



# The JOURNAL

The newspaper of the Parish of  
St John the Baptist, Andover.  
Including: St John Fisher, Whitchurch

Issue  
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2020

## First Holy Communion

### Please pray for those who have gone before us in September

Frances Eggleston, Daphne Channing, Pam Nolan and Geraldine Beetham.

### and for those whose anniversaries occur in October

Sir Ivor Stourton, David Curtin, Kate Wall, Philomena Ecclestone, Violet Mortley, Kevin Marchant, Anthony De Stefano, Michael Luxford, Agnes Smith, Margaret Fitzpatrick, Elizabeth Dean, Diane Clemas, Magdalene Ward, Edward Toland, Margaret Doyle, Gerrard McKeever, Joanna Stockley, Maisie Burnett, Colonel Plowden, John Bell, Rita Hinton, Winifred Bruen, Dora Burke, Francis Priestman, Catherine Wiltshire, Darrell Hide, May Blazic, William Hilleard, Marjorie Jeanne, Michael Hughes. George Platt, Michael Palmer, John Evans, Bartholomew Jarvis, Eddie Murphy, Catherine Morley, Peter D'Costa, Eric Smith, Edith Weal, Hans-Gunter Ziegler, Margaret Holmes, Eric Attrill, Anita Mutton, Nan Martin, Helen Greenwood. Alice McCumisky. Bert Bradbury, Brenda Millington, Alfred Coveney, Marguerite Freely, Arthur Cleary, Mr Murray, Sister Theresa, Tim O'Donne, Margaret Holland, Bill Murphy, Mary Holland, Dan Quinn, Bill Baxter, Tony Murphy, Sarah Macleod, Connie Antrobus, Julia Hardiman, Robert Henebury, Joan Mullins, Tony Reading, Thomas Scanlon, Mary Kelly, Adrian Kane-Smith, Simon Lytle, Francis Davis, Mary Bennett, Mariquita Radcliffe, Daniel Zalavolgi Hide, Joseph Ryder, Flora Wilson, Andrew Sharkey, Eric Ramsden, Dominic Gaughan, Lucy Sullivan, Patrick Copeland, Violet Mortley, John Byrne, Regis Boudreau, William Kilmartin, Alan Hamilton, Patrick Philips, Gonzales Rosa, John Patman, Anastacio Lopes, Martin Charlton, Dorothy Wisniewski, John Heeks and Josepha Wozniak, Mary Gittens, Kathleen Czyzewski, Lucy Talbot, John Senior, Marguerita Hewitt and her son Nick Lynn, Marina Daniels, Phyllis Hancock, Mike Schiffer, Daryn Sutcliffe, Lydia Humphreys, Edward Minns, Elizabeth Judd, Mary Howell, Eileen Measures, Baby Finlay James Christopher, Peggy Bray, Patrick White Reverend Terence Fitzpatrick, Bev Wadhams, Valerie Stratton and Oliver Byrne.

### During the month to come please remember in your prayers the following who are sick:

Patrick Pacini, Audrey Francis, Audrey Stephenson, Esmé Coveney, Doreen Burke, Rita Lane, Valerie Muir, Mary and Alan Daws, Debbie Smythe, Tom Wilkins, Mary Bullough, Sam Hearn, Margaret Williams, Patrick Arnold, Allan Wickens, Di Mussert, Lisa Ramage, Christine Budden, Diane Cooper, Barbara Long, Myra Thompson, John Mills, Sheila Muir, Jo Hibberd, Therese Ayres, Sheila Roberts, Mary Hathaway, Rachel McGarvie, Chris Kirby, Rosemary Gallagher, Eileen Dickie, Annie Maxwell, Judith Everett-Heath, Christopher Brown, Geoff Hall and all those in need of our prayers.

*If you know that anyone on this list is now happily recovered, or if you would like a name added to this list, please contact the editors.*

#### PLEASE NOTE

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#### ENDPIECE

Many thanks to the various contributors to this month's *The JOURNAL*. The next edition will be 7th & 8th November. Contributions should be with the editors by Monday 2nd November. Please leave contributions at the Presbytery or email them to: [stjohnsjournal@googlemail.com](mailto:stjohnsjournal@googlemail.com)

In spite of the restrictions imposed on us by the pandemic, 57 children from our parish recently received their First Holy Communion.

There were careful plans drawn up by Mrs Teresa Lynam, in the parish office, to ensure that we could abide by all the recommended safety and social distancing rules, with each child accompanied by a maximum of six close family. Most of the children received First Holy Communion at four Masses held on two Saturday mornings, while two children from Whitchurch received their First Holy Communion in the familiar surroundings of the church of St John Fisher.



The Masses were simple, reverent and joyful, each family group, led by the First Communicant, going to the altar for Holy Communion or a blessing then returning to their seats to make their thanksgiving.

At the end of Mass each family group was guided out by the stewards, after which all returned home to enjoy their own celebrations. Sadly, this year we were not able to have the traditional group photo with Father Austin and Deacon Michael, but no doubt many happy photos were taken later as reminders of a very special day.

All involved in the First Holy Communion programme offer our thanks to Father Austin for his kindness, help and support throughout the year, to Deacon Michael for his involvement in the Masses, to Mrs Pat Franklin for the beautiful flower arrangements, and to Mrs Teresa Lynam for her unstinting, generous and very efficient help during the First Holy Communion Programme each year.

On these occasions, Father Austin often mentions how all of us, whether young or old, have special memories of our First Holy Communion. It is probably safe to say that this particular First Holy Communion day will be long remembered!

Heartfelt thanks must go to the team of First Holy Communion Catechists. The programme of instruction was abruptly cut short by the lockdown, but the catechists maintained an interest and encouraged the parents to continue preparing the children for their First Holy Communion while at home.

## Books To Read and Reflect On

### Columban Martyrs 1929 – 2001

Taking its name from St Columbanus, Ireland's sixth century missionary in Europe, the Missionary Society of St Columban, commonly known as the Columbans, was founded in 1917 and given Vatican approval the following year. They have a sister organisation, the Missionary Sisters of St Columban. Though their first missions were concentrated on China, the missionaries now work in cooperation with lay people in some 16 countries.

Over the years, twenty-four Columban Missionaries have died violently for the faith. For five of those martyrs, known collectively as "The Malate Martyrs, slain in the Philippines in 1945, this year marks the seventy-fifth anniversary of their death. Seven others died in Korea in 1950, so this year is the seventieth anniversary of their death.

The stories of the twenty-three priests and one Columban Sister, who have died for their faith have been published in a booklet entitled "*Columban Martyrs 1929 – 2001*".

In the Foreword to the booklet, the Superior General Fr. Tim Mulroy, writes: "As missionaries, all of them experienced their own vulnerability and limitations as they learned a new language and adapted to a different way of life in another country. However, such fragility would have served to remind them that the mysterious power of the Gospel message came not from themselves, but rather from God. Through their missionary way of life, then, they were gradually prepared to see that God's power is made perfect in human weakness, that God's providence becomes more visible in moments of human failure, and that God's light shines through the darkness of defeat by this world".

Their witness is a reminder of how God works through ordinary people in extraordinary ways. They were often urged to leave dangerous situations, but, as their stories illustrate, they consistently opted to stay with their people and paid the ultimate price for this choice.

The book costs £10 and is available by calling 01564 772096, or sending a cheque payable to **Columban Missionaries** to St Columban's, Widney Manor Road, Solihull, B93 9AB

### The Our Father – A New Reading

The Our Father is our prayer taught by our Lord himself. In his book, Gerhard Lohfink brings us a comprehensive interpretation of this prayer. This is not a new book, but it does offer a different approach to the prayer. Since 1986, Lohfink has lived and worked as a theologian for the Catholic Integrated Community. His many books include *No Irrelevant Jesus; Jesus of Nazareth; Does God Need the Church? Is This All There Is?*, and now **The Our Father**.

Can Christians still pray the *Our Father* in the twenty-first century? We can and we must, according to Gerhard Lohfink, emeritus professor of New Testament at the University of Tübingen. In this new primer on the Lord's Prayer, Lohfink breaks open its strange phrases like 'hallowed be thy name', its off-putting language like 'Father' and 'kingdom' and its apparently harsh demands like 'forgive us as we have forgiven those who hurt us' - all to shed light on Jesus's original words and their meaning. In eleven short chapters that probe what the prayer meant for Jesus and his first disciples in their world, Lohfink calls us to allow the *Our Father* to break open our own minds and hearts to its infinite invitation and challenge for our time and for all ages. An ideal book to use for reflection, a chapter a day.

Lohfink's books are all published by Liturgical Press, and "The Our Father" is available from booksellers, and its ISBN is 9780814663592

## Face Coverings in Church

Bishop Philip has sent a message via the diocesan website: Just a reminder that, unless you are exempt, the government asks us to wear face coverings in church. This of course is now obligatory in shops, on public transport and in other social settings.

Our diocesan guidance has encouraged the wearing of face coverings especially if it has not been possible to maintain a two-metre distance. However, government advice has now made this compulsory. As the Prime Minister said, the wearing of face coverings is necessary in "indoor settings where you're likely to come into contact with people you do not normally meet" including cinemas, museums and galleries. "We now recommend face coverings are worn in these settings."

In response, let us work to make our churches truly safe. This will also help each one of us to feel more secure when attending Mass.

I know that many have been following Mass online and, recognising their hunger and thirst for God, have found all sorts of new ways to be close to the Lord. But online is not the same as 'inline' and being there. It's not the same as actually receiving Jesus in Holy Communion. It's not the same as participating in the eucharistic community.

The sacraments are central to our faith. If it means wearing a face mask, then that is surely a small price to pay in return for meeting our Lord and Master Jesus Christ and receiving His grace in the holy sacraments.

*(Many face masks are disposable, so please remember to dispose of them responsibly and safely, and cut the strings before disposing of them. They cannot be recycled)*

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# St Mary Soledad

The second child of Francis Torres and Antonia, a couple who ran a small business in Madrid, was born in 1826 and was baptised Emanuela. She determined to devote her life to God, and for a time her parents thought she might join a Dominican convent. Emanuela, however, wanted to wait till she felt convinced that the right path was clear to her.

A Servite tertiary named Michael Martinez y Sanz was in charge of a parish in the Chamberi quarter of Madrid. He was deeply concerned by the neglect of so many in his parish who were sick. In 1851 he gathered together a small group of women to form a religious community to devote themselves to the service of the sick. Emanuela decided that this was the work she was called to do, and she took as her religious name Mary Soledad, Spanish for “alone and grief-stricken” as a token of her love for Our Lady of Sorrows.

Five years later, Don Michael Martinez y Sanza took some of the group with him to form a separate foundation in Fernando Po. Six of the nuns remained in Madrid with Sister Mary Soledad as their superior. The community became known as the Handmaids of Mary. The local bishop threatened the small group with dissolution, but Father Gabino Sanchez, an Augustinian friar came to their rescue and took on the role of their director. Their cause was further helped when the queen, Isabella II, gave her support, and this was quickly followed by support from the local civic authorities.

The community’s future was assured when the Handmaids of Mary received diocesan approval and another Augustinian, Father Angelo Barra, was appointed director.

Beginning with the take-over of an institution for young delinquents in Madrid, several new foundations grew up, and in the cholera epidemic of 1865 the city turned to Mother Mary Soledad and her nuns, who worked tirelessly to help the sick and dying.

As so often happens with young communities, complaints and accusations of harsh treatment, unfair distribution of work and so on began to be aimed at the foundress. Some of the nuns seceded to another convent. Undaunted, in 1875 Mary Soledad founded the first overseas congregation at Santiago in Cuba. From that time on there was a rapid expansion in the number of houses and hospitals of the congregation in every province of Spain, culminating in 1878 in the taking over of the ancient hospital of St Charles in the Escorial itself.

Mary’s happy and contented involvement and commitment continued to the end of her life. She was taken ill in September 1887, and she died aged 61. Mother Mary Soledad was beatified in 1950 by Pope Pius XII and canonized twenty years later by Pope Paul VI.

She is highly regarded by those in the medical profession, and the hospital run by Medecins Sans Frontier in our “twinned” diocese of Bamenda is named after her.



# Heal the Earth

Pope Francis received a group of ecological experts collaborating with the Bishops Conference of France on the themes of “*Laudato Si*’ telling them it is only by healing the human heart that the world can be healed from its social and environmental unrest. “There will be no new relationship with nature without a new human being, and it is by healing the human heart that one can hope to heal the world from its social and environmental unrest.”

The Pope emphasized that we are all part of a single human family, living in a common home which is experiencing “disturbing degradation.” In off the cuff remarks to the group, he said, "one thing about ecological conversion is that it makes us see the general harmony, the correlation of everything: everything is connected, everything is related.

Pope Francis also noted that "when a people loses the sense of its roots, it loses its identity. But no! We are modern. Let's go and think about our grandparents, our great-grandparents... But there is another thing that is history: there is belonging to a tradition, to a humanity, to a way of life... That is why it is very important today to take care of this, to take care of the roots of where we belong, so that the fruits are good."

In his scripted words, he pointed out that at the present time, “the health crisis that humanity is currently experiencing reminds us of our fragility. We understand to what extent we are linked to one another, part of a world we share, and that mistreating it can only have serious consequences, not only environmental, but also social and human.”

The Pope welcomed the fact that “the issue of ecology is increasingly permeating the ways of thinking at all levels and is beginning to influence political and economic choices, even if much remains to be done and even if we are still witnessing too slow and even backward steps.”

He also said, “For its part, the Catholic Church intends to participate fully in the commitment to the protection of the common home.”

The Church, he acknowledged, does not have all the answers, but “she wants to act concretely where this is possible, and above all she wants to form consciences in order to foster a profound and lasting ecological conversion, which alone can respond to the important challenges we face.”

With regard to this ecological conversion, Pope Francis went on to say, the Bible teaches us that the world was not born of chaos or chance, but of a decision of God Who made it out of love.

The Christian, he underlined, “cannot but respect the work that the Father has entrusted to him, like a garden to cultivate, to protect, to grow according to his potential.” And if a person has the right to make use of nature for their own ends, they can in no way consider themselves its owner. He or she, the Pope pointed out, is the administrator who will have to account for its management.

He continued by saying, “when nature is considered solely as an object of profit and interest - a vision that consolidates the will of the strongest - then harmony is broken and serious inequalities, injustices and suffering occur.”



## The Pope's Intentions

The Pope's monthly prayer intentions alternate between prayers for Evangelization and prayers for a Universal theme. In this month of October, he asks us to pray for the Laity's Mission in the Church: We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

## Reflection on the Pope's Prayer Intention for September

In September, Pope Francis asked us to pray that the planet's resources will not be plundered but shared in a just and respectful manner. Father Jacob Boddicker, offers this reflection on that prayer intention.

In the beginning, God created the earth and everything within it and upon it, bearing us in mind all the while: this world was made for us. When He created Adam and Eve in His image and likeness, He said to them *"Be fertile and multiply; fill the earth and subdue it. Have dominion over...all the living creatures..."*. This word "subdue" is a strong one; our instinct is to see it in terms of crushing some manner of resistance. Some see this as God telling Adam to conquer the wilderness outside of Eden, that mankind has a blank check to use the Earth as it sees fit. But this is not so: notice what God does in the beginning.

*"The Lord God planted a garden in Eden, in the east, and placed there the man whom he had formed,"*. Later Scripture tells us that God placed Adam in the garden to *"...cultivate and care for it,"*. In other words, the manner in which we are commanded to "subdue" and have "dominion" over the Earth is to imitate the example God showed Adam when He fashioned, from the wilderness, a patch of paradise: Adam was meant to make the whole Earth an Eden. We haven't license to do whatever we want; rather we have the responsibility to receive what God has entrusted to our care and use it for the fulfilment of our needs, and tend it well, not only for the sake of future generations but in honour of the God who fashioned all things. Let us use the Earth and everything in it, yes! But let us recall what the poet Emerson once wrote *"We do not inherit the Earth from our ancestors, we borrow it from our children."*

Jacob Boddicker, SJ

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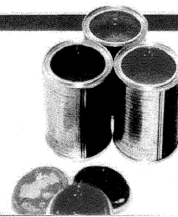
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## Indiana Jones Retrospective (1981 - 2008)

As Indiana Jones, Harrison Ford is the dynamic and touchstone that drives the four films of this series from start to finish. Indy's main adventures are set in the mid-to-late 1930s in the first three films, *Raiders* (1981), *Temple of Doom* (1984) and *Last Crusade* (1989). The cycle was book-ended and brought to a conclusion in 2008 with *Kingdom of the Crystal Skull*; that is set in the early 1950s.



With a clear beginning, middle and ending, each film is solidly built using the cinematic template known as the Three Act Structure. Grounded with this foundation, all the films are cooked to perfection with the triple ingredients of atmosphere, character, and story. The results are highly entertaining romps that aren't high art or meant as such. And it all works because everything is kept simple and straightforward.

Indiana Jones has a proper day job as Professor of Archaeology at a good-quality American University. He's shown lecturing to his class and seen as expert in his field. He then has to drop everything and rush off to the ends of the earth to pursue the recovery of an artefact whose falling into the wrong hands would ensure that evil would then overwhelm the entire world. And, of course, there's a Mr Nasty, also after the artefact, who, most definitely, has those exact "wrong hands".

As two of the four artefacts are the Biblical Ark of the Covenant (*Raiders*) and the Cup that Jesus used at the Last Supper (*Last Crusade*), poor old Indy can't just say he's too busy with student essays he has to mark. Yes, it's a Quest narrative as well as an adventure and he's the Hero but a Knight with armour slightly more tarnished than shining. Indy is a flawed character, but one that has a very deep moral sense of Right and Wrong. This is what he operates on and what informs his actions. And this is what makes the viewer want to continue to watch the film for what will happen next.

Indy's character is rooted in two cultural archetypes from the literary and cinematic past. Firstly, it takes in the personas of the gentlemen amateur adventurers of popular culture, Richard Hannay, Lord Peter Wimsey and the like. It then adds in Philip Marlowe and Rick from *Casablanca*, both hard-boiled to the core. Giving this mix a good stir produces Indy Jones – a flawed person but one that will always do the right thing.

As well, the character (and thereby the films) was someone whose time had come. With Ronald Reagan's election as US President in 1980, there was a feeling of a new start in America. Viet-Nam was receding into the past, the hostages were back from Iran and the turbulence of the 70s could be, if not ignored, at least not dwelt upon. That meant looking forward and as a part of that, discounting the last 20 years and connecting with a past that felt more morally secure and stable. Indy ticked all of those boxes. He still does.

John Newland



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## FOCUS ON SUDAN AND SOUTH SUDAN

**I**n the midst of the problems caused by COVID19, one of the poorest countries in the world has had more to worry about.

Flooding is common in Sudan, which suffers from poor infrastructure and lacks functional sewer systems and storm drains. Torrential rains and floods in August and September have killed at least 65 people and destroyed more than 14,000 homes in Sudan. A statement from Sudan's Interior Ministry said that more than 30,400 homes were damaged, and almost 700 cattle died due to the flooding.

At least 14 schools have been damaged across the country, and more than 1,600 water sources have become contaminated or non-functional. Further rain is expected before the end of the rainy season at the end of this month.

According to the United Nations, Sudan's Khartoum, Blue Nile, and River Nile states are among the hardest-hit by the floods, while damage has also been reported in the Gezira, Gadarif, West Kordofan and South Darfur regions.

In Bout, Blue Nile province, a seasonal river burst its banks, further impacting an area where the collapse of the Bout Dam at the end of July had already caused significant damage, driving the local population to rely on what surface water they can find. According to humanitarian sources on the ground, this trend combined with poor sanitation is likely to increase the risk of disease.

There has however been some good news. Sudan's government and the main rebel alliance have recently agreed on a peace deal to end 17 years of conflict.

The Sudan Revolutionary Front (SRF), a coalition of rebel groups from the western region of Darfur and the southern states of South Kordofan and Blue Nile, signed the peace agreement at a ceremony in Juba, capital of neighbouring South Sudan, which has hosted and helped mediate the long-running talks since late 2019.

The final agreement covers key issues around security, land ownership, transitional justice, power sharing, and the return of people who fled their homes because of war.

It also provides for the dismantling of rebel forces and the integration of their fighters into the national army.

The deal is a significant step in the transitional leadership's goal of resolving multiple, deeply rooted civil conflicts.

Following a nationwide protest movement that forced the military overthrow of long-time dictator Omar Al Bashir last April, sustained public mobilisation enabled civilians to secure a power-sharing agreement with the military.

Sudan's new prime minister, Abdalla Hamdok, is so well-liked in Khartoum that his name has become synonymous with good. When things are going well, they are said to be "Hamdoki", and "thank you Hamdok" has become a popular hashtag. *(Continued on the next page)*



*(Focus on Sudan Continued from previous page)*

But Mr Hamdok is a popular leader in an unenviable role. He leads a bankrupt country facing a billion-dollar bill for that peace agreement aimed at ending decades of civil war. Mr Hamdok has sought international help, asking for friendly nations to come to their aid since significant financial aid is urgently needed. "We hope our friends come to our rescue," he said.

The SVP ask you to pray for Sudan, so that the good news of the peace agreement does not end with a complete collapse of the country's fragile economy.

Following on from that peace agreement, further Good News comes with the announcement that a new translation of The Bible is available for the first time in the Pazande language spoken in South Sudan, the Democratic Republic of the Congo and the Central African Republic.

South Sudan's Bishop of Tombura-Yambio launched the first edition of the Bible written in the local Pazande language on 14<sup>th</sup> September at an event entitled "Your Word is a lamp for my feet, a light for my path", an event timed to coincide with the sixth anniversary of the death of the first bishop to be incardinated in the diocese, Bishop Joseph Gasi Abangite.

In his pastoral letter published for the presentation of this local language bible, Bishop Kussala underscored the importance of having such an edition of Sacred Scripture. He said that this version of the Bible is going to cover more than four million faithful who speak the Pazande language.

"My desire, as Ordinary of the Catholic Diocese of Tombura-Yambio, is to celebrate, study, spread and live the Word of God so that it becomes the pivot of all aspects of life."

He went on to say that he hoped that the Bible will become a vital reference point for the life of each and every member of the faithful, and for the church of Tombura-Yambio. He exhorted his flock to celebrate, read, pray and share the Word of God using this first version of the Pazande Bible.

In his closing remarks Bishop Kussala invited priests of his diocese to consider the event as "a new call to be ministers of the Word". At the same time he also urged Christians to continue praying in order to defeat the global coronavirus pandemic and to abide by the given guidelines in order to help curb the spread of the virus.

The ceremony, in the diocese inhabited by the country's Pazende speaking people, was also attended by the governor of the western equatorial State, General Alfred Futuyo. In his speech, the representative of the local authority invited citizens to embrace peace and unity. He encouraged the people to unite and foster development in the State and in the country as a whole.

The Andover Conference of the SVP have for some years now made an appeal to the parish for help for the SVP in Sudan and South Sudan. Each year the response has been quite wonderful, and we have marvelled at your generosity. COVID restrictions mean that we can't make an appeal in the usual way, but instead we are making an appeal to you in our parish magazine. We are very much aware of the constraints which the present situation has imposed upon us all, and we would ask that if you do not feel able to make a monetary donation to our appeal that you remember in your prayers the people, especially the children, of Sudan, South Sudan and of all those countries even worse off than we are.

## **SVP Sudan Appeal**

Please help us to save lives and give hope to the poor of Sudan and South Sudan. Through the international Twinnage scheme we have built strong links with our members there and your generous support in recent years has helped us to assist them in their work with those in such great need in both Sudan and South Sudan.

Every penny donated will be sent to support the work of our members. They work hard feeding pre-school children, providing homes and safety for street children, giving vocational training in a wide range of subjects, offering free medical care to displaced persons, supplying life-giving clean water.

Over recent years, we have made an appeal to help fund the work of SVP in Sudan and South Sudan, and the people of this parish have responded in typically generous fashion. As we are sure everyone can appreciate, 2020 has been a difficult year. Many of us will find it is no longer possible to give the financial help which we have given in the past, but if you are able to make a donation, large or small it will be greatly appreciated.

As in previous years, you can give someone that you love a wonderful Christmas present by making a donation in their name. Because of the restrictions imposed by COVID19, should you wish to give a Christmas card to indicate that your donation has been given as a Christmas gift you can only get a card to send to them by telephoning John Scicluna on 01264 365790.

You can print out and use the form on the back of this message to make your donation. If your donation does not qualify for Gift Aid, please cross out the Gift Aid declaration. You can send the form and donation to John Scicluna, 15 Lillywhite Crescent, Andover, Hants SP10 5NA, or direct to our local Twinnage Co-ordinator Mr S. Hogg, 56 Fairway Avenue, Tilehurst, Reading RG30 4QA. Direct Bank Transfers are possible, but only if you contact Stephen Hogg 01180 427 646 to make the arrangement.

**Please note that because all members of the SVP here and in Sudan are volunteers there will be no deductions for expenses – all money given will reach the children who need it.**