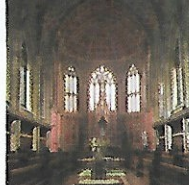


later, in 1808, it relocated to this hillside near Durham; by the middle of the nineteenth century, as restrictions on Catholics in Britain were eased, its influence was established, and by the early years of the twentieth century it was the most important Catholic centre in the north of England.



The jewel in Ushaw's crown is the chapel of St Cuthbert, originally designed by Augustus Pugin, famous for his work on the Houses of Parliament; but later it was redesigned by Dunn and Hansom (of the cabs fame): it has the air of an ancient cathedral, with its oak choir stalls and stunning stained glass windows. Like Eton College, Ushaw had its own game that was played only here, having been imported from its French history, called "Cat"; it is remembered in many photographs dotted around the college. The place has the feel of a cross between a palace and a monastery; there are endless beautiful long cloisters, many of them looking out over the colourful gardens – tulips in the spring, rhododendrons later in the summer.

Today as well as touring the chapels and seeing the beautiful interiors – there are three libraries, a theatre and several refectories – there are opportunities to connect with the cultural life of modern-day County Durham, as local artists have workshops on the estate. A restaurant and cafes, as well as spaces where you can have a picnic, make Ushaw a wonderful place for a day out.

For more information, or to plan a visit, see www.ushaw.org

Mass text

ENTRANCE ANTIPHON

**The merciful love of the Lord fills the earth;
by the word of the Lord the heavens were
made, alleluia.**

FIRST READING Acts 4:8-12

PSALM Psalm 117

RESPONSE **The stone which the builders rejected
has become the corner stone.**

Or **Alleluia!**

1. Give thanks to the Lord for he is good,
for his love has no end.
It is better to take refuge in the Lord
than to trust in men:
it is better to take refuge in the Lord
than to trust in princes. **R.**

2. I will thank you for you have given answer
and you are my saviour.
The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes. **R.**

3. Blessed in the name of the Lord
is he who comes.
We bless you from the house of the Lord;
I will thank you for you have given answer
and you are my saviour.
Give thanks to the Lord for he is good;
for his love has no end. **R.**

SECOND READING 1 John 3:1-2

GOSPEL ACCLAMATION

**Alleluia, alleluia!
I am the good shepherd, says the Lord;
I know my own sheep and my own know me.
Alleluia!**

GOSPEL John 10:11-18

COMMUNION ANTIPHON

**The Good Shepherd has risen,
who laid down his life for his sheep
and willingly died for his flock, alleluia.**

Next Sunday's Readings:

Acts 9:26-31
1 John 3:18-24
John 15:1-8



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SUNDAY BULLETIN



THE CHURCH'S POWERHOUSE TOWN

In the middle of the nineteenth century, Pope Pius IX described a place he had never visited but had often heard about; it resembled, he said, a small town, imbued entirely with Catholicism. The place was in the north of England, a few miles outside the ancient city of Durham; it was a school and seminary preparing boys and young men for a life in the priesthood.

Pius was certainly correct in his description: today it still feels like a small town, a five-hundred-acre estate set in fields amidst spectacular scenery, with many buildings dotted around a huge mansion. In its heyday these buildings included a bakery, a junior as well as an adult seminary, a farm, a dairy, and no fewer than twelve separate churches and chapels. It even had its own gasworks – there was, after all, plenty of power needed to run such a large set-up; the schoolboys and seminarians alone totalled around five hundred at its prime, on top of which was a large staff ranging from the rector, teachers and professors to the many farm and domestic workers.

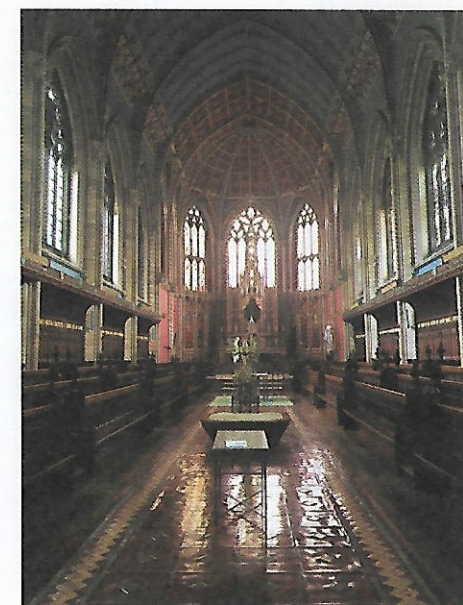
A visit today is a poignant reminder of what might be called the "glory days" of Catholicism in England; it seems almost unbelievable now that such a vast and thriving enterprise existed, but at that time there were large numbers of Catholics in the north of England where their numbers had been swollen by the arrival of many workers from Ireland. Times have changed, but what's heart-warming about Ushaw today is that, having closed as a seminary in 2011 due to a reduced number feeling the call to the priesthood, it has now been reinvented as a visitor attraction and museum. It stands as a tribute to another era of Catholicism in Britain, but it's forward-looking, and is establishing itself once again as a vibrant centre of life in the north-east.

Ushaw's origins are rooted, like so much of the Catholic story in the UK, in the Reformation. For many years afterwards, because Catholicism was outlawed, men could not be trained as priests; and so seminaries moved abroad. One of the most successful was Douai in France, which had been established in 1568 and which trained many of the men who returned to minister to Catholics in Britain, often to die for their faith. But at the end of the eighteenth century Douai itself had to close, since Catholicism was under threat in France because of the revolution. A few years

Catholic heritage in Britain



On this World Day of Prayer for Vocations, Joanna Moorhead visits the former seminary of Ushaw in Durham.



25 APRIL 2021

4TH SUNDAY OF EASTER

YEAR B

DIVINE OFFICE WEEK IV