



MORE THAN 24 YEARS OF BRINGING THE NOTTINGHAM DIOCESE TOGETHER

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CAFOD launches Appeal for Crisis in Israel and occupied Palestinian territory and urges civilians to be put first

The Catholic aid agency, CAFOD, has launched an Appeal following the escalation of violence in Israel and occupied Palestinian territory (oPt), and the rapidly deteriorating humanitarian crisis in Gaza.

People are being killed and thousands of homes are being destroyed – families will need urgent, practical help to recover. Funds raised will ensure life-saving aid can be transferred into Gaza, Israel and other parts of oPt as soon as access is available, and that local organisations have what they need to help those most affected.

The situation in Gaza is increasingly desperate with an urgent need for water, electricity and fuel. It is reported that residents are consuming contaminated water from wells, which could lead to the spread of waterborne disease, and vital services are on the brink of collapse. Over 3,000 Palestinians and 1,300 Israelis have been killed since the violence escalated and 1 million people are estimated to have fled their homes and are living in dire conditions in central and Southern Gaza.

CAFOD has worked for many years in both Israel and the occupied Palestinian territory (oPt) and is in regular contact with partners as the situation develops. CAFOD's local partner, Caritas Jerusalem, has a number of staff in Gaza and commented: "Most of our employees have been forced to leave their homes. Some have sought refuge in the Holy Family Compound in Gaza City, others in UNWRA (United Nations Relief and Works Agency for Palestine Refugees) schools, and some in the homes of relatives and friends. Several of our employees' houses have been completely demolished. They're in shock, confused, and perplexed. They don't have electricity, and the internet is sporadic."



In a statement released on Saturday, CAFOD joined 11 other major humanitarian agencies in calling for the UK to use its influence to help protect civilians caught up in the conflict and bring an end to the fighting.

CAFOD has also asked supporters to write to the UK Foreign Secretary, urging that the UK plays its part in upholding international law, ensuring humanitarian aid can reach people in need, and working with other world leaders to secure a lasting peace for the region.

Elizabeth Funnell, CAFOD's Country Programmes Representative for the Middle East, said: "We condemn the horrific

killings and kidnappings led by Hamas and the scale of the Israeli government's violent retaliation, which is causing more civilian deaths and injuries. We urge all parties to end the violence and abide by international law. This means protecting civilians, releasing hostages and not punishing innocent civilians by stopping food, fuel and water reaching Gaza.

"Right now, people are literally trying to stay alive. It's virtually impossible for people to leave Gaza so there's no way for civilians to escape the current Israeli bombardment. Thousands of people have begun to move to the south of Gaza, but the lack of food, water or shelter will have disastrous humanitarian consequences.

The attack on Al Ahli Arab hospital is a shocking reminder of how nowhere in Gaza is safe.

"The situation for families in Gaza is extremely severe and our local experts in Gaza are already providing support where they can. The level of need is huge, and other partners will start to provide urgent help to people living there as soon as it is safe to do so."

Pope Francis has also urged people to take the side of peace, saying during his weekly General Audience on 18 October: "War does not solve any problem, it only sows death and destruction, increases hatred, multiplies revenge. War erases the future."

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The monthly paper for the
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Catholic News 

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A reflection on St Vincent de Paul



St. Vincent

27th September saw the Feast Day of St Vincent de Paul, whose teachings are as relevant today as they were four centuries ago. Vincent devoted his life to the alleviation of suffering due to poverty of any kind, and in the process, he built communities of caring.

Vincent was driven by his faith to take action, being inspired by the works of Jesus. He saw each person as Jesus and treated them with the utmost respect and dignity, believing that any service offered must be done well to meet the needs of the



Blessed Frederic Ozanam

individual and was a mutual exchange which enhanced the giver and the receiver. Saint Vincent de Paul was a man of exceptional empathy who acted on that empathy, rather than just feeling it. He was an outstanding organizer who inspired many from every social class to follow him. He inspired seminarians, priests, men, women, the rich, poor, powerful, sick, and everyone else within his circle of influence. Just over 150 years later, Saint Vincent's ministry continued to inspire, leading to Frédéric Ozanam's founding of what is today known as the Saint Vincent de Paul

Society – the SVP, an international lay organization providing direct relief and compassion to the poor at local levels.

Today, the Society named in his honour continues to build communities across England and Wales, and the rest of the world. Its mission and vision are constructed on Vincent's belief that "charity is the cement which binds communities to God and persons to one another".

By turning concern for those in need into action, Vincentians empower those they seek to support through practical help and a sense of unity and kindness. From a problem shared over a cup of tea to providing furniture to turn bare walls into a home, Vincentians continue to devote their time, energy and talents to bring communities together.

During his lifetime, Vincent was an early advocate for social justice, defending the rights of those who found themselves in poverty at a time when suffering was prevalent and often ignored. The SVP continues to campaign for the rights of those who are marginalised, treated unfairly and left without a voice. SVP campaigns give a voice to the voiceless in the hope that it forges change for the better.

As we honour this great saint, ponder the ways that you can put your empathetic heart into action. We are all called to care for the sick, poor, and suffering in various ways. We are all responsible to help share the Gospel with those God puts in our lives. Allow Saint Vincent de Paul to inspire you, as he has so many others, and do not hesitate to respond to that inspiration.

Saint Vincent de Paul, you were called by God to serve the poor, sick, and many others in need. You drew many others into this service through your work in forming the clergy, religious sisters, and laity to be instruments of God's love. Please pray for me, that I will more fully devote myself to a life of compassion, and that I will make the proclamation of the Gospel my central mission in life. Saint Vincent de Paul, pray for me. Jesus, I trust in You.

FRANKLY SPEAKING



If anyone was in doubt that we live in changing times perhaps the definition of the word "evolution" needs a simple explanation. Evolution is described as "general change" in the characteristics of living things over successive generations. Assuming this is correct the responsibility is of our world leaders and the media to inform us in a trustworthy manner.

The Prime Minister recently said "politics does not work the way it should," he further commented "change is difficult". I think most of us would agree with this but sadly trust in our politicians seems to me at all time low. At the last count 23 current MPs had been suspended and 6 have resigned due to personal circumstances resulting in by-elections. This still leaves over 600 elected representatives at Westminster who might act differently (and better) if they remembered who elected them.

There is a further recent example of our changing times. The now former high street chain "Wilko" is no longer with us and sadly around 2,500 jobs were lost. For a long time this company with a family background was highly successful and was operated on a real basis of trust. I am not sure what happened just a few weeks ago but this loss to our towns will be greatly missed by many.

When the Prime Minister said that change is difficult I do wonder how he expects the issues of loneliness, homelessness, increasing utility bills and many other areas of concern to the most needy, how will the least fortunate cope with all this change?

Recent current affairs, not least in Israel, encourage us to look at our great saints who have given us all the good examples we need. Saint Francis chose to be poor

and Saint Paul said without love we are nothing.

Since the publication of the 2021 Census much has been said of the future of Christianity. The more we are told that we are in an increasingly secular society, the more that Christianity will become marginalised. We know that many in our media admit to being non-believers. We also recognise that social media is fully available to our children.

Evangelism mixed with evolution is surely our way forward but we cannot just leave it to others. I just hope after Synod 2021-23 we will follow the words of St Paul.

This article was written before the recent conflicts in Israel.

**Frank Goulding,
Holy Trinity Parish, Newark**

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St Mary's Catholic Voluntary Academy Derby New Starters Attend Mass in the Parish



In what is a long standing tradition, the new starters in Foundation Stage Two from St Mary's Catholic Voluntary Academy in Derby came to the 9am Mass in St Mary's Parish to be given their Presentation Folders. These folders will hold their certificates and good work during the rest of their time at Primary School and will be brought back to the parish at their Leavers' Mass in Year 6. Twenty children attended the Mass and the photo shows three of them proudly showing off their new folders."

Frances Hazel

Memorable Pilgrimage from Louth to Poland

Mrs Miranda Boon from St Mary's in Louth once again teamed-up with All Saints Travel to lead a pilgrimage for parishioners and others from around the country to the Archdiocese of Krakow, Poland. She was joined by Canon Jonathan Cotton as Chaplain for the pilgrims, and who led prayers and celebrated Mass each day, often at the daily pilgrimage site. The fourteen pilgrims, who gradually grew together in friendship, spent the first week in September visiting the Divine Mercy Shrine, the miraculous Icon at Czestochowa of the Black Madonna, Queen of Poland, the birthplace of St John Paul II in Wadowice, and the nearby seventeenth century Calvary at Zebrzydowska, and the Wieliczka Salt

Mine. It was the visit to the Auschwitz-Birkenau concentration camp that was probably the most challenging which included seeing the cell where St Maximillian Kolbe died after giving up his life to save another. The memory of the horror & evil of these concentration camps still seems not to prevent man's inhumanity to man as evidenced by the wars, conflicts and atrocities being waged today around our common home of earth. On a plaque we read, "Those who do not remember the past are condemned to repeat it." [George Santayana, the Spanish-American philosopher.] Let us ask Our Lady, Queen of Poland and the Saints of Poland, to pray for us.



The pilgrimage group at the Divine Mercy Shrine



Mrs Miranda Boon and Fr Jonathan Cotton

Season of Creation 2023

St Winefride, Shepshed

The 2023 season of creation provided us another opportunity as a parish to collectively celebrate, reflect upon and recommit ourselves to, our christian task of caring for the environment. Together with Pope Francis and Christians across the world, we here in St, Winefride, Shepshed thanked god for the gift of creation while also seeking His grace for an effective stewardship over all he has given us. Beginning from the 1st Sunday of September and lasting up the second Sunday of October (3rd Sept.-8th Oct. 2023), our attention was drawn not just to our hand-crafted fountain of justice gushing forth by 'our Lady's' side altar in the parish but even more to the central theme of this year's celebration; "Let justice flow like a river and righteousness like a never failing stream" (Amos 5:24).

The excitement of it all was when we were 'planting our garden' and 'striking the rock' to let our fountain of justice gush forth. All hands were on deck as items were gathered, lifted and pulled together from every imaginable source. Ideas also flew left, right and centre as every one gave his or her opinion hoping that together we would help create an image that would best capture in picturesque manner the above theme. We argued and laughed, arranged and dismantled. at the end, we all stood

back and admired with a sense of achievement: A lush garden watered by an ever flowing stream and teeming with all kinds of life, but bordered immediately by a fiery hot desert strewn with the many deaths and ecological disasters caused by our collective injustice towards our environment.

But what was even more exciting and memorable was both our parish trip to Liverpool and also the harvest festival, both of which took place in September.

While the bus trip helped us to socialise while also appreciating the landscape of God's beautiful creation, through the harvest we thanked Him for his untiring provision and the grace to share what we have with the needy. Lots and lots items were 'harvested' and donated to our local foodbanks and charities in Shepshed.

The children's involvement with the whole celebration was even more stunning and colourful. Their lighted candles held across their chests in a circular structure reminded us of the lights each one of us has - together we can shine and bring life to our world. Their paintings brought to our consciousness the fact that while some children have so much to eat, wear, play and study with, many children across the



world still lack food, shelter, clothing, and access to education, healthcare and meaningful play. Many continue to lose their innocent lives to the horrors of war caused by unjust, oppressive and imperialistic regimes and policies.

In the course of our one month long celebration, we came to terms with the fact that our christian commitment to the environment must begin with the daily choices we make as individuals about what and how we eat, drink, dress, travel, drive and interact with other people. It is in these little things that the conversion needed to combat the prevalent ecological crises would begin to take root. The river of God's justice must first flow in our individual hearts and from there into our world. To that effect, we have agreed as a parish to begin the 'live simply' programme in our parish joining our pastoral-ecological solicitude to those of the many parishes across Nottingham diocese and globally too.

We also understood the fact that for justice to flow like a river, we must first deal with the issues of poverty, hunger, migration, human trafficking, disease and child illiteracy affecting most countries. As much as we try to evolve policies and take actions to combat climate change, it would also be necessary to effect a positive change in the social, economic, political and cultural climate of our world. A climate of war, genocide, ethnic cleansing, apartheid, unipolar world order, unjust and dehumanising inter-national trade and political relationships, must give way to a climate of peace, justice, respect for cultural and religious diversity, racial and economic equality, and a multipolar world order.

On the whole, the 2023 season of creation was well received and celebrated here in St. Winefride. Its memory will linger for a long time.

Fr. Patrick Edet Bassey, Parish Priest

From: Elston Hermitage.....



In the month of November we keep All Saints-tide. When we thank God for All the saints, not only the canonized, but all the saints of God who in their day and generation responded to the light of Christ.

Phyllis McGinley the american writer of children's books and poetry wrote a book called Saint-Watching, in it she says:

"When I was seven years old I wanted to be a tight rope dancer and broke my collarbone practicing on a child's size high wire. At twelve I planned to become an international spy. At fifteen my ambition was the stage. Now in my sensible declining years I would give anything to be a saint. "I think that Phyllis Ginley's humorous remarks make a fitting introduction to All Saints-tide which we celebrate this month. They remind us that every one of us -without exception- is called to be a saint. In fact not one of us in the church today is called to be anything less than a saint !. So no pressure!

However this poses for us a rather knotty question:

What is the best way for us to become a saint in the 21st century?

Is it to do what St.Benedict did in the fifth century and renounce the world.?

Or to do what St Anthony did in the fourth century: turn our backs on the pleasures of this world and live apart from society?

Is it to do what St. Frances did in the thirteenth century, turn our backs on material wealth and preach the Gospel wherever we can find a crowd and soapbox?

Or is it to do something like St. Elizabeth Seton did in the nineteenth century: raise a family and spend the rest of our lives working with society's sick and needy?

For most of us the answer to these questions would be No. And the reason for that is obvious. We do not wish to become saints by doing what God made somebody else to do. We can only become saints by

following our own vocations and doing what God made us to do as individuals. Practically speaking, this means that if we are parents at this moment in our life, that's exactly the way God intends you to be a saint; by being the best parent we can be. And practically speaking, if we are a student at this moment in our life, that's exactly the way God wants you to be a saint; by being the best student you can be.

Or if we are an elderly couple at this moment in your life, that's exactly the way God intends us to become a saint: by being the best elderly couple you can be.

Each and everyone of us has our particular call in this life and particular vocation , but without doubt we are all called to become saints.

And if we are in any way still in doubt about this we need to simply read the Beatitudes in St Matthew's Gospel (5: 1-12) which is the Gospel reading on All Saints Day.

The Beatitudes spell out to us in simple terms the guidelines that we should use to live our lives. And if we live our lives following these guidelines, Jesus will one day say to us what he said to the people of his time in the Sermon on the Mount:

" Blessed are you, the Kingdom of God is yours ! "



In conclusion I would like to close by paraphrasing the words of the poet John Oxenham. They sum up the option that Jesus sets before each one of us at All Saints-tide:

" To everyone there opens a way - a high way and a low. The high soul takes the high way: the low soul takes the low. And in between on the misty flats, the rest drift to and fro.

But to everyone there opens a way - a high way and a low.And everyone decides the way his soul shall go. " It is for us all then to follow the saints of God, in humility, prayer and devotion in our own particular calling - but all as saints.

Happy All Saints !

Fr David + h.d.n. Priest and Hermit

Holy Family Parish; mission and service in East Nottingham



Holy Family Parish in East Nottingham is on the map because it has recently fitted an AED (defibrillator) at each of its three churches. At Our Lady & St Edward's, the parish and primary school worked together to fund and install the Defib; at Sacred Heart Church, funding was provided by a grant from local Councillors, money from the local Italian community and parishioners; and at St Augustine's, parishioners funded the installation.

All three Defibs are in prominent positions and can be accessed by any parishioner or member of the public in an emergency. They are all registered with the emergency services and join an increasing network of Defibs in key locations. The chance of surviving a cardiac arrest outside of hospital is only about 10%, so any help that can be provided before emergency services arrive is essential.

The Holy Family Parish recently arranged for 15 parishioners to receive basic First Aid awareness training, including on how to use a Defib. The three-hour session was superbly led by Helen McElhone who provides such training for schools and other groups. It covered basic resuscitation, initial casualty care and how to remain calm if someone is in distress.

Fr Joe, the Parish Priest, said 'Thanks to the initiative of our Community Coordinator, Diane Williams, and the efforts and generosity of parishioners, we are able to provide these vital pieces of

equipment for the benefit of the whole community. It's great that our churches reach out in this way and show our support for the local area, as well as providing members of the parish with the basic First Aid skills that could save a life in the future'.

To see where Defibs are situated in your area, go to <https://www.defibfinder.uk/> In an emergency, dial 999 and they will tell you where to find your nearest and how to access it.

Fr Joseph Wheat



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Scripture Focus

By Fr Jeremy Corley



Using Our Time Wisely

Time is a strange thing. When we are getting a job done or enjoying ourselves, there never seems to be enough time. But when we are unwell, time can seem to drag.

The gospels for the last three Sundays of November help us to reflect on how we use our time and the other gifts God gives us. All three gospels are taken from the 25th chapter of Matthew's Gospel.

In the previous chapter of Matthew's Gospel, Jesus has spoken of the terrible events that will happen before the end of the world. We might now expect dire warnings about how we are to behave, but instead we have three parables, encouraging us to think clear-headedly about the last things.

On the 32nd Sunday of the Year (12th November) we hear the parable of the ten bridesmaids. Five of them were sensible but the other five were foolish. The sensible ones had flasks of olive oil so that their oil lamps would burn,

whereas the foolish ones brought no olive oil.

In typical oriental style, the delay in the bridegroom's arrival is because his family was haggling with the bride's family over the financial terms of the marriage contract. But finally at midnight, the contract was signed and the wedding could take place.

Both the sensible and the foolish bridesmaids had fallen asleep, but when the moment came, the sensible bridesmaids were ready with oil in their lamps. By now, it was too late for the foolish bridesmaids to get any oil.

The parable encourages us to reflect on our lives. God gives us time to prepare for the final judgment. Are we providing ourselves with oil for our lamps, so that we can welcome Christ when he arrives?

On the 33rd Sunday of the Year (19th November) we hear the parable of the talents. In the story, three men were given large sums of money. Two traded with what

they had been given, but the third just buried his treasure in the ground.

Why did the third man do this? Was he envious because he got less than the other two men? Or did he doubt his ability to use the money he had been given?

When the master returned, he rewarded the two men who had used their resources constructively to gain more. But he had sharp words for the third man who just hid his money in the ground.

God gives each of us resources and gifts and abilities. We may think that others have got a lot and we only have a little. But we can use what we have to serve our heavenly Master. Even if we have no money, we can offer a kind word or a friendly smile, and we can pray for those in need.

On the Feast of Christ the King (26th November) we listen to the famous parable of the sheep and the goats. Here we have a description of the final judgment. But we do not hear about a long reckoning of

accounts, listing our good versus bad actions.

Instead the King speaks about how he was treated in earlier time. When he was hungry, some ignored him but others fed him. When he was a stranger, some ignored him but others made him welcome. When he was sick, some ignored him but others came to visit him.

We can be very concerned about our personal holiness. But this parable encourages us to look outwards and see those around us. If we have food, can we share it with the hungry? If we live and work in a place, can we welcome strangers? If we know someone who is sick and would benefit from a visit, can we go to see them?

These three gospel parables encourage us to reflect on how we use our time and the other gifts God gives us. The final judgment will not come to us as a nasty surprise if we use our time wisely and generously.

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Bishop Patrick celebrates Mass as Catholics Leave Ecumenical Sharing Agreement at The Church On Oakwood, Derby



The Church On Oakwood in Derby has been a flagship of ecumenical working since the building was dedicated on May 29th 1993 by the leaders of the local Anglican, United Reformed, Methodist and Catholic churches, including Right Rev James McGuinness Bishop of Nottingham. It was a sad day on 14th September 2023 when Bishop Patrick celebrated the final Mass there. The Catholic congregation will now celebrate the 6.30pm Saturday Mass at St Alban's Catholic Church in Chaddesden rather than at The Church On Oakwood. Bishop Patrick was keen to stress that he hoped ecumenical links will continue, and thanked everyone for what has been created over the past 30 years. The leaders of the Anglican, United Reformed and Methodist churches are working hard to produce a new version of the Sharing Agreement without their departed Catholic partners, and are committed to ensuring that a church remains on the Oakwood estate to minister to the 20,000 souls who live there."

The photo above shows the clergy who were present at the dedication of the Church in May 1993.



Fran Hazel,
Chair Diocesan Ecumenical Commission

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View from the Pew

By Dr Jay Kettle-Williams



To be, or not to be, ...

Mother, Mum, Madre, Mère, Mutti, Mamma, Moeder, Mare, Maman, Mutter, Mater ...

It's interesting that languages of Indo European stock have such similar terms for that one parent.

Ok, but we mustn't fall foul of immediately assuming that those societies, in whatever number and for which Proto Indo European has been considered the mother tongue, could be deemed matriarchal rather than patriarchal. I think we'd all have trouble identifying a matriarchal society, apart from the Amazons of the ancient Greek myth.

However, the indication must surely be that the role of mother, motherhood, is a constant which remains revered and respected across cultures for the nurturing, caring and sharing within the close-knit community of a family where the feminine principles of cooperative living hold firm.

Advent (Sunday 3 Dec 2023 – Sun 24 December 2023) will soon be upon us. Advent is a season observed in most Christian denominations as a time of pending arrival as the faithful wait and prepare for both the celebration of the Nativity of Christ at Christmas and the return of Christ at the Second Coming. Advent marks the start of the liturgical year in Western Christianity and spans the time during which we wait with Mary for her to give birth to the infant Jesus.

Mary's motherhood of God (Deipara in Latin) is a long-established dogma within the Catholic Church. The term 'Mother of God' appears in the oldest known prayer to Mary, the Sub tuum praesidium dating from around 250 AD: 'Under thy protection we seek refuge, Holy Mother of God'. Mary, as the mother of God, is there to protect all members of the wider family. This was the first specifically Marian doctrine to be formally defined by the church, formally

affirmed in 431 at the Third Ecumenical Council held in Ephesus, in modern-day Turkey but formerly in Ancient Greece.

I am not alone in often feeling uncomfortable, challenged or otherwise under threat during these days of social unrest and upheaval, particularly in my attempts to reconcile the established concept of motherhood with modern-day feminism. That challenge is no more keenly felt than when women – I use the term 'women' as I would to describe my mother or my wife or our daughter – refer to themselves as authors or actors, effectively surrendering a female identity (authoresses, actresses) which others strove so earnestly to secure.

When it comes to feminism, many consider feminist campaigns, originating as they did in late 18th-century Europe, to be a prominent if not leading force behind a whole raft of major historical societal changes for women's rights, particularly in the West. Gender-neutral language, such as in the non-gender specific use of 'author' and 'actor', has been hailed as almost universally attributed with full approbation to feminist socio-political movements and ideologies. I understand and applaud the fact that the aim of those movements and ideologies is to define and establish the political, economic, personal and social equality of the sexes. Excellent! But how can those movements and ideologies hold firm against the full spectrum of society and yet continue to bring specific identity to women? Don't get me wrong, I fully share the view with feminism that societies do and often prioritise the male point of view and that women are treated unjustly in such societies but ...

Since the 1960s, the development of (1) liberal, (2) socialist and (3) radical feminism have been referred to as the 'Big Three' schools of feminist thought and endeavour. Since the late 20th century, many newer forms of feminism have emerged. These include: white feminism (often condemned for embracing only the white, middle class,



college-educated, heterosexual or cisgender); ethnically specific or multicultural feminism (such as black feminism and intersectional feminism).

Some feminists have argued that feminism, rather than defeating misogyny, often promotes misandry in the celebration of womanhood and that the elevation of women's interests above men's is thereby harmful to both men and women, to the wider family, to society at large.

So, when it comes to our modern increasingly divisive society, are we really making omelettes or just simply breaking egg after egg after egg ...?

That's my question.

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

Pope makes church first co-cathedral in history of British Isles



The Church of St. Mary of the Isle, located in Douglas on the Isle of Man in the British Isles.

Credit: St Mary's Roman Catholic Church, Douglas, by Andrew Abbott, CC BY-SA 2.0, via Wikimedia Commons

Pope Francis has awarded a U.K. church "co-cathedral status," making it the first of its kind in the history of the British Isles.

The Church of St. Mary of the Isle, located in Douglas on the Isle of Man, has achieved this rare status after Douglas was formally recognized as a city during the late Queen Elizabeth II's platinum jubilee celebrations in June 2022.

St. Mary of the Isle will be co-cathedral along with Liverpool's Metropolitan Cathedral of Christ the King. The two cathedrals are 80 miles apart and are separated by the Irish Sea, but both fall within the Archdiocese of Liverpool.

Co-cathedrals are a rarity in the Catholic Church and often exist when two dioceses, each with its own cathedral, are merged, or when one diocese spans two different civil jurisdictions, as in the case of the Archdiocese of Liverpool.

Monsignor John Devine, who is parish priest of St. Mary of the Isle, said the process of being granted co-cathedral recognition had lasted a whole year but expressed his delight that it had finally happened.

In a statement released by the Catholic Bishops Conference for England and Wales on Sept. 22, he said: "I am delighted that St.

Mary of the Isle has been granted cathedral status; it is wonderful news for Catholics across the island."

Devine said he was first approached by Douglas Borough Council, who pointed out that cities have cathedrals and the island already has an Anglican cathedral on the west coast. They enquired whether it would be possible to elevate the Church of St. Mary of the Isle in Douglas to the status of a cathedral.

"The archbishop of Liverpool, the Most Reverend Malcolm McMahon, on the advice of canon lawyers, petitioned the Holy Father, a request supported by both the Anglican bishop of Sodor and Man, the chief executive of Douglas Council, and the president of Tynwald," Devine explained.

In the same press statement, McMahon said: "It's with great joy that St. Mary of the Isle has been granted cathedral status. The Isle of Man is a significant part of our archdiocese; it constitutes one-third of its land mass and the island's Catholic community has increasing diversity with parishioners coming from many different parts of the world. It is fantastic that we can acknowledge this with the announcement of a co-cathedral — a status that is rare in the Catholic Church. It is something that everyone on the island will take great pride in."

In the Sept. 22 statement, Devine also observed that the Isle of Man had a "unique faith story."

"Christianity in the Isle of Man traces its roots to the time of St. Patrick and St. Maughold in the fifth century. But there is limited appreciation of the unique history and traditions of the Manx Church in the rest of the archdiocese," he said, adding: "Similarly, few of the island's Catholics identify with Liverpool. However, rather than separating them further, the granting of co-cathedral status to St. Mary's will raise consciousness in Liverpool to the riches of the Manx church."

Devine said the permanent presence of the archbishop's seat at St. Mary's will also "serve as a reminder to the people of the island that the archbishop of Liverpool is their archbishop, too."

The Isle of Man is a self-governing British Crown dependency situated between Great Britain and Ireland with a population of about 84,000 people.

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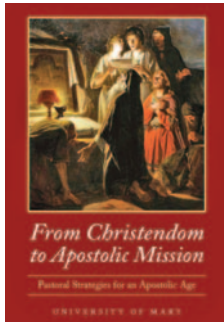
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This essay is an attempt to contribute effective strategies to engage our own time and culture once more with the Gospel of Jesus Christ and to awaken the Catholic imaginative vision.



Every human society possesses a moral and spiritual imaginative vision, a set of assumptions and ways of looking at things according to which life proceeds. This essay is an attempt to contribute effective strategies to engage our own time and culture once more with the Gospel of Jesus Christ and – for a weary world – to awaken the Catholic imaginative vision.

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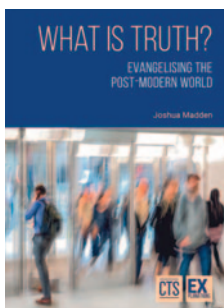
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Intended as an apologetic foundation for anyone attempting to evangelise a postmodern neighbour, this book explains that to share the joy of the Gospel today, men and women must rediscover that it is possible to know objective truth about ourselves and the world around us.



Modern philosophy has limited the understanding of reason, resulting in a radical scepticism concerning our capacity to comprehend reality as it truly is and fostering an atmosphere of nihilism and uncertainty.

In What is Truth?, Joshua Madden presents a compelling case to address these concerns and provide a solid basis for those who wish to spread the Gospel to their postmodern neighbour.

To effectively communicate the Gospel's joy in today's context, Madden suggests that

individuals must rediscover the potential to know objective truths about themselves and the world. Madden concludes that this groundwork, known as the preambula fidei, makes it possible to truly know the living God, who has revealed Himself in Christ.

No Greater Love – The Martyrdom of the Ulma Family

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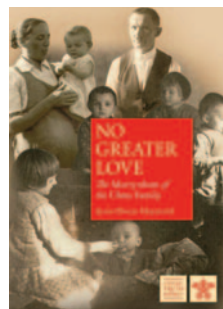
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In 1944, under the Nazi occupation of Poland, a family with seven small children – including one not yet born – were murdered by the Nazis. Guided by the parable of the Good Samaritan, the Ulmas had sheltered a Jewish family, a heroic act the whole family gave their lives for.



Under the Nazi occupation of Poland during World War II, Jews were indiscriminately arrested, imprisoned, and killed. Christians who helped them hide or escape placed themselves in the same peril. Józef and Wiktoria Ulma, who, guided by the parable of the Good Samaritan, which was underlined in red ink in the family Bible, sheltered a Jewish family in their village of Markowa. As a result, in 1944, Józef, Wiktoria, and their seven small children – one not yet born – were murdered by the Nazis. This biography tells the story of the heroic virtue and sacrifice that led to their beatification.

Laudate Deum

Pope Francis

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In this follow-up to his 2015 encyclical *Laudato Si*, Pope Francis emphasises the need to consolidate respect for the most elementary human rights, social rights and the protection of our common home.



This Apostolic Exhortation is a follow-up to Pope Francis' 2015 encyclical *Laudato Si*.

"It is not enough to think only of balances of power but also of the need to provide a response to new problems and to react with global mechanisms to the environmental, public health, cultural and social challenges, especially in order to consolidate respect for the most elementary human rights, social rights and the protection of our common home. It is a matter of establishing global and effective rules that can permit "providing for" this global safeguarding." (LD 42)

Towards a Full Presence – A Pastoral Reflection on Engagement with Social Media

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"Towards a Full Presence" is a thought-provoking guide that explores the impact of social media on our relationships with others, offering practical strategies for cultivating neighbourliness on social media and building community in a fragmented world.



"Towards a Full Presence" is a thought-provoking guide that explores the impact of social media on our relationships with others. The Vatican's Dicastery for Communication offers practical strategies for cultivating neighbourliness on social media and building community in a fragmented world.

With an emphasis on self-reflection and pastoral care, Catholics are encouraged to examine their social media habits and consider the effects on those they encounter. From fostering meaningful connections to pausing to tend to the wounds of others like the Good Samaritan, this document provides valuable insights and actionable steps for finding harmony in the digital age.

For priests, for those working in ministry, and for all who use social media, this reflection offers a refreshing and much-needed perspective on social media engagement.

"The following pages are the result of a reflection involving experts, teachers, young professionals and leaders, lay persons, clergy, and religious. The aim is to address some of the main questions involving how Christians should engage social media. They are not meant to be precise "guidelines" for pastoral ministry in this area. The hope, instead, is to promote a common reflection about our digital experiences... How much of our digital relationships is the fruit of deep and truthful communication, and how much is merely shaped by unquestioned opinions and passionate reactions? How much of our faith finds living and refreshing digital expressions? And who is my "neighbour" on social media?" (TFP 5)

Catholic Social Teaching

By Raymond Friel

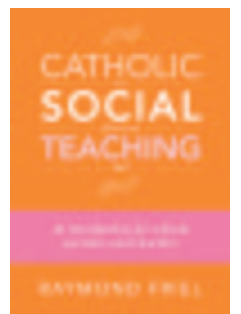
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Catholic Social Teaching (CST) is sometimes referred to as the Church's best kept secret, perhaps because it's so radical. Catholic Social Teaching, as found in the letters and exhortations of popes since 1891, shows us a Gospel-inspired pathway to a society reconciled and in harmony through justice and love.



Raymond Friel, in his latest book, provides an introduction to this treasure of the Church. The book is aimed at those who don't know much about CST and are looking for an accessible guide to the main principles, with helpful references to scripture and the key Church documents.

There's a section on Catholic Social Action, to make it clear that all this teaching is meant to inspire people to build a better world founded on truth, justice and love. With moving examples from frontline charities and schools, readers will see what CST looks like when it hits the streets.

The final section of the book includes a CST calendar, with suggested dates throughout the year to celebrate some of the key figures and milestones in the long struggle for social justice.

This book is suitable for staff working in Catholic schools, or charities, or volunteers in parishes. It will motivate and inspire anyone who wants to make a difference, who believes that we are all in this together, one human family in a common home.

Revolution of Tenderness

Living the Gospel of encounter, compassion and justice today
Saturday 4 November 2023 at St Mary's, Derby

Caritas Diocese of Nottingham and the Society of St Vincent de Paul warmly invite you to the 2023 diocesan Justice and Peace Assembly.

Revolution of Tenderness is an opportunity for everyone in the Diocese of Nottingham, its parishes and SVP conferences to discover Christ in those in need, deepen our discipleship and build a better world. Meet Catholics from around the diocese and our special guest speaker Alessandra Sciarra, SVP's national Social Policy and Public Affairs Manager.

The day opens with Mass at 10.00 a.m. celebrated by Bishop Patrick McKinney. From 11.00 a.m.:

- Hear inspiring people share their work for justice
- Pick up good practice for your parish outreach work
- Gather ideas for neighbourhood mission and care for Creation
- Find encouragement in Catholic social teaching for what you do
- True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others.
- Contribute to the national Caritas 'vision for renewal'

**True faith in the incarnate
 Son of God is inseparable
 from self-giving,
 from membership
 in the community,
 from service,
 from reconciliation with others.**

**The Son of God,
 by becoming flesh,
 summoned us to the
 revolution of tenderness.**

**Pope Francis,
 The Joy of the Gospel**

Book your place today at bit.ly/revolutionoftenderness Or use the QR code to open the booking form



Revolution of Tenderness

We live in times when human dignity is being eroded. Families can't make ends meet. Our economy is undermining the common good. Refugees are turned away. We are handing to our children a ravaged Earth. We have lost the art of civil disagreement.

There is another way. Time and again, Jesus sought out the humanity in those he met. He revealed their dignity. He worked miracles of encounter and reconciliation. This is the Good News we are called to believe, live and share – this too is evangelisation.

For its 2023 Assembly, Caritas Diocese of Nottingham is joining forces with the Society of St Vincent de Paul. Revolution of Tenderness is an opportunity for everyone in the Diocese, its parishes and SVP conferences to discover Christ in those in need, deepen our discipleship and build a more just and peaceful world.

Outline programme

- 10.00 Mass with Bishop Patrick
- 11.00 Welcome
- 11.20 Alessandra Sciarra, SVP
- 11.40 Questions and discussion
- 12.40 Caritas annual report
- 1.00 Lunch (please bring your own)
- 2.00 Workshops: see provisional list
- 3.00 Reflection, action planning and closing prayer
- 4.00 Depart

Special guests

Our keynote speaker is Alessandra Sciarra, SVP's national Social Policy and Public Affairs Manager. We will also be joined by Andrew Jackson, Chief Executive Officer of Upbeat Communities, which works with refugees across Derbyshire and Lincolnshire.

Afternoon workshops

The afternoon will offer opportunities for conversation and reflection, introduced by experts in their field:

- Serving safely: Joe Gasan, Member Support Officer for SVP in the diocese, shares best practice for pastoral visiting and outreach
- Hospitality: Lance Philpott, SVP's national Head of Membership, shares SVP's experience of hosting warm spaces, drop-ins and community cafés and what they have learned
- Mental health: Deacon Martyn Swaby, an NHS mental health chaplain, will outline how your parish or drop-in can support people in their wellbeing
- Seeking refuge: Andrew Jackson, Chief Executive of Upbeat Communities, explores how churches can support asylum seekers and refugees in an increasingly hostile environment
- Green parish: Gervas Franceschini, a Laudato Si Animator based at St Mary's Derby and creator of www.livinglaudatosi.com, shares his parish's journey of ecological conversion



**The Son of God,
 by becoming flesh,
 summoned us to the
 revolution of tenderness.**

**Pope Francis,
 The Joy of the Gospel**



Saturday 4 November, 10am – 3pm

St Mary's, Derby

The 2023 annual Justice & Peace Assembly

Revolution of Tenderness

**Living the Gospel of encounter, compassion
 and justice today**

An opportunity for everyone in the Diocese of Nottingham, its parishes and SVP conferences to discover Christ in those in need, deepen our discipleship and build a better world, with special guest speaker **Alessandra Sciarra, Social Policy and Public Affairs Manager, Society of St Vincent de Paul**

**Find out more and book your place at
bit.ly/revolutionoftenderness**

English Martyrs' Catholic Voluntary Academy has been shortlisted for a national sustainability award

The school, in Long Eaton, is in with a chance of winning £2,500 after making it to the final of the Department for Education's Education Estates Awards in the Sustainability category.

The school's entry for the awards detailed a number of sustainability projects that pupils and staff have been involved in since 2021.

These include acting as a lead school for sustainability across 25 schools in the St Ralph Sherwin Catholic Multi Academy Trust.

Projects at English Martyrs' include a pre-loved uniform exchange, a drive to minimise food waste, sustainable transport weeks and a Vegan Thursday lunch for staff every week.

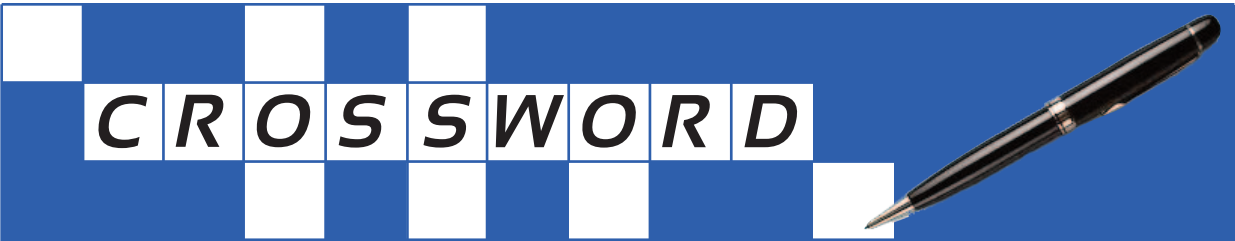
Wildflower seeds were scattered in parts of the school grounds to boost bio-diversity and a commitment was made to become a

zero waste school by ensuring that hard-to-recycle waste was collected for recycling.

One of the school's biggest projects was creating an eco-garden with funding secured from East Midlands Airport. English Martyrs' was one of eight schools across the Trust which bid successfully for the EMA funding.

The school also created an online action platform which links all 25 Trust schools on an interactive map. To date, 343 sustainable actions have been replicated across the Trust.

Gemma Ellis, Headteacher at English Martyrs', said: "We are so proud of what the school has achieved on this important sustainability journey so far and we will continue to build on this to ensure our pupils and community understand the crucial part they play in protecting the beautiful world they are part of. To be recognised with this award would mean so much to the pupils."



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

CRYPTIC Across

- 7 Dead set, if else fails, to make 18 when in Rome (6,7)
- 8 I am the Spanish waiter in Messiah! (8)
- 9 Mountain in Joshua can be seen in section of Horeb, altitudinally (4)
- 10 Friend from Troy, one leaving an ecclesiastic band (7)
- 12 Drama queen's back to support the lead in Dallas – the Dynasty chap? (5)
- 14 Youngster gets sophisticated in front of the king... (5)
- 16 ...one in Judah has Henry bound by kinky Joe to tree (7)
- 19 It's the first name in jeans for Matthew! (4)
- 20 Early Christian sect which barely made it out of 21? (8)
- 22 To which place did Jesus ride a girl's horse? (5,2,6)

CRYPTIC Down

- 1 Esau's people's place, where style's in ascendant (4)
- 2 First of Issachar's successors really annexed extra land here (6)
- 3 Exist, being raised in African surroundings, to name brother of 2 (7)
- 4 Passage from article is on the Spanish uprising (5)
- 5 Missionary's desirable little home in Darjeeling? (6)
- 6 Drugs prisoner detained by the Pope is ascetic (8)
- 11 Get trees from 11 or 16 by the thousand, to rebuild lone Philistine city... (8)
- 13 ...and cedars from here to build Jerusalem, the French and British find later (7)
- 15 Queensland site's stop-start finish confused CIA and the Navy (6)
- 17 God's pupil is confronted by a very large introduction (6)
- 18 Is she, looking up, last one raising any cash at Christmas? (5)

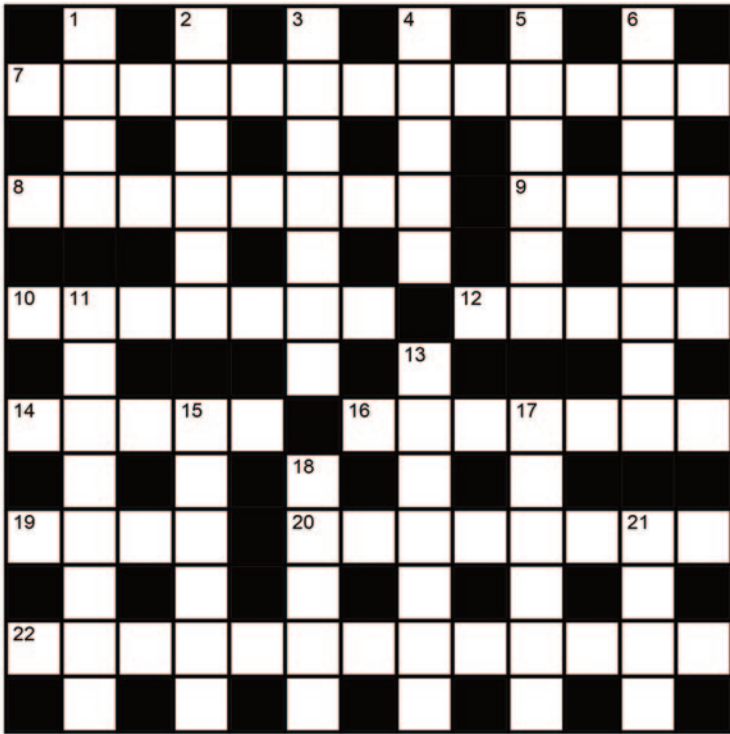
- 21 First family's home study is situated below, note (4)

QUICK Across

- 7 Latin hymn translated into a popular carol by a canon of Westminster Cathedral (6,7)
- 8 Christ or the Messiah, as named from a reference in Isaiah (8)
- 9 Where Moses commanded Joshua to build an altar (4)
- 10 White vestment like a double-Y embroidered with crosses, worn by the Pope (7)
- 12 Dynast and hymnodist from humble origins, integral to both Testaments (5)
- 14 Young bird, especially of domestic fowl (5)
- 16 Kings of Israel and Judah sharing the same name (7)
- 19 Son of Jacob cursed by his father for attacking Shechem (4)
- 20 Early Christians who aimed to return to man's primitive innocence (8)
- 22 Hill overlooking Jerusalem where Solomon built an altar (5,2,6)

QUICK Down

- 1 Mountainous region south of the Dead Sea in OT times, also called Seir (4)
- 2 Name God gave to Jacob... (6)
- 3 ...and one of Jacob's twelve sons (7)
- 4 Extension of the nave in a church (5) 5 Nun and missionary dedicated to helping the poor in India (1910-1997) (6)
- 6 Ascetic 5th century British theologian (8)



- 11 One of the five Philistine cities (8)
- 13 Area north of biblical Israel famous for its cedar trees (7)
- 15 Queensland resort city facing the Great Barrier Reef (6)
- 17 Greatest of all the gods of ancient Egypt (6)
- 18 Joyful religious song celebrating the birth of Christ (5)
- 21 Land west of Nod (4)

SOLUTION

Across: 7 Adeste fideles, 8 Immanuel, 9 Ebal, 10 Pallium, 12 David, 14 Chick, 16 Jehoash, 19 Levi, 20 Adamites, 22 Mount of Olives Down: 1 Edom, 2 Israel, 3 Zebulun, 4 Aisle, 5 Teresa, 6 Pelagius, 11 Ashkelon, 13 Lebanon, 15 Cairns, 17 Osiris, 18 Carol, 21 Eden.