



# HIGH TIDE

*March 2022*

PARISH MAGAZINE  
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - Notices & News - Articles from Fr Bruce & Kathy, Gill Cox, Katherine Harrison - Prayers - and more*

*You can detach pages 17-28 and use it for Morning & Evening Prayer*

<http://www.stpaulsweymouth.org>

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

*The next Magazine will be published on **Sunday 27<sup>th</sup> March**. Please, send all articles,  
information, news you wish to be publish by Sunday 20<sup>th</sup> March.*

## From the Vicar

Dearly Beloved,

As you all, I am infinitely saddened and horrified by the news and images of so much death and suffering, hate and destruction. Some of you may remember the terrors of post-war times, a few of you even the years of the Second World War. For most of us they are simply dark pages of history books. Who would have thought that leaders and politicians, nations and countries have not learnt from and are not abhorred by the sufferings previous wars brought on so many.

While the horrors of this war do not touch our lives directly - not yet at least, and probably they will not, not beyond some economical consequences - they still put our Christian faith to test. They do so because the question is inevitable: what do we do in face of death, destruction, injustice, violence, suffering? How do we react?

Do we shed a tear and go on with our life? Do we express our unbelief and horror and then we change the subject? Do we worry about the war's consequences for *us*? Photos and footages from Ukraine have brought the faces and lives of those afflicted by this war incredibly close: right into our living rooms. But do we let those faces and lives into our hearts as well?

*“Blessed are the peacemakers, for they shall be called sons of God”* (Mt 5,9). We can swap the two bits of this sentence and say: if we are to be called sons of God, we must be peacemakers.

Peace can be achieved and maintained in many ways. Armed forces can protect it. Economic sanctions can force it on aggressors. Diplomacy can achieve it. However, I am afraid none of these means are at the reach of those who read this Parish Magazine. Yet, we must not stand by idle - we have our own means, equally powerful even if in a different way. We have prayer and fasting. Not “or” but “and”. Prayer *and* fasting together are the most powerful means to break evil powers (Mt 17,21; Mk 9,29).

This war is a test for our world: of its unity and its humanity, of its efficacy and its diplomacy - but it is a test for us Christians, too: of our faith in God, and in the power of prayer and fasting. May Jesus, the Prince of Peace, help us with his grace to pass this test with flying colours.

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

*Fr. Gregory* 3

# What are you doing for Lent?

10 IDEAS FOR A MORE MEANINGFUL LENTEN SEASON

## 1. Give up sin

Show your love for God by keeping his commandments. Turn away from sins.

## 2. Fast

An empty stomach can lead to more attentive prayer. Give the money you saved on food to others in alms.



## 3. Pray

Be in constant prayer. Pray for your family and friends, for those who suffer, and for the Church and the world.

## 4. Do good works

Help those in need. Pray for them and be ready to serve them in their time of need.



## 5. Give alms

Help the poor and support the good works of the Church. Give cheerfully to God who has given us everything we have.



## 6. Abstain

Give up meat or other desirable foods during Lent, especially on Friday, the day of Christ's saving death on the cross.



## 7. Do meditative reading

Nourish your faith by spending time in quiet reading and reflection. Prayerful reading of God's word each day will open your heart to the Spirit, and let God's thoughts and ways influence yours.

## 8. Control desire for possessions

Build up treasures in heaven rather than on earth. Cut down on material possessions, eliminate frills, lessen wants, share yourself – your time and your talents – with others.

## 9. Control desire for entertainment

Too much entertainment and other distractions can lead to less or no time for the works of the Lord.

## 10. Carry out duties in life

Serve God by living out your vocation in love each day. God is calling each of us to be a living sacrifice. Offer your daily life through Christ!



Archdiocese  
of Toronto

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

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\*Text from Canadian Conference of Catholic Bishops "Living Lent"

O Lord, you have taught us that without love, all our deeds are worth nothing; Send your Holy Spirit and pour into our hearts that most excellent gift of charity, the true bond of peace and of all virtues, without which whoever lives is counted dead before you; grant this for the sake of your Son Jesus Christ. Amen.

O Lord Jesus Christ, you fasted for our sake even while you never lacked in your holiness; grant that we may piously undertake the venerable solemnities of fasting and persevere in the same with unfailing devotion. Who lives and reigns with God the Father, in the unity of the Holy Spirit, one God, for ever and ever. Amen.

## Prayers for Peace & Prayers for Ukraine

God of peace and justice, we pray for the people of Ukraine today. We pray for peace and the laying down of weapons. We pray for all those who fear for tomorrow, that your Spirit of comfort would draw near to them. We pray for those with power over war or peace, for wisdom, discernment and compassion to guide their decisions. Above all, we pray for all your precious children, at-risk and in fear, that you would hold and protect them. We pray in the name of Jesus, the Prince of Peace. Amen.

\* \* \*

God of infinite mercy and goodness, with grateful hearts we pray to you today for Peace. May your voice resound in the hearts of all, as you call us to follow the path of reconciliation and peace, and to be merciful as you are merciful. We pray to you for the people of the Ukraine who are experiencing conflicts and deaths. Bless the leaders with wisdom, vision and perseverance needed to build together a world of justice and solidarity, and to break down walls of hostility and division. Grant eternal rest to the dead and quick recovery to the wounded, we pray through Christ our Lord. Amen.

\* \* \*

Loving God, we pray for the people of Ukraine, for all those suffering or afraid, that you will be close to them and protect them. We pray for world leaders, for compassion, strength and wisdom to guide their choices. We pray for the world that in this moment of crisis, we may reach out in solidarity to our brothers and sisters in need. May we walk in your ways so that peace and justice become a reality for the people of Ukraine and for all the world. Amen.

\* \* \*

Lord Jesus Christ our God, look down with Thy merciful eye upon the sorrow and painful cry of Thy children, abiding in the Ukrainian land. Deliver them from civil strife, make to cease the spilling of blood, and turn back the misfortunes set against them. Send your heavenly legions, O Lord, commanded by the patron of Kyiv, Archangel Michael, to crush the desires of the aggressors. Hear our loving petitions and soften the hearts and minds of all, those within and outside Ukraine, during these dangerous times. Amen.

\* \* \*

We fly to Your patronage, O Virgin Mother of God. Despise not our prayers in our needs, but deliver us from all dangers, since you alone are pure and blessed. O most glorious Ever-Virgin Mary, the Mother of Christ our

God, accept our prayers and present them to Your Son and our God, that for the sake of You, He will enlighten and save our souls.



\* \* \*

Most holy and immaculate Virgin, Mother of Jesus and our loving Mother, being his Mother, you shared in his universal kingship. The prophets and angels proclaimed him King of peace. With loving fervour in our hearts we salute and honour you as Queen of peace. We pray that your intercession may protect us and all people from hated and discord, and direct our hearts into the ways of peace and justice of your Son. We seek your guidance for the leaders of nations. Glorious Queen of peace, grant us peace in our hearts, harmony in our families and concord throughout the world. Immaculate Mother, watch over us and protect us with your motherly love. Amen.

\* \* \*

O Mary, sweet Mother of Jesus Christ, the Prince of Peace, behold at your feet your sad and perturbed children, full of confusion, and without peace because of our sins. Intercede for us so that we may enjoy peace with God and our neighbour, through your Son Jesus Christ. No one else can give it except this Jesus whom we receive from your hands. When He was born in Bethlehem, the angels announced peace to us and when He left the world, He promised it and left it as His inheritance. You, O Blessed Queen of Peace, bring Him, the Prince of Peace, in your arms. Show us this Jesus and lay Him in our hearts. O Queen of Peace, establish your kingdom among us and rule with your Son over your people who, full of trust, commit themselves to your protection. Drive far from us feelings of selfish love; expel from us the spirit of envy, damnation and discord. Make us humble in good fortune, steadfast in patience and charitable in suffering, and strong and confident in Divine Providence. Bless us by guiding our steps on the road of peace, unity and mutual charity so that by being a part of your family here we may bless you and your Divine Son in Heaven for all eternity. Amen.

## News and Events

**Prayer and fasting for Peace** - Pope Francis and the Archbishops of Canterbury and York are calling their own churches to offer the Ash Wednesday fasting for peace in Ukraine. Fasting does not necessarily mean bread and water or a complete deprivation from food. One can fast by giving up portions of food, or by not eating between meals, or by not eating between dusk and dawn, or by renouncing to one's favourite dishes, or a combination of these.

When his disciples asked Jesus why they were unable to cast out some particularly strong evil spirits, Jesus said: *“This kind cannot be driven out by anything but prayer and fasting”* (Mark 9,29) Is it not the evil spirits who plant hate and greed into men's heart and convince them of war, of destruction, of murder? We must then follow our Saviour's words who knows our hearts and knows what is in them (John 2,25) and fast so that the power men allow evil spirits to exercise over their hearts can be broken.

At St. Paul's we will have a week of prayer for peace in Ukraine. From Saturday 26<sup>th</sup> February until Saturday 5<sup>th</sup> February every Mass will be a votive Mass for Peace and on the first Friday of March (the 4<sup>th</sup>) the Blessed Sacrament will stay enthroned on the High Altar for the whole day (9am-5pm) so all can come and pray to Christ, the Prince of Peace. During the same week, at every Morning and Evening Prayer the Book of Common Prayer Litanies will be recited. The bells will ring daily after the mid-day Angelus for 5 minutes for the dead. The Diocese of Salisbury is already encouraging Parishes to answer the call of the Pope and the Archbishops. As your Vicar, I too am calling you all to prayer and fasting for peace and I truly hope to see an exceptionally high number of you coming to church this week.

**Annual Parochial Church Meeting (APCM)** - the PCC have agreed to hold the APCM on Sunday 1<sup>st</sup> May after the 10.30am service. Before this meeting all members of our church will receive written reports about past year's finances and activities and everybody will have the chance to ask questions, express their views and opinions (in a charitable and constructive way), and contribute with ideas. The APCM is an important part of our life and the Vicar and the PCC hope everybody will stay to show their affection and interest in St.Paul's.

To “convince” people to stay, the PCC have decided to combine the APCM with a time of fellowship. The meeting will take place in the Parish Hall with a buffet lunch and wine. There will be a list on the Noticeboard for a prolonged period so that all can register their participation.

**Churchwardens and new PCC members** - it is the Vicar's hope that Jeanne James and Anne Mullis will both run this year for election as Churchwardens. However, it is the right of anyone on the Electoral Roll (and of any resident in the Parish) to stand for election. A form is available from Gill Cox or from the Vicar.

Two members of the PCC will have to step down this year as they have reached the maximum time limit on the PCC imposed by Church Law. Please consider putting forward your name as a PCC member. It would truly reflect badly on our Parish if we were unable to fill these two vacancies.

**Change to Sunday Mass time** - as Fleet Holy Trinity is now part of our Benefice (at least on a practical level; the legal process should be completed around Easter), the PCC have decided to move the Sunday Mass to 10.30am permanently from Sunday 3<sup>rd</sup> of April. This will allow the Vicar enough time to say the 9am Mass at Fleet, spend some time with the congregation there, and be back at St. Paul's in good time for our service here.

*From the Fundraising Team:*

**Wooden Cross** – This has proved very successful in donating your unwanted change (and notes)! We will be counting up what has been donated so far at the end of Easter, so if you have any change you would like to donate pop it in the cross over the next few weeks.

**Easter Hamper** - Tickets will be on sale through Lent and drawn at coffee on Palm Sunday. The Committee will be selling tickets each week in the hall. Donations for the hamper to Charlie or Cerys who will be putting the hamper together.

**Queen's Jubilee Garden Party** - In celebration this will be held on Saturday 4<sup>th</sup> June 11-1pm in the front garden of The Vicarage. Save the date in your diary. More details to follow... any ideas please take to the committee.

**Summer Fete** – will be on Saturday 16th July 2022 11am till 1pm. We would like some ideas for additional new stalls. Further details will follow.

**Pen Fundraiser** – We have had a box of lovely pens in velvet cases donated. There are various designs and they will be on sale on the kitchen counter where you queue for your refreshments on Sundays. They are £2.00 and money can be popped in the box.

And finally further events coming your way later in the year: Beetle Drive, Bingo, Jumble Sale, European Themed afternoon...



# One Earth

*Fr. Bruce and Kathy Dixon write:*

I read a book recently by the famous David Attenborough about our one earth. He has gathered a lifetime's experience and understanding to make his statement about our planet. It made uneasy reading. We all have heard of the ecological problems we face but this book made me realise more the urgency and that we all have to do something about it.

The themes are familiar. The planet is warming up at a dangerous rate because of our way of life. We burn fossil fuels, coal, gas, oil, and petrol and diesel. They are polluting our atmosphere. We cut down forests and as well as removing the trees which to some extent undo this pollution, animal habitats go with them. Wild and unused land is being brought into use and huge amounts of fertiliser are needed to make the land productive. Fertiliser manufacture has an environmental cost too. We catch fish, especially the larger ones which are the most productive ones for the replacement fish. The larger a fish, the more eggs it produces. We need to do much more to build up the fish stocks in our oceans by reducing the catch. Fishing from sustainable stocks is quite safe, but where the population is decreasing it needs protecting. Hopefully we only buy such fish.

The world population is increasing along with the carbon in the atmosphere whilst the amount of wilderness reduces. As well as polluting the air we pollute the sea with all the waste we throw into it. Plastic in all its forms has a devastating effect on ocean life as it breaks up into smaller pieces and is ingested into fish and other sea life.

We are in a very dangerous situation. We can survive, but only if we change our behaviour. There are three R's to remember – reduce, reuse, and recycle. We can reduce the amount of resources that we use. We can reuse things more and throw away less. Recycling we are helped with in our green bins. It is arresting to know that at present we use resources faster than they can be renewed by the planet. We use by August each year what becomes available during the whole year.

I suspect we are not engaging in all this adequately because firstly we enjoy our lifestyle and we would prefer not to change. Another big reason is that it is going to cost us and hugely. While in my lifetime there may be little change, we need to address this for our grandchildren and the generations beyond them. We have been given this beautiful and wonderful earth and are stewards of it. We have caused the problems and we are the only ones who can fix them. It is also in our interests to do so effectively and fast. The move



must be to Reduce, Reuse, and Recycle, and to rewild the land and the seas. It is to move to a simpler lifestyle. For if we are to be judged as acting responsibly, there is no other way than this simplicity which we see in so much in the poorer people of the world.

The earth is a closed system. We receive heat and light from the sun but there is no export of our waste. It is a very complex system which is resilient only up to a point. In the Genesis narrative the land was to be rested every seventh year and it worked very well. We need to return to sustainable management of the land and the sea.

As we come to Lent again we consider our Lent Rule. To do something positive for the planet would I believe be a wonderful plan. We could use cars less and walk and cycle more. We could eat less (probably already in mind for Lent) by eating no meat one or two days a week and cut down on red meat. I was very interested to read that in February scientists took a step forward on experiments in fusion which is seen as the solution to our energy needs. I will not try to explain it here! If you are interested the internet is available. Good things are happening. We all have a part to play.

*With love and prayers from Kathy and Father Bruce*

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## **What to do in your garden in the month of March**

*Katherine Harrison writes:*

- Weeds will start growing strong now, so keep on top of them before they take hold of the garden.
- Start to plant lilies and other summer-flowering bulbs in pots and borders.
- Pick off seed-heads on daffodils and other spring bulbs. Leave the leaves to die back naturally. Do not cut back or tie. Only cut back when the last trace of green has gone.
- Finish pruning roses.
- Plant new roses, shrubs and climbers. Add fertiliser around the base.
- Tidy up your borders. Dig in some new compost.
- If the lawn starts to grow, you can mow. Not too short though.
- If you have plug plants arriving in the post this month, take them out of their packaging and pot them up, give them a thorough water and place in a frost free place (greenhouse or windowsill).



# Saint Sidwell

*Gill Cox writes:*

I must confess that before reading ‘The Voices of Morbath’ I had never heard of Saint Sidwell. But the name must be far more familiar to residents of Exeter as she is the patron saint of the city.

Sidwella was a young Anglo-Saxon heiress living with her stepmother during the mid-eighth century. She was known to be pious, charitable, beautiful and virtuous and, being an heiress was the object of considerable jealousy by the stepmother who hired some men to behead her with a scythe.



However, this backfired because when she was killed a miracle occurred. A spring appeared where her head landed and a shaft of light shone over the site for three nights. She was also supposedly seen walking in a nearby field with her head miraculously reattached to her body.

A well was built at that spot on the corner of Well Street and York Road and the well can still be seen in the building which is now there. (It has to be said though, that in fact, the spring had been in use since, if not before, Roman times.) But now the spring became known as the Well of St. Sidwell and together with the church, became a place of pilgrimage throughout the Anglo-Saxon period and well into the Middle Ages. At least two medieval chroniclers noted the pilgrimages by 1000AD.

The Saxon church of St. Sidwell survived for centuries even after the cult had been forbidden at the Reformation. It had undergone some rebuilding in the 1430s, damaged during the Civil war when Sidwell Street was levelled by the Royalist army in preparation for a siege. More work was undertaken on the building in the 1790s and it suffered greatly during the early 19<sup>th</sup> Century “modernisation”! However, it was still more or less the same building on the same site until the Second World War.

It was badly damaged in the bombing raids on Exeter on 4<sup>th</sup> May 1942 and was so unsafe it was demolished. It was replaced by a modern church in the 1950s but it unfortunately became the victim of dwindling numbers and was turned into sheltered living flats with a community centre and café. But a small chapel was retained upstairs in the building in which can

be seen a rather damaged statue rescued from the ruins of the original church as well as some beautiful stained glass.

There are stained glass depictions of the saint in various places, including Exeter Cathedral and carved rood screens in various other churches. She is normally depicted with a scythe and a well at her side. There is also a church of St. Sidwell near Launceston in Cornwall and another in Guyana, South America.

How many people walking around Exeter now know the reason why Sidwell Street, St Sidwell's School, St Sidwell Centre and the new St. Sidwell's Point leisure centre are named after a young Christian girl brutally murdered by her jealous stepmother?

St Sidwell's Day is variously, either 31<sup>st</sup> July, 2<sup>nd</sup> or 3<sup>rd</sup> August.

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## Remembrance Poppies

*Anne Mullis writes:*

Do you knit or crochet? We are hoping this year for Remembrance Sunday to have a display of poppies in St. Paul's to remember the lives lost in wars.

To do this we need many, many poppies - knitted or crochet. I do have patterns available should you need one or use your own pattern.

While November seems a long way ahead, we should start making the poppies now so that we can have enough for a lovely display. Thank you.



# A Lovely Meal for Lent - Deliciously Simple

*Jeanne James writes:*

Crumb cod is a wonderful addition to your Lenten menu. This is a great recipe for anyone looking for something meatless, delicious, and easy to prepare.

SERVES 2

PREP TIME 20 mins

COOKING TIME 20 mins

## INGREDIENTS

2 fillets of cod (6oz (170g) each)  
1 tbsp (15g) chopped fresh parsley  
4oz (115g) ritz crackers, crushed or cracker of your choice  
2oz (57g) butter melted  
2 tbsp fresh lemon juice  
salt and fresh ground pepper to taste  
4 tbsp grape or apple juice

## INSTRUCTIONS

- Set oven at 190c/375f/Gas mark 6
- Rinse cod fillets and dry with paper towel.
- Brush Pyrex pie plate or baking dish with melted butter.
- Brush fillets lightly with melted butter; then sprinkle with salt and pepper.
- Crush crackers with rolling pin and mix with melted butter and 1tbsp of lemon juice.
- Add chopped parsley and toss together lightly.
- Gently press crumbs onto fillets. (It's fine if any excess falls into baking dish!)
- Pour grape or apple juice and remaining tbsp of lemon juice around fish in the baking dish.
- Bake for about 15-20 minutes until crumbs are golden and crunchy.
- You can carefully check by gently inserting a fork, to see if the fish is opaque and flakey.



## The Psalms

### Psalm 16: *God is our shelter*

When we try to understand a Psalm, it is always helpful to start with its original context: when, why, in what circumstances was it written. The difficulty with Psalm 16 is that there are no clues in the text which would help us to link it to King David's life. The only indication we have is the title: "A *miktam* of David" - and while we have no idea what *miktam* means, only six out of the hundred-and-fifty Psalms have this title and they all relate to the period in David's life when he was fleeing, in fear for his own life, from Saul.

So it is in this light we have to read the Psalm: David is being persecuted, he is hiding, his life is in danger as Saul - and his army - is trying to capture and kill him. A whole kingdom, with its every power and force, is after a boy who is devastatingly alone.

The tone of the whole Psalm is a moving, personal trust and confidence in God. This trust and confidence are founded on two facts - as they should be in our lives as well - first, on God's promise; second, on David's observance of God's law.

In the Book of Exodus God gives to Moses and Israel, and through them to the whole human race, the Ten Commandments, and says: "*You shall have no other gods [...] for I the Lord your God am a jealous God [...] showing steadfast love to those who love me and keep my commandments.*" (20,3-6)

David's trust, confidence, and faith is founded on God's promise - or in other words: he believes because it is "in the Bible". He needs no proofs, he does not even wait for a sign or positive experience. With a revenge-seeking king and a whole kingdom breathing down on his neck, while moving from one hiding place to another under the cover of night, cut off from his family and the few friends he has, with no certainty whatsoever about his own life and future, David says: "*Preserve me, O God, for in thee I take refuge. I say to the Lord, 'Thou art my Lord; I have no good apart from thee.'*" (Ps 16,1-2)

This prayer, of course, could be read as a desperate cry, as a lament, as words of fear. However, if we continue to read the Psalm, it becomes clear how deeply David trusts and believes in God and his promises. "*I bless the Lord [...] I keep the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my soul rejoices; my body also dwells secure.*" (verses 7-9)

Not only God's promise ("*I will show steadfast love to those who love me*") has not yet been fulfilled in David's life, but there is not even a faint sign of it being anywhere near. Again, let us remember the miserable and precarious

months David is having: he could be captured and killed in any moment. Yet, “*his heart is glad and his soul rejoices*” because he believes - nay, he knows with the certainty of true faith - that God will save him. He has not the faintest idea when or how and, humanly speaking, all odds are very much against him. Still, he believes and trusts in God and this gives him such assurance, such joy, such inner peace that, again, “*his heart is glad and his soul rejoices*”.

Is not this kind of faith, trust, and peace something we all desire to have? Would not our life be so much easier if we had David’s relationship with God?

Well, the good news is that what David has is accessible to us too. He received this precious gift of absolute faith and confidence (and the inner peace and joy which comes with it!) because he had always obeyed God’s law: “*You shall have no other gods*” (Exodus 20,3). David, indeed, affirms in Psalm 16: “*Thou art my Lord; I have no good apart from thee*” (v. 2) and “*the Lord is my chosen portion and my cup*” (v. 5). David refuses to have anybody or anything in his life that would replace God. Sure, he finds love and affection in his family - but is unconditional, perfect love is reserved to God. His friends give him consolation and strength - but he puts his life completely into God’s hands. He relies on his own resourcefulness and experience - but at the end of the day his only trust and refuge is God. “*I bless the Lord who gives me counsel; in the night also my heart instructs me. I keep the Lord always before me; because he is at my right hand, I shall not be moved.*” (Ps 16,7-8).

The only god in David’s life is the true, living God of Israel. That *jealous* God who wants our affection and love. That *faithful* God who succours those who trust in him. That *all-powerful* God who alone is a sure shelter from all peril and danger, even from death. That *tender* God who fills our hearts with joy and peace.

David chose well as he himself says: “*The Lord is my chosen portion and my cup; thou holdest my lot. The lines have fallen for me in pleasant places; yea, I have a goodly heritage.*” (Ps 16,5-6)

Who do we choose? Whose love, succour, faithfulness, and might? Who is our god - one that we create or the one, true and living God who demands obedience to his laws but who also richly rewards our obedience. The same Psalm enumerates God’s gifts to those who are lovingly faithful to him: a goodly heritage, gladness of heart, rejoicing soul, safety from our physical and spiritual enemies. Rich as it is, the list is not yet complete. The greatest of gifts is being saved from the darkness of death and hell: “*For thou dost not give me up to Sheol, or let thy godly one see the Pit. Thou dost show me the path of life; [and] fullness of joy [...] and pleasures for evermore*” (verses 10-11).

The opening verses of the Psalm are a prayer and pleading. We can see David in the middle of night then as he finds refuge and consolation in the intimacy of true prayer. Probably, he had developed this practice when he was a shepherd and had to pass endless nights in vigil, guarding over the safety of the sheep. In the light of this, David calling God his “*shelter*” is a very appropriate and moving image. Just imagine a terribly cold night in the open fields and wilderness of Israel, with wild beasts lurking around hiding behind the veil of darkness. Exposed to the elements, exposed to thieves and robbers, exposed to wild animals - a shelter is everything. It is warm, it is protective, it is life-saving - it’s just everything a shepherd could wish for. And this is exactly how David feels about the Lord, his God. God is mentioned sixteen times in this short Psalm! Evidently, he is everything for David.

King David trusted God’s promises even without seeing them first fulfilled. We are in a much easier position as we have the greatest example of the fulfilment of these promises: the resurrection of Jesus Christ.

Indeed, this Psalm, as all the other hundred-and-forty-nine, are not just David’s prayers but are also prophecies pointing to Jesus Christ. He is the one who truly “kept God always before himself” (v. 8) and whose perfect love and obedience was crowned with victory over death and Sheol (v. 10). Though placed in a tomb, his holy soul and body did not see the deep Pit (v. 10) but returned gloriously on the “path of life” (v. 11) and have been exalted into the fullness of joy and pleasures forevermore (v. 11).

Should we then not show David’s same trust and faith in God’s promises who will transform our frail and mortal bodies into Christ’s glory (Philippians 3,21) and who has already given us his only Son, and with him he will give us everything else (Romans 8,32)?! Is he not our only shelter in this life? Should not we then exhibit the love and obedience David did? Let us read and pray this Psalm often, especially in times of trial and hardship and may it bring us an increase of faith, trust, joy, love, and obedience.

Every Israelite had a divine right to a piece of the Promised Land. That was their sacred inheritance, their greatest desire in life, the very essence of the Covenant. David was deprived of this inheritance as he himself laments in 1 Samuel 26,19: “*men have driven me out this day that I should have no share in the heritage of the Lord.*” But instead, as we have just seen in Psalm 16, he remains joyful and serene as instead of the lost Promised Land he has found an immeasurably greater and better inheritance, a pleasant and goodly portion: his God. Let this be our consolation, our hope, our joy as well. Men can deprive us of everything, even of our life. But they cannot take away from us God in whose presence we are promised to “*have fulness of joy and pleasures for evermore*” in heaven if we love and obey him.



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

**Anniversaries of death**

**The Order of Morning and Evening Prayer  
at St. Paul's**

## Calendar for March 2022

TUE	1 <sup>st</sup>	St. David Bishop, Patron of Wales	9am
WED	2 <sup>nd</sup>	<b>ASH WEDNESDAY</b>	10am, 6pm
THU	3 <sup>rd</sup>	<i>Monthly Requiem</i>	6pm
FRI	4 <sup>th</sup>	St. Casimir Confessor	12noon
SAT	5 <sup>th</sup>	Feria	9.30am
SUN	6 <sup>th</sup>	<b>1<sup>ST</sup> SUNDAY OF LENT</b>	10am, 4pm
MON	7 <sup>th</sup>	St. Thomas Aquinas	9am
TUE	8 <sup>th</sup>	St. John of God	9am
WED	9 <sup>th</sup>	St. Frances of Rome (EMBER DAY)	10am
THU	10 <sup>th</sup>	The Forty Martyrs	6pm
FRI	11 <sup>th</sup>	EMBER DAY	12noon
SAT	12 <sup>th</sup>	ST. GREGORY I POPE	9.30am
SUN	13 <sup>th</sup>	<b>2<sup>ND</sup> SUNDAY OF LENT</b>	10am, 4pm
MON	14 <sup>th</sup>	Feria	9am
TUE	15 <sup>th</sup>	Feria	9am
WED	16 <sup>th</sup>	Feria	10am
THU	17 <sup>th</sup>	St. Patrick Bishop, Patron of Ireland	6pm
FRI	18 <sup>th</sup>	St. Edward King, Martyr	12noon
SAT	19 <sup>th</sup>	<b>ST. JOSEPH, SPOUSE OF OUR LADY</b>	9.30am
SUN	20 <sup>th</sup>	<b>3<sup>RD</sup> SUNDAY OF LENT</b>	10am, 4pm
MON	21 <sup>st</sup>	St. Benedict Abbot	9am
TUE	22 <sup>nd</sup>	St. Cyril, Bishop of Jerusalem	9am
WED	23 <sup>rd</sup>	Feria	10am
THU	24 <sup>th</sup>	St. Gabriel Archangel	6pm
FRI	25 <sup>th</sup>	<b>ANNUNCIATION</b>	12noon, 6pm
SAT	26 <sup>th</sup>	Feria	9.30am
SUN	27 <sup>th</sup>	<b>4<sup>TH</sup> (LÆTARE) SUNDAY OF LENT</b>	10am, 4pm
MON	28 <sup>th</sup>	St. John Capistrano	9am
TUE	29 <sup>th</sup>	Feria	9am
WED	30 <sup>th</sup>	Feria	10am
THU	31 <sup>st</sup>	Feria	6pm



*We pray for...*

- 1<sup>st</sup> Wales - *Elizabeth Gentle, Vernon Thomas pr, Sophie Llewellyn*  
2<sup>nd</sup> A holy & fruitful Lent - *Joan Witham*  
3<sup>rd</sup> Departed  
4<sup>th</sup> Dying  
5<sup>th</sup> Shrine of Walsingham - *Lilian Miles*
- 6<sup>th</sup> Our Parish  
7<sup>th</sup> Priests - *John Pryer, Lucien Ciceron*  
8<sup>th</sup> NHS staff, care-workers - *Beryl Grove*  
9<sup>th</sup> Widows & widowers - *Ernest Sibley, Jack Harvey*  
10<sup>th</sup> Armed forces  
11<sup>th</sup> Peace - *Suzanne Hart, Gilbert Turner, John Haining*  
12<sup>th</sup> Our Cell of O.L.W. - *Doreen Legg*
- 13<sup>th</sup> Our Parish - *Leonard Patt*  
14<sup>th</sup> Our Benefactors, living & departed  
15<sup>th</sup> Beechcroft  
16<sup>th</sup> Peace - *Jack Bibby*  
17<sup>th</sup> The Church in Ireland  
18<sup>th</sup> The Royal Family - *Olive Riggs, Elfreda Paddock, Ronald Coleman, June Shirt*  
19<sup>th</sup> Foster & spiritual fathers - *Phyllis Lee*
- 20<sup>th</sup> Our Parish - *Noel Wray, Grant Goodwin*  
21<sup>st</sup> Religious communities & vocations - *John McCaig*  
22<sup>nd</sup> Peace in the Holy Land - *Vera Sertin*  
23<sup>rd</sup> Jobseekers - *Charles Seyfang, Graham Hardick*  
24<sup>th</sup> Missions & missionaries - *Cyril Croxford, Mark Houghton, Ruth Edgar*  
25<sup>th</sup> That every conceived human life may be safe & loved  
26<sup>th</sup> Bereaved mothers - *Muriel Curley*
- 27<sup>th</sup> Our Parish - *Doreen Mounce, Bernard Collick*  
28<sup>th</sup> Peace - *Ann Uphill, Peggy Moore*  
29<sup>th</sup> Conversion of Sinners - *George Hornby*  
30<sup>th</sup> Gift of true repentance  
31<sup>st</sup> Gifts of the Holy Spirit - *Martyn Fisher pr*

*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. The Lord has promised a crown to those who love him.

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. The Lord has promised a crown to those who love 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. The Lord has promised a crown to those who love 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. The Lord has promised a crown to those who love 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. The Lord has promised a crown to those who love 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. The Lord has promised a crown to those who love him.

### HYMN

The fast, as taught by holy lore,  
We keep in solemn course once more:  
The fast to all men known, and bound  
In forty days of yearly round.

More sparing therefore let us make  
The words we speak, the food we take,  
Our sleep and mirth, and closer barred  
Be every sense in holy guard.

Avoid the evil thoughts that roll  
Like waters o'er the heedless soul;  
Nor let the foe occasion find  
Our souls in slavery to bind.

In prayer together let us fall,  
And cry for mercy, one and all,  
And weep before the Judge's feet,  
And his avenging wrath entreat.

Forgive the sin that we have wrought;  
Increase the good that we have sought:  
That we at length, our wanderings o'er,  
May please thee here and evermore.

Grant O thou Blessed Trinity,  
Grant, O Essential Unity,  
That this our fast of forty days  
May work our profit and thy praise.

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

1	87, 89 v. 1-18	Genesis 37,12-end Galatians 2,1-10	2	38	Daniel 9,3-19 1 Timothy 6,6-19
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3	77	Genesis 39 Galatians 2,11-end	18	40, 41	Genesis 45,16-end Hebrews 3,7-end
4	3, 7	Genesis 40 Galatians 3,1-14	19	25, 147	Isaiah 11,1-10 Matthew 13,54-end
5	71	Genesis 41,1-24 Galatians 3,15-22	20	26, 28	Deuteronomy 6,4-9 John 17,11-19
6	50	Micah 6,1-8 Luke 5,27-end	21	5	Genesis 47 Hebrews 4,14 - 5,10
7	10	Genesis 41,25-45 Galatians 3,23 - 4,7	22	6, 9	Genesis 48 Hebrews 5,11 - 6,12
8	44	Genesis 41,46 - 42,5 Galatians 4,8-20	23	56	Genesis 49 Hebrews 6,13-end
9	17	Genesis 42,6-17 Galatians 4,21-end	24	57	Genesis 50 Hebrews 7,1-10
10	42, 43	Genesis 42,18-28 Galatians 5,1-15	25	111, 113	1 Samuel 2,1-10 Romans 5,12-end
11	22	Genesis 42,29-end Galatians 5,16-end	26	31	Exodus 1,22 - 2,10 Hebrews 8
12	59, 63	Genesis 43,1-15 Galatians 6	27	84, 85	Genesis 37 1 Peter 2,16-end
13	119 v. 161-end	Genesis 17,1-7 & 15-16 Romans 11,13-24	28	70	Exodus 2,11-22 Hebrews 9,1-14
14	32	Genesis 43,16-end Hebrews 1	29	54, 79	Exodus 2,23 - 3,20 Hebrews 9,15-end
15	11	Genesis 44,1-17 Hebrews 2,1-9	30	90	Exodus 4,1-23 Hebrews 10,1-18
16	35	Genesis 44,18-end Hebrews 2,10-end	31	53, 86	Exodus 4,27 - 6,1 Hebrews 10,19-25
17	34	Genesis 45,1-15 Hebrews 3,1-6			

*Each reading ends with these words:*

**V.** This is the word of the Lord.

**R.** Thanks be to God.

## BENEDICTUS

*Ant:* Jesus was led up by the Spirit into the wilderness, to be tempted of the devil and when He had fasted forty days and forty nights, He was afterward hungry.

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:* Jesus was led up by the Spirit into the wilderness, to be tempted of the devil and when He had fasted forty days and forty nights, He was afterward hungry.

*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 the Collect:

Grant, O Lord, that your faithful people may, with true piety, undertake the time-honoured custom of fasting and may carry it out with unwavering devotion. Through 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 kind Creator, bow thine ear  
To mark the cry, to know the tear  
Before thy throne of mercy spent  
In this thy holy fast of Lent.

Our sins are many, this we know;  
Spare us, good Lord, thy mercy show;  
And for the honour of thy name  
Our fainting souls to life reclaim.

Our hearts are open, Lord, to thee:  
Thou knowest our infirmity;  
Pour out on all who seek thy face  
Abundance of thy pardoning grace.

Give us the self-control that springs  
From discipline of outward things,  
That fasting inward secretly  
The soul may purely dwell with thee.

We pray thee, blessed Trinity,  
One God, unchanging Unity,  
That we from this our abstinence  
May reap the fruits of penitence. Amen.

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

1	89 v. 19-end	1 Samuel 1,19-end Hebrews 4,11-end	5	73	Hosea 13 1 Corinthians 16,1-9
2	51	Haggai 2,1-9 John 2,18-22	6	119 v. 73-88	Hosea 14 1 Corinthians 16,10-end
3	74	Hosea 12 1 Corinthians 14,20-end	7	14	Hosea 1 Colossians 3,1-22
4	31	1 Chronicles 28,1-10 John 15,1-11	8	46, 49	2 Chronicles 6,22-end John 18,12-27

9	9	1 Chronicles 28,11-end John 15,12-17	21	11, 17	2 Chronicles 7 John 18,28-end
10	137, 138, 142	1 Chronicles 29,1-9 John 15,18-end	22	61, 62, 64	Genesis 5,32 - 6,15 Matthew 6,25-end
11	54, 55	1 Chronicles 29,10-20 John 16,1-15	23	36, 39	2 Chronicles 9,1-12 John 19,1-16
12	4, 16	1 Chronicles 29,21-end John 16,16-22	24	85	2 Chronicles 10 John 19,17-30
13	135	2 Chronicles 1,1-13 John 16,23-end	25	131, 146	2 Chronicles 12 John 19,31-end
14	70	Genesis 1,1-26 Galatians 4,8-20	26	116, 130	1 Samuel 16,1-13 Matthew 7,15-27
15	52, 53	2 Chronicles 2,1-16 John 17,1-5	27	30	2 Chronicles 14 John 20,1-18
16	3	2 Chronicles 3 John 17,6-19	28	25, 28	2 Chronicles 15,1-15 John 20,19-end
17	71	2 Chronicles 5 John 17,20-end	29	80, 82	Genesis 12,1-19 John 12,27-36
18	132	2 Chronicles 6,1-21 John 18,1-11	30	91	Jeremiah 1 John 3,1-21
19	1, 112		31	94	
20	12, 13				

*Each reading ends with these words:*

**V.** This is the word of the Lord.

**R.** Thanks be to God.

### MAGNIFICAT

*Ant:* Behold, now is the accepted time; behold, now is the day of salvation; let us approve ourselves in much patience, in fastings, in watchings, and in love unfeigned.

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:* Behold, now is the accepted time; behold, now is the day of salvation; let us approve ourselves in much patience, in fastings, in watchings, and in love unfeigned.

*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 the Collect is said:

Grant, O Lord, that your faithful people may, with true piety, undertake the time-honoured custom of fasting and may carry it out with unwavering devotion. Through 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.

*Some prayers for the Holy Seasons of Lent and Passion-tide:*

Lord, help me to become aware of Your holy Passion. Help me to see the love that enabled You to endure such torment. May I see in Your Passion Your endless love for all and may I, in turn, love those who suffer with the same love I have for You. Jesus, I trust in You. Amen.

I adore Thee, O Jesus most sorrowful; I praise and glorify Thee and give Thee thanks for Thy most sacred and painful Wounds, beseeching Thee by that exceeding pain and by the crushing burden of Thy heavy Cross to be merciful to me, a sinner, to forgive me all my mortal and venial sins, and to lead me on towards Heaven along the Way of Thy Cross. Amen.

*(St. Bernard)*

O Lord Jesus Christ, Son of the living God, grant that I may aspire towards Thee with my whole heart, with yearning desire and with thirsting soul, seeking only Thy sweetness and Thy delights, so that my whole mind and all that is within me may ardently sigh to Thee, who art our true Joy. O most merciful Lord, engrave Thy Wounds upon my heart with Thy most Precious Blood, that I may read in them both Thy grief and Thy love; and that the memory of Thy Wounds may ever remain in my inmost heart, to excite my compassion for Thy sufferings and to increase in me Thy love. Amen.

*(St. Gertrude)*

O my Jesus, give me Your strength when my weak nature rebels against the distress and suffering of this life, and enable me to accept everything with serenity and peace. Give me strength to fly from sin, the only cause of Your agony, Your sweat of blood, and Your death. Destroy in me all that displeases You and fill my heart with the fire of Your holy love. Clasp me tenderly, firmly, close to You that I may never leave You alone in Your cruel Passion. I ask only for a place of rest in Your Heart. Amen.

*(Padre Pio)*

## From the Book of Common Prayer

**Collect for Lent:** *ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.*

Fasting/abstinence have always been seen as having two aspects, the outward and the inward. The Collect takes for granted that the devout people of God are actually fasting during the 40 days (by fasting is meant either reducing significantly their intake of food or else not eating from dawn to dusk, or from dawn to after evening prayer). It was generally known and acknowledged that good Christian people fast in Lent. Therefore, what we have in the Collect is a petition to God the Father to assist us in performing the good work of fasting and specifically of engaging in the inward fast, without which the outward fast cannot be a good work in God's sight.

The Collect begins with remembrance of particular aspects of the nature and character of God the Father: "*who hatest nothing that thou hast made and dost forgive the sins of all them that are penitent.*" Thus as we open in prayer we celebrate the God and Father of our Lord Jesus Christ as our Creator and the God of mercy and forgiveness.

Then we come to the petition based upon what we know of the nature and character of God: "*Create and make in us new and contrite hearts that we worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ.*"

The inward aspect of fasting is the mortification of sin - through careful and devout self-examination and humble confession - and on this basis the creation or making of a new heart (that is a cleansed and renewed heart wherein are godly principles). The Christian soul desires above all else "*perfect remission and forgiveness*" of his sins and to gain this from the God of all mercy through Christ the Lord he must worthily offer to God a humble penitent and obedient heart. Our self-examination, our sense of guilt for sins, our sorrow for sins, our penitence for sins and our looking unto the Lord for relief must be in the name and for the sake of our Lord Jesus Christ.

Let us pray this Collect often, in sincerity and with understanding and as part of a practical commitment to the keeping of Lent as a duty unto the Lord.

The Rev'd Dr Peter Toon (+2009)

## Feast of the month: St. Joseph, Spouse of the Blessed Virgin Mary

*19<sup>th</sup> March*

St. Joseph truly is the silent figure of the New Testament - the Gospel does not record one spoken verse for him. So why do we make such a big deal out of the feast of someone we know so very little about? After all, except for the story of Joseph and Mary finding Jesus in the Temple at the age of 12, St. Joseph isn't even mentioned outside of Sts. Matthew and Luke's infancy narratives.

### **Who was St. Joseph?**

First, he was a Jewish man of his day. He lived in the small village of Nazareth and served as the town carpenter. He seems to have been fairly well known in his home community, for when Jesus returned to Nazareth, he was known as Joseph's son. And like so many other people of his day, Joseph probably did not travel very far in his lifetime.

Joseph was also the husband of the Blessed Virgin Mary. But we know from Scripture that the marriage got off to a poor start when, having wooed Mary, he found that she was pregnant. This must have been heartbreaking. But we get a glimpse of the kind of man he was in his decision to "*divorce her quietly.*" He no doubt was deeply hurt, but he couldn't expose her to shame; he loved her too much. When an Angel in his dream explained to him God's plans, Joseph took Mary into his home and she became his wife.

But the role of husband grew more complicated as he had to go to Bethlehem with his pregnant wife to answer the call of the king who demanded a census. Travel in those days was not easy, and it exposed Mary to all sorts of dangers. And then, to make matters worse, she had to give birth in a stable. What husband wouldn't be filled with remorse for not being able to supply his wife with, at least, a decent place to have her child? But this "just man" once again rose to the occasion and did his best. And the same can be said when he had to whisk Mary and her baby off to Egypt to escape a threat on the child's life.

Joseph's role as a foster father, as we can imagine, was not easy, either. His worry and anxiety over the child's birthplace, and then, the threat on his life, must have weighed heavily on Joseph's heart. And missing the child when he stayed behind in Jerusalem at the age of 12 caused both Mary and Joseph to worry. But, evidently, he settled in Nazareth and worked at his carpentry trade, and was able to supply his family with a decent home and living.

As Jesus grew old enough to know the love that Joseph and Mary had for each other and for him, and to appreciate what his dad had taught him about life and carpentry, we can just imagine how close was the bond between them. It must have been a hard and sad day when Mary and Jesus had to face the death of their beloved husband and father.

We don't know exactly when Joseph died, but we presume it was before Jesus began his public life. But because Jesus was also a carpenter, we can imagine Joseph teaching him the tricks of the trade. Nestled in Nazareth and serving his community, St. Joseph must have had some happy days working alongside his foster son, moving about the village, and enjoying Mary's cooking.

## Joseph the Righteous

The Bible pays Joseph the highest compliment: he was a "righteous" man; that is, he was one who was completely open to all that God wanted to do for him. He became holy by opening himself totally to God. As righteous man, he was simply, joyfully, wholeheartedly obedient to God: in marrying Mary, in naming Jesus, in shepherding the precious pair to Egypt, in bringing them to Nazareth, in the undetermined number of years of quiet faith and courage.

We, Christians, don't seem to use the word righteous much. You rarely hear us talking about striving to be righteous or admiring someone for his or her righteousness. Yet Jesus talks about righteousness quite often (Mt 5,3–12; 5,20; 6,33). Probably we have a twisted understanding - or none at all - of what righteous means.

St. Matthew tells us what happened when Joseph learned of Mary's pregnancy: "*Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly*" (Mt 1,19). This one little sentence, which we can so easily pass over, has a lot to say about what it means to be righteous. His desire to protect Mary arose from his desire to be righteous.

For St. Joseph, righteousness was not just about doing the right thing, but also about doing it the *right way*. In other words, obeying God's command and being kind to Mary were not mutually exclusive. Far from it, in fact, since showing compassion toward Mary also fulfilled God's commands.

When Joseph found out that Mary was pregnant, it naturally didn't occur to him that Mary remained a virgin and that she had conceived by the Holy Spirit; he only learned this later from the angel. Like anyone else, Joseph would have assumed that Mary conceived in the usual way, and since he knew he wasn't the father, this meant that she was unfaithful. This may have been

very difficult for Joseph to believe, given what he knew of Mary's character, but there it was: the indisputable fact of her pregnancy. Faced with this, he had to respond.

According to Jewish law, infidelity during the betrothal period was considered adultery, and Joseph was required by divine law to divorce Mary - yet he still had a choice to make. He could have made the whole affair very public, perhaps out of revenge or a strong sense of "justice."

In doing so, he would not only have exposed her to public shame, but also possibly to death by stoning. Joseph decided not to do this. Instead, he wanted to minimise the damage to her as much as possible by dealing with the situation discreetly.

### **Being righteous is demanding**

Joseph was evidently deeply in love with Mary so it must have been very hard for Joseph to make the decision to divorce her - but there was no other course of action: God's law was very clear. A righteous person does not compromise when it comes to the will of God, no matter how difficult it may be. This is why Jesus warns his disciples that they will be persecuted for the sake of righteousness (Mt 5,10). This is why many Jews and Christians have chosen to be martyred rather than be unfaithful to God and his laws. And this is why many modern-day Christians have bravely remained faithful in the face of relentless social pressure to speak or act in ways that conflict with the Gospels.

Righteousness is often costly, and sometimes that cost involves others. Jesus also insists, "*Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me*" (Mt 10,37). As much as Jesus teaches his disciples that righteousness requires a demanding faithfulness to God, even when it goes against our natural inclinations, he also teaches that mercy is demanded of God as well. He insists that "*judgment and mercy and fidelity*" are all "*the weightier things of the law*" (Mt 23,23).

Torn between his sentiments of love for Mary and the law of God, St. Joseph was prepared to obey God. He, like Abraham before him, was prepared to sacrifice what was dearest to him in all the world; but at the appropriate time God intervened (as always) to help the weakness of His servant.

Joseph, because he was righteous, knew that being true to God meant sending Mary away, but he also knew that God demands charity. A few years later, St. Paul would urge the Ephesians to "*live the truth in love*" (4,15). This is righteousness. Doing the right thing - but doing it the right way: with love.



## St. Joseph: an old man?

When the Angel Gabriel appeared to Mary announcing that she was to become the Mother of God, she was, according to the account given by Saint Luke, “*espoused to a man named Joseph*”. Commenting on this text, scripture scholars warn us that the word “espoused” is not to be equated with the word “engagement”. Why, then, does Saint Luke use the word “espoused” instead of the word “married”? Would it not have been clearer and more simple for him to use the second?

According to the Jewish custom of the time there were two steps that led to marriage as we understand it today. First, the couple exchanged their “matrimonial consent” in a special ceremony. Today we would say they pronounced their marriage vows. In virtue of this they were joined together as man and wife in the eyes of God and in the eyes of the law. From that time they had all the rights and privileges accorded to husbands and wives. According to Jewish law if the man died, the woman was considered as his widow and was entitled to his inheritance. If the woman was unfaithful to him, she would be punished as an adulteress; neither could she remarry without first obtaining a bill of divorce.

The second step was the “solemnisation” of the marriage or the celebration of the wedding festivities. According to the means of the couple, the wedding feast was celebrated as elaborately as possible. The man would come to the home of the bride and in public procession he would escort her to his home. Then they would begin their life together.

This second part of the ceremony took place many months after the exchange of the wedding vows. And it is for this reason that Saint Luke tells us that they were “espoused” at the time of the Annunciation. The meaning is clear. At the time of the apparition of the Angel they were not living together as man and wife for the wedding festivities had not as yet taken place, but they were married in the eyes of God since they had already exchanged matrimonial consent.

How old Saint Joseph was at the time he married Mary is a question of great interest to the modern mind because of the conflicting ideas expressed on this subject. For many centuries the idea prevailed that Joseph was an old man of eighty years when he married. Even today in some of our churches there are still statues and pictures that would appear to corroborate this view.

It is interesting to note that the earliest known paintings or pieces of sculpture in the catacombs show Joseph as a young man, probably no more



than twenty-five years old. This trend continued until the fourth century. But from that time almost to modern times, Mary's husband is pictured as a man of advanced years. This raises the interesting question of why Joseph suddenly became an octogenarian in Christian art. There can be no doubt but that the change was deliberately introduced. In the fourth century the perpetual virginity of Mary was under attack, and by way of implication it was asserted that Joseph was the natural father of Christ. This claim was a serious distortion of divine revelation and was promptly refuted by most Christians of those times.

Hence the artists of the times

were convinced that it was not advisable to depict Joseph as a young man for fear that the some would imagine him to be the natural father of Christ. Portraying him as a very old man, they thought, was the best way of upholding belief in the perpetual virginity of Mary and Joseph. This trend continued well into the twentieth century.

Is it possible to be more specific about his age at the time of his marriage? Yes, scholars of oriental history assure us that most Jewish men married when they were sixteen years old; they rarely deferred marriage beyond twenty-four. Thus in all likelihood St. Joseph was married when he was in his late teens.

Oh, St. Joseph, whose protection is so great, so prompt, so strong: before the throne of God, I place in you all my interests and desires. Oh, St. Joseph, do assist me by your powerful intercession, and obtain for me from your Divine Son all spiritual blessings. Oh, St. Joseph, I never weary contemplating you and Jesus asleep in your arms; kiss his forehead for me and ask him to return the kiss when I draw my dying breath. Amen.

# How to fast & The Spiritual Benefits of Fasting

## 1 - Why should we fast?

Fasting is prescribed both in the Old and the New Testament, it is sanctified and recommended by Our Lord's own example, and by the immemorial Tradition of the Church. Clement XIII wrote in 1759: "*The holy season of Lent approaches. This holy fast was recommended by the testimony of the laws and the prophets, consecrated by the Lord Jesus Christ, and handed on by the apostles. The Holy Church has always preserved it so that by the mortification of the flesh and the humiliation of the spirit, we might be better prepared to approach the mysteries of the Lord's passion and the paschal sacraments. Likewise through fasting we might rise again in the resurrection of Him whose passion and death we joined after we put off the old man.*"

*Penance for the Christian man is not satisfied by withdrawing from sin, by detesting a past life badly lived, or by the sacramental confession of these same sins. Rather, penance also demands that we satisfy divine justice with fasting, almsgiving, prayer, and other works of the spiritual life. Let the faithful easily turn their attention during this most holy time of year to lessening the intemperance of the body by fasting. In this way the soul might understand how it should prepare itself to recall the holy mysteries of the passion, death, and resurrection of Jesus Christ."*

## 2 - What are the spiritual benefits of fasting?

**1. Fasting quiets our inner "self."** - This is the main thing we are called to do as Christians - deny ourselves and focus on God and others. Fasting teaches us to not seek immediate gratification.

**2. Through fasting, we gain power over physical desires, pride, temptation.** - We are meant to control our physical and spiritual passions (pride, desire, lust, greed, etc.), and fasting is a practice in exactly that. On a *natural* level: if we can master our hunger, we can master more easily our anger, lust, pride, etc. On a *supernatural* level: satan is defenceless against prayer supported by fasting and almsgiving.

**3. Fasting helps us to grow in gratitude.** - It's hard to be grateful for food when we are constantly eating it and never truly experience hunger. We don't even really enjoy food when we are eating often and frequently. Fasting teaches us to appreciate food, but also many other blessings and pleasures in our lives - all gifts of God's goodness.

**4. When we fast, we can "offer it up."** - When Jesus went into the desert to pray, he fasted too. Prayer and fasting go hand in hand. We can offer up our fasting for ourself, for our marriage, for a friend, for the Church, for

peace, for the growth of our parish... or for some special intention. It's powerful! "*God resists the proud, but gives grace to the humble.*" (1 Peter 5,5)

**5. *Through fasting, we gain strength to do hard things.*** - The practice of fasting teaches us to accept suffering that comes our way and be patient in it, because we know it will not last forever. It's a discipline that teaches us to trust in God, not in our strength.

**6. *Fasting empties us and prepares us to receive God.*** - When we empty ourselves, we become prepared to receive God's grace, strength, love, and presence. Physical hunger is a symbol of a spiritual hunger and longing for God.

**7. *Fasting helps us to practice charity.*** - By tempering our passions, destroying our pride, obtaining graces, making us appreciate God's gifts, fasting makes us more ready to see the needs of others and to practice Christian charity - virtue without which we count as dead and nothing (1 Corinthians 13).

### **3 - How should we fast?**

**1. *Starting with the basics*** – The first step in fasting is obeying the law of the Church: fasting on Ash Wednesday and Good Friday, abstaining from meat on Fridays, and preferably observing the Eucharistic fast (do not eat or drink one hour before communion).

Fasting two days a year and abstaining from meat on Fridays is *incredibly* easy. In the "old days", fasting was required *every weekday* in Lent. And there was once even a time when that fasting required abstinence from all dairy products. There were a ton of other fasts and days of abstinence throughout the liturgical year as well. I would say that we have it easier than any other period in church history. So let's start with the basics and obey the law of the Church without grumbling or complaining.

**2. *Adding more*** – We should never be satisfied with the bare minimum. We should seek to constantly pursue a deeper conversion. St. Francis de Sales gives some good advice in this regard: "*If you are able to fast, you will do well to observe some days beyond what are ordered by the Church, for besides the ordinary effect of fasting in raising the mind, subduing the flesh, confirming goodness, and obtaining a heavenly reward, it is also a great matter to be able to control greediness, and to keep the sensual appetites and the whole body subject to the law of the Spirit; and although we may be able to do but little, the enemy nevertheless stands more in awe of those whom he knows can fast.*"

Here are some ideas to choose from:

- Skip one meal extra a week, like breakfast or lunch (unless you have a medical condition, like diabetes, that would make it dangerous).
- In addition to Fridays, you can fast and/or abstain from meat on Wednesdays and Saturdays which are also traditional days of fasting.
- Deny yourself something you really like on set days.
- Renounce alcohol/smoking.
- Don't eat between meals. This sounds easy, but try it. You'll find it's quite hard since most of us snack frequently and don't even realise it.
- Include things besides food. For example, fast from technology, computer, Netflix, Facebook, gossip, etc. one day a week.
- Drink only water.

Start small, watch out for your physical and mental health, and preferably ask for guidance and advice from a spiritual companion (confessor, priest, nun, experienced Christian friend, etc.)

**3. Fasting from sin** – Bodily fasting is meaningless unless it is joined with a spiritual fast from sin. St. Basil gives the following exhortation regarding fasting: *“Let us fast an acceptable and very pleasing fast to the Lord. True fast is the estrangement from evil, temperance of tongue, abstinence from anger, separation from desires, slander, falsehood and perjury. Privation of these is true fasting.”*

**4. Prayer** – Fasting is not simply a matter of will power. Grace is absolutely necessary. Fasting without prayer is difficult, fruitless, and even spiritually dangerous. Lent is certainly the time when we should rethink and revive our prayer life. Not necessarily by praying “more” (sometimes that too) but by praying “better” - with more affection, with more attention, in a more personal, loving way.

**5. We must beware of pride** – With any kind of self-discipline, penance, or fasting comes a temptation of pride. We face the danger of believing that we are superior to others because we fast. *“Be on your guard when you begin to mortify your body by abstinence and fasting,”* says St. Jerome, *“lest you imagine yourself to be perfect and a saint.”*

If we neglect fasting, our spiritual life will always be mediocre. We will be weak in the combat against our passions, we will easily succumb to temptation, and we will never truly overcome our inherent selfishness and self-indulgence.

As Christians, our desire should be to strengthen ourselves and be the best that we can be, for God's greater glory in whose image we have been created, and for the sanctification of our immortal soul. Jesus is the perfect image, reflection of God. If we imitate him, and his fasting, we too will reflect God more perfectly. It is our vocation to train ourselves to be strong in the spiritual warfare, so we can resist the temptations of the evil one who wants to destroy our likeness to God - and there is no better way to begin this spiritual training than through the practice of fasting.

From the early years of Christianity, fasting goes hand-in-hand with prayer, alms (generosity in sharing with others what we have - be it money, time, food), and the works of mercy. It can be very beneficial to us all to meditate on the works of mercy based on the following verses from the Bible. We could choose one each day during Lent to meditate on it and to try to put it in practice:

The spiritual works of mercy are:

**Admonish the sinner** - *Proverbs 27,17; Luke 15,7 and 17,3; 2 Timothy 4,2*

**Instruct the ignorant** - *Matthew 28,19-20; Mark 16,14-18; Luke 24,47-49; John 20,21; 2 Timothy 3,16-17 and 4,1-5*

**Counsel the doubtful** - *Matthew 13,18-23; Mark 4,13-20 and 9,14-29; Luke 8,11-15; John 14,27*

**Bear wrongs patiently** - *Matthew 5,38-48; Luke 6,27-36; 1 Peter 2,18-19*

**Forgive offences willingly** - *Matthew 6,14-15 and 18,15-35; Mark 11,25; Luke 11,1-4 and 17,1-4*

**Comfort the afflicted** - *Psalms 9,8-11; 22,23-27; 27,4-5; 30,2-4; 46,2; 55,22; 56; 71,20-22; 116; 119,49-50; Jeremiah 29,11-14; Lamentations 3,21-24 and 3,31-33; Nahum 1,7-8; Matthew 11,28-30; John 14,15-18; 16,22-23; 2 Corinthians 5,17; 1 Peter 5,5-11; Revelation 21,4*

**Pray for the living and the dead** - *2 Maccabees 12,38-46*

The corporal works of mercy are:

**Feed the hungry** - *Proverbs 22,9; Isaiah 58,10; 2 Kings 4,42-44; Matthew 14,15-21 and 25,35; Luke 3,11 and 9,12-17; John 6,35*

**Give drink to the thirsty** - *Isaiah 55,1; Matthew 25,35; John 6,35; and 7,37-39; Revelation 21,6 and 22,17*

**Clothe the naked** - *Matthew 25,36*

**Shelter the homeless** - *Matthew 25,36*

**Visit the sick** - *Matthew 25,36*

**Visit the imprisoned** - *Matthew 25,36*

**Bury the dead** - *Tobit 1,17-19*

# PILLARS OF LENT



## PRAYER

WHAT IS IT

**PRAYER** is the action that leads people to God. We take time away from the distractions of the world, **to turn to God**, to contemplate, to listen and talk to Him, to read His words and meditate on them, to be one with Him. Prayer gives meaning to Lenten practices, which should draw us closer to Him.



## FASTING

WHAT IS IT

**FASTING** is restricting consumption, depriving yourself of both good and bad things for the glory of God. This means normally watching what you eat, on a day that it is practiced, one regular meal and two small ones. During Lent, we fast on **Ash Wednesday** and **Good Friday**. **ABSTINENCE** is practiced all Fridays of Lent.



## ALMSGIVING

WHAT IS IT

**ALMSGIVING** is the action that leads us Christians to see others, love them, listen to them and them our time, help, advice, money, shelter, company, affection. It is not limited to giving material goods. It is the gift of self. It is based on **CHARITY**, to love God and others as oneself. To give alms is to be united to Christ in his poverty.



## Know your enemy: Demons

*From the "Fish eaters" blog*

Luke 10,18 *"I saw Satan like lightning falling from heaven."* In addition to great intelligence, angels were also created with free will, and were given one opportunity to choose between the Good and evil. So, at some time after their creation and before the creation of man, the angels had a choice. One of the angels - a most beautiful, illustrious angel who had the rank of Cherub and whose state was that of "Lucifer," or "Light-Bearer" - made the wrong choice and fell, and other angels fell with him.

St. John, in his Apocalypse (12,7-9), tells the story in a way that also foretells the Last Judgment: *"And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels: And they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him."*

The words of the Prophet Isaias (14,11-15), though directly referencing the King of Babylon, have been understood by the Church to describe the fall of the Lucifer: *"Thy pride is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering. How art thou fallen from heaven, O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations? And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the most High. But yet thou shalt be brought down to hell, into the depth of the pit."*

Yes, there was a great moment of choice for the angels, *all of whom were created good*. It's always to be remembered that God is *never* the Author of evil. He may allow evil, but never creates it or wills it. Anyway, so some angels remained with God and are the beings we typically refer to as "angels"; the rest became the fallen angels we usually refer to as "demons" or "devils," and whose leader is Lucifer, or Satan - *the Devil*. These demons are sentenced to Hell for eternity, but are allowed powers on earth until the Final Judgment, when they will be finally cast into Hell, never to return.

Satan and his minions have been with us since the beginning of human history. Satan was there, in the guise of a serpent, in the Garden of Eden, tempting Adam and Eve to rebel against God, and he has been with us ever since, a liar and murderer, doing all in his power to get us to reject God and follow his demons into Hell. Just as Christ is Life, the Evil One is death - the death of the body, which only became a part of natural world after the



Fall, and the death of the soul in that souls who follow him will be forever cut off from our God Who is Life. He even tempted the Lord Jesus (Mt 4,1-11; Mk 1,12-13; Lk 4,1-13).

Just as he tempted Christ, he tempts us. When tempting Christ, he appealed first to weakness of the flesh. Then he appealed to weakness that comes from the desire to be respected by the world. Finally, he appealed to spiritual pride. And it's *in those same ways* the Evil One tempts us.

Eating that one piece of pie too many. Taking the larger piece of pie when there are two pieces left and someone else wants a slice. Looking at a person and turning them into an object of lust. Inordinate anger at being cut off in traffic or when watching as someone takes the parking space you want. Doing nothing when we are called to act. Wishing another will fail because we want what they have and are enraged at their success. Not admitting we are wrong when we know we are.

These acts are all examples of the Seven “Deadly” or “Capital” Sins: Pride, Greed, Lust, Anger, Gluttony, Envy, and Sloth. We refrain from falling into those sins by our striving for their contrary virtues: Humility, Liberality, Chastity, Meekness, Temperance, Brotherly Love, and Diligence. And we attain those virtues by *practice*, by making *habits* of them - first by *willing* ourselves to do so and then *using discipline and acting on our will*, doing the right things at each instance those occasions of sin come up, repenting and confessing when we fail.

We are helped in all this by receiving the Sacraments, praying, doing what God tells us (most especially loving Him and loving our neighbours), forgiving others, avoiding “occasions of sin” (those situations which make it too easy for us to fall into sin), praying to the Saints (especially St. Michael) and our Guardian Angel to pray for and protect us, and making use of sacramentals (holy water, blessed candles, icons, etc.).

Satan is pure hatred. He is contempt for all that is Good, True, and Beautiful. The *utter* loathing he has for God, for you, for me, for us has no bounds. He “*wanders throughout the world, seeking the ruin of souls,*” as the prayer to St. Michael goes. He wants our souls and he does all he can to get it. “*Be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour. Resist him, firm in your faith.*” (1 Peter 5,8-9)

**Prayer:** *Saint Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust into hell satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen.*

## Stations of the Cross

*You can use these at home or in church, on your own or with family, friends. You can move around from station to station or you can sit simply in front of the Sacrament or a cross and follow Jesus' passion in spirit. These prayers can be said on any day of the week.*

**Station I: Jesus is condemned to death** - It was for our sins, O Jesus, that You were condemned to suffer. Grant that we may detest our sins and obtain Your mercy and pardon.

**Station II: Jesus is burdened with the Cross** - O Jesus, help us to accept the difficulties of life with meekness and cheerful submission. May we always be ready to take up our cross and follow You.

**Station III: Jesus falls for the first time** - O Jesus, it was for our sins that You bore the heavy burden of the Cross and fell under its weight. May the thought of Your sufferings save us from falling into sin.

**Station IV: Jesus meets His Mother** - O Jesus who loved Your Mother so tenderly, show your love to us. Our most afflicted Mother, pray for us that, following your Son, we may bear with courage the sorrows of this life.

**Station V: Simon of Cyrene helps Jesus to carry the Cross** - O Jesus, just as Simon relieved You of Your burden, inspire us also to console You by our prayers of reparation and love.

**Station VI: Veronica wipes the face of Jesus** - O Jesus, may prayer, charity and penance imprint your Image on our souls until we are completely transformed into Your likeness.

**Station VII: Jesus falls a second time** - O Jesus, our repeated falls into sin have added to the burden which You carried for our redemption. Please give us the strength never to willingly hurt You again with our sins.

**Station VIII: Jesus speaks to the women of Jerusalem** - O Jesus, just as You instructed these women, please instruct us in the ways of prayer and love and help us to escape the dreadful judgement of the last days.

**Station IX: Jesus falls the third time** - O Lord Jesus! We entreat You, by this third most painful fall, to pardon our frequent relapses in sin. May the thought of Your sufferings grieve us and move us to make frequent acts of love and reparation.

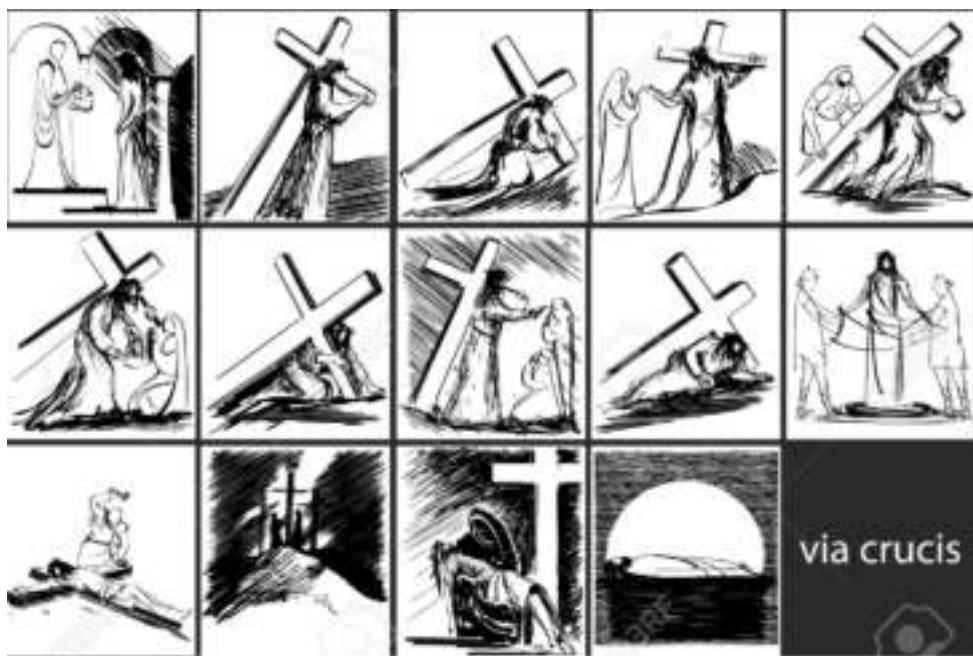
**Station X: Jesus is stripped of His garments** - O Jesus, by the pain You suffered in having Your clothing torn from Your bleeding body, please strip us of all pride, and teach us humility, purity, and simplicity of heart.

**Station XI: Jesus is nailed to the Cross** - As You were nailed to the Cross, O Jesus, fasten our hearts there also, that they may be united to You.

**Station XII: Jesus dies on the Cross** - O Jesus, we devoutly embrace the holy Cross whereon You loved us even unto death. We thank You for Your sacrifice, and we desire to love You as much as You love us.

**Station XIII: Jesus is laid in the arms of His holy Mother** - We grieve with you, O Mary, as you contemplate the wounds on your dear Son. By these sacred Wounds may we obtain pardon and mercy for our sins.

**Station XIV: Jesus is laid in the tomb** - O Jesus, someday our bodies will also be placed in a tomb. May we that day be received into Heaven by You and Your holy Mother, so that we may praise and love You for all eternity.



## 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.*

## Assistant Priests

**Fr Tony Ball** - tonyball2008@hotmail.co.uk - 07899 027710  
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## Churchwardens

**Anne Mullis** - annemullis566@btinternet.com - 07821 199823  
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## Parish Office

You can contact the Parish Office by email (stpweymouth@gmail.com) or on 771217 (leave a message with your name and number). Since nobody works in the Parish Office currently, messages are not checked daily. If your enquiry is urgent, please contact the Vicar or the Churchwardens directly.

## Treasurer

**Katherine Harrison** - 01305 771217

## S.P.O.T.

**Pat Perry** - 01305 750951

*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!