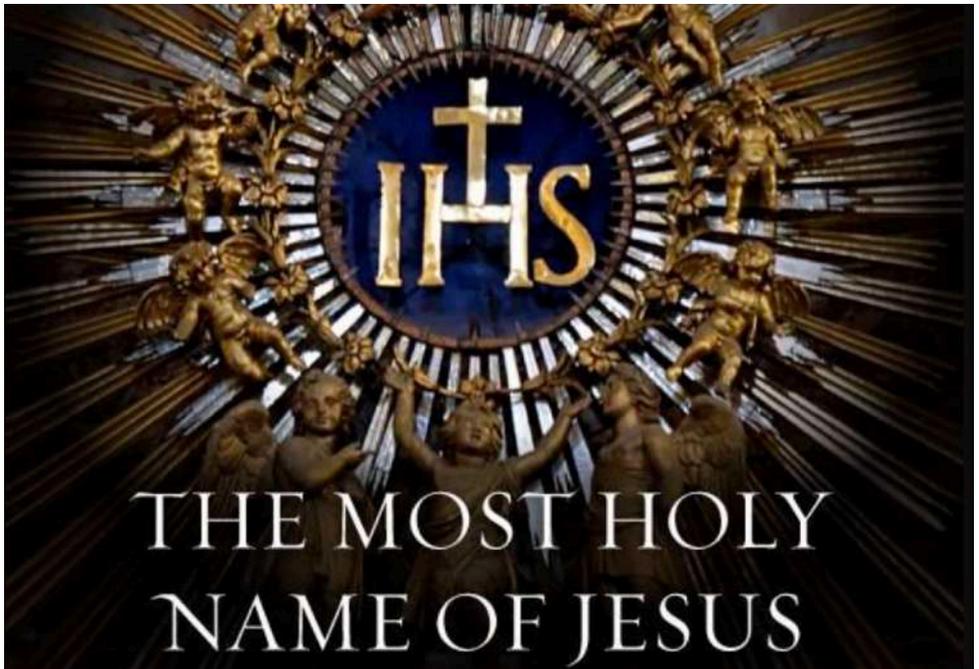




HIGH TIDE

January 2021

PARISH MAGAZINE
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - articles from Frs Bruce & Tony, and from Jeanne - and more.*

You can detach pages 13-28 and use it for Morning & Evening Prayer

<http://www.stpaulsweymouth.org>

Index

Letter from the Vicar	3
News & Notices	5
Message from Bishop Jonathan	6
Fr. Tony: The gate of the Year	9
Fr. Bruce: New Year or New Day	10
Jeanne James: January - Garden works	12
Calendar, Intentions, & Anniversaries	14
Morning & Evening Prayer	16
House blessing in Epiphany-tide	28
Jeanne James: Pesto Chicken in Puff Pastry	29
From the Book of Common Prayer	31
Feast of the month: The Most Holy Name of Jesus	34
<i>Sermon</i> on the Feast of Most Holy Name of Jesus	36
On the Holy Mass: The Roman Canon	38
Contacts	40

Many thanks to all who have contributed to this issue of the Parish Magazine.

*The next Magazine will be published on **Sunday 31st January**. Please, send all articles, information, news you wish to publish by Sunday 24th January.*

From the Vicar

Dearly Beloved,

There are some rather amusing photos and memes on Facebook about what people expect from 2021: what it may bring, how it could be better or worse (even if it is difficult to see how it *could* be worse) than 2020. I have already confessed it publicly here in the Parish Magazine that I completely lack any gift of clairvoyance, so I have no idea what 2021 reserves for us. However, be it good things or bad this coming year will bring - most probably a mix of them - what I am certain about is that we will need God.

The Church starts the year almost immediately with the Feast of the Most Holy Name of Jesus to invite us to invoke that sweet and awesome Name on ourselves, our lives, our loved ones.

One of the false goddesses Ancient Romans used to worship was called “Salus”. They attributed to her the general welfare of both the Roman State and its individual citizens. Indeed, the Latin word “*salus*” a rich meaning. It indicates a general welfare, but it also means health, prosperity, safety, and salvation. This little word, “*salus*”, covers all that is important in life: sufficient means to live without worries, good health to enjoy life, safety and protection from enemies, a life without bitterness, safe arrival at the end of a long and potentially dangerous journey, peace and prosperity for the whole family and community.

When St. Peter, first Bishop of Rome, warns and teaches Jews and Pagans alike that there is salvation only in the Name of Jesus (Acts 4,12), refers to the Roman concept of “*salus*”. The powerful Name of Jesus does not only obtain for us salvation at the end of our earthly life. It is the teaching of the Holy Scripture and of the Church that the Name of Jesus invoked with confidence:

- brings help in bodily needs, in sickness according to the promise of Christ: “*In my name they shall take up serpents; and if they shall*

drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover". (Mark 16,17-18) In the Name of Jesus the Apostles gave strength to the lame (Acts 3,6; 9,34) and life to the dead (Acts 9,40).

- It gives consolation in spiritual trials. It brings healing, power, strength, light even into the darkest of sufferings, depression, feeling of abandonment. The Name of Jesus reminds the sinner of the prodigal son's father and of the Good Samaritan; it recalls to the just the suffering and death of the innocent Lamb of God.
- It protects us against Satan and his wiles, for the Devil fears the Name of Jesus, who has conquered him on the Cross. There is no temptation that will not cease and flee if we insist on invoking the Name of Jesus.
- In the Name of Jesus we obtain every blessing and grace for time and eternity, for Christ has said: "If you ask the Father anything in my name he will give it you." (John 16,23) This is why the Church concludes all her prayers by the words: "Through Jesus Christ", etc.

Let us start then this new year well prepared for whatever it may bring: let us start it by praising and invoking the Most Holy Name of Jesus upon ourselves, our lives, our loved ones, and let us advance patiently and trustingly in our Christian life in the power of the same Name. Be it our protection, consolation, health, and greatest Treasure.

It is in the same Holy and Awesome Name that we bless water, oil, chalk, salt, wine and many other things during the year. The Old Testament (Numbers 5,17), Jesus (Mark 8,23; John 9,6) and the Apostles (James 5,14) used these signs. They are not magic: they will not "work" without prayer and Christian life, but if we use them prayerfully, with living faith in God, invoking the Name of Jesus, these blessed objects will be efficient means of bringing God's grace, healing, and blessing into our souls, hearts, lives, and homes.

Assuring you of my prayers, I am,
ever yours in Christ,

Fr. Gregory

Christmas

I want to thank all who in one way or another helped us all here at St. Paul's to have a wonderful Christmas. A special thank-you to David and Nick, our organists - we all appreciate the difference their organ play makes to our worship. I am also grateful to our Choir and all those who were part of this year's Carol Service. A huge thank-you is due to Frank and Marilyn Tough for their help with the registration, and to members of the One Voice Choir, Weymouth Choral Society, and Lady St. Mary Priory Choir who contributed to the great success of the service.

Many thanks to the Trustees for the new (Christmas) tree just outside the Abbotsbury Road entrance. Various people mentioned how great it is to have some lights and decorations in front of our beautiful but often unlit, dark church building.

Finally, on behalf of the rest of us, I want to thank everyone who made the beautiful flower arrangements, cleaned the church, decorated the Christmas tree, and did all the other little and not-so-little jobs over Christmas.

Sunday Mass

Please, note that the new Liturgical Calendar for 2021 has 10am for the Sunday Mass. For the time being, this is only "wishful thinking", and we have to keep 9.30am and 11am because of COVID restrictions. When I printed the Calendars, I could not know when we would be back to normal.

Confirmation

Bishop Jonathan will celebrate Mass on Sunday 24 January. He is joining us to administer the Sacrament of Confirmation, and to celebrate with us the 125th anniversary of dedication of St. Paul's.

House blessings

Because of COVID restrictions, I cannot visit you in January to bless your house. However, water and chalk will be blessed after the 6pm Mass at Epiphany. You are encouraged to take some and use them to implore God's blessing on your home. The text of the blessing is towards the end of this Magazine.

Message from Bishop Jonathan for the Feast of the Holy Family

The following Pastoral Letter was sent by the Bishop of Ebbsfleet to be distributed to the faithful. Its main topic is the Holy Family. This needs some explanation. In the new Roman Calendar the Feast of the Holy Family is kept on the Sunday following Christmas (27 December in 2020). The readings Bishop Jonathan is referring to are: Genesis 15,1-6 & 21,1-3; Hebrews 11,8-19; Luke 2,22-24 & 39-40.

However, here at St. Paul's we follow a slightly more traditional Calendar and for this reason we will celebrate the Holy Family on Sunday 10 January instead. The reason is rather simple and very practical: the traditional Calendar, in my view, follows a more logic time-line. We celebrate the birth of Jesus at Christmas, and then 8 days later we celebrate his Naming and Circumcision (since it happened 8 days after his birth). Then we have Epiphany: the visit of the Wise Men to the Divine Baby, still lying in a manger in Bethlehem. Indeed, it is only after the visit of the Magi the Mary and Joseph leave Bethlehem with Jesus, and move to Nazareth. And since the Gospel verses that mention the Holy Family (Jesus' presentation in the Temple and then their first pilgrimage to Jerusalem when Jesus is 12) happened after the visit of the Magi, the traditional Calendar has the Feast of the Holy Family after Epiphany.

Since this is what the Bishop has asked us to do, I will read this Pastoral Letter in church, instead of a sermon, on Sunday 27 December. I hope that the above explanation will put it in its proper context.

Dear fathers, dear brothers and sisters in Christ:

Dear Friends,

As 2020 draws to its close (a year we may all want to forget but which I imagine no adult or child living through it ever will) I want to thank you all for another year of faithful witnessing to our Lord. In every parish in which this pastoral letter is read - as well as in your homes, schools, among your neighbours and at work - your faith and trust in Jesus will have made a difference to someone, even to many people. Looking back over a year dominated by the challenges of the pandemic, and no with a deepening sense of fatigue and anxiety about the future, it may not be possible to identify those moments, when your

words or acts of witness to faith and to hope have brought others closer to God or to the Church. So often we don't know: but God knows, and God gives the growth to their faith.

But I want to take this opportunity, on the feast of the Holy Family, to ponder for a moment with you as fellow members of our Ebbsfleet family, on our faith for the future. Today's Gospel tells us of the first journey as a family that Mary and Joseph made from Bethlehem. Forty days after Mary's confinement, they went the few miles to the Temple of God in Jerusalem to offer Jesus, the first-born son, to the Lord in accordance with the Jewish Law, and to receive him back into their care and protection.

There had been nothing automatic or romantic about the coming together of this family. At every stage it had been brought about *by faith*. 'Blessed is she', said Mary's cousin Elizabeth, 'who *believed* what was spoken to her by the Lord.' (Lk 1,45; cf. 11,27-8). Joseph too had been visited by angels - when he realised that his betrothed was pregnant with a child he knew wasn't his own (Matt 1,18-25). The angel helped him to accept that the child's birth would be due to nothing but the power of God. No reasoning would give Joseph peace and serenity. *Only faith* put Joseph next to the mother of God, to shield her joy, to be the companion of her thinking, and to accompany her destiny which would be shaped by sorrow upon sorrow. Even within the holiest family words and acts of faith will have helped each other's growth.

But this was a unique family. Every family on earth is arranged around the *parents*, all those into whose care a child is received. The children 'belong' to those parents until adulthood. But in Mary and Joseph God arranges the family around the *Holy Child*. '*Do not be afraid Mary*, for your son will be called the Son of the Most High, and of his kingdom there will be no end.' (Lk 1,30-33) '*Do not be afraid Joseph* to take Mary as your wife, for the child conceived in her is from the Holy Spirit and he will save his people from their sins.' (Matt 1,2-25) When at last he was born angels lit up the skies for awhile. But before long there was talk of swords piercing their hearts, and carnage in Bethlehem on account of their son. God did not smooth the path of these two souls he put beside his son. 'Through all his wondrous childhood' not only did he 'love and watch the lowly maiden' but they watched and learned from him and had to exercise all the faith to believe. But what great

faith! Mary and Joseph are masters up of hope-filled faith. Letting Christ be at the centre of their inner lives not just their outer lives; growing towards him; accepting God's will for themselves through him.

All this is also true of the family of the Church. It too is *arranged around this Child*, not around its authority figures: around all he accomplished by his life, death and resurrection; all he teaches us of God (Jn 1,18); and all he makes possible by loving us 'to the very limit' (Jn 13,1).

We are by no means out of the woods yet as far as the pandemic is concerned. The acute challenges it poses to our faith and hope, to justice, equality and peace, all still continue. But as we look to the Infant Child, and the family that God filled with faith and gathered round him, let us *recognise ourselves*, or Ebbsfleet family, and the wider family of the Church. Let us pray for one another that our faith *will grow* during our present difficulties; that we shall recognise and *use* every opportunity that God gives us in daily life to share faith; and that God will give us compassion and energy so that with great confidence we can *give faith* to a nation and a world struggling with so many unmanageable burdens. And let us pray too that we shall have opportunities as soon as possible in the new year - hopefully in the Chrism masses or similar - to come together, around the Lord, to celebrate God's faithfulness to us.

May the Holy Family of Nazareth guide and direct or Ebbsfleet family and all associated with it in the coming year, and may he richly bless your homes and families too.

Yours devotedly: in Christ
Jonathan.

The gate of the year. (God Knows)

Fr. Tony writes:

And I said to the man that stood at the gate of the year
“Give me a light that I may tread safely unto the unknown”
And he replied:
“Go out into the darkness and put your hand into the Hand of God
That shall be to you better than a light and safer than a known way”.
So I went forth, and finding the Hand of God, trod gladly into the night.
And He led me towards the hills and the breaking of day in the lone East.

This poem was written in 1908 and was quoted by King George VI in his Christmas message of 1939. At the time the second world war had begun, the people to whom he addressed it had witnessed the rise of Nazi Germany, seen nations invaded and defeated and wondered what the future held for them. It was a worrying time. What did the future hold? Surely things could only get better? The coming year must be better than the one drawing to its close. It was for that for which many hoped and prayed.

In our world today there are millions of people hoping and praying that the coming year will be better than the previous one. They may say with a shrug of the shoulders that it couldn't be much worse. The death of a loved one, the after effects of infection, the enforced separation from loved ones, the lack of social contact with its subsequent mental consequences, the lockdown's effect on jobs and businesses have sapped our energy and shaken our confidence. News bulletins and updates from many and various “experts.” seems to reinforce negativity .Good, positive, news seems to be in short supply, sometimes (often?) accompanied by a word of “caution”.

It's in such times that we as Christians need to convey the positive message that when we lit the last candle on the Advent Wreath, Christ, Light of the world was come. We announced and celebrated the fact that He had come among us. His light cannot be extinguished, His light can bring light into the darkness and fears that seem to surround us. We have to have faith to believe that this is so, and in the words of the poem “ put your hand into the Hand of God” trusting in His guidance and strengthened in His love.

You know my love of hymns, so may I close with a quote from one? The hymn is Peace, perfect peace. Verse 5 goes thus, it reminds us that God, not man, is in control

“Peace perfect peace, our future all unknown?
Jesus we know, and he is on the throne.

Every blessing in the coming year: Fr.T

New Year or New Day

Fr. Bruce writes:

We were watching a weather forecast recently and a part of it was about the end of December and there was the possibility of snow mentioned. For children that is excitement in capital letters but our immediate thought was, can it get any worse? It has been difficult enough recently with so much closed and not functioning during November. The outlook for the New Year does not look great as with the five day relaxation over the Christmas period the numbers of coronavirus cases is bound to increase considerably afterwards.

Kathy well remembers her Mother saying when she was a child when difficulties arose that it will get worse before it gets better. Not a great deal of sympathy there but a nudge to the effect to just get on with it. It is a better response than complaining about things, but we do like to complain when we feel constricted. My Primary School motto was Think of Others and that is a very good idea when we feel like complaining.

I think I may have mentioned her before but the story is well worth repeating. St Theresa was being driven in a horse drawn carriage one dark very wet night. As the carriage was driven across a river a wheel of the carriage came off and she was thrown into the mud. In her exasperation and maybe her hurry to get somewhere she exclaimed, shaking her fist to the sky, It is no wonder You have so few friends because you treat us so badly. There is almost always someone in a worse bind than we are and to think of them diverts us away from ourselves which is a good thing.

As we pass from this terrible year 2020 we are bound to think a little about the past and maybe much more about the time to come. Holidays will come again, visiting family and friends will be possible and the sun will shine too. Hope is a weak word in the English language, but hoping is something we all do. What we hope for, or is it what you wish for, is something we are warned to be careful about.

We are all in the present. We are always experiencing just one day at a time. That is the only time we have. We are reminded in scripture that, Today is the day of salvation. Today is the day that the Lord has

made. In other words today is important and what we do with it. We remember the past and try to do better today. Tomorrow is a dream away and there is always a tomorrow to dream about. We have the gift of this day. It has been made and given to us with some purpose in mind. There is enough to do to completely fill the time. Enjoy the day and live it so that our prayers tonight can include a thanksgiving for some victory with a less stained or unstained conscience as one of the morning hymns expresses it.

To wish you and yours a Happy and blessed New Year and a good day today and every day.

With love and prayers from Kathy and Fr Bruce



I couldn't find an illustration for the New Year but there are plenty of the Epiphany which we celebrate early in January. We have no idea how difficult their journey was and if they had any really bad days. I daresay there will be pictures of the Wise Men in face masks to reflect this pandemic. But they persevered and arrived being led by a star. May we all look up and on and see the star for us that leads us to the fullness of truth. - Fr Bruce

January - Often the coldest month

Jeanne James writes:

January might be the middle of winter but as the days lengthen the garden starts to grow. Now is a great time to plan for the coming gardening year and to order seeds and plants. Enjoy the fresh air on dry sunny days and check that your winter protection, stakes, ties and supports are still working after any severe weather. Also put out food for birds and leave some garden areas uncut, a little longer, to provide shelter for wildlife in your garden.

If you are a keen gardener you will probably know all this already but if you are like me, any tips help.

Top 10 jobs this month (as suggested by the Royal Horticultural Society)

1. Recycle your Christmas tree by shredding it for mulch;
2. Clean pots and greenhouses ready for spring;
3. Dig over any vacant plots that have not been dug already;
4. Disperse worm casts in lawns;
5. Inspect stored tubers of Dahlia, Begonia and Canna for rots or drying out
- 6 Prune apple and pear trees;
7. Start forcing rhubarb;
8. Plan your vegetable crop rotations for the coming season;
9. Keep putting out food and water for hungry birds;
10. Make a polythene shelter for outdoor peaches and nectarines, to protect against peach leaf curl.



ORDER OF MORNING AND EVENING PRAYER

AT ST. PAUL'S WEYMOUTH

&

LITURGICAL CALENDAR FOR JANUARY

PRAYER INTENTIONS

ANNIVERSARIES

Calendar for January 2021

FRI	1 st	CIRCUMCISION OF JESUS	6pm
SAT	2 nd	Of Our Lady	9.30am
SUN	3rd	MOST HOLY NAME OF JESUS	9.30am, 11am, 4pm
MON	4 th		9am
TUE	5 th	Vigil of Epiphany	6pm
WED	6 th	EPIPHANY WITH OCTAVE	6pm
THU	7 th		6pm
FRI	8 th		10.30am
SAT	9 th		9.30am
SUN	10th	THE MOST HOLY FAMILY	9.30am, 11am, 4pm
MON	11 th		9am
TUE	12 th		6pm
WED	13 th		10.30am
THU	14 th		6pm
FRI	15 th	St. Paul First Hermit	10.30am
SAT	16 th	St. Marcellus I Pope & Martyr	9.30am
SUN	17th	2ND SUNDAY AFTER EPIPHANY	9.30am, 11am, 4pm
MON	18 th	St. Peter's Chair at Rome	9am
TUE	19 th	St. Wulfstan Bishop	6pm
WED	20 th	Sts. Fabian & Sebastian, Martyrs	10.30am
THU	21 st	St. Agnes, Virgin & Martyr	6pm
FRI	22 nd	Sts. Vincent & Anastasius, Martyrs	10.30am
SAT	23 rd	St. Raymund of Penafort	9.30am
SUN	24th	CONVERSION OF ST. PAUL AP.	9.30am, 11am, 4pm
MON	25 th	CONVERSION OF ST. PAUL AP.	9am
TUE	26 th	St. Polycarp, Bishop & Martyr	6pm
WED	27 th	St. John Chrysostom, Bishop	10.30am
THU	28 th	St. Peter Nolasco	6pm
FRI	29 th	St. Francis of Sales, Bishop	10.30am
SAT	30 th	King Charles I, Martyr	9.30am
SUN	31st	SEPTUAGESIMA SUNDAY	9.30am, 11am, 4pm

Daily Intentions



Anniversaries of death

We pray for...

- 1st Our Parish - *Harriet Edward Davison, Earin Dean, Hilda Everett, Ron Samways*
- 2nd Walsingham - *Edwar Davison, Maug Wignall, Janet Formosa, Peter Moss pr.*
- 3rd Our Parish - *Howard Butler, Thomas Sefton pr, Roger Keat pr.*
- 4th Departed - *Phyllis Brusford*
- 5th Our Benefactors - *Arthur Stonton pr, Edie Bowring, Glyn Price pr.*
- 6th Our Parish - *Fred Parsonage, Fred Palmer, John Bentley, Henrietta Cooper,*
- 7th Priests, vocations - *Ernest Cooper, Edna Humm* 6 Jan. *Paul Sylvester*
- 8th People living with disabilities - *Ivy Waight, Sheila Cobwell*
- 9th Our Cell of O.L.W.
- 10th Our Parish - *Rheta Mogasha*
- 11th Victims of human trafficking - *Sylvia Toop, Frank Harvey, Nora Hooper*
- 12th Struggling businesses - *Irene Heasman, Bob Wray*
- 13th Good Christian death - *Brian Humm, John Buffrey pr.*
- 14th Those who lost their job - *Jack Biles, Mary Buxton, John Pryer*
- 15th Vocations to religious life - *David Green pr, Norman Print pr.*
- 16th Propagation of the Gospel - *Frank Uphill*
- 17th Our Parish - *Frank Anderson, Cyril Hicks, Patrick Weavis, Alum Taylor,*
- 18th Bishops. 17 Jan. *Ross Staddon, Mary Jackson*
- 19th Persons with eating disorders - *Martin Gibbs pr., Brian Day*
- 20th Armed forces - *Doris Lansdowne*
- 21st Purity of life - *Reginald Uphill, Leonard Toop*
- 22nd Sick - *Doris Moore*
- 23rd Those imprisoned unjustly
- 24th Our Parish - *John Tute pr.*
- 25th Unity of the Church - *Lucy Hussey, Iris Fitt, Kit Jackson, Brenda Chedzoy,*
Monica TARRIER
- 26th Persecuted Christians - *Sybil Bridge, Reginald Gentle, Ivy White*
- 27th Beechcroft School
- 28th Drug addicts - *Brian Groves*
- 29th Missions - *John Jones*
- 30th Royal Family
- 31st Our Parish - *Alice Wray, Olly Denman, Eric Goddard, Scott Tolman*

Open, O Lord, my mouth to bless thy holy Name; cleanse also my heart from all vain, evil, and wandering thoughts; enlighten my understanding and kindle my affections; that I may worthily, attentively, and devoutly recite this Morning Prayer, and so be meet to be heard before the presence of thy divine Majesty. Through Christ our Lord. Amen.

MORNING PRAYER

V. The Angel of the Lord brought tidings to Mary.

R. And she conceived by the Holy Ghost.

V. Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

V. Hail Mary... R. Holy Mary...

V. And the Word was made flesh.

R. And dwelt amongst us.

V. Hail Mary... R. Holy Mary...

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

V. Let us pray. We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord.

R. Amen.

V. O Lord, open my lips.

R. And my mouth shall proclaim your praise.

V. O God, make speed to save me.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

V. Christ appeared to us, O come, let us adore Him. Let us rejoice in the Lord; let us joyfully sing to God our Saviour! Let us come into his presence with thanksgiving; let us joyfully sing psalms to him!

R. Christ appeared to us, O come, let us adore Him.

V. For the Lord is a great God, and a great King above all gods. In his hand are the depths of the earth; and the heights of the mountains are his.

R. O come, let us adore Him.

V. The sea is his, for who but he made it; and his hands fashioned the dry land. O come, let us worship and fall down, and weep before the Lord who made us! For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

R. Christ appeared to us, O come, let us adore Him.

V. Today if you shall hear his voice, harden not your hearts: As in the provocation, on the day of temptation in the wilderness, where your fathers tempted me, and put me to the test, and they saw my works.

R. O come, let us adore Him.

V. For forty years I loathed that generation, and I said: They always err in heart, they have not known my ways, so I swore in my wrath: they shall not enter my rest.

R. Christ appeared to us, O come, let us adore Him.

V. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

R. Christ appeared to us, O come, let us adore Him.

One of the following HYMNS is said:

Until 13 January:

Why, impious Herod, shouldst thou fear
Because the Christ is come so near?
He who doth heavenly kingdoms grant
Thine earthly realm can never want.

2. Lo, sages from the East are gone
To where the star hath newly shone:
Led on by light to Light they press,
And by their gifts their God confess.

3. The Lamb of God is manifest
Again in Jordan's water blest,
And he who sin had never known
By washing hath our sins undone.

4. Yet he that ruleth everything
Can change the nature of the spring,
And gives at Cana this for sign—
The water reddens into wine.

5. Then glory, Lord, to thee we pay
 For thine Epiphany to-day;
 All glory through eternity
 To Father, Son, and Spirit be. Amen.

From 14 January:

1. O Jesu, Thou the Beauty art
 Of Angel worlds above;
 Thy name is music to the heart,
 Enchanting it with love.

2. Celestial Sweetness unalloyed!
 Who eat thee hunger still;
 Who drink of thee still feel a void,
 Which naught but Thou can fill.

3. O my sweet Jesu! hear the sigh,
 Which unto thee I send;
 To thee mine inmost spirit cries
 My being's hope and end!

4. Stay with us, Lord, and with thy light
 Illume the soul's abyss;
 Scatter the darkness of our night,
 And fill the world with bliss.

5. O Jesu, spotless Virgin flower,
 Our life and joy: to thee
 Be praise, beatitude, and power,
 Through all eternity. Amen.

The appointed Psalm and Reading(s) follow:

1	Ps. 103, 150	Genesis 17,1-13 Romans 2,17-end	8	55	Isaiah 64 1 John 4,7-end
2	18 v. 1-30	Isaiah 60,1-12 John 1,35-42	9	76, 79	Isaiah 65,1-16 John 5,1-12
3	108	Exodus 12,1-13 Acts 3,1-10	10	84	1 Samuel 1,20-28 Matthew 2,13-18
4	89 v. 1-37	Isaiah 61 John 2,1-12	11	80, 82	Amos 1 1 Corinthians 1,1-17
5	8, 48	Isaiah 62 John 2,13-end	12	87	Amos 2 1 Corinthians 1,18-end
6	132	Jeremiah 31,7-14 John 1,29-34	13	119 v. 105-128	Amos 3 1 Corinthians 2
7	78 v. 1-39	Isaiah 63,7-end 1 John 3	14	90, 92	Amos 4 1 Corinthians 3

15	88	Amos 5,1-17 1 Corinthians 4	24	113	Jonah 3,1-5,10 John 3,16-21
16	99	Amos 5,18-end 1 Corinthians 5	25	66, 147 v.13-end	Ezekiel 3,22-end Philippians 3,1-14
17	145	Isaiah 62,1-5 1 Corinthians 6,11-end	26	133	Hosea 4,1-16 1 Corinthians 10,1-13
18	101	Amos 6 1 Corinthians 6,1-11	27	119 v. 153-end	Hosea 5,1-7 1 Corinthians 10,14-11,1
19	106	Amos 7 1 Corinthians 6,12-end	28	143, 146	Hosea 5,8-6,6 1 Corinthians 11,2-16
20	110, 111, 112	Amos 8 1 Corinthians 7,1-24	29	142	Hosea 6,7-7,2 1 Corinthians 11,17-end
21	115	Amos 9 1 Corinthians 7,25-end	30	144	Hosea 8 1 Corinthians 12,1-11
22	139	Hosea 1 1 Corinthians 8	31	71	Jeremiah 1,4-10 Mark 1,40-end
23	120, 121, 122	Hosea 2,1-17 1 Corinthians 9,1-14			

Each reading ends with these words:

V. This is the word of the Lord. **R.** Thanks be to God.

BENEDICTUS – *One of the following antiphons is used:*

Until 13 January: There came wise men from the East to Bethlehem to worship the Lord, and when they had opened their treasures, they presented unto Him precious gifts; gold, as unto the Great King; frankincense as unto the true God; and myrrh for His burying. Alleluia.

From 14 January: He gave Himself to deliver His people, and to get Himself an everlasting Name. Alleluia.

After the Antiphon follows the Cantic:

Blessed be the Lord the God of Israel, *
who has come to his people and set them free.

He has raised up for us a mighty Saviour, *
born of the house of his servant David.
Through his holy prophets God promised of old *
to save us from our enemies, from the hands of all that hate us,
To show mercy to our ancestors, *
and to remember his holy covenant.
This was the oath God swore to our father Abraham: *
to set us free from the hands of our enemies,
Free to worship him without fear, *
holy and righteous in his sight all the days of our life.
And you, child, shall be called the prophet of the Most High, *
for you will go before the Lord to prepare his way,
To give his people knowledge of salvation *
by the forgiveness of all their sins.
In the tender compassion of our God *
the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the shadow of death, *
and to guide our feet into the way of peace.
Glory be to the Father, and to the Son, *
and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be,
world without end. Amen.

Until 13 January: There came wise men from the East to Bethlehem to worship the Lord, and when they had opened their treasures, they presented unto Him precious gifts; gold, as unto the Great King; frankincense as unto the true God; and myrrh for His burying. Alleluia.

From 14 January: He gave Himself to deliver His people, and to get Himself an everlasting Name. Alleluia.

V. Let us pray. – *Intercessions* are offered for the Church, for the Sovereign (the world), for those in need, and for the dead. Then follows one of the Collects:

Until 13 January: God, Who by the leading of a star did, as on this day, manifest your Only-begotten Son to all Nations, mercifully grant that we who know you now by faith, may after this life have the fruition of your glorious Godhead. Through the same Jesus Christ our Lord. **R.** Amen.

From 14 January: O God, you have appointed your Only-begotten Son to be the Saviour of mankind, and have commanded that His Name should be called Jesus; mercifully grant that we who here on earth worship that most Holy Name may be made glad in heaven by His Presence. Through the same Jesus Christ our Lord. **R.** Amen.

V. Let us pray with confidence as our Saviour has taught us:

All: Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom, the power and the glory,
for ever and ever. Amen.

V. The Lord bless us, and preserve us from all evil, and keep us in eternal life.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Morning Prayer ends with the final Antiphon of Our Lady:

Mother of Christ, hear thou thy people's cry
Star of the deep and Portal of the sky!
Mother of Him who thee from nothing made.
Sinking we strive and call to thee for aid:
O, by what joy which Gabriel brought to thee,
Thou Virgin first and last, let us thy mercy see.

V. After childbirth thou didst remain a virgin.

R. Intercede for us, O Mother of God.

V. Let us pray. O God, who, by the fruitful virginity of blessed Mary, hast bestowed upon mankind the reward of eternal salvation: grant, we beseech thee, that we may experience her intercession, through whom we have been made worthy to receive the Author of life, our Lord Jesus Christ thy Son. R. Amen.

EVENING PRAYER

V. The Angel of the Lord brought tidings to Mary.

R. And she conceived by the Holy Ghost.

V. Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

V. Hail Mary... R. Holy Mary...

V. And the Word was made flesh.

R. And dwelt amongst us.

V. Hail Mary... R. Holy Mary...

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

V. Let us pray. We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord.

R. Amen.

V. O God, make speed to save me.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

V. That this evening may be holy, good and peaceful, let us pray with one heart and mind. (*A moment of silence is kept.*) As our evening prayer rises before you, O God, so may your mercy come down upon us to cleanse our hearts and set us free to sing your praise now and for ever.

R. Amen.

One of the following HYMNS is said.

Until 13 January:

1. Creator of the stars of night,
Thy people's everlasting light,
Jesu, Redeemer, save us all,
And hear Thy servants when they call.

2. Thou, grieving that the ancient curse
Should doom to death a universe,
Hast found the medicine, full of grace,
To save and heal a ruined race.

3. Thou camest, Bridegroom of the bride,
As drew the world to evening-tide;
Proceeding from a virgin shrine,
The spotless victim all divine.

4. At whose dread name, majestic now,
All knees must bend, all hearts must bow;
And things celestial Thee shall own,
And things terrestrial, Lord alone.

5. O Thou whose coming is with dread
To judge and doom the quick and dead,
Preserve us, while we dwell below,
From every insult of the foe.

6. To Him who comes the world to free,
To God the Son, all glory be;
To God the Father, as is meet,
To God the blessed Paraclete. Amen.

From 14 January:

1. Jesu, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

2. Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest Name,
O Saviour of mankind!

3. O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

4. But what to those who find? Ah! this
Nor tongue nor pen can show:
The love of Jesus, what it is
None but his loved ones know.

5. Jesu, our only joy be Thou,
As Thou our prize wilt be;
Jesu, be Thou our glory now,
And through eternity.

The appointed Psalm and Reading(s) follow:

1	Psalms 114	Deuteronomy 30 Acts 3,1-16	17	96	Isaiah 60,9-end Hebrews 6,17-7,10
2	45, 46	Ruth 1 Colossians 2,8-end	18	105	Genesis 6,11-7,10 Matthew 24,1-14
3	135	Exodus 3,13-15 Acts 3,11-16	19	107	Genesis 7,11-end Matthew 24,15-28
4	85	Ruth 3 Colossians 3,12-4,1	20	119 v. 129-152	Genesis 8,1-14 Matthew 24,29-end
5	96, 97	Isaiah 49,1-13 John 4,7-26	21	116, 117	Genesis 8,15-9,7 Matthew 25,1-13
6	98, 100	Isaiah 60,1-9 John 2,1-11	22	130, 131 137	Genesis 9,8-19 Matthew 25,14-30
7	78 v. 40-end	Baruch 1,15-2,10 Matthew 20,1-16	23	118	Genesis 11,1-9 Matthew 25,31-end
8	69	Baruch 2,11-end Matthew 20,17-28	24	33	Isaiah 49,1-13 Acts 22,3-16
9	36	Genesis 15,1-6 Hebrews 11,8-19	25	119 v. 41-56	Ecclesiasticus 39,1-10 Colossians 1,24-2,7
10	47	Genesis 21,1-3 Luke 2,22-24 & 39-40	26	134	Genesis 13 Matthew 26,17-35
11	86	Genesis 1,1-19 Matthew 21,1-17	27	136	Genesis 14 Matthew 26,36-46
12	89 v. 19-end	Genesis 1,20-2,3 Matthew 21,18-32	28	138, 140	Genesis 15 Matthew 26,47-56
13	91, 93	Genesis 2,4-end Matthew 21,33-end	29	141	Genesis 16 Matthew 26,57-end
14	94	Genesis 3 Matthew 22,1-14	30	148, 149	Genesis 17,1-22 Matthew 27,1-10
15	102	Genesis 4,1-26 Matthew 22,15-33	31	34	1 Samuel 3,1-20 1 Corinthians 14,12-20
16	104	Genesis 6,1-10 Matthew 22,34-end			

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

MAGNIFICAT – One of the following antiphons is used:

Until 13 January: This day we keep holy in honour of three wonders: this day a star led the wise men to the manger; this day at the marriage, water was made wine; this day was Christ, for our salvation, pleased to be baptised of John in Jordan. Alleluia.

From 14 January: You shall call His Name Jesus, for He shall save His people from their sins, alleluia.

After the Antiphon follows the Canticle:

My soul proclaims the greatness of the Lord,+
my spirit rejoices in God my Saviour;*

he has looked with favour on his lowly servant.

From this day all generations will call me blessed;+

the Almighty has done great things for me*

and holy is his name.

He has mercy on those who fear him,*

from generation to generation.

He has shown strength with his arm*

and has scattered the proud in their conceit,

Casting down the mighty from their thrones*

and lifting up the lowly.

He has filled the hungry with good things*

and sent the rich away empty.

He has come to the aid of his servant Israel,*

to remember his promise of mercy,

The promise made to our ancestors,*

to Abraham and his children for ever.

Glory be to the Father, and to the Son, *

and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be,

world without end. Amen.

Until 13 January: This day we keep holy in honour of three wonders: this day a star led the wise men to the manger; this day at the marriage, water was made wine; this day was Christ, for our salvation, pleased to be baptised of John in Jordan. Alleluia.

From 14 January: You shall call His Name Jesus, for He shall save His people from their sins, alleluia.

V. Let us pray. – *Intercessions are offered for the Church, for the Sovereign (world), for those in need, and for the dead. Then one of the following Collects is said:*

Until 13 January: God, Who by the leading of a star did, as on this day, manifest your Only-begotten Son to all Nations, mercifully grant that we who know you now by faith, may after this life have the fruition of your glorious Godhead. Through the same Jesus Christ our Lord. **R.** Amen.

From 14 January: O God, you have appointed your Only-begotten Son to be the Saviour of mankind, and have commanded that His Name should be called Jesus; mercifully grant that we who here on earth worship that most Holy Name may be made glad in heaven by His Presence. Through the same Jesus Christ our Lord. **R.** Amen.

V. Let us pray with confidence as our Saviour has taught us:

All: Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom, the power and the glory,
for ever and ever. Amen.

All: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.

V. Let us bless the Lord. **R.** Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

Optional private prayer to be said after Evening Prayer: To the Most Holy and undivided Trinity, to our Lord Jesus Christ Crucified, to the fruitful Virginity of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. Amen.



THE BLESSING OF HOUSE IN EPIPHANY-TIDE

The whole family, or a member of it says: Bless, O Lord, almighty God this home that it be the shelter of health, chastity, self-conquest, humility, goodness, mildness, obedience to your commandments, and thanksgiving to God the Father, Son, and Holy Spirit. May blessing remain for all time upon this dwelling and them that live herein. Through Christ our Lord. Amen.

After each prayer the appropriate room is sprinkled with Holy Water. At the entrance: O God, protect our going out and our coming in; let us share the hospitality of this home with all who visit us, that those who enter here may know your love and peace. Through Christ our Lord. Amen.

In the living room: O God, give your blessings to all who share this room, that we may be knit together in companionship, in peace and charity. Through Christ our Lord. Amen.

In the kitchen: O God, you fill the hungry with good things. Send your blessing on us, as we work in this kitchen, and make us ever thankful for our daily bread. Through Christ our Lord. Amen.

In the dining room: Blessed are you, Lord of heaven and earth, for you give us food and drink to sustain our lives and make our hearts glad. Help us to be grateful for all your mercies, and mindful of the needs of others. Through Christ our Lord. Amen.

In the bedrooms: Protect us, Lord, as we stay awake; watch over us as we sleep, that awake we may keep watch with Christ, and asleep, we may rest in his peace. Through the same Christ our Lord. Amen.

In the garden/on the terrace: Blessed are you, Lord of heaven and earth. You formed us in wisdom and love. Refresh us in body and in spirit, and keep us in good health that we might serve you. Through Christ our Lord. Amen.

They all say together the Lord's Prayer (Our Father) and an appointed person writes the following above the entrance door (or next to it) with the blessed chalk:

20 + C + M + B + 21

Jamie Oliver's 5 Ingredient Pesto Chicken in Puff Pastry

Jeanne James writes:

Serves 4

Ingredients:

4 medium chicken breasts
240g green beans
1 sheet puff pastry
32 vine cherry tomatoes
4 heaped teaspoons basil pesto

Method:

- 1.Heat oven to 220C 425F Gas 7
- 2.Flatten the chicken breasts and pound with your fist (or a mallet) until the thick end is the same as the thin end.
- 3.Place chicken breasts on a tray and top with a teaspoon each of basil pesto. Spread the pesto so it covers all of the chicken breast.
- 4.Place the sheet of pastry on a board and cut into half lengthways, and then width ways into strips about 2 inches wide.
- 5.Drape the strips over the pesto chicken, overlapping the edges slightly, and then tuck the excess in underneath. Don't go too far under as the pastry will just go soggy.
- 6.Brush with oil and place in the oven on the top rack
- 7.In another oven tray place the vine cherry tomatoes. Drizzle with oil, season with salt and pepper, and place in the oven on the bottom rack.
- 8.Cook both the chicken and the tomatoes for 20 minutes.
- 9.Meanwhile, trim the beans and add to boiling water. Cook for 7 minutes, drain and set aside.
- 10.Remove the cherry tomatoes from the oven and transfer to a board to cool slightly.

11.If the pastry hasn't quite puffed/browned, turn oven to Grill for 5-10 minutes but be sure to watch so it doesn't burn.

12.Transfer half the tomatoes to a board and cut into servable portions (4 tomatoes per vine). With the other half, remove the vine and squash in the tray to release all the juices. Add a small splash of red wine vinegar (optional), a pinch of salt and pepper and stir to create a dressing.

13.Toss the beans through the dressing and we are ready to serve!

14.Place a bunch of the dressed beans on the plate and top with the pastry chicken. Balance the vine tomatoes off to the side and serve.



From the Book of Common Prayer

Epiphany: *O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.*

The Feast of the EPIPHANY, the twelfth day after Christmas, begins the season of EPIPHANY, which continues in the Church Year to the beginning of Lent.

If we think that the Feast (or even the season) of the Epiphany is only about the visit of the (three) kings or magi or wise men "from the east" then we only partially appreciate it! There is much more to it.

The word Epiphany is Greek and means "manifestation" or "appearance". It is a Greek name because the Festival was in origin, and for its first period of celebration, an Eastern Mediterranean Christian feast, not a Roman one. Originally the Greek-speaking Church celebrated both the Birth of Christ and the Manifestation on one and the same day, January 6th, while the Latin-speaking Church celebrated Christmas on December 25.

From the early fifth century, both East and West celebrated both Christmas Day (Dec 25) and the Epiphany (Jan 6) but with different emphases. The West celebrated the Nativity on December 25th and the Manifestation to the Gentiles on January 6. Possibly the focusing of the feast in the West of the Manifestation particularly on the visit of the magi/kings is related to the moving of their relics from Constantinople to Milan in the fourth century, when Milan was capital of the western half of the Roman Empire.

Related to the Epiphany/Manifestation of the Son of God incarnate to the Gentiles are two other central Manifestations of God observed at this time - very particularly so in the East on the feast day, Jan 6, but also in the West during the season of Epiphany.

These other two are (a) the Manifestation of the Holy Trinity at the Baptism of Jesus when the Father speaks to the Son and the Spirit from the Father descends upon the Son (Mark 1:1-11), and (b) the Manifestation of Jesus as the One Person made known in two Natures when he performed the "sign" at Cana of Galilee - the miracle of water

into wine (John 2:1-11). (For the use of these two Events in the West see the Gospels for Epiphany 2 & 3 in the 1928 BCP.)

If we put these three Manifestations together we have in its primary, biblical, narrative form what was achieved dogmatically by the first four Ecumenical Councils of the Church up to AD 451. That is, the setting forth by Gentile Christian bishops the dogma of the One, Blessed, Holy and Undivided Trinity and of the One Person of Christ Jesus made know in two natures, divine and human.

Returning to the Western celebration of the Epiphany feast proper on January 6, it is an old tradition that states that there were three visitors (because three gifts) and that they were kings. In fact prophecy encouraged the idea that they were kings, "The Gentiles shall come to thy light and kings to the brightness of thy rising" (Psalm 72:10 & Isaiah 60:3). That the new king should be born in Canaan was seen in the prophecy of Balaam (Num. 24:17) and so the magi took the main road from Persia to Jerusalem, and from there to Bethlehem in particular, because of the clear prophecy in Micah 5:2 that the Messiah would be born in the city of David.

The Manifestation to mankind by Jesus Christ & the Holy Trinity has for its ultimate purpose the deification of man through salvation, sanctification and glorification. Thus the Collect for the Feast in the BCP itself prays that "we may have the fruition (= enjoyment) of thy glorious Godhead" - the beatific vision, the seeing of the glory of the Father in the face of the Incarnate Son.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles: Mercifully grant, that we, which know thee now by faith may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

This Collect in its original Latin wording is based upon (a) the biblical narrative of the visit of the magi as recorded in Matthew 2; and (b) the thought that "we walk by faith and not by sight" on earth (2 Corinthians 5:7).

The translation provided in the BCP of 1549 and thereafter, however, does not bring out as clearly as possible, the second of these themes, the walking by faith now towards the future contemplation by sight in heaven. The petition in Latin may be more literally translated: "Mercifully grant that we, which know thee now by faith, may be led

onwards until we come to gaze upon thy Exaltation [Majesty] by sight..."



It seems that in 1549 Archbishop Cranmer had in mind the writings of St. Augustine of Hippo and others, who had written of the beatific vision in heaven as "the fruition of thy glorious Godhead." So he used this

expression rather than literally translating the Latin before him. The translation provided above points to the same glorious conclusion as Augustine & Cranmer had in mind, but it picks up more clearly on the theme of "being led onwards" (in the case of the magi by a star and of ourselves by faith) and of "contemplation/gazing" (the magi gazed at the heavens and then upon the Only-Begotten Son Incarnate, while we shall see the glory of the Father in the face of the exalted Jesus Christ).

What this Collect actually prays for in Latin or in English is of course the important thing. The people of God make petition for divine assistance so that, after being faithful sojourners and pilgrims here on earth in this evil age, they will experience the full realization of Christian hope and see the Glory of the Father in the face of Jesus Christ in the glorious age to come. But we must first walk by faith in order later by grace to walk by sight! This is a message for the whole of the season of the Epiphany.

The Rev'd Dr Peter Toon (+2009)

Feast of the month: The Most Holy Name of Jesus

First Sunday of January

Dom Prosper Gueranger writes: “The Church has chosen for the celebration of this august Name, a day close to the Anniversary on which it was given, *‘after eight days were accomplished, his name was called Jesus’*.”

In the Old Covenant, the Name of God inspired fear and awe: nor was the honour of pronouncing it granted to all the children of Israel. We can understand this. God had not yet come down from heaven to live on earth, and converse with men; he had not yet taken upon himself our poor nature, and become Man like ourselves; the sweet Name expressive of love and tenderness, could not be applied to him.

But, when the fulness of time had come – when the mystery of love was about to be revealed – then did heaven send down the Name of ‘Jesus’ to our earth, as a pledge of the speedy coming of him who was to bear it. The archangel Gabriel said to Mary: *Thou shalt call his Name JESUS*. ‘Jesus’ means *Saviour*. How sweet will this Name be to poor lost man! It seems to link earth to heaven! No name is so amiable, none is so powerful. Every knee in heaven, on earth, and in hell, bows in adoration at hearing this Name! and yet, who can pronounce it, and not feel love spring up within his heart?”

The feast of the Holy Name is of comparatively recent origin, its first promoter was St Bernardine of Siena, a Franciscan friar, who lived in the fifteenth century. This holy man established the practice of representing the Holy Name of Jesus surrounded with rays, and formed into the following three letters: IHS.

However, the veneration of Jesus’s Name has deep biblical roots (cf. Philippians 2,10; Romans 10,13 for example), and in the early days of Christianity IHS was placed on altars, vestments, and other objects. We have coins with IHS written on them from the 8th century.

Medieval devotions to the Holy Name in England were promoted by St. Anselm of Canterbury early in the 12th century. Richard Rolle (+1349), English hermit and mystic, writes: “*If you think*

on the name Jesus continually and hold it stably, it purges your sin and kindles your heart.”

Even John Calvin and Martin Luther, otherwise suspicious of popular devotions, praise the reverence of the Holy Name. Calvin encouraged Christians to “*glorify Jesus’s holy name with their whole life*”, and Luther recommended a “*pure faith and confidence, and a cheerful meditation of and calling upon the Holy Name.*”

We see similar devotion to Jesus’s Name in the Eastern churches. The famous Jesus prayer, which perhaps dates to the 4th century, is widely used in the orthodox world, and in recent years, it has also become a popular devotion among other Christian churches. St. Theophan the Recluse regarded the Jesus Prayer to be stronger than all other prayers by virtue of the power of the Holy Name.

IHS has two interpretations. First, in Greek, “Jesus” is written “ΙΗΣΟΥΣ” and so IHS are the first three letters of the Holy Name. However, in Latin IHS stands for “*Iesus Hominum Salvator - Jesus, Saviour of mankind*”, thus IHS is both an abbreviation and an explanation of Jesus’s Name.

Heaven, earth, and hell! bow ye down at the sound of this adorable Name, for the Son of Man, who bears this Name, is also the Son of God.

Oh! how true is this, dear Jesus! no other Name but thine could give us salvation, and thy Name means Saviour. Be thou praised for having taken such a Name! Be thou praised for having saved us! Thou art of heaven, and yet thou takest a Name on earth, and one which our mortal lips can say.

It is during the first shedding of thy Blood, by the Circumcision, that thou didst receive this Name of Jesus, dear Lord! and it was fitting that it should be so, for we could not be saved but by thy Blood. Our immortal life is to be purchased at the price of thy Death! This truth is expressed to us by thy Name, O Jesus! Saviour! Thou art the Vine, and thou invitest us to drink of thy delicious Wine. May thy sacred Name ever remind us of this sublime Mystery, and may the remembrance keep us from sin, and make us always faithful.



Sermon on the Most Holy Name of Jesus

*St. Bernard of Clairvaux, Abbot
(1090 - 1153)*

The Name of Jesus is Light, and Food, and Medicine. It is Light, when it is preached to us; it is Food, when we think upon it; it is the Medicine that soothes our pains when we invoke it. Let us say a word on each of these. Tell me, whence came there, into the whole world, so bright and sudden a light, if not from the preaching of the Name of Jesus? Was it not by the light of this Name that God called us unto [H]is admirable Light? Wherewith being enlightened, and in this light, seeing the Light, we take these words of Paul as truly addressed to ourselves; Heretofore, you were darkness; but now, light in the Lord.

Nor is the Name of Jesus Light only; it is also Food. Art thou not strengthened, as often as thou thinkest of this Name? What is there that so feeds the mind of him that meditates upon this Name? What is there that so restores the wearied faculties, strengthens virtue, gives vigour to good and holy habits, and fosters chastity? Every food of the soul is dry, that is not steeped in this unction; it is insipid, if it be not seasoned with this salt. If thou write, I relish not thy writing, unless I read there the Name of Jesus. If thou teach me, or converse with me, I relish not thy words, unless I hear thee say the name of Jesus. JESUS is honey to the mouth, and music to the ear, and gladness to the heart.

It is also Medicine. Is any one among you sad? Let but Jesus come into his heart, and the mouth echo him, saying Jesus! and lo! the light of that Name disperses every cloud, and brings sunshine back again. Have any of you committed sin? and is despair driving you into the snare of death? Invoke the Name of life, and life will come back to the soul. Was there ever a man, that, hearing this saving Name, could keep up that common fault of hardness of heart, or drowsiness of sluggishness, or rancour of soul, or languor of sloth? If any one, perchance, felt that the fountain of his tears was dry, did it not gush forth more plentifully than ever, and flow more sweetly than ever, as soon as he invoked the Name of Jesus? If any of us were ever in danger, and our heart beat with fear, did not this Name of power bring us confidence and courage the moment we pronounced it? When we were tossed to and fro by perplexing doubts, did not the evidence of



what was right burst on us as we called upon the Name of light? When we were discouraged, and well nigh crushed, by adversity, did not our heart take courage, when our tongue uttered the Name of help? All this is most true; for all these miseries are the sicknesses and faintings of our soul, and the Name of Jesus is our Medicine.

But, let us see how all this comes to pass. Call upon me in the day of trouble, says the Lord; I will deliver thee, and thou shalt glorify me [Psalm 49: 15]. There is nothing which so restrains the impulse of anger, calms the swelling of

pride, heals the wound of envy, represses the insatiability of luxury, smothers the flame of lust, quenches the thirst of avarice, and dispels the fever of uncleanness — as the Name of Jesus. For when I pronounce this Name, I bring before my mind the Man, who, by excellence, is meek and humble of heart, benign, sober, chaste, merciful, and filled with everything this is good and holy, nay, who is the very God Almighty — whose example heals me, and whose assistance strengthens me. I say all this, when I say Jesus. Here have I my model, for [H]e is Man; and my help, for [H]e is God; the one provides me with precious drugs, the other gives them efficacy; and from the two I make potion such as no physician knows how to make.

Here is the electuary, my soul, hid in the casket of this Name, Jesus; believe me, it is wholesome, and good for every ailment thou canst possibly have. Ever have it with thee, in thy bosom and in thy hand; so that all thy affections and action may be directed to JESUS.

On the Holy Mass - The Roman Canon

Fr. Gregory writes:

Those who come to Mass on weekdays know my rather marked preference for the Roman Canon. If you are unfamiliar with the term: the Roman Canon is one of the Eucharistic Prayers. It is the central part of the Mass during which the Priest, imitating what Jesus did at the Last Supper, consecrates bread and wine into the Body and Blood of Our Lord. Perhaps the two main characteristics that people perceive immediately about the Roman Canon are its lengths and its “strange” language. It is twice as long as other Prayers, and it is indeed for this very reason that many priests prefer it. After all, are not consecration and prayers to God the chief, the most important part of the Mass? Why should we want to abbreviate it then?

Also, its “strange” language is what makes it truly unique. There are few elements of the Holy Mass more venerable than the Roman Canon. Its language seems “unusual” because it has been used in its **present** form for the last 1500 years in the whole Western church, without the slightest of change. You name a Western Saint between St. Gregory the Great (+604) and us, be it English, Spanish, French, Italian, or of any other nation, they knew and prayed the Roman Canon every time they went to Mass. Bede the Venerable, Augustine or Anselm of Canterbury, Philip Neri, Padre Pio, John Vianney, Alphege, Ethelburh of Wilton, Therese of Avila, Thomas Becket, Thomas More... the list is endless. They said and heard, often daily, the very same words we do now. For 1500 years, whenever and wherever in Europe Mass was offered, the Roman Canon was used. Even after the Reformation in England, the Book of Common Prayer kept the Roman Canon for some years, just to shorten it a little bit later. The Order of Holy Communion in our BCPs is a simplified version of the Roman Canon.

All other Eucharistic Prayers (“You are holy indeed, Lord, the source of all holiness” perhaps is the most known) were written by various Committees (Catholics and Anglicans) in the 1970s and 1980s. Using the Roman Canon only prolongs the Mass by approx. 2 minutes. In return, it unites us to millions and millions of Saints and ordinary Christian men and women of 1500 years.

When I say 1500 years, I only mean the *present form* of the Canon. With the exception of two added prayers, the Roman Canon was in use *more or less* in its present form from the 2nd–3rd century. Many scholars believe that some of its prayers come from St. Peter Apostle. It existed even before the Church decided on the final list of books to be included in the Bible...

The language of the Canon is almost exaggerated. Filled with respect, holy fear, poetry. Here is a simple comparison between the language of the Canon (in blue) and a new Prayer (in black).

grant	we humbly pray and beseech you	giving thanks to you	giving thanks to you, O God, his Father almighty
to accept	that you would vouchsafe to accept	he took the cup	he took this precious cup
these gifts	these gifts, these presents, these holy and unspotted sacrifices	calling to mind his death	calling to mind the blessed Passion of the same Christ, your Son, our Lord
took bread	took bread into his holy and venerable hands	we thank you for counting us worthy to stand in your presence	to us, your sinful servants, confiding in the multitudes of your mercies, vouchsafe to grant some part and fellowship with your holy apostles and martyrs

Finally, the Roman Canon is complete. It prays God in the first place to accept what we are about to do. It prays for the living and dead, pleads God directly and through his saints, uniting thus the militant Church on earth to the suffering one in the Purgatory, and to the glorious one in Heaven. The Canon asks for spiritual and physical welfare, intercedes for those present and those absent, it refers to the Old Testament and the New, it includes past and future.

Poetic, most ancient, and complete, and with its length prevents a shift of attention from God to us.

In the next article, we will start reading and examining together the text of the Roman Canon.

Vicar

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The Vicar's day-off is Monday. In case of pastoral emergency, please, try to contact the Assistant Priests, or the Parish Office first.

With enquires about Baptisms, Weddings, Banns, or Funerals, please, contact the Vicar or the Parish Office.

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