



# HIGH TIDE

*October 2022*

PARISH MAGAZINE  
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - How to keep warm - A prisoner of Christ Jesus - Recipes - On St. Raphael Archangel - Halloween - Catechism - and more*

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

<http://www.stpaulsweymouth.org>

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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 30<sup>th</sup> October**. Please, send all articles,  
information, news you wish to be publish by Sunday 23<sup>rd</sup> October.*

## From the Vicar

Dearly Beloved,

We all witnessed historic moments when Queen Elizabeth died on 8 September, on the Feast of the Nativity of the Blessed Virgin Mary. It will be the role of historians to evaluate her reign but many already talk about the second “Elizabethan Era” - and quite rightly so. Not only because of her exceptionally long reign but because of her exemplary life marked by faith, duty, and service. No scandals, not much fuss either, “just” a long, constant, almost silent and humble - yet powerful - presence.

There were news and rumours circulating about the late Queen’s health during the Platinum Jubilee and we all saw her becoming more and more frail. Still, even a month ago none of us could even imagine a Britain without her. But as Tennyson wrote: *“The old order changeth, yielding way to new.”*

I do not want to idealise her out of proportion but, while certainly not perfect, she was unique and special. Yet, not about her virtues and merits but about her absence that I want to write. More precisely: how nothing has really changed. As I said above, none of us could even imagine a Britain without the Queen and yet life goes on. Everything does. Not even she was indispensable for our world. We are born, given some time to shape ourselves and the world around us, and then we are gone. *“As for mortals, their days are like grass; they flourish like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more”* (Psalm 103,15-16). Give it a year, a decade, a century perhaps... and who will *really* remember us after our death?

May our beloved Queen, through this cruel reality, teach us, for the last time, two important things. One, that the life and time we have, even the longest one, is so precious. We must constantly ask ourselves what we are doing with this gift. How much do we focus on what is truly important and how much of our life is wasted on hate, anger, jealousy, pitiful quarrels. Second, that while we may be less than dispensable for the world, we are unique and precious in God’s eyes. It was her personal faith and relationship with God that gave The Queen strength for 70 years of service. She lived daily the words of God: *“Do not fear, for I have redeemed you; I have summoned you by name; you are mine. See, I have engraved you on the palms of my hands. I have loved you with an everlasting love; I have drawn you with unfailing kindness. I will take great delight in you and will rejoice over you with singing.”* May she now enjoy the fulfilment of these words and may we, using well the time given to us, join her one day. In the meantime: thank you, Ma’am, and rest in peace!

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

*Fr. Gregory* 3

## News - Received & Published

**HM The King** - The Parish of St. Paul's wholeheartedly offer their prayers, affection, and loyalty to His Majesty King Charles III on the occasion of his Accession to the Throne. May his reign be happy, long, and prosperous and may we be governed under him quietly and godly in peace and justice.

**Poppies** - Remembrance Day is not far away. To all our Knitters and Crocheters: please keep doing the poppies, so that we can have a lovely display for then. Thank you. Anne Mullis

**Bishop's Chair** - "Hello! It seems (unless I've read carelessly) that your excellent Facebook history of the church and parish fails to mention the fine Bishop's Chair on the north wall of the chancel. It was made and donated by Herbert T. Rod, cabinet maker, who lived with his wife Nancy and son Christopher in East Wyld Road. Nancy and my mother were childhood friends. Herbert, always known as Sonny, sang in the choir, and took the occasional solo, when I and my brother were choirboys around 1950-1955 and Doug Beaglehole was choirmaster and organist. With best wishes and fond memories, Stephen Coombs"

**Lady Chapel Window** - After a long wait, the window of St. Martin of Tours, Bishop, which was damaged in 2019, will be finally reinstalled in the Lady Chapel on Tuesday the 27<sup>th</sup> of September. Fr. Andrew Johnson, Master Glazier and self-supporting priest in the Diocese of Exeter, has beautifully restored the broken window and also offered - very kindly and generously, I just say - to repair the rather noticeable hole in the main window above the High Altar free of charge.

**Walsingham** - We had another wonderful pilgrimage this year to England's Nazareth, with a few new pilgrims. We had an amazing time of prayer, fellowship, spiritual and physical refreshment. Everyone from the group has already signed up for next year's pilgrimage - this shows what a great time everybody had. The dates and the list for next year are on the Noticeboard: hurry to put down your name if you want to join us in 2023!



# A prisoner of Christ Jesus

by Father Pál Bolváry

## *Splinter in the Eyes of the Pécs Secret Police*

In the autumn of 1943, I began to work with the youth in Pécs. At first, I had the Altar Boys' Group; later in the boys' classes of the school on University Street, I formed Sacred Heart Troops. On Saturday afternoons, sometimes with a group of thirty to forty boys, I went on excursions into the various parts of the Mecsek Mountains.

I continued my work with the young ones after 1945. Even before my ordination into the priesthood, the police of Pécs took notice of my activities. There were some people, probably instructed by the police, who warned me to give up "playing with fire." The police were aware of the kind of work I was doing, as well as the work of those students of the University Street School who took up the apostolate of the press, selling many, many copies of the two Catholic weekly papers.

Nearly all my students attended Sunday Masses. They learned the Catechism very diligently. Luckily, the parents also supported me in every endeavour. I provided a prayer book for each child.

In the summer of 1949, I received advice from my "good-willed" friends that I should leave the city at least for the duration of the vacation time. I went to our Budapest monastery and helped out in the Cliff Chapel.

During May and the beginning of June, 1950, the secret police had already inquired about me from the people living in the neighbourhood of our monastery. On the sixth of June, a strange man visited our gardener and asked him about the members of our community. He asked for the name of the Superior and mentioned me by name. Our gardener immediately informed us about the strange visitor's questioning. For this reason, on the advice of my Superior, I went to Budapest on the afternoon of June 6th with the express train.

It was midnight by the time I reached our Cliff Chapel monastery. By then, everyone was sleeping; as an unexpected guest I woke up the house. Father Jenő received me kindly. On the following day, the Feast of Corpus Christi, I celebrated two Holy Masses and heard many confessions. I notified my relatives of my whereabouts. They visited me and invited me for lunch on Friday.

In the evening I returned to the monastery, when the fathers received me with the bad news that on June seventh, the night of Corpus Christi, the members of our community in Pécs were arrested by the AVO secret police.

Our monastery in Pécs was surrounded by the police, and they jumped over the fence. They rang the bell wildly and were looking for the Superior. They took the bundle of house keys from him. He had to awaken everybody and within a few minutes he had to get them down into the dining room.

When all who lived in the monastery were down, a police order was given, stating that their remaining in the monastery was troublesome for the common order, so they were forbidden to stay there. They were given ten minutes so everyone could get himself a change of underwear. Then they had to assemble in the dining room again. After that, each, by name, was given a written command of expulsion.

They were also looking for me and for those members who had been on St. Jacob Mountain that day. With only a change of underwear under their arms, the members of the monastery were ordered into a tarpaulin-covered truck where police, with guns, awaited them.

Father Kálmán, who had been lying helpless and powerless in the room next to our small reception room, was the only one who remained in the monastery. On the following day, they opened the door and found him insane from fear by then. He was taken to the private ward of the Nerve Clinic, where he died a few weeks later.

The members of the monastery were taken from Pécs to the palace of the bishop of Vác, where they were given one of the library rooms. It took days before they could get straw to spread on the floor to sleep on. Members of various convents were crowded together “ghetto-style”. The Sisters of Notre Dame, from Pécs, were in one room; in another were the Piarists from Kecskemét; and in the third, the Jesuits from Hódmezővásárhely.

For days no care was taken to feed them until the good and faithful from the neighbouring villages provided food for them. The palace of the bishop was their “abode of compulsion”; they could not even go out into the yard or garden. During the day and especially at night, there was a watch patrol and head count. In the bushes in front of the mansion, police in civilian clothes were hiding and also watching the gates.

One night the police broke into the quarters of the bishop. They woke up the bishop, Dr. József Pétery, and had him stand facing the wall in the hallway, in his night shirt, while the secret police, the AVO, searched his rooms. They insulted him with the most rude and vulgar curses and swearing.

Although the entrance of the palace was always guarded, it was still possible to get in. In this way, Father Jenő visited our members from Pécs, who gave him an account of the capture in detail. They mentioned that the

AVO was also looking for me in Pécs, with the promise that they would issue a country-wide warrant to arrest me. When Father Jenő returned from Vác, he advised me to leave for Soltvadkert with the evening train.

I dressed in civilian clothes and began to pack. Then I went to Soltvadkert to a house that the Order had inherited from József Kremer. During the day, I stayed in the house, but for the night, I went to sleep at the neighbour's house.

### *In Hiding*

A half-hour's bicycle ride from Soltvadkert, there was the so-called Stinking Lake. On the bank of this lake, destined to dry out, there was a small summer home belonging to my aunt. When my mother, who lived in Pécs, was informed that I was in Soltvadkert, she traveled there immediately. She thought it would be more secure if we moved into this summer home together. We spent the day in prayer and reading.

Nearly every night I would be awakened by fright when the horses of the neighbour came with their feet chained to graze under my window. Half-dazed, I always associated the sound with prison chains. Two months later, this feverish dream became a reality.

[...] Father Jenő informed me of his plan: he wanted to send Fathers Attila, Tihamér and me to Rome. If our journey was successful, he would rescue the rest of the younger members of our community from the country, where "there was no place for us" and where we could only live in hiding. He told me only this much, otherwise he gave me no particular information. He told me to pack the things I wanted to take with me and that I should come back to Budapest as soon as possible.

My mother had a very bad premonition about the plan. She was seriously worried about me. Later, I often recalled those last two or three days we spent together.

On August 24, I took a late evening train from Kiskőrös to Budapest. I arrived at the monastery early in the morning. During the day, I generally stayed there, but during night, I was hiding at the home of Mr. Károly Schandl, a former under-secretary of state, who lived nearby. Only now did Father Jenő inform me in detail about the travel plans.

A former house-servant of the Schandls, Sándor Rózsa, would help the family and us over the border. For a "most advantageous price," twelve thousand forints per person, he would take us to Vienna. We would have to send our packages a few days earlier to a given address in Sopron. The Schandls had already sent their valuable pictures and Persian rugs.

## Zuppa di Cavolo Nero

This hearty dish for cold autumn/winter days or evenings is a Tuscan recipe and as such is very healthy and low-cost yet really *yummy*...

Should you not know this cabbage: *cavolo nero* is a sort of kale, very popular in Italy. The name literally means “black cabbage” and it refers to its deep dark-green leaves. In my experience, you can always find *cavolo nero* either in Morrisons or in Aldi and British supermarkets tend to use its Italian name.



Finely chop: 1 red onion, 2 carrots, 2 pieces of celery, some rosemary leaves and fry them for 5-10 mins in 2-3 spoonfuls of olive oil. In the meantime slice 2 carrots and prepare your *cavolo nero*.

Preparation of *cavolo nero*: often it is already washed (check the packaging) but it's still a good idea to rinse quickly the leaves. Don't bother drying them. Cut out the middle part (it's rather woody and sour) and cut the leaves into squares of

approx. 3 cm. You can do all this with your hands, no need to use a knife.

Add the *cavolo nero* and the carrots to your pot. Dissolve 3 spoons of tomato concentrate/puree/paste in a glass of hot water and add it to the cabbage. Simmer for 30 mins.

Cut into pieces (round, squared... whatever you prefer) 3 courgettes and add it to the cabbage. Simmer for 30 more mins.

Open two cans of (already cooked) *cannellini* beans. Blend one can of beans into a fine puree with its water and add it to the cabbage. Drip the other can of beans (but keep the water!) and add the whole beans to the cabbage. This soup is supposed to be dense, with not too much liquid but it should not be too dry either. Just adjust the amount of liquid using the water from your second can of beans. Salt and pepper to your taste and cook/simmer for other 30 mins, until it all “comes together” nicely.

You can serve it as it is - or you can dish it out and grate some hard cheese (grana padano, parmigiano, pecorino - your choice) on top of it with a drizzle of good quality olive oil. You can also toast a slice of bread (not the horrible sliced bread though! use sourdough or similar), with a touch of fresh garlic on it, and put it on the bottom of a dish before scooping out your *zuppa* over it - then the cheese/oil on top of it. Or you can simply use your favourite croutons.



## Mackerels - cooking them the Mediterranean way

A few weeks ago someone very kindly gave me some freshly caught mackerel (already cleaned and filleted). Most of you grew up by the sea so you are probably great experts (certainly greater than I) of how to cook fish or how to prepare seafood in general. Should you ever wish to try something new, here is how I learnt to cook mackerel during my 15 years in Italy.

As you know, you do not want to overcook your fish - so actually you will not need it until the end of the cooking process. We start with the sauce.

(I do apologise - I often do not measure the ingredients but use them on a “*more-or-less*” base, often depending on actually what I have at home and how much of it I have. I will, however, attempt to give you some indicative quantities.)

Finely chop a handful of parsley, clean a clove of garlic (or two, if you like it) and fry it in some olive oil. I normally crush the garlic and leave it in but you can take it out after a minute or two (make sure it does not become brown - it tastes really sour and ruins the whole dish). Cut in half some small tomatoes (a generous box - 250 grams - and try to choose a sweet variety, and ripen ones too), add them to your parsley (and garlic). Salt it a bit (it helps the tomatoes to release their juices more quickly so your parsley and garlic will not burn), cover your pot, and cook your tomatoes on medium/high heat for 5 mins.

Add 3-4 spoons of tomato sauce (*passata*), cover it again and cook for 5-10 mins.

At this point, you can add pine nuts (even yummiest if toasted) and/or raisins (20-30 grams both) to your dish - however, if you think this is becoming too exotic or foreign... you can omit either or both. I think they add to your dish, both to its texture and its taste.

Add 8-10 black olives (slice them first), a spoonful of capers (rinse them first to get rid of most of the salt and vinegar) and cook on high heat for a few minutes so all the flavours mix nicely.

Poor in a small glass of dry white wine (I know, *small* is very relative... especially when it comes to wine), stir everything together, put your mackerel fillets into the sauce, gently cover them with the sauce. You can add some fresh green herbs - oregano or thyme is the best. Cover everything and cook it on low/medium heat for 10 mins or until your mackerel is cooked to your liking.



## 25 Ways to Stay Warm this Winter

*Jeanne James writes:*

### ***Bedtime***

1. Bag it. Fill up a rubber hot water bottle while you're doing the dinner dishes and seal it tightly. Slip it between your sheets to preheat your bed, or keep it on your lap, and you'll feel warm all evening.

2. Throws. When you're watching TV, it's easy to get cold because you're not moving around. Don't turn up the heat — wrap up in a blanket instead.

3. Two words: flannel sheets. If you've never tried them, ask someone who has. They never feel cold when you get into bed, they retain your body heat all night long, and after a couple of washes they're so soft it feels like you're sleeping in a warm, cosy cloud.

4. Pile it on. Add extra blankets to your bed and consider an electric one! It costs pennies to run an electric blanket all night. It takes a LOT of pennies to run a heater for even one hour. So, layer on those blankets or get an electric blanket to stay toasty all night.

### ***Watch What You Wear***

5. Comfort over couture. Looser-fitting clothing traps more of your body heat, which helps you stay warmer. Go for multiple layers of natural fibre clothing and avoid the Lycra.

6. Wear these. If your feet are cold, chances are the rest of your body will feel cold too. So, make sure everyone in the family has a pair of slippers or slipper socks to wear inside the house.

7. And this. It may seem silly to wear a hat indoors, but if you're faced with the choice of putting food on the table or heating the house, wearing a hat suddenly makes a lot of sense.

### ***Window Watch***

8. Lighten up. Open the curtains on the sunny side of your house during the day, and the radiant heat will help warm your home. Close them before sunset to trap the heat indoors and shut out the night-time chill.

9. Block! Seal windows and unused exterior doors with plastic insulation kits. They're not difficult to put on (you just need a blow dryer), but they create a barrier to prevents draughts and heat-loss through windowpanes.

10. Look what loves layers. Use insulated curtains or add thermal liners to the curtains you already have. When shut, they'll prevent heat loss. (You might sleep better since they shut out light, too.)

11. Hunt these down. Use a lit candle or incense to detect draughts around windows and doors, then use a sealant on them or add draught excluders at the base of your doors.



### *Catch What You Can*

12. Let it sit. After a hot bath, let the water sit in the tub until it reaches room temperature. Not only will the heat from the water warm your bathroom, but it will also help increase your home's humidity — something that makes the air feel warmer AND helps prevent painful winter-dry skin.

13. Reflect on this. If you have radiator heating, cover a large piece of cardboard with aluminium foil and slip it behind the radiator, then fasten it to the wall. This will reflect heat back into the room instead of losing it to the outdoors.

### *Kitchen Magic*

14. Simmer time. There's a reason we associate soups and stews with chilly weather. Long-simmering meals heat up the kitchen as well as our bellies.

15. Drink up... properly. Hot tea or coffee, cider, and broth are all delicious ways to feel warm. But skip the alcohol: you'll feel warm at first as blood rushes to the surface of your skin — which is why your cheeks look so rosy after a few sips — but when the alcohol prevents your blood vessels from constricting you'll quickly begin losing body heat.

16. Carb lovers, rejoice! Since our bodies convert carbs to energy more rapidly than we convert protein, a regular dose of carbs can help you keep warm. Just do your body a favour and choose complex carbs or you'll get a whole blood sugar crash that often leaves a person feeling cold and shaky... and sends them back to eat more bad carbs in the hope of warming up again.

17. Let it out. After cooking dinner, prop the oven open to release its heat into the kitchen. Do the same with the tumble dryer and dishwasher, too. (Unless you have small children or curious pets.)

### ***Shut It***

18. Lock it up. Don't just close windows and doors — lock them. Doing so ensures they're fully closed and will reduce draughts.

19. Close it off. Keep cupboards and unused rooms shut so you aren't paying to heat them.

20. Close this, too. Leave your garage exterior door closed to keep heat-stealing draughts from reaching the inner walls of your home.

21. Catch the flue. Keep your fireplace flue closed when not in use and you'll shut out draughts that bring cold air down the chimney.

### ***Do It With Decor***

22. Cover this. Use rugs on floors, especially around sitting areas and next to your bed. They'll keep your feet warmer and act as insulation too.

23. Rearrange things. Arrange furniture so your sofas, chairs and dining table aren't near the walls. This keeps furniture from blocking heating vents and moves seating away from chilly walls and windows.

### ***Generate Heat***



24. Don't just sit there. Not feeling energetic enough to do a major clean? Then do a few one-minute chores throughout the day. You'll get your blood pumping, and your home will look nicer.

25. Use these wisely. A space heater can warm the room you're in, so you don't have to heat the whole house. Select one with an auto-off timing feature and a sensor that shuts the unit off if it tips over. Take it with you if you change rooms, and NEVER leave it running unattended.

## Halloween? - No, thank you. It's "All Hallows' Eve"...

Checking the newest child obesity dates published by the NHS should in itself convince us to skip Halloween altogether and stop feeding our (grand)children with even more sugar... However, it is mainly for reasons of our Christian faith that we should steer away from this popular, rather too much Americanised "feast" in its present form. Instead, let's try to give it back its Christian character.

### *Why Christians should not take part in Halloween in its present form*

Halloween is the opposite of our faith and traditions:

- The vigil of All Saints' Day is a day of penance: a traditional fast day. Halloween is the opposite: it is portrayed as a day of gorging and of sweets.
- The Church takes witches, spells and demons very seriously and requires Her children to stay far away from them. Halloween is the opposite: it makes witches, spells and demons seem approachable, fun, familiar and harmless.
- All Saints' Day is about life and salvation while Halloween is largely about death and destruction with its macabre symbols and costumes.
- Christian faith takes death very seriously. The Church urges us to solemnly meditate on death and prepare for it. Halloween is the opposite: it is a light-hearted treatment of death without any of its eternal consequences.
- Christian faith values beauty and order. Halloween is the opposite. Halloween glorifies ugliness and disorder, *e.g.*, grotesque, painted-on scars "decorating" ugly and horrifying monsters.
- The Church forbids séances and all attempts to conjure the dead. Witches and other pagans believe that Halloween is when the boundary between the worlds of the living and dead is blurred, and when the ghosts of the dead can return to earth, hence the ubiquitous ghost decorations and costumes.
- Finally, it may seem as a little, silly thing but just consider what the customary greeting of children seeking candy - "trick or treat" - teaches them. However unthinkingly this phrase is uttered, it is in the form of a threat, *viz.*, if you don't give me candy, I will do something you won't like!

All of the above considerations leave entirely aside Halloween's worldliness, consumerism, immodest costumes, *etc.* Someone could, of course, reply that Halloween is "all just in fun" and is not meant to be serious. We reply: words, symbols, traditions form our minds and believes. How can we ever re-conquer society for Christ the King, if we approve of and take part in such a clearly anti-Christian "fun"?

### ***Christian origins***

The true substance of Halloween belongs to the Church. Any violence, gore, sensuality, or demonism now commonly associated with Halloween is not, in fact, true to the origins of this holiday. By the way, even the word "holiday" comes from the words holy day.

The word "Halloween" comes from All Hallows' Eve which is the vigil of All Saints Day—also known as All Hallows Day. The word "hallow" means "holy." Indeed, in the Our Father we pray, "Hallowed be thy name." All Saints Day honours not only the saints in heaven whom we know by name, but also any saints in heaven whose names are unknown.

### ***Why 31 October?***

Pope Gregory III (731–741) transferred the Feast of All Saints from its former day of 13 May to 1 November to coincide with the foundation of a new chapel in St. Peter's Basilica which he dedicated to all the saints in heaven. Halloween is on October 31st because All Saints Day is November 1st. All Souls Day is on November 2nd. These three days taken together are the "Days of the Dead," a triduum of feasts also called Allhallow-tide, Hallow-tide, or Hallowmas.

Halloween is, therefore, the first day of Allhallow-tide, the time of year when the living (the Church Militant) honour all the dead in Christ: the saints in heaven (the Church Triumphant) as well as all the holy souls detained in purgatory on their way to heaven (the Church Suffering). It is a beautiful celebration of the Communion of Saints!

Celebrating Hallow-tide helps remind the faithful of the reality of heaven and hell, the saints and the damned, demons and angels, and the holy souls suffering in purgatory. It reminds us to pray for the souls of the deceased. It is also a reminder that we, too, will one day die, and should always strive to live good and holy lives so that we can be ready to enter eternity and stand before God.

## *Pagan roots? Actually... no!*

Halloween is a Christian-Catholic holiday. It does not have origins in paganism, Samhain, Druidic festivals, the occult, or Satanism. This common misconception goes back to the Protestant Reformation. It has no basis in historical fact.

English, Irish, and French Catholic immigrants brought their variety of local church-customs to America. Dressing up for Halloween comes from the French; Jack-o-Lanterns come from the Irish, who originally carved turnips; the English begged from door to door for “Soul Cakes,” promising to pray for the departed loved ones of those who gave them these treats—this being the origin of trick-or-treating. These traditions converged in the big American “melting pot” and eventually became popular activities for Halloween.

After the Protestant Reformation in Europe, waves of anti-Catholic sentiment often led to the suppression of holidays that lacked purely scriptural roots or that were associated with pre-Christian rituals. In post-Reformation England, the celebration of both Halloween and Christmas was suppressed - even Christmas Carols were banned by Parliament - and related customs were outlawed. Centuries passed before some traditions were resurrected. This is why many Christians think Halloween has pagan origins.

## *So what should we do?*

It is true that Halloween has been badly corrupted and hyper-commercialised, just like Christmas and Easter. However, just as that should never stop Christians from fully celebrating the great feasts of the Church, neither should it stop us from enjoying Halloween as a vigil celebration of the great feast of All Saints.

*On a personal level* - It’s a day to reflect on Christ’s triumph over sin, death, and the devil; to meditate on our own mortality and duties to God; to shun sin, Satan, and all his works; to give honour to the saints in heaven; to pray for the souls of the faithful departed in purgatory.

*With children* - Take the family to Mass; pray with them for the intercession of the saints in heaven—especially those who are their patrons. Read them about the lives of the saints, give out holy cards, have a party with saint-based activities or costumes for kids. Thank the saints for what they have done for you on All Saints Day—adorn their altars and images with flowers, venerate their relics, talk about their lives. Remember the departed members of the family, say a prayer and light a candle for them together.

## *Use well the occasion to proclaim the Gospel*

One obviously shouldn't glorify the darker side of the modern celebration. But instead of turning off your porch light and not giving out any candy, why not instead provide treats and say "God bless you" to the children who knock on your door? In other words, take back the night.

With a little creativity, churches can turn Halloween into an occasion for evangelising. After all, on what other night are we going to have all kinds of kids—and their parents—knocking on our door with smiles on their faces? Providing them candy gives us an entree into sharing the gospel with them.

Little cards could be given to children - with angels and patron saints on them, containing a short prayer and a brief description of their lives. This way we use the day as an opportunity for children to have positive role models to whom they can look up.

Skeletons and other typical Halloween symbols could become an occasion to talk about death, resurrection, life eternal; they can be used to talk about the saints and their relics (present in our altars). On this night, if our churches are open, we can invite children in, with their parents, and show them the Saints we really celebrate on this evening...

Trick or Treating originally started as beggars would go door to door and promise to pray for the dead in exchange for either food or a treat. Today, children simply go door to door. Perhaps churches could invite children in and offer them to light a candle for their loved ones - living and departed. Sweets or other treats could be blessed - and given as symbols of God's love, protection, generosity, and goodness.

Jack O'Lanterns bring light into darkness. They are a visible sign. Instead of a traditional pumpkin, we can also choose to carve a Christian image or symbol in our pumpkin for those who pass by our home or church to see. Children could be reminded that just as we put a candle in the jack-o-lantern to shine for all to see, God can put the light of Christ inside of us to shine for all to see if we let him.





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

**Anniversaries of death**

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

## Calendar for October 2022

SAT	1 <sup>st</sup>	<i>Of Our Lady</i>	9.30am
SUN	2 <sup>nd</sup>	<b>QUEEN OF THE HOLY ROSARY</b>	10.30am, 5pm
MON	3 <sup>rd</sup>	St. Theresa of the Child Jesus, Virgin	9am
TUE	4 <sup>th</sup>	St. Francis of Assisi	9am
WED	5 <sup>th</sup>	St. Thomas of Hereford Bishop	10am
THU	6 <sup>th</sup>	St. Bruno	6pm
FRI	7 <sup>th</sup>	<b>OUR LADY OF THE HOLY ROSARY</b>	12pm
SAT	8 <sup>th</sup>	St. Bridget, Widow	9.30am
SUN	9 <sup>th</sup>	<b>DEDICATION SUNDAY</b>	10.30am, 5pm
MON	10 <sup>th</sup>	St. Francis of Borgia	9am
TUE	11 <sup>th</sup>	<b>MATERNITY OF OUR LADY</b>	9am
WED	12 <sup>th</sup>	<i>Feria</i>	10am
THU	13 <sup>th</sup>	<b>ST. EDWARD KING</b>	6pm
FRI	14 <sup>th</sup>	St. Callistus I Pope, Martyr	12pm
SAT	15 <sup>th</sup>	St. Theresa of Avila, Virgin	9.30am
SUN	16 <sup>th</sup>	<b>18<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10.30am, 5pm
MON	17 <sup>th</sup>	St. Margaret Mary Alacoque, Virgin	9am
TUE	18 <sup>th</sup>	<b>ST. LUKE EVANGELIST</b>	9am
WED	19 <sup>th</sup>	St. Peter of Alcantara	10am
THU	20 <sup>th</sup>	St. John Cantius	6pm
FRI	21 <sup>st</sup>	Bl. Charles Emperor & Apostolic King	12pm
SAT	22 <sup>nd</sup>	<b><i>Monthly Requiem</i></b>	9.30am
SUN	23 <sup>rd</sup>	<b>MISSION SUNDAY</b>	10.30am, 5pm
MON	24 <sup>th</sup>	<b>St. Raphael Archangel</b>	9am
TUE	25 <sup>th</sup>	<i>Sts. Chrysantus &amp; Daria, Martyrs</i>	9am
WED	26 <sup>th</sup>	<i>St. Evaristus Pope &amp; Martyr</i>	10am
THU	27 <sup>th</sup>	<i>Vigil</i>	6pm
FRI	28 <sup>th</sup>	<b>STS. SIMON &amp; JUDE APOSTLES</b>	12pm
SAT	29 <sup>th</sup>	St. Bede the Venerable	9.30am
SUN	30 <sup>th</sup>	<b>CHRIST THE KING</b>	10.30am, 4pm
MON	31 <sup>st</sup>	<i>Vigil of All Saints</i>	9am



*We pray for...*

- 1<sup>st</sup> Cell of O.L.W. – *Pauline Taylor, Topsy Carter*
- 2<sup>nd</sup> Our Parish
- 3<sup>rd</sup> Missions & Missionaries – *Mary Turner*
- 4<sup>th</sup> Religious vocations
- 5<sup>th</sup> Beechcroft & Conifers – *Bernard Kemp pr.*
- 6<sup>th</sup> Priests, vocations – *Andrew Pask, Alan Jones*
- 7<sup>th</sup> Dying – *Les Harris, Peter Dann*
- 8<sup>th</sup> Shrine of Walsingham – *Irene Turner*
- 9<sup>th</sup> Our Parish – *Doris Skoyles*
- 10<sup>th</sup> Affected by earthquakes – *Winifred Bibby, Donald Butler, Beryl Honebon*
- 11<sup>th</sup> Expecting mothers – *Sylvia Dave, Donald Underhill*
- 12<sup>th</sup> Children & young people – *Dorothy Cook, Pamela Howell-Jones*
- 13<sup>th</sup> HM The King
- 14<sup>th</sup> Those in prison – *Olive Harvey*
- 15<sup>th</sup> Shrine of Walsingham – *Lindsay Bridgens*
- 16<sup>th</sup> Our Parish – *Graham Perry*
- 17<sup>th</sup> Holy and happy death – *Lily Adlam, Frances Johnstone, Wally Moore*
- 18<sup>th</sup> Chapter of St. Aldhelm (Servers) – *Minnie Satterthwaite, Arthur Keat*
- 19<sup>th</sup> Deprived & job seekers – *May Harris*
- 20<sup>th</sup> Elderly – *Mary Goodsir*
- 21<sup>st</sup> Politicians
- 22<sup>nd</sup> Departed - *Tom Grierson*
- 23<sup>rd</sup> Our Parish
- 24<sup>th</sup> Married couples
- 25<sup>th</sup> Persecuted Christians – *Jean Peters, Richard Evans*
- 26<sup>th</sup> Peace and justice
- 27<sup>th</sup> Spread of the Gospel – *Joan Whitney*
- 28<sup>th</sup> Sick
- 29<sup>th</sup> Our Diocese – *Hilda Gentle*
- 30<sup>th</sup> Our Parish – *Clare Pask, Stephen Queben, Sylvia Fields, Myra Powell*
- 31<sup>st</sup> A holy, Christian life

*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 worship Christ, the King of Kings!

**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 worship Christ, the King of Kings!

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 worship Christ, the King of Kings!

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 worship Christ, the King of Kings!

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 worship Christ, the King of Kings!

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 worship Christ, the King of Kings!

## HYMN

O thou eternal Image bright  
Of God most high, thou Light of Light,  
To thee, Redeemer, glory be,  
And might and kingly majesty.

Sole hope of all created things,  
Thou art the Lord and King of kings,  
Whom God, long ere creation's morn,  
Had crowned to rule earth yet unborn.

Fair flower from the Virgin's breast,  
Our race's Head for ever blest,  
The stone that Daniel saw on high,  
Which falling, o'er the world doth lie.

The race of men, condemned to lie  
Beneath the direful tyrant's yoke,  
By thee at length the shackles broke  
And claimed the fatherland on high.

Priest, Teacher, Giver of the law,  
Thy Name the rapt Apostle saw  
Writ on thy vesture and thy thigh:  
The King Of Kings, The Lord Most High.

Fain would we own thy blessed sway,  
Whose rule all creatures must obey;  
For happy is that state and throne  
Whose subjects seek thy will alone.

All praise, King Jesu, be to thee,  
The Lord of all in majesty;  
Whom with the Father we adore,  
And Holy Ghost, for evermore. Amen.

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

1	41, 42, 43	1 Kings 12,1-24 Acts 18,22 - 19,7	17	80, 82	2 Kings 5 Acts 26,1-23
2	18	Ecclesiasticus 24,11-16 Matthew 12,46-50	18	145, 146	Isaiah 55 Luke 1,1-4
3	44	1 Kings 12,25 - 13,10 Acts 19,8-20	19	119 v. 105-128	2 Kings 9,1-16 Acts 27,1-26
4	52	1 Kings 13,11-end Acts 19,21-end	20	90, 92	2 Kings 9,17-end Acts 27,27-end
5	119 v. 57-80	1 Kings 17 Acts 20,1-16	21	88	2 Kings 12,1-19 Acts 28,1-16
6	56, 57	1 Kings 18,1-20 Acts 20,17-end	22	96, 97, 100	2 Kings 17,1-23 Acts 28,17-end
7	51, 54	1 Kings 18,21-end Acts 21,1-16	23	119 v. 105-128	Isaiah 59,9-20 Luke 14,1-14
8	68	1 Kings 19 Acts 21,17-36	24	98, 99, 101	2 Kings 17,24-end Philippians 1,1-11
9	48	Haggai 2,6-9 Hebrews 10,19-25	25	106	2 Kings 18,1-12 Philippians 1,12-end
10	71	1 Kings 21 Acts 21,37 - 22,21	26	111, 112	2 Kings 18,13-end Philippians 2,1-13
11	73	1 Kings 22,1-28 Acts 22,22 - 23,11	27	115	2 Kings 19,1-19 Philippians 2,14-end
12	77	1 Kings 22,29-45 Acts 23,12-end	28	116, 117	Wisdom 5,1-16 Luke 6,12-16
13	78 v. 1-39	2 Kings 1,1-17 Acts 24,1-23	29	120, 121, 122	2 Kings 20 Philippians 4
14	55	2 Kings 2,1-18 Acts 24,24 - 25,12	30	29, 110	Isaiah 32,1-8 Revelation 3,7-end
15	76, 79	2 Kings 4,1-37 Acts 25,13-end	31	123, 124	Daniel 1 Revelation 1
16	147	Isaiah 54,1-14 Luke 13,31-end			

*Each reading ends with these words:*

V. This is the word of the Lord.

V. Thanks be to God.

## BENEDICTUS

*Ant:* Sing praise to our King for he is the great King over all the earth.

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:* Sing praise to our King for he is the great King over all the earth.

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, in your beloved Son, the King of the whole world, you have willed to restore all things: mercifully grant that all the families of nations, now kept apart by the wound of sin, may be brought under the sweet yoke of his rule. Through the same Christ our Lord. R. Amen.

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

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

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

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

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

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

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

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

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

R. Amen

## **EVENING PRAYER**

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

R. And she conceived by the Holy Ghost.

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

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

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.



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

V. And the Word was made flesh.

R. And dwelt amongst us.

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

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

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

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

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

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

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

### HYMN

Thee, Lord of every age, we sing:  
Thee, Christ, we hail the nations' King;  
O Framers of the mind and heart,  
Our one true Judge we say thou art.

The hate-swayed mob cries, pride-enticed,  
They will not have thy kingdom, Christ;  
Rejoice we at thy glorious name,  
Thou Highest King we do proclaim.

O Christ, our Prince, that bringest peace,  
Let every rebel impulse cease:  
And sheep astray thy love would fain  
Bring back to thy one fold again.

For this thine arms wide-stretched in plea  
Hung bleeding on the atoning Tree;  
For this the spear's revealing dart  
Laid bare thy love-enflamed Heart.

For this thou dost thy glory hide,  
Outpouring from thy pierced side  
The riches of thy love divine  
Beneath the veils of Bread and Wine.

May realms and they that rule them vie  
With solemn rites to raise thee high;  
May laws and arts your servants be.  
All life be sanctified in thee.

Their kingly gear and royal state  
Kings to their King shall consecrate;  
To thy sceptre, so sweet yet strong,  
Our nation, homes and hearts belong.

Jesu, to thee, beneath whose sway  
All part shall bow, all praise we pay;  
With Father and with Spirit be  
All glory thine eternally. Amen.

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

1	Psalms 45, 46	Zechariah 14,1-11 Mark 12,18-27	17	33	Hosea 6,1-3 Timothy 3,10-end
2	113	Ecclesiasticus 24,24-31 1 Thessalonians 5,12-end	18	103	Ecclesiasticus 38,1-14 Colossians 4,7-end
3	47, 49	Ecclesiasticus 1,1-10 Mark 12,28-34	19	91, 93	Ecclesiasticus 18,1-14 Mark 15,33-41
4	50	Ecclesiasticus 1,11-end Mark 12,35-end	20	94	Ecclesiasticus 19,4-17 Mark 15,42-end
5	59, 60	Ecclesiasticus 2 Mark 13,1-13	21	102	Ecclesiasticus 19,20-end Mark 16,1-8
6	61, 62, 64	Ecclesiasticus 3,17-29 Mark 13,14-23	22	104	Ecclesiasticus 21,1-17 Mark 16,9-end
7	38	Ecclesiasticus 4,11-28 Mark 13,24-31	23	119 v. 1-16	Ecclesiastes 11 & 12 2 Timothy 2,1-7
8	65, 66	Ecclesiasticus 5 Mark 13,32-end	24	105	Ecclesiasticus 22,6-22 John 13,1-11
9	132	Jeremiah 7,1-11 Luke 19,1-10	25	107	Ecclesiasticus 23,1-15 John 13,12-20
10	75	Ecclesiasticus 6,14-end Mark 14,1-11	26	119 v. 129-152	Ecclesiasticus 24,1-22 Mark 13,21-30
11	74	Ecclesiasticus 7,27-end Mark 14,12-25	27	125, 126	Deuteronomy 32,1-4 John 14,15-26
12	119 v. 81-104	Ecclesiasticus 10,6-24 Mark 14,26-42	28	119 v. 1-16	1 Maccabees 2,42-66 Jude 1,17-end
13	78 v. 40-end	Ecclesiasticus 11,7-28 Mark 14,43-52	29	118	Ecclesiasticus 28,14-end John 14,15-end
14	69	Ecclesiasticus 14,20-end Mark 14,53-65	30	72	Daniel 5 John 6,1-15
15	81, 84	Ecclesiasticus 15,11-end Mark 14,66-end	31	148, 150	Ecclesiasticus 44,1-15 Revelation 19,6-10
16	149	Nehemiah 8,9-end John 16,1-11			

*Each reading ends with these words:*

V. This is the word of the Lord.

R. Thanks be to God.

## MAGNIFICAT

*Ant:* On his robe and on his thigh he has a name inscribed, 'King of kings and Lord of lords'. To him be glory and empire for ever and 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:* On his robe and on his thigh he has a name inscribed, 'King of kings and Lord of lords'. To him be glory and empire for ever and 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:

Almighty and everlasting God, in your beloved Son, the King of the whole world, you have willed to restore all things: mercifully grant that all the families of nations, now kept apart by the wound of sin, may be brought under the sweet yoke of his rule. Through the same Christ our Lord. R. Amen.

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

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

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

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

### ***Act of Consecration of the Human Race to the Sacred Heart of Jesus***

*Most Sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thine altar. We are Thine, and Thine we wish to be; but to be more surely united to Thee, behold each one of us freely consecrates ourselves today to Thy Most Sacred Heart.*

*Many indeed have never known Thee; Many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful children, who have never forsaken Thee, but also of the prodigal children, who have abandoned Thee; Grant that they may quickly return to their Father's house lest they die of wretchedness and hunger.*

*Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbour of truth and unity of faith, so that there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of false religions, and refuse not to draw them into the light and kingdom of God. Turn Thine eyes of mercy towards the children of Israel, Thy chosen people of old: they called down upon themselves the Blood of the Saviour; may it now descend upon them a laver of redemption and of life.*

*Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: "Praise to the Divine Heart that wrought our salvation; To it be glory and honour forever." Amen.*

## From the Book of Common Prayer

**12<sup>th</sup> Sunday after Trinity:** *LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. Amen.*

The Almighty Father, who is the Father of the only-begotten Son, our Lord Jesus Christ, is addressed as Lord, the self-existent holy Being, who is the Creator of heaven and earth, and Judge of all men.

He is not merely asked but he is also *beseeched* - that is, asked with a sense of urgency in a spirit of humility and submission before Him. Out of his great mercy and abundant grace he is asked to hear and grant - as a great favour to those who know they do not deserve favour - two petitions from his covenant people.

First of all, the inner strength and motivation to face real, daily temptations that if not resisted actually lead to the committing of sin against God. The temptations come from three basic sources: the **world** (human society and culture as organised and existing without submission to God's law and with the influence therein of evil people); the **flesh** (human nature in its weakness and with its bias to assert the self and distrust God); and the **devil** (the spiritual being who has himself rebelled against God's holy law and now seeks to persuade others to do the same). "*Resist the devil and he will flee from you,*" said St. James (4,7).

In the second place, with contrite, cleansed and pure hearts and minds to follow with devotion and with zeal the will, purpose and commandments of the Almighty Father, as these are revealed and made known in the life, teaching, example and saving work of the Lord Jesus Christ. While there are many kings and lords, rulers and authorities in the world, there is only one living and true God - thus the wording of the petition.

The first petition is made so that we do not go in the wrong direction while the second is made that we actually do go in the right direction, that is we follow God's signposts and walk in his ways. "*Blessed are the pure in heart for they shall see God*" (Matthew 5,8).

The original (Latin) Collect was composed in the fifth century and used in the Mass for many centuries. Archbishop Cranmer translated it for the original English Prayer Book of 1549 and Bishop Cosin improved the translation for the edition of the Prayer Book of 1662.

The Rev'd Dr Peter Toon (+2009)

## Feast of the month: St. Raphael Archangel

*24<sup>th</sup> October*

St. Michael is mentioned three times in the book of Daniel, once in the Apocalypse, and once in the Epistle of St Jude, but each time, more or less in passing. St. Gabriel is mentioned twice in Daniel, and the second time, gives a speech which prophesies the time of the Messiah's coming; he also appears very prominently in the first chapter of St Luke, but only there.

The third Archangel, known by name, is St. Raphael. He is one of the seven Archangels who stand before the throne of God. He is known as the healer. Raphael's name, in fact, means "God heals," "Divine Healer," or "Remedy of God." St. Raphael is helpful in bringing healing to body and soul, charity and deliverance. He is powerful and heals all forms of maladies in both humans and animals.

Most of our knowledge of the Archangel Raphael comes to us from the Book of Tobias. Because of his mission as a wonderful healer and the fellow traveller, guide and counsellor of young Tobias, St. Raphael is invoked for journeys and at any critical moment in life. Tradition also holds that Raphael is the angel that stirred the waters at the healing sheep pool in Bethesda.

St. Raphael, the healer is recorded as having helped Tobias make balms and ointments from fish to cure Tobit's (Tobias's father) blindness. The Archangel Raphael healed Abraham of the pain of circumcision, an operation the patriarch had avoided until late in his life. He also cured the disjointed thigh Jacob suffered while wrestling with the angel.

St. Raphael is also called the Angel of Science and Knowledge. He is often referred to as 'Regent' or 'Angel of the Sun'. Because of his bright countenance, his sanguine and companionable treatment of Tobias, St. Raphael is considered the most sociable of the archangels; it is imagined that he has the best sense of humor and the happiest disposition. It is said that Raphael delights in bringing health and happiness everywhere he goes.

### ***Book of Tobit (or Tobias)***

The largest part of the book's narration, from the fifth chapter to the twelfth, tells how the Archangel Raphael, disguising himself as a man, accompanies the younger Tobias on a journey to recover a debt owed to his father; delivers him from various dangers, including a demon; and arranges for him to marry a kinsman's daughter, which makes the boy very rich. Upon returning home, the boy heals his father's blindness, following the instructions

of the angel, who then reveals himself to them, saying “*I am the angel Raphael, one of the seven, who stand before the Lord. Peace be to you, fear not. For when I was with you, I was there by the will of God: bless ye him, and sing praises to him. I seemed indeed to eat and to drink with you: but I use an invisible meat and drink, which cannot be seen by men.*”

### **Patron of...**

...many things, actually. In the ancient Sarum Missal (medieval liturgy of the Diocese of Salisbury) we read: “*The following Mass of the Archangel Raphael can be celebrated for pilgrims and travellers; so that, just as he led and brought Tobias back safe and sound, he may also bring them back. It can also be celebrated for all those who are sick or possessed by a demon, since he is a healing angel; for he restored sight to (the elder) Tobias, and freed Sarah, the wife of his son, from a demon.*”

St. Raphael is Patron of

Travellers - He led young Tobit safely to the home of his future bride and spouse, Sara. May St. Raphael accompany us and save us from the many dangers we experience on our journey to heaven.

Future Spouses - It was St. Raphael that brought both the young Tobit and Sara together as spouses. Today, more than ever, let us consecrate our young people to St. Raphael so that he might help them make the right decision regarding their marriage vocation. One wrong choice can prove catastrophic. May this Holy Angel give them light and wisdom on this all-important choice.

Purity - Before they married, the two prayed together, expressing their desire: not to marry due to lust, but for the noble purpose of forming a family. May our young people, through the intercession of Saint Raphael, pursue holiness of mind, feelings, body, thought and action!

Happy Meetings - St. Raphael is the patron of happy meetings or encounters. He was the one that presented the young couple to each other by travelling with Tobit. How often do we have meetings and encounters on a daily basis? How often these meetings start with tensions and end worse? Why not make it a common practice to invite the Archangel Raphael to be with you in your daily encounters with people. Beyond a shadow of doubt, the meetings will be more peaceful and bear more abundant fruit. Try it!

Joy - The Archangel Raphael, by his powerful intercession and will of Almighty God, transformed tragedy and utter despair into an overflowing and exultant joy! Blindness into sight and death into the joy of married love! May we choose the Archangel Raphael to be our travelling companion in life and may he preserve us in a constant state of joy of heart.

Patron of Prayer, Thanks, and Praise - At the end of this heart-warming story, the Archangel Raphael does not attribute the triumphs and successes to himself. On the contrary, the angel points to God and praises and thanks God and invites Tobit, the family and all of us to render praise and thanksgiving to God who is the author of all good gifts—sight, health, healing, marriages and vocations. May this Glorious Archangel foster in our hearts an attitude of perpetual gratitude and a desire to constantly praise the good God for all the gifts He has so generously bestowed upon us.

We are never alone! Starting today, why not embrace a new friend, an angelic friend, an Archangel—Raphael. Ask him to walk with you, to accompany you, to be with you, to guide and protect you, to fill you with both purity and over-flowing joy. He longs for your friendship. If accepted, he will be your strong and faithful friend on earth in time and for all eternity in heaven. *Saint Raphael, be with us; walk with us; pray for us; be our dear and constant friend!*

### ***Practical considerations***

From the instruction which St. Raphael gave to the old as well as to the young Tobias, learn, first, that we must give thanks to God and praise Him for all benefits received; and learn, secondly, how agreeable to the Almighty and how useful to men are prayer, fasting and alms.

Learn that the good works done by men are offered by the holy Angels to the Almighty, and are not lost, though they are not immediately followed by a reward. Lastly, understand well why the pious Tobias was visited with blindness. “*Because thou wast acceptable to God, it was necessary that temptation should prove thee,*” said St. Raphael. Hence, it is no sign that we are forsaken by God, or that we are not in favour with Him, when we have to suffer, although we lead a pious life. “*The misfortunes which assail the pious, are a proof of virtue, and not a sign of divine anger,*” says St. Gregory.

*Glorious Archangel St. Raphael, great prince of the heavenly court, you are illustrious for your gifts of wisdom and grace. You are a guide of those who journey by land or sea or air, consoler of the afflicted, and refuge of sinners. I beg you, assist me in all my needs and in all the sufferings of this life, as once you helped the young Tobias on his travels. Because you are the “medicine of God” I humbly pray you to heal the many infirmities of my soul and the ills that afflict my body. I especially ask of you the favour (here mention your special intention), and the great grace of purity to prepare me to be the temple of the Holy Spirit. Amen.*



## **The Saints and Martyrs Reign from our Altars: altar stones and relics**

Those who were in church for the consecration of our new Altar may have noticed two things - first that only the stone placed into the wooden altar was consecrated; second that various relics were enclosed into the altar stone. Somebody asked me to write a little bit about the reasons for this as they did not know much about it - and I guess they were not alone.

Indeed, a little-known detail in our churches is the presence of saint relics inside the altars used for the sacrifice of the Mass. These relics are generally encased inside an altar stone, though sometimes they can be visibly displayed in special reliquaries.

### ***What is an altar stone?***

An altar stone is a solid, flat piece of natural stone which contains relics of at least two saints — one a martyr — as well as three incense grains representing an offering to God. The relics and incense is inside a small cavity, called tomb, which is sealed during the ceremony of consecration. The stones have to be large enough to hold at least half of the chalice and half of the sacred host, and on average are nine inches square. Five crosses engraved on the top signify the five wounds of Christ.

Traditionally, only stone altars could be consecrated. Many parishes had wooden altars, so they placed consecrated altar stones in their altars to meet the requirement. If a priest wanted to celebrate Mass in a park for a parish picnic or on the battlefield for soldiers, for example, he had to bring the piece of stone with the embedded relics.

If the whole altar is made of stone (or marble), the small cavity (tomb) for relics is carved into it directly.

When the priest kisses the altar while celebrating Mass, he shows reverence not only for Jesus Christ as the literal cornerstone of the Church the altar represents, but also continues the ancient tradition of showing reverence for the sacrifice of martyrs. Indeed, as he kisses the altar, the priest says in low voice: *“We beseech Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to pardon me all my sins. Amen.”*

### ***But why stone? Why is wood not “good” enough?***

As early as in 517 it was already a law in the Church that, to be consecrated, an altar had to be made of stone. The significance of the altar stones as an essential, tangible representation of our devotion to God first

appears in the Old Testament, where the altars of the Patriarchs were erected as God commanded, with simple, un-carved stones. In the Jewish tradition, stones signify a memorial and to this day, Jewish mourners place stones on the graves of their beloved departed. *“These stones shall be for a memorial”* (Joshua 4,7). There was a practical reason as well: burnt offerings (incense, animal sacrifices, etc.) could only be placed on stone altars as altars made of wood would have been destroyed by the fire.

Another reason is found in the Gospels. *“Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner?”* (Matthew 21,42). Our Lord is our corner stone and our lives as Christians are built foremost on His memorial: the Holy Sacrifice of the Mass. A stone, then, signifies Our Lord himself.

An altar thus has always been made of stone since the times of the Old Testament. Strictly speaking, when an “altar” is made of wood, only the stone in it is consecrated. It would be unlawful to consecrate a merely wooden altar without an altar stone in it.

### ***Placing relics of saints inside an altar is rooted in the Bible***

In the year 270 Pope St. Felix I ordered that the Holy Sacrifice of the Mass must be celebrated *“over the tombs of the martyrs,”* confirming an already long existing custom. It was common for the early Christians to celebrate Masses in the catacombs, on top of the tombs of the saints - expressing a living relationship between the triumphant Church in heaven and the militant Church here on earth. This practice was continued, when churches were built, by transferring relics of the saints to the altar.

The early Church tried to avoid disturbing the resting places of the martyrs if possible, so instead of moving their bodies into churches, the first churches in Rome were built over the tombs of the martyrs. The main altar of St. Peter’s Basilica, for instance, is built directly over the tomb of St. Peter. Likewise, the Basilica of St. Paul Outside the Walls is built over the tomb of St. Paul.

In later centuries, to fulfil the decree of Pope St. Felix I, every Christian altar consecrated to the Mass was built with a recessed area to receive the relic of a saint. The relic was placed inside a small stone, and that stone in turn was embedded in the altar. If an altar stone is removed, the altar is considered desecrated and must be re-consecrated.

Interestingly enough, there is a passage in the Bible that prophetically refers to this practice: *“I saw underneath the altar the souls of those who had been slaughtered because of the witness they bore to the word of God.”* (Revelation 6,9)

In this sense, the practice of placing relics underneath the altar is entirely biblical. It is not meant to take anything away from our focus on Jesus Christ and his sacrifice on Calvary, but to remind us of how we are to imitate his example.

When St. Ambrose (+397) discovered the bodies of the Martyrs Gervasius and Protasius, he placed them under the altar, saying: “*Upon the altar is He that suffered for us all; beneath the altar are they who by His sufferings were redeemed...the martyrs are entitled to this resting place.*” The martyrs who were prompted by Christ’s sufferings also suffered for Christ’s sake, and they now reign together in glory.

Dom Prosper Guéranger, wrote: “The Altar represents our Lord Jesus Christ. The Saints’ Relics which are there, remind us that the Saints are His members. For, having assumed our human nature, He not only suffered His Passion, triumphed in His Resurrection, and entered into His glory by the Ascension, but He, also, founded the Church upon earth, and this Church is His mystical Body; He is its Head, and the Saints are its members. From this point of view, then, our Lord has not the fullness of His mystical Body without His Saints; and it is for this reason, that the Saints, who are reigning with Him in glory, are united with Him, in the Altar, which represents Him.”

### ***Heaven and Earth united***

We also believe that the Mass is a foretaste of the glory of heaven. If we wish to reign with Christ and the saints in heaven, we need to first go through the path of sacrifice. We are called to deny ourselves, take up our crosses, and follow Christ as the martyrs did. True Christianity is not a religion of nice, but a religion of the Cross, in which the path to eternal glory begins by renunciation of self. The daily sufferings that come our way are not mundane inconveniences that we bear grudgingly, but are opportunities of sanctification when united to the Sacrifice of Christ. Suffering can be redemptive if borne with the right spirit, and this is what we are called to do. Each time we hear Mass, as Christ offers Himself through the hands of His earthly minister, we too are called to make a little offering of our daily sacrifices, uniting it to the offering par excellence – Christ’s Sacrifice upon the Cross. Is it perhaps not a source of consolation to know that when, in our necessities, we kneel in front of an altar in prayer, we are in the presence of holy Martyrs who suffered so much for God and now reign with Him in glory.

But... why so much focus on suffering? Christ does not will that we suffer simply for the sake of suffering. That would be sadistic. The importance of sacrifice is because it is an eminent display of one’s love. Many

theologians teach that Christ could have used another means of redeeming us, since nothing is impossible with God. However, the Passion of Christ was the most beautiful and fitting way to redeem us, for through the sufferings of Christ, we are brought to realise the profound love that God has for us, to the point of dying for sinners. The martyrs demonstrated their love for God beautifully through their heroic sacrifices. May we learn to imitate them as well, taking up the way of the cross to attain unto eternal glory with them.

### ***Finally a few words about Relics***

There are three classes of relics: First-class relics are the body or a piece of a saint's body (bone fragment, hair, hand or heart); second-class relics were once the saint's personal possession (a book or article of clothing); and third-class relics are items touched to the first-class relic of a saint. Altars always contain first class relics.

We venerate relics as an expression of devotion to a saint and our belief in the Resurrection, that these saints are in heaven. We treat these relics with a tremendous amount of reverence because they are, after all, a reflection of God's holiness and also to foster a relationship with a saint, to invite them to be part of our daily and spiritual lives.

### ***Here at St. Paul's...***

We have various first and second class relics. Recently two reliquaries (ornate containers) have been donated to our church and so now at every Mass there are two relics exposed on the High Altar, close to the Cross. A visible sign of invisible truth: the Angels and Saints join us in worship during every Eucharist. Some may have noted that during Sung Mass there are two additional double swings of the thurible on each side of the altar. They are for the relics exposed. In the Book of Apocalypse we read: "*And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel* (8,3-4). When we incense the relics, we are called to unite our prayers with the prayers of the saints in heaven, especially the saints whose relics are exposed on the altar, in offering a sweet oblation to our God.

Finally a reminder: while I could not find any records about the relics enclosed in the High Altar and the Lady Chapel Altar, the new (Holy Trinity) Altar contains the relics of St. Barnabas Apostle (+60); St. Augustine, Bishop of Hippo (+430); St. Francis Xavier, Priest and Missionary (+1552); and St. Maria Goretti, Virgin and Martyr (+1902).

## Pope Pius XI: “Quas Primas”

*This letter of the Pope, written on 11 December 1925, established the then new Feast of Christ the King. These are only a few excerpts that hopefully will shed some light on the meaning of the feast. The letter is available online for free and it is well worth reading it.*

The manifold evils in the world are due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives. It has long been a common custom to give to Christ the title of “King,” because of the high degree of perfection whereby he excels all creatures.

Do we not read throughout the Scriptures that Christ is the King? He it is that shall come out of Jacob to rule, who has been set by the Father as king over Sion, his holy mount, and shall have the Gentiles for his inheritance, and the utmost parts of the earth for his possession. The testimony of the Prophets is even more abundant. This same doctrine of the Kingship of Christ is even more clearly taught and confirmed in the New Testament. Christ himself speaks of his own kingly authority too.

A thought that must give us even greater joy and consolation is this that Christ is our King by acquired, as well as by natural right, for he is our Redeemer. Would that they who forget what they have cost their Saviour might recall the words: “You were not redeemed with corruptible things, but with the precious blood of Christ.”

Let Us explain briefly the nature and meaning of this lordship of Christ. It consists in a threefold power. Jesus Christ was given to man, not only as our Redeemer, but also as a law-giver, to whom obedience is due. He claimed judicial power as received from his Father. In this power is included the right of rewarding and punishing all men living. Executive power, too, belongs to Christ, for all must obey his commands.

This kingdom is spiritual and is concerned with spiritual things. The gospels present this kingdom as one which men prepare to enter by penance, and cannot actually enter except by faith and by baptism. This kingdom is opposed to none other than to that of Satan and to the power of darkness. It demands of its subjects a spirit of detachment from riches and earthly things, and a spirit of gentleness. They must hunger and thirst after justice, and more than this, they must deny themselves and carry the cross.

It would be a grave error, on the other hand, to say that Christ has no authority whatever in civil affairs. The empire of our Redeemer embraces all men. Nor is there any difference in this matter between the individual and the family or the State; for all men, whether collectively or individually, are under the dominion of Christ.

If, therefore, the rulers of nations wish to preserve their authority, to promote and increase the prosperity of their countries, they will not neglect the public duty of reverence and obedience to the rule of Christ. When once men recognize, both in private and in public life, that Christ is King, society will at last receive the great blessings of real liberty, well-ordered discipline, peace and harmony. If princes and magistrates are filled with the persuasion that they rule, not by their own right, but by the mandate and in the place of the Divine King, they will exercise their authority piously and wisely. The result will be a stable peace and tranquillity.

If the kingdom of Christ, then, receives, as it should, all nations under its way, there seems no reason why we should despair of seeing that peace which the King of Peace came to bring on earth. Oh, what happiness would be Ours if all men, individuals, families, and nations, would but let themselves be governed by Christ! Then at length Men will sheathe their swords and lay down their arms.

That these blessings may be abundant and lasting in Christian society, it is necessary that the kingship of our Saviour should be as widely as possible recognised and understood, and to the end nothing would serve better than the institution of a special feast in honour of the Kingship of Christ. On the feast, by public adoration of the Blessed Sacrament exposed and by solemn processions, men unite in paying homage to Christ, whom God has given them for their King.

Nations will be reminded by the annual celebration of this feast that not only private individuals but also rulers and princes are bound to give public honour and obedience to Christ; for his kingly dignity demands that the State should take account of the commandments of God and of Christian principles, both in making laws and in administering justice, and also in providing for the young a sound moral education.

The faithful, moreover, by meditating upon these truths, will gain much strength and courage, enabling them to form their lives after the true Christian ideal. If to Christ our Lord is given all power in heaven and on earth; if all men, purchased by his precious blood, are by a new right subjected to his dominion; if this power embraces all men, it must be clear that not one of our faculties is exempt from his empire. He must reign in our minds, which should assent with perfect submission and firm belief to revealed truths and to the doctrines of Christ. He must reign in our wills, which should obey the laws and precepts of God. He must reign in our hearts, which should spurn natural desires and love God above all things, and cleave to him alone. He must reign in our bodies and in our members, which should serve as instruments for the interior sanctification of our souls.

## Catechism (seventh lesson)

### Children - A MOST BEAUTIFUL PROMISE



Adam and Eve, having sinned, lost many gifts - and the greatest gift they lost was God's grace because without grace we cannot enter heaven when we die.

In his great goodness and mercy God cursed the serpent (who was the devil, disguising himself as serpent) for having tempted Adam and Eve to sin - but He also made an amazing promise to our First Parents: He promised that one day a beautiful Woman and her Child will bring victory over the serpent (the devil).

This powerful Woman is Our Immaculate Lady, Mary. Mary is wholly beautiful, wholly pure, wholly saint, without any sin. Her Child is Jesus, the Son of God made man. Jesus is our Saviour and Redeemer. He came amongst us to free us from the devil, from sin and death. He gave us back the greatest gift we had lost: God's grace. In Jesus we have access to heaven again!

When you pray, sit or stand or kneel nicely, and try not to be distracted. Remember, when we pray we talk to God. You can say one or more of these short, beautiful prayers:

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the Name of Jesus.

Blessed be the name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints.



### Adults - ON OUR LORD'S PASSION & DEATH

The Passion, that is, the terrible sufferings of Our Lord, began after the Last Supper, and ended at His death. On Thursday evening, Our Lord sat down for the last time with His dear Apostles. He told them then how He was to suffer, and that one of them was going to betray Him. They were very much troubled, for only Judas himself knew what he was about to do.

**78. What did Jesus Christ suffer?** *Jesus Christ suffered a bloody sweat, a cruel scourging, was crowned with thorns, and was crucified.* - We often find persons who are in great anguish or dread covered with a cold perspiration. Now, Our Lord's agony in the garden was so intense that great drops, not of sweat, but of blood, oozed from every pore, and trickled to the ground. There are three reasons given for this dreadful agony. (1) The certain knowledge of the sufferings so soon to be endured. If we were to be put to death tomorrow and knew exactly the manner of our death and the pain it would inflict, how great would be our fear! (2) The sins, past, present, and future of all men. He knew all things and looking back upon the world He saw all the sins committed, of thought, word, and deed, from the time of Adam down to His own; and seeing all these offences against His Father, He was very much grieved. (3) The third reason why He grieved. He looked forward and saw how little many persons would profit by all the sufferings He was about to endure. He saw all the sins that would be committed from the time of His death down to the end of the world.

Early in the morning they led Him to Pilate, who commanded that He should be scourged. Then they stripped Our Lord of His garments, fastened His hands to a low stone pillar, and there He was "scourged" by the Roman soldiers. The lashes used then were made of leather, with pieces of bone, iron, or steel fastened into it, so that every stroke would lay open the flesh.

Then they replaced His garments upon Him. Our Blessed Lord's garment, thus saturated with His blood, adhered to His wounded body, and when again removed caused Him unspeakable pain. Next, the soldiers, because Our Lord had said He was a king—meaning a spiritual king—led Him into a large hall and mocked Him. They made a crown of long, sharp thorns, and forced it down upon His brow with a heavy rod or reed; every stroke driving the thorns into His head, and causing the blood to roll down His sacred face. They again took off His garments, and opened anew the painful wounds. Because kings wore purple, they put an old purple garment upon Him, and made Him a mock king, genuflecting in ridicule as they passed before Him. They struck Him in the face and spat upon Him; and yet it seems our patient Lord said not a word in complaint.

They made a cross of heavy beams, and laying it upon His shoulders, forced Him to carry it to Calvary. Our Lord had not eaten anything from Thursday evening, and then with all He suffered and the loss of blood, He must have been very weak and so fell many times under the Cross. His suffering was increased by seeing His Blessed Mother looking at Him. When He arrived at Calvary they tore off His garments and nailed Him to the Cross, driving the rough nails through His hands and feet. It was then about



twelve o'clock. From twelve to three in the afternoon Our Blessed Saviour was hanging on the Cross, with a great multitude of His enemies about Him mocking and saying cruel things. When Our Lord was thirsty His executioners gave Him gall to drink. At three o'clock He died.

**79. On what day did Christ die?** *Christ died on Good Friday.*

**80. Why do you call that day "good" on which Christ suffered so sorrowful a death?** *We call that day good on which Christ died, because by His death He showed His great love for man, and purchased for him every blessing.*

**81. Where did Christ die?** *Christ died on Mount Calvary.* - "Mount Calvary," a little hill just outside the city of Jerusalem. Jerusalem was called the Holy City, and no criminals were put to death in it, but were conducted to Calvary—which means the place of skulls.

**82. How did Christ die?** *Christ was nailed to a cross and died on it, between two thieves.*

**83. Why did Christ suffer and die?** *Christ suffered and died for our sins.* - It was not necessary for Our Lord to suffer so much, but He did it to show how much He loved us and valued our souls, and how much He was willing to give for them. We, alas! do not value our souls as Christ did; we sometimes sell them for the merest trifle—a moment's gratification.

**84. What lessons do we learn from the sufferings and death of Christ?** *From the sufferings and death of Christ we learn the great evil of sin, the hatred God bears to it, and the necessity of satisfying for it.* - We learn "the great evil of sin" also from the misery it brought into the world; the "hatred God bears to it," from the punishment He inflicted on the wicked angels and on our first parents for it; and lastly, the "necessity of satisfying for it," from the fact that God allowed His beloved Son to suffer death for the sins even of others.

**85. Whither did Christ's soul go after His death?** *After Christ's death His soul descended into hell.*

**86. Did Christ's soul descend into the hell of the damned?** *The hell into which Christ's soul descended was not the hell of the damned, but a place or state of rest called Limbo, where the souls of the just were waiting for Him.* - Hell had many meanings in olden times. The grave was sometimes called hell. Jacob, when he heard that wild beasts had devoured his son Joseph, said: "I will go down with sorrow into hell." He meant the grave. Limbo is not the same as Purgatory. It does not exist anymore.

**87. Why did Christ descend into Limbo?** *Christ descended into Limbo to preach to the souls who were in prison—that is, to announce to them the joyful tidings of their redemption.*

**88. Where was Christ's body while His soul was in Limbo?** *While Christ's soul was in Limbo His body was in the Holy Sepulchre.*

## The Psalms

### *Psalm 22: "My God, my God, why hast thou forsaken me?"*

We can approach this well known Psalm in two ways: we can view it as a complaint psalm, a prayer for help that Christians down the centuries have made their own. Alternatively, it can be seen as a prayer from Christ's lips. In either case, the first 22 verses are a prayer of complaint while the remaining 10 verses are testimony to the Lord's deliverance.

The psalm first leads us down into the utmost depth of suffering, a suffering which brought the worshipper to the brink of the grave and reduced him to utter despair. It then soars to the height of a hymn of praise and thanksgiving sung in response to the answering of the prayer.

It is reassuring to know that in Scripture the Lord shares his feelings for his people and the world. He is not a God who is detached but emotionally involved. By giving us this song through the Holy Spirit, God invites us to be honest with him, to share our feelings, our fears, or anger, our wounds with him.

The first 22 verses are like a litany of personal disaster which shows that David could not comprehend why his prayer was being ignored by God. Unknown to David, God had a greater purpose in not answering him immediately. Firstly, the psalm became a deep prophecy about the future sufferings of Christ. Secondly, by remaking silent and hidden for some time, God increased David's faith and trust and also manifested his own glory more clearly.

The theme of David waiting for God to answer his prayer and save him from his enemies was not a new experience for him as it is clearly shown in many of the psalms. Still, in God's providence, David had to learn to be patient and trust the Lord is perfect timing to answer his prayer.

While David knows, as we all do, that on occasions the Lord may not answer a prayer immediately, when we suffer or are in danger, even relatively short delay seems unusually long time to wait. This common feeling shared by us all make so that we can easily identify with this psalm - in times of distress becomes our own prayer.

**Verses 1-5** - David is becoming emotionally and psychologically threatened and needs assurance that the Lord is going to help him - and yet God neither steps in to deliver him from his affliction nor seems he even to hear his prayer. Have we not all been through the very same experience: the silence of God sometimes seems most unyielding precisely when we most urgently need him to speak to us. God seems so distant and our enemies so near.

As a first step leading out of this darkness, David recalls the Lord's past faithfulness in answering his people's prayers when they trusted him and were not disappointed. Three times David reminds God of his trustworthiness in the past, to question his silence and to prompt him into action.

**Verses 6-11** - God's silence is opening up David's heart: he starts sharing with the Lord how he is really feeling in this moment. He admits to a complete lack of confidence in himself, he admits that his imagination is running wild and getting things out of perspective.

After sharing for a second time how he feels, David again focuses on God's past acts of deliverance. However, not anymore on those in the life of Israel but, more personally, in his own life. Without even realising it, David is becoming more and more intimate, more and more honest with God. He casts his mind back to when he was young to describe the fond tenderness in his relationship with God. It is this fond tenderness that he is rediscovering amidst God's silence and apparent distance.

**Verses 12-21** - These are verses of mounting tension and David uses vivid images from the animal kingdom to express his terror. Desperate and exhausted, we feel closer to David than ever. Terrified though he is at the mystery of God's desertion of him, he does not allow himself to lapse into unbelief.

By now we have some answers to the greatest of questions of all times: why does God seemingly abandon the just and give freedom to the evil. David's example and prayer in this Psalm shows us how God's silence can strengthen our faith and trust, make us rediscover our original, affectionate, loving relationship with God. Terrifyingly difficult and "risky" lesson; nevertheless well worth it.

**Verses 22-31** - These verses make a turning point not only in the psalm but also in how David feels. In Hindsight, he can see the Lord is faithful and trustworthy, even when he is silent. Even when the Lord is not answering his prayer in the way he anticipated, expected, or wanted. The darkness which filled David's soul has vanished and rejoicing with great joy he begins to sing a song of thanksgiving.

David wrote this psalm when he was feeling abandoned and isolated. As we reflect on this extraordinary psalm, we are struck by the fact that after the Lord has answered his prayer, David does not question the reason why the Lord had deliberately delayed his answer. And it may be that at certain times in our lives, we too might never comprehend why the Lord chose to delay answering our prayers, nor understand what this accomplished. We simply continue to pray, to trust, to believe, and most importantly to love him.

## Vicar

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

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

## Assistant Priest

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

## Churchwardens

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

## Parish Office

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

## Treasurer

**Liz Evans** - 01305 771217 - 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!