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Catholic South West

Serving the
Church in the
South West

DECEMBER
2024

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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.

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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.

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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.

Wanted Parish Correspondents

The Catholic South West is looking for a Parish Correspondent in your parish to send in local news for publication in this newspaper.

All items to be emailed to
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before 10th of the month

Canons of The Chapter and Bishop-Elect Philip bless a new icon of St Cuthbert Mayne at Plymouth Cathedral



On the 23rd October Bishop Philip our Bishop-elect joined the Canons of the Chapter for a special celebration of Mass and the blessing of a new Icon of St Cuthbert Mayne. The Chapter commissioned the new Icon, which the Sisters of Mary Morning Star from Lynton have taken over a year to create this most beautiful and unique image of St Cuthbert Mayne.

The icon will hang opposite St Joseph's Icon in the sanctuary area. We also had

the privilege of the relic of St Cuthbert Mayne being placed under the icon for this most special event.

Saint Cuthbert Mayne is an English martyr who was born near Barnstaple, in Devon, as a Protestant. He converted to Catholicism at St. John's, Oxford. Cuthbert was ordained at Douai, France, and sent home to England in about 1575.

Working in Cornwall, he was captured after a year. Condemned for celebrating a

Mass, he was hanged, drawn, and quartered on November 25. Cuthbert was a friend of Edmund Campion, and he was aided by Francis Tregian in Cornwall. He was the first Englishman trained for the priesthood at Douai and was the protomartyr of English seminaries. Cuthbert was canonized by Pope Paul VI as one of the Forty Martyrs of England and Wales in 1970.

Words courtesy of Plymouth Cathedral and image courtesy of Monika Marszalek.

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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Parish priest writes to Will Forster MP on Assisted Dying Bill

Canon Rob Esdaile, Parish Priest of St Dunstan's, Woking and St Hugh of Lincoln, Knaphill, Surrey, has sent the following letter to Will Forster, MP for Woking.

Dear Mr. Forster,

It was a pleasure to speak with you briefly at the Knaphill Armistice Day commemoration on Monday. Thank you for all you are doing in service of your constituents.

I am writing with reference to the Terminally Ill Adults (End of Life) Bill which is shortly to come before the House of Commons for its second reading.

I realise that the conviction which is central to my Roman Catholic tradition - that life is sacred from conception until our last natural breath and that no one has the right to end a life by artificial means - can no longer presume that it will be accepted in our society without question, although I think that it is a conviction which a majority of people would hold to were the question unpacked in non-religious language and shorn of any judgmental and condemnatory attitude towards those who take a different course at either life's beginnings or its end.

I can't imagine, for instance, that there are many who would wish to see those who do in fact help a sick relative to die outside current legal provision to be sent to prison, providing there be no evidence of malicious intent or coercion.

My own reflections would begin from my experience of accompanying my mother through the last years of her life. She came to live with me when she could no longer manage living alone in 2013, stayed with me for 16 months until she received a diagnosis of Parkinson's Disease and lived in a nursing home until she died in her hundredth year in August, 2019.

Throughout her last decade she would tell me, "I don't want to be a burden, dear." But I knew that what she really meant was that she needed reassurance that I didn't mind that she was a 'burden', at least in the sense that she became increasingly dependent with each passing year. Fortunately, I was always able to reassure her that I was glad to support her - and I wouldn't have dreamed of doing anything other than what I did, caring for her at home and then, once she needed medicalised care, visiting her in her nursing home on five or six days a week.

My concern is that many elderly and vulnerable people will not get the reassurance they crave that they are safe and will always be cared for. They may not have family members living close by. They may see the struggles of their grandchildren to get housing and the difference the release of their estate could make. They may have some comprehension of how much their treatment costs the NHS. They may simply be tired of living in want, anxious about putting the heating on, isolated by immobility.

Once assisted suicide becomes an option, it is very hard to imagine that there will not be a substantial society-wide change of attitude towards assisted dying. To give a banal comparison, once Sunday opening of supermarkets became a reality, it became inconceivable that that change could be reversed. I am sure that the same would apply with the legalisation of euthanasia.

It is notable that there is a considerable body of opinion among doctors and other healthcare professionals that the move would have a destructive effect on

medical professional/patient relationships and I am sure that there would also be effects on the mental wellbeing of many medics once the 'do no harm' clause in the Hippocratic Oath was undermined, even with assurances about conscience clauses, etc.. It is an easy slide from 'exceptional' to 'normal' or even 'desirable' and we have seen in countries such as the Netherlands and Belgium how far that drift can go, with depression and disability as possible grounds for assisted suicide.

At some stage we need, as a culture, to give up on the insistence that autonomy and the power of self-disposal are the highest good for a human person. This individualist anthropology does not correspond to the reality of human life which, if we live well, always involves mutual dependence.

Our greatest hope in this life is that we shall be respected, valued and cared for to the end of our days - and that hope will almost inevitably involve stages when we are quite heavily dependent on others. Such is the society we should seek to build - a society of mutual care. And the



most important step that government can take in this direction is the adequate funding of hospices and end-of-life care.

Thank you for taking the trouble to read this. I know that the issues are not easy and the pressures on you will be great. Be assured of my prayers and those of the Catholic community in Woking and Knaphill as you prepare for the second reading of the Bill on November 29 and subsequent debates during the committee stage.

Canon Rob Esdaile

For those who have lost a child

In his November intention, Pope Francis asks for prayers for parents who have lost a child

In his prayer intention for November, the Pope invites us to pray that "all parents who mourn the loss of a son or daughter find support in their community, and may receive peace of heart from the Spirit of Consolation."

The pain experienced on the death of a child, Pope Francis remarks, "is so great, that there's no word" to describe it. When facing that pain, "encouraging words" "are not helpful," even when they are "spoken with the best of intentions."

For this reason, the Pope invites us to accompany "responsibly" those parents who have lost a child, to "listen to them, to be close to them with love, imitating how Jesus Christ consoled those who were afflicted."

During the month of November in which the Church traditionally remembers the faithful departed, the Pope invites us to pray with him for all those who have lost a child. Fathers and mothers who have experienced this "particularly intense" pain, which defies all human logic, for - as Pope Francis reminds us in his video



message that accompanies his prayer intention - "it's not natural to outlive your child."

A pain that leaves you without words. We are so unprepared to survive the death of a child, Pope Francis observes in The Pope Video for this month, that not even our dictionary contains a word to accurately describe this condition of life. "You see, when one spouse loses the other, they are a widower or a widow. A child who loses a parent is an orphan. There's a word for that. But when a parent loses a child, there's no word. The pain is so great, that there's no word."

Among other things, the Pope reminds us that there is no word, because before the loss of a son or daughter, words "aren't helpful." Even "words of encouragement" that "are at times banal or sentimental," but are "spoken with the best intention, of course, can end up aggravating the wound." In the end, the answer lies elsewhere. To speak to these parents, "we need to listen to them, to be close to them with love, to care responsibly for the pain they feel, imitating how Jesus Christ consoled those who were afflicted."

The latest video can be viewed at thepopevideo.org

COP29: Campaigners ask Shell & BP for "Spare change for climate change"



A group of campaigners dressed as mock charity fundraisers have visited Shell and BP's London offices to urge them to donate any "Spare change for climate change".

The group of nearly 30 campaigners from groups including CAFOD and Christian Aid went to the fossil fuel companies' offices wearing yellow tabards and carried buckets and donation jars. Campaigners from Christian Climate Action, Green Christian and Operation Noah also joined the stunt.

The stunt took place ahead of the start of COP29 on Monday 11 November. The UN climate conference will take place in Baku, Azerbaijan.

Governments at COP29 will negotiate an agreement on how to provide greater financial support to communities around the world hardest hit by the climate crisis – funding known as 'international climate finance'.

Campaigners argue that governments must tax major polluters such as fossil fuel companies to raise further money to fund the climate finance pot. This will ensure low-income countries have the

resources needed to prepare for climate disasters and rebuild after emergencies.

Liam Finn, Campaigns Manager at Catholic aid agency CAFOD, said: "The climate crisis is hitting people around the world that have done least to cause it. Meanwhile, fossil fuel companies are reaping huge profits from driving the crisis.

"World leaders at COP29 must commit to providing those who are bearing the brunt of the climate emergency with the funding they need to cope – and fossil fuel companies must help to pick up the bill."

Andii Bowsher, Green Christian Trustee, said: "The Bible encourages us to work towards situations where those who do social wrongs pay back fourfold what they have taken from the most poor and vulnerable.

"Asking oil companies for their spare change is the very least. They should, of course, be major donors funding the repair and making better of the climate damages already underway as well as resources to stop the worst scenarios of the future."



Artist carries her painting on a Cop29 'Pilgrimage for the Planet'

As the International Climate Conference Cop29 began in Azerbaijan, a group of Christian climate pilgrims walked on a 3 day 'Pilgrimage for the Planet', from Durham Cathedral to Bishop Auckland.

The pilgrims walked on the 'Way of Life', one of the famous Northern Saints Trails, along which St Cuthbert's body was carried to Durham, praying for Climate Justice at this urgent turning point for the future of all life on Earth.

Leading the pilgrimage was artist Helen Elwes who carried her painted banner 'Mother of Mercy' along the 16 mile route to be installed in the Auckland Tower at Bishop Auckland on arrival. Helen's original painting will remain on public display there for the duration of Cop29.

In 2019 Helen painted her 'Mother of Mercy' image as a banner to take onto the streets, in a heartfelt response to the climate & nature crisis the world is now facing. Since then this powerful contemporary Icon of Mary, set in the burning Amazon Rainforest, has been on many Climate Marches, Prayer Vigils & Pilgrimages for the Planet across the UK, and in 2021 Helen walked 200 miles with her banner on the Camino to Cop26, the International Climate Summit in Glasgow.

A professional artist, trained at the Ruskin and the Royal Academy Schools, Helen is a member of Christian Climate Action and a Laudato Si Animator (the Catholic climate movement) and is using her talents to highlight the inextricable link between faith and protecting God's creation :

Quote from Helen "I'm walking on this pilgrimage with my painting to try to raise awareness of the climate and nature crisis and as a prayer for climate justice. It's a painting of Mary - Mother of Mercy - kneeling in a devastated Rainforest landscape, she is holding out her blue cloak to protect people from all nations and endangered animals gathered around the Tree of Life. It was inspired by Pope Francis's powerful and visionary letter to the world - 'Laudato Si'. I hope it will touch the hearts of those who see it and inspire them to take action to protect our precious planet."

The pilgrims arrived at Bishop Auckland on Sunday 3rd November and local community groups met them in the Faith Garden, carrying their own homemade banner of hope, for a colourful procession through the centre of town to the Auckland Tower where Helen's banner was installed.

During the afternoon the Auckland Project held a Community Open Day with craft workshops on the theme of Pilgrimage and Hope and a screening of 'Of Walking on Thin Ice', a beautiful and moving film made by Ben Wigley, about the Camino to Cop pilgrimage to Glasgow in 2021.

The pilgrims began and ended each day of walking by saying together Pope Francis's 'Prayer for our Earth':

**All powerful God,
you are present in the universe
and in the smallest of your creatures.
You embrace with your tenderness all that
exists.**

**Pour out upon us the power of your love,
that we may protect life and beauty.**

**Fill us with your peace, that we may live
as brothers and sisters, harming no one.**

**O God of the poor,
help us to rescue the abandoned
and forgotten of this earth,
so precious in your eyes.**

**Bring healing to our lives,
that we may protect the world and not prey
on it,
that we may sow beauty,
not pollution and destruction.**

**Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.**

**Teach us to discover the worth of each thing,
to be filled with awe and contemplation,
to recognize that we are profoundly united
with every creature
as we journey towards your infinite light.**

**We thank you for being with us each day.
Encourage us, we pray, in our struggle,
for justice, love and peace.**



Picture: Kevin Creaghan



Picture: Max Reeves, Copyright Helen Elwes



Picture: Kevin Creaghan

Scripture Focus

By Fr Jeremy Corley



A New Beginning

Sunday 1st December marks a new beginning, because in our liturgy we begin the season of Advent. Moreover, in the scripture readings, we will be hearing a different translation from today onwards. The passages will remain the same, but instead of the familiar sound of the Jerusalem Bible, the readings will henceforth come from the English Standard Version—a revision of the Revised Standard Version.

The season of Advent focuses on the two comings of Christ. We seek to get ready for his glorious second coming, and we also prepare to celebrate his first coming, when he was born of Our Lady in Bethlehem.

The gospel for the First Sunday of Advent reminds us of what we say in the creed: "He will come again in glory to judge the living and the dead, and his kingdom will have no end." Jesus warns us to stay awake and pray for strength to face the future, in order to be ready for the day when he will return.

Hence the gospel calls us to keep vigilant, so that we may be ready to welcome Christ whenever he returns. If we let ourselves be overwhelmed by drunkenness or simply caught up in the daily cares of life, we could be caught off guard.

On the Second Sunday of Advent (8th December), we hear the beautiful Old Testament reading from the Book of Baruch, describing the transformation of God's people from mourning to joy. The city of Jerusalem is told to take off her dress of sorrow and distress, and to put on the fine robe of God's glory.

This expectation is developed in the third chapter of Luke's Gospel, as we hear of John the Baptist proclaiming a baptism of repentance, leading to the forgiveness of sins. The Baptist's call resonates for us as we hear his words today: "Prepare a way for the Lord, make his paths straight." We can look forward in hope, because when the Lord comes, all humanity will see God's salvation.

The gospel for the Third Sunday of Advent (15th December) spells out what is involved in our preparation for Christ's coming. Anyone with two coats is called to share with the person who has none. We can reflect on our own response to this call. If we have spare possessions, can we find ways to share what we have with the needy?

Around the season of Christmas, many people seek to assist those who are in need, whether near or far, by donating to charity. We ourselves have received so many blessings through God's mercy, and we can seek to let these blessings radiate out to others.

In the gospel reading, John the Baptist does not take credit for himself—he is just a humble messenger. He has baptised people in water, but after him comes someone whose sandals he is unworthy to touch—the one who will grant us the Holy Spirit.

Finally on the Fourth Sunday of Advent (22nd December), we hear of Mary's

visitation of her older relative Elizabeth. She has heard that Elizabeth is six months pregnant and rushes to help her.

The meeting of the two women is an amazing scene of joy, where the unborn John the Baptist leaps in Elizabeth's womb at the arrival of the unborn Christ. Elizabeth cries out: "You are the most blessed of all women, and blessed is the fruit of your womb!"

Then Elizabeth acclaims Mary's faith: "Blessed is she who believed that what the Lord said to her would be fulfilled." Mary responds by directing the praise towards God in the Magnificat: "My soul glorifies the Lord, and my spirit rejoices in God my Saviour."

As we await the birth of Christ at Christmas, we share the joy of Mary and Elizabeth that our salvation has come. We seek to share the faith of Our Lady, and to join with her in praising the God who has saved us.

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View from the Pew

By Dr Jay Kettle-Williams



'Christmas is coming, the goose is getting fat ...'

Yuletide under the Tudors in Merry Olde England was responsible for introducing many of the season's attributes which we recognise to this day.

An established custom in such times of yore was to decorate homes but not in those days until Christmas Eve, the day before the start of Christmastide, a term synonymous with Yuletide. Christmas trees, a central European custom, came much later, introduced into this country in the 19th century by Queen Victoria and her consort, Prince Albert.

The Tudors decorated their homes with all manner of evergreens, evergreens being symbols of everlasting life. Mistletoe (pictured), holly, ivy and firs were used extensively in and around the home, notably to be woven into 'kissing boughs', for which mistletoe retains the role to this day, but with one berry being discarded at every kiss.

Henry VIII, renowned inter alia for his repudiation of Catholicism and for having six wives (Catherine of Aragon, Anne Boleyn, Jane Seymour, Anne of Cleves, Catherine Howard and Catherine Parr), was reputedly among the first in England to feast at Christmas time on turkey, as opposed to goose, and for having popularised that great favourite among our nation's young: Brussels sprouts.

The major difference between Yuletide celebrations under the Tudors and the Christmas festivities of our day is that, having fasted strictly during Advent (1-24 December), everybody in Tudor times took the full twelve days (25 December to 5 January) off work, that being unless obligations, such as animal husbandry, dictated otherwise.

The term 'Advent' (abstract noun), deriving from the Latin preposition 'ad' for 'to / towards' and the Latin intransitive verb 'venire' meaning 'to come', is best taken as meaning 'the coming / the approach(ing)' or 'the arriving / arrival'. Well, from the beginning of Advent this year, a new Bible translation for use at Mass will have arrived, the first official translation of the Bible having been in 382 when Pope Damasus, only one of the two



Portuguese Popes to date, asked the convert Jerome to produce a translation of the Bible into Latin.

Translation has long been an interest of mine. 'Traduttore – Traditore' is an interesting cry oft repeated. It reflects the concept that translation is always a betrayal of the meaning of the original, that the only way therefore to produce a true and faithful copy of any original text is to photocopy it.

The meanings of words can change over time and space. Take the word 'virgin' (from Latin) for instance, the meaning of which has been narrowed over time to address and to focus upon the fixation of our day. Admittedly we do still use the term adjectivally – that is in addition to the descriptor 'virginal' – but mainly in limited association nowadays, such as with olive oil, forest, land, snow ... A similar example of lexical semantics would be the term 'maid / maiden' from Germanic as often employed to describe speech, dividend, name, bid, voyage ...

So to keep as faithful as possible to the original in any translation you are on a merry-go-round of translating and re-translating in order to bring and maintain the translation up to date. Alternatively, as in some religions, you refer to nothing but the original. As Christians in the modern world we don't have that luxury. So it's staying on the merry-go-round for us.

Advent, then, is a time for anticipation and expectation when we await the one true gift of Christmas.

I make no excuse at this point for repeating the responses recorded in The

Spanish Ambassador's Suitcase (Matthew Parris and Andrew Bryson, Viking, 2012) as given to a US radio station by several ambassadors in 1946 when asked what they would like for Christmas. The Russian ambassador said he would like 'peace on earth and understanding between nations'. The French ambassador replied saying he wished for 'a brighter future for humanity and for the spread of freedom throughout the world'. Then came the British ambassador's response: 'That's very kind of you – a small box of crystalized fruit would be lovely'.

Well there can always be other perhaps less portentous gifts which we might in all good faith wish to receive or to bestow:

'Please put a penny in the old man's hat.
If you haven't got penny,
a ha-penny will do,
If you haven't got a ha-penny,
then God bless you.'

I wish you a blessed Advent.

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Dr J L Kettle-Williams is an experienced business communications consultant and wordsmith (tutor, writer, translator).



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Stella Maris brings true Christmas joy to seafarers and fishers

Imagine seafarers and fishers, working at sea on Christmas day, thousands of miles from home.

They won't get to church or sing any carols. They might not even have a single gift to open. Christmas can be a lonely and tough time of year for seafarers and fishers.

"Seafarers can find it tough, no matter how long they've been at sea. It's common to hear that a seafarer has not had Christmas at home for four or five years, or even longer," says Charles Stuart, Stella Maris Regional Port Chaplain for Southampton and Southern Ports.

Throughout December, Charles, as well as other Stella Maris chaplains and their teams of volunteers all over the United Kingdom, will be visiting dozens of ships in ports across the country.

They will take with them Christmas presents to give to seafarers and fishers they meet, who will be at sea on

Christmas Day. These can be simple gifts like woolly hats, socks, phone cards, and chocolate.

Sometimes, Stella Maris chaplains bring seafarers to Mass when their ship is berthed in port. "Some manage to attend but not many. We will help with lifts where we can," says Charles.

Seafarers often improvise Christmas decorations on board their ship, and Charles has seen Christmas trees made from plastic water bottles.

"The cook will prepare a special meal, and the shipping company may give an extra allowance for this. People of all faiths will come together to celebrate a feast day. Some that have time and can afford it will buy festive food and drink from the supermarket.

"Our gifts add sparkle to the table and offer a link to the world from which seafarers and fishers are so often isolated, and they will remember us for



this. One ship master told us we seem to be the only ones who care. I also heard from another master of a tanker who told me his company offered only a chocolate bar for each crew member. He said he had them in his cabin, but he was too embarrassed to give them out. It's hardly believable," said Charles.

Charles explains that Stella Maris in Southampton and Southern Ports run a Christmas appeal with all the local parishes and some schools, and the response is marvellous. "People organise well in advance and are very generous. Without this support we would struggle to contribute," he says.

Charles says that because ships are often out of sight, many people are unaware of how important seafarers are to their daily lives.

"People know there is a port, but they cannot see the detail the work seafarers do or appreciate the lives of seafarers. We work to make the public more aware."

If readers would like to find out about the work of Stella Maris and opportunities to volunteer or donate to support it, go to www.stellamaris.org.uk Let us also pray for seafarers and their families at this special time of the year.



Bring true Christmas joy



Christmas can be a lonely and tough time of year for seafarers. But you can bring true Christmas joy.

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SPUC Branches in the Plymouth Diocese send best wishes to readers of CATHOLIC SOUTH WEST for a HAPPY and HOLY CHRISTMAS 2024

57 years of standing up for life from conception to natural death. Will you stand with us in 2025 and be a voice in defending innocent unborn life and vulnerable lives in danger of assisted suicide?

The Society for the Protection of Unborn Children

www.spuc.org.uk

A Day of Reflection and Connection for Religious and Consecrated Life

The recent gathering of religious in the Diocese of Clifton on 22nd Oct 2024, held at Brownhill Monastery, was truly a day to remember. With the theme of Religious/Consecrated Life and the Jubilee Year, the event was led by Vron Smith, a seasoned lay collaborator with the Jesuits, known for her expertise in Ignatian spirituality. We were about 30 religious in total from across Clifton Diocese.

Vron guided us through the morning, blending Ignatian spirituality with a synodal approach—listening deeply to one another. Following a brief introduction, we spent 40 minutes in silence, reflecting on Luke Chapter 4, where Jesus presents his mission. Afterwards, we broke into four small groups, discussing what stood out most to us in the passage. Each group then shared the essence and fruits of their discussions, filling the room with a palpable sense of inspiration and enthusiasm.

After lunch, at 1.45 pm, we had a casual sharing session with Fr Thomas, a Fransalian priest (MSFS), whose missionary presence in the Clifton Diocese traces back to their very first mission in 1861. As the newly appointed Vicar for Religious, he offered insights from the recent Conference of Vicars for Religious held in Leeds. He shared statistics about the current state of religious life across England and Wales and invited suggestions on nurturing connection and witness. One practical idea was to gradually create an inventory of all religious communities in the diocese, sharing basic details with each other and the diocese, making our presence and witness visible and known. This would serve as a concrete reminder of the vital contributions that religious

make to the life and holiness of the Church.

Throughout the day, Bishop Bosco was with us, bringing his unique 'spirituality of presence.' He was a quiet strength that guided and comforted—reminding us that "The presence of a father is not measured by his words, but by the quiet assurance of his steady support." His supportive presence added a special touch, and it was a delight for many of us to have the chance to greet him personally. He concluded the day with a beautiful Mass in honour of St John Paul II, weaving in an inspiring homily that left us all uplifted.

We extend our heartfelt thanks to Sr Maria Whisstock, whose administrative wizardry made sure the smooth flow of the day, despite the busy schedule at



Brownhill Monastery. And of course, gratitude to all the sisters of the community, who showered us with warm hospitality, a deliciously healthy lunch, and endless cups of tea—essential fuel

for departing religious! It was a day well spent, filled with reflection, shared wisdom, and a renewed sense of community.

Fr Thomas Kulandaisamy, MSFS, JCD

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'Safeguarding Sunday'

A survivor speaks

17th November 2024 was 'Safeguarding Sunday'. Please take a moment to really listen to the voice of survivors of abuse within the Church.

Have you been moved by the accounts of Church victim survivors you have heard this week? Have you felt that pain? If not, what has put you outside the mystical body of Christ?

Time, time, and time again survivors are telling you what is still wrong with our culture, our formation and our structures. But are you listening? Are you really listening?

The impact of what is 'wrong' lands on survivors – and it lands heavily. So many left with broken lives, trying, decades after the original abuse, to deal with savagely intense pain compounded by what, for far too many, seems like a cold or desperately inadequate response from their Church.

If you speak about 'safeguarding', please

think carefully before you emphasise 'how far we've come', and make it crystal clear that there is a very very long way to go. Whatever your place in the Church is, please, recognise the power and dignity that your baptism gives you.

Lose your excessive deference – it harms people. Hear the call to listen to those who have been harmed and advocate strongly for justice for them.

We talk about a Church being a safe space or sanctuary – this Sunday, please have a long hard look at yours, and try to imagine how it's perceived through the eyes of someone whose ability to trust has been shattered by Church abuse.

A Roman Catholic Church survivor
clinging on and trying to work with those
who wish to build a safer church.



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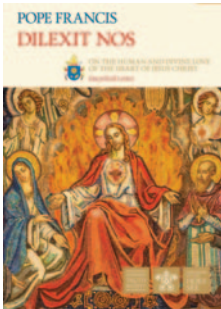


Dilexit Nos

Pope Francis
£6.95

CTS Product Code: DO977
ISBN: 9781784698331
www.ctsbooks.org

In his fourth encyclical, Pope Francis reflects on the Sacred Heart of Jesus: "The deepest part of us, created for love, will fulfil God's plan only if we learn to love. And the heart is the symbol of that love."



Dilexit Nos is Pope Francis's encyclical on the love of Jesus's Sacred Heart, exploring how this divine and human love meets the deepest needs of our world today. The Sacred Heart is not only a symbol but a living reality that invites us to unity, compassion, and transformation. Through Jesus's actions, words, and sacrifice, we see His enduring closeness to us, His profound mercy, and His desire for our reconciliation with God and each other. This text calls Catholics to return to the heart, where true self-understanding and love for others begin, and to embrace

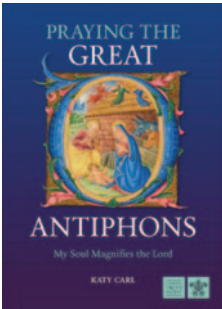
a faith that inspires both personal and societal renewal.

"Love and the human heart do not always go together, since hatred, indifference and selfishness can also reign in our hearts. Yet we cannot attain our fulfillment as human beings unless we open our hearts to others; only through love do we become fully ourselves. The deepest part of us, created for love, will fulfil God's plan only if we learn to love. And the heart is the symbol of that love." (Dilexit Nos, 59)

Praying the Great O Antiphons

Katy Carl
£6.95
CTS Product Code: D838
ISBN: 9781784696610
www.ctsbooks.org

In the final days of Advent, the Church recites the Great O Antiphons at Vespers each evening. Katy Carl contemplates each of these antiphons, drawing on art, literature, and Sacred Scripture to show how they tell the story of Jesus Christ, the Babe of Bethlehem.



In the final days of Advent, the Church recites the Great O Antiphons when the Magnificat is prayed at Vespers each evening. These antiphons refer to Christ under seven great titles: Wisdom (Sapientia), Lord Most High (Adonai), Root of Jesse (Radix Jesse), Key of David (Clavis David), Dayspring (Oriens), King of Nations (Rex Gentium), and God With Us (Emmanuel).

Katy Carl contemplates each of these titles, drawing on art, literature, and Sacred Scripture to show how they tell the story of Jesus Christ, the Babe of Bethlehem. These meditations will help anyone who wants to pray the O Antiphons with greater devotion and to make space in the final busy days of Advent for spiritual preparation to welcome the infant Christ at Christmas.

Meeting Christ in the Eucharist

Fr Stephen Wang
£4.95
CTS Product Code: Do938
ISBN: 9781784695668
www.ctsbooks.org

Written to help people grow in their love for Christ in the Holy Eucharist, this booklet offers meditations on the

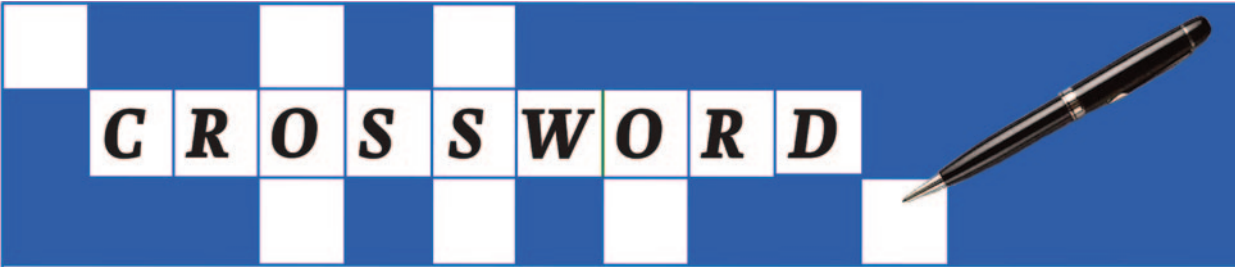
sacramental presence of Jesus Christ, accompanied by art, prayers, Scripture and quotes to aid your Holy Hour.

"Without prolonged moments of adoration, of prayerful encounter with the word, of sincere conversation with the Lord, our work easily becomes meaningless... I want to encourage everyone to visit the Blessed Sacrament." (Pope Francis)

Before He ascended into heaven, Jesus promised His disciples that He would be with them always. That same promise extends to all the faithful, and it is in the Eucharist that we come to know this most powerfully.

Written to help people grow in their love for Christ in the Holy Eucharist, this booklet offers meditations on the sacramental presence of Jesus Christ, especially his Real Presence in the Blessed Sacrament and its implications for our lives.

Is Jesus really present in the Eucharist? What happens at Mass? What should you do in Eucharistic Adoration? These questions and others are combined with inspiring art, prayers, Scripture readings, quotes and reflections to meditate on while praying before the Blessed Sacrament.



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

QUICK Across

- 4 Isaac's firstborn (4)
- 5 Rim; frontier(6)
- 8 Roman emperor between 37 and 68 AD (4)
- 9 Female domestic servant (8)
- 10 Common seabird of Europe; ancestor of many domestic breeds (7,5)
- 12 Variety of football played at a particular public school (4,4,4)
- 13 Headgear associated with Mexico and SW USA (8)
- 15 Father of Menaham(4)
- 17 British political party members: Irish RC 17th century outlaws (6)
- 18 Poetic name for Ireland (4)

QUICK Down

- 1 Pertaining to two dynasties in 17th century Britain, and one in the 21st century (8)
- 2 Site of King Saul's last stand (5,6)
- 3 Robert ----, Scottish architect and furniture designer (4)
- 4 Verge;threshold(3)
- 6 Releaseoncemore(7)
- 7 Assyrian king, the fifth of his name, who captured Samaria and took the Israelites into exile (11)
- 10 Go away and stay away (3,4)
- 11 Building, greenhouse, associated with fruit (8)

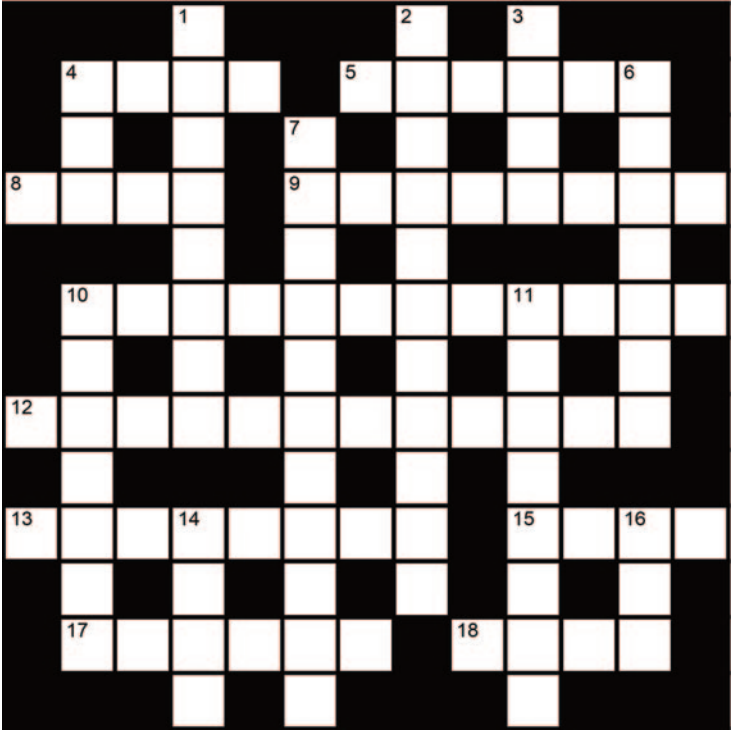
- 14 Italian Adriatic port (4)
- 16 Son of Jacob and tribal ancestor (3)

CRYPTIC Across

- 4 One of the twins seen tucking into Lincolnshire sausages (4)
- 5 British sect's on edge (6)
- 8 Number, including the Queen, he fiddled, so some say (4)
- 9 Subordinate created with care, it's said (8)
- 10 Complex soggy eagle, or a great seabird... (7,5)
- 12 ...low mental age resorting to a noble pastime (4,4,4)
- 13 Headgear of Oregon revolutionary angry medic donned earlier (8)
- 15 Menaham's dad soldier imprisoned today (4)
- 17 Party members after allegations, lose face (6)
- 18 Yeats's land in Ulster, knowledge of the Scriptures will bring it all back (4)

CRYPTIC Down

- 1 Nothing in vehicle list is of the age of the new king (8)
- 2 Philistines prevailed here, but Mongolia is free (5,6)
- 3 First family: one on bridge,... (4)



- 4 ...for the other, it's the brink, mate (3)
- 6 Publish again in the matter of offspring (7)
- 7 Neal's Harems: massages for old Assyrian kings (11)
- 10 Push off and lose one's way (3,4)
- 11 Fruit in here has variety enclosed by old railway (8)
- 14 One pub promoted Italian port (4)
- 16 One of twelve in Israel to get higher than black belt (3)

SOLUTION

Across: 4 Esau, 5 Border, 8 Nero, 9 Handmaid, 10 Graylag Goose, 12 Eton Wall Game, 13 Sombrero, 15 Gad, 17 Torres, 18 Erin. Down: 1 Caroline, 2 Mount Gilboa, 3 Adam, 4 Eve, 6 Reissue, 7 Shalmaneser, 10 Get lost, 11 Orangery, 14 Bari, 16 Dan.

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