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Catholic **South West**

Serving the
Church in the
South West

October 2020

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Catholic South West CONTACTS & DETAILS

Catholic South West is a monthly newspaper for Catholics in the Plymouth, Clifton and Portsmouth Dioceses. It is published by Bellcourt Ltd

AIMS

To build community in the South West by sharing stories relating to Catholic life around the South West.
To encourage readers to get more involved in - or start - projects and initiatives in the local area.
To provide thought-provoking articles to help readers deepen their Faith.

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DATES

Catholic South West goes to parishes on the last full weekend of the month. It is printed around the middle of the month - so if you would like to advertise or send in editorial please do it as early as possible.

FROM CSW

Firstly, and most importantly, we hope you are alright! Physically, emotionally, spiritually and psychologically.

The last few months has been difficult for all of us, all in very different ways. Whether it has been the isolation, the boredom, the worry, a lack of purpose,

too much work or not enough work - it's been difficult!

We hope this will give you something to read, something to think about, some hope and a slight sense that things can return to normal at some point.

There is a lot to read, but particularly Pope Francis' new encyclical is very welcome, particularly at this difficult time.

Keep safe and keep going!

CSW TEAM

Fr Danny Longland Diamond Jubilee Mass



On Thursday 24th September Father Danny Longland celebrated Mass at the Cathedral in celebration of his 60 years of service to the priesthood. It was lovely to see him accompanied by Bishop Mark, Canon Mark. Fr Oscar, Fr. Jacek and Deacon Albert who all celebrated the Mass with him. The Bishop delivered words of congratulations to Fr Danny for his service and painted a lovely picture of events in 1960 the year Fr Danny was ordained in East Bergholt. Congratulations I know go to him from all his parishioners past and present.

Still going until lockdown is finished

My mother, the infamous Esmee Nicholls has been trotting around her garden while in lockdown.

She is saying 2 rosaries a day which is 100 laps of her garden.

She asked for sponsorship for the church as Father Stephen Geddes (our lady star of the sea Weymouth) parish income had dropped by £5,000 during this strange time.

Her aim was to complete 1000 laps but



she has actually completed over 3000 laps and is still going until lockdown is finished.

People in the parish have been very generous and Fr Stephen is very grateful. You can see from the photos (on our Facebook page), the extremes of weather, pouring with rain and roasting hot.

Kind regards
Anna-Marie Gill
(Daughter)

Amounts raised and Facebook comments of this event can be seen on Our lady star of the sea's community Facebook page.

EDITORIAL GUIDELINES

1) Think of the readers: If you are writing about an event, think about the readers that don't know anything about it. Outline what happened, but focus on why people go, why it is important to them, or some teaching that was given. Make sure readers learn something from your

article - they don't just want to know who was there and what snacks were available!
2) Keep it brief: Make sure you make your point - but keep it brief and punchy.
3) Pictures: Send pictures as they are - even if they are very big to email. Don't reduce them in size or put them inside a Word document. They look fine on the screen but terrible in the paper!

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Our Church and our diocesan family, faces, together with the whole world, a huge challenge

We have become more conscious that we are not masters of the universe. We are more vulnerable than perhaps we have dared to believe. We are more aware than ever of our own mortality.

In the face of the darkness and uncertainty of these days, we must turn more urgently to God, who is our only and sure hope, and who gives us light and strength beyond our human capacities.

Mass can now be celebrated in our churches by our priests, but with restrictions on the size of the

congregation. So many of our brothers and sisters around the world will continue to be deprived of the opportunity to celebrate the Holy Eucharist, for many reasons. Due to this pandemic we also will now experience their suffering. Many of us will be unable to attend Mass as often as we would like. The sacrifices we must make, will, I am sure, help us to cherish more profoundly the great gift of the Holy Sacrifice of the Mass. It will certainly intensify our hunger for Jesus, our Eucharistic Lord.

Prayer is the most important thing we can do at this time – prayer for the sick, for the dying, for the bereaved, for our health care professionals and for those seeking a vaccine. Let us remember that the mercies of the Lord are everlasting. He renews them in us each day.

*Bishop Mark O'Toole
Plymouth Diocese*

Around the South West

Ordination of Thomas Lawes



Thomas Lawes was ordained to the Priesthood in a lovely Mass at Clifton Cathedral on Saturday 26th September 2020. Respecting the current restrictions, his immediate family were in attendance with many others watching around the country and in Australia. Several friends, fellow Seminarians from Womersley Seminary and Priests were also in attendance with Bishop Declan being the main celebrant along with Thomas' brother Albert assisting. Thomas has been appointed Assistant Priest at Holy Rood Parish in Swindon.

Plymouth Diocese Chrism Mass 2020



September 22nd 2020 in the Cathedral of St Mary & St Boniface Plymouth, Bishop Mark celebrated the Chrism Mass which was delayed from Holy Week due to the pandemic. In attendance were the Canons of the Cathedral Chapter and the Deans as well as others from the diocese

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'Faith in Action' awards

Congratulations to the 2020 Leavers from St Francis' Primary School in Nailsea who have achieved their 'Faith in Action' awards. The national award, developed by CYMfed (Catholic Youth Ministry Federation) has been designed to celebrate, affirm and encourage young people's involvement in the life of the church. The programme facilitates an exploration of scripture and church teaching with an emphasis on translating this into action. It rewards service and recognises the good work children do in their schools, parishes and communities. It also challenges youngsters to deepen their relationship with God.



The children from St Francis', who have now moved onto secondary education, completed the 'Pin' level of the award in their final year at primary school but, because of lockdown, the presentation of the award had to be delayed. They returned to St Francis' School this week where they were presented with their badges and certificates. During the year they put their faith into action by participating in voluntary acts of service, organising charity events, running stalls at school fayres, developing a

prayer garden in the school grounds, providing gifts for the homeless, helping with parish events such as litter picking and altar serving, and contributing to Diocesan events including the Education Mass and the launch of the month of

Mission.

Reflection is an important part of the award and the children frequently took part in both personal and guided reflections where they reflected upon how their faith, when put into action, can help to build the kingdom of God. As they were presented with their awards and a 'leavers' Bible they were congratulated on their achievements and for modelling God's love through their kindness, generosity and selflessness.

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View from the Pew

By Dr Jay Kettle-Williams



SILENCE OF THE LAMB

The Catholic Bishops' Conference of England and Wales decided that 2020 be a special year of focus on the Bible, so marking the tenth anniversary of Pope Benedict XVI's Apostolic Exhortation **Verbum Domini** (Latin: The Word of the Lord) and the 1600 years since the death of St Jerome who translated the Bible into Latin. Having started on 30 September 2019 the year runs until 31 December 2020.

looking at goes some way to making my point. But that point can be better compounded by what all manner of individuals and groups have been bringing about, be that virtually (internet), in hard copy (through the letterbox), person to person (telephone) or more directly yet socially distanced ('eyeball').

There are constraints on what our churches can do. The restrictions on gatherings will have impacted sorely on church takings. The roll-on effect of those lost donations may well prove financially difficult for some, even financially embarrassing for those with high costs-to-revenue ratios. The more top-heavy an organisation, particularly in times such as the present, the more inevitable and harder the embarrassment.



St Jerome Writing (Caravaggio c. 1607)

I was recently asked, "Have both nations' Catholics simply been left in isolation to read the Word while being furloughed, locked down and masked up?"

Some questions can certainly be difficult to answer.

Admittedly there are some parishes, deaneries, dioceses which seem to have closed their doors, stayed inside, battened down their hatches and barely maintained former initiatives, as if waiting for the current storm to pass over.

But thankfully there are those who have grasped the nettle of adversity and striven tirelessly and effectively to develop the Church's communications *ad intra* as well as *ad extra*. By building on what they have and by adopting methods tried and tested, by embracing new initiatives and by adapting tools to the challenges, they have overcome barriers and the walls have come tumbling down.

Examples abound. What you're now

From the early days of persecution and hardship to the latter days of persecution and hardship, the Church has always pulled through, overcoming the myriad trials and tribulations placed in her path. Being a few bob short in the bank is but a minor issue, merely pecuniary.

Let's not forget the one constant that has been the Church's essence and beacon as it's that which has carried her through from the very beginning:

'In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum.'

Jerome (Eusebius Sophronius Hieronymus), also known as Jerome of Stridon, was a Latin priest, confessor, theologian, and historian; he is commonly known as Saint Jerome. Jerome was born at Stridon, a village near Emona on the border of Dalmatia and Pannonia. Died: 30 September 420 AD, Bethlehem. Feast: 30 September (Latin Catholic Church)

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God calls to us constantly, longing to guide those who yearn for life and desire to see good days into the way of peace. The Rule of Saint Benedict helps us to hear God's voice, in the Holy Scriptures, in the sacred liturgy and in our brothers in community. If you are a single man longing to live your Catholic faith in a way which brings great joy as it demands the best of you, consider whether God is calling you to be a Benedictine monk at Buckfast Abbey. Please reach out to us, and we will do all we can to help you.

POPE FRANCIS GENERAL AUDIENCE

Catechesis: "To heal the world" - 1. Introduction

Dear brothers and sisters,

The pandemic continues to cause deep wounds, exposing our vulnerability. On every continent there are many who have died, many are ill. Many people and many families are living a time of uncertainty because of socio-economic problems which especially affect the poorest.

Thus, we must keep our gaze firmly fixed on Jesus (see Heb 12:2): in the midst of this pandemic, our eyes on Jesus; and with this faith embrace the hope of the Kingdom of God that Jesus Himself brings us (see Mk 1:5; Mt 4:17; CCC 2816). A Kingdom of healing and of salvation that is already present in our midst (see Lk 10:11). A Kingdom of justice and of peace that is manifested through works of charity, which in their turn increase hope and strengthen faith (see 1 Cor 13:13). Within the Christian tradition, faith, hope and charity are much more than feelings or attitudes. They are virtues infused in us through the grace of the Holy Spirit (see CCC, 1812, 1813): gifts that heal us and that make us healers, gifts that open us to new horizons, even while we are navigating the difficult waters of our time.

Renewed contact with the Gospel of faith, of hope and of love invites us to assume a creative and renewed spirit. In this way, we will be able to transform the roots of our physical, spiritual and social infirmities and the destructive practices that separate us from each other, threatening the human family and our planet.

Jesus's ministry offers many examples of healing: when He heals those affected by fever (see Mk 1:29-34), by leprosy (see Mk



1:40-45), by paralysis (see Mk 2:1-12); when He restores sight (see Mk 8:22-26; Jn 9:1-7), speech or hearing (see Mk 7:31-37). In reality, He heals not only the physical evil – which is true, physical evil – but He heals the entire person. In that way, He restores the person back to the community also, healed; He liberates the person from isolation because He has healed him or her.

Let's think of the beautiful account of the healing of the paralytic at Capernaum (see Mk 2:1-12) that we heard at the beginning of the audience. While Jesus is preaching at the entrance to the house, four men bring their paralyzed friend to Jesus. Not being able to enter because there was such a great crowd there, they make a hole in the roof and let the stretcher down

in front of Him. Jesus who was preaching sees this stretcher coming down in front of Him. "When Jesus saw their faith, he said to the paralytic, 'Child, your sins are forgiven' " (v. 5). And then, as a visible sign, He adds: "Rise, pick up your mat, and go home" (v. 11).

What a wonderful example of healing! Christ's action is a direct response to the faith of those people, to the hope they put in Him, to the love they show that they have for each other. And so, Jesus heals, but He does not simply heal the paralysis. Jesus heals everyone, He forgives sins, He renews the life of the paralyzed man and his friend. He makes him born again, let's say it that way. It is a physical and spiritual healing, all together, the fruit of personal and social contact. Let's imagine how this friendship, and the faith of all those present in that house, would have grown thanks to Jesus's action, that healing encounter with Jesus!

And so we can ask ourselves: today, in what way can we help heal our world? As disciples of the Lord Jesus, who is the physician of our souls and bodies, we are called to continue "His work, work of healing and salvation" (CCC, 1421) in a physical, social and spiritual sense.

Although the Church administers Christ's healing grace through the Sacraments, and although she provides healthcare services in the remotest corners of the planet, she is not an expert in the prevention or the cure of the pandemic. She helps with the sick, but she is not an expert. Neither does she give specific socio-political pointers (see St Paul VI, Apostolic

Letter Octogesima adveniens, 14 May 1971, no. 4). This is the job of political and social leaders. Nevertheless, over the centuries, and by the light of the Gospel, the Church has developed several social principles which are fundamental (see The Compendium of the Social Doctrine of the Church, 160-208), principles that can help us move forward in preparing the future that we need. I cite the main ones which are closely connected: the principle of the dignity of the person, the principle of the common good, the principle of the preferential option for the poor, the principle of the universal destination of goods, the principle of the solidarity, of subsidiarity, the principle of the care for our common home. These principles help the leaders, those responsible for society, to foster growth and also, as in the case of the pandemic, the healing of the personal and social fabric. All of these principles express in different ways the virtues of faith, hope and love.

In the next few weeks, I invite you to tackle together the pressing questions that the pandemic has brought to the fore, social ills above all. And we will do it in the light of the Gospel, of the theological virtues and of the principles of the Church's social doctrine. We will explore together how our Catholic social tradition can help the human family heal this world that suffers from serious illnesses. It is my desire that everyone reflect and work together, as followers of Jesus who heals, to construct a better world, full of hope for future generations (see Apostolic Exhortation, Evangelii gaudium, 24, November 2013, no. 183). Thank you.

Summary of the Holy Father's words:

Dear Brothers and Sisters:

In responding to the grave challenges caused by the present pandemic, we Christians are guided by the wisdom and strength born of the virtues of faith, hope and love. As God's gifts, these virtues heal us and enable us in turn to bring Christ's healing presence to our world. They can inspire in us a new and creative spirit to help us face today's deeply rooted physical, social and spiritual infirmities and change the unjust and destructive behaviours that threaten the future of our human family. Today the Church seeks to continue the Lord's healing ministry, not only to individuals but also to society as a whole. She does this by proposing a number of principles drawn from the Gospel, which include: the dignity of the human person, the common good, the preferential option for the poor, the universal destination of goods, solidarity, subsidiarity and the care for our common home. In coming weeks, I will reflect on these and other themes of the Church's social doctrine, confident that they can shed light on today's acute social problems and contribute to the building of a future of hope for coming generations.

Scripture Focus

By Fr Jeremy Corley



COVID-19 AS AN EXPERIENCE OF EXILE

COVID-19 has turned our lives upside-down in so many ways. The media has repeatedly reported on medical and social aspects—the effects on hospitals and care homes, schools and colleges, businesses and workplaces. Religious implications have often focused on the transfer of Masses online, and the postponements of celebrations like confirmations and weddings.

We lament the effects on health—especially the bereavements and the patients lying sick in hospital. We may feel the fear of catching COVID-19 ourselves, as well as being fearful for our loved ones. To minimise the risks, we have had to get used to wearing facemasks and practising social distancing. We also lament the social consequences of the initial lockdown and then of the later restrictions. We lament particularly that many workplaces have closed, and thousands of people have lost their jobs.

In these difficult times, some are asking deeper questions: where can we find God in this pandemic? Is God somehow speaking to us through this crisis? As people of faith, where in the Scriptures can we find help? One scriptural model for reflecting on the pandemic is the Jewish experience of the Babylonian exile and eventual return to the Holy Land.

During this present time of “exile,” we can turn to the Scriptures for assistance in making some sense of

what has happened to us. We can see how the scriptural authors came to terms with their experience of being deported to the strange land of Babylon. We can share their feelings of being alienated from all that was familiar, being forced to adapt reluctantly to new circumstances.

Psalm 137 contains a very moving lament, welling up from the anguish of exile: “By the rivers of Babylon— there we sat down and there we wept, when we remembered Zion. How could we sing the Lord’s song in a foreign land? If I forget you, O Jerusalem, let my right hand wither!”

In Babylon, the Jewish exiles lamented for many reasons, including bereavements from war, destruction of their homes, deportation to a strange land, and separation from family and friends. Moreover, the Jerusalem Temple had been destroyed, and so they had nowhere suitable for communal prayer.

The author of the Book of Lamentations (traditionally the Prophet Jeremiah) lived through the Babylonian destruction of Jerusalem. His poetic laments express the profound grief and anguish of the Jewish people being faced with this disaster.

“I am one who has seen affliction, under the rod of God’s wrath. He has driven and brought me into darkness without any light. Against me alone he

turns his hand, again and again, all day long. He has made me sit in darkness like the dead of long ago.”

Just as the Babylonian exile and the destruction of the Jerusalem temple meant that the Jewish people were away from their traditional forms of worship, so during the lockdown the church buildings were closed and there were no public Masses. Some people have rediscovered personal and family forms of prayer, and many have watched livestreamed Masses available online.

In these past months, there has been a definite sense of loss. For many weeks, people were unable to receive Holy Communion, even at Easter. There was also the loss of the sense of belonging, as people have been unable to join the faith community physically for worship. During the lockdown, millions of people had to stay at home. Instead of the mad daily rush of work and leisure, many people suddenly found themselves with more time. There was time to think and reflect, time to appreciate nature, and hopefully time for prayer.

As time went on after the fall of Jerusalem, the author of Lamentations began to find glimmers of hope: “The Lord is good to those who wait for him, to the soul that seeks him. It is good that one should wait quietly for the salvation of the Lord. It is good to sit alone in silence when the Lord has imposed it.”

Eventually those who had suffered the destruction of Jerusalem were able to find hope after waiting patiently for God to restore them. During the Babylonian exile, Second-Isaiah addressed the Jewish refugees with the hope of returning to the Holy Land.

The exilic prophet brought a message of consolation: “Comfort, O comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the Lord’s hand, double for all her sins. The glory of the Lord shall be revealed, and all people shall see it together, for the mouth of the Lord has spoken.”

As we reflect on our experiences in the past few months, we can ask ourselves some questions: Have we experienced the pandemic as a time of exile, like the Jewish exiles in Babylon? To what extent have we been able to rediscover the value of silence and prayer? During these difficult months, how far have we been able to wait quietly for the salvation of the Lord? Can we look ahead to the eventual hope of recovery, like the return of the Jewish exiles from Babylon?

Father Jeremy Corley is a priest of Portsmouth diocese, currently teaching Scripture at St Patrick’s College, Maynooth.

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[1] Please note revised Mass times.

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SUPPLEMENT



ENCYCLICAL LETTER
FRATELLI TUTTI
OF THE HOLY FATHER
FRANCIS
ON FRATERNITY AND SOCIAL
FRIENDSHIP



Fratelli tutti (All brothers and sisters) is the third encyclical of Pope Francis. The encyclical has the subtitle of "on fraternity and social friendship". In the encyclical, the Pope states that the COVID-19 pandemic has proven the failure of the world to work together during the crisis. The encyclical calls for more human fraternity and solidarity, and is a plea to reject wars.

The document was signed on 3 October 2020, on the occasion of Pope Francis's visit to the tomb of his namesake, Saint Francis of Assisi, and was published the following day, the saint's feast day.

1. "FRATELLI TUTTI". With these words, Saint Francis of Assisi addressed his brothers and sisters and proposed to them a way of life marked by the flavour of the Gospel. Of the counsels Francis offered, I would like to select the one in which he calls for a love that transcends the barriers of geography and distance, and declares blessed all those who love their brother "as much when he is far away from him as when he is with him". In his simple and direct way, Saint Francis expressed the essence of a fraternal openness that allows us to acknowledge, appreciate and love each person, regardless of physical proximity, regardless of where he or she was born or lives.

2. This saint of fraternal love, simplicity and joy, who inspired me to write the Encyclical *Laudato Si'*, prompts me once more to devote this new Encyclical to fraternity and social friendship. Francis felt himself a brother to the sun, the sea and the wind, yet he knew that he was even closer to those of his own flesh. Wherever he went, he sowed seeds of peace and walked alongside the poor, the abandoned, the infirm and the outcast, the least of his brothers and sisters.

WITHOUT BORDERS

3. There is an episode in the life of Saint Francis that shows his openness of heart, which knew no bounds and transcended differences of origin, nationality, colour or religion. It was his visit to Sultan Malik-el-Kamil, in Egypt, which entailed considerable hardship, given Francis' poverty, his scarce resources, the great distances to be travelled and their differences of language, culture and religion. That journey, undertaken at the time of the Crusades, further demonstrated the breadth and grandeur of his love, which sought to embrace everyone. Francis' fidelity to his Lord was commensurate with his love for his brothers and sisters. Unconcerned for the hardships and dangers involved, Francis went to meet the Sultan with the same attitude that he instilled in his disciples: if they found themselves "among the Saracens and other nonbelievers", without renouncing their own identity they were not to "engage in arguments or disputes, but to be subject to

every human creature for God's sake". In the context of the times, this was an extraordinary recommendation. We are impressed that some eight hundred years ago Saint Francis urged that all forms of hostility or conflict be avoided and that a humble and fraternal "subjection" be shown to those who did not share his faith.

4. Francis did not wage a war of words aimed at imposing doctrines; he simply spread the love of God. He understood that "God is love and those who abide in love abide in God" (1 Jn 4:16). In this way, he became a father to all and inspired the vision of a fraternal society. Indeed, "only the man who approaches others, not to draw them into his own life, but to help them become ever more fully themselves, can truly be called a father". In the world of that time, bristling with watchtowers and defensive walls, cities were a theatre of brutal wars between powerful families, even as poverty was spreading through the countryside. Yet there Francis was able to welcome true peace into his heart and free himself of the desire to wield power over others. He became one of the poor and sought to live in harmony with all. Francis has inspired these pages.

5. Issues of human fraternity and social friendship have always been a concern of mine. In recent years, I have spoken of them repeatedly and in different settings. In this Encyclical, I have sought to bring together many of those statements and to situate them in a broader context of reflection. In the preparation of *Laudato Si'*, I had a source of inspiration in my brother Bartholomew, the Orthodox Patriarch, who has spoken forcefully of our need to care for creation. In this case, I have felt particularly encouraged by the Grand Imam Ahmad Al-Tayyeb, with whom I met in Abu Dhabi, where we declared that "God has created all human beings equal in rights, duties and dignity, and has called them to live together as brothers and sisters". This was no mere diplomatic gesture, but a reflection born of dialogue and common commitment. The present Encyclical takes up and develops some of the great themes raised in the Document that we both signed. I have also incorporated, along with my own thoughts, a number of letters,

documents and considerations that I have received from many individuals and groups throughout the world.

6. The following pages do not claim to offer a complete teaching on fraternal love, but rather to consider its universal scope, its openness to every man and woman. I offer this social Encyclical as a modest contribution to continued reflection, in the hope that in the face of present-day attempts to eliminate or ignore others, we may prove capable of responding with a new vision of fraternity and social friendship that will not remain at the

level of words. Although I have written it from the Christian convictions that inspire and sustain me, I have sought to make this reflection an invitation to dialogue among all people of good will.

7. As I was writing this letter, the Covid-19 pandemic unexpectedly erupted, exposing our false securities. Aside from the different ways that various countries responded to the crisis, their inability to work together became quite evident. For all our hyper-connectivity, we witnessed a fragmentation that made it more difficult to resolve problems that affect us all. Anyone who thinks that the only lesson to be learned was the need to improve what we were already doing, or to refine existing systems and regulations, is denying reality.

8. It is my desire that, in this our time, by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity. Fraternity between all men and women. "Here we have a splendid secret that shows us how to dream and to turn our life into a wonderful adventure. No one can face life in isolation... We need a community that supports and helps us, in which we can help one another to keep looking ahead. How important it is to dream together... By ourselves, we risk seeing mirages, things that are not there. Dreams, on the other hand, are built together". Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all.

List of Chapters:

CHAPTER ONE: DARK CLOUDS OVER A CLOSED WORLD

CHAPTER TWO: A STRANGER ON THE ROAD

CHAPTER THREE: ENVISAGING AND ENGENDERING AN OPEN WORLD

CHAPTER FOUR: A HEART OPEN TO THE WHOLE WORLD

CHAPTER FIVE: A BETTER KIND OF POLITICS

CHAPTER SIX: DIALOGUE AND FRIENDSHIP IN SOCIETY

CHAPTER SEVEN: PATHS OF RENEWED ENCOUNTER

CHAPTER EIGHT: RELIGIONS AT THE SERVICE OF FRATERNITY IN OUR WORLD

An appeal

285. In my fraternal meeting, which I gladly recall, with the Grand Imam Ahmad Al- Tayyeb, "we resolutely [declared] that religions must never incite war, hateful attitudes, hostility and extremism, nor must they incite violence or the shedding of blood. These tragic realities are the consequence of a deviation from religious teachings. They result from a political manipulation of religions and from interpretations made by religious groups who, in the course of history, have taken advantage of the power of religious sentiment in the hearts of men and women... God, the Almighty, has no need to be defended by anyone and does not want his name to be used to terrorize people".

A Prayer to the Creator

Lord, Father of our human family,
you created all human beings equal in dignity:
pour forth into our hearts a fraternal spirit
and inspire in us a dream of renewed encounter,
dialogue, justice and peace.

Move us to create healthier societies
and a more dignified world,
a world without hunger, poverty, violence and war.

May our hearts be open
to all the peoples and nations of the earth.
May we recognize the goodness and beauty
that you have sown in each of us,
and thus forge bonds of unity, common projects,
and shared dreams. Amen.

For this reason I would like to reiterate here the appeal for peace, justice and fraternity that we made together:

“In the name of God, who has created all human beings equal in rights, duties and dignity, and who has called them to live together as brothers and sisters, to fill the earth and make known the values of goodness, love and peace;

“In the name of innocent human life that God has forbidden to kill, affirming that whoever kills a person is like one who kills the whole of humanity, and that whoever saves a person is like one who saves the whole of humanity;

“In the name of the poor, the destitute, the marginalized and those most in need, whom God has commanded us to help as a duty required of all persons, especially the wealthy and those of means;

“In the name of orphans, widows, refugees and those exiled from their homes and their countries; in the name of all victims of wars, persecution and injustice; in the name

of the weak, those who live in fear, prisoners of war and those tortured in any part of the world, without distinction;

“In the name of peoples who have lost their security, peace and the possibility of living together, becoming victims of destruction, calamity and war;

“In the name of human fraternity, that embraces all human beings, unites them and renders them equal;

“In the name of this fraternity torn apart by policies of extremism and division, by systems of unrestrained profit or by hateful ideological tendencies that manipulate the actions and the future of men and women;

“In the name of freedom, that God has given to all human beings, creating them free and setting them apart by this gift;

“In the name of justice and mercy, the foundations of prosperity and the cornerstone of faith;

“In the name of all persons of goodwill present in every part of the world;

“In the name of God and of everything stated thus far, [we] declare the adoption of a culture of dialogue as the path; mutual cooperation as the code of conduct; reciprocal understanding as the method and standard”.

286. In these pages of reflection on universal fraternity, I felt inspired particularly by Saint Francis of Assisi, but also by others of our brothers and sisters who are not Catholics: Martin Luther King, Desmond Tutu, Mahatma Gandhi and many more. Yet I would like to conclude by mentioning another person of deep faith who, drawing upon his intense experience of God, made a journey of transformation towards feeling a brother to all. I am speaking of Blessed Charles de Foucauld.

287. Blessed Charles directed his ideal of total surrender to God towards an identification with the poor, abandoned in the depths of the African desert. In that setting, he expressed his desire to feel himself a brother to every human being, and asked a friend to “pray to God that I truly be the brother of all”. He wanted to be, in the end, “the universal brother”. Yet only by identifying with the least did he come at last to be the brother of all. May God inspire that dream in each one of us. Amen.

An Ecumenical Christian Prayer

O God, Trinity of love,
from the profound communion of your divine life, pour
out upon us a torrent of fraternal love.
Grant us the love reflected in the actions of Jesus, in
his family of Nazareth,
and in the early Christian community.

Grant that we Christians may live the Gospel,
discovering Christ in each human being,
An Ecumenical Christian Prayer
recognizing him crucified
in the sufferings of the abandoned and forgotten
of our world,
and risen in each brother or sister who
makes a new start.

Come, Holy Spirit, show us your beauty, reflected in all
the peoples of the earth,
so that we may discover anew
that all are important and all are necessary, different
faces of the one humanity
that God so loves. Amen.

*Given in Assisi, at the tomb of Saint Francis, on 3 October, Vigil of the
Feast of the Saint, in the year 2020, the eighth of my Pontificate.*

Prayer Corner

Denis Blackledge SJ

VIRAL PRAYER

Loving Lord,
the world's gone viral!
What matters now is that each of us
becomes a fresh living virus,
infecting others to become
ever more fully alive and aware
that you hold us all,
individually and as a community,
in your tender, compassionate, loving hands.

Loving Lord,
what matters now is an infection of
real presence, not pretence,
true depth, not shallowness,
radical commitment, not fancy,
living truth and good news, not fake news.

Loving Lord,
now is the time to re-awaken reverence and
respect for self, others, and creation,
to act and re-act and relate
as guests on our one good earth,
to work together as living instruments
of peace and justice,
to realise that small is beautiful,
that each human individual is equally
precious and vulnerable.

Loving Lord,
we live in a brave new world,
for each of us is called and challenged to be

brave, to be a person of courage, an
encourager, someone who puts fresh heart
into others, someone whose touch enlivens.

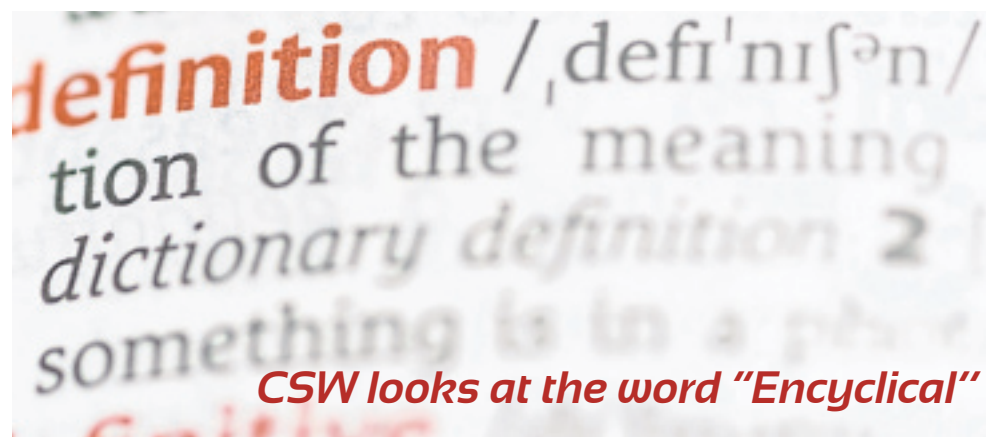
Loving Lord,
as the great sculptor Auguste Rodin once
stated: "The main thing is to be moved, to
love,
to hope, to tremble, to live."

Loving Lord,
you said you had come to give life to the full.
And that is the challenge for each and every
one of us now: to bring fresh hope and
vision, beauty and appreciation for all the
awe-inspiring wondrous gifts of our
Resurrection and Spirit-filled world.

Loving Lord,
plunge us into the depths,
so that out of the depths
we may rid our church and world
of superficiality, shallowness, indecision, felt
hopelessness, and all that smacks of blind
selfishness.

Loving Lord,
take us, bless us, break us, give us, make us
living Eucharists, tabernacles on legs.

Amen.



CSW looks at the word "Encyclical"

From Latin encycilius, a Latinization of Greek enkyklios meaning "circular", "in a circle", or "all-round",

An encyclical was originally a circular letter sent to all the churches of a particular area in the ancient Roman Church. At that time, the word could be used for a letter sent out by any bishop.

Although the term "encyclical" originally simply meant a circulating letter, it acquired a more specific meaning within the context of the Catholic Church. In 1740, Pope Benedict XIV wrote a letter titled Ubi primum, which is generally regarded as the first encyclical in a modern sense. The term is now used almost exclusively for a kind of letter sent out by the Pope.

For the modern Roman Catholic Church, a papal encyclical is a specific category of papal document, a kind of letter concerning Catholic doctrine, sent by the Pope and usually addressed especially to patriarchs, primates, archbishops and bishops who are in communion with the Holy See. The form of the address can vary widely, and may concern bishops in a particular area, or designate a wider audience. Papal encyclicals usually take the form of a papal brief due to their more personal nature as opposed to the formal papal bull. They are usually written in Latin and, like all papal documents, the title of the encyclical is usually taken from its first few words (its incipit).

Buckfast Abbey Shop

We are open and sell a wide variety of gifts, including items made in monasteries across Europe as well as more locally made artisan gifts.

Our bookshop and religious gift shops are currently closed, due to Covid-19 safety measures, but a member of staff is on hand to help with any item in stock that you may wish to purchase.



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Unusual
Christmas
Gifts
★★★★★



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or email on bookshop@buckfast.org.uk

www.buckfast.org.uk



Brush Strokes

By Fr Tom Grufferty



Zooming with Jesus and with each other in lockdown

For the last 23 Sundays a group of us have met for a Liturgy of the Word. It was clear from the first meeting that a community of Catholics was being formed in prayer, in fellowship and in love. The foundations of this community were chiefly based in the Parish of Havant and Emsworth where most of the members lived. For most meetings there were over 25 households on zoom with sometimes over 40 participants.

Members ranged mostly in the over 50's but we had young people as well, including children taking a full part in the liturgies. We had people from Basingstoke to Goring-by-Sea in West Sussex and even a granddaughter from Birmingham!

The format of the liturgy followed the Liturgy of the Word as in the Mass but without the Eucharist. We had the Readings of the day, we sang hymns, we had a young mother, called Eleanor, sing the Psalm professionally most Sundays, we had prayers of the faithful. Fr. John Humphries and I alternated with a reflection on the Gospel of the day. The liturgy lasted about forty minutes, but the session was opened 20 minutes before 9 am. At first, I did not appreciate the profound significance of the gathering time. People joined at different times which gave those who had already joined the chance to personally greet the newcomers. We could also call them by name since their names were on the screen. Everyone knows how important it is to meet friends in the flesh, but the next best thing is to meet them virtually. In fact, sometimes we have a greater encounter at a distance. For me personally the meeting was powerfully important especially during the deepest lockdown.

This virtual liturgy was possible with the technical expertise of Peter Agius who used his talents as a member of the lay Benedictine Community at Worth Abbey. <http://www.laybenedictines.org/bede>

Here is what Richard Belfrage wrote to Peter a few days ago, "You deserve a medal for all the hard work you have put in organising the weekly liturgy for our parish community these last 5 months. The services have been truly inspirational, especially with so many taking an active part each week. All the singing and especially Eleanor's singing of the Psalms has always been beautiful. Frs Tom and John brought so much to the services with their eulogies and prayers. We were privileged and fortunate to have them.

Above all you have kept us focused on the love of God and of our fellow parishioners during these stressful and difficult months. I can honestly say for me it has been my 'essential Sunday lockdown service', which has bought me so much joy, praying with my fellow parishioners.

Thank you so, so much Peter and all involved.

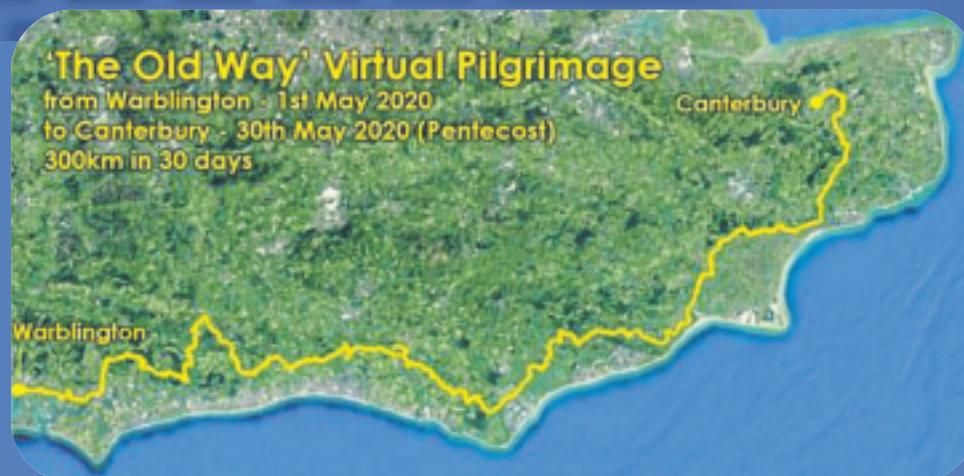
God Bless and Kind Regards". Richard

The other significant development which I saw was how the participants grew in leadership roles.

There were several spin-offs that could be termed surprising until you considered the outstanding talents of those taking part.

People who were bereaved recently and others who were not well were called on or contacted electronically on a regular basis. They were also included in the Bidding Prayers. Personally, I was really beginning to enjoy incarceration when I had a delivery of lovely Lebanonise cakes from a Sunday Morning Zoomer.

There were extra blessings too, as some people did a virtual Pilgrimage to Canterbury. On April 30th 35 of us set out for a special virtual journey to mark the 850th anniversary of the martyrdom of Thomas-a-Becket. The organizers and guides were Maureen and Stuart Thompson. All the Churches in Emsworth were invited to join in and there were enthusiastic messages from both Bishops of Portsmouth and a wonderful message of welcome from the Dean of Canterbury. There was a double importance for this venture in that both the Anglican Church in Warblington and the Catholic Church in Emsworth are dedicated to St. Thomas-a-Becket. By the time we arrived in Canterbury on Pentecost Sunday we had over 100 pilgrims.



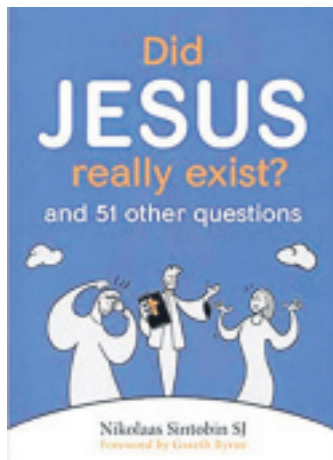
We also took part in "Thy Kingdom Come" initiative where 60 people of all the local demonisations took part. We joined the national service on Pentecost with messages from Pope Francis and the Archbishop of Canterbury. <https://www.emsworthchristians.com/events.html>

The other revealing gift came from Jacky Chong who gave us two Novenas. Her first was a Novena based on the Our Father and her second Novena to Our Lady has just been published. See both attached or check out the second on You Tube <https://youtu.be/zNYV0niVXGA>

REVIEWS

DID JESUS REALLY EXIST? and 51 other questions

Nikolaas Sintobin SJ
Messenger Publications
124 pages,
2020, £11.95



SOUL JOURNEY With scripture and stories towards the best we can be Daily readings suitable for Lent or for any time of the Year

Margaret Silf
DLT, Pbk, 176 pages,
2020, £12.99



Margaret Silf has a way with words: she is deeply simple and simply deep. No wonder she has a dozen books to her name – all published by DLT. She has an eye for detail, and delightful way of telling stories. And she writes from her own lived experience as a mother and grandmother.

The cover picture of the book - Mountain Path, Italian Alps by Ulrich Gleiter - is an image of the spiritual journey, climbing up a beautiful mountain. From a distance it looks easy, but the actual trek is harder than it first appears, and there will be struggles on the way to the top. The author takes the reader- prayer along the soul's climb with the guide who calls himself the Way, Jesus himself.

Whilst the book is set out daily from Ash Wednesday to Easter Sunday, it may be used at any time of the year. Beginning with Setting Out, she moves through Invitations, Signposts, Obstacles, Fresh Springs, Rocky Crags, Endings and Beginnings, and Looking Back. Each week she provides a Sabbath Pause, going over the previous week's prayer. The scripture is very well chosen – and taken from the recently published Revised New Jerusalem Bible – and each day is backed up by a catchy story.

A brief four-page Supplement offers three eminently practical ways of praying: Lectio Divina – the prayer of the listening heart; Entering into the Gospel in imaginative prayer; and Reviewing the day with God.

This is a particularly useful tool not just for this special 2020 Year of the Word, but for anyone who would grow in her or his relationship with Jesus on their life-long pilgrimage. Another winner from the author!

© Denis Blackledge SJ

QUOTES

Words to live by...

“

“Sing like no one's listening, love like you've never been hurt, dance like nobody's watching, and live like it's heaven on earth.” – *(Attributed to various sources)*

“You never really learn much from hearing yourself speak.” — **George Clooney**

“

“Life is like riding a bicycle. To keep your balance, you must keep moving.” — **Albert Einstein**

“Watch your thoughts; they become words. Watch your words; they become actions. Watch your actions; they become habits. Watch your habits; they become character. Watch your character; it becomes your destiny.” — **Lao-Tze**

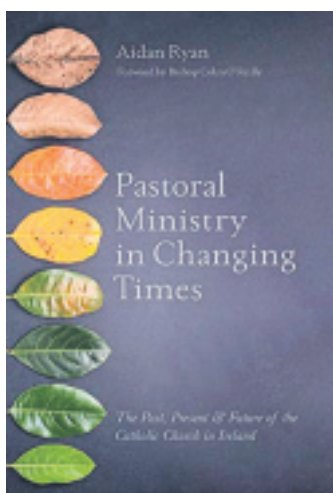
“

“The best portion of a good man's life is his little nameless, unencumbered acts of kindness and of love.” — **Wordsworth**

It is the end of an era for the Catholic Church, not just in Ireland, but in Britain. What Father Aidan Ryan, long-term pastor of an Irish rural community, has wisely and thoughtfully written, could be said to apply equally in Britain. Here we are presented with a selection of his writings from *The Furrow*, the earliest from 2006, and the most recent from 2019. There are four parts in the book: Irish Catholicism Today; sacraments; parish life; and looking to the future.

His 2017 and 2019 writings are particularly relevant: how laity, clergy and religious cope with what is effectively the end of an era, and how they face into a future which is going to be distinctly different. He speaks from his broad experience of living through such vast changes, which touch folk in rural as well as urban areas.

As we enter a new decade, there is plenty of material here to give much pause for thought and, hopefully, to throw down a practical challenge for concerted intelligent action. For any diocese pondering a synod, for example, this is ideal as a starter to stimulate discussion. And it has the hopeful and compassionate touch of Pope Francis about it.



PASTORAL MINISTRY IN CHANGING TIMES *The Past, Present and Future of the Catholic Church in Ireland* Aidan Ryan Messenger Publications, pbk, 144 pages, 2019, £11.95

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On your Computer or on your Mobile

St Jerome on a laptop: Intricate mosaic honours Bible translator for the digital age



© Mazur/cbcew.org.uk

A major new artwork commissioned to mark the astonishing achievement of St Jerome is to be unveiled on the 1600th anniversary of his death on 30 September.

Jerome (c.AD 347–420) translated the Bible from the original Hebrew, Aramaic and Greek into Latin, the first scholar to do so systematically. His 'Vulgate' translation became the standard biblical text of the Roman Catholic Church and is still used today.

Now a mosaic commissioned by Bible Society and the Catholic Church in England and Wales is celebrating his

achievement. Created by Portsmouth-based artist Pete Codling, 'Little Bits of God' tells the story of the Bible using the smalti mosaic technique developed in ancient Byzantium.

Jerome himself is depicted in the mosaic with the traditional symbols associated with him of a lion, a book and a skull. But, says Codling: 'In this contemporary mosaic the book pages on his desk blend into a computer keyboard and his stylised quill pen, or stylus, remind the viewer that Bible reading, learning and studying also now take place online via the internet. The Bible speaks now through the digital as

well as the printed text.'

Another modern reference that picks up the theme of mortality and suffering is the depiction of three-year-old Syrian refugee boy Alan Kurdi, drowned in 2015 as his family attempted to leave Turkey.

Biblical figures including Jesus, Mary and St Matthew are also represented.

Codling says: 'The idea behind this artwork has challenged me technically as well as artistically. My research for this artwork took me to Ravenna and Venice in search of materials, technique and craftsmanship. I wanted to portray the

Bible visually, and convey the journey of translation from the oral tradition to the digital age in one coherent artwork.'

The mosaic stands on a pedestal which is an integral part of the work. It is over two metres tall and is formed of ten panels created from thousands of pieces of coloured glass. It is currently housed in St John's Catholic Cathedral, Portsmouth. Next year it will begin a tour of England and Wales.

Find out more at:
<https://www.godwhospeaks.uk/>

The impact of Covid-19 on our Seafarers

Seafarers have felt the brunt of the Covid-19 pandemic, with some stuck on ships for a year and unable to return home to their families. Now, says Charles Stuart, Stella Maris (Apostleship of the Sea) port chaplain in Southampton, the situation is improving.

"The work of the port has continued at its usual busy pace without a break, but there have been signs of greater optimism in the seafarers I have spoken to in the last couple of weeks," he said.

'Crew changes have begun to take place as quarantine restrictions around the world have begun to ease. Ships have gone out of their way to make this happen. Cruise companies have used local port services at all hours to ferry crew members who are being repatriated from ships anchored off the Isle of Wight directly to taxi services on the dockside and on to international airports.

'The impact has been to relieve to some extent the huge uncertainty which existed a few weeks ago when a crew who had already served their normal contract term, typically nine months, signed extensions to their contracts, but had no idea how much longer they would have to remain on board. Some I spoke to had been on board for a year.'

Charles is still unable to visit ships, unless asked to do so by a captain, because of special circumstances. Instead, he leaves welfare packages, containing items such as toiletries, chocolate, and spiritual booklets, at the bottom of the gangways.

To try and provide seafarers with spiritual

support, he has produced videos with Sunday Gospel readings, prayers, and a reflection. 'We hope these will bring comfort and help to relate the testing experiences of seafarers with Christ's teaching and sacrifice. I have also recorded benediction and prayers offered by Bishop Philip Egan.

Myra Philpott, who is Filipino, and her husband Andy, who is a deacon at St Joseph's Catholic church, where there is a Stella Maris seafarers' centre, have sent videos with messages of hope, in both English and Tagalog, to seafarers who might be experiencing distress.

'Most of the seafarers I talk to say yes, we're OK, we're getting on with it, thumbs up,' said Charles. 'It's a sign of their professional resilience, and a need to cope.

They do not like to show weakness to their colleagues onboard, but I know that if there is an opportunity for an extended conversation, a different picture often emerges.

'Seafarers have been talking about the pressures of uncertainty which are amplified over time against a background of a tough, tedious, unremitting life on ship. They are tired. Leading isolated, lonely lives in a hot, noisy, industrial environment, doing repetitive work, and sometimes in a hazardous environment, becomes exhausting and increases the safety risk.

'On cruise ships the situation is different. The numbers remaining on board have steadily reduced in recent weeks. Great



efforts have been made to look after the crew's mental health and fitness. They have free Wi-Fi and creature comforts, such as free beer, good food, and plenty of movies. I recently saw a van on a dockside from a company providing desktop gardening therapy!

Charles is aware of seafarers who have committed suicide or attempted it. 'I know the utter grief this brings to separated families, to fellow crew members, and to

the HR teams working to maintain well being. I have to ask myself what more could I do to help prevent such tragedy.

'I try to spread Pope Francis' recent video message in which he thanks seafarers, including fishers, for their important contribution to feeding humanity, and recalls the difficulties and loneliness they endure during the coronavirus pandemic. He said, "Know that you are not alone and that you are not forgotten."

World Day of the Poor - An invitation to a Diocesan on-line event

*Reaching Out – Stretch forth your Hand to the Poor
You are invited to join Bishop Mark O'Toole at our
FREE Diocesan on-line event on
Saturday 24 October 10.30-12.30*

In his message for the fourth World Day of the Poor, Pope Francis writes that 'keeping our gaze fixed on the poor is difficult', but that it is 'more necessary than ever if we are to give proper direction to our personal life and the life of society.' He draws on the Book of Sirach as a guide for reflection and action following the pandemic. 'Now is a good time to recover the conviction that we need one another, that we have a shared responsibility for others and the world', he says. 'Until we revive our sense of responsibility for our neighbour and for every person, grave economic, financial and political crises will continue.' Pope Francis argues that 'Prayer to God and solidarity with the poor and suffering are inseparable. In order to perform an act of worship acceptable to the Lord, we have to recognise that each person, even the poorest and most contemptible, is made in the image of God. From this awareness comes the gift of God's blessing, drawn by the generosity we show to the poor.'

Pope Francis' new social Encyclical, 'Fratelli Tutti', looks at how we can build a better, more just and peaceful world, and is offered "as a modest contribution to continued reflection, in the hope that in the face of present-day attempts to eliminate or ignore others, we may prove capable of responding with a new vision of fraternity and social friendship." You can read more from Fratelli Tutti on page 7.

This event will bring people together from across the Diocese of Plymouth for prayer and reflection on the key messages in these documents, led by Bishop Mark. We will share stories of outreach happening across our Diocese and discuss how we can work together to alleviate marginalisation and suffering and help people in their spiritual need. We hope you can join us.

Please register to receive joining instructions by email:
caritas@prcdtr.org.uk





Modern Slavery Focus on Cornwall

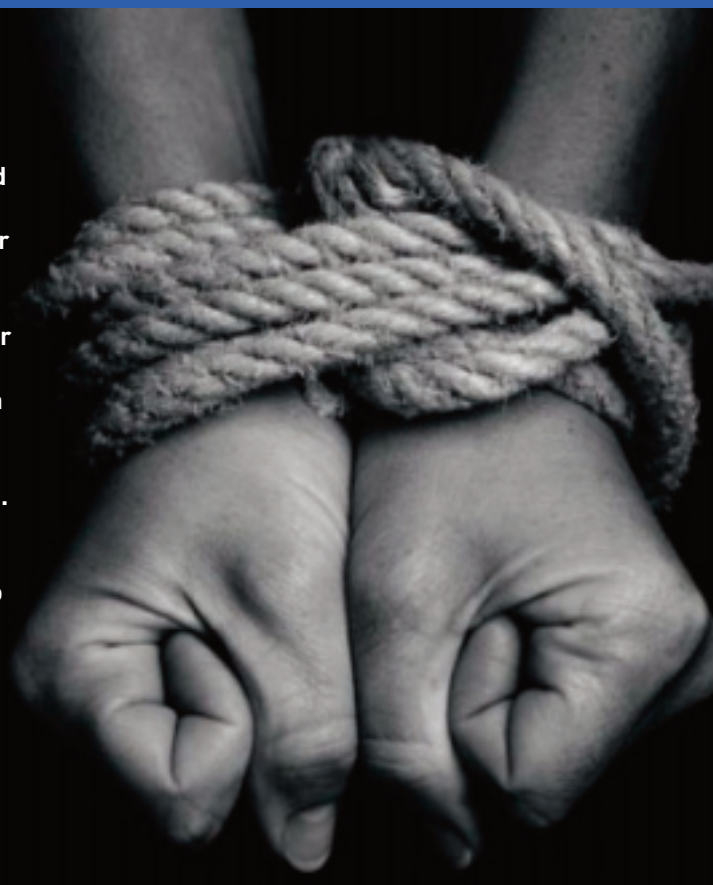
Caritas Plymouth recently held a one-hour on-line event, to hear about modern slavery in rural areas and in the shipping industry, with a focus on Cornwall and Plymouth. There were presentations from Caroline Virgo, Clewer Initiative, Anne Donnelly, Stella Maris/Apostleship of the Sea and Deborah Fisher OBE, CARITAS, Plymouth, who presented the on-line event.

The figures for people trapped in some form of modern slavery in the world is staggering: 40.3 million people are estimated to be trapped in some form of modern slavery, 136,000 victims estimated in the UK (according to the Global Slavery Index), 10,627 potential victims found in 2019. People end up trapped in modern slavery because they are vulnerable to being tricked, trapped, and exploited, often as a result of poverty and exclusion. It is these external circumstances that push people into taking risky decisions in search of opportunities to provide for their families or are simply pushed into jobs in exploitative conditions. Modern slavery exists everywhere but we can do something about it.



As Caroline from the Clewer Initiative explained, there is modern slavery in rural areas as well; agriculture, horticulture, equestrian, food processing, packing and manufacture, car washes etc. There are an estimated 19,000 unregulated hand car washes in the UK. Many unregulated sites are suspected of being used for people trafficking and/or exploitation. To help combat this, and to gather the largest community intelligence ever attempted in the UK, download the Safe Car Wash app onto your Smartphone or similar device. Next time you are using a hand car wash, simply open the app and complete a short survey about the working conditions of the hand car wash. The Farm Work Welfare app can tackle modern slavery in farming, horticulture, and food production. It has been designed to support both employers and workers, and to help support migrant workers the content has been translated into seven languages.

Modern Slavery is an umbrella term for all forms of slavery, trafficking, and exploitation. Deception is at the core of the crime as traffickers make false promises to victims.



Facts, Figures and Fake News

There were active volcanoes on the moon when dinosaurs were alive - most of the volcanoes probably stopped one billion years ago, but new NASA findings suggest there might still have been active lava flow 100 million years ago, when dinosaurs were still roaming.

Pope Leo XIII (1878-1903) has issued more Papal encyclicals than any other modern Pope. He issues 85 encyclicals - more than double any other Pope.

No number before 1,000 contains the letter A

The Eiffel Tower can grow more than three inches during the summer as the high temperatures make the iron expand.

The # symbol isn't officially called hashtag or pound. Its technical name is octothorpe. The "octo-" means "eight" to refer to its points, though reports disagree on where "-thorpe" came from. Some claim it was named after Olympian Jim Thorpe, while others argue it was just a nonsense suffix.

You can thank the Greeks for calling Christmas "Xmas". In Greek, the word for "Christ" starts with the letter Chi, which looks like an X in the Roman alphabet.

Mercedes invented a car controlled by joystick. The joystick in the 1966 Mercedes F200 showcase car controlled speed and direction, replacing both the steering wheel and pedals. The car could also sense which side the driver was sitting in, so someone could control it from the passenger seat.

FAKE NEWS: The Eiffel Tower can grow by six inches in the summer

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