



# HIGH TIDE

*September 2022*

PARISH MAGAZINE  
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - Articles from Maria Carey, Lesley Cheesman, Eileen Galling, Ruth Knight - On St. Michael Archangel - Books to read - Catechism - and more*

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

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

*The next Magazine will be published on **Sunday 25<sup>th</sup> September**. Please, send all  
articles, information, news you wish to be publish by Sunday 18<sup>th</sup> September.*

## From the Vicar

Dearly Beloved,

“*Winter is coming...*” Until recently this worrisome short sentence meant something only to Game of Thrones fans. In the fictional world of the famous HBO series, under the cover of cold and dark, long-forgotten monsters are approaching from the North, threatening the unity and existence of human civilisation.

Shockingly enough, fiction is becoming reality in front of us. Many are dreading the coming winter and all that it will bring: soaring food and energy prices, fuel poverty, deprivation, starving, cold, fear... Monsters long-forgotten - or probably never even experienced - by most of us. How should then we, Christians, face these times of trial?

We must stay united. Constant worries will make many of us more irritable and less patient. It is important we are aware of this temptation and show much kindness, compassion, and patience towards each other.

We must be courageous. Sharing what we have is never easy in uncertain times. While we must give - of our time, of our goods - with prudence, not exceeding our own means, we must also be generous, giving with trust and faith in God’s providence. We read in Proverbs 19,17: “*Whoever is kind to the poor lends to the Lord, and will be repaid in full.*”

We must be humble. It is hard to admit that we need help. And yet, there is no shame in being in need. (Aren’t we all, in God’s eyes?) Our Lord chose poverty - so while it can be hard, or harsh, or even oppressing, poverty is never shameful, never lacking of dignity. If you struggle with your bills, with your grocery, with your daily life - please talk to me or to the Churchwardens. Some help is always available. Those Dorset residents who are of state pension age and have savings of less than £10,000 can apply for a grant until the end of September. Please share this information. If you need help with the online application, talk to me or call the Council on 221027. Also, read Maria’s article on page 13 - you may know about people who would benefit from this initiative or who would love to volunteer.

No doubt, these coming months will be extremely hard for individuals. But as a Community, they can teach us generosity, kindness, goodness, and compassion - and God only knows how much we need those virtues! - if we face them with faith, prayer, and industrious charity. Let’s defeat then the approaching monsters, turning them into stepping-stones towards our own salvation.

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

*Fr. Gregory* 3

## Platinum Jubilee Celebration

*Lesley Cheesman writes:*

I am sure you all remember the magnificent garden party which was extremely well attended, by not only our congregation but many local people and successfully raised £600.

At the last PCC meeting it was felt that as The Queen has freely given 70 years of faithful service, it would be a wonderful gesture to the people of Westham if the money raised was donated to a worthwhile cause, showing that our church cares very

much for not only their spiritual needs but also their well-being and the outcome of this meeting was that the money be given to a food bank.

We have chosen *'The Nest'* situated at The Waverley on Abbotsbury Road, which is a food bank with a difference. The same conditions apply as with a food bank but at *'The Nest'* people pay a small amount of £3.50, so allowing them a level of dignity. For that money individuals get 10 items and families for £5 receive 15 items, plus **free** bread, fruit and vegetables. They are open Tuesday, Thursday and Saturday 9.30am - 12.30pm.

The Nest also has a cafe serving drinks, snacks, treats and affordable light lunches and **everyone** is invited to drop in Monday - Thursday between 9.30am - 2.15pm.

You can imagine how delighted and grateful they are to receive such a generous donation and to know that not only them but we too care deeply for our community.



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## Battle of Britain Week

*Eileen Galling writes:*

We will be remembering our Airmen and Women at St. Paul's on Sunday morning 18<sup>th</sup> of September. After Mass we will celebrate with a cake in the Hall. We will also run a "Name the bear" competition in aid of RAFA Welfare. Tickets for this will be on sale from the 4<sup>th</sup> of September at £1 each.



## Autumn

*Jeanne James writes:*

Now that summer is fading and we are approaching autumn I thought I would share with you one of my favourite poems from school days.

'*To Autumn*' is one of Keats' most sensual, image-laden poems. It is a sumptuous description of the season of autumn. Although some scholars differ on this point, the view is more or less that '*To Autumn*' is the last of John Keats' famous 1819 odes. Composed after an evening walk near Winchester, it is also one of the last poems that Keats ever wrote: his money fast running out, he devoted himself to travel, and just over a year later, died in Rome.

He wrote to his friend John Hamilton Reynolds, describing the scene:

*John Keats: To Autumn*

Season of mists and mellow fruitfulness,  
Close bosom-friend of the maturing sun;  
Conspiring with him how to load and bless  
With fruit the vines that round the thatch-eves run;  
To bend with apples the moss'd cottage-trees,  
And fill all fruit with ripeness to the core;  
To swell the gourd, and plump the hazel shells  
With a sweet kernel; to set budding more,  
And still more, later flowers for the bees,  
Until they think warm days will never cease,  
For summer has o'er-brimm'd their clammy cells.

Who hath not seen thee oft amid thy store?  
Sometimes whoever seeks abroad may find  
Thee sitting careless on a granary floor,  
Thy hair soft-lifted by the winnowing wind;  
Or on a half-reap'd furrow sound asleep,  
Drows'd with the fume of poppies, while thy hook  
Spares the next swath and all its twined flowers:  
And sometimes like a gleaner thou dost keep  
Steady thy laden head across a brook;  
Or by a cyder-press, with patient look,  
Thou watchest the last oozings hours by hours.

Where are the songs of spring? Ay, Where are they?  
Think not of them, thou hast thy music too,—  
While barred clouds bloom the soft-dying day,  
And touch the stubble-plains with rosy hue;  
Then in a wailful choir the small gnats mourn  
Among the river shallows, borne aloft  
Or sinking as the light wind lives or dies;  
And full-grown lambs loud bleat from hilly bourn;  
Hedge-crickets sing; and now with treble soft  
The red-breast whistles from a garden-croft;  
And gathering swallows twitter in the skies.



### **A week on Iona**

*Ruth Knight writes:*

*“Behold Iona! A blessing on each eye that seeth it!”*

This blessing of Saint Columba has lost none of its power, it is still present in this ancient place of prayer, worship and active involvement in the world. For members of the Iona Community following the example of Saint Columba believe that we cannot separate prayer from involvement in the world and worship from the way we live our lives. This little island, rather remote, set aside, blessed by prayers and worship since Saint Columba’s arrival in the 6<sup>th</sup> century, has a special place in the history of Christianity.

From here the missionaries went to Scotland, England and into Europe as far as Germany and Russia. It was not only a centre of missionary activities, it was also a centre of culture where beautiful manuscripts were written, High Crosses created, music and poetry encouraged and hymns copied out and written.

Viking raids in the 9<sup>th</sup> century destroyed the monastery, many monks were killed and the rest returned to Ireland. In the 12<sup>th</sup> century Benedictine monks built the Abbey, probably on the site of the church of the early

Christian period. Reformation ended one thousand years of monastic worship on Iona. The monastic buildings disappeared but most of the Abbey survived and was rebuilt at the end of the 19<sup>th</sup> century.

At the beginning of the 20<sup>th</sup> century George MacLeod founded the Iona Community and restored the monastic buildings which are now used by the ecumenical community. There is a resident group which is joined by guests who come here for a week to take part in community life.

This spring Laurence and I were among these guests. The week was very busy, it was no holiday or retreat - prayer, study and work followed one another and yet the whole atmosphere was peaceful, friendly and happy.

The day starts and ends with worship. I do not know what it is about the worship of the Iona Community that moves us the most. Is it its simplicity, freedom within familiar structures, beautiful music and singing, the atmosphere of the Abbey? Maybe all that and more.

The team work follows the morning service. There are three teams and each has a particular task: helping to prepare meals, laying the tables, washing up, cleaning the Common Room, the Chapter House, toilets and so on. Everything is very well organised and everybody is very keen to get on with their duties. It brings people closer together and creates an atmosphere of friendship.

After the teamwork comes a study time. Each week has a different theme. We have chosen a week with Ian Bradley who is a minister of the Church of Scotland and a lecturer in church history at Aberdeen University. He has written several books on Celtic spirituality. His sessions on Scottish spirituality were very interesting, thought provoking and informative.

The study sessions are followed by lunch in the beautiful old refectory. Meals are simple and healthy, nourishing and delicious.

In the afternoon people can take part in organised activities like singing, craft work and so on, or they can spend time walking and enjoying the beauty of the island - the white beaches, rocks, and green hills.

Once a week there is a day pilgrimage around the island and there is also an afternoon trip to the island of Staffa.

And so the week goes on, much too quickly. You can spend the week being busy, taking part in all the activities, or you can take time just to sit and watch, pray and contemplate, listen to the birds and waves and feel the blessing of this peaceful place. Iona has a calming and healing effect on people. They come from all over the world seeking new direction, new beginnings, healing of body and soul, renewal of their faith and commitment to God.

Iona is a special place that draws your back.

## Vitello tonnato

Another of my favourites is this strange dish from the Piedmont region - beef in tuna sauce. I know, it *does* sound weird, I give you that, but trust me: it is absolutely delicious! Here is the recipe I use:



You will need a nice chunk of topside beef (850-900 grams). Marinate it in a mix of red wine and water with 1 carrot, 1 parsnip, 1 onion, 1 celery stalk (all cut into a few big pieces) for 12 hours (overnight) in the fridge.

The next day put some water in a pan on the hob (big enough for the beef), put in the vegetables you used for the marinade, salt the water and

bring it to boil. When the water is boiling, truss your beef and put it into the boiling water (it must be completely covered by the water).

Boil - or rather simmer - over a low heat for 60 mins for every kilogram; so a 800-gram beef for 48 mins; 850 grams for 51 mins; etc.

Once the beef has reached its proper cooking time, take it out of the water and let it cool down a bit. It can then go in the fridge.

If you want to, you can continue cooking the vegetables until they are tender and you will have a nice broth which can be consumed as it is, or with some small *tortellini* (M&S has some good ones), or it can be used for dishes like risotto. In any case, do keep some of the cooking water (or broth - if you cook it enough). You will need it later.

For the sauce: mix together 100 grams of tinned tuna, 3 boiled eggs, 6 anchovies; 1 big spoonful of capers. Blend it all with an immersion blender until you get a smooth sauce. Put in some of the broth - the sauce should be easily spreadable but not runny! Taste and salt *if* necessary. Put it in the fridge.

Once both the meat and the sauce are cold, slice the beef thinly (as you would for Sunday roast), arrange it nicely on a big serving plate, cover with the sauce, sprinkle with a few capers. Best served with fresh sourdough bread (*you can get some really delicious bread and focaccia in the Sicilian micro-bakery "Peppina" at the corner of St. Mary's street with Custom House Quay*) and green salad.



*Fr. Paul B. was a member of the monastic community I joined at the age of 18. I knew him well as we lived in the same monastery until his death in 2001. He was one of those monks who joined the Community before the Communists declared all religious communities illegal. Because of his love for Christ, his passion for the Gospel, and his determination to bring young people to the Lord Jesus he spent years in prison - more than once.*

*After his first imprisonment no one wanted to offer him a job. Finally he applied for a vacancy in a coal mine. The local Communist manager gave him a job as storekeeper in the warehouse. When the central management of the Communist Party inquired as to how did he dare to employ a "clerical-fascist enemy of the people"... the manager said: "Because he is a priest. He won't steal from the warehouse unlike the others."*

*Later (not before ending up in prison again!) he managed to leave Hungary and became a successful parish priest in the USA. After 1989 he returned to Hungary to continue his monastic life which came to an abrupt end 40 years earlier. I hope you will find these excerpts from his autobiography interesting.*

## **A prisoner of Christ Jesus**

*by Father Pál Bolváry*

### ***Preface***

At 3:16 in the morning on September 19, 1986, I was awakened by the ringing of the telephone. Upon answering, I recognized the voice of a dear old friend calling from West Germany. Referring to a letter he had written to me at the beginning of the month, he asked that I write down the history of my arrests and the experience of my imprisonments.

At the end of 1972, the Superior of my Community asked the same of me. On June 27, 1974, Cardinal Mindszenty encouraged me to narrate the tortures and the deplorable accusations inflicted upon me. He said that this work is not meant to make a profit, but to be available for posterity. His intention was to have this written document placed in the Pazmanium of Vienna.

Vox populi - vox Dei! God communicates His will to us through men. I could not remain in bed any longer. I prayed the Sorrowful Mysteries of the Rosary, meditating on the sufferings of my Master and in doing so, I put the stations of my personal Way of the Cross into writing.

To render these "stations" more comprehensible I inserted a few "pieces of mosaic" from my life. Each human life can be compared to a unique, individual mosaic tableau. Every incident indicates a different size and color of stone, glass, enamel or marble. Here and there a tiny bit of diamond can

be seen. These pieces find their place in a “cohesive” more durable than cement: the human soul.

Mosaic is an art resulting from slow, detailed and conscientious labor. The life-mosaic is the art of a human life. Only the Great Planner can judge the worth of this art.

### *The Time of my Birth*

The Hungarian priest and poet, László Mécs, began one of his poems with this line: “When I was born, no sound of a trumpet was heard...”

On April 13, 1924, Palm Sunday, the noonday Angelus bell rang in the adjacent Hospital Chapel at the precise moment when I was born. The rays of the sun pierced through the burgeoning trees.

When reading the life of St. Augustine, I noticed an incidental note stating that he was born on Palm Sunday. I read elsewhere that the great Hungarian poet Dezső Kosztolányi saw the light of day on Palm Sunday. Every year on his birthday, his father greeted him by saying, “My maternal aunt took you into her arms and said, “This boy was born on an important day, therefore, he will become a famous man.””

I too was born on an important day. True, I did not have the prophecy of an aunt but neither did I become a famous man. In the fiftieth year of my life, I was not even in the vicinity where I had resided as a newly-ordained priest. So prophecies cannot be generalized.

However, a “prophecy” was issued during my birth. After my first bath, the midwife took me, a loudly screaming baby, to my mother’s room where she was recuperating from the pains and fatigues of delivery. At that moment a funeral hearse and cars passed in front of our house. The midwife, who also practiced in the hospital, knew that a young priest, who died of blood poisoning following a tooth extraction, was taken on his last route to the cemetery.

Many days afterwards, she told this “prophecy” to my mother: “This little boy was born to replace that young priest.” It appears as though she may have guessed the truth.

My mother often spoke about the time when I could only speak with a lisp. My paternal grandfather, with whom we were living at the time, would always ask me in front of guests, “What are you going to be, my little boy?” I always answered that I would be a priest.

A few years later I heard that there was an archbishop in Kalocsa. From that moment on I figured I would rather be the archbishop of Kalocsa than a “simple priest”...

## *As Can Be Done*

During the summer of 1948, the Catholic schools in Hungary were secularized under government control. The Louis the Great High School of Pécs, led by the Cistercian Fathers, was one of the victims. A few members of the Cistercian scouts came and asked me to take over the management of the troop.

We did not consider it timely to belong to the state-controlled Boy Scout Union since it was already in its dying stages. [In our first camp] there were 30 boys, ranging in age from 15 to 18 years, and a few older guides who took part in this camp. The main purpose of this camp was to give the boys a Christian ideological view of the world situation. A few Cistercian seminarians gave these lectures.

Here all the titles and ranks of the scout troop were dropped. So the commander became “Camp Master” and the daily orderly officer was named “Camp Vice-Master”. For the boys, we openly sketched the possibilities and the dangers of the illegal scouting and work with young people. They had the choice to become an “apostle” in such circumstances. We were all aware of the fact that we were endangering our freedom and our lives.

Both the leaders and the members of the group received a well-rounded religious education. The main goal was to approach a stable spiritual state, to live in the state of grace and to practice the presence of God in our lives.

In the following years, the formation of only smaller groups, the so-called patrol groups, was advisable. In most of the patrols, we made Indian romanticism come alive. We did not dare to copy the former scout songs. The adult leaders assisted us in composing our own songs and lyrics.

In accord with the romance of the Indians, the Heavenly Father was the “Great Spirit,” while the Indian name of Jesus Christ was “Burning Heart.” The boys had to walk and live in His brotherly presence. For this reason at camp roll-call, we always reported one more person. He was “Burning Heart Brother.” This was the greeting of all the tribes: “HE LIVES! - WITH US!”, which was the shortened form of greeting: “God lives; Jesus Christ is with us!”

The leaders of groups had an hour of Catechism weekly. Following this they discussed the concrete tribal agenda. Some of the leaders also received specialized training in instructing the Catechism to the younger group members.

The tribe members met twice weekly, each time in a different boy's home. At one of these gatherings, they had Catechism instructions; and in the

other, tribal activities guided by the main chief and the military chief. Twice monthly, if the weather permitted, they held the tribal activities with an excursion which lasted either an entire day or half a day. [...]

The uniting strength of the tribe was the “Communion Chain.” Every day a different boy went to Holy Communion from the tribe and on Sundays all received Holy Communion. This was the path taken to achieve the “basic spiritual state”: living in a state of grace.

Members of the tribes could use their Indian outfits only at the campfire. On excursions, they used their red neckerchiefs (= *distinctive symbol of Communist youth groups*); in the camps, during the days, this was their “uniform”. Every tribe was a member of some legal tourist club so, having their official permits, they could pitch camp; when the camp was visited by official people everyone had the necessary papers.

In our tribes the red triangle neckerchief reminded us of the Blessed Trinity. Its red color spoke to us of the Holy Spirit, of Christianity and of the Hungarian martyrs.

On the top of the camp flagstaff, there was a small cross. Below it fluttered the tribe's own flag and a red neckerchief. We erected a big camp cross only in the dense forest, far away from public roads. At the foot of this big cross we placed a camp altar. Holy Masses were offered either in the early morning or after darkness set in, so we would not “scandalize” those comrades who strayed there by mistake.

Every day a “vigilante” was appointed at the camps. His office was to be on guard during the time Holy Mass was being offered. He was positioned at the entrance road leading to the camp. If, during the day, some strange person happened to stray into the camp, then whoever first noticed him was to calmly begin whistling the *Boci, boci tarka* song. This would alert us to the fact that some strange person was in our camp. [...]

This secret and illegal scouting was ended on February 6, 1961. At 11:30 p.m. a group of about ten investigators, members of the AVO Secret Police, broke in upon me and made a thorough search of the whole house. After collecting my books and things, they took me to the police station and arrested me.

During my five months of investigation-imprisonment, nearly 100 boys and girls were questioned about my activities. For these activities of mine the Pécs County Peoples' Judge “rewarded” me with six years imprisonment under the title of trying to overturn the People's Democracy.

*(In the next magazine: excerpts from Father's illegal priestly activities and his hiding from the State Police in the 1950s; his first arrest.)*

## Warm Welcome

*Maria Carey writes:*

The Parishioners of St Paul's, the Methodists on Newstead Rd, and the SVP Outreach group of Our Lady Star of the Sea got together with the people at The Nest to see how we could work together as Christians, to help those in our Westham community who might struggle over the coming winter, perhaps finding difficulty paying for heating and food, perhaps being lonely and fearful of how to cope.

We decided to start a project called 'Warm Welcome', to have a warm welcoming venue open every day within our area. The venues initially would be St Paul's church or hall, St Joseph's hall, The Nest café and the Methodist old church building on Newstead Rd. We hope we can offer a heated comfortable place, some refreshment, at least tea and biscuits, maybe more, and welcoming hosts from our church communities, who would be listeners and enablers, encouraging people to feel at home, to chat, join in some activity, just sit in a corner with a book or whatever they like to do. If people have needs which they choose to share with us - practical, financial, emotional, medical - we will do our best to signpost them to where they can get the right help and support.

To draw in as many people as possible, we will produce a leaflet detailing all the venues and when they will be open, trying to have something available every day. We will deliver this as widely as possible round our area, and have copies in the SPOT shop, the Nest and the Foodbank as well as in our churches and any other local venues who are happy to take it. We will also use social media and the press to spread the word. We aim to have the leaflet ready to distribute from mid September, and hope to open venues from some time in October.

We shared our ideas at a meeting in St Mary's church with people from other church congregations and support groups from around Weymouth, who were very enthusiastic to take up the Warm Welcome idea. We decided we would each take up the plan in our own areas initially, starting small scale and continuing to share experience as how best to go forward, and how we might expand the scheme, maybe facilitating transport, possibly working with the council, medical and social services and other community groups and bringing in targeted support to our venues where that might be helpful. When St Paul's opens its doors to offer a Warm Welcome, caring and committed volunteers will be very much needed! We hope that might include you. Please let Fr Gregory know.

## History of the Relics of the Holy Cross

A place I frequently visited when I was living in Rome was the Basilica of the Holy Cross in Jerusalem. Somewhat confusing name since the Basilica, contrary to its title, was in Rome and not in Jerusalem - indeed it was only 10 minutes walk from our monastery. The main “attraction” of the Basilica was its collection of Relics: pieces of the Holy Cross, the Titulus (the piece of wood above Jesus’ head with the written charge: Jesus of Nazareth, King of Jews), and a few other relics linked to the crucifixion.

Impressive. But authentic as well?

Probably most people have heard - and accepted - the “fact” that if we were to collect all the existing relics of the Cross exhibited in various churches, they would form a whole ship’s cargo. Very few, however, will know who is behind this statement. It can be traced back to John Calvin - not the dearest friend either of the Catholic Church or of relics.

Calvin may well have been correct about the multiplication of True Cross relics across late medieval Europe. But this doesn’t necessarily mean that there was the tonnage of holy wood in circulation that he claimed. In 1870 a French amateur historian, Charles Rohault de Fleury, drew up a list of known fragments of the Cross, calculating that when added together, they didn’t provide enough mass for a third of a cross capable of supporting the weight of a man. But what does history, historical sources, witnesses tell us?

According to an ancient legend, when the Body of Jesus was removed from the Cross, to prevent his followers from finding it, the Cross was thrown in a ditch or well, and then covered with stones and earth. In 134 a pagan temple was built above it. There is no way to verify this legend - however we have some written sources that may shed some light on the history of the relics of the Cross.

Bishop Eusebius of Caesarea (c. 260-341), as a first-hand witness, tells us that in about the year 327, Constantine, the first Christian emperor of Rome, wrote to St. Macarius, the bishop of Jerusalem, ordering him to tear down the Temple of Venus that stood on the site of Calvary and build a basilica at Constantine’s expense.

The Emperor’s mother, St. Helena, was present at the demolition as Bishop Eusebius testifies. Another legend says that it was her who, on September 14, 326, found the Cross after extensive excavations ordered and sponsored by her. What we know for certain is that within 20 years of the construction of the new Basilica the bishop of Jerusalem at the time, St. Cyril (c. 315-386), referred to the relics of the True Cross in a written sermon.

About the year 381, Egeria, a nun from Spain or southern France, made a pilgrimage to the Holy Land. In a lengthy letter to her religious community back home, she described her experiences. On the morning of Good Friday she joined a large congregation in the Chapel of the Holy Cross. After the bishop of Jerusalem had entered the sanctuary and taken his seat, the deacons carried in a silver casket and set it upon a table covered with a linen cloth. She wrote: *“The casket is opened and the wood of the cross is taken out, and both the wood of the cross and the titulus [the inscription Pilate had nailed above Christ’s head] are placed upon the table. Now, when it has been put upon the table, the bishop, as he sits, holds the extremities of the sacred wood firmly in his hands, while the deacons who stand around guard it. And because, I know not when, someone is said to have bitten off and stolen a portion of the sacred wood, it is thus guarded by the deacons who stand around, lest any one approaching should venture to do so again. And as all the people pass by one by one, all bowing themselves, they touch the cross and the titulus, first with their foreheads and then with their eyes; then they kiss the cross and pass through, but none lays his hand upon it to touch it.”*

What historical written sources tell us then is as follows: there was an attempt to keep Christians away from Calvary in the decades following Christ’s death. A pagan temple was built above the place to make sure Christians cannot have access to it. This was demolished in 327 by orders of the Emperor. The Emperor’s mother, Helena, was present who ordered some extensive archeological excavations at the site once the pagan temple was demolished but before the construction of the new Basilica. Less than 20 years later the Bishop of Jerusalem attests the presence of the Relic of the Cross in Jerusalem. In 381 Egeria describes an already elaborated and well established practice of the veneration of the Relic of the Cross.

But what did St. Helena find? And how did it end up in Europe? It is certainly easier to answer the second question. Written chronicles attest that Helena directed that a portion should be sent to the newly founded imperial capital at Constantinople, another to Rome, while the rest, enclosed in precious metal and gems, remained in Jerusalem. These are the relics that can still be venerated today in Rome. However, the largest remaining piece of the true cross today is in Greece on Mount Athos and it comes from Constantinople.

But disaster befell the relic three centuries later, when in 614, the Persians carried it away after their capture of Jerusalem. It remained in their hands until 629 when the Byzantine Emperor Heraclius restored it to Jerusalem, also dispatching a substantial portion to Constantinople. By this time, smaller fragments of the True Cross had already been distributed across Christian Europe. The Pope in Rome and Emperor in Constantinople used

their portions of the relic as a source for prestigious diplomatic gifts, its splinters sent to kings and churchmen across Christendom. Far from being enough to “form a whole ship’s cargo”, in most instances, these relics consist(ed) of nothing more substantial than a few diminutive splinters.

Finally, the most important question: what did St. Helena find? Was it truly the Cross of Jesus? There are legends and accounts of miracles and miraculous healings... but what about historical and scientific proof?

We only have hints. Science, of course, cannot confirm whether or not the wood St. Helena found was used at the Crucifixion of Christ. Based on our historical, written sources, that piece of wood could certainly have dated to the 1st century or earlier since it was found under a Roman temple built on the site of the Crucifixion in around 134.

Egeira’s description makes it clear that St. Helena did not find a cross-shaped (or sized) wood. That would be an unhistorical idea altogether. What she found was a piece of wood, supposedly the horizontal part of the Cross, no longer than a meter, already softened by humidity in the soil enough for someone to bite a piece out of it.

The hate first Christians experienced both from the Jewish and the Roman authorities makes it credible that these authorities tried to get rid of the Cross. It would also be impossible to think that Christians who lived in Jerusalem did not (try to) keep alive the memories and places linked to Christ’s death. They must have visited, or tried to, the place of Crucifixion. So, again, it is plausible that the Romans built a pagan temple above the place either out of disrespect or simply to discourage Christians from gathering there. “Funnily” enough, by building a temple, they themselves helped to preserve that place and whatever they had buried there. We know the rest of the story which starts with the demolition of that pagan temple.

Is this a scientific proof? No. But is this a plausible and even probable proof? I believe it is. There is always more truth in ancient tradition than modern science can ever prove.

Even if we accept all this - what about all the forged and impossible relics in the Middle Ages? Medieval people were not stupid. They knew full well that fake relics were circulating so a decent provenance mattered: documentary trail was important. Indeed, it’s probable that many relics of the True Cross in existence today derive from portions venerated since before medieval times. *The Relic of the Holy Cross we have here at St. Paul’s will be exposed for private devotion on 14 September and all who wish may receive a blessing with It after the 10am Mass.*



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

**Anniversaries of death**

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

## Calendar for September 2022

THU	1 <sup>st</sup>	<i>St. Giles Abbot</i>	6pm
FRI	2 <sup>nd</sup>	St. Stephen, King of Hungary	12noon
SAT	3 <sup>rd</sup>	St. Pius X Pope	9.30am
SUN	4 <sup>th</sup>	<b>12<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10.30am, 5pm
MON	5 <sup>th</sup>	St. Lawrence Justinian Bishop	9am
TUE	6 <sup>th</sup>	<i>Feria</i>	9am
WED	7 <sup>th</sup>	<b>Monthly Requiem</b>	10am
THU	8 <sup>th</sup>	NATIVITY OF OUR LADY	6pm
FRI	9 <sup>th</sup>	<i>St. Gorgonius Martyr</i>	—
SAT	10 <sup>th</sup>	St. Nicholas of Tolentino	—
SUN	11 <sup>th</sup>	<b>13<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10.30am, —
MON	12 <sup>th</sup>	<b>The Most Holy Name of Mary</b>	—
TUE	13 <sup>th</sup>	<i>Feria</i>	—
WED	14 <sup>th</sup>	EXALTATION OF THE HOLY CROSS	10am
THU	15 <sup>th</sup>	SEVEN SORROWS OF OUR LADY	6pm
FRI	16 <sup>th</sup>	St. Edith of Wilton, Abbess	12noon
SAT	17 <sup>th</sup>	Stigmata of St. Francis of Assisi	9.30am
SUN	18 <sup>th</sup>	<b>14<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10.30am, 5pm
MON	19 <sup>th</sup>	St. Januarius & Comp., Martyrs	9am
TUE	20 <sup>th</sup>	St. Eustace & Comp., Martyrs	9am
WED	21 <sup>st</sup>	ST. MATTHEW APOSTLE ( <i>Ember Day</i> )	10am
THU	22 <sup>nd</sup>	St. Thomas of Villanova, Bishop	6pm
FRI	23 <sup>rd</sup>	Padre Pio ( <i>Ember Day</i> ) - <b>Anointing</b>	12noon
SAT	24 <sup>th</sup>	Our Lady of Ransom ( <i>Ember Day</i> )	9.30am
SUN	25 <sup>th</sup>	<b>15<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10.30am, 5pm
MON	26 <sup>th</sup>	<i>St. Cyprian &amp; Justina, Martyrs</i>	9am
TUE	27 <sup>th</sup>	St. Cosmas & Damian, Martyrs	9am
WED	28 <sup>th</sup>	St. Wenceslaus duke, Martyr	10am
THU	29 <sup>th</sup>	<b>DEDICATION OF ST. MICHAEL</b>	6pm
FRI	30 <sup>th</sup>	St. Jerome	12noon

## Daily Intentions



*Anniversaries of death*

*We pray for...*

- 1<sup>st</sup> Priests, vocations - *Maud & Millie Palmer, May Clothier*
- 2<sup>nd</sup> Dying
- 3<sup>rd</sup> Shrine of Walsingham
  
- 4<sup>th</sup> Our Parish - *Dorothy Butler*
- 5<sup>th</sup> Holiday makers - *Tom Buchanan, Mary Salisbury*
- 6<sup>th</sup> S.P.O.T. - *Peter Mullis*
- 7<sup>th</sup> Departed - *Mary Vincent, Leslie Ball, David Foote, Peter Dawson, John Wray*
- 8<sup>th</sup> Expectant mothers
- 9<sup>th</sup> Victims of violence & crime
- 10<sup>th</sup> Cell of OLW - *Margaret Ward*
  
- 11<sup>th</sup> Our Parish - *Bessie Scriven, Tommy McCarthy, Andy Hutching*
- 12<sup>th</sup> Those baptised at St. Paul's this year - *Joan Nickinson, Eileen Parsonage*
- 13<sup>th</sup> Chapter of St. Aldhelm (Servers)
- 14<sup>th</sup> Triumph of the Cross - *Austin Woolrych, Jack Hardy, Holly Harding, Joyce Kemp*
- 15<sup>th</sup> Grieving Mothers
- 16<sup>th</sup> Our Diocese
- 17<sup>th</sup> Our Choir
  
- 18<sup>th</sup> Our Parish - *Kathleen Gunn*
- 19<sup>th</sup> Peace
- 20<sup>th</sup> Unemployed - *Betty Vincent, Marjorie Green,*
- 21<sup>st</sup> Fallen in the Battle of Britain
- 22<sup>nd</sup> All afflicted by the present living crises
- 23<sup>rd</sup> Sick - *Sydney Lambert pr., Elizabeth Keat*
- 24<sup>th</sup> Addicts
  
- 25<sup>th</sup> Our Parish
- 26<sup>th</sup> The spread of the Gospel - *Francis Johnstone, Madaleine Hicks*
- 27<sup>th</sup> Health & care workers
- 28<sup>th</sup> Ukraine - *David Davies pr.*
- 29<sup>th</sup> World leaders & their conversion - *Mary Kemp*
- 30<sup>th</sup> Increase of charity - *Michael Kerrigan, David Sertin*

*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.** Come and adore Christ the King who was exalted to the Cross for us!

**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. Come and adore Christ the King who was exalted to the Cross for us!  
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. Come and adore Christ the King who was exalted to the Cross for us!

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. Come and adore Christ the King who was exalted to the Cross for us!

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. Come and adore Christ the King who was exalted to the Cross for us!

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. Come and adore Christ the King who was exalted to the Cross for us!

#### HYMN

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

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

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

To the Trinity be glory  
Everlasting, as is meet;  
Equal to the Father, equal  
To the Son, and Paraclete:  
Trinal Unity, whose praises  
All created things repeat. 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.  
V. Thanks be to God.

1	Psalms 90, 92	2 Samuel 7,1-17 Acts 7,44-53	16	142, 144	2 Samuel 23,1-7 Acts 12,18-end
2	88	2 Samuel 7,18-end Acts 7,54-end	17	147	2 Samuel 24 Acts 13,1-12
3	96, 97, 100	2 Samuel 9 Acts 8,1-25	18	130, 131	Isaiah 45,9-22 Revelation 14,1-5
4	122, 123	Jonah 4 Revelation 8,1-5	19	1, 2, 3	1 Kings 1,1-27 Acts 13,13-43
5	98, 99, 101	2 Samuel 11 Acts 8,26-end	20	5, 6	1 Kings 1,28-end Acts 13,44-end
6	106	2 Samuel 12,1-25 Acts 9,1-19	21	49, 117	1 Kings 19,15-end 2 Timothy 3,14-end
7	111, 112	2 Samuel 15,1-12 Acts 9,20-31	22	14, 15, 16	1 Kings 4,29-end Acts 15,1-21
8	113, 115	Songs of Solomon 1,1-9 Revelation 12,1-5	23	17, 19	1 Kings 6,11-28 Acts 15,22-35
9	139	2 Samuel 16,1-14 Acts 10,1-16	24	20, 21, 23	1 Kings 8,1-30 Acts 15,36-end
10	120, 122	2 Samuel 17,1-23 Acts 10,17-33	25	132	Isaiah 48,12-end Luke 11,37-end
11	126, 127	Isaiah 44,24-end Revelation 12,1-12	26	27, 30	1 Kings 8,31-53 Acts 16,6-24
12	123, 126	2 Samuel 18,1-18 Acts 10,34-end	27	32, 36	1 Kings 8,54-end Acts 16,25-end
13	132, 133	2 Samuel 18,19-end Acts 11,1-18	28	34	1 Kings 10,1-25 Acts 17,1-15
14	2, 8	Genesis 3,1-15 John 12,27-36	29	150	Daniel 12,1-4 Acts 12,1-11
15	143, 146	Proverbs 8,12-25 John 19,25-27	30	31	1 Kings 11,26-end Acts 18,1-21

## BENEDICTUS

*Ant:* We adore you, O Christ, and we bless you, because through your Cross you have redeemed the world.

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:* We adore you, O Christ, and we bless you, because through your Cross you have redeemed the world.

*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 in the abundance of your love are always wont to give more than your humble servants either desire or deserve: Pour down upon us the abundance of your mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask. 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

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

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

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

Bend thy boughs, O tree of glory!  
Thy relaxing sinews bend;  
For awhile the ancient rigour,  
That thy birth bestowed, suspend;  
And the King of heavenly beauty  
On thy bosom gently tend!

Thou alone wast counted worthy  
This world's ransom to uphold;  
For a shipwrecked race preparing  
Harbour, like the ark of old;  
With the sacred blood anointed  
From the smitten Lamb that rolled.

To the Trinity be glory  
Everlasting, as is meet;  
Equal to the Father, equal  
To the Son, and Paraclete:  
Trinal Unity, whose praises  
All created things repeat. Amen.

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

1	Psalms 94	Micah 4 Mark 6,1-13	16	145	Zechariah 2 Mark 9,14-29
2	102	Micah 5 Mark 6,14-29	17	148, 149	Zechariah 3 Mark 9,30-37
3	104	Micah 6 Mark 6,30-44	18	129	Ezra 1 John 7,14-36
4	121	Isaiah 43,14-end John 5,30-end	19	4, 7	Zechariah 4 Mark 9,38-end
5	105	Micah 7,1-7 Mark 6,45-end	20	53, 58	Isaiah 33,13-17 Matthew 6,19-end
6	107	Micah 7,8-end Mark 7,1-13	21	83	Ecclesiastes 5,4-12 Matthew 19,16-end
7	119 v. 129-152	Habakkuk 1,1-11 Mark 7,14-23	22	18	Zechariah 8,1-8 Mark 10,32-34
8	114, 116	Songs of Solomon 1,10-16 Matthew 1,1-16	23	22	Zechariah 8,9-end Mark 10,35-45
9	137	Habakkuk 2,6-end Mark 7,24-end	24	24, 25	Zechariah 9,1-12 Mark 10,46-end
10	118	Habakkuk 3,2-19 Mark 8,1-10	25	134, 135	Nehemiah 2 John 8,51-end
11	124, 125	Isaiah 60 John 6,51-69	26	26, 28, 29	Zechariah 10 Mark 11,1-11
12	127, 128	Haggai 1,1-11 Mark 8,11-21	27	33	Zechariah 11 Mark 11,12-26
13	66	Isaiah 53 Ephesians 2,11-end	28	109 v. 1-19	2 Kings 6,8-17 Matthew 18,1-10
14	110	Isaiah 63,1-16 1 Corinthians 1,18-25	29	109 v. 20-end	Daniel 10,4-end Revelation 5
15	138, 140, 141	Judith 13,22-25 Luke 2,34-35	30	35	Zechariah 14,1-11 Mark 12,13-17

*Each reading ends with these words:*

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

**R.** Thanks be to God.

## MAGNIFICAT

*Ant:* O Holy Cross, upon you the Life of the world hung, upon you Christ openly triumphed, and his death trampled down death for ever.

My soul proclaims the greatness of the Lord,+  
my spirit rejoices in God my Saviour,\*  
he has looked with favour on his lowly servant.

From this day all generations will call me blessed;+  
the Almighty has done great things for me\*  
and holy is his name.

He has mercy on those who fear him,\*  
from generation to generation.

He has shown strength with his arm\*  
and has scattered the proud in their conceit,  
Casting down the mighty from their thrones\*  
and lifting up the lowly.

He has filled the hungry with good things\*  
and sent the rich away empty.

He has come to the aid of his servant Israel,\*  
to remember his promise of mercy,

The promise made to our ancestors,\*  
to Abraham and his children for ever.

Glory be to the Father, and to the Son,\*  
and to the Holy Spirit.

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

*Ant:* O Holy Cross, upon you the Life of the world hung, upon you Christ openly triumphed, and his death trampled down death for ever.

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

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.

Almighty and everlasting God, who in the abundance of your love are always wont to give more than your humble servants either desire or deserve: Pour down upon us the abundance of your mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask. Through Christ our Lord. **R.** Amen.

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

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

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

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

**Prayers to Jesus Crucified** - Here I am, good and gentle Jesus, kneeling before you. Most earnestly I pray and ask you to engrave upon my heart a deep and lively faith, hope, and charity, with true sorrow for my sins and a firm resolve to amend them.

Lord Jesus Christ, I thank You, who laid down your life for me so meekly. You bore the nails so patiently, You were raised upon the cross so mercifully, You hung there so painfully, You wept so bitterly, You cried aloud piercingly, You shed your blood plentifully, and for me, a sinner, You suffered death unquestionably. Now, Lord Jesus Christ, I commend myself to your love, to the power of your passion, to the depths of your endless mercy. Jesus Christ, in your immeasurable pity, keep alive within me the memory of your bitter death, of your holy wounds, so that in sickness and in health, I may remember your mercy. Gentle Jesus, defend me from all danger, and keep me so that I may stand before You in joy. Defend my soul, Lord Jesus Christ, which You have bought with your precious blood. Amen.

**Prayer to Our Lady of Sorrows** - Our Mother of Sorrows, with strength from above you stood by the Cross, sharing in the sufferings of Jesus, and with tender care you bore him in your arms, mourning and weeping. We praise you for your faith, which accepted the life God planned for you. We praise you for your hope, which trusted that God would do great things in you. We praise you for your love in bearing with Jesus the sorrows of his Passion. Holy Mary, may we follow your example, and stand by all your children who need comfort and love. Mother of God, stand by us in our trials and care for us in our many needs. Pray for us now and at the hour of our death. Amen.

## From the Book of Common Prayer

**12<sup>th</sup> Sunday after Trinity:** *Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. Amen.*



Here we address the Lord our God on the basis of two convictions concerning him, convictions whose content we have learned from Holy Scripture - for example Luke 15:20. First of all, we speak to God knowing that in his infinite compassion and mercy he is always more ready and prepared to hear our prayers than we are to engage in prayer, petition, supplication and intercession to him. This conviction serves to make us humble and confident.

Then, secondly, we speak to God knowing that he is wont (accustomed in his normal relation to sinners) to be much more generous to those who make supplication to him than they can possibly put into words or deserve. For they ask out of the human context of sin and finitude and God hears in the divine context of grace and infinite knowledge.

Thus, knowing God's character, we are bold in our petitions asking that He pours down upon us, out of the abundance of the sea of his mercy, two gifts of his grace. First, we ask for forgiveness for all our sins, especially those concerning which we are especially embarrassed and fearful; and secondly we ask for those further gifts which are needed to perfect our Christian lives, making us worthy servants of such a gracious Master. What these gifts are for each and every one of us we leave to God's wisdom.

We make sure to offer all our prayers in the Name of and by the Merits of and through the Mediatorship of the Lord Jesus Christ. For in him and with him and through him we are heard by the Father in heaven as we ask in faith. As the Holy Scriptures declare: Christians belong to a new era, a new epoch, a new covenant and a new relation with God who is their all-sufficiency. And as the Gospel makes clear: Jesus has done all things - for us and for our salvation - well.

The Rev'd Dr Peter Toon (+2009)

# Feast of the month: Dedication of St. Michael Archangel

## 29 September

### *Michaelmas*

Michaelmas was one of the great feasts of the Middle Ages, and many customs and traditions revolved around it, particularly in England and Ireland. It marked the end of the harvest season and it was one of the four English “Quarter Days,” which fell around the changing of the seasons (the others were the Annunciation, the Feast of St. John the Baptist, and Christmas). Michaelmas was a Holy Day of Obligation in the Church until the 18<sup>th</sup> century. The English traditionally ate goose and carrots on Michaelmas, two foods in abundant supply at that time of the year.

Why did Michaelmas become such a major feast in the Church? St. Michael is one of the most significant figures in the history of salvation and well-deserving of the honour given to him in this feast. He is the greatest of the archangels, whose glory it was to cast Satan into hell. The description of his victory in the Book of Revelation vividly reveals his importance: Rev 12,7-12.

St. Michael was also the symbol of the masculine early Middle Ages, years that found Western Europe under constant attack, when great martial strength was necessary for survival. Today historians continue to recognize the importance of this cult during so tumultuous a period in the history of Western Christendom. Protector of the Hebrews, as found in the Book of Daniel, he now became the guardian of the Christian people, master of the heavenly forces in his celestial habitat, which necessitated that his cult be practiced on top of hills or mountains.

### *A special place*

Today’s festival is called the Dedication of the Holy Archangel St. Michael. To understand this, it is necessary to know an event which took place at the time of Pope Gelasius I. In the southeast of Italy is a sanctuary dedicated to Saint Michael the Archangel high atop a mountainous promontory called Monte Gargano. It is the oldest shrine dedicated to St. Michael in western Europe and is not far from where Padre Pio lived. Padre Pio was deeply devoted to the Sanctuary of St. Michael. The chronicles of the sanctuary document the visits of many emperors, kings, popes, and saints. Among them is St. Francis of Assisi, who upon arriving there was so impacted by the holiness of the place that he felt unworthy to even enter and so only knelt in prayer and kissed the stone floor of the entrance.

## *The story*

In the year 492, as the story goes, a bull strayed from the herd of a rich land owner from the nearby town of Siponto. The bull found its way into a cave near the summit of the mountain. The herdsman, hoping to frighten the bull out of the cave, fired an arrow into its dark recesses. Quite shockingly, the arrow miraculously returned, wounding the man who fired it. In the face of such a strange and miraculous occurrence, the man and his companions who witnessed the event sought the council of their local bishop. He recommended three days of prayer and fasting to discern the meaning behind the phenomenon. On the third day St. Michael appeared to the bishop asking him to consecrate the grotto to Christian worship.

Not unlike many in our own day who have risen to positions of power in the Church, the bishop thought more of his own opinion on the matter than the obvious and simple will of God. The bishop hesitated to consecrate the grotto as a sanctuary of Christian worship as it was difficult to reach.

While the bishop delayed, Siponto was besieged by an invading pagan army from Naples and was on the verge of surrender. The bishop managed to obtain a three day cease-fire and, as before, used those three days for prayer and fasting. Again, St. Michael appeared to the bishop and promised complete victory over the invaders. It is said that during the ensuing battle there were earthquakes and thunderbolts, which helped defeat Siponto's enemies while demonstrating the power of the Archangel's intercession.

## *The Basilica of Heaven*

After this second apparition and miracle in battle, the bishop felt total remorse for doubting the prudence of St. Michael's request. It was now the year 493 and he arranged for a grand procession to be made up the mountain so he could at last consecrate the grotto as a church. Joined by others bishops along with the priest and people of the town, when they finally arrived at the mouth of the grotto the Archangel appeared again, stating, "*It is not your task to consecrate the Basilica I built. I who founded it, I myself consecrated it.*"

St. Michael didn't wait for the bishop after all, and instead went and consecrated the grotto himself. When everyone processed inside they were amazed to see an altar was already erected with a cross upon it. They also found a footprint of St. Michael embedded on the rock floor. The first Mass in the Grotto of St. Michael was then offered. Since that time, the grotto has affectionately been called the "Celestial Basilica" as it is the only Christian church never to have been consecrated by the humans hands of a bishop.

## *Pilgrimages and Miracles*

The fame of this event spread in a short time all around and drew a great many pilgrims to the Church, while the many miracles that took place there, were a visible sign that the veneration and invocation of St. Michael and the other holy angels must be very agreeable to the Most High. Today's festival was instituted to commemorate the dedication of the Church on Mount Gargano, hence it is called the dedication of St. Michael, as he is especially venerated in that Church.

### *More apparitions*

St. Michael appeared another time, interceding again in a battle between the Lombards and Greeks of the Byzantine Empire to the east on 8 May in 663. The fourth and final apparition of St. Michael at Gargano took place centuries later in 1656. A terrible pestilence was sweeping across southern Italy and the town on the slope of Mount Gargano. The bishop of the town followed the example of his predecessors and turned to St. Michael for help through prayer and fasting. While the bishop was praying in one of the rooms of his residence, he felt the earth quake before St. Michael suddenly appeared. The Archangel gave him the directive to bless the stones of his cave at Gargano and then to engrave upon them the letters "MA" for Michael the Archangel. The apparent vision concluded with the promise: "*Anyone who devotedly keeps these stones with him will be immune to the plague.*"

The Archangel's promise was fulfilled and since that time the Sanctuary of St. Michael at Mount Gargano has distributed stones from the Grotto of the Apparitions far and wide. These are popular relics that are used by the faithful to invoke the intercession of this powerful intercessor to protect them from the spiritual snares of the Devil, as well as from physical harm. Many churches prayed to St. Michael during the COVID pandemic.

### *The Church and St. Michael Archangel*

The most important reasons the Church shows St. Michael honour are: he is the head or "prince" of the heavenly legions. He is the first of those happy spirits who are continually in the presence of God, standing before His throne. It was he who, at the first moment of his existence, turned to the Almighty and submitted to Him in perfect obedience. It was he, who, so to say, first took up arms against the proud Lucifer, who would not be subject, but equal to the Most High. His humility, obedience and zeal for the honour of God raised him above all in heaven; as pride, disobedience and perfidy abased the proud Lucifer and precipitated him into hell.



St. Michael has been chosen by God as the protector of the Church of Christ, as in the old Covenant he was the protector of the Synagogue. He was, in olden times, solicitous for the welfare of the true believers in Israel, as is evident from the book of Daniel (chapter 10).

Not less watchful is he now for the faithful of the New Testament and for the entire Church. He comes to help her, prays for her and protects her against her enemies. At the end of the world, he will manifest his protection of her, especially against the Antichrist, the greatest enemy of the Christians (see Daniel 12).

### *The faithful departed*

This holy Archangel is also appointed to bring the souls of men to the throne of the Most High, that they may receive their judgment; and that their sentence may be favourable, he strongly assists them in the last combat, which, at the end of their days, they have usually to fight with the Evil one. The devil, at that moment, uses all his powers to overcome man and make him unhappy for all eternity. St. Michael, appointed by God to assist and to strengthen our souls in this dangerous combat, helps us to conquer. Hence in the Mass for the dead, the Church prays: *“Let the standard bearer, St. Michael, bring them into the holy light.”*

### **mī kā’ēl - מי כאל**

After every low Mass we ask St. Michael, victor over Satan, to assist us in defeating the demons in our own lives and in the world. The greatest weapon in this fight is offered to us through the Archangel’s example.

The name “Michael” - in Christian art often depicted on the shield the Archangel is holding - literally means in Hebrew: “Who is like God?” Who is so mighty, so wise, so beautiful, so amiable, so amazing, so living as our God? The answer, of course, is no one. This humble recognition of God’s love, sovereignty, beauty, power shielded, so to say, St. Michael from sinning and from falling away from God like Lucifer did in his pride. The same shield we also should use in all temptations.

In our battle for holiness, God gives us as much assistance as we need. The Sacraments, Sacramentals, and the example of the Saints all help us to victory. But this battle includes unseen enemies—the fallen angels—and so God also gives us the assistance of the good angels, led by St. Michael, to join us in battle. We cannot overcome these dark forces on our own, but with the intercession of St. Michael and his cohort, we can be victorious.



This month I want to recommend a book on Eastern-European Jewish traditions. Do not be put off by this seemingly scholarly topic - the book actually is a delightful read by Bella Rosenfeld Chagall (1895-1944), wife of famous painter Marc Chagall.

Bella Chagall, subject of many of her husband's paintings, was a Jewish Belarusian writer. This charming memoir of hers recalls her childhood in Vitebsk, the Russian-Jewish market town where she and her husband, Marc Chagall, grew up.

Bella was a gifted author and actress, the youngest of seven children born to a well-to-do Hasidic family. While living in France in the 1930s, the Chagalls conceived the idea of commemorating their native town with a book. The title they chose was *Burning Lights*, an allusion to the festive candles that in their childhood had lit up the holidays of the Jewish year. Her husband produced the book's illustrations.

In 1941 she was arrested in Marseille because of her Jewish origins. After this incident she and her husband fled to the United States.

Though she submitted her memoirs to a publishing house—the Book League of the Jewish People's Fraternal Order—Bella Chagall did not live to see their publication. They were edited and published after her sudden death from an infection in 1944.

Through *Burning Lights*, Bella Chagall takes us into the world of Chasidic Jewry in Vitebsk during the earliest years of the nineteenth century. Though now a city in modern-day Belarus, she grew up under the tsarist Russian Empire. In the late nineteenth century, Jews made up more than half of the population of Vitebsk. Tragically, the Jewish population fell to about 2 percent in the decades after World War II.

A beautifully written and unusual memoir, the book paints a vivid and dreamy picture of a young child's experiences through the Jewish holiday cycle. We learn about her childhood, about the family she was born into, and about her parents. Yet, this book is not an autobiography.

After Bella's death Marc Chagall and the editors of the book structured the chapters using the Jewish holiday cycle, incorporating individual Jewish rituals and those perhaps considered ritual by Basha (for example, the first snow or dinnertime) along with the holidays. The book gives back brilliantly the atmosphere of a life conducted according to fixed Jewish customs. Bella sees her childhood swathed in the hot steam of Turkish baths and the heavy fumes of Yom Kippur candles, permeated by the odours of Sukkoth-*etrogim* and Hanukah *latkes*, accompanied by the music of the Purim players and Simhath Torah dances.

Now, if you do not know what half of the words in the previous sentence mean... then this is book is for you. A very readable and enjoyable guide through Jewish (Eastern-European Chassidic) traditions and customs.

### **Bella Chagall: Burning Lights**

#### *Chapter Three: The Bath*

For me the Sabbath begins as early as Thursday toward sunset. In the late evening, mother runs quickly out of the shop as though trying to wrest herself by force from the weekday bustle. While she is still in the shop, I hear her calling out: "Bashke, where are you? We're going to the bathhouse. Sasha, is the linen ready? Hurry, hurry, I have no time!"

[...] We travel for not so long a time. The driver takes us by a short cut, along the bank of a little river, the Vitbe, near which stands the Jewish bathhouse.

[...] In the frame vestibule we bump into the ticket seller, wrapped up like a bale of goods. At first she does not stir from her place. One sees only the end of her nose and the tips of her fingers. Next to the tickets there is a glazed apple and a pear. A bit of blue kvass - blue probably from the frost - bubbles in a bottle. The cashier, as though absorbing our warm breath, slowly undoes her half -frozen mouth and gives us a cold smile. "It is cold to sit here the whole day," she says, beginning to revive. "The wind is blowing from all sides. A little more of this and one would freeze to death before at last a living being came." Mother encourages her with a smile and takes from her an apple or a pear for me.

[...] We push at the little door leading to the bath itself. The noise of the latch being raised arouses a couple of naked women resting under their shawls. Like startled flies they jump up from their benches and hum around us. "Good evening to you, good evening, Alta, my dear! So late! How are you, Alta? Are all the children well? How are you, Bashinke?" The women touch

me from all sides. "Ah, you're growing up as on yeast - may the evil eye spare you!"

[...] From a distance I watch what is being done to my mother. Surely she has been soaped and rubbed just as I have been, and surely she too has taken delight in the buckets of lukewarm water. But she is not through as quickly as I.

After the scrubbing the older attendant pushes a low stool up to my mother and sits at her feet. She puts a brass candlestick on a little box and lights the piece of candle that is stuck in it. She fans the little flame and begins to complain to mother about her hard life. Her back sinks heavily, as though all her troubles were heaped on it; her drooping head is at mother's feet. "May God have mercy upon us and deliver us from all pain," she says, lifting her eyes from the ground. "So be it, Lord of the Universe!"

She must be trying to forget her own thoughts as she picks at mother's toes. The little flame burns brightly with each blessing she murmurs before cutting the nail. And her heart becomes more serene, it seems, with each blessing. Mother, with lowered eyes, watches what the attendant does to her feet, listens to her patter. Behind the burning candle both are fenced off from the dark bath chamber as within a crown of light. Their heads are close together, their white faces shine in a sort of purification.

Having cleaned mother's toes, the old attendant raises her head and says in a low voice: "Now, Aha, let us go to the mikvah!"

Mother swallows her breath as though the attendant had told a secret. The two rise slowly, straighten their backs, sigh deeply, take a long breath as though preparing to cross the threshold of the holy of holies. Their white shadows vanish in the darkness. I am afraid to go too. One has to pass a hot chamber where writhing souls lie in torment on long benches. Steaming besoms swing out of the air and lash them and spatter them with drops of hot water. Heavy breathing comes from the benches, as though all of them were being burned on hot coals. The heat presses into my mouth, seizes me by the heart. "This must be a hell for those who have committed many sins!" I think to myself and run after my mother to the mikvah.

I stumble into a black chamber like a prison. On a staircase stands the old attendant. In one hand she holds the burning candle, from her other arm dangles a large white sheet. Mother I have been so fearful about her quietly descends the four slippery steps and goes into the water up to her neck. When the old Jewess cries out a blessing, mother is frightened. Like one condemned, she holds her nose, closes her eyes, and plunges into the water as though forever - God forbid!



"Ko-o-o-sheer!" cries the attendant, with the voice of a prophet. I am startled as by a thunderclap. Trembling, I wait surely now lightning will strike from the black ceiling and slay us all on the spot. Or perhaps a deluge will pour from the stone wall and drown us in the dark mikvah.

"Ko-o-o-sheer!" the attendant cries out again.

Where is mother? The water does not splash any more. But suddenly the pool splits open and mother's head emerges. She shakes off water as if she were coming up from the very bottom of the sea.

Three times the attendant cries out, and three times mother sinks into the black water.

I am desperately waiting for the moment when the attendant will stop shouting, so that mother will no longer have to disappear in the water. After all, she is tired by now. Water streams down from her hair, from her ears. But she is smiling. Contentment spreads over her whole body. She walks from the water as from a fire, clean and purified. "May it do you good, may it give you health," the attendant says, smiling too.

Her long, thin arms lift the sheet up high. Mother wraps herself in it as in a pair of huge white wings, and smiles on me like a white angel.

[...] Mother distributes her tips and listens to the long benedictions with which the women send us off. "May it give you health, dear Altai Till next Thursday, if God wills! Keep well, Bashinke! May it do you good!" One woman shouts louder than another, and all of them quickly cover themselves with their shawls.

The door opens as of itself. For a moment we stop on the threshold. What cold! Snow is falling from the black sky. Stars glimmer, and snowflakes. Is it day or night? To my eyes all is white and cold. The driver and his horse have grown into a high white mountain. Are they frozen? "May you have health!" the driver says with a smile. The horse awakens to life and begins to neigh. "God speed you!" Voices call to us from the door of the bathhouse.

The sleigh starts. "Hup, hup!" The driver lashes at his thin horse. Even faster than when she left, mother runs in at the front door and leaves her bundle of linen there. The smell of our apartment and of the shop hits her in the face.

"God alone knows what has gone on here in my absence!" With a look of guilt, she hastens to wash her reddened face and then hurries to the shop. I am regretting that the warm bath has ended so soon.

## On St. Michael the Archangel

*by St. Alphonsus De Liguori*

Among the angels in heaven none surpasses St. Michael in glory; and according to St. Basil and others, there is none that equals him: and with good reason, because St. Michael was chosen to subdue the pride of Lucifer and of all the rebel angels, and to expel them from heaven. Christian, if thou lovest this archangel, who has such great love for men, rejoice at the glory which he enjoys in heaven; and beseech him, that, as he is the protector of the whole Church and of all the faithful, he will be thy special protector with God, who loves him so much, and who rejoices in beholding one who is so faithful to him and so zealous for His honour, so much glorified by all.



In the Mass for the dead, the Church prays: "Let the standard bearer, St. Michael, bring them into the holy light." The learned explain this prayer, and say that St. Michael has the honourable office of presenting to Jesus Christ the Judge, all the souls that depart out of this world in the grace of God. Protect me, therefore, O holy archangel, and by your protection enable my soul to become worthy of being presented by your hands on the day of my death, ornamented with divine grace, before my Judge Jesus Christ.

Again, the Holy Church prays to St. Michael in the name of all the faithful, to defend us from the assaults of the wicked enemy at the hour of our death, that we may not be conquered and lose our souls: "Holy St. Michael, the archangel, defend us in battle, that we may not be lost at the dreadful judgment." O holy archangel, the devil has many weapons to employ against me at the hour of my death; these weapons are my sins, by which he will then endeavour to throw me into despair; he is also preparing furious assaults of temptations to cause me then to fall again into sin. You, who conquered him and expelled him from heaven, conquer him again for me, and drive him far away from me at the hour of my death; I beseech you to grant this my prayer for the love of that God who so much loves you, and whom you so much love. O Mary, Queen of heaven, procure for me the assistance of St. Michael at the hour of my death. Amen

## Catechism (sixth lesson)

### Children - THE MOST HOLY TRINITY



God said: “*I am the Lord, your God: and you shall have no other gods before me*”. There is only one God. He has always been and he will always be. In God there are three equal and distinct Persons: Father, Son, and Holy Spirit. God is the Most Holy Trinity.

One day Jesus went to the river Jordan to be baptised by St. John the Baptist.

Suddenly the heavens above Jesus opened and a dove descended on Jesus. While this happened, a voice from heaven said: “*This is my beloved Son!*”

The baptism of Jesus shows us that there is only one God but in three Persons: the Father whose voice was heard speaking from heaven; Jesus the Son; and the Holy Spirit who descended on Jesus in the form of a dove.



**Is there one God only?** *Yes, there is one God only but there are three Persons in God; these three Persons are the Most Holy Trinity.*

**How are the Persons of the Most Holy Trinity called?** *The Persons of the Most Holy Trinity are called: Father, Son, and Holy Spirit.*

Learn to make the sign of the cross. Do it slowly, with love and devotion. When we make the sign of the cross, we say: *In the name of the Father, and of the Son, and of the Holy Spirit. Amen.*

You should start your day with the sign of the cross. It is a simple and beautiful prayer.

You can learn the following prayer as well and say it frequently: *Glory be to the Father, and to the Son, and to the Holy Spirit.*

### Adults - ON THE INCARNATION AND REDEMPTION

“Incarnation” means to take flesh, as a body. Here it means Our Lord taking flesh, that is, taking a body like ours, when He became man. “Redemption” means to buy back. Adam and all his children fell into the slavery of the devil by committing sin. Our Lord Himself came and

purchased our freedom. He bought us back again, and the price He paid was His own life and blood given up upon the Cross.

**60. Did God abandon man after he fell into sin?** *God did not abandon man after he fell into sin, but promised him a Redeemer, who was to satisfy for man's sin and reopen to him the gates of Heaven.* - Heaven, of course, has no gates, because it is not built of material—of stone, or iron, or wood. It is only our way of speaking. Heaven is the magnificent home God has prepared for us, and its gates are His power by which, according to his justice and mercy, lets us in if he live a good Christian life. Our Lord, therefore, obtained admittance for us.

**61. Who is the Redeemer?** *Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.*

**62. What do you believe of Jesus Christ?** *I believe that Jesus Christ is the Son of God, the second Person of the Blessed Trinity, true God and true man.* - He was true God equal to His Father from all eternity. He became man when He came upon the earth about 2,000 years ago, and was born on Christmas Day. Now He is in Heaven as God and man. Therefore, He was God always, but man only from the time of His Incarnation.

**63. Why is Jesus Christ true God?** *Jesus Christ is true God because He is the true and only Son of God the Father.* - God the Father, first Person of the Blessed Trinity, is His real Father, and St. Joseph was His foster-father, selected by the Heavenly Father to take care of Our Lord and watch over Him while on earth. A foster-father is one who takes a person, whether a relative or a stranger, and adopts him as his son. It was a very great honour for St. Joseph to be selected from among all men to take care of the Son of God; to carry in his arms the great One of whom the prophets spoke; the One for whom the whole world longed during so many thousand years; so that next to our Blessed Mother St. Joseph deserves our greatest honour.

**64. Why is Jesus Christ true man?** *Jesus Christ is true man because He is the Son of the Blessed Virgin Mary, and has a body and soul like ours.* - He has all that we have by nature, but not the things we have acquired such as deformities, imperfections, and the like. Everything in Our Lord was perfect. Above all, He had no sin of any kind; nor even inclination to sin. He could be hungry, as He was when He fasted forty days in the desert. (Matt. 4:2). He was thirsty, as He said on the Cross. (John 19:28). He could be wearied; as we read in the Holy Scripture (John 4:6) that He sat down by a well to rest, while His disciples went into the city to buy food. All these sufferings come from our very nature. We say a thing comes from our very nature when everybody has it. Now, everyone in the world may at times be hungry, thirsty, or tired;



but everybody in the world need not have a toothache or headache, because such things are not common to human nature, but due to some defect in our body; and such defects Our Lord did not have, because He was a perfect man. Therefore, Our Lord had a body like ours, not as it usually is with defects, but as it should be, perfect in all things that belong to its nature, as Adam's was before he sinned.

**65. How many natures are there in Jesus Christ?** *In Jesus Christ there are two natures: the nature of God and the nature of man.* - He was perfect God and perfect man. He was fully God and fully man.

**66. Is Jesus Christ more than one person?** *No, Jesus Christ is but one Divine Person.* - The Second Person of the Blessed Trinity, the Son of God, the Messiah, Christ, Jesus, Our Lord, Our Saviour, Our Redeemer, etc., are all names for the one Person; and, besides these, there are many other names given to Our Lord in the Holy Scripture, both in the Old and the New Testaments.

**67. Was Jesus Christ always God?** *Jesus Christ was always God, as He is the Second Person of the Blessed Trinity, equal to His Father from all eternity.*

**68. Was Jesus Christ always man?** *Jesus Christ was not always man, but became man at the time of His Incarnation.*

**69. What do you mean by the Incarnation?** *By the Incarnation I mean that the Son of God was made man.*

**70. How was the Son of God made man?** *The Son of God was conceived and made man by the power of the Holy Ghost, in the womb of the Blessed Virgin Mary.*

**71. Is the Blessed Virgin Mary truly the Mother of God?** - *The Blessed Virgin Mary is truly the Mother of God, because the same Divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.*

**72. Did the Son of God become man immediately after the sin of our first parents?** *The Son of God did not become man immediately after the sin of our first parents, but He was promised to them as a Redeemer.* - God gave many promises of the Redeemer. The first one was given in the garden to our first parents. God said (Gen. 3:15) to the serpent: I will put enmities, that is hatred, between thee and the woman; that is, between the devil and the Blessed Virgin—whom the holy writers call the second Eve; because as the first Eve caused our fall, the second Eve helped us to rise again. I will put also a great hatred between the devil and your Redeemer. The next promise of the Redeemer was made to Abraham. (Gen. 15). Another was made to Isaac, and another to Jacob; and later these promises were frequently renewed through the prophets.

Some of the prophets foretold to what family He would belong, and when He would be born, and when and what He would suffer, and how He would die. They also foretold signs or things that would come to pass just before the advent or coming of the Messiah (Gen. 49:10); so that when the people saw these things coming to pass, they could know that the time of the Messiah was at hand. Thus when Our Lord came, the whole world was waiting and looking for the promised Redeemer, because the signs foretold had appeared or were taking place. But the majority did not recognize Our Lord when He came, on account of the quiet, humble, and poor way in which He came. They were expecting to see the Redeemer come as a great and powerful king, with mighty armies conquering the world; and in this they were mistaken. If they had studied the Holy Scriptures they would have learned how He was to come—poor and humble.

**73. How could they be saved who lived before the Son of God became man?** *They who lived before the Son of God became man could be saved by believing in the Redeemer to come, and by keeping the Commandments.* - Those who believed these promises and kept all God's Commandments, and observed all His laws as they knew them, could be saved. They could not, it is true, enter into Heaven after their death, but they could wait in Limbo without suffering till Our Lord opened Heaven for them.

**74. On what day was the Son of God conceived and made man?** *The Son of God was conceived and made man on Annunciation Day (25 March)—the day on which the Angel Gabriel announced to the Blessed Virgin Mary that she was to be the Mother of God.*

**75. On what day was Christ born?** *Christ was born on Christmas Day in a stable at Bethlehem, over two thousand years ago.* - If it had been a stable such as we see in our days it would have been bad enough; but think of this cold, dark, miserable cave, and yet it was Our Lord, the King of Heaven and earth, who was born there. There are few people so poor that they have to live in a cave. What wonderful humility, then, on the part of Our Lord. He could have been born, if He wished, in the grandest palace man could construct and have had thousands of angels to bring Him whatever He needed, for they are His servants in Heaven. But Our Lord became so humble to teach us. What impression should this make on those who are too fond of dress and too vain about their homes.

It was foretold by the prophets that Our Lord would be born in Bethlehem, and when the time was near at hand His parents were living in Nazareth; then the Roman Emperor gave the decree that the census be taken, which obliged Our Lord's parents to go to Bethlehem, and thus Our Lord was born there, and the words of the prophets fulfilled. See how God moves

the whole world, if necessary, to accomplish what He desires. But how naturally He does everything. Nobody knew—not even the Roman Emperor himself—that he was giving an edict to fulfil the prophecies and the promises of God. So, at times, people do many things to carry out the designs of God, though they know it not. We should never complain therefore to do unwillingly whatever work we have to perform, because it may be something that God wishes us to do for some very special end. If you look back upon your lives, you can see that God guided and directed you upon many occasions.

**76. How long did Christ live on earth?** *Christ lived on earth about thirty-three years, and led a most holy life in poverty and humble simplicity.* - After the departure of the Wise Men, God sent an angel to St. Joseph warning him of Herod's evil designs, and telling him to flee with Jesus and Mary into Egypt. St. Joseph did not ask the angel how long he would have to stay there; nor did he ask to be allowed to wait till morning. He obeyed promptly; he arose in the night, and started at once. What an example of obedience for us! In Egypt they were among strangers, and how could a poor old carpenter like St. Joseph find enough work there! The Holy Family must at times have suffered greatly from want. They remained in Egypt for some time. Afterwards, when Herod died, they returned to Nazareth. (Matt. 2).

At twelve years of age Our Lord went to the Temple of Jerusalem to offer sacrifice with His parents. (Luke 2:42). He afterwards returned to Nazareth, and then for eighteen years—called His hidden life—we do not hear anything of Him. Most likely He worked in the carpentry shop with His foster-father, St. Joseph. At the age of thirty (Luke 3:23), Our Lord began His public life; that is, His preaching, miracles, etc. His public life lasted a little over three years, and then He was put to death on the Cross.

**77. Why did Christ live so long on earth?** *Christ lived so long on earth to show us the way to Heaven by His teaching and example.* - Christ went through all the stages of life that each might have an example. He was an infant: then a child; then a young man, and finally a man. He did not become an old man to set an example to the old, because if men follow His example in their youth and manhood they will be good in old age. If you want a tree to grow straight, you must keep it straight while it is only a little twig. You cannot straighten an old oak tree that has grown up crooked. So you must be taught to do right in your youth, that you may do the same when old. Of the hidden or private life of Our Lord we, as I have said, know nothing, except that He was obedient to His parents; for He wished to give an example also to those holy persons who lead a life hidden from the world. Remember, then, that others are taught best by example, and be careful of the example you give.

## Vicar

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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 - stpweymouth@gmail.com

## 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!