking' and 'caustic' (4)

21 April 2010 - Saint Anselm Feast Day

By Mary Corbyn



About thirty years before William, Duke of Normandy, crossed the Channel to do battle with Earl Godwin at Hastings, a hermit, Herluin, forsook solitude to found an Abbey at Bec in Normandy. He was soon joined by like-minded men, among them Lanfranc and Anselm who in turn became prior and then abbot of the new community. They were scholars and philosophers, men of great spiritual vision whose influence spread through much of Christian Europe.

When Duke William became King of England he set about replacing Anglo Saxon customs and ideals with those of Normandy. To further this purpose he brought over from France eminent churchmen to establish a great church at Canterbury to rival that of York. It also housed a monastic community which, with Lanfranc as Abbot, grew rapidly to number a hundred monks. In 1070 King William appointed Abbot Lanfranc, Archbishop of Canterbury, thereby investing that office with considerable power while creating a working partnership between Church and State.

Lanfranc was succeeded by Anselm and King William by his son William II (Rufus) and then by Henry I, neither of them greatly interested in religious affairs - except where these conflicted with royal ambition and authority. Anselm had little appetite or skill for political skirmishing and was a somewhat reluctant Archbishop; his concern was to maintain and develop the tradition of learning and holiness that he inherited from Lanfranc, but he became involved in frequent disputes resulting in periods of exile. The appointment of bishops was a recurring bone of contention, resolved after a fashion under Pope Paschal, by granting selection to the King and investiture to the Church.

Anselm was renowned for his learning and spiritual wisdom as well as for his reforming measures to church life in England. He is honoured by the title Doctor of the Church and commemorated on 21 April, the day of his death at Canterbury in

1109. The seal illustrated on page 17 is from A. P. Stanely's Historical Memorials of Canterbury.

The Abbey of Bec continued to be the centre of scholarship and culture, but fell victim to the subsequent times of war and revolution that devastated France for many years. In 1792 the last remaining monks left Bec which became a military barracks until the war of 1939-1945. Nothing remains of the original abbey and most of what is seen today dates from the 17th and 18th centuries. Restoration was begun by the community of St. Maur and continued by the Benedictines who returned in 1948 under Abbot Paul Grammont. The work of restoration has been assisted by the French State Department of Historic Monuments. The community of Bec has faithfully maintained the Benedictine life of prayer, work and hospitality and welcomes visitors who are invited to join them in the liturgical offices. A guest house is available for people wishing to participate more fully in the monastic life.

On Sundays and Feast Days, the community is joined by nuns from a nearby convent to celebrate the Eucharistic Liturgy in the Abbey Church, formerly the refectory. This is a vast space, 70 metres long, under a lofty barrel-vaulted roof, well able to accommodate the congregation which gathers there on Sundays for 10.30am Mass. Beneath the floor in the centre of the Church is the sarcophagus of Blessed Herluin, one-time hermit and Knight to the Count of Brionne, and founder of the Abbey. Read more about the Abbey of Bec at www.abbayedubec.com

29 April 2011 - St. Catherine of Siena Feast Day

By Anne Brearley-Smith



Friday 29th April 2011 is officially Easter Friday but it is also the Feast Day of Saint Catherine of Siena. The picture above is a fresco by Andrea Vanni, c. 14th century.

She was very involved with the 'affairs of the Church' and widely acclaimed for her abilities as a peacemaker. But her particular calling was to minister to the ill in hospital, particularly those with distressing conditions such as leprosy and those stricken by the plague. As the patron saint of nursing, we will pray especially for all nurses in our parish, those working at Arundel Hospital, and also the members of our Parish Care Team who tend and visit parishioners who are sick or housebound, giving thanks for their dedication and care.

Proclaimer Prize Crossword Puzzle 11 - The Result

Congratulations goes to Margaret Burgess who has won the £25 gift voucher!

Here are the solutions to the clues from the Proclaimer Prize Crossword Puzzle 11...

Across: 1. Melody 4. Strand 9. Louise 10. Ironing 11. Tag 12. Cider 13. Fuss
15. Cross-stitch 19. Heap 21. Haste 23. Eat 25. Jonah 26. Extend 27. Eraser

Down: 1. Malice 2. Launder 3. Distress 5. Took 6. Adieu 7. Digest 8. Sightscreen
14. Nightjar 16. Casinos 17. Cheese 18. Tether 20. Adapt 22. Kiln



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Our Man in Rome

By Father Bruno Clifton OP



A View of Rome

One thing notable about living abroad is how very different the experience is in celebrating festivals and holidays and this is never truer than at Christmas and New Year. Italian traditions are as varied and as commonplace as the next country.

The first thing that struck me about the festive season in Rome is the relative lack of untoward anticipation. The city's Christmas tree was only erected in the Piazza Venezia in the second week of December and in true Italian style, took a further week to be finally secured in place. That of St Peter's Square went up even later.

Favourite music for Christmas seems limited to one popular Italian song with the other carols a translation of those familiar to us all. Since the language elides its words fairly easily this is more or less successful, although without any music, a foreigner can lose the matching of text and melody.

The great traditional meal for Italy is the evening of 24 December, before Midnight Mass, when we feast on fish. At Santa Sabina we also sang Christmas songs from all our different countries - a gesture at recalling the traditions of our homelands. There is, of course, a feast on Christmas Day but this has no attached traditions like the previous night regarding the menu.

New Year's Eve is also a night for feasting with a set menu (at least in Rome) of pigs' trotters with lentils: the trotters for good luck and the lentils, resembling coins, for prosperity. Again, at S. Sabina we each pulled two names out of a hat to find out our patron saints for the following year, one male and one female. The two saints for me

were St. Thomas Aquinas and St. Rose of Lima. There was much congratulation upon my getting such august patrons! Most of the others had obscure 16th century Italian martyrs.

The year finished, and began, with the sight of the many fireworks across the city seen from our balcony on the Aventine. With the New Year, come new seasons and the beginning of Lent is especially notable here at Santa Sabina. Each day of Lent has, by tradition, a church in Rome ascribed to it as a station. Visiting each designated church through the days of Lent can thus mark a pilgrimage towards Easter. Santa Sabina (which is the Priory of the Dominican Curia) is the Station Church for the first day, Ash Wednesday, and so by tradition, the Roman Pontiff celebrates the Ash Wednesday Mass there and receives his ashes.

Each station church also has a companion gathering church and so Benedict XVI arrived on Ash Wednesday afternoon at Sant' Anselmo, the great Benedictine Monastery, to begin the procession along the road to Santa Sabina together with the Abbot General of the Benedictines and the Master of the Order of Preachers. Our Basilica of Santa Sabina was full (it seemed mostly of bishops) and the Mass was celebrated accompanied by the sounds of the Sistine Choir. Following the ceremony the Pope greeted the people as they went through the church, not forgetting to speak to the Master, possibly about the meeting they were to have the next Friday.

However, work continues as normal around and on top of these events, as I was not at home but at a seminar in the Biblicum, on Ash Wednesday afternoon. But then, that's life in Rome. You can see me (second from the left) with other brethren in the photograph below.





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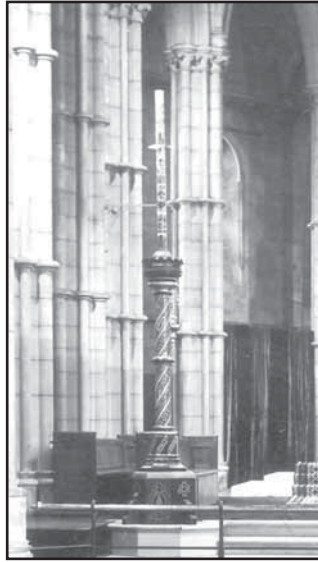
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Restoration of the Paschal Candle Stand

By Deacon David Clifton



Paschal Candle as photographed sometime before 1960.

The more observant among parishioners will have noticed the splendid new candle stand for the Paschal Candle this Easter. As it is not entirely new, here is the story...

Long time residents of the parish may remember that in the 'good old days' there appeared on the Sanctuary at Easter a huge candle stand in which the Paschal Candle was placed. It was so tall that it required a step-ladder to get up to light the candle. This stand was made of wood, richly painted with Latin texts and other decorations. At some point it was dismantled, although some parts of it remained in the cellar under the sacristy. There is a photograph of this candle stand from which we were able to identify the remaining sections.

Canon Tim and I thought it would be a good idea to try to restore this candle stand for use this Easter. After all, the document 'Celebrating the Mass', issued by the Bishops' Conference of England and Wales says that "...the design and decoration of the stand (for the Paschal Candle) merits consideration", It also suggests that "... a more substantial stand might be used on the sanctuary during the Easter season..."

Measurements were made of the existing fragments of the candle stand, and comparing these with the photograph indicated that the original stand was more than 8'6" high (2.5m), and contained a candle more than 5' high (1.5m). It was no wonder a step-ladder was required!

Oliver Hawkins kindly undertook the work of construction and decoration and it was decided that the reconstructed stand should re-use as much of the original as possible but not be quite as tall. Now that the liturgy of the Easter Vigil requires that the candle be placed in the stand during the ceremony, a method of doing this in a way suitable to the dignity of the occasion had to be worked out. Deacons falling off step-ladders would not add to the solemnity! The stand is inscribed with Latin and Greek words proclaiming the risen Christ, and with A and B to represent the Diocese. Then there was the question of the candle itself. The candle we usually have is about three feet high, which would look a bit small in such a large stand. A longer candle might begin to look skinny in proportion to its length, but it would need to fit the existing stand when transferred to the baptistry. The 3" diameter candle we usually have is a bit loose in this stand and always has to be wedged in place. Even so, it often leaned to one side. A candle to fit this stand snugly would need to be about 3.25" (83mm) in diameter. So the search was on to locate a candle of this diameter and about 4.5" (137cm) long. Such candles may be bought from some church suppliers, but they cost about £100. I thought I would have a go at making one.

It took some searching to find a plastic pipe of exactly the right internal diameter, but eventually one was found. This would form the mould for the candle. Some experimenting was then done with various materials for the wick, so that it would produce a good flame without causing streams of wax to cascade down the outside of the candle. Finally, a method was worked out to secure the wick straight, in a central position in the mould. The wax (from old candles) was melted in a plastic bucket surrounded by gently boiling water to get it to the right temperature before pouring into the mould. On cooling, the wax contracted slightly and slid out of the mould quite easily.

The completed candle was then sent to the Sisters at The Poor Clares, Crossbush, who finished it beautifully with wax decoration - the symbols with which the Paschal Candle is inscribed at the Easter Vigil. We hope you will agree that the new candle stand and its candle is a fitting representation of Christ, the Light of the World.

Mandatum novum: The heart of a theology of piety expressed in the rituals of Maundy Thursday.

By Elizabeth O'Connor

The celebration of 'the most sacred triduum of the crucified, buried and risen Lord' is the liturgical, theological and spiritual centre of the Church's life and 'the culmination of the entire liturgical year'. The Paschal Triduum begins with the Evening Mass of the Lord's Supper on Maundy Thursday, continues through the Friday of the Lord's Passion, reaches its summit in the Solemn Paschal Vigil, and comes to a close with The Mass of the Lord's Resurrection on Easter Sunday.

The Evening Mass of the Lord's Supper commemorates the institution of The Eucharist at the Last Supper by Jesus. The traditional English name for this day, 'Maundy Thursday', comes from the Latin phrase *Mandatum novum* – 'a new command' which comes from Christ's words: "*A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another.*" (Jn 13:34) The Gospel reading for the liturgy is from the first part of the same chapter and depicts Jesus washing the feet of the disciples, an act of servitude and great humility.

At the heart of the liturgy is the re-enactment of this ritual. Although the practice had fallen into disuse for a long time, in 1955 Pope Pius XII saw to its restoration as part of the general reform of Holy Week. The effects of Christ's priestly sacrifice are mediated by the sacraments of the Church and translated into lives of sacrificial love and humble service.

Following the homily, the *virii selecti* (the chosen men) are brought forward. The priest, who is *persona Christi*, removes his chasuble and pours water over each man's feet and then dries them. But what is the theological significance of this ritual?

During Biblical times, it was prescribed that the host of any banquet should provide water and a basin to allow guests to wash their hands and where necessary their feet before they sat to the table to eat. It was however forbidden for the host himself to wash the feet of his guests. Indeed the Talmud states that only a Jew in slavery may be permitted to wash feet. In the controversies between Rabbi Hillel and Rabbi

continued on page 28



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Shammai (cf. Shabbat 14a-b), Shammai ruled that guests must wash their hands to correct 'tumat yadayim' (impurity of hands - cf. Ex 30, 17, Lv 15,11). Priests were required to wash their hands before eating consecrated meals. The Pharisees held that all meals were consecrated due to 'table fellowship'.

The ritual performed by Jesus went further than the prescribed action. Going beyond a gesture of humility, the action was usual because it was a menial and demeaning task. Thus the contemporary ritual is an expression of Christian fraternal love; it is a mirrored act of that initial ritual performed by Jesus for his disciples. For centuries, the Church has imitated Christ through the ritualistic re-enactment of the New Commandment as expressed in John 13:34-35: "*Such as my love has been for you, so must your love be for each other. This is how all will know you for my disciples: by your love for one another.*" It is an eminent sign of ecclesial unity and Christian charity

Postcards from the Camino - Part 2

By Ruth Johnston



Esposende - Viana do Costelo - Had a good breakfast at hotel and all set off together today. I was fine, all my aches and pains gone. Walked through pine forests & up & down very rocky mountain paths. Sheer drop on our right & could hear running water far below; eventually came down to River Neiva and crossed a granite bridge before going up another mountain and saw a monument with the road to Santiago from Oporto on it. Down into the suburbs of Anhorosa with lovely stations of the cross up the hillside, then up again & sat in the forest a while for a rest, drink &

some snacks then down into village of Anha with a church dedicated to St. James, stained glass windows depicting his life and martyrdom. More mountain paths & finally long suburbs again and a long, long bridge into Viano do Costelo. Stopped & waited for the others to catch up at a café where an old lady thought I was losing my bra and pants from my rucksack where they were pinned, drying as we walked! (photo in last Proclaimer - Ed.) Again, lovely hotel room, facing the river with an extra bed for us. Showered, washed our clothes and went out to eat. We must have walked 24km today but my legs and back were fine. Photo of monument at top of mountain showing the way to Santiago. Thursday, 16/9/2010



Viana do Costela - Caminha - After a good breakfast in hotel we went to meet the others at railway station. Colin was delayed as he was missing an Amigo de Santiago de Portugal to get our credentials stamped. First casualty of the trip was Jeff, bitten by a dog. I administered first aid but was worried to hear he had not had a tetanus

jab for over 10 years. Good walk into a lovely holiday town, seaside resort of Ancora & we were met by an Amigo de Santiago, Portugese were there who stamped our credentials, given back to us by Colin who had caught us up. Our friend asked us to come up to the church and see the boat they had carried around the town last night for the Feast of Our Lady of the Sea. I spied a pharmacy and was telling Jeff to go there and get his arm seen to properly. When our friend heard all this he said he would take Jeff to the emergency clinic and then drove him to meet us on the way after. Everyone is so kind and even people just passing and shouting, 'Santiago! Bon Camino!' Again, when you think you have arrived, you are walking through suburbs for ever, but Caminha is a lovely town and the hotel very comfortable. We went out, all 22 of us, for a great meal tonight. It was marvellous and we are all getting to know one another now. Photo (above) is of our Portugese Amigo de Santiago stamping our credentials on the seafront at Ancora. *Friday, 17/9/2010*

Caminha - A'Garda - Had time for a leisurely breakfast, eating on the terrace of the hotel and a long chat with Colin. Then we went into town, Got my glasses fixed as I had lost the little nose pad. Went to church and got our credentials stamped. All met for the 12pm ferry across the estuary of the River Minho to A'Garda & so into



Spain. Had to adjust clocks one hour forward. Met at A'Garda by the Amigo de Santiago d'Espagne who stamped our credentials & took a group photo. Then a long climb from the port into the town. We had nowhere booked but Colin assured us there was a hostel on the main road. We went there, rather a creepy experience - it's now a hostel for the homeless. Rescued by Dave and got a room in the same hotel as him and Theresa... a 3-bedded room which was very nice. Went to the parish church. Mass was not until 8.30pm. Went down towards the port and the old Monastery Benito (now a very expensive hotel). The church was next door & Mass 7pm. Mac joined us there, with him & Tim staying in the monastery, we were shown around. A lot of the old features were still there.... *Continued on page 31*

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... with the old cloisters. Went back into town and met Alison & Marie Elené, who joined us in a pizza restaurant and we had an enjoyable evening. Photo (see p29) is of our group at the port on arrival in A'Garda, Spain. *Saturday, 18 September 2010*



A'Garda - Oia - Had breakfast at 7.30am and met the others at parish church. Good road markings here and amazing coastline. Bright, hot day and arrived in Oia at 12.30pm. I couldn't believe we had done so well. Very cute, old world village. A boy came up to us when he heard us speaking English while we had a drink outside the bar. He

was from Bewbush, Crawley with his girlfriend whose family owned the only big hotel, the bar & the monastery. The priest had died some while ago, giving their aunt the keys of the church & the stamp for our credentials. They shouted up to her window & the aunt came down to stamp our credentials for us, promising to take us to the church after lunch. We went back to our hotel, which was nearby & so gorgeous, an old family home. The owner was born there, her father/grandfather before. They had been loaned money by Turismo Rural to do the hotel up. It was so tastefully done. We did our washing & hung it out in the garden, a luxury! We met Ava & the 4 of us had an excellent lunch. The aunt took us to church & a priest arrived to take Benediction & then Confessional, which seemed to go on for ever! I can't believe that in a tiny place there could be that many sinners! We had the most lovely day. The photo is of the most beautiful coastline as we were leaving A'Garda. *Sunday, 19 September 2010* ...to be continued in the Pentecost Parish Proclaimer!

Comedy with the Clergy

An old Irishman, Feargal McDougal, had a loyal and faithful dog who died. McDougal went to see his parish priest and asked, "Father, could you say some prayers in Mass for my dog?" The priest said, "McDougal, you know very well that we don't pray for animals during Mass. Why don't you go down to the Baptist church at the other side of town and ask them? I'm sure they'll do it for you." McDougal sighed and stroked the stubble on his chin. "Well, OK, Father. I think I'll do just that," he said as he began to get his walking stick by the front door of the priest's house. "Oh, by the way Father, do you think they'll be offended if I donated £5,000 to pray for my dog?" "Hey, Feargal", the priest replied, "You never said your dog was Catholic!"

Celebrating 10 years of Bishop Kieran Conry

By Canon Tim Madeley



This year Bishop Kieran celebrates not only his 60th birthday but also ten years as our Bishop (the second longest reigning Bishop in the Diocese of Arundel and Brighton after Cardinal Cormac Murphy-O'Connor). One of the great graces of the Catholic Church is the Apostolic Succession whereby Jesus Christ passed on his authority in the Church to St. Peter and the Apostles who passed it on, in an unbroken line to generations of their successors; the bishops in communion with the successors of St Peter, the Popes. This authority and apostolic succession reaches down to us from Christ through our own Bishop, Kieran Conry, by virtue of his episcopal ordination here at Arundel on 9 June 2001. Luckily we can trace his ecclesiastical family tree back through many generations.

The following list shows our bishop followed by the year of his episcopal ordination. The person next on the list is the principal bishop who consecrated him at the ordination ceremony and so on reaching back centuries as far as it is known.

Bishop Kieran Thomas Conry (2001)
Cormac Cardinal Murphy-O'Connor (1977)
Archbishop Michael George Bowen (1970)
Archbishop Domenico Enrici (1955)
Pope Giovanni Battista Montini (Pope Paul VI) (1954)
Eugène-Gabriel-Gervais-Laurent Cardinal Tisserant (1937)
Pope Eugenio Pacelli (Pope Pius XII) (1917)
Pope Giacomo della Chiesa (Pope Benedict XV) (1907)
Pope St. Giuseppe Sarto (Pope Pius X) (1884)

Lucido Maria Cardinal Parocchi (1871)
Costantino Cardinal Patrizi Naro (1828)
Father Carlo Odescalchi, S.J. (1823)
Giulio Maria Cardinal della Somaglia (1788)
Hyacinthe-Sigismond Cardinal Gerdil, B. (1777)
Marcantonio Cardinal Colonna (Jr.) (1762)
Pope Carlo Rezzonico (Pope Clement XIII) (1743)
Pope Prospero Lambertini (Pope Benedict XIV) (1724)
Pope Pietro Francesco Orsini de Gravina, O.P. (Pope Benedict XIII) (1675)
Paluzzo Cardinal Paluzzi Altieri Degli Albertoni (1666)
Ulderico Cardinal Carpegna (1630)
Luigi Cardinal Caetani (1622)
Ludovico Cardinal Ludovisi (1621)
Archbishop Galeazzo Sanvitale (1604)
Girolamo Cardinal Bernerio, O.P. (1586)
Giulio Antonio Cardinal Santorio (1566)
Scipione Cardinal Rebiba (?)

If you want to know more about our Bishops, Cardinals and Popes please look at the website of David M. Cheney from where much of this information was drawn from:
www.catholic-hierarchy.org

Wait Awhile Prayer

By Jean and Peter Madden

We came across this nice prayer sometime ago, which we want to share with you...

If after Church, you wait awhile,
Someone may greet you with a smile.
But, if you quickly rise and flee,
We'll all seem cold and stiff, maybe
The one beside you in the pew
Is, perhaps a stranger too.
All here, like you, have fears and cares,
All of us need each other's prayers.
In fellowship we bid you meet,
With us around God's Mercy Seat.

Keep taking THE TABLET: Self-confessed sinners

By Michael Winters

This written piece is based on the thoughts and advice of a Dominican theologian, Herbert McCabe, (“HM”), as set out on pages 14/5 of the issue of *The Tablet* of 5th March 2011. His thoughts and encouragements are set out well, and take up about two pages of *The Tablet*. However, they are in fact a condensed version of a chapter in a book which he has written. Unfortunately I have had to condense his words still further.

The ‘punch-line’ is **“God never changes his mind about you. He is simply in love with you. What he does again and again is change your mind about him”**.

HM starts off by sketching the view of many of us relating to the judging process which takes place at the ‘Pearly Gates’. There St. Peter (but HM says ‘God’) has a sort of accounting process, which ends up with either ‘yes’ or ‘no’. However, HM says that “the preaching of Jesus is that God isn’t like that at all”.

He takes the parable of the prodigal son who rushes off, and has a high old time. After a while he has second thoughts, says “I am no longer worthy ...” and goes back to his father, who welcomes him. The essential points are (a) the sin relates to “*what he has done*”, (b) “*he recognises this*”, and (c) “*he returns to his father*”.

This second point of true recognition of sin is the turning point. “As soon as he really accepts that he is a sinner, he ceases to be one; knowing that you have sinned is contrition or forgiveness, or whatever you like to call it. The rest of the story is not about the father *forgiving* his son, it is about the father *celebrating*, welcoming his son with joy and feasting.”

HM takes this point forward, and says that we don’t go to confession in order to have our sins forgiven, we go to celebrate that our sins are forgiven.

I end with his actual words which I find both striking and comforting. I hope that you will too.

“To admit your sins is to proclaim your faith in God’s love for you personally. Telling

your sins to the Church in the sacrament of confession is just a form of the Creed; you are saying, 'I am really like this and all the same God loves me, God doesn't care about my sins; he cares about me.'

"God is just infinite, unconditional, unalterable, eternal love - and his love is for me and for all sinful people. That is the single statement that we make in the Creed."

Parish People: Vanessa Chaney

By Colin Swanton



Vanessa is one of the latest parishioners to join the Parish Core Team.

The family moved to Arundel from the parish of St. Edward the Confessor in Crawley some three years ago and Vanessa was wanting to find 'something to do' in our parish that fitted in with her family commitments and routine. When she saw in a recent newsletter that Canon Tim needed people to join the Team she had a word with him and he suggested she attend a couple of meetings to see if it was for her.

Vanessa is a life long Catholic, having been brought up in a Catholic family with a

Welsh father and an Irish mother. As she grew up, she says that it was her mother who was the greatest influence in her faith. She married Simon in 1993, and they have two children, George who is 10 and Eloise who is 7. George went through the First Communion programme at Arundel Cathedral three years ago and Eloise is currently on the programme and due to receive her first communion on 22 May, which is also Vanessa and Simon's wedding anniversary. When she finished school, Vanessa took a secretarial position with an Estate Agent for two years before joining Canon Ltd. as a Photocopier Trainer, a job she thoroughly enjoyed, where she worked for some eleven years. After George was born Vanessa became a full time wife and mother, which she continued to do for eight years and was so pleased to be able to spend that time with her children. Recently, she has worked part time at the Bridal Boutique in Arundel.

As a Core Team member she feels she is still finding her feet and listens more than she speaks at the moment as she wants to understand just what the responsibilities of the Core Team are and how the parish works. However, she finds the meetings very interesting and is sure she will be able to make a good contribution to the meetings and to parish life in the future.

Wrong Email Address

A Minneapolis couple decided to go to Florida. They planned to stay at the same hotel where they had spent their honeymoon 20 years earlier. Because of their hectic schedules, it was difficult to coordinate their travel schedules, so the husband flew to Florida on the Thursday and his wife booked a flight for the following day. The husband checked into the hotel and found that there was a computer in their room so he decided to send an e-mail to his wife. However, he accidentally left out one letter in her address and without realising sent the e-mail. *Meanwhile...* Somewhere in Houston, a widow had just returned home from her husband's funeral. He was the minister of the local church and had died following a heart attack. The widow decided to check her e-mail expecting to read messages of sympathy from friends and relatives, but after reading the first message, she screamed and fainted. The widow's son rushed into the room, found his mother on the floor and then saw the message on the computer screen which read:

To: My loving wife - Subject: I've arrived - Date: January 16

I know you are surprised to hear from me. They have computers here now and you are allowed to send e-mails. I've arrived and have checked in and I have seen that everything is prepared for your arrival tomorrow – looking forward to seeing you then. Hope your journey is as uneventful as mine was. P.S. It's hot down here!!!

Parish Diary

Sunday 1st May	<i>Aid to The Church in Need Appeal – all Masses</i>
Saturday 7th	1pm Wedding 4pm East Surrey Organists Association
Sunday 8th	2pm Baptism
Tuesday 10th	2-4pm Sythwood Primary School visit
Thursday 12th	4.30pm Visit by Australian School Service with Diocesan team
Sunday 15th	<i>Collection: Education of Future Priests - all Masses</i>
Friday 20th	1pm Wedding
Saturday 21st	12.30pm Wedding
Sunday 22nd	9.30am First Holy Communion Mass
Saturday 28th	1pm Baptism
Wednesday 1st June	6-9pm Worthing Deanery Confirmations rehearsal
Saturday 4th	2.30pm Crawley Parish Confirmations
Sunday 5th	ASCENSION SUNDAY <i>Collection: Catholic Communications Network - all Masses</i> 3pm Worthing Deanery Confirmations
Saturday 11th	1pm Wedding
Sunday 12th	PENTECOST SUNDAY 3pm Cathedral Deanery Confirmations

Parish Notice Board

WELCOME!

If you are a new parishioner, we hope that you will quickly feel at home with us...

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Interested to find out more? Please email Ray Mooney at the Diocesan Youth Office: ray.mooney@dabnet.org

Congratulations & Commemorations

Baptisms

3 April - Casper Arthur Theodore O'Loughlin

3 April - Ethan Robert Ginks

3 April - Amelia May Ginks

Marriages

None

Deaths

12 February Peter Edward McMenemy (aged 85)

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The Parish Proclaimer has been produced by Alexander Clouter, a parishioner who happens to be a writer, proofreader and designer. Email: here@rite4u.biz

A Prayer for Easter

Resurrection Light

Risen Christ, when darkness overwhelms us
may your dawn beckon.

When fear paralyses us
may your touch release us.

When grief torments us
may your peace enfold us.

When memories haunt us
may your presence heal us.

When justice fails us
may your anger ignite us.

When apathy stagnates us
may your challenge renew us.

When courage leaves us
may your spirit inspire us.

When despair grips us
may your hope restore us.

And when death threatens us
may your resurrection light lead us.

Amen.

*By Annabel Shilson-Thomas, CAFOD
Courtesy of www.cafod.org.uk*