

High Tide

Parish Magazine
Weymouth, St. Paul with Fleet



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and to Liz Evans for the proofreading.*

*The next Magazine will be published on **Sunday 29th October**. Please, send all articles,
information, news you wish to be publish by Sunday 22nd October.*

Front cover image: “Madonna of the Most Holy Rosary”
by Simone Cantarini (1612-1648). Museo di Santa Giulia, Brescia, Italy.

From the Vicar

Dearly Beloved,

I love October; liturgically it is an exciting month. Almost every Sunday is “special”: Rosary, Dedication, Mission Sunday, Christ the King and then the month overflows, so to say, into the great days of All Saints and All Souls. It is a logical and natural sequence of feast-days. We begin our journey with Our Blessed Mother. Who else could lead us more securely to Christ? Who else could teach us more intimately about Jesus? We hold firmly unto her Most Holy Rosary—a prayer given to men directly by her; a prayer that shapes our understanding of Jesus Christ.

We then reach our first stop: the church (Dedication Festival). The church is more than a building consecrated to God. It is the gate of heaven; it is another Mother that teaches and nurtures us; it is the place where we are introduced into Divine Mysteries and given a foretaste of heaven. It is in the church that our sins are forgiven and our souls washed white; it is there that we receive Christ; that we are clearly shown the way towards eternal life. It is in the church that we join the heavenly liturgy. It is easy to see the deep truth of this ancient doctrine: “*outside the Church there is no salvation.*”

So many benefits and graces bestowed upon us: through the Church; in the Sacraments; during worship; at the prayers of Our Mother, the Blessed Virgin Mary... Sins forgiven, wounds healed, life restored, love confirmed, faith strengthened, darkness dispelled, death destroyed... How could a Christian so much loved not proclaim the praises of the One who loves him so dearly?! Mission Sunday is the time when we are reminded of our duty and privilege to be witnesses of God: Perfect Love, Supreme Good, Eternal Wisdom, Irresistible Beauty. Not because it is imposed on us, we proclaim him, but because his Heart resonates in ours and the joy and light and grace and life he pours so abundantly in our souls cannot be contained and hidden. They bubble up and they spring forward and they took the form of witness—sometimes in words, often in acts, always in how we live.

Then, finally, we reach Our King: Christ enthroned in our hearts. His throne is founded firmly on love, justice, and peace. Corrode those “bricks” in your life and you destroy the foundation of his throne in your heart. Use those “bricks” to build up your whole life and you are building his Kingdom in your heart, preparing its universal and final fulfilment.

Behold, yet again, the deep connection between life and liturgy: how they shape each other. Let us allow the sacred liturgy of the Church shape our lives too, especially this October, through frequent and worthy participation.

Assuring you of my prayers,

I am, ever yours in Christ,

Fr. Gregory 3

On veils (3)

We have finished the previous, second part of this article on veils with two important conclusions. Firstly, that in the Jewish-Christian tradition God dwells on holy ground and we must not approach it too closely or too boldly. Secondly, that because of the liturgical (and doctrinal) destruction of the last decades, in many cases Christians have become insensitive to God's Sacred Presence and have abandoned the concept and practice of holy fear. Not many Christians feel and act today in churches as Jacob did: *"Trembling he said, How awesome is this place! It is truly the house of God, the gate of heaven."* (Gen 28,17) Let us finish then this series of articles with some practical-liturgical considerations: where is it in our church-life that veils should be restored.

One is certainly the veiling of images—a tradition faithfully observed at St. Paul's but sadly abandoned in more and more places. On Passion Sunday all the images in the church are veiled in purple, representative of sorrow and penance. This veiling represents something mysterious and indicates a dramatic change in the liturgical season into Passion-tide. The practice itself is rooted in the traditional gospel reading for Passion Sunday, which contains the following: *"They therefore took up stones to cast at Him; but Jesus hid Himself, and went out from the temple."* (Jn 8,59)

Christ hides or veils His presence in order to escape from his enemies, demonstrating his profound humility as the Son of God. By covering the statues, the Church dons the veil of mourning for what will soon take place liturgically, as our Lord will be taken away to suffer and die. So great was our Saviour's suffering at his Passion that his Divinity was almost totally eclipsed. This gross suffering becomes hidden from the eyes of the faithful. As the famous liturgist Dom Guéranger explains, "The statues of the saints, too, are covered; for it is but just that, if the glory of the Master be eclipsed, the servant should not appear."

Other important veils that should be restored in all churches are the veils of the tabernacle in the centre of the altar. It is veiled because it contains and houses the sacred Body of our Lord. The veil draws attention to and represents the very heart of the church and acts as a curtain that separates time and eternity. Incense is yet another "veil" so easily disposed of in liturgy out of "commodity." The cloud of incense covers around the presence of God in the tabernacle, reminding us of those times when God descended from heaven in a great and terrible cloud of smoke, as that which covered Mount Sinai in Ex 19,18. These veils open the eyes of the mind and the imagination of faith to a supernatural reality that is inaccessible to our senses.

The veil of the Chalice—this sacred vessel that holds the Precious Blood of Christ—has been done away with in most churches. There should be an end to cheap “cups” made of wood, ceramic, or glass. The Chalice must be made of a precious metal, because God, the Creator of all, deserves only the very best. It must be consecrated with holy chrism by the bishop prior to its use and should not be touched except by the consecrated hands of the priest or by those who have special permission to do so.

The priest facing East (the Altar and Tabernacle) and acting as a veil of sacred and tremendous mysteries is a must and needs to be restored. The priest facing the Altar and not the people was the posture of the Church from the beginning until the 1970s. It shows an eager awaiting of Christ’s second return, as the rising Sun of Righteousness. How distracting, how misleading, and how very wrong is the image of the celebrant enthroned at the highest point of the church, sitting with his back to the Altar, to the Tabernacle, to the Cross—all eyes on the priest, all trying to make an eye-contact with him, all contemplating his face (devoted or bored as it may be)... and he looks and smiles on all, trying hard not to miss anyone... Jokes, personal remarks, clapping and laughing. Masses used to celebrate personal achievements where personal praises are longer than the biblical readings... What an abominable clericalism, what a terrifying idolatry!

Another sad sight is Benediction without the use of the veil. Traditionally the priest veils his hands during benediction of the Blessed Sacrament. His hands are covered with the humeral veil as he raises the monstrance containing the consecrated Host for the blessing of the faithful in the sign of the Cross. The hands of the priest are consecrated and anointed so they can even touch the very Body of Christ during the consecration. But at Benediction even he uses a veil. The hands consecrated and anointed to bless are hidden to clearly signify that it is not the priest but it is Christ himself in the consecrated Host who blesses the people.

Finally, another sacred veil to be restored during liturgy is silence. Not only music has become loud and harsh (with bands, guitars, and recorded music) but spotlights, microphones, screens, printed booklets, and constant comments and explanations during Mass have transformed our worship into worldly events and loud gatherings. Very often it is difficult to observe much difference between sacred liturgy and party conferences or music festivals.

Silence is symbolic that something so great and terrible is taking place that no human creature should dare utter a word out loud. *“The Lord is in his holy temple: let all the earth keep silence before him”* (Has 2,20). The void of the silence creates an atmosphere where God’s presence can be experienced in the *“still small voice.”*

In the last part of this article I want to write briefly about the “veiling” of women. The Church has often been accused of patriarchal despotism and chauvinism mainly because her inability to ordain women. But this could not be further from the truth. Firstly, that only men can be validly ordained to the priesthood is not the decision of the Church but divine law; it is the decision of God. Secondly, how could a Church that regards herself as Bride and venerates Mary as second only to God be chauvinistic? Thirdly, the Church, which veils everything that she regards sacred and sees as linked to the Divine Presence, veils only women...

A nun is veiled as a consecrated bride of Christ. And as the consecrated nun gives herself to Christ to be his bride and is veiled, so too a bride is veiled when she gives herself to her husband in the sacrament of holy matrimony. Her veil represents her holy purity and thereto hidden nature. A woman's body in particular is designed to be a sacred temple, like a tabernacle, in which new life is conceived and brought into the world in cooperation with God, who himself creates and unites each soul, which he knits together and forms in the womb of every mother (Is 49,5; Her 1,5). (It would be another article how the current trans-agenda is trying to destroy this sacredness of the female body.)

But it is not only nuns and brides that used to be—and should be!—veiled. Veil (or hat at least) in church used to be an established tradition for every woman. Just as we veil the life-giving tabernacle that contains the Bread of Life, likewise the life-giving woman bears and carries on the veiling tradition for the sake of her great dignity. From the very beginning of the Church, St. Paul instructed woman that they must always be veiled in the presence of God (1Cor 11,2,5-6; 14,37). Saint Linus, the second pope, decreed that “all Christian women should veil their heads when inside a church.” The Church fathers never ceased from preaching this doctrine received from the holy Apostles. St. Hippolytus of Rome, St. Clement of Alexandria, Tertullian, St. Jerome, St. Ambrose, St. Augustine, St. Anselm, St. John Chrysostom, and many others throughout history including St. Thomas Aquinas all attest to this Apostolic tradition. Continually, universally, and uninterrupted for 2000 years, Christian women have always veiled themselves whenever entering a Church or when in the presence of the Blessed Sacrament. Feminine beauty is extremely powerful, a fact about which advertisers are well aware. The veil is not only a sign that God's glory, not ours, should be the focus of attention but it protects women from being objectified and reminds all of their sacredness that no one must dare to violate in any way. So precious, so sacred are women in the eyes of God and of his Church... *So veils (bats) on!*

Jesus in the Tomb

Gerald Duke writes:

Many will know that I spend much time in Malta. Not long after I joined the congregation of St. Paul's, I was in Malta and received a request from Father Gregory to find a "Jesus in the Tomb." This came as something of a surprise as I did not have a clue what he was asking for. My search began and with this story I will add a few web-links that you may wish to follow.

Having worked out that some form of religious statuary must be in Father Gregory's mind, I went to a shop in Valletta that I had passed many times. Inside I found many options of Madonna and Child, numerous saints, montages depicting events, putti and in a dark corner, Christ in the Tomb. He was 30 cm long (12 inches in old money) so I sent off a picture for Fr. Gregory's approval quietly thinking I had done a good job and that would be the end of my mission.



The reply I received was gracious, that I was on the right track but he had in mind a rather larger statue of some 90 cm. By chance, I was driving through Hamrun and spotted a shop with life-size religious statues in the window so in I went in thinking this must be where I find what was wanted. They had a catalogue with just what was wanted. It was made in Spain at a cost of over 3000 euros. The search continued.



My local parish priest in Senglea, Fr. Robin Camilleri, became involved. His church is the Basilica of Our Lady of Victories (<http://tinyurl.com/mu5jnf4c>) which contains some seriously gilded works of religious sculpture with an unusual fallen Christ carrying the cross and a breathtaking Madonna (<https://tinyurl.com/nhz8w3h3>). It is always good to have an excuse for a get together with Robin, this time a morning out and lunch. After a good catch-up he took me to a workshop he knew. To cut a long story short, the cost would be thousands of euros and take at least 2 years for a statue to be prepared. I didn't need to contact Fr. Gregory again but simply rejected the thought of it.

Other local artisans came and went to no avail, promising the earth but unable to perform for various reasons. One such gentleman, Paulo Bonello, who lives just upstairs from me offered his services and gave me a sample of his painting but sadly, he could not produce the statue.



I had pretty well given up, when last October, I was taking over my late-night shift in the running of the race control office during the Rolex Middle Sea Race. I got chatting with the lady on the earlier shift and she mentioned that she was a sculptor. My instant reply was “religious sculpture by any chance” and from that flyaway comment it all started. By sheer coincidence, she was Amelia St George, an internationally renowned sculptress whose work is cast in bronze (<http://tinyurl.com/4mu4rkx>). She did not do what I asked of her but knew a young man in his early 20s who might be able to help. So it was that I contacted Andreas Muscat on his social media feed and met him 2 days later. We met in his father’s shop that specialised in making and repairing carnival and religious statuary. I remember seeing a shelf full of baby Jesus with missing toes and fingers waiting for repair.

We chatted and I told him what was wanted. Yes, he would be delighted to help and was even more excited when he realised the statue was to come to an Anglican church in England. We discussed many ways of making the statue and the problems associated with each. The first idea was that he would make a statue in clay and have it fired in a kiln. The problem with that was that because of the thickness of the clay, there could be no certainty it would dry evenly and would probably crack badly. Also, he knew nobody with a kiln that was big enough. The next option was to make the statue as before, cut it in half and remove the middle and then join the 2 halves together. It appears this is accepted practice and it would fire more evenly in the kiln. He was taught this method by Amelia. I had found a much larger kiln by this time and we could have fired the statue. The problem with this is that the final statue would be very fragile and with the prospect of a delivery from Malta to England, there was no guarantee it would arrive in one piece.

After consultation with Father Gregory, it was agreed that Andreas would work to create a solid clay sculpture, take a mould and make the final statue in glass fibre which would then be painted. This would create a statue that would be much lighter and more durable and should last us for many years to come without the risk of breakage.

His work has taken many months of painstaking research and effort. The statue comprises a massive 35kg of clay which Andreas has had to keep damp for many months of extreme heat to enable his work to continue. It has been totally fascinating watching a true work of art emerge from a dark grey lump of clay. About ten days ago, I dropped in again to see Andreas and his work. Our statue is almost complete although I have no doubt there will be other bits Andreas will want to perfect. His work can be found on Instagram.

One statue found in a church in Naples has particularly inspired Andreas and it gives an excellent outline of Christ's body beneath a full shroud. Other detailed research shows that had nails been hammered through the hands as commonly believed, it is likely that the weight of the body would have pulled the nails through the flesh of the hand after about ten minutes. The correct position would have been through the wrist and nails have been found with wooden washers to hold the body on the cross for longer and prevent blood loss. I show the Naples statue and ours as I last saw him. I am aware Andreas has to go to Florence soon for more study on statuary and art. He plans personal delivery of our statue for a service in mid-December.



Letter from Oxford

Connor Hansford writes:

What I am reading: *The Bone Season* by Samantha Shannon. **What I am listening to:** Heartstopper: Official Playlist by various artists.

Hello everyone! Tomorrow (September 12th) will be two weeks since we arrived at our new home in Cuddesdon. I've crammed a lot into that time, and term doesn't even officially begin until September 21st!

As many of you know, my first degree was in English with Publishing, so you can imagine my glee when I discovered the poet Siegfried Sassoon was walking along the Thame when the bells of All Saints' Cuddesdon tolled the end of World War One. Last Sunday one of the churchwardens, following my first ever BCP Communion service (loved it; I'm a member of the Prayer Book Society, so it's about time!) told me Sassoon was staying with Ottoline Morrell at Garsington, one of three parishes in this benefice. Lady Ottoline was the doyenne of the Bloomsbury Group of writers and intellectuals, including, among others, Virginia and Leonard Woolf, T. S. Eliot, Bertrand Russell, and so on. Garsington Manor is beautiful – all crooked eaves and lead windows, like a dream.



Later I went on a pilgrimage to Headington, a suburb of Oxford, to see C. S. Lewis's grave. He and his brother, Warnie, who lived together at the Kilns, now a retreat centre for academics, attended Holy Trinity Headington Quarry for 30 years. Clive Staples, known to friends as 'Jack' (I can see why), disliked organ music, so went to the 8 o'clock, arriving after it had started and leaving before the end – a man after my own heart. His grave is similarly understated. It bears a quote from Shakespeare's *King Lear* which was on

the calendar the day his mother died: 'men must endure their going hence'. I can't tell you what it meant to me to sit in his pew. Narnia was my favourite series growing up and it was Lewis (C. S., not 'Inspector'!) who first prompted me to take Christianity seriously, (I forget the exact quotation, but it was along the lines of, 'you can't expect the benefits if you don't put in the effort'.)



Yesterday I was a very brave boy and took an early bus into Oxford from Wheatley intending to go to Mass at Pusey House. Instead, the spirit led me to St. Mary Magdalene, a peculiarly shaped church near the Randolph Hotel, behind the Martyrs Memorial. I knew I was home when I saw a tiled portrait of Our Lady of Fatima. They keep the still-smoking thurible in the vestibule before the privy, so you go for a wee after the service and it's like being hotboxed. From thence to the many-tiered Blackwells where I bought even more books.

I had an advanced driving lesson earlier as my church career nearly came to an abrupt end driving Blue back from Oxford the other night. Bishops have chauffeurs, don't they?...



(
Photos: 1. The Narnia Window, Holy Trinity, Headington Quarry; 2. Our Lady of Fatima at St. Mary Magdalen's, Oxford; 3. Garsington Manor.)

There is no goodbye

M A Kelly

There are moments on this planet
Periods of special time
That connects us with our loved ones
By revealing certain signs

For when the vibrations of the earth
Disturb the balance in the air
A message will reveal itself
For you to act upon with care

Then the forces will surround you
To help you if you ask
And smooth a path for you to walk
Unhindered in your task

For your loved ones will be watching
Each day when you awake
To assist you in your struggles
And the errors you might make

Pay attention to their presence
And listen with both ears
For the whisper that will call to you
And the advice that you will hear

Have courage in your footsteps
And use their wisdom without fear
To settle all your worries
From life's troubles that are near

For you travel not alone in time
On the journey that you take
As their spirits stand-by to guide you
On the choices you now make

So, do not say the word 'goodbye'
To loved ones when you part
As they will tap you on the shoulder
To cause a tremor in your heart

And when that movement stirs your soul
Get up and march ahead
As they are looking down on you
To see where you might tread

For through your senses a light will shine
To show you where to turn
As the departed gently teach you
On the lessons you must learn

Warm Welcome

After the success of Warm Welcome last year, we will be starting again on Friday 29th and Saturday 30th of October. This year we will be changing the times to 11am until 2.00pm. Free lunch and tea, coffee and biscuits will be provided. Again we are looking for volunteers to help, a list will be going up on the noticeboard so please sign up and make this year, like last year a resounding success.

Message from Geraldine

Bernie is now safely home after his hip replacement operation (after 4 cancellations). Both Bernie and Geraldine wish to thank everyone for their thoughts and prayers and send their love to all at St Paul's.

Walsingham (to the tune of "I heard the voice")

Maria Carey

O Walsingham, a sleepy place
Or so it would appear,
And who could tell who passes through
What treasure's hidden here.
We come as Christians eager still
To tread the pilgrims' way
And to our dear Lord's heavenly Queen
Our joyful homage pay.

A Lady's dream, a wondrous stream
A shrine was planted here
All England comes to pledge its troth
To Mary, Mother dear.
Within its walls we tread with awe
We breathe its tranquil air
And soon we lay our burdens down
We cast away our care.

In arts and symbols new and old
So gloriously displayed
We see the cherished story told
Of our salvation made.
We marvel how from Gabriel's call
And Mary's 'Fiat' given
Her path is traced through pain and grace
Till she reigns Queen of heaven.

The Holy House reveals it all
Our eyes at first cast down
But look above! With tender love
Our Lord holds Mary's crown.
And so we walk when darkness falls
With candles, heads held high.
'Ave Maria' is our song
That fills the evening sky.

O Walsingham who could have told
In such a place as this
The gift that's given to pilgrims here
A glimpse of heaven's bliss.
The battle's won by God's own Son,
Blessed Mary played her part,
And though we leave this hallowed place
We hold it in our heart.

Regina caeli, laetare, alleluia;
Quia quem meruisti portare, alleluia,
Resurrexit, sicut dixit, alleluia:
Ora pro nobis Deum, alleluia.
O Queen of Heaven, rejoice
For he whom thou didst merit to bear
Hath risen as he said.
Pray for us to God. Alleluia!



The joy of pets

Jeanne James writes:



Humankind's relationship with cats, dogs and all the other animals we've had as pets goes back thousands of years. It was generally thought that we started domesticating animals as pets about 12,000 years ago. The finding of a Paleolithic tomb in Northern Israel, in which a human was buried with a dog or wolf puppy, illustrates this point, however a canine skull dating to 31,700 years ago was recently discovered in Belgium's Goyet Cave.

Animals provided protection and service to people; this could have been while hunting, farming, or performing other tasks necessary for day-to-day life. Dogs would track and herd. Cats usually lived outside, and would hunt and kill rodents that, otherwise, could spread disease and damage food or other materials.

Pets provide their owners with both physical and emotional benefits. Walking a dog can provide both the human and the dog with exercise, fresh air, and social interaction. Pets can give companionship to people who are living alone or elderly adults who do not have adequate social interaction with other people. There is a medically approved class of therapy animals that are brought to visit confined humans, such as children in hospital or people in nursing homes. Pet therapy utilizes trained animals and handlers to achieve specific physical, social, cognitive, or emotional goals with patients.

People most commonly have pets for companionship, to protect a home or property, or because of the perceived beauty or attractiveness of the animals. Just look at these beauties which live in the James household.

Having dogs is a delight (other pets are available) as there is always someone to greet you and make a fuss of you when you come home.

Jasper (*top photo*)—He is a “teacup chihuahua”, so called as when this breed are puppies they can fit into a teacup. As you can see from this recent photo Jasper would not even fit into a teapot. He has filled out somewhat but he is 11 years old so is allowed a little middle age spread.



Bella (*left photo*)—She is a “Toy Yorkshire Terrier”. She is among the smallest of the terrier breed. Bella is also 11 years old and she is the boss. In fact Jasper is a wee bit scared of her.

Ruby (*right photo*)—She is a miniature dachshund. She is smooth haired so does not moult and she doesn’t need clipping. She is 6 years old and is very curious and loves to be doted on. She is in love with Jasper and would protect him at all costs.



Barney

Sheena Rochford writes:

The piece about animals and God reminded me and took me back — Mum and I would tend Dad’s little plot. We would take Barney dog with us. He hated it; as soon as we went through the cemetery gates, his tail would drop and he would dawdle along behind us, hating every minute.

He definitely felt something...; we didn’t. As soon as we left the cemetery, he was his old self again!! Barney was a Springer Spaniel.

This was at St. Mary’s church in Old Bletchley—that is what part of Bletchley was called before Milton Keynes. I loved it there. I was baptized and confirmed and even learnt a bit of “campanology” bell-ringing there. I still keep in touch with my bestest mate who lives in New Zealand now.

Bletchley Park runs alongside the church which did a lot of secret work during the last war, as many of you will remember!

The last time I visited, the church door was open. We peeped inside and to my amazement the lovely old pews had all gone and a toddlers’ play-group was taking place. Progress, I suppose.

I thought I would share this with you all and fill up a bit of our parish magazine. Keep up the good work!

Pope Leo XIII on the Holy Rosary

Looking back over the long space of time, which by God's Will We have passed in the Supreme Pontificate, We cannot but acknowledge that, in spite of Our demerits, We have enjoyed the most singular protection of Divine Providence. This We believe must be attributed principally to the prayers, which are constantly being poured forth for Us. Wherefore We first of all give profound thanks to God, the Giver of all good things. And next, there comes to Our mind the sweet remembrance of the motherly protection of the august Queen of Heaven; and this memory likewise We shall cherish and preserve inviolate, ever thanking her and proclaiming her benefits. From her, as from an abundant spring, are derived the streams of heavenly graces. "In her hand are the treasures of the mercies of the Lord" (St. John-Damascene). "God wisheth her to be the beginning of all good things" (St. Irenaeus). In the love of this tender mother, which We have constantly striven to cherish and to grow in day by day, We confidently hope that We may end Our life.

We have long desired to secure the welfare of the human race in an increase of devotion to the Blessed Virgin, as in a powerful citadel, and We have never ceased to encourage the constant use of the Rosary among Christians. And now, God in His merciful Providence has this year again allowed Us to see the approach of the month of October, which We have already consecrated to our Heavenly Queen under the title of the Rosary.

Impelled, therefore, by a constant desire that Christians should ever be convinced of the efficacy and dignity of the Rosary of Our Lady, We first of all pointed out that the origin of this form of prayer is divine rather than human, showing it to be an admirable garland woven from the Angelic Salutation, together with the Lord's Prayer, joined to meditation, and that this form of prayer was most powerful and particularly efficacious for attaining eternal life. For besides the special excellence of the prayers, it affords a powerful protection to faith and conspicuous models of virtue in the mysteries proposed for contemplation. We showed also how easy the devotion is and how suited to the people, offering an absolutely perfect model of domestic life in meditation on the Holy Family at Nazareth, and that therefore Christendom had never failed to experience its salutary effects.

For these reasons We have always repeatedly encouraged the recitation of the Holy Rosary and ordered the addition to the Litany of Loreto of the invocation "Queen of the most Holy Rosary." Aptly are applied the words of the Book of Wisdom to Mary: "*She is an infinite treasure to men: which they that use become the friends of God.*"

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

Anniversaries of death

Order of Morning and Evening Prayer

Calendar for October 2023

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



We pray for...

- 1st Our Parish – *Bill Bailey pr., Pauline Taylor, Topsy Carter*
 2nd Children, victims of abuse
 3rd Missions & Missionaries – *Mary Turner*
 4th Religious vocations
 5th Priests, vocations – *Bernard Kemp pr.*
 6th Dying – *Andrew Pask, Alan Jones*
 7th Cell of O.L.W. – *Les Harris, Peter Dann*
- 8th Our Parish – *Irene Turner*
 9th Lonely – *Doris Skoyles*
 10th Families – *Winifred Bibby, Donald Butler, Beryl Honebon*
 11th Expecting mothers – *Sylvia Dave, Donald Underhill*
 12th Departed – *Dorothy Cook, Pamela Howell-Jones*
 13th HM The King & Queen Camilla
 14th Shrine of Walsingham – *Olive Harvey*
- 15th Our Parish – *Lindsay Bridgens*
 16th Widows & widowers – *Graham Perry*
 17th Holy and happy death – *Lily Adlam, Frances Johnstone, Wally Moore*
 18th Chapter of St. Aldhelm (Servers) – *Minnie Satterthwaite, Arthur Keat*
 19th Deprived & job seekers – *May Harris*
 20th Elderly – *Mary Goodsir*
 21st Politicians
- 22nd Our Parish – *Tom Grierson*
 23rd Beechcroft & Conifers
 24th Married couples
 25th Persecuted Christians – *Jean Peters, Richard Evans, Alan Smith*
 26th Homeless
 27th Sick – *Joan Whitney*
 28th Our Bishops
- 29th Our Parish – *Hilda Gentle*
 30th Peace – *Clare Pask, Stephen Queben, Sylvia Fields, Myra Powell*
 31st 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	125, 126, 127	Isaiah 48,12-21 Luke 11,37-54	17	106	Ezekiel 33,1-20 John 13,12-20
2	71	Ezekiel 10,1-19 Mark 14,1-11	18	145, 146	Isaiah 55 Luke 1,1-4
3	73	Ezekiel 11,14-end Mark 14,12-25	19	115	Ezekiel 34,1-16 John 13,31-end
4	77	Ezekiel 12,1-16 Mark 14,26-42	20	139	Ezekiel 34,17-end John 14,1-14
5	78 v. 1-39	Ezekiel 12,17-end Mark 14,43-52	21	121	Ezekiel 36,16-36 John 14,15-end
6	55	Ezekiel 13,1-16 Mark 14,53-65	22	149	Isaiah 54,1-14 Luke 13,31-end
7	76	Ezekiel 14,1-11 Mark 14,66-end	23	126	Ezekiel 37,1-14 John 15,1-11
8	128, 129, 134	Isaiah 49,13-23 Luke 12,1-12	24	132	Ezekiel 37,15-end John 15,12-17
9	80	Ezekiel 14,12-end Mark 15,1-15	25	119 v. 153-end	Ezekiel 39,21-end John 15,18-end
10	89 v. 1-18	Ezekiel 18,1-20 Mark 15,16-32	26	143	Ezekiel 43,1-12 John 16,1-15
11	119 v. 105-128	Ezekiel 18,21-32 Mark 15,33-41	27	144	Ezekiel 44,4-16 John 16,16-22
12	92	Ezekiel 20,1-20 Mark 15,42-end	28	116, 117	Wisdom 5,1-16 Luke 6,12-16
13	88	Ezekiel 20,21-38 Mark 16,1-8	29	29, 110	Isaiah 32,1-8 Revelation 3,7-end
14	97	Ezekiel 24,15-end Mark 16,9-end	30	1	Ecclesiastes 1 John 17,1-5
15	138, 141	Isaiah 50,4-10 Luke 13,22-30	31	5	Ecclesiastes 2 John 17,6-19
16	98	Ezekiel 28,1-19 John 13,1-11			

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	Psalm 124	Ezekiel 37,15-end 1 John 2,22-end	17	33	Hosea 6,1-3 2 Timothy 3,10-end
2	72	1 Kings 21 Acts 22,1-21	18	103	Isaiah 61,1-6 Colossians 4,7-end
3	74	1 Kings 22,1-28 Acts 23,1-11	19	116	2 Kings 19,1-19 Philippians 2,14-end
4	119 v. 81-104	1 Kings 22,29-45 Acts 23,12-end	20	130	2 Kings 19,20-36 Philippians 3
5	78 v. 40-end	2 Kings 1 Acts 24	21	118	2 Kings 20 Philippians 4
6	69	2 Kings 2 Acts 25,1-12	22	142 <i>or</i> 143,1-11	Proverbs 4,1-18 1 John 3,16-end
7	84	2 Kings 4 Acts 25,13-end	23	127	2 Kings 21,1-18 1 Timothy 1
8	136 v. 1-9	Proverbs 2,1-11 1 John 2,1-17	24	135	2 Kings 22 1 Timothy 2
9	85	2 Kings 5 Acts 26,1-23	25	136	2 Kings 23,4-25 1 Timothy 3
10	89 v. 19-end	2 Kings 6 Acts 26,24-end	26	138	2 Kings 24,1-17 1 Timothy 4
11	91	2 Kings 9,1-16 Acts 27,1-26	27	125, 126	Deuteronomy 32,1-4 John 14,15-26
12	94	2 Kings 9,17-end Acts 27,27-end	28	99, 100	1 Maccabees 2,42-66 Jude 1,17-end
13	102	2 Kings 12,1-19 Acts 28,1-16	29	93	1 Maccabees 2,15-29 Matthew 28,16-end
14	104	2 Kings 17,1-23 Acts 28,17-end	30	4	Judith 4 1 Timothy 6,1-10
15	139 v. 1-11	Proverbs 3,1-18 1 John 3,1-15	31	1, 5	Ecclesiasticus 44,1-15 Revelation 19,6-10
16	105	2 Kings 17,24-end Philippians 1,1-11			

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 we freely consecrate 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

7th Sunday after Trinity: *O GOD, forasmuch as without thee we are not able to please thee: Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.*

We can only genuinely desire to please the Lord our God, the Father of our Lord Jesus Christ, if and when he inspires us so to do. In and of ourselves, because our natures are infected by sin, we cannot produce by our own effort the purity of heart, mind and will that is necessary to worship the Lord God in the beauty of holiness and in spirit and in truth. To recognize this powerlessness within ourselves is to begin to move into the sphere where we can worship God aright, for the confession before the LORD of our weakness and sin, our impotency and our spiritual sickness, is the beginning of his true worship and praise. And this beginning occurs because of his prevenient grace!

Therefore, we invoke our Father in heaven, by his great mercy and because of his marvellous grace, to send us the assistance that we need in order to be what he calls us to be. We ask for the gift and presence of the Holy Ghost—the One who comes in the Name of the Lord Jesus Christ, bearing his virtues and graces—to indwell our souls that we may be rightly inspired, directed and guided in how we are to please our Creator, Redeemer & Father, in what we think and say and do. Let us so pray and let us be so directed by the personal presence of the Third Person of the Blessed, Holy and Undivided Trinity.

The Rev'd Dr Peter Toon (+2009)

Confession from the Book of Common Prayer — YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees. — ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

Feast of the month

3 October: St. Thérèse of Lisieux

by Dawn Bentner (CWR 3/10/22 issue)



Marie Françoise-Thérèse Martin, the Little Flower, Doctor of the Church, St. Theresa of the Child Jesus—whatever you call her, Saint Thérèse of Lisieux is one of the most popular Catholic saints in the world. If a given Catholic church has any statues of saints at all, Saint Thérèse is probably depicted by one of those statues. Because of Thérèse's popularity, most Catholics know the basic outlines of her life story.

Thérèse was born in 1873 in Alençon, France, into a middle class, devout family. Her mother died of breast cancer when she was only four years old, but she was raised by her loving father and four older sisters. Thérèse recognized God's call to religious life when she was still a teenager, and she entered the Carmelite monastery of Lisieux when she was only fifteen years old. She became a Carmelite nun and spent the rest of her short life in that monastery until her death from tuberculosis at the age of twenty-four. Her autobiography was published posthumously, and innumerable Catholics have called upon her to fulfil her deathbed promise, that is, that she would “*send down a shower of roses from the heavens*” to those who asked for her intercession. What more is there to say about a woman whose autobiography has been a bestseller since a few years after her death in 1897?

Her poems, plays, prayers, and letters, as well as records of the final conversations she had with other nuns before her death, as well as her letters to family members show her loving concern for them, as well as her humility, cheerfulness, intelligence, and, yes, her holiness.

Thérèse died of an infectious disease that is now treatable and preventable, although it was considered fatal before the development of antibiotics. For that reason, we tend not to know what it was like to suffer from tuberculosis. During Thérèse's lifetime, tuberculosis was often called consumption, because it slowly consumed the patient. Although a final photo of Thérèse, lying on a couch and covered with blankets outside her convent,

shows only her face, it's easy to see her weight loss and exhaustion. This also may partially explain one of the hallmarks of Thérèse's autobiographical story: the time of spiritual darkness that she experienced at the end of her life. While a true “dark night of the soul” is



a spiritual phenomenon in which God no longer seems to be present to the person, her physical suffering with tuberculosis shouldn't be overlooked. Dying slowly of a disease which makes it difficult to breathe did not make it easier for Thérèse to bear her sense of spiritual isolation from God.

Thérèse's famous autobiography, *The Story of a Soul*, has been translated and re-translated many times. It struck a chord in many hearts, and copies spread all over France and the world.

Thérèse did not grow in holiness apart from the human condition. She experienced emotional struggles and pain in her personal and family life, as all of us do—and it was those struggles which helped her become a saint. Pope Pius XI called Thérèse the “greatest saint of our age” and recommended Thérèse's “little way of holiness” for everyone. Thérèse's message has resonated with popes and peasants and people in every vocation in life precisely because it is simply a restatement of the Gospel. We can all say, as Thérèse said, “*My vocation is LOVE.*” That is, we can show charity to the difficult people in our lives, accept suffering, and above all, trust in God, even when everything seems dark.

St. Thérèse of Lisieux is astonishingly popular because, through her writing, she's become the patron saint of all of us. By laying bare her soul and all its pains for us, she has become the patron saint of practically every human difficulty: problems with friends, helpful or unhelpful family members, sickness, physical pain, exhaustion, depression, scrupulosity, approaching death, psychological struggles, questions about one's vocation, and more. Thérèse faced them all with childlike trust in God, and she teaches us how to do the same. That is the “little way” that any of us can choose to follow, as we follow Christ.

The Story of a Soul

by St. Thérèse of Lisieux

Living with the other nuns was not always easy for St. Thérèse. She was maligned and mistreated often. However, she was so loving and charitable to the nun who despised and mistreated her the most that everyone in the Convent thought that the nun was Therese's best friend... Let us read about charity in St. Thérèse's own words. The following are excerpts from her autobiography, *The Story of a Soul*.

Loving one Difficult to Love—There's one sister in the community who has the knack of rubbing me up the wrong way at every turn; her tricks of manner, her tricks of speech, her character, just strike me as unlovable. But, then, God must love her dearly; so I wasn't going to let this natural antipathy get the better of me.

I reminded myself that charity isn't a matter of fine sentiments; it means doing things. So I determined to treat this sister as if she were the person I loved best in the world. Every time I met her, I used to pray for her. I felt certain that Jesus would like me to do that, because all artists like to hear their work praised, and it was Jesus who fashioned her soul so skilfully. But I didn't confine myself to saying a lot of prayers for her, this sister who made life such a tug-of-war for me; I tried to do her every good turn I possibly could. When I felt tempted to take her down with an unkind retort, I would put on my best smile instead, and try to change the subject. Once she actually said, beaming, beaming all over, something like this: "I wish you would tell me, Sister Thérèse, what it is about me that gets the right side of you? You've always got a smile for me whenever I see you." Well, of course, what really attracted me about her was Jesus hidden in the depths of her soul; Jesus makes the bitterest mouthful taste sweet. I could only say that the sight of her always made me smile with pleasure—naturally I didn't explain that the pleasure was entirely spiritual.

The Little Way—As you know, dear Mother, I've always wished that I could be a saint. But whenever I compared myself to the Saints there was always this unfortunate difference—they were like great mountains, hiding their heads in the clouds, and I was only an insignificant grain of sand, trodden down by all who passed by. However, I wasn't going to be discouraged; I said to myself: "God wouldn't inspire us with ambitions that can't be realized. I've got to take myself just as I am, with all my imperfections; but somehow I shall have to find out a little way, all of my

own, which will be a direct shortcut to heaven. Can't I find a life which will take me up to Jesus, since I'm not big enough to climb the steep stairway of perfection?" So I looked in the Bible for some hint about the lift I wanted, and I came across the passage where Eternal Wisdom says: "*Is anyone simple as a little child? Then let him come to me.*" To that Wisdom I went; it seemed as if I was on the right track; what did God undertake to do for the child like souls that responded to his invitation? I read on, and this is what I found: "*I will console you like a mother caressing her son; you shall be like children carried at the breast, fondled on a mother's lap.*" Never were words so touching: never was such music to rejoice the heart—I could, after all, be lifted up to heaven, in the arms of Jesus! And if that was to happen, there was no need for me to grow bigger; on the contrary, I must be as small as ever, smaller than ever.

Love one Another (How?)—During this last year, dear Mother, God has been very gracious to me in making me understand what is meant by charity, what Jesus meant when he said that the second commandment is like the first, "*Thou shalt love thy neighbor as thyself.*" I was making a special effort to love God better; and in doing that, it was borne in upon me that it was no use as long as my love simply expressed itself in words. At the Last Supper Jesus makes it clearer still. He says—oh, so tenderly!—"I have a new commandment to give you, that you are to love one another; that your love for one another is to be like that love I have borne you. The mark by which all men will know you for my disciples will be the love you bear one another."

Well, how did Jesus love his disciples? And why did he love his disciples? You may be quite sure that their natural qualities did nothing to attract him. They were only poor sinners, so ignorant, their thoughts so earthbound; and yet Jesus calls them his friends, his brothers. He wants them to reign with him in his Father's kingdom; he is determined to win them admission, even if it means dying on a cross.

Meditating on these words of Jesus, Mother, I began to see how imperfect my own love was; it was so obvious that I didn't love my sisters as God loves them. I realise, now, that perfect love means putting up with other people's shortcomings, feeling no surprise at their weaknesses, finding encouragement even in the slightest evidence of good qualities in them. But the point which came home to me most of all was that it was no good leaving charity locked up in the depths of your heart. "*A lamp,*" Jesus says, "*is not lighted to be put away under a bushel measure; it is put on the lamp-stand, to give light to all the people of the house.*" The lamp, I suppose, stands for charity; and the cheerful light it gives isn't meant simply for the people we are fond of; it is meant for everybody in the house, without exception.

Thanksgiving by George MacLeod

Sent by Lawrence and Ruth Knight

Invisible we see You, Christ above us.
With earthly eyes we see above us, clouds or sunshine, grey or bright.
But with the eye of faith, we know You reign:
 Instinct in the sun ray;
 speaking in the storm;
 Warming and moving all creation; Christ above us!

We do not see all things subject to You,
But we know that man is made to rise.
Already exalted, already honoured, even now our citizenship
is in heaven, Christ above us, invisible we see You.

Invisible we see You, Christ beneath us!
With earthly eyes we see beneath us stones and dust
and dross, fit subjects for the analyst's table.
But with the eye of faith, we know You uphold.
In You all things consist and hang together:
 The very atom is light energy.
 The grass is vibrant.
 The rocks pulsate.

All is in flux: turn but a stone and an angel moves.
Underneath are the everlasting arms,
Unknowable we know You, Christ beneath us.

George Fielden MacLeod, Baron MacLeod of Fuinary (1895-1991) was a Scottish soldier and clergyman; he was one of the best known, most influential and unconventional Church of Scotland ministers of the 20th century. He partly rebuilt Iona Abbey and in 1938 he founded the Iona Community. Increasingly concerned over the issue of social inequality in Scotland and confronted by the realities of the depression and unemployment, he trained priests for work in deprived areas of Glasgow. He also produced innovative worship, pleaded for disarmament, ecumenical relationships between churches, and social justice. He later became Moderator of the General Assembly of the Church of Scotland (1957), was awarded a peerage (1967), making him the only Church of Scotland minister to have been thus honoured, and was appointed Rector of the University of Glasgow (1968-1971).

Walsingham Pilgrimage 2023

Liz Evans writes:

They say second time around is not the same. Often this is true but not where visiting Walsingham is concerned. So, as soon as we arrived the awe, wonder, serenity and peacefulness were exactly as I remembered it. The tranquillity of sitting during the latter part of the first evening and seeing the lit outside altar was wonderful.

The sight on the first morning of two baby doves getting ready to fledge was amazing and the wonder of being there and watching the day they fledged was awesome.

The Stations of the Cross this year were lead by Fr David Fisher from St. Martin's Salisbury.

This year I went to Compline with the sisters which over the years has been my favourite service to end the day. Thank you Fr Gregory, Shelagh, Jeanne and Sharon for your parts in organising a wonderful pilgrimage again. Roll on next year.



To resurrect the church, try the gospel truth

by A.N. Wilson (*Times* 13/09/2023)

Some weeks ago in *The Times* there was a survey conducted among a random selection of the clergy. Those who responded to the questionnaire largely appeared to wish that the Church of England would conform to the changes in the modern world. All seemed unutterably depressed by the falling away of their congregations. An interesting article provoked an even more interesting correspondence. Some of the letters pointed out that, of those approached, only a small percentage had actually taken part in the survey. Others were too busy running their parishes. Other letter writers, evangelicals or Orthodox, suggested that, in churches where the faith was delivered undiluted, the congregations were still healthy.

Christianity is of its essence *contra mundum*. Its values invert those of liberal modern life. The hierarchy of the established church is largely composed of men and women whose mindset is entirely shaped by that godless liberalism, so, naturally, when they see themselves attacked by fellow liberals for their attitude to gay marriage or women bishops, they run for cover. They don't have the courage to see, let alone say, that these matters are entirely marginal to the awesome gospel they are commissioned to preach.

Today, September 14, is the feast of the Exaltation of the Holy Cross, and last Sunday, my wife and I went to St Silas the Martyr in Kentish Town, North London, where they were keeping the feast four days in advance—and keeping it in style, with music, incense, processions, a solemn Latin chorus from the gallery. It is the sort of church usually described as Anglo-Catholic but, in this particular case, no label would be adequate to describe it, nor its vicar, Prebendary Graeme Rowlands. A visitor to the place would assume that it was not merely Roman but very conservative Catholic at that. Candles flicker in front of an image of Pope Pius X. You can light candles to the Sacred Heart and Our Lady.

In fact it is CofE, but one of the great things about this place is that its denominational status is immediately irrelevant. If you had been with us on Sunday, during the procession, you would have seen what CS Lewis called Mere Christianity in the raw. The crowd was impressive. Their faces made me think of the line in Goethe's *Faust*, that humanity's best part is to shudder, or to feel all. The short sermon was awe-inspiring. So was the procession. So was the moment at the end when we queued to venerate the relic of the True Cross.

Of course, we all know the old jokes about such relics: how if you stuck together all the relics of the True Cross, you could build a bridge to the

moon. But last Sunday, you thought, maybe Father Graeme has built a bridge to the moon. What was being proclaimed was the undiluted religion for which the martyrs of the church have died for 2,000 years. I do not want to embarrass Fr. Graeme, who is about to retire, but when he leaves this parish this weekend, Kentish Town will be in mourning. For over 30 years, his distinctive figure, in a soutane and buckle shoes, has been seen on the housing estates and grotty streets, and in the Holy Trinity School where he is under staff, teaching music and divinity. There has been mass in his church every single day.

He takes each year group of the school on pilgrimages to Saint Albans, to Westminster, to Walsingham. He is there at the hospital bedsides, the prison cells and the lonely bedsits of his parishioners. During Covid, when the church was forced to close by the bishop of the diocese, Fr Graeme sat outside for three hours every Sunday morning, offering the sacrament to those who required it. When he retires, it is not only the poor of Kentish Town who will be in mourning. A great hole will have been cut in London's heart. But his ministry makes me realise that those letters to *The Times* protesting at the findings of the survey were right.

Christianity is a very strange and a very difficult faith. It is difficult to believe, and it is even more difficult to do what we were asked to do last Sunday — take up the cross of Christ and follow. Yet, in spite of the gainsayers, I do rather wonder whether Britain is as secular as the sociologists of religion maintain. In churches that take the trouble to present a well-conducted liturgy, to preach the difficult and challenging faith of Christ, people still respond.

The evangelicals in the Church of England manage to fill churches. The splendid liturgy of the Western Rite attracts thousands every Sunday to the great oratory churches in Knightsbridge and Birmingham. Even the oft-repeated claim that there are no more vocations to religious orders is not completely true — the Blackfriars in Oxford have a flourishing novitiate.

There has never been a time when it was easy to believe that a loving creator allows the innocent to die in earthquakes or children to suffer from cancer. Since the feminist revolution, and the change in societal attitudes to sexuality, the churches undoubtedly face some problems. But I do not believe that either the sheer difficulty in believing at all, or the sexual revolution, is what keeps people away from church.

Christianity is not destroyed by rival ideologies, such as Darwinism. It is just slowly gnawed at by secularism, consumerism, the “strange disease of modern life”. To visit a church where they still offer business as usual is to be stimulated, as no secular equivalent can stimulate: disturbed as no drama or work of art could disturb.

Read the Bible in a year - in chronological order (as events happened)

	<u>October</u>	<u>November</u>
1	Luke 1; John 1,1-14	Matthew 20-21
2	Matthew 1; Luke 2,1-38	Luke 18,15-43; Luke 19,1-48
3	Matthew 2; Luke 2,39-52	Mark 11; John 12
4	Matthew 3; Mark 1; Luke 3	Matthew 22; Mark 12
5	Mt 4; Lk 4-5; Jn 1,15-51	Matthew 23; Luke 20-21
6	John 2-4	Mark 13
7	Mark 2	Matthew 24
8	John 5	Matthew 25
9	Mt 12:1-21; Mk 3; Lk 6	Matthew 26; Mark 14
10	Matthew 5-7	Luke 22; John 13
11	Matthew 8,1-13; Luke 7	John 14-17
12	Matthew 11	Matthew 27; Mark 15
13	Matthew 12,22-50; Luke 11	Luke 23; John 18-19
14	Matthew 13; Luke 8	Matthew 28; Mark 16
15	Matthew 8,14-34; Mark 4-5	Luke 24; John 20-21
16	Matthew 9-10	Acts 1-3
17	Mt 14; Mk 6; Lk 9,1-17	Acts 4-6
18	John 6	Acts 7-8
19	Matthew 15; Mark 7	Acts 9-10
20	Mt 16; Mk 8; Lk 9,18-27	Acts 11-12
21	Mt 17; Mk 9; Lk 9,28-62	Acts 13-14
22	Matthew 18	James 1-5
23	John 7-8	Acts 15-16
24	John 9,1-41; John 10,1-21	Galatians 1-3
25	Luke 10-11; John 10,22-42	Galatians 4-6
26	Luke 12-13	Acts 17; Acts 18,1-18
27	Luke 14-15	1 Thess 1-5; 2 Thess 1-3
28	Luke 16; Luke 17,1-10	Acts 18,19-28; Acts 19,1-41
29	John 11	1 Corinthians 1-4
30	Luke 17,11-37; Luke 18,1-14	1 Corinthians 5-8
31	Matthew 19; Mark 10	—

Catechism

Sin (for children)



Not every sin is the same. There are “big” or serious sins and they are called “mortal sins.” And there are smaller, less serious sins and they are called “venial sins.” Every sin, even the smallest one, offends God and saddens his heart. We must try to love God as much as we can since he loves us so much! One way of showing God our love is by avoiding sin, even the smallest one.

“Mortal sins” are called so because they kill, so to say, God’s grace and light in our souls. They remove us from God and they make us more vulnerable towards the attacks of evil.

Question: **What is sin?** Answer: *Sin is an offense against God, disobedience to his commandments.*

Never listen to those—be it the devil or other people—who try to make you commit sins. If you realise you have committed a sin, tell Jesus how sorry you are and how much you love him and ask his forgiveness. Jesus always lovingly forgives all those who are truly sorry for their sins.

On Contrition (for adults)

195. What is contrition or sorrow for sin? *Contrition or sorrow for sin is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.*

196. What kind of sorrow should we have for our sins? *The sorrow we should have for our sins should be interior, supernatural, and universal.*

197. What do you mean by saying that our sorrow should be interior? *When I say that our sorrow should be interior, I mean that it should come from the heart, and not merely from the lips.*

“Interior”—that is, we must really have the sorrow in our hearts. A boy, for example, might cry in the confessional and pretend to the priest to be very sorry, and the priest might be deceived and absolve him; but God, who sees into our hearts, would know that he was not really sorry, but only pretending, that his sorrow was not interior, but exterior; and God therefore would withhold His forgiveness and would not blot out the sins, and the boy would have a new sin of sacrilege upon his soul; because it is a sacrilege to allow the priest to give you absolution if you know you have not the right

disposition, and you are not trying to do all that is required for a good confession. So you understand you might deceive the priest and receive absolution, but God would not allow the absolution to take effect, and the sins would remain; for if the priest knew your dispositions as God did, or as you know them, he would not give you absolution.

198. What do you mean by saying that our sorrow should be supernatural? *When I say that our sorrow should be supernatural, I mean that it should be prompted by the grace of God, and excited by motives which spring from faith, and not by merely natural motives.*

“Supernatural”—that is, we must be sorry for the sin on account of some reason that God has made known to us. For example, either because our sin is displeasing to God, or because we have lost Heaven by it, or because we fear to be punished for it in Hell or Purgatory. But if we are sorry for our sin only on account of some natural motive, then our sorrow is not of the right kind. If a man was sorry for stealing only because he was caught and had to go to prison for it, his sorrow would only be natural. Or if a boy was sorry for telling lies only because he got punished for it, his sorrow would only be natural. Or if a man was sorry for being intoxicated because he lost his situation and injured his health or displeased his family, he would not have the necessary kind of sorrow. These persons must be sorry for stealing, lying, or being intoxicated because all these are sins against God.

199. What do you mean by saying that our sorrow should be universal? *When I say that our sorrow should be universal, I mean that we should be sorry for our mortal sins without exception.*

“Universal.” If a person committed ten mortal sins, and was sorry for nine, but not for the tenth, then none of the sins would be forgiven. If you committed a thousand mortal sins, and were sorry for all but one, none would be forgiven. Why? Because you can never have God’s grace and mortal sin in the soul at the same time. Now this mortal sin will be on your soul till you are sorry for it, and while it is on your soul God’s grace will not come to you. Again, you cannot be half sorry for having offended God; either you must be entirely sorry, or not sorry at all. Therefore you cannot be sorry for only part of your mortal sins.

201. Why should we be sorry for our sins? *We should be sorry for our sins, because sin is the greatest of evils and an offense against God our Creator, Preserver, and Redeemer, and because it shuts us out of Heaven and condemns us to the eternal pains of Hell.*

We consider an evil great in proportion to the length of time we have to bear it. To be blind is certainly a misfortune; but it is a greater misfortune to be blind for our whole life than for one day. Sin, therefore, is the greatest

of all evils; because the misfortune it brings upon us lasts not merely for a great many years, but for all eternity. Even the greatest evils in this world will not last forever, and are small when compared with sin.

206. What do you mean by a firm purpose of sinning no more?

By a firm purpose of sinning no more I mean a fixed resolve not only to avoid all mortal sin, but also its near occasions.

“Fixed.” Not for a certain time, but for all the future.

207. What do you mean by the near occasions of sin? *By the near occasions of sin I mean all the persons, places and things that may easily lead us into sin.*

“Occasions.” There are many kinds of occasions of sin. First, we have voluntary and necessary occasions, or those we can avoid and those we cannot avoid. For example: if a companion uses immodest conversation we can avoid that occasion, because we can keep away from him; but if the one who sins is a member of our own family, always living with us, we cannot so easily avoid that occasion. Second, near and remote occasions. An occasion is said to be “near” when we usually fall into sin by it. For instance, if a man gets intoxicated almost every time he visits a certain place, then that place is a “near occasion” of sin for him; but if he gets intoxicated only once out of every fifty times or so that he goes there, then it is said to be a “remote occasion.” Now, it is not enough to avoid the sins: we must also avoid the occasions. If we have a firm purpose of amendment, if we desire to do better, we must be resolved to avoid everything that will lead us to sin. It is not enough to say, I will go to that place or with that person, but I will never again commit the same sins. No matter what you think now, if you go into the occasion, you will fall again; because Our Lord, who cannot speak falsely, says: “*He who loves the danger will perish in it.*” Now the occasion of sin is always “the danger”; and if you go into it, Our Lord’s words will come true, and you will fall miserably. Take away the cause, take away the occasion, and then the sin will cease of itself. Let us suppose the plaster in your house fell down, and you found that it fell because there was a leak in the water-pipe above, and the water coming through wet the plaster and made it fall. What is the first thing your father would do in that case? Why, get a plumber and stop up the leak in the pipe before putting up the plaster again. Would it not be foolish to engage a plasterer to repair the ceiling while the pipe was still leaking? Everyone would say that man must be out of his mind: the plaster will fall down as often as he puts it up, and it matters not either how well he puts it up. If he wants it to stay up, he must first mend the pipe—take away the cause of its falling. Now the occasion of sin is like the leak in the pipe—in the case of sin, it will very likely cause you to fall every time. Stop up the leak, take away the occasion, and then you will not fall into sin—at least not so frequently.

The Psalms

Psalm 30: Deliverance from the peril of death

While this psalm was later used as “worship song” during the Dedication Festival of the Temple of Jerusalem, it has a more personal-individual origin. It is a prayer of a person who through sickness—which brought him to the brink of the grave—has been led to reflect seriously on his relationship with God and on his attitude to life. This certainly brings Psalm 30 close to us and allows us to make it into our own personal prayer.

The sudden break in his comfortable, perhaps even leisurely life when “God hid his face from him” makes him realise that he had built the security of his life on a false foundation. But this taught him humility and gratitude. Humility because he saw the security he had built for himself turning into naught. Gratitude because he finally recognised God’s providence, love and grace in every aspect and every moment of his life. His heart becomes full of fervent gratitude, and so he begins his song of praise.

Verses 1-3 — The psalm is meant to bring once more to the poet’s mind and also to reveal to others the majesty of God: his goodness, his love, his continuous saving actions. As a prisoner is lifted out of a dungeon into light and life again so does God bring us into existence from nothing and keeps us from falling back into nothing. But there is more to it. God did not allow the enemies of the psalmist to triumph over him—and these enemies, as now we know in the light of Christ—are death, sin, and evil.

The psalmist clearly comes to realise that his life is so closely bound up with God’s cause because God made our life, our triumph over death and sin his own cause, his own glory.

No wonder then that the psalmist sees his life as a gift granted to him afresh by God. He had already envisioned himself in the Pit (hell), abandoned by God. But now, delivered from physical affliction and even more from spiritual distress, has gained a right relationship with God and a right attitude to life. Was it for this reason that God had allowed affliction to overcome him for a moment in the first place...?

Verses 4-5 — True faith does not hide what it believes in and so the psalmist who has just experienced God’s saving acts of love now calls on the whole congregation to praise God. He becomes a witness of God and quite rightly so because it is the duty and vocation of all whose life was touched by God’s love to proclaim it boldly. Gifts of grace are not given to an individual only for his own benefit but for the good of the whole congregation.

It is not by chance that all this happens in the framework of worship. Liturgy is indeed the space where this witnessing takes place: it is a continuous witness of God's glory and love and goodness. This is why worship and liturgy is not "ours", we have no right to form or to shape it; only to faithfully receive and keep it and hand it on to the next generation.

Finally, the complex and difficult theme of God's wrath is mentioned in verse 5. "It is but for a moment", says the psalmist. This is not to say that we should not take it seriously because it will blow over soon anyway... On the contrary, it shows that God's wrath is always to the end of conversion and education *and so* it must be taken seriously. The true motive of God's wrath is his grace which seeks to assist man in giving up his wrong ways so that he may live. The psalmist puts it so beautifully, in such a poetic language: "*Weeping may tarry of the night, but joy comes with the morning.*"

Verses 6-10 — The psalmist, now that he has finally seen God's true nature—his grace and his love that is—looks back on his life and recognises how foolishly he used to behave, live, and think. He used to rely on himself, he used to be so self-confident and even his prayer used to focus on himself rather than on God.

Now, however, he sees clearly that all he could pride himself, had been nothing but the gift of God. Pride, then, is one of the most foolish sins. Modesty, humility, and gratitude are the characteristics of a true believer. But the psalmist—and, alas!, not only him—did not become conscious of this truth until "God hid his face from him;" until, lying on the bed of sickness, he was facing suffering, death, the collapse of all he had regarded safe and secure in his life. He discovers that sickness was the means in God's hand to bring him back to true life. Now, finally, prayer—as the greatest means to obtain God's grace—becomes the foundation of the psalmist's life.

Also, as he experiences the frailty and shortness of human life, proclaiming God's grace and love becomes his most urgent duty. He realises that he must use well his time, short or long as it may be, to praise and to proclaim God who alone is able to sustain his life.

Verses 11-12 — Overwhelmed by exuberant joy and fervent gratitude (and who wouldn't be when he truly experiences God's love) the psalmist praises the miracle of God's grace which has transformed him from a mournful human being into a joyful one.

Psalm 30 concludes with a bright prospect. The gratitude that the psalmist owes to God shall never become silent; he joins the everlasting praise of God to whom the whole creation is indebted for its existence. And this praise starts in our earthly worship and culminates in the heavenly one.

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

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