

# The Catholic Parish of St Luke

Benyon Grove, Orton Malborne, Peterborough. PE2 5XS

## MEN'S FELLOWSHIP

*What are you most excited about in your life right now?  
What's your biggest achievement?  
What are you most proud of?  
Tell us about your wife / kids!  
How do you spend your free time?  
What are your hobbies?*

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Our meeting on the  
**Thursday 26th October 2023**  
was attended by nine

We welcome  
**Matthew Dunn**  
to our Fellowship

**Our spiritual topic was :**  
October being the Month of the Rosary  
the group recited  
The Luminous Mysteries of the  
Holy Rosary in the Church Hall

This was followed by lively discussion to the history of the Catholic Church in Britain reflecting on our own personal school days and how we were segregated from the Protestant mainstream peers at assembly and religious instruction lessons. Some of us were very disadvantaged and only excelled in limited school subjects. During our working lives some of us were singled out in our work place and some could not get work as they were Catholic.

Further information about the Towards Advent event on 25th November—friends and neighbours are most welcome to attend this event which starts at 12.00 noon until 3.00pm.—12 stalls with information and merchandise for sale. An Evangelistic event to encourage people of no faith or other faiths to experience our Catholic culture and listen to four guest speakers on the day.

Comments on Ultra Low Emission Zone in London. Why do we have to pay these charges when the annual MOT for a car involves an emissions test? There's food for thought!

Talking about food, our supper this evening was Beef Lasagne with Salad and a drink.

—Thanks Jane R.

**This Sunday's Gospel**  
**(30th Sunday of the Year)**  
**Matthew 22:34-40**

**The commandments of love**

When the Pharisees heard that Jesus had silenced the Sadducees they got together and, to disconcert him, one of them put a question, 'Master, which is the greatest commandment of the Law?' Jesus said, 'You must love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second resembles it: You must love your neighbour as yourself. On these two commandments hang the whole Law, and the Prophets also.'

### **Reflection**

'You must not molest the stranger or oppress him, for you lived as strangers in the land of Egypt.' (Exodus 22:21).

Over these past few weeks, we have been faced with the horrors of yet more war in the Middle East. Along with the usual weary discussion about the causes of such a conflict, regular descriptions of the atrocities perpetuated against the bystander strikes a deeper, foreboding chord. How can human beings do such things to fellow human beings? Indeed, faced with the disasters in Israel and Gaza, Philippe Lazzarini of the UN relief agency recently concluded that 'the world is now losing its humanity'.

But does each side regard the other as part of a shared humanity?

Denying another their humanity is a tried and tested tactic in empire-building to psychologically enable the committing of brutalities against another person. If the oppressed do not deserve to be considered people, any action appears justified.

In this way, considering the greatest commandment to love your neighbour as yourself (Matt 22:37-39), provokes a further question.

'Who is my neighbour?' (Luke 10:29).

In Luke's discussion of the greatest commandment this is indeed the question that the lawyer asks. And in the parable of the Good Samaritan that serves as his answer, Jesus chooses the most evidently *non*-neighbour, the Samaritans, to expose the particularly human tendency to exclude some people from sharing in the same humanity.

Now, human beings have always created insider and outsider groups; have always distinguished between *us* and *them*. At root this is a subsistence method. In pursuit of socio-economic survival, an age-old policy is a default suspicion of those who are not your family, culture or people.

Yet, an effect of this suspicion is a relativization of morality, where the obligation for honourable behaviour is limited to the neighbour and identifying the neighbour is limited to those of the same culture and religion. Anyone else

is, by default, the object of mistrust and an enemy until proven otherwise.

'You have heard that it was said, 'You shall love your neighbour and hate your enemy...' (Matt 5:43)

Interestingly, Jesus *adds* the second phrase— 'hate your enemy' —to his recitation of the law from Leviticus 19:18. This is possibly a traditional combination of the commandment with the one in Deuteronomy 23:3, but this addition indicates how the law to love neighbour as yourself was received in this limited way. Love neighbours, yes. But no one is obliged to treat an enemy justly... '...but I say to you, love your enemies...' (Matt 5:44).

Jesus challenges the limited perspective on who is a neighbour. 'The one who showed mercy to him' (Luke 10:37) is the response that Jesus draws from the lawyer after the story of the Good Samaritan. Not the one who is like me, part of my group, but the one *who behaved as a neighbour* and regarded the unknown victim of brigands as a neighbour (Luke 10:30).

Is this behind the lawyer's question in Matthew's Gospel too (Matt 22:36)? Not simply what is the greatest commandment, but who deserves to be the object of love?

The issue of the greatest commandment is a longstanding discussion for those whose lifelong task is to study the Law, and the law of love has often been used as a summary of the entire Torah.

Challenged in the same way as Jesus, the Rabbi Hillel responded 'That which is hateful to you, do not do to another. That is the whole Law. The rest is commentary' (Babylonian Talmud, *Shabbat* 31a).

Yet Jesus's response to the Pharisees' standard question moves beyond the typical to the efficacious. In his loving actions to die for *all* humanity, Jesus not only identifies the greatest commandment, but he also *obeys* it. And thus, enables us all to follow his command to the lawyer who learnt about the unlimited love of the Good Samaritan: 'go and do likewise' (Luke 10:37).

## Today' Readings Thursday 2nd November

**Mass Readings for All Souls Day,**  
The Commemoration of All the Faithful Departed

### 1st Reading – A reading from the prophet Isaiah

25:6-9

On this mountain,  
The Lord of hosts will prepare for all peoples  
a banquet of rich food.  
On this mountain he will remove  
the mourning veil covering all peoples,  
and the shroud unwrapping all nations,  
he will destroy Death forever.  
The Lord will wipe away  
the tears from every cheek;  
he will take away his people's shame  
everywhere on earth,  
for the Lord has said so.  
That day, it will be said: See, this is our  
God  
in whom we hoped for salvation;  
the Lord is the one in whom we hoped.  
We exult and rejoice  
that he has saved us.

The word of the Lord.

### Responsorial Psalm

Ps 26: 1, 4, 7-9, 13-14

**R The Lord is my light and my help**

**V** The Lord is my light and my help;  
whom shall I fear?  
The Lord is the stronghold of my life;  
before whom shall I shrink?

**R The Lord is my light and my help**

**V** There is one thing I ask of the Lord,  
for this I long,  
to live in the house of the Lord,  
all the days of my life,  
to savour the sweetness of the Lord,  
to behold his temple.

**R The Lord is my light and my help**

**V** O Lord, hear my voice when I call;  
have mercy and answer.  
It is your face, O Lord, that I seek;  
hide not your face.

**R The Lord is my light and my help**

**V** I am sure I will see the Lord's  
Goodness  
In the land of the living.  
Hope in him, hold firm and take  
heart.  
Hope in the Lord.

**R The Lord is my light and my help**

## 2nd Reading – A reading from the letter of S Paul to the Romans

5:5-11

*Having died to make us righteous, it is likely  
that he would now fail to save us from God's  
anger?*

Hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us. We were still helpless then at his appointed moment Christ died for sinful men. It is not easy to die even for a good man – though the course of someone really worthy, a man might be prepared to die - but what proves that God loves us is that Christ died for us while we were still sinners. Having died to make us righteous, it is likely that he would now fail to save us from God's anger? When we were reconciled to God by the death of his Son, we were still enemies; now that we have been reconciled, surely we may count on being saved by the life of his Son? Not merely because we have been reconciled but because we are filled with joyful trust in God, through the Lord Jesus Christ, through whom we have already gained our reconciliation.

The word of the Lord.

### Gospel

#### Background on the Gospel Reading

On the Feast of All Souls, we pray for the souls of all those who have died. There are many choices of readings for this day, all focusing on our belief in the resurrection of the dead and Jesus' promise of eternal life. The Gospel story of the raising of Lazarus offers us many important insights about this aspect of our faith.

Jesus was good friends with Lazarus and his sisters, Martha and Mary. Lazarus had fallen ill, and Martha and Mary had sent word to Jesus. Jesus delays his journey to them, however, and when he arrives in Bethany, he finds that Lazarus is dead and has been buried for four days.

The scene described at Bethany is a sad one; Lazarus and his family have many friends who have come to mourn his death. Martha goes out to meet Jesus when he arrives. She cries with him, saying that if Jesus had been there, Lazarus would not have died. Yet she remains confident that God will do

whatever Jesus asks. Jesus consoles her with the promise that Lazarus would rise from the dead. Martha affirms her belief that there will be resurrection of the dead in the last days. Jesus promises her even more; he says that he himself is the Resurrection and the life for all those who believe in him. Martha professes her faith in this, acknowledging that Jesus is Christ, the Son of God.

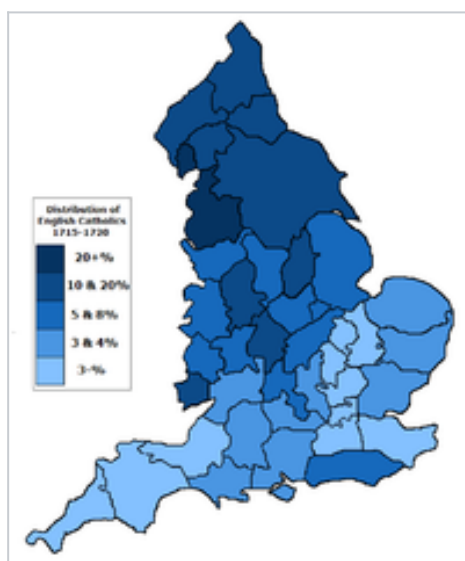
This is the profession of faith we continue to make, and it is the promise on which we base our hope for eternal life for ourselves and for all those who have died. In his death and Resurrection, Jesus has conquered death for all those who believe in him.

We believe that we continue to share a relationship with those who have died. When we pray for the souls of the faithful departed, we are praying for those whose souls are journeying through purgatory, being prepared for eternal life in heaven. We believe that our prayers for them will help to speed their journey to eternal life with God in heaven.

## History of the Catholic Church in Britain

### Part 6

#### Recusants and moves towards Emancipation



Geographical distribution of English Catholic Recusancy, 1715–1720.

The years from 1688 to the early 19th century were in some respects the lowest point for Catholicism in England. Deprived of their dioceses, four

Apostolic Vicariates were set up throughout England until the re-establishment of the diocesan episcopacy in 1850. Although the persecution was not violent as in the past, Catholic numbers, influence and visibility in English society reached their lowest point. The percentage of the population that was Catholic may have declined from 4% in 1700 (population 5.2 millions) to 1% 1800 (population of 7.25 million) with absolute numbers halved. By 1825, however, the Bishop of Chester estimated that there were "about a half a million Catholics in England." Their civil rights were severely curtailed: their right to own property or inherit land was greatly limited, they were burdened with special taxes, they could not send their children abroad for Catholic education, they could not vote, and priests were liable to imprisonment. Writing about the Catholic Church during this time, historian Antonia Fraser notes:

*The harsh laws and the live-and-let-live reality were two very different things. This world was divided into the upper classes, the aristocracy and the gentry, and what were literally the working classes. Undoubtedly, the survival of Catholicism in the past [up until 1829] was due to the dogged, but hopefully inconspicuous, protection provided by the former to the latter. Country neighbours, Anglicans and Catholics, lived amicably together in keeping with this "laissez-faire" reality.*

There was no longer, as once in Stuart times, any notable Catholic presence at court, in public life, in the military or professions. Many of the Catholic nobles and gentry who had preserved on their lands among their tenants small pockets of Catholicism had followed James into exile, and others, at least outwardly in cryptic fashion, conformed to Anglicanism, meaning fewer such Catholic communities survived intact. For "obvious reasons", Catholic aristocracy at this time was heavily intermarried. Their great houses,

however, still had chapels called "libraries", with priests attached to these places (shelved for books) who celebrated Mass, which worship was described in public as "Prayers".

Interestingly, one area where the sons of working class Catholics could find religious tolerance was in the army. Generals, for example, did not deny Catholic men their Mass and did not compel them to attend Anglican services, believing that "physical strength and devotion to the military struggle was demanded of them, not spiritual allegiance". Fraser also notes that the role of the working class among themselves was important:

*...servants of various degrees and farm workers, miners, mill workers and tradesmen, responded with loyalty, hard work and gratitude for the opportunity to practice the faith of their fathers (and even more importantly, in many cases, their mothers). Their contributions should not be ignored, even if it is for obvious reasons more difficult to uncover than that of their theoretical superiors. The unspoken survival of the Catholic community in England, despite Penal laws, depended also on these loyal families unknown to history whose existence is recorded as Catholics in Anglican parish registers. That of Walton-le-Dale parish church, near Preston in Lancashire in 1781, for example, records 178 families, with 875 individuals as 'Papists'. Where baptisms are concerned, parental occupations are stated as weaver, husbandman and labourer, with names such as Turner, Wilcock, Balwin and Charnley.*

A bishop at this time (roughly from 1688 to 1850) was called a vicar apostolic. The officeholder was a titular bishop (as opposed to a diocesan bishop) through whom the pope exercised jurisdiction over a particular church territory in England. English-speaking colonial America came under the jurisdiction of the Vicar Apostolic of the London District. As titular bishop over Catholics in British America, he was important to

the government not only in regard to its English-speaking North American colonies, but made more so after the Seven Years' War when the British Empire, in 1763, acquired the French-speaking (and predominantly Catholic) territory of Canada. Only after the Treaty of Paris in 1783, and in 1789 with the consecration of John Carroll, a friend of Benjamin Franklin, did the U.S. have its own diocesan bishop, free of the Vicar Apostolic of London, James Robert Talbot.

The introduction of Vicars Apostolic or titular bishops in 1685 was very important at the time and ought not be misprized. For example, when John Leyburn, formerly of the English College, Douai, was appointed as Vicar Apostolic of England, it was the first time a Catholic bishop had been present in England for nearly sixty years. Up until that time, Archpriests were overseeing the church.



*First Roman Catholic church since the Reformation, built in 1786 by Thomas Weld to look like a house at Lulworth Castle, East Lulworth, Dorset*

In Leyburn's combined tour north and visitation to administer Confirmation, in 1687, some 20,859 Catholics received the sacrament. Most Catholics, it could be said, retreated to relative isolation from a popular Protestant mainstream, and Catholicism in England in this period was politically invisible to history. However, culturally and socially, there were notable exceptions. Alexander Pope, owing to his literary popularity, was one memorable English Catholic of the 18th century. Other prominent Catholics were three remarkable members of the Catholic gentry: Baron Petre (who wine and dined George

III and Queen Charlotte at Thorndon Hall), Thomas Weld the bibliophile, (and friend of George III) who in 1794 donated his Stonyhurst estate to the Jesuits to establish a college, along with 30 acres of land, and the Duke of Norfolk, the Premier Duke in the peerage of England and as Earl of Arundel, the Premier Earl. In virtue of his status and as head of the Howard family (which included some Church of England, though many Catholic members), the Duke was always at Court. It seemed the values and worth of aristocracy "trumped those of the illegal religion". Pope, however, seemed to benefit from the isolation. In 1713, when he was 25, he took subscriptions for a project that filled his life for the next seven years, the result being a new version of Homer's *Iliad*. Samuel Johnson pronounced it the greatest translation ever achieved in the English language.

Over time, Pope became the greatest poet of the age, the Augustan Age, especially for his mock-heroic poems, *Rape of the Lock* and *The Dunciad*.

Around this time, in 1720, Clement XI proclaimed Anselm of Canterbury a Doctor of the Church. In 1752, mid-century, Great Britain adopted the Gregorian calendar decreed by Pope Gregory XIII in 1582. Later in the century there was some liberalization of the anti-Catholic laws on the basis of Enlightenment ideals.

In 1778 the Catholic Relief Act allowed Catholics to own property, inherit land and join the army, provided they swore an oath of allegiance. Hardline Protestant mobs reacted in the Gordon Riots in 1780, attacking any building in London which was associated with Catholicism or owned by Catholics. The Catholic Relief Act 1791 provided further freedoms on condition of swearing an additional oath of acceptance of the Protestant succession in the Kingdom of Great Britain. This allowed Catholic schooling and clergy to operate openly

and thus allowed permanent missions to be set up in the larger towns. Stonyhurst College, for example, was able to be established in 1794, as the successor establishment for the fleeing English Jesuits, previously at the Colleges of St Omer, Bruges and Liège, due to a timely and generous donation by a former pupil, Thomas Weld (of Lulworth), as Europe became engulfed in war. This act was followed in Ireland with the Roman Catholic Relief Act 1793, an Act of the Irish Parliament with some local provisions such as allowing Catholics to vote in elections to the Irish House of Commons and to take degrees at Trinity College Dublin.



*The Presentation of British Officers to Pope Pius VI, 1794 by James Northcote. British troops served in Italy during the French Revolutionary Wars.*

In 1837, James Arundell, 10th Baron Arundell of Wardour, bequeathed to Stonyhurst the Arundel Library, which contained the vast Arundel family collection, including some of the school's most important books and manuscripts such as a Shakespeare *First Folio* and a manuscript copy of Froissart's *Chronicles*, looted from the body of a dead Frenchman after the Battle of Agincourt. Yet Catholic recusants as a whole remained a small group, except where they stayed the majority religion in various pockets, notably in rural Lancashire and

Cumbria, or were part of the Catholic aristocracy and squirearchy. Finally, the famous recusant Maria Fitzherbert, who during this period secretly married the Prince of Wales, prince regent, and future George IV in 1785. The British Constitution, however, did not accept it and George IV later moved on. Cast aside by the establishment, she was adopted by the town of Brighton, whose citizens, both Catholic and Protestant, called her "Mrs. Prince". According to journalist Richard Abbott, "Before the town had a [Catholic] church of its own, she had a priest say Mass at her own house, and invited local Catholics", suggesting the recusants of Brighton were not very undiscovered.

In a 2009 study of the English Catholic community, 1688–1745, Gabriel Glickman notes that Catholics, especially those whose social position gave them access to the courtly centres of power and patronage, had a significant part to play in 18th-century England. They were not as marginal as one might think today. For example, Alexander Pope was not the only Catholic whose contributions (especially, *Essays on Man*) help define the temper of an early English Enlightenment. In addition to Pope, Glickman notes a Catholic architect, James Gibbs, who built Radcliffe Camera and returned baroque forms to the London skyline, and a Catholic composer, Thomas Arne, who composed "Rule Britannia". According to reviewer Aidan Bellenger, Glickman also suggests that "rather than being the victims of the Stuart failure, 'the unpromising setting of exile and defeat' had 'sown the seed of a frail but resilient English Catholic Enlightenment'."

University of Chicago historian Steven Pincus likewise argues in his book, *1688: The First Modern Revolution*, that Catholics under William and Mary and their successors experienced considerable freedom.



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### DIARY DATES

#### Prize Bingo Friday 3rd November

St Luke's Church Hall  
6.30pm  
Eyes Down at 7.00pm

#### Over 60's Turkey & Tinsel Christmas Luncheons and

#### Entertainment

Fridays 1st, 8th and 15th December  
12.30pm to 3.00pm  
Tickets & Menu available from  
the Parish Office @ £9.50 per person

#### Social Evening Men's Fellowship with the Ladies' Bible Group Wednesday 13th December at 7.00pm

#### Grand Christmas Draw Tickets NOW ON SALE

To be drawn on 17th December.  
Obtainable from the Parish Office.

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### THIS WEEK'S SOCIAL SUPPER

Variety of Soups  
and  
Homemade  
Rustic Sausage Rolls  
Tea, Coffee, Cola and Fruit Juice  
*Parishioners are welcome  
to join us after Mass.*

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### VOLUNTEERS REQUIRED

#### Saturday 25th November

From 10.00am to 4.00pm  
To help set up the Church for the  
"Towards Advent" event.

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