



HIGH TIDE

April 2021

PARISH MAGAZINE
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - From Bishop Jonathan -
Articles from Fr Bruce & Fr Tony - Psalm 7 - Chocolate & orange cake - and
much more*

You can detach pages 21-32 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 proofreading.

*The next Magazine will be published on **Sunday 25th April**. Please, send all articles, information, news you wish to be published by Sunday 18th April.*

From the Vicar

Dearly Beloved,

Close is now, finally, the Feast of our redemption. After last year's painful absence of proper celebrations, this year at least we can be in church - even if with painful restrictions. No singing, no moments of fellowship, no shared meals, no social events.

We live in an ever-changing, busy world surrounded by much uncertainty and all this can have a negative impact on us. The Three Holy Days of Maundy Thursday, Good Friday, and Holy Saturday offer a remedy, if you will, to our challenged and burdened spiritual, mental, and physical well-being. I admit, the Services of these days are rather long - yet I cannot encourage you enough to come to as many as you can. Their length stops us from rushing through our days with the usual business of life. Their beauty counterweights the terrifying news we have been exposed to for far too long. Their message kindles the light of hope in our minds. Put aside fear, weariness, and resignation and treat yourself to something rich, calming, beautiful, and sublime - come and take part in the unique worship of these holy days.

Your presence will also be of great encouragement and appreciation towards the main whose hard work makes worship at St. Paul's so beautiful. Indeed, I must thank all who contributed in any way: by serving at the Altar, arranging flowers, playing the organ or singing, cleaning the church, washing and ironing the Altar and chalice linens, mending or embellishing or creating liturgical vestments and instruments.

I know it will be an additional, important reason for you all to come to church often during this Holy Week, is to know that we will be hosting the Easter-related artwork - a Holy Week Stations - made by our students at Beechcroft. It will be set up on Holy Monday and will stay in church until after Easter.

Wishing you and your loved ones a joyful Easter, and
Assuring you of my prayers, I am,
ever yours in Christ,

Fr. Gregory

From Bishop Jonathan of Ebbsfleet

Dear Friends,

St Paul wrote to the Christians in Rome, ‘In all these things *we have complete victory* through him who loved us.’ (Letter to the Romans, 8.37)

We have become so used to daily news of the pandemic destroying the lives and security of millions around the world, especially children, that it has become very easy to forget background levels of violence and suffering that seem to increase daily too. And with it the Easter promise of ‘victory’ feels even harder to believe.

Yet, St Paul doesn’t say that we can *hope for* victory but that we *have it*. From what we know of Paul’s life, and the instability and inequalities of the world he lived in, it can’t have been any easier in his day than it is ours to believe a claim like that. But what he is saying is that there can be *no doubt about God’s final purpose in the world*, and so no doubt either for those who put their trust in God. No simple formula will ever be available to individuals, nations or international bodies to stop the sufferings of the present sometimes being appalling and inexplicable. There is only the confidence that what happened in the life, death and resurrection of Jesus declares a truth that no power can conquer and no circumstances can ever stop or frustrate.

God has loved us, and demonstrated that even death cannot limit or prevent him. And, when we realise that fact, ultimately nothing else can shape our minds and hearts. We are anchored in that love, not in the pains of the world. It will not protect us from harm, or from hard decisions, or sacrifices, from emotional turmoil, grief, or anger at the pain of the world, any more than it did for Jesus. But it persuades and assures us that there is finally no contest between God’s love and the forces of disintegration in the world and in the human spirit. When the unqualified love of Jesus Christ is denied and abused, even when it is condemned with the utmost arbitrary violence, it proves to be indestructible. The Crucified One is raised to life.

Two things (at the very least) follow. First, if God’s love is like this, no one can ever go beyond its reach. No human person is ever *less* than the focus of God’s mercy and forgiveness and grace. And if that is how God sees them, then it is how we must see with the eyes of faith

as well: whether it is those who seem to have no human hope, those who do all they can to reject God and his truth, those who understand little or nothing of what the Scriptures tell us of him, those who think they have no need of God. And it is because of this conviction that any person's suffering and oppression is so deeply painful for believers, who cry to God for grace and mercy for them.

And second, if the deepest truth is always this committed and indestructible mercy for human beings, then every act of prayer and compassion and service (even the smallest) is worthwhile, a way of making the truth known, and serving God's kingdom. It becomes part of the current of truth turning our lives towards the Risen Christ, and against the sin and injustices of a world in which pleasure, success and security threaten to override everything. How clearly this comes out in the courage of those Christian minorities around the world who continue their worship and service in the face of daily threats and attacks; and how powerful a testimony they are to the reality of the resurrection of the Son of God.

The victory is won. However terrible the suffering and conflicts of our lives may be, the truth of God's inexhaustible life is not in danger of defeat. Jesus has given his risen life as the basis of our trust and hope in God, and that trust and hope is what we can show in our words and our deeds as Christian people—and in our willingness to do those small acts of faith, hope and love that bring no reward but show the world the character and will of God as it has been revealed *once and for all* in the Cross and Resurrection of the Lord.

I wish you every blessing and joy in the weeks from Easter to Pentecost, and in all that lies ahead. Christ, our hope, has truly risen!

A handwritten signature in black ink that reads "+ Jonathan Biss Fleet". The signature is written in a cursive style and is positioned above a dashed-line box.

You can follow the **Chrism-mass & blessing of oils** celebrated by Bishop Jonathan in the chapel of Pusey House (Oxford) online on **Wednesday 30 April at 11.30am** on the following link:

www.facebook.com/puseyhouseoxford

Notices

Holy Triduum: A reminder of services:

Wednesday in Holy Week	9am - Morning Prayer 10.30am - Mass with Passion reading (Luke) 6pm - Tenebrae
Maundy Thursday	9am - Morning Prayer 7pm - Mass of the Last Supper
Good Friday	9am - Morning Prayer 2.30pm - Veneration of the Cross & sung Passion 6pm - Stations of the Cross
Holy Saturday	9am - Morning Prayer 10am - Holy Rosary at the Sepulchre 8pm - Solemn Easter Vigil

Building Works - On Tuesday 6 April building works will commence. So that works can proceed uninterrupted, until the end of works Wednesday Mass will be at 10am, and Friday Mass will move to 6pm. Other services will not be affected.

Anointing Mass - As Anointing is appreciated by many of you, we will have our monthly Anointing on the 4th Wednesday of every month until the end of building works. This should make attendance possible to those who cannot come to church in the evening.

Readers - The current sound system can play some tricks time to time, but even a perfect sound system is never a substitute to slow, articulate, loud, and clear reading. The proclamation of the word of God differs from normal reading. All Readers who wish to stay on the readers' list are asked to make an appointment with Fr Gregory to practice their *public-reading-skills*.

Fundraising - Just a reminder of our next events. Bingo Evening (Friday 9 April, 7pm, Zoom); Easter Raffle (Sunday 4 April, after the 10am Mass in church). Details on the Noticeboard.

Legacy - The Parish has received, through the will of the late Mrs Pamela Howell-Jones, the sum of £10,000.

Safe Sleep 2021

Tony Cox writes:



By the time this magazine is published, the Safe Sleep scheme for this winter will just have ended. Due to Covid restrictions and the need for social distancing, Weymouth's homeless people have been accommodated at the Riviera Hotel where they could each have their own room. The churches involved in the scheme took turns to provide an evening meal for everyone.

Many, many thanks are due to Susan, Ann, Sian, and Harriet for their hard work in providing a total of about

150 nutritious meals which were greatly appreciated. Thanks also to the very generous people who donated the ingredients for these meals.

It would be lovely to think that by next winter, all the rough sleepers in Weymouth will have been housed. We shall see, but if that doesn't happen, St. Paul's will be ready to step in and welcome them again.



Food Bank

Thank you to everyone who donates food to the food bank. Most weeks there are several bags full, which we take to St. Edmund's Church where they are gratefully received by Brother Alasdair and his team from All Saints & St. Edmund's Food Bank. There is nearly always a queue when we get there, so we know that this service is desperately needed. Please keep up the good work!

Some of you have asked for the material of last year's "DIY" Stations of the Cross. While this year, thanks to God, we pray the Stations in church every Friday (Good Friday included), the following devotion can be a good, prayerful activity for home.

This devotion may be appreciated by those who cannot come to church, or it can be an activity you choose to do with (your) children or (visiting) grandchildren to teach them about Jesus.

STATIONS OF THE CROSS

We can pray these stations just in front of the Cross, staying in one place, or we can create at home (or in the garden) stations. To create stations, we can use ordinary objects, placing them around the house (garden). These are just an example, and you are encouraged to think about your "own stations" that mean something to you.

Any or all of the following: jar of water, basin, towel.

1 - Jesus is condemned to death

The Holy, Just, and True was judged by sinners, and put to death. Yet, while they judged, they were compelled to acquit Him. Judas, who betrayed Him, said, "I have sinned in that I have betrayed the innocent blood." Pilate, who sentenced Him, said, "I am innocent of the blood of this just person," and threw the guilt upon the Jews. The Centurion who saw Him crucified said, "Indeed this *was* a just man." And so, much more, at the last day "They shall *look* on Him whom they pierced"; and He who was condemned in weakness shall judge the world in power.

A small cross you can "pick up" and carry yourself through the stations.

2 - Jesus takes up his Cross

Jesus supports the whole world by His divine power, for He is God; but the weight was less heavy than was the Cross which our sins hewed out for Him. Our sins cost Him this humiliation. O Lord God Almighty, you who bear the weight of the whole world without weariness, were wearied by the weight of all our sins. As you are the Preserver of our bodies by your Providence, so be the Saviour of our souls by your precious blood.

A big red heart (that of Jesus) and a small one (mine). How different and how similar they are.

3 - Jesus falls for the first time

Weak Jesus, help us who try so hard to be good but who continue to fail. Raise our heads, our hearts. Your love for me gave You strength to rise from Your fall. Increase in me the love for you, so that it might do the same for me.

An image or statue of Our Lady - or a Rosary.

4 - Jesus meets his Mother

During your public life, your blessed Mother had to step aside so many times. Now she is here, with a Mother's courage, a Mother's fidelity, a Mother's goodness. Holy Mary, Mother of the Lord, at the hour of the Cross you became the Mother of all believers, the Mother of the Church. We beg you: teach us to follow your Son with faith, hope, and love.

Newspaper (tablet, phone, TV): how often we see terrible suffering without being moved, without doing anything.

5 - Simon of Cyrene helps Jesus carry the Cross

Simon was walking carelessly when you, Lord, crossed his path with your wounds, your Cross, your sorrow. And he had to take a position in regard to you. The soldiers forced him to carry the Cross. He could carry it many ways: with bad humour, indifference to you; or trying to please the people by means of some new way of increasing your torments. Or he could carry it with love, with compassion, trying to relieve your suffering. You pass also along my path, good Lord, in the suffering of others. How will I help them to carry their crosses?

A simple piece of cloth with Jesus' Name (or image) on it.

6 - Veronica wipes the face of Jesus

Jesus let this pious woman carry off an impression of His Sacred Countenance, which was to last to future ages. He did this to remind us all, that His image must ever be impressed on all our hearts: through acts of love and charity. In moments when love is difficult, let us remember this station.

Two opposite symbols, of God and satan, for example: thorns - gold (or coins).

7 - Jesus falls for the second time

Satan had a second fall, when our Lord came upon earth. By that time he had usurped the dominion of the whole world and he called himself its king. And he dared to tempt the Holy Saviour. But Jesus said to him: "Begone, Satan!" and Satan fell down from the high mountain. The Evil One remembered this second defeat, and so now he smote down the Innocent Lord a second time, now that he had Him in his power. O dear Lord, teach us to resist temptation and sin.

A book we often use for prayer, or a Bible.

8 - Jesus meets the women of Jerusalem who weep for him

You reproach the women who weep for you. Your words are not directed to them but they condemn a piety which is purely sentimental. You condemn prayer that doesn't lead to conversion. All the time we have spent in prayer, in church, in your presence... does it show its fruits in my life? Lord, you don't want empty words, empty practices after which we just carry on as before.

A symbol that reminds you of our Parish or church or Diocese.

9 - Jesus falls for the third time

At your third fall, Lord, we think about the sufferings caused to you by your own. How often we neglect you, misuse your words, give bad example. We see the soiled garments of your Church and forget that we soiled them! And we continue to fall. But you fall with us. And then you rise again, and you lift up your Church too.

The (empty) crib from our Nativity set; or a white robe; or any symbol of Jesus' poverty and humility.

10 - Jesus is stripped of his garments

Jesus would give up everything of this world, before He left it. He exercised the most perfect poverty, and therefore He chose a death in which not even His clothes were left to Him. He parted with what seemed most necessary. Grant us in like manner, O dear Lord, to care nothing for anything on earth, and to bear the loss of all things, and to

endure even shame, reproach, contempt, and mockery, rather than that you shall be ashamed of us at the last day.

Nails, hammer, thorns - symbols of Jesus' Passion.

11 - Jesus is nailed to the Cross

It is hard to imagine a God being nailed to a cross by His own creatures. It is even more difficult for my mind to understand a love that permitted such a thing to happen! Lord Jesus Christ, you let yourself be nailed to the Cross, accepting the terrible cruelty of this suffering, the destruction of your life and your dignity, to give back to me my life and my dignity.

We "set up" the Cross we have been carrying since the 2nd station.

12 - Jesus dies on the Cross

"It is completed," it has come to a full end. The mystery of God's love towards us is accomplished. The price is paid, and we are redeemed. What we buy we put a value on. The Eternal Father determined not to pardon us without a price. He might have saved us by the mere act of His will. But to show His love for us He took a price, which, if there was to be a price set upon us at all, if there was any ransom at all to be taken for the guilt of our sins, could be nothing short of the death of His Son in our flesh. O my God and Father, you have valued us so much as to pay the highest of all possible prices for our sinful souls... and shall we not love and choose you above all things as the one necessary and one only good?

A piece of soft textile or a small cushion on which we place the Cross during this station.

13 - Jesus is taken down from the Cross and given to his Mother

He is yours now, O Virgin Mother, once again. He has not been in your arms since He was a Child - but now you have a claim upon Him, when satan and our sins have done their worst. You are the all-favoured, all-blesséd, all-gracious Mother of the Highest. He has been hidden in your womb, He has lain in your bosom, He has been suckled at your breasts, He has been carried in your arms - and now that He is dead, He is placed upon your lap. Where he started his work of salvation, there he ends it: wrapped in your motherly love. O Virgin Mother of God,

may we, too, find rest and refuge in you now and at the hour of our death.

A small “tomb” which can be made of a shoebox, bowl or anything else. At the start of this station, we place the Cross (with the cushion or textile) into the tomb and “close its entrance” (or simply wrapping the cross in white linen or cloth).

14 - Jesus is laid in the tomb

Jesus, when He was nearest to His everlasting triumph, seemed to be farthest from triumphing. When He was nearest upon entering upon His kingdom, and exercising all power in heaven and earth, He was lying dead in a tomb. He was wrapped round in burying-clothes, and confined within a sepulchre of stone. But the rays of glorious Resurrection have already started to penetrate this darkness. Make us to trust in you, O Jesus, that you will display in us a similar providence. Make us sure, O Lord, that the greater is our distress, the nearer we are to you. The more we feel abandoned, the closer you will bring us to yourself.

We can move the “tomb” of the last station to where we would normally say our prayers during the day (or say our prayers until Easter in front of the tomb if it cannot be moved), we can even light a candle in front of it, and keep it as the focus of our prayers until Saturday evening. Saturday evening we can “open” the tomb, and as we take out the Cross, we say:

V. Peace to you, it is I. Alleluia!

R. Do not be afraid. Alleluia! Alleluia!

The Cross then can go back to its usual place in our home, and we can leave the empty tomb for the whole week of Easter as a symbol and reminder of Christ’s glorious resurrection!



“It is enough”

Fr Tony writes:

This quote is the first line of verse 7 in the hymn: “*Peace, perfect peace*”. It was in the English Hymnal, number 468, but was left out when this hymnal was edited and became the New English Hymnal about 35 years ago. I can only assume it wasn’t widely sung or the tune (Song 46 is still used for another hymn) was not liked. On a personal level I’m sorry it was left out for it is a hymn which has many memories for me. I guess many of you will have a hymn which evokes a memory too, a wedding hymn, a hymn used at a funeral, a hymn which recalls events or friendships from the past. School assemblies? Sunday school?

One memory it evokes for me is of the Sung Mass each Sunday in the Verne. This Mass was truly an “International” Mass with men from many nations attending, 60-70+ was not unusual. A large number came from Nigeria and Ghana, countries which had been evangelised by the missionary societies in the 19th century. Many of them had been taken to church in their younger years, had fallen away, made life changing mistakes, and sought to rekindle their faith. Their knowledge of the scriptures was impressive.

At the Mass on Sunday I would ask them to suggest hymns they would like to sing at future Masses. High on the list would be “*Just as I am without one plea*”, “*I watch the sunrise*” (possibly not well known at St. Paul’s), “*As the deer pants for the water*”, and of course “*Peace, perfect peace*”. There was never a shortage of requests, some quiet and reflective, some allowing their voices to soar! For the men the hymns spoke to them in their situation and the words had real relevance as they sang them. It may well be that the meaning they attached to the words was not what the hymn writer intended, so be it, I see nothing amiss in that.

In verse 4 of “*Peace, perfect peace*” the words are: “*Peace, perfect peace, with loved ones afar away? / In Jesus’ keeping we are safe and they.*” For the men this verse was a reminder of the pain of separation, but also the assurance that their loved ones were under the protection of God.

Verse 5 says “*Peace, perfect peace. Our future all unknown? / Jesus we know and he is on the throne.*” Of course they knew their immediate future. It was to complete their sentence followed by possible or probable

deportation. Long term? I think this verse was a look to the future in hope. Placing that future, which was in their own hands, under the guidance of God who is in a position of supporting and guiding them.

Verse 7: *“It is enough; earth’s struggles soon shall cease / And Jesus call us to heaven’s perfect peace.”* A Hope? A promise? Yes, of course, a common goal shared by those men in the chapel and by all who put their faith and their trust in God, made possible by the death and resurrection of Jesus which we will be celebrating at Easter.

Celebrating Easter will be very different this year. Because of COVID restrictions and us not being allowed to sing, the Liturgies may not be what we expect, indeed what we love, but the joy of the Resurrection will still shine through. Death has been defeated, the tomb is empty, Jesus HAS risen Alleluia!!!!!!

As the hymn reminds us:

*Death’s mightiest powers have done their worst,
And Jesus hath His foes dispersed,
Let shouts of praise and joy outburst.*

A holy, blessed, and Joyful Easter.

Fr. T.

P.S. just a thought... Why not choose your own “special” hymn. Read it through, think on what you read, and see how it speaks to you again OR for the first time? Careful if you do - look at the outcome of my revisiting one of my “special” hymns, this article!

Hallelujah!

Fr Bruce and Kathy Dixon write:

All through this last 12 months Kathy and I have maintained our singing with the Choral Society via Zoom on Monday evenings. The Zoom part is different but the singing is the same except that we can’t hear the other members sing. It is being in a room together and singing together that we really look forward to later in the year. The Zooming and streaming from St. Paul’s has similarly kept us in touch with fellow worshippers but not perfectly.



Singing is widely recognised as being good for us. We are uplifted when we sing and so often when we are happy people break into singing or humming or whistling. People happy at their work will casually sing and a builder we knew in Cranborne would sing at the top of his voice

from a rooftop he was repairing and be heard all over the village.

One of my early memories as a choirboy is singing the Ascension Day Hymn, “Hail the day that sees Him rise,” from the top of the church tower at 6.00 a.m. every Ascension Day before the Mass. It was both different and exhilarating.

Every morning the first Psalm I say in Matins, number 95 known as the *Venite*, begins, “O come let us sing unto the Lord.” Often in the Psalms singing is mentioned because a necessary part of our worship is to be glad and thankful to God. We sing to the Lord for all He has done and continues to do for us and with us.

One of the Psalms, number 137, asks, how can we sing the Lord’s song in a strange land? The people find themselves sent away from the land they have been given, and are in exile. They are away from His land and so feel absent from Him and are unable to sing. It is at times of sadness or disappointment that we don’t feel like singing.

The music of Holy Week and Easter is among the most beautiful music we have. It is written to express our joy, excitement, and thanks for the great truths we celebrate again. Maybe we can’t all sing again in church yet, but the time will come when we will.

We all enjoy singing and look forward to singing more. St Augustine reminds us that he who sings prays twice. So don’t hesitate to burst into song whenever you feel like it. ***O come, let us sing to the Lord!***

With love and prayers from
Kathy and Father Bruce.



It is important to note that the following article is not about prayer, and the meditation proposed in it is not intended at all as substitute to prayer. However, the below described practise can help us with tension (physical or mental), distraction.

This method can also be helpful in prayer, as it can teach us how to fight natural causes of distraction. These mindfulness practices use natural means that God gave us to maintain our physical and mental health.

When it comes to prayer, the greatest differences are that: first, in prayer we do not concentrate on ourselves but on God; second, prayer is grace, a gift given by God and is not our own achievement.

The Basics of Mindfulness Practice

Sent by Jeanne James:

Mindfulness helps us put some space between ourselves and our reactions, breaking down our conditioned responses. Here's how to tune into mindfulness throughout the day:

1. You don't need a meditation cushion or bench, or any sort of special equipment to access your mindfulness skills—but you do need to set aside some time and space.

2. The aim of mindfulness is to learn how to pay attention to the present moment, how not to be distracted, how to react to events in a calm and rational way. Easier said than done, we know.

3. Our minds often get carried away in thought. That's why mindfulness is the practice of returning, again and again, to the present moment.

4. Don't judge yourself for whatever thoughts crop up, just practise recognising when your mind has wandered off, and gently bring it back.

That's the practice. It's often been said that it's very simple, but it's not necessarily easy. The work is to just keep doing it. Results will accrue.

Another method, focusing on breathing

This method focuses on the breath, not because there is anything special about it, but because the physical sensation of breathing is always there and you can use it as an anchor to the

present moment. Throughout the practice you may find yourself caught up in thoughts, emotions, sounds—wherever your mind goes, simply come back again to the next breath. Even if you only come back once, that's okay.

1. Sit comfortably. Find a spot that gives you a stable, solid, comfortable seat.

2. Notice what your legs are doing. If on a cushion, cross your legs comfortably in front of you. If on a chair, rest the bottoms of your feet on the floor.

3. Straighten your upper body—but don't stiffen. Your spine has natural curvature. Let it be there.

4. Notice what your arms are doing. Situate your upper arms parallel to your upper body. Rest the palms of your hands on your legs wherever it feels most natural.

5. Soften your gaze. Drop your chin a little and let your gaze fall gently downward. It's not necessary to close your eyes. You can simply let what appears before your eyes be there without focusing on it.

6. Feel your breath. Bring your attention to the physical sensation of breathing: the air moving through your nose or mouth, the rising and falling of your belly, or your chest.

7. Notice when your mind wanders from your breath. Inevitably, your attention will leave the breath and wander to other places. Don't worry. There's no need to block or eliminate thinking. When you notice your mind wandering gently return your attention to the breath.

8. Be kind about your wandering mind. You may find your mind wandering constantly - that's normal, too. Don't fight it too hard. Just come back to your breath over and over again, without judgment or expectation.

9. When you're ready, gently lift your gaze (if your eyes are closed, open them). Take a moment and notice any sounds in the environment. Notice how your body feels right now. Notice your thoughts and emotions.

Emma Lloyd-Jones is a member of Little St. Mary's in Cambridge where I spent my curacy. In this article she shares with us her impressions about the Liturgy of the Three Holy Days and how the events commemorated during worship gave life to masterpieces in art. Little St. Mary's shares a love for solemn, Anglo-Catholic worship with St. Paul's.

My impressions of Easter... and beyond

Emma Lloyd-Jones writes:

As we travel spiritually from the darkness of Lent to the triumphant light of Easter, it seems appropriate to consider some representations and manifestations of those rich and precious moments.

Easter and how it is commemorated in an Anglo-Catholic or Catholic Church is familiar to us. However this year, 2021, we are approaching the Second consecutive year of being deprived from being able to journey fully those deeply rich and wonderful times from Palm Sunday through Holy Week and the three days of the Triduum.

Christ's Agony in the Garden of Gethsemane, when his disciples slept while He prayed the night before his Crucifixion, has been particularly beautifully and powerfully painted by Giovanni Bellini (c. 1455-1516) and by his brother-in-law, Andrea Mantegna (1430-1506). These two pictures, usually hung adjacent to each other in the National Gallery, London, are similar in the sense that Christ is depicted praying barefoot and on a harsh rock. In Bellini's version he looks up at an Angel carrying a chalice and in Mantegna's Angels are carrying a cross. And the disciples sleep. Christ has to face his fate alone.

In our Gardens of Gethsemane we are invited to 'watch a while', and it is a wonderful feature of the Christian year that the Church remains open for private prayer throughout the night of Maundy Thursday to the morning of so called 'Good' Friday.

Moving onto the Crucifixion itself, Christ felt the ultimate desertion – of that by his Father. He cries from the Cross, '*Eli, Eli, Lama Sabachtani?*' ('My God, My God, why has thou forsaken me?'). The prolific Venetian painter, Jacopo Robusti Tintoretto, painted a deeply impressive and sumptuous series of paintings depicting Christ's life. This series decorates the Scuola S. Rocco in Venice. The normally

verbose Art Critic John Ruskin in his famous ‘Stones of Venice’ (published 1879) said of the depiction of the Crucifixion: ‘I must leave this picture to work its will on the spectator; for it is beyond all analysis and above all praise.’



Moments after Christ died, and the curtain of the Temple was rent in two, there was an earthquake and graves were opened...the centurion watching Christ said: ‘*Truly this was the Son of God.*’ Turning to music, those words and the compulsory and compelling pause after them in J.S. Bach’s St. Matthew’s Passion are more than deeply moving and beautiful – a prayer in themselves.

The extraordinary beauty of the Easter Vigil on ‘this holy night’ of Easter Saturday, I think, speaks for itself. For me, and I am sure for many many others, it is quite simply the height of the Liturgical Year. We literally and spiritually move from deep mysterious darkness at the beginning of the service to the wonderful moment when the Gloria is intoned and the bells ring, the organ strikes dramatic chords and the Church is triumphantly illuminated.

There is so much in this service that speaks so deeply, including the responsibility we take for ourselves participating in the Easter Mystery by the Renewal of Baptismal Vows, that it is hard to single out individual aspects.

However, perhaps one of the most striking is right at the very beginning by the Holy Fire when the Officiating Priest says ‘May the light of Christ, rising gloriously, banish all darkness from our hearts and minds.’ These words have long rung true for me. I am sure that they

will ring true for most people as we doubtless pray to be released from the dark and difficult times that have been experienced by us all in many and varying ways during the COVID pandemic. We pray for light as we travel onwards on our spiritual pilgrimage.



There are, it seems, strangely, relatively few artistic depictions of the Risen Christ. Artworks abound of the Annunciation, the Nativity, the Crucifixion, the Deposition, the Pieta and so on. But Titian's *Noli me tangere* (Touch me not) painted in c. 1515 is not only highly dramatic but also famous – for several reasons – one particularly fascinating I find. During World War II, when the National Gallery in London was removing its works of art to secret hideaways in Wales that

picture of *Noli me tangere* was specifically chosen to be the first to return to London for public viewing. There must be several messages here.

Let us rejoice that Christ is Risen... even if he is Untouchable... (as he is God and Man) and continue our Journey fortified and inspired by this wonderful season, with its myriad of spiritual truths.

I also think that the richness and inspiration of all that is Easter, its significance and symbolism can lead us to feel our lives transformed. Hopefully, we may pray that *'being rooted and grounded in love, [we] may be able to comprehend with all the saints what is the breadth, and length and depth and height: and to know the love of Christ, which passeth knowledge, that [we] might be filled with all the fullness of God'* (Ephesians 3,17-18). Deo Gracias.

ORDER OF MORNING AND EVENING PRAYER

AT ST. PAUL'S WEYMOUTH

&

LITURGICAL CALENDAR FOR APRIL

WITH PRAYER INTENTIONS

& ANNIVERSARIES

Calendar for April 2021

THU	1 st	MAUNDY THURSDAY	7pm
FRI	2 nd	GOOD FRIDAY	2.30pm
SAT	3 rd	HOLY SATURDAY	8pm
SUN	4 th	EASTER SUNDAY	10am, 5pm
MON	5 th	Monday in Easter Octave	9am
TUE	6 th	Tuesday in Easter Octave	6pm
WED	7 th	Wednesday in Easter Octave	10am
THU	8 th	Thursday in Easter Octave	6pm
FRI	9 th	Friday in Easter Octave	6pm
SAT	10 th	Saturday in Easter Octave	5pm
SUN	11 th	WHITE (LOW) SUNDAY	10am, 5pm
MON	12 th	<i>Feria</i>	9am
TUE	13 th	St. Hermenegild Martyr	6pm
WED	14 th	St. Justin Martyr	10am
THU	15 th	<i>Feria</i>	6pm
FRI	16 th	<i>Monthly Requiem</i>	6pm
SAT	17 th	Of Our Lady	5pm
SUN	18 th	2ND SUNDAY AFTER EASTER	10am, 5pm
MON	19 th	St. Alphege Bishop, Martyr	9am
TUE	20 th	<i>Feria</i>	6pm
WED	21 st	SOLEMNITY OF ST. JOSEPH	10am
THU	22 nd	Sts. Soter & Caius Popes, Martyrs	6pm
FRI	23 rd	ST. GEORGE MARTYR	6pm
SAT	24 th	St. Fidelis of Sigmaringen, Martyr	5pm
SUN	25 th	ST. MARK EVANGELIST	10am, 5pm
MON	26 th	Our Lady of Good Counsel	9am
TUE	27 th	St. Peter Canisius	6pm
WED	28 th	<i>Mass with anointing</i>	10am
THU	29 th	St. Peter of Verona, Martyr	6pm
FRI	30 th	St. Catherine of Siena, Virgin	6pm



We pray for...

- 1st Priests, vocations - *Henry Biles*
- 2nd -
- 3rd Shrine of Walsingham - *Louise Whitbam, John Cheeseman*
- 4th Our Parish
- 5th Our Benefactors - *Dora Bussey*
- 6th S.P.O.T. - *George Thomas, Maureen Tranter*
- 7th NHS workers
- 8th Beechcroft St. Paul's - *Bill Turner*
- 9th Our Choir & Organists - *Lawton Grainger, Richard Clarke*
- 10th Our Cell of O.L.W. - *Dennis Robinson, Betty Barrett*
- 11th Our Parish
- 12th Grace of last perseverance
- 13th Reconciliation within families - *Peter Biles*
- 14th St. Stephen's House, Oxford - *Leslie Butler, David Hoskins*
- 15th Our Altar Servers
- 16th Departed - *Parry Evans, Jennifer Lampard*
- 17th Grace of holy death - *Doris Bailey, William Waight*
- 18th Our Parish - *Ted Honebon, Iris Hooper*
- 19th Our Bishops Nicholas & Jonathan - *John Riggs*
- 20th Who suffer from dementia - *Maurice Robinson*
- 21st For the liberty & exaltation of the Church - *Pat Turner*
- 22nd The Poor & Homeless
- 23rd For the conversion of England - *Jim Warmesley*
- 24th Missions & Missionaries
- 25th Our Parish - *Molly Holland, James Cocks*
- 26th Greater devotion to Our Lady
- 27th The spread of the Gospel - *Mabel Gerhardt*
- 28th Sick - *Darin Lam, John, Jean, & Scott Anderson, Margaret Taylor*
- 29th Midwives *28th: Alice Jenkins, Frederick Legg*
- 30th Who suffered miscarriage - *Hazel Macauley, Max Hetherington*

On Maundy Thursday, Good Friday, and Holy Saturday all the following prayers are omitted, and Morning Prayer starts directly with the appointed Psalm, without any introduction or prayer.

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

Joy to thee, O Queen of Heaven, alleluia.
He whom thou wast meet to bear, alleluia.
As he promised, hath arisen, alleluia.
Pour for us to him thy prayer, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord has risen indeed, alleluia.

V. Let us pray. O God, who through the resurrection of Thy Son our Lord Jesus Christ didst vouchsafe to give joy to the world: grant, we beseech thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through Christ our Lord. Amen.

R. Amen.

V. O Lord, open my lips.

R. And my mouth shall proclaim your praise.

V. O God, make speed to save me.

R. O Lord, make haste to help me.

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

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

V. The Lord is risen, indeed, alleluia. 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 is risen, indeed, alleluia.

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. Alleluia.

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 is risen, indeed, alleluia.

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. Alleluia.

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 is risen, indeed, alleluia.

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. Alleluia.

HYMN

O thou, the heavens' eternal King,
Creator, unto thee we sing,
With God the Father ever One,
Co-equal, co-eternal Son.

Thy hand, when first the world began,
Made in thine own pure image man,
And linked to Adam, sprung from earth,
A living soul of heavenly birth.

And when by craft the envious foe
Had marred thy noblest work below,
Clothed in our flesh, thou didst restore
The image thou hadst made before.

Once wast thou born of Mary's womb;
And now, newborn from out the tomb,
O Christ, thou bidd'st us rise with thee
From death to immortality.

Eternal Shepherd, thou dost lave
Thy flock in pure baptismal wave,
That mystic bath, that grave of sin,
Where ransomed souls new life begin.

Redeemer, thou for us didst deign
To hang upon the Cross of pain,
And give for us the lavish price
Of thine own blood in sacrifice.

Grant, Lord, in thee each faithful mind
Unceasing paschal joy may find;
And from the death of sin set free
Souls newly born to life by thee.

To thee, once dead, who now dost live,
All glory, Lord, thy people give,
Whom, with the Father, we adore,
And Holy Ghost forevermore. Amen.

The appointed Psalm and Reading(s) follow:

1	Ps. 42, 43	Leviticus 16,2-24 Luke 23,1-25	16	17	Deuteronomy 4,15-31 John 21,15-19
2	69	Genesis 22,1-18 Hebrews 10,1-10	17	20, 21 23	Deuteronomy 4,32-40 John 21,20-end
3	142	Hosea 6,1-6 John 2,18-22	18	77 v. 11-20	Isaiah 63,7-15 1 Corinthians 10,1-13
4	117	Genesis 1,1-5 & 26-end 2 Corinthians 5,14 - 6,2	19	27, 30	Deuteronomy 5,1-22 Ephesians 1,1-14
5	111	Song of Solomon 1,9 - 2,7 Mark 16,1-8	20	32, 36	Deuteronomy 5,22-end Ephesians 1,15-end
6	112	Song of Solomon 2,8-end Luke 24,1-12	21	147 v. 1-12	Genesis 39,1-6 Matthew 1,18-21
7	113	Song of Solomon 3 Matthew 28,16-end	22	37	Deuteronomy 7,1-11 Ephesians 2,11-end
8	114	Song of Solomon 5,2 - 6,3 Luke 7,11-17	23	5, 146	Joshua 1,1-9 Ephesians 6,10-20
9	115	Song of Solomon 7,10 - 8,4 Luke 8,41-end	24	41, 42 43	Deuteronomy 8 Ephesians 3,14-end
10	116	Song of Solomon 8,5-7 John 11,17-44	25	148	Ecclesiasticus 51,13-end Acts 12,25 - 13,13
11	22 v. 20-end	Isaiah 53,6-12 Romans 4,13-25	26	119 v. 89-96	Deuteronomy 9,1-22 Ephesians 4,1-16
12	1, 2, 3	Deuteronomy 1,3-18 John 20,1-10	27	48, 52	Deuteronomy 9,23 - 10,5 Ephesians 4,17-end
13	5, 6, 8	Deuteronomy 1,19-40 John 20,11-18	28	119 v. 57-80	Deuteronomy 10,12 - end Ephesians 5,1-14
14	119 v. 1-32	Deuteronomy 3,18-end John 20,19-end	29	56, 57 63	Deuteronomy 11,8-end Ephesians 5,15-end
15	14, 15 16	Deuteronomy 4,1-14 John 21,1-14	30	51, 54	Deuteronomy 12,1-14 Ephesians 6,1-9

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:

Antiphon: Jesus stood in the midst of his disciples and said to them: Peace to you, alleluia, alleluia.

Or: He that was crucified is risen from the dead, and has redeemed us. Alleluia, Alleluia.

After the Antiphon follows the Canticle:

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.

Antiphon: Jesus stood in the midst of his disciples and said to them: Peace to you, alleluia, alleluia.

Or: He that was crucified is risen from the dead, and has redeemed us. Alleluia, Alleluia.

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

In Easter-tide: Almighty God, on this day you overcame death through your only-begotten Son Jesus Christ, and opened to us the gate of everlasting life; We humbly beseech you, that, as by your special grace preventing us you put into our minds good desires, so by your continual help we may bring the same to good effect; through the same Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. **R.** Amen.

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

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

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

R. Amen.

V. Let us bless the Lord, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

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

R. Amen.

On Maundy Thursday, Good Friday, and Holy Saturday all the following prayers are omitted, and Evening Prayer starts directly with the appointed Psalm, without any introduction or prayer.

EVENING PRAYER

Joy to thee, O Queen of Heaven, alleluia.
He whom thou wast meet to bear, alleluia.
As he promised, hath arisen, alleluia.
Pour for us to him thy prayer, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord has risen indeed, alleluia.

V. Let us pray. O God, who through the resurrection of Thy Son our Lord Jesus Christ didst vouchsafe to give joy to the world: grant, we beseech thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through Christ our Lord. Amen.

R. Amen.

V. O God, make speed to save me.

R. O Lord, make haste to help me.

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

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

HYMN:

The Lamb's high banquet we await
In snow-white robes of royal state,
And now, the Red Sea's channel past,
To Christ our Prince we sing at last.

Upon the altar of the Cross
His Body has redeemed our loss,
And tasting of his precious Blood,
Our life is hid with Christ in God.

That Paschal eve God's arm was bared,
The devastating angel spared;
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.

Now Christ our Passover is slain,
The Lamb of God that knows no stain,
And he, the true unleavened Bread,
Is truly our oblation made.

O thou from whom hell's monarch flies,
O great, O very Sacrifice,
Thy captive people are set free,
And endless life restored in thee.

For Christ, arising from the dead,
From conquered hell victorious sped,
He thrusts the tyrant down to chains,
And Paradise for man regains.

Maker of all, to thee we pray,
 Fulfil in us thy joy today;
 When death assails, grant, Lord, that we
 May share thy Paschal victory.

To thee who, dead, again dost live,
 All glory, Lord, thy people give,
 All glory to the Father be
 And spirit blest, eternally. Amen.

The appointed Psalm and Reading(s) follow:

1	Ps. 39	Exodus 11 Ephesians 2,11-18	14	11, 12, 13	Exodus 16,11-end Colossians 2,1-15
2	130, 143	Lamentations 5,15-end John 19,38-end	15	18	Exodus 17 Colossians 2,16 - 3,11
3	116	Job 19,21-27 1 John 5,5-12	16	22	Exodus 18,1-12 Colossians 3,12 - 4,1
4	66 v. 1-11	Ezekiel 37,1-14 Luke 24,13-35	17	24	Exodus 18,13-end Colossians 4,2-end
5	135	Exodus 12,1-14 1 Corinthians 15,1-11	18	142	Deuteronomy 7,7-13 Revelation 2,1-11
6	136	Exodus 12,14-36 1 Corinthians 15,12-19	19	26, 28 29	Exodus 9 Luke 1,1-25
7	105	Exodus 12,37-end 1 Corinthians 15,20-28	20	33	Exodus 20,1-21 Luke 1,26-38
8	106	Exodus 13,1-16 1 Corinthians 15,29-34	21	119 v. 33-56	Genesis 41,37-49 Luke 3,21-23
9	107	Exodus 13,17 - 14,14 1 Corinthians 15,35-50	22	111, 116	Jeremiah 15,15-21 Hebrews 11,32 - 12,2
10	145	Exodus 14,15-end 1 Corinthians 15,51-end	23	3, 11	Isaiah 43,1-7 John 15,1-8
11	143 v. 1-11	Isaiah 26,1-9 & v. 19 Luke 24,1-12	24	19	Isaiah 52,7-10 Mark 1,1-15
12	4, 7	Exodus 15,1-21 Colossians 1,1-14	25	45	Ezekiel 1,4-14 2 Timothy 4,1-11
13	9, 10	Exodus 15,22 - 16,10 Colossians 1,15-end	26	50	Exodus 29,1-9 Luke 2,41-end

27	59, 60	Exodus 32,15-34 Luke 3,1-14	29	61, 62 64	Exodus 34,1-10 & 27-end Luke 4,1-13
28	67	Exodus 33 Luke 3,15-22	30	25	Isaiah 40,27-end John 12,20-26

Each reading ends with these words:

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

MAGNIFICAT

Ant: I have put my finger into the print of the nails, and my hand into his side, and I have said: My Lord, and my God! Alleluia.

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: I have put my finger into the print of the nails, and my hand into his side, and I have said: My Lord, and my God! Alleluia.

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:*

In Easter-tide: Almighty God, on this day you overcame death through your only-begotten Son Jesus Christ, and opened to us the gate of everlasting life; We humbly beseech you, that, as by your special grace preventing us you put into our minds good desires, so by your continual help we may bring the same to good effect; through the same Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. Amen. **R.** Amen.

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

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

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

V. Let us bless the Lord, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

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.

From the Book of Common Prayer

Easter Day: *ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.*

Here we recognize that he who died upon the Cross and was raised from the dead was really and truly the Second Person of the Holy Trinity. It was he who died according to his human nature, and by this dying he opened the gate for us into eternal life, the very gate that had been closed by the Cherubim (Genesis 3:24). Thus, as it were, we walk through an open gate/door into a way of life wherein our vocation is to do the will of God gladly and joyfully. “Special grace preventing [going before] us” is what Christ gives to his people as they walk with him in the Spirit. Good desires are not enough for those who live in the power of the Resurrection; they are to be brought to good effect for the glory of God and he good of souls.

The Gospel from John 20,1-10 tells how Mary Magdalene visited the tomb of Jesus only to find that the stone across its entrance had been moved. She hastened to tell Peter and John. They ran to see for themselves and entering the tomb found to their amazement that it was empty. So the empty tomb becomes the first sign that Jesus has been raised from the dead.

Naturally Christians who hear the story so far want to know what happened next and of they read on in John’s Gospel. They find out that Jesus actually appeared to Mary, spoke to her and made her - a woman with a certain questionable reputation - into the first witness of the Resurrection! Thus she can go and tell the disciples, “I have seen the Lord!”

So it is a woman not a man, a disciple and not an apostle, who is chosen by God to be first person to see the Lord Jesus Christ as the Resurrected Master and Saviour.

What happened to Jesus on Easter morning was not resuscitation. The human soul did not reunite with a revived body to form a resuscitated, revived Jesus. In no way whatsoever, could



Resuscitation have ever been the proclamation of Gospel. Resuscitation could never have been the statement that a new covenant between God and man was in place, that the old Mosaic covenant was obsolete, and that there was atonement, redemption, salvation, reconciliation & forgiveness of sins available through the Name of the Lord Jesus Christ.

What happened on Easter morning was a miracle that was more, much more, than the resuscitation of the dead body of Jesus and its reuniting with his soul. The Miracle of Easter is that Jesus, the Incarnate Son of God, was raised from the dead into a new order of being and as a new form of humanity. His resurrection from the dead, while a continuance in personal identity, was at the same time a transformation of his human nature and body so that he

became a resurrected, glorified, super-naturalised and immortalised Man (yet more than Man). His humanity, wholly transformed by the Spirit of God, contained and displayed the new order of being that is the kingdom of God. The Person of the Son of God now had not only his eternal divine nature with a human soul (as from Good Friday through Holy Saturday) but also a totally perfected, glorified, super-naturalised and immortalised human nature, body and soul.

Thus the cry, “Jesus is risen from the dead”, is also the announcement that the new covenant between God and man is in

place. It shows us the goal for which human nature was created by God, and to which it will be raised on the Day of Last Judgement.

This explanation of the raising of Jesus as the Resurrected Lord of life and not as the resuscitated Rabbi makes it possible for us to see why Jesus did not appear to those who had handed him over to death (the Jewish Sanhedrin & the Roman Procurator and their helpers). By the laws of the new covenant and of the kingdom of heaven, the miracle of the Resurrection could only be made known to those who responded in penitence and faith. It was not a portent that could be shown to anyone & everyone to press them or to scare them into belief! It was a miracle belonging to the realm of the kingdom of God and only those with eyes to see could see it.

Thus Jesus appeared only to the disciples and to them on several occasions. In them he had sown the seed of faith and insight and they, as quickened by the Spirit of God, were able to begin to see him in his new identity, in his transformed and glorified manhood. That is they were able to receive the Revelation of his true identity as the Risen Lord and then worship him (as did Thomas) as “My Lord and my God”. To state all this is to agree with the Gospel records which make it absolutely clear that Jesus made no attempt whatsoever to appear to any others than his disciples.

However, to make this essential point about the revelation of a new order of being is not to discount historical evidence for the Resurrection of Jesus. There is historical testimony that points to the Resurrection of Jesus with overwhelming probability - for example (a) the disciples did not really expect the Resurrection; (b) the existence of the Church despite the great setback of Good Friday; (c) the claims of the disciples that Jesus actually appeared to them; (d) the empty tomb and (e) the absolutely new appreciation and understanding of the Scriptures by the apostles and disciples.

Ultimately, we must say that what it took on Easter Day and during the next 40 days first to *see* and then to receive Jesus as the Resurrected Lord, with his new covenant and kingdom, is ultimately what it takes now - a penitent, believing heart. “He who believes and is baptized shall be saved.”

The Revd Dr Peter Toon (+2009)

Chocolate and Orange sponge cake with Galaxy topping and filling

Lesley Cheeseman writes:

For cake:

4 large eggs, beaten
Teaspoon orange extract
Zest of one orange
8 ozs (225g) Stork
margarine
8 ozs (225g) soft light
brown sugar
8 ozs (225g) SR flour
2 teaspoons baking pdr
1 oz (25g) cocoa pdr and
very hot water



For filling and topping:

110g Galaxy and 1 1/2 oz (40g) very soft butter

Method for cake:

Start by measuring cocoa powder in a small basin and add enough very hot water to make a smooth paste. Set aside until cool.

In a food mixer or processor beat eggs, orange zest and extract, then add all other ingredients including cooled chocolate and combine until well mixed, about 2 minutes.

Divide between 2 x 8" (20cm) sponge tins, and bake in fan oven, 160 for 30 mins approximately until springy to touch and testing skewer comes out clean. Leave in tins for 5 mins, turn out on cake rack and leave until cold.

Method for filling and topping:

In a microwave bowl break Galaxy in small pieces, cook for approximately 1 minute but must test every 20 seconds to prevent burning. When melted, mix thoroughly with the softened butter.

Invert 1 Sponge for base and keep 2nd cake right side up. Divide equally between filling and topping. (It doesn't look much but it's very rich!). Assemble and cover top with Smarties orange mini eggs.



Weymouth & Portland

You are invited to journey through

The Easter Garden

As you walk through each garden there will be opportunity to pause, pray and reflect on the life and teaching of Jesus in a multi-sensory experience of the Easter story. (There is an activity for children too!)

The Salvation Army, Westham Road
Sunday 28 March - Sunday 4 April

All COVID 19 safety precautions to be observed including hand sanitising, masks and social distancing.

Sunday	28th	10am-1pm
Monday	29th	10am-4pm
Tuesday	30th	10am-8pm
Wednesday	31st	10am-4pm
Thursday	1st	10am-8pm
Friday	2nd	10am-4pm
Sunday	4th	8am-1pm

You may book a specific time slot for Good Friday and Easter Sunday
To do this or for further information please call Margaret Sherratt
phone: 07815461078



The new blue Mass vestments

Lesley Cheeseman writes:



All those reading the March issue of High Tide would have come across the excellent article written by Pat Perry talking about the Altar linen used at St. Paul's and marvelled at the effort made in sourcing and making a complete set of vestments

(Chasuble, Stole, Maniple, Burse and Chalice Veil) for the Lady Chapel.

This led to a discussion between Pat and myself and, much to my delight, she agreed to allow me to donate the vestments in memory of my beloved John. John's love for Our Lady manifested in Walsingham so the Lady Chapel became an extension for that love, especially in latter years knowing he would not be visiting Walsingham again, so this set of vestments is a fitting tribute in his memory.



Used for the first time at the Annunciation service (25th March), one could only marvel at the sheer beauty of the vestments and what a wondrous God-given gift Pat has, so thank you again Pat!

The beautiful and rich blue-gold textile used for this Mass set is available in every liturgical colour: red, green, black, white, and purple. If you wish to donate a chasuble in memory of a loved one, please, talk to Pat Perry of Fr. Gregory.

Feast of the month: Our Lady, Mother of Good Counsel

26th April

The title “*Mother of Good Counsel*” is an ancient one. Indeed, we know of a church built in the 5th century bearing this title. The title is also found in the Litanies of Loreto, and it became really popular thanks to an image.

The Legend



According to tradition, the story is said to have begun in 1467 in a small church in Albania. In this church there was the old painting of Our Lady with the child Jesus and no one in the village knew where it had come from.

Due to the Turks invading Albania, many villagers were fleeing. Two young men, Giorgio and De Scalvis, often visited the church to pray. They had had a particular devotion to Mary as depicted in the painting of Mary and regretted that it would be left behind. One night as they prayed in the church, they both fell asleep and dreamt that Mary had commanded them to leave the country. She also said that the painting would also depart to escape from the Turks and that they must follow the painting wherever it went.

In the morning the painting had detached itself from the wall and hovered, wrapped in a white cloud. They followed after as the painting led them to the coast. Then they followed it out across the water until they reached the Italian coast. After a few days the cloud and the painting disappeared. Giorgio and De Scalvis began searching the

city until they found the old Augustinian church of Santa Maria in Genazzano.

The town-folk suddenly heard “exquisite music” so they rushed to the church where a mysterious cloud descended on the unfinished wall of the parish church. When the cloud dissipated, a beautiful fresco of the Virgin Mary and the Christ Child was revealed. It was the one from Albania Giorgio and De Scalvis had followed.

Biblical background

Legendary and historically improbable this story may be, Our Lady is still rightly honoured under the title “*Mother of Good Counsel*”, for she is the Mother of Christ, whom Isaiah with prophetic vision called “*Wonderful Counsellor*”; she lived her whole life under the guidance of the “*Spirit of counsel*”, who “*overshadowed*” her. God generously poured out on her the gifts of the Holy Spirit, principal among which is the “spirit of wisdom”.

In the words of Wisdom Mary exclaims: “To me belong counsel and prudence, understanding and strength are mine” (Proverbs 8, 14); gifts willingly shared with the children and disciples of Wisdom whom Mary instructs that they must before all else do what Christ has told them to do (John 2,5).

The fresco

One striking aspect of the fresco, which has lent a certain credence to the legends surrounding it, is that the upper portion of the image is separated from the wall so that much of the fresco is just a thin sheet of plaster. Yet the image of Our Lady of Good Counsel has survived for centuries in this precarious state, through the rebuilding of the main walls of the church, and through a number of earthquakes. Much of the church was destroyed in World War II, but the image remained intact and in place.

Meaning of the Feast & Title

The tender image of Mother and Child is at one and the same time so very human and so illustrative of a deep spiritual truth. Mary, Mother of her infant Son, is also his first and most faithful disciple. He

who is her Lord embraces her affectionately as she, his Mother, receives from him words of wisdom and counsel.

We note the “good counsel” of Mary in several scenes of the Gospel, especially that of Cana, when the mother of Jesus says, “Do whatever he tells you”. Saint Augustine reminds us that while Mary is blessed for being the Mother of Jesus, she is even more blessed for being his disciple. In fact, as the first disciple of her Son she presents him to us as our Teacher, our Way, our Truth and our Life - even as he was for her.

Famous Pilgrims

Many Saints, bishops, and Popes visited the Image of Our Lady, and there are two events that are linked to our times. Pope John XXIII was a pilgrim to the shrine on the eve of the Second Vatican Council, and Pope John Paul II visited it before going to Albania to re-establish the Church there following the collapse of communism.

Prayers

The first one was written by John XXIII, the second is the Collect of the day.

O Mary, your name has been on my lips and in my heart, from my early infancy. When I was a child, I learnt to love you as a Mother, turn to you in danger and trust to your intercession. You see in my heart, the desire to know the truth, to practise virtue, to be prudent and just, strong and patient, a brother to all. O Mary, help me to keep my purpose of living as a faithful disciple of Jesus, for the building up of Christian society and the joy of the Holy Church. I greet you, Mother, morning and evening; I pray to you as I go upon my way; from you, I hope for the inspiration and encouragement, that will enable me to fulfil the sacred promises of my earthly vocation, give glory to God and win eternal salvation. O Mary! Like you in Bethlehem and on Golgotha, I too wish to stay always close to Jesus. He is the eternal King of all ages and all peoples. Amen.

Lord, you know that our thoughts on earth are full of fear and uncertainty; through the intercession of the Blessed Virgin Mary, from whom your Son took flesh and blood, send us the gift of counsel to teach us how to discern your will and to guide us in all we do. Through Christ our Lord. Amen.

On the Holy Mass

The Roman Canon (4)

Which we offer you in the first place for your Holy Catholic Church. Be pleased to grant her peace, to protect, unite, and govern her throughout the whole world, together with your servant, our Bishop N., N. our King (Queen), and all those who, holding to the truth, hand on the Catholic and Apostolic faith.

The Eucharistic Prayer is just that — a prayer. And prayer is oftentimes a petition. Sometimes, petitionary prayer gets a bit of a bad reputation and we feel guilty that we are asking God for all sorts of things, rather than limiting prayer to praise and adoration.

But Christ himself, the Master and Teacher of prayer, commands us to ask. Prayers of petition are most certainly not less worthy than other forms of prayer. In fact, petitionary prayer should form the foundation of our spiritual lives, for it is always an admittance of dependency and our need for God.

Our first prayer of petition is for the universal (Catholic) Church present throughout the whole world. Many modern translations consistently refer to the Church as “it” rather than as “she” and “her.” The Church is not an impersonal institution but is the great Bride of Christ. She is His Bride and our Mother.

So, why are we praying for the Church?

Most importantly, to follow Christ’s example. Before his suffering, Jesus, in his *Farewell Prayer*, also called *High Priestly Prayer* (John 17,6-26), solemnly prayed for his disciples and for all those who, through the Apostles’ proclamation of the Gospel, would believe in him. Because of this solemn prayer Christ, the Apostles, and the Church belong together inseparably. There is no Gospel, and so there is no faith, and so again there is no salvation without or outside the Church. The proclamation of Christ and his Gospel, to conversion and salvation of nations begins with praying for the Church. As the Eucharist, the Mass is the exact “imitation” of what Christ started at the Last Supper and completed on the Cross, we also imitate the prayer he, as High Priest, said between the Last Supper and the Cross (John 17).

Then we pray for the Church so that she may efficiently fulfil her vocation of being the new saving ark. In order to do so, she needs peace, protection, unity, and governance.

Peace - We all desire peace. Christ, who knows what dwells in our hearts, often greeted his own with these words: “*Peace to you!*” In the Bible peace is not simply the lack of war and conflict but is the fullness of well-being and happiness. It is reconciliation with God and so peace is also salvation. It is reconciliation with others, so peace is justice too.

Protection - In John 22,31, before his death, Jesus reveals to his disciples that “*satan has demanded to sift all of [them] like wheat.*” The Holy Church is under continuous attack from satan and evil spirits, from the powers of this world, and is weakened by the scandals and sins of her own. She very much needs the promised protection of God!

Unity - in John 17,21 we read that unity is clearly Jesus’s will for his Church. He wants those who believe in him to be one. We also read that without this unity the Church will struggle to convince the world of the Truth of Jesus. This unity we pray for is partly the desired and needed *great unity* of all Churches - but it is also the unity of our own local church. If we do not live in unity and mutual charity in our Parish how will we ever be able to proclaim Christ with success?

Governance - Too many moderns prefer a suggestive and supportive God who affirms but does not correct or punish ever, who does not direct and command in any way. But the real and true God, as revealed in the Bible, does command, does insist and does correct and punish. This divine act is properly rendered by the verb “to govern.” We are asking God to keep the Church on the path of what is true and right.

This governance and order, of course, does not come to us in the form of some kind of heavenly vision or voice. While the Calvinist theology sees every Christian being individually “governed” by the Holy Spirit directly, in the Catholic and Anglican theology Christians are governed, instructed, and sanctified by the Holy Spirit through the hierarchy of the church. We cannot belong to the Church and pretend to live in obedience to her without belonging to the *local* church: parish, diocese, national church. So we pray for our own Bishop and for whoever governs the local-national church - in our case: the Sovereign.

We also pray especially for our shepherds as they all desperately need it. They have been called by God to an immensely difficult vocation, and they rely upon the prayerful support of all God's people to stand fast in the faith despite the buffeting winds and frightening waves of the world and their own weaknesses.

This prayer for the lawful hierarchy and authority, of course, reminds us of 1 Timothy 2,1-4: "*First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings should be made for everyone, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and is acceptable in the sight of God our Saviour, who desires everyone to be saved and to come to the knowledge of the truth.*" Holy Scripture draws a clear, strong link between salvation and godly governance by lawful authority under which the Gospel is proclaimed and promoted. This is, indeed, what we pray for.

Finally, we pray for those who are "*holding to the truth.*" For ourselves, that is. Today, more than ever, we need to recover a sense that our faith is not just a viewpoint, or a way of thinking. Our faith is not one of many valid options - a grave error even good Christians fall into. Our faith is a truth claim. The opposite of what we teach is not just less meaningful, it is false. Jesus said: "*For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice*" (John 18.37). The Roman Canon alludes to this verse here. More than ever we need to recover a notion that when the Church announces the faith to the world, she (we) are not just expressing an opinion. We are speaking the truth. And those who are of the truth listen to her and, ultimately, to Christ.

So that there is no confusion, the Roman Canon marks faith and truth clearly as "*Catholic and Apostolic*". Catholic as in *universal*. Apostolic as in *rooted in the teaching of the Apostles*. What has been taught by the Apostles, in the whole world and for the beginning, it is still the truth. Truth, faith, and revelation do not change. Our understanding of them becomes deeper and wider over time, but Christ is the final, full, and definite Truth (John 14,6) and perdition is the fate of those who change his Gospel (Galatians 1,8). Some Christians regard the Bible, or even Christ, as limited by the knowledge and world of their own times. The Roman Canon keeps us away from this erroneous view.

The Psalms - Psalm 7: *Confidence in God's deliverance*

(Commentaries from various sources edited together.)

Introduction & Structure - The title of Psalm 7 says explicitly that the reason king David wrote this Psalm were the hurtful words of a man named Cush, from the tribe of Benjamin. If you are wondering who Cush was or what did he say... you are not alone. He is never mentioned in the Bible, and there is no record whatsoever of his words. And this makes this Psalm mine, yours, of each one of us. Who of us has never been told hurtful words?! (Or who of us never said them to others? - but let's not go there now).

Verse 1 has David pleading for help from the Lord to deliver him from persecutors. Verse 2 tells us that this persecutor – or maybe there are more than one – they threaten to tear David apart like a lion would his prey. Verses 3-5 have David swearing that he didn't commit acts of injustice. That makes me wonder whether this Cush fellow was slandering David. But these enemies weren't just calmly slandering David. They were raging. Finally, verses 14-16 give us the idea that these men were hatching sin and mischief in their hearts and the result was falsehood against David.

When we are being slandered, what do we need? We need someone to prove those ugly rumours false. We need someone to step in and set the record straight. We need *vindication*. And that is exactly the topic of this psalm.

David knows that the only one who can truly vindicate him is the Lord. And he's sure that the Lord will vindicate him because he is truly innocent of the charges levelled against him. *God will vindicate the innocent.*

Verse 2 - Sometimes God's strength is evident in *helping* through a trial. Other times it is evident in *delivering* us from trials. In this Psalm David is praying for deliverance.

He pictures the results of his slander to be like someone who experiences an attack by a lion. We have all seen videos of lions attacking other animals – even other lions. These beasts are incredibly strong. They will clamp their jaws down on whatever part of their pray

they can and they'll – as our psalm says – tear and rend their helpless victim. No mercy. And no one is going to come to the rescue of that poor lifeless creature that is about to become the lion's food.

That's graphic. And it's exactly the way the psalmist is picturing the effects of this man's slander. David will be torn apart – his reputation will be rent – his livelihood and very life could be destroyed by this man's slander. That is, unless the Lord delivers him. When a lion attacks its prey, there usually isn't anyone to deliver. But in David's case, he's putting his trust in the Lord to deliver him.

Let us note the urgency in David's prayer. God sometimes allows difficult circumstances, so they will awaken this urgency in us.

The Psalm, of course, is not only about “self-pity”: poor me, nasty people say hurtful things to me... This Psalm is also a mirror and reminder: how our “victims” may feel when our words and tongues become *hunting lions*.

Verses 3-5 - Well, why could David be confident that God was going to deliver him from this man and his slander? David here is testifying to his own blamelessness by making a list of sins he could have committed (but did not, says he): having iniquity in his hand; rewarding evil to someone who is at peace with him.

David is innocent, so he can ask the Lord to vindicate him with confidence. What about our innocence? Have we always repaid others with kindness, truth, justice?

Verse 6 - And because of the falsehood that the enemy is spreading about David, he asks the Lord to arise – to lift himself up – to awake. Even though we know that God doesn't sleep or slumber, when we are being slandered and it seems like God isn't doing anything to defend us, it can seem like he's asleep.

I think it's so kindly condescending of God to allow for a mere man to beg him to “wake up” as it were. God could have struck that line from Psalm 7. But he doesn't. He allows David (and us!) to express his (our) feelings – and David, in this very moment, feels as if God's inactivity makes him seem like he's asleep.

It is a mistake to believe that God is without passions. Because he is God, we can say that these passions are not exactly like their

human counterparts; yet they are certainly somewhat like them. God is not cold, distant, and dispassionate.

Verses 7-8 - Well, ultimately, of course, David understands that God really isn't asleep. He is picturing God as a king on his judgement seat – a high lofty exalted king. His subjects – both those who are loyal and those who are traitors – are waiting for him to return and judge them.

And the Lord will return to judge, there's no question about it. It's going to happen. Now, to the innocent God's judgment isn't a fearful thing. On the contrary, the innocent will be vindicated.

David is not saying that he is *completely* innocent or sinless. Who could be? Who is? No, David's not being unrealistic. He's saying – "I'm fine with you judging me, Lord. Because I know that the slander being spread about me is not right."

The image of God as Judge knowing our inmost thoughts and intentions preserved David - and should preserve us - from presumption, pride, boastful thoughts.

Verses 9-11 - But God's judgment doesn't end so well for the wicked. When God judges them, their wickedness comes to an end.

God tries the hearts and reins. God alone knows people's internal thoughts and even our motives. Whatever is good in us, he's not going to let that go unnoticed, and will become our defence, our saviour who delivers us from evil.

On the other hand, wickedness is not forgotten either. He may not act when and as we would want him - but he is constantly watchful over the wicked to make sure judgment is meted out to them.

Verses 12-13 - Let's be honest, the image offered by these verses is rather frightening. Unless the wicked repent and turn from their wickedness to God, the Lord will whet his sword. He'll sharpen it. Why would an executor of vengeance sharpen a sword? It's not to display it over his fireplace. It's so he can use it to kill. God is pictured as having a sharpened sword and being ready to execute the criminal.

Not only does he have a ready sword. But he has a bow, too. He bends it. This can be speaking of taking the unstrung bow and bending it so that the bow could be strung. Or it could be talking about the Lord

taking an already-strung bow, putting an arrow on the string, and getting ready to fire. His *instruments of death* are then further broadened in verse 13. How are we to understand these verses? Is God cruel? or vindictive? or unforgiving?

On the one hand, there is a commonly and dangerously rejected truth about God. Many think that they will one day stand before a God exclusively of great love, great mercy, great warmth, and great generosity. They never imagine they will stand before a God who is perfectly just too and who cannot ignore the crime of sin.

On the other hand, I think the key to these verses are the words *as if*. The un-repentant sinners will suffer eternal death and perdition *as if* some powerful, unforgiving, vindictive God was hunting them down with deadly weapons.

God does not want the death of sinners. His fatherly love is tormented by sin, hate, death, perdition. However, as we are free to repent and turn back to him, so we have the freedom to refuse him and his unconditional love. We are free even to make the final, the definite refusal too. And refusing Life itself - is it not the most frightening, the most definite death?!

Verses 14-16 - David continues to lament of his enemies. He uses a really striking metaphor. David pictures the slanderer in terms of being pregnant and delivering a child. The word "*travaileth*" can refer to the travail of a woman being in labor. So, the wicked ones are pictured as being pregnant – or filled with – mischief. Labouring with sin. And giving birth to falsehood – or the slander that they were heaping on David.

The sinners might dig a pit for people like David to fall into. But ultimately, they're the ones who will fall into it. And they might conceive mischief and violence against innocent men like David – but that mischief and violence will return to themselves.

Verses 17 - The realisation of all this causes David to praise the Lord. It is a source of relief, peace, and even joy to know that we are *free* from having to repay our enemies, to vindicate ourselves, to worry about the destiny of evil men. We can calmly, peacefully, trustingly put all this into God's hands. Even *forgiveness* becomes easier in this context.

On the Sacrament of Confession

Baptism was given to take away the sin inherited from Adam (original sin) and any sins we personally committed before baptism. For sins committed after baptism, a different sacrament is needed. It has been called penance, confession, and reconciliation, each word emphasising one of its aspects.

During his life, Christ forgave sins, as in the case of the woman caught in adultery (John 8,1–11) and the woman who anointed his feet (Luke 7,48). He exercised this power in his *human* capacity as the Messiah or Son of man, telling us, “*the Son of man has authority on earth to forgive sins*” (Matthew 9,6), which is why the Gospel writer himself explains that God “had given such authority to men” (Matthew 9,8).

Christ told the Apostles to follow his example: “*As the Father has sent me, even so I send you*” (John 20,21). Just as the Apostles were to carry Christ’s message to the whole world, so they were to carry his forgiveness: “*Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven*” (Matthew 18,18). He repeated this after his resurrection: “*Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained*” (John 20,23).

St. Paul confirms this reception of power and ministry of reconciliation when he writes: “*All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation*” (2 Cor 5,18).

Early Christian communities are witnesses how the Church has interpreted the words of Christ from the very beginning. Bishops and theologians such as Irenaeus (180), Origen (241), Cyprian (251), and Aphraates (337) write about verbal confession as widespread practice among Christians.

One could, of course, still refuse Confession as something unnecessary for them - but none can deny that Confession was instituted by the Lord Jesus, entrusted to the Apostles, and received as a Sacrament by the first Christians.

But could a Christian, in good conscience, truly think that Confession is unnecessary - a Sacrament instituted by the Eternal Wisdom of the Father? So why is Confession not only necessary but also good for us?

“Name the devil and break his power” is an old proverb. Identify the problem and you are half way there to conquering the difficulty. Confession gives us the chance to reflect on the recent past and see what good things have been achieved and what bad things have been committed. It improves our understanding of morality. I believe much of the violence among the young today is a result of this diminished sense of sin and responsibility.

Confession helps us overcome vice. The grace we receive from the Sacrament of Confession helps us combat our faults and failings and break our habits of vice much more easily and expediently than we could otherwise do without the sacramental grace.

Confession brings us peace. Guilt from the sins we commit can make us feel all mixed up inside and cause us to lose our peace and joy. When we hear God’s forgiving words to us from the lips of the priest in Confession, a burden is lifted off our shoulders.

Confession makes our will stronger. Every time we experience the Sacrament of Confession, God strengthens our will and our self-control to be able to resist the temptations that confront us in our lives. We become more resolute to follow God’s will and not our own whims.

One might say: I confess only to God. Yes, you can say to God “forgive me” and say your sins, but our sins are also committed against the brethren, and against the Church. That is why it is necessary to ask pardon of the Church, and of the brethren in the person of the priest.

Also, when we take an honest look at confession, we quickly see that it is a pillar not only of religious life, but mental health. It demands something for which there is no substitute: that we are honest with ourselves. Confession strips away the veil that we often cast over our actions, realigning our souls with what is best and truest in our natures.

As Thomas Merton, a monk, wrote: “We are at liberty to be real, or to be unreal. We may be true or false, the choice is ours. We may wear now one mask and now another, and never, if we so desire, appear with our own true face.”

Confession is wise and strong and necessary, unburdening both the soul and the psyche to live a forthright, productive, and fuller life. Confession is not only for those who have committed some great public or private sin. For most of us, our “little murders” — our

duplicities, the daily hurts, neglects, and carelessness we inflict upon others and upon ourselves — need to be confronted and acknowledged. Using confession to live honestly and consciously is an art to be learned and a skill to be practiced. It is neither an easy fix nor a heal-all.

Confession is, quite simply, an attitude. It is the cornerstone of the intentional life, not merely a clearing out of the debris, that which is bad or wrong in us, but a realignment of what is best in us, an intention to live a better life. Confession is about truth, and as Thomas Merton advises us, what follows from an attitude of truth will not fail us.

The Church of England has inherited many things from the Reformation. Good things - but not only. Under the influence of German and other continental reformers, there were times when statues, icons, stained glass windows were smashed, even Crucifixes were burnt as idolatry. Pilgrimages were prohibited, lighting candles in church meant a prison sentence, and the use of Rosaries or prayers for the dead were denounced to authorities and severely punished. Many churches saw the Eucharist being celebrated only a handful times a year. Alongside church buildings, popular devotions, and traditional prayers, the Sacraments were attacked as well. Baptism was denied to newborns, Confirmation was abandoned, Confession abolished, the Anointing of Sick fell into disuse. Efforts to restore the Sacraments and their rightful place in the life of faithful started with the Catholic revival in the Church of England - but we all know how much easier it is to destroy than to restore... For the very same reason we are all worried seeing the Sacraments of Order and of Marriage being attacked, even from within the church.

Let us pray that the Sacrament of Confession may be fruitfully used again in the Church of England, by one and all - yes, us included.

A beautiful morning prayer, shared by Lesley Cheeseman, attributed to St. Patrick Bishop whose Feast we celebrated this month:

I sing as I arise today! - I call on my Creator's might; - The will of God to be my guide, - The eye of God to be my sight, - The word of God to be my speech, - The hand of God to be my stay, - The shield of God to be my strength, - The path of God to be my way.

Vicar

Fr Gregory Lipovsky - gregorio.hu@gmail.com - 07796 963703
The Vicarage, 58 Abbotsbury Road, Weymouth, DT4 0BJ

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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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.

Ann Isbell - 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!