



# HIGH TIDE

*August 2022*

PARISH MAGAZINE  
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - Articles from Gerald Duke, Jeanne James - Marian Apparitions - UFOs - Catechism - and more*

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

<http://www.stpaulsweymouth.org>

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and to Liz Evans for the proof-reading.*

*The next Magazine will be published on **Sunday 28<sup>th</sup> August**. Please, send all articles,  
information, news you wish to be publish by Sunday 21<sup>st</sup> August.*

## From the Vicar

Dearly Beloved, the exceptional heat we had in the last few weeks reminded me of an August almost 20 years ago when I moved to Rome. The high temperatures of the day refused to drop in any significant way even during the night. My room in the monastery where I was staying was on the last floor and had a nice terrace. For two weeks or so I dragged out my mattress onto the terrace in the vain hope of finding some refreshment from the heat.

The days were even more intolerable. Trying to use the uneventful weeks before the start of the academic year, I walked as much as I could so I could see *everything*... What I remember from that August is the heat emanating from everywhere: pavement, cars, buildings, ancient ruins - and the noise. Rome is noisy. Not because of the traffic but because of the Romans. Everybody is shouting. For all sort of reasons. Or, sometimes, without any reason. I blame the heat - it makes you a bit ~~natty~~ impatient.

Every biblical scholar agrees that the most important, the greatest letter of St. Paul is that to the Romans even if it does not mention his usual topics such as the Eucharist, the Resurrection, or the Last Things. As an Anglican Bishop-scholar put it: "it is by common consent his masterpiece; it dwarfs his other writings." Why? It talks about God's dealings with us and about faith - and in both cases it stresses the importance of love. Of concrete, tangible, real love. How God has always dealt us not in a way we would have deserved but generously, kindly, lovingly. He forgives us again and again. He continues to love us even when we turn away from him. And so, St. Paul writes, same must be true of our faith. Without love - concrete, tangible, real love - our faith will not save us. He gives some concrete examples: forgive each other, repay evil with good, support each other, love each other - or at least bear with each other patiently and kindly. Romans, even in St. Paul's time, were a bit ~~natty~~ impatient. Again, I blame the heat. Also their deep divisions - Romans against "barbarians", rich against poor, citizens against slaves - followed them into the Church and so St. Paul admonished them: your great faith without love will avail to nothing...

The Church makes us read the letter to the Romans on most Sundays, especially during summer. As good Mother she knows that heat - be it physical or that is of our sins: pride, division, hate, jealousy, envy, gossip - can so easily make us impatient with each other. Let us then heed the words of St. Paul and "*let us work out our salvation with fear and trembling*" making sure our faith, through charity and love, will avail to eternal life.

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

Fr. Gregory

# Martyrs

*Gerald Duke writes:*

Gallows Hill was an area of Dorchester close to the junction of Icen Way and South Walks. The site is marked today by three sculptures of local Roman Catholic martyrs hanged for their faith. There was also a gallows site in Weymouth near Greenhill. [1]

The memorial in bronze by Dame Elizabeth Frink [2] represents two martyrs facing Death and commemorates all Dorset men and women who suffered for their faith and seven known Catholics who were executed [3] at various sites.

The martyrs are known variously as the Dorset Martyrs or the Chideok Martyrs. They should not be confused with the Tolepuddle Martyrs. Of those named at the memorial site, the most local to Weymouth were John Adams from Martinstown and John Chapman (not mentioned on the plaque as he was not executed) of Langton Herring. In 1573, Chapman became the minister of Litton Cheney and two years later was appointed to the benefice of Langton Herring. He also held the living of Winterbourne Monkton. [4] He was given "Papist literature" by one Mr Henry Falkner, a prosperous yeoman farmer of Litton Cheney and a Catholic. Falkner was only mentioned in Chapman's confession in 1582 when he was dead and could suffer no harm from inquisitors. Neither did he mention Litton Cheney, lest his family, who still lived there should become involved and persecuted. He only admitted to being the parson of Langton Herring.

In 1578, Chapman, having read the literature from Falkner, all of which had been smuggled from France and delivered to the vicarage at night, he left the English Church to go over to Rome. He made no formal resignation but simply rode away to Martinstown to join his friend the Venerable John Adams who had also converted. Together they travelled with others to the seminary at Rheims in France.

After a year of training at the seminary, Chapman and Adams returned to England and to Warblington where there was an assembly point or "Common Refuse" at the Castle for newly arrived priests. In August 1582, Chapman was captured and tried in Winchester after which he was acquitted and returned to Rheims. Years passed and he appears once more in 1589 where he is described as "one of the priests who had been longest on the English Mission". Later he was noted as one dressed as a shepherd of sheep rather than souls and he quietly disappears. [5] His friend John Adams would become a martyr.

In 1583, Adams was described in the following way. “he appeared to me to be about 40 years of age, of average height, with a dark beard, a sprightly look and black eyes. He was a good conversationalist, very straightforward, very pious and pre-eminently a man of hard work”. [6] No doubt a description that could be applied to a more contemporary and hardworking priest.

Although he was the vicar of St Martins in Martinstown, no records remain of him. Having returned from Rheims with Chapman, their lives divided. Firstly, Adams was involved in a series of exorcisms at Sir George Peckham’s house at Denham. The chief exorcist was the Jesuit, William Weston who had 12 priests who worked with him. Adams worked mostly in Hampshire. He was arrested in Winchester and accused of being the priest who had spoken in a barn nearby. Taken to London he was imprisoned in the Clink [7]. It was the summer of the Babbington Plot [8] and another priest in the Clink accused Adams and others there of being “the most dangerous men in the prison”.

Adams resisted all attempts to convert him and on October the 8th he was hanged, drawn and quartered [9] at Tyburn [10] together with 2 other priests from the prison, John Lowe and Robert Dibdale. [11]

The three priests were beatified (the last stage prior to canonisation) by Pope John Paul II on 22 November 1987. [12] Could it be a coincidence that the beatification took place during the feast of St Martin which in Martinstown was celebrated for 2 weeks after the 11th November? [13]

[1] Daily Echo, 26.10.2013

[2] [discoverdorchester.co.uk/frink-in-dorchester/](http://discoverdorchester.co.uk/frink-in-dorchester/)

[3] [www.dorchester-tc.gov.uk/docs/downloads/MartyrsMemorial.pdf](http://www.dorchester-tc.gov.uk/docs/downloads/MartyrsMemorial.pdf)

[4] The Seminary Priests, Volume 1. Elizabethan. Godfrey Anstruther O.P

[5] Dorset Elizabethans at Home and Abroad, Rachel Lloyd

[6] The Seminary Priests, *ibid.*

[7] [www.clink.co.uk/history-of-clink.html](http://www.clink.co.uk/history-of-clink.html)

[8] [www.history-magazine.com/babington.html](http://www.history-magazine.com/babington.html)

[9] [engole.info/hanged-drawn-and-quartered/](http://engole.info/hanged-drawn-and-quartered/)

[10] [englishhistory.net/tyburn/](http://englishhistory.net/tyburn/)

[11] Dorset Elizabethans at Home and Abroad

[12] wikipedia: John\_Adams\_(Catholic\_martyr)

[13] [shirleytwofeathers.com/The\\_Blog/pagancalendar/feast-of-saint-martin/](http://shirleytwofeathers.com/The_Blog/pagancalendar/feast-of-saint-martin/)



# Book Club

*Jeanne James writes:*

I belong to a book club. There are 6 of us (all women of a certain age). We try to meet every 6 weeks or so which gives us time to read the chosen book. We take it in turns to choose a book so as you can imagine there is a wide variety of genres chosen. I used to choose classics such as *The Pilgrim's Progress* - John Bunyan, *The Picture of Dorian Gray* - Oscar Wilde, *Catch 22* – Joseph Heller and anything by Thomas Hardy or Jane Austen but most of the other ladies used to moan at my choices so I leave it to them now.

I started off by buying electronic books but now I tend to buy paperbacks because I bought a couple of bookcases and needed to fill them up.

Some other books we have read and I can recommend are: (I have those marked below with an asterisk in paperback if anyone would like to borrow some.)

A Man Called Ove – Fredrik Backman

Where The Crawdads Sing – Delia Owens (now on at the cinema)

\*The Lost Apothecary – Sarah Penner

\* The Guest List – Lucy Foley

\*Life After Life – Kate Atkinson

\*The Five People You Meet in Heaven – Mitch Albom

\*The First Phone Call from Heaven – Mitch Albom

\*The Keeper of Lost Things – Ruth Hogan

\*The Elegance of The Hedgehog – Muriel Barbery

\*Room – Emma Donoghue

\*The Woman in Black – Susan Hill

\* My Sister's Keeper – Jodie Picoult

\*The Kite Runner – Khaled Hosseini

\*The Journal of Mrs Pepys – Sara George

\*The Clockmaker's Daughter – Kate Morton

\*Still Alice – Lisa Genova

Into The Water – Paula Hawkins

The Man I think I Know – Mike Gayle

Eleanor Oliphant is completely Fine – Gail Honeyman

Elizabeth is Missing – Emma Healey



We take it in turns to host, usually a Friday evening. The hostess provides refreshments. It is a very enjoyable time spent catching up with each other's news, chatting, eating, drinking and of course (if we have time) we discuss the book using suitable questions from the internet.

## The new Altar

I am sure many of you knew about the painting hanging high up in the chancel but I am also rather sure that only very few of you could clearly see and enjoy it. I hope its new place in the south transept will make it possible for all to appreciate it more.

The artist is *Caroline Duval* and I must admit I was unsuccessful to discover anything about her. She was active around the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century. All her artworks I found online are “inspired copies” of famous paintings. So is the case with our painting.

The title of the painting is “*The Holy Family*” - however, this is somewhat misleading as we would expect to see Jesus, Mary, and Joseph. Indeed we have decided to dedicate the new Altar, with the painting as its reredos, to the Most Holy Trinity. But more about this later.

The original painting that inspired Caroline Duval is “The Holy Family (The Seville Virgin)” painted with oil on canvas by Bartolome Esteban Murillo between 1665 and 1670 and now is kept in the Louvres in Paris. Murillo (1617-1682) was a famous Spanish Baroque painter. Although he is best known for his religious works, he also produced a considerable number of paintings of contemporary women and children.

So who is in the painting? Starting from the top, we see God the Father surrounded by heavenly light (1 Timothy 6,16: “*who dwells in unapproachable light*”) and by angels. As so often in art, the Father is dressed in green - colour of hope and the colour of the “after Trinity” liturgical season. He is painted in a very traditional (though somewhat misleading) way: as an old man with white beard.

The presentation of the angels is typical of the Baroque era: little children (almost babies) with gold-blond hair and with their loins hidden. Their age (toddlers) is a reference to the purity and holiness of angels; their gold hair is a reflection of God’s beauty and light. Their tender age together with their hidden intimate parts expresses the theological truth that angels have no sex: they are neither male nor female - so they are painted in a way that it is impossible to tell whether they are boys or girls.

To painting is divided into two parts: the “up there” with its heavenly light and the “down here” with its darker colours. Heaven and earth are squeezed into this artwork: by looking at it we can see the whole created world. However, this apparent division and separation of heaven and earth is counterbalanced by the vertical line of the Father, the Holy Spirit (present as a dove), and Jesus. God, the Holy Trinity, acts as a strong link or bridge between heaven and earth.

The Holy Spirit, in the form of a dove, hovers over the darkness - just as He did at the beginning of creation: *“The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters”* (Genesis 1,2). The message is clear: even when darkness seems to surround us, we can be sure that God has not abandoned his creation and continues to tame the powers of darkness. Just as at the beginning chaos was transformed into beauty and richness by God so he will bring out good from our present sufferings and trials.

The Holy Spirit rests clearly above the figure of Jesus (as so many times in the Gospels) but His “wing” extends over Mary as well who was overshadowed by His power (Luke 1,35) when she conceived the Son of God.

Our Lady is dressed in blue - her traditional colour but also the colour of Israel. Thus Mary becomes the pre-figure of the new Israel: the Church. The vocation of the old Israel was to make God known to the rest of the world. Now it is Mary who shows and gives God to all.

Our Lady is depicted in a seated position, she herself becomes a seat, a throne for God’s Eternal Wisdom. In the Litanies of Loreto we lovingly call her “Seat of Wisdom”. In Proverbs (especially in chapters 9 and 24) we see the Eternal Wisdom preparing for himself a worthy dwelling place so that he can invite all to a feast and enrich them. We see Mary, conceived without sin, as the worthy dwelling place for the Son of God.





A great contrast to Mary's youthful beauty is her aunt, Elizabeth, depicted as an aged woman. Though beyond any human hope for a child, barren in the eyes of men (Luke 1,36), she holds her own child as a visible, tangible sign of God's love, mercy, and faithfulness. All those who see must exclaim with the Psalmist: "*Who is like the Lord our God?! He gives the barren woman a home, making her the joyous mother of children. O praise the Lord! O praise his Name!*" (Psalm 113) There should be no difficulty, no trial, no suffering that shakes a Christian's hope in God's love and help and mercy when they look at Elizabeth - "*For with God nothing will be impossible*" (Luke 1,37).

Elizabeth's son, John the Baptist, is seen in this painting already dressed for his future austere life in the desert. The last prophet of the Old Testament receives his staff or rod from Jesus so he can prepare Israel for the coming of the Messiah. We are reminded of the words of Jeremiah (1,5): "*Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.*"

In times when we may wonder about our place, our vocation in this world; about God's purpose (has he any at all?!) with us; about our vocation; in those times we must look at John the Baptist chosen even before he was born (Luke 1,14-17). We were not born, we are not here by accident. God knew and chose each one of us even before the beginning of times. He already loved us even before the world was made. He had appointed our place and vocation before he made the heavens. Each one of us was already part of his plans before the angels were called into existence. The message of the painting to each one of us is: I am loved, I am wanted, I am chosen by God.

St. John the Baptist says yes to God's plans - indeed he is holding a piece of paper which looks like a scroll, like prophecies with Latin words on it: "*Agnus Dei*" - "*Lamb of God*". We know from the Gospel that these will be the words of John's first testimony about Jesus: "*Behold, the Lamb of God, who takes away the sin of the world!*" (John 1,29).

At the bottom there is a sheep and its presence has many messages. It reminds us that:

- the stoning link between heaven and earth (Father-Spirit-Jesus) was created at Jesus' Incarnation and Birth (manger, shepherds, sheep);

- that even the greatest of darkness (it is depicted indeed in the darkest part of the painting) is dispelled by God's message of hope - as the shepherds were surrounded by light in the darkest night when Angels proclaimed the Saviour's birth (Luke 2,9), fulfilling the prophecy: "*The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined*" (Isaiah 9,2);

- God is the Good Shepherd who will never become tired of going after the lost sheep (John 10,11-18; Matthew 18,101-4) so much so that He will die on the Cross, giving His life for us, exactly when the lambs in the Temple of Jerusalem are being slaughtered. Since then Christians have been singing the Paschal hymn: "*A Lamb the sheep redeemeth*".

Finally, there is Jesus: the true centre of the painting. Everybody is looking at him. God the Father with the angels, the Holy Spirit, Mary and Elizabeth, John the Baptist, even the sheep. Christ is the centre, the Alpha and Omega (Revelation 1,8 and 22,13) of the whole creation. He is the Promised and Expected one. The fulfilment of all promises. The heavenly light in the upper part of the painting forms a triangle pointing as an arrow towards him. Or like a funnel "channelling down" God's Grace and Light (Jesus). "*O that thou wouldst rend the heavens and come down! Shower, O heavens, the Savior from above*" (Isaiah 64,1 and 45,8).

If you carefully observe the figure of Jesus you can see how he is surrounded by heavenly light. "*I am the light of the world*" (John 8,12) Jesus will proclaim 30 years later and St. John the Apostle testifies in his Gospel: "*The light shines in the darkness, and the darkness has not overcome it*" (John 1,5). In the figure of Jesus crowned with light we see the fulfilment of Zachariah's prophecy, prophecy we pray in every Morning Prayer: "*through the tender mercy of our God the day has dawned upon us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace*" (Luke 1,78-79).

As I mentioned at the beginning the official title of the painting (The Holy Family) is a bit misleading as we cannot see St. Joseph there. We could have dedicated the painting and the new Altar to Mary under some title (Queen of Families, Seat of Wisdom, etc.) but we already have the Lady Chapel and the Walsingham Altar.

After some consideration I have decided to dedicate the Altar to the Most Holy Trinity. The painting is not the "typical" representation of the Trinity - the Father, the adult Jesus, and the Spirit sitting on heavenly thrones. Nevertheless, all Three of them are present. While traditional paintings stress God's immanence or transcendence this painting shows the Holy Trinity "engaging" with our everyday life, present amidst us.

I hope this little "guide" will help you to appreciate not only the beauty of this painting but also its deeply Christian message. All can find in it what they are looking for: hope, strength, consolation, joy, purpose. It is a moving witness to God's amazing plans and promises and to their even more amazing fulfilment.

## **THIS IS YOUR SPACE!**

Share

your interests,  
your questions,  
your readings,  
your hobbies,  
your recipes...



Send

photos you took,  
articles you find interesting,  
travelogues,  
events you read about...

**HELPS US  
TO MAKE THE PARISH MAGAZINE  
MORE DIVERSE!**

## Cornwall

I should like to start this *travelogue* with two facts. Fact one: this has been the driest summer (July) in the U.K. since 1911 and the hottest one since 1976. Fact two: some things require a certain talent. You cannot learn them. You either have the talent or you don't. My talent - you may even call it an art - is every year to find the coldest and rainiest days to go on holiday. This year to Cornwall. As it was my first ever visit, obviously it was raining and it never got hot enough for shorts. Apart from this, it was a wonderful visit with one exception: Truro.

I must admit I did find Truro rather disappointing. Probably I had built my hopes and expectations up too much. The cathedral looked like a tired, weary Victorian museum - perhaps I was expecting something like Salisbury or Ely cathedrals - and the town (city?) did not wow me either. Had it not rained continuously I might have enjoyed it more.

So that's the disappointing part. The rest of the holiday was actually brilliant. Certainly one of the highlights was the Pendragon Country House in Davidstow, Camelford (North Cornwall). You may not believe me but I tell you right away: contrary to how it may appear, I am not being paid for this article...

This B&B is run by a wonderful couple, Sharon and Nigel who transformed the old Victorian vicarage into... well, into an old Victorian vicarage. :) They very consciously restored the style of former Victorian rectories and they did it with exquisite taste. Big, impressive, dark, beautiful oak furniture; elegant and fine details everywhere; beautiful colours and wallpapers; four-poster beds. As I walked in I wholeheartedly wished I had been an English country parson in the 1880s.

The food was simply amazing. Our first dinner was a beautifully (slow-)cooked beef with all the vegetables it must be served with. In a way I regretted that I had ordered three courses as the portions were so generous that even I (!! ) found myself filled to my heart's content by the end of the second course. Anyway, don't worry, I managed to work my way through the pudding at the end... We were told, and it was easy to believe, that everything was locally sourced and freshly prepared. Every morning I tried something different from the rich breakfast menu made particularly tasty by Sharon's homemade bread and jams and by locally produced cheese and ham, sausages, salami.

One morning, together with our breakfast, Sharon brought a whole chocolate ganache cake to our table in the dining room. I could see the judgy looks of the other guests. They only became more understanding when they

saw the candles and discovered it was my birthday. They kindly forgave me for having cake for breakfast. Little did they know that is how I start most of my mornings, birthday or not... As for the cake, it was comparable only to St. Paul's cakes.

Certainly it is a place to stay when in Cornwall. Apart from the rooms and food, Sharon and Nigel made us feel at home, and made us feel as if we were the only guests. It felt like everything was there and everything was done exclusively for us. From the B&B it was easy to reach several places of interest. Here is a few of them.

***The church of St. Endellion***, an obscure Cornish saint from the 5<sup>th</sup>-6<sup>th</sup> century. She was the daughter of a Welsh king and came to North Cornwall to convert people to Christ which she did mainly through her prayers. She lived as a hermit and lived only on a cow's milk. When the cow was killed by a local Lord, King Arthur, St. Endellion's godfather, in his anger killed him. St. Endellion was so devastated that the king killed in her name that she restored the nobleman back to life. St. Endellion was probably killed by Saxon pirates on 29 April and was buried at the top of a hill where a church was then built over her grave. Her shrine, a site of pilgrimage in the Middle Ages, was destroyed during the Reformation but the base survives and can still be seen in the church.

***Port Isaac*** - amazing views, really good seafood and all that... but most importantly the house of Doc Martin! Countless photos, of course, of me in front of his house. It is for sale with a recent drop in price - now it only costs £1.25 million. If you have that sort of money under your mattress ... then, please, increase your giving to St. Paul's.

***Prideaux Place (Padstow)*** - an Elizabethan manor, still used by the family as their home. The original dining room was built in troublesome times when one day the Reformation triumphed just to be followed by Catholic restoration. Henry, Edward, Mary, Elizabeth - politically it was not easy to be on the "right" side. So they built a dining room where the arms of the ornamental wooden statues "holding" the ceiling are movable and so they can be arranged to convey a secret message. Guests were warned by the arrangement of arms if/who was spying on their words at the dining table from small chambers hidden behind the walls of the room. The fireplace has a statue of Queen Elizabeth I standing on a pig. For some it was a symbol of her victory over vice (the Catholic Church, that is) for others, on the other hand, the Queen "riding" a pig had a certainly less flattering message.

***The Museum of Witchcraft and Magic (Boscastle)*** was another fascinating visit. Luckily it was not about Harry Potter and things like that but an incredible historic, cultural, ethnographic exhibition of past (and

unfortunately present) beliefs and practices of witchcraft and black magic. A rich collection of ceremonial robes, “magic” objects, instruments of torture (witch-hunts), and documents.

***Bodmin & Wenford Railway*** - as I used to be a *train-nerd* as a child, this historic steam train with two half-an-hour rides was a must. We used to live close to the train station and my father had to take me there at least once a week. I had all my little things - hat, baton with green and red side, whistle... and when my father saw that a train was about to leave, he told me to use my baton and I was just so happy that yet again I made a train leave. Little pleasures in life. The Bodmin & Wenford Railway was really charming - It was a bit sad to see that what was part of my childhood (old fashioned cars, wooden chairs) now runs as a museum. I felt a bit old. :)

***Bodmin Jail*** - spooky but very informative. They did a brilliant job with the animated exhibition. They used some well documented trials from the 1800s to show how justice and prisons were in those times. Children, women, dangerous criminals, psychopaths all in one cell often punished either in physically painful ways or through completely meaningless, repetitive exercises. I left with the feeling of gratitude to the Good Lord that I was not born in those times (I know, on the previous pages I wanted to be a Victorian vicar). I promised I would stop complaining about my little “miseries”...

***Lanhydrock (National Trust)*** - other than the usual rooms, this year they opened the kitchens, the servants’ quarters, and some of the state rooms to visitors. I love visiting these estates (there were quite a few around Cambridge) and to imagine what life must have been like in those times. Big fan of Downton Abbey (well, of Maggie Smith really), I utterly enjoyed myself at Lanhydrock. By the way, I wonder if this is a *Cornish thing* but every National Trust place was selling brilliant used books at ridiculously low prices. I left Cornwall with quite a few of them. Lanhydrock estate also has a pretty Parish church on the grounds. Sadly, the church had to remind visitors that they are not being financially supported by the estate (tickets) or by National Trust and that donations were as much appreciated as they were needed.

***Tintagel Castle (English Heritage)*** - had this been the only place we visited, it would have still been worth going all the way to Cornwall. Those who have been surely know what I am talking about - if you have never visited, do consider going there. Scenic views, fascinating history, good walks, impressive ruins, amazing nature. All you want from Cornwall (ok, no clotted cream or Cornish pastry), it is there, in one place. And as a Christian, I was walking around with a certain pride: only in a few places it is as obvious as in King Artur’s castle that without Christianity and the Church there would be no Europe.

## UFOs, extraterrestrials, “brother E.T.”... and Christians (2)

If you remember, we concluded last month’s article saying that *obviously* humans are not alone in this universe, even with regards to intelligent life – and Christians have never thought otherwise. It has been the constant teaching of Scripture and the Church that there are personal, living, intelligent Beings: Angels and Demons.

In this second and last article on the topic let us ask the question: what should we make of all the reported, alleged UFO sightings? Let see 1. the facts; 2. the science behind alleged UFOs; 3. possible theological-biblical answers.

**1. *Facts*** - Actually, there are not that many. Or even better: there are none at all. Other than blur and ambiguous photos and alleged sightings with no evidence, there is not much factual about UFOs.

Time to time sensational news travels around - the latest one is from 2021. According to various News Channels the U.S. Department of Defense was ready to publish “a major unclassified report” and “a report due to Congress” from the director of national intelligence and the Pentagon. The report was said to offer “firm video evidence of incredible encounters with UFOs.” Though the report was supposed to be published in May 2021, nothing happened.

**2. *Science*** - Most scientists agree that there is always the chance that these UFOs could be super-secret spy technology from, say, China or Russia that they previously didn’t know about.

“I have no idea what these UFOs are, but I can say that it’s highly unlikely, and I think most scientists would agree it’s extremely unlikely that they are aircraft built by an extraterrestrial intelligent species,” said Prof. Barr, a professor emeritus of physics and astronomy at the University of Delaware who directed its Bartol Research Institute. Anyone who thinks the UFOs in the news are actual alien technology still have formidable scientific objections to overcome.

“They could be new (human) technology. They could be glitches in somebody’s apparatus, but it’s a big leap to say they are alien technology,” Barr said. “What they actually are, who knows?”

Real spacecraft—even of a highly advanced technology—could not behave the way UFOs reportedly behave. Scientists agree that even if there were intelligent extraterrestrials with advanced technology, an encounter with them would be virtually impossible because of the distances in our universe. Physical laws are valid everywhere - for example, nothing can travel faster

than light. No advanced technology can overcome these limits of time and distance.

**3. Theology** - We must remind ourselves of the teaching of the Church: angels are nonmaterial intelligent beings. They have no corporeal bodies and are pure intelligence. However, they can assume physical bodies and can manipulate matter. In a telling warning, the Church also reminds us that not all angels are good, and that remarkable phenomena may be produced by the action of bad angels. Christ himself warns us about the signs and “miracles” produced by the Antichrist.

St. Thomas Aquinas says fallen angels, or demons, cannot do miracles but they can produce phenomena that are real and astounding in order to destroy or deceive humans. He quotes St. Augustine that these are “*lying wonders which will lead people into falsehood who believe in him.*”

St. Augustine explains that the fallen angels can make things appear, or change things in the physical world by using certain material elements to produce a real wonder. More often they manipulate what we perceive as material reality in order to deceive. Augustine in *De Trinitate* explains how this happens: Firstly the demon can work from within—working on a person’s imagination and corporeal senses so that something appears to be real, but the “reality” is only a product of manipulated senses of perception. In other words, demons can mess with our head. They can manipulate our sense perception to make us see and hear things that do not exist.

Demons can also produce phenomena in the outer world. They can not only mess with our heads, they can mess with the material world to manifest strange phenomena in order to deceive and destroy.

Theologically, the best explanation for UFOs and alleged encounters with aliens is that fallen angels are at work in the world. They do all they can to deceive human beings and draw them into a belief system without God, without faith, and without the necessary graces for their salvation. If they can get people wrapped up in theories of alien visitations and extraterrestrial visitors to earth; if they can get them absorbed and fascinated by any number of paranormal phenomena and distracted from God, they will have succeeded in their diabolical mission to deceive and destroy.

What is the Christian response? There is such a thing as extraterrestrial intelligence. These creatures really are from another world: the spiritual world. They’re what we call angels, and some of these angels are ministers of light. Others are ministers of deception and destruction. These extraterrestrial forces are involved in a great cosmic war, and human beings are part of the conflict.



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

**Anniversaries of death**

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

## Calendar for August 2022

MON	1 <sup>st</sup>	St. Peter's Chains	9am
TUE	2 <sup>nd</sup>	St. Alphonsus Liguori Bishop	9am
WED	3 <sup>rd</sup>	The finding of the body of St. Stephen	10am
THU	4 <sup>th</sup>	St. Dominic	6pm
FRI	5 <sup>th</sup>	Dedication of S. Maria Maggiore	12noon
SAT	6 <sup>th</sup>	TRANSFIGURATION	9.30am
SUN	7 <sup>th</sup>	<b>8<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10.30am, 5pm
MON	8 <sup>th</sup>	St. John Mary Vianney	9am
TUE	9 <sup>th</sup>	St. Oswald King & Martyr	9am
WED	10 <sup>th</sup>	<b>St. Lawrence Deacon</b>	10am
THU	11 <sup>th</sup>	<i>Sts. Tiburtius &amp; Susanna Virgin, Martyrs</i>	6pm
FRI	12 <sup>th</sup>	St. Clare of Assisi	12noon
SAT	13 <sup>th</sup>	<i>Vigil of Assumption</i>	9.30am
SUN	14 <sup>th</sup>	<b>ASSUMPTION OF MARY</b>	10.30am, 5pm
MON	15 <sup>th</sup>	(Assumption of the Blessed Virgin Mary)	9am
TUE	16 <sup>th</sup>	<b>St. Joachim, Father of Our Lady</b>	9am
WED	17 <sup>th</sup>	St. Hyacinth	10am
THU	18 <sup>th</sup>	St. Helen Empress, Widow	6pm
FRI	19 <sup>th</sup>	St. John Eudes	12noon
SAT	20 <sup>th</sup>	St. Bernard Abbot	9.30am
SUN	21 <sup>st</sup>	<b>10<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10.30am, 5pm
MON	22 <sup>nd</sup>	<b>The Immaculate Heart of Mary</b>	9am
TUE	23 <sup>rd</sup>	<i>Monthly Requiem</i>	9am
WED	24 <sup>th</sup>	ST. BARTHOLOMEW APOSTLE	10am
THU	25 <sup>th</sup>	St. Louis King	6pm
FRI	26 <sup>th</sup>	<i>Anointing Mass</i>	12noon
SAT	27 <sup>th</sup>	St. Joseph Calasanctius	9.30am
SUN	28 <sup>th</sup>	<b>11<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10.30am, 5pm
MON	29 <sup>th</sup>	<b>Beheading of St. John the Baptist</b>	9am
TUE	30 <sup>th</sup>	St. Rose of Lima Virgin	9am
WED	31 <sup>st</sup>	St. Aidan Bishop	10am

## Daily Intentions



## Anniversaries of death

*We pray for...*

- 1<sup>st</sup> Prisoners - *Handel Kardas, Dennis Farmer*
- 2<sup>nd</sup> Those suffering from arthritis - *Marlene Clothier*
- 3<sup>rd</sup> St. Stephen's House - *Claire Humphries, Sylvia Mackintosh, Terry McCarthy pr.*
- 4<sup>th</sup> Priests and vocations - *Phyllis Richardson*
- 5<sup>th</sup> Dying
- 6<sup>th</sup> Shrine of Walsingham
  
- 7<sup>th</sup> Our Parish - *Charles Bristow*
- 8<sup>th</sup> A greater love of Confession - *Pennie Fowler, Neville Watben*
- 9<sup>th</sup> HM The Queen and the Royal Family
- 10<sup>th</sup> S.P.O.T. - *Christine Tolman*
- 11<sup>th</sup> Our Benefactors, living & departed - *Betty Scriven*
- 12<sup>th</sup> Those living in poverty
- 13<sup>th</sup> Our Cell of Walsingham
  
- 14<sup>th</sup> Our Parish - *Mike Anderson, Winifred Queben, Michael Kemp pr., George Ayling*
- 15<sup>th</sup> The grace of holy death *14<sup>th</sup>: Mervyn Bonn*
- 16<sup>th</sup> Fathers - *Daisy Tabone*
- 17<sup>th</sup> Missions
- 18<sup>th</sup> Care homes & hospitals - *Marrion Hain*
- 19<sup>th</sup> Those who doubt in God's love - *Marge Medway, Kathleen Lucking*
- 20<sup>th</sup> Religious vocations - *Paul Gibbons, Leonard Norris*
  
- 21<sup>st</sup> Our Parish - *Dorothy Scriven, Jessie Buckingham, Renee Skilleter*
- 22<sup>nd</sup> Purity of heart - *Frederick Bishop, Agnes Searle*
- 23<sup>rd</sup> Departed - *John Lucking*
- 24<sup>th</sup> Our Diocese - *Roy Tarrier, Kathy Bray*
- 25<sup>th</sup> Peace - *May Riggs*
- 26<sup>th</sup> Sick
- 27<sup>th</sup> Students
  
- 28<sup>th</sup> Our Parish
- 29<sup>th</sup> Persecuted - *Andy Van Dorsten*
- 30<sup>th</sup> All afflicted by wildfires, heat, drought, floods - *Iris Croxford, John White*
- 31<sup>st</sup> Emergency services

*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.** The Most High King of glory, even Christ: Him let us worship.

**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. The Most High King of glory, even Christ: Him let us worship.

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. The Most High King of glory, even Christ: Him let us worship.

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. The Most High King of glory, even Christ: Him let us worship.

#### 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 1, 2, 3	1 Samuel 10,1-16 Luke 22,24-30	17	119 v. 57-80	1 Samuel 20,18-end Acts 2,1-21
2	5, 6, 8	1 Samuel 10,17-end Luke 22,31-38	18	56, 57, 63	1 Samuel 21 Acts 2,22-36
3	119 v. 1-32	1 Samuel 11 Luke 22,39-46	19	51, 54	1 Samuel 22 Acts 2,37-end
4	14, 15, 16	1 Samuel 12 Luke 22,47-62	20	68	1 Samuel 23 Acts 3,1-10
5	17, 19	1 Samuel 13,5-18 Luke 22,63-end	21	119 v. 73-88	Ecclesiasticus 3,17-29 Revelation 1
6	27, 150	Ecclesiasticus 48,1-10 1 John 3,1-3	22	71	1 Samuel 24 Acts 3,11-end
7	115	1 Maccabees 14,4-15 2 Peter 3,8-13	23	73	1 Samuel 26 Acts 4,1-12
8	27, 30	1 Samuel 14,24-46 Luke 23,13-25	24	86, 117	Genesis 28,10-17 John 1,43-end
9	32, 36	1 Samuel 15,1-23 Luke 23,26-43	25	78 v. 1-39	1 Samuel 31 Acts 4,32 - 5,11
10	34	1 Samuel 16 Luke 23,44-end	26	55	2 Samuel 1 Acts 5,12-26
11	37	1 Samuel 17,1-30 Luke 24,1-12	27	76, 79	2 Samuel 2,1-11 Acts 5,27-end
12	31	1 Samuel 17,31-54 Luke 24,13-35	28	119 v. 161-end	Ecclesiasticus 11,18-28 Revelation 3,14-22
13	41, 42, 43	1 Samuel 17,55 - 18,16 Luke 24,36-end	29	80, 82	2 Samuel 3,12-end Acts 6
14	119 v. 33-48	Ecclesiasticus 3,1-15 2 Peter 3,14-end	30	87, 89 v. 1-18	2 Samuel 5,1-12 Acts 7,1-16
15	98, 138, 147	Isaiah 7,10-15 Luke 11,27-28	31	119 v. 105-128	2 Samuel 6,1-19 Acts 7,17-43
16	48, 52	1 Samuel 20,1-17 Acts 1,15-end			

## BENEDICTUS

*Ant:* This is My beloved Son, in whom I am well pleased, alleluia.

Blessed be the Lord the God of Israel, \*  
    who has come to his people and set them free.  
He has raised up for us a mighty Saviour, \*  
    born of the house of his servant David.  
Through his holy prophets God promised of old \*  
    to save us from our enemies, from the hands of all that hate us,  
To show mercy to our ancestors, \*  
    and to remember his holy covenant.  
This was the oath God swore to our father Abraham: \*  
    to set us free from the hands of our enemies,  
Free to worship him without fear, \*  
    holy and righteous in his sight all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
    for you will go before the Lord to prepare his way,  
To give his people knowledge of salvation \*  
    by the forgiveness of all their sins.  
In the tender compassion of our God \*  
    the dawn from on high shall break upon us,  
To shine on those who dwell in darkness and the shadow of death, \*  
    and to guide our feet into the way of peace.  
Glory be to the Father, and to the Son, \*  
    and to the Holy Spirit.  
As it was in the beginning, is now, and ever shall be, \*  
    world without end. Amen.

*Ant:* This is My beloved Son, in whom I am well pleased, alleluia.

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

Let your merciful ears, O Lord, be open to the prayers of your humble servants; and, that they may obtain their petitions, make them to ask such things as shall please you. Through Christ our Lord. *R.* Amen.

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

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

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

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

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

*Morning Prayer ends with the final Antiphon of Our Lady:*

Hail, holy Queen, Mother of mercy; our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

**V.** Pray for us, O Holy Mother of God.

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

**V.** Let us pray. Almighty and everlasting God, who by the cooperation of the Holy Spirit, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become a worthy dwelling for Thy Son; grant that we who rejoice in her commemoration may, by her gracious intercession, be delivered from present evils and from everlasting death. Through the same Christ our Lord.

**R.** Amen

## EVENING PRAYER

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

**R.** And she conceived by the Holy Ghost.

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

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

**V.** Behold the handmaid of the Lord.

**R.** Be it unto me according to thy word.

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

**V.** And the Word was made flesh.

**R.** And dwelt amongst us.

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



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

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

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

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

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

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

### HYMN

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 4, 7	Jeremiah 26 2 Corinthians 11,1-15	7	108 <i>or</i> 116	Isaiah 12 2 Corinthians 1,1-22
2	9, 10	Jeremiah 28 2 Corinthians 11,16-end	8	26, 28, 29	Jeremiah 31,23-37 James 2,1-13
3	11, 12, 13	Jeremiah 29,1-14 2 Corinthians 12	9	33	Jeremiah 32,1-15 James 2,14-end
4	18	Jeremiah 30,1-11 2 Corinthians 13	10	119 v. 33-56	Jeremiah 33,1-13 James 3
5	99, 110	Exodus 24,12-end John 12,27-36	11	39, 40	Jeremiah 33,14-end James 4,1-12
6	72	Exodus 34,29-end 2 Corinthians 3	12	35	Jeremiah 35 James 4,13-end

13	45, 46	Jeremiah 36,1-18 James 5	23	74	Jeremiah 42 Mark 3,1-19
14	119 v. 17-24	Proverbs 8,22-31 John 19,23-27	24	91, 116	Ecclesiasticus 39,1-10 Matthew 10,1-22
15	132	Song of Solomon 2,1-7 Acts 1,6-14	25	78 v. 40-end	Jeremiah 44,1-14 Mark 4,1-20
16	50	Jeremiah 37 Mark 1,14-20	26	69	Jeremiah 44,15-end Mark 4,21-34
17	59, 60	Jeremiah 38,1-13 Mark 1,21-28	27	81, 84	Jeremiah 45 Mark 4,35-end
18	61, 62, 64	Jeremiah 38,14-end Mark 1,29-end	28	119 v. 81-88	Isaiah 33,13-22 John 3,22-36
19	38	Jeremiah 39 Mark 2,1-12	29	85, 86	Micah 1 Mark 5,1-20
20	65, 66	Jeremiah 40 Mark 2,13-22	30	89 v. 19-end	Micah 2 Mark 5,21-34
21	119 v. 49-56	Isaiah 30,8-21 2 Corinthians 9	31	91, 93	Micah 3 Mark 5,35-end
22	72, 75	Jeremiah 41 Mark 2,23-end			

*Each reading ends with these words:*

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

**R.** Thanks be to God.

### MAGNIFICAT

*Ant:* Jesus said to his disciples: Arise, and be not afraid, alleluia.

My soul proclaims the greatness of the Lord,+  
my spirit rejoices in God my Saviour;\*  
he has looked with favour on his lowly servant.  
From this day all generations will call me blessed;+  
the Almighty has done great things for me\*  
and holy is his name.  
He has mercy on those who fear him,\*  
from generation to generation.

He has shown strength with his arm\*  
and has scattered the proud in their conceit,  
Casting down the mighty from their thrones\*  
and lifting up the lowly.  
He has filled the hungry with good things\*  
and sent the rich away empty.  
He has come to the aid of his servant Israel,\*  
to remember his promise of mercy,  
The promise made to our ancestors,\*  
to Abraham and his children for ever.  
Glory be to the Father, and to the Son, \*  
and to the Holy Spirit.  
As it was in the beginning, is now, and ever shall be,  
world without end. Amen.

*Ant:* Jesus said to his disciples: Arise, and be not afraid, alleluia.

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

Let your merciful ears, O Lord, be open to the prayers of your humble servants; and, that they may obtain their petitions, make them to ask such things as shall please you. Through Christ our Lord. **R.** Amen.

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

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

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

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

## Litany of Transfiguration

When I am tempted to look only at my faults...Let me see only Jesus.  
When troubled by the spectre of doubt and defeat...Let me see only Jesus.  
When I can't see beyond the frustrations of the moment...Let me see only Jesus.  
When the horizon seems distant and dark...Let me see only Jesus.  
When I can't see the point of pursuing what's good...Let me see only Jesus.  
When complaining and cynicism invade my peace...Let me see only Jesus.  
When I can't face my problems...Let me see only Jesus.  
When the world looks bleak...Let me see only Jesus.  
When others measure and judge me...Let me see only Jesus.  
When beset by depression...Let me see only Jesus.  
When friendship is far from me...Let me see only Jesus.  
When overshadowed by sorrow...Let me see only Jesus.  
When I fail to use my freedom...Let me see only Jesus.  
When it's hard to forgive...Let me see only Jesus.  
When things don't make sense...Let me see only Jesus.  
When I think I can't change...Let me see only Jesus.  
When confronted by suffering...Let me see only Jesus.  
When stress gets me down...Let me see only Jesus.  
When it's hard to go on...Let me see only Jesus.  
When blinded by sin...Let me see only Jesus.  
When the hardness of life overwhelms me...Let me see only Jesus.  
When hope begins to fade...Let me see only Jesus.

Our Father...

Loving Father, thank you for allowing me to witness the vision of your Son transfigured on Mount Tabor. May I become what I behold so that my life will radiate the glory and grace that remain your priceless gifts to me in Jesus. Amen.



## From the Book of Common Prayer

**10<sup>th</sup> Sunday after Trinity:** *Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to ask such things as shall please thee; through Jesus Christ our Lord. Amen.*

We know that God, the Lord, is pure Spirit and does not have a body. However, in our thinking about him, and in our addressing of him, we use familiar language as though he has a body, but we do so realising that we use language in a special way. God the Father has no human ears but he can hear! And since God the Father is the God of mercy and grace he hears our prayers from within that mercy. Thus he has merciful ears!

In this prayer we petition our Father in heaven that his merciful ears will be open to the supplications we bring. We have been taught that God delights in hearing our prayers and, in terms of our requests, we know that he delights in those which are for the glorifying of his Name, the extension of his kingdom, the doing of his will, the conversion of sinners, the edification of the people of God, the sanctification of individual believers and such-like themes.

We have also been taught that God's ears are closed - or not readily opened - when the prayers are from the proud and the arrogant, the unrepentant and the hard-hearted. He listens to the prayers of the humble and meek, the repentant and the obedient. Yet he does not necessarily grant all the requests even of his "humble servants".

Even the humble and meek have to learn from the Holy Scriptures, from the experience and teaching of saints, and from their own knowledge of God, what petitions and intercessions actually are pleasing to God. Not everything that seems good and right to the sincere believer is so according to the will and purposes of God. As the children of God grow in discernment and mature in faith, hope and charity, they come to see what delights God's heart and thus what are the proper themes of intercessory and petitionary prayer. And, of course, such prayers are only a part of prayer for there are also the large themes of adoration, praise and thanksgiving to consider and engage in.

St. Paul teaches us that while spiritual gifts are important and are to be desired in order to serve the Lord more faithfully, it is also possible to be led astray in the search for such gifts. In and of themselves these gifts do not produce holiness of heart for they can become an end in themselves!

The Rev'd Dr Peter Toon (+2009)

## Marian Apparitions

Marian apparitions are known as appearances of the Blessed Virgin Mary, coming down from heaven to earth. These appearances are often paired with some type of message Our Lady wants to communicate, and depending on the nature of her visit, can be anywhere from one short appearance to several over the course of years. It is not uncommon for the witness to later become a saint or holy figure within the Church. These are moments when the Blessed Virgin Mary appears to us here on earth, letting us know that her prayers for us are being offered to God.

There are four criteria an apparition must meet to be approved:

1. There must be moral certainty, or at least great probability, that something miraculous has occurred, something that cannot be explained by natural causes, or by deliberate fakery.

2. The person or persons who claim to have had the private revelation must be mentally sound, honest, sincere, of upright conduct, and obedient to ecclesiastical authority.

3. The content of the revelation or message must be theologically acceptable, morally sound and free of error.

4. The apparition must yield positive and continuing spiritual assets: for example, prayer, conversion, and increase of charity.

Over the course of the last five centuries, there have been nine approved Marian apparitions. However, the three that possess both historical and scientific scrutiny are: Guadalupe, Lourdes, and Fatima. There was an article about Lourdes in a previous Magazine (February 2022) - this month let's see the other two main Marian apparitions.

### *Guadalupe (Mexico)*

On 9 December 1531, the Blessed Virgin Mary appeared to a native Aztec, Juan Diego. She asked him to go to his bishop and ask him to build a church on Tepeyac Hill. The Bishop did not believe him, but the Blessed Virgin appeared to Diego that very same day and, yet again, asked him to return to his Bishop with the request.

Upon asking the Bishop again, Bishop Zumarraga still had hesitations and asked Diego to return with a sign. Sadly, before Diego could return to the hill, Diego's uncle fell very ill. On December 12<sup>th</sup>, the Blessed Virgin appeared to him in the street promising that if he was to return to the hill he would receive a sign and that his uncle would be completely healed. Following her instructions, Diego did return to the hill where he found Castilian roses growing (not native to Mexico). Diego gathered the roses, put them in his

tilma, and returned to Bishop Zumarraga. When he opened his cloak and the roses fell to the ground, the picture of the Lady of Guadalupe appeared on the tilma. The evidence of the roses and image were enough to convince the bishop to build the first church atop of Tepeyac Hill.

The image of Our Lady of Guadalupe itself has many extraordinary attributes that border on the miraculous, and could very probably be verified as miracles. Five attributes were scientifically tested in the 20<sup>th</sup> and 21<sup>st</sup> centuries:

1. Most replicas of tilmas (*a cloak woven from hemp, a plant native to Mexico*) only last approximately fifteen years before decomposition begins, yet, for almost 500 years the tilma of Guadalupe has maintained its chemical and structural integrity. Even more amazing is the fact that the tilma was on display without protective measures for its first 115 years and was subjected to soot, candle wax, incense, and touching throughout its history. Currently, there is no scientific evidence as to how the tilma has kept its integrity.

2. While there have been painted additions to the tilma (e.g. the moon underneath the Virgin's feet, the angel holding the cloth, and the rays coming from the image), the original image seems to have been painted in a single step as there are no sketches underneath, corrections, or even brush strokes.

3. According to Nobel Prize winning biochemist Richard Kuhn, who analysed a sample of the fabric, found the pigments used were from no known natural source, whether animal, mineral, or vegetable. Given that there were no synthetic pigments in 1531, this enigma remains inexplicable.

4. Dr. Philip Serna Callahan noted that the original image on the tilma had not cracked, flaked, or decayed over 500 years while the added paint and gold leaf had flaked or deteriorated considerably. This phenomenon has not yet been scientifically explained.

5. The eyes of the Virgin have three remarkable qualities that could not have been achieved with the technology of 1531 and would not even be able to be achieved through today's technological advancements:

- a) Engineer Jose' Aste Tonsmann has amplified an image of the pupils of the Blessed Virgin by 2,500 times and can identify not only what appears to be the image of Bishop Zumarraga but also several other witnesses of the miracle reflected within them.
- b) The images in the pupils also manifest the triple reflection called the Samson-Purkinje effect—which was completely unknown at the time of the image's formation.
- c) The image in the eyes of the Virgin follows the curvature of the cornea precisely in the way it occurs in a normal human eye.

Given the extraordinary attributes of the tilma, it is both reasonable and responsible to believe that its origin is also extraordinary—dare say, supernatural. Beyond the seemingly miraculous origin of the tilma, there have also been many miracles associated with the tilma. Some miracles are associated with healing, while one miracle is the tilma’s survival from a bombing by a Mexican secularist in 1921. The devotion to Our Lady of Guadalupe, portrayed on the remarkable tilma in the cathedral atop Tepeyac Hill, has been a most remarkable source of conversion.

### *Fatima (Portugal)*

On 13 May 1917 the Blessed Virgin Mary visited Lucia Santos and her cousins, Jacinta and Francisco Marto, for the first time at the Cova da Iria in Fatima. She told the children to devote themselves to the Holy Trinity and to a daily recitation of the rosary for the First World War to end. During the second apparition the Blessed Virgin revealed that Jacinta and Francisco would die soon but Lucia would live longer so she could continue to spread the message of peace from Fatima. Indeed, Jacinta would die in 1918 and Francisco in 1919 during the world flu pandemic. Lucia, however, would live to be 97 after spending most of her life in a Carmelite Monastery.

The children returned to the Grotto on 19 August 1917 and were promised a miracle on 13 October 1917. On that day a crowd of about fifty thousand people waited in the rain at the Cova de Iria waiting for the promise of a miracle. Suddenly, the rain began to clear and Lucia shouted, “Look at the sun!” The sun appeared to be rotating on its own axis, throwing out a variety of colours, and then it appeared to approach the earth, causing many to believe that the world was ending. It then returned to its normal state. In addition to those present at the Cova de Iria, several other witnesses from the surrounding area (some as far as forty kilometres away) also claimed to see the splendour of the miracle.

There are many arguments against the claim that the event was miraculous. One claim is that the event can be explained by a large cloud of stratospheric dust. However, this argument fails to explain the sun spinning on its own axis, approaching the earth, and then returning to its original position. Additionally, there is an argument for mass hallucination due to the fact that the event was religious and that the witnesses were already expecting a miracle. However, this theory disregards the fact that there were witnesses as far as forty kilometres away who could not be under the same “spell”. Furthermore, the physical evidence that the wet ground from the rain prior was dried, shows the event was not in the minds of the witnesses.



## Something light, delicious, and quick for these hot days

*Here are two quick Italian recipes for hot days. (Almost) no cooking involved!*

### ***Cold stuffed tomatoes***



You will need some big, ripe, tasty tomatoes. Cut off their top, dig out the pulp\* with a teaspoon, salt them slightly inside and place them on a plate upside down so their moisture doesn't build up.

For the filling: mix in a bowl 2 boiled eggs, 3-4 anchovies, 150g tinned tuna, 2-3 spoonfuls of capers (if you don't like them too salty or vinegary, just rinse them), any seasoning you like (salt, pepper, thyme, oregano, parsley, basil) and mix them really well with a fork. Add mayonnaise (better if homemade) to achieve a consistency you like. Fill your tomatoes and put them in the fridge for at least a couple of hours. If you are left with some (or a lot of) filling, you can use it as spread on bread/toast.

*(\*You can blend the pulp with some celery, season it, pour it in a glass with ice cubes and have a refreshing, healthy smoothie.)*

### ***Panzanella***

My mother's favourite one: Cut 200 grams of stale sourdough bread into chunky pieces, put it in a large bowl and pour on it enough water to soak it well. Leave it for 20-30 mins. In the meantime cut into bite-sized pieces: 1 whole cucumber, 200 grams of tomatoes (cherry or sugar drops - something small, sweet, and tasty), 3-4 spring onions.

Squeeze the bread but not too much: it should still be somewhat moist. Mix together the bread, the vegetables. Season it with salt and pepper, a good handful of basil leaves (tear them into smaller pieces with your hands). Pour on it a good amount of really nice olive oil and some white wine vinegar. Leave it in the fridge for a couple of hours.



While the traditional recipe does not mention it, a modern version of this Tuscan dish has tinned tuna in it as well. It makes it even tastier and richer.

## Feast of the month: St. Hyacinth

*17 August*

As Christian devotion towards Saints developed, every Saint became patron of places, activities, groups, or objects. St. Anthony of Padua is called upon to find lost things (“*Tony, Tony come around! Something is lost and must be found!*”); St. Francis is patron of animals; St. Christopher is often asked to protect travellers; St. Birinus Bishop is protector of Dorchester - and so on and so forth.

St. Hyacinth, a Dominican friar, is patron Saint of three unrelated, perhaps a bit surprising things: of those in danger of drowning, of weightlifting, and of pierogi \*. Yes, even activities like weightlifting and obscure regional dishes have Saints looking over them... But why?

*(\* Pierogi are a Polish dish: filled dumplings made by wrapping unleavened dough around a savoury or sweet filling and cooking in boiling water. They are often pan-fried before serving. They can be served with various things: sour cream, fried onions, butter, etc.)*

It is normally in the life of a Saint that we find (sometimes not too obvious) links between them and their patronage. Like in the case of St. Claire of Assisi (feast day: 12 August). One Christmas she was gravely ill and so unable to attend the Midnight Mass. Lying in her cell, she was crying in her sadness, missing church and worship - so God consoled her with a special gift of a miracle: she could see the Midnight Mass with her eyes, in front of her, without leaving her cell. And so even if she died in 1253, she is still the Patron Saint of TV...

Let's then see the life of St. Hyacinth (most probably many of you know very little of him) to discover why he is the Patron Saint of those in danger of drowning, of weightlifting, and of pierogi.

St. Hyacinth was the first Polish Dominican. He was born about 1183 in Kamień Śląski near Opole (southern part of Poland) in a noble family. He studied in Paris and Bologna and after his return to Poland he became a priest and a canon of the cathedral of Wawel in Kraków. In 1220, on one of his journeys, he met St. Dominic in Rome. There in 1221 he received the religious habit from St. Dominic himself and returned to Poland. In 1223 he settled at the Holy Trinity church in Kraków where he founded the first Dominican priory in Poland that since that time has been existing without interruption.

St. Hyacinth was a tireless apostle and a great missionary. He established Dominican priories in many Polish dioceses as well as he went to Prussia, Ruthenia, and Lithuania spreading the faith. Because of his zeal and



evangelising work a lot of people were converted and many churches and priories were built.

Worn out by his constant labours and vast journeys, Hyacinth spent the last few months of his life in a convent he had founded at Kraków. There on the Feast of St. Dominic, 1257, he fell sick with a fever that was to terminate his earthly life. On the eve of the feast of the Assumption, he was warned of his coming death. In spite of his condition, he celebrated Mass on the feast day, as a dying man. He was anointed at the altar, and died the same day in 1257. His tomb is in the Dominican church in Kraków. He is the only Polish saint whose statue can be found among statues of other saints on Bernini's colonnade surrounding St. Peter's Square in Rome.

St. Hyacinth inherited from St. Dominic a child-like and tender devotion to the Mother of God. To her he attributed his success, and to her aid he looked for his sanctification. When Hyacinth was at Kiev, the fierce Tartars sacked the town, but it was only as he finished Mass that he heard of the danger. Without waiting to unvest, he took the ciborium in his hands, and was fleeing the church. It is recorded that as he passed by an image of Mary he heard a voice say, "*Hyacinth, my son, why dost thou leave me behind? Take me with thee and leave me not to mine enemies.*" Although the statue was heavy alabaster, when Hyacinth took it in his arms, it was light as a reed. With the Blessed Sacrament and the image of Mary he came to the river Dnieper, and walked over the surface of the waters. Hence his Patronage of people in danger of drowning and of weightlifting... What about pierogi?

Some say that St. Hyacinth invented the pierogi during a time of famine and served the hungry plate after plate of this hearty dish in Kiev during a siege of the city by the Tartars. Another legend, however, states that during one of his missionary journeys, he reached the village of Kościelec near Kraków and discovered they were in the midst of a great famine caused by a storm that had destroyed all of the crops. Hyacinth knelt with the villagers and prayed with them for divine intervention. The next day the crops rose back from the dead. In a show of gratitude, the people of the town created for him a meal of pierogi from those miracle crops.

# goodreads

Meet your next favorite book.

Perhaps a bit sad but moving and beautiful is the story of “*The Travelling Cat Chronicles*” by Hiro Arikawa (b. 1972), a light novelist and masterful story-teller from Kōchi, Japan. “*The Travelling Cat Chronicles*” rapidly gained critical acclaim and several literary award nominations. It was translated by Philip Gabriel and published in English in 2017. The novel was then adapted into a film in 2018.

The book starts with Satoru, a young businessman, attempting to befriend a young feral cat with a crooked tail. After a few weeks, the two work towards a mutual understanding - Satoru leaves *crunchies* for Nana and sometimes (only *sometimes*) Nana allows Satoru to pet him.

Then, something awful happens - Nana is struck by a car. “*Somebody, help me! But that was idiotic. Nobody was going to help a stray. Then, I remembered the man who came every night to leave me crunchies. Maybe he could help.*” Satoru hears Nana’s painful yowls and rushes to help the injured cat. And thus begins a great story of human-feline friendship. These are only the first few pages of the book. The story (and the book) really begins when five years later Satoru packs everything into his car (including Nana) and sets off to find Nana a new home.

From this point, the main protagonist of the book is Nana on their road trip. He is not sure where he’s going or why, but it means that he gets to sit in the front seat of a silver van with his beloved owner, Satoru. Side by side, they cruise around Japan through the changing seasons, visiting Satoru’s old friends. He meets Yoshimine, the brusque and unsentimental farmer for whom cats are just ratters; Sugi and Chikako, the warm-hearted couple who run a pet-friendly B&B; and Kosuke, the mournful husband whose cat-loving wife has just left him. There’s even a very special dog who forces Nana to reassess his disdain for the canine species.

But what is the purpose of this road trip? And why is everyone so interested in Nana? Nana does not know and Satoru won’t say. Then finally Nana works it out and his small heart is about to break...

## The Psalms

### Psalm 21: *The coronation of the King*

Once again, it is difficult to establish the date or precise historical context of the Psalm but it is plausible that Psalm 21 was part of the coronation service.

We can imagine the splendour of the occasion - the robes of the King, the vestments of the High Priests, the lavish interior of the Temple, the rising smoke of sweet incense - so vividly depicted in the first half of the Psalm. The second part envisages the subjugation of all the enemies and is a prayer of confidence probably spoken by the priest. It is important to remember that this is a prayer - and as such it prevents all parties, be the king, the priesthood, or the people, from boasting, as human nature is prone to do. From the very beginning, the liturgy makes the king himself and the congregation aware of the fact that all the splendour of the royal pomp here displayed is only a reflection of the power and glory of God - it is the gift of his lovingkindness (verse 1). It is God only who can grant might and blessings; it is he who is the real source of the joy which is expressed in the feast in shouts of joy - and now, as it were, during worship it is given back to him. The following verses make it absolutely clear that the well-being of the king and of his people depends on God's blessing only.

So far Psalm 21 is a clear teaching about the source of any human authority (God), a teaching about the only solid foundation on which peace, joy, safety, and prosperity can be built (God). Verse 4, however, turns our attention from a human king and earthly kingdom to a very different one. The words "*length of days for ever and ever*" clearly show us that in this world even God's blessings are only temporary. No human king, no earthly kingdom can be the real fulfilment of God's promises and blessing. And so, as many Psalms, Psalm 21 draws our attention to our true King: Jesus Christ. The length of his days, the length of his kingdom are truly for ever and ever.

Verse 6 shows Christ the King not only as the one on whom God has bestowed the fullness of his blessings but also as the one who himself has become the very source of blessings for us. "*Thou dost make him a blessing for ever.*" As Psalms are part of the Old Testament, the way they imagine blessing is not purely spiritual. One of the beauties of the Old Testament is that it "translates" God's blessing into very tangible, concrete goods - both spiritual and material. Victory over our enemies, peaceful days, big family, fat kettle, abundantly flowing oil and wine are as much God's gifts as are inner peace, grace, salvation, wisdom, etc.

Verse 7 is another “glimpse” into a more Christological interpretation of Psalm 21. It offers the image of a king who will put his trust completely in God and will never waver. While this is an example to imitate for any person in authority (politicians, etc.), it is only Christ who alone fulfils this idea.

Verses 8-12 constitute the closing part of the Psalm: a promise made to the king. Between the lines there hides the ancient image and idea of God as mighty Warrior who goes into battle for his people. These images serve to demonstrate the immense power of God who uses the power in the interest of his people. All the plans of the enemies and all the cleverly devised plots are from the outset bound to end in failure and, in consequence, all the clouds are dispelled which threatened to darken the future of God's people.

Tempting as it may be to dwell in this triumphant image of God's victory, we read these verses of the Psalm with mixed feelings. While God has showed his might and power many times in history, his final and complete victory seems to be delayed. Christ is truly King - but one with thorns for crown and with the cross for throne. In God's plan, for the time being, strength is still expressed through apparent weakness and wisdom through what seems foolishness. God's victory over our enemies (and his!) - be it sin, evil, or death - is an accomplished fact if we look in the past; a sure promise if we turn towards the future; but in the present it is something God wants to keep working towards with our participation.

In the way this Psalm is an answer to those questions and doubts which arise, sooner or later, in every Christian mind and heart: if God is all loving and all powerful then how can there be evil in our world? If Christ has brought redemption and salvation, as we believe and confess that he has, then how can evil still have so much power in our world?

At the end of the Psalm the thoughts of the community are now entirely focused on God. Under the spell of his miraculous power the members of the congregation now realise that they are made partakers of the great divine saving event which they celebrate and at the same time anticipate with eager expectation. *“Arise, O Lord and will sing thy mighty acts.”* This last verse calls on God to bring about his kingdom; on the other hand, it is a promise made by the worshipping congregation that they will live and worship in such a way as to promote the speedy realisation of the same.

God is indeed a mighty Warrior but he refuses to fight our battles for us; instead, preserving our dignity and freedom, he enables us - through prayer, worship, communion with him and each other - to fight the good fight with him. On the cross Christ our King realised his finale and complete victory over evil. It depends on us as well for how long this defeated enemy will still be around.

## Catechism (fifth lesson)

### Primary School



God created Adam and Eve and he placed them in a beautiful garden, called Paradise or Eden. This garden was rich in trees and fruits and God gave Adam and Eve every fruit to eat with one exception. He instructed them not to eat from the tree which was in the centre of Eden.

One day satan appeared to them in the form of a serpent and he tempted them to eat from the forbidden tree. He made them disobey God. Because of their disobedience, Adam and Eve lost God's friendship and they had to leave Eden.

The sin of Adam and Eve is called original sin. All children are born with original sin. Original sin is washed away in the Sacrament of Holy Baptism.

**What was the sin of Adam and Eve?** *The sin of Adam and Eve was a grave sin of pride and disobedience.*

Be always obedient to your Parents even when you do not want to be. God loves particularly children who obey their Parents and he blesses them abundantly.

Learn this prayer by heart and say it often:

*My God, give me the grace of being always obedient to my Parents.*

### Secondary School

*(The text is the same as above.)*

**What is sin?** *Sin is an offence committed against God by disobeying his commandments.*

**How is original sin cancelled?** *Original sin is cancelled in Holy Baptism.*

Everyone is born with original sin. Only Mary, Our Lady, was born without it. We call her "Immaculate" - all pure, all holy. Pray to her every day. You could bring some flowers and place them in front of her image, or statue, or altar.

You can always pray to her using this short prayer: *O Mary, conceived without original sin, pray for us as we come to you.*

Confirmation Class - On sin and its kinds

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

**51. Is original sin the only kind of sin?** *Original sin is not the only kind of sin; there is another kind of sin, which we commit ourselves, called actual sin.*

**52. What is actual sin?** *Actual sin is any wilful thought, word, deed, or omission contrary to the law of God.*

**53. How many kinds of actual sin are there?** *There are two kinds of actual sin—mortal and venial.*

**54. What is mortal sin?** *Mortal sin is a grievous offence against the law of God.*

**55. Why is this sin called mortal?** *This sin is called mortal because it deprives us of spiritual life, which is sanctifying grace, and brings everlasting death and damnation on the soul.*

**56. How many things are necessary to make a sin mortal?** *To make a sin mortal three things are necessary: a grievous matter, sufficient reflection, and full consent of the will.*

**57. What is venial sin?** *Venial sin is a slight offence against the law of God in matters of less importance, or in matters of great importance it is an offence committed without sufficient reflection or full consent of the will.*

**58. Which are the effects of venial sin?** *The effects of venial sin are the lessening of the love of God in our heart, the making us less worthy of His help, and the weakening of the power to resist mortal sin.*

**59. Which are the chief sources of sin?** *The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and they are commonly called capital sins.*

Adults

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

**51. Is Original Sin the only kind of sin?** *Original Sin is not the only kind of sin; there is another kind of sin which we commit ourselves, called actual sin. - We may commit actual sin in two ways; either by doing what we should not do or by not doing what we should do—not hearing Mass on Sunday, for example. So it is not enough to simply do no harm, we must also do some good. Many say that if they are honest, sober, and the like, doing no injury to anyone, they shall be saved without the practice of any form of religious worship. But how about God’s laws and commands? Are they to be despised, disregarded, and neglected entirely? Surely not!*



**52. What is actual sin?** *Actual sin is any wilful thought, word, deed, or omission contrary to the law of God.* - Three ways we may sin, by “thought”—allowing our minds to dwell on sinful things; “word”—by cursing, telling lies, etc.; “deed”—by any kind of bad action. But to be sins, these thoughts, words and deeds must be wilful; that is, we must fully know what we are doing, and be free in doing it. Then they must be “contrary to the law of God”; that is, violate some law He commands us to obey, whether it be a law He gave directly Himself, or through His Church. We can also violate God’s law by neglecting to observe it, and thus sin, provided the neglect be wilful, and the thing neglected commanded by God or by His Church.

**53. How many kinds of actual sin are there?** *There are two kinds of actual sin—mortal and venial.* - “Mortal,” that is, the sin which kills the soul. When a man receives a very severe wound, we say he is mortally wounded; that is, he will die from the wound. As breath shows there is life in the body, so grace is the life of the soul; when all the breath is out of the body, we say the man is dead. He can perform no action to help himself or others. So when all grace is out of the soul we say it is dead, because it is reduced to the condition of a dead body. It can do no action worthy of merit, such as a soul should do; that is, it can do no action that God is bound to reward—it is dead. But you will say the soul never dies. You mean it will never cease to exist; but we call it dead when it has lost all its power to do supernatural good.

“Venial” sin does not drive out all the grace; it wounds the soul, it weakens it just as slight wounds weaken the body. If it falls very frequently into venial sin, it will fall very soon into mortal sin also; for the Holy Scripture says that he that contemneth small things shall fall by little and little. (Eccclus. 19:1). A venial sin seems a little thing, but if we do not avoid it we shall by degrees fall into greater, or mortal, sin. Now if we really love God, we will not displease Him even in the most trifling things.

**56. How many things are necessary to make a sin mortal?** *To make a sin mortal three things are necessary: a grievous matter, sufficient reflection, and full consent of the will.* - “Grievous matter.” To steal is a sin. Now, if you steal only a pin the act of stealing in that case could not be a mortal sin, because the “matter,” namely, the stealing of an ordinary pin, is not grievous. But suppose it was a diamond pin of great value, then it would surely be “grievous matter.” “Sufficient reflection,” that is, you must know what you are doing at the time you do it. For example, suppose while you stole the diamond pin you thought you were stealing a pin with a small piece of glass, of little value, you would not have sufficient reflection and would not commit a mortal sin till you found out that what you had stolen was a valuable diamond; if you continued

to keep it after learning your mistake, you would surely commit a mortal sin. "Full consent." Suppose you were shooting at a target and accidentally killed a man: you would not have the sin of murder, because you did not will or wish to kill a man.

**59. Which are the chief sources of sin?** *The chief sources of sin are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth; and they are commonly called capital sins.* - A "source" is that from which anything else comes. The source of a river is the little spring on the Mountainside where the river first begins. This little stream runs down the mountain, and as it goes along gathers strength and size from other little streams running into it. Now, if someone in the beginning had stopped up the little spring on the mountain there would have been no river in that particular place. It is just the same with sin. There is one sin that is the source, and as it goes along like the stream it gathers strength; other sins follow it and are united with it.

"*Pride*" is an inordinate self-esteem. Pride comes under the First Commandment; because by thinking too much of ourselves we neglect God, and give to ourselves the honour due to Him. Of what have we to be proud? All that we have is from God, and we can have it only as long as He wishes. We had nothing coming into the world, and we leave it with nothing. The followers of pride are: conceit, hypocrisy, foolish display in dress or conduct, harshness to others, etc.

"*Covetousness*," the same as avarice, greed, etc., is an inordinate desire for worldly goods. Covetousness comes under the Tenth Commandment. We must be content with what we have or can get honestly. The followers of covetousness are: want of charity, dishonest dealing, theft, etc.

"*Lust*" is the desire for sins of the flesh; for impure thoughts, words, or actions. It comes under the Sixth and Ninth Commandments. The followers of lust are, generally, neglect of prayer, neglect of the Sacraments, and final loss of faith.

"*Anger*" comes under the Fifth Commandment. It is followed by hatred, the desire of revenge, etc.

"*Gluttony*" is the sin of eating or drinking too much. With regard to eating, it is committed by eating too often; by being too particular about what we eat, by being too extravagant in always looking for the most costly things, that we think others cannot have. With regard to drinking, it is generally committed by taking too much of intoxicating liquors.

Again, gluttony injures health and thus violates the Fifth Commandment by committing a kind of slow suicide. A drunkard loses self-respect, makes use of sinful language; frequently neglects Mass and all his religious duties, exposes himself to the danger of death while in a state of

sin, gives scandal to his family and neighbours, and offers bad example. Besides all this he squanders the money he should put to a better use and turns God's gifts into a means of offending Him.

There are three great sins you should always be on your guard against during your whole lives, namely, drunkenness, dishonesty, and impurity. If you avoid these you will almost surely avoid all other sins; for nearly all sins can be traced back to these three. They are the most dangerous, first, because they have most followers, and secondly, because they grow upon us almost without our knowing it.

“*Envy*” is the desire to see another meet with misfortune that we may be benefited by it. We are glad when he does not succeed in his business, we are sorry when anyone speaks well of him, etc. Envy comes under the Eighth Commandment.

“*Sloth*” is committed when we idle our time, and are lazy; when we are indifferent about serving God; when we do anything slowly and poorly and in a way that shows we would rather not do it. They are slothful who lie in bed late in the morning and neglect their duty. Sloth comes under the First Commandment, because it has reference in a special manner to the way in which we serve God.

How, then, shall we best destroy sin in our souls? By finding out our chief capital sin and rooting it out. While we are trying to destroy our sins without touching our capital sin—our chief sin—we are only cutting off branches that will grow again. On the other hand, do not imagine that because you are not becoming better, when you pray, hear Mass, and receive the Sacraments, you are doing no good at all. That would be a great mistake, and just such a thing as the devil would suggest to make persons give up their devotions. What is the use, he might say, of your trying to be good? You are just as bad as you were a year ago. Do not listen to that temptation. Were it not for your prayers and your reception of the Sacraments, you would become a great deal worse than you are. Suppose a man is rowing on the river against a very strong tide. He is rowing as hard as he can and yet he is not advancing one foot up the stream. Is he doing nothing therefore? Ah! he is doing a great deal: he is preventing himself from being carried with the current out into the ocean.

Someday the temptations will grow weaker and then they will be able to advance towards Heaven. We feel temptations most when we are trying to resist them and lead good lives, because we are working against our evil inclinations—the strong tide of our passions.

## Vicar

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

*The Vicar's day-off is Monday. In case of pastoral emergency, please, try to contact the Churchwardens, the Assistant Priest, or the Parish Office first. With enquires about Baptisms, Weddings, Banns, or Funerals, please, contact the Vicar.*

## Assistant Priest

**Fr Tony Ball** - tonyball2008@hotmail.co.uk - 07899 027710

## Churchwardens

**Anne Mullis** - annemullis566@btinternet.com - 07821 199823  
**Jeanne James** - jeannejames@uwclub.net - 07854 275895

## Parish Office

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

## Treasurer

**Liz Evans** - 01305 771217

## S.P.O.T.

**Pat Perry** - 01305 750951

## 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!