

# High Tide

Parish Magazine  
Weymouth, St. Paul with Fleet



<http://www.stpaulsweymouth.org>

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*The next Magazine will be published on **Sunday 24<sup>th</sup> September**. Please, send all articles, information, news you wish to be publish by Sunday 17<sup>th</sup> September.*

Front cover image: The Sacrifice of Mass (no credit)

## From the Vicar

Dearly Beloved,

I admit that sometimes I am close to giving up on the Parish Magazine. It takes a lot of research, reading, thinking, and typing and from some comments and questions I have the impression that not many of you actually read it. I know that some of you wish its content was lighter—jokes and anecdotes, crosswords and pages for children. Perhaps it is a rightful wish but I am not good at those. The *editorial team*, for now made up of “me and myself”, is open to all who want to take an active role in shaping the Magazine. Until then it’s me and what I hope to be good at: theology, liturgy, and spirituality.

One must be blind not to see a deep crises in the Church on both sides of the Tiber. The central responses to it—in sunny Rome: synodality and the open persecution of “old forms”; in foggy Albion: unrealistic central projects and the subtle persecution of “old forms”—are heartbreaking and upsetting for many. Anyway, it will pass. Every storm does eventually. The question is: who will be left standing?

In a different context, but St. Thomas More said once that if we cut down every tree we will be unable to stand upright in the winds. Same is true of our Christian faith and traditions. If we destroy the centuries-old “trees”—traditional forms of worship and devotion, sound doctrine, beauty, etc.—we will end up facing raging storms in a bare land. What will then shelter us?

The only shelter, rock, refuge (just use any image of the Psalms!) we have is the Lord Jesus. And he is present under two fundamental forms: Divine and Human. His *Divine* presence is the sacred forms of worship, the famous “beauty of holiness”: the august Sacrifice offered on the Altar; worship surrounded by beauty; the Sacraments received humbly and worthily; the Scripture read, preached, and interpreted in the light of tradition; forms of devotion and piety hallowed by centuries; our sacred spaces adorned and respected. His *Human* presence is holy charity lived and practiced among his members, among members of this church: acceptance, forgiveness, kindness, generosity, affection, friendship, support, encouragement. Diminish, harm, neglect, or get rid of either forms of His presence... what will be left with??

No no, I will not give up on the Parish Magazine after all. It is one of my channels to talk to you about the same things again and again and again: beauty of holiness and holy charity. As the Romans said: “*repetitio mater studiorum*”—repetition is the mother of all learning. But *will* we learn in time?

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

Fr. Gregory

## On veils (2)

**Summary**—In last month’s article we have seen the history, biblical roots, and the different types of veils. We saw how Christ himself, his humanity, is God’s veil that both shows and hides God’s presence. Similarly, in the Blessed Sacrament—and in the other sacraments as well—sacramental signs such as bread and wine act as veils: they hide divine mysteries from our eyes yet at the same time they reveal their presence. Let us now see then what veiling is really about.

**The meaning of veiling**—In his book *The Heresy of Formlessness*, Martin Mosebach has a chapter titled “Revelation through Veiling in the Old Roman Catholic Liturgy.” In this chapter he writes: “*Veiling becomes a visible sign of the nimbus of grace and holiness that has become invisible to human eyes. Veiling, in the liturgy, is the halo that is by nature appropriate to the sacred vessels and their even more sacred contents. Veiling, in the liturgy, is not intended to withdraw some object from view, to make a mystery out of it, or to conceal its appearance. The appearance of the veiled things is common knowledge anyway. But their outward appearance tells us nothing about their real nature. It is the veil that indicates this.*”

In the more traditional form of worship, the priest faces with the people (rather than *towards* the people) when consecrating bread and wine during the Eucharistic Prayer. While the theology behind such an orientation is rightfully that of the priest leading the pilgrim people of God on their way to heaven, there is an added meaning. The celebrant’s back, clothed in vestments, forms an additional veil in front of that sacred action. In the Eastern rites we have the iconostasis, and in medieval Western churches we find “rood-screens,” both of which serve the same purpose. In the absence of the screen and the iconostasis, the actual vestments of the priest serves the same purpose—all the more reason why the vestments should be of the highest quality. By not being able to physically see what the priest is doing until he elevates the Sacrament, the faithful are actually enabled to “see” in a different, spiritual and mystical, way.

We can conclude then that veiling is actually an act of revelation: it draws the attention of the faithful to realities that are truly present yet invisible and, with pure human reasoning, incomprehensible. A veil is a call to look behind what sight can reveal—it is for a reason that we sing at every Benediction in front of the Sacrament: “*faith, our outward sense befriending, makes our inward vision clear.*”

**The first Christians**—For this very reason veiling has been present in Christian worship from the very beginning. Archeological excavations, such as the villa of the holy Brothers, Sts. John and Paul in Rome (*see June Magazine*)

reveal how early Christians interpreted veils. In many frescoes we see a person, with hands extended in prayer, who stands in front of curtains drawn back to indicate the soul's entry into Paradise.

Even during the years when Christians were bitterly persecuted, and when their places of worship were rough adaptations of other buildings, they were attentive to the use of veiling to demarcate sacred space. Entering into such a sacred sanctuary was symbolic of entering into Paradise itself.

***The new Holy of Holies***—When Christians were finally able to build public churches, they continued to use veiling to separate the more holy places from the less so. Significantly, the Christian altar was placed *behind* a veil or veiling structure in contrast to the Jewish Temple. In the Jewish Temple only the Ark of the Covenant was behind the veil, in the Holy of Holies. However, Christians believed, from the beginning it seems, that there was the Real Presence of God on Christian altars, in the Sacrament, and that this should be veiled.

In the earliest basilicas, the altar was built under a ciborium, a structure consisting of four pillars supporting a roof. The columns of these altars held curtains so that the altar could be completely veiled. Old liturgical texts explain that such altar veils were closed during the Offertory and remained closed until after the priest received Holy Communion. This practice is still clearly indicated by the so-called English Altars.

***East and West***—These curtains around the altar later developed in the East into the iconostasis and, in the West, into rood screens and communion rails. A Russian priest once wrote: “The iconostasis is a boundary between the visible and invisible worlds, and it functions as a boundary by being an obstacle to our seeing the altar, thereby making it accessible to our inward vision. The Saints on it, the “cloud of witnesses,” surround the altar where God is, the sphere where heavenly glory dwells, thus proclaiming the Mystery. Iconostasis is vision.”

***Moses and Medieval rood screens***—Moses represents perfectly our human attitude towards the sacred: on the one hand he realises that he could not bear its sight. Indeed, Moses prostrates and veils his eyes in front of the Burning Bush. On the other hand he has a deep desire to see the sight of which is unbearable. This is why he dares to ask God to allow him to see His Face. This deeply rooted contradiction in our attitude takes us to consider rood screens.

In the Western rites, the parallel structure to the iconostasis is the rood screen. The rood screen is a free standing wall constructed out of wood or metal demarcating the nave and sanctuary, which can have carvings of saints and symbols and often was surmounted by a rood or cross. As Eamon

Duffy tells us in *The Stripping of the Altars*, rood screens were punctured with small “peep holes.” Someone kneeling in front of the screen could just barely see through these holes to catch a quick glimpse of the elevated Host and Chalice at Mass. The religious instinct at play here links us to the story of Moses and the Burning Bush. No one could gaze directly on the Divine Presence and live. In the Mass this Divine Presence was veiled under the appearance of bread and wine, and further veiled behind the protecting rood screen. With these sacramental and liturgical shields, the faithful could then dare to look on the elevated host and chalice and adore the Sacred Presence hidden there.

**Reform**—All this has been lost following the turbulent 70s and all the liturgical reforms and changes both in the Roman and in the Anglican Church. Today, in most churches, the altar stands in the midst of people and the sacred mysteries are celebrated in plain view. Instead of veiling the mysteries, we now put them on display.

And? Do we now understand Divine Mysteries better: that we take part in heavenly Mysteries; that God is present on the altar; that the Sacrifice of the Cross is renewed. Have we developed a deeper sense of the sacred; of the presence of Angels and Saints? Or, on the contrary, have we simply pulled down the Sacred and Tremendous into the banality of our everyday?

The most serious problem is that when the sacred mysteries are unveiled, they lose their sacred character, at least in our perception of them. Tradition teaches us that a mystery—the *Tremendous*—in order to be a mystery, needs to be hidden, so that we may long for it to be revealed.

We sense that something of great importance has been lost, something that must be recovered: the sense of sacred, the sense of Divine Presence. Indeed, it is painfully sufficient to think about not only how unchurched people behave in churches during baptisms, weddings or funerals, but how often even practicing Christians act in churches as if they were simply spaces for meeting members of the community.

These matters are not of superficial importance. Jewish-Christian tradition holds that God dwells on holy ground which we must not approach too closely or too boldly. Due to the liturgical insensitivity of the last decades, we must now wonder if we have become so blind that we no longer recognize God’s Sacred Presence, and so bold that we no longer fear it?

**(Photos:** 1. *Pakistan, 2023: Christians holding a richly decorated veil above the Altar in a destroyed church.* 2. *Wooden rood screen.* 3. *St. Paul’s high altar as English Altar with veils (before 1922).* 4. *Typical English Altar.* 5. *Stone-built rood screen in Ripon Cathedral.* 6. *Typical Russian iconostasis.*)





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## Caprese starter with a difference

*Jeanne James writes:*



This is really tasty and so simple to prepare. Impress your dinner guests with this recipe.

Slice a salad tomato from the top into 2 halves. Make a small “V” cut at the bottom of each half.

Take a cocktail stick and dip it in balsamic vinegar glaze—Waitrose has this, it is thicker than balsamic vinegar. Alternatively you could reduce some balsamic vinegar if you can't find the glaze.

Pierce the tomato with the cocktail stick and glaze to make the ladybird spots. Set aside.

Cut 2 thick slices of mozzarella di bufala (make sure you pat dry the mozzarella with kitchen roll before slicing) and put them on a plate side by side.

Place a large basil leaf on top of each slice of mozzarella so that the pointed end sits over the edge. Put the tomatoes (the body) on top of the basil leaves.

Slice the end off 2 black olives and place the larger parts of the olives against the top of the body to make the head.

*Buon appetito!*

## Ecumenical Worship: Isles of Scilly

*Liz Evans writes:*

St Mary's has four active churches: St. Mary the Virgin (Church of England), St Mary's Methodist Church, Our Lady of the Sea (Roman Catholic), Old Town Cemetery (Church of England).

The islands are quite unique in how they are divided on worship. Tresco, Bryher, & St. Agnes only have Church of England churches and St. Martin's is predominantly Chapel. The Old Town Church is used for Morning prayer on Sundays and candle-lit evening service during the lighter months. It is also used for weddings, baptisms, and funerals.

For those of you who have known me for many years, you already know I was brought up on the main island of St. Mary's on the Isles of Scilly. Up until I left the islands permanently after my marriage at 19, I was a very devote member of the Methodist Chapel: Sunday school pupil, Bible Study, Sunday School teacher, choir member...my Sundays were spent in Chapel.

In addition, once a month I sang at the Chapel on St. Martin's during the summer outdoors which was amazing. Then once a month at the CofE church on Bryher with my local friend. Every week a service was held in the hospital, each minister rotating and choir members going when asked. Until I left the islands I had no idea of the divisions between the various Christian denominations as on the island we were truly ecumenical.

The school had three church services a year: Christmas, Easter and one to mark the end of summer term. The three church leaders took it in turns to host the services, alternating each year in a 3-year cycle. Our Lady of the Sea is very tiny so the Roman Catholic priest took one of the services in either the Chapel or the Church.

There were other occasions as well which all three denominations attended jointly: harvest supper held in the chapel hall; pancake supper held in the CofE church hall; summer outdoor service held in the grounds of Our Lady of the Sea. At Christmas we all attended each others' carol services. I went to midnight Mass at the church and they came to the Watch at the Chapel on New Year's Eve.

It was an idyllic life enhanced by the very close community of the islands. For us, children, there was one draw back though: we could not deny any mischief we had done. If I had done something on the other side of the island, even one word from my father in reference to it made me understood that he had already been told so all there was left for me to do was to hold my hands up and say: yes, I did it.

## Reflection 1: A monastic death

*Fr. James Baker writes:*



*“Run while you have the light of life, that the darkness of death may not overtake you.” (St. Benedict)*

Our Cistercian Brothers, who are progressing on the long and difficult road of purification and transformation, sometimes refer to the monastery as paradise on earth. The beginning of the heavenly existence, a place of profound encounter with the God of love.

Therefore the reality of the question is present within the soul of each brother, *O death where is thy sting? O grave where is thy victory?* (1 Corinthians 15:55-57)

The rite of solemn monastic profession is rich in the symbolism of profound spiritual truths. The requiem candle is burnt. The brother making his monastic profession lays prostrate on the floor and is covered with a black funeral pall.

The monk making solemn profession, in a tangible sense, dies to the world and rises to new life in Christ. A second baptism. From that moment onwards on a profound spiritual level the monk spends his whole life waiting to die. Death becomes his graduation ceremony.

When one of our brother monks die, on a human level there can sometimes be sadness at the loss of one whom we have loved and been so close to for so many years. They are no longer with us, only in spirit.

But there is also happiness for that brother. His soul is no longer confined to the human body and mere human existence. The soul is freed and is moving closer to the fulness of complete, intimate union with God. An everlasting bliss beyond our imagining.

The fact that we do not know how we will experience the fulness of this heavenly encounter with God, is of little importance to the monk.

*“What will happen on the other side when, for me, all will tumble into eternity ... I do not know! I believe, I only believe that a great love is awaiting me!” (St. John of the Cross).*

## Reflection 2: The monastic journey

*Fr. James Baker writes:*

*“Do not be daunted by fear and run away from the road that leads to salvation. It is bound to be narrow at the outset. But as we progress in this way of life and in faith, we shall run on the path of God’s commandments, our hearts overflowing with the inexpressible delight of love.”* (Prologue of The Rule of St. Benedict)



It is very difficult to give a satisfactory definition of the monastic life. People often define the life at a very superficial level. The swish of long robes, the bell ringing, the chanting of ancient hymns, manual work, time in community, the silence and solitude of the cell.

However, the real work of the monastery is hidden from human eyes. The work is hidden not only behind the walls of the monastery. The work is also hidden deep in the depth of each monk’s heart.

Jesus promises us *“I have come to give you life to the full.”* Monastic life, if defined as anything, is not escapism but a return to the fullness of that life, the fullness of our humanity.

We find the fullness of our humanity in the person of Jesus who was fully God and fully human.

The monastic life then is a return to our true origins in response to the most profound of human questions: where did we come from? Why are we here? Where are we going to? No human can escape these questions.

So the monastic life is not just an external journey but a journey deep into the depth of each monk’s heart where the Trinity of Love dwells.

### ***Prayer for Vocations to Religious Life***

Lord Jesus Christ, in your great love you draw all people to yourself: and in your wisdom you call us to your service. We pray at this time, you will kindle in the hearts of men and women the desire to follow you in the Religious life. Give to those whom you call, grace to accept their vocation readily and thankfully, to make the whole-hearted surrender which you ask of them, and for love of you, to persevere to the end. This we ask in your name. Amen.

## Blessed are the poor? Really?

*By The Rev'd Marcus Walker*

*Arise ye workers from your slumbers*

*Arise ye prisoners of want ...*

*Arise (we might add) ye parishes of England!*

Last month I was in the unusual position of being the standard-bearer of the Left. Let money pour down like fountains on the poorer parishes of England, said I. Resist, cried the Bishops, for this would create a “dependency culture.” Remember this exchange, the next time the Lords Spiritual intervene in the Upper House on the question of Welfare.

I think I need to explain further. It is a truth universally acknowledged that when a priest takes to Twitter to ask for help to prevent a roof falling in or to build a disabled loo, some member of the eminently interchangeable National Secular Society or Humanists UK will pop up and demand to know why this priest has the begging bowl out when the Church of England has assets of more than £10 billion.

This never goes down well with the priest, who is painfully aware that Church of England PLC is very good at demanding tribute money from parishes and very unlikely to return the favour.

Now this is probably the first, and hopefully the last, time I will say this but ... the atheists are right. It is patently ridiculous that the Church of England has such unbelievably vast assets but stoically resists using these assets for the purpose they were originally set up for: to fund parochial ministry in the poorest parishes.

Queen Anne's Bounty was a charity, now a part of the Church Commissioners, which had a very specific purpose, as the name of the Act setting it up made clear: *An Act for making more effectual Her Majesty's gracious Intentions for the Augmentation of the Maintenance of the Poor Clergy.*

This was used to support the income of clergy in parishes yielding less than £80 a year, ensuring that ministry was not denied to those in the poorest parts of the country. Over the years the scheme varied, but even its last vestiges have now died. The Church Commissioners no longer subsidise the poorest parishes, and the fruits of that decision can be seen across the country.

This year the pressure group Church Action on Poverty brought out a report, Church on the Margins, which looked into patterns of church closures and it was damning: “*Our key finding is that significantly more churches have closed in low-income areas than in more affluent areas.*”

Of course they have. If you're a diocesan spreadsheet manager and you're looking at how to wipe some of that red from the balance sheet, you're obviously going to target the parishes that can't pay for themselves first. Where your treasure is, there will your heart be also — and our heart is not with the poor.

What do we spend the money on now? Well, last year the Church Commissioners promised to spend £150 million of their income on revitalising the parish for growth — but precious little of it will actually trickle down to parishes.

First, they are giving £50 million a year to a thing called LINC, the Lower Income Communities fund — but rather than going to the parishes directly, it is dished out to the dioceses using an odd metric, and only some pass it on to the poorest parishes.

According to a study by Sir Robert Chote, former head of the Office for Budget Responsibility, some dioceses give themselves “*a top-slice to fund relevant diocese-wide spending ... some dioceses treat LINC income more as part of general resources.*”

The other £100 million a year? This is to be spent on pet projects. It cannot be applied for by parishes, only by dioceses; it can only be spent on projects in line with the Archbishops' Vision and Strategy (never passed by General Synod!); it is heavily skewed towards new shiny models; and it has been shown, in a catastrophic report last year, to have failed comprehensively.

The pilot scheme earmarked £176 million to draw in 89,000 new Christians and only actually drew 12,704 in (half of whom were estimated to come from other Anglican churches). So you see, we have the money. We just choose not to spend it on the poor, and when we do we make it entirely subject to the Bishops' discretion, and only if the poorest parishes jump through hoops.

So last month I tried to cut through the Gordian Knot: send all of that £100 million into LINC; change LINC so it goes directly to fund the stipends of the clergy in the parishes ranked lowest on the Index of Multiple Deprivation; see the grant as wiping that parish's debt to the diocese for its parish share.

This would have flooded dioceses with money (as stipends they previously had to cover from elsewhere were now covered); it would have given the poorest parishes a jubilee from the burden of sending their widow's mite to the diocese; it would have overturned the accountants' presumptions, so that the last church to be closed would be the poorest parish. Of course, the bishops voted no.

*(Written for and published in the August-September 2023 issue of The Critic.)*



## The Clock

By M. A. Kelly

As another day begins to dawn  
A piercing sound I hear  
It is the clock beside my bed  
That screams at me so near

And as I place my hand upon it  
To block its constant cry  
The noise is stopped at once—hooray!  
So I lay down and sigh

But as I snuggle deep within  
The comfort of my bed  
The motion of the clock I hear  
'Get up, you're not yet dead'

Tick tock, tick tock  
The rhythm of the clock  
As the time of day is racing by  
I shout out loud 'please stop'

But the clock it does not listen  
It covers up its ears  
So once again I raise my voice  
'Be quiet, I'm sleeping here'

Then the clock becomes defiant  
As time is on its side  
And as its hands turn round and round  
I slide down the bed to hide

But even in the darkness  
Trapped and all alone  
The calling of the clock surrounds me  
In the bedroom of my home

And so we start to argue  
As it tries to get its way  
'Get out of bed you lazy thing  
Get dressed and start your day'

This clock it does annoy me  
But what is it I can do?  
Then suddenly a thought pops up  
I'll drop it down the loo!

Then its petty voice can't wake me  
In the early morning light  
And work will be a distant dream  
As I roll over and say 'goodnight'!

*Prayer for times when we are tired and exhausted*—God of all comfort, I turn to you in my weariness. I need your rest, the rest that restores my soul, renews my mind, and rejuvenates my body. As I lay down my burdens at your feet, give me your peace. Lord, my refuge, you renew my strength, and I can find rest under the shadow of your wings. Give me the gift of deep sleep tonight. Tomorrow, help me wake up in your new mercies, and to focus on serving you and others with the strength you give me for tomorrow. And help me to trust that you'll keep giving me enough strength, one day at a time. Amen.

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

**Anniversaries of death**

**Order of Morning and Evening Prayer**

## Calendar for September 2023

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

## Daily Intentions



*Anniversaries of death*

*We pray for...*

- 1<sup>st</sup> Dying - *Maud & Millie Palmer, May Clothier*
- 2<sup>nd</sup> Shrine of Walsingham
  
- 3<sup>rd</sup> Our Parish
- 4<sup>th</sup> Pilgrims - *Dorothy Butler*
- 5<sup>th</sup> Friends - *Tom Buchanan, Mary Salisbury*
- 6<sup>th</sup> Visitors & holiday makers - *Peter Mullis*
- 7<sup>th</sup> Priests - *Mary Vincent, Leslie Ball, David Foote, Peter Dawson, John Wray*
- 8<sup>th</sup> Mothers & Expectant mothers
- 9<sup>th</sup> Cell of OLW
  
- 10<sup>th</sup> Our Parish - *Margaret Ward*
- 11<sup>th</sup> Those with dementia - *Bessie Scriven, Tommy McCarthy, Andy Hutching*  
—11<sup>th</sup>: *Margaret Boxwell, Liz Taylor*
  
- 12<sup>th</sup> Our Servers - *Joan Nickinson, Eileen Parsonage, Jean Wray*
- 13<sup>th</sup> Departed
- 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> Armed Forces (Battle of Britain)
  
- 17<sup>th</sup> Our Parish
- 18<sup>th</sup> Our Choir - *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 - *Ann Wray*
- 22<sup>nd</sup> Sick
- 23<sup>rd</sup> Westham - *Sydney Lambert pr., Elizabeth Keat*
  
- 24<sup>th</sup> Our Parish
- 25<sup>th</sup> S.P.O.T.
- 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 & Russia - *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. O come, let us worship him.

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

R. 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. O come, let us worship him.

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

R. 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).*

1	Psalms 139	Habakkuk 2,6-end Mark 7,31-end	3	107 v. 1-32	Ecclesiasticus 11,19-28 Revelation 3,14-end
2	121	Habakkuk 3,1-19 Mark 8,1-10	4	126	Haggai 1,1-11 Mark 8,11-21

5	132	Haggai 1,12-end Mark 8,22-26	18	30	Zechariah 10 Mark 11,1-11
6	133	Haggai 2 Mark 8,27-end	19	36	Zechariah 11 Mark 11,12-26
7	143	Zechariah 1 Mark 9,1-13	20	34	Zechariah 12,1-10 Mark 11,27-end
8	144	Songs of Solomon 1,1-9 Revelation 12,1-5	21	49, 117	1 Kings 9,15-end 2 Timothy 3,14-end
9	147	Zechariah 3 Mark 9,30-37	22	31	Zechariah 14,1-11 Mark 12,13-17
<b>10</b>	119 v. 17-32	Ecclesiasticus 28,1-9 Revelation 8,1-5	23	42	Zechariah 14,12-end Mark 12,18-27
11	1	Zechariah 4 Mark 9,38-end	<b>24</b>	119 v. 153-end	Isaiah 45,9-22 Revelation 14,1-5
12	5	Zechariah 6,9-end Mark 10,1-16	25	44	Ezekiel 1,1-14 Mark 12,28-34
13	119 v. 1-32	Zechariah 7 Mark 10,17-31	26	48	Ezekiel 1,15-end Mark 12,35-end
14	2, 8, 146	Genesis 3,1-15 John 12,27-36	27	119 v. 57-80	Ezekiel 2 Mark 13,1-13
15	19	Proverbs 8,12-25 John 19,25-27	28	57	Ezekiel 3 Mark 13,14-23
16	23	Zechariah 9,1-12 Mark 10,46-end	29	34, 150	Daniel 12,1-4 Acts 12,1-11
<b>17</b>	119 v. 65-88	Isaiah 45,1-8 Revelation 12,1-12	30	68	Ezekiel 9 Mark 13,32-end

*Each reading ends with these words:*

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

**R.** Thanks be to God.

## 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:

O Lord, we beseech you, let your continual pity cleanse and defend your Church; and, because she cannot continue in safety without your succour, preserve her evermore by your help and goodness; through Jesus 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 130	2 Samuel 16,1-14 Acts 10,1-16	3	105 v. 1-15	2 Kings 7 Acts 18,1-16
2	118	2 Samuel 17,1-23 Acts 10,17-33	4	127	2 Samuel 18,1-18 Acts 10,34-end

5	135	2 Samuel 18,19-end Acts 11,1-18	18	28	1 Kings 8,54-61 Acts 16,1-24
6	136	2 Samuel 19,8-23 Acts 11,19-end	19	33	1 Kings 8,63-end Acts 16,25-end
7	138	2 Samuel 19,24-end Acts 12,1-17	20	34	Isaiah 33,13-17 Matthew 6,19-end
8	145	Songs of Solomon 1,10-16 Matthew 1,1-16	21	119 v. 33-40	Ecclesiastes 5,4-12 Matthew 19,16-end
9	148	2 Samuel 24 Acts 13,1-12	22	35	1 Kings 11,26-end Acts 18,1-21
<b>10</b>	108 <i>or</i> 115	Ezekiel 12,21-end Acts 19,11-20	23	46	1 Kings 12,1-16 Acts 18,22-end
11	4	1 Kings 1,1-27 Acts 13,13-43	<b>24</b>	119 v. 121-128	Ezekiel 34,1-10 Acts 26,1-11
12	9	1 Kings 1,28-end Acts 13,44-end	25	47	1 Kings 13,1-10 Acts 19,8-20
13	66	Isaiah 53 Ephesians 2,11-end	26	50	1 Kings 13,11-19 Acts 19,21-end
14	110, 150	Isaiah 63,1-16 1 Corinthians 1,18-25	27	59	1 Kings 13,20-34 Acts 20,1-16
15	22	Judith 13,22-25 Luke 2,34-35	28	91	2 Kings 6,8-17 Matthew 18,1-10
16	24	1 Kings 8,1-21 Acts 15,36-end	29	138	Daniel 10,4-end Revelation 5
<b>17</b>	119 v. 41-48	Ezekiel 20,1-8 Acts 20,17-end	30	66	1 Kings 19,9-18 Acts 21,17-36

*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:

O Lord, we beseech you, let your continual pity cleanse and defend your Church; and, because she cannot continue in safety without your succour, preserve her evermore by your help and goodness; through Jesus 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. O great passion! O deep Wounds! O Blood shed in abundance! O God of meekness! Have mercy on me and grant my request if it be for my salvation. O blessed Jesus, most mighty Lion of Judah, King immortal and most victorious, remember the sorrow that you suffered when all your powers of heart and body failed you utterly, and when you bowed your head and said, "It is finished." Remembering your anguish and sorrow, blessed Jesus, have mercy on me in my last hour. Amen.

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

**7<sup>th</sup> Sunday after Trinity:** *LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.*

Here we recognise that the Church on earth needs both cleansing by the Divine Pardon and defence by the Divine Providence. The Church, militant here on earth, is engaged in a spiritual war against the world, the flesh and the devil, and this is so even when it seems that the local society & government are partially supportive of the presence and aims of the Church of God. It is so easy for the refinements and ethos of the world to be absorbed by the Church and for them to affect her worship, her doctrine, her discipline, her ways of operation and so on, so that she is compromised and falls short of the fullness of her vocation.

Thus the Church not merely asks but beseeches (asks with intensity of feeling and conviction) the Lord our God, the Father of our Lord Jesus Christ, to help. In a vital sense this is what the Church does in part daily in her Morning and Evening Prayer and when she celebrates the Holy Communion. She confesses her sins and asks for the divine forgiveness. But this Collect contains a special, extra request because of a felt and real need. The Church needs the continued and continual *pity or mercy* of God both to cleanse her members and to defend them from all adversity, especially from enemies of the soul.

Any society or organisation can get to the point where it begins to think that it is self-sufficient. The Church can begin to think that she is doing pretty well with a casual relation to God. But when she sees the true situation, that she is at war with real enemies of Christ & his Gospel, then she knows that she cannot continue as his army without his continued and continual succour. Further, she knows that she cannot stand firm today and tomorrow without his presence, help and goodness.

Today, it is common to speak of the secularisation of Christianity and of the accommodation of the agenda of the Church to that of humane and liberal society. And such is basically true of the denominations of the Western world. So this is surely a Prayer to be offered by all who know and feel that the Church in the West is far too much accommodated to the society and not sufficiently critical of its norms and ethos. We are to be in the world and for the world but NOT of the world.

*The Rev'd Dr Peter Toon (+2009)*



## Feast of the month

*18 September: St. Joseph of Cupertino*

At first sight, there is nothing strange in the list St. Joseph of Cupertino is Patron Saint of: those with learning difficulties, studying, astronauts, pilots, and air travellers. Now, if we know that he was born in 1603, him being patron saint of astronauts, pilots, and air travellers becomes more interesting. So who was this Saint of God, famous for ... (*spoiler alert!*) ... levitating at prayer?

**Early years**—St. Joseph was born in 1603 at Cupertino, in the Kingdom of Naples. If ever a tiny child began life with nothing in his favour it was Joseph of Cupertino. Other boys of his own age were clever, he was easily the dumbest of them all. Others were winning and attractive, nobody ever wanted him. While they had pleasant things said to them, and nice things given to them, Joseph always wrote himself down, and never looked for any special treatment. He was absent-minded, he was awkward, he was nervous; a sudden noise, such as the ringing of a church-bell, would make him drop his schoolbooks on the floor. He was said to frequently wander aimlessly, with his mouth gaping open. And, he had a bad temper, so, he was not at all popular. He would sit with his companions after school-hours, and try to talk like them, but every time his conversation would break down; he could not tell a story to the end. His very sentences would stop in the middle because he could not find the right words. Altogether, even for those who pitied him, and wished to be kind to him, Joseph was something of a trial. Indeed, it is said that even his mother often considered him a nuisance and treated him harshly.

**Amongst the Franciscans**— He tried to learn the trade of shoemaking, but failed. He asked to become a Franciscan, but they initially would not accept him. Finally he did join the Capuchins. However, for a very short period of time... Eight months later, they sent him away. Sources say it was because he could not seem to do anything right. He dropped piles of dishes and kept forgetting to do what he was told.

Once back home, his mother was not at all pleased. She had a brother who was a Franciscan. In high dudgeon she went off to him, and gave him a piece of her mind about the way his Order had dismissed her son, and put him again on her hands. She appealed to him to have him taken back, in any capacity they liked; so long as she was rid of him, they could do with him what they chose. But as for readmission, the good Franciscans were immovable. The most they could do was to employ him as a servant. He was

appointed to the stable; there he could do little harm. Joseph was made the keeper of the monastery mule.

About this time, Joseph began to change. He grew in humility and gentleness. He became more careful and successful at his work. He also began to pray more and to do more voluntary acts of penance. He never complained; and why would he? He told himself that all this was only what he might have expected; being what he was, he might consider himself fortunate to find any job at all entrusted to him. He asked for no relief; he took the clothes and the food they chose to give him; he slept on a plank in the stable, it was good enough for him. What was more, in spite of his dullness, Joseph had by nature a merry heart. However great his troubles, the moment a gleam of sunshine shone upon him he would be merry and laugh.

Gradually this became noticed. Friars would go down to the stable for one reason or another, and always Joseph was there to welcome them, apparently as happy as a lord. It was seen how little he thought of himself, how glad he was to serve. His lightheartedness was contagious. Finally, he was able to enter the Franciscan order and, eventually, study for the priesthood.

**Priesthood**—Although he was a good and holy friar, he had a very hard time with studies. However, he gained a great deal of knowledge from prayer. During his exams, the examiner happened to ask him to explain the only thing he knew well, and so he was ordained a deacon, and later a priest. After this, the Holy Spirit began to work many miracles through St. Joseph.

**Miracles & levitating**—After his death, during the process of canonisation, eyewitnesses swore to more than seventy occasions of levitation. They saw him rise from the ground while offering mass or praying. Often St. Joseph went into ecstasy and would be caught up in talking with God. He fell so deeply in love with God that everything drew him closer to the Lord, even suffering. He said that, compared to the beauty and joys of heaven, all the troubles of this world were nothing but the “play” battles children have with popguns.

The mere mention of God or a spiritual matter was enough to take him out of his senses, often even for days and only an order from his superiors could bring him back to earth. At Mass he is said to have frequently floated in the air in rapture. Once as Christmas carols were being sung, he soared to the high altar and knelt in the air, in ecstatic prayer.

In the midst of these ecstasies Joseph would rise from the ground, and move about in the air. In the church especially this would come upon him; he would fly towards the altar or over it, or to a shrine on a special festival. In the refectory, during a meal, he would suddenly rise from the ground with a dish of food in his hands, much to the alarm of the brethren at table.

The brethren would use pins and burning embers to recall him to his senses, but nothing could he feel. When he did revive and saw what had happened, he would call these visitations fits of giddiness, and ask them not to burn him again.

St. Joseph's tendency to levitate during prayer was sometimes a cross; some people came to see this as much as they might have gone to a circus sideshow. Joseph's gift led him to be humble, patient, and obedient, even though at times he was greatly tempted and felt forsaken by God. He fasted and wore iron chains for much of his life.

He had to be moved from one monastery to another to avoid crowds coming to see him. Finally, St. Joseph became so famous for the miracles that he was kept hidden from the public, but he was happy for the chance to be alone with his beloved Lord.

**Saint**—The life of this Saint was marked by ecstasies and levitations and while these are extraordinary signs of holiness, St. Joseph was made Saint for the ordinary signs he showed. He prayed even in times of inner darkness, and he lived a life of love, charity, goodness, and great simplicity. Apart from those seeking only sensational miracles, many people flocked to St. Joseph seeking help and advice in the confessional, and he assisted many in living a truly devout Christian life. He faithfully and humbly endured many severe trials and terrible temptations throughout his life. St. Joseph of Cupertino died on 18 September 1663 and was declared Saint in 1767.

In today's world Joseph of Cupertino would probably be regarded as severely mentally disabled. His life of asceticism was so extreme that some people would say he had an eating disorder, that he was emotionally or mentally ill. But his life also teaches us great lessons. We learn not to take life (and especially ourselves) too seriously. G.K. Chesterton said "*The angels can fly because they take themselves lightly.*" St. Joseph took himself lightly; he was humble. We also learn that God uses the weak things of the world to confound the mighty. The foolishness of God is wiser than the wisdom of man. In worldly terms St. Joseph of Cupertino was a fool, a failure and a flop. He was a nobody. He spent most of his life locked in a cell, moved from one religious house to another and suspected of being a fraud and even a witch. He made it to ordination by a mistake and seemed even as a priest to be useless. God used St. Joseph's simple dedication and love. If he was mentally disabled or even mentally ill, God used that too—and so he was lifted up, in more than one sense, because that's the gospel principle: God raises up the lowly.

## **Dambusters' Hymn**

God is our strength and refuge, our present help in trouble;  
and we therefore will not fear, though the earth should change!  
Though mountains shake and tremble, though swirling floods are raging,  
God the Lord of hosts is with us evermore!

There is a flowing river within God's holy city;  
God is in the midst of her—she shall not be moved!  
God's help is swiftly given, thrones vanish at his presence -  
God the Lord of hosts is with us evermore!

Come, see the works of our Maker, learn of His deeds all powerful;  
wars will cease across the world when He shatters the spear!  
Be still and know your Creator, uplift Him in the nations -  
God the Lord of hosts is with us evermore!

## **Battle of Britain**

In 1940 the Royal Air Force experienced its greatest test in the Battle of Britain. Using science, ingenuity, and support from across the UK and overseas, the RAF defended the UK from Nazi Germany's air force, the Luftwaffe. It was the first major battle fought entirely in the air, and Nazi Germany's first major military defeat.

While most of the pilots were British, Fighter Command was an international force. Men came from all over the Commonwealth and occupied Europe—from New Zealand, Australia, Canada, South Africa, Rhodesia (now Zimbabwe), Belgium, France, Poland, and Czechoslovakia. There were even some pilots from the neutral United States and Ireland.

Many people in addition to Churchill's 'Few' worked to defend Britain. Ground crew—riggers, fitters, armourers, and engineers—looked after the aircraft. Factory workers helped keep aircraft production up. The Observer Corps tracked incoming raids: its tens of thousands of volunteers ensured that the 1,000 observation posts were continuously manned. Anti-aircraft gunners, searchlight operators and barrage balloon crews all played vital roles. Members of the Women's Auxiliary Air Force served as radar operators and worked as plotters. The Local Defence Volunteers had been set up in May 1940 as a 'last line of defence' against German invasion. By July, nearly 1.5 million men had enrolled.

During the Battle of Britain, the Luftwaffe was dealt an almost lethal blow from which it never fully recovered.

## Why Christians should believe in heaven for animals\*

By Christopher Southgate (source: *Open Research Exeter*)

First, there are some hints in the Bible. In two parts of Isaiah there is mention of a transformed relationship between predator and prey animals (11,6-9 & 65,25). And in the New Testament there are hints that the redemption inaugurated by Christ is cosmic in scope (Rom 8,19-22; Col 1,15-20; Eph 1,10).

The second reason is a theological inference from the Bible, where humans are always depicted in the context of the rest of creation, and it would be curious if this were not carried forward into the realm in which relationships (presumably) are to be found at their richest and truest.

But the third and for me the most compelling reason is one famously identified by John Wesley in a famous sermon, 'The General Deliverance'. In this sermon Wesley, meditating on Romans 8,19-22, posed the question as to whether there might be *'a plausible objection against the justice of God, in suffering numberless creatures that had never sinned to be so severely punished... But, Wesley continues, 'the objection vanishes away, if we consider, that something better remains after death for these creatures also; that these likewise shall one day be delivered from this bondage of corruption, and shall then receive an ample amends for all their present sufferings.'*

In other words, contemplating nature 'red in tooth and claw', as a later poet had it, could lead us to suppose that many animals suffer without having sinned. A loving God must surely compensate them for their suffering. Evolutionary considerations amplify this concern. To take the white pelican as an instance—like many similar birds, it typically hatches two chicks, the younger of which is only 'insurance'. In the vast majority of cases the insurance chick is pushed out of the nest by its elder sibling, and then starves. Its almost certainly short, suffering-filled life is part of a very effective evolutionary strategy. This example makes Jay McDaniel (and I) confident that there must be heaven for pelicans.

If that is accepted, two types of question remain for the theologian. First, what is the scope of this "heavenly" life for other animals? Does God only compensate creatures sentient enough to suffer, or all those whose lives have known no fulfilment, or is every creature reborn into this redeemed life? Is J. Moltmann right that 'If we were to surrender hope for as much as one single creature, for us God would not be God'?

Second, what is the character of this new life? Is it only a form of compensation in which creatures live a pain-free version of their previous life? If so, what about predators, whose lifestyle has involved tearing the flesh

of others? Or do redeemed animals have altered properties? Do leopards lie down with kids? If creatures have a radically different behaviour, are they still truly the creatures they were created?

Of course, these are only speculations. But this is quite an active debate. Perhaps in a redeemed life animals may gradually come to see the significance of their lives (including their suffering and death) as part of the overall pattern of creation and redemption, of which Christ is in the centre. And in relation to patterns of predator and prey, perhaps we can imagine it along the lines of sporting contests: what was lethal contest becomes what both creatures can enjoy. *(\*A shortened, simplified version of a theological paper.)*

## **Can animals smell holiness?**

*By Natalia Doran (source: aswa.org.uk)*

At the far end of the splendid Durham Cathedral (dating back to Norman times, now a World Heritage Site) there is a shrine containing a stone slab with a one-word Latin inscription, “CUTHBERTUS”. A major focus of pilgrimage in medieval times, and still a site that draws visitors to quiet contemplation, it is the tomb of St Cuthbert, popularly known, among many other things, as the patron saint of animal rights.

St. Cuthbert of Lindisfarne, a saint of the undivided church, lived in the 7<sup>th</sup> century, and was a hermit, a bishop, a missionary—and a friend to animals. He even has a duck named after him, St Cuthbert’s duck, or Cuddy’s duck, otherwise known as the common eider. *Life of St. Cuthbert*, written by the Venerable Bede in the 8<sup>th</sup> century, gives several accounts of the holy man’s dealing with animals:

“But when he left the monastery, he went down to the sea, which flows beneath, and going into it, until the water reached his neck and arms, spent the night in praising God. When the dawn of day approached, he came out of the water, and, falling on his knees, began to pray again. Whilst he was doing this, two quadrupeds, called otters, came up from the sea, and, lying down before him on the sand, breathed upon his feet, and wiped them with their hair after which, having received his blessing, they returned to their native element.” (Chapter 10)

In Chapter 12 Bede tells us of St. Cuthbert and a young disciple of his finding themselves on a journey without provisions. “Then looking up, and seeing an eagle flying in the air, he said, ‘Do you perceive that eagle yonder? It is possible for God to feed us even by means of that eagle.’ As they were thus discoursing, they came near a river, and behold the eagle was

standing on its bank. ‘Look,’ said the man of God, ‘there is our handmaid, the eagle, that I spoke to you about. Run, and see what provision God hath sent us, and come again and tell me.’ The boy ran, and found a good-sized fish, which the eagle had just caught. But the man of God reprovved him, ‘What have you done, my son? Why have you not given part to God’s handmaid? Cut the fish in two pieces, and give her one, as her service well deserves.’”

Additionally, Chapter 19 recounts an episode of the saint reprovving some birds who were destroying a field of barley: the birds left and never came back. Such animal stories are extremely common in all traditions. Palestinian, Egyptian, Greek, Russian, and English holy men and women are described as communicating with animals, sharing their dwellings and food with them. But what is the meaning of these accounts? Are we to suppose that the saints got tired of prayer and spent their time taming wild animals? Or that some fairy tales were written about them to entertain children in Sunday school, until they are ready for proper theology?

There is an alternative interpretation that is worth exploring. We read in the Bible that in the beginning Adam gave animals their names (Gen 2,19): presumably, they lived around him without fear. In the story of the Flood, fear of humans was put into animals (Gen 9,2), probably to protect them against what comes next, namely, the permission to eat animals, given to Noah and his family (Gen 9,3).

In the stories of holy men and women, such as the story of St Cuthbert, we find, however, that animals, including wild ones, lose their fear of humans, and actively seek out their company. It is almost as if the story of the Fall is reversed, and animals instinctively sense it. Animals have various instincts, such as the instinct to build nests, to look after their young, to bury food for later, etc. It would appear that they also have an instinct for sainthood. In the words of a 7<sup>th</sup> century Syriac theologian, Isaac of Nineveh, they smell the fragrance of heaven on a person, “If a person of humility comes near dangerous wild animals, then the moment these catch sight of him, their ferocity is calmed: they come up to him and attach themselves to him as though he were their master, wagging their tails and licking his hands and feet. This is because they smell that fragrance which emanated from Adam when he named the animals in Paradise before the Fall: this fragrance was taken away from us at the Fall, but Christ gave it back to us at his coming.”

The same idea is found in *The Hexaemeron* by St. Basil the Great, and is attested by numerous stories of holy men and women throughout the lands and throughout the centuries, one of whom was the British man of God, St. Cuthbert of Lindisfarne.

## Animals, souls and heaven



Three main questions have always occupied the mind of most pet owners: Do animals have souls? Will there be animals in heaven? Do *my pets* (like the sweetest Bull Terrier Dolly Dimple, or better known as Miss Pickles, in the photo) go to heaven? We all know from pure experience that there *is* an important difference between living “thing” (humans, animals, even plants) and inanimate objects—as the very word *inanimate* shows it. *Anima* in Latin means life, soul, wind, spirit. In the Old Testament the phrase *nephesh chayab* (literally, “living soul”) and *ruach* (“spirit”) refers both to human beings and to

animals (Gen 1,30; 2,7; Eccl 3,21).

If we think of “soul” in this general sort of way, then, animals and even plants have a “soul” simply because they are alive. But they have different kinds of souls. The plant’s “vegetative soul” enables it to reproduce and to assimilate nourishment. That’s something a rock can’t do. Animals can do that plus other things: they move, sense, respond to stimuli, and (some) perform rudimentary types of learning and communication.

Human soul, on the other hand, is unique. Of all earthly creatures, only humans are made in the image of God (Gen 1,26–27) with a soul that is able to reason, to communicate at high levels, and to choose good or evil. In addition, human soul is immortal and will never cease to exist. No other earthly creature has an immortal soul. Their souls are mortal; it’s their nature to come to an end when they die. And ... that’s all we really know.

**However**, it doesn’t preclude the possibility of God “populating” heaven with animals both for his and for our delight. On the contrary, Scripture seems to assume the presence of animals in heaven.

Second, it does not *absolutely* preclude animal resurrection. It only prevents us from saying that animals survive the death of their bodies *by their very natures* (as humans do). So far as we know, God could gratuitously preserve them in ways only he knows. We simply have no information on this point. We can only speculate; we won’t know for sure until, God-willing, we arrive in heaven ourselves. Whatever the case may be, we can be assured that God loves every creature he makes. He loves them even more than we do.



## The Psalms

### *Psalm 29: The might and glory of God*

This psalm is a hymn in praise of God's appearance, and is distinguished by exquisite poetical beauty and its vigorous power. The Psalm was clearly inspired by the awe of the overwhelming majesty of God which fills men's heart with fear and trembling.

While the Psalm gives back in a very efficient way the amazing phenomena of nature—its short, compact sentences rhythmically move and roar like the oceans and thunders it describes—, Psalm 29 is a religious and not purely poetic text. The true beauty that arises awe and rapture in men is not that of nature but of God who created them and whose beauty they reflect.

The I. Vatican Council declared it a dogma—unchangeable truth revealed by God—that man can recognise the existence of God by observing the majesty and ordered beauty of nature. We have been given an intellect that is capable to conclude: all this beauty and wonder that surrounds us must have an origin, must have a Creator who is even more beautiful and wonderful. This dogma is set into poetic language in Psalm 29.

**Verses 1-2** — Most psalms start with a call to the worshipping community or to a choir to offer praise to God. This psalm extends the horizon to the celestial sanctuary, and provides us with a setting which alone appears to be adequate to the sublime sovereignty of God. The tongues of men do not suffice to ascribe to God the glory which belongs to him of right and so David calls the “sons of gods”, the heavenly Spirits, Dominions, and Powers to praise God. A clear witness to the existence of a celestial court, the members of which simply and solely exist to pay homage to God, to serve him, and to praise his Name.

What a fitting psalm not only for the temple-liturgy in Jerusalem but even more for our Christian worship where we become partakers of heavenly mysteries and where we join into that eternal worship which is offered unceasingly in front of the Throne.

**Verses 3-8** — From the celestial choirs that resound in the highest, we now descend to the ranging elements on earth which, in their own way, glorify God.

In these verses terror trembling with fear and rapture shouting with joy are blended with each other, and reflect on the central feature of the biblical belief in God: the paradoxical tension between the fear of God and

joy in God. The awesome majesty of God's appearance is demonstrated by the effect it has on nature. The strong, colossal trees in the Lebanon, the far and wide known and treasured cedars, towering proudly to heaven, are crushed and laid low when God makes his voice heard in the thunderstorm.

In verse 6 an extravagant comparison is used to stress the absolute power of God. Though the gigantic mountains of Lebanon and Hermon, with their snowcapped summits, are firmly established in the depths since the beginning of the creation of the Earth, their foundation shakes at the appearance of God. They skip like a calf or young wild ox which romps on the pasture and leaps clumsily.

Now God's breath is described as licking flames of fire, now his destructive power is compared to the most fear-bearing powers of nature. However, just before the appearance of God would fill nature, and every creature in it, with fear and horror, the faithful are reminded by the very same images of God's revelation on Mount Sinai where the voice of God made itself heard by the people in thunder, accompanied by smoke, fire, and earthquake. The same God at whose presence creation itself shakes in terror and is on the edge of collapse, this very same God is the God of Israel, the God of the covenant. He is the God of our fathers who saves and who redeems.

**Verses 9-11** — And so in his palace, in his temple, there is only one word that echoes on lips, and of angels, and of men: "Glory!" The august majesty of God fill those who love him with joy. The knowledge that God is the Lord of all things in heaven and in earth drowns the servile fear of God's awesome appearance. The psalmist, enchanted by the august Lord of heaven, can do nothing, but gaze at him. Love makes all the difference!

The heavenly glory of God described in previous verses, remains untouched by the ever-changing events that take place on Earth. Far above the ranging powers of nature, far above change and time, God sits enthroned as the Victor over the powers of chaos, time, and death. And as man contemplates God, something of the holy tranquility of God penetrates his very heart, imparting courage to him.

It is terrible to fall under the hand of the living God, and yet it is this very hand alone which is able to sustain man and grant him salvation. The stern character of the Old Testament has its roots in this lofty idea of God. The promise made by such a God holds good. Man can put his trust in such a God, even if the world should perish and the mountains should go down into the depths of the ocean.

## Is the Church of England giving up on Sunday worship?

By The Rev'd Marcus Walker



What a clash of the titans we witnessed at the weekend. The Lionesses vs Divine Worship on a Sunday morning. An unfortunate conflict of timings meant that just as the England women's football team were limbering up to kick the first ball in Australia, church services in England were launching into their first hymn.

The Church of England knew which side it was on. 'I know lots of people will want to watch the match live. That is fine from the Church of England's point of view. Others will prefer to go to church and avoid knowing the score until they can watch the match on catch-up, and that is fine, too. Church services happen at different times in different places, so people can choose one that is right for them.' So said Libby Lane, the CofE's first woman bishop, now appointed the church's spokeswoman on sport.

It isn't difficult to see why. No one wants the church to look like a bunch of miserabilist killjoys. In this, Bishop Lane might be channelling Charles I. His Book of Sports, published in 1633, rebuked the Puritans for their 'prohibiting and unlawful punishing of our good people for using their lawful recreations and honest exercises upon Sundays'.

His reasoning might also feel familiar to the bishops. He feared a ban on sports would lead to 'the hindering of the conversion of many, whom their priests will take occasion hereby to vex, persuading them that no honest mirth or recreation is lawful or tolerable in our religion, which cannot but breed a great discontentment in our people's hearts'.

And yet, at the risk of being a vexatious priest, there was a key factor missing from Bishop Lane's statement, which Charles I did not miss: that church comes first. That the worship of Almighty God is, for Christians, the single most important thing we can do. Of *course* we were excited about the Lionesses, of *course* many of us wanted to bunk off church to watch them, of *course* the church doesn't want to give the impression that 'no honest mirth or recreation is lawful or tolerable in our religion', but... there is an existential

danger in implying that the absolute core of our religion – worship – can take a back seat when something really exciting comes along.

Or something really scary. The Church of England is living in the shadow of the catastrophic mistakes made at the beginning of the Covid pandemic, when churches were closed and priests were banned from entering them even to pray by themselves on behalf of their absent congregations. Our church leaders told people that they could worship God just as well from their sofas, and many heard what we said and have stayed put on their sofas – or switched to a church which gives the impression that it takes their souls seriously.

And there is a wider national problem too. A series of dioceses are pursuing plans to slash the number of their clergy and create vast mega-parishes, with priests doled out at random to their flocks like over-stretched GPs. Truro is ground zero for this. The deanery of Kerrier is about to become one mega benefice, made up of (wait for it) 23 churches and ministered to by (wait for it) two full-time stipendiary priests, one of whom (and I am not making this up) will not work on Sundays. She will ‘work primarily in the community, looking for exciting opportunities to grow churches for people who have either never been to church or who have had a break away’, the area dean explained.

‘I’ve heard it’s come as a bit of a shock to some of you to hear that [she] won’t be working regularly on Sunday mornings,’ the area dean continued. ‘Twenty-three churches, two priests, one of whom won’t work Sundays? Shocked was at the milder end of the reactions from parishioners.’

***This decision is not for want of cash. The Church Commissioners’ vast £10.2 billion endowment has the money to keep all of these churches going and staffed from the interest alone. They just choose not to.***

Bishop Lane’s comments feed the fear that many church leaders do not value Sunday worship. The hugely dismissive phrase that is now used for it in official CofE documents is ‘inherited church’, like an old carriage clock that you know you’re going to send to Oxfam the moment your great aunt has died.

Worshipping God on a Sunday is the primary act of a Christian. It is, to borrow from the Eucharistic Prayer, ‘our duty and our joy’. Many other things may seem more exciting, may be more fun, and certainly might attract more Church of England funding. But in the end Jesus rose from the dead on a Sunday, and we are called to worship him first and foremost. If we sell the pass on that, we sell the pass on everything.

*(source: The Spectator, issue 26 August 2023)*

## On the importance of side altars

Reading histories of churches, it is disturbingly easy to come across details such as this: “*The side altars were removed in 1972 during major renovations led by Father Joseph L. Wingler. Walter Davis, who lived nearby, found pieces of marble from the altars on the sidewalk awaiting the hauler, and saved one of the decorative centres.*” This is a Canadian example—but there are countless more on every continent. In most places side altars were removed or demolished in the 1970s and even in places where these sacred altars had been spared from destruction, they fell in disuse. In many churches, Anglican or Catholic, they are generally abandoned. Unadorned and bare, they are reduced to museum pieces, deprived of their liturgical function.

However, side altars certainly have a glorious history and constitute a patrimony of immense theological, spiritual, and often artistic value. They originated from ancient times when it was a question of hosting the bodies of the Martyrs. In the Middle Ages then, especially in the great Abbeys, the erection of many side altars was required for the celebration of the Mass of the numerous monks, who, also for the absence of concelebration, had to celebrate individually.

The side altars celebrate—often with amazing artistic expressions—particular mysteries of our salvation and the wonderful fruits of the only Sacrifice of Christ: the Saints and their works. The multiplicity of the side altars is the visual manifestation of the countless fruits of the one Altar and of the only Sacrifice, Christ Jesus. Every side altar shows something new and different from the infinite wisdom, holiness and beauty of God either by recalling to our mind particular mysteries and events of our salvation or by showing us how one or more of Christ’s features are reflected in the lives and characters of his Saints.

The side altar is also a place of prayer and contemplation. With it the faithful enter into spiritual communion with the Saints. This is why the altars cannot be left desolate, without warmth and without life. They must bear the signs of devotion: candles, flowers, and relics. Those who come to Mass on Monday mornings, when we gather around the Holy Trinity side altar, said there was something special about it. The same Eucharist, the same rite, the same prayers—and yet simply by moving to a side altar we experience and discover that same Divine Mystery in a different light.

Walsingham is another good example. I have never counted how many side altars there are in the shrine church but I would be surprised if there were less than twenty. Just simply walking by them, we are being offered

a “guided tour” of our salvation and a triumphant, glorious exposition of its fruits in the life of Saints.

In one of the documents of the II Vatican Council we read: *“In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God; we sing a hymn to the Lord’s glory with all the warriors of the heavenly army.”* (SC n.8)

In other words, when we are in a church that is rich in side altars, we can anticipate heaven with our senses. We pray, worship, look, and walk towards the high altar where Christ is enthroned and as we do so we are surrounded by our venerable Brothers and Sisters, the Saints. As we fix our eyes on Christ, our Saviour and Redeemer, on the side altars we have a glimpse of the “stations” of the work of salvation and redemption.

It is said about St. Pius X (1903-1914) that he remained a parish priest at heart throughout his life, even as Pope. When he saw the deep need of renewal in a spiritually declining Church, he knew that great changes, novelties, or long-term plans are not the way to go. He chose a very conservative approach and concentrated his efforts to rekindle the Catholic faith through its traditional forms—forms sanctified by centuries and millennia. He encouraged frequent Holy Communion, allowed children to receive the Sacrament, promoted sacred music and traditional forms of piety. Many thought he was just an old, sentimental, conservative man left behind by his own times, looking back and clinging to the past... and actually he sort of was. Indeed, his motto was: *“To restore all things in Christ.”* Not to renew. To *restore*. And yet his old fashioned approach, seemingly doomed to fail, saw a complete renewal and invigoration in the Church—something the current Pope can only hope for. Pope Benedict would write a century later: *“What earlier generations held as sacred, remains sacred and great for us too, and it cannot be all of a sudden considered harmful. It behoves all of us to preserve the riches which have developed in the Church’s faith and prayer, and to give them their proper place.”*

Restoration is certainly my “motto” too and the positive feedback from our Sunday visitors, the already developed spiritual attachment to the new side altar, the flourishing of the Rosary group shows that slow, small but steady steps are being taken towards the right direction. And this “restoration-motto” includes the tradition of side altars too. I do not know how long it will take but it is my plan to have a copy of the Holy House altar in Walsingham, a Holy Cross side altar, and a Sacred Heart side altar. They will enrich our liturgical, spiritual, and devotional life—as they have done so for centuries in many places; by doing so they will lead us to greater love and deeper faith which, in my experience, is the only efficacious way of renewal.

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### Parish Hall & Activities

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

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

[www.stpaulsweymouth.org](http://www.stpaulsweymouth.org)