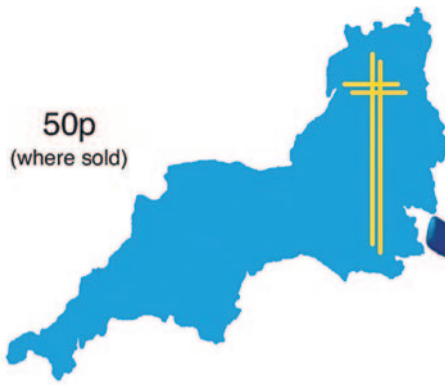


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Catholic **South West**

Serving the
Church in the
South West

NOVEMBER
2024

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CONTACTS & DETAILS

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

AIMS

To build community in the South West by sharing stories relating to Catholic life around the South West.

To encourage readers to get more involved in - or start - projects and initiatives in the local area.

To provide thought-provoking articles to help readers deepen their Faith.

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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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DATES

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

A Life in the Spirit – Canon Philip Dyson (1945 - 2024)

Canon Philip Dyson was the Parish Priest of the Catholic Churches of Penzance, St Ives, Hayle and the Isles of Scilly. He sadly died on the 18th of August this year after a short illness. Many letters of condolence from his parishioners described him as 'A source of inspiration, strength and comfort, a light, always doing things for others'. He was well known and respected in the towns in the areas he served. His ambition in life from a young age was to be a Parish Priest. He was a man of faith who had no fear of his own death.

Father Philip had been a Priest in Penzance since 2007 having been ordained in 1975. On the 1st April 2008, the former "Penzance with the Isles of Scilly" parish and the former "St. Ives and Hayle parish" united as "The Holy Family parish". Father Philip was formally inducted as Parish Priest on the 25th July 2008.

He was appointed an Honorary Canon of Plymouth Cathedral in 2018.

The funeral was held on Thursday 26th of September at the Catholic Church in Penzance which was filled to capacity. It was a Requiem Mass with Canon Paul Cummins as the principal celebrant and approximately 30 priests who also concelebrated with him.

Canon Philip Dyson was a humble man with a clear understanding of the Christian faith. The dignity and solemnity of the service was a mark of respect by those who loved and respected him.

From David Gridley (Church manager)

His Requiem Mass was celebrated with the dignity and solemnity due on such an occasion, with the nearly completed church packed to capacity with family, parishioners, friends and townsfolk who knew him. The Principal Celebrant was the Diocesan Administrator, Canon Paul Cummins and approximately 30 priests who also concelebrated with him,

'Father Philip was a priest of great integrity, faith, generosity and care for those communities entrusted to him and a friend to many'.



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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Liskeard Unlocked and Crying the Neck

It was a lovely afternoon on Sunday 1st September in the Presbytery Gardens of Our Lady and St Neot Liskeard. Many thanks to Fr Gilmour's brother and sister-in-law, and all who helped with the preparations and organisation. The good weather was a blessing, but a lot of hard work behind the scenes made to a great success and it was another occasion for all four church communities of the parish (Our Lady and St Neot, Liskeard; Our Lady of the Angels, Saltash; Our Lady of Light, Sclerder Abbey and St Joan of Arc, Torpoint) to work together and especially to come together to give thanks for the past nine years we have shared our earthly pilgrimage. It's hard to believe that Fr Gilmour has left us. I speak for the whole Parish when I say, you are going to be truly missed! You have been such a kind, patient and understanding Priest. We all wish you the best in your retirement – though we understand it is only 2 days! You have been asked to help at another parish, good health and don't work too hard! It's never goodbye, just Au revoir and see you soon!!

Every year Liskeard hosts Liskeard Unlocked as part of the National Heritage Open Days. There is a varied programme of walks, talks, exhibitions and a chance to see behind the doors which are normally closed. Our Lady and St Neot opened its doors on Saturdays 7th and 14th September and showed some clerical vestments and various silverware used in the church services, such as the Monstrance – used in Adoration and Holy Hour – Chalice and Paten - used in the celebration of the Holy Eucharist. A History of the Church, shown in old pictures of the church, a model of a Tin Mine, made by one of our parishioners and a copper spun thread made by another one of our parishioners.

The last act of service from Fr Gilmour was to take part in Liskeard Old Cornwall Society's annual 'Crying of the Neck' at Liskeard Cattle Market. Crying The Neck is a harvest festival tradition once common in the counties of Devon and Cornwall, in which a farm worker holds aloft the final handful of cut corn and a series of calls are chanted.

The tradition declined following the invention of machines such as the combine harvester, but besides this has persisted into modern times across Devon and Cornwall albeit to a more limited extent. In Devon the tradition was still recorded as occurring regularly on the Exmoor coast in 1950, and more recently has seen reintroduction elsewhere such as Stoke where it occurs annually alongside the Village Summer Fair. In Cornwall there was an organised revival of the practice on five farms in the 20 years after the Second World War by the Old Cornwall Society, which still



organises most events where the tradition is practised to this day.

In the story of Cornwall, by Kenneth Hamilton Jenkin the following explanation is given on the practice: "In those days the whole of the reaping had to be done either with the hook or scythe. The harvest, in consequence, often lasted for many weeks. When the time came to cut the last handful of corn, one of the reapers would lift the branch high above his head and call out in a loud voice,

"I 'ave 'un! I 'ave 'un! I 'ave 'un!"

The rest would then shout "What 'ave 'ee? What 'ave 'ee? What 'ave 'ee?" and the reply would be: "A neck! A neck! A neck!" Everyone then joined in shouting: "Hurrah! Hurrah for the neck! Hurrah for Mr So-and-So" (calling the Farmer by name!)"

The ceremony is given in the Cornish Language, between the reaper (An Tregher) and the others (An Re erel):

Liskeard Old Cornwall Society: Crying the Neck 2024

Introduction by Brian Oldham; Opening Prayer in Cornish by Rod Sheaff; Opening Prayer in English and Reading in English by Father Gilmour

Jim Moon raises the neck aloft to the North and shouts "Yma? geneff! Yma geneff! Yma geneff!" We all ask: "Pandr' us genes? Pandr' us genes? Pandr' us genes?" Jim replies: "Pen Yar! Pen Yar! Pen Yar!" We all shout: "Houra! Houra! Houra!" This is repeated facing to the East and then to the South, but not to the West as this may bring a poor Harvest next year!

The neck is passed to the Mayor of Liskeard Christina Whitty who repeats the above but says it in English. The Lord's Prayer is recited in Cornish by Rod Sheaff, then the Lord's Prayer in English by all and a blessing is given by Fr Gilmour. Finally, some Classic Cornish Songs are sung by Melodi Liskerret and the ceremony concludes. Robert Hunt wrote in his Popular Romances of the West of England that the neck would be hung in the farmhouse after the ceremony. In a harvest scene in the third episode of the second series of the 2015 of Poldark, Francis Poldark performs the tradition at Trenwith, his estate. Also, in a harvest scene in the third episode of the supernatural drama The Living and the

Dead, Charlotte Appleby performs the tradition at her husband's family farm, which she manages.

After Mass at Liskeard Church on Sunday 22nd September, there was a buffet of nibbles, cakes and refreshments to welcome Fr Cyriacus to our Parish, with everyone invited to join in the celebration.

We also welcome the New Bishop-Elect Bishop Philip Moger to the Diocese of Plymouth. We pray for both Bishop-Elect Philip Moger and Fr Cyriacus in their new missions for God!!

Article and photos by
Rosemarie de Boyer



Scripture Focus

By Fr Jeremy Corley



Jesus our Hope

During the month of November, when we remember our departed loved ones, the Sunday gospels show us the way to eternal life.

In the gospel for the 31st Sunday (3rd November), a scribe asks: "Which is the first of all the commandments?" Sometimes it is hard to recognise priorities. The Jewish scribe had to teach 613 commands from the Law of Moses, so his question is understandable.

Jesus' response goes to the heart of our relationship with God, which is based on love. He quotes from the Jewish daily prayer (Shema) from Deuteronomy: "You must love the Lord your God with all your heart."

But Jesus adds a verse buried amongst the legal regulations in Leviticus, also speaking about love: "You must love your neighbour as

yourself." The vertical response of love towards God is incomplete if we do not share love with those around us.

During his ministry, Jesus showed such love by curing the sick, feeding the hungry, and welcoming sinners. It was his mercy that attracted so many people to come to him for consolation.

This love continued right to the end. At the Last Supper, Jesus washed the disciples' feet. Finally, by submitting to death on the cross, Jesus showed his loving obedience to his heavenly Father and his love for all his human neighbours, sacrificing his life for them.

In the gospel for the 32nd Sunday (10th November), we see a sharp contrast between the well-clothed scribes and the impoverished widow. Jesus does not wish his followers to copy those scribes who make a show of their prayers while devouring widows' houses.

Instead, he highlights a needy widow making her simple donation of two copper coins to the temple. Her self-sacrifice is an example: "She from the little she had has put in everything she possessed, all she had to live on."

Not long afterwards, Jesus himself would offer up his entire life to God. In the crucifixion he would give his whole life to his heavenly Father, to save the world. Thus, the story of the widow's mite points ahead to Jesus' generous love, shown in his death for us.

In the gospel for the 33rd Sunday (17th November), Jesus looks ahead to the end of the world. The reading gives us the conclusion of the Little Apocalypse (Mark 13), which tells of the destruction of the temple, the trials of believers, and the end of this world.

Using Daniel's imagery of the Son of Man, Jesus promises his glorious return after all the disasters: "They will see the Son of Man

coming in the clouds with great power and glory." His purpose will be to gather his chosen into eternal life.

We are reminded of this in the creed: "He will come again in glory to judge the living and the dead, and his kingdom will have no end." This is a glorious promise of salvation, encouraging us to have hope.

Sometimes people are alarmed by the apocalyptic imagery of disasters before the end of the world. The gospel is being realistic, by warning that the pathway will not always be easy. But we trust in God to give us the strength that we need to face difficulties.

During November, when we recall the dead, the scriptures remind us of our heavenly calling. Let us follow those who have gone before us on the way of faith, in the sure hope of ultimately meeting the Lord in heaven through his mercy.



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An Interview with the new Bishop of Plymouth

His Holiness Pope Francis has appointed Bishop Philip Moger as the new Bishop of Plymouth. James Abbott interviewed Bishop Philip Moger recently about his new appointment.

The following is a transcript of that interview:

James Abbott: "Bishop Philip Moger, some big news. You've been announced as the next Bishop of Plymouth by our Holy Father Pope Francis. I'd just like to start by asking you how you felt when you received that news from the Nuncio, the Pope's representative in the UK."

Bishop Philip Moger: "Well, I was surprised. I've only been a bishop for a year and a half. I moved to the Diocese of Southwark in February 2023 and into my current home in August of that same year. So I'm really just getting the last of the pictures on the wall when I have to move again."

James Abbott: "And tell me, what will you bring to the Diocese of Plymouth? Tell us a bit about your style and your character."

Bishop Philip Moger: "Well, when I believe that God was calling me to the priesthood, all I wanted to be and all I expected ever to be was a parish priest. And when I was rector of the Shrine in Walsingham, I tried to bring that, that style of ministry to that place and to Our Lady's Shrine. And I've tried to do that as an auxiliary bishop. Now clearly the ministry is different, but that's who I am really, a parish priest. So it's the idea of pastoral care; it's building up communities, uniting people, trying as a bishop to be a focus of unity in the diocese, bringing people closer to God and to each other."

James Abbott: "Now we can tell from that accent that you're a Yorkshireman. What's it going to be like, I mean you've as you say made many moves so far in fact, but how are you going to transplant that little bit of Yorkshire into the southwest of England?"

Bishop Philip Moger: "Well, I don't know, that will be a work in progress. Having moved from the Diocese of Leeds to East Anglia Diocese, then to Southwark and now to Plymouth, there's not much further to go apart from the Antarctic."

James Abbott: "And on a serious point, obviously the diocese has been without a Catholic bishop for a good time. Are you aware of the needs of the people to have their Catholic leader after this time?"

Bishop Philip Moger: "Yes, it's come to my attention that people are very keen to have a bishop, which I understand. I hope that I can be of service after all this time. Now, invariably there are a few months before the installation on the 9th of November."

James Abbott: "So, tell us a bit about how you can just get used to life in the southwest while carrying on as you are for the minute."

Bishop Philip Moger: "Yes, it will be a challenge of course, because mentally, although I'm living in London still, I'm going to be going up and down to the diocese for various things and to start moving some things. So I think it will be phone calls; it will be maybe Zoom meetings, no doubt there will be lots of stuff on the internet. I'm very well supported in the presence of Canon Paul Cummins who's been the very able diocesan administrator for the last two years and he's been a great help and support to me already."

James Abbott: "Now it's one of those parts of the country that many people know from annual holidays going down to the southwest, to the coast. But there are many, many people in the diocese, born and bred or live there permanently. How much of a focus is it that we remember it's not just a holiday destination?"

Bishop Philip Moger: "Yes, yes, I think you're right. There's certainly a challenge because the impression can be gained very easily that it's a place of great wealth and prosperity and everything in the garden is lovely and there is no doubt that it is a beautiful diocese. The counties of Dorset, Devon and Cornwall are very lovely, but nevertheless there are people who live there permanently who need to make their living there and that's not always helped if you only have people there in the summer or for the odd weekend. Communities thrive on constant engagement. So it will be a process for me of learning what things are like, getting to know people and getting to know places and that will take some time inevitably. And of course our Catholic faith has to grow and the next generation is very important."

James Abbott: "Obviously there are plenty of Catholic schools down in the Diocese of Plymouth. How important is that next generation in connecting and living their faith?"



Photograph courtesy of Diocese of Plymouth

Bishop Philip Moger: "Oh, I think it's crucial. It always has been. I can remember people saying back in the 60s and 70s, before the Berlin Wall came down, that in Russia the only people in churches are old people, but they were saying that in the 20s, the 30s, the 40s. So somehow, the faith was retained and spread. Now, I think that we can always be discouraged by figures and facts and how many people we don't see at church, but I think the mission of our schools is to introduce children to Catholic living, to Catholic truth, and to the knowledge that God loves them. And that somehow in their lives, that is something they can pass on."

James Abbott: "And a quick word for the priests?"

Bishop Philip Moger: "I am a priest with you and you know that's the most important thing. I'm not some special

being. God has called me to this ministry. I haven't chosen it myself, it's God's will and we're all in it together and I'm there to support you and to get to know you and to love you."

James Abbott: "And so finally, Bishop Philip, a message for the faithful of the Diocese of Plymouth. What would you say to them?"

Bishop Philip Moger: "Well I think I could do no better really than to use the words which are the theme for next year's Holy Year, that we be pilgrims of hope. There are many things both in our world and in our country and no doubt in our own lives that can dampen hope. but the Lord is with us. He has promised to be with us until the end of time. And so as we try to live our Catholic Christian lives and reach out to others and encourage others to come to know Jesus Christ, we have to be confident that the Lord is with us always."

Celebrating The Anniversary of The Dedication of Our Cathedral

By Canon Mark O'Keeffe

Today we celebrate the anniversary of the dedication of our cathedral.

The cathedral opened with Mass on 25 March 1858 (the Feast of the Annunciation), and consecrated by Bishop Vaughan, the second bishop of Plymouth on this day- 22 September 1880.

The cathedral church of St Mary and St Boniface is the spiritual home of our bishop and of the entire people of God in the diocese. We cover the three beautiful counties of Cornwall, Devon, and Dorset. It is a good moment to pray for our bishop elect Bishop Philip, who has been chosen by the Holy Father, to be the 10th bishop of our diocese of Plymouth.

The architects engaged were Joseph Aloysius Hansom, distinguished particularly for his work for the Catholic Church, and his younger brother Charles Francis Hansom, also a prolific church architect; Plymouth Cathedral was the first of the Hansoms' many churches in the Southwest. We were blessed to survive the WWII bombings which devastated so many of the buildings in Plymouth.

The building—the cathedral in Plymouth City is a symbol. What we celebrate is really our Lord Jesus, who calls us together to be his holy people, united with him and in him around the altar where his high priest, our bishop, presides and celebrates the Eucharist; and at the chair, the cathedra, where the bishop teaches us, nourishing us with the Word of God; and at the font where he washes new members of God's family clean of their sins at the Easter Vigil. The Spirit of God is at work in all these sacred mysteries, revealing to us the truths of God's love and the truths of how we are to carry that love into our own lives.

Since we can't all fit into the cathedral and because of the large distances that our diocese covers, the bishop can't be everywhere in the diocese at once—obviously— so he ordains priests and deacons to assist in his ministry of teaching, sanctifying, and guiding the flock of Jesus Christ, which goes on in our parish churches and other places of worship.

But the parish par excellence, the home church for all of us, is the cathedral. So we celebrate the building, the cathedral, and what it represents—Jesus our good shepherd, the earthly shepherd whom he chooses for us, and ourselves as his

people—on its birthday, the anniversary of the day when it was solemnly consecrated for the worship of the Father in Spirit and in truth.

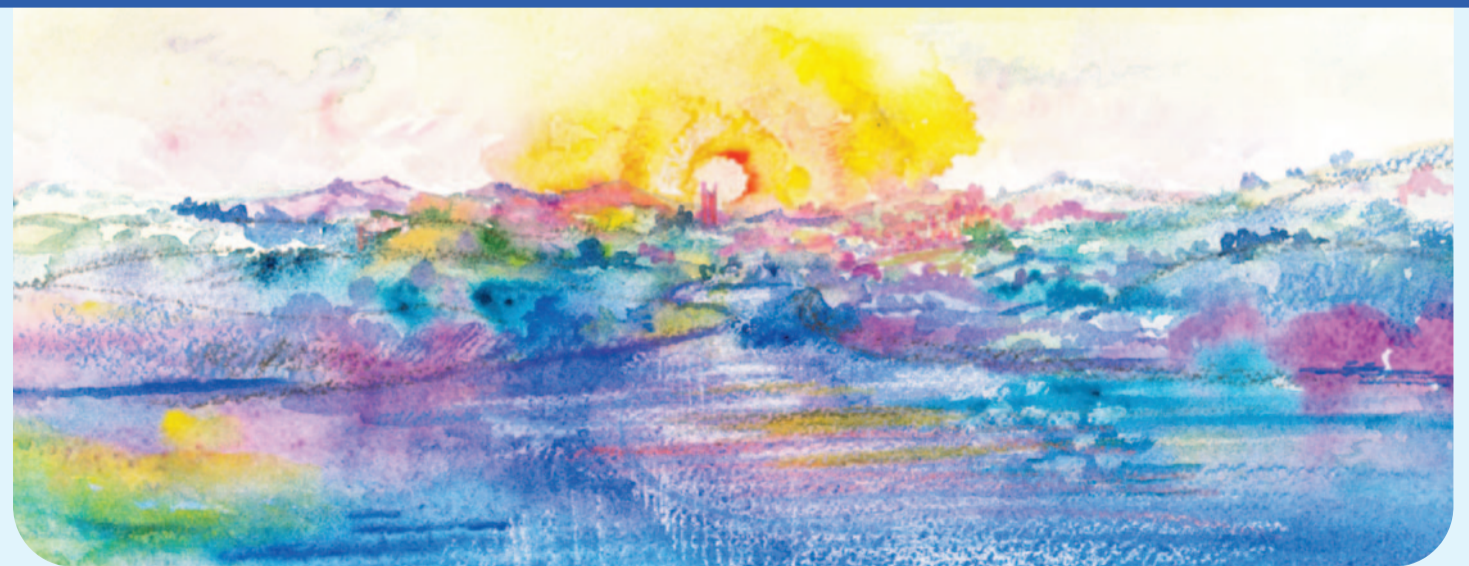
I thank you for your love and support that you show for the cathedral church, and on this anniversary. I extend a warm welcome to everyone to come and visit us here, in the Ocean City of Plymouth, steeped in history.

Now let us take a moment to recall the many tens of thousands of people who over these last 166 years have come to this sacred place for worship and have now gone before us in faith to their heavenly reward, including our former bishops, and priests who have served here and have administered the mercy and love of God through sacraments and example.

Our Blessed Lady and St Boniface were chosen as the patron saints of the cathedral church, and the relic of St Boniface rests in the altar here in our cathedral- with that in mind, let us ask Our Lady and St Boniface to intercede for us. Amen.



The Safeguarding Office – Advice and support for victims of abuse



The Safeguarding Office provides advice and support to all victims of abuse, regardless of whether this is something that is happening currently or that happened in the past. We work with anyone who has been abused, both those who were abused within the church, as well as those abused in other settings, for example, victims of familial abuse, domestic abuse etc. We are here to help you whether you were a child or an adult when the abuse took

place. We are not here to blame, judge or make excuses for the abuser, we are here to help all those who have experienced abuse or are still in an abusive situation, in any way we can.

The Safeguarding Office can provide you with support, advice, and signposting to relevant organisations. Our dedicated team of safeguarding professionals work closely with other agencies both locally and nationally including the Police,

Probation, Social Services, and to standards that are set out by the Catholic Safeguarding Standards Agency.

Please contact us for a confidential conversation. You can call us on 01364 645430 (Monday to Friday, 9:00am – 4:30pm) or e-mail us on safeguarding@prcdtr.org.uk

View from the Pew

By Dr Jay Kettle-Williams



Windows and Mirrors

It was some time ago, I freely admit, that I was living on the coast in Catalonia (NE Spain) in what was then nothing but an overgrown village. One day I was asked to find a fellow Brit, who'd gone to the beach which was popular with the locals, and to pass him a message about something or other, nothing of any great consequence.

'How will I recognise him?' I asked.

'He's on the beach,' I was told. 'He's a Brit.'

I set off wondering how on earth I was going to find a fellow Brit among that scantily clad, nubile and seriously tanned multitude frolicking on the beach or hurdling the waves which constantly crash-landed onto the shore.

I needn't have worried. The straw trilby, let alone the short-sleeved multi-coloured shirt and matching shorts from M&S, was a dead give-away. He was sitting alone on a colourful beach towel with a large bottle of Nivea sun cream by his side. What hair he had protruding from under his headgear was a pale match for the sand from which his feet were protected by socks and sandals. He sat gazing out to sea, listening to the shingle rolling back and forth along the shoreline.

He looked up at me, his face already turning a pale but fast-developing puce in the sun: 'How did you find me?' he asked. 'That was very clever!'

'Intuition!' I replied.

I don't suppose, in such a situation these days, that it would be quite as easy to recognise one's fellow Brit. Stereotypes, much maligned by many for being fixed and oversimplified portrayals (Image v. Reality), can have some merit. My own experience that day on the beach is a veritable case in point.



The idea of stereotyping leads me to wonder what others deem to be stereotypical when they come to think about us Christians, and about us Catholics in particular.

Hm! That's a difficult one. For a start, we can't be classified ethnically (our faith is not restricted to any one of the four major recognised races of humankind), we can't be categorised linguistically (Catholics could be native speakers of any one of the many known languages - some 7,164 at the time of writing - spoken around the globe), we can't be identified geographically (baptized Catholics -1.3 billion or so as currently estimated - are to be found anywhere and everywhere in the world), we can't be recognised culturally other than by our faith. So, collectively, how do we see ourselves and how are we seen by others?

There is a useful exercise which we could perhaps call upon at this juncture. It's used in corporate training and development to identify, compare and contrast viewpoints across factions: one team with a specific commonality (e.g. nationality) identifies in forum what members consider to be their own five

salient characteristics and what they consider to be the five corresponding salient characteristics held in common by members of another team or other teams. Each team in turn then presents the compendia of their respective viewpoints, this is all by way of challenging barriers and increasing cross-faction understanding, fellowship and cohesion. That sets me thinking.

Thought for the day:

What do we think are the five main traits that we practising Catholics have in common?

What could onlookers think are the five main traits that we practising Catholics have in common?

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

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Laudato Si' Animators Get Together to Celebrate past Actions and to Discuss Future Actions



'Laudato Si' animators with Bishop John Arnold at the Laudato Si' centre, Salford'

Photograph John Woodhouse

On September 29th 2024 during the Season of Creation, 24 Laudato Si' Animators from different parts of England gathered for a Laudato Si' Encounter at the Laudato Si' Centre in Salford.

Laudato Si' Animators are members of the Laudato Si Movement, a global community of prayer and action. We animate our local parishes and communities to engage in ecological spirituality, sustainable lifestyles and advocacy for climate and ecological justice.

Animators work to bring Pope Francis's Encyclical Laudato Si' to life. We are trained by the Laudato Si' Movement to get the message of Pope Francis into the parishes. Most of us knew each other from bi-monthly zoom meetings and taking part in prayer vigils and marches about the climate and biodiversity.

Our Visit to the Centre

The day began with a tour of the Centre given by Emily Cahill, the Centre's environmental and learning officer. She stressed that Bishop John Arnold's vision for the Wardley Hall Centre was that it would be used by everyone as a centre for learning, spirituality and wellbeing.

In four years, a lawn has been converted into a thriving garden. The woodland area is ideal for groups. Over 3000 people have visited the centre, especially school and parish groups.

We were given leaves from various plants to attach to our sheets on which we wrote what inspired us to be Animators and what our hopes are for the future. Each of us chose a picture and spoke about it as we introduced ourselves. After a simple vegan lunch when we were joined by the director of the centre Emma Gardner, we split into groups and noted down our responses. The rain brought us back into the outdoor classroom where Bishop John greeted us all and a photo was taken. Sr Joan Kerley then gave us an inspiring talk about St Hildegard of Bingen and St Kateri and the Haudenosaunee (Iroquois) Creation story. We sang 2 songs about creation and then started to answer the questions* that Laudato Si' Movement had given us. We ended with prayers from the Haudenosaunee Greetings to the Natural World.

A Laudato Si' Centre in Every Diocese!

One of the suggestions made during the Encounter was for Animators to write to

the Bishop and Environmental Lead in their diocese asking:

- have you visited the Laudato Si' centre?
- have you looked in detail at the centre's website and programme?
- do you have the vision to establish something similar in our diocese?

What is needed is some land owned by the Diocese, preferably with woodland and near to public transport. Trained staff would be needed to run the centre supported by volunteers. Disabled access and safeguarding are important. In terms of buildings, the already present outdoor classrooms and portaloos were perfectly adequate. But the most important things are prayer and vision.

How are we to get the message of Pope Francis to clergy and laity? A centre like this would be wonderful for doing just that. A place like this in every diocese would help towards the UK Government's commitment to rewild 30% of our land and sea by 2030, and would be a centre for peace, reconciliation and evangelisation. We were told about young people who had attempted suicide coming to the centre and beginning to find hope again.

Quote from Animator John Woodhouse: "We all responded to the inspiring experience of being in creation. How many children never experience this? So many spend their lives glued to their phones and live in a virtual world. So many have mental health issues.

Laudato Si' needs to be seen as a spiritual and evangelical document. Our young people are pushing us to do so much more and they respond very positively to the message of Pope Francis."

*Questions

What are your biggest hopes for the future?

What is your mission for our common home?

What tools are needed to help others more fully embrace the call for creation?

What have been the biggest barriers you have experienced since starting your ecological conversion journey?

How have you overcome any barriers since starting your ecological conversion journey?

Further information from John Woodhouse, email: johnwoodhousecat@gmail.com

Ten reasons to oppose assisted suicide and euthanasia

Written evidence provided by the Bishops' Conference of England & Wales to the Health and Social Care Select Committee Inquiry into Assisted Suicide, submitted in January 2023, offers ten clear reasons to oppose assisted suicide and euthanasia.

1/ Life is a gift and equally valuable even in times of suffering

The Catholic Church teaches that life is a gift to be cherished and cared for at all stages until natural death and that it is morally wrong to intentionally end one's own life or that of another person, including at their request.

2/ Assisted suicide is based on a flawed idea of autonomy

Assisted suicide can never be an isolated act but is always deeply relational, involving many beyond the dying person such as family, friends, and healthcare professionals.

3/ Assisted suicide is based on a misleading view of compassion

Appeals for assisted suicide are often based on a false view of 'compassion' which fails to address the reality of suffering that is part of being human. The Catholic Church consistently teaches that 'human compassion consists not in causing death, but in embracing the sick, in supporting them in their difficulties, in offering them affection, attention, and the means to alleviate suffering,' such as through nursing homes, hospices, and chaplaincy work in hospitals.

4/ Calling assisted suicide 'dignity in dying' ultimately passes judgement on the value of human life

Those who propose assisted suicide are, implicitly, denying that life has an inherent value beyond its abilities and capacities. Deliberately bringing about death in the name of 'dignity' denies the innate dignity of every human life which, in turn, has damaging consequences for how society views those with severe disabilities, those who are dying and those in great discomfort.

5/ Assisted suicide undermines the medical duty to care for patients

Legalising the intentional killing of patients would gravely undermine the vocation of healthcare professionals to care for life until its natural end. Trust between doctor and patient would be undermined by the difficulty in accurately predicting the outcome of terminal illness. No doctors' groups in the UK support assisted suicide, including the British Medical Association, the Royal College of General Practitioners, and the Association for Palliative Medicine.

6/ Assisted suicide undervalues the lives of people with disabilities

The legalisation of assisted suicide would be likely to result in a change in the way society views those with disabilities by effectively reducing the value of life to its physical or psychological capabilities such that those living with disabling, terminal, or progressive conditions could easily become disillusioned with their lives to the extent that they see death as preferable. The dehumanising effect of assisted suicide legislation on people living with disabilities has been highlighted by the United Nations which has expressed serious concern at a growing international trend in providing access to assisted suicide largely based on whether people have a disability. All major disability rights groups in the UK have opposed any change in the law on assisted suicide, including Disability Rights UK, Scope, and Not Dead Yet UK.

7/ People may choose assisted suicide because they feel a burden

Evidence from countries where assisted suicide has been legalised demonstrates that those who seek it often report a fear of burdening their loved ones with their suffering, which is particularly concerning for those who are elderly and infirm. The fear of being burdensome would be amplified by the current health and social care crises and cost-of-living crisis.

8/ We cannot know for sure if people seeking assisted suicide have full mental capacity

Prescribing lethal medication for individuals suffering from suicidal ideation would be a grave betrayal of the public health duty to save life. Expressions of suicidal ideation by any other group, such as young women suffering from eating disorders, would be treated as psychological distress requiring compassionate care rather than as cause for lethal medication. International experience suggests that there are serious dangers to those who have mental health conditions from the gradual extension of assisted suicide legislation.

9/ Legalising assisted suicide is likely to lead to a slippery slope

The experience of other jurisdictions illustrates the slippery slope of assisted suicide legislation from hard cases to more comprehensive provision. Oregon, often referenced as a model template for mild assisted suicide legislation, now allows assisted suicide for non-terminal conditions including anorexia, arthritis, and kidney failure. Canada, legally and



culturally very similar to England and Wales, now offers assisted suicide when death is not 'reasonably foreseeable'.

Belgium has expanded their provision of assisted suicide to include children. Any legalisation of assisted suicide for terminal illnesses in England and Wales would be likely to be challenged in court on discrimination grounds and extended to allow for cases of non-terminal illnesses and euthanasia in cases of difficulties in self-administering lethal medication.

10/ Investing in palliative care is a better way to support people suffering at the end of life

Rather than legalising assisted suicide, the Catholic Bishops' Conference of England and Wales strongly supports greater Government investment in the availability and accessibility of specialist palliative care across the country. We reiterate the Catholic Church's commitment to protecting and valuing life at all stages, no matter how physically or psychologically limited, and our opposition to assisted suicide as an attack on the inherent dignity of human life.

How to oppose the Assisted Dying Bill

Parliament may be rushing a Bill into law to legalise assisted dying – here's how you can oppose it

This Bill will be voted on before Christmas. It has had its first reading in the House of Commons and will return for a second reading on 29 November 2024.

This threat to the sanctity of life requires action on our part to show we will not stand by as such an extreme law is rushed through.

Archbishop John Wilson said in a Pastoral Letter on the subject in March 2024, that as "baptised followers of the Lord Jesus we must do all within our power to support the most vulnerable in our society, especially those who have no voice to speak for themselves."

In the letter, the Archbishop reminds us that "the Catholic Church believes and teaches that every life is valuable, regardless of one's physical or mental state or ability. We are called to care for those who are suffering, not to bring about their death. We cannot approve of



any form of euthanasia and assisted suicide."

To help you lodge your opposition to the Bill, the charity Right to Life has set up a simple action on their website which enables you to write to your MP and urge them to oppose this extreme Bill.

The more people who show their opposition to this Bill, the more chance we have in stopping the ending of many lives through assisted dying. So please take action to support this campaign and urge your friends and family to join you.

Use this QR code to register your opposition to the Assisted Dying bill.



Season of Creation – a Reflection by Sr Margaret

What is Laudato Si'?

Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity. LS240

On 24 October, Sr Margaret Atkins OSA from Boarbank Hall gave a presentation to the parish at Marnhull and Gillingham about Laudato Si' and how we as Christians are called to respond to the Cry of the Earth and the Cry of the Poor. The event, organised by Caritas Diocese of Plymouth and CAFOD during the Season of Creation, was an opportunity to pray and reflect on Pope Francis' Encyclical Laudato Si'. Canon John Deeny, Chair of the Diocesan Environment Committee, led the prayers.

Deborah Fisher, Caritas Manager and Diocesan Environmental Lead, said that the Diocese of Plymouth is committed to being a good steward of the earth, conserving and protecting God's creation and the earth's resources. Our environmental policy has a range of commitments including the aim of increasing opportunities for prayer and discussion about environmental issues as well as taking practical action. We were very grateful that Sr Margaret was free to give a talk in our Diocese.

Sr Margaret talked about the key themes of Laudato Si':

- the intimate relationship between the poor and the fragility of the planet
- the conviction that everything in the world is connected
- the critique of new paradigms and forms of power derived from technology

- the call to seek other ways of understanding the economy and progress
- the value proper to each creature
- the human meaning of ecology
- the need for forthright and honest debate
- the serious responsibility of international and local policy
- the throwaway culture
- the proposal of a new lifestyle

Sr Margaret reminded us that the roots of Catholic Social Teaching around care for creation stem from the Book of Genesis and the Psalms as well as the New Testament; the teachings of St Augustine, St Francis and the Popes including Pope Paul VI, Pope John Paul II and Pope Benedict XVI.

Care for the environment is not something separate from other aspects of faith and life – "a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor." LS49. If we care about others in the world, we have to care about the environment. Everything is connected and what we do locally has an impact globally.

In terms of what we can do to respond to the environmental challenges of today, Sr Margaret reminded us that the most important relationship is the one between human beings and God. We need to base everything we do on prayer and worship, only then can we discern how best to act. "The Eucharist is a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation". LS236



As communities of faith, we are uniquely placed to show leadership in this area and to propose "an alternative understanding of the quality of life and encourage a prophetic and contemplative lifestyle". LS222. At parish and at personal level, we need to adopt a new mindset and integrate environmental thinking into everything we do.

Parishioners from Marnhull and Gillingham shared their plans for integrating Live Simply principles into the life of the church and ways in which the new church in Gillingham will model Laudato Si principles. They also shared their ideas on new ways of thinking, such as avoiding the use of plastic and paper, reducing water consumption, reducing waste and recycling, growing more and cooking only what can reasonably be consumed, showing care for other living beings and other practices.

St Mary's primary school kindly offered their hall as a venue and it was wonderful to see the key themes of Catholic Social Teaching reflected throughout the school. Thanks to Steve, the Deanery coordinator for CAFOD for supporting the organisation.

If you would like a copy of a longer summary of Laudato Si put together by Sr Margaret please email caritas@prcdtr.org.uk

If you would like to know more about the Diocese of Plymouth environmental policy or would like us to run an event in your parish or deanery, please contact caritas@prcdtr.org.uk.

If you would like to get more involved in supporting the work of CAFOD in the Dorset Deanery, please contact Simon.giarchi@cafod.org.uk



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Working together to help migrant workers in crisis

Anti-slavery day which took place on 18 October aimed to raise awareness of modern slavery and human trafficking, encouraging action to address the problem. Caritas Diocese of Plymouth is working to highlight the challenges that some people face when coming to the UK to work, to encourage us to look out for those who may be at risk of exploitation. Many people come to the UK to work each year. They often take roles where there is a skills shortage in the UK. Many migrant workers will have a positive experience of employment. However, through our parishes, Caritas Diocese of Plymouth, has become aware that this is not always the case and some migrant workers are exploited.

We wanted to find out more about how we as a Church can respond if we become aware of cases of labour abuse or exploitation. In partnership with Transformation Cornwall we held an inspiring discussion workshop in Camborne in October with local organisations committed to helping migrant workers who find themselves in

crisis, particularly those in the care sector. We wanted to work together to find ways to help migrant workers struggling to survive. Participants included other faith organisations, voluntary sector groups and statutory partners.

The care sector in the UK relies on non-EU migrant workers. The Government opened sponsored visas routes to boost the workforce, and non-EU care workers now make up 19% of the UK care workforce. Many of our congregations have been strengthened by migrant workers and their families, and they contribute enormously to the care of our ageing family and friends in care homes, in the community and in the health service.

Several parishes have reported to us that they have encountered migrant care sector workers in crisis, where promised jobs turn out on arrival to have far fewer hours available, making it impossible to make ends meet, or people arrive to find the promised job no longer exists at all.



People working on the sponsored visa scheme are not eligible for any government support, so this puts people at risk of destitution, debt and exploitation.

Caritas Plymouth and Transformation Cornwall are working together to create resources that will help parishes to signpost migrant workers in crisis to organisations that can help and advise them of their rights. It is important to ensure that people coming to the UK to support those in need of care and support are not themselves left to struggle if their working situation leaves them without the means to live in dignity.

We must all work together to prevent people becoming victims of labour abuse and Modern Slavery.

If you are concerned about an individual who you feel may be being exploited, please download a copy of our poster which highlights the signs of modern slavery and what you can do if you are concerned.

Scan the QR Code
to download the
poster



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Poulenc *Concerto pour orgue* Duruflé *Quatre motets sur des thèmes grégoriens*

DURUFLÉ: REQUIEM

The Choir of Buckfast Abbey
Southern Sinfonia
Matthew Searles *director*
Charles Maxtone Smith *organ*

Saturday 2nd November 2024
at 19:30

Tickets £15
available from www.buckfast.org.uk/events
or from the Abbey Visitor Welcome Centre

On the day when the Church marks the commemoration of the faithful departed, the Abbey Choir is joined by the Southern Sinfonia for a performance of Duruflé's *Requiem*. Duruflé himself gave the premiere of Poulenc's *Organ Concerto*, which features in the first half alongside Duruflé's *Quatre motets sur des thèmes grégoriens*.

The CSSA judges Plymouth as 'Results Being Achieved' in safeguarding people

Following the safeguarding audit that took place earlier this year, an Executive Summary has now been published on the Catholic Safeguarding Standards Agency's website.

A news article about the audit was posted on the Catholic Safeguarding Standards Agency's website on the 7th October:

"The Catholic Diocese of Plymouth, in the first audit of their safeguarding practice today, has been judged by the Catholic Safeguarding Standards Agency (CSSA) to be graded as 'Results Being Achieved.' The regulatory agency for England and Wales report that the Diocese demonstrate clear evidence of working towards the eight national safeguarding standards. The Diocese was able to satisfy independent auditors from within the CSSA about how it keeps people safe.

Plymouth was strongest in the area relating to the engagement with, and care of, those who report being harmed. The Diocese was seen to have invested particularly in this, receiving the higher grade of 'Comprehensive Assurance'. Significantly, three survivors provided

feedback for this audit, each of whom praised the Diocese for their willingness to engage. Plymouth received the strong grade of 'Results being achieved' in each of the other standards. Auditors identified a culture of safeguarding being 'everyone's responsibility'. Safeguarding communications was seen to be effective. National guidance is followed in the management of concerns and allegations. Case management is overseen effectively. Safeguarding training expectations of clergy, staff and volunteers are clear.

The CSSA auditors identified further scope for development around Case Audit Group reviews to ensure standards are consistently met. The Diocese could also formalise ways of learning from concerns, allegations and complaints. Plymouth should determine how often parish audits are completed, to offer ongoing confidence.

The CSSA's recommendations for Plymouth include: to ratify, and publish, a complaints policy. The Diocese should engage further with clergy of their training needs. Longer term, their

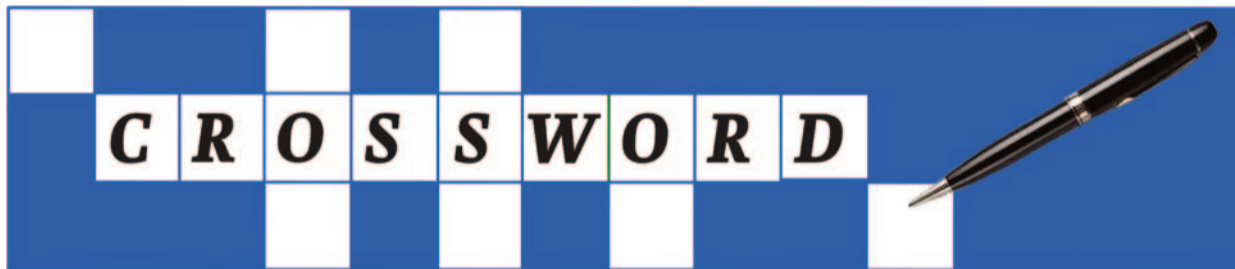


safeguarding implementation plan should be reviewed to ensure that it fully addresses all eight safeguarding standards, and there should be repeat training in receiving a disclosure.

Steve Ashley, Chief Executive Officer, CSSA says: "These results show that Plymouth is achieving the standards expected, and they should be satisfied with their progress in helping keep people safe in their churches and communities across the Catholic diocese. Plymouth has been without a Bishop since June 2022, which will undoubtedly have impacted their efforts. Nevertheless, their safeguarding leadership has remained strong under the Diocesan Administrator

until the next Bishop is installed. They must keep improving. Only this way can they assure a wider public that everything possible is being done to help prevent harm.

Having exceeded potential lower gradings (in a scale ranging from 'below basic,' 'basic' 'early progress' and 'firm progress') Plymouth have further work to do to achieve either of the two higher gradings possible (namely 'Comprehensive Assurance' and 'Exemplary'). The overall grading of 'Results Being Achieved' represents a combination of the Diocese's scoring across eight areas of work relating to safeguarding standards."



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

CRYPTIC Across

- 5 Achan – he in trouble, being David's musicians' roadie (9)
- 8 Grill fish? (4)
- 9 Live with Gran when occupied by Chinese family's clan leader (3-5)
- 10 God, about Thursday, and late, finally gets to Rebecca's dad (7)
- 11 China setting is quasi-American in part (4)
- 13 Father of the first Israelite king and the first king in south Haran (4)
- 15 Tabernacle he designed out of misplaced zeal, being consumed by 10's god (7)
- 18 False claims queen is involved in Bible's supernatural bits (8)
- 19 Articles going back and forth citing Tobit's wife (4)
- 20 Is a Scottish policeman last month, first to put ten cities in the Book? (9)

CRYPTIC Down

- 1 Chaldean place found among the chapters is a place to worship (6)
- 2 Given the chance to become talented in goal (7)
- 3 Upright individual with a North Dakota base (2,3)
- 4 20 city of silver toppled by revolutionary modern-day artillery (6)
- 6 Epic Hanoi struggle made the old country (9)
- 7 No point in Ealing lass working for these Jesus People (9)

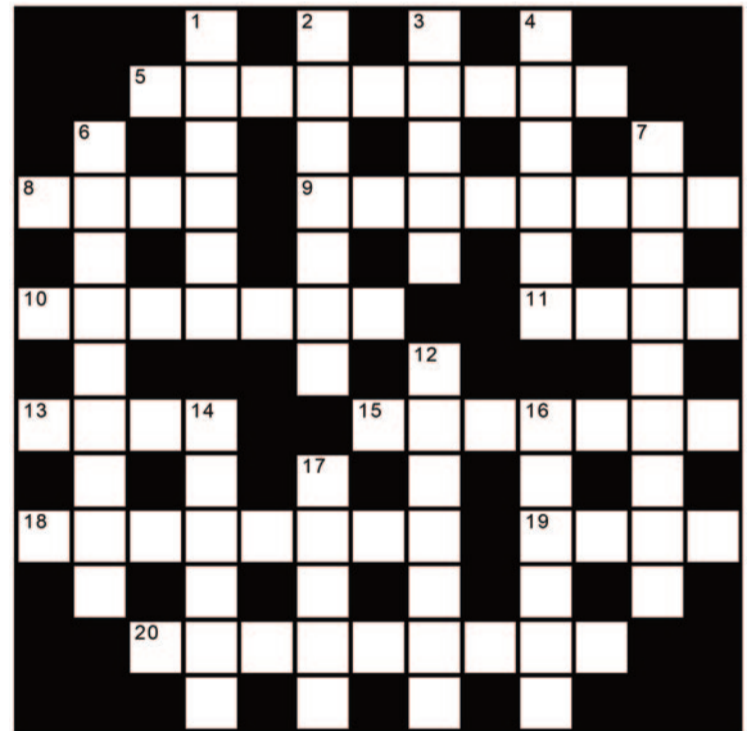
- 12 Moses' boy is found in stranger's home (7)
- 14 Lift needed to the north – that's the place to get to! (6)
- 16 Goth in the French style, endlessly wealthy (6)
- 17 Bathsheba's dad, one investing in land bordering on Persia (5)

QUICK Across

- 5 One of David's leading musicians, in charge of transport (9)
- 8 Partially burn; domestic cleaner (4)
- 9 Clan leader in Judah (3-5)
- 10 Father of Rebecca, nephew of Abraham (7)
- 11 Roman province of W Turkey, which included Ephesus (4)
- 13 Mordecai's great-grandfather (4)
- 15 Exodus craftsman and designer (7)
- 18 Spectacular unexplained events, particularly in the NT (8)
- 19 Temple prophet who saw the infant Jesus (4)
- 20 Series of Greek, non-Jewish, towns to the south of the Sea of Galilee (9)

QUICK Down

- 1 Holy site, from the Greek 'kuriakon (domal)' (6)
- 2 Authorized; facilitated (7)
- 3 Without pause or interruption over a considerable period of time (2,3)



- 4 One of the 20, locale of the miracle of Legion and the swine (6)
- 6 Maritime country of ancient times, chief ports Tyre and Sidon (9)
- 7 Compatriots of Jesus (9)
- 12 Son of Moses and Zipporah (7)
- 14 Dwelling place of the blessed; Nirvana equivalent (6)
- 16 Barbaric Visigoth whose army sacked Rome in 410 AD (6)
- 17 Warrior of David and father of Bathsheba (5)

SOLUTION

Across: 5 Chenaniah, 8 Char, 9 Ben-Hanan, 10 Bethuel, 11 Asia, 13 Kish, 15 Bezalel, 18 Miracles, 19 Anna, 20 Decapolis. Down: 1 Church, 2 Enabled, 3 On end, 4 Gadara, 6 Phoenicia, 7 Gallians, 12 Gershom, 14 Heaven, 16 Altaric, 17 Eliam.