

HIGH TIDE

*Parish
Magazine*

*Weymouth
St Paul
with Fleet*

JUL 2025



<u>From the Vicar</u>	<u>4</u>
-----------------------	----------

<u>Jeanne James: Where did the phrase come from?</u>	<u>6</u>
--	----------

Ever been taken aback by a spinster spinning a yarn about a swashbuckler on the straight and narrow who spoiled the ship for a ha'penny worth of tar? No? Then you clearly need our guide to the weird and witty roots of everyday sayings!

<u>Gerald Duke: Just?</u>	<u>10</u>
---------------------------	-----------

In Scripture, “just” means far more than “merely”. It speaks of God’s very character: righteous, faithful, and utterly fair. We are called to reflect this justice in how we live, especially towards the vulnerable. The cross of Christ reveals divine justice and mercy in perfect harmony—God remaining just while justifying the sinner. Far from being “just words”, biblical justice shapes how we see God, ourselves, and one another.

<u>Irene Leader: Offences</u>	<u>12</u>
-------------------------------	-----------

Offence is part of life—but how we respond makes the difference. This article shows offence is often about how we interpret and react, not others’ actions. Pain grows when we dwell, assign meaning, and demand others fix it. Healing begins when we take responsibility for our response. Using Scripture, psychology, and examples, it invites us to release blame, judgment, and embrace forgiveness—not denying hurt, but freeing ourselves from suffering.

<u>Glastonbury Pilgrimage</u>	<u>16</u>
-------------------------------	-----------

This year’s official poster and some additional information.

<u>Calendar, Intentions, & Anniversaries</u>	<u>18</u>
--	-----------

We prayerfully remember the dead and pray for the needs of this world.

<u>Morning and Evening Prayer</u>	<u>20</u>
-----------------------------------	-----------

Because without the Lord Jesus (prayer!) we can do nothing (John 15,5) and also so that we are (or become) united in prayer!

<u>Litanies of the Most Precious Blood of Our Lord Jesus Christ</u>	<u>29</u>
---	-----------

July is dedicated to the Most Precious Blood of Jesus (the Feast is on 1st July). Why not add these Litanies to our prayers this month or/ and use them for meditation?!

<u>Dom Prosper Gueranger: The Most Precious Blood of Christ</u>	<u>30</u>
---	-----------

St. John the Baptist, Peter, and Paul prepare the Church as the Bride, now revealed holding the chalice of the New Covenant. The feast celebrates Christ’s Blood as divine love’s pledge, transforming us into His likeness and drawing us into eternal union.

A prayer to meditate on Jesus' crucifixion and the many wounds he suffered out of love for us.

Feast of the month: St. Camillus of Lellis32

St. Camillus: ex-gambler, ex-soldier, and full-time troublemaker turned saint. Six foot six with a sore leg and a softening heart, he snapped dice for dignity, brawls for bandages, and became a priest who cleaned wards and souls alike. Proof that grace doesn't always come spick and span!

Know the Bible34

Never make fun of a bold prophet....!!

Psalm 50: True worship36

Psalm 50 reminds us that true worship is not about outward sacrifices but about inward obedience, praise, and reverence. God desires humble hearts, not rituals emptied of love and sincerity.

Symbols of Early Christian Art: the Lamb38

Lambs or sheep? Early Christian art wasn't great at animal ID! But the lamb grew into a mighty symbol of Christ—sacrificed, victorious, and even horned like a ram. From Exodus to Revelation, this fluffy icon reminds us: Christ is both the sacrificial lamb and our triumphant Shepherd.

Blessed Carlo Acutis (1991-2006)40

A short biography and two miracles.

Connor Hansford: An evening with Carlo Acutis42

Young adults, relics, Aled Jones, and “the First Millennial Saint” — Carlo Acutis proves faith isn't just for the offline crowd. Eucharist + WiFi = holiness reboot!

*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 3rd Aug.** Please, send all articles, information, news you wish to be publish by Sunday 27th July.*

Front cover: “The Lamb of God” (mosaic, detail)
Basilica of San Vitale, Ravenna (Italy), 6th century

From the Vicar

Dearly Beloved,

I hope you all read the messages visitors to St. Paul's leave in the book at the back of the church. All those who come to our church during the week, and their intentions, are prayed for every Saturday during Mass and Holy Rosary. Often the messages and prayer requests left are very moving and confirm what we already know: people need God (even if sometimes they do not even know him), need the Church and every effort made to keep our churches open is well worth it.

These public messages, however, are not the only ones. Recently I received messages from local clergy expressing their gratitude for our open church. St. Paul's has become for them a place of prayer, spiritual refreshment and rest during their busy days. They know, as, by now, many of our neighbours do, that when they come here, they will find the doors open. More importantly, they know to find here the Sacramental Presence of the Lord.

It is wonderful to have concerts in our churches, or for them to be used as meeting places for our schools and communities; it is also a delight to have fundraising and other events in them but at the end of the day any other building could serve for those purposes. What makes churches unique is that they are first and foremost places of worship. Generations of Christians, and the Church herself in her Liturgy, made Jacob's exclamation their own: "*How awesome is this place! This is none other than the house of God; this is the gate of heaven*" (Genesis 28,17).

(A quick note here... Often, as I am preparing the Altar, or putting everything away after the service, I can see people sitting in the church or in the Lady Chapel, saying their prayers until others come in with loud chatting, distracting and disturbing those who are trying to speak with God. Sunday mornings are no exception. While some are kneeling or sitting, and saying their prayers, others will talk, whisper and chit-chat, making private prayer extremely difficult. May we all, please, be more respectful of the place and of people who are trying to pray! There is plenty of time and occasion to socialise after Mass in the hall.)

I am telling you all this as I am preparing for my annual leave. Fr. Tony has very kindly offered to cover some of the services (in a much more generous way I could have ever asked of him); however, there will be days with no services. And I was wondering, perhaps there shouldn't be...

I love the Rosary, and I am so very happy that we have a faithful weekly Rosary group. You will have noticed, however, that after my initial, strong support and presence, I have withdrawn from it somewhat. I will be back, of course, but for now I want it to become completely independent from us, clergy, so that when we are not here (annual leave, retirement, anything!), it does

not collapse but continues to flourish. For that to happen, lay members of our Congregation must make it their own, take responsibility in running, promoting and supporting it.

Daily Mass is an essential part of St. Paul's life and apart from those inevitable moments when we, priests, are absent, it will always be offered in our church. But Mass is not the only form of prayer and clergy are not the only ones who can/should/are called to offer daily prayers. How wonderful it would be if, especially when daily Mass is not possible, public worship would still go on daily at St. Paul's in the form of Morning and Evening Prayer—led by you!

In our tradition, Morning and Evening Prayer, without realising it, are sometimes underestimated. Mass is the “real thing” and everything else is just a supplement or substitute in times of necessity. I hope those who came to Fleet last Sunday (the 22nd) will disagree. We had a lovely, simple but moving Evening Service which, yes, was led by the Vicar as he “happened” to be there... but it could have been easily led by a lay person.

I am thinking about introducing some changes (don't worry, just “organisational” ones) from September and one of them is daily (or almost daily) Morning and Evening Prayer in addition to Mass so that, with time, when I am not here, public worship does not stop and our building continues fulfilling its primary purpose just as we, too, continue doing what our vocation is: worshipping God on behalf of the Church, mankind and the whole creation.

There will always be better organised fetes and bazaars, better tasting cakes (*though good luck to them trying!*), more fun activities, better attended concerts... but no one will be able to offer (in our case: to Westham) what only our churches can: God's presence, constant prayer and intercession for those who live and work in our neighbourhoods, a place soaked in prayer, a place which moves anyone who enters it to exclaim: “*How awesome is this place! This is none other than the house of God; this is the gate of heaven*”.

I am not expecting a “mass conversion” and sudden mass-turnout at Morning and Evening Prayer. But consider this simple fact: since Morning/Evening Prayer have been monthly printed in the Parish Magazine, various people said to have started using them at home, enriching (or perhaps even starting) their own personal prayer life. Perhaps I will be already planning my retirement by the time people will start coming to Morning or Evening Prayer and carry on with it daily even without the presence of a priest... but I am happy to wait and hope for those times. I was called to sow not necessarily to reap however much I would love to.

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

Fr. Gregory 5

Where did the phrase come from?

Jeanne James writes:

Short shrift — A shrift was a confession made to a priest. Criminals were allowed to make short shrift before they were executed, so if you gave somebody short shrift you gave them a few minutes to confess their sins before carrying out the execution.

Spinning a yarn — Ropes were made in ports everywhere. The rope makers chatted while they worked. They told each other stories while they were spinning a yarn.

Spick and span — Today this means neat and tidy but originally the saying was spick and span *new*. A span was a wood shaving. If something was newly built it would have tell-tale wood chips, so it was 'span new'. Spick is an old word for a nail. New spicks or nails would be shiny. However, words and phrases often change their meanings over centuries and spick and span came to mean neat and tidy.



Spinster — A Spinster is an unmarried woman. Originally a spinster was simply a woman who made her living by spinning wool on a spinning wheel. However, it was so common for single women to support themselves that way that by the 18th century 'spinster' was a synonym for a middle-aged unmarried woman.

Spoil the ship for a ha'penny worth of tar — Originally 'ship' was sheep and the saying comes from the practice of covering cuts on sheep with tar.

Start from scratch — This phrase comes from the days when a line was scratched on the ground for a race. The racers would start from the scratch.

Straight-laced — This phrase was originally strait-laced. The old English word strait meant tight or narrow. In Tudor times buttons were mostly for decoration. Laces were used to hold clothes together. If a woman was strait-laced she was prim and proper.

The straight and narrow — This comes from Matthew 7,14. In the King James Bible published in 1611 Jesus says: '*Strait is the gate and narrow is the way which leadeth to life*'. As we know, the old English word strait meant tight or narrow but when it went out of use the phrase changed to 'straight and narrow'.

Strike while the iron is hot — This phrase comes from the days when blacksmiths lifted iron objects from the furnace and hammered it. They could only hammer the object into shape while the iron was hot before it cooled down.

Swan song — This comes from an old belief that swans, who are usually silent, burst into beautiful songs when they are dying.

Swashbuckler — A buckler was a kind of small shield. Swash meant the noise caused by striking. Brash men struck their swords against their bucklers as they walked around town, so they became known as swashbucklers.

Swinging the lead — Onboard ships, a lead weight was attached to a long rope. A knot was tied every six feet in the rope. The lead weight was swung and then thrown overboard. When it sank to the seabed you counted the number of knots that disappeared and this told you how deep the sea was. Some sailors felt it was an easy job and 'swinging the lead' came to mean avoiding hard work. In time it came to mean feigning illness to avoid work.

Take someone under your wing — In Luke 12,34 Jesus laments that he wished to gather the people of Jerusalem as a hen gathers her chicks under her wings, but Jerusalem was not willing.

Taken aback — If the wind suddenly changed direction a sailing ship stopped moving forward. It was 'taken aback', which was a bit of a shock for the sailors.

Tawdry — This is a corruption of St Audrey because cheap jewellery was sold at St Audrey's fair in Ely, Cambridgeshire.

Thorn in my side — This comes from the Bible. In 2 Corinthians 12,7, St. Paul states that he was given a '*thorn in my flesh*' to prevent him from

becoming proud. We are not told what the ‘thorn’ was, perhaps it was some form of illness.

Through thick and thin — This old saying was once ‘through a thicket and thin wood’. It meant making your way through a dense wood and through one where trees grew more thinly.

Throw down the gauntlet — In the Middle Ages, a gauntlet was the glove in a suit of armour. Throwing down your gauntlet was a way of challenging somebody to a duel.

Tongue in cheek — In the 18th century sticking your tongue in your cheek was a sign of contempt. It is not clear how speaking with your tongue in your cheek took on its modern meaning.

Touch and go — This old saying probably comes from ships sailing in shallow waters where they might touch the seabed and then go. If so, they were obviously in a dangerous and uncertain situation.

Touch wood — In Celtic times people believed that benevolent spirits lived in trees. When in trouble people knocked on the tree and asked the spirits for help.

Have no truck with — Truck originally meant barter and is derived from the French word ‘troquer’. Originally if you had no truck with somebody you refused to trade with him or her. It came to mean you refused to have anything to do with them.

True blue — This phrase was originally “true as Coventry blue” as the dyers in Coventry used a blue dye that lasted and did not wash out easily. However, the phrase became shortened.

Turn the other cheek — Jesus told his followers not to retaliate against violence. In Luke 6,29 he told them that if somebody strikes you on one cheek turn the other cheek to him as well.

Turn over a new leaf — This means making a fresh start. It meant a leaf or page of a book.

Turned the corner — Ships that had sailed past the Cape of Good Hope or Cape Horn were said to have ‘turned the corner’.

Up the pole — The pole was a mast of a ship. Climbing it was dangerous and, not surprisingly, you had to be a bit crazy to go up there willingly. So, if you were a bit mad you were up the pole.

Warts and all — When Oliver Cromwell 1599-1658 had his portrait painted he ordered the artist not to flatter him. He insisted on being painted ‘warts and all’.



Wash my hands of — The Roman governor, Pontius Pilate, refused to be involved in the death of an innocent person (Jesus). So, he washed his hands in front of the crowd, symbolically disassociating himself from the execution.

Wear your heart on your sleeve — In the Middle Ages, knights who fought at tournaments wore a token of their lady on their sleeves. Today if you make your feelings obvious to everybody you wear your heart on your sleeve.

Went West — Once, criminals were hanged at Tyburn – west of London. So if you went west you went to be hanged.

Wide berth — A berth is a place where a ship is tied up or anchored. When the anchor was lowered a ship would tend to move about on the anchor cable so it was important to give it a wide berth to avoid collisions. Today to give someone a wide berth is to steer clear of them.

Willy-nilly — This phrase is believed to be derived from the old words will-ye, nill-ye (or will-he, nill-he) meaning whether you want to or not (or whether he wants to or not).

Win hands down — This old saying comes from horse racing. If a jockey was a long way ahead of his competitors and sure to win the race he could relax and put his hands down at his sides.

Wheat from the chaff — In the ancient world, grain was hurled into the air using a tool called a winnowing fork. Wind separated the edible part of the grain (wheat) from the lighter, inedible part (chaff). In Matthew 3,12 John the Baptist warned that on the judgment day Jesus would separate the wheat from the chaff (good people from evil).

White elephant — In Siam (modern-day Thailand) white or pale elephants were very valuable. The king sometimes gave a white elephant to a person he disliked. It might seem like a wonderful gift but it was actually a punishment because it cost so much to keep!

Just?

Gerald Duke writes:

My essay on the final words of Christ in the June High Tide was given the heading “Just Words”. I can only guess who might have added this and thought little of it at first. But this heading nagged at me for a while and I wondered on the word “Just”. What was meant by it and was it intended to be taken as a double meaning? Was it to be used as an adverb as in “I am just going for a swift pint”. Or was it to be used as an adjective as in “he is a just man”? Only the culprit will know.

The word “just” in a biblical context extends far beyond its common contemporary usage of “merely” or “exactly.” In the Hebrew and Greek Scriptures, “just” (often translated from words like *mishpat* in Hebrew and *dikaio* in Greek) fundamentally denoting righteousness, fairness, moral integrity, and adherence to a divine standard. It is a core attribute of God’s character and a foundational expectation for human conduct.

God as Just — At the heart of biblical understanding, God is inherently “just.” Deuteronomy 32,4 declares, “*The Rock, His work is perfect; For all His ways are justice. A God of faithfulness and without iniquity, Just and upright is He.*”

This emphasizes that God’s very nature is the embodiment of equity. He is impartial, never showing favouritism (Acts 10,34), and His judgments are always true and righteous. His justice is not a capricious act but a consistent expression of His character. It is intertwined with His holiness and faithfulness; He cannot act unjustly because it would contradict who He is. This divine justice ensures that all wrongs will ultimately be set right and that His promises will be fulfilled.

The Demand for Human Justice — Because humanity is created in God’s image, there is a divine imperative for people to reflect His justice. Probably one of my favourite verses at Micah 6,8 famously asks, “*He has told you, O man, what is good; And what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?*”

This verse emphasises the ethical demand for a just life. Living “justly” involves more than just adhering to laws; it means actively promoting fairness, upholding the rights of the vulnerable, and acting with integrity in all relationships. The Old Testament is replete with commands for Israel to exercise justice, particularly towards the poor, the widow, orphan, and the traveller (e.g., Isaiah 1,17, Leviticus 19,15).

Justice and Righteousness — The concepts of “justice” and “righteousness” (often from the same root words in Hebrew and Greek) are inextricably linked in the Bible. Righteousness refers to conformity to God’s moral standard, while justice is the outworking of that righteousness in action, especially in social and legal contexts. A “just man” or “just woman” in the Bible is one who aligns their life with God’s will, demonstrates integrity, and seeks to do what is right and fair to others. Noah is described as “a just man, perfect in his generations” (Genesis 6,9), and Joseph, Mary’s husband, is called “a just man” (Matthew 1,19) because he did not wish to disgrace her and so sought to divorce her quietly.

The Cross as the Embodiment of Justice — Perhaps the most profound demonstration of God’s justice is found in the cross of Jesus Christ. Humanity’s sin presented a dilemma for a just God: sin demands punishment, yet God is also loving and merciful. The cross provided the solution. Romans 3,26 states that God presented Christ “*to demonstrate His righteousness, so that He might be just and the justifier of the one who has faith in Jesus.*”

Here, God’s justice is fully satisfied by Christ bearing the penalty for sin, allowing God to forgive sinners without compromising His holy character. This act reveals that God is both perfectly just in punishing sin and perfectly loving in providing salvation.

In summary, “just” in the Bible is a robust term defining God’s nature as equitable and upright, and serving as a divine mandate for humanity to live in accordance with His righteous standards, particularly in their dealings with one another. It points to a universe governed by moral order and a God who ensures ultimate rectitude, culminating in the saving work of Christ where both justice and mercy are perfectly displayed.

Prayer for Justice

Grant us, Lord God, a vision of your world as your love would have it:
a world where the weak are protected, and none go hungry or poor;
a world where the riches of creation are shared, and everyone can enjoy them;
a world where different races and cultures live in harmony and mutual respect;
a world where peace is built with justice, and justice is guided by love.
Give us the inspiration and courage to build it, through Jesus Christ our Lord.
Amen.

Offences

Irene Leader writes:

These always happen. A man is shipwrecked on a desert island. After a few years he is rescued. The ship's captain asks him if he is alone because there are three huts. He replies, 'one is my house, the other is the church I go to, and the third is the church I used to attend.'

People always want utopia, where offences never happen; they are always looking for an idealistic solution, but nothing is perfect. Most of the time it is not because of what the person has done, but because of what that person did not do: 'I had an expectation of you, and you do not live up to it.' So many of the offences are unspoken. My thought could be, 'why doesn't this man that is supposed to love me, understand me or know how that makes me feel.'

It is impossible not to have offences. Then we say: if only I had married the right person; gone to the right church; belonged to the right political party, etc. This is a delusional thought. Rather than dealing with the offence, we walk away: 'it must be the wrong person,' then there is no maturing or growing taking place.

What is an offence? Offences make you stumble (fall short of the Glory of God: see Romans 3,23), so in what way has this offence made you stumble? Did it violated a boundary, cause insult, pain, hurt? People suffer misery, pain, agony and are getting ready to kill themselves. They cannot find happiness because of this but fail to find one thing that the person did *on purpose* to make them stumble.

Being purposefully offensive is rare. However, the other person cannot resolve what is going on inside you.

When people continually bring up the past, it used to be an offence of pain to them, but now this offence is used as a tool to manipulate. They could choose to let it go but decide to hang on to it for the mileage it gives them.

'You should change your choice to not taking offence,' but you say, 'I can't do it.' No, you can't in your own strength, but God can: hand it to God and let Holy Spirit deal with it.

Offences are not created by other people, but by ourselves. If we think the offence comes through, by, or because of someone else, then it now depends on how they react, i.e. do they apologise, make reparation, show remorse? Very often they don't do this because they are not aware they have done anything wrong.

People do not do what they do because of anybody else. They do it because of who they are. Therefore, what they say/do, is a manifestation of who they are.

Dependent upon my self-worth, the offence affects me because of the significance I give to what they say, and the significance I attach to their behaviour - whether they meant it or not. Then the degree of pain I feel is equal to their responses, rather than the initial action of the other person.

The problem is that I have placed a judgement, and this affects my emotions which in turn affects the subconscious mind and eventually gets down to my heart and will become a feeling. Remember, this is just how I see it, and not how it is; it is my perception of it.

It is a mistake to think the rules of communication change just because you marry. It starts by thinking 'I have found my soul mate; the only person who understands me'. Whatever your spouse does or says is about what's going on in them; it is rarely about you. You may get the brunt of how they feel, but that is because you are there at the time.

The problem comes because we attach significance to another person's behaviour. Significance is a conclusion of a judgement. Judgement is about choosing good or evil. Judgement is not on what they did, but what I assume their motive is. We ask ourselves why? What was their true intention: for good or evil?

If I judge evil then it affects me by the significance I attach to it, and this is then how it affects me (hurt, pain, insult, violate). It is not your intention or what you actually did, only the significance it means to me. This happens in nanoseconds.

If it is a significant person, i.e. parent, teacher? This makes the significance greater because my subconscious thought is, 'I should be safe with you.'

Pain is unavoidable but suffering is optional. Pain lasts only for seconds, and we can get rid of it, but meditating on the offences means we do not get past the pain, meaning the pain will grow leading to suffering which gets stronger and lasts longer. We then make more neural pathways to the pain. Sleep is good for us because sleep is where the brain lets go of emotional pain.

In Matthew 7,1 Jesus tells us to judge not, lest we be judged. This is not that if you judge people, God will judge you. It is more about people. If you place judgement on people, people are going to judge you. With "karma" people say what goes around, comes around. Before you get offended by that and say 'I don't believe in karma', remember, even people who don't know God are congruent with His word.

That chapter goes on to say (v. 2), ‘the measure you mete shall be measured back to you.’ It’s not anyone outside you doing it; it is the natural consequence of what you do.

An example, ‘The rain caused the grass to get wet.’ No, it was raining, and the grass happened to be there. There are Universal Laws, which you may or may not believe to be true, but that does not matter, they are true anyway. These laws don’t need God to keep intervening in them or faith for them to work. They are something God has set in place for our benefit, and they have consequences when you violate them; not only laws of physics, etc, but also of emotions.

What I pour out about something in quality and quantity, determines what is poured back into me.

You could argue, ‘No, this is what they did.’ I agree, yes, what they did, did cause you pain, but how bad it is and how long it lasts is to do with the judgement I make and the significance I put onto it. It is going to come back to me with exact harmony with what I poured out (this is the measure you mete out).

Sowing and reaping is a universal law. In Genesis we read that every seed bears after its own kind. If you plant a peach, you cannot expect a watermelon; or if you plant corn, tomatoes. Exactly what you plant comes back, but one seed produces more than one fruit.

The amount and type of seed you sow determine what comes back to you. Am I going to water this seed? The offence is planted, and that is the seed. With offence, you can let it stand, think about it, and you are watering it.

You may have every just reason and just cause to be offended. This leads to projecting blame and empowering the offence: “Because of this and because of you, **I am.**”

People become indignant and say, ‘So you think this is my fault?’ The thing about responsibility is, it is not about whose fault it is, it is about determining who has the ability to respond.

Another example: a seagull poops on my head. I shake my fist at the seagull and shout, ‘you come back and clean this off.’ I go home and my wife won’t sleep in the same bed until I wash my hair. Work says I need to wash my hair. It starts to smell. I lose my job. What I am saying is, ‘I am letting my life get ruined, but I am not going to do anything about it because it was not my fault, it was the seagull’s.’ This is insanity.

Jesus repeatedly said to forgive people. People are not healed until they forgive. They can have 30-40 years down the line of illness, relationship problems, and suffering, because of what somebody did all that time ago.

People get so entrenched that they do not realise they are saying, 'I am not going to let myself get better because this was not my fault, it was your fault.'

It is not your responsibility for causing the problem or the pain, but it is your responsibility what choices you make after. Matthew 18,8 says that if something causes you to stumble, cut it off.

Give people the right to feel how they want to feel without you having to defend yourself. That way, it doesn't affect you. Give that person the benefit of the doubt and ask questions before making a judgement of what they said and why they said it. Don't wait until you get into your 70s before you realise it doesn't matter; it is a complete waste of time and of your remaining life; it only does you harm; it does not change the situation in the least. Give it up!

Mercy is God not giving us what we deserve. The Lord's Prayer says forgive us our sins as we forgive others. What happens if we don't forgive others? I had always wondered why Jesus says, 'God will not be merciful to you if you don't extend mercy' (Mt 18,21-35), when Jesus died to forgive all the sins of everybody? Is God going to take this forgiveness away from some people when He has given it to everybody as a free gift? No, we have hardened our heart by unforgiveness, thereby blocking it (ourselves) from being able to receive His forgiveness.

Health Tip: Rise above the indignation that you feel! In Proverbs 18,9b we read: 'He who does not use his own endeavours to heal himself is brother to him who commits suicide.'

Kind of a prayer...

My God, with your help, on this day, let me: Mend a quarrel - Search out a forgotten friend - Dismiss suspicion and replace it with trust - Write a love letter - Share some treasures - Give a soft answer - Encourage youth - Manifest my loyalty in a word or deed - Keep a promise - Find the time - Forego a grudge - Forgive an enemy - Listen - Apologize if I was wrong - Try to understand - Flout envy - Examine my demands on others - Think first of someone else - Appreciate, be kind, be gentle - Laugh a little more - Deserve confidence - Take up arms against malice - Decry complacency - Express my gratitude - Worship you, my God - Gladden the heart of a child - Take pleasure in the beauty and wonder of the earth - Speak my love - Speak it again - Speak it still again - Speak it still once again.... (*Author Unknown*)

2025 glastonbury pilgrimage

glastonbury
abbey grounds
saturday 6th
september
2025

12 noon
solemn mass

3pm
procession
of the blessed
sacrament
& benediction



glastonburypilgrimage.co.uk

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

Anniversaries of death

Order of Morning and Evening Prayer

Calendar for July 2025

TUE	1 st	THE MOST PRECIOUS BLOOD	9am
WED	2 nd	VISITATION OF OUR LADY	—
THU	3 rd	St. Irenaeus Bishop, Martyr	—
FRI	4 th	Bl. John Cornelius, Hugh Green & Comp.	—
SAT	5 th	St. Anthony Mary Zaccaria	9.30am *
SUN	6 th	3RD SUNDAY AFTER TRINITY	10.30am
MON	7 th	Sts. Cyril & Methodius Bishops	—
TUE	8 th	St. Elizabeth Queen, Widow	—
WED	9 th	ST. JOHN FISHER, THOMAS MORE	10am
THU	10 th	The Seven Holy Brothers, Martyrs	—
FRI	11 th	<i>St. Pius I Pope, Martyr</i>	—
SAT	12 th	St. John Gualbert Abbot	9.30am *
SUN	13 th	4TH SUNDAY AFTER TRINITY	10.30am
MON	14 th	St. Bonaventure Bishop	—
TUE	15 th	St. Henry Emperor	—
WED	16 th	<i>Our Blessed Lady of Mount Carmel</i>	10am
THU	17 th	<i>St. Alexis</i>	—
FRI	18 th	St. Camillus of Lellis	—
SAT	19 th	St. Vincent de Paul	9.30am *
SUN	20 th	5TH SUNDAY AFTER TRINITY	10.30am
MON	21 st	St. Lawrence of Brindisi, Doctor	—
TUE	22 nd	St. Mary Magdalen Penitent	—
WED	23 rd	St. Apollinaris Bishop, Martyr	—
THU	24 th	<i>St. Christina, Virgin & Martyr</i>	—
FRI	25 th	ST. JAMES THE GREATER, AP. *	—
SAT	26 th	ST. ANNE, MOTHER OF OUR LADY	— *
SUN	27 th	6TH SUNDAY AFTER TRINITY	10.30am
MON	28 th	Sts. Nazarius & Comp., Martyrs	12pm
TUE	29 th	St. Martha, Virgin	9am
WED	30 th	<i>Monthly Requiem</i>	10am
THU	31 st	St. Ignatius of Loyola	6pm

* Mass is followed by anointing

* Holy Rosary every Saturday at 10am (even if there is no Mass)

We pray for...

- 1st Our Benefactors, living & departed
- 2nd Expectant mothers - *Doris Kafe*
- 3rd Priests & vocations - *Florence Biddlecombe, Peter Coles*
- 4th Dying - *Mary Bown*
- 5th Shrine of Walsingham

- 6th Our Parish
- 7th Good Government
- 8th Their Majesties The King and The Queen Consort
- 9th Our Bishops - *Doris Gray*
- 10th Beechcroft - *Ted Eyles, Marion Barnett, Jean Robinson, David Gill*
- 11th People on holiday - *Doug Biddlecombe*
- 12th Our Cell of OLW - *Mildred Griffiths, Sandra Cutler*

- 13th Our Parish
- 14th Our Friends - *Bill Collings*
- 15th Those in power and with authority - *Penny Daniels*
- 16th The lonely - *Les Patridge*
- 17th S.P.O.T. - *John Yates*
- 18th Care homes & hospitals
- 19th Carers - *Elise Savage*

- 20th Our Parish - *Charles White, Betty Barlow*
- 21st The Parish of Fleet - *Roy Berry*
- 22nd The grace of true repentance- *Lilian Freeborn, Gladys Day*
- 23rd With eating disorders - *Fred Bray, Isabella Jones*
- 24th Our enemies - *Doris Hutchings*
- 25th Sick - *David Mounce*
- 26th The growth of our Parish - *Marjorie Walmsley*

- 27th Our Parish - *Peter Biles*
- 28th Our choir and organists
- 29th Chapter of St. Aldhelm (Servers) - *Kim Uphill*
- 30th Departed - *Herbert Heaseman pr.*
- 31st Westham - *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 6	Exodus 12,13-28 Hebrews 9,11-15	17	111	Job 40 Romans 15,22-end
2	150	1 Samuel 2,1-10 Mark 3,31-end	18	112	Job 41 Romans 16,1-16
3	89 v. 1-18	Job 23 Romans 10,11-end	19	113	Job 42 Romans 16,17-end
4	90	Job 24 Romans 11,1-12	20	82, 100	Deuteronomy 30,1-10 1 Peter 3,8-18
5	92	Job 25 & 26 Romans 11,13-24	21	115	Ezekiel 1,1-14 2 Corinthians 1,1-14
6	74	Deuteronomy 24,10-15 Acts 28,11-16	22	117	Ezekiel 1,15-end 2 Corinthians 1,15-end
7	96	Job 27 Romans 11,25-end	23	120	Ezekiel 2 2 Corinthians 2
8	97	Job 28 Romans 12,1-8	24	121	Ezekiel 3 2 Corinthians 3
9	98	Job 29 Romans 12,9-end	25	7	2 Kings 1,9-15 Luke 9,46-56
10	99	Job 30 Romans 13,1-7	26	123	Ezekiel 9 2 Corinthians 5
11	101	Job 31 Romans 13,8-end	27	95	1 Maccabees 2,15-22 1 Peter 4,7-14
12	103	Job 32 Romans 14,1-12	28	125	Ezekiel 10,1-19 2 Corinthians 6
13	76	Deuteronomy 28,1-6 Acts 28,23-end	29	126	Ezekiel 11,14-end 2 Corinthians 7
14	106	Job 33 Romans 14,13-end	30	132	Ezekiel 12,1-16 2 Corinthians 8
15	108	Job 38 Romans 15,1-13	31	139	Ezekiel 12,17-end 2 Corinthians 9,1-5
16	110	Job 39 Romans 15,14-21			

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.
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	130	Judges 6,25-end Luke 14,12-24
2	128	Zechariah 2,10-end John 3,25-30	5	131	Judges 7 Luke 14,25-end
3	129	Judges 6,1-24 Luke 14,1-11	6	65 or 70	Ezekiel 8 2 Corinthians 4

7	134	Judges 8,22-end Luke 15,1-10	20	81	Ezekiel 24,15-end James 1,12-end
8	135	Judges 9,1-21 Luke 15,11-end	21	119 v. 49-64	1 Samuel 1,1-20 Luke 19,28-40
9	136	Judges 9,22-end Luke 16,1-18	22	119 v. 65-80	1 Samuel 2,1-11 Luke 19,41-end
10	137	Judges 11,1-11 Luke 16,19-end	23	119 v. 81-96	1 Samuel 2,12-26 Luke 20,1-8
11	138	Judges 11,29-end Luke 17,1-10	24	119 v. 97-112	1 Samuel 2,27-end Luke 20,9-19
12	140	Judges 12,1-7 Luke 17,11-19	25	94	Jeremiah 26,1-5 Mark 1,14-20
13	77 v. 1-12	Ezekiel 14,1-11 2 Corinthians 10	26	119 v. 113-128	1 Samuel 4 Luke 20,27-40
14	145	Judges 13,1-24 Luke 17,20-end	27	88 v. 1-10	Ezekiel 36,16-36 James 5
15	147	Judges 14 Luke 18,1-14	28	119 v. 129-144	1 Samuel 5 Luke 20,41-end
16	148	Judges 15 Luke 18,15-30	29	119 v. 145-160	1 Samuel 6,1-16 Luke 21,1-19
17	119 v. 1-16	Judges 16 Luke 18,31-end	30	119 v. 161-168	1 Samuel 7 Luke 21,20-28
18	119 v. 17-32	Judges 17 Luke 19,1-10	31	119 v. 169-176	1 Samuel 8 Luke 21,29-end
19	119 v. 33-48	Judges 18 Luke 19,11-27			

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 the 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: Atone for us! Precious Blood, delight of holy souls: Draw us! Amen.
(*St. Catherine of Siena*)

To cover the first days of August, until the new issue of High Tide is published:

*1st Aug: **St. Peter's Chains** (First Friday) - we pray for the dying.*

Anniversary of death: *Handel Kardas, Dennis Farmer*

Morning Prayer: *Psalm 141 - Ezekiel 13,1-16 - 2 Corinthians 9,6-end*

Evening Prayer: *Psalm 4 - 1 Samuel 9,1-14 - Luke 22,1-13*

*2nd Aug: **St. Alphonsus de Liguori**, Bishop - we pray for the Shrine of Walsingham.*

Anniversary of death: *Marlene Clothier*

Morning Prayer: *Psalm 142 - Ezekiel 14,1-11 - 2 Corinthians 10*

Evening Prayer: *Psalm 7 - 1 Samuel 9,15-end - Luke 22,14-23*

*3rd Aug: **7th Sunday after Trinity** - we pray for our Parish.*

Anniversary of death: *Claire Humphries, Sylvia Mackintosh, Terry McCarthy pr.*

Morning Prayer: *Psalm 106 v. 1-10 - Song of Solomon 5,2-end - 2 Peter 1,1-15*

Evening Prayer: *Psalm 107 v. 1-12 - Genesis 50,4-end - 1 Corinthians 14,1-19*

Litanies of the Most Precious Blood of our Lord Jesus Christ

Lord, have mercy on us.

R. Christ, have mercy on us. Lord, have mercy on us.

Christ, hear us.

R. Christ, graciously hear us.

God the Father of Heaven, **R. Have mercy on us.**

God the Son, Redeemer of the world, **R. Have mercy on us.**

God the Holy Spirit, **R. Have mercy on us.**

Holy Trinity, one God, **R. Have mercy on us.**

Blood of Christ, only-begotten Son of the eternal Father, **R. Save us.**

and so we respond to each invocation:

Blood of Christ, Incarnate Word or God,

Blood of Christ, of the New and Eternal Testament,

Blood of Christ, falling upon the earth in Agony,

Blood of Christ, shed profusely in the Scourging,

Blood of Christ, flowing forth in the Crowning with Thorns,

Blood of Christ, poured out on the Cross,

Blood of Christ, price of our salvation,

Blood of Christ, without which there is no forgiveness,

Blood of Christ, Eucharistic drink and refreshment of souls,

Blood of Christ, stream of mercy,

Blood of Christ, victor over demons,

Blood of Christ, courage of Martyrs,

Blood of Christ, strength of

Confessors,

Blood of Christ, bringing forth

Virgins,

Blood of Christ, help of those in peril,

Blood of Christ, relief of the burdened,

Blood of Christ, solace in sorrow,

Blood of Christ, hope of the

penitent,

Blood of Christ, consolation of the dying,

Blood of Christ, peace and tenderness of hearts,

Blood of Christ, pledge of eternal life,

Blood of Christ, freeing souls from purgatory,

Blood of Christ, most worthy of all glory and honour,

Lamb of God that takest away the sins of the world,

R. Spare us, O Lord.

Lamb of God that takest away the sins of the world,

R. Graciously hear us, O Lord.

Lamb of God that takest away the sins of the world,

R. Have mercy on us, O Lord.

Thou hast redeemed us, O Lord, in Thy Blood.

R. And made us, for our God, a kingdom.

The Most Precious Blood of Our Lord Jesus Christ

by Dom Prosper Guerange (The Liturgical Year)

John the Baptist has pointed out the Lamb, Peter has firmly fixed his Throne, Paul has prepared the Bride: this their joint work, admirable in its unity, at once suggests the reason for their feasts occurring almost simultaneously on the Cycle. The Alliance being now secured, all three fall into shade, while the Bride herself, raised up by them to such lofty heights, appears alone before us holding in her hands the sacred Cup of the nuptial feast.

The Church, it is true, has already made known to the sons of the New Covenant the price of the Blood that redeemed them, Its nutritive strength, and the adoring homage which is Its due. Yes, on Good Friday Earth and Heaven beheld all sin drowned in the saving Stream when Its eternal flood-gates at last gave way beneath the combined effort of man's violence and of the Love of the Divine Heart. The Festival of Corpus Christi witnessed our prostrate worship before the Altars on which is perpetuated the Sacrifice of Calvary and where the outpouring of the Precious Blood affords drink to the humblest little ones, as well as to the mightiest potentates of Earth, lowly bowed in adoration before It.

How is it then that Holy Church is now inviting all Christians to hail in a particular manner the Stream of Life ever gushing from the Sacred Fount? What else can this mean but that the preceding solemnities have by no means exhausted the Mystery? All this preparation and display would be objectless, all these splendours would be incomprehensible, if man were not brought to see in it the wooings of a Love that could never endure its advances to be outdone by the pretensions of any other. Therefore, the Blood of Jesus is set before our eyes at this moment as the Blood of the Testament, the Pledge of the Alliance proposed to us by God (Exodus 24,8; Hebrews 9,20), the Dower stipulated upon by Eternal Wisdom for this divine Union to which He is inviting all men, and the consummation of which in our soul is being urged forward with such vehemence by the Holy Ghost.

It was by His own Blood that the Son of God entered into Heaven. This divine Blood continues to be the means by which we also may be introduced into the eternal Alliance. Let us abandon ourselves, without fear and without reserve, to the energy of this precious leaven whose property it is to transform our whole being into Him. Under the Cross, the new Eve, the Church, is celebrating her birth from out the Side of her sleeping Spouse. When the new Adam, Christ, permitted the soldier's lance to open His Heart, we became in very deed, bone of his bone and flesh of his flesh.

The Chaplet of the Precious Blood

During those times in our lives when we do not *feel* God's love, it is most beneficial to meditate on Jesus' crucifixion and the many wounds he suffered out of love for us. It freshens in our minds the profound depth of his love. Meditating on the wounds of Jesus is an ancient devotion in the Church, one that has roots in the New Testament (see 1 John 1,7). Here is a short guide to a beautiful devotion to Jesus' Passion called the "**Chaplet of the Precious Blood.**" It contains powerful prayers that can be prayed using an ordinary rosary.

1) Make the sign of the cross.

2) On the first large bead, recite the **Creed**.

3) For the three small beads say: *May the Precious Blood that flows out from the Sacred Head of Our Lord Jesus Christ cover us now and forever. Amen.*

4) For each **decade of beads**, there is a different wound of Jesus to meditate on (see below). Then you say the *Lord's Prayer*, 10 *Hail Marys* and the *Glory be*. Then each decade ends with the following prayer: *Precious Blood of Jesus Christ, save us and the whole world.*

The five prayers for the five decades:

1) The Nailing of the Right Hand of Our Lord Jesus: *By the Precious Wound in Thy Right Hand and through the pain of the nail which pierced Thy Right Hand, may the Precious Blood that pours out from there, convert many souls and save sinners of the whole world. Amen.*

2) The Nailing of the Left Hand of Our Lord Jesus: *By the Precious Wound in Thy Left Hand and through the pain of the nail which pierced Thy Left Hand, may the Precious Blood that pours out from there relieve Souls in Purgatory and protect the dying against the attacks of evil spirits. Amen.*

3) The Nailing of the Right Foot of Our Lord Jesus: *By the Precious Wound in Thy Right Foot and through the pain of the nail which pierced Thy Right Foot, may the Precious Blood that pours out from there cover the foundation of the Catholic Church against the plans of the evil spirit and evil men. Amen.*

4) The Nailing of the Left Foot of Our Lord Jesus: *By the Precious Wound in Thy Left Foot, and through the pain of the nail which pierced Thy Left Foot, may the Precious Blood that pours out from there protect us from the plans and the attacks of evil spirits and their minions. Amen.*

5) The Piercing of the Sacred Side of Our Lord Jesus: *By the Precious Wound in Thy Sacred Side and through the pain of the lance which pierced Thy Sacred Side, may the Precious Blood and Water that pours out from there cure the sick, bring repentance to the dying, and bring us to eternal happiness with God. Amen.*

Feast of the month: St. Camillus of Lellis

18 July

After the sad and tragic final vote in the Commons on the bill on assisted suicide, let us look into the life of St. Camillus, patron saint of the sick, hospitals, nurses and healthcare workers.

Humanly speaking, Camillus was not a likely candidate for sainthood. His mother died when he was a child (a child very difficult to control!). From that time on Camillus was passed from relative to relative and was neglected by most of them, including his own father. Camillus learned to fend for himself and became a fierce fighter and avid gambler. Practically, he grew up in military camps with soldiers. Being six foot six and powerfully strong, he managed to be accepted into their ranks at the age of sixteen. It “helped” him that he made their scurrilous language his own.

At 17, he was afflicted with a disease of his leg that remained with him for life. In Rome he entered the San Giacomo Hospital for Incurables as both patient and servant but was dismissed for quarrelsomeness after nine months. He served in the Venetian army for three years.

Then in the winter of 1574, when he was 24, Camillus gambled away everything he had—savings, weapons, literally down to his shirt. He accepted work at the Capuchin friary at Manfredonia and was one day so moved by a sermon of the superior that he began a conversion that changed his life. He entered the Capuchin noviciate, but was dismissed because of the apparently incurable sore on his leg. After another stint of service at San Giacomo, he came back to the Capuchins, only to be dismissed again, for the same reason.

He went back to San Giacomo where his dedication was rewarded by his being made superintendent. Camillus devoted the rest of his life to the care of the sick. With the advice of his friend Saint Philip Neri, he studied for the priesthood and was ordained at the age of 34. Camillus left San Giacomo and founded a congregation of his own. As superior, he devoted much of his own time to the care of the sick. The red cross he and his followers wore on their habit, became the universal symbol of medical care.

Charity was his first concern, but the physical aspects of the hospital also received his diligent attention. Camillus insisted on cleanliness and the technical competence of those who served the sick. The members of his community bound themselves to serve prisoners and persons infected by the plague as well as those dying in private homes. Some of his men were with troops fighting in Hungary and Croatia in 1595, forming the first recorded military field ambulance. In Naples, he and his men went onto the galleys that had plague and were not allowed to land. He discovered that there were

people being buried alive, and ordered his brothers to continue the prayers for the dying 15 minutes after apparent death.

Camillus himself suffered the disease of his leg through his life. In his last illness, he left his own bed to see if other patients in the hospital needed help.

Prayer to St. Camillus

Glorious St. Camillus, turn your merciful eyes
upon those who suffer and those who care for them.
Grant to the sick Christian resignation
and trust in the goodness and power of God.
Make those who take care of the sick
generous and lovingly dedicated.
Help me to understand the mystery of suffering
as a means of redemption and the way to God.
May your protection comfort the sick and their families
and encourage them to live together in love.
Bless those who dedicate themselves to the infirm.
And may the good God grant peace and hope to all.
Lord, I come before You in prayer.
I know that You hear me, You know me.
I know that I am in You and that Your strength is in me.
Look at my body racked with infirmity.
You know, Lord, how much it hurts me to suffer.
I know that You are not pleased
with the suffering of Your children.
Give me, Lord, the strength and courage
to overcome moments of desperation and exhaustion.
Make me patient and understanding.
I offer up my worries, anxiety, and suffering
to be more worthy of You.
Let me, Lord, unite my sufferings
with those of Your Son Jesus
who for the love of men, gave His life on the Cross.
Furthermore, I ask You, Lord:
Help doctors and nurses take care of the sick
with the same dedication and love that St. Camillus had.
Amen.

Saint Camillus de Lellis, pray for us!

Know the Bible! - The Book of Kings (1)

Though 1 Kings has 22 chapters, in last month's article we finished our exploration of 1 and 2 Kings at the 16th chapter of 1 Kings to better follow the flow and structure of the Book of Kings (originally one book, later divided into two for practical reasons) and its stories. Now, indeed, we continue our study of Kings from:

1 Kings 17-2 Kings 17: Elijah, Elisha, and the Exile of Israel

For each king, God raised up prophets to hold them accountable. The most prominent are the northern prophets, Elijah and his disciple Elisha. Elijah was a wild man of a prophet who lived in the desert. His arch-nemeses were the northern king, Ahab, and his wife Jezebel. Together they had instituted worship of the Canaanite god Baal all over Israel. In a famous story, Elijah challenged 450 prophets of Baal to a contest to see which God was real. They all built altars and prayed to their gods, but only the God of Israel answered with fire. In another story, Ahab uses his royal power to murder an Israelite farmer and steal the family's vineyard. Elijah again confronts Ahab's injustice and announces the downfall of his house.

Elijah eventually passes the mantle of his prophetic leadership to a young disciple named Elisha, who asks God for twice the power and authority of Elijah. What's fascinating is how the author recounts seven miraculous feats of Elijah and then offers stories of 14 acts of power from Elisha. While both prophets were clearly remarkable men and played the same role of confronting Israel's kings for the idolatry and injustice they caused, ultimately they were unsuccessful in turning Israel back from apostasy.

The next section begins in 2 Kings 9 as the northern kingdom is rocked from a bloody revolution by a king named Jehu who destroys Ahab's family. Although he was first commissioned by God, his violence becomes excessive and creates a spiral of political assassinations and rebellions from which northern Israel never recovered. Coup after coup follows Jehu as each king worships other gods and allows gross injustice.

It all leads up to 2 Kings 17 when the big bad empire of Assyria swoops down and takes out the northern kingdom altogether. The capital city of Samaria is conquered, and the Israelites are exiled and dispersed throughout the ancient world.

2 Kings 17 is key because the author stops the story and offers a prophetic reflection on all that's happened so far. He blames the downfall of the northern kingdom on the idolatry and covenant unfaithfulness of Israel

and its kings. Because of their sins, God allowed his people to face the consequences of their decisions.

2 Kings 18-25: Final Kings in Judah and Exile to Babylon

The final movement of the books of Kings tells the story of the lone southern kingdom of Judah. Here we meet some pretty heroic kings, like Hezekiah, who trusts God when the armies of Assyria come knocking at Jerusalem's door. Or Josiah, who discovers a lost scroll of the Torah in the Temple and, after reading it, institutes reforms to try to remove all the idols and Canaanite influences in the land.

But alas, Judah is too far gone. The king in between Hezekiah and Josiah, named Manasseh, is the worst by far. He not only introduces the worship of idol statues into the Jerusalem Temple, but he also institutes child sacrifice. God sends prophets to say that the time has come: Israel has reached a point of no return.

The final chapters, 2 Kings 24-25, tell the story of the Babylonian empire coming to invade Jerusalem, destroy the Temple, and carry the people and the royal line of David off into exile. The story ends leaving us wondering: is God done with Israel and the line of David?

Well, the final paragraph jumps 40 years ahead, into the Babylonian exile. We find here an odd short story about Jehoiachin, a descendant from David who would have been king in Jerusalem. The king of Babylon releases Jehoiachin from prison and invites him to eat at the royal table for the rest of his life (2 Kings 25,27-30). It's not much, but the story offers a glimmer of hope that God has not abandoned his promise to David. And it's that hope that gets explored further in the wisdom and prophetic books of the Bible.

2 Kings 2,23-25 has also one of the (seemingly) most bizarre stories of the Bible with Elisha, the bears and 42 children. After God took the prophet Elijah up to heaven in a chariot, Elisha became his successor and received a double portion of Elijah's anointing. Shortly afterward, as he's strolling along, this bizarre incident happens:

"[Elisha] went up from there to Bethel, and while he was going up on the way, some small boys came out of the city and jeered at him, saying, 'Go up, you bald-head! Go up, you bald-head!' And he turned around, and when he saw them, he cursed them in the name of the LORD. And two she-bears came out of the woods and tore forty-two of the boys. From there he went on to Mount Carmel, and from there he returned to Samaria."

Stay "tuned in" for next month's explanation of the story. In the meantime, think twice before you comment on the Vicar's hair(cut)... 🙄

The Psalms

Psalms 50: True worship

The main part of Psalm 50 consists of a divine judgement regarding the overestimation of sacrifices in the Temple liturgy. The essence of true worship is not the external ritualism of sacrifices but what these are supposed to be visible signs of: humble witness of God's majesty, his praise, and obedience to his commandments. The same concept will be expressed often by the Prophets as well.

The Psalm can be divided in to three main parts: vv. 1-6 introduce and describe God's appearance; vv. 7-21 present a rebuke uttered by God; vv. 22-23 contain a warning, even a threat, but they also give a summary in the form of exhortation and a promise of salvation.

Verses 1-6: *the appearance of God* — the cultic drama of worship where God "appears" to his people can be likened to the theophanies experienced by Moses (Exodus 3 & 19), Elijah (1 Kings 19), Isaiah (ch. 6) or Ezekiel (ch. 1). What is portrayed here is not as much what God is like but rather what he does: he has come to sit in judgement and has already summoned the whole earth from the east to the west. What a God must he be whom the whole world obeys!

Yet, his people have so often failed to let themselves be spiritually affected by his might and majesty. A failure which, as the prophet Amos pointed out (4,12), is the root-cause of Israel's corruption, with in the cultic (liturgical) and in private (moral) life.

The description of God's appearance is clearly rooted in Israel's experience of Sinai. God is surrounded by a radiant light so that no human eye is able to see him (see Deut 33,2; Ps 18,7; Ex 34,29-35). This same splendour, however, also becomes Israel's "crown of beauty" as it shines on Jerusalem and on the Temple. Devouring fire and roaring tempest witness how God now summons the people so that he may judge them; the very same fire and tempest will also testify to the righteousness of God's judgement.

It is his own people that God has especially the right to call to account because they are under a special obligation to him as a result of the covenant which they solemnly made with him by sacrifice (Ex 24,4). In this sense we must understand the expression "godly one" in verse 5: it is not an indication of Israel's special virtues but its relationship to the living God. God is the foundation of this "title" and not Israel's presumed holiness.

Verses 7-21: the judgement of God — This second section of Psalm 50 can be subdivided into two parts. In vv. 7-15 God opposes Israel's sacrificial cult as it was practised. Israel recognised the rule of the living God from which they departed *in spite* of the sacrificial system of the Temple. God as God wants to be taken absolutely seriously. The purpose of the psalm is to impress on the minds of the people that their cardinal mistake is, in spite of all their religious zeal, a lack of *true* respect for God.

It is, of course, not the sacrifices as such (or their number), which is the cause of God's reproof but rather the wrong spiritual attitude his people adopt. They think God is in *need* of their sacrifices. Consequently, they think themselves to be independent as well as able to make God amenable to their own will. They try to "extort" salvation from him with their gifts. The true position is, however, exactly the reverse.

Even if we absurdly assume that God could become hungry (vv. 12-13), he owns the whole creation and would not need man's help. In this hypothetical assumption, of course, lies already hidden that thoroughly preposterous idea which the psalm repudiates: making God into our image.

This is way Psalm 50 calls upon Israel to offer a "sacrifice of praise", removing anything materialistic from the offerings. What is required of man is his humble and obedient reverence towards God, a complete subordination, acknowledging him as the "Most High". Any material sacrifice is only acceptable as visible expression of this internal attitude. The people are to realise to what a large extent they depend on God in everything. It is on this level that true worship takes place.

In verses 16-21, then, we have a second rebuke, addressed to the wicked, to those, that is, who do not put the covenant with God into practice inter everyday life. They boast of knowing the Law by heart and they recite it day and night but they do it in a legalistic spirit and so their hearts are far from God. It is a different type of spiritual insincerity that is denounced in these verses. In their interpretation the Law, they put themselves over and above the word of the living God instead of subordinating themselves to it.

Even worse, however, is the fact that such insincerity manages to cloth itself into an imaginary piety. It is again the wrong concept of God which makes this possible. Only because there is no immediate retribution of obedience or only because God is often seemingly silent when his laws are not obeyed, they think God is like them and so they will seek and see him as and when he is useful to them. This blasphemy is their real sin.

Verses 22-23: warning and salvation — the Psalm wants us to see God as he really is, and to amend our lives and attitude to him accordingly so that his judgment may bring salvation for us.

Symbols of Early Christian Art: the Lamb

Based on prof. László Vanyó book

Lambs and sheep are not always easy to distinguish in early Christian art, so context is of utmost importance. A sheep can symbolise the penitent, can be an artistic representation of the sheep that had been lost and now found, or can be symbol of the saved soul. St. Gregory of Nyssa (+394) in his writings, explores the concept of Christians being both sheep and shepherds, reflecting the idea that believers are called to both follow Christ's guidance and to lead others towards him.

It is from the 4th century that the lamb becomes more and more often symbol of Christ. In the basilica of San Vitale in Ravenna (built between 526-547) the mosaic with the mystic Lamb (*see the cover page of this month's magazine*) occupies a place of eminence. There the Lamb, placed in a fruit wreath with twenty-seven gold and silver stars inside, is clearly Christ. He is both the sacrificed (bearing the sign of his Passion) and the glorified (with horns!) Lamb. One cannot but recall Revelation 5,5-6.

But the roots of lamb (or sheep, or ram) as Christological symbol reach down to the Old Testament. We all know about the young, spotless lamb of Exodus: each family of Israel, before fleeing Egypt, must kill a lamb, without breaking its bones, and must sign the door lintels with its blood to be saved from the angel of destruction. The first Christians immediately spotted the parallel with John 19,31-36 where Christ's legs on the Cross are not broken unlike the legs of the two crucified with him.

But this is not the only Old Testament source for the Christ-lamb symbolism. The horns on the Mystic Lamb of Ravenna are a reference to the ram (Genesis 22,13) sacrificed by Abraham instead of Isaac, his son. That ram, caught in the bushes by his horn, becomes a prefiguration of Christ on the cross for the church fathers. As Isaac was saved by the ram so is the Church saved by the death of Christ, our sacrificial "ram".

The horn, being symbol of might and power, becomes an important part of the Christ-lamb symbolism. Hence the horned lamb is always a representation of the victorious Christ.

The same horn of the ram in Abraham's story becomes in the prophets the trumpet announcing the good news of redemption (Zechariah 9,14). In Isaiah 53,7 the lamb, which does not open its mouth while being led to slaughter, becomes a prophecy about the coming Messiah. In Jeremiah 11,19 the righteous, slaughtered by his enemies but saved by God, is likened to a lamb. In Hosea 4,16 the lamb is the symbol of meekness (*"I am meek and*

bumble of heart” says Jesus about himself in Matthew 11,29). In Psalm 113,4 and in Wisdom 19,9 the lamb is the symbol of joy (see John 17,13).

Even the two rams in Leviticus 16, offered by the high priest as burnt offering for his own sins and for the sins of the people, become symbols of Christ.

Finally, as on one of the mosaics in Ravenna for example, the lamb sacrificed by Abel also appears early on in Christian art as prefiguration of Christ. Here Christ is not only the “true Abel” whose innocence makes his sacrifice pleasing to God, but he is also the “only true acceptable sacrifice”.

It is no wonder the New Testament is full of the same Christ-lamb parallel: 1 Corinthians 5,7; 1 Peter 1,19; Hebrews 10,22; 11,28; 13,11; John 1,29; Revelation 22,1; 6,1; 8,1. In Revelation 7,17 we see the Lamb who is also the shepherd of the sheep (see St. Gregory of Nyssa).

The early Church clearly saw it as the fulfilment of all the lamb\sheep\ram-related symbolism the fact that Christ died on the very same day when the sacrificial lambs for the Pesach (Passover, Jewish “Easter”) were prepared in the Temple of Jerusalem. At the Last Supper, which was a traditional seder meal with the paschal lamb (see Exodus), Christ he himself ate of the lamb and so it also became a Eucharistic symbol now present on so many vestments, sacred vessels, altars and reredos. However, as Origen (+253) pointed out, Christ substituted the paschal lamb (as a mer prefiguration of the truth to come) with his own body and blood (the fulfilment of every paschal symbol in the Old Testament).

In early Christian the Lamb is often surrounded by some kind of wreath. The reasoning behind it would not be immediately obvious for us but it follows the logic of how the Bible was interpreted in the early Church. In Exodus 12,5 we read about the paschal lamb: “*Your lamb shall be without blemish, one year old male.*” Now, in Luke 4,19 Christ says he came “*to proclaim the year of the Lord’s favour.*” Add to this Psalm 65,11: “*You [O God] crown the year with the wreath of your goodness*” and you have a link between the lamb and the wreath...

On most representations the lamb turns its head back as a symbol of Christ he is looking back on the ones following them. Since Revelation will become the main source for art, Christ as Lamb is mostly depicted on a throne (chapter 5), on the hill in paradise (14,1; 22,1; 2,7; 2,17), or as the Ruler of the new world. The lamb holding or carrying a cross or standard will only start appearing in the Middle Ages, however already in the 4th century the lamb often raises his front leg in art in reference to Mark 6,41 where Christ blessed the five loafs, the same lamb coming thus rather early a Eucharistic symbol.

The canonisation of Blessed Carlo Acutis

By Courtney Mares for CNA

The Vatican announced Friday that Blessed Carlo Acutis and Blessed Pier Giorgio Frassati, two young Catholics beloved for their vibrant faith and witness to holiness, will be canonized together on September 7.

Acutis, an Italian computer-coding teenager who died of cancer in 2006, is known for his great devotion to the real presence of Jesus in the Eucharist.

He became the first millennial to be beatified by the Catholic Church 2020 and is widely popular among Catholics, particularly youth. Known for his deep faith and digital savvy, he used his computer-coding skills to draw attention to Eucharistic miracles around the world. His miracles' exhibit, featuring more than 100 documented miracles involving the Eucharist throughout history, has since travelled to thousands of parishes across five continents.

The Vatican formally recognized a second miracle attributed to Acutis' intercession on May 23, 2024. The case involved the healing of 21-year-old Valeria Valverde of Costa Rica, who sustained a serious brain injury in a bicycle accident while studying in Florence in 2022. She was not expected to survive but recovered after her mother prayed for Acutis' intercession at his tomb in Assisi.

Born in London in 1991 and raised in Milan, Acutis attended daily Mass from a young age and was passionate about the real presence of Jesus in the Eucharist. Shortly after his first Communion at the age of 7, Carlo told his mother: "To always be united to Jesus: This is my life plan."

Carlo called the Eucharist "my highway to heaven," and he did all in his power to make the real presence known. His witness inspired his parents to return to practicing the Catholic faith and his Hindu au pair to convert and be baptized.

Many of Carlo's classmates, friends, and family members testified to the Vatican how he brought them closer to God. He is remembered for saying, "People who place themselves before the sun get a tan; people who place themselves before the Eucharist become saints."

Shortly before his death, Acutis offered his suffering from cancer "for the pope and for the Church" and expressed a desire to go "straight to heaven."

Known as a cheerful and kind child with a love for animals, video games, and technology, Acutis' life has inspired documentaries, digital

evangelization projects, and the founding of schools in his name. His legacy continues to resonate strongly with a new generation of Catholics.

The first, officially recognised miracle was bestowed on a Brazilian boy, Mattheus. Mattheus was born in 2009 with a serious condition (annular pancreas) that caused him difficulty eating and serious abdominal pain. He was unable to keep any food in his stomach and vomited constantly.



By the time Mattheus was nearly four years old, he weighed only 20 pounds, and lived on a vitamin and protein shake, one of the few things his body could tolerate. He was not expected to live long. His mother, Luciana Vianna, had spent years praying for his healing.

At the same time, a priest friend of the family, Fr. Marcelo Tenorio, learned online about the life of Carlo Acutis, and began praying for his beatification. In 2013 he obtained a relic from Carlo's mother, and he invited Catholics to a Mass and prayer service in his parish, encouraging them to ask Acutis' intercession for whatever healing they might need.

Mattheus' mother heard about the prayer service. She decided she would ask Acutis to intercede for her son. In fact, in the days before the prayer service, Vianna made a novena for Acutis' intercession and explained to her son that they could ask Acutis to pray for his healing. On the day of the prayer service, she took Mattheus and other family members to the parish.

Fr. Nicola Gori, the priest responsible for promoting Acutis' sainthood cause, told Italian media what happened next:

On October 12, 2013, seven years after Carlo's death, a child, affected by a congenital malformation (annular pancreas), when it was his turn to touch the picture of the future blessed, expressed a singular wish, like a prayer: 'I wish I could stop vomiting so much.' Healing began immediately, to the point that the physiology of the organ in question changed. On the way home from the Mass, Mattheus told his mother that he was already cured. At home, he asked for French fries, rice, beans, and steak - the favourite foods of his brothers.

He ate everything on his plate. He didn't vomit. He ate normally the next day, and the next. Vianna took Mattheus to physicians, who were mystified by Mattheus' healing.

(Above: photo of Mattheus holding a photo of Bl. Carlo Acutis.)

An evening with Carlo Acutis

Connor Hansford writes:



Yesterday (June 26th) I travelled to St George's Roman Catholic Cathedral in Southwark for '*An Evening with Carlo Acutis*', an event for 18-35s organized by St George's Cathedral Young Adults and featuring Adoration and Benediction, accompanied by worship music from Hakuna UK, followed by a presentation from Anna Johnstone, former governess to the Acutis family, and Veneration of a first-class relic. Although not officially a saint until September 7th, Carlo is already fondly known as 'the First Millennial Saint' and 'Patron Saint of the Internet'.

A couple of weeks ago I participated in the college's annual trip to the British Museum for a Bible-themed tour. On my way home, I visited Corpus Christi Church on Maiden Lane, which features a Shrine to Blessed Carlo, carved by Ferdinand Stuflesser and containing a first-class relic gifted to the church by Cardinal Vincent Nichols. A fellow ordinand, noting my devotion to Blessed Carlo, sent me a link to yesterday's event and so off I went, stopping *en route* in St Paul's 'tat' shop next to Westminster Cathedral and Watts & Co. (ecclesiastical tailor) to try on stoles ahead of my ordination next year – God willing!

At St George's, I followed the signs to the Lady Chapel, where I was stopped by an official who told me that 'they' were shortly about to do some filming. It was then I noticed the cameras and standing among them, Aled Jones! 'They' turned out to be *Songs of Praise*! It was a surreal experience exploring the exhibition, arranged (rather inelegantly, I thought) along one wall, and hearing Aled in the background interviewing someone I thought was an employee of the cathedral. It was only when I heard mention of a relic that I realised it was none other than Anna Johnstone, tonight's guest of honour and governess to Carlo's two younger siblings from 2015 to 2018.

Carlo's legacy inspired her to convert to Catholicism and later to take a degree in Theology from Cambridge University. She now travels the world telling people about Carlo. Waiting in the nave for the interview to finish, I

met a young boy still in his school uniform who wanted to see the relic. After the interview and photographs were done, I asked Anna if she wouldn't mind a photograph. She let the boy hold Carlo's relic, telling both of us that Carlo would be our friend if we asked him and that his intercession is very powerful. Then she gave us both prayer cards. It was an amazing moment and one I'm sure we'll both remember forever.

No hands waved as Hakuna sang and played; instead, all eyes were fixed upon Christ, fully present in the Blessed Sacrament. What Carlo would want us to know, Anna said, is that wherever there is a tabernacle, there Jesus is present: the Miracle of Miracles, notwithstanding the almost bewildering number of miracles Christ is working through Blessed Carlo – I suspect to speak to a generation, *my* generation, growing up in an increasingly secular world.

The event was due to finish at half-past 8 but due to an impromptu Q&A session, Veneration did not begin until 9pm and the queue was out of this world – like a rock concert. I wanted to be on the bus before it got dark, so I left before I could venerate the relic, but I had done so earlier in the Lady Chapel and I had contemplated the reliquary in the peace and solitude of Corpus Christi a fortnight prior where I touched a couple of prayer cards to Carlo's hair, making with them the sign of the cross.

It was a wonderful evening. I hope everyone who catches part of it on TV realises that young people are capable of thoughtful, liturgical faith, and in fact this is what many of them want and need, *rather* than vague platitudes and silent discos. Carlo died of leukaemia on my ninth birthday: October 12th, 2006. He offered his suffering gladly for the then pope, Benedict XVI. His doctor later recalled that he passed through his care 'like a meteor'. The Eucharist, he said, was his 'highway to heaven', and his goal was to 'always be close to Jesus'. He was convinced of the missional value of Eucharistic miracles and used his considerable computer skills to compile an exhibition, which is on display at St George's until July 7th and is also available online at <https://www.miracolieuucaristici.org/en/Liste/list.html>.



Blessed, soon to be Saint, Carlo Acutis, Pray for Us!

Vicar

Fr Gregory Lipovsky - vicar@stpaulsweymouth.org - 07796 963703 - The Vicarage, 58 Abbotsbury Road, Weymouth, DT4 0BJ

The Vicar's day-off is Tuesday. With enquiries about Baptisms, Weddings, Banns, or Funerals, please, contact the Vicar. If you are in hospital, live in a care home, or are house-bound and you wish to receive Holy Communion and/or Anointing, or to make your Confession, please let the Vicar know and he will be very happy to visit you.

Assistant Priest

Fr Tony Ball - tonyball2019@icloud.com - 07899 027710

St. Paul's	Fleet
<u>Churchwardens</u> Jeanne James jeannejames@uwclub.net 07854 275895 Sharon Waight sharonwaight3@gmail.com 07879 681900	<u>Churchwardens</u> John Coombe john@seabarn.co.uk Anthea Spearing antheasp@googlemail.com
<u>Parish Office</u> 07356 256800 (WhatsApp as well) stpweymouth@gmail.com	<u>Parish Office</u> 01305 782757 geofftaylor919@btinternet.com

S.P.O.T. (*our charity shop*) — 01305 750951; we are always looking for volunteers!

Parish Hall & Activities — With enquiries 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, please visit our website: ***stpaulsweymouth.org***