

# HIGH TIDE

*Parish  
Magazine*

*Weymouth  
St Paul  
with Fleet*

**FEB 2024**



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*Many thanks to all who have contributed to this issue of the Parish Magazine and to Liz Evans for the proofreading.*

*The next Magazine will be published on **Sunday 25<sup>th</sup> February**. Please, send all articles, information, news you wish to be publish by Sunday 18<sup>th</sup> February.*

Front cover: “The Transfiguration of Christ” (fresco, detail)  
by Pietro Perugino (ca. 1497); Collegio del Cambio, Perugia (Italy).

## From the Vicar

Dearly Beloved,

Every time Tony brings back the thuribles he so meticulously cleans at home, they bring joy to and elicit well deserved praises from everyone in the Sacristy. They don't look new as, indeed, they are not new. No, something even better happens to them: they shine with a mix of old and new. They are the same good old thuribles with all their history and memories of people who enjoyed the fragrant clouds of burning incense raising from them but they certainly look renewed and invigorated at the same time. Renewed old.

One of the great "classics" in terms of Lent and Gospel is the Transfiguration of Christ. This is why I chose Perugino's beautiful fresco for the magazine-cover. We know that Transfiguration prepared the disciples for the scandal of the Passion. But why do *we* read this Gospel in Lent? While witnessing Christ's divinity before his suffering is most edifying, we already know about Easter. Strictly speaking, we do not need the Transfiguration in the same way the Apostles did. This Gospel is read to us during Lent for another reason. Not to witness the divinity of Christ but our own.

Strong words, daring words, one might even say almost blasphemous words but, rooted in 2 Peter 1,4, they were written by the greatest Church Fathers: "***For the Son of God became man so that we might become God.***"

Lent is not about becoming a new person. That's impossible. Lent is about becoming "renewed old." Like our good old thuribles we, too, raise fragrant clouds of prayer, fasting, charity, and alms to our God as we try to live our Christians lives. But as the charcoals in the thurible are not hot enough to burn the incense perfectly, without residue, making the thurible look unclean, weary, and old over time so, alas, our love and charity are not ardent enough for us to be a completely pure, perfect sweet odour to our God. Residues of sin, selfishness, fear, and lukewarmness will always make our souls and hearts look a bit unclean, weary, and old over time.

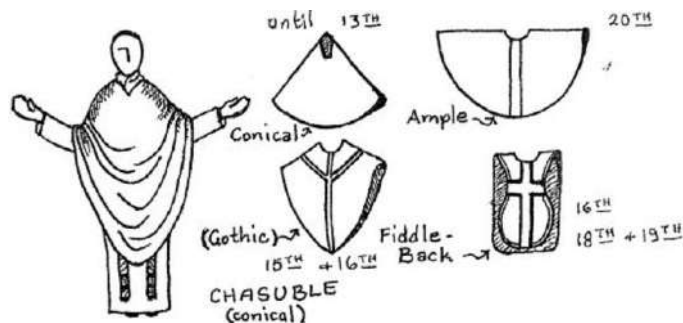
In his Transfiguration Christ shows us what we are called to be: how pure, how ardent, how radiant. "***For the Son of God became man so that we might become God.***" This is what Lent is about. Through prayer, fasting, and alms we must make our souls and hearts look "renewed old" so that when God looks at us, we bring a little bit of joy to him (the joy Jesus talks about in Luke 15,7) and elicit well deserved praises from him: "*Well done, good and faithful servant!*" (Mt 25,23). He who causes us so much joy, doesn't he deserve our best effort (with his help) in causing him joy? Be this our goal this Lent!

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

*Fr. Gregory*

## “Planeta plicata” - The folded chasuble

Those of you who are keen observers must have noticed that when the Mass is in purple or violet, during High Mass the Deacon and Subdeacon, instead of wearing their proper vestments (dalmatic and tunicle), they wear the odd-looking (?) “folded chasuble.” For the sake of those less familiar with liturgical jargon let’s see very quickly what *chasuble*, *dalmatic*, and *tunicle* mean.



Chasuble is the main garment every Priest wears at Mass. They come in all liturgical colours and in various shapes: Roman (“fiddleback”), Gothic, modern, Byzantine, etc. Every Priest will

have his own preference but other than that, there is no difference in the symbolism and liturgical function of the various types of chasubles.

Originally the chasuble was the vestment of high-ranking officials of the Roman Empire and it indicated their rank and authority they exercised in the name of the Emperor. It was a “no brainer” for the Church to adapt this Roman garment as liturgical vestment for those who exercise vicarious authority in the name of Christ over his flock: the clergy.

And so very early on, the chasuble became the (only) proper liturgical vestment for the clergy and initially it was worn by all Sacred Ministers and even by acolytes. Bishops and Priests, Deacons and Subdeacons as well as Lectors and Acolytes wore the chasuble during liturgical functions. We have good reasons to suspect that in some (isolated) places, acolytes wore the chasuble up to the 10<sup>th</sup>-11<sup>th</sup> century.

There was only one big problem with the chasuble: it was painfully impractical. Chasubles were too big, too long, too heavy, making every movement difficult. Initially chasubles were of a circular shape, with a hole at the centre for the head, and it reached to the floor on every side. Moving the sacred vessels, incensing the altar, elevating the Host... for all these gestures the chasuble was very limiting. Every time the Priest had to lift or move something, every time he had to raise his hands or arms, every time he needed to touch or to hold something, the chasuble needed to be gathered up on both sides.

This quickly became one of the duties of the Deacon and Subdeacon: to make sure the Priest (or Bishop) can fulfil his sacred duties at the Altar with *decorum* by gathering up and holding the chasuble on the sides.

Now, you will quite rightly say: all this is fine... but what about their chasubles? The Deacon's and Subdeacon's? You cannot have an "infinite chain" of people holding each others' chasubles. The solution was to fold up the chasubles of the Deacon and the Subdeacon permanently, fixing it in one way or another (with strings, needles, or ribbons). Finally, after a few centuries someone said: let's look around to see if there is another Roman Imperial garment we could adapt for liturgical use...



And so around the 5<sup>th</sup>-6<sup>th</sup> century the Deacon and Subdeacon were assigned different garments: the dalmatic and the tunicle, garments of lesser Roman Imperial dignitaries. These vestments, having sleeves, made movements much easier and now Deacons and Subdeacons were able to help Priests at the Altar in practical ways: bringing the sacred vessels to the Altar, holding the edges of the chasuble at incensing and elevation, etc.

Very often there is no difference between a dalmatic and a tunicle other than the tunicle will have one horizontal stripe while the dalmatic will have two. Though originally they were always white with purple stripes, now dalmatics and tunicles, too, come in all liturgical colours and are the proper vestments of Deacons and Subdeacons not only during Mass but also during Processions, Evensongs, and other functions.

So after all these "troubles and changes" why do the Deacon and Subdeacon give up, so to say, their proper vestments on certain Sundays to wear the impractical and odd-looking folded chasuble again?

Because the dalmatic and tunicle are sumptuous vestments that symbolize joy and innocence (it would be another lengthy article to explore why - let's simply blame the history of fashion). Indeed, during the ordination of a deacon, the bishop imposes the dalmatic upon him with these words: "*May the Lord attire thee in the garment of salvation, and the vestment of joy, and ever surround thee with the dalmatic of justice.*" The use of the dalmatic and tunicle is consequently considered entirely inappropriate for penitential seasons during which the old folded chasuble was hence preserved.

Folded chasubles are an ancient treasure of the Church which, together with so many other things, the last few decades got rid of with saddening ease. Not only they remind the Deacon and Subdeacon of their "*lowly estate*"—their duty is simply to serve and assist the Priest, and in him, at the Altar, Christ himself that the Sacrifice can be offered—but they also

remind us all of the importance of penitential seasons. The Christian joy of redemption and promised eternal life can only be reached (this is the constant teaching of the Church!) through penitence.

To many folded chasubles are simply a curiosity or even an oddity as we do not see them much anymore. For this reason let me finish this article with a few photos to show the use of folded chasubles throughout the universal Church. Their presence in every branch of the Church shows their venerable antiquity and deep symbology. Yet another richness sacrificed on the altar of change and modernism of the 1970s.

*Up and left:* Armenian Deacons being ordained in a “curtailed” chasuble. *Up and right:* Greek Orthodox Subdeacon is reading the Epistle in a shortened chasuble. *Down and left:* High Mass during Lent at St. Magnus the Martyr, London (Church of England). *Down and right:* Spanish Rite Catholic Ash Wednesday, the Deacon and Subdeacon wearing the characteristic Spanish folded (curtailed, really) chasuble.



## Lent and the spiritual benefits of nature walks

(from *aleteia.org*)

Often Lent is either completely neglected by Christians or it is seen exclusively as time of penance and fasting. However, while these two latter things are an essential part of Lent, there are many other more “pleasant” things to do during Lent. One of them is spending time in nature, imitating Jesus’ time spent in the “wilderness”?

In the Gospel of Matthew it says, “Jesus was led up by the Spirit into the wilderness” (4,1). This might seem like a minor detail, but this action of Jesus in getting out of the city and into the “wilderness” is becoming increasingly more relevant (and necessary). People are spending more of their time indoors, barely seeing the light of day. According to the Environmental Protection Agency (EPA), Americans spend an average of 93% of their life indoors. Our modern lifestyles have created an unnatural break from the natural world and we are now more familiar with buildings than trees.

Spending more time outside lowers depression and stress, positively impacts blood pressure and cholesterol and, it was shown, improves behaviour towards others and outlook on life.

But outdoors also benefits our souls. In one study focused on children spending 5-10 hours a week outdoors, the children *“believed that a higher power had created the natural world around them. They also reported feeling awestruck and humbled by nature’s power, such as storms, while also feeling happy and a sense of belonging in the world.”*

Jesus himself looked tenderly upon nature and its beauty led to many spiritual connections. As he made his way throughout the Holy Land, he often stopped to contemplate the beauty sown by his Father, and invited his disciples to perceive a divine message in nature, in creation.

St. Francis of Assisi is a great model of a saint who allowed nature’s beauty to penetrate his soul, lifting it up to God. He saw nature as a magnificent book in which God speaks to us and grants us a glimpse of his infinite beauty and goodness. Francis asked that part of the friary garden always be left untouched, so that wild flowers and herbs could grow there, and those who saw them could raise their minds to God, the Creator of such beauty. Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise.

When you are considering a Lenten “sacrifice,” try to spend more time in nature, allowing the beauty of creation to heal your soul, praising God for the wonders of his handiwork.

## The Christmas Bazaar

*Angela Matthews writes (on behalf of the Fundraising Team):*

The Christmas Bazaar seems but a distant memory as we welcome a new year, but I couldn't let it go without sharing the day with you all (enjoy the photos)!

The Friday afternoon/evening saw many of us setting up the church and hall for the big day, with lights, bunting and decorations. Fr Gregory (along with a few helping hands) was busy putting up our new Christmas tree: painstakingly branch by branch... his patience well and truly tested!! It took a while but was well worth it.

### TREE

As the afternoon led into early evening everything started to take shape and most of the stalls were set up, ready for the next day.

By 9am on the day of the Bazaar, the hall was buzzing with activity. Pam and Beth were preparing the teas and coffees, "Lesley & Co." were setting out the refreshment cakes, along with the raffles. Fr Tony and Chris W were being kept out of mischief by folding all the draw tickets, while Sharon and Sue were displaying all the lovely homemade cakes and produce. Christine's Children Tombola Stall was ready with a fine display of prizes and Shelagh and Tony were bracing themselves for the long queue they always have of hopeful winners on their Bottle Stall.

All the stalls in the church looked fabulous too. Gill's Adult Tombola was as popular as ever and we welcomed back Tony's handmade wooden tombola stall. The Children's Toy Stall, Margaret's Lucky Box Stall and Angela's Candles & Gifts all did very well too (with Margaret selling out of all her lucky boxes)!

The two charity stalls also did well.

The Brass Band arrived and set themselves up in the church. They went down very well with the crowds and certainly added a real Christmas atmosphere to our Bazaar. They enjoyed playing too and hopefully will be able to make this year's Bazaar on Saturday 30<sup>th</sup> November 2024 (pop that date in your diary)!!

At 11.00am the doors were opened and the hall and church quickly filled... the Bazaar was well underway. Before we knew it, the Grand Draw and raffle results were announced and the people drifted home. By 2pm the clearing up was done and it was like it never happened!!



We broke the £2000 barrier raising a fabulous £2,073.05, so again a big thank-you for all your donations, help and support which made the Bazaar such a resounding success.



## Prayers of healing

*Fr. James writes:*

### ***For the Church***

Gracious Father, we pray for thy holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it; for the sake of Jesus Christ thy Son our Savior. Amen.

O God the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace: Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions; take away all hatred and prejudice, and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

Let your continual mercy, O Lord, cleanse and defend your Church; and, because it cannot continue in safety without your help, protect and govern it always by your goodness; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

### ***For the Mission of the Church***

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you, bring the nations into your fold, pour out your Spirit upon all flesh, and hasten the coming of your kingdom; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

O God of all the nations of the earth: Remember the multitudes who have been created in your image but have not known the redeeming work of our Savior Jesus Christ; and grant that, by the prayers and labours of your holy Church, they may be brought to know and worship you as you have been revealed in your Son; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.

O God, you have made of one blood all the peoples of the earth, and sent your blessed Son to preach peace to those who are far off and to those who are near: Grant that people everywhere may seek after you and find you; bring the nations into your fold; pour out your Spirit upon all flesh; and hasten the coming of your kingdom; through Jesus Christ our Lord. Amen.  
Lord Jesus Christ, you stretched out your arms of love on the hard wood of the cross that everyone might come within the reach of your saving embrace: So clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honour of your Name. Amen.

### ***For All Christians in their Vocation***

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers, which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

#### **“Is it in the Bible” answers from the January magazine (page 35)**

1. Yes (Galatians 6,11); 2. Yes (1 Peter 4,8); 3. Yes (Acts 20,35); 4. No (Bob Dylan: “Gates of Eden”, 1965); 5. Yes (Isaiah 22,13); 6. No (Shakespeare: “Richard III”, 1951 play); 7. No (unknown); 8. No (John Steinbeck: “The Grapes of Wrath”, 1939 novel); 9. No (“The Shawshank Redemption”, 1994 film); 10. Yes (Proverbs 25,24); 11. Yes (Psalm 84,10); 12. No (U2: “One”, 1991 song); 13. No (Prince: “Let’s Go Crazy”, 1984 song); 14. Yes (Matthew 25,40); 15. Yes (Deuteronomy 25,11-12); 16. No (from Aesop’s Fables, 6<sup>th</sup> century); 17. No (Herman Melville: “Moby Dick”, 1851 novel); 18. Yes (Proverbs 25,11).

## When Harlots Ruled the Church

By Sandra Miesel

*(A fascinating article for those who love Church history; originally published on CWR 2 August 2021.)*

In the sometimes dark history of the papacy, nothing matches the sheer lurid thuggery of the Pornocracy (904-932), which was marked by scandal, depravity, lust, murder, nepotism, and treachery.

Here a scandal, there a scandal, and pretty soon you're talking real depravity. As the Church shudders almost daily from new stories of corruption, the faithful wonder if this is the worst ecclesiastical era ever. If not, when were things worse? Was it during the Renaissance, that apogee of luxurious vice? Yet sin-sodden prelates funded great art and Alexander VI contributed his genes—albeit illicitly—to St. Francis Borgia. Or was it during the Babylonian captivity of the papacy at Avignon (1309-1377) when simony and favouritism were so rife, people joked that even a donkey could get a benefice? But the weak popes of Avignon were not a lustful lot and one of them (Urban V) was actually beatified.

### ***The seeds of the Pornocracy***

Those times were indeed infamous. But for me, nothing matches the sheer lurid thuggery of a more obscure time: the Pornocracy. Strictly speaking, the term Pornocracy (from Greek meaning “rule of harlots) refers to the years 904-932 when sluttish ladies of the Theophylact family held absolute dominion in Rome. But to savour the full depravity of the era, I will begin earlier to show how the seeds of evil fruit were sown.

Those seeds seemed innocent at first. Beginning in 750, Pope St. Zacharias formed a mutually beneficial partnership with the Carolingian dynasty. The Popes got the lands that became the Papal States (754), the Carolingians got imperial rank when Charlemagne was crowned Emperor of the Romans (800) and assumed the right to certify Papal elections. Each partner fancied itself dominant. The promising arrangement soon turned into one of those Altar and Throne rivalries that would bedevil the Church for more than a thousand years.

With exceptions like St. Nicholas I the Great (858-867) who forced a Carolingian prince to leave his mistress and take back his lawful wife, it all went downhill rather quickly. The reign of Pope Hadrian II (867-872), began with the Duke of Spoleto sacking Rome. Hadrian's daughter was raped and murdered along with her mother by the papal librarian's brother. Hadrian's

successor John VIII (872-882) was imprisoned briefly by the same hostile Duke. Later, John was poisoned and clubbed to death by his own staff. Violence would become endemic in the papal realm.

### *The Corpse Synod and further troubles*

Rivalry among would-be emperors and their ties with political factions in Rome led to the most bizarre episode in the entire history of the papacy—the Corpse Synod. Its victim was Pope Formosus (891-96), an austere man of personal rectitude. Formosus had been forced to crown Lambert of Spoleto co-emperor in 892 but then he switched his support to Arnulf of Germany and crowned him after Lambert proved to be a tyrant as overlord of Rome. However, Arnulf fled, Formosus died, and Lambert ruled once more.

Although formerly a partisan of Arnulf, Pope Stephen, Formosus' successor (896-897) made peace with his new master. Then he wreaked ghastly revenge on his hated predecessor. Stephen had the rotting cadaver of Formosus exhumed, clothed in pontifical vestments, and put on trial with himself as judge. While a deacon answered for the dead man, Formosus was convicted of perjury, ambition, and breaking canon law.

The guilty pope's body was stripped, mutilated, and thrown in the Tiber. All his official acts were ruled null and void. During the trial, an earthquake toppled the cathedral of St. John Lateran—an ill omen to the people of Rome. Formosus' remains were retrieved and secretly reburied.

Within months, a popular uprising cast Stephen into prison where he was strangled. Lambert died in a hunting accident the next year (898). Clashes between pro and anti-Formosus parties kept Rome in turmoil for seven years while five popes and one antipope reigned. Finally, Sergius III (904-911) an implacable enemy of Formosus, seized the papacy at sword point and had his last two predecessors strangled “out of pity.”

### *The House of Theophylact*

Rome retained only the shredded husk of its ancient glory. Its entire economy depended on the Church. At least pilgrims, traveling clerics, and the relic trade brought in enough income to fund a few church repairs. Finances fluctuated because each time a pope died, a mob looted the papal palace. But in that darkest of centuries, Rome and the papal territories still made a prize worth coveting. Grasping hands were already well placed to seize it.

Those hands belonged to the House of Theophylact, a ruthless family of Roman nobles who would make and unmake popes for more than a hundred years.

Theophylact and his ambitious wife, Theodora, became Pope Sergius' closest allies and closest friends, especially after their fifteen-year-old daughter Marozia bore Sergius a son, the future Pope John XI. After Sergius died of natural causes, Theophylact put two innocuous puppets on St. Peter's Chair. Then Marozia took her turn as pope-maker by having her reputed lover installed as John X (914-928).

John actually brought new energy and ability to his office. He pushed back the Muslim attacks on Europe, settled disputes in dioceses, restored unity with the Byzantines, and finished restoring St. John Lateran. But trying to assert more independence after Theophylact died (ca. 920), drew the wrath of the now widowed Marozia. She had John's influential brother killed in front of him at the Lateran (927). The following year, she and her new husband Guido of Tuscany had John deposed and murdered in prison, by suffocation.

Marozia now reigned supreme in Rome. She installed feeble pontiffs Leo VI and Stephen VII as placeholders until her bastard son John XI could be elected as an even more pliant tool (931-935). John outraged the Byzantines by letting the Emperor install his thirteen-year-old son as Patriarch of Constantinople (932).

Marozia was killed by a mob during the festivities of her fourth marriage and after her death her son from her first marriage, Alberic II, ruled Rome as a benevolent tyrant (932-954) who restored much needed order to the city. He appointed four worthy, reform-minded men to the papacy. One of these, Stephen VIII (942-946), foolishly turned against Alberic. For his treachery, he was deposed and fatally mutilated.

As he neared death, Alberic forced the current pope, nobles, and clergy of Rome to swear that they would make his bastard son Octavian the next pope.

### ***John XII, Leo VIII, and Benedict V***

This highly unlawful plan made an eighteen-year-old boy both pope and prince in 955 under the name John XII. Contemporary sources say that he turned the papal palace into "an abode of riot and debauchery."

Threatened by military reverses and a grumbling city, John invited Germany's King Otto I the Great to come down and protect him. Otto obliged. In return, John anointed Otto Emperor of the Holy Roman Empire. Imperial grants expanded papal territories to cover almost two-thirds of Italy.

But no sooner had Otto left Rome than John began intriguing with his former enemies against Otto. The irate emperor returned to put John on trial before an assembly of clergy, nobility, and even a representative of the

common people. The charges against John included: saying Mass invalidly, neglecting the Divine Office, ordaining a deacon in a stable, simony, adultery, incest, hunting, blinding and mutilating priests, wearing armour, invoking pagan gods, and turning “the holy place into a brothel and a resort for harlots.” After two refusals to appear, John was deposed and replaced with a reputable layman, Leo VIII (963-965), who had to be rushed through holy orders in a single day.

John had been deposed, but he continued to scheme. After Otto departed, he exploited Leo’s unpopularity to get himself reinstated and Leo’s election annulled. But John enjoyed his restoration for only a few months. He died in the bed of a married woman, either of apoplexy or a blow from her cuckolded husband (964).

Refusing to take Leo back, the people of Rome elected Benedict V (964). Otto had the troops to enforce his will. Leo returned, had Benedict stripped of his papal vestments, and with his own hands broke Benedict’s pastoral staff over his head. Benedict died in humble exile (966). But Leo’s death (965) unleashed new rounds of scandal, corruption and violence that would roil the papacy for the next eighty years

### *Caveats and Conclusion*

The lascivious ladies of clan Theophylact were not actually porneia (prostitutes) and they were hardly the only ambitious and immoral women of their time. Had the Theophylacts not seized power, others would have done so. Also, Popes in the “Age of Lead and Iron” were not necessarily worse than many other bishops and clerics of the West in the Dark Ages. The laity was as just corrupt as the clergy. Each status enabled the other’s vices.

In conclusion, how did this dismal period make a difference? Long-term papal challenges didn’t begin or end with the Theophylacts. When Pope Leo III crowned Charlemagne Emperor of the Romans (800), he unwittingly heightened tensions between Church and State. Did the pope choose emperor or the emperor the pope? Who could depose whom? How much power did the papacy have—or should have?

Anarchy, lay control, and imperial intervention taught the papacy that undisputed temporal power was the only guarantee of its independence. Thus, conflicts were kindled that would flare and smoulder until the loss of the Papal States in 1870. Providentially, the papacy won by losing. Christ’s Kingdom was not of this world; neither should his Vicar’s be. Finally, there’s delicious irony in the favour that Marozia’s worthless son John XI showed to the Burgundian abbey of Cluny, wellspring of Church reform for the next two centuries. God does write straight with very, very crooked lines.

## Lent: because we're running out of time and into eternity

Is it time for Lent already? Yes. Is it time to gear up for half-hearted attempts at piety, penance, and sacrifice in which we have little confidence and for which we have little desire? I hope not.

Let's try to look at Lent another way. The traditional practices for Lent are prayer, fasting, and almsgiving and there is no proper Lent without those. Yet they can also lead astray if we are not careful because prayer can become grasping, fasting can become dieting, and almsgiving can become bribing, condescension, pity, or "clearing out". How can we avoid those undesirable outcomes?

We need to remind ourselves: I do not have all that I want, but that is not why I should pray. I may need to lose weight, but that is not why I should fast. I may have more than I need, but that is not why I should give alms.

Lent is about growing, maturing into a life with and for Christ. We need to (re-)discover that this world is not our true home, that we are marked for death and called to glory, and that the fallen world we live in would have us forsake and forget this. Day by day, throughout the year, courtesy of the world, the flesh and the devil, we acquire habits of heart and mind and practice that turn us away from Christ crucified, risen, reigning and returning.

So, how shall we pray then? How shall we fast? How shall we give alms? Perhaps we can during this Lent begin to say and live this:

I **pray** because I am a loved sinner who desires Heaven and is privileged to worship.

I **fast** because I forget so easily that I must rule my body (passions, desires, bad temper) and not be ruled by it.

I **give alms** because generosity makes me more like God, who loves selflessly.

Until we die, we are in a struggle between light and dark, sin and grace. After we die, all will be decided—that is to say, it will be revealed to us whether we have irrevocably made ourselves fit for Heaven or fit for Hell. Before that ultimate and terribly perfect, endless clarity, we need to imitate Christ, and conform to him, purifying our habits, hearts and minds so that we can be prepared to enter eternity well. As Our Lady of Fatima said to St. Jacinta Marto: *"If men only knew what eternity is, they would do everything in their power to change their lives."*

We need an ever more fervent Lent repeatedly because God is holy and we are not. Lent is a time of holy fear that promises endless joy. Let us then pray, fast and give alms accordingly.



**Calendar, Service times,  
and Prayer Intentions**

**Anniversaries of death**

**Order of Morning and Evening Prayer**

## Calendar for February 2024

THU	1 <sup>st</sup>	St. Ignatius of Antioch, Bishop & Martyr	6pm
FRI	2 <sup>nd</sup>	<b>PURIFICATION OF OUR LADY</b>	12pm, 6pm
SAT	3 <sup>rd</sup>	<i>Of Our Lady (burying of Alleluia)</i>	9.30am
SUN	4 <sup>th</sup>	<b>SEXAGESIMA SUNDAY</b>	10.30am, 4pm
MON	5 <sup>th</sup>	St. Agatha, Virgin & Martyr	9am
TUE	6 <sup>th</sup>	St. Titus Bishop	9am
WED	7 <sup>th</sup>	St. Romuald Abbot	10am
THU	8 <sup>th</sup>	St. John of Matha	6pm
FRI	9 <sup>th</sup>	St. Cyril of Alexandria, Bishop	12pm
SAT	10 <sup>th</sup>	St. Scholastica	9.30am
SUN	11 <sup>th</sup>	<b>QUINQUAGESIMA SUNDAY</b>	10.30am, 4pm
MON	12 <sup>th</sup>	The Seven Holy Founders of the Servites	9am
TUE	13 <sup>th</sup>	<i>Monthly Requiem</i>	9am
WED	14 <sup>th</sup>	<b>ASH WEDNESDAY</b>	10am, 6pm
THU	15 <sup>th</sup>	<i>Feria of Lent (Sts. Faustinus &amp; Jovita, Mart.)</i>	6pm
FRI	16 <sup>th</sup>	<i>Feria of Lent</i>	12pm, <b>5pm Stations</b>
SAT	17 <sup>th</sup>	<i>Feria of Lent</i>	9.30am
SUN	18 <sup>th</sup>	<b>1<sup>ST</sup> SUNDAY OF LENT</b>	10.30am, 4pm
MON	19 <sup>th</sup>	<i>Feria of Lent</i>	9am
TUE	20 <sup>th</sup>	<i>Feria of Lent</i>	9am
WED	21 <sup>st</sup>	Ember Wednesday	10am
THU	22 <sup>nd</sup>	<b>St. Peter's Chair</b>	6pm
FRI	23 <sup>rd</sup>	Ember Friday ( <i>St. Peter Damian</i> )	12pm, <b>5pm Stations</b>
SAT	24 <sup>th</sup>	Ember Saturday	9.30am
SUN	25 <sup>th</sup>	<b>2<sup>ND</sup> SUNDAY OF LENT</b>	10.30am, 4pm
MON	26 <sup>th</sup>	<i>Feria of Lent</i>	9am
TUE	27 <sup>th</sup>	<i>Feria of Lent</i>	9am
WED	28 <sup>th</sup>	<i>Feria of Lent (St. Gabriel of O.L. of Sorrows)</i>	10am
THU	29 <sup>th</sup>	<i>Feria of Lent</i>	6pm

## Daily Intentions



## Anniversaries of death

*We pray for...*

- 1<sup>st</sup> Priests & vocations - *Jack Freegard*
- 2<sup>nd</sup> Our Parish - *May Biles, Neil Pollock pr, Edward Webber, Vera Heller*
- 3<sup>rd</sup> Shrine of Walsingham - *Dot Thorne*
  
- 4<sup>th</sup> Our Parish
- 5<sup>th</sup> Victims of sexual abuse - *Amelia Woods*
- 6<sup>th</sup> Our Servers - *Doll Rowland*
- 7<sup>th</sup> Inner peace
- 8<sup>th</sup> Addicts, alcoholics, gamblers - *Mike Hetherington*
- 9<sup>th</sup> Dying - *Leonard Paddock, Pam Groves, Maureen Riggs*
- 10<sup>th</sup> Our Cell of Walsingham
  
- 11<sup>th</sup> Our Parish - *Hilda Dix*
- 12<sup>th</sup> Greater devotion to Our Lady - *Elizabeth Woolveridge*
- 13<sup>th</sup> Departed - *Den Phillips*
- 14<sup>th</sup> A Holy Lent - *Thomas Bibby, Win Marshall, Charlie Cooper*
- 15<sup>th</sup> An increase of our missionary spirit
- 16<sup>th</sup> Peace - *Joan Hodge, Bob de Quehen, Caroline Stewart*
- 17<sup>th</sup> Our PCC - *Ivy Curtis, Steve Warner*
  
- 18<sup>th</sup> Our Parish
- 19<sup>th</sup> Our Benefactors (living and departed)
- 20<sup>th</sup> Our Organists & Choir - *Leslie Quehen pr*
- 21<sup>st</sup> Scouts & Guides
- 22<sup>nd</sup> Unity of the Church - *Stephen Elliott, William Gentle, Gordon Vincent pr*
- 23<sup>rd</sup> Sick - *Sandra Ryder*
- 24<sup>th</sup> S.P.O.T., its clients & volunteers - *Mary Adlam*
  
- 25<sup>th</sup> Our Parish
- 26<sup>th</sup> Grace of true conversion - *Francis Miles*
- 27<sup>th</sup> Each other here at St. Paul's - *Bill Frecker, Jack Williams*
- 28<sup>th</sup> Grieving mothers - *Toni Adams*
- 29<sup>th</sup> Patience, kindness, and true charity

*If there are names missing from the list or you want to add names, please, talk to the Vicar.*

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.

**V.** 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.** Let us come before the presence of the Lord and make a joyful noise unto him with Psalms.

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

R. Let us make a joyful noise unto him with Psalms.

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. Let us come before the presence of the Lord and make a joyful noise unto him with Psalms.

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. Let us make a joyful noise unto him with Psalms.

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. Let us come before the presence of the Lord and make a joyful noise unto him with Psalms.

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. Let us come before the presence of the Lord and make a joyful noise unto him with Psalms.

### HYMN

Hail day! whereon the One in Three  
First formed the earth by sure decree,  
The day its Maker rose again,  
And vanquished death, and burst our chain.

Away with sleep and slothful ease  
We raise our hearts and bend our knees,  
And early seek the Lord of all,  
Obedient to the Prophet's call.

O Father of unclouded light!  
Keep us this day as in thy sight,  
In word and deed that we may be  
From ev'ry touch of evil free.

That this our body's mortal frame  
May know no sin, and fear no shame,  
Nor fire hereafter be the end  
Of passions which our bosom rend.

Redeemer of the world, we pray  
That thou wouldst wash our sins away,  
And give us, of thy boundless grace,  
The blessings of the heavenly place.

Most Holy Father, hear our cry,  
Through Jesus Christ our Lord most High  
Who, with the Holy Ghost and thee  
Shall live and reign eternally. Amen.

*The appointed Psalm(s) and Reading(s) follow:*

1	110	Genesis 21,1-21 Matthew 27,57-end	2	48, 146	Exodus 13,1-16 Romans 12,1-5
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3	147	Genesis 23 Matthew 28,16-end	17	71	Genesis 41,1-24 Galatians 3,15-end
<b>4</b>	<b>29 or 67</b>	Deuteronomy 8,1-10 Matthew 6,25-end	<b>18</b>	<b>77</b>	Exodus 34,1-10 Romans 10,8-13
5	1	Genesis 30,1-24 2 Timothy 4,1-8	19	11	Genesis 41,25-45 Galatians 4,1-7
6	5	Genesis 31,1-24 2 Timothy 4,9-end	20	44	Genesis 41,46-end Galatians 4,8-20
7	119 v. 1-32	Genesis 31,25-end Titus 1	21	6	Genesis 42,1-17 Galatians 4,21-end
8	15	Genesis 32,1-30 Titus 2	22	42	Genesis 42,18-28 Galatians 5,1-15
9	19	Genesis 33,1-17 Titus 3	23	22	Genesis 42,29-end Galatians 5,16-end
10	23	Genesis 35 Philemon	24	63	Genesis 43,1-15 Galatians 6
<b>11</b>	<b>27 or 150</b>	Exodus 24,12-end 2 Corinthians 3,12-end	<b>25</b>	<b>105 v. 1-6</b>	Isaiah 51,1-11 Galatians 3,1-9
12	30	Genesis 37,1-11 Galatians 1	26	32	Genesis 43,16-end Hebrews 1
13	36	Genesis 37,12-end Galatians 2,1-10	27	50	Genesis 44,1-17 Hebrews 2,1-9
14	38	Daniel 9,3-6 & 17-19 1 Timothy 6,6-19	28	35	Genesis 44,18-end Hebrews 2,10-end
15	37	Genesis 39 Galatians 2,11-end	29	34	Genesis 45,1-15 Hebrews 3,1-6
16	3	Genesis 40 Galatians 3,1-14			

*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:*

*Ant:* The Lord said unto Noah: The end of all flesh is come before Me, make an ark that seed of all flesh may be saved therein.

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.

*Ant:* The Lord said unto Noah: The end of all flesh is come before Me, make an ark that seed of all flesh may be saved therein.

*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:

O Lord, we beseech you favourably to hear the prayers of your people; that we, who are justly afflicted for our sins, may be mercifully delivered by your goodness, for the glory of your Name. Through Jesus Christ our Lord. **R.** Amen.

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

Hail, O Queen of heaven, enthroned! Hail, by Angels Mistress owned!  
Root of Jesse, Gate of morn, Whence the world's true Light was born:  
Glorious Virgin, joy to thee, Loveliest whom in heaven they see:  
Fairest thou, where all are fair, Plead with Christ our sins to spare.

V. Allow me to praise thee, O holy Virgin.

R. Give me strength against thine enemies.

V. Let us pray. Grant, O merciful God, to our weak natures thy protection, that we who commemorate the holy Mother of God may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord.

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.

### HYMN

O blest Creator of the light,  
Who mak'st the day with radiance bright,  
And o'er the forming world didst call  
The light from chaos first of all;

Whose wisdom joined in meet array  
The morn and eve, and named them day:  
Night comes with all its darkling fears;  
Regard thy people's prayers and tears.

Lest, sunk in sin, and whelmed with strife,  
They lose the gift of endless life;  
While thinking but the thoughts of time,  
They weave new chains of woe and crime.

But grant them grace that they may strain  
The heavenly gate and prize to gain:  
Each harmful lure aside to cast,  
And purge away each error past.

O Father, that we ask be done,  
Through Jesus Christ, thine only Son;  
Who, with the Holy Ghost and thee,  
Doth live and reign eternally. Amen.

*The appointed Psalm(s) and Reading(s) follow:*

1	Psalms 118	1 Samuel 1,19-end Hebrews 4,11-end	7	11	Ecclesiastes 8 John 19,31-end
2	122, 132	Haggai 2,1-9 John 2,18-22	8	18	Ecclesiastes 9 John 20,1-10
3	148	Hosea 14 1 Corinthians 16,10-end	9	22	Ecclesiastes 11 John 20,11-18
<b>4</b>	<b>65</b>	Genesis 2,4-end Luke 8,22-35	10	24	Ecclesiastes 12 John 20,19-end
5	4	Ecclesiastes 7,1-14 John 19,1-16	<b>11</b>	<b>2 or 99</b>	1 Kings 19,1-16 2 Peter 1,16-end
6	9	Ecclesiastes 7,15-end John 19,17-30	12	28	Jeremiah 1 John 3,1-21

13	33	Jeremiah 2,1-13 John 3,22-end	22	142	Jeremiah 6,9-21 John 6,1-15
14	51	Isaiah 1,10-18 Luke 15,11-end	23	55	Jeremiah 6,22-end John 6,16-27
15	74	Jeremiah 2,14-32 John 4,1-26	24	16	Jeremiah 7,1-20 John 6,27-40
16	31	Jeremiah 3,6-22 John 4,27-42	<b>25</b>	<b>135 v. 1-14</b>	<b>Genesis 12,1-9 Hebrews 11,1-16</b>
17	73	Jeremiah 4,1-18 John 4,43-end	26	74	Jeremiah 7,21-end John 6,41-51
<b>18</b>	<b>119 v. 17-32</b>	<b>Genesis 3,1-7 Luke 13,31-end</b>	27	52	Jeremiah 8,1-15 John 6,52-59
19	13	Jeremiah 4,19-end John 5,1-18	28	3	Jeremiah 9,1-11 John 6,60-end
20	49	Jeremiah 5,1-19 John 5,19-29	29	71	Jeremiah 9,12-24 John 7,1-13
21	28	Jeremiah 5,20-end John 5,30-end			

*Each reading ends with these words:*

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

### MAGNIFICAT

*Ant:* Be valiant in battle, fight the ancient serpent, accept the eternal kingdom.

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.

*Ant:* Be valiant in battle, fight the ancient serpent, accept the eternal kingdom.

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

O Lord, we beseech you favourably to hear the prayers of your people; that we, who are justly afflicted for our sins, may be mercifully delivered by your goodness, for the glory of your Name. Through Jesus Christ our Lord. **R.** Amen.

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

## Lenten Prayers

O gracious Master, infuse in our hearts the spotless light of Your Divine Wisdom and open the eyes of our mind that we may understand the teachings of Your Gospel. Instil in us also the fear of Your blessed commandments, so that having curbed all carnal desires, we may lead a spiritual life, both thinking and doing everything to please You. For You, O Christ, our God, are the enlightenment of our souls and bodies; and to You we render glory. Amen.

My precious and crucified Lord, I offer You this Lent. I offer it to You with total abandonment and trust. I offer You my prayers, sacrifices and my very life this day. Do with me, Lord, as You will. I pray that this Lent will be fruitful. I know You have much to say to me and much to do in my life. May this Lent be a time through which Your mercy is poured in abundance into my soul. Dearest Lord, give me courage and strength to confess my sins, and to turn from them with all my heart. Keep me faithful to my Lenten promises, and bring forth new life through these sacrifices of love. Amen.

Look down upon me, good and gentle Jesus while before Your face I humbly kneel and, with burning soul, pray and beseech You to fix deep in my heart lively sentiments of faith, hope, and charity; true contrition for my sins, and a firm purpose of amendment. While I contemplate, with great love and tender pity, Your five most precious wounds, pondering over them within me and calling to mind the words which David, Your prophet, said to You, my Jesus: "*They have pierced My hands and My feet, they have numbered all My bones.*" Amen.

While fasting with the body, let us also fast in spirit. Let us lose every bond of iniquity; let us undo the knots of every contact made by violence; let us tear up all unjust agreements; let us give bread to the hungry and welcome to our house the poor who have no roof to cover them, that we may receive mercy from Christ our God. (*Byzantine Vespers*)

Look with favour, Lord, on your household. Grant that, though our flesh be humbled by abstinence from food, our souls, hungering after you, may be resplendent in your sight. (*St. Pius V Pope*)

Come, my Light, and illumine my darkness. Come, my Life, and revive me from death. Come, my Physician, and heal my wounds. Come, Flame of divine love, and burn up the thorns of my sins, kindling my heart with the flame of thy love. (*St. Demetrius of Rostov*)

God, may Your light guide my day, and your Spirit bring me peace. Amen.

## From the Book of Common Prayer

**Lent 2:** *ALMIGHTY God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended against all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.*

If there is one time in the Church Year when we ought to feel the need to exercise faith and to pray fervently in faith — as the Gospel illustrates — it is Lent. If there is one period of the Church Year when we should hear clearly the word of the Epistle — God’s will is your sanctification — it is also Lent.

The usual tendency in our prayers is to ask God to help us, to aid us, to assist us and to strengthen us. All well and good, but sometimes hidden in such verbal requests is the general idea that we can do so much for ourselves and we only need God to come along and give us the extra push, to top up our strength.

But in this prayer we begin by recognizing as we meditate before almighty God our Father, who is the Omnipotent One, that in fact we need more than a push and a topping up: we need his help, power, grace and strength completely and wholly. For we have no power of ourselves to help ourselves in the real battles of life against adversaries much stronger than we are.

Therefore, from the position of total dependency upon God’s gracious power we ask the Father in the name of his well beloved Son, our Lord Jesus Christ, that in body and soul we may be daily preserved and protected from all forms of evil and sin. We cannot predict as each day begins what bad things can and will happen to our body, from accident, disease, carelessness, or the evil will of others. Further, and significantly, we cannot predict what can and will happen to our soul — our mind, emotions and will — as it is open to testing and temptation. Evil thoughts, desires and imaginations can be generated within our souls by all kinds of stimuli, by the world and the devil.

This prayer of wholehearted submission to the Almighty Father is entirely suitable for Lent as we engage in self-examination, fast inwardly and outwardly in union with our blessed Lord (who himself fasted forty days and forty nights) and look forward to the Victory of Christ at Easter over the world, the flesh and the devil in which, by union with him, we share.

The Rev’d Dr Peter Toon (+2009)

## Easy-peasy homemade gnocchi

### Ingredients:

- 500 grams of broccoli
- 300 grams of flour
- 1 egg
- salt
- and ... well, it depends on you...



These gnocchi are quick and easy to make and much healthier than the shop bought ones as they have no additives and they have no potatoes.

Bring a big pan of water to boil, salt it, put in the previously washed and cut broccoli and boil/simmer for 5 minutes. Strain off the broccoli (try to preserve the water!), mash it (with fork or potato-masher) and let it cool completely. Then mix in the flour and egg and mix well. Add some salt if necessary.

Bring a big pan of water to boil (if you kept the broccoli-water that's even better!), salt if necessary, and cook your gnocchi. If the "dough" is dry enough, you can roll thumb-thick sticks from it and cut them up (1 cm ca.). However, if your "dough" is too runny, don't add more flour (too much flour is unhealthy and tastes bad) but with the help of two tablespoons, form some gnocchi (these will be bigger) and drop them in the boiling water from the spoon. Don't put too many gnocchi in the water in one go so they don't cool down the water too much and they don't stick to each other either. Once they come to the surface, simmer/boil for a few more minutes. If not sure whether they are ready, just take out one, cut in half and taste it.

***How to serve your gnocchi?*** Warm up some butter (and, optimally, some brie or camembert) in a frying pan, put a few sage leaves in it, and very gently simmer it until it's all melted and beautifully scented with sage. Take it off the hob, gently stir your gnocchi in it, dish it out and sprinkle it with some parmesan cheese.



Less lenten but equally fat and delicious option is to fry some bacon stripes until golden (sage, again, is a nice addition) and to stir your gnocchi in. Again, add some parmesan, it goes really well with it. And if broccoli is not your favourite veggie... fear not, either of the above sauces will make you forget you are eating broccoli.

## A new skill for the new year

*Jeanne James writes:*



Duolingo is an American educational technology company that produces learning apps and provides language certification. Duolingo offers courses on music, maths and over 40 languages, ranging from English, French, and Spanish to less commonly studied languages such as Welsh, Irish, and Swahili.

I have downloaded the free Duolingo app onto my phone. If you prefer, you can visit [duolingo.com](https://www.duolingo.com) instead and learn from there using your computer.

I am learning Italian at the moment (as is at least one other at St. Paul's). As I have been visiting Italy for a few years it is always nice to be able to converse with the locals. Using Duolingo is a wonderful way to learn at your own pace. The app starts off with simple everyday words. You can see the word written with its translation and can hear the pronunciation. The word is repeated a few times so that it imbeds.

Duolingo is highly organized and structured. The app's home screen displays a list of modules in order. Every module has a topic, whether it's grammatical (Reflexives, Imperfect tense) or thematic (Arts, Sports). Each module contains multiple lessons. You have to pass a certain number of lessons to unlock the next set of modules. On average, each lesson takes three or four minutes to complete.

You mostly work in chronological order, although you can go back to a lesson you've already completed and redo it any time you want. As you progress, words and concepts you learned earlier reappear. New words get highlighted. Once you've finished a fair amount of introductory material, you can review what you've learned by taking a practice test. Look for the dumbbell icon.

So why not give it a try? It is very addictive and can help to keep your mind alert and healthy.

### Crossword puzzle solution from the January magazine (page 34)

**Across:** (2) Sarah; (3) Ruth, Naomi; (6) Warrior; (8) Jochebed, Bithiah (11); Rebekah; (13) Elizabeth; (14) Hagar; (15) Well. **Down:** (1) Mordecai; (2) Salome; (4) Mary Magdalene; (5) Bathsheba; (7) Lois; (9) Jezebel; (10) Rachel; (12) Sarai.

## Saint of the month: St. Scholastica, Virgin

10 February



Patron Saint of nuns, school, tests, reading, and convulsive children; invoked against storms and rain.

Twins often share the same interests and ideas with an equal intensity. Therefore, it is no surprise that Scholastica and her

twin brother, St. Benedict, established religious communities within a few miles from each other.

Born in 480 of wealthy parents, Scholastica and Benedict were brought up together until he left central Italy for Rome to continue his studies. Little is known of Scholastica's early life. She founded a religious community for women near Monte Cassino, five miles from where her brother governed a monastery. The twins visited each other once a year in a farmhouse because Scholastica was not permitted inside the monastery. They spent these times discussing spiritual matters.

According to the *Dialogues of St. Gregory the Great*, the brother and sister spent their last day together in prayer and conversation. Scholastica sensed her death was close at hand and she begged Benedict to stay with her until the next day.

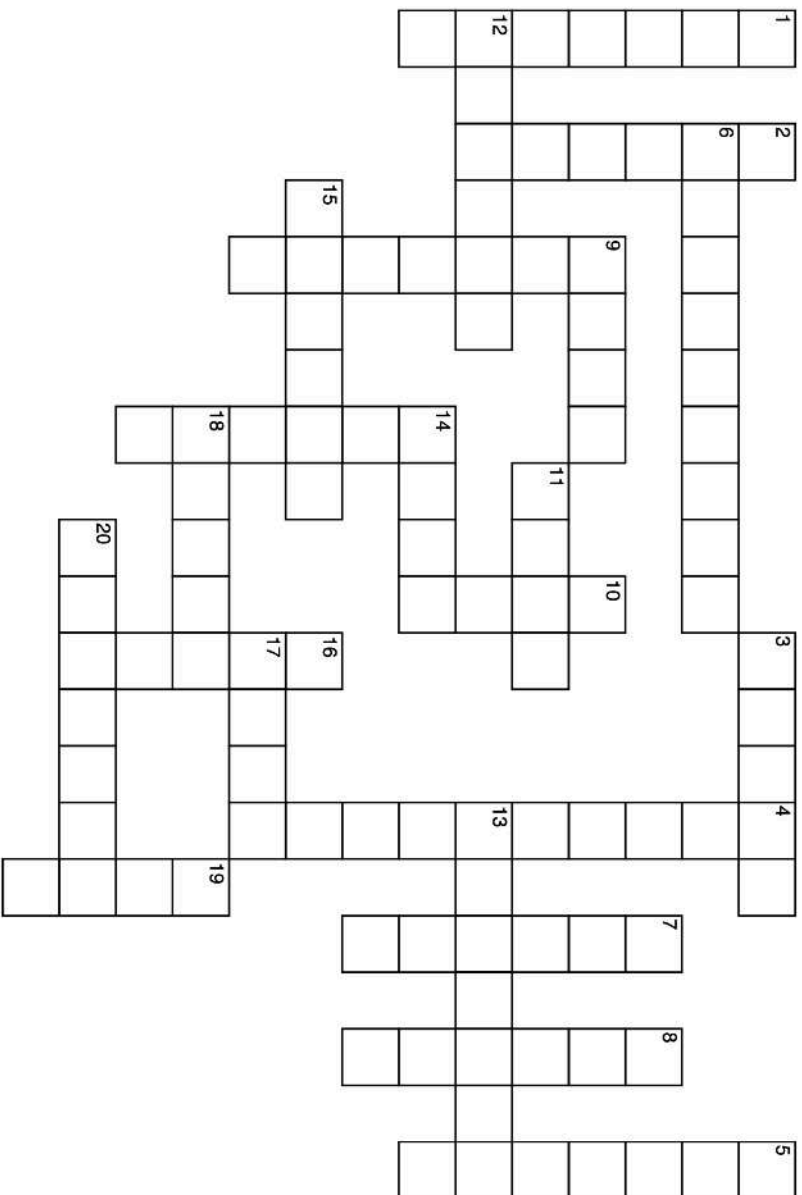
He refused her request because he did not want to spend a night outside the monastery, thus breaking his own Rule.

**Across:** 3. Last name of a Franciscan Martyr who died in Auschwitz. 6. He had a wild life before his conversion. His mother followed him everywhere and prayed for him. 9. She said: "I am the Immaculate Conception." 11. He wrote many letters to various churches. 12. People in heaven are called... 13. St. ... Savio. 14. St. ... of Arc. 15. She served the poor and sick in Calcutta. 17. Our Lady's mother. 18. The first pope. 20. St. ... of Assisi.

**Down:** 1. St. ... of Lisieux. 2. St. ... Tekakwitha. 4. She saw Our Lady in Lourdes. 5. Using a three leaf clover, he taught people about the Holy Trinity. 7. St. ... Aquinas (often quoted by the Vicar). 8. A doctor who refused cancer treatment to save her baby she was pregnant with. 9. He was a tax collector. 10. St. ... Diego saw Our Lady of Guadalupe. 14. Foster father of Jesus. 16. St. ... Goretti (her relics are in the Trinity-altar in our church). 19. St. ... of Lima (think of a flower!).



# Saints Crossword Puzzle



Scholastica asked God to let her brother remain and a severe thunderstorm broke out, preventing Benedict and his monks from returning to the abbey.

Benedict cried out, “God forgive you, Sister. What have you done?” Scholastica replied, “I asked a favour of you and you refused. I asked it of God and he granted it. So now go off, if you can, leave me and return to your monastery.”

Brother and sister parted the next morning after their long discussion. Three days later, Benedict was praying in his monastery and saw the soul of his sister rising heavenward in the form of a white dove. Benedict then announced the death of his sister to the monks and later buried her in the tomb he had prepared for himself.

Scholastica and Benedict gave themselves totally to God and gave top priority to deepening their friendship with him through prayer. They sacrificed some of the opportunities they would have had to be together as brother and sister in order better to fulfil their vocation to the religious life.

In coming closer to Christ, however, they found they were also closer to each other. In joining a religious community, they did not forget or forsake their family but rather found more brothers and sisters.

St. Scholastica was a strong woman who could “*do more because she loved more*” (Gregory the Great). She was a witness to the truth that “*love bears all things, believes all things, hopes all things, endures all things. Love never fails*” (1 Cor 13).

We can learn from her life and examples that: Spiritual friendships never end. - Neither death nor distance can separate us from the love of another. - There is no such thing as loving too much. - Spiritual friendships are a gift from God. - We support each other in living out God’s purpose in our life. - Spending time together is important, but friendship resides in the heart.

St. Scholastica’s relics were transferred to a rich silver shrine in Saint Peter’s Church in Le Mans, France. She is usually depicted in art dressed as a nun, holding a crozier and crucifix, with her brother. Sometimes, she may be shown: – receiving her veil from St Benedict; – her soul departing her body like a dove; – with a dove at her feet or bosom; or – kneeling before St Benedict’s cell.

**Prayer:** *Saint Scholastica, you and your brother shared not only the same family, but you were also deeply united in a spiritual friendship centered on God. Please pray for me, that I may discover friends who assist me on my journey through this world and that I may be such a friend to others. Saint Scholastica and Saint Benedict, pray for me. Jesus, I trust in You.*

*Some of these are very easy... others only seem to be so. Don't google them... :)*

<b>Is this in the Bible or not?</b>	<b>Y/N</b>
Eve took an apple from the prohibited tree.	
<i>"Hate the sin, love the sinner."</i>	
<i>"Whoever spares the rod hates their children."</i>	
There wise men (magi) visited Jesus after his birth.	
<i>"There is no God."</i>	
The prophet Jonah was swallowed by a whale.	
<i>"Moderation in all things."</i>	
<i>"Money is the root of all evil."</i>	
<i>"By the skin of my teeth."</i>	
The Assumption of Mary to heaven.	
<i>"Hate your enemies."</i>	
<i>"Be in the world but not of the world."</i>	
Behemoth	
<i>"Can a leopard change his spots?"</i>	
<i>"This too shall pass."</i>	
The death of the Apostle St. Paul.	
<i>"The blind leading the blind."</i>	
<i>"A drop in the bucket."</i>	
Giants	
The Ascension of Jesus to heaven.	
The death of the Apostle St. James, son of Zebedee.	
<i>"Physician, heal thyself!"</i>	

## The violence of Lent — lenten traditions from around the world

by Michael P. Foley ([newliturgicalmovement.org](http://newliturgicalmovement.org))

Done properly and prayerfully, fasting curbs vices, elevates the mind, and confers virtue and rewards. But note the qualifier: when done properly. As some of us know from bitter experience, fasting can also lead to less energy, a greater obsession with the food we are not getting, and above all, irritability. To use the popular portmanteau of late, fasting can make us *hangry*.

I suspect that it is this side of fasting that led to some rather violent customs, including the following.

**Carnival Fisticuffs** - Apparently, even the thought of being hungry for forty days is enough to make some folks punchy. In certain parts of central Europe, the faithful used to bury “Carnival” – a straw figure decorated with herrings – in the predawn hours of Ash Wednesday. The effigy would be carried to the forest in a mock funeral procession and buried in the snow. Regional variations abounded. Tübingen, Germany had a Shrovetide Bear (an effigy in old trousers with fake blood in its neck) that they would put on trial, condemn, behead, and bury in the churchyard.

Spain, France, and Italy also had their versions of burying Carnival. The custom is still alive and well in Frosinone, Italy, where it is called the *Radica* after the large “roots” or leaves that the participants wield. On Mardi Gras, a nine-foot stucco Carnival is elaborately dressed and processed through the streets. Activities include participants swatting each other on the head with their leaves, copious wine-drinking, and an equally copious “discharge of yells, blows, and blasphemy.” The event concludes with Carnival being stripped of his finery and burned on a funeral pyre; the crowd, in the meantime, throw their leaves onto the fire “and give themselves up without restraint to the pleasures of the dance,” particularly the *Saltarello*.

On Mardi Gras, Lithuanians used to enjoy a stage play depicting a fat man (*Lasimisis*) and a thin man (*Kanapinis*). The two wrestled and fought until the thin man (Lent) eventually threw the fat man (Carnival) to the ground and triumphantly placed his foot on him. Shrovetide is over.

**Jack o’Lent** - The Jack o’Lent or Jack-a-Lent is a straw effigy from fifteenth- through seventeenth-century England that is mentioned twice in William Shakespeare’s *Merry Wives of Windsor*. On Ash Wednesday, the Jack o’Lent was abused and stoned as it was dragged around the parish. The effigy was eventually burned on Palm Sunday, though we suspect that frustrated fasters took potshots at it before then as well.

**Piñata** - What we currently associate as birthday-party fun from Mexico began as good old-fashioned Italian sin-bashing during the holy season of Lent. The idea of a piñata may have come from China via Marco Polo, but Italians in the fourteenth century applied the pignatta, or “fragile pot,” to their observance of the first Sunday of Lent.

The Spanish soon picked up the custom and took it with them to the New World. The “Dance of the Piñata,” again on the first Sunday of Lent, was rich in theological meaning. The traditional gaily coloured, seven-coned piñata was said to represent the Seven Deadly Sins, all of which appear attractive and beguiling. Since sin is difficult to overcome, the piñata danced on a rope in order to elude being hit, and since sin is difficult to recognize for what it is, the piñata hitter would be blindfolded. Evil, however, can be defeated by good, and so the hitter had several aids at his disposal. The first was Virtue, symbolized by his stick or bat. The hitter also had the three theological virtues of Faith, Hope, and Charity. Faith helped him trust the directions shouted out by the crowd, Hope kept him persevering and directed his actions heavenward, while Charity materialized once he broke the piñata and the treats, representing divine gifts and blessings, cascaded out. The piñata also migrated to the other end of Lent, when likenesses of Judas Iscariot would be beaten on Good Friday.



**Herring and Zur** - Finally, at the end of the Great Fast, boys in Polish villages would bury their Lenten fare, which typically consisted of herring and zur, a mush consisting of water and fermented rye meal. On Holy Saturday afternoon, after the conclusion of the Easter Vigil Mass (then held in the morning), the lads would take either a real herring or a wooden facsimile and execute it by hanging. Then, they would smash a pot of zur against a rock or tree. Finally, the fish and pot shards were interred with unbridled glee. No longer would the hungry youth have to eat these tiresome dishes—at least not until next Lent.

*For more information on most of these customs, see Francis X. Weiser, S.J., The Easter Book (New York: Harcourt, Brace and Company, 1954) and The Handbook of Christian Feasts and Customs: The Year of the Lord in Liturgy and Folklore (New York: Harcourt, Brace and World, 1958).*

## The basics of Lent



**Ash Wednesday**  
is on February 14  
(Valentine's Day)



**Lent lasts 40 days**  
(excluding Sundays)



**The three pillars  
of Lent are:**  
prayer, fasting  
and almsgiving.



**Ash Wednesday  
and Good Friday  
are days of fasting**  
(one primary meal and  
two lesser meals) and  
abstinence from meat.



**All Fridays in Lent**  
are days of abstinence  
from meat.

## The mystery of Lent

*by Dom Proser Guéranger Abbot*

We may be sure, that a season, so sacred as this of Lent, is rich in mysteries. The Church has made it a time of recollection and penance, in preparation for the greatest of all her Feasts; she would, therefore, bring into it everything that could excite the faith of her children, and encourage them to go through the arduous work of atonement for their sins. During Septuagesima, we had the number Seventy, which reminded us of those seventy years' captivity in Babylon, after which, God's chosen people, being purified from idolatry, was to return to Jerusalem and celebrate the Pasch. It is the number Forty that the Church now brings before us: - a number, as Saint Jerome observes, which denotes punishment and affliction (Ezechiel 29).

Let us remember the forty days and forty nights of the Deluge (Genesis 7,12), sent by God in his anger, when he repented that he had made man, and destroyed the whole human race, with the exception of one family. Let us consider how the Hebrew people, in punishment for their ingratitude, wandered forty years in the desert, before they were permitted to enter the Promised Land (Numbers 14,33). Let us listen to our God commanding the Prophet Ezechiel to lie forty days on his right side, as a figure of the siege, which was to bring destruction on Jerusalem (Ezechiel 4,6).

There are two, in the Old Testament, who represent, in their own persons, the two manifestations of God: Moses, who typifies the Law; and Elias, who is the figure of the Prophets. Both of these are permitted to approach God, - the first on Sinai (Exodus 24,18), the second on Horeb (1 Kings 19,8), - but both of them have to prepare for the great favour by an expiatory fast of forty days.

With these mysterious facts before us, we can understand why it was, that the Son of God, having become Man for our salvation, and wishing to subject himself to the pain of fasting, chose the number of Forty Days. The institution of Lent is thus brought before us with everything that can impress the mind with its solemn character, and with its power of appeasing God and purifying our souls. Let us, there fore, look beyond the little world which surrounds us, and see how the whole Christian universe is, at this very time, offering this Forty Days' penance as a sacrifice of propitiation to the offended Majesty of God; and let us hope, that, as in the case of the Ninivites, he will mercifully accept this year's offering of our atonement, and pardon us our sins.

## Lent—choose your weapons wisely: How to fight the battle for our souls and win

by Fr. Robert McTeigue, SJ ([aleteia.org](http://aleteia.org))



If you knew you had to fight for your life, would you want some time to prepare for that struggle? How would you spend that time? Surely, you would want to spend some of that time choosing suitable weapons and defences, and you would want to learn how to use them well.

Most of us will never have to fight for our physical lives, but all of us are in a fight — right now — for our souls. Every human soul is a battleground between the grace of God and the evil of the fallen world, fallen flesh, and the devil. The season of Lent is a time to be vividly reminded of that constant, often hidden conflict. Let's look then at the tools needed to fight Lent's battle — the battle for our souls — and win.

The three traditional Lenten disciplines are prayer, fasting and almsgiving. Saint Peter Chrysologus taught that “*prayer knocks, fasting obtains, mercy receives.*” How can we take that wisdom to heart for Lent, and let those disciplines become our arms and armour?

Let's start with **prayer**. Jesus never said, “Pray more” or “Pray better.” He did teach us to pray always. To pray is to enter consciously and deliberately into the presence of God. Jesus was faithful unto death because He knew that He was always in the presence of our Heavenly Father, even when He did not feel that presence.

During this Lenten season, find the answer to this question: “What would my life look like if I really believed that I am always in the presence of my Heavenly Father, Who loves me absolutely?” Then live according to the answer to that question.

What about **fasting**? So many people seemed caught up in parsing the minutiae of what constitutes a fast and what does not qualify as a fast. Those



considerations are not irrelevant, but they are not paramount. Let it suffice that we may agree that fasting is more than just self-inflicted hunger, and it is certainly other than dieting. Fasting is a discipline that allows us to discover our true needs and our present priorities. It allows us to discover whether our supposed desire for God is greater or less than our obvious desires for everything that is not God.

This Lent, choose to fast from those things, including those very good things, that can become idols. Let's see if our desire for fullness, pleasure and love can be met by God. If you hesitate to try, do not rest until you know why you hesitate. You can be sure that until we give God every opportunity to be the first satisfaction of our lives, we will be prone to some form of idolatry. We will approach objects and people in a grasping way, rather than approaching them with generous and open hands and hearts.

And *almsgiving*? In Christian tradition, almsgiving were the acts of charity or donation given above one's tithe. Again, one can get lost in the weeds of defining a tithe or where one's tithe should be given. Right now, I want to reorient the discussion of almsgiving. In our time, when faith is being abandoned and Christian culture is being destroyed root and branch, I think we need a special kind of almsgiving.

This year, let the Lenten discipline of almsgiving become the practice of a lifetime. Make a choice to spend time, money and energy ensuring that you and your family can begin to know and love the best of our Christian culture. Instead of a video game, buy a great book. Instead of taking the kids to the movies, take them to a beautiful church. Instead of driving them to the mall, take them to a museum. If you can't make a pilgrimage to a cathedral, look at pictures. Let's immerse our children and our loved ones in the glories of the Christian culture while the buildings still stand, while we are still living above ground, while we still have the liberty to read books and can still tell the truth out loud. While we can, let's use our resources generously — even heroically — to cherish, secure and enjoy the monuments of Christian culture that took generations to produce what vandals might destroy in a moment.

I think that the time when we could afford (if not justify) the luxury of taking our Christian faith and culture for granted is nearing an end. Let's use this Lenten season, and a fresh approach to the weapons of prayer, fasting and almsgiving, to prepare accordingly. As long as we may live, let's take the glory of the Lord revealed to His disciples, let's take the treasures of the Christian faith and the triumphs of Christian culture and history, and inscribe them upon our souls and upon the souls of our children. If we do that, then Jesus will do for us what he did for Peter, James and John. He will draw near, touch us and say, "Arise, and do not be afraid."

## The Psalms

### *Psalm 34: O taste and see that the Lord is good*

This thanksgiving Psalm, on account of verse 8 (“*O taste and see that the Lord is good*”) has been used by the Church during the service of Holy Communion from the very beginning. In Hebrew, each verse of Psalm 34 begins with a Hebrew letter in alphabetical order. The structure of the Psalm is simple: the hymnic introduction (verses 1-3) is followed by the testimony of David: how God answered his prayers (4-10). In the second part (11-22) the personal experience of the psalmist is transformed into perceptions and warnings of universal significance.

**Verses 1-3** — This short introduction makes it clear what is the *raison d’être* of a believer: firstly to serve and to praise God; secondly to bear witness to his majesty and to his goodness in front of the entire community. This act of witness will then move others to praise God. By this common praise they all grow into a mystical body of “the humble, the saint, the righteous, of those who fear the Lord.”

**Verses 4-7** — The experience of the just that God is always present and ready to help is reaffirmed and echoed by the whole community of believers. They too, in the sanctuary of God, in his presence, have witnessed how God never allows those who trust in him to be put to shame.

This experience and joyful testimony is not only affirmed by the present community but also by their forefathers—God’s goodness and faithfulness is from ever and does not change.

**Verses 11-14** — The opening verses of the second part of Psalm 34 indicate their theme: the fear of the Lord. Verses 12-16 were quoted by St. Peter Apostle in his first letter (3,10-12).

Rather wisely, and very truthfully, these verses open with the question of happiness and joy in life. Who, indeed, would not desire to be happy in life? Who, if the path to happiness is clearly indicated, would not willingly take it?

The answer, if taken seriously, goes deep and far and remains true for men of all places and of all ages: stay away from what is evil (whether done in words or in deeds) and strive after goodness, truth, and peace.

**Verses 15-17** — The Old Testament always sees behind every moral demand made upon man the will of God. For the sinner God is his enemy; for the righteous he is his friend and helper in adversity.

**Verses 18-22** — There is something deeply moving in these verses. The psalmist returns to his own experience now and before anyone can accuse him of being naive, the notions of brokenheartedness, of a crushed spirit, and of affliction are introduced. The suffering of the righteous shows that he does not believe in a fable-style god of immediate retribution. He knows that happiness in life does not necessarily coincide with an easy life for the godly in the customary sense. God being his friend, his helper, and his protection does not mean that life will be always easy and straightforward.

The true happiness of a godly life consists in the nearness of God and in the living experience of his help and not in being spared suffering and affliction.

In this way, for those who truly believe, suffering and joy do not exclude each other. If true joy is in God's closeness, and if he is close to the just even amidst of great afflictions then these afflictions can be the place and moment of true, hidden, inner joy. We could even say that suffering is an essential part of life and only he who is brokenhearted and crushed in spirit will experience what the nearness of God and his help can really come to mean.

The Psalm ends in praise of God, who "redeems the soul of his servant" and does not let anyone fall into guilt who trusts in him. Thus the Psalm at its conclusion once more reverts to the hymnic not on which it began.

St. Augustine, Bishop of Hypo (354-430) worked on his "Exposition of the Psalms" over the course of 30 years as he preached or taught through them. His work begins with an odd reference to David drumming. This is referring to 1 Samuel 21 where David is said to have "*made marks on the doors of the gate*". It would appear that one possible interpretation was that David was continually beating upon the doors and Augustine took that to mean that he was drumming. And such drumming would point to Jesus as the skin over the wood of the drum represents the crucifixion. And the doors of the city represent our hearts. Beautiful imagery. This is how St. Augustine puts it:

*"He was full of affection. For what is so full of affection as the Mercy of our Lord Jesus Christ, who, seeing our infirmity, that He might deliver us from everlasting death, underwent temporal death with such great injury and contumely? And He drummed: because a drum is not made, except when a skin is extended on wood; and David drummed, to signify that Christ should be crucified. But, He drummed upon the doors of the city: what are the doors of the city, but our hearts which we had closed against Christ, who by the drum of His Cross has opened the hearts of mortal men?"*

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## Parish Hall & Activities

*With enquires about **hiring the Parish Hall, joining the Munch Club or the Choir**, please, contact the Parish Office.*

A priest is always available for Confession, spiritual direction, or for a simple chat half an hour before every Service, or at any other time by appointment! For service times and other information about our churches and services (including weddings and funerals), please visit our website:

[www.stpaulsweymouth.org](http://www.stpaulsweymouth.org)