# South West

Serving the Church in the South West

May 2022

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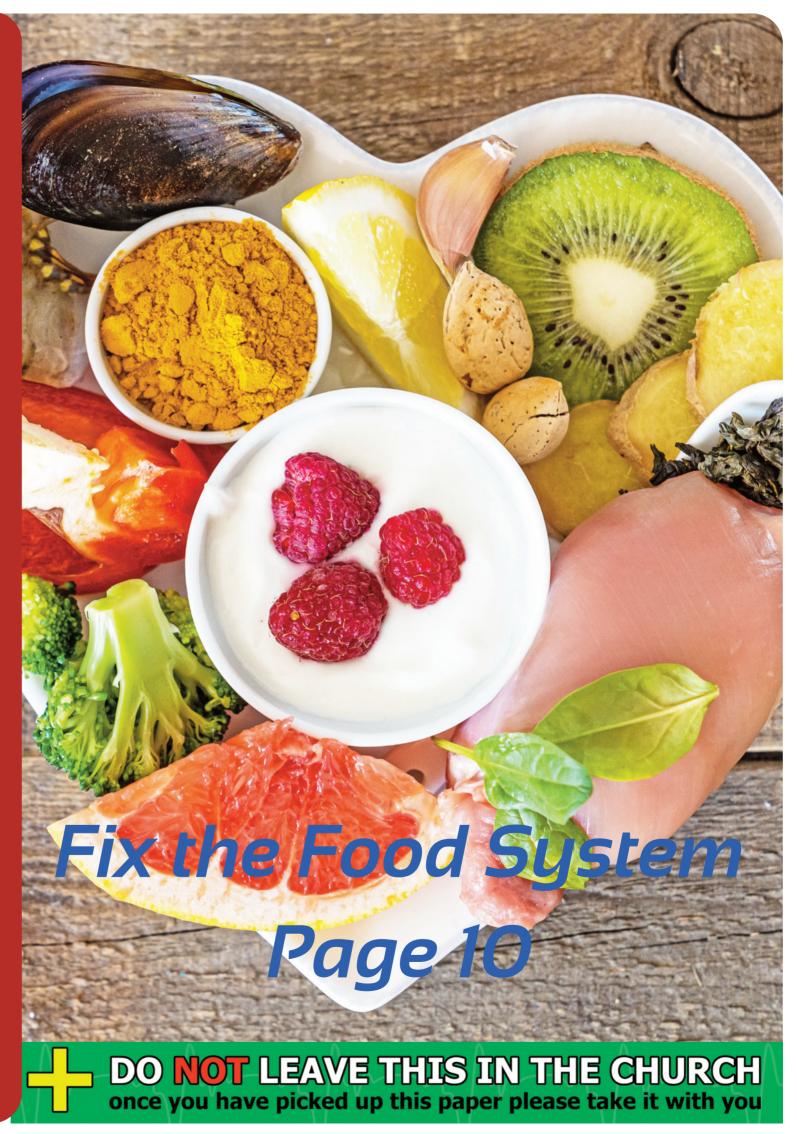
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Catholic South West is a monthly newspaper for Catholics in the Plymouth, Clifton and Portsmouth Dioceses. It is published by Bellcourt Ltd

#### **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.

#### **GET INVOLVED**

We need your help! Articles: We need your local articles we can only include what we get. So if you have an article or just a photo with a short description - please send it in. Ideas: We need your ideas for the paper and we need your ideas in the paper. If you have any thoughts on what we should include - or if you are thinking about starting a new initiative - get in touch - we'd love to support it! Readers: If you can encourage other readers in your parish please do so. Advertising: We rely on advertising - if you know of anyone that would benefit from promoting their business, event or anything else to parishioners throughout the South West, do let us know.

#### SUBMITTING EDITORIAL

To send in editorial or to get in touch please contact us at: CSW - Bellcourt Ltd N2 Blois Meadow Business Centre Steeple Bumpstead Haverhill, Suffolk CB9 7BN csw@cathcom.org 01440 730399

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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

Dear Reader,

There is a lot in this edition about Food and the environment.

As Catholics we see the world around us, and the food we eat as a gift. We know there is a requirement to share with the millions of people throughout the world who do not have food and water as readily available as we do. Whether it is those in our community

or those on the other side of the world. Perhaps our lasting Easter commitment can be to strive to address this inequality. Whether it is through the local foodbank to help those in our local community (page 2) or to look at how we campaign for change in the global food system which we are all part of (page 10).

It may also be a time to look at Fairtrade (page 4) and how we can support it and how global economics has an impact on food shortages and poverty throughout the world (page 11).

We hope you enjoy this edition – and please pass a copy of the paper onto someone else once you have read it!

**CSW TEAM** 

# Exeter Foodbank is looking to add to its team of Trustees



Each week we serve dozens of clients. We have over 160 volunteers and we work with over 180 professional agencies across the city. It is a challenging, yet inspiring, work to be involved in. This year we are embarking on a new stage of our journey as one of 61 'Pathfinder' Foodbanks across the UK. The aim of Pathfinder is to reduce the demand for

foodbanks by ensuring that clients have access to all of the necessary and available support. This will help them live without needing food from a charity. It is a big challenge, but one that we are ready to face. Our motto is restoring dignity and reviving hope - and this is the ultimate aim of both Pathfinder and Exeter Foodbank.

We are looking for applications by the end of April. We are a Christian Charity. Our trustees are all members of local churches. Our Christian identity is very important to us. All applications, or for further information, please email. FAO: the Chair of Trustees on: trustees@exeterfoodbank.org.uk or go to Exeter Foodbank website

### 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!

### LEGAL INFORMATION

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# Brazilian priest shelters refugees in his parish

By Fionn Shiner



#### Father Lucas Perozzi saying Mass

A MISSIONARY priest from Brazil, who has refused to leave his Ukrainian flock, is sheltering 30 refugees in his parish as the bombs continue to fall on Kyiv. Father Lucas Perozzi, who has been in Ukraine since 2004, told Catholic charity Aid to the Church in Need (ACN) why he had received the IDPs (internally displaced persons) into his church.

He said: "In this time of war, the people couldn't remain in their own houses and were spending their nights in bunkers and in underground stations. It was terrible. because these places are cold, dirty, and the atmosphere is very dark.

"They were scared, terrified. Those who came to stay with us can now sleep through the night, in a peaceful atmosphere, despite the war.

"There is brotherly solidary here, people help each other out. When someone is down, sad and afraid, somebody else isn't doing so badly and helps out".

Father Lucas added: "Some shops are still open, but their shelves are getting emptier every day. Medicine is starting to run out also".

Father Lucas, a priest of the Neocatechumenal Way, explained that the war hadn't stopped people receiving the sacraments and revealed he had recently married a couple.

He said: "Yesterday we had a wedding, and we're having another one today. People come to confession as well.

"It is impressive, because people come and ask us to marry them, even though they know that we can't prepare anything

"They don't have romantic illusions, they want to live through these days in the grace of God, as a family.

"Even amidst the war, we can see that God is love. He continues to love each and every one of us without limits".

Since the war in Ukraine started, ACN has announced more than £1 million in emergency aid supporting more than 300 priests and religious caring for IDPs and others suffering because the war.

Father Lucas said: "We receive a lot of aid from ACN, and not only now during the war. The diocesan missionary Redemptoris Mater seminary, where I was trained, was, and continues to be, supported by ACN.

"Thanks to ACN I was able to acquire a car here in the parish which I use for pastoral work – the church in which these 30 people are staying was built largely through the help of the charity.

"I just heard that we have received emergency aid from ACN to continue our work, so we are very grateful!"

Image:© Aid to the Church in Need

### Around the South West

#### Calling all Catholics! – We need you

We are seeking to Diocese of Plymouth appoint new Trustees to the Board of Plymouth Diocesan Trust to replace some existing lay



Trustees whose terms of service are coming to an end. Candidates must be practicing Catholics and with skills and experience from the following:

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- \* Investment Portfolio and Funds Management
- Corporate / Charity Accounting and Finance

We are aiming to increase diversity within our Board structure. Applications are therefore encouraged from women and from Black. Asian and other ethnic communities, as these groups are currently underrepresented. If you are interested or would like more information please contact Jan Holton at jan.holton@prcdtr.org.uk or 01364

#### Diocese of Plymouth **Environment Policy** Annual Review

The Diocese of Plymouth is committed to encouraging and enabling individuals of all ages to take their



own personal action, in solidarity with the poorest and most disadvantaged people, who experience disproportionately, the negative impact of climate change and the exploitation of the earth's resources. You can find out about the progress we are making to achieving our own environmental commitments in our Annual Review available on www.plymouthdiocese.org.uk.

We welcome comments and feedback. If you are passionate about Care for Creation and would like to support our work, please get in touch with caritas@prcdtr.org.uk

Send us your news csw@cathcom.org

# Fairtrade Fortnight 21st February - 6th March 2022 and beyond



Fairtrade Fortnight may be over but the campaign for fair prices and financial support to help farmers tackle the impact of climate change goes on.

The international Fairtrade system (which the Fairtrade Foundation is a part of) represents the world's largest and most recognised fair trade system. It is a global organisation working to secure a better deal for farmers and workers.

Today, the climate emergency remains the biggest threat to the livelihoods of millions of small-scale farmers and workers in low-income countries across the world. Although the UK government and businesses have set out on a welcome path to net zero emissions in an attempt to decarbonise the nation in the next three decades, for many, it's not soon enough. As the Chair of Fairtrade Africa, Mary Kinyua, told world leaders at the global Climate Ambition Summit in December 2020: 'We're not going fast enough... The weather is changing now... As a matter of justice and a matter of science, action on the climate crisis cannot be delayed any longer.'

Speaking in Kenya on behalf of the 1.7 million farmers and workers represented by Fairtrade, Ms. Kinyua delivered a powerful message: 'We cannot expect – and it is not fair to expect – producers to absorb the costs of more sustainable methods of farming when they're not even able to earn a living income or living wage, because the price they receive for their produce is far too low. This needs to change, and it needs to change fast.'

As Ms. Kinyua went on to explain, the climate emergency strikes at the very heart of Fairtrade's mission to support and empower smallholder farmers and workers in lowincome countries. Fairtrade producers have told us that climate change is the biggest threat to their livelihoods. They and their communities are the ones on the front line of the climate crisis, despite having contributed the least to cause it. It is a grave injustice. We have heard firsthand from Fairtrade producers how communities dependent on agriculture bear the brunt of the climate emergency, and how they lack the resources and tools to withstand its devastating consequences. They face critical situations, caused by more frequent and intense droughts, floods and storms, erratic weather patterns, the loss of fertile land, the emergence of new pests and the spread of crop diseases. Climate breakdown



threatens to strip away their security, their homes, their access to food, their health and well-being, and their ability to earn an income. All this turns the clock back on their efforts to escape poverty, at a time when the Covid-19 pandemic continues to squeeze.

Our global Fairtrade community is challenging governments of the countries most responsible for the climate crisis to, at a minimum, deliver on an unfulfilled promise to fund a \$100bn climate investment package for communities most affected by climate change.

And even more importantly, are demanding that these politicians respect the expertise, needs and ambitions of farmers and workers. Communities on the front line of the climate crisis must take a leading role in deciding how any funds are spent.

The COP26 agreement fell well short of the progress needed on climate justice. World leaders failed to match the determination and ambition of Fairtrade farmers and workers in their approach to the climate crisis.

But with all nations committed to revisit their climate promises at COP27 7th November 2022 in Cairo, we must all take inspiration from those Fairtrade farmers and workers. Even in the most difficult circumstances, progress is possible when we come together. When consumers and businesses choose Fairtrade, they choose to support farmers to come together to keep picking up the pieces after the storm. Your support is crucial and you can show our support in many ways from shopping for Fairtrade to writing to your MP, to becoming a Fairtrade church

In Falmouth, during Fairtrade Fortnight, we showed our support by organising a Fairtrade Coffee morning in one of the Town Council's buildings. The town mayor and Lady mayoress attended the event and stayed until the end We ran a Fairtrade chocolate quiz – the winner won a box of chocolates donated by our local COOP store. We sold Fairtrade goods and home made cakes made with Fairtrade ingredients. It was a very enjoyable event. Falmouth Fairtrade steering group also celebrated Fairtrade Fortnight by accepting an invitation from the Cornwall Cooperative Party to give a Fairtrade presentation at their Annual General Meeting. The meeting was held at the Town Council owned Princess Pavilion Cafe in Falmouth. Perhaps not surprisingly, the



Cooperative Party Movement's values, aims and objectives are the same as those of the Fairtrade. The COOP is the biggest supporter of Fairtrade in the UK. Falmouth Methodist Church had its monthly 'Cafe Church' with the theme of Fairtrade tea, based on online resources from the Church of England. This was held on the last day of Fairtrade Fortnight. The story featured two tea growers, in Tanzania and Kerala. After a tea quiz, people looked at the steps required to get a nice relaxing cuppa with the need to not only sing, pray and preach about justice and good news for the poor "but also to take action and be a catalyst for God's love. "A small thing we can do is to serve Fairtrade tea and coffee and this was served with Fairbreak biscuits as well.

There was also a Fairtrade stall which raised £111.90 and a display of other fairly traded goods. There were several requests to resume the monthly stalls we had held before COVID struck – and this we hope to do on a monthly basis.

St Mary's RC Falmouth run a Fairtrade stall in the church hall on the third Sunday of every month and so celebrated Fairtrade Fortnight with a stall on the 20th February. The stall had a wide range of Fairtrade products including crafts, cards, delicious biscuits and much, much more. Our stall is run during the parish coffee morning. We purchase our goods on a sale or return basis from the Fairtrade Truro Hub. Our stall is very popular. Lots of parishioners pop in for refreshments, a browse and a chat. St Mary's is a Fairtrade Church and always serves Fairtrade tea, coffee and sugar at all parish events and meetings.

Perhaps your church might consider becoming a Fairtrade Church. Faith groups are key supporters of Fairtrade and thousands of churches are making the connection between trade and poverty, and committing to using Fairtrade products including tea, coffee, sugar and biscuits. For information about becoming a Fairtrade Church look up the link:

https://www.fairtrade.org.uk/Get-Involved/In-your-community

Many of you will have read about Fairtrade Fortnight in the last issue of Catholic South West. The Fairtrade team in Falmouth are very impressed with the way the Catholic South West presented our article. Our grateful thanks to the CSW team for supporting Fairtrade in this way.

# LIVING SIMPLY IN 2022

# CAFOD Live Simply Campaign



In Lent last year, one parish was deeply moved by Pope Francis' message in his Laudato Si encyclical. He points out that not only are we facing many issues climate change, pollution, loss of biodiversity, but that it is the poorest people in the world, those least responsible, who are most adversely affected! Pope Francis challenged us to look hard at our lifestyle and choose to "Live Simply in Solidarity with the Poor and Sustainably with Creation." We responded by renewing the Live Simply campaign we first started in 2007.

It was soon realised that there are too many issues to tackle all at once. So, the parish decided to make small changes to our lifestyle, one month at a time, over the course of a year. The new campaign began in October 2021, during the COP26 conference, with a mass and homily centred on climate change and climate justice. Since then the monthly themes have been:- Lower your Carbon Footprint, No Waste Christmas, Eat more Veg and Eat Less Meat, Less Plastic is Fantastic and Reduce, Repair, Recycle.

Changing the focus each month has helped to keep us motivated and has brought new surprises. We discovered that Living Simply isn't always difficult and doesn't have to be about giving things up - it can also save money and be lots of fun. For example, driving economically can save up to 30% on fuel bills and it isn't all about reducing speed. Keeping tyres at the correct pressure and driving smoothly and gently are just as important. Buying second hand clothes, goods, toys etc. is much cheaper and much better for the environment and is surprisingly satisfying. Eating more vegetables and less meat can be a culinary adventure and has many health benefits too; such as reduced blood pressure, improved mood, well-being and increased energy. The vegan cake tasting event was very popular!

We were shocked to find out that approximately 30% of food produced globally is wasted and this has a significant effect on global warming and world hunger. Plus, every year the average family in the UK throws away £470 of food. This proved to be great motivation when we attempted a 'No Waste Christmas'.

Small acts by many, add up to a big impact. For example, in 2013, two weeks after the 5p plastic bag charge came in; fishermen in the Humber Estuary noticed far fewer plastic bags floating in the sea. So, as 34% of plastic in the sea is microplastics from laundry we hope to make a big difference by following the advice to wash our clothes less often and use full loads on a cool wash programme.

We have tried to live in solidarity with the poor by supporting local food banks, the Street People and the CAFOD Walk Against Hunger. We joined the CAFOD Human Rights Campaign by presenting a letter signed by everyone at mass to our MP, asking him to support a new Business, Human Rights and Environment Act. This act would hold UK businesses to account when they fail to prevent human rights abuses and environmental harm throughout their supply chain. He gave his assurance that he would give his support to the act when it comes before Parliament.

We have tried to live sustainably with creation by simple actions such a providing food and water for the birds and leaving undisturbed wild areas in our gardens for creatures to hibernate and nest in. Our children joined in by making a bug hotel in the church garden.

St Joseph's are now 6 months into our Live Simply Campaign and it has been a wonderful journey. Parishioners have taken on the challenge with great



enthusiasm. It has filled a real need as more of us become deeply concerned about our planet and want to find ways to reduce our impact on it and achieve climate justice for the poor. In just a few months, we have learned that by making small changes to our lifestyle, we can make a sustainable difference that will last longer than our lifetimes.

For more information about St. Joseph's Live Simply journey see https://www.stjosephsdinnington.com/live simply

For information about CAFOD Live Simply Award and Live Simply Ideas see https://cafod.org.uk/Campaign/Live-Simply-award/LiveSimply-ideas



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## A GOOD FRIEND

What qualities do we look for in a good friend? We want a friend who likes us and is sympathetic to us. We appreciate a friend who is happy to spend time with us. We value a friend who understands us, not just our good points but even our bad points. Above all, we want a friend whom we can turn to, when we are in need. We want someone who will help us without blaming us.

People of faith have discovered that the Holy Spirit is this kind of friend—reliable, understanding, positive, and helpful. St John's Gospel has a special name for the Spirit—the Paraclete. This name can be understood as Comforter, Consoler, Advocate, and Helper.

When we are facing difficulties, the Holy Spirit comes to offer us comfort and consolation. The Greek Old Testament used the term "paraclete" for the three friends of Job, who came to comfort him when they heard of all his sufferings and difficulties.

The Holy Spirit is our Advocate who defends us when we are accused. Jesus speaks of how the Spirit will inspire believers who face opposition. Like a friend, the Holy Spirit will give us courage to persevere.

In Greek, the term Paraclete means literally someone called to be alongside you and even to defend you. So the Paraclete is God's answer to the devil. Where the devil accuses us of our sins, the Paraclete is our defence lawyer, saying that Jesus has paid the penalty for us.

When speaking to his disciples at the Last Supper, Jesus promises to send them the Paraclete. They are upset that he will be leaving them, but he promises to remain present with them, no longer physically, but rather through the Holy Spirit.

This promise was fulfilled for them when the Holy Spirit came to them at Pentecost, and it is also fulfilled for us when we receive the Spirit at confirmation. But unfortunately, we are often unaware of the Spirit's presence and his desire to be our helper.

At the Last Supper, Jesus tells his disciples that if they love him, they will keep his teaching. He then promises: "I will ask the Father, and he will give you another Advocate, to be with you for ever. This is the Spirit of truth, whom the world cannot receive, because it

neither sees him nor knows him. You know him, because he abides with you, and he will be in you" (John 14:16-17).

Jesus also promises that the Holy Spirit will offer guidance to his disciples, by teaching them everything they need to know, and by reminding them of all that he said to them. Moreover, the Paraclete will give them the courage to be witnesses to him in their lives.

Finally, he says that the Paraclete will show the truth of his ministry: "If I do not go away, the Advocate will not come to you; but if I go, I will send him to you. And when he comes, he will prove the world wrong about judgement, because the ruler of this world has been condemned" (John 16:7-8). Even though Pilate will judge and condemn Jesus, God the Father will give his higher judgment and raise him up again. Only in this way will Jesus save us.

As we go through the Easter season, we are invited to pray for the coming of the Holy Spirit. One of the most beautiful hymns begins: "Holy Spirit, Lord of Light, from the clear celestial height, thy pure beaming radiance give." The

hymn speaks of the Holy Spirit as the best of all consolers and the soul's delightful guest, because he bestows refreshing peace.

The hymn also speaks of the Holy Spirit as comfort in toil, pleasant coolness in the heat, and solace amid woe. The hymn prays that the Spirit's divine light will visit our hearts and fill our inmost being. We know that without the Spirit's grace, nothing pure in us will remain and all our good turns bad.

Often we can be stuck in the rut of our own sinful habits and entrenched attitudes. The hymn prays: "Heal our wounds, our strength renew; on our dryness pour thy dew; wash the stains of guilt away." We ask the Spirit to bend the stubborn will, melt the frozen heart, and guide our steps that often are tempted to go astray.

Finally, looking ahead to the future life, we ask the Spirit to give us comfort when we die and then give us eternal joys. The Spirit will bring us to Jesus and his Father in everlasting happiness. During the Easter season, let us pray that the Holy Spirit may come upon us, our Church, our society, and our world.

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# Dangerous little Friar to be Canonised on 15 May 2022

The announcement from the Vatican on 4th March 2022 of the canonisation of Blessed Titus Brandsma, the Carmelite friar who was killed in Dachau, brings to a culmination many years of prayer and work. He is an inspiring figure for many reasons.

Anno Brandsma was born on 23 February 1881 on the family farm in Friesland, in the Netherlands. He was the fifth of six children, with four older sisters and one younger brother. When Anno joined the Carmelites in 1898, he took the religious name of Titus, to honour his father who bore that name as well as St. Titus, the fellow worker of St. Paul.

Life was hard and rather austere, particularly in religious life. Titus was never physically strong and had frequent bouts of illness, but he persevered through it all. Although frail in body, Titus had a very strong spirit and intellect. Languages were always one of his strong points and at an early stage in his religious life, he translated some parts of the works of St. Teresa of Avila from a French edition. Titus eventually gained a doctorate in philosophy from the Gregorian University in Rome and returned to the Netherlands to teach.

#### Catholic University in Nijmegen

In 1923, Titus was appointed as one of the professors of philosophy at the newly opened Catholic University in Nijmegen. He was asked to teach a whole range of topics but his real love was the history of mysticism and particularly the mystical tradition of his own country and the mystical nature of Carmelite spirituality. Titus was never confined by the ivory towers of academia but branched out in all sorts of directions. He was in great demand as a speaker on a wide variety of topics, ranging from the protection of animals, through Frisian language and culture, to erudite lectures on philosophy. He edited a newspaper and wrote many articles for a number of publications, from the local Catholic paper to the French dictionary of spirituality. He had a burning passion to portray the truth through the media of his day.

One could possibly say that Titus took on too much. He seemed always to have time for his students and anyone else who sought his help. His academic career was crowned in 1932 when he became the Rector Magnificus of the Catholic University of Nijmegen. This was the highest administrative and educational office in the University. One of the tasks of the Rector was to open the academic year with a speech. Titus chose to speak on

The Idea of God, in which he claimed that the idea which was prevalent in his own day was that God was secretly present in human nature and that the task of people was to bear witness to God's presence through their actions. One former student said that he was the only mystic who had a season ticket for the railway!

#### **Occupation**

Fr. Titus was one of the founding members of the Roman Catholic Union for Peace in the Netherlands in 1925. The Union aimed at fostering peace in the world after the horrors of the First World War and Titus was a fervent advocate for spreading the message of peace wherever he could. This organization closed down in 1938 when all ideas of disarmament were abandoned.

The German army occupied The Netherlands in 1940. Everyone began to feel the restrictions. Jewish children were refused permission to attend schools. Titus tried hard to find loopholes to get around these laws. He refused to be silenced in his opposition to laws which oppressed people. He had a burning passion for the truth and was well known to the Nazis, as he had written an article in 1935 protesting the Aryan laws in Nuremberg.

It was his activities in journalism that finally caused the arrest of Fr. Titus. In 1935 he had been appointed spiritual adviser to the Dutch Catholic Society of Journalists. At that time, 42 out of 120 Dutch newspapers were Catholic so his position was very influential.

In December 1941 all Catholic newspapers in the Netherlands received the order from the occupiers that they would not be allowed to refuse to publish Nazi propaganda. With the agreement of the hierarchy, Fr. Titus wrote to all the Catholic newspapers urging the editors to refuse any Nazi propaganda. He travelled around visiting the editors and, on his journey, he got to know that the Nazis were looking for him. Nevertheless, he decided to continue his mission. When he returned to his Carmelite community in Niimegen in mid-January 1942 he was arrested. The authorities had labelled him "a dangerous little friar", who could not be allowed to continue spreading his message. He was given various opportunities to talk his way out of trouble but always remained firmly committed to the truth. He was asked to write an explanation as to why the Dutch Catholics were opposed to the Nazis and he pulled no punches even though he knew that this



would increase the likelihood that he would never be released.

#### **Imprisonment**

The conditions of Fr. Titus in prison gradually worsened as he was moved from one place to another, eventually ending up in Dachau where he was killed by lethal injection in the camp hospital on 26 July 1942. During the earlier part of his imprisonment, he was able to write a little, including a well-known poem, "Oh Jesus, when I look on you" in which he expresses his profound faith despite the darkness all around him. He also wrote a biography of St. Teresa of Avila and used whatever was available, including between the lines of another book. All his writings and speeches are being translated into English and gathered into an eight-volume collection. The first two volumes have been published already.

#### The example of Titus Brandsma

What can Titus Brandsma offer to people of today? He was not physically robust but he stood firm despite the increasing threats. Witnesses have told of his behaviour even in Dachau, where he gave a profound sermon to the other prisoners on Good Friday, despite the threat of death for such activity. There is a time when even the greatest lover of peace must resist in the face of great evil. This dangerous little friar was a teacher of philosophy and mysticism but he did not hide behind his books. He engaged with the world, even though he knew that those in power did not want to hear his message of peace, that only God could give, and that he would be crushed for his temerity. His name lives on as a symbol of courage, believing that the light of Christ can never be extinguished even when the deepest darkest descends. In our day of constant media spin, Titus reminds us that there is truth on which we can depend. He died

because he bore witness to the truth.

For Catholic journalists he became a model for the vocation to journalism, of ethical conviction, and of commitment to the truth. For this reason, in 1988, the International Catholic Union of Journalists (UCIP) created the Titus Brandsma Award that is presented every three years to journalists or organisations that stand out in their commitment to the value of seeking truth.

Titus Brandsma received many testimonials following his death from people of all faiths. They reflect that Brandsma maintained hope among the people of all faiths, even in the darkest hours of the concentration camps. Among many powerful testimonies as to Fr. Titus' exemplary Christian manner in the camps is that of a Protestant pastor: "I can testify that Titus Brandsma was a son of God by the grace of Jesus Christ." Others spoke of a general respect and affection for Brandsma because of his easy and friendly way. "He knew no hatred or aversion, nor impatience or hardness."

#### Canonisation

In November 1985 Titus Brandsma was declared Blessed by Pope John Paul II who said that he "answered hatred with love". His feast day is observed in the Carmelite Order on 27 July. He will be canonised as a martyr on 15th May 2022 in Rome by Pope Francis. "This is the news we have been awaiting for a long time and it comes as the result of the Church's recognition of the holiness and witness of Titus Brandsma," said the Most Reverend Miceal O'Neill, O. Carm., prior general of the Carmelite Order. "It is not without significance that we have this celebration at a time when truth and integrity is suffering seriously in the major conflicts that now threaten the peace of the world."



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On February 20th 2021 the Holy Father Pope Francis declared Fr Ignatius Spencer a Venerable which is a step nearer to canonization in The Catholic Church.

The Venerable

Ignatius Spencer

1799-1864

The Honorable George Spencer was born into one of the richest families in Britain. He was to be, at a later date, related to Prince William, a future King of the United Kingdom. George was born on 21st December 1799 in Admiralty House, London, his father being Lord Spencer and a member of William Pitt's government. He was a supporter of Catholic emancipation in 1829, and believed that his children should be civil minded and 'God Fearing' in the way that they led their lives.

The future Catholic priest went to Eton, the famous English public school, in 1808, where he was bullied, a normality at that time. After a few years at Eton, he continued his studies under the future Anglican Bishop Blomfield and then from 1817, at Trinity College, Cambridge where he took a First Class Honours in Mathematics. During this time, he also became fluent in French, Latin, Greek and Hebrew.

As the youngest son, George was expected to take the cloth in the Church of England which was the custom at that time in noble families. To mark the end of this study at Cambridge, his parents decided to take George on the 'Continental Tour' in 1819.

In June 1824 George received 'Priest Orders' at Peterborough Cathedral. He was given a 'Living' at Brighton which was presented by his father. His pastoral care in the Parish was apparent to everyone to see. Day in and day out he went visiting through the different hamlets which made up his area. George did all his parish visiting on foot, so as to avoid the expense of a horse.

One day in 1829 George saw a Catholic priest Fr William Foley in Northampton walking near the army barracks. There were some soldiers loitering around and afraid that Fr Foley might be subjected to abusive language, George Spencer went over to speak to him. They walked on together; it was the first time he had ever had a conversation with a Catholic priest. This was the start of his new spiritual journey.

George's spiritual journey took him to Rome to study for the Catholic priesthood. On May 24th 1832 on the feast of St Augustine of Canterbury he was ordained in the Roman Catholic priesthood by Cardinal Zurla. Within a few days he left Italy for England. In June 1832 he was appointed to be assistant priest to Fr Francis Martyn of St Mary's The Mount, Walsall in Staffordshire. Fr Martyn was the first priest wholly educated and trained in Britain since the Reformation. One can still see the wonderful church built by Fr Martyn in Walsall to this day.

Fr Spencer worked at The Mount with Fr Martyn helping the Catholics and the poor within the Borough of Walsall.

He also administered to the nearby towns of West Bromwich, Dudley and Tipton. With his own money,



Fr Spencer helped finance the building of Catholic churches in West Bromwich, Dudley and he also contributed to the church of the Holy Family in Sutton Coldfield.

Fr Spencer stayed at The Mount for a short time, but he continued his good work in the heart of The Black Country. It was reported at Hill Top Wednesbury that, 'he was taunted by youths who stoned and even spat upon him'. This however, did not deter his courageous spirit.

Fr Spencer became a Passionist in 1846 and joined the Passionist Community at Aston Hall, Stone in Staffordshire. He received the habit of the Congregation, and chose as his religious name Ignatius of St Paul. On January 6th 1848 he made his profession in the hands of the now Blessed Dominic

Fr Ignatius Spencer went on to change many people's lives all over the country. He was a Crusader of Prayer for England and a pioneer of 'ecumenical' prayer. Gratitude to God was a keynote of the spirituality of Ignatius. He thanked God for everything that happened: for sorrow and joy, sickness and health, contradiction and affirmation.

By accepting the 'will of the Lord' like Ignatius we will find contentment in our life on earth.

Whilst visiting a friend at Carstairs, Lanarkshire he became ill and died on 1st October 1864. Fr Ignatius was taken to St Anne's Sutton, where he had beer based for a time and buried beside Blessed Dominic Barberi and the Venerable Elizabeth Proust in St Anne's Sutton, St Helens. This has locally become known as the 'shrine of the three saints'.

The Venerable Ignatius Spencer was a man on fire with zeal for the love of England that would be returned one day to the Catholic Faith.

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(1) In case of change, contact LMS Rep on 0755536579/devon@lms.org.uk

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This article is an extract from Dr Paul Dixon's forthcoming book, The Road Pilgrim. Over the coming months we shall be pubishing extracts. For more details, email: info@theroadpilgrim.com

## The Road Pilgrim Part Three - Drivers

#### **Driving attitude:**

There is truth in the saying that the most dangerous part of a car is the nut behind the wheel. Attitude and attention are key factors affecting road safety. They are also important elements on the highway of life. Love is more an attitude than a feeling. It is about how we chose to relate to others, to ourselves, to God. The more we accept God's unconditional love for everyone, the more we grow in love for others and ourselves.

We have our likes and dislikes; we get on better with some than others. Nevertheless, our calling is to love everyone. Saint Therese of Lisieux disliked one of her fellow nuns, so she looked for ways to be kind to her. One day, that nun said. 'Sister Therese, tell me, why do you like me so much?' Let us follow the example of St Therese. Some say, by the time we get to heaven, we will have learnt to like those we only managed to love; and the person you like least in life is the one you will be next to in heaven. If that sounds more like hell than heaven, it is because we are still imperfect drivers, imperfect in love. Take heart—even St Therese had her 'driving' faults.

On the highway of life, we need to be selective with our focus, remembering that attitude affects attention. The more loving we are the more we see the good in others; the more judgemental we are the more we focus on their faults. According

to St Augustine of Hippo, evil does not exist as a substance; rather, it is the absence of good. Evil is sometimes compared to a hole in fabric: the hole in itself (evil) does not exist, what exists is a lack of fabric (goodness). When we focus on the faults of others, we do so from the hole in our own goodness.

Perfect drivers don't exist. On the highway of life, we all have L-plates in love. Nevertheless, the nut behind the wheel who tries to focus on the good in others, and seeks both to like and love unconditionally, is a saint in the making. Attitude and attention are key.

#### Women drivers:

Do you think women make better drivers than men? Statistically, women have fewer accidents than men; so on that basis, women are safer drivers. Ouch, that hurt! In addition, men have more accidents at speed, though whether women are worse at parking is a matter of debate! Being male or female affects driving behaviour; it also affects how we function in life. There is some truth in the words of John Grav's book title, 'Men Are From Mars, Women Are From Venus'. Over recent decades, important work has been done to ensure greater equality between the sexes. Concerns over equality should not, however, prevent us from acknowledging and celebrating the differences between Martians and Venusian. Equality does not always have to mean sameness. Given the fabric of our



surprising when this natural difference affects the nature of Earthling societies.

#### Reactions and reflections:

The Highway Code says the reactions of older drivers may be slower than others, so make allowance for this.4 With age comes wisdom, at least that's the general idea, so hopefully a slower reaction time is compensated for by greater wisdom on the road. In life, a slower reaction time is often desirable. Avoiding kneejerk reactions and offering measured responses are signs of experience. On the highway of life, older drivers often make allowances for those reacting too guickly. What are your reactions like?

Socrates said the unexamined life is not worth living. Without reflecting, whether on our driving or living, we are prone, as the quip goes, to have one year's experience many times over. Advanced drivers see themselves as learners. Selfaware of their faults, they strive to be better. Somebody once said, 'A saint is a sinner that keeps on trying'. Do you see yourself as a learner driver on the highway of life?

4 Highway Code, rule 216.

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# definition/definish/retion of the csw looks at the CSW looks at the word "Vocation"

The wod Vocation comes from the Latin vocatio meaning 'a call, summons and means an occupation to which a person is especially drawn or for which they are suited, trained, or qualified. Though now often used in non-religious contexts, the meanings of the term originated in Christianity.

Use of the word "vocation" before the sixteenth century referred firstly to the "call" by God to an individual, or calling of all humankind to salvation, particularly in the Vulgate, and more specifically to the "vocation" to the

priesthood, or to the religious life, which is still the usual sense in Roman Catholicism. Roman Catholicism recognises marriage, religious, and ordained life as the three vocations.

The idea of vocation is central to the Christian belief that God has created each person with gifts and talents oriented toward specific purposes and a way of life. In the broadest sense, as stated in the Catechism of the Catholic Church, "Love is the fundamental and innate vocation of every human being" (CCC 2392). More specifically, in the

Eastern Orthodox and Catholic Churches, this idea of vocation is especially associated with a divine call to service to the Church and humanity through particular vocational life commitments such as marriage to a particular person, consecration as a religious dedication, ordination to priestly ministry in the Church and even a holy life as a single person. In the broader sense, Christian vocation includes the use of one's gifts in their profession, family life, church and civic commitments for the sake of the greater common good.

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# FIX THE FOOD SYSTEM



Join CAFOD's new food campaign

The global food system is broken. It doesn't work for those who work the hardest - small farmers - and it's a major driver of the climate emergency.

But it doesn't have to be this way. Communities who work with us are leading the way, growing food in ways that are good for people and the planet. We are urging the UK government to fix the food system.

#### 1. Our food system is bad for the planet, our common home

The way we grow, produce and transport food is responsible for around one third of all global greenhouse gas emissions. Huge quantities of pesticides and fertilisers are made using fossil fuels. Forests and rainforests are cut down or burned to make huge areas available for rearing cattle for meat and dairy or to grow soya to feed the animals that we want to eat. Since 1990, around 420 million hectares of forest have been destroyed. This is 17 times the size of the

"We had not realised just how big a mistake we had made by moving away from the traditional ways of farming of our forefathers. We had become disconnected from nature, but now we are going back to it again."

Alpona, an eco farmer in Bangladesh

#### 2. Small-scale farmers have little choice over what they grow

Five of every six farms in the world consist of less than two hectares, operate only around 12 percent of all agricultural land, and produce roughly 35 per cent of the world's food. So small-scale farmers are efficient at producing food. But the domination of huge companies known as agribusiness means that they often face little choice about what they grow or how they grow it.

#### 3. More than half of some crops are grown to feed animals reared for meat

Four corporations control 60 per cent of global seed sales, and vast areas of the same crop are grown for export, because they are profitable. For example, as much as 80 per cent of all the soya grown across the world is fed to animals that are being reared to provide meat. The UK imported about 3.5 million tonnes of soya beans in 2019 and over half of that ended up in

chicken feed. Community land is taken away by these giant businesses, leaving the small farmers with small plots, which reduces their options. Pesticides are used widely, harming people and depleting the

#### 4. Millions of people who produce our food are living in poverty themselves Cow-peas



A man holding his cow-peas grown from seeds donated by Caritas Uganda. **Photo credit: Tommy Trenchard** 

Around 800 million people go hungry each day and the majority of them are those who grow the world's food. Threequarters of people facing hunger in the world are living in rural areas and most of them depend on agriculture for their livelihood. 25 per cent of people in Africa are affected by hunger – the continent with the highest proportion. Of course, hunger is an issue in the UK too, with 9 per cent of adults experiencing food insecurity in January 2022.

#### 5. One third of the food we produce is wasted

Around one-third of all food produced globally is lost or wasted. That's 1.3 billion tonnes of food every year being thrown away globally. The land it takes to provide just the food that we throw away is bigger than the size of India, and the water it takes is equivalent to 300 million Olympic swimming pools. One study found that, in the UK, 9 per cent of strawberries and 19 per cent of lettuces grown ended up as waste.

#### 6. But we produce enough food to feed everyone!

To feed the current global population, we need to produce 3.7 billion tonnes of food per year. We are currently producing 4 billion tonnes per year.

#### 7. In the UK we are reliant on other countries for our food

Around half of the food we eat in the UK comes from other countries, including 80 per cent of our fruit, 50 per cent of our vegetables, and all of our rice!

#### 8. Returning to traditional ways of farming can help Leader of an eco village

In rural Bangladesh, small farmer Alpona is growing food in a different way. After her community received training from

CAFOD in organic farming, things changed quite dramatically:

"We had not realised just how big a mistake we had made by moving away from the traditional ways of farming of our forefathers. We had become disconnected from nature, but now we are going back to it again.

"I get a great deal of vegetables and fruits from my organic farming, which is enough for the family to eat, and which I can sell at the market too. Our village has become a lot greener and healthier after so many of us shifted to organic farming, and the soil has greatly improved."

#### Pope Francis is calling for a change to our food system

"Each of us has a role to play in transforming food systems for the benefit of people and the planet. If we do not want to



jeopardise the health of our planet and our entire population, we must encourage active participation in change at all levels and reorganise food systems as a whole."

Pope Francis on World Food Day 2021

#### How you can play your part to fix the food system

We need alternative food systems that help tackle the climate crisis rather than fueling it and that put people first. But rather than supporting these alternatives, the UK government is backing big businesses that are putting profit first and accelerating the climate crisis.

For example, from 2013-2019 the UK spent at least £125.5m of aid money in Nigeria on fossil fuel-based fertiliser, which was five times as much as it spent supporting local farmers.

Urge the UK Government to keep the promises it made at the COP26 climate talks last year and support agricultural systems that tackle the climate crisis as well putting local communities first.



### The value of Catholics taking an interest in economics?

Dr John Carlisle

Like millions of pensioners in the UK I live in two economic worlds; the real economic world in which I spend my money and the financial economic world from which I receive an income from pensions and investments. The net result is that I am in receipt of an amount equivalent to the average wage every month and am wealthy beyond the wildest dreams of my parents who were miners and farmers in Africa.

In my real economic world I spend money very much out of my Christian values which determine where I will and won't spend it. My tithes do not go to any one organisation, but to institutions managing crises of poverty and alienation. This gives me some satisfaction over freedom of choice.

However, I do not have this freedom over where my income comes from. I have an uneasy feeling about two of my three pension funds and am troubled that I have not investigated enough. Like many people I failed to really understand the issue of money, and with it the vicious inequality that exists in the wealthy UK.

Fortunately, all that changed when I met the Catholic economist, Dr Frances Hutchinson, whose research into macroeconomics and the financial world is preeminent in the UK. The proposition that every economist need to accept is that because financial institutions create about 97% of the money in circulation simply by issuing loans (with interest) not by real notes, which is backed by law. We saw in 2008 where that led to.

As an economist I was mortified by my ignorance of the financial system that creates such mayhem in our lives. As a Catholic I was even more mortified that I had not sufficiently studied the encyclicals of Popes Leo XIII and Pius XI, for example, warning of the "immense power and despotic economic domination concentrated in the hands of . . . . the trustees and directors . . . . which they administer at their own good pleasure." (Quadragesimo Anno – para 105). Both popes confronted the conventional wisdom of the late 19th and early 20th century of the increasing dominance of liberal capitalist thinking, urging that

social justice and social charity must also play a role in shaping economic life.

However, Catholic Social Teaching, with its focus on the common good has overlooked the cause of our economic misery that the popes had identified, and which St John Paul II alluded to, i.e. "But this is true only for those needs which are 'solvent,' insofar as they are endowed with purchasing power" (Centesimus Annus n. 34).

Fortunately, Dr Hutchinson introduced me the work of the most remarkable movement begun by Major Douglas in the 1920's called Social Credit. The rallying call was for a National Dividend for every citizen, akin to the Universal Basic Income but much more all-encompassing. It made absolute sense to people across the world when they understood that, in the first place, economic depressions are caused, not by a lack of goods, but by a lack of money to buy them. (That is why the Chancellor's current policy of reducing disposable income makes no sense at all.) In the second place, the cure is not employment, it is the certainty of a

regular income that allows purchase of basic necessities for every household. That has to be the right of every citizen in a civilised country.

It is no coincidence that Major Douglas and the Social Credit leading group around him were strong Christians and attracted the support of Catholics like Chesterton and Belloc. In fact, the decline in interest is Social Credit paralled a decline in Christian faith. Perhaps, therefore, a revitalisation of our faith is a precursor to an economics based on the National Dividend and thus the Common Good.

But this is true only for those needs which are 'solvent,' insofar as they are endowed with purchasing power (Centesimus Annus - n.34)

"Pope Leo XIII's encyclical Rerum Novarum was a courageous and redical document precisely because it confronted the conventional wisdom of the nineteenth century - the growing intellectual fact of collectivism and the dominant fact of liberal capitalism."

### A typical and traditional Filipino event



'Flores de Mayo is a typical and traditional Filipino event, a festival of flowers celebrated during the month of May in honour of the Blessed Virgin Mary. This celebration includes Santacruzan, an annual religious-historical event celebrated in may towns and cities in the Philippines nowadays and in many parts of the world where many Filipinos live.

Santacruzan depicts the searching and finding of the Holy Cross by Queen Helena the mother of Constantine the Great, who was a new convert to Christianity. After the Holy Cross was found in Jerusalem and brought back to Rome, it was welcomed with a joyful celebration of thanksgiving.

This event in the Southwest of England started being celebrated by the Filipino communities here in Cornwall and in

Devon from 2011 in Callington, Cornwall, then in Plymouth on 2012-2014; in Exeter in 2015-2016; Truro in 2017; Torquay in 2018 and in Dorchester, Dorset in 2019.

The 10th celebration was supposed to be celebrated in 2020 but unfortunately, pandemic set into our midst hence the event was cancelled for the last 2 years.

Gladly, I am so pleased that this 10th celebration will be held on May 15, 2022 in Plymouth Cathedral. I have been organising this with the help of the many Filipinos living within the Diocese of Plymouth.

Everyone is welcome to join this event. My objective was to uphold and maintain our traditional culture and religious heritage as living abroad.

### COME AND JOIN THE CELEBRATION OF THE FILIPINO COMMUNITY FROM SOUTHWEST ENGLAND "FLORES DE MAYO AND SANTACRUZAN"



Date: May 15, 2022 - Sunday

Venue: The Cathedral Church of St. Mary & St. Boniface,

**Plymouth Cathedral** 

3:00pm Assembly in Plymouth City Centre - Sundial

Crowning of the Statue of the Blessed Virgin Mary 3:45pm

with Prayer by the Priest

4:00pm Start of the Procession leading to the Cathedral

5:00pm Flower Offering by the Angels to the

**Blessed Virgin Mary** 

6:00pm **Celebration of the Holy Mass** 

**Filipino Cultural Show** 7:00pm

7:30pm Salu-Salo - Food to enjoy after the celebration

in the garden of the Cathedral

**EVERYONE IS WELCOME!!!** 

Merlyn McGuire Organiser with the assistance of the Filipino communities in the Diocese of Plymouth

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# Vocations Sunday 8th May







To Advertise please contact Natasha on 01440 730399 natasha@cathcom.org The Fourth Sunday of Easter (8th May this year) is known as Vocations Sunday or Good Shepherd Sunday, and is marked as the World Day of Prayer for Vocations.

The purpose of this day is to fulfil Jesus' instruction to "Pray the Lord of the harvest to send labourers into his harvest" (Matthew 9:38). While appreciating all vocations, the Church concentrates her attention on raising up shepherds for God's

people - vocations to Holy Orders (the priesthood and diaconate) and to the religious life - while encouraging all who are discerning their vocation to pray more earnestly that they may hear and respond to God's call.

If you would like to talk to someone about a vocation to the priesthood, your first point of contact is your parish priest or a visit the National Office for Vocation website at ukvocation.org.



#### You can use both sets of clues to solve the puzzle: the solutions are the same.

#### **CRYPTIC Across**

- Quiet prince's familiarly now classed as small beer (6)
- Thirty head from Tasmania, New Testament oddly omitted (6)
- One's representative in Rome, obviously, looking back at it all (7)
- 10 Eastern cross exchanged with Norman abbey, seeing a pirate ship (5)
- 11 Religion one finds in Scottish industrial area (5)
- **12** Songs from part of the OT (7)
- 13 Paul's letters here upset rich nations (11)
- **18** Reclusive writer goes missing from the war (7)
- 20 After a Mozart piece, I am hugged by an officer artist
- 22 Animal we put clothes on? (5)
- 23 Everyone in Romania shortly will embrace, for instance lively music (7)
- 24 Odd, little Neville's gone back after a female in Paris
- 25 Taking time out from the law to look at sculpture (6) **CRYPTIC Down**
- 1 Look at article and fume (6)
- Colorado resort: like to write a footnote? (5)
- 3 Marathon he lost, radii going awry when lapping American (6,1)
- Without hesitation, 'pinnacle' is the aphorism (5)
- Pre-Islamic Arabian, not so able seaman Mel somehow avoided (7)
- Nick's US company's English to begin with (6)
- 8 Nicaean heretic left Caribbean place from which father jumped ship, getting close to strict sectarian type (11)
- 14 Note newspaper's last leader's cut (7)
- **15** Stain, through drink, blotter's contained (7)

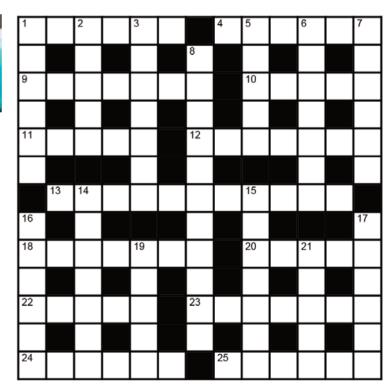
- 16 He's worshipped in India after sixes hit, the first two from nurdles... (6)
- ...but at a glance, there's a complaint? (6)
- **19** Subject in a kind of story, for instance (5)
- 21 Gained entry, exchanging words, into a Fort Knox bar? (5)

#### **QUICK Across**

- Tristram -----, experimental 18th century novel by Laurence Sterne (6)
- Trumpet-blowing priest ahead of the Ark's move into Jerusalem (6)
- Titular head of Roman power during New Testament times (7)
- **10** Barbary pirate three-masted ship (5)
- 11 Member of a religious group with more than a billion adherents (5
- **12** Book of the Pentateuch (7)
- 13 Recipients of two letters from Paul (11)
- **18** Aloof; cut off (7)
- 20 Gustav ---- (1862-1918), Austrian symbolist artist known for The Kiss (5)
- 22 Gymnastics apparatus (5)
- 23 Music movement played briskly (7)
- **24** Jagged; erratic (6)
- 25 Example of three-dimensional visual art (6)

#### **QUICK Down**

- 1 Smoulder; blow a fuse (6)
- **2** Colorado ski resort (5) 3 Persian ruler, supporter of the rebuilding of the Temple at Jerusalem (6,1)
- Saying; motto (5)
- Of South Arabian people and language in pre-Islamic
- 7 Cut deeply; engrave (6)



- Member of an RC order founded in 1198 now devoted to pastoral work; aka Mathurin (11)
- 14 Surveille; comply (7)
- 15 Fountain pen drawback (7)
- 16 Second Hindu god of the triad (6)
- 17 Seizure; stylish attacking shot in cricket, tennis, etc (6)
- **19** King; lord (5)
- 21 Metal bar or block (5)

#### SOLUTION

21 Ingot.

14 Observe, 15 Inkblot, 16 Vishnu, 17 Stroke, 19 Liege, 3 Darius I, 5 Maxim, 6 Sabaean, 7 Incise, 8 Trinitarian, 23 Allegro, 24 Uneven, 25 Statue. Down: 1 Seethe, 2 Aspen, 12 Numbers, 13 Corinthians, 18 Insular, 20 Klimt, 22 Horse, Across: 1 Shandy, 4 Amasai, 9 Emperor, 10 Xebec, 11 Hindu,