

High Tide

Parish Magazine
Weymouth, St. Paul with Fleet



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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 26th March**. Please, send all articles, information, news you wish to be published by Sunday 19th March.*

Front cover image: "The Lamentation of Christ" by Simon Marmion (ca. 1473);
The Metropolitan Museum of Art (New York, U.S.A.)

From the Vicar

Dearly Beloved,

Recently we were reminded once more—this time in a very painful way—of the truth of St. Paul's words: "*how unsearchable are his judgments, and his ways past finding out*" (Rom 11,33). While no one can have proper answers, we Christians must face with courage the question coming from non-believers: if there is a God, and if this God is loving and all-powerful then how can he allow certain things to happen? In 2020 COVID started: millions died. In 2022 the war in Ukraine: the casualties are counted in hundreds of thousands already. This February has been marked forever by the devastating earthquakes which took tens of thousands of lives. How can God allow this?

I readily admit: I don't know. Philosophy and theology can attempt to give some answers—most of those are centred either around evil, sin and their consequences for the whole creation or around the mystery and role of suffering in the plan of salvation. However, none of these answers are fully satisfying. Only at the Last Judgment will God's plans (all he wants or allows) be revealed to us and only then will we be able to see his wisdom and providence in allowing even pandemics, wars, and natural disasters.

What is interesting to note, though, is the fact that all of the above mentioned calamities happened around the beginning of Lent. This is not an answer. This is simply a fact. And it will be of little or no consolation to those directly affected by wars, destruction, or death. However, for us, Christians, it can help to find *some* meaning in all this misery and suffering.

Those without homes, bed, food, money, or future rely on our charity, generosity, and compassion. The bereaved, distressed, dying, and even the dead count on our earnest prayers and Mass offerings. The oppressed by evil—be it evil things, events, humans, or spirits—look to our fasting and penance to break the power of evil.

I don't know if suffering is inevitable in creation. Probably. What I know is that God gives us means to overcome, or at least to mitigate evil until that day when he himself will wipe away every tear and put an end to every evil, physical and spiritual. Until that day we are called to use those means offered by God: prayer, alms, fasting, penance, charity, so that, with God's help, we can sanctify our soul, fight evil, obtain grace for others, sooth their wounds, mitigate their loss, lift up their hearts; so that we can be God's healing touch, comforting word, loving embrace for others. Sounds like a good plan for Lent...

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

Fr. Gregory

The Holy Season of Lent

In a secularised world more than ever it is important that a Parish helps Christians observe Lent in a fruitful way. Hardly anything helpful and religious can be seen on TV; the Easter chocolate-bunnies are ready on the shelves to jump into our shopping baskets; and every other commercial is about food... (or so it seems when one tries to fast).

The Church, following her Divine Master's teaching, stresses the importance of the three pillars of Christian life in Lent: prayer, alms, fasting. It is up to us to choose wisely—not doing/giving up on things just for the sake of doing/giving up on them. Rather, we should prayerfully discern what are the greatest obstacles in our spiritual life, which sins and vices are most deeply rooted in our heart, what aspects of our Christian life (prayer, charity, spirituality, faith, hope, etc.) need the most attention... and then decide what means to use to address these “issues.” What we offer here at St. Paul's:

Fasting - Traditional days and methods of fasting are printed in the weekly sheet and published on our website. Fasting (and penance) must be done both with courage and prudence! Extreme penance can cause harm to our health and to our soul (by leading to spiritual pride, for example). So it is important we discuss our plans for Lent with our confessor, parish priest, or spiritual director.

Alms - While you are absolutely free to give alms as and when you think fit, here at St. Paul's we have chosen a charity for this Lent to make it easier for you to remember the importance of alms. All should give according to their own means—however, it is very laudable to combine this giving with fasting. Whatever we deny from ourselves in an act of penitence (either by eating less or by eating in a simpler way), we can give the corresponding amount as alms.

Prayer - Lent is certainly the right time to consider coming to Mass more often. After all, Lent is about being united to the Lord Jesus more deeply, with a more intense love. What deeper union could there ever be between him and our soul than Holy Communion?!

During Lent we also have Stations of the Cross (Fridays at 5pm) with hymns; prayerful meditations through art on the Passion of Our Lord (Thursdays, 12pm); and perhaps you may even want to try Morning Prayer on Sundays (9.45am) or/and Evensong & Benediction (Sundays at 4pm or 5pm).

Plenty to choose from! In 2 Cor 6,2 St. Paul says: “*Behold, now is the acceptable time; behold, now is the day of salvation.*” What are we waiting for then...?!

St. Paul's chosen charity for Lent is Smile Train

Jeanne James writes:

Smile Train is the world's largest cleft-focused organisation, with a sustainable and local model of supporting surgery and other forms of essential, comprehensive care. Since 1999, they have supported safe and quality cleft care for 1.5+ million children and will continue to do so until every person in need with a cleft has access to the care they deserve.

1 in every 700 babies is born with a cleft globally. Clefts can cause difficulty breathing, eating, speaking and hearing. A cleft occurs when certain body parts and structures do not fuse together during foetal development. Clefts can involve the lip and/or the roof of the mouth, which is made up of both hard and soft palate. Around the world, many children with clefts will never receive the reconstructive surgery they need.

With your help, Smile Train aims to greatly expand their reach over the next five years, putting more children than ever before on track to a better future.

Please help provide a forever smile and second chance at life to a child living with an untreated cleft.



You can place your donation into the Cross inside the church or give it to the Treasurer or to one of the Churchwardens.

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.

If you cannot make time for the Stations we pray together in church every Friday during Lent at 5pm, you may want to use these instead in a time convenient for you.

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.



The Electoral Roll of the Parish of St. Paul Weymouth

This year's APCM will be held on Sunday 26th March. The electoral roll update will close two weeks beforehand. Please check that your name is on the list, and if your details have changed at all (e.g. address, phone number, email address), let me know or tell one of the churchwardens. It is helpful for Fr Gregory to have everyone's phone number in case he needs to contact you, but these details will not be published.

Only the basic Roll is available for everyone to see. Application forms are available for anyone not on the list who feels they should be.

To be on the Electoral Roll, a person must reside in the parish or must worship there regularly (at least once a month). Thank you.

Gill Cox
Electoral Roll Officer

A prisoner of Christ Jesus

by Father Pál Bolváry

Freedom Again

In a huge office with luxurious furnishings, the director of the prison stood in uniform behind his writing desk; three men from the state police in civilian clothes sat on the side. One of the civilians asked me if I knew why I was here. To my negative reply, he answered, “You are free! For the Hungarian Bishops’ Conference petitioned the government that it would grant amnesty during the holy holidays. So you are now free.”

I requested my freedom paper for Bakóca, because the last information I had was that my sister was a kindergarten teacher there and my mother was with her. I arrived at the vicarage in the evening. The vicar was a good friend of mine and he told me that my sister and mother had moved two years ago to Szekszárd. I spent two days with him and after that I went to Sásd to report to the police.

Then I spent a few days in Pécs. The director of the Bishop's office informed me that the diocese could not employ me as a priest. It would be better if I would find a civil job for myself. I arrived in the hospital of Szekszárd on New Year’s Eve. My younger brother was a doctor there in the laboratory, my sister was the kindergarten teacher of the hospital and my mother was lying in the lung hospital.

The “Unskilled Worker” of Komló

In Szekszárd there was no work available for me, so I went back to Pécs. Through the help of an acquaintance, I succeeded getting into the Maintenance Company of Komló, where I was employed in the warehouse as an “unskilled worker.”

Every morning at 4.20, I went to Komló by bus. At 4pm I was in Pécs again. My former students and their parents did not forget me. They asked me to give an hour of catechism weekly in their homes, for which they would invite all the children of the neighbourhood. Until the end of 1956, generally 150 children received weekly instruction in our faith from me.

On February 6, 1961, at 11.30pm, a group of detectives swarmed into my room and took a few hours searching the house. At about five in the morning, they took me with them to the police and I was arrested. I was in custody for five months... As part of investigating my case, they questioned close to 100 boys and girls with whom I was associated.

I was interrogated by five or six detectives at the same time. Everyone asked me about a different thing. Sometimes my interrogations lasted the entire night. One of them even charged me with being a secretly, illegally consecrated bishop, and they tormented me to confess and tell how many priests I had ordained. At the end I was accused of conspiracy to overthrow the People's Democracy. Based on this charge, I was condemned again, this time to six years of imprisonment and confiscation of property.

Behind the Iron Gates of Prison Once Again

The first station of my six-years prison sentence was the county prison of Pécs. The state stressed that it no longer followed the inhuman methods of Rákosi, but instead rules of *socialist humanism* were followed in prisons. The guards were, in fact, less brutal than they used to be.

In the middle of October 1961, two guards took us to the prison in Márianosztra (a former monastery) by a prison van. This prison was for priests: more than one hundred of them were held here. Here we learned that on February 6, 1961, not only were we arrested, but 61 other priests as well all around the country.

In January 1963, I was taken to Sátorajáújhely. There were only four priests here. At first, they wanted us to teach the gypsies who were illiterate, but the officer of education did not agree with this. So we were sent to the sewing room. In eight hours we had to sew 400 pillow cases.

On the morning of March 24, 1963 the official wake up call was very late. One of the house workers whispered through the hole in the door that many would be freed. Excitedly, we waited for breakfast. After that, everybody was ordered out into the hall and the manager of the prison announced the "great amnesty." Everyone had to collect his personal belongings and we were ordered down into a large room where the freedom papers were distributed.

In Pécs Again

I moved back to Pécs and became the sacristan at St. Augustine's parish church, where Father Ákos, my former superior, was the choir master. My sister's home was near the church, so I lived near her. At the church, I had transformed one of the storage rooms into a study for myself. I realized it was better to stop my activities with the young people for I was told that the police attorney had declared he would get me back into prison at any cost... So I decided to use my time to translate German and French pamphlets for priests and the youth about Confession and Holy Communion.

The Garden in March

Anne Mullis writes:

Probably No. 1 thing to do is keep on top of weeding! As the weather gets better (hopefully) and the soil warms up, the weeds grow, lots of them. Now is the time to pull them up, make sure you get the roots.

The lawn can now be cut and fed with a grass fertiliser. Rake up winter debris of old leaves etc.

If you have not already, now is the time to prune your roses, to ensure a good display in summer. Also a good time to tidy up shrubs that have become bushy or straggly.

Enjoy your spring flowers of daffodils and primroses, their bright yellow colour lifts your spirits and let's you know spring has arrived at last, after a long winter.

I really love spring, don't you?
Everything seems shiny and new.
Colours appear clearer and brighter,
Nights are becoming lighter.

Winter has at last gone,
So the blues no longer belong.
Buds on shrubs appear,
Wherever you look a daffodil is near .

Their yellow sunny smiley faces
Sway gently in all sorts of places.
So sweep up leaves, pull out weeds.
Into the greenhouse and sow some seeds.



Gardening can be a difficult activity for some and results are not always guaranteed. One element we often forget is to invoke God's blessing over our garden. He is the Creator and Sustainer of all living things and is pleased with our humble petitions. Here is a prayer we can use: *We beseech Thee, Almighty God, in Thy goodness, to pour down Thy blessing on these young shoots and sprouts which Thou hast permitted to grow with due sunshine and rain, and make them to grow into mature fruit. Grant to Thy people that they may always give thanks to Thee for Thy gifts, and fill the hungry with Thy gifts which the fruitful earth produces in fullness so that the poor and needy may praise Thy glory. Amen.*

Story of the Simnel Cake

Eileen Galling writes:

A couple of young people wanted to give mum something special for Mothering Sunday. Everyone gives flowers or chocolates, so they wanted something different.

Simon said, how about a cake? Nelly said there isn't time to make it, so they decided to decorate a Christmas pudding they had in the larder. Nelly said, what shall we call it, we can't say its a Christmas pudding?

Then Simon had an idea, he said, my name is Simon and your name is Nelly, so if we take the Sim from my name and the Nel from yours, we get Simnel. Nelly agreed.

So Simnel cake is always served on Mothering Sunday, it is a very rich cake and has almond paste on top, with 12 balls of almond paste, to represent the 12 Apostles. This cake can also be served at Easter but, with only 11 balls of marzipan as there were only 11 Apostles left.

Ebbsfleet Healthy Churches Survey

Gill Cox writes:

We have now had the results of the survey back from Fr. Gary Ecclestone. They have come in the form of bar charts so need some close scrutiny. The PCC will be looking at the results and discussing them at an extra PCC meeting. We will then be in a position to let everyone else know what our strengths and weaknesses are as a parish.

Thank you to those who completed the questionnaire. Later in the year we will be approaching another set of people to fill in a second questionnaire which will give us a chance to see if we have made any progress.

From the Trustees

Gill Cox writes:

The diocese is keen for all parishes to become more energy efficient and cut our carbon footprint. With this in mind, we have been making changes in the parish centre.

The solar panels on the roof, which were partially paid for by a grant are now producing electricity which should substantially cut down our electricity bills.

The old inefficient fridge which was rarely even half full has been replaced with a more efficient fridge-freezer and together with a bit of rearrangement in the kitchen there is now more room.

The industrial size gas cooker will be replaced by a fully electric cooker with an induction hob. This is much more efficient, and now we have solar panels on the roof it makes sense to use more electricity than gas. Cutting off all gas to the kitchen will be an added bonus.

In addition to the kitchen changes, the front doors to the hall have been replaced by aluminium uPVC doors which will not swell in wet weather and should eliminate the inability of some people to open the door. However, we still encourage everyone to keep the outer doors shut during the colder months.

Light switches in the toilets will be replaced by timer switches and the corridor will have motion sensor lights. Other issues in the toilets have been fixed.

All this will cut our carbon footprint and together with the wonderful TV (paid for by a donation) and the new blinds in the hall, will make the Centre more attractive to hirers as well as our own congregation.

The cost will be borne by the Trustees as we have accrued some money over the past few years. Once all the work has been completed then any money over and above basic maintenance and an emergency fund, will go to supporting the work of the church.

Set in their ways

Liz Evans writes:

Do your pets have routines? Ours does, a summer & winter one. Summer, Tilly sleeps in the conservatory, gets up when the sun gets up then sits on her stone under the wisteria bush thinking: “you can’t see me.” Then once the sun is at its highest, belly up in the garden (not very ladylike).

Winter, she sleeps on the spare bed (we have soft blankets over all beds for her, spoilt or not). Once she gets up she has a very quick trip around the garden then sits outside our bedroom door gently taping it and grumbling. Once I get up (note: *I* get up) she dashes to her litter tray, has a wee, then runs to the coconut mat inside the front door and cleans her paws (very well toilet trained), then has her food after which she wants to look out the kitchen window; then she retires to Eric’s pillow where she will stay for the day. This routine has never changed in the 6 years we have had her, April to beginning of October—summer routine.

Our daughter's cat, Lucy, if she can, sleeps under her bedclothes all day apart from food during the winter. When she wants food in the morning she sits on Karen's chest to wake her up.

Karen still works from home and Lucy thinks it is her right, if Karen gets up from the desk, to lie on it. During lockdown when conference calls with the owners in Germany were happening she would sit in front of the screen until they had all said: "Morning Karen, morning Lucy." Lucy loves sitting on the mantle piece.

A saying I saw once, "A dog has owners, a cat has staff," is very true both cats are definitely the boss in our houses.



Holy children and teens of the Church

By Dawn Bentner:

When Ellen Organ (1903-1908) died at the age of four, the adults who knew her considered her to be a saint. More people began to believe in Ellen's sanctity when her body was found to be incorrupt a year later. Even Pope Saint Pius X was apparently so moved by the little girl's devotion that he changed a practice of the universal Church as a result. So why hasn't Ellen, who died over a hundred years ago, been declared a saint?

The Church recognises fifty-one teenagers and sixty-eight children as saints or blessed. Almost all of them died as martyrs. Most of these young people died during a time of severe persecution in their native country.

For example, Saint Peter Chong Won-ji was a teenager who was executed in Korea in 1866, along with five other adults during a time of government persecution. A group of forty-eight martyrs who died in Abitinae (modern Tunisia) in the year 304 included a priest named Saturninus, as well as his infant son and his other children. Other teenage martyrs have come from Algeria, Belgium, China, Germany, Guatemala, Italy, Lebanon, Mexico, Thailand, and other countries.

Perhaps the most famous young martyrs are those known to Christians as the Holy Innocents. An unknown number of baby boys lost their lives when King Herod sought to execute the newborn King who was prophesied to replace him. Obviously, persecution of Catholics has led to the deaths of both adults and children many times over the centuries, but lists of the names and ages of those who died have not always survived.

Not all the names of young martyrs are unfamiliar to us. Saint Agnes of Rome was only thirteen at the time of her martyrdom, which probably occurred in the fourth century. Saints Justus and Pastor, ages thirteen and nine, respectively, died in Alcala, Spain, in the year 304. According to tradition, when Justus and Pastor heard that the emperor had renewed the persecution against Christians, they didn't wait to be found; they went to the Roman governor and publicly proclaimed themselves to be followers of Christ. They encouraged one another while they were being flogged, and it's said that the governor was so embarrassed by their courage that he ordered them to be beheaded quickly and quietly.

Some teenage martyrs have been named martyrs of purity because they chose to give up their lives during a rape attempt. Saint Maria Goretti (1890-1902) is the most famous of these, but Blessed Albertina Berkenbrock (1919-1931) of Brazil, Blessed Karolina Kozkowna (1898-1914) of Poland,

and Blessed Anna Kolesárová (1928-1944) of Slovakia are recognised for the same reason.

Four teenagers and five children are recognised as holy by the Church but did not die as martyrs. The teenagers are: Saint Rupert of Bingen, a generous and holy duke of Germany who died in the eighth century when he was only nineteen years old; Saint Rose of Viterbo (1234-1253), a third order Franciscan and prophet who died in Italy at the age of eighteen; Saint Dominic Savio (1842-1857), a devout boy who wanted to become a priest but died young; and Blessed Carlo Acutis (1991-2006), an Italian teenager who inspired others with his faith before his painful death from leukemia.

The five children who are recognised by the Church but did not die as martyrs include Saints Francisco and Jacinta Marto, the famous Fatima visionaries who died of influenza in Portugal in the early twentieth century. Blessed Imelda Lambertini (1322-1333) was a devout Italian girl who died shortly after receiving her first Holy Communion. Blessed Fina of San Gimignano, Italy, died as a young girl in the year 1251 but bore many painful illnesses with patience.

Saint Dioscorus narrowly escaped martyrdom in the year 250 in Alexandria, Egypt; the adults arrested with him did not escape that fate. Although he was only a child, Dioscorus did not renounce his Christian faith and is therefore considered a confessor of the faith and a saint.

Who was Ellen Organ, and could she ever be added to the Church's calendar with these other young people?

Ellen was born on August 24, 1903, in Ireland, the youngest of four children. When her mother died, her father tried to care for them for a time, but he eventually placed his children in the care of others. Ellen, nicknamed Nellie, was only three years old when she was placed in a school run by religious sisters. She had apparently had a serious fall, and her spine was crooked, which caused her pain and left her mostly bedridden. She therefore spent the rest of her short life in the school's infirmary.

But Nellie was a spiritually precocious child. Although the sisters who cared for her admitted that she was sometimes as mischievous as any small child, Nellie was also quick to apologise. She loved the statues of saints and gradually demonstrated a clear understanding of the presence of Jesus Christ in the Blessed Sacrament. When the sisters approached a priest to ask if little Nellie could be allowed to receive Communion, he scoffed. But after he met with the girl, he changed his mind. He recognised that this child had somehow reached the age of reason and that she truly realised that our Lord was present in Holy Communion. She also repeatedly and fervently requested to receive Him. The priest requested and received permission from his bishop



to allow Nellie to receive her First Holy Communion when she was only four years old.

At this point, Nellie was in constant pain from tuberculosis and cavities in her mouth. She could barely eat, but she was constantly happy. The sisters and visitors were amazed at the little girl's patience throughout it all. They noticed that when the pain got too much for her, Nellie would hold a cross in her hands and simply look at Jesus. "Poor Holy God, Poor Holy God," she would sadly say. After her death on February 2, 1908, the story about her life and her faith spread, and she became known as Little Nellie of Holy God. It's not surprising that Pope

Pius X, who had been considering lowering the age of reception for Holy Communion to the age of reason, was moved by Nellie's story.

So why is she not considered a saint of the Church? Some say it is because of Nellie's age at death. After all, we already believe that baptized children who have not yet reached the age of reason are welcomed into Heaven. Unfettered by sin, how could God refuse them? Do we even need to call little Nellie a saint when it's clear that she's in Heaven with many other innocent children?

But the Church does not recognize men, women, and children as saints in Heaven because we believe that we put them there. We recognize saints and blessed for many reasons, including the fact that we benefit from having spiritual models to follow. Would it not be encouraging to people of all ages and all nations to remember the example of a motherless child who learned how to offer her sufferings to Christ? Would it remind us to really look at a crucifix and think about what it means? Would it help us to be more appreciative of the gift of receiving the Holy Eucharist?

Nellie, of course, does not care whether the word "Saint" precedes her name because she is blissfully happy. But we can (privately) ask her to pray for us, particularly that we will learn from her and grow in our devotion to the Blessed Sacrament.

(The photo above is of Nellie, aged 4; taken in ca. 1907. The article appeared in The Catholic World Report, 2 Feb 2023)

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

Anniversaries of death

Order of Morning and Evening Prayer

Calendar for March 2023

WED	1st	St. David Bishop (<i>Ember Day</i>)	10am
THU	2nd	<i>Feria</i>	6pm
FRI	3rd	<i>Feria (Ember Day)</i>	12pm, <i>5pm Stations</i>
SAT	4th	St. Casimir	9.30am
SUN	5th	2ND SUNDAY OF LENT	10.30am, 4pm
MON	6th	Sts. Perpetua & Felicity, Martyrs	9am
TUE	7th	St. Thomas Aquinas	9am
WED	8th	St. John of God	10am
THU	9th	St. Frances of Rome, Widow	6pm
FRI	10th	The Forty Martyrs	12pm, <i>5pm Stations</i>
SAT	11th	<i>Monthly Requiem</i>	9.30am
SUN	12th	3RD SUNDAY OF LENT	10.30am, 4pm
MON	13th	ST. GREGORY POPE	9am
TUE	14th	<i>Feria</i>	9am
WED	15th	<i>Feria</i>	10am
THU	16th	<i>Feria</i>	6pm
FRI	17th	St. Patrick Bishop	12pm, <i>5pm Stations</i>
SAT	18th	St. Edward King, Martyr	9.30am
SUN	19th	4TH SUNDAY OF LENT	10.30am, 4pm
MON	20th	ST. JOSEPH	9am
TUE	21st	St. Benedict Abbot	9am
WED	22nd	St. Cyril of Jerusalem, Bishop	10am
THU	23rd	<i>Feria</i>	6pm
FRI	24th	St. Gabriel Archangel (<i>Anointing</i>)	12pm, <i>5pm Stations</i>
SAT	25th	ANNUNCIATION	10am
SUN	26th	PASSION SUNDAY	10.30am, 5pm
MON	27th	St. John Damascene	9am
TUE	28th	St. John Capistrano	9am
WED	29th	<i>Feria</i>	10am
THU	30th	<i>Feria</i>	6pm
FRI	31st	<i>Seven Sorrows of Our Lady</i>	12pm, <i>5pm Stations</i>

Daily Intentions



Anniversaries of death

We pray for...

- 1st Wales - *Elizabeth Gentle, Vernon Thomas pr, Sophie Llewellyn*
- 2nd Priests & vocations - *Joan Witham*
- 3rd Dying
- 4th Shrine of Walsingham

- 5th Our Parish - *Lilian Miles*
- 6th Peace
- 7th Buxton House - *John Pryer, Lucien Ciceron*
- 8th Chapter of St. Aldhelm (Servers) - *Beryl Grove*
- 9th Widows & widowers - *Ernest Sibley, Jack Harvey*
- 10th Children
- 11th Departed - *Suzanne Hart, Gilbert Turner, John Haining*

- 12th Our Parish - *Doreen Legg*
- 13th Conifers - *Leonard Patt*
- 14th Beechcroft
- 15th Our Benefactors, living & departed
- 16th Peace - *Jack Bibby*
- 17th The Nation of and the Church in Ireland
- 18th Cell of O.L.W. - *Olive Riggs, Elfreda Paddock, Ronald Coleman, June Shirt*

- 19th Our Parish - *Phyllis Lee*
- 20th Fathers (spiritual, foster, of families) - *Noel Wray, Grant Goodwin*
- 21st Mothers - *John McCaig*
- 22nd Peace in the Holy Land - *Vera Sertin*
- 23rd Jobseekers - *Charles Seyfang, Graham Hardick*
- 24th Missions & missionaries - *Cyril Croxford, Mark Houghton, Ruth Edgar*
- 25th Catholic Societies (especially for the Guild of All Souls)

- 26th Our Parish - *Muriel Curley*
- 27th Everyone affected by the earthquakes - *Doreen Mounce, Bernard Collick*
- 28th Peace - *Ann Uphill, Peggy Moore*
- 29th Conversion of Sinners - *George Hornby*
- 30th Gift of true repentance
- 31st Bereaved Mothers - *Martyn Fisher pr, Nigel Brown*

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	Psalms 6	Jeremiah 5,20-end John 5,30-end	3	43	Jeremiah 6,22-end John 6,16-27
2	17	Jeremiah 6,9-21 John 6,1-15	4	59, 63	Jeremiah 7,1-20 John 6,27-40

5	74	Jeremiah 22,1-9 Matthew 8,1-13	19	19	Isaiah 43,1-7 Ephesians 2,8-14
6	32	Jeremiah 7,21-end John 6,41-51	20	147	Isaiah 11,1-10 Matthew 13,54-end
7	50	Jeremiah 8,1-15 John 6,52-59	21	54, 79	Jeremiah 18,1-12 John 10,1-10
8	34	Jeremiah 8,18-end John 6,60-end	22	90	Jeremiah 18,13-end John 10,11-21
9	35	Jeremiah 9,1-24 John 7,1-13	23	53	Jeremiah 19,1-13 John 10,22-end
10	41	Jeremiah 10,1-16 John 7,14-24	24	102	Jeremiah 19,14-end John 11,1-16
11	3, 25	Jeremiah 10,17-24 John 7,25-36	25	111, 113	1 Samuel 2,1-10 Romans 5,12-end
12	46	Amos 7,10-end 2 Corinthians 1,1-11	26	86	Jeremiah 31,27-37 John 12,20-33
13	5, 7	Jeremiah 11,1-17 John 7,37-end	27	73, 121	Jeremiah 21,1-10 John 11,28-44
14	9	Jeremiah 11,18-end John 8,1-11	28	123	Jeremiah 22,1-19 John 11,45-end
15	38	Jeremiah 13,1-11 John 8,12-30	29	124	Jeremiah 22,20-end John 12,1-11
16	57	Jeremiah 14 John 8,31-47	30	125	Jeremiah 23,1-32 John 12,12-19
17	22	Jeremiah 15,10-end John 8,48-end	31	126	Jeremiah 24 John 12,20-36
18	31	Jeremiah 16,10-end John 9,1-17			

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: 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 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 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 one of the Collects:

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	Psalms 28	Genesis 42,1-17 Galatians 4,21-end	7	52	Genesis 44,1-17 Hebrews 2,1-9
2	137, 138, 142	Genesis 42,18-28 Galatians 5,1-15	8	3, 51	Genesis 44,18-end Hebrews 2,10-end
3	55	Genesis 42,29-end Galatians 5,16-end	9	71	Genesis 45,1-15 Hebrews 3,1-6
4	4, 16	Genesis 43,1-15 Galatians 6	10	23	Genesis 45,16-end Hebrews 3,7-end
5	135 v. 1-14	Numbers 21,4-9 14,27-33	11	27	Genesis 46,1-7 & 28-end Hebrews 4,1-13
6	70	Genesis 43,16-end Hebrews 1	12	40	Joshua 1,1-9 Ephesians 6,10-20

13	11	Genesis 47,1-27 Hebrews 4,14-end	23	94	Exodus 5 Hebrews 10,19-25
14	62	Genesis 48 Hebrews 5	24	85	Genesis 3,8-15 Galatians 4,1-5
15	36, 39	Genesis 49 Hebrews 6	25	131, 146	Isaiah 52,1-12 Hebrews 2,5-end
16	60	Genesis 50 Hebrews 7,1-10	26	30	Lamentations 3,19-33 Matthew 20,17-end
17	69	Exodus 1 Hebrews 7,11-end	27	26	Exodus 8,1-19 Hebrews 11,17-31
18	116, 130	Exodus 2,1-10 Hebrews 8	28	61	Exodus 8,20-end Hebrews 11,32-end
19	31 v. 1-8	Micah 7 James 5	29	56	Exodus 9,1-12 Hebrews 12,1-13
20	1, 112	Genesis 50,22-end Matthew 2,13-end	30	43	Exodus 9,13-end Hebrews 12,14-end
21	80, 82	Exodus 3 Hebrews 9,15-end	31	64	Exodus 10 Hebrews 13,1-16
22	91	Exodus 4 Hebrews 10,1-18			

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 fastings, in prayer, 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 fastings, in prayer, 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 one of the following Collects 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.

Prayers for Passion-tide

I beseech you, most sweet Lord Jesus Christ, grant that your Passion may be to me a power by which I may be strengthened, protected, and defended. May your wounds be to me food and drink, by which I may be nourished, inebriated, and overjoyed. May the sprinkling of your Blood be to me an ablution for all my sins. May your death prove to me life everlasting, and your cross eternal glory. In these be my refreshment, my joy, my preservation, and sweetness of heart. Who lives and reigns, world without end. Amen.

Passion of Christ! Strengthen me under the pressure of temptation. Strengthen me to do Your Will, My God. Strengthen me in moments of suffering, in times of loneliness, in periods of depression. Strengthen me that I may never swerve from You, dear Christ. Strengthen me to accept my cross and carry it generously to the end. On the battlefield of life, stand by me that I may share in your victory. Amen.

O my good Jesus, my dear Saviour, I compassionate Thee in Thy sufferings. I fervently bless Thee and thank Thee for all Thou hast suffered for me; give me grace to weep over the sins and the ingratitude which caused Thy dreadful agony. Sweet Jesus, pardon me for my past indifference to Thy love. Heart of Jesus, burning with love for us, set our hearts on fire with love of Thee. May those bonds which confined Thy hands burst the fetters of my sins! I cast myself at Thy Sacred feet, O my King and my God. Thou hast undergone the humiliation of allowing Thyself to be bound by Thy creatures; may I place my happiness in sharing Thy humiliations, and carrying Thy Cross. Amen.

O Precious Blood of Jesus, infinite price of sinful man's redemption, both drink and laver of our souls, Thou who dost plead continually the cause of man before the throne of infinite mercy; from the depths of my heart, I adore Thee, and so far as I am able, I would requite Thee for the insults and outrages which Thou dost continually receive from human beings, and especially from those who rashly dare to blaspheme Thee. Who would not bless this Blood of infinite value? Who doth not feel within himself the fire of the love of Jesus who shed it all for us? What would be my fate, had I not been redeemed by this Divine Blood? Who hath drawn it from the veins of my Savior, even to the last drop? Ah, this surely was the work of love. O infinite love, which has given us this saving balm! O balm beyond all price, welling up from the fountain of infinite love, grant that every heart and every tongue may be enabled to praise Thee, magnify Thee and give Thee thanks both now and for evermore. Amen.

From the Book of Common Prayer

Ash Wednesday: *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 was 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. Indeed, 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 ...*" 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; and he only can do so when he is being led by the Holy Ghost.

"Worthily" is a word that emphasizes that 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 to be counted worthy before his Father. Thus our dependence on the presence and grace of the Holy Ghost to bring that worthiness into our offering of this good work of fasting to the Lord our God.

Let us pray this Collect 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: Seven Sorrows of Our Blessed Lady

Friday following Passion Sunday

The seven sorrows of Our Lady are all based on Scripture and help us recall Mary's role in salvation history. Though the practice of praying the Seven Sorrows of Mary dates back to the thirteenth century, there has been a resurgence of this devotion due to the apparition of Our Lady of Kibeho that took place in the 1980's in Rwanda. It was there that Our Lady urged people to pray the Seven Sorrows.

The origins of this devotion can be traced back to the Servite Order, founded in 1233 by a group called the Seven Holy Founders. From the very beginning they sought to live a life dedicated to Our Lady of Sorrows. Through their spirituality they developed a list of the "7 Sorrows of Mary." It recalls seven events in the life of Mary when she experienced great sorrow. They are as follows:

1. The Prophecy of Simeon (Luke 2:34–35)
2. The Flight into Egypt (Matthew 2:13)
3. The Loss of the Child Jesus in the Temple (Luke 2:43–45)
4. The Meeting of Mary and Jesus on his Way to Calvary (traditional)
5. Standing at the Foot of the Cross (John 19:25)
6. Jesus Being Taken Down from the Cross (Matthew 27:57–59)
7. The Burial of Jesus (John 19:40–42)

The Servites developed both a Rosary and a shorter prayer, a so-called Chaplet, that meditates on these events, pondering what was going on in Mary's heart. These devotions are a wonderful way to meditate on Jesus' life, through the eyes of her who knew and knows him the most.

Seeing Mary, as a bereaved Mother, also helps us to create an emotional link to the Passion of the Lord Jesus—making our devotion and prayer richer.



How to pray the Rosary of the Seven Sorrows:

1. Pray the Introductory Prayers (on the medal or Cross): *My God, I offer You this rosary for Your Glory, so I may honour Your Holy Mother, the Blessed Virgin, so I can share and meditate upon Her Suffering. I humbly ask You to give me true repentance for all my sins and humility. — O my Lord and Savior, Jesus Christ, trusting in your infinite love I turn to you for forgiveness and mercy. I am truly sorry for the pains you suffered in your most bitter Passion because of my sins. For love of you, and before your holy presence, I utterly renounce and forsake all the sins of my whole life. I ask pardon of you with all my heart. I firmly resolve to amend my life and would rather die than offend you again. — O Blessed Virgin Mary, you are our tender Mother and the refuge of sinners. I run to you with confidence and love. Hide me under your mantle of love and protection. As I meditate upon the swords of sorrow that pierced your Immaculate Heart, obtain for me the forgiveness of my sins and the grace to live a life of heroic holiness. Blessed Mother, I unite my heart to yours and offer this rosary for ...*
2. For each of the three beads: *Virgin Most Sorrowful, Pray for us!*
3. At the larger bead: Announce the First (second, etc.) Sorrow; then pray the Our Father.
4. 7 smaller beads: pray seven Hail Mary's while meditating on the Sorrow.
5. At the conclusion of each Sorrow, pray: *Holy Mother bear my prayers, and renew in my heart each wound of Jesus my Saviour.*
6. Repeat steps 3 - 5 for all Seven Sorrows.
7. Pray the Closing Prayer: *Queen of Martyrs, your heart suffered so much. I beg you, by the merits of the tears you shed in these terrible and sorrowful times, to obtain for me and all the sinners of the world the grace of complete sincerity and repentance. Amen.*

How to pray the Chaplet of the Seven Sorrows:

V. O God, come to my assistance.

R. O Lord, make hast 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.

I grieve for you, O Mary, most sorrowful, in the affliction of your tender heart at the prophecy of the holy and aged Simeon. Dear Mother, by your heart so afflicted, obtain for me the virtue of humility and the gift of the holy fear of God. *Hail Mary...*

I grieve for you, O Mary most sorrowful, in the anguish of your most affectionate heart during the flight into Egypt and your sojourn there. Dear Mother, by your heart so troubled, obtain for me the virtue of generosity, especially toward the poor, and the gift of piety. *Hail Mary...*

I grieve for you, O Mary most sorrowful, in those anxieties which tried your troubled heart at the loss of your dear Jesus. Dear Mother, by your heart so full of anguish, obtain for me the virtue of chastity and the gift of knowledge. *Hail Mary...*

I grieve for you, O Mary most sorrowful, in the consternation of your heart at meeting Jesus as He carried His cross. Dear Mother, by your heart so troubled, obtain for me the virtue of patience and the gift of fortitude. *Hail Mary...*

I grieve for you, O Mary most sorrowful, in the martyrdom which your generous heart endured in standing near Jesus in His agony. Dear Mother, by your afflicted heart, obtain for me the virtue of temperance and the gift of counsel. *Hail Mary...*

I grieve for you, O Mary most sorrowful, in the wounding of your compassionate heart, when the side of Jesus was struck by the lance before His Body was removed from the cross. Dear Mother, by your heart thus transfixed, obtain for me the virtue of fraternal charity and the gift of understanding. *Hail Mary...*

I grieve for you, O Mary most sorrowful, for the pangs that wrenched your most loving heart at the burial of Jesus. Dear Mother, by your heart sunk in the bitterness of desolation, obtain for me the virtue of diligence and the gift of wisdom. *Hail Mary...*

Let us pray. May the Blessed Virgin Mary, whose most holy soul was pierced by a sword of sorrow in the hour of Your bitter Passion, O Lord, intercede for us before the throne of Your mercy, now and at the hour of our death. Amen.

Finally, on the following page, there are three sets of meditations and prayers for each of the Seven Sorrows of Our Lady. As mentioned above, these Sorrows or Mysteries are truly about the Lord Jesus and can be of great help in living the Holy Season of Lent in a prayerful way. As the Catholic tradition—Roman or Anglican—has always sustained: “*Per Mariam ad Jesum*” that is, “To Jesus through Mary.”

(The following pages are certainly too long to be read in one go. Indeed they are rather intended to be used slowly, over days and weeks, during Lent.)

Meditations of a mother

This first set of meditations was written by a mother. She writes: “With good reason, Mary can seem so far above us as to seem out of reach, but if we take a moment to reflect upon all she endured throughout her life, we start to see how clearly she understands everything we’re enduring throughout ours. The Servite Rosary has helped me to see this, clearly, and to believe that if I hang on, she’ll gladly take me by the hand and lead me the rest of the way home.”

The First Sorrow: The Prophecy of Simeon

Just days after the birth of my first son, he had an extremely rough night that culminated in our rushing him to our doctor. Once there, we were given the crushing news that he would be admitted to the hospital and kept overnight for observations. It was terrifying to hear.

The Bible doesn’t document any of Jesus’ battles with childhood illness, but Mary *was* told by Simeon that her baby boy would “be the fall and rise of many in Israel” and that her own heart would be sword-pierced with sorrow over him. She knows a parent’s fears.

The Second Sorrow: The flight into Egypt

Do you know those times when you find yourself feeling left out in the cold, either literally or emotionally? Where you’ve felt unwelcome, even among your closest friends and family, simply because you’re tracking in a different direction? Mary’s definitely been there—unmoored, and with only the consolation of God, her husband, and her son to take comfort in.

The Third Sorrow: The loss of the Child Jesus in the Temple

Think of the wave of stomach-churning, dizzying terror that you feel when you lose track of your child, even for a minute while out in public, and the emptiness and guilt that inevitably replaces your panic once you find him or her. You may only have lost sight of your child for a moment, but the self-recrimination lives on: “*How could I have been so distracted?*” Mary has been there, in spades.

The Fourth Sorrow: The Meeting of Jesus & Mary on the Way of the Cross

As a mental health professional, I have given support to parents as they have faced their children—realized they still haven't hit rock bottom, still aren't ready to get the help that is needed—and have been forced to let them go, let them fall the rest of the way, in hopes that they will finally rise.

That confrontation is awful, because feeling helpless in the face of your child's trouble is terrifying and heartbreaking. There is nothing worse. Mary knows what it means to stand helplessly before the pain in her child's eyes. There is no better companion in such a terrible moments as this.

The Fifth Sorrow: The Crucifixion

Have you ever had to experience the unbearable and unspeakable pain of losing a child, either to death, or estrangement, or because someone has gotten lost? She's right there, crying alongside you.

The Sixth Sorrow: The taking down of the Body of Jesus

We all have that day; the day of darkest suffering—when you must see something and bear it, and it makes you feel like you just can't go on—a day of nothing but keening pain, and a future that seems empty and void. Mary, being handed her bloodied, broken son, understands.

The Seventh Sorrow: The Burial of Jesus

We all know how it ends. "Be of good cheer, for I have overcome the world." Jesus wins, yes. And yet we mostly forget it; we continually second guess whether a happy ending could ever be on its way. Deaths, financial worries, miscarriages, marital problems, work difficulties—hope can be hard to find in these difficult moments, and we want to give up.

Mary must have felt this way as she held the body of her Son after he was taken down from the cross. Whether or not she knew at that moment that Easter was on the way, she certainly understands how difficult it can be for our hearts to see beyond Good Friday.

Biblical meditations

First Sorrow: Simeon's Prophecy

"And Simeon blessed them and said to Mary his mother, "Behold this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed." (Luke 2,34-35)

A sword will pierce her soul. I imagine Mary glancing at her baby and holding him a little tighter as she wonders in sorrow what exactly that meant. In her heart, she surely knew it had something to do with Jesus. Perhaps St. Joseph placed his hand on her shoulder, steeling his resolve to protect his wife and son at all cost.

Second Sorrow: The Flight into Egypt

“When they had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, flee to Egypt, and stay there until I tell you. Herod is going to search for the child to destroy him.” Joseph rose and took the child and his mother and departed for Egypt.” (Matthew 2,13-16)

Imagine Mary’s sorrow. They left in the middle of the night. No chance for a good-bye or thank you to anyone. But the terror would be worse. Jesus was under a death threat. Were the soldiers coming right then? Was Joseph told to leave in the middle of the night because the threat might be imminent? Surely Mary and Joseph remembered the prophecy: *“A voice was heard in Ramah, sobbing and loud lamentation; Rachel weeping for her children, and she would not be consoled, since they were no more.”* (Matthew 2,18). Such sorrow. And they were to travel to Egypt and stay there, without knowing for how long.

Third Sorrow: The Loss of the Child Jesus in the Temple

“When his parents saw him, they were astonished, and his mother said to him, “Son, why have you done this to us? Your father and I have been looking for you with great anxiety.” And he said to them, “Why were you looking for me? Did you not understand that I must be in my Father’s house?” But they did not understand what he said to them. He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart.” (Luke 2,48-52)

I cannot even imagine not knowing where my child was for three days. What was Mary thinking? Had he been taken? Was he alive? How many times did Mary and Joseph go up and down the streets of Jerusalem looking for him, all in vain. Was Mary in tears? I can’t imagine that she didn’t cry. She may have even wondered if this was the sword that would pierce her heart. Mary *“kept all these things in her heart.”* She trusted God, even without understanding. She accepted the cross of not knowing and embraced it.

Fourth Sorrow: Meeting Jesus on the Way of the Cross

Imagine the horror of seeing your son bloody, and beaten. Mary probably only had a brief moment to reach out to Him and He to her. Perhaps she was barely able to stand. What grief to see your son so badly

bruised and covered with blood, and to know that he was being taken to His death. She knew He had escaped other situations.

Did she dare to think He might pass through their midst? I think not. If he had not embraced this suffering, he would not have been carrying the cross. How she was able to endure the Passion is testimony to her boundless love for God and her trust in His almighty plan.

Fifth Sorrow: The death of Jesus on the Cross

“But standing by the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, “Woman, behold, your son!” Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her to his own home. [...] and he bowed his head and gave up his spirit.” (John 19,25-30)

There she stood at the foot of the cross till the end, enduring the torment of watching her son, her only son, tortured to death. Her courage and strength are unimaginable. There was John no doubt supporting her emotionally, if not physically at times, lest she fall under the weight of such sorrow. And Mary surely was supporting the heart-broken John as well, with the endurance of her vast maternal love. For three hours they stood. One can only imagine what strength was the Blessed Mother’s.

Sixth Sorrow: The body of Jesus is laid in the arms of His Holy Mother

“Now there was a man named Joseph from the Jewish town of Arimathea. He went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud, and laid him in a rock-hewn tomb, where no one had ever yet been laid.” (Luke 23,50-53)

The Pietà. There are really no words. His pain has ended. She is able to hold him, the hideous crown of thorns mocking his sovereignty no longer on him. It’s impossible to know, or even imagine, what Mary was feeling. Was she numb? Could she feel nothing because feeling anything would be too much? It is finished. Her soul has been pierced. And while she does not know God’s plan in full, she knows that He has one. Without being able to think or articulate anything, perhaps she knew that something monumental had just been accomplished. With Jesus’ words “It is finished,” perhaps she had a mystical sense of what His death had brought about.

Seventh Sorrow: The Burial of Jesus, with Mary’s tears and loneliness

“Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.” (John 19,41)

I imagine that this is when the reality started to hit her. Perhaps it is now that she is able to ask herself what just happened. Leaning against the cold stone slab, touching the burial cloth, she realizes He is truly gone. Did she have a sense, a hint, that perhaps this was not the end of Jesus' story? We will never know in this life. We do know, though, her heart, the heart of the greatest Mother there has ever been, has been pierced with a sword.

Prayers to Our Sorrowful Lady

First Sorrow: Simeon's Prophecy

O Mother of Sorrows, how deeply your heart was pierced with sorrow when Simeon announced that Jesus, your beloved Child, was to be a sign that would be rejected. Your heart knew that He was to be the suffering Messiah the prophets had foretold, the man of sorrows, who would carry all our sins and heal us by His wounds. Through this bitter sorrow obtain for us the grace never to reject Jesus or refuse Him anything. Help us to completely surrender our lives to Him and to live according to His most holy will in everything.

Second Sorrow: The Flight into Egypt

O Mother of Sorrows, what pain filled your heart as you fled your home and country knowing that the tyrant Herod was intent on murdering your little Child whom you loved above all else. The hardships of travel, the long journey, and life as a refugee was nothing compared to the torment of such demonic malice directed toward Jesus. Through this bitter sword of sorrow obtain for us the grace never to risk the life of Jesus in our souls through deliberate sin.

Third Sorrow: The Loss of the Child Jesus in the Temple

O Mother of Sorrows, what grief filled your heart as you and Joseph searched desperately for Jesus when you could not find Him among your relatives and friends returning home from Jerusalem. When your Son replied that He must be about His Father's business, you accepted that He had begun the mission that would lead to His sacrificial death. The sorrow of those three days of separation prepared you for the three days of suffering you endured while His body lay lifeless in the tomb. Through this bitter sword of sorrow obtain for us the grace to accept the ways of Divine Providence even when we do not understand them.

Fourth Sorrow: Meeting Jesus on the Way of the Cross

O Mother of Sorrows, how it must have wounded your tender maternal heart to see your beloved Son Jesus carrying His Cross to Calvary, the place of execution! How it must have pained you to see Him so bloodied, beaten, and reviled as He strained to fulfill His deepest desire: to give His life as a ransom for us. Through this bitter sword of sorrow obtain for us the grace to deny ourselves, pick up our crosses, and follow Jesus with perseverance and love.

Fifth Sorrow: The death of Jesus on the Cross

O Mother of Sorrows, here the prophecy of Simeon comes to its ultimate fulfillment: the sword of sorrow impales your heart as you stand beneath the Cross of your Son. Crucified spiritually with your crucified Son, you offered Him to the Father and united yourself completely to His self-offering and sacrificial death. We simply cannot fathom the pain of your offering or the depth of love that inspired it. Through this bitter sword of sorrow obtain for us the grace to unite all our sufferings to our crucified Lord with unselfish generosity and love.

Sixth Sorrow: The body of Jesus is laid in the arms of His Holy Mother

O Mother of Sorrows, your heart was drowned in grief as you embraced the lifeless corpse of your Son. He who was your very life was now dead. Your light in this life was extinguished. Yet you accepted this sorrow with love knowing that it was all part of the Father's plan of salvation. Through this bitter sword of sorrow obtain for us the grace to accept with patience and love the sorrows that befall us in this vale of tears, firmly believing that God works all things to the good for those who love Him.

Seventh Sorrow: The Burial of Jesus, with Mary's tears and loneliness

O Mother of Sorrows, who could express the cruel anguish of this moment? The same Child that you once wrapped in swaddling clothes amidst unspeakable joy, you now wrap silently in His burial shroud. Your tears mingle with the blood and dirt that covers His broken body. But even in this moment your trust in His promise did not die. Your mourning was not without hope, for you knew that He would rise again from this grave just as He promised. Through this bitter sword of sorrow obtain for us the grace to believe with unshakable hope in the victory of our Lord even in the darkest moments of life.

Catechism (tenth lesson)

Jesus: true God and true man (for children)



One day a man named Jairus was begging Jesus to come to his house because his daughter was dying. While Jesus and Jairus were on their way to his house, his daughter died. Jesus said to Jairus: “*Don’t be afraid; just believe.*”

Jesus entered the house and took the dead daughter of Jairus by her hand and said: “*Little girl, get up.*” At that very moment, the daughter of Jairus came back to life.

Jesus did many miracles and we can read about them in the Gospels. Through these miracles Jesus showed us that he is truly God.

Q. Is Jesus Christ both God and man? *A. Yes, Jesus Christ is both true God and true man.*

Q. What did Jesus do while he lived on earth? *A. While he lived on earth, Jesus taught us through his example and words how to live a life pleasing to God. He confirmed his teaching and his power through miracles.*

When you go to Mass (Eucharist), pay attention to the Gospel. Make a small cross on your forehead, on your lips, and on your heart so that the teaching of Jesus may guide your thoughts, your words, and your whole life.



On the effects of the Redemption (for adults)

102. Which are the chief effects of the redemption? *The chief effects of the redemption are two: the satisfaction of God’s justice by Christ’s sufferings and death, and the gaining of grace for men.*

103. What do you mean by grace? *By grace I mean a supernatural gift of God bestowed on us, through the merits of Jesus Christ, for our salvation.*

“Supernatural,” that is, above nature. “A gift”; something, therefore, that God does not owe us. He owes us nothing, strictly speaking. Health, talents, and such things are natural gifts; but grace is something above our nature, given to our soul. God gives it to us on account of the love He has for His Son, Our Lord, who merited it for us by dying for us.

“Merits.” A merit is some excellence or goodness which entitles one to honour or reward. Grace is a help we get to do something that will be

pleasing to God. When there is anything in our daily works that we cannot do alone, we naturally look for help; for example, to lift some heavy weight is only a natural act, not a supernatural act, and the help we need for it is only natural help. But if we are going to do something above and beyond our nature, and cannot do it alone, we must not look for natural, but for supernatural help. Therefore all spiritual works need spiritual help, and spiritual help is grace.

104. How many kinds of grace are there? *There are two kinds of grace: sanctifying grace and actual grace.*

105. What is sanctifying grace? *Sanctifying grace is that grace which makes the soul holy and pleasing to God.*

“Sanctifying,” that is, making us holy by cleansing, purifying our souls. Sin renders the soul ugly and displeasing to God, and grace purifies it. If the soul is in mortal sin then sanctifying grace brings back its brightness and makes it pleasing to God; but if the soul is already bright, though stained or darkened a little by venial sin, then grace makes it still brighter.

106. What do you call those graces or gifts of God by which we believe in Him, hope in Him, and love Him? *Those graces or gifts of God by which we believe in Him, and hope in Him, and love Him, are called the divine virtues of faith, hope, and charity.*

“Virtues.” Virtue is the habit of doing good. The opposite to virtue is vice, which is the habit of doing evil. We acquire a habit bad or good when we do the same thing very frequently. We then do it easily and almost without thinking; as a man, for instance, who has the habit of cursing curses almost without knowing it, though that does not excuse him, but makes his case worse, by showing that he must have cursed very often to acquire the habit.

One act does not make a virtue or a vice. A person who gives alms only once cannot be said to have the virtue of charity. A man who curses only once a year cannot be said to have the vice of cursing. Faith, hope, and charity are infused by God into our souls, and are therefore called infused virtues, to distinguish them from the virtues we acquire through practice.

107. What is faith? *Faith is a divine virtue by which we firmly believe the truths which God has revealed.*

Faith is believing all that God has revealed and the Church teaches. “Firmly,” that is, without the slightest doubt. “Revealed,” that is, made known to us. Revelation is the collection of all the truths that God has made known to us.

But why do we believe? Because we clearly see and know the truth of what is revealed? No, but because God reveals it; we believe it though we cannot see it or even understand it.

Suppose a friend should come and tell you the church is on fire. If he never told you lies, and had no reason for telling you any now, you would believe him—not because you know of the fire, but because he tells you; but afterwards, when you see the church or read of the fire in the papers, you have proof of what he told you, but you believed it just as firmly when he told you as you do afterwards. In the same way God tells us His great truths and we believe them; because we know that since God is infinitely true He cannot deceive us or be deceived.

108. What is hope? *Hope is a divine virtue by which we firmly trust that God will give us eternal life and the means to obtain it.*

109. What is charity? *Charity is a divine virtue by which we love God above all things for His own sake, and our neighbour as ourselves for the love of God.*

The virtue of charity makes us love God, because He is so good and beautiful, wise and powerful in Himself; therefore for His own sake and without any other consideration. “Above all things,” in such a way that we would rather lose anything than offend Him.

But someone may say, he thinks he loves his parents more than God. This may be true when it comes to emotions. But let us see an example of charity (which is not emotional love). To repeat an example already given, suppose his parents told him to steal, and he knew stealing to be a sin; if he would not steal, that would show, would it not, that he loved God more than his parents, for he would rather offend his parents than God. That is the kind of love we must have for God; not mere feeling, but the firm belief that God is the best of all, and when we have to choose between offending God and losing something, be it goods or friends, we would rather lose anything than offend God.

“Neighbour.” Not merely the person living near us, but all men of every kind and nation—even our enemies. Neighbour means every human being, no matter where he lives or what his colour, learning, manners, etc., for every human being in the world is a child of God and has been redeemed by Our Lord. And if he is “good enough” for God to love, he should be good enough for me...

“As ourselves.” Not with as much love, but with the same kind of love; that is, we are to follow the rule laid down by Our Lord: “*Do unto others as you would have others do unto you.*” Never do to anyone what you would not like to have done to yourself; and always do for another just what you would wish another to do for you, if you were in the same position.

Our neighbour is our equal and gifted with all the gifts that we ourselves have. When we come into the world we are all equal. We have a body and a soul, with the power to develop them. Money, learning, wealth,

fame, and all else that makes up the difference between men in the world are acquired in the world; and when men die, they go out of the world without any of these things, just as they came into it. The real difference between them in the next world will depend upon the things they have done, good or bad, while here.

We should love our neighbour also on another account: namely, that he is one day to be in Heaven with us; and if he is to be with us for all eternity, why should we hate him now?

110. What is actual grace? *Actual grace is that help of God which enlightens our mind and moves our will to shun evil and do good.*

“Actual.” Sanctifying grace continues with us, but when grace is given just so that we may do a good act or avoid a bad one, it is called actual grace. Suppose, for example, I see a poor man and am able to aid him. When my conscience tells me to give him assistance, I am just then receiving an actual grace, which moves me and helps me to do that good act; and just as soon as I give the help, the actual grace ceases, because no longer needed. It was given for that one good act, and now that the act is done, the actual grace has produced its effect.

Again, a boy is going to Mass on Sunday and meets other boys who try to persuade him to remain away from Mass and go to some other place. When he hears his conscience telling him to go to Mass by all means, he is receiving just then an actual grace to avoid the mortal sin of missing Mass, and the grace lasts just as long as the temptation.

111. Is grace necessary for salvation? *Grace is necessary for salvation, because without grace we can do nothing to merit Heaven.*

112. Can we resist the grace of God? *We can and unfortunately often do resist the grace of God.*

113. What is the grace of (final) perseverance? *The grace of (final) perseverance is a particular gift of God which enables us to continue in the state of grace till death.*

“Perseverance” here does not mean perseverance in our undertakings, but perseverance in grace—never in mortal sin, always a friend of God. Now, if God keeps us from all sin till the day of our death and takes us while we are His friends, then He gives us what we call the gift of final perseverance. We cannot, strictly speaking, merit this great grace, but only pray for it; so anyone who commits mortal sin may be taken just in that state and be lost for all eternity.

On the following page there are the five principal means of how we can obtain grace from God. It still remains his gratuitous gift but he promised to give it to those who...

Pray — Every time we pray with humility of heart, purity of intention and a desire to please God we immediately grow in grace. For that reason we should treasure prayer, our prayer life and the prayer life of others as the highest and greatest of all realities. Especially pleasing are the prayers we address to God with and through his Blessed Mother, Mary.

Practice Charity — The Word of God teaches us this consoling truth: “*Love covers a multitude of sins*” (1 Pt 4,8). If we can find ways and opportunities that God offers us on a daily basis to practice charity and service or even alms-giving towards others then we have another means to augment grace in our souls. “*I was hungry and you gave me to eat; thirsty and you gave me to drink; a foreigner and you welcomed me; sick and in prison and you came to visit me.*” (Mt 25,31) Beg the Holy Spirit in prayer which of these He is calling you to carry out in practice in your life so as to increase grace in your soul!

Do Penance — Jesus stated that some devils can be cast out only through prayer and fasting (Mk 9,29). The Lord also reminds us: “Anyone who wants to be my follower must renounce himself, take up his cross and follow me” (Lk 9,23) Every time we say “no” to our selfish desires and “yes” to a sacrifice that the Holy Spirit has inspired in our hearts then once again the grace of God rises in our hearts! An added blessing from God when we undertake a life of sacrifice is conquering our bad habits and interior peace of mind, heart and soul!

Receive the Eucharist — Of course the greatest action in the whole universe is that of receiving the greatest of all Sacraments—The Eucharist! The Holy Eucharist, Holy Communion, is truly the Body, Blood, Soul, and Divinity of our Lord and Saviour Jesus Christ! Receiving Our Lord with the best of dispositions, with faith, love, and humility is an infinite source of grace because this Sacrament is God Himself! Pray for the grace to have a daily hunger for the Bread of Life.

Go to Confession — Jesus entrusted his power to forgive sins and to heal the wounds of the soul caused by sin, to the Apostles (John 20,23). The Apostles handed down this sacramental power to their successors, the Bishops and Priests of the Church. Which terminally ill person would not take a life-saving medicine? Which famished person would refuse food? Which thirsty person would ignore a glass of fresh water? Which exhausted traveler would not accept shelter? ... Which Christian would not want the remission of sins, cancellation of eternal debt, abundance of grace to amend their life, the healing touch and consoling words of Christ in this Sacrament?

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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