



# HIGH TIDE

*April 2022*

PARISH MAGAZINE  
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - Notices & News - Articles from Fr Bruce & Kathy, Chris Keat, Katherine Harrison, Jeanne James - Catechism - and more*

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

<http://www.stpaulsweymouth.org>

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

*The next Magazine will be published on **Sunday 1<sup>st</sup> May**. Please, send all articles,  
information, news you wish to be published by Sunday 24<sup>th</sup> April.*

## Christ has risen, alleluia!

*"Oh death! Where is your sting? Oh hell! Where is your victory?"*

May your Easter be filled with joy and peace from above!

*Fr Gregory*



## Notices and news

***Celebration of birthday*** - All here at St. Paul's wish a very happy birthday to **Reg Bibby** who will be 90 on the 2<sup>nd</sup> of April. Every blessing and good wish to Reg and many more happy returns!

***From Eileen Galling*** - "I should like to thank everyone who has supported me during Helen's illness, and after her death, I could not have got through it without your support and prayers. Thank you all once again."

***Another thank-you note*** - "Many thanks to all the kind and generous people who cooked for the Safesleep clients this year. The food and goodwill were very much appreciated."

***Sunday service times*** - Please, note that from April Sunday Mass will be at 10.30am as the Vicar will have to start saying the 9am Sunday services at Fleet Holy Trinity. Evensong & Benediction is at 5pm since we have entered into British Summer Time.

***Services during Holy Week*** - There will be a wide range of traditional services during Holy Week and we are all very much encouraged to come to church as often as we can. The days of Holy Week see the most moving liturgy and prayers and they are a great occasion to grow in love and affection for the Lord Jesus.

Most liturgical occasions during these holy days have some very dramatic elements to them and, through appealing to our senses by using a wide variety of colours, instruments, movements, even noises, they become a "sacred theatre". They invite us to a sacred "time travel" and make us partakers of Jesus' last days here on earth.

Some days have longer services than usual, and physically and emotionally they can be sometimes testing. Yet, we are advised to try to be present as much as we can so that we can have a fuller image of Jesus' Passion. The week of Easter, for the same reason, will see a simplified timetable of services to give us all a well-deserved physical rest after the intense days of the Holy Week. So, please, check the magazine and the weekly sheet for any changes to our usual service times.

These days are also most fitting to make our Confession. Being absolved from our sins, freed from that burden which sometimes can become so heavy on our "spiritual shoulders", leaving behind the past and starting afresh will make the Great Feast of Easter even more joyful. Please, feel free to fix an appointment with the Vicar for your Confession - however he will also be available before and after every service during Holy Week.

***The Altar of Repose (Holy Sepulchre)*** - If you would like to help to plan or build or decorate the Altar of Repose which will be erected in the Lady Chapel, please, talk to the Vicar who is very happy to accept any help!

***Sermons during the Holy Week*** - As every service is already longer than usual, and the prayers, rituals, and ceremonies speak for themselves, so to say, there will be no sermon during those days. Instead, there is a homily printed in the magazine for most of those days.

<b>Palm Sunday</b>	10.30am	Blessing of Palms, Procession and Sung Mass with Passion reading (Matthew)
	5pm	Evensong & Benediction
<b>Monday</b>	9am	Low Mass
<b>Tuesday</b>	9am	Low Mass with Passion reading (Mark)
	5pm	Evening Prayer
<b>Wednesday</b>	9am	Morning Prayer
	10am	Low Mass with Passion reading (Luke)
	6pm	Tenebrae Service
<b>Maundy Thursday</b>	9am	Morning Prayer
	6pm	Sung Mass with Washing of the Feet and Stripping of the Altars.
		Watch at the Altar of Repose until midnight
<b>Good Friday</b>	9am	Morning Prayer
	2.30pm	Solemn Liturgy of the Presanctified (sung Passion, creeping to the Cross)
	7pm	Candlelit Stations of the Cross
<b>Holy Saturday</b>	9am	Morning Prayer at the Tomb of Christ
	10am	Holy Rosary
	8pm	Solemn Easter Vigil
<b>Easter Sunday</b>	10.30am	Sung Mass (no evening service)

# A series of sermons and homilies for the Holy Week

*On Palm Sunday:*

## **Hosanna**

*Fr. Tony Ball writes:*

When you read a book, watch a play or a film or become an avid follower of a t.v. soap, do you find yourself transported into the time and place which is unfolding before you? I do. I can't read a Sherlock Holmes story without being caught up in the noise and smell of Victorian London, the bleakness of Dartmoor, or the foul smell of his pipe in the room at 221B, Baker Street. With a lot of imagination and a little poetic licence I am there, witnessing first hand the events as they take place.

Reading the account of the triumphal entry into Jerusalem places me there and then, as if I am seeing and hearing all that is happening on that first Palm Sunday. I get caught up in the excitement of the crowd. I want to cut palm branches, I want to shout "Hosanna" I want to push to get closer to Jesus. I just want to get carried along in the euphoria of the occasion. But it is short lived, for I know now what that crowd did not know then, that an excited, enthusiastic cry of "hosanna" would in a matter of a few days turn into a vengeful chant of "Crucify, Crucify Him!" How could this be? What was the reason? Perhaps it was just the fickle nature of the crowd which could be manipulated by a few powerful and influential voices. Perhaps because expectations were not realised in the way people hoped for or had been led to believe. But what might these expectations have been?

For the crowd the Old Testament prophecies on the coming of the Messiah were being fulfilled. Here he was exactly as foretold. Coming into Jerusalem riding on an ass. He was entering the city in order to drive out the forces of the oppressors, the forces of occupation, the corrupt hierarchy in the Jewish community. The glory, the honour, the credibility of Jerusalem, God's chosen city, would be restored. Israel would once again be a great nation. People would once again see that God had chosen and restored His people, in His land, and he dwelt in His Temple.

And the disciples? They had been with Jesus day in and day out for over 3 years. They had heard his teaching, been witness to the miracles, seen how he inspired love and at the same time generated hostility. Was their hope, their expectation, that people would finally see and recognise Jesus as they saw and recognised him. As Son of God, Messiah? Did they really think the words of Jesus outlining his betrayal, his being handed over for death, their

running away, could come to pass? Surely not. Look at the crowds excitement. Witness his popularity.

And Jesus. He knew. For so long he had forecast his suffering and death. He wept over the city as he approached. He knew his followers would abandon him. He knew one would betray him. He was aware of the slow painful death awaiting him after his opponents had fabricated false charges and backed Pilate into a corner. Yet he continued on that journey, on that donkey, for he also knew that was all part of his father's plan for the salvation of mankind. His mission was about to be completed.

I have tried to suggest the expectations of the crowd, the disciples, Jesus himself on that first Palm Sunday. The question remains which only we ourselves can answer.

Expectations.....

What do I expect of Jesus?

What does he expect of me?

*On Maundy Thursday:*

### **From the Sermons of St. Thomas Aquinas**

The immeasurable benefits, which the goodness of God hath bestowed on Christian people, have conferred on them also a dignity beyond all price. *“For what nation is there so great, who hath gods so nigh unto them, as the Lord, our God, is unto us?”* (Deut 4,7) The Only-begotten Son of God, being pleased to make us *“partakers of the Divine nature,”* (2 Pet 1,4) took our nature upon Him, being Himself made Man that He might make men gods. And all, as much of ours as He took, He applied to our salvation. On the Altar of the Cross He offered up His Body to God the Father as a sacrifice for our reconciliation; He shed His Blood as the price whereby He redeemeth us from wretchedness and bondage, and the washing whereby He cleanseth us from all sin. And for a noble and abiding memorial of that so great work of His goodness, He hath left unto His faithful ones the Same His very Body for Meat, and the Same His very Blood for Drink, to be fed upon under the appearance of bread and wine.

How precious a thing then, how marvellous, how health-giving, how furnished with all dainties, is the Supper of the Lord!

Than His Supper can anything be more precious? Therein there is put before us for meat, not, as of old time, the flesh of bulls and of goats, but Christ Himself, our very God.

Than this Sacrament can anything be more marvellous? Therein it cometh to pass that bread and wine are bread and wine no more, but in the

stead thereof there is the Body and there is the Blood of Christ; that is to say, Christ Himself, Perfect God and Perfect Man, Christ Himself is there, under the appearance of a little bread and wine. His faithful ones eat Him, but He is not mangled. All that the senses can reach in this Sacrament - look, taste, feel, smell, and the like, all these - abide of bread and wine, but the Thing is not bread and wine. And thus room is left for faith.

Than this Sacrament can anything be more health-giving? Thereby are sins purged away, strength renewed, and the soul fed upon the fatness of spiritual gifts. This Supper is offered up in the Church both for the quick and dead; it was ordained to the health of all, all get the good of it.

Than this Sacrament can anything be more furnished with dainties The glorious sweetness thereof is of a truth such that no man can fully tell it. Therein ghostly comfort is sucked from its very well-head. Therein a memorial is made of that exceeding great love which Christ showed in time of His sufferings. It was in order that the boundless goodness of that His great love might be driven home into the hearts of His faithful ones, that when He had celebrated the Passover with His disciples, and the last Supper was ended, "*the Lord Jesus, knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end,*" (John 13,1) and instituted this Sacrament. This Sacrament, the everlasting "*forth-showing of His death until He come again,*" (1Cor 11,26). This Sacrament, the embodied fulfilment of all the ancient types and figures. This Sacrament, the greatest miracle which He ever wrought, and the one mighty joy of them that now have sorrow, till He shall come again, and their heart shall rejoice, and their joy no man take from them (John 16,22).

### *On Good Friday:*

## **From the Sermons of St. John Chrysostom**

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. *Sacrifice a lamb without blemish*, commanded Moses, *and sprinkle its blood on your doors*. If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.



If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood of the holy eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

*There flowed from his side water and blood.* Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy eucharist. From these two sacraments the Church is born: from baptism, *the cleansing water that gives rebirth and renewal through the Holy Spirit*, and from the holy eucharist. Since the symbols of baptism and the eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: *Bone from my bones and flesh from my flesh!* As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and water after his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

*On Holy Saturday:*  
**From an ancient homily**

What is happening? Today there is a great silence over the earth, a great silence, and stillness, a great silence because the King sleeps; the earth was in terror and was still, because God slept in the flesh and raised up those who were sleeping from the ages. God has died in the flesh, and the underworld has trembled.

Truly he goes to seek out our first parent like a lost sheep; he wishes to visit those who sit in darkness and in the shadow of death. He goes to free the prisoner Adam and his fellow-prisoner Eve from their pains, he who is God, and Adam's son.

The Lord goes in to them holding his victorious weapon, his cross. When Adam, the first created man, sees him, he strikes his breast in terror and calls out to all: 'My Lord be with you all.' And Christ in reply says to Adam: 'And with your spirit.' And grasping his hand he raises him up, saying: 'Awake, O sleeper, and arise from the dead, and Christ shall give you light.

I am your God, who for your sake became your son, who for you and your descendants now speak and command with authority those in prison: Come forth, and those in darkness: Have light, and those who sleep: Rise.

I command you: Awake, sleeper, I have not made you to be held a prisoner in the underworld. Arise from the dead; I am the life of the dead. Arise, O man, work of my hands, arise, you who were fashioned in my image. Rise, let us go hence; for you in me and I in you, together we are one undivided person.

For you, I your God became your son; for you, I the Master took on your form; that of slave; for you, I who am above the heavens came on earth and under the earth; for you, man, I became as a man without help, free among the dead; for you, who left a garden, I was handed over to Jews from a garden and crucified in a garden.

Look at the spittle on my face, which I received because of you, in order to restore you to that first divine inbreathing at creation. See the blows on my cheeks, which I accepted in order to refashion your distorted form to my own image.

See the scourging of my back, which I accepted in order to disperse the load of your sins which was laid upon your back. See my hands nailed to the tree for a good purpose, for you, who stretched out your hand to the tree for an evil one.

I slept on the cross and a sword pierced my side, for you, who slept in paradise and brought forth Eve from your side. My side healed the pain of your side; my sleep will release you from your sleep in Hades; my sword has checked the sword which was turned against you.

But arise, let us go hence. The enemy brought you out of the land of paradise; I will reinstate you, no longer in paradise, but on the throne of heaven. I denied you the tree of life, which was a figure, but now I myself am united to you, I who am life. I posted the cherubim to guard you as they would slaves; now I make the cherubim worship you as they would God.

The cherubim throne has been prepared, the bearers are ready and waiting, the bridal chamber is in order, the food is provided, the everlasting houses and rooms are in readiness; the treasures of good things have been opened; the kingdom of heaven has been prepared before the ages.

# Time

*Fr. Bruce and Kathy Dixon write:*

We might wish all sorts of things. Many things we cannot change. One of them is time, the time we live in and the way time passes. Time progresses relentlessly. There is no pause button. It is always now. When tomorrow comes it will be the new day's now. Each moment comes and goes. We can never get one back. Words spoken or thoughts thought lacking charity we may wish to change or retract but the only option is to seek forgiveness.

When I was a child I remember time being described to me as the enemy. It seems to be always against us. That is not true. We are all given the present moment to use and enjoy. Of all the possibilities before us we make our choices on our use of time. We refer to the scriptures and our experience to help us and guide us in making the best choices.

It may seem strange that when we are enjoying ourselves time races on. When we are sad or burdened time hangs heavy with us. It could be a prompt to change what we are doing to something better. Or it may be a troublesome task that has to be done. Here the Cross is a wonderful inspiration.

In my time at the University Chaplaincy in West London each term we were given the programme of services and preachers, the study groups and a prayer for daily use. One of these prayers I have since discovered was written by St. Augustine of Hippo, a great leader of the Church in the fourth century. I find it is a useful reminder to keep with me throughout the day with the tasks and activities which will fill it. I think I have quoted it before but I have no hesitation in giving it again as I find it so good. Here it is:

Remember Christian soul  
That thou hast this day,  
God to glorify,  
Jesus to imitate.  
A soul to save.  
A body to mortify,  
Sins to repent of.  
Virtues to acquire.  
Hell to avoid.

Heaven to gain.  
Eternity to prepare for.  
Time to profit by.  
Neighbours to edify.  
The world to despise.  
Devils to combat.  
Passions to subdue.  
Death, perhaps, to suffer.  
Judgement to undergo.

*With love and prayers from Kathy and Father Bruce*

# What to do in the garden in the month of April

*Katherine Harrison writes:*

Spring is now here and it starts getting exciting in the garden! Prep and sow now for a garden full of plants and colour this summer.

- Sow sweet peas at the base of supports. 2 or 3 plants to each stick/support. The plants you sowed in autumn can now be put into their final positions. St Paul's gardening expert (Geoff) suggests planting them at the base of rose bushes.
- Spray new leaves of disease-prone roses with fungicide to control mildew, rust and blackspot.
- Dead head daffodils. Leave foliage until it turns brown.
- Sow sunflowers in a sunny spot, protect from slugs and snails.
- When cutting the grass do not scalp it to summer height. Trim the grass for the first few weeks. As the weather gets warmer and the grass is stronger then you can cut shorter.
- Now is a good time to sow lettuce direct into the soil. Apparently the soil is warm and will grow fast. Can also be grown in containers. Choose a crop where you can pick leaves that will regrow to provide another leaf. Ideal for your sandwiches.
- Other seeds for your 'kitchen garden' that can be sown directly outside are beetroot, cabbage, carrots, cauliflower and sprouting broccoli. Ensure soil is dug over to have a finish like bread crumbs, free of weeds and large stones.
- Plant well rooted strawberry runners in growing bags or pots. Put in a sunny spot outdoors.
- My favourite bulb plant is the dahlia. Dahlias can be potted between February and April in a frost free condition. You can plant them directly outside in late April (if there is no risk of frost). Water them in after planting and put them in the sun. Cover if there is overnight frost. Suitable for big pots or borders.
- Have a bare patch in your border? Try sowing hardy annual seeds like love-in-a-mist or poached egg plant directly into the soil. Tah-dah, a splash of colour.



# Pork Fillet with Apricots

*Chris Keat writes:*

## INGREDIENTS:

1 1/2 lb pork fillet, cut into bite-size pieces  
2 tablespoons seasoned flour  
2 oz butter  
14 oz can apricot halves, drained and juice retained  
2 tablespoons Worcestershire sauce  
2 tablespoons Demerara sugar  
2 teaspoons vinegar  
2 teaspoons lemon juice  
8 tablespoons water  
8 oz long grain rice

## METHOD:

Toss pork pieces in seasoned flour. Heat butter and fry pork until lightly browned. Chop all but three apricot halves. Mix 8 tablespoons apricot juice with Worcestershire sauce, sugar, vinegar, lemon juice, and water. Add any remaining flour to the pork and pour in the apricot sauce and chopped fruit. Bring to the boil stirring. Reduce heat, cover and simmer for about 15 minutes. Spoon pork and sauce on to a serving dish. Cook the rice in boiling, salted water and border around the meat. Garnish with remaining apricot.

*(Now... the Vicar ate the Pork Fillet with Apricots before it had any chance to be photographed but he readily assures everyone that it looked great and was indeed delicious.)*

*Grace/Prayers before meals:* Bless us, O Lord! and these your gifts, which we are about to receive from your bounty, through Christ our Lord. Amen.

*Or:* O Christ our God, bless the food, drink, and fellowship of your servants, for you are holy always, now and for ever and unto ages of ages. Amen.

*After meals:* We give you thanks for all your benefits, O Almighty God, who lives and reigns for ever. Amen.

*Or:* We give thanks to you, O Christ our God, that you have satisfied us with your earthly blessings; deprive us not also of your Heavenly Kingdom. As you came to your disciples and granted them peace; so come to us and save us, O Savior.

## Blessing the Easter Baskets

This tradition arose in the Eastern European Slavic countries with its roots dating back to the twelfth century in Poland. Today, it is celebrated widely throughout Europe and in the United States. That being said, it is most well-known and celebrated by Eastern Roman Catholics and Orthodox Christians, including Czechs, Croatians, Hungarians, Lithuanians, Russians, Slovaks and Ukrainians.

Traditionally, Catholics and Orthodox fast during Lent and while it has varied over the centuries, meats, dairy products, and sweets were commonly forgone during the Lenten fast. The fast ended after the Easter Mass and so basket items were typically shared over Easter breakfast or brunch.

The items that are placed in the basket vary according to region and family preference. However extravagant or simple, the baskets were prepared with samples of food steeped in symbolic meaning. Many places like to place ham in their baskets while some Croatians and Slovenes prefer lamb, or western Slovaks might place a veal loaf or a yeast bread made with veal in their baskets. Regions known for their wine like Hungary would place bottles of their best vintage and still others like to add green vegetables. The Balkan countries like Serbia, Bosnia, Bulgaria and some others exchange eggs on Easter morning rather than have a basket of blessed food. While each region has its own traditions some of the practices are universal like eggs, butter, and sweets.

It isn't just the food in the basket that was collected and prepared with great care but how the basket was decorated too. The basket is typically decorated with bright coloured ribbons, flowers, or even coloured-paper decorations provided by the children. The basket is usually lined with an embroidered cloth and then once the food is placed in it, it is covered with a white linen cloth decorated with signs and symbols for the risen Lord symbolising the shroud that covered our Lord.

Not only are the foods symbolic but traditionally, there are blessings for each type of foods.

- **Bacon:** with all its fattiness is a symbol of the abundance of God's mercy and generosity.
- **Bread:** is usually a braided chalka, representing the rod held by Moses that delivered the Israelites through the Red Sea.
- **Bread, Easter:** is a round cake of rich, eggy yeast dough with raisins that is reminiscent of the risen Lord.

- **Butter:** and other dairy products are included to celebrate the end of Lent and the richness of our salvation; reminds us of the goodness of Christ that we should have toward all things. The butter is often shaped into a lamb, which is symbolic of the Paschal Lamb.
- **Candles:** symbolise Jesus, the “light of the world,” and can be lit when the priest blesses the baskets of food.
- **Cheese:** is a symbol to remind Christians of moderation.
- **Eggs:** symbolising hope, new life and Christ’s Resurrection from the tomb are sometimes plain, coloured or maybe even the decorated Ukrainian pysanky.
- **Ham, Lamb or Veal:** are symbolic of great joy and abundance in Christ’s Resurrection
- **Holy Water:** Holy water is used to bless the home, animals, fields and objects.
- **Horseradish:** is symbolic of the bitterness and harshness of the Passion of Christ; the vinegar it is mixed with symbolising the sour wine given to Jesus on the cross but sweetened with some sugar because of the Resurrection. This may be white or pink with grated red beets.
- **Pepper:** is also symbolic of the Passion of Christ and the bitter herbs.



- **Kielbassa/Sausage:** and its links are symbolic of the chains of death that were broken when Jesus rose from the dead, as well as God's favour and generosity.
- **Salt:** is symbolic of purification, prosperity and justice; preserves us from corruption. Jesus used its symbolism: "You are the salt of the earth".
- **Sweets:** point us to the promise of eternal life. It's not just candy but includes fruits, poppy seed and nut rolls, or pastry items.

All the unused parts of the food, such as the skin from the sausage, could not be thrown out but rather burned because it had been blessed by the priest.

Preparing a similar basket may be a rather enjoyable family activity and a great occasion to teach our children, grandchildren to be filled with thanksgiving for our Lord's passion, death, and resurrection; to be generous with others; and it may help them to remember better the story and true meaning of Easter.

Some of the blessings used:

*Lord, let the grace of your blessing + come upon these eggs, that they be healthy food for your faithful who eat them in thanksgiving for the resurrection of our Lord Jesus Christ, who lives and reigns with you forever and ever. Amen.*

*Bless, O Lord, this creation that it may be a means of salvation to the human race, and grant that, by the invocation of Thy Holy Name, it may promote health of body, and salvation of soul in those who partake of it, through Christ our Lord. Amen.*

*Christ, our life and resurrection, bless + these symbols of new life, so that we can share them with our family, relatives and guests, and we may share the joy that your presence brings into our lives. Let us all come to your eternal feast in the Father's house where you live and reign for ever and ever. Amen.*

*Lord Jesus, Living Bread, you descended from heaven and gave life to the world; bless + this bread with which you fed those who were listening to you in the wilderness and which you took into your holy and venerable hands and made it into your Body. Who lives and reigns, God for ever and ever. Amen.*

*Lamb of God, You overcame evil and cleansed the world of sins; bless + this lamb/meat/sausage/food that we will eat as a memory of the paschal lamb and the festive meal you ate with your Apostles at the Last Supper. Who lives and reigns, God for ever and ever. Amen.*



## Calendar for April 2022

FRI	1 <sup>st</sup>	Feria	12noon
SAT	2 <sup>nd</sup>	St. Francis de Paula	9.30am
SUN	3 <sup>rd</sup>	<b>PASSION SUNDAY</b>	10.30am, 5pm
MON	4 <sup>th</sup>	St. Isidor Bishop	9am
TUE	5 <sup>th</sup>	St. Vincent Ferrer	9am
WED	6 <sup>th</sup>	Feria	10am
THU	7 <sup>th</sup>	Feria	6pm
FRI	8 <sup>th</sup>	<b>Seven Sorrows of Our Lady</b>	12noon
SAT	9 <sup>th</sup>	Feria	9.30am
SUN	10 <sup>th</sup>	<b>PALM SUNDAY</b>	10.30am, 5pm
MON	11 <sup>th</sup>	<b>Monday in Holy Week</b>	9am
TUE	12 <sup>th</sup>	<b>Tuesday in Holy Week</b>	9am
WED	13 <sup>th</sup>	<b>Wednesday in Holy Week</b>	10am
THU	14 <sup>th</sup>	<b>MAUNDY THURSDAY</b>	6pm
FRI	15 <sup>th</sup>	<b>GOOD FRIDAY</b>	2.30pm, 7pm
SAT	16 <sup>th</sup>	<b>HOLY SATURDAY</b>	8pm
SUN	17 <sup>th</sup>	<b>EASTER SUNDAY</b>	10.30am
MON	18 <sup>th</sup>	MONDAY IN EASTER OCTAVE	10am
TUE	19 <sup>th</sup>	TUESDAY IN EASTER OCTAVE	10am
WED	20 <sup>th</sup>	WEDNESDAY IN EASTER OCTAVE	10am
THU	21 <sup>st</sup>	THURSDAY IN EASTER OCTAVE	6pm
FRI	22 <sup>nd</sup>	FRIDAY IN EASTER OCTAVE	12noon
SAT	23 <sup>rd</sup>	SATURDAY IN EASTER OCTAVE	9.30am
SUN	24 <sup>th</sup>	<b>WHITE (or LOW) SUNDAY</b>	10.30am, 5pm
MON	25 <sup>th</sup>	<b>ST. MARK (ROGATION DAY)</b>	9am
TUE	26 <sup>th</sup>	OUR LADY OF GOOD COUNSEL	9am
WED	27 <sup>th</sup>	<b>ST. GEORGE MARTYR</b>	10am
THU	28 <sup>th</sup>	St. Paul of the Cross	6pm
FRI	29 <sup>th</sup>	St. Peter of Verona, Martyr	12noon
SAT	30 <sup>th</sup>	<i>Monthly Requiem</i>	9.30am

## Daily Intentions



## *Anniversaries of death*

*We pray for...*

- 1<sup>st</sup> Dying - *Henry Biles*  
2<sup>nd</sup> Shrine of Walsingham  
  
3<sup>rd</sup> Our Parish - *Louise Whitbam, John Cheeseman*  
4<sup>th</sup> Ukraine  
5<sup>th</sup> Our Benefactors - *Dora Bussey*  
6<sup>th</sup> S.P.O.T. - *George Thomas, Maureen Tranter*  
7<sup>th</sup> Priests, vocations - *Joan Malham*  
8<sup>th</sup> Those who lost loved ones in this war - *Bill Turner*  
9<sup>th</sup> Our Cell of OLW - *Lawton Grainger, Richard Clarke*  
  
10<sup>th</sup> Our Parish - *Dennis Robinson, Betty Barrett*  
11<sup>th</sup> Our Parish  
12<sup>th</sup> Our Parish  
13<sup>th</sup> Our Parish - *Peter Biles*  
14<sup>th</sup> Our Parish - *Leslie Butler, David Hoskins*  
15<sup>th</sup> -  
16<sup>th</sup> Our Parish - *Parry Evans, Jennifer Lampard*  
  
17<sup>th</sup> Our Parish - *Doris Bailey, William Waight*  
18<sup>th</sup> Peace - *Ted Honebon, Iris Hooper*  
19<sup>th</sup> Peace - *John Riggs*  
20<sup>th</sup> Peace - *Maurice Robinson*  
21<sup>st</sup> Peace - *Pat Turner*  
22<sup>nd</sup> Sick  
23<sup>rd</sup> Peace - *Jim Warmesley*  
  
24<sup>th</sup> Our Parish  
25<sup>th</sup> Those who hunger - *Molly Holland, James Cocks*  
26<sup>th</sup> Greater devotion to Our Lady  
27<sup>th</sup> The spread of the Gospel - *Mabel Gerhardt*  
28<sup>th</sup> Sick - *Darin Lam; John, Jean, & Scott Anderson, Margaret Taylor*  
29<sup>th</sup> Fleet Holy Trinity 28<sup>th</sup>: *Alice Jenkins, Frederick Legg*  
30<sup>th</sup> Departed - *Hazel Macanley, Max Hetherington*

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

## MORNING PRAYER - before Easter

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.

### HYMN

Sing, my tongue, the glorious battle  
Sing the last, the dread affray;  
O'er the cross, the victor's trophy,  
Sound the high triumphal lay:  
Tell how Christ, the world's Redeemer,  
As a victim won the day.

God, his Maker, sorely grieving  
That the first-made Adam fell,  
When he ate the fruit of sorrow,  
Whose reward was death and hell,  
Noted then this wood, the ruin  
Of the ancient wood to quell.

Therefore, when the sacred fullness  
Of the appointed time was come,  
This world's Maker left his Father,  
Sent the heav'nly mansion from,  
And proceeded, God Incarnate,  
Of the Virgin's holy womb.

Thirty years among us dwelling,  
His appointed time fulfilled,  
Born for this, he meets his passion,  
For that this he freely willed:  
On the cross the Lamb is lifted,  
Where his life-blood shall be spilled.

He endured the nails, the spitting,  
 Vinegar, and spear, and reed;  
 From that holy body broken  
 Blood and water forth proceed:  
 Earth, and stars, and sky, and ocean,  
 By that flood from stain are free.

Faithful cross! above all other,  
 One and only noble tree!  
 None in foliage, none in blossom,  
 None in fruit thy peers may be;  
 Sweetest wood and sweetest iron!  
 Sweetest weight is hung on thee.

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

1	Psalm 102	Exodus 6,2-13 Hebrews 10,26-end	9	23, 127	Exodus 11 Hebrews 13,17-end
2	32	Exodus 7,8-end Hebrews 11,1-16	10	61, 62	Zechariah 9,9-12 1 Corinthians 2,1-12
3	111, 112	Isaiah 35 Romans 7,21 - 8,4	11	41	Lamentation 1,1-12 Luke 22,1-23
4	73, 121	Exodus 8,1-19 Hebrews 11,17-31	12	27	Lamentation 3,1-18 Luke 22,24-53
5	123	Exodus 8,20-end Hebrews 11,32 - 12,2	13	42	Jeremiah 11,18-20 Luke 22,54-end
6	124	Exodus 9,1-12 Hebrews 12,3-13	14	43	Leviticus 16,2-24 Luke 23,1-25
7	40, 125	Exodus 9,13-end Hebrews 12,14-end	15	69	Genesis 22,1-18 Hebrews 10,1-10
8	22, 126	Exodus 10 Hebrews 13,1-16	16	142	Hosea 6,1-6 John 2,18-22

*Each reading ends with these words:*

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

**R.** Thanks be to God.

## BENEDICTUS

*Ant:* They set up over his head his accusation written: Jesus of Nazareth,  
 King of the Jews.

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.

*Ant:* They set up over his head his accusation written: Jesus of Nazareth,  
King of the Jews.

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

Look down, we beseech you, O Lord, on this your family, for which our Lord  
Jesus Christ did not hesitate to be delivered up into the hands of wicked men,  
and to suffer the torment of the Cross. 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:*

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.*

## EVENING PRAYER - before Easter

V. O God, make speed to save me. R. O Lord, make haste to help me.

### HYMN

*\* The last verse is said on bended knee:*

Abroad the regal banners fly,  
Now shines the cross's mystery;  
Upon it Life did death endure,  
And yet by death did life procure.

Who, wounded with a direful spear,  
Did, purposely to wash us clear  
From stain of sin, pour out a flood  
Of precious water mixed with blood.

That which the prophet-king of old  
Hath in mysterious verse foretold,  
Is now accomplished, whilst we see  
God ruling nations from a tree.

O lovely and refulgent tree,  
Adorned with purpled majesty;  
Culled from a worthy stock, to bear  
Those limbs which sanctified were.

Blest tree, whose happy branches bore  
The wealth that did the world restore;  
The beam that did that body weigh  
Which raised up hell's expected prey.

*\* O Cross, our one reliance, hail!  
This holy Passion-tide avail  
To give fresh merit to the saint,  
And pardon to the penitent. Amen.*

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

1	Psalm 13, 16	1 Samuel 1,19-end Hebrews 4,11-end	9	128, 129	Hosea 13 1 Corinthians 16,1-9
2	140, 141	Haggai 2,1-9 John 2,18-22	10	69 v. 1-20	Hosea 14 1 Corinthians 16,10-end
3	35	Hosea 12 1 Corinthians 14,20-end	11	25	Hosea 1 Colossians 3,1-22
4	26	1 Chronicles 28,1-10 John 15,1-11	12	55	2 Chronicles 6,22-end John 18,12-27
5	64	1 Chronicles 28,11-end John 15,12-17	13	88	2 Chronicles 7 John 18,28-end
6	56	1 Chronicles 29,1-9 John 15,18-end	14	39	Genesis 5,32 - 6,15 Matthew 6,25-end
7	62	1 Chronicles 29,10-20 John 16,1-15	15	130, 143	2 Chronicles 9,1-12 John 19,1-16
8	31	1 Chronicles 29,21-end John 16,16-22	16	116	2 Chronicles 10 John 19,17-30

*Each reading ends with these words:*

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

### MAGNIFICAT

*Ant:* When he had received the vinegar, he said: It is finished! and he bowed his head, and gave up the Spirit.

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.

*Ant:* When he had received the vinegar, he said: It is finished! and he bowed his head, and gave up the Spirit.

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

Look down, we beseech you, O Lord, on this your family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men, and to suffer the torment of the Cross. 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:

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.

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### **MORNING PRAYER - from Easter Day**

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!

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

17	Psalm 114, 117	Ezekiel 47,1-12 John 2,13-22	22	115	Exodus 13,17 - 14,14 1 Corinthians 15,35-50
18	111	Exodus 12,1-14 1 Corinthians 15,1-11	23	116	Exodus 14,15-end 1 Corinthians 15,51-end
19	112	Exodus 12,14-36 1 Corinthians 15,12-19	24	136 v. 1-16	Exodus 12,1-13 1 Peter 1,3-12
20	113	Exodus 12,37-end 1 Corinthians 15,20-28	25	148	Isaiah 62,6-10 Acts 12,25 - 13,13
21	114	Exodus 13,1-16 1 Corinthians 15,29-34	26	16, 30	Exodus 16,11-end Colossians 2,1-15



27	5, 146	Joshua 1,1-9 Ephesians 6,10-20	29	57, 61	Exodus 18,1-12 Colossians 3,12-end
28	28, 29	Exodus 17 Colossians 2,16 - 3,11	30	63, 84	Exodus 18,13-end Colossians 4

*Each reading ends with these words:*

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

**R.** Thanks be to God.

## BENEDICTUS

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

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 stood in the midst of his disciples and said to them: Peace to you, 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 the Collect:

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 grace you put into our minds good desires, so by your continual help we may bring them to good effect. Through Christ our Lord. R. 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.

### EVENING PRAYER - from Easter Day

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!

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

17	66 v. 1-11	Isaiah 43,1-21 John 20,19-23	19	136	Song of Solomon 2,8-end Luke 24,1-12
18	135	Song of Solomon 1,9 - 2,7 Matthew 16,1-8	20	105	Song of Solomon 3 Matthew 28,16-end

21	106	Song of Solomon 5,2 - 6,3 Luke 7,11-17	26	33	Deuteronomy 3,18-end John 20,19-end
22	107	Song of Solomon 7,10 - 8,4 Luke 8,41-end	27	3, 11	Isaiah 43,1-7 John 15,1-8
23	145	Song of Solomon 8,5-7 John 11,17-44	28	34	Deuteronomy 4,1-14 John 21,1-14
24	16	Isaiah 53,1-12 Luke 24,13-35	29	118	Deuteronomy 4,15-31 John 21,15-19
25	3, 11	Ezekiel 1,4-14 2 Timothy 4,1-11	30	66	Deuteronomy 4,32-40 John 21,20-end

*Each reading ends with these words:*

V. This is the word of the Lord.

R. Thanks be to God.

### MAGNIFICAT

*Ant:* He who was crucified is risen from the dead, and has redeemed us.  
Alleluia, 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:* He who 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 (world), for those in need, our Benefactors, and for the dead. Then the Collect is said:

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 grace you put into our minds good desires, so by your continual help we may bring them to good effect. Through Christ our Lord. **R.** 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.

*Morning prayers should comprise adoration, thanksgiving, and consecration of the day to God's service. Each day may be the last one. We should, therefore, try to keep it free from sin and fill it with good works. A few examples of short prayers:*

In the Name of our Lord Jesus Christ crucified, I arise. May He bless, govern, and preserve me, and bring me to ever-lasting life. Amen.

Glory be to the Father Who has created me, glory be to the Son Who has redeemed me, glory be to the Holy Spirit Who has sanctified me. Amen.

I thank you, O my Father, for the countless gifts and benefits I have received from your loving kindness and mercy, especially for having preserved me this night.

Angel of God, my Guardian dear, / To whom His love commits me here, / Ever this day (night) be at my side, / To light and guard, to rule and guide. Amen.

My God, I believe, I adore, I hope, and I love you. I ask pardon for those who do not believe, do not adore, do not hope, and do not love you. Amen.

*On leaving the house:* Jesus and Mary, we pray, be with us on our way.

## From the Book of Common Prayer

**Good Friday:** *ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.*

GOOD FRIDAY - this name is peculiar to the Church of England (and thus to English culture where the Church has had an impact). Of all Fridays of the year, there are profound reasons for giving this one the title of "GOOD." It is the Day when the only One who was GOOD enough as a Person (for he was righteous and without sin) to pay the price of our sin, actually paid that price as the sacrificial Lamb on the Cross.

It is also the Day when the supreme GOOD of mankind - communion and friendship with the Lord - was made possible when the Son of God took away all barriers to realizing and experiencing that good. The supreme end and good of man is to enjoy and glorify God forever and this is only possible through the reconciliation wrought by Christ Jesus on the Cross.

Further it is the Day when GOOD triumphed over evil as God the Father turned what could have been the world's greatest tragedy - the crucifixion of the most innocent of men - into the salvation of mankind, and as He turned an evil act and apparent defeat into the victory over Satan, sin and death and showed it in Resurrection.

Finally, it is the Day which provides the world with GOSPEL, that is GOOD NEWS, a message of hope to all the nations. The GOOD news is that there is forgiveness, a right relation with the Father, eternal life in the age to come, and friendship with God through the saving work of the Lord Jesus on the Cross.

Yet, while it is most certainly and surely a GOOD Friday, it is also a day of Fasting for the Church, the Bride of Christ, since it is the Day when the Bridegroom is taken away from his Bride [the Lord Jesus from his disciples - see Mark 2,19-20] as he descends into Hades to announce and proclaim his finished, saving and good work to those who have died and wait for their full redemption.

Thus the Church fasts for this whole day, or even for this day and the next day, until the great cry - CHRIST IS RISEN. ALLELUIA - is heard on Easter morning. Then with the victorious and faithful Bridegroom returned she can eat with him at his banqueting table and her first food is his sacramental body and blood, at the Easter Eucharist.

The Rev'd Dr Peter Toon (+2009)

# Spring Cleaning Checklist

*Jeanne James writes:*

## KITCHEN

- clean out fridge and freezer
- clean oven
- remove and clean stove burners and knobs
- clean out and wipe down drawers and cupboards
- discard old spices
- mop floor and skirting boards
- wipe down top of fridge
- clean behind fridge, if possible

## BEDROOMS

- wash all bedding including mattress pads and valances
- replace or wash pillows
- rotate and turn over mattress
- go through wardrobes, swap seasonal clothes

## GENERAL

- dust ceiling lights and lamps
- dust ceilings and corners of walls
- dust/clean vents
- clean blinds (ugh)
- wash windows, inside and out
- dust/clean light switches
- wash walls, doors and skirting boards
- vacuum or wash curtains
- wash or beat rugs and clean/shampoo carpets
- safety inspection: smoke and carbon monoxide detectors, fire extinguishers
- vacuum settees and chairs
- clean out medicine cabinets and discard out of date medicines



## Feast of the month: St. George Martyr, England's Patron & Protector

*23<sup>rd</sup> 27<sup>th</sup> April*

Did you know St. George is England's Patron Saint? My guess is that very few people know this - and probably even fewer Christians know his life. Some may remember *something* about him slaying a dragon... but do we truly know something about this Saint who offers to God his constant prayers and intercessions for this land and nation?

### *First things first: when is his feast day?*

Normally, on the 23<sup>rd</sup> of April which is traditionally accepted as the day of his death. However, this year that day falls into the Octave of Easter. An *octave* is the sequence of seven days following the most important Feasts (like Christmas, Easter, Pentecost, etc.). During those seven days we continue to celebrate the same Feast every day to stress its importance in the history of salvation and in our Christian lives. If a Saint's feast falls into an Octave, that Saint is "dropped" from the Calendar that year and is not celebrated at all.

Unless... it is a really important Saint. Like St. George for England. In that case, the Saint's feast day is moved to the first "available" date after the Octave. This is why this year we celebrate him on the 27<sup>th</sup> of April.

### *So... in a nutshell... what do we know and what about the dragon?*

Saint George is the object of a vast amount of imagination. What we know is only that he was a Roman soldier and real martyr who suffered at Lydda in Palestine (today's Led in Israel), around 303. Probably he was decapitated. The Church adheres to his memory, but not to the legends surrounding his life. That he was willing to pay the supreme price to follow Christ is what the Church believes. And it is enough.

The story of George's slaying of the dragon, rescuing the king's daughter, and converting Libya is a 12<sup>th</sup>-century Italian fable. George was a favourite patron saint of crusaders, as well as of Eastern soldiers in earlier times - so they made up some colourful legends about him to "fill the gaps". He is a patron saint of England, Portugal, Germany, Aragon, Catalonia, Genoa, Milan and Bologna, Georgia, Ethiopia.

Human nature seems to crave more than cold historical data. A very simple example: Santa Claus who became the popular extension of the spirit of Saint Nicholas Bishop. The legends about Saint George are part of this yearning. Both fact and legend, however, can shed some light on God - who

alone is holy! - and on how he shows his power, holiness, love in the person and life of his saints.

### ***Why is he the Patron Saint of England?***

As the First Crusade was moving towards Jerusalem through Syria, they attacked Antioch in 1097. While Christian troops managed to occupy the majority of Antioch, the citadel remained in the hands of the Muslim sheik, new arriving Muslim armies surrounded Antioch, enclosing the Christian soldiers and cutting off their supplies. Starving and desperate, the Crusaders broke out from Antioch in a last battle as their final attempt of survival. During this battle they had visions of three saints riding along with them: St. Marcurius, St. Demetrius, and... yes, indeed! St. George. The Saracens were defeated and Antioch fell into Christian hands.

News of this miraculous victory spread quickly in Christian Europe and so Richard I placed himself and his army under George's protection, and St. George was subsequently regarded as the special patron of soldiers. Edward III founded the Order of the Garter under St George's patronage in 1348. In 1415 - after the battle of Agincourt, Henry V invoked George as England's patron - St George's feast was raised in rank to one of the principal feasts of the year. Thus St. George gradually "took over" from St. Edward the Confessor as Patron of England.

By the 15th century lavish celebrations were taking place in various parts of England in honour of St George's feast day. There are records of civic parades with model dragons carried in procession and people dressed up in colourful costumes as George (and sometimes also his fellow dragon-killer, St Margaret).

In 1940 King George VI created a new award for acts of the greatest heroism or courage in circumstance of extreme danger. The George Cross, named after the king, bears the image of St. George vanquishing the dragon. The image of St. George also adorns many of the memorials built to honour those killed during World War One.

### ***A Brexit question: didn't we have enough local Saints?***

"*The English are not lacking in saints of God,*" wrote the Anglo-Saxon Ælfric of Eynsham, with emphatic understatement, at the end of the 10<sup>th</sup> century. To prove his point he cites the many saints who had arisen in the first centuries of Anglo-Saxon Christianity: Edmund of East Anglia, Cuthbert, Etheldreda of Ely, and more; countless holy men and women – kings and



queens, abbesses and archbishops, martyrs and hermits – whose memory was venerated by the English church.

Indeed, before St. George, the English royal family had had other patrons – most notably St. Edmund and Edward the Confessor – and they continued to be important, while by the later Middle Ages most towns and trades also had their own patron saints to celebrate. St George was only one among many.

After the Reformation, when all this diversity was suppressed, St. George's romantic story and his association with royalty meant that he was not as easily forgotten as some of his medieval rivals. In the 19<sup>th</sup> century, there was a revival of interest in the idea of a national patron saint for England, and St. George's popularity took off again. He was easier to romanticise than other saints, and could be conveniently almost secularised – not so much a holy martyr as a glamorous and exotic knight, dragon-slayer and defender of ladies, the folk-tale hero of mummers' plays.

It probably helped that saints whose feasts fall in spring and summer always have an advantage in popularity, since it's easy to celebrate outdoors at that time of year, and St. George, in late April, is particularly lucky. His feast falls at bluebell-time, and in England bluebells have sometimes been known as "*St. George's bells*". In some places in the early 20<sup>th</sup> century children used to wear bluebells to school on St. George's Day – a surprisingly gentle way of remembering this warlike saint.

### ***Can we know a bit more about the dragon?***

Legends about St. George as a warrior-saint, dating from the 6<sup>th</sup> century, became popular and increasingly extravagant. Jacob de Voragine's *Golden Legend* (1265) repeats the story of his rescuing a Libyan king's daughter from a dragon and then slaying the monster in return for a promise by the king's subjects to be baptized. St. George's slaying of the dragon may be a Christian version of the legend of Perseus, who was said to have rescued Andromeda from a sea monster near Lydda. It is a theme much represented in art, the Saint frequently being depicted as a youth wearing knight's armour with a scarlet cross.

There are several stories about George fighting dragons, but in the Western version, a dragon or crocodile made its nest at a spring that provided water to Silene, believed to be modern-day Cyrene in Libya. The people were unable to collect water and so attempted to remove the dragon from its nest on several occasions. It would temporarily leave its nest when they offered it a sheep each day, until the sheep disappeared and the people were distraught.

This was when they decided that a maiden would be just as effective as sending a sheep. The townspeople chose the victim by drawing straws. This continued until one day the princess' straw was drawn.

The monarch begged for her to be spared but the people would not have it. She was offered to the dragon, but before she could be devoured, George appeared. He faced the dragon, protected himself with the sign of the Cross, and slayed the dragon. After saving the town, the citizens abandoned their paganism and were all converted to Christianity.

### *That's it???*

Well... there is another, geographically interesting version of the story. One assumes (as the above legend did) that a Libyan king's daughter would be kept by a dragon somewhere in Lybia. But this is not what people in

medieval England thought. Indeed, according to the English St. George killed the beast - out of all places! - on the flat-topped Dragon Hill in Uffington, Oxfordshire, where it is said that no grass now grows where the dragon's blood trickled down... G. K. Chesterton also seems to know that: "*Saint George he was for England, And before he killed the dragon he drank a pint of English ale out of an English flagon.*"

### *"Connection" with St. Paul's.*

While there are no known visions or appearances of St. George here at St. Paul's, obviously as Patron Saint of England and because of his connection with World War heroes, we can find his image in our church in a rather prominent place: on the High Altar (also on the stained glass window above the Altar). In another article we shall try to discover something about the history of our High Altar reredos: who made it, who are the four Saints on it and why them - for now let me simply include a photo of one of the panels which represents St. George.



## The Psalms

### **Psalm 17: *Keep me as the apple of the eye***

Many difficulties have to be faced in interpreting this psalm, the language of which is unyielding and rugged. Verses 3 and 14 in particular admit different translations and interpretations.

Much easier is to see the structure of the psalm: the introduction (verses 1-2) is followed by the protestation of innocence (3-5); the supplication (6-8) changes into the description of the enemies (9-12). The psalm ends with a prayer of vengeance (13-14) and expression of hope (15).

As you can see from the superscription of this psalm, it's a "prayer" of David. And this is a rare designation for a psalm. It's more common for the superscription to tell us that what's to follow is a "psalm". We've seen other terms being used as well. But there are only a few times when a psalm is declared to be a prayer.

As for the context: psalm 17 is the prayer of the just persecuted by wicked adversaries and wrongly accused by them. He therefore pleads his cause before God in the Temple that he might be vindicated and helped by Him. Probably this psalm was uttered as prayer at the celebration of the Covenant Festival in the Temple of Jerusalem. During this Festival God appeared above the sacred Ark to sit in judgement on evildoers and to reveal his salvation to those who believe in Him.

Historic context: Somebody wanted to kill David. It was probably King Saul. He was like a hungry lion (verse 2). Here is a summary of 1 Samuel 23:25-26: Saul chased David in the wild country near Maon. David ran away. David was afraid of Saul. Saul and his soldiers were all round David. They were ready to kill him. What happened next? A message came to Saul. It said: "We need you to fight the Philistines. Come and give us help." So Saul left David and went away. God answered the words that David prayed in psalm 17.

One big problem with this psalm is the detailed and rather prolonged protestation of innocence. David often expresses his confidence in God's help but this is different. Usually he expresses confidence primarily in God and in God's character. The confidence in psalm 17 - in contrast - is in the fact that David is innocent. He's not saying a whole lot about God and his character. For example, he says that God has "tried" him. The word used is that of refining or smelting metals. And the result? David says that God "shalt find nothing". God won't find impurities. David is confident that he is innocent.

Such “perfection” and such innocence seem improbable - or even impossible - for a human being. Unless... we read this psalm not as David’s self-description but as a prophecy about Christ. In this case the verses testifying to a complete innocence can be taken literally as Jesus not only was without sin but his most sacred, most innocent humanity was adorned with every possible virtue and holiness. His “lips were free of deceit” and “no evil ever slipped out of his mouth”. He “always kept on the right path”. Giving psalm 17 this christological interpretation, it becomes a most fitting meditation as we approach Passion-tide and Holy Week when we will indeed see Christ “surrounded by his enemies”, by “wicked men who want to do violence” to him. Their “mouth speaks arrogantly” and “they closed their hearts to mercy”.

There is something almost upsetting in the way in which the sentences follow each other precipitately and are uttered abruptly. As if the one who is saying them were panting for breath. We cannot only feel but can also almost experience with our physical senses the chaos, fear, whispers, shouts, darkness, terror of the hours of Christ’s Passion. His agony in the garden of Getsemani appears in front of our eyes: “*hear me, or Lord of my salvation - attend to my cry - I call upon you - incline your ear to me - hear my words - keep me - save me - hide me from the violence!*” Put on the lips of Christ heading towards his Passion, psalm 17 becomes an emotional, moving, powerful expression of the Saviour’s emotions and prayers.

We must, of course, be prudent in trying to identify these enemies. While some people may have felt hate towards Christ, it would be wrong to label a whole nation or group of people as Christ’s enemies as most of those present at his Passion did not really know what they were doing. Also, if we identify the “wicked enemies” with those present at Christ’s Passion (the Romans, Pilate, the Jews, the Scribes and Priests), the second part of the psalm becomes most unfitting to Jesus as it contains a prayer of vengeance. However, we know that Christ not only completely forgave his “enemies” but also willingly died for them.

I believe we are closer to a right interpretation of the psalm if we see satan and the evil spirits as Christ’s true enemies. Was it not satan indeed who, usurping Judas’ heart and mind, turned him against Christ. Does not every hate, evil, violence, cruelty come from satan and his evil spirits and demons? Are they not like “roaring lions seeking to devour” us?

In this case, even the verses asking God’s vengeance make sense as well. Satan and all the fallen angels are unable of repentance and their destiny is eternity in hell. Their power - power which they exercised through sin and death - has already been broken but they were given time until the end of our

world to “prowl about the world”. It will only be on the glorious day of Christ’s appearance in Last Judgement that they will be thrown down for ever to where they belong and Christ, our glorious King, will vindicate all the innocent and all the just.

Verse 8 with its two beautiful images - hiding under the wing of God and being kept like the apple of an eye - shows a heartfelt trust, a childlike and tender affection for God. This affectionate trust was very much characteristic of Christ’s relationship with God whom he addressed, and encouraged us to address him, as Father (Abba). The second picture, that of the wing that is, is associated with the idea of the God of the sacred Ark who appears upon the wings of the cherubim and sits enthroned there.

This is then the feeling that prevails at the end of the psalm - the initial terror, fear, anguish have disappeared and gave place to a complete, child-like, tender, loving trust in the Father. Christ accepts the Cross, the torments, he accepts death and the cold tomb with the last verse of psalm 17: “when I awake I shall be satisfied, beholding your likeness.” He enters Good Friday and Holy Saturday knowing that Easter is coming. He, Christ, may have to sleep the sleep of death for now but in three days’ time he will awake from it for ever.

From this psalm we also learn something about the nature of God’s protection. David expresses deep trust that God not only hears, but also that He *will* answer when David prays. David asks to be held with tender protection, using two phrases famous even outside of Scripture. What English translators often render as “*the apple of your eye*” is literally a reference to the pupil: the central spot of the eyeball. This is arguably the most closely protected part of our body, guarded from even the slightest touch.

A Psalm-commentator writes: “No part of the body more precious, more tender, and more carefully guarded than the eye; and of the eye, no portion more peculiarly to be protected than the central apple, the pupil, or as the Hebrew calls it, ‘the daughter of the eye.’ The all-wise Creator has placed the eye in a well-protected position; it stands surrounded by projecting bones like Jerusalem encircled by mountains. Moreover, its great Author has surrounded it with many tunics of inward covering, besides the hedge of the eyebrows, the curtain of the eyelids, and the fence of the eyelashes; and, in addition to this, he has given to every man so high a value for his eyes, and so quick an apprehension of danger, that no member of the body is more faithfully cared for than the organ of sight.”

This is how much we mean to God.

## Catechism

*Catechism is a summary and exposition of Christian doctrine. In this new series of articles we will explore together catechisms for different age groups: for primary and secondary school pupils, for adolescents, and for adults. All these Catechisms explain the same Christian doctrines, and in the same order, but on a very different level. My hope is that these articles, month after month, will offer to all our readers the possibility of deepening their knowledge of Christian faith at their own level.*

*The various lessons, on various levels, show what was expected of children and adults to know in order to be able to receive the Sacraments and to be considered good, knowledgeable Christians - Christians capable of confessing, proclaiming, witnessing to their faith.*

*Every lesson, especially those for children, imparted some new knowledge, inspired to Christian life and practice, presented some simple form of prayer, and ended with one or more questions and answers. Both children and adults were expected to learn the answers by heart. Some answers may seem too complicated or may use words too difficult for the age group they were destined for. They still had to be learnt - and the idea was that once learnt by heart, these answers will equip children and adults with the proper language to talk about God and his mysteries and over time these answers could be explained in an increasingly deeper way. You will note indeed that the catechism for Confirmation has the same questions and answers as the general catechism for adults - and the latter simply adds a more detailed explanation.*

*You could “challenge” yourself by reading the questions and trying to answer them without reading the answers. Then you can compare your answer to that given by the catechism. It is an interesting, fun, and challenging way to deepen your knowledge. Once you know a level, you can proceed to the next one.*

*As St. Thomas Aquinas said, the more we know about God and his mysteries, the more we will see his beauty and goodness - and then, consequently, we will love him even more. And the more we love him, the more we will want to learn, to discover about him - which, again, will lead to even greater love for Him. An ascending spiral, an exiting journey which I hope you will want to embark on - a wonderful journey which will end only after our death when we will finally see Him face to face in a bliss unimaginable to us.*

*If you have any questions about anything contained in the following pages, please, feel free to talk to the Vicar. He will be happy to have a chat with you or to point you towards further readings.*

*It is a good practice to find a quiet half-an-hour during the day and to sit in a comfortable position, and then to say a short prayer before reading the Catechism - asking God that he would send his Holy Spirit to open our minds and our hearts so that we can learn and understand new things about Him and by doing so we can grow in love for Him.*

The first lesson in every Catechism is about the basic questions and about our relationship with God. Who is He? Who are we? Where does the world originate from? What is our purpose in this life? Why have we been created? Are we any different than animals? If so, how? Who is God for us? What does he “think” about us, how does he “see” us?

Another big question to answer is: how do we answer these questions? How do we know at all about these things?

So, in the first lesson children and adults alike will learn about how God created everything and thus he is the Creator, Lord, and Master of all things: visible and invisible, living and not. How we have certain duties towards Him - duties that will be rewarded with eternal life.

They will also explore what it means that we have been created to God’s image. What it means to have an immortal, spiritual soul and how we must take good care of our soul.

But first of all, they will all learn about how much God loves each one of us and how He - infinite goodness and beauty - is very much worth of our love and obedience.

## First lesson on the end of man

### Primary School



Long ago there was nothing. There were no sky, no moon, no stars. The earth did not exist, neither did the planets or animals. There was God only.

God wanted that all these things begin to exist and so He created them without using any tools, any material, without having any help. All things have been created by God and thus all things belong

to Him. God is Creator and Lord of all things.

What do you say when somebody gives you a gift? - You say: *thank you*. Think about all the beautiful things God gave us as gifts. Thank Him with all your heart, and say: “I thank you, my God, for all the beautiful, good, and useful things you have created!”



**1. Who is God?** *God is the most perfect Being and He is the Creator and Lord of heaven and earth.*

## Secondary School

Everything that there is in the whole world was created by God. To *create* means: to make something without using anything. God thought of the light, of the sky, of the earth, of the sea, of the various animals... and He said: "Let there be light" - and immediately light appeared. He did with everything else in the same way. Man is master of some things as long as he lives. God is Master (Lord) of everything and for ever.



**1. Who is God?** *God is the most perfect Being and He is the Creator and Lord of heaven and earth.*

**2. What does "Creator" mean?** *Creator means that God made all things out of nothing.*

**3. What does "Lord" mean?** *Lord means that God is the absolute Master of all things.*

Just look around and see all the wonderful things that there are. They were all created by God. Why don't you share this amazing thing with another child today: God has created all things!

Pray with the words of the Creed: *I believe in one God, the Father almighty, maker of heaven and earth.*

## Confirmation Class

**1. Who made the world?** *God made the world.*

**2. Who is God?** *God is the Creator of heaven and earth, and of all things.*

**3. What is man?** *Man is a creature composed of body and soul, and made to the image and likeness of God.*

**4. Is this likeness in the body or in the soul?** *This likeness is chiefly in the soul.*

**5. How is the soul like to God?** *The soul is like God because it is a spirit that will never die, and has understanding and free will.*

**6. Why did God make you?** *God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.*

**7. Of which must we take more care, our soul or our body?** *We must take more care of our soul than of our body.*

**8. Why must we take more care of our soul than of our body?** *We must take more care of our soul than of our body, because in losing our soul we lose God and everlasting happiness.*

**9. What must we do to save our souls?** *To save our souls we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.*

**10. How shall we know the things which we are to believe?** *We shall know the things which we are to believe from the Holy Church, through which God speaks to us.*



**11. Where shall we find the chief truths which the Church teaches?** *We shall find the chief truths which the Church teaches in the Apostles' Creed.*

Adults

*(only those questions are repeated here that have a more detailed explanation)*

**What do we mean by the “end of man”?** The end of a thing is the purpose for which it was made. The end of a watch is to keep time. The end of a pen is to write, etc. By the “end of man” we mean the purpose for which he was created: namely, to know, love, and serve God.

A thing is good only in proportion to the way it fulfils the end for which it was made. A watch may be very beautifully made, a very rare ornament, but if it will not keep time it is useless as a watch. When we look around us in the world, we see a purpose or end for everything. We see that the soil is made for the plants and trees to grow in. Again, the vegetables and plants are made for animals to feed upon; while the animals themselves are made for man, that they may help him in his work or serve him for food. Thus it is evident everything in the world was made to serve something else.

**How do you know that man was created for God alone?** We see that all things are created for something higher than themselves. Thus plants are higher than soil, because they have life and soil has not. Animals are higher than plants, because they not only have life, but they can feel and plants cannot. Man is higher than animals, because he not only has life and can feel, but he has also reason and intelligence, and can understand, while animals cannot. Therefore we must look for something higher than man himself, but there is nothing higher than man in this world, and so we must look beyond it to find that for which he was made. And looking beyond it and considering all things, we find that he was made for God—to know Him, to love Him, and to serve Him both in this world and in the next.

**1. Who made the world?** God made the world. The “world” here means more than the earth—more than is shown on a map of the world. It means everything that we can see—sun, moon, stars, etc.; even those things that we can see only with great telescopes. Everything, too, that we may be able to see in the future, either with our eyes alone, or aided by instruments, is included in the word “world.” We can call it the universe.

**3. What is man?** Man is a creature composed of body and soul, and made to the image and likeness of God. “Man” in the Catechism means all human beings, either men or women, boys, girls, or children. A creature is anything created, whether it has life or not; body or no body. Every being, person, or

thing except God Himself may be called a creature. However, man differs from anything else in creation. All things else are either entirely matter, or entirely spirit. An angel, for example, is all spirit, and a stone is all matter; but man is a combination of both spirit and matter—of soul and of body.

**5. How is the soul like to God?** My soul is like to God in four things.

(1). It is a spirit. It really exists, but cannot be seen with the eyes of our body.

(2). My soul will never die, i.e., will never cease to exist; it is immortal. This is a very wonderful thing to think of. It will last as long as God Himself.

(3). My soul has the gift of reason. This gift enables man to reflect upon all his actions—the reasons why he should do certain things and why he should not do them. By reason he reflects upon the past, and judges what may happen in the future. He sees the consequences of his actions. He not only knows what he does, but why he does it. This is the gift that places man high above animals as animals have no reason, but only instinct, i.e., they follow certain impulses or feelings which God gave them at their creation. If animals could reason, they ought to improve in their condition. Men become more civilised day by day. They invent many things that were unknown to their forefathers. One man can improve upon the works of another, etc. But, we never see anything of this kind in the actions of animals.

Men have instinct too, and they show it when placed in sudden danger, when they have not time to use their reason. A falling man instantly grasps for something to support him.

Though man has the gift of reason by which he can learn a great deal, he cannot learn all through his reason; for there are many things that God Himself must teach him. When God teaches, we call the truths He makes known to us Revelation.

(4). My soul has free will. This is another grand gift of God, by which I am able to do or not do a thing, just as I please. I can even sin and refuse to obey God. Animals have no free will. If, for example, they suffer from hunger and you place food before them, they will eat; but man can starve, if he wills to do so, with a feast before him. Only man has will-power.

**6. Why did God make you?** God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.

“To know” Him, because we must know of a thing before we can love it. We cannot love or want a thing we do not even know exists. So it is in regard to God. We must first know Him—learn who He is from our catechisms, from the teaching of the Church, from the Bible. When we know Him, we shall love Him - and the better we know Him the more we shall love

Him. And as it is our chief duty to love Him and serve Him upon earth, it becomes our strict duty to learn here whatever we can of His nature, attributes, and holy laws.

All the lovable qualities and beauties you see in others come from God and are bestowed by Him; yet all these are nothing compared to the goodness and beauty of God. How good and how lovable, therefore, must He be! Try then first to know God and you will surely love and serve Him. Do not be satisfied with the little you learn of Him in the Catechism, but afterward read good books, and above all hear sermons and instructions.

“In this world.” Because unless we do what is pleasing to Him in this world we cannot be with Him in the next. Our condition in the next world depends entirely upon our conduct in this. Thus we have discovered the answer to the great question, What is the end of man; for what was he made?

**9. What must we do to save our souls?** To save our souls, we must worship God by faith, hope, and charity; that is, we must believe in Him, hope in Him, and love Him with all our heart.

“Worship,” that is, give Him divine honour. In speaking of worship, theologians generally distinguish three kinds, namely: *latría*, or that supreme worship due to God alone, which cannot be transferred to any creature without committing the sin of idolatry; *dulia*, or that secondary veneration we give to saints and angels as the special friends of God; *hyperdulia*, or that higher veneration which we give to the Blessed Virgin as the most exalted of all God's creatures. It is higher than the veneration we give to the other saints, but infinitely inferior to the worship we give to God Himself.

We show God our special honour by never doubting anything He reveals to us, therefore by “faith”; by expecting with certainty whatever He promises, therefore by “hope”; and finally by loving Him more than anyone else in the world, therefore by “charity.”

But someone may say, I think I love my parents more than God. Well, let us see. Suppose your mother should command you to commit a sinful act (a thing no good mother would do) and you have therefore to choose between offending her or Almighty God. Now, although you love your mother very much, if in this instance you prefer to displease her rather than commit the sin that offends God, you show that you love God more than her. The love we have for God is intellectual rather than sentimental; and since it is not measured by the intensity of our feelings, how are we to know that we love Him best? By our determination never to offend Him for any person or thing in the world, however dear to us, and by our readiness to obey and serve Him before all others.

## Vicar

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

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

## Assistant Priests

**Fr Tony Ball** - tonyball2008@hotmail.co.uk - 07899 027710  
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**Anne Mullis** - annemullis566@btinternet.com - 07821 199823  
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## Parish Office

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

## Treasurer

**Katherine Harrison** - 01305 771217

## S.P.O.T.

**Pat Perry** - 01305 750951

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

A priest is always available for Confession, spiritual direction, or for a simple chat half an hour before every Service, or at any other time by appointment!