

DECEMBER 2014



The Right Reverend Mark O'Toole, the Roman Catholic Bishop of Plymouth was presented by Cornwall Churches Together Missioner, Lay Canon David H Smith to the Right Reverend Tim Thornton, Bishop of Truro, who admitted Bishop Mark as an Ecumenical Canon of the Cathedral Church of Truro. Ecumenical Canon Steven Wild, Chairman designate of the Methodist Conference is pictured on the right of Bishop Tim. More about the service on page 4.



Some of the 20 Churches Together Representatives who met in Bodmin to hear from the Leader of Cornwall Council about the impact a reduced budget of £196 million over four years, will make on the communities of Cornwall - pictured from left are:- Laura Wild, David Hampshire, John Pollard, David Smith, Debbie Croucher and Rebecca Evans.

All the above were interviewed by BBC Radio Cornwall, Donna Birrell for her Sunday Breakfast 6am - 9am programme - well worth a regular listen.

Chairman - Bishop Tim Thornton
Vice Chairman - Reverend Steve Wild
CTC Missioner - David H Smith
Treasurer - Mike Cullen
Charity No 1053899
www.churchestogetherincornwall

In his latest interview, Pope Francis reveals top 10 secrets to happiness

By Carol Glatz
[Catholic News Service](#)

VATICAN CITY (CNS) -- Slowing down, being generous and fighting for peace are part of Pope Francis' secret recipe for happiness.

In an interview published in part in the Argentine weekly "Viva" July 27, the pope listed his Top 10 tips for bringing greater joy to one's life:

1. "Live and let live." Everyone should be guided by this principle, he said, which has a similar expression in Rome with the saying, "Move forward and let others do the same."



Pope Francis greets the crowd as he arrives to lead a general audience in St. Peter's Square at the Vatican last month. (CNS/Paul Haring)

2. "Be giving of yourself to others." People need to be open and generous toward others, he said, because "if you withdraw into yourself, you run the risk of becoming egocentric. And stagnant water becomes putrid."

3. "Proceed calmly" in life. The pope, who used to teach high school literature, used an image from an Argentine novel by Ricardo Güiraldes, in which the protagonist -- gaucho Don Segundo Sombra -- looks back on how he lived his life.

"He says that in his youth he was a stream full of rocks that he carried with him; as an adult, a rushing river; and in old age, he was still moving, but slowly, like a pool" of water, the pope said. He said he likes this latter image of a pool of water -- to have "the ability to move with kindness and humility, a calmness in life."

4. "A healthy sense of leisure." The pleasures of art, literature and playing together with children have been lost, he said. "Consumerism has brought us anxiety" and stress, causing people to lose a "healthy culture of leisure." Their time is "swallowed up" so people can't share it with anyone.

Even though many parents work long hours, they must set aside time to play with their children; work schedules make it "complicated, but you must do it," he said.

Families must also turn off the TV when they sit down to eat because, even though television is useful for keeping up with the news, having it on during mealtime "doesn't let you communicate" with each other, the pope said.

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Pope Francis longs for time of full communion

At the General Audience in St Peter's Square on Wednesday, 8th October, Pope Francis gave thanks for his First Communion, 70 years ago that day, and looked to the time when Communion might be shared by all Christians.

Here is part of what he said:



The disgrace of disunity

There are so many brothers and sisters who share with us the faith in Christ, but who belong to other confessions or to traditions different from ours. Many have resigned themselves to this division — even within our Catholic Church many are resigned — which has often been the cause of conflict and of suffering, also of war and this is a disgrace! Today too, relations are not always characterized by respect and courtesy.... How do we feel about all this? Are we too, resigned, if not actually indifferent, to this division? Or do we firmly believe that one can and must walk in the direction of reconciliation and of full communion? Full communion, that is, for everyone to be able to partake together in the Body and Blood of Christ.

We cause a wound to Christ

Divisions among Christians, while they wound the Church, wound Christ; and divided, we cause a wound to Christ: the Church is indeed the body of which Christ is the Head. We know well how much Jesus had at heart that his disciples should remain united in his love

“Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one” (Jn 17:11). The Lord emphatically insisted on unity in the name of the Father, allowing us to understand how much more credible our proclamation and our witness will be if we are first able to live in communion and to love each other.

Prayer, openness and welcome

There must never be a shortage of prayer, in continuity and in communion with that of Jesus, prayer for the unity of Christians. And together with prayer, the Lord asks us for renewed openness: He asks us not to be closed to dialogue and to encounter, but to welcome all that is valid and positive which is offered even by someone who thinks differently from us or who takes a different stand.

What unites us, not what divides us

Jesus asks us not to fix our gaze on what divides us, but rather on what unites us, seeking to know and love Jesus better and to share the richness of his love. And this means a concrete adherence to the Truth, together with the capacity for reciprocal forgiveness, to feel a part of the same Christian family, consider oneself a gift for the other and together to do many good things, and works of charity.

Towards full unity

Dear friends, let us proceed toward full unity! History has separated us, but we are on the path toward reconciliation and communion! And this is true! And we must defend it! We are all on the path toward communion. And when the goal seems too distant, almost unreachable, and we feel gripped by despair, let us be comforted by the idea that God cannot close his ears to the voice of his Son Jesus or fail to grant his and our prayer: that all Christians may truly be one.

Christianity, Augustine and the 'Just War' Theory

Is there such a thing as a 'just war'? Archbishop of Canterbury, Justin Welby joined a centuries-long list of religious leaders who say "Yes!" He said recently that military action was justified in this case of extreme barbarity (IS).



(Photo: Reuters/Baz Ratner)

Can the massive death and destruction of armed conflict ever be morally justified by Christians and others? For the first disciples of Christ the answer was a resounding "No!"

During the first 300 years of Christianity it was unthinkable for followers of the nonviolent Jesus to kill a human being. They took most seriously Jesus' command: "But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other as well. ... Put your sword back into its sheath, for all who take the sword will perish by the sword."

Clement of Alexandria, early Christian theologian (AD 150 – 215) advised wealthy Christians thus: "Contrary to the rest of men, enlist for yourself an army without weapons, without war, without bloodshed, without wrath, without stain – pious old men, orphans dear to God, widows armed with gentleness, men adorned with love." It was St Augustine during the late 300s who, along with original sin, devised the 'just war' theory. Tragically this was to lead most Christians to almost entirely forget in practice the pacifist foundation laid by Jesus and the early church. When presented with an opportunity to lead an armed uprising, Jesus refused and instead chose to endure brutality without resistance. It was this choice, Christians believe, that set him on a path that led to the salvation of humankind.



The Deserter (1916) by Boardman Robinson

However, Christians find their opposition to violence challenged when confronted with evils that are so great that military intervention seems the only answer. In recent decades and for several reasons, military intervention has intensified. Augustine's 4th century 'just war' theory still shapes the way many Christians react to conflict and violence:

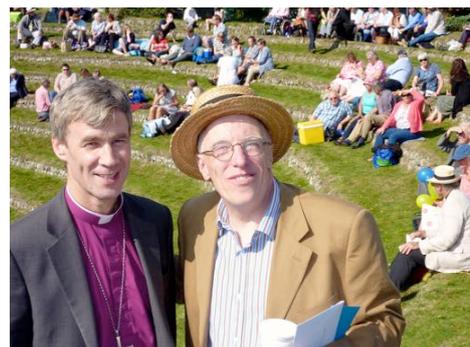
- the cause must be just (to defeat tyranny), not for domination/control
- the decision must come from a high authority (the UN?)
- peaceful means must have been tried first
- the 'just war' must not unleash even greater evil and suffering
- constraints must be in place i.e. civilians to be protected from attack – success **must** be a reasonable prospect – war must cease when justice has been restored.

For the first three centuries of the early church, all followers of Christ were complete pacifists. A significant number of Christians and others of compassionate conscience still hold those principles dear. They point out that Jesus did not encourage his followers to react to conflict by bearing arms. Instead he showed an active but defiant way to wage peace.

Lesley Chandler (Quaker DEO)



Members of the Chemin Neuf community now resident in Sclerder Abbey. Sister Jacqueline and Frances and William Barnardo enjoyed a meal with Lesley Chandler, David Smith, Rev'd Elizabeth Foot and Deacon Andrew Shute.



We also offer our belated 60th birthday greetings to Revd Steve Wild and offer our prayers to him and his wife Laura as he prepares as President designate of the Methodist Conference for his Presidency in 2015 - 2016

The Installation of the new Roman Catholic Ecumenical Canon, Bishop of Plymouth and preferment of two Anglican clergy. Truro Cathedral 12-10-14.

There was a full house on Sunday afternoon, 12th October when a robed procession of about one hundred people entered singing "*Christ is made the sure foundation*". The Anglican Church was at its penchant making a quiet statement!

Solemn Choral Evensong was followed by some fairly lengthy legal formalities involving the Diocesan Bishop and Registrar. The Rev. Olive Stevens was admitted and installed as a non-residential Canon and Canon Alan Bashforth was admitted and installed as Residential Canon Chancellor of the Cathedral.



The new Roman Catholic Bishop of Plymouth the Rt. Rev. Mark O'Toole was presented to Bishop Tim by the Churches Together in Cornwall Missioner Canon David Smith,

Bishop Mark was admitted as a sign of 'our friendship in Christ' as an Ecumenical Canon of the Cathedral, replacing Bishop Christopher Budd who is now retired.

Bishop Tim also welcomed Sister Jacqueline and Frances and William Barnardo from the Chenin Neuf Community all now resident in Sclerder Abbey. In both cases the congregation responded enthusiastically to the Bishop Tim's request for a round of applause.

In his homily Bishop Mark first thanked the people responsible for the honour and then spoke about ecumenisms both historically and currently reminding us that "*What we share is greater than what divides us*".

We were reminded of the fact that Bishop Benson's son became a Roman Catholic priest and later bequeathed a house as a centre for ecumenical relations where past difficulties were acknowledge but the presence of God recognised and becomes a reality as demonstrated by St. Paul in Eph.6.

We were told that the Pope continues daily to pray for unity. Bishop Mark also referred to the fact that both churches are united in Baptism and a belief in the Trinity. Both churches evangelise where personal conversations are more effective than 'meetings.' He concluded by asking us to persevere on the journey together.

As the procession reassembled and returned to the crypt we sang "*Oh praise we the Lord*"

Primrose Peacock.

5. Sundays should be holidays. Workers should have Sundays off because "Sunday is for family," he said.

6. Find innovative ways to create dignified jobs for young people. "We need to be creative with young people. If they have no opportunities they will get into drugs" and be more vulnerable to suicide, he said.

"It's not enough to give them food," he said. "Dignity is given to you when you can bring food home" from one's own labor.

7. Respect and take care of nature. Environmental degradation "is one of the biggest challenges we have," he said. "I think a question that we're not asking ourselves is: 'Isn't humanity committing suicide with this indiscriminate and tyrannical use of nature?'"

8. Stop being negative. "Needing to talk badly about others indicates low self-esteem. That means, 'I feel so low that instead of picking myself up I have to cut others down,'" the pope said. "Letting go of negative things quickly is healthy."

9. Don't proselytize; respect others' beliefs. "We can inspire others through witness so that one grows together in communicating. But the worst thing of all is religious proselytism, which paralyzes: 'I am talking with you in order to persuade you,' No. Each person dialogues, starting with his and her own identity. The church grows by attraction, not proselytizing," the pope said.

10. Work for peace. "We are living in a time of many wars," he said, and "the call for peace must be shouted. Peace sometimes gives the impression of being quiet, but it is never quiet, peace is always proactive" and dynamic.

Pope Francis also talked about the importance of helping immigrants, praising Sweden's generosity in opening its doors to so many people, while noting anti-immigration policies show the rest of Europe "is afraid."

He also fondly recalled the woman who helped his mother with the housework when he was growing up in Buenos Aires.

Concepcion Maria Minuto was a Sicilian immigrant, a widow and mother of two boys, who went three times a week to help the pope's mother do laundry, since in those days it was all done by hand.

He said this hard-working, dignified woman made a big impression on the 10-year-old future pope, as she would talk to him about World War II in Italy and how they farmed in Sicily.

"She was as clever as a fox, she had every penny accounted for, she wouldn't be cheated. She had many great qualities," he said.

Even though his family lost touch with her when they moved, the then-Jesuit Father Jorge Bergoglio later sought her out and visited her for the last 10 years of her life.

"A few days before she died, she took this small medal out of her pocket, gave it to me and said: 'I want you to have it!' So every night, when I take it off and kiss it, and every morning when I put it back on, this woman comes to my mind."

"She died happy, with a smile on her face and with the dignity of someone who worked. For that reason I am very sympathetic toward housecleaners and domestic workers, whose rights, all of them, should be recognized" and protected, he said. "They must never be exploited or mistreated."

Pope Francis' concern was underlined in his @Pontifex Twitter feed just a few days later, July 29, with the message: "May we be always more grateful for the help of domestic workers and caregivers; theirs is a precious service."

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