



Together London

Late Summer 2022

www.forwardinfaithlondon.weebly.com



Welcome !

Welcome to our Late Summer Newsletter

Since the last edition of the newsletter we held our Diocesan Assembly in July. Unfortunately, it was during the period of extreme temperatures and our guest speaker (Tom Middleton, Director of Forward in Faith) was unable to get a train to London due to ongoing disruption, so attendance was rather poor. Thanks to Fr Colin Patterson and his parishioners at Willesden Green for their hospitality.

If you would like to join us for the guided visit to the National Gallery do be in touch sooner rather than later as places are strictly limited. Fiona Cater led excellent guided London walks for us in 2020 & 2021. Do make a note of the date of our pre-Lent Quiet Afternoon early next year. It's always a good occasion.

Fr Wakeling

Christian Art in the National Gallery

**A guided visit with
Fiona Cater, Blue Badge Guide**

Saturday 22nd October

10.30 a.m. to 12.30 p.m.

Cost : £15 per head (payable on the day)

Places strictly limited so booking essential.

**Call Fr Wakeling on 020 7837 4228 or e-mail :
forwardinfaithlondon@gmail.com**

Organised by Forward in Faith London

Other forthcoming events

At St Matthew's Kensington Olympia

Saturday 1st October 2022.

5.00 p.m. Solemn Pontifical Vespers of Our Lady for the month of the Holy Rosary with the Bishop of Fulham.

Victoria – Vesper psalms, Morales – Magnificat

Octavi toni, Gombert – Salve Regina.

The church is in Sinclair Road W14 0LL

Nearest station : Shepherd's Bush

At St Luke, Uxbridge Road

Sunday 16th October 2022.

5.00 p.m. Solemn Mass for the Feast of Title.

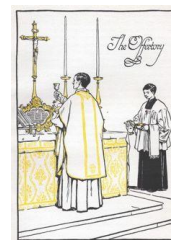
Celebrant : Bishop Glyn Webster.

Preacher : Fr James Wilkinson.

The Church is on Uxbridge Road W12 0NS.

Nearest tube : Shepherd's Bush

Pictures of the English Liturgy



Saturday 29th October 2022 at St George's Headstone :

2.00 p.m. Michael Yelton will speak on Martin Travers and the Society of SS Peter & Paul, followed by tea.

4.00 p.m. High Mass (facilitated by Pusey House).

Celebrant : The Bishop of Fulham.

Preacher : The Archdeacon of London

Martin Travers' original 1915-1916 illustrations of High and Low Mass will be on display from 1.30 p.m.

RSVP for evening refreshments :

st.georgeheadstone@ntlworld

The church is in Pinner View HA1 4RJ.

Nearest stations : Harrow on the Hill/West

Harrow/Harrow & Wealdstone.

At St Mary the Virgin, Kenton

Sunday 6th November 2022.

6.00 p.m. Sung Mass on the Solemnity of St Leonard (our secondary patron), followed by a party – all welcome !

The church is on Kenton Road HA3 8EJ.

Nearest stations : Kenton/Northwick Park.

At St Stephen, Gloucester Road

Annual Requiem for the Catholic Societies

Organised by the Guild of All Souls, this will take place at St Stephen, Gloucester Road on Thursday 10th November 2022.

6.00 p.m. Annual General Meeting

7.00 p.m. Mass. Preacher : Fr Philip Barnes

Wine & nibbles afterwards.

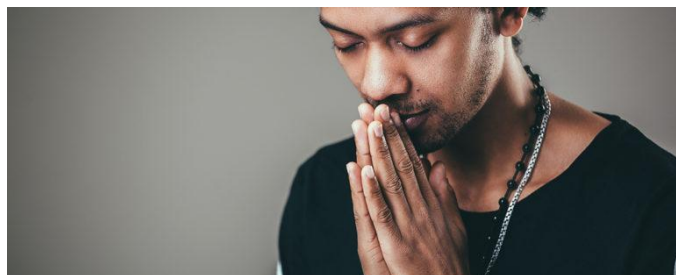
The church is off Gloucester Road SW7 4RL

Tube : Gloucester Road.

Pre-Lent Quiet Afternoon 2023

The annual Forward in Faith London pre-Lent Quiet Afternoon will be held on Saturday 18th February 2023 at St Michael, Ladbroke Grove, by kind permission of Fr Philip Corbett. It will begin with Mass at 12 Noon and finish with Benediction at 3.30 p.m. It's never too early to book a place ! Call Fr Wakeling on 020 7837 4228
or e-mail : forwardinfaithlondon@gmail.com

Catholic approach to Mindfulness



So, you're struggling with prayer and meditation and are looking for a way to wind down and escape for a moment. This is often a good thing to aspire to, but unfortunately, many well-meaning people are led to a dangerous practice that is recommended by many therapists and psychologists: the practice of mindfulness. It can even fool some Catholics.

Now, there is nothing wrong with being mindful, *per se*. The problem arises with the execution in this type of mindfulness and what is made central to the meditation. In the course of traditional mindfulness meditation, there is the notable absence of God and the person's awareness of God. This is because the practice is rooted in the atheistic religion of Buddhism. This also means that the practice is a barrier to conversation with God, which is what true prayer and meditation should be. The focus instead becomes the self and one's own interpretation of their inner lives, including thoughts and feelings.

If we are left to our own interpretation, one has no objective judgment of those thoughts and feelings, which leads one to feel that there is no real notion of good or bad except what they themselves think or feel (moral relativism). As Catholics and Christians, we know that this is not true. Natural law asserts that there are certain truths and norms given to us by God that will always hold, regardless of time and place in history. This means that there must be a difference between right and wrong and good and bad. Erroneous judgments and inordinate desires in our nature are a direct result of the Fall and are not part of this natural law.

Mindfulness meditation — regardless of how certain professionals try to spin it — drags us further into this separation from natural law and from what was intended by our God. It does indeed teach us to be mindful of our thoughts and feelings, but it gives a false sense of what we should do with this mindfulness by telling us that we are in control when we are not.

I said earlier that there is nothing wrong with being mindful, as long as it is in a Catholic sense. Being mindful in our everyday lives can bring us closer to

God and help us become more like Christ. A good place to start in this is a daily examination of conscience. There are many methods for this examen, but a simple way to go is to have a particular examen and a general examen.

A particular examen usually takes place in the middle of the day and is focused on a specific virtue that is decided on beforehand (e.g. humility, obedience, etc.). One examines how they have dealt with opportunities to grow in this virtue up to that point in their day. They take note of how they can do better and what can be done during the rest of the day to help them grow in this virtue. This method can also be used for a vice that one is trying to uproot from their lives.

A general examen is done at the end of the day and is used to look back and reflect on events and how one responded. Did I move closer or farther away from being Christlike today? What can I improve on? Also take the time to listen to God and what he is trying to tell you about these things. In order to make these examinations, one does have to examine their thoughts and feelings and judge them. Having thoughts of covetousness or feelings of envy, for example, are problematic and need to be atoned for and dealt with before they get any worse. In order to have a relationship with God, one cannot simply take note of thoughts and feelings and accept them.

Another simple way to be mindful is by taking note of things and events around you and thanking God for them: "Thank you, God, for such a beautiful day with blue skies", "Thank you, Lord, for the blessing of seeing Aunt Susie." Learning to be grateful and seeing everything that comes to you as a gift from God is a great form of mindfulness. And over time, you will become more aware of events and trials that come from God in your everyday life.

When it comes to prayer and meditation, the first thing to ask yourself is "What am I really being mindful of?" The practice of mindfulness rooted in Buddhism says that the answer is for you to control the present moment, excluding God and what is right and wrong in your life. This is not Catholic prayer and meditation, where mindfulness consists of our knowledge of God and his work in our lives.

*This article was originally published by
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Contributions & Contacts

Contact us by e-mail to submit newsletter contributions or make enquiries :
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Deadline for next edition : 31st December 2022