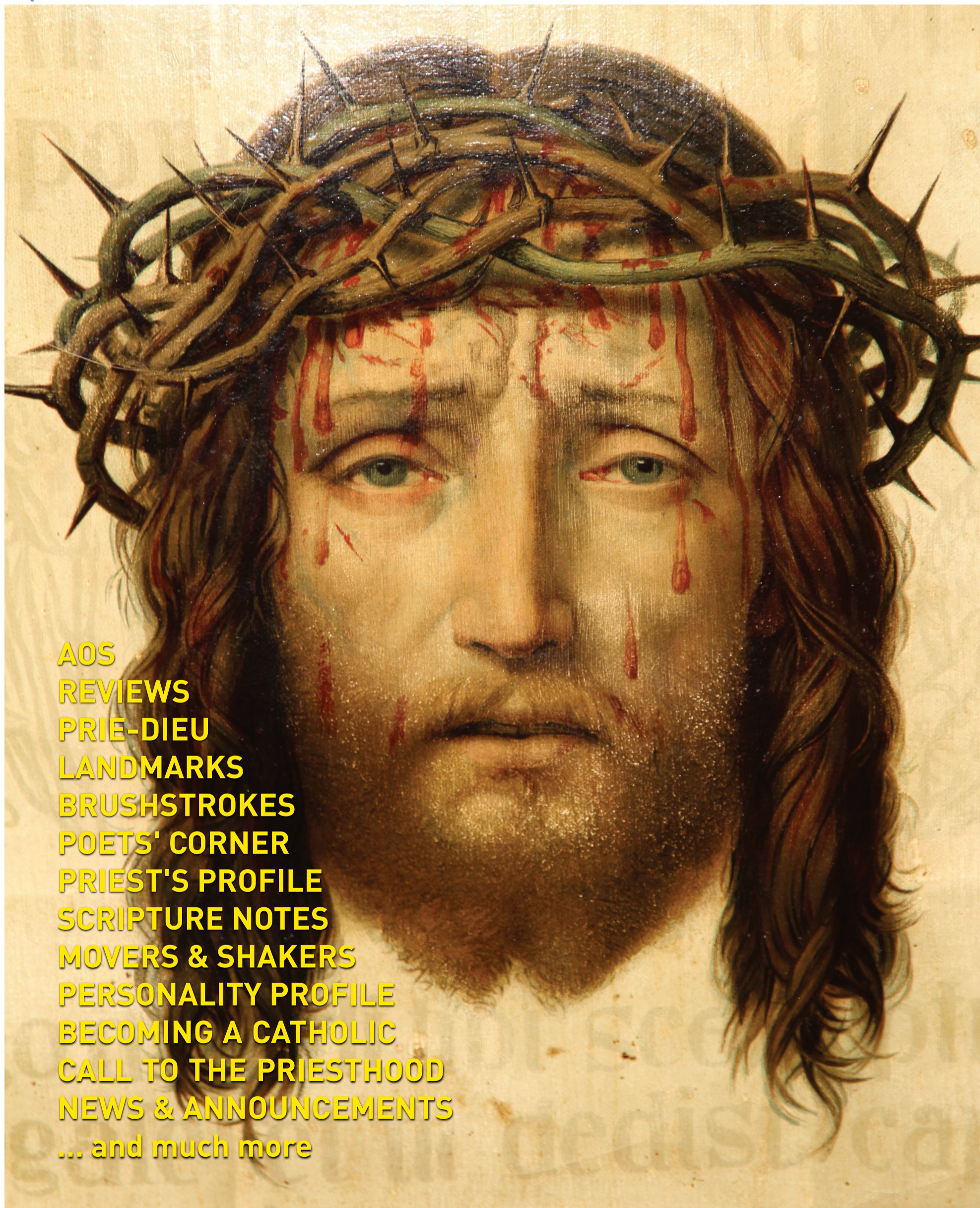


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Catholic **South West**

*Serving the
Church in the
South West*

Issue 256 April 2019



**AOS
REVIEWS
PRIE-DIEU
LANDMARKS
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PERSONALITY PROFILE
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CALL TO THE PRIESTHOOD
NEWS & ANNOUNCEMENTS
... and much more**

PRIEST'S PROFILE

With this issue of *CathSouthWest* we feature
Bishop Declan Lang

Rt Rev Declan Lang is the ninth Bishop of Clifton, a diocese which came into being in 1851.

Bishop Lang was born in Cowes (Isle of Wight) to Irish parents. He attended Ryde School (IoW), Allen Hall (London) and St Edmund's College (Ware). He also earned a Bachelor of Arts degree in history from Royal Holloway, University of London. Bishop Declan was ordained to the priesthood by Bishop Derek Worlock at St John's Cathedral (Portsmouth) on 7 June 1975 and consecrated as Bishop of Clifton on 28 March 2001 in Clifton Cathedral by his predecessor, Bishop Mervyn Alexander.

Within the Bishops' Conference of England and Wales, Bishop Declan is Chair of the Bishops' Conference **Department of International Affairs** and sits on the **Mixed Commission of the Conference of Religious**. He is the Chair of the Trustee Board of **Missio**, the Pontifical Missionary Societies. Previously he was a member of the **Department for Dialogue and Unity** being the joint co-chair of the English Anglican Roman Catholic Committee and the committee for Dialogue between the United Reformed Church



Bishop Declan Lang

and the Roman Catholic Church. He was also, until recently, Vice Chair of the **National Catholic Safeguarding Commission**.

In 2002 Bishop Declan was appointed an Ecumenical Prebendary of Bristol Cathedral.

Within the diocese Bishop Declan instigated a review of diocesan structures and as a result created the **Diocesan Department for Evangelisation and Adult Education** and a new **Department for Schools and Colleges**. During this time the **Diocesan Liturgical Commission** has also been reformed. He has launched a process of renewal entitled '**Seeking the Face of Christ**' the purpose of which is to draw up pastoral guidelines for the development of the diocese. This resulted in the diocesan pastoral guidelines '**Called to be a People of Hope**'. This involved all parishes and other communities that make up the Clifton Diocese.

Thinking of becoming a Catholic?

You'll probably have questions. Well, here we have some FAQs (Frequently Asked Questions) put by those thinking about becoming a Catholic

For the answers to these and any other questions about becoming a we, come member of the Catholic community, you have a number of easy options: Get in touch with the priest at your nearest Catholic church; Contact the Editor (see page 18); Visit www.rcia.org.uk

When might I become a Catholic?

Can I bring a friend to the meeting?

Do I need to know a Catholic to become a Catholic?

Is there anything I can do now?

I am not sure whether I was baptised - does it make a difference?

Do I need to know Latin?

Do I have choice of which parish I go to?

Who should I contact? Who should I ask for?

Is it a course - does it cost me anything?

My spouse is Catholic and I have been going to Mass for years - can't I just be done quickly?

Is there a book I could read?

I was brought up Church of England will that make a difference?

How long will it take?

What things might keep me from being a Catholic?

There are some aspects of the Catholic Church I have questions about.

Do I need to know a Catholic to become a Catholic?

How will I know whether this is right for me?

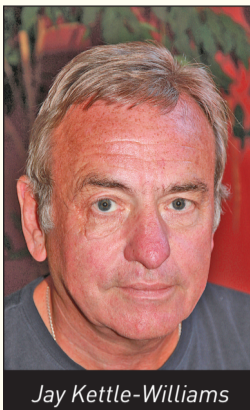
Will I be pressurised? Is there a deadline?

My Catholic friends uses words I don't understand - will they be explained?

I am a Catholic, my non-Catholic friend is asking me all these questions what do I say?

I work shifts - Will I have to go to every meeting?

What do I need to do to join the Church?



Jay Kettle-Williams

AM I A CYNIC?

I've been thinking.

To my mind, society these days seems not so much a magnet for the respect and support of its members but more of a target for individuals to exploit.

So, does that make me a cynic?

Don't let's forget that the original cynics were philosophers living in Ancient Greece, long before Christ. For the cynics, the purpose of life was to live in virtue, in agreement with nature.

As reasoning creatures, thereby disassociated from animals without the power of reason, people - the Cynics maintained - could gain happiness by training and by living in a way which was natural for humans, rejecting all conventional desires for wealth, power, sex and fame.

Only latterly did the philosophy declare that it's only selfishness which dictates human behaviour.

Hm!

But I believe in altruism. So Perhaps I'm not so much a cynic after all. Or, to put it another way, perhaps I'm a Christian cynic mindful yet understanding of the pitfalls in human nature which run counter to the traditional values we espouse during Lent: giving alms, fasting and abstinence.

And that raises the challenge of responsibility. And on the coat tails of responsibility comes accountability. In the same way that politicians answer to their constituents, parents to their children, all members of society at large should answer for the common good and consideration of their fellows. All are charged with setting standards, leading by example, and educating. For us, as Christians, the charge goes hand in glove with evangelising, with helping as best we can to announce the Gospel.

Hm! Not easy. But Christ never said it would be.

With Christ now risen, it's time for us to stand up. Happy Easter!

With this issue we go **BACKSTAGE** PROMOTING CATHOLIC NATIONAL EDUCATION POLICY

The Catholic Education Service for England and Wales

(CESEW) is the Bishops' national agency for education. Chaired by Bishop Malcolm McMahon of Nottingham, it represents the Bishops' national education policy in relation to the 2,300 Catholic schools, colleges and university colleges across England and Wales. The CESEW negotiates with the Westminster and Welsh Governments and other national bodies in order to safeguard and promote Catholic education. It also offers a Catholic contribution to the English and Welsh educational landscapes, seeking to ensure that the principles of Catholic Social Teaching are reflected in all aspects of national education policy.

The CESEW works closely with Catholic education bodies in Scotland and Ireland, and with the European Committee for Catholic Education, to promote Catholic education at an international level. Within England and Wales, the CESEW liaises with the Church of England's National Society and other faith groups, to ensure that, where appropriate, the different faith communities speak with one voice on educational issues of mutual concern.

The CESEW is an agency of the Catholic Bishops' Conference of England and Wales and, as such, works closely with the Bishops' Conference Department for Education and Formation.

The official website of the Catholic Education Service:
catholiceducation.org.uk



AD MULTOS ANNOS!

Tuesday 5th March: Fr Cor Hooijmaijers sm, honorary assistant priest at Bridport parish, celebrates his 85th birthday with parishioners. Fr Cor, has settled in Bridport for his retirement and was previously in the Solomon Islands (Oceania) for 56 years of his ministry.



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Page 1/Front cover photograph © J.L.K.W.: The Veil of St Veronica, oil on canvas, 'Ecce Homo' 16.52 x 14.752, signed indistinctly. German School 19th C. Courtesy of the Catholic Diocese of Northampton.

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Copy for publication in **CathSouthWest** should be received as far in advance as possible of the first working day of the month prior to that of publication/distribution. Submission of copy can be no guarantee of publication. Further details on request.

When you have finished reading this issue of **CathSouthWest**, please pass it to a friend or colleague - alternatively please dispose of it responsibly. Thank you.



Fr Tom Grufferty



BRUSHSTROKES



Praying with Caravaggio for the Easter Octave: Easter Sunday - 28 April

Caravaggio. In 1601 Ciriaco Mattei, commissioned Caravaggio to paint this masterpiece. Mattie had a brother who was a Cardinal and they were a rich noble family. We are very lucky in this country because the painting is displayed in the National Gallery in London (Room 31). I often go there just to soak up the atmosphere. It is noticeable that the painting attracts a wide variety of people including school children out for the day. It is also very useful to listen to the guide explaining the story to the children.

Now make the masterpiece personal to you. Look at the characters with the intention to make yourself present. Look at Jesus. He does not have a beard which is most unusual 400 years ago. This is the face of a man who has not suffered the crucifixion of only a few days before. This is the New Christ of the Resurrection. There is youth and vibrancy in the face. This is life and life in abundance. Jesus is using both hands to bless. With the right hand he blesses the disciples and with the left hand he blesses the bread. There are three pieces of bread on the table and a carafe of wine, as you would expect. The exotic fruits are interesting because these would not be found in Spring time but only in Autumn. I wonder what Caravaggio was saying there. Also notice that the bowl of fruit is leaning precariously towards the edge of the table



The reaction of Cleophas and his companion is my favourite part of the painting. One stretches out his arms in disbelief. Notice the Camino shell as the sign of universal pilgrimage. The other one is about to leave the table because he is in a state of shock. Notice the hole in the elbow of his garment. Perhaps the bowl of fruit is also leaning over in disbelief.

Then there is the Inn Keeper who wears a Muslim head covering. He is non-plussed. I wonder if he stands for all the atheists and agnostics Caravaggio met on his travels.

Finally look at the source of light which enables us to see the details. Caravaggio was revolutionary in his use of light and it would not surprise me that he is telling us that Jesus is the light of the world.

Stay with the painting as long as you like but, when you have finished, read the Gospel story again, preferably in three parts. When you are next at Mass, make a real effort to recognise Jesus in the Breaking of Bread.

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Word Perfect... EASTER

Easter (Old English usually *astrun*, *-on*, or *-an*; also *astru*, *-o*; and *ostre*), also called **Pasch** (derived, through Latin: *Pascha* and Greek *Paskha*, from Aramaic: , cognate to Hebrew: *Pesa*), or **Resurrection Sunday**, is a festival and holiday celebrating the Resurrection of Jesus Christ from the dead, described in the New Testament as having occurred three days after his crucifixion by Romans at Calvary. It is the culmination of the Passion of Christ, preceded by Lent (or Great Lent), a forty-day period of fasting, prayer, almsgiving, prayer and penance.

The week before Easter is called Holy Week, and it contains the days of the Easter Triduum, including Maundy Thursday (also known as Holy Thursday), commemorating the Last Supper and its preceding foot washing, as well as Good Friday, commemorating the crucifixion¹ and death of Jesus. In western Christianity, Eastertide, the Easter Season, begins on Easter Sunday and lasts seven weeks, ending with the coming of the fiftieth day, Pentecost Sunday. In Orthodoxy, the season of Pascha begins on Pascha and ends with the coming of the fortieth day, the Feast of the Ascension.

Easter is linked to the Jewish Passover by much of its symbolism, as well as by its position in the calendar. In many languages, the words for 'Easter' and 'Passover' are identical or very similar. Easter customs vary across the Christian world, and include sunrise services, exclaiming the Paschal greeting, clipping the church, and decorating Easter eggs, a symbol of the empty tomb. The Easter lily [or daffodil], a symbol of the resurrection, traditionally decorates the chancel area of churches on this day and for the rest of Eastertide. Additional customs that have become associated with Easter and are observed by both Christians and some non-Christians include egg hunting, the Easter Bunny, and Easter parades. There are also various traditional Easter foods that vary regionally.



Fr. Jeremy Corley

LUKE'S PASSION STORY

Scripture notes by Father Jeremy Corley



The agony in the garden vividly shows Jesus' humanity, as he struggles to accept the will of his heavenly Father. For this reason, he is given an angel from heaven to strengthen him, just as Our Lady received the angel's message at the beginning of Luke's Gospel.

When he is arrested, one of the disciples strikes at someone in the arriving crowd, cutting off his ear. Only Luke records that Jesus healed the slave's ear, just as earlier he had healed the centurion's slave. Even in this serious situation, we see how Jesus came to bring healing rather than hurt.

'The task of every Christian is to take up our cross every day and follow Jesus'

While all the four gospels tell the story of Peter's denials, only Luke records that the Lord turned and looked at Peter. We are reminded of Jesus' previous promise that although all would deny him, Jesus would pray particularly for Simon Peter, who would then strengthen his brothers and sisters. Although Peter had denied Jesus, he would show remorse, and would later become the foundation rock for the early Christian community.

Besides reporting the court hearings of Jesus before the Jewish Sanhedrin and the Roman governor Pilate, Luke also reports an inconclusive trial before Galilee's king Herod Antipas. The king had previously executed John the Baptist but thought that Jesus was John the Baptist come back to life. But when Jesus is silent, the king loses interest.

'The scene of the crucifixion highlights Jesus as a man of prayer'

Although Jesus' trial before Pilate ends with his condemnation, the governor is careful to say that he finds Jesus innocent of all the charges. As a weak governor, Pilate allows himself to be swayed by the views of the crowds, but he is clear that Jesus is not guilty of the charges. It was important for the early Christians that Jesus was not a criminal.

In Luke's Gospel, the way to Golgotha is particularly moving. Luke describes Simon the Cyrenian carrying the cross behind Jesus. We are reminded that the task of every Christian is to take up our cross every day and follow Jesus. Even in his suffering, Jesus is concerned about the women of Jerusalem, because he knows that eventually the Romans will destroy

Jerusalem. If the fire of judgement comes on the innocent green timber, how terrible will be the fiery judgment on the dry wood at the future fall of the city.

The scene of the crucifixion highlights Jesus as a man of prayer. Jesus intercedes for his persecutors, 'Father, forgive them,' just as the first martyr St Stephen will later pray for his killers. Like the tax collector in the parable ('God be merciful to me a sinner'), so the good thief humbly prays: 'Jesus, remember me!' And he receives the great promise: 'Today you will be with me in paradise.' Just as Jesus came to bring good news to poor, so Jesus gives the best news to the dying thief.

'Jesus, remember me!'

Finally, Jesus dies, offering a trustful prayer: 'Father, into your hands I commend my spirit.' The first martyr St Stephen will later die with a similarly trustful prayer on his lips. The reaction of the Roman centurion is significant: 'Truly, this man was innocent.' Despite the accusations made against Jesus, he was not guilty of any of the charges. No wonder this is a sad day, and the bystanders depart, beating their breasts. Jesus has drunk the cup of human suffering, right to the dregs.

'The agony in the garden vividly shows Jesus' humanity'

Early in the story, we hear of Jesus' agony in the garden. Jesus' prayer before his suffering follows the pattern of Jesus' prayerfulness earlier in the gospel. Luke emphasizes that when Jesus was praying after his baptism in the River Jordan, the Holy Spirit descended on him. Similarly, while Jesus was praying on the mountain, he was transfigured, allowing his chosen disciples to see a glimpse of his heavenly glory.

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How To Pray The Rosary

The Rosary helps us keep in mind certain principal events or mysteries in the history of our salvation, and to thank and praise God for them.

Traditionally there are twenty mysteries to be reflected upon in the Rosary. These are divided into the five JOYFUL MYSTERIES, the five LUMINOUS MYSTERIES, the five SORROWFUL MYSTERIES and the five GLORIOUS MYSTERIES.

- 1: To begin saying The Rosary make the Sign of the Cross and say the 'Apostles' Creed'
- 2: Say the 'Our Father'
- 3: Say three 'Hail Marys'
- 4: Say the 'Glory be to the Father'
- 5: Announce the First Mystery; then say the 'Our Father.'
- 6: Say ten 'Hail Marys' while meditating on the Mystery
- 7: Say the 'Glory be to the Father'
- 8: Announce the Second Mystery and then say the 'Our Father' Repeat 6 and 7 and continue with Third, Fourth and Fifth Mysteries in the same manner.

The JOYFUL MYSTERIES are The Annunciation; The Visitation; The Nativity; The Presentation; The Finding Of Jesus In The Temple.

The LUMINOUS MYSTERIES are The Baptism Of The Lord; The Weddings Of

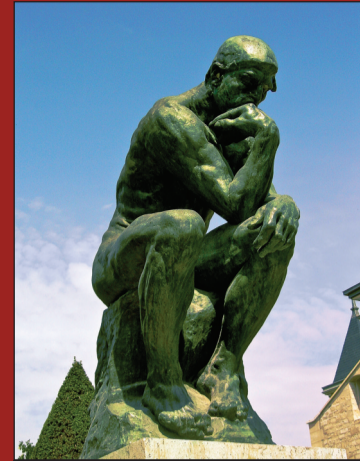
Cana; The Proclamation Of The Kingdom; The Transfiguration; The Institution Of The Eucharist.

The SORROWFUL MYSTERIES are The Agony In The Garden; The Scourging At The Pillar; The Crowning With Thorns; The Carrying Of The Cross; The Crucifixion.

The GLORIOUS MYSTERIES are The Resurrection; The Ascension; The Descent Of The Holy Spirit; The Assumption; The Coronation.



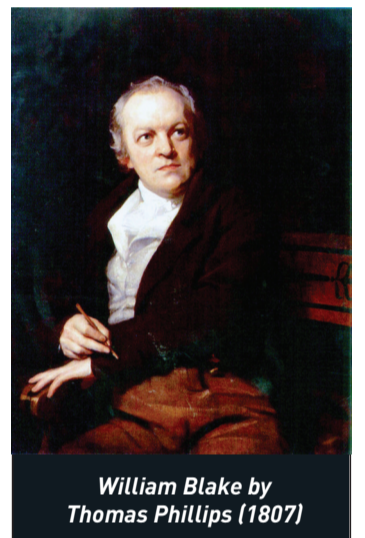
POETS CORNER



Le Penseur by August Rodin

AND DID THOSE FEET IN ANCIENT TIME ...

And did those feet in ancient time is a short poem by William Blake (1757-1827) from the preface to his epic *Milton a Poem* printed c. 1808. Today it is best known as the anthem 'Jerusalem', with music written by Sir Hubert Parry in 1916.



William Blake by Thomas Phillips (1807)

The poem was inspired by the apocryphal story that a young Jesus, accompanied by Joseph of Arimathea, a tin merchant, travelled to what is now England and visited Glastonbury. The legend is linked to an idea in the **Book of Revelation** (3:12 and 21:2) describing a **Second Coming**, wherein Jesus establishes a **New Jerusalem**. The Christian church has long used Jerusalem as a metaphor for Heaven, a place of universal love and peace.

*And did those feet in ancient time
Walk upon England's mountains green:
And was the holy Lamb of God,
On England's pleasant pastures seen!*

*And did the Countenance Divine,
Shine forth upon our clouded hills?
And was Jerusalem builded here,
Among these dark Satanic Mills?*

*Bring me my Bow of burning gold;
Bring me my Arrows of desire:
Bring me my Spear: O clouds unfold!
Bring me my Chariot of fire!*

*I will not cease from Mental Fight,
Nor shall my Sword sleep in my hand:
Till we have built Jerusalem,
In England's green & pleasant Land*

Note: Beneath the poem Blake inscribed an excerpt from the Bible: 'Would to God that all the Lord's people were Prophets': Numbers chapter 11, verse 29.

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PRIE-DIEU - THE GREAT WEEK

[reflections on Holy Week and Easter]

Loving Lord,
at the start of Holy Week
we remember a triumph with a difference.
It's not every king that rides a donkey.
It's not every king that speaks of ushering in
a kingdom of justice, love and peace.
It's not every king whose one desire
is to ensure that each and every one of his subjects
enjoys an equality of personal worth and standing.
It's not every king that can make a success
out of apparently total failure.
It's not every king that can go on giving and
forgiving
when the ultimate chips are down.

Loving Lord,
each time we pray
'Your Kingdom come'
we are pledging ourselves to join and follow you
in your way and after your mind and heart.
We're nailing ourselves as living witnesses
of your unbounded caring compassion
and your tolerant kindness towards all.

Loving Lord,
carrying palms reminds us also
that those same palms will be burned
and will become next Ash Wednesday's ashes.
We acknowledge our glory and our dust,
our wonder and our wounds,
our strength and our vulnerability.
We accept the fact that we bleed,
and that we can cause others to bleed.

Loving Lord,
this is a Holy Week,
the Great Week,
a week when we reflect on the roots
of our being alive in your love,
when we recognize that we're called to holiness.

And 'holy' simply means 'different' –
we claim you as the One who makes us different.
Just by belonging to you, Lord,
and by constantly learning your ways
we are meant to become a living echo of you.

Loving Lord,
you are King, yet you are Servant,
you are Shepherd, yet you are Lamb.
You lead by lived example,
stooping down to wash our feet,
to take us as we come to Eucharist,
to go through hell on earth in agony for us,
to be mocked and crowned for us,
to die a criminal's death
just because you love every single one of us.

Loving Lord,
belonging to such a King is quite a challenge!
This Holy Week give each of us
something of that quality of being like you –
a man or woman for others,
a liver of the beatitudes,
a giver till it hurts,
a lover who does not count the cost.
Only then, Lord,
will this week have any practical meaning.
Otherwise it's just a history lesson,

when it's meant to plunge us all
into the life-and-death struggle
of the good and evil that is right here and now.

Loving Lord,
give us all the grace this week
to have the courage to follow you
not just through the cheers,
but also through the jeers,
so that we all come out the other end
as a truly Eastering people.
Amen.

© Denis Blackledge SJ



© Denis Blackledge SJ is
Parish Priest of St Francis
Xavier's, Liverpool.

LANDMARKS at home and abroad



The Church of St Eustache

The **Church of St Eustache, Paris** (*L'église Saint-Eustache*) is a church in the 1st arrondissement of Paris. The present building was built between 1532 and 1632. Situated near the site of Paris' medieval marketplace (*Les Halles*), Saint-Eustache exemplifies a mixture of multiple architectural styles: its façade is in the Gothic style while its interior is in the Renaissance and classical styles.

Situated in an area of Paris once home to the country's largest food market, the origins of Saint Eustache date back to the 13th century. A modest chapel was built in 1213, dedicated to Sainte-Agnès, a Roman martyr. The church became the parish church of the Les Halles area in 1223 and was renamed Saint-Eustache in 1303. The name of the church refers to Saint Eustace, a Roman general of the second century AD who was burned, along with his family, for converting to Christianity.

Many celebrated Parisians are connected with the Church of St Eustache for being where: Louis XIV made his First Communion (1649); Cardinal Richelieu, Jeanne-Antoinette Poisson (Madame de Pompadour) and Molière were baptized; Molière was also married (1662); Mozart held his mother's funeral and Fr Vincent de Paul (canonized 16 June 1737) was appointed (1613-1623).

The organ, with its 8,000 pipes, is the largest pipe organ in France, designed by Jean-Louis Coignet under the direction of Titular Organist Jean Guillou and dating from 1989. Jean Victor Arthur Guillou (18 April 1930 – 26 January 2019) was a French composer, organist, pianist and pedagogue. Titular Organist at St Eustache (1963 to 2015), Jean Guillou was known world-wide as a composer of instrumental and vocal music focused on the organ.

The church is also home to the triptych *The Life of Christ*, Keith Haring's last work before his death. One of nine versions of this triptych, cast in bronze with white-gold patina, it was given to the church in recognition of the parish's efforts to help people with AIDS.



Paris' medieval marketplace



The Life of Christ



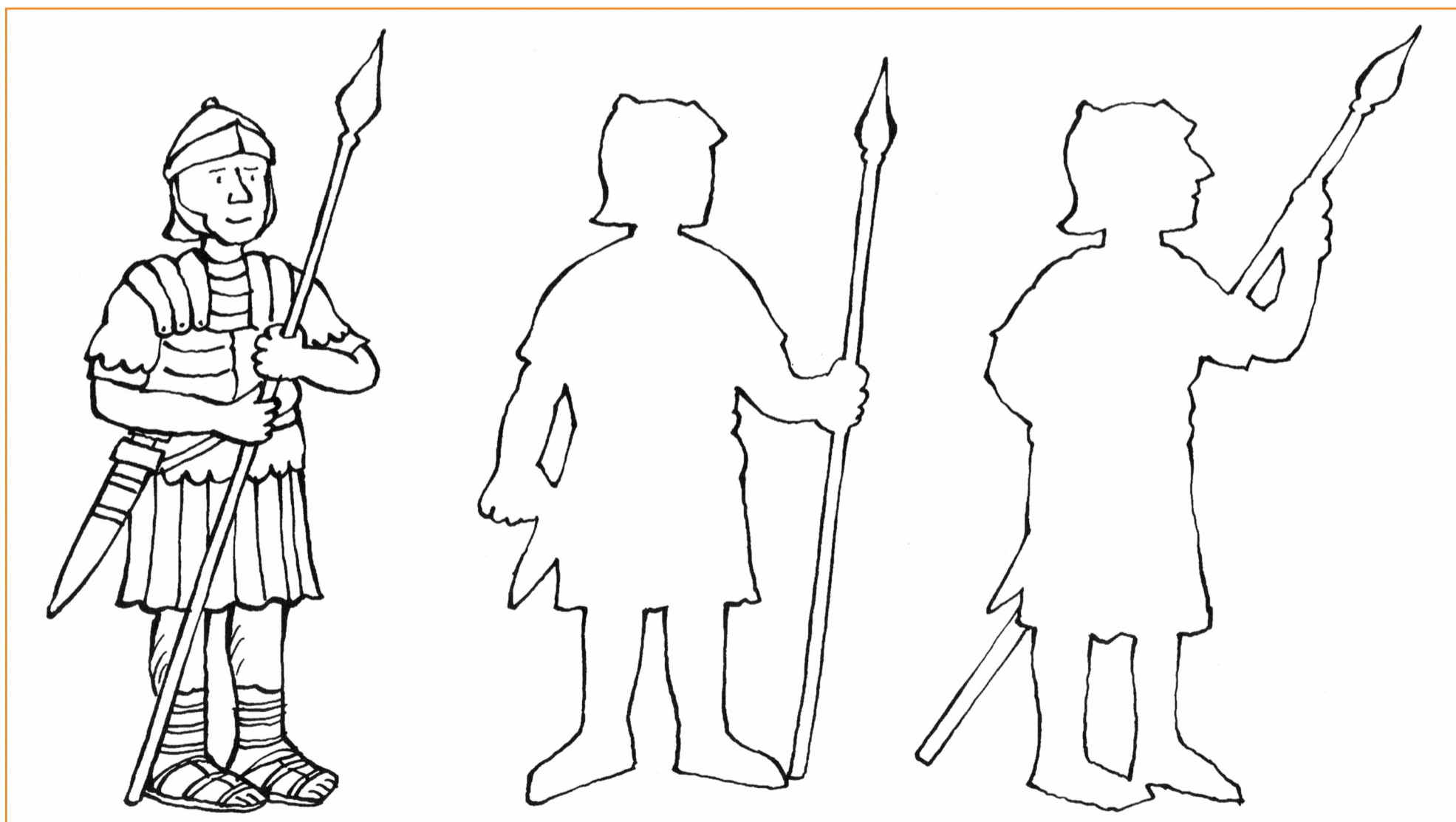
Jean Guillou



JUST FOR JUNIORS



Mary Magdalene was sad when she saw that Jesus' tomb was empty. She thought his body had been taken away.
Can you find thirteen butterflies hidden in this picture?
Look up the story of Mary at Jesus' tomb in John 20:10-18.

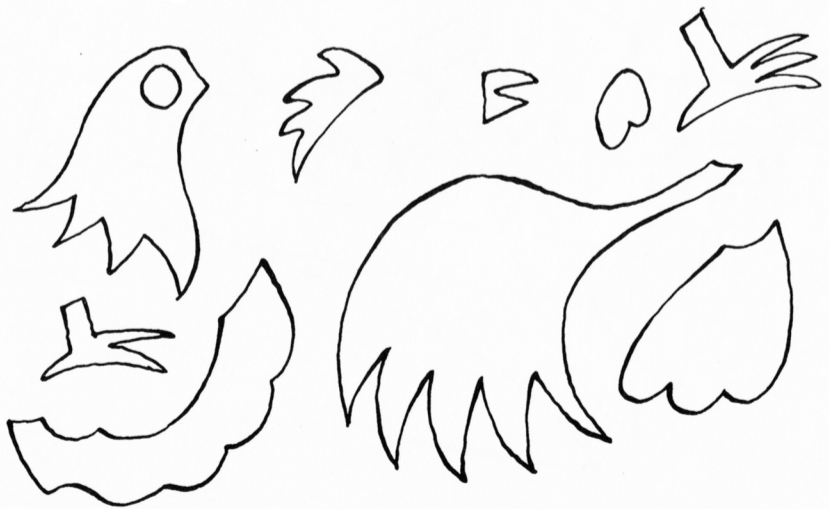
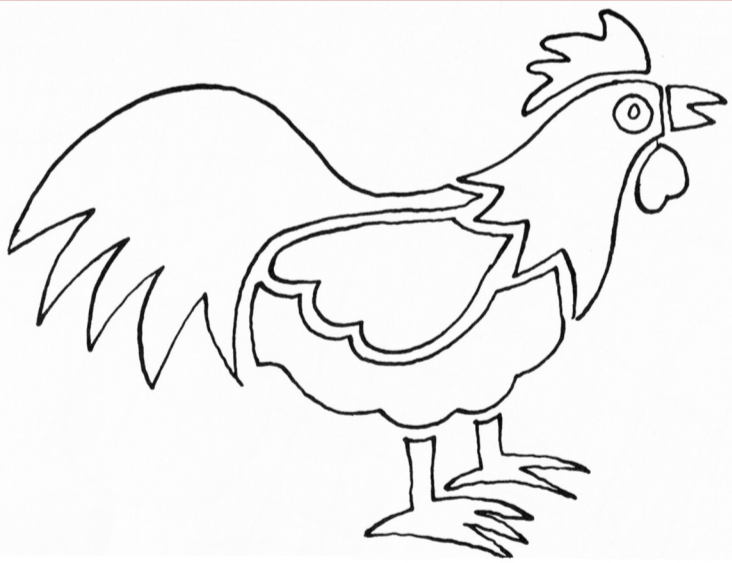


Soldiers guarded Jesus' tomb.
This is a Roman soldier. Can you complete the other two outlines?
Read about it in Matthew 27:62-.

JUST FOR JUNIORS



Pilate washed his hands to show that he didn't want to take the blame for having Jesus put to death.
Can you find all six bowls hidden in this picture?
Look up the story of Jesus before Pilate in Matthew 27:11-26.



A cockerel crowed after Peter said he didn't know Jesus.
Which box has all the pieces to make the cockerel?
Read the story in John 18:15-18, 25-27.

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NEWS ...AND ANNOUNCEMENTS

WANTED: COUNTY QUILLS i.e. volunteers from around the counties of the SW region who might on no regular basis submit by email any alerts, notices or reports of events and happenings deemed of potential interest to our readership. Contact the Editor: (e) csw@cathcom.org

THE MESSENGER COMES TO PLYMOUTH: The UK's largest bronze sculpture at a cost of £500k has now been installed as the theatre-goers' entrance to the Theatre Royal, Plymouth. Amid contention from some quarters for standing astride visitors' walk-through, *Messenger*, by Newcastle artist Joseph Hillier, stands seven metres (23 feet) high, nine metres (30 feet) wide, and weighs 9.5 tonnes. The largest lost-wax cast bronze sculpture ever made in the UK, it depicts an actress playing the part of Olivia in a Theatre Royal production of Shakespeare's *Othello*. Dubbed 'the Messenger of the South', it comes twenty years after the north east was given its own colossus, Antony Gormley's *Angel of the North*.

CATHOLIC? PERHAPS NOT YET. But if you'd like to get moving and learn more about the Catholic faith, now is the time to ask. Simply contact your nearest Catholic church.

ON THE MOVE: If - as a Catholic and for reasons of work, study or family commitments - you have moved across or into the South West, do please ensure that you are registered with your local parish and, if a student in HE, with your University Chaplain or other appropriate officer.

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CSW IN GREYSCALES is being made available on line for those with problems of colour differentiation. Full details to follow.

ON THE MOVE: If - as a Catholic and for reasons of work, study or family commitments - you have moved across or into the South West, do please ensure that you are registered with your local parish and, if a student in HE, with your University Chaplain or other appropriate officer.

COMMUNICATION goes hand in glove with evangelisation - Jesus Christ being our archetypal example. If you have responsibility for outreach from within your parish, school, deanery or wider afield, the Editor would like to hear from you and to have your details for the purposes of identifying and sharing best practice: (e) csw@cathcom.org

PARISH THANKSGIVING LUNCH FOR A MIRACLE OF LIFE: The parish hall was full for a thanksgiving for life at St Mary's parish (Falmouth) on February 3rd. Mary Bradley, parish *CathSouthWest* correspondent, reports: 'Eve (from the Philippines) and Patrick O'Connor (from Ireland) moved into the parish in 2018 from London. Shortly after their arrival, Patrick was diagnosed with cancer and underwent major surgery in September. Recovering well he went home, but two days later was re-admitted to Treliske hospital with severe complications. Eve and Fr Brian kept vigil at his bedside and he was not expected to live the night. Miraculously Patrick recovered - a reminder to us all of the power of prayer. Eve and Patrick's invitation stated: 'Words are not enough to express our joy for the incomparable love, care, prayer and moral support of the whole parish during our darkest moments. We would like you to join us for a light Thanksgiving Lunch to celebrate the gift of life. A million thanks for your true friendship. With love Eve and Patrick O'Conner.'

THE XV NATIONAL CONFERENCE FOR RURAL CATHOLICS was this year held at Sarum College. We hope to carry a report in the forthcoming issue of *CSW*. The NCRC picks up on the fact that many dioceses (Plymouth, Clifton and Portsmouth for example) cover vast rural areas. Town and city parishes often extend into the surrounding countryside, with fewer farmers, but increasing numbers of retirees and commuters; their are usually more familiar with life in a city or town. Those attending come from dioceses around the country, and the conference itself is moved annually. Further details: <https://salisbury Catholics.org/calendar/2019-02-25/rural-catholics-fifteenth-national-conference>

To receive the regular news digests of the **CATHOLIC BISHOPS' CONFERENCE OF ENGLAND AND WALES** (e)communications@cbcew.org.uk

In Veritate

... fascinating facts and figures

Aramaic, which would have been Christ's first language, was the lingua franca throughout SE Asia from 300 BC to 650 AD. Aramaic is a language - or group of languages - belonging to the Semitic subfamily of the Afroasiatic language family. More specifically, it is part of the Northwest Semitic group, which also includes the Canaanite languages such as Hebrew and Phoenician.

Clerical celibacy became a requirement in the Catholic Church in the fourth century when the practice was introduced at the Council of Elvira, near Granada in modern-day Spain. Nineteen bishops and 24 priests attended with the intention of restoring order and discipline in the Church.

Johannes Gutenberg (1400-1468), the inventor of the printing press (mechanical movable type printing) was Catholic and the first book ever printed was the Catholic Bible.

30% of the UK nation's population believe in aliens, 27% in Hell. (You Gov/Independent)

A third of all food produced worldwide is never eaten.

The Catholic Church consists of more than just the Roman Catholic Church. There are 22 Eastern Rites (Eastern-rite Catholic Churches aka Eastern Catholic Churches aka Oriental Catholic Churches) that are in full communion with Rome and, although they go by different names, they are every bit as much a part of the Catholic Church.

46% of the people in the UK identify themselves as Christians, and a further 8% as belonging to another religion. (You Gov/Independent)

Studies indicate that non-human primate vocalisation addresses both semantics (carrying meaning) and syntax (conveying information in grammatically correct combinations).

About 50 Bibles are sold worldwide every minute. It's the world's best-selling book as well as the one most often shoplifted.

Dutch motorists are trained to open their car door with the hand they use to change gear. This forces the body to swivel, forcing the driver to look to the rear and so more readily spot any cyclists coming up behind.

'Quote - Unquote'

'Nothing discloses real character like the use of power'
Robert Green Ingersoll

'Cathedrals cannot be built by those who are paralysed by doubt and cynicism'
Henry Kissinger

'Mostly it's fools who start a war. Only the brave and wise can end one'
Anthony Lloyd

'I hate Russian dolls, they're so full of themselves'
Sathnam Sanghera

'I'm prepared to meet my Maker. Whether my Maker is prepared for the ordeal of meeting me is another matter'
Winston Churchill

'England has 42 religions and only two sauces'
Voltaire

'The power to hurt is a kind of wealth'
Naomi Alderman

'There is a dock for every nettle'
Alan Garner

'He who laughs, lasts'
Mary Pettibone Poole

'Pray for me as I will pray for thee, that we may merrily meet in Heaven'
St Thomas Moore

To be a pilgrim By Julia Beacroft

'The Church isn't static – she's a pilgrim on a journey'
– Pope Francis

IT IS SAID that the top five most stressful life events include death of a loved one, divorce, moving house, major illness or injury and job loss, and I believe that most of us would probably be in agreement with this. In my last article I mentioned that I have only lived in four houses during my married life, but I can confirm that each house move has been tense, worrying and demanding. House viewings, offers, the anxiety of finding the right property to purchase and the arduous and nerve-wracking conveyancing procedure can all amount to a seriously stressful time.

Transformed

Yet most of us only undertake a house move because we have good reason to. Relocation due to employment or family needs, down-sizing, up-sizing or age related needs are the most common motivations for such an action. And significantly, most of us stress because we are resistant to change, which in itself can be both un-nerving and unsettling.

Yet in general terms we are advised that change is actually beneficial for us. We are renewed, revitalized and often transformed by change, we are frequently counselled. Yet still we can be made uneasy by its prospect.

I have always felt that there is a slight but rather wonderful dichotomy in the Catholic Church, which is steeped in tradition, yet advocates change and moving forward in time. We ourselves are called upon to keep moving on in our spiritual lives as we travel our life journey. Our faith is not and should not; remain static but vital and alive, ready to embrace each new challenge. And indeed this is not a new idea. John Bunyans *Pilgrims Progress* (1678) which was presented as a dream sequence with Christian, as leading everyman character, telling of his journey from his hometown, the "City of Destruction" ("this world"), to the "Celestial City" ("that which is to come) and was an allegory of his life and spiritual journey.

Fullness of the Kingdom

The Second Vatican Council also developed the image of the Church as a pilgrim community in '*Lumen Gentium*' Chapter Seven. The image of the whole Church as being on pilgrimage towards the fullness of the Kingdom, does however, mean that Christians living today are only one part of the journey, and our insights and ways of understanding only one small contribution.

And so let us try to embrace change in our lives and move forward each day as the pilgrim people of God. We should not think that our present experience is the sole condition for understanding the journey, as we make that journey together, grateful to receive from the past and willing to help guide future pilgrims.

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Julia Beacroft is an author, editor, workshop leader and presenter in Catholic faith formation. Her book '*Sanctifying the Spirit*' is available to buy from AMAZON, www.waterstones.com or Book Depository. Please visit www.sanciobooks.com for more information. Follow Julia on Facebook & Twitter.



CRUCIFIXION

Crucifixion (Latin: *crux* nt cross; *figere* to bind/tie to) traditionally involves a condemned person being tied or nailed to a large wooden cross and left to die.

The crucifixion of Jesus occurred during the 1st century AD, most probably between the years 30 and 33.

Jesus' crucifixion is described in the four canonical gospels, referred to in the New Testament Epistles, attested to by other ancient sources, and is established as a historical event confirmed by non-Christian sources.

Jesus had been arrested, tried, and sentenced by Pontius Pilate to be scourged, and finally crucified by the Romans.

Crucifixion was used to punish slaves, pirates, and enemies of the state. It was considered the most shameful and disgraceful way to die. Condemned Roman citizens were usually exempt from crucifixion except when they were being punished for major crimes against the state, such as high treason.

Under ancient Roman penal practice, crucifixion was also a means of exhibiting the criminal's low social status. It was the most dishonourable death imaginable, originally reserved for slaves, hence still called '*supplicium servile*' by Seneca, later extended to citizens of the lower classes (*humiliores*). The citizen class of Roman society were almost never subject to capital punishments; instead, they were fined or exiled. Josephus mentions Jews of high rank who were crucified, but this was to point out that their status had been taken away from them.

Scourging - i.e. whipping and lashing - often before crucifixion caused heavy loss of blood prompting a state of shock. The condemned might then have to shoulder the crossbeam (*patibulum*), weighing around 75-125 pounds (35-60 kilograms), to the place of

execution. By way of further humiliation, victims were generally



stripped naked, being forced to urinate or defecate in full view of onlookers.

The gibbet on which crucifixion was carried out could be a vertical stake, perhaps with a cross-piece, or in the shape of the letters X or Y.

Nails, tapered iron spikes approximately 5 to 7 inches (13 to 18 cm) long with a square shaft 3/4 inch (10 mm) across, could be inserted between the two bones of the forearm. A foot-rest (*suppedaneum*) attached to the cross, perhaps for the purpose of taking weight off the forearms, could be used along with a sedile, a small seat attached to the front of the cross. A short, curved upright spike (cornu) might also be attached to the sedile for the perineum to bear

down upon or for forcing into the anus or vagina. All such devices, including spreading the victim's arms at 60° to 70° from the vertical, were to cause rapidly increasing pain and to prolong an agonizing death.

Attendant guards were known to increase the suffering, precipitate death and give a further warning to others by (1) *crurifragium*, the snapping or shattering of the tibia and/or fibula with an iron club, (2) spearing stab wounds into the heart, (3) giving sharp blows to the chest and/or (4) lighting a fire at the foot of the cross to asphyxiate the victim.

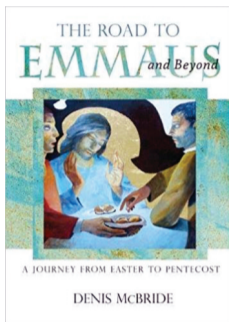
The length of time before death could range from hours to days depending on method, the victim's health, the environment. Death could result from any combination of causes: blood loss, sepsis following infection of the wounds or dehydration.

Crucifixion was forbidden by ancient Jewish law which allowed only 4 methods of execution: stoning, burning, strangulation and decapitation. Crucifixion in one form or another was used by Persians, Carthaginians, Macedonians as well as by others in more recent times. Japan introduced crucifixion during the Sengoku period (1467-1573). In 1597 twenty-six Christians were nailed to crosses at Nagasaki. The persecution of Christians in Japan did not end until 1871 when the Meiji Restoration introduced religious freedom. Crucifixion was reportedly used in several cases in WW2 against the German civil population of East Prussia when under Soviet occupation.

The Koran, which dates from the 7th C., mentions crucifixion as punishment befitting the robber who then kills his victim. Crucifixion is still one of the Hadd punishments in the Islamic Republic of Iran, as well as under Isis, while Sudan's penal code, along with that of Saudi Arabia, includes the penalty of execution followed by crucifixion.



THE ROAD TO EMMAUS AND BEYOND A Journey from Easter to Pentecost



Denis McBride
Redemptorist Publications, pbk,
180 pages, 2018, £9.99

As the author himself states on the back cover, this is a revision of his 1991 book on the Emmaus story, much updated now, and with an extension into Pentecost. Like Pope Francis, Denis McBride is focussed on the need for a community of 'missionary disciples', as spoken of in *Evangelii Gaudium* #120. After his fine Introduction, the author has four longish chapters – he calls them Parts – and a beautifully worded Conclusion to his book, which knits together the whole.

Perhaps one of the best-known stories in the Gospels, it is important to remember that it is only in Luke that the Emmaus journey appears. It centres on two disciples walking away from Jerusalem, their hopes dashed by the crucifixion of Jesus: but it is the inner journey that counts. As McBride says: 'Unknown to them, they are on a pilgrimage to a person, not a place: their flight from Jerusalem turns out to be a pilgrimage of the heart to meet the Lord.' [p.10] Their situation of broken dreams echoes and parallels the felt experience of many people in the Church today, and many who have left the Church because what was once alive now seems dead. As he says again: 'For many, the sacramental life of the Church has ceased to matter in a world of competing interests'. [p.11] The two travellers to Emmaus are our contemporaries, but their whole story needs to be teased out, and that is exactly what Jesus does at their side as they walk along.

Jesus meets and greets them just as they are and feel, listens empathetically to their brokenness, and lets them tell him their story of all that has happened in Jerusalem. Then he begins to enlighten them by going through the Scriptures from Moses onwards through the prophets, and shows them how it was necessary for the Messiah to suffer and so enter into glory. But it is only when they offer hospitality, and when Jesus breaks the bread, that their hearts, already burning as he explained the Scriptures, are finally opened. Which in effect is Eucharist, the breaking of the word and the breaking of the bread.

The structure of the Emmaus story begins with a coming together, then acknowledges personal defeat, goes on to hearing the old story anew, gathers round the table, breaks the bread, recognises Jesus as Lord: which ends in renewal of personal discipleship, and departure to share the new experience as good news. [p.15] So much so, that the two disciples go back to the place they were running from, Jerusalem, to share their good news. Their journey is the beginning of mission.

After part 1, where McBride shows the role of experience and interpretation, he then teases out the Emmaus experiencing of the risen Lord Jesus in part 2. In Part 3 he moves from experience to message, when the disciples are visited by the risen Lord Jesus, and given their final instructions before he leaves them and ascends to heaven. Then in Part 4 we move from the Gospel to the Acts, the second Book of Luke. He stresses the time of waiting for the Spirit, who will empower the disciples to spread the good news. They are to be a community of memory and Spirit. As he says: 'Without the Spirit, the community can be reduced to a group of museum attendants guarding a lifeless treasure. There can be an excess of memory: praising the past as the only authentic time, holding on to the past without being open to what the Spirit is doing in the present. The community can lose the feel of the Spirit's presence now. When memory is embalmed, mission turns to dull obligation.' [p.158]

If you pick up this book, be prepared to be stretched and challenged, as the author will take you out of your depth, and both broaden and deepen your understanding of your own meeting with the Risen Lord Jesus on your own Emmaus journey, and your waiting for the empowering of the Holy Spirit, so that you become a better 'missionary disciple', bringing the joy of the Gospel to others.

© Denis Blackledge SJ

SPOTLIGHT

Director: Tom McCarthy
2hrs 8mins (15)

I was half expecting a film, laced with unpalatable images illustrating a stomach-churning theme, taking a sledge hammer to the Catholic Church. I was already rehearsing the argument that you don't blame The Highway Code for a motorway crash when the 15 certificate of the British board of film classification came intriguingly up on screen.

The plot slowly gathers but soon picks up dramatic momentum, revolving around a small group of four investigative journalists, the Spotlight team, at The Boston Globe newspaper in 2001 as they learn of a paedophile priest. They then move on to expose a conspiracy of silence within the church, shielding widespread and systematic child abuse. The findings constitute one of the biggest news stories so far this century.

The film, which has already won numerous awards, was released on 6 November 2015 by Open Road Films and stars Mark Ruffalo, Michael Keaton, Rachel McAdams, John Slattery, Stanley Tucci, Brian d'Arcy James, Liev Schreiber and Billy Crudup.

The plot unravels with journalistic practicality, but in a sensitive way, like an objective documentary – not that the pen or the camera can ever be totally objective: the pens of writers Tom McCarthy and Josh Singer are guided in the same way the camera focuses where the photographer, McCarthy, points it.

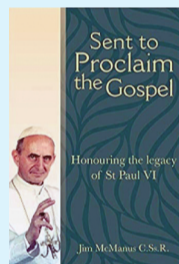
The investigation moves forward relentlessly, the dramatisation reflecting the adult, responsible, focused manner in which it was apparently undertaken, in a journalistic environment which these days has all but gone. Yet there is something reassuring about the film for it shows that evil can be unmasked and that great journalists deserve their epithet.

But there are no winners in this story: the journalists for what they uncover; the Church for what it attempts to shield; the abused for what they suffer; the abusers for what they commit.

There weren't many in the audience that day at the cinema. Those that were there either stayed put at the end, without saying a word, or left slowly in silence, all perhaps reflecting on the fact that the film's release had coincided with the launch of the Year of Mercy.

© jlkw

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SENT TO PROCLAIM THE GOSPEL Honouring the Legacy of St Paul VI

Jim McManus C.Ss.R
Redemptorist Publications, pbk, 164 pages, 2018, £12.99

Pope Paul VI's great Encyclical *Evangelii Nuntiandi*, [EN], on evangelisation, written in 1975, is the spark of this book, which is timely, coming soon after his recent canonisation. In seven chapters the author spells out what the universal call to be an evangeliser means in today's world. He uses a variety of resources culled from Vatican II documents, and the writings of all the recent Popes from Paul VI to Francis, via John Paul II and Benedict XVI. The keys which unlock the riches of this book are a couple of paragraphs from EN: they are worth quoting in full.

'Evangelising is in fact the grace and vocation proper to the Church, her deepest identity. She exists to evangelise, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the Mass, which is the memorial of His death and glorious resurrection.' [para 14, quoted on p 12 and p 43]

'May the world of our time, which is searching, sometimes with anguish, sometimes with hope, be enabled to receive the Good News not from evangelisers who are dejected, discouraged, impatient or anxious, but from ministers of the Gospel whose lives glow with fervour, who have first received the joy of Christ, and are willing to risk their lives so that the kingdom may be proclaimed and the Church established in the midst of the world.' [para 80, quoted on p 35]

The author teases out these two quotes in the rest of the book, beginning the quote in EN14. He then asks where we are to get the motivation to become evange-

lisers, using a seminal quote from John Paul II: 'The burning desire to encounter the One whom we have encountered is the start of the evangelising mission to which the whole Church is called.' [JP2, The Church in America 68] This is the call and task of every single member of the Church.

Next comes a chapter reflecting on how we prepare our minds and hearts for the work of evangelisation. It is impossible to make Jesus known to others unless we grow daily into a deeper relationship with him ourselves as individuals called by Christ. But it is within each parish, which, as Pope Francis says, is called to be 'an oasis of mercy' [Misericordiae Vultus 12], that evangelisation needs to be grounded. Each and every missionary disciples has to be ready to undergo a daily conversion so that they can love others as Jesus loves them, and make sure all are made welcome, and feel accepted, loved and valued.

The final two chapters focus first on the message – the kerygma, to use the original Greek word for it! – that Jesus asks us to proclaim: the good news of his death and resurrection for the salvation of the whole world. And the book concludes with a reflection on the community celebration of the core kerygma, the Eucharist.

Paul VI's legacy is well and truly explained in clear terms in this book, and the writer shows how the popes who followed him have enhanced the message of each member of the Church as a missionary disciple, called to become an ever better evangeliser in ordinary everyday living: a message that is both urgent and opportune.

© Denis Blackledge SJ

PROFILE

St Rita of Cascia - Across the centuries

A saint that bridges the years between the 14th Century and 21st century, a saint who helped people back in the 14th century is still helping people today: St Rita of Cascia.

Rita was the only child of Antonio and Amata Feri. She was born in 1381 in Rocaporrena where conflicts between rich, poor, the nobility and the ordinary people were common. Rita and her family had the title of **Peacemakers**. Like a Justice of the Peace they helped their neighbours to settle disputes. Cascia, about 2 miles from Rocaporrena in the Umbria region of Italy, is also known as the 'Land of Saints', a mountainous area that has among its alumni St Francis of Assisi, St Clare, St Nicholas of Tolentino, St Benedict as well as St Rita.

Rita was a wife, mother, widow and a religious. The diversity of her life makes her a perfect example of love, courage and faith. She was a devoted wife to Paolo and they had two sons. Her patience and gentleness would have been a great comfort to all of them. As a mother she sought the spiritual as well as the material well-being of her children: she would have read to them, taught them their prayers, nursed them when they were sick and protected them from danger. Sadly, Paolo was murdered on his way home from work, a devastating blow for Rita and her sons. She was now the single parent of two



teenage boys, not an easy task for anyone. Life dealt Rita another devastating blow when both her sons died, probably from one of the many plagues and diseases in the 14th century. Now alone, Rita sought permission to join the Augustinian convent in Cascia. She was refused at first but didn't give up trying, eventually she was accepted.

Rita gave herself totally and without hesitation to God. During her life in the convent she continued the family tradition of being a peacemaker. She suffered dreadful stigmata in her forehead which caused her great pain for the last 15 years of her life. When she was dying she asked a cousin to bring her a rose from her childhood garden. It was spring and roses were not too plentiful but the cousin went to the garden and found a rose. She took it to Rita. We are told that when Rita died her room was filled with the scent of roses. Rita died in Cascia on 22 May 1447; she was 66 years old. Many miracles have been attributed to her and roses blessed on her feast day 22 May are very popular with sick people who believe roses have healing properties.

Rita was a very special person: she had the gifts of faith and fortitude; complete trust in the Lord; acceptance of suffering; capacity to forgive with a spirit of happiness and joy as proof of her special talents and her calling to help others in need. She brings a ray of hope to a future filled with darkness.

Patricia Gough

A popular religious depiction of Saint Rita during her partial stigmata. Though historically inaccurate, she is wearing a black Augustinian habit, not the brown robe and white veil of Monastery of Saint Mary Magdalene from the 13th century.



Catering for catholic tastes
CSW brings the world's cuisine to your table



Finnish Date Cake (Taatelikakku)

A lovely moist cake traditionally served in Finland at Christmas time.



Ingredients

- 130g packaged dates
- 200ml water
- 150g butter
- 125g sugar
- 1 egg
- 200g all-purpose flour
- 2 teaspoons baking powder
- 3 teaspoons vanilla essence
- 50ml cream

Preparation

1. Preheat oven to 150°C.
2. Grease and flour a loaf pan.
3. Cut dates into three pieces.
4. Place dates, water and butter in a saucepan, bring to boil and simmer for about 20 minutes. (I like to break down the dates a bit for smoother jam). Let cool.
5. Pour date mixture into a mixing bowl, add sugar and use a mixer to beat until light and fluffy.
6. Add egg, mix well.
7. Sift together flour, baking powder and vanilla sugar. Add flour mixture and cream alternately to the mix.
8. Pour into the prepared pan and bake for about 75 minutes.

Easter Mass Times



SPUC Branches in the Plymouth Diocese send best wishes to readers of **CATHOLIC SOUTH WEST** for a **Happy Easter**
Standing up for life from conception to natural death.
Will you stand with us and be a voice in defending innocent unborn life in 2019?

The Society for the Protection of Unborn Children

www.spuc.org

Plymouth Praesidium LEGION OF MARY

Sending you our Best Wishes For A Holy Easter

If you are interested in and want to know more about the Legion of Mary, please come along to one of our weekly meetings on

Thursdays 6pm at the Cathedral Centre

Holy Week and Easter Triduum 2019
St Cuthbert Mayne Parish, Launceston
Mayne Close, PL15 8XQ
Tel: 01566 773166

18th April: 7pm Maundy Thursday Evening Mass of the Lord's Supper and Watching at the Altar of Repose 19th April: 3pm Good Friday Solemn Celebration of the Lord's Passion Confessions available before and after	20th April: 8pm: Easter Vigil 21st April: Easter Sunday Mass 8.30am: Our Lady of Victories, Callington 10.00am: St Peter's, Bude 10.30am: St Cuthbert Mayne, Launceston. There will be no evening Mass today
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Wishing all our readers of Catholic South West a Happy and Holy Easter.

Newquay, Perranporth and St. Agnes Holy Week Services

14th April (10.15 am)	Palm Sunday: MHT (Newquay) Blessing of Palms in the Courtyard and Procession into the Church.
18th April (7.00 pm)	Holy Thursday: MHT (Newquay) Mass of the Lord's Supper with Washing of Feet. Altar of Repose with Watching till 10.00pm.
19th April (10.15 am) (11.00 am) (3.00 pm)	Good Friday: MHT (Newquay) Walk of Witness. Children's Stations - rehearsal 10.30 am Passion of the Lord.
20th April (10.00 am) (8.00 pm)	Holy Saturday: MHT (Newquay) Blessing of Polish Food. Lighting of the Pascal Candle, in the Courtyard, followed by Mass of the Resurrection, with renewal of Baptismal Promises.
21st April (8.30 am) (10.30 am) (12.00 noon)	Easter Sunday: OLSOS (St. Agnes) Mass MHT (Newquay) Mass CTK (Perranporth) Mass

Most Holy Trinity (MHT), Lower Tower Road, Newquay, Cornwall, TR7 1LS
Christ the King (CTK), Wheal Leisure Road, Perranporth, Cornwall, TR6 0EZ
Our Lady Star of the Sea (OLSOS), Trevaunance Road, St. Agnes, Cornwall, TR5 0SE
Parish Priest – Fr. Anthony O'Gorman
Parish Secretary – Jodie Roberts (01637 851697)
Email: Newquay@prcdtr.org.uk
Website: www.mostholyltrinity.co.uk

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Maundy Thursday Evening Mass of the Lord's Supper - 7pm
Good Friday Celebration of the Lord's Passion - 3pm
Easter Vigil Saturday - 8.30pm
Easter Sunday Mass - 10.30am
Details of all other services can be found at
www.churchofthepreciousbloodsidmouth.co.uk

Our Lady of Lourdes and St. Cecilia

White Cliff Mill Street,
Blandford Forum DT11 7BN

Maundy Thursday: Mass at 7pm
Good Friday: Liturgy at 3pm
Easter Vigil: 8.30pm
Easter Day: 10am

LETTERS

TWAM

In the Jan. edition there is mention of Tools With A Mission, an organisation set up by Baptists in Ipswich.

I read their website and was interested to see that they send to Africa a lot of old sewing machines, knitting machines as well as tools for trades more traditionally men's. As a member of Catholic Womens League, I thought this might be a good project for us. As a person who has worked in two countries in tropical Africa I know what a difference it makes if a person has a skill and the tools with which to earn some money.

With so many old people in the South West there must be many deaths where heirs do not know what to do with an old sewing machine etc.

Unfortunately, when I rang TWAM, I found out that they do not collect from the South West, mainly because their volunteer drivers find it too far to get to SW and back in a day from Ipswich. So it seems that it is no use your mentioning it again!

Eileen Davies
Dawlish

In my experience, Eileen, they have collected from some areas of the SW. It's a pity the don't have extensive coverage. You mention that TWAM might have been a good project for CWL. Perhaps more so now?

The Editor welcomes your letters but regrets being unable (1) to enter into correspondence other than through the pages of CSW and (2) to accept for publication any copy, including LETTERS, submitted other than electronically. Unless by special arrangement LETTERS carry the writer's name and general location. Anonymous LETTERS cannot be accepted for publication.

GOD WILLING

It has been a pleasure to begin receiving *Catholic South West* here in the diocese of Clifton. Among your articles the information and questions by Dr Paul Dixon seem relevant and interesting.

The impression he gives of poor catechetical provision – especially given the 'ever declining number of young people attending mass' is true here also – unless you belong to the community of the Syro – Malabar rite, members of which carefully and regularly educate their children in the faith from an early age. The children thus have the support not only of their family, but their peers, through to adulthood. The result: a thriving Keralan church. They also have the support not only of their own clergy and bishops, but the clergy, laity and bishop of the host diocese. Outside of this, however, as Paul Dixon describes, the provision for young people, post confirmation, and support for families endeavouring to instruct their children in the faith, is generally bleak.

God willing, Cornwall could become a beacon for evangelisation – if enough people act with courage and prayer. 'The harvest is great, but the labourers are few'! (Mt. 9.37)

Mrs Pauline Harvey
Bristol

Limitations on space with this issue have meant a curtailed LETTERS sections. But do please keep your letters coming in. Ed.

Please note that all letters must be submitted with the writer's name and locality. If the writer does not wish his or her name to appear, that request for anonymity in print can be respected. Ed.

Catholic South West (tabloid newspaper in full colour) invites contributions relevant and of interest to its readership. *Catholic South West* welcomes submissions

Submissions of any type – e.g. anecdotes, comments, reviews, features, observations, reports, etc. whether addressing regular slots or not – are invited in electronic format.

Feature articles should not be in excess of five hundred words. All copy should be submitted as attachments in regular Word format (e.g. Verdana 10pt), single-line spacing, standard line length (70 strikes per line), in b&w and with as few effects as possible. Titles and main straps should be in bold title casing 20pt and 14pt respectively with conjunctions, prepositions, definite and indefinite articles in lower case. Quotations to appear in single marks.

Contributors are invited to submit head/head & shoulders photographs and a biographical note not exceeding 25 words.

Photographs (ideally jpeg) of sufficiently high quality (300 dpi or higher, not embedded) complementing any copy or relevant theme copy are similarly welcome.

Photographic Pointers:

- Photographs from mobile phones are not usually of sufficiently high quality
- A minimum of 3m pixels/300 dpi or higher generally ensures quality
- Landscape shots (i.e. rectangle resting on long side) are best for groups
- Portrait shots (i.e. rectangle standing on short side) are best for individuals
- Shortfall in sharpness of focus is accentuated in print
- The subject of the picture should occupy at least 60% of the frame
- Pictures ideally tell a story

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MOVERS

...AND SHAKERS



THE POPE'S PRAYER INTENTIONS for 2019 as entrusted to The Pope's Worldwide Prayer Network (Apostleship of Prayer):

APRIL

Doctors and their Collaborators in War Zones

For doctors and their humanitarian collaborators in war zones, who risk their lives to save the lives of others.

What is the process in the preparation of the prepared prayer intentions? The faithful from around the world suggest papal prayer intentions to the international office of the Pope's Worldwide Prayer Network in Rome. Through prayerful discernment the international office selects a large number of them and submits them to the Vatican for further selection, with the Pope making the final selection. The Vatican then

entrusts to the Pope's Worldwide Prayer Network the official set of monthly prayer intentions, which are then translated into the major world languages and published in print and digital formats.

POPE FRANCIS recently met with the Apostolic Tribunal of the Roman Rota and praised the virtues of unity and fidelity. The tribunal, the Church's highest court, mainly hears cases regarding the nullity of matrimony. The court's jurisdiction extends to any type of judicial and non-administrative case related to Canon Law. The Pope stressed that the two 'marital goods' of unity and fidelity relate to the essence of the Church of Christ. Society, he continued, frequently fails to help couples live these virtues.

Note: Canon Law is the system of laws and legal principles made and enforced by the Church's hierarchical authorities to regulate its external organization and government and to order and direct the activities of Catholics toward the mission of the Church.



COMPETITION open to all ages. Articles (words only) are invited addressing the Christian symbolism in the accompanying photograph (shell, fish and the colour blue). Entries of no more than 400 words should be submitted electronically to the Editor - e: csw@cathcom.org - to be received no later than Good Friday (19 April) and accompanied by full contact details plus a few lines (50w) about

the author. The best submission in the eyes of the adjudicators will then be featured in a forthcoming issue of **CSW**. Pens at the ready? Good luck!

CARE NOT KILLING is welcoming the creation of a new doctors' group opposing assisted suicide and euthanasia and promoting better palliative care. Full details: <https://www.carenotkilling.org.uk>



GOOD PRACTICE: If your school or other Catholic organisation is doing something particularly well and if you'd like to share your good practice, why not send details to the Editor on csw@cathcom.org for our GOOD PRACTICE feature?

TAKING STOCK is a project of the Catholic Bishops' Conference of England and Wales, the purpose of which is to provide an architectural and historical audit of the Roman Catholic churches in England and Wales. The initiative was launched in 2005. It's being rolled out on a diocese-by-diocese basis. There are 22 dioceses in England and Wales. *Taking Stock* is a partnership between the Patrimony Committee of the Catholic Bishops' Conference of England and Wales, individual Catholic dioceses, and Historic England.

Note: The term 'Movers and shakers' was coined by poet Arthur O'Shaughnessy in his 1874 poem *Ode*.

Dates For Your Diary:

Date	Event	Venue	Further Details
16-18 May	Dowry of Mary Tour	Plymouth	St Mary & St Boniface
4-7 Apr	Dowry of Mary Tour	Portsmouth	St John's Cathedral
12 Apr	General copy deadline: CSM (May)	n/a	e: csw@cathcom.org
14 Apr	Palm Sunday	Global	Parishes
21 Apr	Easter Sunday	Global	Parishes
27 Apr	Neighbourhood Chaplains	Barnstable	http://www.countiesuk.org
18-20 Jul	Dowry of Mary Tour	Aldershot	Bishopric of the Forces
1-8 Aug	Diocesan Pilgrimage (Plymouth)	Lourdes	www.plymouth-diocese.org.uk
1-8 Aug	Youth Pilgrimage (Plymouth)	Lourdes	anthony.o'gorman@prcdtr.org.uk
2-8 Oct	Pilgrimage to Knock	Ireland	e: tomgrufferty1@gmail.com
6-10 Nov	Religious Tourism Congress	Krakow, Poland	www.icortap.com
2020			
20-22 Feb	Dowry of Mary Tour	Clifton	Cathedral of SS Peter & Paul

Entries for Dates for Your Diary should be sent to The Editor at csw@cathcom.org

The Latin Mass Society

www.lms.org.uk 020 7404 7284

Masses in the Extraordinary Form in Plymouth Diocese :

St Edward the Confessor,
Home Park Ave, Peverell, PLYMOUTH PL3 4PG
Sundays 11.30am Sung Mass

Blessed Sacrament Church, Fore Street, Heavitree, EXETER EX1 2QJ
Third Sundays, 3pm Sung Mass
No Mass Easter Sunday

St Cyprian's Chapel, Ugbrooke House, CHUDLEIGH, Devon TQ13 0AD
4th Sundays 3.00pm Sung Mass
(1) No Mass in the month of May

Lanherne Convent, St Mawgan, NEWQUAY, Cornwall TR8 4ER
Sundays at 7.40am

Weekdays at 8.00am Sung Mass
Our Lady's, Old Mill Lane, MARNHULL, Dorset DT10 1JX

Thursday 11th April 12 noon Low Mass
Buckfast Abbey, (Blessed Sacrament Chapel) BUCKFASTLEIGH TQ11 0EE
Contact LMS Rep for the month of April

Our Lady of Lourdes & St Cecilia, White Cliff Mill Street,
BLANDFORD FORUM DT11 7BN
Saturday 4th May 12 noon (Holy English and Welsh Martyrs).

Any questions contact Maurice Quinn
(LMS Rep, Devon and Dorset)
on either : Email : devon@lms.org.uk
Mob. 07555536579



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SITCOMS

STAYING IN TOUCH WITH COMMUNICATIONS

An occasional feature supporting communication strategies
'Communication is part of God's plan for us' Pope Francis

COMMUNICATING ACROSS CULTURES

As British society becomes increasingly more multi-cultural, the buzz words 'Cross Culture' and its many compound expressions gain ever increasingly high profile among those engaged with communicating across cultures.

The challenge has developed beyond simply learning how others speak. Although the old sociolinguistic considerations of 'who speaks what language, why, how, to whom and when' do still hold good, there are other considerations in the background playing an ever greater role.

Attention has now turned to focus upon the challenge of 'how best to make yourself understood and to understand', 'how best to communicate in a way others look to be communicated with'.

But communication is not always synonymous with comprehension.

The issues churning away under the surface can be presented under the varied pseudonyms of Cross-Cultural Relations, Cross-Cultural Management, Trans-Cultural Communication etc. with consideration focusing not on any ethnic divide but upon four major themes:

- the PSYCHOLOGICAL (how counterparts function as individuals);



- the SOCIOLOGICAL (how the contexts in which those counterparts function vary);
- the EXPRESSIVE (how people express themselves) and
- the DYADIC (how to communicate, a two-way action, to best effect with members of a particular community).

Between them, these themes cover a multitude of topics including all manner of the linguistic (constituting up to 20% of human communication) and the paralinguistic (constituting up to 90% of human communication).

The topics include body-language; proxemics; native/non-native expression; diversity of social/business etiquette; target language/culture; culture shock; International Business (Off-Shore)/Global English; eye contact; word base; mannerisms; registers ...

© jlkw



The Annual Novena in honour of St Rita of Cascia patron of the helpless

begins at St. Rita's Centre, Honiton, Devon
on 14th May and finishes with Mass at 12 noon on 22nd May.
Following Mass roses will be blessed for distribution
to the sick.

*After the feast day blessed rose petals will be sent out to
those who request them.*

To join in the novena please write to: St Rita's Promotions,
St Rita's Retreat & Conference Centre,
Ottery Moor Lane, Honiton, Devon EX14 1AP
For more information: 01404 42635.

Email: stritas@btinternet.com Web site: stritascentre.org



Gregg Watts

Our Lady, Star of the Sea

Greg Watts explains that devotion to Mary is a way for seafarers to nourish their faith and maintain connection with the Church



Apostleship of the Sea

Supporting Seafarers Worldwide

What do the Catholic churches in Brixham, Weymouth, the Isles of Scilly, St Agnes, Ilfracombe, St Mawes, and Salcombe have in common? The answer: they are all dedicated to Mary as the protector of seafarers.

In a diocese with such a rich maritime history, it's not surprising that this is seen in the names of some of its churches.

The danger of the ocean explains why for centuries many seafarers have placed their trust in Our Lady, Star of the Sea. This ancient title, translated from the Latin Stella Maris, reflects Mary's role as a guide and source of comfort and hope for those at sea. Star of the Sea is one of Our Lady's names in 'The Litany of the Blessed Virgin Mary.' And this idea of her being a light is also reflected in the title of the popular hymn 'Hail Holy Queen, the Ocean Star.'

Apostleship of the Sea (AoS) recently reintroduced Stella Maris into its title, acknowledging that this is what many seafarers around the world refer to it as.

Around a third of the global 1.6 million seafarers are from the Philippines, the most Catholic country in Asia. And Catholicism is still a very strong part of Filipino culture.

But to be a Catholic seafarer means being away from the sacraments and your local parish for months at a time. You often miss out on Easter, Christmas and other key festivals. You can even miss out on the baptism of confirmation of your children.

Devotion to Mary and other saints is a way for seafarers to nourish their faith and maintain their connection with the Church.

Filipino Catholicism tends to be expressed far more devotionally than is now common in Britain, with special devotions and pilgrimage sites. For example, in Quiapo, a district of Manila, millions come each January to venerate the statue of the Black

Nazerene, which is carried through the streets.

And it's not uncommon on a ship to see a statue of a saint or a religious picture on the bridge, or for some seafarers to construct makeshift altars in their cabin.

Another popular saint among seafarers is St Francis of Paola, who has inspired many artists, including Rubens, Velasquez and Goya, while Liszt wrote a piano study: 'St Francis of Paola Walking on the Water.'

Born in Calabria, in southern Italy, in 1416, St Francis established a number of religious communities and is considered to be a patron saint of boatmen, mariners and naval officers. Each year, the Italian port of Palermo holds a major celebration in honour of him, with his staff, contained in a glass casket, carried in a procession.

Mary and the saints play a vital role in helping Catholic seafarers keep their faith alive. And so does AoS port chaplains, such as Ann Donnelly who, with her team of ship visitors, provide a welcome and practical help to seafarers visiting Plymouth and Teignmouth [see *CathSouthWest* March 2019].



Blessings on Board

While seafarers might appear invisible to us, it's only because of them that we have so many of the goods that we come to rely on. Cars, mobile phones, fuel, and fruit are just a few of them.

In his homily last September at the annual Stella Maris Mass in Plymouth diocese, held at St Mary Immaculate Church in Falmouth, Fr Brian Kenrick, whose father served in the Royal Navy for 29 years, spoke eloquently about the special significance Our Lady Star of the Sea has for seafarers and AoS.

'Members of AoS, inspired by the example of Mary, make themselves available to serve seafarers and serve their families. Many seafarers who AoS help are often vulnerable powerless and helpless, a long way from home in need of a friendly face and a helping hand.

'So often seafarers have a natural awareness of the presence of God and look to Mary, Star of the Sea, to guide them to a safe harbour. Our Lady's care, love and concern for seafarers does not cease when they arrive at port. This love continues to them as expressed and proclaimed by the AoS.'

The Apostleship of the Sea, AoS, is a registered charity and agency of the Catholic Bishops' Conferences of England & Wales and Scotland. It is wholly reliant on voluntary donations and legacies to continue its work.

90% of world trade is transported by ship, and more than 100,000 ships visit British ports every year. However, the life of a modern seafarer can be dangerous and lonely with up to a year at a time away from home, separated from their family and loved ones, often working in harsh conditions.

AoS chaplains and ship visitors welcome seafarers to our shores – regardless of their colour, race or creed – and provide them with pastoral and practical assistance.

For more information contact John Green, Director of Development on 020 7901 1931 or 07505 653801 or email johnngreen@apostleshipofthesea.org.uk www.apostleshipofthesea.org.uk



CALL TO THE PRIESTHOOD

Every journey towards the priesthood is unique but the following might give some insight into the shape a typical route might take:

Living out my baptismal vocation -

I know God loves me and has called me by name, I know God wants me to live out my life in response so that call to holiness and my baptism into God's 'chosen race, royal priesthood, holy nation'. (Pet 2:9)

Discerning my particular vocation -

I want to discern what definite service God has planned for me. I pray, asking the Lord what He has in mind for me and I speak to friends and/or family and/or other trusted people.

Testing my Vocation to the Diocesan Priesthood (initial conversations) -

I want to ask the Church to help me discern my vocation so I speak to my parish priest or the diocesan vocations promoter who will try to support me in this process. He might put me in touch with a spiritual director and point me in the direction of resources and gathering to give me opportunity to explore my vocation further.

Testing my Vocation to the Diocesan Priesthood (formal application) -

I'm ready to offer myself to the Church as a priest so, if the vocation director agrees that I am ready, I begin the formal application. This includes writing about my faith journey; a psychological assessment, undergoing safeguarding checks, a selection weekend with interviews looking at my relationship with God and others as well as my academic ability (to check I will be able to cope with the studies). There will also be an interview with the Bishop, who is responsible for the final decision.

Beginning my formation -

If the Bishop accepts me I will begin my studies for the diocesan priesthood, which are likely to last 6 years (possibly less for mature students) at a seminary and there may also be an additional preparatory year in Spain. This time will give me and the diocese further opportunities to discern my vocation and for me to undergo formation in the following areas: spiritual, human, pastoral and academic. As with each of these stages I will be offered support in lots of different ways and will need to take increasing responsibility for my own formation.

Eligible men enquiring into priesthood as a vocation are asked to contact their Parish Priest.

VATICAN MUSEUMS

For a site offering a veritable cornucopia featuring 4,000 Vatican treasures and more than 50 videos and virtual tours: www.miuseivaticani.va

MULTIPLE SOC-MED POSTING

Sessionbox, Chrome's add-on, makes easy work of using websites with multiple accounts at the same time. Create an independent tab with a click of a button: sessionbox.io

MUSIC SOFTWARE

There are numerous free programs. MusicBee is often hailed as among the best for making it easy manage, find and play music files on your computer. It also supports podcasts, web radio stations and SoundCloud integration: getmusicbee.com

THE POPE APP

Vatican News and CTV (Catholic TV) have put together a real winner with this app which follows the Pope in detail. Free download: download.cnet.com/s/the-pope-app

Go for IT!

Soft and hardware of interest for the home, school, parish and elsewhere

HISTORIC ENGLAND

This site includes, along with many other gems, a fascinating time-line charting the changes in Britain from the Stone Age to the Iron Age: historicengland.org.uk

GODADDY RESPONSIVE SITE BUILDER

And if you're thinking of a new website for the parish or a Church focus group, the GoDaddy site-builder offers a huge number of templates and topics for creating sites in under an hour for use on mobiles and desktops: uk.godaddy.com

KEYBOARD SHORTCUTS

The top 10 keyboard shortcuts which COMPUTER HOPE suggests should be at everyone's fingertips can be downloaded from: <https://www.compouterhope.com/tips/tip79.htm>

TRANSFER TRAVEL

With transfer.com you can sell on and so help recoup costs for a cancelled trip (flights, trains, hotels).

BEST FOOT FORWARD

With the Footpath Maps site (footpaths.com) you can search for any Ordnance Survey map reference, download it as a .pdf, print it out as a map and then set off for a healthy Spring walk and work off the winter's weight. Another option from www.ealkinginengland.co.uk offers downloads of free walks on a country-wide basis. One further option from www.walkingbritain.co.uk offers thousands of routes to print for free.

DICTIONARY DEFINITIONS

Google - www.google.co.uk - has long offered the meaning of a word. All you need do is type define or meaning next to the word in question. That facility now extends to offering a dictionary search function: another tool in writing a homily, report or submission to **CathSouthWest!**

Catholic South West is the monthly newspaper serving the Catholic community of South West England

It is published and distributed by CathCom Limited, N2 Blois Meadow Business Centre, Steeple Bumpstead, Haverhill, CB97BN (t) 01440 730399 www.cathcom.org

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PUBLISHER & DISTRIBUTOR Published by: CathCom Limited, N2 Blois Meadow Business Centre, Steeple Bumpstead, Haverhill, CB9 7BN Tel. 020 7112 6710 Website: www.cathcom.org

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Editorial Panel Panel Members: Rev Tony Irwin, Susanne Kowal, Sue Walsh and Adrian Wardle - Chairman to be appointed.

Please note that opinions expressed by contributors are not necessarily those of the Publishers, Editor, any Diocese or the wider Roman Catholic Church.

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**Help people in the world's poorest places
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Dear Catholic South West reader,

Life with severe cataracts was not easy for five-year-old Sesan, living in Nigeria, West Africa. Unable to see, this bright boy could not play with friends, help at home or go to school. He faced a bleak future.

Now, thanks to CBM supporters, his life has been transformed by a 45-minute cataract surgery. He can play, learn and one day work and earn his way out of poverty.

It is heart-breaking to know that there are still so many children living in poverty around the world, whose sight could be so easily restored. Children like Theo are blinded by cataracts, but their families cannot afford the £95 cost of surgery. So these children have no choice but to live in darkness.

You can change that with a gift to CBM right now. Give before 14th May 2019 and every £1 you donate to our **See the Way** appeal will be doubled by the UK government.

This means that if you can give £95 for one child's surgery today, two children could have their sight restored.

Your gift today could help twice the number of children **See the Way** to a brighter future.

God bless you,

Rebecca

Rebecca Molyneux
CBM Programme Manager

How it works

Help people in the world's poorest places **See the Way** to a brighter future - give before 14th May 2019 and every £1 you donate to our **See the Way** appeal will be doubled by the UK government.

Theo

Two-year-old Theo cannot explore his world due to his cataracts. Your gift could transform his life and give him a brighter future.



Yes, I want to donate to help twice as many blind children like Theo.

I will give: ☐ £95 ☐ My choice amount of: _____

☐ I enclose a cheque/postal order/CAF voucher made out to CBM or

☐ Please debit my Visa/Mastercard/Maestro Card/CAF Card

Card holder's name: _____

Card number: _____

Expiry date: M / M / Y / Y

3-digit security number: _____

Cardholder's signature: _____

Date: _____ / _____ / _____

Title: _____

First Name: _____

Surname: _____

Address: _____

Postcode: _____

We will send you an update on Theo's surgery. We'd love to keep you informed about our life-changing work and how you can support it by making a donation. By giving your email address or phone number below you give CBM UK consent to contact you using these methods:

Phone: _____

Email: _____

We like to contact our supporters with postal fundraising messages and updates from the projects we support. If you do NOT want to receive such messages from CBM UK in the future please contact us on 01223 484700 or email info@cbmuk.org.uk. You can update your contact preferences or unsubscribe at any time. You can view our privacy policy at www.cbmuk.org.uk/privacy.

Please return this form to: Freepost Plus RSKK-HXAX-CYGZ, CBM, Oakington Business Park, Dry Drayton Road, Oakington, Cambridge CB24 3DQ

Public donations will support CBM's work preventing blindness and transforming lives wherever the need is greatest. Match funding from the UK government will improve access to sight-saving eye-health services in Rwanda.



Increase the value of your gift by 25% *giftaid it*

If you are a UK taxpayer and if you tick the Gift Aid box when you make a donation, HMRC will add an extra 25p for every pound you donate.

☐ I want to Gift Aid my donation and any donations I make in the future or have made in the past 4 years to Christian Blind Mission. I am a UK taxpayer and understand that if I pay less Income Tax or Capital Gains Tax than the amount of Gift Aid claimed on all my donations in that tax year it is my responsibility to pay any difference.

We will need your name and address to claim the additional 25% of your donation from Gift Aid.

Call 0800 567 7000 to make your donation today. THANK YOU.

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CROSSWORD

...DESIGNED TO TEASE THOSE EAGER WORD BUFFS AMONG OUR READERSHIP



CATHCOM 2-IN-1 CROSSWORD No 38 by Axe

You can use both sets of clues to solve the puzzle: the solutions are the same. So, if you want to try the CRYPTIC puzzle, for instance, but are unsure, use the QUICK clues to help you work out the solution. Similarly, if you try the QUICK clues, use the CRYPTIC clues to help you prove the solution

CRYPTIC Across

- 5 Parable of arch folio is decoded (1,4,4)
8 Lent in one case securely (4)
9 Angry counter that stops goalpost moving? (8)
10 Zoroastrian saves Tanzanian hide (7)
11 Job's acquaintance, to judge, is an unfulfilled Hindu (5)
13 Mean number in team (5)
15 Veteran airline has on board cocktail of rum with, note, quite long shorts (7)
18 Awkwardly sweatier, so to speak (2,2,4)
19 Times platform's announced (4)
20 To a Scot among women of the South is a letter from Paul (9)

CRYPTIC Down

- 1 Nabatean king put time into domains (6)
2 Individual in jail, being a leading accountant, creates a schism (7)

- 3 About twelve inches? (5)

- 4 Novice, in the wake of the inspector, finds a small fragment (6)

- 6 He reformed Colombian city's indigenous wine to bordering upon sweet (9)

- 7 Italian saint, male, a doctor in Jerusalem court (9)

- 12 Plague on mostly wicked, good man (7)

- 14 Joseph was taken here, and almost does as the KJV said above (6)

- 16 Where Mohammed in Arabia is interred? (6)

- 17 Brought forth the King James Version! (5)

QUICK Across

- 5 Parable of a hoarder in Luke (1,4,4)
8 Ramadan observance (4)
9 Feature of the posts in football, rugby, etc (8)
10 The Zend language (7)
11 Friend of Job (5)
13 Derogatory; sarcastic (5)

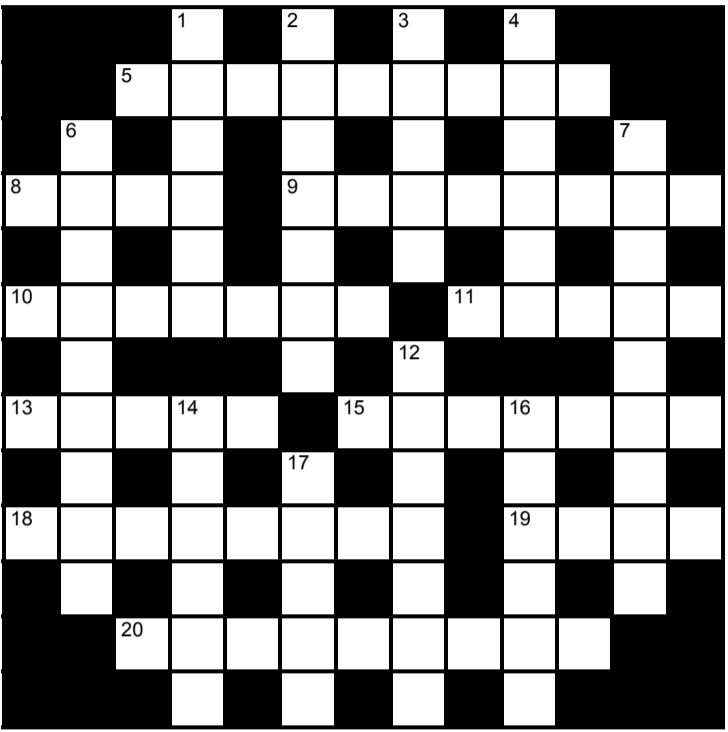
- 15 British Overseas Territory, capital Hamilton (7) 18 In a kind of way (2,2,4)

- 19 Speaker's platform; podium (4)

- 20 Letter from Paul to a church in a Roman province settled by Gauls in the 3rd century BC (9)

QUICK Down

- 1 King whose Damascus governor tried to capture Paul (6)
2 Schism between Rome and the Eastern Church, 484-519 (7)
3 Going on; happening (5)
4 Tiny piece (6)
6 Follower of a French theologian whose Protestantism is sometimes called the 'Reformed tradition' (9)
7 Ancient Jewish supreme council (9)
12 Afflict; harass (7)
14 Town where Joseph was sold by his brothers to the Ishmaelites (6)
16 Second most holy city of Islam (6)
17 'Fathered', as in the KJV? (5)



SOLUTION
Across: 5 A Rich Fool, 8 Fast, 9 Crossbar, 10 Avestan, 11 Elihu, 13 Snide, 15 Bermuda, 18 As it were, 19 Dais, 20 Galatians.
Down: 1 Aretas, 2 Acacia, 3 Afoot, 4 Morse, 6 Calvinist, 7 Sanhedrin, 12 Bedevil, 14 Dothan, 16 Medina, 17 Begat, 18 Bedevil, 19 Aretas, 20 Galatians.
Down: 1 Aretas, 2 Acacia, 3 Afoot, 4 Morse, 6 Calvinist, 7 Sanhedrin, 12 Bedevil, 14 Dothan, 16 Medina, 17 Begat, 18 Bedevil, 19 Aretas, 20 Galatians.

EXPLANATIONS

Across: 5 A Rich Fool, 8 Fast, 9 Crossbar, 10 Avestan, 11 Elihu, 13 Snide, 15 Bermuda, 18 As it were, 19 Dais, 20 Galatians.
Down: 1 Aretas, 2 Acacia, 3 Afoot, 4 Morse, 6 Calvinist, 7 Sanhedrin, 12 Bedevil, 14 Dothan, 16 Medina, 17 Begat, 18 Bedevil, 19 Aretas, 20 Galatians.

— SPRING UK TOUR 2019 —

DANIEL O'DONNELL

With Special Guest **MARY DUFF**

Fri May
3rd

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