

High Tide

Parish Magazine
Weymouth, St. Paul with Fleet



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

*The next Magazine will be published on **Sunday 30th July**. Please, send all articles,
information, news you wish to be published by Sunday 23rd July.*

Front cover image: Miraculous “Weeping Irish Madonna”, painted by
unknown Irish painter, ca. 17th century. Cathedral of Győr, Hungary.

From the Vicar

Dearly Beloved,

I hardly ever do it when I read a newspaper or magazine but I so much agreed with a few things in the June issue of *New Directions* that I had to circle and underline them. Uplifting as the Coronation was, on page 4 Fr. Ward laments that it was more Common Worship than 1662 BCP “*effectively marking the end*” of the richness and beauty of a remarkably Anglican liturgical style and language. A page later Colin Podmore writes about the “*flaws in the contemporary Church: over-simplification, embarrassment about ritual gesture, and lack of interest in the aesthetics of worship*” and how it affected the Coronation. Similar words are written by the Director of the magazine on page 8.

It has been a lamentable “fashion” for some decades now—both in the Anglican and in the Catholic Church—to strip our churches, vestments, music, texts, and worship of their beauty by ~~oversimplifying~~ banalising them. Ugly, modern churches were built and old buildings “modernised,” mass-produced polyester “rags” replaced handmade silk and damask vestments decorated with gold, silver, and precious stones, guitars pushed out organs, and the best of (Anglican) sacred music was silenced by wishy-washy worship songs from the ‘70s. Instead of millennia-old texts (prayers composed and used by centuries of Saints!) now we have infantile, repetitive explanations of mysteries that are beyond human understanding. I dare anyone to find a modern mass without the priest continuously interrupting the flow of liturgy with his own little comments and remarks...

Has all this produced an increase of holiness? or an increase in numbers? Of course it has not. How could banality and ugliness ever attract anyone to God, Supreme Beauty and Absolute Truth? Do we feel like worship is about and for us? Yes, we do! The problem is that we shouldn’t...

Worship is not human work. It is a reflection of heavenly mysteries, it is an anticipation of and participation in the heavenly liturgy. We do not drag it down to our level but rather, through prayer, catechesis, and formation, we lift ourselves up to it as much as we can. As the Bishop of Oswestry writes on page 2: “*Now is not the time for decaffeinated Catholicism: only full-fat, full-on, full-faith, full-throttle Catholicism will do.*”

5 July of this year marks the 20th anniversary of my ordination. 20 years of preserving the beauty and sacredness of liturgy, of forming and sanctifying God’s people. Alas, I’m not always good at it—and for that I am sorry. However, I shall continue in the same direction... and for that I am not.

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

Fr. Gregory 3

On Subdeacons... and why they cover their face

Order and hierarchy in the Liturgy - Order and hierarchy are two concepts present throughout the whole creation. No society (church, state, family) can exist without them, in nature we can observe order everywhere so much so that in Genesis creation almost equals to transforming chaos into order. Even the invisible world of angels and heavenly powers have their ranks and orders.

The hierarchical and ordered (“*godly*”) nature of the Church becomes most manifest at High Mass¹ where everyone has a clear role and their proximity to and distance from the altar shows their role and rank. This way High Mass reflects the heavenly Liturgy and hierarchy.

Subdeacons: an ancient order - For two thousand years, until the 1970s, there were seven steps (*the perfect number!*) for men to climb to reach the Sacred Priesthood: Tonsure, Porter, Reader, Exorcist, Acolyte, Sub-deacon, and Deacon. All of these (minor and major) orders came with their own liturgical roles and responsibilities and we share most of them with the Orthodox Churches which shows their antiquity. Indeed, Subdeacons are first mentioned as early as the mid-third century.

Their role - Subdeacons are permitted to be much closer to the Altar of Sacrifice—physically and liturgically—than any other server. The subdeacon assists the deacon, brings the sacred vessels to the altar, and ensures the availability of holy water for the holy rites. The subdeacon also chants the Epistle at a Solemn Mass. He assists the deacon in serving the priest at the altar. He wears a humeral veil while bringing the chalice to the altar at the Offertory.

Yet, the subdeacon’s most impressive and memorable liturgical role occurs during the Eucharistic Prayer which begins after the “*Holy, Holy, Holy Lord*” and ends with the Lord’s Prayer. During the Eucharistic Prayer the subdeacon veils his eyes. But why does he do so?

¹ Traditionally we distinguish between Low, Sung, and High Mass. In Low Mass the Priest says (as opposed to sing) everything and there is no incense or other solemnities; there are two candles lit on the Altar; there is one or at most two servers. At Sung Mass, as its name indicates, the Priest sings everything (ideally even the readings) and is assisted by various servers (Crucifer, Thurifer, Acolytes, Master of Ceremonies). Incense can be used (though it is not obligatory) and there are four or six candles lit on the Altar. Finally, High Mass is the most solemn form of Mass when, in addition to the above servers, the Priest is assisted by a Deacon and a Subdeacon. At High Mass incense must be used and there must be six candles lit on the Altar.

Subdeacon veiling his face - Many of you will have noticed that during High Mass the Subdeacon covers the paten under a humeral veil and holds it in front of his face, practically covering his eyes (certainly his sight) and face with it. This ancient liturgical practice, replete with its timeless mystery, certainly catches the attention of most of us. There are various “mystical” interpretations of why the Subdeacon covers his face:

1) According to one interpretation the Subdeacon represents the Old Testament. In 2 Corinthians 3,12-14 we read: “*Since we have such a hope, we are very bold, not like Moses, who put a veil over his face so that the Israelites might not see the end of the fading splendour. But their minds were hardened; for to this day, when they read the old covenant, that same veil remains un-lifted, because only through Christ is it taken away.*” It is a moving element of the Liturgy: while Israel did not recognise Christ (their hearts and sight are veiled like the Subdeacon’s face is), God has never regretted his Covenant with them and though for now they stand the farthest away from the Altar, they are still around, they are still the “*chosen people of old*” who, St. Paul assures us (see Romans 11,25), will convert to Christ.

2) Another interpretation builds on the fact that the Subdeacon veils his face right after the *Sanctus* and keeps it so until the Lord’s Prayer, more precisely until the words “*and forgive us our trespasses*” when he suddenly unveils his sight. In this case, the Subdeacon represents the Church, he represents us who have been made free to and worthy of rising our eyes to our forgiving Lord. Israel’s sight is veiled by the non-acceptance of Christ, the Angels’ sight is veiled in holy fear and trembling—only we, Christians, dare to look upon God’s Sacred Countenance, the Holy Face of Jesus.

3) Finally, the third interpretation goes back to the vision of the prophet Isaias who, one day, beheld the invisible realities: Yahweh sitting on the throne of His glory. On each side of the throne stood mysterious guardians, each supplied with six wings: two to bear them up, two veiling their faces, and two covering their feet. His highest servants, they were there to minister to Him and proclaim His glory, each calling to the other: “*Holy, holy, holy, God of hosts; all the earth is full of His glory.*” These seraphim who stand before God as ministering servants in the heavenly court are represented by the Subdeacon. It is then a reminder for us that we do not worship alone but what we do down here on earth is a reflection of and participation of that eternal heavenly worship which we all hope to join fully one day.

(At Sung and Low Mass, in absence of a Subdeacon, the Priest hides the paten under the corporal with similar symbolism.)

Bible Anagrams

Jeanne James writes:

Just put the letters in the right order to have the correct answer.

Anagram

Clue

- | | |
|-------------------|--|
| 1. Evil Is Cut | Book compiled by Moses |
| 2. Nailed | Escaped the lion's den |
| 3. Serial | Jacob's other name, given to him by God |
| 4. As Mule | Prophet who anointed first two Kings of Israel |
| 5. Ah Oprah | Egyptian ruler who refused to free the Israelites |
| 6. Retain Love | John's magnum opus |
| 7. Wander | 1 of 12 Apostles |
| 8. Lice Fur | Latin for 'Morning Star'; Name of the Devil |
| 9. A Mob Hero | King when Israel and Judah split |
| 10. Cable | Joshua's partner |
| 11. No Looms | Considered the wisest and richest King of Israel |
| 12. Last Again | Pauline Epistle following 'Corinthians' |
| 13. Horde | Ruler of Judea, had babes in Bethlehem killed |
| 14. Hog Tail | Giant, killed by a shepherd boy |
| 15. A Shoe | Minor Prophet, married Gomer |
| 16. Threes | Jewish Queen, heroine of Purim celebration |
| 17. Buries It | Roman Emperor during Jesus' lifetime |
| 18. Wet Math | Gospel writer |
| 19. Masons | Just don't cut his hair |
| 20. No Aim | Ruth's mother-in-law |
| 21. He Gets Name | Garden where Jesus often prayed |
| 22. As Martian | Nationality of 'Good Neighbour' on Jericho road |
| 23. Bony Lab | Nation which took Judah into captivity |
| 24. Ransom | First Pauline Epistle |
| 25. Fin Masher | Peter's occupation |
| 26. Lewder Sins | Where the children of Israel wandered forty years |
| 27. Cats | ...of the Apostles |
| 28. Ill Head | Samson's lover |
| 29. Thy Bean | Hometown of Mary, Martha, and Lazarus |
| 30. No Recruiters | Central Christian belief; Jesus rising from the dead |

(Answers on page 38)

The vested and robed Altar: history and symbolism of the frontal (or *antependium*)

From the NLM website and other sources:

Sometimes altar frontals are used to cover up the situation of a less than edifying altar: horrible modern creations inserted in ancient churches, or altars made of cheap materials, or altars clearly neglected and falling apart... This is clearly not the case here at St. Paul's and so let's see the deeper liturgical and symbolic reasons for the use of frontals—one of the most ancient of furnitures of the altar. There are at least three.

1) The Altar has always been considered as symbol of Christ, a symbol of his body: this is why it is kissed with affection by the priest and incensed during worship. Indeed, every Altar (or altar-stone) has 5 crosses carved in it, reminders of the Five Sacred Wounds in Our Lord's body.

On account of this dignity—being symbol of Christ's body—our Altars are robed and dressed in precious vestments. Moreover, on Maundy Thursday this frontal and the cloths are stripped off during the recitation of the psalm foretelling the parting of Our Lord's garments.

As the linen cloths of the altar recall our Lord's burial shroud, so the precious coloured fabric of the frontal is to recall his royalty. As the Psalmist says: "*The Lord reigns as King, robed in majesty.*"

2) Another reason is rooted in the tradition of the Saints being seen as "*the faithful with whom the Lord is clothed as with costly garments.*" The red frontal reveals the victory of Christ, King of Martyrs; the white of Christ, Bridegroom to his Holy Church, etc.

Our Lord, as represented by His consecrated altar, puts on robes of majesty to identify Himself with those in whom His victory has borne fruit; His own purity reproduced again in the white robe of the virgin saint; His own heroic fortitude in the red robe of the martyr. And when the Robes of Majesty are all removed on Holy Thursday, more is indicated than the removal of His garments. His faithful, His costly garments, His disciples, are all stripped from Him; and His desolation is made the more evident by this complete annihilation of colour.

Thus the clothed altar with its beauty and changing colours is a symbol of the Mystical Body: the whole Christ, Christ united with all his Saints.

3) Finally, the frontal serves to give to the altar that architectural prominence it deserves as it helps to make the altar stand out from its surroundings.

History of Fleet “old church”

*From Rev. O.J. Newnham and Mrs. Edwards-Stuart’s booklet
and from other sources*

From 665 when Dorset became part of Wessex, Fleet has certainly been a Christian place (or even from earlier, from 320, when Dorchester became a Christian town). Well into the 8th century, Fleet must have been characterised by Celtic Christianity.

Fleet is first mentioned in the Domesday Book of 1086 (*William the Conqueror sent his agents to survey every shire in England, to list his holdings and dues owed to him*) as royal estate, with a parish church, 14 households and with Bolla, a monk from Abbotsbury Abbey, serving as parish priest. However, the building we can see today has little to do with the original church.

Fleet was handed from one owner to another—amongst them a monastery in Normandy—until at one point the whole parish passed to Christchurch Priory and the parish, dedicated to the Most Holy Trinity, was administered by them. Tax records from 1291 (they were collecting taxes for a Crusade) show that Fleet was much wealthier than Chickerell. The church, built around the 15th century, had a tower with two bells.

After the dissolution of monasteries during the Reformation, Fleet changed owner again... at least four times until it ended up with the Royalist Mohun family. Not much happened around the church for some centuries, except for some smuggling in the early 1700s.

As the Mohun family had no male descendants, Fleet passed to John Gould from Upwey, through marriage. It is the Gould coat of arms that can be seen on the parish gate on the Fleet-Chickerell boundary. John’s grandson, George Gould, will have an important part in Fleet’s history.

The dramatic change came in 1824 when the church’s nave was significantly damaged in the Great Storm,² which also destroyed a number of the village’s houses. Owing to the extent of the damage, the Rector of Fleet,

² The Great Storm of 1824 was a hurricane force wind and storm surge that affected the south coast of England from 22 November 1824. It destroyed the Esplanade and various houses in Sidmouth, Weymouth, Lyme Regis, Fleet, Chiswell. The 40 feet sea-stack at Chit Rock was destroyed. The ferry between Portland and the mainland was washed away. The quays at Weymouth were overcome and most properties on the seafront and much of the lower part of the town were flooded by the deluge. The pier at the entrance of the harbour also sustained considerable damage, whilst boats and vessels were carried into the streets by the waves.

Rev. George Gould (the above-mentioned grandson), decided to have a new church constructed at his expense, 540 yards inland from the original church.

The Sherborne Mercury reported at the time: *“The Reverend George Gould, Rector of Fleet, a village destroyed by the late storm, intends building a new village; and with a degree of philanthropy that will ever immortalise his name, has taken and provided for all the sufferers under his roof.”*

George Bowering, Parish Clerk of Fleet, remembered his father describing what he had seen as a child of eleven years:

“The sea began to break over the beach at 5am. The water came up as fast as a horse could gallop. My father watched as long as he dared, and then, terrified, ran for his life to Chickerell. The nave of the church was undermined and demolished, also a cottage near by and another at the end of Butter street. Two cottages near the garden of the old Priest’s House were also thrown down. Two old ladies living in the Priest’s House were rescued from a bedroom window. A hayrick was swept away and seven large fishing boats were washed far inland.”

With the construction of the new church, the nave of the original was demolished in 1827, but the chancel was retained and repaired for use as a mortuary chapel. After the Gould family, Fleet passed to the Gooddens who owned much land in and around Fleet. Theirs was the last memorial placed in the old church.

The “old church” was featured in the 1898 novel Moonfleet by J. Meade Falkner (with many fictional details...). The name Moonfleet was constructed by Falkner from the names “Mohun” and “Fleet.”

The surviving chancel contains some seventeenth century monuments to the Mohun family. There is a pair of fine brasses each one showing a bearded man in armour kneeling by a lady in Tudor dress.

Written records of baptism, marriage, and funerals at Fleet started in 1663 and they still exist and are available for research.

One of the old church’s original bells is now in the tower of the “new church” and is tolled as a sign of continuity between the two churches and of a Christian presence of a millennium-and-a-half at Fleet.



Services at Fleet “old church”

In the hope of attracting more people from the village of Fleet, we have decided to have a few services in the “old church.” There will be Holy Communion (Low Mass) on the last Sunday of June, July, and August at 9am.

Our first of these services did see some new people... from St. Paul's which was a great joy. We still need to work on the good people of Fleet.

Fleet old church has a fascinating history and is surrounded by stunning Dorset scenery. Why don't you come too, and start your Sunday in a beautiful and peaceful way?

(More photos on our website.)



Guild of Servants of the Sanctuary

*A most memorable and joyous occasion, Saturday 24th June 2023
hosted by the Chapter of St Aldhelm, Weymouth St Paul's*

Chris Waight writes:

The Guild of Servants of the Sanctuary, or GSS, is an association of servers which was founded in 1898. Its objectives are:

1. To raise the spiritual tone of altar servers;
2. To promote a conscientious performance of the duties of altar servers and
3. To encourage more frequent attendance at the Holy Eucharist, in addition to times of duty.

All the adult members of St Paul's team of servers are members of the Guild, which is organised into local chapters, each overseen by a local secretary, and a priest who is a "priest associate" of the Guild. Chapters meet regularly to sing the Guild Office, which is a specially-tailored form of Evensong, followed by Benediction. In the case of our own chapter, namely the Chapter of St. Aldhelm, this is usually held on the first Sunday of each month and anyone is invited to join in. Members wear a special Guild Medal which is engraved with the Latin text, *Introibo ad Altare Dei*, I will go unto the altar of God.

The local Chapter of St Aldhelm has in the past, been very active especially back in the '60s, when the Guild Office was regularly celebrated in several local churches, including St Paul's and Holy Trinity in Weymouth, and others in Dorchester and Bridport, sometimes even travelling further afield to join with chapters in Chard, Poole and Bournemouth. While the chapters based in Bournemouth and Chard have maintained some membership to date, St. Paul's local chapter fell into decline for some years. Recently, with Fr Gregory's encouragement, we have revived our Chapter of St. Aldhelm which is flourishing and God willing, will continue to do so.

On Saturday 24th June, our Chapter of St. Aldhelm, Weymouth St. Paul, invited members of the neighbouring Chapters of St. Osmund and St. Swithun, from the Bournemouth area, and of The Holy Cross, Chard, which includes members from Yeovil and Bridport, to a day of fellowship at St. Paul's church. This was a glorious midsummer day which included a midday Mass for the Feast of St John the Baptist, followed by a splendid buffet lunch and concluded with the GSS Guild Office and Benediction.

Fr Gregory presided over our Mass and in his sermon highlighted the links between St John the Baptist's life of service and the aims of the GSS and its members.

Special thanks must be attributed to David Bruce-Payne, who was our organist at Mass and Benediction, ably supported by the members of St. Paul's choir, to whom we also offer our sincere thanks.

Following our Mass, a most splendid buffet lunch with wine was enjoyed by 40 or so members of all the Chapters and our own congregation. Members of St Paul's congregation made delicious food; roast beef, ham, salmon en croute, quiches, a selection of salads, cheeses and bread. This was followed by a choice of lovely home-made desserts, including tiramisu, apple cake, chocolate cheesecake, Eton mess and pavlovas. Everyone enjoyed the experience of the meal, conversation, sharing and getting better acquainted with one another.

The day continued with the singing of the GSS Guild Office and Benediction.

A special thank you to all who made our GSS day of fellowship so beautiful and special. Fr Gregory as celebrant at Mass, Guild Office and Benediction, our wonderful people who made such delicious food (you are all brilliant!), and all who helped on the day, not forgetting Alwyn Ladell from St. Ambrose, who took some excellent photos throughout the day. This was an occasion to which we will definitely look forward to celebrating again, a sentiment that was endorsed by numerous comments and words of gratitude from our visitors.

Thank you to all who contributed in any way in supporting our servers in making this a most successful and enjoyable occasion.

Many thanks to Mr Alwyn Ladell for the photos of the GSS meeting. You can find these and much more photos on our website:

stpaulsweymouth.org

Please note: we have started an *electronic Newsletter*. Every Saturday evening you can receive an email containing the feast days and service times for the coming week, events for your diary, links to new photos, a few words about what is happening in our church and parish and other news.

You can subscribe to our Newsletter using the form at the bottom of any page on our website—or simply ask the Vicar to add your email address to the list.

If you do not receive anything from us on the Saturday following your subscription, please check your spam folder.



Eucharistic Miracles and the Divine Blood Type

By Rick Becker for the *National Catholic Register* (2018)

In *Mad Max: Fury Road* (2015), the eponymous post-apocalyptic renegade is run down by the murderous War Boys, but his life is spared. Why? They tattoo it right on Max: “O-negative, high octane; universal donor.” Max subsequently becomes a source of haemoglobin for the anaemic elite.

But what makes Max a universal donor? What makes his blood so valuable?

What we call “blood types” are actually descriptions of the most common protein antigens that attach to the surface of our red blood cells and which make for transfusion compatibility problems. If you’re type A, for instance, and you receive type B blood in a transfusion, you can have a severe allergic reaction—even a deadly one. To complicate matters even more, blood banks also have to account for the presence or absence of a protein known as Rh factor—which is why you would be either a type A+ or type A- blood type. There are other considerations (and blood types) that further complicate transfusion compatibilities, and blood banks have their work cut out for them as they strive to match the antigens of donor blood to recipient blood.

But then there’s O- red blood, which is devoid of all the most common antigens. Since it can be received by virtually anyone, particularly in emergency situations, folks who already have it coursing through their veins are designated “universal donors”—like Mad Max.

That being the case, I am thinking there is some intentional Christ-figure imagery in *Fury Road*: a suspended rebel pouring out his life-giving O-blood for his tormenters. Since the movie’s director and co-writer, George Miller, was a physician before he took up filmmaking, I imagine he was keenly aware of the universal donor connotations. But regardless of what Miller had in mind for his film, it does seem to make sense that Jesus himself would have had that totally accessible O- blood type.

Turns out, this might not have been the case. The Eucharistic miracles that have been investigated by the Church throughout the centuries—those times when the Eucharistic species have turned into visibly human flesh and blood—all seem to point in a different direction. When subjected to blood type analysis, these miraculous remnants seem to indicate a Messianic AB blood type, which is consistent with similar studies on the Shroud of Turin.

But the AB blood type is associated with universal *receptivity* (especially AB+) rather than universal donation. Generally speaking, since AB+ blood carries the most common antigens, those who have this type can usually

safely receive any of the major types in a red blood cell transfusion. There is a low risk of reaction—the recipient’s blood already matches in large part the kinds of attached antigens he would be likely to receive.

If true, what would we make of this counterintuitive Christological phenomenon? Why would Jesus’ blood be globally *receptive* instead of universally *accessible*?

Here is what I came up with. In the Eucharist, we commonly speak of “receiving” Christ in Holy Communion. When we say “Amen” before partaking, we acknowledge his Real Presence and we accept the call to discipleship that goes along with the tremendous sacramental Grace we are about to consume.

The truth is, however, that when we take Communion, it is not only about Christ becoming part of us but also about us becoming ever more part of him—and, by extension, ever more part of his body, the Church. “Really partaking of the body of the Lord in the breaking of the Eucharistic bread,” the Council Fathers teach us, “we are taken up into Communion with Him and with one another” (Lumen Gentium 7). And what applies to the Eucharistic bread applies to the Chalice. St. Irenaeus writes that Christ “has declared the cup, a part of creation, to be His own Blood, from which He causes our blood to flow.” Even more directly, Irenaeus insists that our Communicated flesh is not only nourished by Christ’s Body and Blood, but is also “in fact a member of Him.”

You can only stretch medical metaphors so far, I know. In this case, we are not even accounting for the hundreds of rare blood types that go beyond the simple A-B-O and Rh characteristics. Even so, I take great comfort in the allegorical idea of Christ as a universal recipient—that his Precious Blood is capable of receiving anyone’s antigen-tainted humanity. He took on the sins of the world, and so no sinner is excluded from being taken up into his divine life. This is theologically true regardless of Jesus’ actual blood type, but the evidence we have that it was indeed the broadly compatible AB type certainly underscores the dogmatic reality.

Statues and images of Our Lady weeping tears of blood

From CNA and other sources (2023)

Mexico - The News Channel Telemuno in Jalisco, Mexico has visited a church in Guadalajara that allegedly has a small statue of the Virgin Mary that is crying blood. One visitor spoke to the reporter and explained that he saw the statue weeping with his own eyes. The location of the statue is being kept quiet to prevent the church from being overrun with people seeking blessings.

Some of these miraculous claims are hoaxes, but others are truly inexplicable and defy scientific understanding. Many miracles have been associated with such occurrences as if Our Lady is verifying her authenticity.

But what is her message? What does Our Lady mean by appearing in this way? Is the appearance of tears and blood a warning? Neither tears or blood are normally associated with anything positive. What is her warning?

If we recall Our Lady of Fatima, who issued a powerful warning just a century ago, we must pray for the conversion of hearts. This has been her consistent plea throughout history. Pray for the conversion of hearts!

Have you prayed the Rosary today?

It remains impossible to study and verify the weeping statue in Guadalajara because it is being hidden, but we do not need any apparition to know what Our Lady is trying to tell us. She spoke clearly at Fatima. We must pray for the conversion of hearts!

Ireland & Italy - On March 17, 1697, on the feast day of St. Patrick and in the same year penal laws were enacted in Ireland banning Catholic bishops and priests from the country, an image of the Virgin Mary known as the Weeping Irish Madonna shed tears of blood for three hours. The painting is now kept in the cathedral of Győr, Hungary, where it was taken by the bishop of Clonfert (Cluain Feartha), Walter Lynch, when he fled from Ireland due to the persecution of the Church led by Oliver Cromwell.

The image, whose original name was Our Lady Consoler of the Afflicted, shows the Mother of God with her hands folded in prayer as she looks down upon the Infant Jesus, who is lying in a little bed.

Bishop Lynch removed the image from the Clonfert cathedral to keep it out of impious hands and fled with it to Vienna, Austria, where he met the bishop of Győr, Hungary, who invited him to serve as his auxiliary bishop there. The Irish prelate accepted the invitation and remained in Hungary until his death in 1663.

More than 30 years after Lynch's death, on March 17, 1697, the image, which was in the Győr cathedral, began to weep blood during the 6am Mass, which was attested to by many. A piece of linen was used to wipe the Virgin's face, but the tears and blood continued to flow for about three hours. The image was removed from its frame and examined, but no explanation could be given as to what had happened. The linen cloth is kept in a glass and silver case in the Győr cathedral, where it can be seen and venerated to this day.

There is also a parchment in the cathedral signed by the priests and faithful present that day, as well as some Lutherans, Calvinists, and a rabbi from a Jewish synagogue who attested to the miracle.

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

Anniversaries of death

Order of Morning and Evening Prayer

Calendar for July 2023

SAT	1 st	THE MOST PRECIOUS BLOOD	9.30am
SUN	2 nd	VISITATION OF OUR LADY	10.30am, 5pm
MON	3 rd	St. Irenaeus Bishop, Martyr	9am
TUE	4 th	<u>Monthly Requiem</u>	9am
WED	5 th	St. Anthony Mary Zaccaria	10am
THU	6 th	St. Maria Goretti, Virgin & Martyr	6pm
FRI	7 th	Sts. Cyril & Methodius, Bishops	12pm
SAT	8 th	St. Elizabeth Queen, Widow	9.30am
SUN	9 th	5TH SUNDAY AFTER TRINITY	10.30am, 5pm
MON	10 th	The Seven Holy Brothers, Martyrs	9am
TUE	11 th	<i>St. Pius I Pope, Martyr</i>	9am
WED	12 th	St. John Gualbert Abbot	10am
THU	13 th	St. Anacletus Pope, Martyr	6pm
FRI	14 th	St. Bonaventure Bishop	12pm
SAT	15 th	St. Henry Emperor	9.30am
SUN	16 th	6TH SUNDAY AFTER TRINITY	10.30am, 5pm
MON	17 th	St. Osmund Bishop	9am
TUE	18 th	St. Camillus of Lellis	9am
WED	19 th	St. Vincent de Paul	10am
THU	20 th	<i>St. Margaret, Virgin & Martyr</i>	6pm
FRI	21 st	<i>St. Praxedes, Virgin & Martyr</i>	12pm
SAT	22 nd	St. Mary Magdalen Penitent	9.30am
SUN	23 rd	7TH SUNDAY AFTER TRINITY	10.30am, 5pm
MON	24 th	<i>Vigil</i>	9am
TUE	25 th	ST. JAMES THE GREATER, AP.	9am
WED	26 th	ST. ANNE, MOTHER OF OUR LADY	10am
THU	27 th	<i>St. Pantaleon, Martyr</i>	6pm
FRI	28 th	<u>Monthly Anointing</u>	12pm
SAT	29 th	St. Martha, Virgin	9.30am
SUN	30 th	8TH SUNDAY AFTER TRINITY	10.30am, 5pm
MON	31 st	St. Ignatius of Loyola	9am

Daily Intentions



Anniversaries of death

We pray for...

- 1st Shrine of Walsingham
- 2nd Our Parish - *Doris Kafe*
- 3rd Sisters - *Florence Biddlecombe, Peter Coles*
- 4th Departed - *Mary Bown*
- 5th Seat of Oswestry
- 6th Priests & vocations
- 7th Dying
- 8th Our Cell of OLW

- 9th Our Parish
- 10th Beechcroft - *Ted Eyles, Marion Barnett, Jean Robinson, Davi Gill*
- 11th People on holiday - *Doug Biddlecombe*
- 12th Our friends - *Mildred Griffiths, Sandra Cutler*
- 13th Our Choir & Organists
- 14th Religious Orders - *Bill Collings*
- 15th Good government - *Penny Daniels*

- 16th Our Parish - *Les Patridge*
- 17th S.P.O.T. - *John Yates*
- 18th Care homes & hospitals
- 19th Carers - *Elise Savage*
- 20th Expectant mothers - *Charles White, Betty Barlow*
- 21st Our Benefactors, living & departed - *Roy Berry*
- 22nd Sick - *Lilian Freeborn, Gladys Day*

- 23rd Our Parish - *Fred Bray, Isabella Jones*
- 24th Our enemies - *Doris Hutchings*
- 25th The growth of our Parish in charity, unity, faithfulness, and numbers
- 26th Grandparents & Grandchildren - *Marjorie Walmsley*
- 27th Housebound, care homes - *Peter Biles*
- 28th Sick
- 29th Chapter of St. Aldhelm (Servers) - *Kim Uphill*

- 30th Our Parish - *Herbert Heaseman pr.*
- 31st Pope Francis - *Peggy Jones, Mabel Pitney, Monty Hussey*

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. Christ has redeemed us by his own Blood, O come, let us worship him.

V. For the Lord is a great God, and a great King above all gods. In his hands are the depths of the earth; and the heights of the mountains are his.

R. O come, let us worship him.

V. The sea is his, for who but he made it; and his hands fashioned the dry land. O come, let us worship and fall down, and weep before the Lord who made us! For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

R. Christ has redeemed us by his own Blood, O come, let us worship him.

V. Today if you shall hear his voice, harden not your hearts: As in the provocation, on the day of temptation in the wilderness, where your fathers tempted me, and put me to the test, and they saw my works.

R. O come, let us worship him.

V. For forty years I loathed that generation, and I said: They always err in heart, they have not known my ways, so I swore in my wrath: they shall not enter my rest.

R. Christ has redeemed us by his own Blood, O come, let us worship him.

V. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

R. Christ has redeemed us by his own Blood, O come, let us worship him.

HYMN

Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with a voice concordant,
Sweetly intoning.

So may our Monarch pitifully hear us,
That we may merit with his saints to enter
Mansions eternal, therewithal possessing
Joy beatific.

This be our portion, God forever blessed,
Father eternal, Son, and Holy Spirit,
Whose is the glory, which through all creation
Ever resoundeth. Amen.

The appointed Psalm(s) and Reading(s) follow (please see next page).

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

1	Psalms 23	Exodus 12,13-28 Hebrews 9,11-15	17	123, 124, 125, 126	Esther 4 2 Corinthians 6
2	85, 150	1 Samuel 2,1-10 Mark 3,31-end	18	132, 133	Esther 5 2 Corinthians 7
3	87	Nehemiah 4 Romans 14,13-end	19	119 v. 153-end	Esther 6 2 Corinthians 8,1-15
4	89 v. 1-18	Nehemiah 5 Romans 15,1-13	20	143, 146	Esther 7 2 Corinthians 8,16-end
5	119 v. 105-128	Nehemiah 6 Romans 15,14-21	21	142, 144	Esther 8 2 Corinthians 9
6	90, 92	Nehemiah 7 Romans 15,22-end	22	32	1 Samuel 16,14-end Luke 8,1-3
7	88	Nehemiah 8 Romans 16,1-16	23	71	Deuteronomy 30,1-10 1 Peter 3,8-18
8	96, 97, 100	Nehemiah 9 Romans 16,17-end	24	1, 2, 3	Jeremiah 26 2 Corinthians 11,1-15
9	55	Deuteronomy 24,10-end Acts 28,1-16	25	7, 29	2 Kings 1,9-15 Luke 9,46-56
10	98, 99, 101	Nehemiah 12,27-47 2 Corinthians 1,1-14	26	117	Jeremiah 29,1-14 2 Corinthians 12
11	106	Nehemiah 13,1-14 2 Corinthians 1,15-end	27	14, 15, 16	Jeremiah 30,1-11 2 Corinthians 13
12	110, 111, 112	Nehemiah 13,15-end 2 Corinthians 2	28	17, 19	Jeremiah 30,12-22 James 1,1-11
13	113, 115	Esther 1 2 Corinthians 3	29	20, 21	Jeremiah 31,1-22 James 1,12-end
14	139	Esther 2 2 Corinthians 4	30	77	1 Maccabees 2,15-22 1 Peter 4,7-14
15	120, 121, 122	Esther 3 2 Corinthians 5	31	27	Jeremiah 31,23-37 James 2,1-13
16	64, 65	Deuteronomy 28,1-14 Acts 28,17-end			

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

BENEDICTUS

Ant: Blessèd are they that wash their robes in the Blood of the Lamb.

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 are they that wash their robes in the Blood of the Lamb.

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 and everlasting God, who made your only-begotten Son the Redeemer of the world, grant us, we beseech you, so to worship his Precious Blood, and to be so protected by its power against the evils of the present life on earth, that we may enjoy its everlasting fruit in heaven. Through the same 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

As fades the glowing orb of day, To thee, great source of light, we pray; Blest Three in One, to every heart Thy beams of life and love impart.	At early dawn, at close of day, To thee our vows we humbly pay; May we, mid joys that never end, With thy bright saints in homage bend.
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To God the Father, and the Son,
And Holy Spirit, Three in One,
Be endless glory, as before
The world began, so evermore. Amen.

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

1	Psalms 30	Genesis 4,1-10 John 19,30-35	4	89 v. 19-end	Judges 14 Luke 18,1-14
2	127, 128	Zechariah 2,10-end John 3,25-30	5	93	Judges 15 Luke 18,15-30
3	91	Judges 13,9-end Luke 17,20-end	6	29	Judges 16 Luke 18,31-end

7	102	Judges 17 Luke 19,1-10	20	138, 140, 141	1 Samuel 8 Luke 21,29-end
8	104	Judges 18 Luke 19,11-27	21	145	1 Samuel 9,1-14 Luke 22,1-13
9	56 or 57	2 Samuel 2,1-11 Luke 18,35-end	22	63	Zephaniah 3,14-end Mark 15,42-end
10	105	1 Samuel 1,1-20 Luke 19,28-40	23	67 or 70	1 Kings 3,16-end Acts 4,1-22
11	107	1 Samuel 1,21-end Luke 19,41-end	24	144	Deuteronomy 30,11-end Mark 5,21-end
12	119 v. 129-152	1 Samuel 2,1-26 Luke 20,1-8	25	94	Jeremiah 26,1-15 Mark 1,14-20
13	114, 116, 117	1 Samuel 2,27-end Luke 20,9-19	26	11, 12, 13	1 Samuel 11 Luke 22,39-46
14	130, 131, 137	1 Samuel 3 Luke 20,20-26	27	18	1 Samuel 12 Luke 22,47-62
15	118	1 Samuel 4 Luke 20,27-40	28	22	1 Samuel 13,5-18 Luke 22,63-end
16	60 or 63	2 Samuel 7,18-end Luke 19,41-end	29	24, 25	1 Samuel 13,19-end Luke 23,1-12
17	129	1 Samuel 5 Luke 20,41-end	30	75 or 75	1 Kings 6,23-end Acts 12,1-17
18	135	1 Samuel 6,1-16 Luke 21,1-19	31	26, 28	1 Samuel 14,24-46 Luke 23,13-25
19	136	1 Samuel 7 Luke 21,20-28			

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

MAGNIFICAT

Ant: You have come to Jesus, the Mediator of a new covenant, whose Blood speaks more graciously than the blood of Abel.

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: You have come to Jesus, the Mediator of a new covenant, whose Blood speaks more graciously than the blood of Abel.

*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 and everlasting God, who made your only-begotten Son the Redeemer of the world, grant us, we beseech you, so to worship his Precious Blood, and to be so protected by its power against the evils of the present life on earth, that we may enjoy its everlasting fruit in heaven. Through the same 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 Most Precious Blood of Jesus

Lord Jesus, may your Precious Blood descend upon myself and my family a laver of redemption and of life. Keep me free today from evil, sin, temptation, Satan's attacks and afflictions, fear of darkness, fear of man, sickness, diseases, doubts, anger, all calamities and from all that is not of your Kingdom. Fill me, Lord Jesus, with gift of your Holy Spirit and grant me the gift of wisdom, knowledge, understanding and discernment so that I will live today in your glory by doing that which is right. Amen.

Precious Blood, ocean of divine mercy: Flow upon us! Precious Blood, most pure offering: Procure us every grace! Precious Blood, hope and refuge of sinners: Atonement for us! Precious Blood, delight of holy souls: Draw us! Amen.
(St. Catherine of Siena)

Eternal Father, I offer you the Most Precious Blood of Jesus Christ in atonement for my sins, and in supplication for the holy souls in Purgatory and for the needs of Holy Church. Amen.

O precious Blood of Jesus, infinite price paid for the redemption of sinful mankind. O Divine Blood, laver of our souls, pleading mercy. With all my heart I adore You, sweet Lord, and offer reparation for the insults, outrages and ingratitude, which You receive from your creatures. May every heart, every tongue, now and forever, praise and thank this priceless balm, this saving Blood, this fountain of crimson Mercy, welling up from the fountain of infinite Love. Amen.

Blessed and praised forevermore be Jesus who hath saved us by His Precious Blood!

From the Book of Common Prayer

7th Sunday after Trinity: *LORD of all power and might, who art the author and giver of all good things: Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.*

God the Father is addressed as the LORD, the One who has Authority and Strength/Force, not merely authority but authority with power. He is well able to do what in his infinite wisdom and love he chooses to do. And such is what we would expect to be so of the Creator and Sustainer of the universe.

The Father is also remembered and recalled as the Almighty Lord who is both the maker and the giver of all good things, the One to whom belongs everything that is most excellent. By these words we recall James 1,17, “*Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning.*”

The petition in this Collect is all about the increase of genuine religion in our hearts, which is only brought about by two divine processes. These are (a) God’s nurturing of what he has planted in our hearts; and (b) his guarding and keeping what he has nurtured.

Our human nature, even when highly educated and formed into good habits, does not love the Name of God, even as a garden does not grow rose trees naturally. God the Gardener has to plant the love of his Name in our hearts, He has to nurture that seed of love as he also has to feed it. It is important to recognise that for the biblical writers, the Name of God reflects his revealed character and thus in loving the hallowed Name we love God and what is made known to us from him.

One obvious duty arising from this petition is that of reading in the Bible of the character of God, of thinking about and meditating upon that character, and even rising to the heights of contemplating God as he is known through his revealed character.

Therefore we ask that God will graft, increase and nourish the seed he sows and will through his Fatherly mercy and affection keep that seed growing until it blossoms and magnifies his Name.

We ask “*through our Lord Jesus Christ*” the One Mediator between God and man and the one, as the Gospels declare, feeds the hungry with good things. Further, we ask through the same Jesus Christ from whom comes to believers “*the gift of eternal life.*”

The Rev'd Dr Peter Toon (+2009)

Feast of the month

5 July: St. Anthony Mary Zaccaria, priest

As I was ordained to the Sacred Priesthood on the feast day of St. Anthony Mary Zaccaria in 2003, exactly 20 years ago, I have decided to write about his life in this parish magazine.

I would be surprised if anybody knew much about this holy priest... most Christians will not have even heard his name. It is a shame since St. Anthony, inspired by Saint Paul Apostle, encouraged devotion in the lives of many Christians and brought about much needed reforms in the life of the Church by his own example. At the same time that Martin Luther was cruelly attacking the Church because of human abuses, St. Anthony looked into his own heart and started the work of reform with himself.

Before a proper biography, let's see the most important things about his life in 8 short points.

1) *His life had holy beginnings.* Anthony was born in Cremona, Italy in 1502. His father died soon after his birth. Although his mother was just eighteen years old, she decided not to remarry. Instead, she devoted her life to raising her son and taking care of the poor.

2) *He was a physician called to heal souls and bodies.* Anthony studied medicine at the University of Padua. He graduated in 1524 and practiced as a doctor in his home town for three years. In 1527, he returned to his studies, but this time to discern the priesthood. He was ordained in 1529.

3) *He was incredibly devoted to the Eucharist.* Anthony introduced lay people to the forty-hour devotion. He encouraged people to join him in praying for forty hours before the exposed Blessed Sacrament. Anthony would preach during the holy hours.

4) *His first Mass included a miracle.* Anthony celebrated his first Mass on Christmas. During the consecration, heavenly light surrounded the new priest. Angels also appeared beside him.

5) *He laid the foundations for three religious orders.* One for priests, one for consecrated nuns, and one for married couples.

6) *He was a champion of the counter-reformation.* Anthony taught as a catechist and reformed the lives of clergy, religious, and lay people. A man burning with zeal, a true leader able to convert and lead others to good.

7) *He is the patron saint of doctors.*

8) *His body is incorrupt.* Twenty-seven years after his death, Anthony's body was discovered to be incorrupt. You can visit his body at the Church of Saint Barnabas in Milan, Italy.



In 1502, Anthony Mary Zaccaria was born into a noble family in Cremona, a town in northern Italy. His father died when Anthony was two, leaving his eighteen-year-old mother to raise her only child. She ensured he received a good education and instilled in him a deep faith. His mother taught him to pray, leading him to spend long periods praying before a special altar

dedicated to the Blessed Virgin Mary in their home, attending Mass, and preaching to his friends. Anthony was also deeply influenced by his mother's care for the poor. Once, while returning from church, he encountered a poor, half-naked beggar who asked for alms. Having nothing on him, Anthony gave the beggar his silk cloak. His mother's praise for this act of charity further motivated Anthony's dedication to caring for the poor and sick.

After Anthony completed his elementary studies in Cremona, his mother sent him to Pavia to study philosophy and then to Padua to study medicine. At the age of twenty-two, he earned his doctorate in medicine and returned to Cremona, where he began his work as a physician, devoting much of his time to the care of the poor. As a physician, Doctor Anthony discovered that he could minister to both the physical and spiritual needs of the sick, especially those who were on their deathbeds. When called to the bedside of the sick, he encouraged them to turn to God in prayer, to receive the Sacraments, and to turn away from sin. He also gathered poor children together and taught them catechism. Eventually, Anthony began preaching in the local church as a layman, drawing a diverse crowd of rich and poor, young and old.

Not long after starting his medical practice, Doctor Anthony realized that the salvation of souls was of far greater importance than the healing of the body. As a result, he abandoned his medical practice and devoted himself more fully to prayer so that he could discern God's will. At the urging of his spiritual director, Anthony pursued theological studies and ordination to the priesthood, and in 1528, at the age of twenty-six, he was ordained a priest.

As a priest, Father Anthony continued to minister to the spiritual needs of the people of Cremona. At that time, morals were in steep decline,

poverty was on the rise, constant wars had taken a toll, and church attendance had greatly diminished. North of Italy, the Protestant Reformation was in full swing and confusion was prevalent. In this context, Father Anthony continued to catechize the young and old, rich and poor. Many were attracted to him due to his eloquence and manifest holiness. They listened to his sermons and teaching, confessed their sins, attended his Masses, and sought out his counsel.

As the work to be done was a lot, he was inspired to form a new community of priests who would work for the salvation of souls. In addition to a new religious order for men, Father Anthony gathered some holy women together who not only lived a life of prayer, penance, and poverty, but they also engaged in public works of charity, working to reform religious life as a whole by their good example. The order flourished and made a great impact in Milan and other cities.

For the next few years, Father Anthony fostered devotion to the Blessed Sacrament by instituting the practice of forty-hours devotion before the exposed Eucharist, encouraged frequent Communion, and prompted churches to ring their bells at three o'clock on Fridays to invite people to a moment of prayerful recollection on the Passion of Christ.

After years of severe penance and tireless service in his apostolate, Father Anthony died on the eve of the Solemnity of Saints Peter and Paul at the age of thirty-seven. Twenty-seven years after his death, his body was found to be incorrupt.

As we honour this fervent founder, preacher, lover of the Cross, and servant of charity, ponder Saint Anthony's discovery that the salvation of souls is the greatest mission one can have in life. In the end, what will matter is how well we fulfilled the will of God. First and foremost, the will of God invites us all to have zeal for the proclamation of the saving message of Christ crucified in our words and deeds.

The austerity of Anthony's spirituality and the Pauline ardor of his preaching would probably "turn off" many people today. When even some psychiatrists complain at the lack of a sense of sin, it may be time to tell ourselves that not all evil is explained by emotional disorder, subconscious and unconscious drives, parental influence, and so on. The old-time "hell and damnation" mission sermons have given way to positive, encouraging, biblical homilies... which is good as we do indeed need assurance of forgiveness, relief from existential anxiety, and future shock. But we still need prophets to stand up and tell us, "*If we say 'We are without sin,' we deceive ourselves and the truth is not in us*" (1 John 1,8).

Lasagne al pesto



It's a simple but very tasty and filling dish. The most important thing: don't use shop-bought pesto! They are horrible, with no exception, filled with things that no pesto should ever have: rapeseed or sunflower oil, different nuts, sugar, acidifier, *some sort of* cheese... It's a big no.

Buy 4 small packs of fresh basil, 1 pack of pine nuts, 200 grams of Parmesan (not grated... who knows what they put in that), 1 clove of fresh garlic, coarse sea salt, and some good extra virgin Italian olive oil (Aldi has some good ones). Grind the pine nuts not too fine and then grind the rest (with the exception of the oil) together with 80-100 grams of Parmesan really fine. Mix the nuts and the basil-paste and then start adding oil until you have your desired pesto-consistency. Adjust the saltiness of your pesto. Grate the rest of your Parmesan (100-120 grams) really fine.

Make some Béchamel (1 litre of full fat milk, 100 grams of fine flour, 100 grams of non salted butter, a pinch of salt and some grated nutmeg). Melt the butter on medium heat, add the flour and stir properly and constantly until it has a (very) light brown (-ish) colour. Add the milk slowly while "*stirring like crazy*" and then heat and stir it continuously until you have your preferred consistency. Béchamel must not be runny but it shouldn't be too thick either—remember, it will thicken as it cools down.

That's it... and 6 pieces of fresh (not dry!!) shop-bought lasagna sheets (you can make them at home, I do sometimes but unlike shop-bought pesto, shop-bought pasta can actually be nice). Don't precook the lasagna sheets—they will be soggy!

Now, pour a generous spoonful of Béchamel in the bottom of your lasagna dish, and start the layers: lasagna sheet, Béchamel, pesto, grated Parmesan. Be generous with the Béchamel and the pesto as the lasagna sheets will absorb some of it. You can finish the last layer with some grated almonds or whole pine nuts and a bit of olive oil. In it goes in the oven (180C, fan) for 15-20-25 minutes—you will see: until the top is nice brown and crispy. Let it cool for 10 minutes before serving. It's also very nice cold (even fridge-cold).

The Psalms

Psalm 27: Unshakable trust in the Lord

Because of the striking contrast between the first and second half of Psalm 27, many commentators thought it is composed of two, originally separate psalms. Verses 1-6 echo a joyful confidence in the Lord's protection while verses 7-14 are a prayer of lament.

While these two themes are not unusual at all in the Book of Psalms, their order is. One solution offered by biblical studies is liturgical context: perhaps Psalm 27 was used by the king to publicly declare his faith and trust in the Lord in the Temple of Jerusalem before he addressed his prayer to God for liberation from his enemies.

Verses 1-3 — The Psalm starts with a declaration of trust which is rooted in David's experience; experience both of the many afflictions he suffered during his life and of the help he has always received from God. David uses the images of light, salvation, and stronghold to describe his experience of God. Light does not only dispel darkness but also guides and illuminates.

We should certainly learn from David and when we are afflicted by enemies—visible or invisible—we should remember how God saved us in the past. How afflictions he allowed to happen deepened our understanding, purged our faith, or guided us back on the right path. While we earnestly cry out to God in the middle of our afflictions, our prayer must be characterised by trust and confidence: God is faithful and he who showed himself gracious, loving, and caring will now do so again.

Verses 4-6 — In these verses the focus changes and David makes one of the most single-minded statements of purpose to be found anywhere in the Old Testament: to live permanently in God's presence.

With a solemn vow, David promises to offer the "sacrifice of joy" and thanksgiving. He promises that he will joyously testify to his Lord and will sing praises to him to whom alone he owes everything. David recognises that all his joy and all he has in life comes from God and so now offers it back to him in thanksgiving. God is the only true object of his joy—so he gives back to God all he received from him just to receive it back from God again. A truly living communion with God with a mutual receiving and giving.

These verses raise the question for every Christian: are we seeking God or his gifts? Do we rejoice in him or in what he gives to us? Do we ask

to possess or so that we can give back something to him? Is there a true relationship of love between God and us or a “working contract?”

Verses 1-6 of this Psalm are a challenge for contemporary believers. They confirm that we can be confident: the Lord will indeed bless us and protect us, *so long* as we live obedient lives and seek to live in close fellowship with him, seek to love him with all our heart, soul, mind, strength, and being.

Verses 7-10 — The atmosphere clearly changes in these verses and we must ask what is the reason of such a dramatic change: how did we get from unshakable confidence to painful lament?

This prayer is clearly made in obedience to one of the principles of Israel’s faith: in times of trouble one is to go to the Temple (or Tent of the Covenant) where the Lord is present and appeal for favour and help, that is, “*to seek the face of the Lord.*”

Perhaps David, whose Achilles heel was his enemies and who sometimes had to experience delay in God’s saving intervention, forced himself with the first six verses of the psalm to remember, to trust, to believe and so to come into God’s presence in his need.

These verses also testify to David’s awareness of his sins and their consequences: if God delays his help, it must be because of David’s sins and not because of God unfaithfulness, unwillingness, or change of mind. So in humility and with a contrite heart, he casts himself upon the Lord and his mercy—and in this process, his faith and confidence is being renewed. By the end of these verses David knows again in his heart that the Lord has heard his request and is going to answer it.

Once again, we must learn from David his humility and penitence, imitate them and so come into God’s presence with our prayers and petitions.

Verses 11-14 — The prayer has transformed David as well. Now he is confident and he asks the Lord to teach him his ways. Not only does he understand that he must continuously strive for a life more and more pleasing to God but he feels that it is actually possible with God’s help. David finally sees one of the fruits of true prayer: to bring about a change not in God, not in this world’s events but in the very person who prays.

Such is the transformation in David’s spirit that he talks to himself and exhorts himself to be strong and confident and to wait for the Lord’s deliverance. It is with his words in this beautiful Psalm that we should leave every prayer: “*I believe that I shall see the goodness of the Lord in the land of the living.*”

Catechism

God's Commandments (for children)

Last time we learnt about God's Ten Commandments—today we shall see what these Commandments are. Here is a version which, I hope, has a language you will easily understand:

- 1) There's one God! Listen to Him, follow him, pray to him (and only to him).
- 2) God's name is special. Respect God's name. Don't use it like any other word.
- 3) On Sundays and on some other important days: take time to rest and show respect for God. What's one way we do that? We go to church!
- 4) Respect your parents—live in a way that will bring them honour, not shame or trouble.
- 5) Respect life! Respect people! Don't hurt anyone!
- 6) Husbands and wives must stay faithful to each other, respect each other, help and support each other.
- 7) Respect other people's stuff. Don't take things without asking. Don't steal!
- 8) Respect others. Don't tell lies about anyone (or in general). Don't twist the truth, or hide the facts, or act in a way to deceive. Be honest.
- 9) Don't be envious of other people, especially of their happiness.
- 10) Respect others. Be happy with what you have. Don't crave other people's stuff. Don't be jealous.

On Confirmation (for adults)

166. What is Confirmation? *Confirmation is a Sacrament through which we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ.*

In Baptism we are made Christians, but we are not very strong in our faith till the Holy Ghost comes in Confirmation. You remember how timid the Apostles were before the coming of the Holy Ghost, and how firm and determined in their faith they were afterwards; and how fearlessly they preached even to those who crucified Our Lord.

“Soldiers,” because we must fight for our salvation against our three enemies: the devil, the world, and the flesh. Our Lord is our great leader in this warfare, and we must follow Him and fight as He directs. A soldier that fights as he pleases and not as his general commands, will surely be beaten.

167. Who can administer Confirmation? *The bishop is the ordinary minister of Confirmation.*

“Ordinary,” because in some very distant countries where on account of the small number of Christians they have as yet no bishops, the Pope allows some priest to give Confirmation; but then he must use the holy oil consecrated by a bishop, and cannot consecrate oil himself.

168. How does the bishop give Confirmation? *The bishop extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost, and anoints the forehead of each with holy chrism in the form of a cross.*

169. What is holy chrism? *Holy chrism is a mixture of olive oil and balm, consecrated by the bishop.*

The oil signifies the strength we receive, and the balm that we should be free from the corruption of sin, and give forth the sweetness of holiness.

170. What does the bishop say in anointing the person he confirms? *In anointing the person he confirms the bishop says: I sign thee with the Sign of the Cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*

171. What is meant by anointing the forehead with chrism in the form of a cross? *By anointing the forehead with chrism in the form of a cross is meant, that the Christian who is confirmed must openly profess and practice his faith, never be ashamed of it, and rather die than deny it.*

“Openly profess”—that is, acknowledge that he is a Christian when it is necessary to do so. He need not proclaim it in the streets. “Practice” it without regard for what other people think, say, or do. We are called upon to defend or profess our religion when we have to do what the Church and God require us to do: for example, hear Mass on Sundays and holy days; abstain from the use of fleshmeat on Ash Wednesday and the Fridays of Lent, fast on fast-days, and the like, when we are among persons not Christians.

172. Why does the bishop give the person he confirms a slight blow on the cheek? *The bishop gives the person he confirms a slight blow on the cheek to put him in mind that he must be ready to suffer anything, even death, for the sake of Christ.*

174. What special preparation should be made to receive Confirmation? *Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament.*

How can one be a good soldier who does not know the rules and regulations of the army nor understand the commands of his general? How can one be a good Christian who does not understand the laws of the Church and the teachings of Christ? The “nature”—that is, understand the Sacrament itself. “Effects”—that is, what it does in our souls.

176. What are the effects of Confirmation? *The effects of Confirmation are an increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.*

177. What are the gifts of the Holy Ghost? *The gifts of the Holy Ghost are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord.*

We receive the gift of fear of the Lord to fill us with a dread of sin and with a holy fear of ever offending or displeasing God. The gift of piety makes us love God as a Father, and obey Him because we love Him. Knowledge enables us to discover the will of God in all things. Fortitude strengthens us to do the will of God in all things.

The gift of counsel warns us of the deceits of the devil, and of the dangers to salvation. The devil is much wiser than we are, and has much more experience, being among the people of the world ever since the time of Adam. He could therefore easily deceive and overcome us if God Himself by the gift of counsel did not enable us to discover his tricks and expose his plots. When at times we are tempted, our conscience warns us, and if we follow the warning we shall escape the sin. Counsel tells us when persons or places are dangerous for our salvation.

We receive the gift of understanding to enable us to know more clearly the mysteries of faith. Finally, we receive the gift of wisdom to give us a relish for the things of God and to direct our whole life and all our actions to His honour and glory.

Bible-anagram answers from page 6:

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|---------------|---------------|------------------|
| 1. Leviticus | 11. Solomon | 21. Gethsemane |
| 2. Daniel | 12. Galatians | 22. Samaritan |
| 3. Israel | 13. Herod | 23. Babylon |
| 4. Samuel | 14. Goliath | 24. Romans |
| 5. Pharaoh | 15. Hosea | 25. Fisherman |
| 6. Revelation | 16. Esther | 26. Wilderness |
| 7. Andrew | 17. Tiberius | 27. Acts |
| 8. Lucifer | 18. Matthew | 28. Delilah |
| 9. Rehoboam | 19. Samson | 29. Bethany |
| 10. Caleb | 20. Naomi | 30. Resurrection |

Friendship

From a letter sent to a member of St. Paul's

Thought of you.

A Friend is someone that you choose, and pick from all the rest. A Friend is someone that you know will always do their best to pick you up and walk with you through times when you feel sad, to celebrate when times are good and truly show they are glad.

A Friend is someone you can trust, someone who is kind and true. A Friend can turn the day around when you are feeling blue. So if you have a Friend like that, just stop and take the time to say: “You are such a special friend, and I am glad you are mine.”

“Two Streams of a River”

Sts. Basil and Gregory Nazianzen on True Friendship

From their writings and from other sources

Our world suffers of loneliness. The irony in this is that despite us being connected digitally more than ever before, loneliness is growing as close human relationships seem harder to come by. So, while we might have many “virtual friends,” they do not and cannot replace real friends whom we encounter in real time—friends who know us, accept us, and share that precious bond, without which we are doomed to a lonely existence.

In these two Saints we have a wonderful example of friendship and St. Gregory’s words on this friendship are well worth reading.

For all the joy that Sts. Basil and Gregory found in being best friends, they also experienced stormy periods of disappointment, betrayal and frustration in their relationship which, some say, helped these fourth-century doctors of the Church to become their true selves.

Both born in Cappadocia, both in 330, they were friends from early childhood. Basil will be called “the Great” for his monastic rule, defence of faith and generosity to the poor. Gregory will be known as “the Theologian” for his important teaching and eloquence. Both friends’ parents would later become saints and they attended the same school in Caesarea. From there went in different locations: Basil to Constantinople and Gregory to Palestine and Egypt.

Gregory was the first to be drawn to study in Athens, the city of culture and classical literature. When Basil arrived later, Gregory, perhaps to win his friendship, arranged for him to bypass the rowdy initiation

that students gave newcomers. The two young scholars soon became close friends, as Gregory described it much later in a sermon he wrote for his friend's funeral: "*Basil and I were both in Athens. We had come, like streams of a river, from the same source in our native land, had separated from each other in pursuit of learning, and were now united again as if by plan, for God so arranged it.*"

For almost six years Basil and Gregory were nearly inseparable in their scholarly life. But Basil grew weary of the pagan, idolatrous city and left to pursue life as a hermit.

Gregory was devastated and took Basil's departure as a betrayal, both to their friendship and their life of scholarship. The pain of separation is understandable, given how Gregory describes their friendship: "*We seemed to be two bodies with a single spirit. Though we cannot believe those who claim that everything is contained in everything, yet you must believe that in our case each of us was in the other and with the other.*"

When Basil's bishop died, he sought to succeed him but it's possible that Gregory also wanted the bishopric. Basil's ordination as bishop of Caesarea gave him ecclesial superiority over Gregory which caused more strain between them. When the emperor Valens divided Basil's see in an effort to usurp his power, Basil appointed Gregory as bishop of a remote diocese in an effort to keep it from a rival. Gregory was incensed and refused the appointment. Basil called his friend, but Gregory refused to come. In 379 Basil died. Gregory wrote his moving sermon in honour of his friend.

After Basil's death Gregory was persuaded to become bishop of Constantinople, he presided over the First Council of Constantinople which created the Creed still in use and then he stepped down later that year. Preferring a quiet life of learning and writing, Gregory spent his remaining years in solitude until his death in 389.

The disagreements Basil and Gregory had throughout their lives tested their friendship but didn't diminish their love for each other. Instead, as Gregory states, they encouraged each other toward holiness: "*We followed the guidance of God's law and spurred each other on to virtue. If it is not too boastful to say, we found in each other a standard and rule for discerning right from wrong.*"

Finally, a few more quotes from Gregory's writings about, as he called him, "*his very own Basil*":

"Nothing at all in the world can compare to a faithful friend, and his beauty knows no bounds. A faithful friend is a strong protection, and a fortified kingdom. A faithful friend is a living treasure. A faithful friend is more precious than gold and many precious stones. A faithful friend is an enclosed garden and a sealed spring, that open from time to time to be visited and enjoyed. A faithful friend is a refreshing harbour." "*We both struggled, not each to gain the first place for himself, but to yield it to the other.*"

The Parish Magazine

Feedback - The parish has received a lot of positive feedback regarding the magazine which is very encouraging. If you have any ideas as to how to make it more interesting please email the parish office or the Vicar.

Outreach - The magazine is a great means of outreach as it goes to many people beyond the parish boundaries. We all hope it helps building friendships with people who do not attend St. Paul's.

Do consider buying a copy for a family member, friend, or neighbour who you think may benefit from some of the articles in the magazine. It is a gentle way of spreading Christ's Gospel.

Contribution - Please consider contributing to the content of the magazine. You can do it in two ways. First, see if there are things you want to share with others. It can be anything: a moving poem, a fascinating article you read, a good recipe, an interesting book, a photo from St. Paul's or Fleet's past, a (short or long) account of events held in our parishes, a funny sketch you came across somewhere... Really anything!

Second, you can contribute by "guiding" the editors of the magazine. Are there questions about church, worship, faith, bible, ethics, traditions, expressions... you ever wanted to ask? Well, ask them and we will research and try to answer them. Very often the hardest thing when the magazine is put together is to find topics.

Donations - Notwithstanding (or actually: because of) the rising living costs, we have decided to keep the magazine at 50p. It does not cover our costs (paper, printing, etc.). If you think the parish magazine is an important thing, please consider a donation so it can reach more people. Thank you.

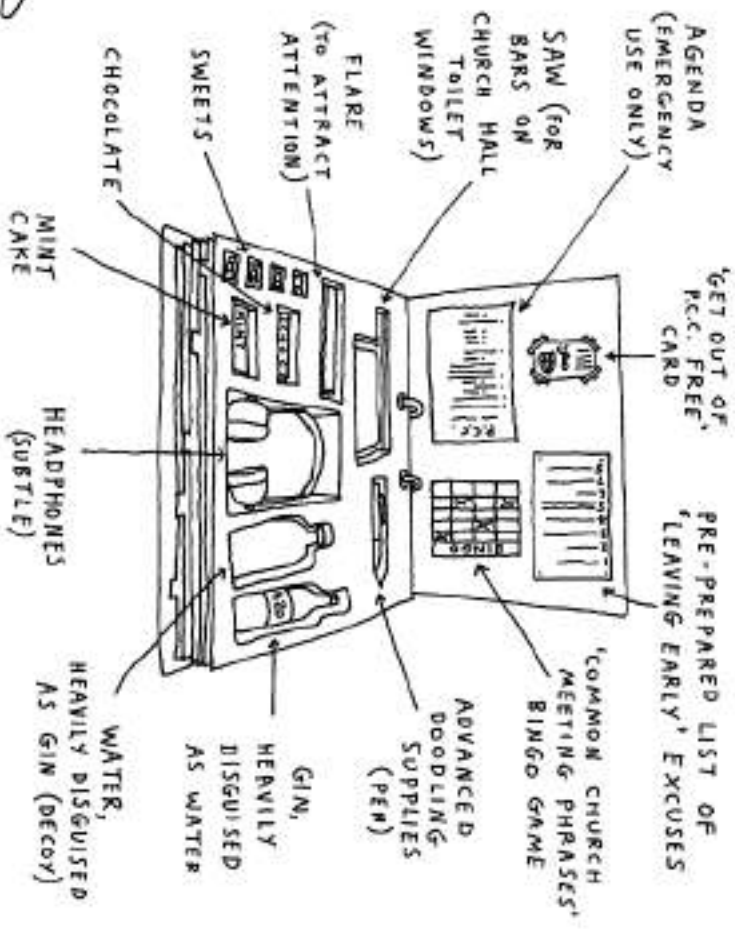
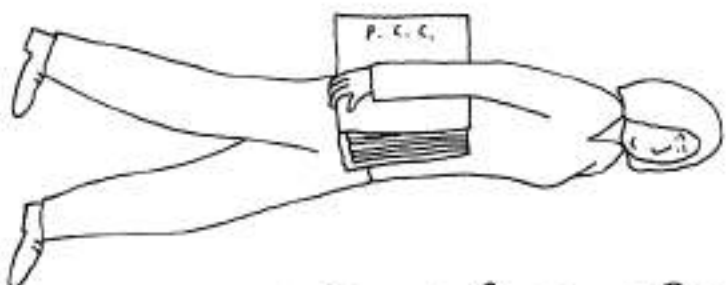
Finally, if you ever considered why it takes so long to put the magazine together... try typing 44 pages using only one hand!! A Vicar's life is just never easy... ;)



...and how people survive these meetings.

THE P.C.C SURVIVAL KIT

(FILE CONTAINING SECRET COMPARTMENTS FOR PAROCHIAL CHURCH COUNCIL ESSENTIALS)



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Parish Hall & Activities

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

A priest is always available for Confession, spiritual direction, or for a simple chat half an hour before every Service, or at any other time by appointment! For service times and other information about our churches and services (including weddings and funerals), please visit our website:

www.stpaulsweymouth.org