



HIGH TIDE

June 2022

PARISH MAGAZINE
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - Articles from Katherine Harrison, Jeanne James, Pam Winspear - On the Sacred Heart of Jesus - Catechism - and more*

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

INDEX

Letter from the Vicar	3
<i>Jeanne James</i> : Queen Elizabeth II	4
<i>Sue Biles</i> : Walsingham Feast in Exeter (with photos)	6
News & Events	7
<i>Katherine Harrison</i> : Gardening in June	8
<i>Cardinal Collins</i> : Heart Speaks to Heart	9
<i>Christopher J. Ruddy</i> : It's time to bring back devotion to the S. Heart	15
Calendar, Intentions, & Anniversaries	18
Morning & Evening Prayer	20
From the Book of Common Prayer	29
Psalm 19	30
Feast of the month: Nativity of St. John the Baptist	33
<i>Pam Winspear</i> : Fish & Chips Club	37
<i>Katherine Harrison</i> : Goodbox is here	38
Catechism	39
Contacts	44

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

From the Vicar

Dearly Beloved,

As a little child, on my way to or from school, I would often stop in front of a statue. It was nothing “fancy” or special - on the contrary, being made of sandstone, I remember it was in a rather deplorable state. I was 6 and I had no idea what that statue was about but I really loved it. Something clearly attracted me to it. As time passed on and I had learnt to read, I tried my luck with the inscription on the statue’s pedestal. Nothing. It just did not make any sense. Many years later, when I was in high school, I discovered that the inscription was in Latin. Now I know it by heart - *Cor Iesu Sacratissimum, miserere nobis*. In English: Most Sacred Heart of Jesus, have mercy on us.

The statue was out of reach, certainly so for a child, yet at the same time it seemed one could embrace it with ease. I still remember the face looking down on me from above: tender, beautiful, and loving. His arms wide open. I have no idea who the artist was but he managed to capture something of the essence of the devotion to the Sacred Heart: Jesus loves us with a tender, affectionate, warm, real love and his greatest desire is that we run into his arms. His Heart, once pierced on the Cross, now beats again for ever in his glorified body in heaven, on the bosom of the Father. It beats for me. It beats for you.

In Hungary every newly ordained priest chooses an Ember Card with a Sacred Image on it. I chose the painting of one of the side Altars of the Cathedral of Vienna representing the Sacred Heart. From an artistic point of view it is not a masterpiece. It is a lovely Jesus but with an unproportionately over-sized, enormous heart. It’s just so unreal. Exactly as his love is for us...

June is consecrated to the Sacred Heart and here at St. Paul’s we will pray his Litanies on various occasions throughout the month. We will dedicate a whole Sunday to it. Between you and me, I admit that secretly I am considering having even a new side Altar dedicated to the Sacred Heart perhaps with a white-gold statue like the one on the cover. In the Magazine you will find some really good articles about this devotion. But these are just the surface. My wish and prayer is that through reading the Scriptures, through coming to church and receiving the Sacraments, through frequent visits to the Eucharistic Jesus, through personal prayer and meditation this month will help us all to “*taste and see that the Lord is sweet*” (Psalm 34,8) and to find joy, consolation, strength, and rest in his Most Sacred Heart which lovingly beats for us day and night in heaven, on our Altars, and in the Tabernacle.

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

Fr. Gregory

Queen Elizabeth II

Jeanne James writes:

In this month of the Queen's Platinum Jubilee celebrations see how many of the facts below you are familiar with.

1. Queen Elizabeth II was born at 2.40am on 21 April 1926



To parents the Duke and Duchess of York, who later became King George VI and Queen Elizabeth (the Queen Mother).

2. She was crowned Queen on 2 June 1953

Watched by a TV audience of 20 million people.

3. She is the longest reigning monarch ever in Britain

Beating even Queen Victoria (her great-great-grandma!).

4. As Queen, she has been served by 14 UK Prime Ministers

Including Winston Churchill and Margaret Thatcher.

5. Her favourite dogs are corgis

She even invented a new breed of dog when her corgi mated with a dachshund belonging to her sister, Princess Margaret, creating the “dorgi”.

6. She's the only person in the UK allowed to drive without a licence

And she still drives to this day!



7. The Queen has two birthdays

Her actual birthday – 21 April – and her official birthday, which is held on a Saturday in June – when the weather's better!

8. The Queen's birthplace is now a fancy Cantonese restaurant

Called Hakkasan, at 17 Bruton Street in Mayfair – we hope she likes a takeaway!

9. The Queen first sent an email in 1976

... and published her first Instagram post in 2019!

10. She has many hobbies

Including horse riding, pigeon racing, and football – she's an Arsenal supporter!



11. Queen Elizabeth became a homeowner at just six years old

When the people of Wales gifted her a house in the grounds of Windsor's Royal Lodge. Named Y Bwthyn Bach, it means “little cottage”.

12. The Queen has sent around 50,000 Christmas cards

– and counting!

13. She owns an elephant, two giant turtles, a jaguar and a pair of sloths

Presents from other countries, all of which live in London Zoo.

14. Princess Elizabeth made her first radio broadcast in October 1940, during the Second World War.

15. Even the monarch can go undercover sometimes

On a low-key trip to Scotland, she met some American tourists while walking. When the tourists asked if she lived locally, she mentioned that she had a house nearby, and when asked if she'd ever met the Queen she simply pointed at her security and said, “No, but he has!”

Celebrating 100 years since the restoration of the Shrine of Our Lady of Walsingham (OLOW)

Sue Biles writes:

Exeter Cathedral Saturday 21st May 2022 - On Saturday a party of us set off from Weymouth, to travel to Exeter for the West Country celebration of the Walsingham Jubilee. Fr. Kevin Smith, the Shrine Priest Administrator, acknowledged the number of pilgrims who travel from the West Country every year and shared with us the joys of an 8-hour journey in a minibus!

Shelagh and Tony, Gary and Michaela, Chris and Sharon, Charlie, Pat, Eileen and both of our Churchwardens, Anne and Jeanne, were all present for the Solemn Mass of the Holy House of OLOW. The Walsingham Festival Mass began with procession of the image of OLOW which was processed in a Civic Procession from the Guildhall, accompanied by the Lord Mayor and the Guardians of the Holy House - an incredible procession of colour, robes and chains brought Our Lady into the Cathedral.

The Dean of Exeter welcomed us all to the Cathedral and preached. The Mass, celebrated by Bishop Will Hazelwood, was joyful and uplifting.

After a refreshment break, with a chance to catch up with old friends or enjoy some retail therapy (Sharon), we returned to the Cathedral for the Sprinkling, an important part of any visit to the Shrine. Ladles of the Shrine Well water were liberally sprinkled on pilgrims' hands, there was also an opportunity to partake in the Sacraments of Healing and Reconciliation.

At 3.30 pm the Blessed Sacrament was carried into the Sanctuary for the beginning of the Benediction. Led by Bishop Philip North, Master of the Guardians of the Holy House, the Blessed Sacrament was processed out of the Cathedral and around the Green, culminating with Bishop North climbing onto the balcony at the front of the Cathedral to bless the pilgrims, those enjoying leisure time on the green, and the City of Exeter. We then returned for the conclusion of the service.

Sadly, it was then time for us to leave Exeter and return to Weymouth, spiritually enriched and with memories that will last a long time.

At St Paul's Rosary is said at 10am every Saturday at the Walsingham Altar and on the second Saturday of the month the St Paul's Walsingham Cell meets after the Rosary for tea, coffee and cake with a talk. For more information speak to Lesley Cheeseman or Fr. Gregory.

The Parish annual Walsingham Pilgrimage will take place in September. For more information speak to Shelagh Hansford or Fr. Gregory.



What to do in your garden in the month of June

Katherine Harrison writes:

Summer is on its way!!

- Weed, weed and more weed. Hoe the borders to keep down the weeds.
- It is best to hoe in dry weather.
- Plant out summer bedding.
- Water plants regularly. Ideally in the evening or early morning. Water new plantings until they are really established in the ground.
- Water houseplants more frequently (as the temperature increases, fingers crossed).
- As the nights are warming up, tomato plants, courgettes etc. can be planted outside.
- Pinch out the side-shoots on tomato plants. Why not plant an edible hanging basket with trailing tomatoes and herbs.
- Mow the lawn, weekly if possible.
- Feed lawns.
- Deadhead roses frequently. We don't want the energy to go into making seeds but to make new blooms. You can pull off the old flower but best to use secateurs and to cut back to the first leaf below the dead flower.
- Spray roses showing signs of disease, such as blackspot.
- Snail tip... dig in a shallow saucer so it is level with the top of the soil and fill with beer. Apparently this is irresistible to snails, and they go to snail heaven happy.
- Pinch out the tips of fuchsia plants to encourage bushy plants.
- Support tall plants like Dahlias. Tie in the stems as the plant grows.
- The evenings are getting longer and warm so enjoy the garden, sit outside and relax with a cup of tea or a cheeky sherry.



“Heart Speaks to Heart”

A Pastoral Letter on the Sacred Heart of Jesus

by Cardinal Thomas Collins
Archbishop of Toronto



1. The Need for Devotion to the Sacred Heart

After a year of Covid, we are all heavy laden, and in great need of rest for our souls. Many people are desperately sick in hospitals, and those who serve them grow weary, while even more people see their livelihoods destroyed; the toll of human misery grows ever greater. In the midst of this grief, we also see extraordinary examples of love and sacrifice, and selfless service to those who are afflicted, but the tensions of our times are starkly before us all.

Quite apart from the pandemic, these are indeed days of suffering, with so much conflict in the world, and such contention in civil society. Across the globe refugees flee oppressive regimes, and the blood of martyrs rebukes us in our comfortable Christianity. In the face of all that, we listen even more intently to Our Lord: “*Come to me, all you who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls.*” (Matthew 11,28-29)

I firmly believe that to give us the guidance and strength required to fulfil our mission as disciples of Jesus more effectively, in a world so much in need of his love, we also need to focus intently on the symbol of the compassionate love of Christ: the Sacred Heart of Jesus.

2. The Symbol of the Sacred Heart

We are not angels. We are flesh and blood and so require visible signs and symbols that speak to us. That is what the image of the Sacred Heart does. It is a visual sign, an image, that helps us to experience the meaning of the love of Jesus, made manifest especially on Good Friday.

The prayerful practices of devotion to the Sacred Heart of Jesus engage us personally in the love of Christ among us. Even in our secular society, the heart is the common sign for love, as we see every Valentine’s day. But for a Christian the love signified by the Sacred Heart is not a passing emotion, but the steady, reliable, faithful, life-giving love which we experience

in Jesus as we encounter him in the Gospels, in the Sacraments, and in our life of faith. We are called to imitate that faithful love.

The heart is a natural sign of true love: it is hidden, it is steady, and it is reliable. As it beats, moment by moment, day by day, year by year, it keeps us alive. That is true love, not the sentiment that deceives, nor the passing infatuation that blows away like a cloud. That is the Sacred Heart of Jesus: steady and true.

The Sacred Heart image shows the heart as wounded, and this reminds us of John 19,34: the lance piercing the side of Christ on the cross. This reminds us that the love of Jesus for us was not some theoretical love. He actually suffered with us and for us, in the midst of brutality and injustice greater than anything you or I will ever experience.

The Sacred Heart is portrayed as encircled by a crown of thorns. As with the wound in the heart, the crown of thorns reminds us that real love, faithful love, totally committed love for others, can lead to rejection and suffering. If we only act in order to attract applause, we will never truly live or love at all, and we will lose our very self. Real love is inseparable from integrity, and may well include a crown of thorns, which reminds us of the cost of discipleship.

The Sacred Heart is surmounted by a cross, the primary symbol of Christian faith: it draws us to contemplate sacrificial love of Jesus, as he lays down his life for us on the cross. In a world that would crucify an innocent man, Jesus returns love for hatred and says: “*Father, forgive them, for they know not what they do.*” (Luke 23,34)

The Sacred Heart is surrounded by flames. These are flames of glory, for the love of Jesus is truly glorious. They are flames that provide light in a world darkened by sin, and warmth in a world that too often is cold, that treats people as things to be used, not as persons to be loved.

Sometimes, Jesus points to the Sacred Heart, inviting us to come to him when we labour and are heavy laden; sometimes the arms of Jesus reach outward, welcoming everyone, as he calls us to do. The Sacred Heart is a powerful symbol of the love of Jesus, which each of us was commissioned to make present in this world on the day we were baptised. More than ever before, our fractious world now needs the love symbolized by the Sacred Heart of Jesus.

3. The Meaning of the Devotion to the Sacred Heart of Jesus

The great spiritual teacher and Doctor of the Church, Saint Francis de Sales (1567-1622), used to say: “The lips speak to the ears, but heart speaks to heart.” In a world of upheaval and religious strife, Saint Francis de Sales

was a model of gentleness, and always proclaimed the Faith with both clarity and charity.

Devotion to the Sacred Heart leads us to ponder the sacred humanity of Jesus, God with us. Using the universally accepted symbol of the heart as the sign of the centre of who we are, this devotion focuses on Jesus who showed humans how, in a human way, to love as God loves, and to act as God wants us to act.

Although the heart is usually seen mainly as the sign of tender affectionate love – and that tender love of Jesus for us is indeed our consolation in our struggles – there is also the courageous heart that fights against whatever is evil.

4. *Head, Heart, and Hands: to Know, to Love, and to Serve*

Saint Richard of Chichester says: “O Lord, three things I pray: to see you more clearly, to love you more dearly, to follow you more nearly, day by day.” Devotion to the Sacred Heart helps us, day by day, to see, love, and follow Jesus.

5. *“Create in me a clean heart, O God.” (Psalm 51,10)*

When we speak of offering “heartfelt sympathy”, or of having a “heart to heart talk”, or of believing something “from the bottom of my heart”, we are talking about of who we are, our personal identity. In ancient times, both in the Bible and in the writings of the Fathers, that is what the symbol of the heart meant in its fullness. When, in Exodus, the heart of Pharaoh is hardened, it means that he himself is hardened. When Samuel chose David to lead the people he said “*the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart.*” (1Samuel 16,7)

The first message of both John the Baptist and of Jesus was a call to repentance, to a heartfelt turning away from slavery to the ego. God had offered that freedom to Moses and the Hebrews, who were comfortable in their slavery in Egypt, but needed to be set free. He offers now to set us free from our slavery to pride, anger, envy, greed, laziness, lust, and gluttony. We all need conversion, repentance: a deep change of heart. That is not easy.

When God says to the House of Israel through the prophet Ezekiel “*I will give you a new heart, and a new Spirit I will put within you, and I will remove the heart of stone from your flesh and give you a heart of flesh*” (Ezekiel 36,26) he is calling for a deep transformation, a change that goes right to the heart.



In the Beatitudes in the Sermon on the Mount, Jesus says “*Blessed are the pure in heart.*” (Matthew 5,8) The heart represents the innermost sanctuary of our human self.

Our hearts must become pure, and they are purified when we encounter the love of the Sacred Heart of Jesus, whom we discover in the Gospel. That is one reason why we should prayerfully read a small portion of the Gospel every day. That is the real Jesus whom we encounter in our prayerful meditation on the Sacred Heart, especially if we spend time in adoration of Our Lord in the Blessed Sacrament, a practice which is central to the Sacred Heart devotion.

So we need to know Jesus, personally, and deep in our hearts. Focusing on the Sacred Heart leads us to the very heart of who Jesus is, the divine person who took on our humanity, who journeys with us, who meets us on the road, as he did with the discouraged disciples on the road to Emmaus. He so personally connected with them, heart to heart, that they later said “*did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?*” (Luke 24,32) We need that intense experience of encounter, that will change our lives, and we can find it in the Sacred Heart devotion.

6. Living Water in the Desert of Isolation

The English poet, John Donne, wisely said, “no man is an island, entire unto himself.” We cannot truly love others, or love God, if we are absorbed in ourselves. A wise person once said: “If you are all wrapped up in yourself, you make a very small package.”

As the ancient Christian writing called the Didache says in its opening line, “There are two ways, the way to death and the way to life, and there is a great difference between them.” The way to life involves relationships of generous love, made present in our world in the life of Jesus, especially in his generous love symbolized by the Sacred Heart. The way to loneliness and spiritual death involves living without consideration of the outreaching generous love of God and love of neighbour, which is really the only way to life, and which the Sacred Heart of Jesus signifies especially when presented, as it often is, in an image of Jesus with outstretched arms.

7. *The Sacred Heart and Social Justice*

It is sometimes thought that devotion to the Sacred Heart can be rather individualistic – nothing but a personal relationship between me and Jesus. But that is the opposite of the spirituality of the Sacred Heart. We see in Jesus a love for his heavenly Father that moves him to the love of neighbour. Jesus draws on the Old Testament to remind us of the two great commandments of love: “*you shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And the second is like it: You shall love your neighbour as yourself.*” (Matthew 22,37-39)

The Sacred Heart statues with outstretched hands challenge us to care for those most in need. The famous story of such a statue of the Sacred Heart, with hands blown off during battles in World War I France, speaks of this. When, after the war, the parishioners wanted to get a sculptor to repair the hands, a wiser person said: “No, leave it as it is, but put a sign on the statue saying “You are his hands”.” And so we are, extending the practical love of Jesus to others.

8. *The Day and the Month of the Sacred Heart: Friday and June*

Friday is the day of the Sacred Heart because Good Friday is the day of the crucifixion, and that is where the love of Jesus in the Sacred Heart is revealed. The Feast of the Sacred Heart is celebrated on the Friday that follows Corpus Christi, because personal prayer to Our Lord in the Holy Eucharist is an essential element of the devotion of the Sacred Heart. It is a custom to link the two - Eucharist and Sacred Heart - especially on the first Friday of the month, when many people make a special effort to attend Mass and Eucharistic Adoration as part of the Sacred Heart devotion.

As May is the Month of Mary, so June is the Month of the Sacred Heart. This is because the Solemnity of the Sacred Heart is almost always celebrated in the month of June.

9. *Some Practical Suggestions for Devotion to the Sacred Heart*

1. Make a Holy Hour of prayer before the Blessed Sacrament. “*So, could you not watch with me one hour?*” (Matthew 26,40)

2. Read a portion of one of the Gospels every day to encounter Jesus, and to experience the love of his Sacred Heart.

3. It is spiritually valuable to participate in Mass at any time, but to do so on (consecutive) First Fridays is a custom associated with devotion to the Sacred Heart.

4. Place an image of the Sacred Heart in your home, and consecrate yourself, your family, your work, your duties to the Sacred Heart. The family that prays together stays together, and both devotion to the love of the Sacred Heart and the praying of the Rosary can strengthen the love at the heart of each family. For a service of consecration of the family, talk to your parish priest.

5. Give prominence to an image of the Sacred Heart in your parish Church. Parishes are encouraged to specially emphasize the Sacred Heart on the first Friday of every month, and throughout the month of June.

6. Christian schools have a responsibility to help their students, and all in the school community, to encounter Jesus. Promotion of devotion to the Sacred Heart is a way to do that.

7. Personally, carry an image of the Sacred Heart, and use it as a constant reminder of the generous love of Jesus which it symbolizes. Then put that love into practice throughout the day.

10. Prayer of the Heart

The Eastern Jesus Prayer constantly repeats this short prayer: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.” This can very much be a prayer of the Sacred Heart, with its focus on the mercy which is central to the spiritual theme of the Sacred Heart. We can grow in holiness by weaving through our day the constant repetition of the Jesus prayer, and also of the short prayer: “O Sacred Heart of Jesus, I place all my trust in you.” The same can be of help whenever we are anxious or distressed.

11. The Litany of the Sacred Heart

The Litany of the Sacred Heart was put in its present form by Leo XIII in 1899. At first sight, it can seem a bit strange, with a few unfamiliar images, such as “Heart of Jesus, desire of the eternal hills”. But we can truly be blessed if we pray this wondrous litany, a true treasure of Christian prayer, and discover the rich biblical meaning of its individual invocations.

Like the Rosary, the litany is a repetitive prayer, and the repetition of “Have mercy on us” after each line is, in fact, like our regularly repeating heartbeat, very calming: once we meditate on the references, it gives us insight into the love of God for us in Jesus, and it gives us serenity through the heartbeat of its repetitive pattern. In our frazzled world these days, we especially need both that insight and that serenity.

(This is a very much shortened version of the original pastoral letter. The full version is available on the website of the Archdiocese of Toronto.)

It's time to bring back devotion to the Sacred Heart of Jesus

by Christopher J. Ruddy in: America - The Jesuit Review

Seventy-two times a minute. 4,320 times an hour. 103,680 times a day. Almost 38 million times a year. Over 2.6 billion times in the course of an average life. Fist-sized, the human heart beats powerfully and durably. It must be sturdy enough to contract and send fresh blood throughout the entire body, elastic enough to collect spent, deoxygenated blood. Too much hardness or softness of heart, and one dies. Only a healthy heart, strong and supple, can give and receive lifeblood.

Devotion to the Sacred Heart of Jesus has suffered cardiac arrest in recent decades. It has been dismissed as superstitious in its apparent guarantee of salvation to those who practice it, as masochistic in its emphasis on making reparation for Jesus' own suffering. Its popular iconography is, to put it generously, saccharine, kitschy, effeminate, somehow ethereal and grotesque at once. This decline of devotion is all the more striking because of its pre-eminence in the first half of the 20th century, when so many Catholic families had a picture of Jesus and his Sacred Heart displayed in their homes, and when Thursday night holy hours and first Fridays proliferated in parishes. Like many forms of heart disease, such atrophy could have been prevented through a healthy diet: in this case, Scripture and tradition. The heart is a powerful metaphor in the Bible. It signifies the wellspring of life, the totality of one's being. The prophet Ezekiel, for instance, records God's promise to change Israel's heart of stone into a heart of flesh, while John's Gospel gives the heart its most profound scriptural expression: Jesus' heart is the source of living water, of rest for the Beloved Disciple, of the church and its sacraments, of doubting Thomas's faith.

Devotion to the Sacred Heart began to flourish in the Middle Ages through a renewed attentiveness to Jesus' humanity and his Passion. Its golden age, though, was the 17th century, when the French School of Francis de Sales, John Eudes, Jane de Chantal and Margaret Mary Alacoque offered a tender, compassionate spirituality that helped to renew the church and counter Jansenism's severity and sectarianism. From 1673 to 1675 at the Visitation convent of Paray-le-Monial, Margaret Mary received a series of four revelations from Christ about his heart. It was here that devotion reached its enduring form: personal consecration to the Sacred Heart, the observance of an hour of prayer on Thursday night between 11 o'clock and midnight as a way of sharing in Christ's suffering in Gethsemane, and the reception of Communion on the first Friday of the month as reparation for

the indignities inflicted upon the sacrament by those indifferent and ungrateful. The Sacred Heart was later enlisted in combat against the French Revolution, Communism and threats to family life. [...]

I believe that the deepest meaning of the devotion, however, is glimpsed in a poet who does not even mention it: Dante Alighieri. At the dark bottom of Hell, Satan is frozen in ice up to his chest, crying tears and drooling bloody foam, his six wings bellowing cold wind upward. Wedged into the inverted apex of the underworld, he is locked in his own resentment, impotent and utterly alone. Hell, the *Inferno* makes clear, is not fire, but ice: cold, crabbed isolation. Paradise is pure communion, illuminated and warmed by the love that moves the sun and the other stars.

I did not grow up with any devotion to the Sacred Heart, and it is only in the last few years, as I have struggled with vocation and the demands of family life, that the practice has spoken to my own heart: the fearful heart that paralyses me when I think of the future, rendering me unable to open myself in trust to God; the cramped heart that refuses to admit my wife and infant son, but clings to my own prerogatives, choosing to watch Peter out of the corner of my eye as I read the morning newspaper rather than get on the floor and play with him; the oblivious heart that holds forth at dinner on the recording history of The Beatles's *Abbey Road*, but forgets to ask Deborah how her class went that afternoon. At times like these I wonder, have I really let into my life those I love so much? Have I gone out to them? Are they part of my flesh or merely fellow travellers?

On a particularly difficult afternoon last summer, I took Peter for a walk. We wound up at a church in our neighbourhood, and, almost unable to bear the despair and self-loathing that was consuming me, I went in to pray. I lit a candle before Mary for my wife and one for myself before Joseph. Almost accidentally I stopped in front of a wood-carving of the Sacred Heart. Caught somewhere between rage and tears, I looked up at the heart and, for the first time, saw beyond the barbed-wire crown of thorns encircling it, into its gentleness. A prayer rose up in me, Jesus, give me a bigger heart. I looked at Peter in shame and in hope, and I went out into the day.

I remain irritable and irritating. I continue to struggle with a stoniness that shuts out so many. I know ever more clearly my deep sinfulness. But in continuing to pray to the Sacred Heart, I have also come to know God's still deeper mercy. I am strengthened by a heart pierced but unvanquished. I am welcomed by a heart that knows only tenderness and so makes me tender. I look on that pulsing, fleshy heart: courageous and vulnerable, compact and capacious, never one without the other.

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

Anniversaries of death

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

Calendar for June 2022

WED	1 st	St. Angela Merici, Virgin	10am
THU	2 nd	<i>St. Marcellinus & Comp., Martyrs</i>	6pm
FRI	3 rd	<i>Feria</i>	12noon
SAT	4 th	Vigil of Pentecost	9.30am
SUN	5 th	PENTECOST	10.30am, 5pm
MON	6 th	WHIT MONDAY	9am
TUE	7 th	WHIT TUESDAY	9am
WED	8 th	Within the Octave (Ember day)	10am
THU	9 th	Within the Octave	6pm
FRI	10 th	Within the Octave (Ember day)	12noon
SAT	11 th	Within the Octave (Ember day)	9.30am
SUN	12 th	THE MOST HOLY TRINITY	10.30am, 5pm
MON	13 th	St. Anthony of Padua	9am
TUE	14 th	St. Basil the Great, Bishop	9am
WED	15 th	<i>St. Vitus & Comp., Martyrs</i>	10am
THU	16 th	CORPUS CHRISTI	10am, 6pm
FRI	17 th	St. Botolph Abbot	12noon
SAT	18 th	St. Ephraem	9.30am
SUN	19 th	1ST SUNDAY AFTER TRINITY	10.30am, 5pm
MON	20 th	<i>St. Silverius Pope, Martyr</i>	9am
TUE	21 st	St. Aloysius Gonzaga	9am
WED	22 nd	ST. ALBAN, MARTYR	10am
THU	23 rd	<i>Vigil (St. John the Baptist)</i>	6pm
FRI	24 th	THE MOST SACRED HEART	12noon
SAT	25 th	NATIVITY OF ST. JOHN BAPTIST	9.30am
SUN	26 th	THE MOST SACRED HEART	10.30am, 5pm
MON	27 th	<i>Monthly Requiem</i>	9am
TUE	28 th	<i>Vigil</i>	9am
WED	29 th	ST. PETER AND PAUL, APOSTLES	10am, 6pm
THU	30 th	Commemoration of St. Paul Apostle	6pm

Daily Intentions



Anniversaries of death

We pray for...

- 1st Beechcroft - *Rosetta Guess, Gwen Uphill*
- 2nd Priest, vocations - *Chris Biles, Charles Powell*
- 3rd Dying - *Frances Ball, Richard Griffin*
- 4th Shrine of Walsingham - *Bill Moore, Ann Rockett, Clissy Buxton*

- 5th Our Parish - *Adam Pask*
- 6th Our Parish - *Mark Carey*
- 7th Our Parish - *Arthur Freegard*
- 8th Purity of heart
- 9th Unity and reconciliation in our church & families - *Ida Goddard*
- 10th Gifts of the Holy Spirit - *Ralph Evans, Joan Bearne*
- 11th Our Cell of O.L.W.

- 12th Our Parish - *Scott Cooper*
- 13th Preachers
- 14th Our friends - *Les Green*
- 15th Those afflicted by wars - *Dorothy Reeves, Arthur Goodwin*
- 16th Our Benefactors, living or departed
- 17th Farmers - *Elsie Keen, Janet White*
- 18th Those who hunger - *Angela Garrett*

- 19th Our Parish - *John Coher pr., Fred Scriven*
- 20th Peace in Ukraine
- 21st Children, young people - *Gordon Woolveridge pr.*
- 22nd Victims of torture, persecution, injustice
- 23rd All who struggle financially - *Bill Evans, Philip James*
- 24th Sick - *Derek Brown, Arthur Smart, Peter Bentley*
- 25th Religious vocations

- 26th Our Parish - *Philip James*
- 27th Departed
- 28th Pope Francis - *Lil Coombs*
- 29th Our Parish - *David Bowring, Thomas Goodsir, George Pryer*
- 30th Good government - *Jean Shakery, Jean York*

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

Open, O Lord, my mouth to bless thy holy Name; cleanse also my heart from all vain, evil, and wandering thoughts; enlighten my understanding and kindle my affections; that I may worthily, attentively, and devoutly recite this Morning Prayer, and so be meet to be heard before the presence of thy divine Majesty. Through Christ our Lord. Amen.

MORNING PRAYER

V. The Angel of the Lord brought tidings to Mary.

R. And she conceived by the Holy Ghost.

V. Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

V. Hail Mary... R. Holy Mary...

V. And the Word was made flesh.

R. And dwelt amongst us.

V. Hail Mary... R. Holy Mary...

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

V. Let us pray. We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord. R. Amen.

V. O Lord, open my lips. R. And my mouth shall proclaim your praise.

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

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

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

V. Let us rejoice in the Lord; let us joyfully sing to God our Saviour! Let us come into his presence with thanksgiving; let us joyfully sing psalms to him!

R. Alleluia, the Spirit of the Lord fills the world; O come, let us worship Him, 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. O come, let us worship Him, 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. Alleluia, the Spirit of the Lord fills the world; O come, let us worship Him, 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. O come, let us worship Him, 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. Alleluia, the Spirit of the Lord fills the world; O come, let us worship Him, 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, the Spirit of the Lord fills the world; O come, let us worship Him, alleluia.

HYMN

Jesus, behind thy temple's veil,
Hid in an ark of gold,
On stones engraven, lay the law
thy finger wrote of old.

But in thy body's Temple new,
thy life-blood's throbbing shrine,
Held, upon fleshly tables graved,
The law of love divine.

And when that heart in death was stilled,
Each temple's veil was riven:
And lo, within thy love's red shrine,
To us to look was given.

There make us gaze and see the love
Which drew thee, for our sake,
O great High-Priest, thyself to God
A Sacrifice to make.

Thou, Saviour, cause that every soul
Which thou hast loved so well,
May will within thine open heart
In life and death to dwell.

Grant it, O Father, only Son,
And Spirit, God of grace,
To whom all worship shall be done,
In every time and place. Amen.

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

1	120	Numbers 23,13-end Luke 8,16-25	16	147	Deuteronomy 8,2-16 1 Corinthians 10,1-17
2	115	Numbers 24 Luke 8,26-39	17	17, 19	Joshua 9,3-26 Luke 11,29-36
3	139	Numbers 27,12-end Luke 8,40-end	18	20, 21, 23	Joshua 10,1-15 Luke 11,37-end
4	121, 122	Numbers 32,1-27 Luke 9,1-17	19	55	Deuteronomy 11,1-15 Acts 27,1-12
5	36	Wisdom 9,9-17 1 Corinthians 2,6-end	20	30	Joshua 14 Luke 12,1-12
6	150	Joshua 1 Luke 9,18-27	21	32	Joshua 21,43 - 22,8 Luke 12,13-21
7	93	Joshua 2 Luke 9,28-36	22	34	Joshua 22,9-end Luke 12,22-31
8	100	Joshua 3 Luke 9,37-50	23	37	Joshua 23 Luke 12,32-48
9	63	Joshua 4 Luke 9,51-end	24	27	Jeremiah 24,5-7 John 19,31-37
10	73	Joshua 5 Luke 10,1-16	25	50, 149	Malachi 3,1-6 Luke 3,1-17
11	48	Joshua 6 Luke 10,17-24	26	64	Deuteronomy 15,1-11 Acts 27,33-end
12	29	Isaiah 6,1-8 Revelation 4	27	44	Judges 2 Luke 13,1-9
13	1, 2, 3	Joshua 7,1-15 Luke 10,25-37	28	52	Judges 4,1-23 Luke 13,10-21
14	5, 6	Joshua 7,16-end Luke 10,38-end	29	71, 113	Isaiah 49,1-6 Acts 11,1-18
15	119 v. 1-32	Joshua 8,1-29 Luke 11,1-13	30	56, 57	Judges 6,1-24 Luke 14,1-11

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

BENEDICTUS

Ant: Blessèd be the Holy One, the Maker and Lord of all things. Blessèd be the Holy and Undivided Trinity, now and always, and unto unending ages of ages.

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: Blessèd be the Holy One, the Maker and Lord of all things. Blessèd be the Holy and Undivided Trinity, now and always, and unto unending ages of ages.

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:

O God, you did teach the hearts of your faithful people, by the sending to them the light of your Holy Spirit; grant us by the same Spirit to have a right

judgment in all things, and evermore to rejoice in His holy comfort. Through Christ our Lord. **R.** Amen.

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

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

V. Let us bless the Lord. **R.** Thanks be to God.

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

Morning Prayer ends with the final Antiphon of Our Lady:

Hail, holy Queen, Mother of mercy; our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin 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. Almighty and everlasting God, who by the cooperation of the Holy Spirit, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become a worthy dwelling for Thy Son; grant that we who rejoice in her commemoration may, by her gracious intercession, be delivered from present evils and from everlasting death. Through the same Christ our Lord.

R. Amen

EVENING PRAYER

V. The Angel of the Lord brought tidings to Mary.

R. And she conceived by the Holy Ghost.

V. Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

V. Behold the handmaid of the Lord.
R. Be it unto me according to thy word.

V. Hail Mary... R. Holy Mary...

V. And the Word was made flesh.
R. And dwelt amongst us.

V. Hail Mary... R. Holy Mary...

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

V. Let us pray. We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord. R. Amen.

V. O God, make speed to save me. R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Spirit.
R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

HYMN

The heav'nly Word proceeding forth,
Yet leaving not the Father's side,
And going to his work on earth
Had reached at length life's eventide.

By false disciple to be given
To foemen for his blood athirst,
Himself, the living bread from heaven,
He gave to his disciples first.

To them he gave, in twofold kind,
His very flesh, his very blood:
In love's own fullness thus designed
Of the whole man to be the food.

By birth, our fellow-man was he;
Our meat, while sitting at the board;
He died, our ransom to be;
He ever reigns, our great reward.

O saving victim, opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, thy strength bestow.

All praise and thanks to thee ascend
Forevermore, blest One in Three;
O grant us life that shall not end
In our true native land with thee. Amen.

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

1	119 v. 129-152	Deuteronomy 31,30 - 32,14 1 John 3,11-end	16	42, 43	Proverbs 9,1-5 Luke 9,11-17
2	114, 116, 117	Deuteronomy 32,15-47 1 John 4,1-6	17	22	2 Chronicles 30 Romans 6,1-14
3	130, 131, 137	Deuteronomy 33 1 John 4,7-end	18	24, 25	2 Chronicles 32,1-22 Romans 6,15-end
4	104	Deuteronomy 16,9-15 John 7,37-39	19	57	Genesis 24,1-27 Mark 5,21-end
5	33	Ezekiel 36,22-28 Acts 2,22-38	20	26, 28	2 Chronicles 33,1-13 Romans 7,1-6
6	110	1 Samuel 1,1-10 1 Corinthians 12,1-13	21	29	2 Chronicles 34,1-18 Romans 7,7-end
7	111	1 Kings 19,1-18 Matthew 3,13-end	22	119 v. 33-56	2 Chronicles 34,19-end Romans 8,1-11
8	112	Ezekiel 11,14-20 Matthew 9,35 - 10,20	23	40	Jeremiah 30,18-24 Matthew 11,25-end
9	113	Micah 3,1-8 Ephesians 6,10-20	24	61	Jeremiah 31,1-3 & 31-33 Romans 8,28-39
10	114	Ezekiel 37,1-14 John 19,28-34	25	80, 82	Malachi 4 Matthew 11,2-19
11	68	Isaiah 40,12-end Mark 1,1-13	26	60	Genesis 27,1-40 Mark 6,1-6
12	73	Exodus 3,1-15 John 3,1-17	27	47, 49	Ezra 1 Romans 9,1-18
13	4, 7	2 Chronicles 26,1-21 Romans 4,1-12	28	66, 67	Ezekiel 3,4-11 Acts 9,32-end
14	9, 10	2 Chronicles 28 Romans 4,13-end	29	124, 138	Ezekiel 34,11-16 John 21,15-22
15	23	Exodus 16,2-15 John 6,22-35	30	62, 64	Ezra 4,7-end Romans 10,11-end

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

MAGNIFICAT

Ant: With all our heart and with all our voice we acknowledge, praise, and bless you, O Holy and Undivided Trinity, To you be glory for ever.

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: With all our heart and with all our voice we acknowledge, praise, and bless you, O Holy and Undivided Trinity, To you be glory for ever.

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:*

O God, you did teach the hearts of your faithful people, by the sending to them the light of your Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort. Through Christ our Lord. **R.** Amen.

V. Let us pray with confidence as our Saviour has taught us: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into

temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

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

V. Let us bless the Lord. **R.** Thanks be to God. **V.** And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

Optional private prayer to be said after Evening Prayer: To the Most Holy and undivided Trinity, to our Lord Jesus Christ Crucified, to the fruitful Virginity of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. Amen.

Prayers to the Sacred Heart of Jesus

O most holy Heart of Jesus, fountain of every blessing, I adore you, I love you and with a lively sorrow for my sins. I offer you this poor heart of mine. Make me humble, patient, pure, and wholly obedient to your will. Grant, good Jesus, that I may live in you and for you. Protect me in the midst of danger; comfort me in my afflictions; give me health of body, assistance in my temporal needs, your blessings on all that I do, and the grace of a holy death. Within your heart I place my every care. In every need let me come to you with humble trust saying: Heart of Jesus, help me. Amen.

For Families - Dear Sacred Heart of Jesus, we renew our pledge of love and loyalty to you. Keep us always close to your loving heart and to the most pure Heart of your Mother. May we love one another more and more each day, forgiving each other's faults as you forgive our sins. Teach us how to see you in those we meet outside our home. Please help us keep our love for you always strong by frequent Mass and Communion. Thank you, dear Jesus, King and Friend of our family, for all the blessings of today. Protect us during this night. Help us all to get to heaven! Amen.

In time of distress - Holy Heart of Jesus, Sweet Sanctuary of rest, bring peace to my soul and settle my spirit, especially in the matter of I vow to place all of my worries and fears into the wound of your Sacred Heart, there to be tended to in accordance with your perfect will, which desires only the best and highest good. Your love alone is enough, and I surrender to it; clinging to the hope of a swift resolution and trusting with confidence in all of your promises. Amen.

From the Book of Common Prayer

Whit Sunday: *O GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.*

Pentecost or Whit Sunday is a major festival of the Church of God, following after the Feasts of the Resurrection and Ascension of the Lord Jesus Christ. It is the celebration of the Gift of the Holy Ghost, the Spirit of the exalted Christ, to the Church of God on earth. It is “White-Sunday” because of the historical connection with white baptismal robes, for in the West it was a major day for baptisms. The Collect begins with the people of God recalling the Event recorded in Acts 2, the descent of the Holy Ghost upon the disciples to bring heavenly light, inspiration, guidance and power to them, so that they could go into the whole world to preach the Gospel. The Lord Jesus, as he promised, has sent the Paraclete, the Advocate, the Comforter and Counsellor. And the Spirit comes to the heart, the biblical word for the very centre of human thinking, feeling and willing.

Here “the heart” is to be seen as the centre of the human being, that which makes him to be a person created in the image of God, even though sinful. The entering of the Spirit of the Lord into the human heart is his entering into the emotions/affections, the mind and the will. In his natural state, because a sinner, man’s mind is clouded so that he cannot see spiritual truth aright, his emotions are disordered so that he cannot love God aright and his will is in bondage to sinful intentions. The Holy Ghost finds a way to regenerate, renew, re-order, enlighten and sanctify the heart so that the emotions are rightly ordered, the mind is able to think God’s thoughts and the will is empowered to do the divine will. Of course this does not happen all at once, but the Spirit of God is patient! And he works in different people in different ways according to their make-up and his wisdom.

The petition made by the Church today is that this one and the same Holy Ghost do for us what he did for the Church on that Day of Pentecost. We also pray that, because the Comforter dwells within our hearts, we shall rejoice always in God and in his salvation. The Collect ends with a doxology of the Blessed, Holy and Undivided Trinity. So we are prepared to contemplate and adore the same TRINITY as we move to Trinity Sunday in a week’s time.

The Rev’d Dr Peter Toon (+2009)

The Psalms

Psalm 19: *Ecstatic Praise*

(The following article is taken from Fr. Sotirios Christou's book "The Psalms" and has been slightly shortened and simplified.)

In the previous psalm David's imagination runs away with him as he uses ancient images to describe the Lord's glory and his saving acts. Whereas, in Psalm 19 he is more aesthetic and lyrical and uses cosmic and heavenly metaphors to describe God's glory. C. S. Lewis wrote about this psalm: "I take this to be the greatest poem in the Psalter and one of the greatest lyrics in the world." Here we find the most beautiful poetry alongside some of the most profound biblical theology. It must have made quite an impact in the worship when it was originally sung to music.

Creation reveals God's beauty (verses 1-6)

As a teenage shepherd David would have spent countless days and nights with his flock when he gazed at and contemplated the beauty of the heavens, the sky and the stars. As a soldier when he spent periods in the wilderness fleeing from Saul he also would have had the opportunity to look at the heavens and the sky. Equally, he would have had time to reflect on God's word and his laws.

This Psalm is filled with joy and delight, with awe and wonder of God's glory through his creation, his word and his laws. God uses all three to reveal himself to David - and to us. To all who are willing to open their eyes, God shows himself as absolute Truth in his word; as supreme Good in his laws; as perfect Beauty in his creation.

"The heavens are telling the glory of God and the firmament proclaims his handiwork." Heavens and sky stand for all the creation we can see. They proclaim and tell out aloud God's glory. While this proclamation happens without audible words - *"there is no speech, nor are there words: their voice is not heard"* - yet it can be observed, understood and discerned by all willing to look around with a certain openness of mind and heart. *"Their voice is not heard, yet the voice goes out throughout all the earth, and their voice to the end of the world."*

These verses are simple but sublime and clear statements about the silent speech that day after day, and night after night, throughout the world proclaims God's glory. It is called "natural revelation" and it is plainly there for all to see.

These opening verses of Psalm 19 are a beautiful composition of "contradictions" which still makes very much sense. The cosmos offers no

spoken speech - but it still says so much about God's glory. The heavens do not speak any words - but they conjure up phrases in our imagination about God's glory. Day and night have no audible voice - yet the sun, and the moon and the stars speak clearly and loudly about God's glory. We should take care not to miss the obvious declaration that God clearly speaks to us through his creation. His speech through creation may well be silent - but the silence is audible enough for us to hear.

The original Hebrew expression - "*pours fourth speech*" - is so much stronger than the English translation. The image is literally one of the gushing spring that copiously pours forth the sweet, refreshing waters of Revelation. God's glory is abundantly and lavishly proclaimed by and through his creation. A superabundance of silent speech.

As we admire the phenomenal beauty of the heavens, stars, of nature in general, or enjoy the warmth of the sun that gives us a sense of well-being on a gloriously sunny day, we can imagine the joy which filled David's heart as it also fills ours. And we can only wonder: if so much joy and beauty is enclosed in God's creation, how stunningly beautiful and what a source of immense joy God must be.

The Law reveals God's goodness (verses 7-10)

The second grade theme of Psalm 19 - the Law of God - begins with a list of incredible benefits the observance of the law bestows on the faithful. It "*revives the soul, makes wise the simple, rejoices the heart, and enlightens the eyes.*" No wonder David describes the Law as "*to be desired more than gold*" and as something "*sweeter also than honey and the drippings of the honeycomb.*"

David not only carefully observed the creation but also clearly thought deeply about God's law and about how its observance helps deepening our relationship with God. The Law for David is not anymore something to be simply observed and obeyed but rather a cause of joy and delight, pleasure and happiness.

David realises that God who knows us better than we know ourselves has given us laws and commandments that not only takeaway nothing from our freedom but, on the contrary, their observance leads us to an ever fuller freedom. We are truly ourselves when we obey God. True happiness is in living according to God's law. Joy and delight are the heritage of those who observe God's commandments. God has created us for ourselves and nothing can ever fulfil that deep desire for God - real Truth, Goodness, and Beauty - we all have implanted in our hearts. So God gave us the Law so we can surely walk on the path leading securely to Him - our Joy, our Fulfilment, our Happiness.

Closing Prayer

However, observing perfectly God's laws and commandments - should it ever be possible for a human creature - can also make us complacent or even proud. Not only, it also raises the possibility of being so self-righteous that one may become unaware of or blind to one's hidden faults.

So in the last verses of the psalm the Holy Spirit brings David back down to earth, so to say. This sacred text makes us aware of the danger that faces deeply religious people: that of becoming self-righteous. Our response must be that of David who prays to the Lord that he would reveal any hidden or presumptuous sins he is unaware of that he may repent of them and so be blameless in God's eyes. It is not the observance of the Law but God only - his mercy, his grace, his forgiveness, his dwelling in us - that can make man blameless and righteous.

It is in this spirit that David wrote, under the influence of the Holy Spirit, the profound prayer found in verse 15: "*Let the words of my mouth and the meditation of my heart be acceptable in your sight, O Lord, my Rock and my Redeemer.*"

Although these are ancient words written by David, they have a particular relevance to contemporary worship at the beginning of the 21st century. Celebration and joy that characterise contemporary worship is a wonderful thing if we do not get carried away with it, becoming inadvertently blind to our own shortcomings and sins. No act of worship can be true and honest, even less can it be pleasing to God, if it does not contain a serious examination of conscience, repentance of sin, and expression of earnest contrition and resolution to convert our hearts to God. The closing verses of Psalm 19 should serve as salutary warning not to become self-satisfied and crowd spiritually.

Verses 12-15 of this Psalm are a prayer that the praise and worship we declare to the Lord with our *lips* may have integrity in our *lives* and so be acceptable and pleasing to him. Very often in our contemporary Christian life the Sacrament of Confession is sadly missing; our corporate confession during worship is often without real depth; there is a general, subconscious tendency to refuse even the concept or possibility of sin. So verse 15 stops us in our tracks and invites us to examine our hearts against any hidden faults or presumptuous sin in our lives.

God has invited us into a relationship with him, a relationship of unimaginable joy and delight: here and now by observing his Law and by admiring his Beauty and Goodness through his creation; and one day through the beatific vision when we will see him in heaven as He is. One and the other is only possible, however, through an integrity of our Christian life.

Feast of the month: Nativity of St. John the Baptist

24th (25th) June



The Nativity of St. John the Baptist is an ancient feast with texts, prayers, and readings unchanged (in the old Roman and English Missals) since at least the beginning of the 6th century. If you come to church on this day, we will be hearing and reciting the same prayers as millions and millions of Christians did before us during the last 1500 years...

As we saw last month with the feast of St. George Martyr, sometimes even fixed-day feasts move in the Calendar to give place to even greater solemnities. Normally, the birth of St. John the Baptist is celebrated on the 24th of June - and we shall see soon why - but as this year the Solemnity of the Most Sacred Heart of Jesus falls on that day, St. John the Baptist moves to the following day.

Note: birth and not death!

However, what truly is curious about this feast is not its “readiness” to give place to more important feasts but the very fact that we celebrate the earthly birth of a Saint. Indeed, this feast stands out for many reasons, but the most obvious one is that today’s feast is one of only three nativities on the Church Calendar. The other two are the Nativity of Mary, the Mother of God and (of course) Christmas, the feast of Our Lord’s Nativity.

Every feast of every Saint is linked somehow to the date of their death (beginning of their heavenly life) or to the translation of their relics from one place to another. There may be a few exceptions to this rule - for example, Blessed Charles of Austria and Hungary is celebrated on the date of his marriage to Zita as they strived for holiness together, as husband and wife - but never any other saint is celebrated on their earthly birthday.

In fact, today’s feast is a reminder that Christmas is only six months away. Much like John the Baptist, today’s feast is a proclamation to prepare the way for Christ and all that His coming promises. And the parallels between these births doesn’t end there. But why do we celebrate this

prophet's nativity? What allows him to be one of three nativities on the calendar? Together with a significant difference, there are many similarities between the three nativities - that of Jesus, of Our Lady, and of St. John the Baptist.

First great similarity - victory over death and sin

The first fact that links these three nativities is that God in his love and mercy foretold in them Christ's final and complete victory - a victory yet to come at that time - over sin and death.

Death's destruction is symbolised in the miraculous circumstances of these births as the parent(s) are either elderly and barren (Joachim and Anna, Zechariah and Elizabeth) and so beyond any human hope to conceive or, on the contrary, are too young and a virgin (Mary) and so excluded from the normal human way of conceiving new life.

Sin equally sees its own defeat in all three conceptions - Mary is the Immaculate Conception, preserved from original and personal sin; Jesus is the Son of the Most High born as purest of all from a pure virgin; finally St. John the Baptist, though conceived in original sin, is cleansed from it through Mary's and Jesus' visit. Indeed, we read the words of Elizabeth to Mary: "*For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy*" (Lk 1,44) and the Gospel tells us that "*when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit*" (Lk 1,41). Both Elizabeth and her child were responding to the awesome reality of being in the presence of God in the flesh.



This event seems to be the fulfilment of the prophecy earlier spoken to John's father by the Archangel Gabriel that the child would be "*filled with the holy Spirit even from his mother's womb*" (Lk 1,15). As a result, the belief has been commonly held since ancient times that at that moment John was sanctified - that is, he was cleansed from original sin, as if he were "baptised" in his mother's womb.

(Note here that this would mean John was freed from original sin in the womb, and was later born without sin, but not that he was conceived without sin. The Immaculate Conception is a privilege unique to Our Lady among the saints; she was preserved from original sin from the first moment of her existence. Of course, the other great difference

between John and Our Lady is that she was preserved as well from all actual sin throughout her life, while John was not.)

Second great similarity - St. Gabriel: good news of great joy bring I to you!

Holy Scripture (Jesus, John) and Holy Tradition (Mary) tell us that all three nativities were not only announced by the Archangel Gabriel but they were given as sign of God's loving providence and as cause for great joy. Mary's conception understandably caused joy to her elderly parents, St. Joachim and St. Anna and to our human race as her appearance was the first ray of Jesus, our Divine Sun. Mary, as Dawn of our Salvation and Morning Star, marks the beginning of the great work of Salvation. St. Joachim and St. Anna received with exceeding joy the words of St. Gabriel and saw in them the response to and fulfilment of their hopes and prayers.

Similarly, when the birth of Jesus is announced - first, of course, to Our Lady (Lk 1,26-36), then to the humble shepherds (Lk 2,8-14) - St. Gabriel brings it as "*good news of a great joy*" (Lk 2,10). The response in this case, too, is joyful acceptance and faith - Mary proclaims her famous words which since then have become part of our daily prayers: "*Behold the handmaid of the Lord; be it unto me according to thy word*" (Lk 1,38); and the shepherds exclaim with readiness of faith: "*Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us*" (Lk 2,15).

When it comes to the announcement of the birth of St. John the Baptist, we see St. Gabriel Archangel again appearing to Zechariah, father of John and husband of Elizabeth, as he is performing his priestly duties in the Temple of Jerusalem, and says to him: "*Do not be afraid, Zechariah, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth*" (Lk 1,13-14). However, at this point our story takes an unexpected turn...

The great difference - faith or incredulity

Zechariah cannot believe he and his wife could even conceive due to their age. Much like the feast of Christmas, today's feast gives testament to God's ability to bring new life. But that ability to bring new life to his family is what raises Zechariah's skepticism.

It is curious why the idea of new life was so strange to Zechariah while he was conversing with a mighty, terrifying angel. The angel further tells the aged priest that John will be made to convert and make people ready for the Lord. Yet, Zechariah is having trouble with the part of the prophecy that

involves him having a son. Due to this doubt, Gabriel silences Zechariah until John is born and all these prophecies come true.

St. Augustine notes here the difference between John's annunciation and Christ's: "The news of John's birth was met with incredulity, and his father was struck dumb. Christ's birth was believed, and he was conceived through faith."

Timing of the feast

On the feast of the Annunciation, St. Gabriel also told Mary that her cousin Elizabeth, the wife of Zechariah, was in the sixth month of her pregnancy with John. If Christ's birth is celebrated on the 24th of December then that of John must fall six months earlier. These dates are not to be seen as the literal dates, but their placement still has much to teach us.

As you probably noticed, the Nativity of St. John the Baptist falls just three days after the Summer Solstice. So it is that the Nativity of St. John occurs right as the days are beginning to get shorter. Likewise, Christ's nativity falls a few days after the Winter Solstice when the days are beginning to get longer. And we see that, even on his feast day, St. John the Baptist sums up the Gospel as he proclaimed, "*I must decrease, that He may increase*" (Jn 3,30).

Celebrations Today

Today the age-old custom of lighting fires on the eve of St. John's day can be seen in places all over the world, especially in Europe. In this way they acknowledge John and his heralding of Jesus, who is "*the light of the world*" (Jn 8,12). That these fires have their roots in a pagan ritual takes nothing away from the honour that most participants today pay to the Baptist.

Parades and festivals are often held in addition to the bonfires, which go on until daybreak. Christians in some countries splash one another with water or go swimming at midnight in remembrance of their baptism.

In other places, celebrants place twigs and firs in their homes, recalling the time John spent in the wilderness preparing himself to introduce Christ. Church observances often include fasting and prayers on the night before. In some countries, the day itself is a holy day of obligation.

Finally some links with English history

The place that springs to mind is Trimmingham in Norfolk (*do visit if you are in the area!*). Trimmingham church may not be the biggest or most magnificent of the churches in that area but it does have something that is

shared with just two other churches in all England: its dedication. The other two are at Doddington in Kent and at Coln St Aldwyns in Gloucestershire.

Trimingham was a pilgrimage site before the English Reformation as it had a replica of the head of St. John the Baptist. In the late medieval period, there was a great devotion to St John the Baptist in England. In fact, it was actually possible for English people to go and pray by the *real* head of the Baptist, as it was kept just across the channel at Amiens Cathedral. You can still see it at Amiens today.

But rather than make that journey, it was possible to come and pray at the shrine altar at Trimingham, where a life-sized alabaster carving of the head of St John the Baptist was on display. The head was probably destroyed as a result of the 1538 Injunction against images during the reign of Henry VIII. If not then, there was a further injunction which was rigorously imposed in 1547, during the early weeks of the reign of Edward VI. Even so, there is a small chance that the image limped on for a few more years, since Trimingham is a rather remote spot even today. Eventually, however, there would have been a visitation to ensure that the church had been cleansed. Eamonn Duffy, in his remarkable book *The Stripping of the Altars*, records that even as late as the early 1550s, officials were arriving at churches to discover that images had only just been removed. Drily, Duffy notes a few instances where the official question *When did you destroy these images?* was answered with *As soon as we knew you were coming...*

Fish & Chips Club

Pam Winspear writes:

I and my helpers would like to thank everyone who has helped to make the Friday Fish & Chips Club a big success. We have about 40 regulars and for some of them it is their only day out.

We would also like to give a big thank you for all those who are kindly donating the draw prices which are needed to keep the price affordable.

Anyone who would like to come along either to eat with us or to help with the running of the Club will be more than welcome. For more details please see me in church or ring me on 780270.

Goodbox is here

Katherine Harrison writes:



It's as easy as 1,2,3 to make a donation in church. All you need to do is 'Tap to Give'. There is a default donation amount shown in the middle of the screen, in the example it is £5.00

If you would like to donate £5.00 simply tap the screen with your debit card (as you would when paying contactless in a shop).

You can increase or decrease your donation by £1.00 increments by tapping the screen at the left/right hand side of the screen.



You will then get a message of "Thank You" on the screen from St Paul's. And that's all there is to it. Any problems then please come and have a chat with me.

Happy donating with ease!

Catechism (third lesson)

Primary School



Before God created Adam and Eve, he created Angels of a great number. Angels live in heaven where they can see and love God, and rejoice in his presence.

Everyone of us has an Angel sent by God to defend us from evil and to guide us to heaven: they are called Guardian Angels.

Who are Angels? *Angels are God's invisible servants and our Guardians.*

Remember that your Guardian Angel is always close to you. Whenever you are afraid of something or whenever you are in any danger, ask your Guardian Angel to help you.



You can say the following prayer:

Angel of God, my guardian dear, to whom God's love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.

Secondary School



At the beginning of time God created many Angels, all of them beautiful and good. God created them so that they can live with Him forever. However, God wanted to test their fidelity and allegiance. Many of the Angels, lead by Lucifer, rebelled against God - as punishment, they were ousted to hell and became demons, evil spirits. Other Angels, lead by Saint Michael Archangel, remained faithful to God.

1. **Who are Angels?** *Angels are God's invisible servants and our Guardians.*
2. **Who are Demons?** *Demons are Angels who rebelled against God out of pride and have been cast to hell. Because they hate God, they tempt us to do what is wrong.*



Your Guardian Angel is always close to you and he is calling you to do everything Jesus wants you to do. Evil spirits want us to do what is wrong. Who do you think we should listen to: to our good Guardian Angel or to evils spirits?

In any situation that puts your soul or your body in danger, ask your Guardian Angel to help you by saying this beautiful prayer: *Angel of God, my guardian dear, to whom God's love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.*

Confirmation Class - On the unity and trinity of God - On Creation

(First try to answer the questions without reading the answers to check your general knowledge about Christian doctrine.)

21. **Is there but one God?** *Yes; there is but one God.*
22. **Why can there be but one God?** *There can be but one God, because God, being supreme and infinite, cannot have an equal.*
23. **How many Persons are there in God?** *In God there are three Divine Persons, really distinct, and equal in all things—the Father, the Son, and the Holy Ghost.*
27. **What do you mean by the Blessed Trinity?** *By the Blessed Trinity I mean one God in three Divine Persons.*
28. **Are the three Divine Persons equal in all things?** *The three Divine Persons are equal in all things.*
29. **Are the three Divine Persons one and the same God?** *The three Divine Persons are one and the same God, having one and the same Divine nature and substance.*
30. **Can we fully understand how the three Divine Persons are one and the same God?** *We cannot fully understand how the three Divine Persons are one and the same God, because this is a mystery.*
31. **What is a mystery?** *A mystery is a truth which we cannot fully understand.*
32. **Who created heaven and earth, and all things?** *God created heaven and earth, and all things.*

33. How did God create heaven and earth? *God created heaven and earth from nothing by His word only; that is, by a single act of His all-powerful will.*

34. Which are the chief creatures of God? *The chief creatures of God are angels and men.*

35. What are angels? *Angels are pure spirits without a body, created to adore and enjoy God in heaven.*

36. Were the angels created for any other purpose? *The angels were also created to assist before the throne of God and to minister unto Him; they have often been sent as messengers from God to man; and are also appointed our guardians.*

37. Were the angels, as God created them, good and happy? *The angels, as God created them, were good and happy.*

38. Did all the angels remain good and happy? *All the angels did not remain good and happy; many of them sinned and were cast into hell, and these are called devils or bad angels.*

Adults

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

22. Why can there be but one God? *There can be but one God because God, being supreme and infinite, cannot have an equal. - "Supreme," that is, the highest. "Equal," when two are equal one has everything the other has. You could not have two persons chief. For example, you could not have two chief generals in an army; two presidents in the nation, or two governors in a state, or two mayors in a city, or two principals in a school, unless they divide equally their power, and then they will be equals and neither of them chief. God cannot divide His power with anyone—so as to give it away entirely—because we say He is infinite, and that means to have all. Others have only the loan of their power from God. Therefore, all power and authority come from God; so that when we disobey our parents or superiors who are placed over us in good and lawful things, we disobey God Himself.*

23. How many persons are there in God? *In God there are three divine persons really distinct and equal in all things—the Father, the Son, and the Holy Ghost. - "Distinct," not mingled together. We call the first and second persons Father and Son, because the second is begotten by the first person, and not to indicate that there is any difference in their age. We always see in the world that a father is older than his son, so we get the idea perhaps that it is the same in the Holy Trinity. But it is not so. God the Father, and God the Son, and God the Holy Ghost existed from all eternity, and one did not exist before the other. God the Son is just as old as God the Father, and this is another great mystery. Even in nature we see that two things may begin to exist at the same time, and yet one be the cause of the other. You know that*

fire is the cause of heat; and yet the heat and the fire begin at the same time. Though we cannot understand this mystery of the Father and Son, we must believe it on the authority of God, who teaches it. First, second, and third person in the Blessed Trinity does not mean, therefore, that one person was before the other, or brought into existence by the other.

29. Are the three Divine Persons one and the same God? *The three Divine Persons are one and the same God, having one and the same divine nature and substance.* - Though they are one and the same, we sometimes attribute different works to them. For example, works of creation we attribute to God the Father; works of mercy to God the Son; and works of love and sanctification to the Holy Ghost; and you will often find them thus spoken of in pious books; but all such works are done by all the Persons of the Trinity; because such works are the works of God, and there is but one God.

31. What is a mystery? *A mystery is a truth which we cannot fully understand.* - “A truth,” that is, a revealed truth—one made known to us by God or His Church. It is a truth which we must believe though we cannot understand it. Let us take an example. When a boy goes to school he is taught that the earth is round like an orange and revolving in two ways, one causing day and night and the other producing the seasons: spring, summer, autumn, winter. The boy goes out into the country where he sees miles of level land and mountains thousands of feet in height. Again he goes out on the ocean where sailors tell him it is several miles in depth.

Now he may say: how can the earth be round if deep valleys, high mountains, and level plains prove to my senses the very opposite, and the countless things at rest upon its surface tell me it is motionless. Yet he believes even against the testimony of his senses that the earth is round and moving, because his teacher could have no motive in deceiving him; knows better than he, having learned more, and besides has been taught by others who after long years of careful study and research have discovered these things and know them to be true. If therefore we have to believe things that we do not understand on the authority of men, why should we not believe other truths on the authority of God? Yes, we must believe Him.

35. What are angels? *Angels are pure spirits without a body, created to adore and enjoy.* - In the beginning God was alone. We take great pleasure in looking at beautiful things. God, seeing His own beauty, and knowing that others would have very great pleasure and happiness in seeing Him, determined to create some beings who could enjoy this happiness; and thus He wished to share with them the happiness which He Himself derived from seeing His

own beauty. Therefore He created angels who were to be in Heaven with Him, singing His praises and worshipping before His throne.

The angels are not all equal in dignity, but are divided into nine classes, or choirs, according to their rank or office: angels, archangels, virtues, powers, principalities, dominations, thrones, cherubim, and seraphim. Archangels are higher than angels and are so called because they are sent to do the most important works. It was the Archangel Michael who drove Lucifer from Heaven and the Archangel Gabriel who announced to the Blessed Virgin that she was to be the Mother of God. The angels receive their names from the duties they perform. The word angel signifies messenger.

36. Were the angels created for any other purpose? *The angels were also created to assist before the throne of God and to minister unto Him; they have often been sent as messengers from God to man; and are also appointed our guardians.* - The duties of the angels are many. Some remain always in Heaven with God; some are sent to earth to be our guardians and to remain with us. Each of us has an angel to take care of us. He is with us night and day, and offers our prayers and good works to God. He prays for us, exhorts us to do good and avoid evil; and he protects us from dangers spiritual and temporal.

Now, how do we know that the angels offer our prayers and good works to God? We know it from the beautiful story of Tobias, told in the Holy Scripture. Besides the guardian angel for each person, there are also guardian angels for each city and for each nation.

38. Did all the angels remain good and happy? *All the angels did not remain good and happy; many of them sinned and were cast into Hell; and these are called devils or bad angels.* - God did not admit the angels into His presence at once. He placed them for awhile on probation, as He did our first parents. One of these angels was most beautiful, and was named Lucifer, which means light-bearer. He was so perfect that he seems to have forgotten that he received all his beauty and intelligence from God, and not content with what he had, became sinfully proud and wished to be equal to God Himself. For his sin he and all his followers were driven out of Heaven, and God then created Hell, in which they were to suffer for all eternity. This same Lucifer is now called Satan, and more commonly the devil, and those who accompanied him in his fall, devils, or fallen angels.

O my God, I firmly believe that you are one God in three divine Persons, Father, Son, and Holy Spirit; I believe that your divine Son became man and died for our sins, and that he will come to judge the living and the dead. I believe these and all the truths which the Holy Church teaches, because you revealed them, who can neither deceive nor be deceived.

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.

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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!