

HIGH TIDE

*Parish
Magazine*

*Weymouth
St Paul
with Fleet*

OCT 2024



From the Vicar **4**

Decennium dum expletur **6**

This month's magazine is dedicated especially to the theme of war and peace. In his letter, Pope Pius XII reminded the world of the sufferings war brought on everyone.

A letter from Israel **8**

Gill Tankard sent in this email: a letter from an Anglican priest and his wife who currently live in Jerusalem. Their words reaffirm the words of Pius XII in the previous article: nothing is lost with peace, all is lost with war.

Mais Abdel Hadi: A letter from Gaza **10**

A brief look on the "other side" of the war though the words of children who plead for help to save their lives, their futures, their homes. When killing descends on the world, for Christians there can be no sides to choose.

King of glory, King of peace **11**

A brief article describing the historic context - not too dissimilar to our times with pandemics and wars - in which the Feast of Christ the King was instituted.

Maria C. Escobedo: Our Lady of Sorrows and Moms who have lost a child **12**

October is the month of (born or yet unborn) baby-loss awareness. Mary was also a Mother who had to endure the death of her Child.

Palestinian Christians on the Gaza-Israel war **14**

Two articles (here in abbreviated version) written by Christians: what solutions can there be to the war and killing in Israel and Gaza from a Christian point of view?

Calendar, Intentions, & Anniversaries **18**

We prayerfully remember the dead and pray for the needs of this world.

Morning and Evening Prayer **20**

Because without the Lord Jesus (prayer!) we can do nothing (John 15,5) and also so that we are (or become) united in prayer!

From the Book of Common Prayer **29**

We continue to explore the immense spiritual treasury of the Church of England.

A simple starter and Hungarian bean soup **30**

Two recipes (from Jeanne James & the Vicar) for this month to try... and to enjoy!

Two short articles (with photos!) about our latest Harvest collection and Walsingham Pilgrimage.

Angela Matthews: Goodbye Summer (Fete), Hello Christmas (Bazaar) 33

Looking back (with photos!) and forward to our two greatest fundraising and social events of the year.

Irene Leader: Wilderness 34

Irene meditates on an extremely difficult topic: spiritual dryness. Often when we seek the warm, positive emotions God gives us instead of seeking God himself, we may end up deprived of enjoying prayer and/or church.

Saint of the month: St. Bridget of Sweden 36

Have you ever seen a Bridgettine? If you have, you would know - they cannot be missed with their very peculiar headwear. This article looks into the life of their founders: a remarkable woman, wife, mother, politician, and mystic.

Know the Bible 38

The Book of Numbers has a few well known stories but otherwise it is a rarely read book - yet it offers a beautiful portrait of God! Do you know, by the way where it gets its name from?

The Psalms: Psalms 42-43 40

Part of the Mass ("I will go unto the Altar of God"), these two psalms form one song.

Dr. R. Jared Staudt: The Rosary: Overcoming evil and making reparation 42

A short history of the Rosary (October is the month of this devotion!) and how Our Lady declared it in Fatima to be a powerful means against evil.

*Many thanks to all who have contributed to the Parish Magazine and to Liz Evans for the proofreading. The next Magazine will be published on **Sunday 27th October**. Please, send all articles, information, news you wish to be publish by Sunday 20th October.*

Front cover: "Christ the King" (detail)
by Giovanni Gasparro (b. 1983, Bari, Italy)

From the Vicar

Dearly Beloved,

For weeks now I have been unable to get rid of a tune in my head. Fingers crossed, I am not becoming crazy... and actually it is the tune of a hymn I love: “*Thy kingdom come, O God!*” A rather fitting hymn, I must say, for the month of October, so rich in special feast-days. In years when October has only four Sundays, each one of them gives its place to a special day.

The first Sunday will see us celebrating Our Lady as Queen of the Most Holy Rosary. This feast was instituted to celebrate the glorious victory of Christian armies over the Muslim invasion of Europe. On 7 October 1571 a finally united Europe defeated the navy of the Ottoman Empire. The battle was preceded by a call, made by St. Pius V., to pray the Holy Rosary daily. The Rosary, of course, was not said against the Turks or even Muslims in general - such prayer could never be pleasing to God - but for the preservation of Christian faith in Europe; faith which, in case of Ottoman occupation, would have been put to grave danger.

Since then Our Lady herself confirmed in her apparitions - most famously in Fatima - that praying the Holy Rosary daily can prevent great evils; save endangered souls; obtain special graces; end wars and division. What a simple and admirably efficacious way to make our world a better place - and yet how very slow we are to “use” this powerful means at our disposition. My dearest wish would be to see you all say the Holy Rosary daily at least in the month of October. Many evils of our times would end quicker if we all prayed more. — *Thy kingdom come, O God, / thy rule, O Christ, begin; / break with thine iron rod / the tyrannies of sin.* — But how would that blessed kingdom and rule begin if we do not pray!?

The second Sunday will call us to celebrate the dedication of our church, to remember the day, that is, when God opened heaven and descended to dwell amongst us. The moment the Bishop of Salisbury consecrated these walls, altars were erected, and Mass was offered at St. Paul’s, our church became the gate of heaven. Every time we enter it, we can exclaim and profess with Jacob in holy fear: “*How awesome is this place! this is none other but the house of God, and this is the gate of heaven*” (Genesis 28,17).

Since the church has been kept open during daylight, we have all witnessed this truth. Men and women, children and adults are being drawn to it. So many candles lit by passers-by, prayers uttered, burdens and fears left behind, graces bestowed on people unknown to us. Many who seek Him they do not even know, come to St. Paul’s; many just wander in “by accident” unaware that He is calling them. What a great privilege it is for us to pray and

to work hard so that we can keep this place open. What a great privilege it is for us to have a church with daily services.

Every month, on the first Friday, before I expose the Eucharist on the Altar for silent prayer and adoration, I bless with It the Parish of Westham, praying that more and more people may “wander in” searching for Purpose, Light, Guidance, Shelter, Consolation, Joy, Company, a Friend... searching that is, unaware most of the time, for our God. Again, my dearest wish is that at least some of you, and then, slowly, all of you, will join me on these days in front of the Sacrament, praying for the same. — *Where is thy reign of peace / and purity and love? / When shall all hatred cease, / as in the realms above?* — But how could ever love reign in the world and hatred cease if so often it is not the case even in our churches...?!

The third Sunday will be dedicated to Missions. After the two joyful, gold-vested Sundays we will appear in penitential purple in the presence of our God, admitting our great shortcomings in proclaiming and promoting his Kingdom. — *We pray thee, Lord, arise, / and come in thy great might; / revive our longing eyes, / which languish for thy sight.* — The only way we can ever convince the world that God and his kingdom are the perfect fulfilment of all our true desires is if, with His help, we rekindle and keep alive the desire and longing for Him in ourselves. Dying ashes will enkindle no one, only living fires of true faith, certain hope and unpretending love.

Finally, the fourth Sunday is the culmination of the month: solemnity of Christ the King. Our prayers, accompanied by the Queen of Rosary, are addressed to *Him*; our church is *His* house and throne; our missionary lives proclaim *His* kingdom. *He*, our King, is at the centre of all we are, of all we do. And so we gather to proclaim Christ as our Sovereign Lord - not for the day but for our lifetime and beyond; not in matters of the spirit only but in all aspects of our lives; not in shared rule with anyone or anything but giving ourselves - our whole life, our will, our every affection and effort - totally and unreservedly to Him! — *Men scorn thy sacred name, / and wolves devour thy fold; / by many deeds of shame / we learn that love grows cold.* — Not our love! May He never allow that to happen! Through unceasing prayer and unpretending charity may His kingdom take deep roots in our hearts and in our church. May peace, love, and purity start transforming us and ultimately, through us, the world. “*O’er lands both near and far / thick darkness broodeth yet*” but may our whole life become a living prayer: “*arise, O Morning Star, / arise, and never set!*”

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

Fr. Gregory

Decennium dum expletur

A letter of Pope Pius XII about the sufferings of war

This letter, signed by the Pope on 1 September 1949, on the 10th anniversary of the German aggression which effectively started the II World War, is addressed to the bishops of Poland about the suffering of the Polish People.

Reading it, we all become painfully aware, how it describes the sufferings brought about *any* and *every* war — including those in Ukraine, Russia, Palestine, Israel, and Lebanon.

The Pontiff describes his peace policies before the II World War, aimed at avoidance of the war. “***Nothing is lost with peace, everything may be lost with war.***” “We tried everything - he continues - with all means at our disposal to prevent the taking up of arms and to seek an honourable solution for all sides.”

“Who is able to even enumerate the sufferings of the Polish people during the long years of subjugation, the incredible loss of several million of its population, perished in the war, as consequences of war activities and in concentration camps. The enormous number of those who suffered, were injured, the great destruction of the economy, the many illegal measures of the occupiers. We see with our spirit the devastation of your country, the endless number of refugees and displaced persons, who lost their homes. Our ears still hear the sobbing of mothers and women, who mourn their beloved fallen, the lonely moaning of the aged and sick, without any assistance, the whimpering of the little ones, left by themselves, without any protection, the cries of the wounded and the death rattles of the dying.”

The Pope continues by expressing his hopes that the many Polish sacrifices will eventually lead to the peace of Christ and material well being for this great nation. He concludes with his Apostolic Blessing “to this great nation, which We love so dearly”.

This great Pontiff of the 20th century who led the Church in the tragic years of nazism, fascism, war, Communist terror, and various dictatorships (*Pius XII was Pope between 1939-1958*), taught a lot about peace. Peace goes beyond the mere absence of war; it is fullness of life. It is the goal of every society and is essential to its functioning and flourishing.

Peace is constantly threatened by political tensions, war, and terrorism. The Church calls us to forgiveness and moves us to work for peace on the individual, societal, and international levels. These levels cannot be separated from each other. People who do not seek peace in their own,

private, individual lives will never be able to seek peace with honesty on (inter)national levels either. In our hearts we either give space for Christ and his peace, without exceptions, or we don't.

What is peace? Peace is the fruit of justice and love. Revenge, retaliation, aggression will never produce (durable) peace just as violence will never achieve it. Peace cannot be reduced solely to maintaining a balance of power between enemies.

What does the Bible teach about peace? The Bible teaches us that where there is violence, God cannot be present (cf. 1 Chronicles 22,8–9). Peace is first and foremost a gift from God, one of the greatest gifts God offers to mankind, and it involves obedience to the divine plan. God has established peace as the goal of life in society.

The promise of peace that runs through the entire Old Testament finds its fulfilment in the person of Jesus. Jesus “is our peace” (Ephesians 2,14). He has broken down the dividing wall of hostility among people, reconciling them with God (cf. Ephesians 2,14–16). Jesus gives a peace that the world cannot give (cf. John 14,27).

What does the Church teach on war in general? Can war ever be just? A war of aggression is intrinsically immoral. In the tragic case where such a war breaks out, leaders of the attacked State have the right and the duty to organise a defence using the force of arms. Even in the case of a just defence, however, war is “the failure of all true humanism, it is always a defeat for humanity”. It is therefore better not to speak of a “just war” but of the just defence of peace.

Under what conditions could the defence of peace through the use of arms be just? The use of force must correspond to certain strict conditions:

- the damage inflicted by the aggressor must be lasting and grave;
- all other means of putting an end to it must have been shown to be impractical or ineffective;
- there must be serious prospects of success;
- the use of arms must not produce evils and disorders graver than the evil to be eliminated.

Finally, we must remember the very clear and grave obligation to spare civil populations from the effects of war. The rules of international humanitarian law delineate acceptable behaviour during war.

As for the international community, as a whole it has the moral obligation to intervene on behalf of those groups whose very survival is threatened or whose basic human rights are seriously violated.”

We exclaim with the words of centuries-old prayer: “*Da pacem Domine in diebus nostris — Give peace in our time, O Lord!*”

A letter from Israel

*This letter was written by a priest and his wife living in Israel, and sent in
by Gill Tankard*

Dear Friends, You may have read that Tisha B'Av was on Monday night. This is a hugely significant day in the Jewish calendar, the saddest day of the year. In history, it is the anniversary of the destruction of both temples, the spies returning from the promised land with a bad report, Jews were expelled from England, Jews were expelled from Spain, The Final Solution was put into place. All these events happened on the same date. It was thought that an attack would take place on Monday night from Iran, just to rub salt into the wound.

We know and believe that the God of Israel holds the whole world in his hands. We went to bed with some anxiety of what the night might bring and thankfully woke to see it had passed uneventfully for us. There was an earthquake in Lebanon and Syria, some have said the Lord thwarted an attack from there. Some rockets were launched by Gaza on Tuesday but they landed in the sea at Tel Aviv. We heard the boom but the sirens did not go off as they were expected to land in the sea. We thank the Lord for his protection and the provision of our safe apartment.

We met for Little Lambs yesterday as planned as there is a bomb shelter in the building. One regular lady came with her two children. She is a dear Christian friend and we were able to support and encourage one another while the children played with glue, stickers and feathers. You can imagine the scene! Yesterday, we met with an 85 year old Jewish lady who lives on our floor, she has lived in Israel all her life and had many stories to share. Today, we met with another dear neighbour who is also Jewish. We have had many interesting conversations with her about faith over the last 3 years and she asked again for us to share our testimonies. We give thanks that the Lord has given us these relationships and through the Holy Spirit, has given us the opportunities to speak and we pray that our friendships with these people enable them to see Jesus through us.

We have had a lot of comments about the video we sent out. We are really glad it has been helpful to people and helped to guide their prayers by seeing the reality of daily life. On Sunday, Jen attended a training session at Beit Immanuel run by an American organisation on how to respond in an attack. There was lots of good practical advice including a 2 hour session on emergency medical aid. Of course, as a nurse, it was of particular interest to her, however she has bruises from the tight tourniquets they practiced

applying, but she won the race for the person who could apply it the quickest and most accurately!

Kevin has spent lots of time in the community with other faith leaders and local shop keepers. In his robes, people have come to know him and often call out as they pass us, often wobbling on their bicycles or stopping the traffic while they pull up at the kerb! Many people have stopped him in the street to ask for prayer, blessings and to chat. We overheard a couple saying how nice it was to see a Priest in the community at the moment, and how reassuring it was. Please pray that in these difficult days, we can show them the peace that only Jesus brings.

Our evening routine at the moment starts with evening prayer at 6pm followed by cooking and showers at a reasonable time in case we should lose power or water, gas, electricity etc. We try and watch something lighthearted on Netflix so our minds can switch off as much as possible from what the night might hold. Frequently during the day, we give thanks for periods of quiet and for our safety, and each morning we give thanks for an uneventful night and the rest we have managed to get. Many times during the night when we can't sleep, we pray or listen to music. Sleep is not very refreshing at the moment, but we pray particularly for the peace talks tomorrow, for a ceasefire and a quieter time for all. In the case of an attack, we may lose power but will be back in touch asap.

We love getting your messages, songs, scripture and emails. Thank you for your encouragement and your prayers. Please feel free to share any of this email with friends, family, churches, house groups or anyone you think would find it helpful as they pray. We give thanks for you all and pray for your mission in sharing the love of Jesus.

With our love, Kevin and Jen

A prayer for peace — *Lord Jesus Christ, You are the true King of peace. In You alone is found freedom. Please free our world from conflict. Bring unity to troubled nations. Let Your glorious peace reign in every heart. Dispel all darkness and evil. Protect the dignity of every human life. Replace hatred with Your love. Give wisdom to world leaders. Free them from selfish ambition. Eliminate all violence and war.*

Glorious Virgin Mary, Saint Michael the Archangel, Every angel and saint: Please pray for peace. Pray for unity amongst nations. Pray for unity amongst all people. Pray for the most vulnerable. Pray for those suffering. Pray for the fearful. Pray for those most in need. Pray for us all.

Jesus, Son of the Living God, have mercy on us. Jesus, bear our prayers. Jesus, I trust in You! Amen.

A letter from Gaza

The following letter was written by Palestinian children living in Gaza, and was addressed to the Prime Minister, Sir Keir Starmer

Dear Prime Minister,

In my capacity as the President of the Palestinian Children's Council and on behalf of all the children in Gaza, I address you, esteemed Prime Minister. We write to you with hearts full of sorrow and spirits crushed by the daily suffering inflicted upon us by the brutal war.

We live in a constant state of fear and anxiety, with shells accompanying us around the clock, reaping lives, sparing only those fortunate enough to survive. Destruction and devastation surround us on all sides. Our question is: why must we children pay such a horrendous price?

The child protection laws that your country helped establish have not been applied to us. They have not considered our childhood, despite claiming to be its protectors, alongside many other countries.

We wake up every day to the sound of bombs and rockets, with no safe place to seek refuge. This violent war has taken our homes, schools, families, relatives, friends and classmates. It has forced us to sleep in poor tents and in the open air, our bodies scorched by the sun during the day and deprived of sleep at night due to constant airstrikes and random shelling.

We need your support and urgent intervention to end this tragedy.

We demand an immediate ceasefire and the establishment of peace because we, the children of Palestine, deserve to live in safety and peace. We also urge you to work on rebuilding our schools and hospitals that have been destroyed and to provide the necessary psychological and educational support so we can regain our lives and futures.

Stop the death by starvation, the killing by denying medicine, and the destruction of health centres. Bring back life through songs, poems and music. We are children who hope for a dignified life and do not wish for anyone to suffer.

Save our lives, dreams and rights, and preserve our childhood. We are not just numbers or news in media reports; we are living souls, carrying hope in our hearts, awaiting your swift and effective action.

Thank you for listening to our suppressed cries and for your efforts to bring justice and peace to Gaza.

Mais Abdel Hadi, Palestinian Children's Council President

King of glory, King of peace

A historic background to the Feast of Christ the King

As beautifully described in the Preface to the Eucharistic Prayer of this feast, the kingdom of Christ is “*an eternal and universal kingdom; a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace.*” Deep down in their hearts, all long for such a kingdom.

About a hundred years ago, “the war to end all wars” (World War I) had just taken between 15 and 22 million lives. This was a catastrophic shock to Europe, the heart of the western Christian world at the time. At the same time, to the east in Orthodox Christian Russia, the October Revolution of 1917 led to the murder of the Romanov imperial family in 1918 and culminated in the establishment of the Soviet Union by the Bolsheviks.

Hundreds of thousands of people were killed in the intervening years of Red Terror. Many millions more were murdered or starved in the years that followed. Meanwhile, the 1918 Spanish flu pandemic infected a third of the world’s population and caused some 17 to 50 million deaths. Upheaval was everywhere. Governments were reconstituting, borders were shifting, laws were unstable, and society was unmoored. All told, it was a time of great, great hardship. The world at that time was also experiencing an unprecedented rejection of God.

It was in this context that Pius XI, who gave us this wonderful feast, became Pope in 1922. His first encyclical, *Ubi Arcano*, speaks “*first, and most important of all,*” of the need of “*spiritual peace*” for mankind. This peace is possible only in and through “*the Kingdom of Christ,*” he writes. So shortly after he became pontiff, Pope Pius XI promulgated *Quas Primas* in 1925, creating for us the solemnity we celebrate on the last Sunday of October. In it we read, “*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.*”

Pius XI argued that the “*manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives*” and that “*as long as individuals and states refused to submit to the rule of our Saviour, there would be no really hopeful prospect of a lasting peace among nations.*”

We are called to give Christ the King lordship over every aspect of our lives. When we let him reign in our hearts, he gives us the gift of interior peace and joy. However, the sovereignty of Christ’s kingship extends over civil affairs, too. We must not be afraid to publicly share the great joy and peace his kingdom has brought to our own hearts, and our confidence that it can bring the same to our world, if only we would accept it.

Finding healing and hope: Our Lady of Sorrows and Moms who have lost a child

by Maria Cecilia Escobedo

Losing a child is one of the most devastating experiences any parent can endure. The grief is profound, and the pain often feels unbearable. In times of such profound loss, finding solace and hope can seem like an insurmountable challenge.

Yet, for many Christian mothers who have faced this unimaginable tragedy, turning to Our Lady of Sorrows has provided a source of strength, comfort, and ultimately, healing.

Our Lady of Sorrows, also known as the Sorrowful Mother or Mater Dolorosa, is a title given to Mary, the mother of Jesus, highlighting her immense suffering during the Passion of Christ. She is depicted with seven swords piercing her heart, symbolizing the Seven Sorrows she endured throughout her life.

These sorrows include the prophecy of Simeon, the flight into Egypt, the loss of the child Jesus in the temple, meeting Jesus on the way to Calvary, standing at the foot of the cross, witnessing Jesus' crucifixion, and holding his lifeless body after his descent from the cross.

For Christian moms who have lost a child, Our Lady of Sorrows becomes more than just a symbol of suffering; she becomes a beacon of empathy and understanding. Here's how Our Lady of Sorrows helps these grieving mothers find healing and hope:

1. *Understanding of Grief:* Our Lady of Sorrows understands the depths of a mother's grief because she herself experienced profound sorrow. Her empathy resonates deeply with mothers who are navigating the turbulent waters of loss. Knowing that Mary understands their pain intimately brings a sense of validation and companionship to grieving mothers.

2. *Model of Strength:* Despite her overwhelming sorrow, Mary remained steadfast in her faith and love for her Son. She stood at the foot of the cross, bearing witness to Jesus' agony, yet never faltering in her devotion. For grieving mothers, Our Lady of Sorrows serves as a model of strength and resilience. Her example inspires them to persevere through their own pain and cling to their faith, even in the darkest moments.

3. *Intercessor for Healing:* The Church teaches that Mary, as the Mother of God, holds a special place in the communion of saints and can intercede on behalf of those who seek her help. Many grieving mothers turn

to Our Lady of Sorrows in prayer, asking for her intercession in their journey towards healing. They find comfort in entrusting their pain and sorrow to her maternal care, believing that she will advocate for them before her Son.

4. *Companion in Suffering:* Our Lady of Sorrows walks alongside grieving mothers as a compassionate companion in their journey of sorrow. Just as Mary stood by Jesus in his hour of need, she stands by grieving mothers, offering them solace and support. Knowing that they are not alone in their suffering brings a profound sense of comfort to these mothers.

5. *Source of Hope:* Despite the darkness of her sorrows, Our Lady of Sorrows embodies the ultimate hope found in Christ's resurrection. She reminds grieving mothers that even in the midst of their pain, there is hope for healing and new life. Through her intercession, they are encouraged to trust in God's promise of eternal life and to find hope in the assurance that their children are in the loving embrace of the Lord.

Our Lady of Sorrows has played a pivotal role in my healing journey since the loss of my third son on March 31, 2012, which coincided with the Friday of Sorrows that year. Dedicated to Our Lady of Sorrows, the Friday before Good Friday holds profound significance for those who have experienced loss. It was on this poignant day that I traversed the somber corridors of the hospital to deliver my beloved son, who never had the opportunity to gaze upon me with his own eyes.

As I grappled with my own grief, I couldn't help but see parallels between Mary's sorrowful journey and my own. Like her, I learned that saying yes to life also meant accepting the reality of death, trusting in a greater beauty and love beyond our earthly understanding. Despite the pain, I found solace in the belief that my unborn children were cradled in the arms of our Lord, experiencing a reality far beyond our comprehension.

It was in this paradoxical union of life and death that I began to understand the true depth of what it means to say yes to life. Little did I know, just 16 months later, I would face another devastating loss with the death of Juan Diego.

In the journey of grief, Our Lady of Sorrows stands as a beacon of light, guiding Christian mothers who have lost a child towards healing and hope. Her understanding, strength, intercession, companionship, and message of hope offer comfort and consolation in the midst of profound sorrow. As these mothers cling to her maternal care, they find the strength to continue their journey with faith and courage, knowing that Our Lady of Sorrows walks with them every step of the way.

His Law is Love and his Gospel is Peace: two articles from Palestinian Christians on the Isreal-Gaza war

In the days following 7 October our social media feeds were flooded with horrific footages of Hamas's atrocities. Israeli women and children along with young and elderly men were butchered in cold blood. In one sense, what we saw was not new. As a Palestinian resident of the West Bank, this is the third war that I have witnessed during my lifetime. The difference this time was the sheer brutality. It was unprecedented.

The way civilians were butchered sent chilling waves of fear, along with confusion and shock among us. However, there were, and still are, some Palestinians who celebrated the "victorious resistance" of the Hamas attack. Some even went as far as handing out sweets – a traditional Palestinian custom when expressing happiness. As a Christian and a peace seeking civilian, I could never condone these barbaric atrocities.

But for many Palestinians, *any* kind of violent resistance against Israel can be justified. This is a heartbreaking reality. So is the fact that violence begets violence and innocent Gazans are now paying the heaviest price.

Israel is in a constant state of self-defence, so reverting to the use of military action is their default reaction. Sadly, this mechanism has proven to fail. My dream is that all the resources poured into war would be diverted into investing in Palestinian people's lives, but that would take a long-term commitment and a genuine care for humanity - both of which are lacking in the Israeli and Palestinian leadership.

For years, resources have been given to Hamas which were intended for the people of Gaza. These resources have been spent on building rockets and digging tunnels. The irony is that some of the rockets launched by Hamas have hit parts of the West Bank and killed and injured Palestinians.

Palestinians in the West Bank are in a state of mourning and anger over what is happening in Gaza, yet a significant percentage of them have started to realise that violence isn't going to make things better.

Christians should be praying for a ceasefire. Many would challenge this suggestion because it essentially takes away Israel's right to self-defence. I accept Israel needs to prevent future attacks, but innocent Palestinians are dying. And there are serious consequences to Israel's decision to inflict violence and bloodshed. Israel's enemy isn't one single terror group, it's a cunning, crafty ideology that knows how to scheme to cause more destruction.

Eighty-five percent of Hamas's members' properties were bombed by the Israeli army when they were young. Many have lost family members to

past Israeli bombing. The more kids go through pain and suffering, the more prone they are to being radicalised. If we agree that Hamas is an ideology, then reverting to violence and displacement of mostly innocent people is not just wrong, it's counter-productive. Tackling violence with violence simply perpetuates more violence.

Most people don't understand Jesus' teaching. It's too difficult. The bitter truth is we don't have realistic solutions to end the conflict right now. In an ideal world both sides will no longer invest their resources in military operations. Instead they will put their energy into pursuing productive and progressive avenues to restoring dignity to all civilians and victims. This long-term vision will require deep levels of commitment and sacrifice, married with patience and faith. But it can be done.

We long for the day when Isaiah 2,4 becomes a reality: "*He will judge between the nations and will settle disputes for many peoples. They will beat their swords into plowshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore.*"

(Lara is a Palestinian Christian who is currently based in the UK. Her article was originally published in Premier Christianity, 9 November 2023)

Politicians are arguing about labels. Some are demonizing every Palestinian in Gaza and the West Bank: *They are all terrorists or terrorist sympathizers. There are no innocents. They do not deserve to live.* Others are dismissing Israeli grief after the indefensible October 7 attacks by Hamas: *They are guilty of apartheid, ethnic cleansing, genocide. They got what they deserved.* All are speaking of war as the path to tranquility and security: *It is self-defense. It is our right.*

Language like this traps us in an ethic that justifies war and bloody violence. It is not a Christian ethic. Christians are called to provide a peaceful prophetic vision, a countercultural and distinctly Christlike stance.

Meanwhile, violence rules. People are suffering and being killed. How can we, in such a world, celebrate Christ the King, our Prince of Peace?

Palestinians and Israelis need a call to peace to replace the drums of war. Almost 14 million people live between the Jordan River and the Mediterranean Sea. About half are Palestinians, including Palestinian Israeli citizens, and half are Jews.

War will not resolve our conflict. We have tried many wars, but the results are always the same: Peace is lost on both sides. No one truly wins. We are losing our young men and women, our children, our dignity, and even our humanity. Wars will not heal our land or our souls or our pain. Killing our neighbour will not resolve our problems.

We need instead the courage of peace. We need peace in which Palestinians and Jews can live together in equality and justice. We need peace that overcomes ethnic differences. We need the peace of Jesus Christ, the vision of a kingdom in which “he himself is our peace” and has “put to death our hostility” (Ephesians 2,14–16).

This is not a small or easy vision. It requires difficult forgiveness (Matthew 18,21–35); love for each other, including the enemy (Matthew 5,43-48); teaching godliness (2 Peter 1,5–7); and advocating for missional justice (Isaiah 1,17). Christ himself, who broke “the power of him who holds the power of death” (Hebrews 2,14), is the embodiment of this vision. His life is the lesson we must keep on studying (1 Peter 2,21, John 13,12–15).

The alternative to this true peace is false security, if not everlasting war. Already, thousands of people have been killed. Hundreds of thousands are displaced. Many are deceived and believe that killing is the only answer to the evils and injustice we see. This is a satanic lie!

The security of Israelis cannot be separated from the security of Palestinians and vice versa. We live in the same land! We are God’s gift to each other—but sadly, we have become a source of pain for each other.

This is not God’s vision for us. We must repent, stop killing each other, and build a new future in which we honour each other. God’s vision is life, not death; love, not hate; mercy, not cruelty; equality, not injustice. “He will take pity on the weak and the needy and save the needy from death,” says Psalm 72,13–14. “He will rescue them from oppression and violence, for precious is their blood in his sight.”

The global church must learn this lesson of Christ’s peace too. It must insist on life for both Palestinians and Israelis. It must affirm God’s love and mercy for both peoples. It must offer hope to both Palestinians and Israelis—not a cheap hope that bypasses forgiveness and justice, and not a political hope rooted in war, killing, hatred, and revenge.

How can we embody the Prince of Peace for both Palestinians and Israelis? I suggest that we call for ceasefire. We serve all the ones who are hurting. We pray for a long-term solution in which Palestinians and Israelis can live together in peace. We empower the people of God in the land—both Messianic and Palestinian Christians—to keep the faith and follow Christ who taught us to love our enemies, forgive our killers, and create a new kingdom of “righteousness, peace and joy in the Holy Spirit” (Rom. 14:17).

(Yobanna Katanacho is is a Palestinian Israeli evangelical academic, currently living in Canada. Her article was originally published on 13 June 2024 in The Third Way)

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

Anniversaries of death

Order of Morning and Evening Prayer

Calendar for October 2023

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

*We pray for...*

- 1st Peace – *Bill Bailey pr., Pauline Taylor, Topsy Carter*
 2nd Children, victims of abuse
 3rd Priests, vocations – *Mary Turner*
 4th Dying
 5th Shrine of Walsingham – *Bernard Kemp pr.*
- 6th Our Parish – *Andrew Pask, Alan Jones*
 7th Peace – *Les Harris, Peter Dann*
 8th Grieving mothers – *Irene Turner*
 9th Lonely – *Doris Skoyles*
 10th Families – *Winifred Bibby, Donald Butler, Beryl Honebon*
 11th Expecting mothers – *Sylvia Dave, Donald Underhill*
 12th Cell of O.L.W. – *Dorothy Cook, Pamela Howell-Jones*
- 13th Our Parish
 14th Victims of human trafficking – *Olive Harvey*
 15th Persecuted Christians – *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 Our Parish – *Mary Goodsir*
 21st Politicians
 22nd Peace - *Tom Grierson*
 23rd Beechcroft & Conifers
 24th Married couples
 25th Sick – *Jean Peters, Richard Evans, Alan Smith*
 26th Homeless
- 27th Our Parish – *Joan Whitney*
 28th Our Bishops
 29th Peace – *Hilda Gentle*
 30th Departed – *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	90	2 Kings 6,1-23 Acts 26,24-end	17	115	2 Kings 24,1-17 1 Timothy 4
2	92	2 Kings 9,1-16 Acts 27,1-26	18	145, 146	Isaiah 55 Luke 1,1-4
3	96	2 Kings 9,17-end Acts 27,27-end	19	120	2 Kings 25,22-end 1 Timothy 5
4	97	2 Kings 12,1-19 Acts 28,1-16	20	2	Micah 4,1-5 Matthew 5,13-16
5	98	2 Kings 17,1-23 Acts 28,17-end	21	121	Judith 4 1 Timothy 6,1-10
6	131	Genesis 3,8-15 Luke 1,26-38	22	122	Judith 5 1 Timothy 6,11-end
7	99	2 Kings 17,24-end Philippians 1,1-11	23	123	Judith 6 2 Timothy 1,1-14
8	100	2 Kings 18,1-12 Philippians 1,12-end	24	125	Judith 7 2 Timothy 1,15-end
9	101	2 Kings 18,13-end Philippians 2,1-13	25	126	Judith 8 2 Timothy 2
10	103	2 Kings 19,1-19 Philippians 2,14-end	26	133	Judith 9 2 Timothy 3
11	106	2 Kings 19,20-36 Philippians 3	27	29, 110	Isaiah 32,1-8 Revelation 3,7-end
12	108	2 Kings 20 Philippians 4	28	116, 117	Wisdom 5,1-16 Luke 6,12-16
13	48, 150	Haggai 2,6-9 Hebrews 10,19-25	29	139	Judith 11 2 Timothy 4
14	111	2 Kings 21,1-18 1 Timothy 1	30	141	Judith 12 Titus 1
15	112	2 Kings 22 1 Timothy 2	31	142	Judith 13 Titus 2
16	113	2 Kings 23 1 Timothy 3			

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 109	1 Maccabees 3,27-41 Mark 15,16-32	17	148	2 Maccabees 7,20-41 John 16,1-15
2	118	1 Maccabees 3,42-end Mark 15,33-41	18	103	Isaiah 61,1-6 Colossians 4,7-end
3	124	1 Maccabees 4,1-25 Mark 15,42-end	19	119 v. 1-16	Tobit 1 John 16,23-end
4	127	1 Maccabees 4,26-35 Mark 16,1-8	20	46 or 67	Isaiah 52,7-10 John 17,20-end
5	128	1 Maccabees 4,36-end Mark 16,9-end	21	119 v. 17-32	Tobit 2 John 17,1-5
6	45 v. 10-17	Isaiah 7,10-14 Luke 1,39-47	22	119 v. 33-48	Tobit 3 John 17,6-19
7	129	1 Maccabees 6,1-17 John 13,1-11	23	119 v. 49-64	Tobit 4 John 17,20-end
8	130	1 Maccabees 6,18-47 John 13,12-20	24	119 v. 65-80	Tobit 5 John 18,1-11
9	134	1 Maccabees 7,1-20 John 13,21-30	25	119 v. 81-96	Tobit 6 John 18,12-27
10	135	1 Maccabees 7,21-end John 13,31-end	26	99, 100	Isaiah 10,33 - 11,9 1 Timothy 6,11-16
11	136	1 Maccabees 9,1-22 John 14,1-14	27	72	Daniel 5 John 6,1-15
12	137	1 Maccabees 14,4-15 John 14,15-end	28	119 v. 97-112	1 Maccabees 2,42-66 Jude 1,17-end
13	132	Jeremiah 7,1-11 1 Corinthians 3,9-17	29	119 v. 113-128	Tobit 7 John 19,17-30
14	138	2 Maccabees 4,7-17 John 15,1-11	30	119 v. 129-144	Tobit 8 John 19,31-end
15	140	2 Maccabees 6,12-end John 15,12-17	31	1, 5	Ecclesiasticus 44,1-15 Revelation 19,6-10
16	147	2 Maccabees 7,1-19 John 15,18-end			

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

Trinity Sunday: *ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of thy Divine Majesty to worship the Unity: We beseech thee, that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.*

At the very centre of the Christian Faith is the Mystery and the Dogma of the Holy Trinity, into whose Name we are baptized and by whose Name we are blessed. One cannot be a Christian without believing and confessing the Father and the Son and the Holy Ghost, Three Persons, and one God.

This Sunday and this week is the only time in the Church Year that the Collect is addressed to the Holy Trinity as one God. Normally the Collect is addressed to the Father through the Son.

The thrice “Holy” of the heavenly host in the Epistle has always been taken by the Church as a praising of each of the Three Persons, the Father and the Son and the Holy Ghost. It is used in the Liturgy for Holy Communion as such.

The Preface for Trinity Sunday within the Order for Holy Communion of the BCP (1662) is like the Collect unique in that it is addressed not to the Father but to the One Holy Trinity.

“It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto thee O Lord, Almighty Everlasting God. Who art one God, one Lord; not one only Person, but Three Persons in one Substance. For that which we believe of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality.”

To become more acquainted with the dogma of the Holy Trinity, as that was worked out in the Early Church, we turn to the *Quicumque Vult* (Athanasian Creed) which is appointed to be used at Morning Prayer on Trinity Sunday in the Book of Common Prayer of 1662. Though we seek to understand, our main vocation on this Sunday and during this week is to adore the Unity and the Trinity of the LORD our God!

The Rev'd Dr Peter Toon (+2009)

(With this Collect, over the past few years, all Collects in the Book of Common Prayer have been meditated upon with the help of the late Rev'd Toon's writings. We remind our readers that previous issues of the Parish Magazine - where the whole of this series can be read - is available on our parish website.)

A simple starter for 2 people

Jeanne James writes:

Ingredients:

- 2 uncooked sea bream fillets, skinned (your fishmonger can do this for you, or it is simple enough to do yourself if you have a steady hand and a sharp knife). Alternatively uncooked sea bass fillets can be used.
- 1 small orange
- half a teaspoon of white wine vinegar
- 1 tablespoon shelled pistachios, chopped
- 4 anchovy-stuffed olives, sliced into rings (I know that Waitrose have these.



If you don't like anchovies, any olives will do and if you don't like olives, God bless you!

- 12 small mint leaves
- sea salt flakes
- extra-virgin olive oil to drizzle

Method:

1. Finely slice the fish and lay out neatly over 2 serving plates.
2. Top and tail the orange, then use a sharp knife to cut away the skin and the pith. Cut out each segment, holding the orange over a bowl. Then put the segments in the bowl.
3. Pour the white wine vinegar over the segments then arrange them on top of the fish and drizzle a little of the liquid over too. Scatter over the pistachios, olive slices and mint leaves, then finish with a sprinkle of sea salt flakes and a good drizzle of oil.

Hungarian bean soup

I thought I would share with you a recipe for cold days - a rich, filling and hearty bean soup. I never measure the ingredients but, as Italians say, I go *a occhio e croce*, however I will try to give you some approximative amounts.

Start the evening before by soaking your beans overnight. I use two packs of different beans: butter, kidney, pinto... whatever I am “inspired” by. Make sure they have (more or less) the same cooking time though! This will give me enough soup for a few days. Soak the beans in plenty of water as they will soak up a lot and if you find yourself in the morning with some beans not fully immersed... well, do know that they will never cook properly!

Cook the previously (overnight) soaked beans with 1-2 whole carrots, parsnip, celery, a whole onion, and 2-3 bayleaves until they are ready. Keep the cooking water (and the beans, of course...)!

Chop finely a large (brown) onion and a bell pepper and fry them in some olive oil. Give them at least 10 minutes on medium heat. Once they are ready, add 4 peeled and crushed garlic cloves and 2 tablespoons of flour. Continue frying for 4-5 minutes, stirring constantly as both the flour and the garlic can burn easily.

Add half a teaspoon (both) of: ground pepper and caraway seeds (whole or ground); then a whole teaspoon (each) of salt, thyme, and smoked paprika; and 2-3 tablespoons of concentrated tomato puree. Blend it all until smooth with a hand-held blender.

Add 2 bayleaves, 4 sliced carrots, 2-3 sliced parsnips, 2-3 sliced celeries. Add enough cooking water (from the beans) so you cover all the vegetables. Cook until almost tender. Then add your beans and enough cooking water from the beans to cover everything (it's up to you how dense or how “soupy” you want it). Bring to boil and simmer for 5 minutes. Salt to taste.

Your bean soup is ready ... however ...

1) most families in Hungary will, at this point, add 2-3 tablespoons of vinegar — this might be a bit of an acquired taste, as they say; you could try it with just a small amount of soup first.

2) to make this soup even richer, together with the sliced (diced) vegetables, you can add one or more of the following: chorizo slices (sweet or spicy), cooked and smoked meet (diced - you can find some in the Polish section of any supermarket), Polish sausage slices.

(I should probably start taking photos when I am cooking...)

Harvest

Liz Evans writes:

Thank you to everyone who gave so generously to the Harvest Gifts, wow! the amount was amazing.

This year we divided the gifts between Westham Methodist Church food bank (dry gifts) and, for the third year, The Nest (fresh and some dry). Both places were extremely grateful for our donations. Patrick, the manager of The Nest, sent this message to everyone: *“Thank you so much for once again thinking of The Nest. I know that many families in Westham and surrounding area will be very grateful.”* Both The Nest and the Methodist Food Bank give a much needed service to Westham. If anyone wishes to donate anything to either please bring on a Sunday.

Walsingham 2024

It was with delight we arrived at the Shrine mid-afternoon on Sunday 1st September. As always, the usual tranquillity washed over me, not so much this year but by the end of the week yes.

On the first morning, as I walked outside the Shrine, I took this photo which reminded me of Keat’s Ode to Autumn.

On our last evening there, it was with extreme pride we watched our servers lead the procession of Our Lady. This is the second time we have been at a procession and our servers have been asked to lead.



32



Goodbye Summer (Fete) and Hello Christmas (Bazaar)...

Angela Matthews writes:



Well it looks like that's it for our summer this year, disappointing weather-wise but at least it was kind to us on the day of our Summer Fete! It turned out to be a lovely day encouraging people to stay in the sunshine and enjoy the BBQ in the garden along with the stalls outside. We raised a fabulous £1,722.50 which seemed amazing considering we were up against 5 other Fetes, two of which were all day!

Thank you again to all of you who helped in any way contributing to its continuing success.

We are now getting things organised for our Christmas Bazaar which is fast approaching on Saturday 30th November 11-1pm. As always requests for help and

donations will be in the weekly sheet along with other information so keep your eye out for those.

The stall list should be up by the time you read this so please add your name if you would like to run/help on a stall. We did struggle at the Fete to man the stalls so please help if you can. A few requests have been made for additional stalls we did not have last year, but we need people to run them! If you have any suggestions/questions please let any member of the Fundraising Team know and we will see what we can do.

What do we need??? Here are a few requests to start with (see weekly sheet for what to bring in, when and to who):

- 20 prizes for the Grand Draw (do you know anyone with a business who may like to donate a voucher)?
- 100 bottles for the Bottle Stall
- Unwanted new/unused gifts and candles for the Gift and Candle Stall

Thank you!



Wilderness

Irene Leader writes:

Wilderness experience; Dark night of the soul; Spiritual ennui. All unusual ways of expressing the same thing.

Does God withdraw from you? He promised He would be with us to the end of time. Matthew 28,20 “*And, Lo, I am with you always, even unto the end of the world.*”

If we have faith and remember that faith is only believing that God’s word is true, then we will believe that God will never withdraw from us because He has said so.

That’s amazing, and that is what God shows us – AMAZING GRACE – because we don’t and never could deserve it: it is given freely.

About 18 years ago I went through my own period of spiritual ennui: I went up as usual to take Communion and was kneeling at the Communion rail and felt absolutely nothing.

The dictionary describes ennui as a weariness/dissatisfaction/bored, which comes from a “loss of interest or the loss of a sense of excitement.” Now I’ve reflected on this, my spiritual ennui, I’ve struggled with this. Was I bored? I’d have said I’ve never been bored in my life. So, was it that I wasn’t feeling holy when I should have, after kneeling there? I remember saying to myself: “Surely, with the sheer number of saints that have prayed here over the centuries, I should, at least, feel something because this place is steeped in prayer” - the Sanctuary was lined with Saints looking down over the Communicants. But I did not feel anything!

Was I bored? If you’re always seeking for a feeling and you don’t get it and you move onto something else, then I guess that is bored – although I have never thought of it like that.

Yet, that was exactly the problem: I was looking for a feeling.

I thought this feeling of nothingness can’t be right, perhaps I’m not supposed to be worshipping here. So, I duly left and took myself off to The Salvation Army, thinking, “All that happy singing with tambourines, I will feel God’s presence.” For a while it was really good meeting new people and getting involved.

After a time, I missed Communion. They said that they have a mercy seat at the front to sit and pray. However, for me, I needed the Body and Blood of my Lord to sustain me. That became more important to me than enjoying myself with happy singing and new people.

I knew in my heart that I was an Anglican, but more than just going to any Anglican church, I needed a church that had a weekly Eucharist. So, I went back to the same altar rail that I had left a few months earlier.

Whilst I was there, I remembered something that a Padre had said to me once when I was in the Air Force. Something happened where I felt I was in disobedience to God, and because of this I felt I should not take Communion. He said to me, taking Communion is not something I am doing for God, it's something that God wants to give me.

It was only when I went back to holding my hands out to receive, did I realize the full meaning of those words. "Something He wants to give me" – that He'd already given: Jesus gave His life for me, and my taking the bread and wine was a reminder for me of what He had done.

Feelings/emotions change not only day by day, but hour by hour. It was no good my hoping to feel something at that altar rail – that's no relationship with the Lord. I was taking Communion because of the feeling I was getting from it. What was it? A warm glow, a pious feeling? I don't know what it was that I was getting then, but it was shallow and not worthy of Him. It certainly wasn't a living relationship; it was no relationship at all – it was a head knowledge but not of the heart.

What I didn't know then is that God is faithful: "We must hold fast to the hope we have in Him, because we can trust Him" (Hebrews 10,2); "If we are not faithful, He will still be faithful. Christ cannot deny who He is" (2 Timothy 2,13); "The Lord can be trusted to make you strong" (2 Thessalonians 3,3).

I have learned now not to trust my feeling but my knowledge of who God is: His nature and character; that whatever I feel like or do not feel like, praise and worship Him anyway, and put my heart and soul into it because even my best expression of praise does in no way come close to the worship that He deserves because of what He has done for me. *

That was my wilderness experience. Wilderness experiences are a time for growing, a time of learning. I don't believe they are sent by God; I believe my inadequacies create times of wilderness, but I know He uses them to grow me.

* [EN] This same sentiment is so beautifully expressed in the famous hymn of St. Thomas Aquinas (+1274) *Lauda Sion* also present in the New English Hymnal: "*Spend thyself, his honour raising, / Who surpasseth all thy praising; / Never canst thou reach his due.*" Further readings about spiritual darkness can be found in the writings of St. Teresa of Avila, St. John of the Cross, Mother Teresa of Calcutta.

Saint of the month: St. Bridget of Sweden, Widow
A holy life in the marketplace...

8 October

Patron Saint of Europe, Sweden, widows, and of holy death, from the age of 7, Bridget had visions of Christ crucified. Her visions formed the basis for her activity—always with the emphasis on charity rather than spiritual favours.

At the court — Having been born into the Royal family, Bridget lived her married life in the court of the Swedish king, Magnus II. She constantly strove to exert her good influence over him and while never fully reforming, he did give her land and buildings to found a monastery for men and women. This group eventually expanded into an Order known as the Bridgetines.

Mother of eight children—the second eldest was Saint Catherine of Sweden—Bridget lived the strict life of a penitent after her husband's death.

Bridget was a friend and counsellor to many priests and theologians of her day and was known for her charitable acts, especially caring for the sick. However, the royalty appeared more content to admire Bridget's piety rather than to follow her example

Visions — When ten years of age, she heard a sermon on the bitter passion and death of our Lord, which made a deep impression on her young and tender heart. In the following night, Christ appeared to her, hanging on the Cross, while streams of blood flowed from His wounds. Bridget, deeply moved, cried out: "O, Lord, who has so maltreated you?" "Those who despise My love," answered Christ. This vision remained in Bridget's memory and caused her, from that hour, to manifest the most tender devotion to the Passion and Death of the Saviour, of which she could never think without shedding tears.

Years later, Bridget's visions, rather than isolating her from the affairs of the world, involved her in many contemporary issues, whether they be royal policy or the years that the Pope lived in exile in Avignon, France, whom he urged to return to Rome. She saw no contradiction between mystical experience and secular activity, and her life is a testimony to the possibility of a holy life in the marketplace.

Shortly before her death, she described a vision of the birth of Jesus which had a great influence on depictions of the Nativity of Jesus in art: "*The Virgin knelt down with great veneration in an attitude of prayer, and her back was turned to the manger. And while she was standing thus in prayer, I saw the child in her womb*

move and suddenly in a moment she gave birth to her son, from whom radiated such an ineffable light and splendour, that the sun was not comparable to it, nor did the candle that Saint Joseph had put there give any light at all. I saw the glorious Infant lying on the ground naked and shining. His body was pure from any kind of soil and impurity. Then I heard also the singing of the angels, which was of miraculous sweetness and great beauty.”

The Bridgettines — The original Bridgettine order, not unusually for those times, was open to both men and women. It was a “double order,” each convent having attached to it a small community of canons to act as chaplains, but under the government of the abbess. The nuns were strictly enclosed, emphasizing scholarship and study, but the monks served additionally as preachers and itinerant missionaries. The individual monasteries were each subject to the local Bishop.

Pilgrimages and death — In 1350, a year of jubilee, Bridget braved a plague-stricken Europe to make a pilgrimage to Rome. Although she never returned to Sweden, her years in Rome were far from happy, being hounded by debts and by opposition to her work against Church abuses. During these years the Lord Jesus, in a vision, dictated to her fifteen prayers in honour of His Passion.

A final pilgrimage to the Holy Land, marred by shipwreck and the death of her son, Charles, eventually led to her death in Rome in 1373.

Legacy — Bridget of Sweden was a devout Christian woman who inspired her own nation and its rulers to live a more religious and moral life. In her travels to other nations and cities she would encourage others toward the religious and pious life, even scolding those rulers who she found wanting. Through her revelatory writings and prayers she influenced much of Europe, as her works were added to a number of liturgical texts.

Her order spread widely in Sweden and Norway, and played a remarkable part in promoting culture and literature until its suppression in 1595 during the Protestant Reformation. In England, the Bridgettine convent of Syon Abbey at Isleworth, Middlesex, was royally endowed by Henry V of England in 1415, and became one of the richest, most fashionable, and influential nunneries in the country. By 1515 it expanded to 27 houses, 13 of them in Scandinavia and spread to other lands reached an eventual total of 80. The English convent was abandoned during the reign of Elizabeth I but was reestablished in 1861. It remains until today at Syon House now at Chudleigh in Devon.

In 1999, Pope John Paul II named Bridget as a patron saint of Europe. Her shrine is at Vadstena convent, the main site of her Order.

Know the Bible! - The Book of Numbers

Though having a handful of famous stories in it, the fourth book of the Bible, the Book of Numbers, does not receive much attention from most Bible readers. Which is a real shame as Numbers tells about a crucial moment of the history of salvation and is thus a key to a more profound understanding of the rest of the Holy Scripture.

The Book of Numbers picks up where Exodus left us: at the foot of Mount Sinai. The whole book is about the journey from Sinai all the way to the plains of Moab, just across the Jordan river, gateway to the promised land that Israel hopes to inhabit. The sad news about Numbers is that this journey does not turn out to be a great one...

In the whole book special attention is given to three main protagonists: the entire nation; the Levites (one of the 12 groups of families, called tribes, chosen to exercise priestly service; Moses, Israel's prophet and leader, and Aaron, the high priest, are both from this tribe); God himself.

Numbers can be divided into three major sections: 1) Israel's sojourn at the foot of Mount Sion; 2) the time spent in Paran where Israel makes a really bad choice; 3) the days in the plains of Moab.

1) At Mount Sinai, in a census, Moses *numbers* the people (hence the name *Numbers* for the book) and sets up the order of the (moving) camp. At the centre of the camp is God, dwelling in the tabernacle and providing shelter, guidance, and protection. Around the tabernacle are the Levites; and finally around them the rest of Israel. As the journey begins, everything goes sour quickly: the people complain about their leaders; Aaron and Miriam complain about Moses, questioning him as sole leader. God punishes them all for their rebellion: plague comes and even Miriam, Moses' sister, has leprosy.

2) As Israel reaches Paran, Moses sends 12 spies to explore the promised land. On their return, the spies declare the land to be really good. However, ten spies insist: the people living in those lands are too strong for Israel to defeat. The two remaining spies, Joshua and Callum, try to encourage Israel: God will be faithful and will help them to conquer the land.

Israel prefers to listen to the 10 spies, they even plot to kill Moses and to go back to Egypt. God, in an ironic sense, listens to them and says: fine, I give you what you want, you will indeed *not* enter that land. However, instead of depriving all future generations of his promise, God will make this generation perish over 40 years in the desert and fulfil his promise only to their children. At the end of the second section, some laws are given by God to Israel regarding their future life in the land this generation has just lost. At the same time, the two faithful spies are promised entry to the land. God not

only judges in justice those who do not believe but also shows mercy and justice in sparing and rewarding those who obey him.

Shortly after the first rebellion, a second one takes place: some Levites refuse to accept that only Aaron's family should be priests. Their punishment is even more dramatic: the earth opens up, swallows the rebels, and fire devours most of them! Some, however, survived and their descendants will write some of the Psalms. Yet again an example of divine justice: judgement and mercy; punishment and reward. Respecting their bad decisions, God still finds ways to spare future generations from the consequences of rebellion. Just as a few chapters earlier new laws were given regarding the land against which Israel rebelled, now additional new laws are given regarding priesthood against which some Levites rebelled.

In the 40-year gap that follows, while Israel wanders in the desert, those initially numbered die - including Aaron and Miriam. In the whole book, but especially in these chapters, God is constantly finding new ways of being faithful to his promises even when his people distrust or disobey him. What a fascinating and consoling portrait of God! This portrait is, indeed, the main reason why Numbers is so important.

3) In the final part of Numbers Israel (a new generation!) reaches the plains of Moab. A new census takes place: this time those are being numbered who will enter the promised land. Though they do not know it yet, to them, too, a choice will be given in the next book. Phineas, Aaron's grandson, shows such zeal for God and his laws, that his priesthood, and that of his descendants, is reaffirmed. Two tribes, and half of a third one, tell Moses they actually like it in Moab and would rather settle there. He allows them to do so as long as they remain faithful to the rest of Israel. In this act God starts fulfilling his promise: he is giving land to his people. Moses appoints Joshua as his successor, and then dies. He was allowed to see the promised land from a mountain top but not to enter it because he, too, had disobeyed and distrusted God.

In a small "detour" we see Israel's enemies hiring a prophet, Balaam, to curse God's people. He goes along with it (his donkey will turn out to be more clever) but God, though Balm will try 7 times to curse Israel, only allows him to pronounce blessings. Even if Israel is rebellious and unfaithful, God does not abandon them.

Numbers shows clearly the generational impact of people's choice. Their disobedience has consequences but God finds ways to spare those loyal to him and comes up with new opportunity for the new generation to make their own choices. We will see this everywhere through the Old Testament and it starts here, in the fourth book of the Bible.

The Psalms

Psalms 42 & 43: Yearning for God

With their identical refrains, these two psalms form one song. David uses deeply moving words in these prayers to express the suffering he had to endure and refers to the time when he had to live in exile, far away from Jerusalem and the Temple. He pines away in longing for the time he had once been privileged to spend in the house of God. In all sincerity he pours out his mortally wounded soul in deeply moving lamentation; with ruthless veracity he contends for the God whom he fears to lose.

Verses 1-5 (42) — With his opening words, David expresses the grief which has come over him because of his yearning for God. His souls is bound to pine away without God. He is thirsting for the Living God. Just imagine a hind which, in the blazing heat of the summer, stretches its neck forward as far as it possibly can, searching in vain for water in the dried-up bed of the brook to quench its burning thirst. For someone who sees his own relationship with God in such a manner, faith is the most elementary function of his life.

No wonder then that these Psalms became part of the Church's liturgy and were recited first by the priest and later on by the whole congregation at the beginning of every Eucharist. It is, indeed, with this deep desire we must approach God and his Sacraments, especially the Eucharist - time spent away from God should make us feel a burning thirst for Him.

David's greatest desire is to be permitted to appear in God's presence. His grief, as he dwells in a pagan land, becomes an almost intolerable torture and the scornful question of his enemies only adds insult to injury: "Where is your God?" As if He were not a true God, a living God, an ever-present God!

At this point David takes refuge in the memory of those hallowed hours he spent in the Temple. He recalls the times when he ascended the Temple in solemn procession, joining in the shouts of joy and testimony of other worshippers. During those festivals he, together with the whole of the chosen people, was assured of the nearness of his God, filling his soul with rapture.

In a touching dialogue with his own soul, David almost rebukes himself. He realises that weeping and grieving are not helping him, but only make his suffering worse by adding sadness to it. Finally, he discovers the only words that will lead him out of his present darkness: "Wait for God!" A testimony to the strength of faith which while does not see deliverance yet, it

knows nonetheless that it will not be denied him, that the hour will come when he will feel and experience God's nearness again.

Verses 6-11 (42) — However, his faith is not yet able to dispel all darkness of grief. His homesickness after the Temple, which had led to such heart-pangs, recurs with renewed force.

In this deep, dark suffering of his soul, David starts to live out this exile as punishment. Yet he tries to take hold of the hand that he believes is chastening him which is further proof of his living faith. He knows that no one else but God can deliver him.

No wonder his heart is on the verge of breaking as he has to listen yet again to the scornful question of his enemies: "Where is your God?"

Against the background of this desperate struggle between faith and feelings of abandonment, his soul exclaims in a last, almost superhuman effort: "Wait for God; for I shall yet testify him that he is my help and my God!"

Verses 1-5 (43) — The struggle, God allowed David's soul to fall into, finally bears its fruits: he is now able to pass victoriously through the darkness of his suffering to the certainty of faith: his prayer has been granted. The words of the psalm slowly leave behind all doubt and darkness, and are reverted in hope. The assurance of the reality of God makes the mockery of his enemies void. He boldly calls upon God - not as punishment against his enemies, not as vindication of his own (presumed) righteousness, but that God's faithfulness and greatness might be revealed.

However, David's faith - anyone's faith! - is not perfect. He still needs a tangible proof or assurance in support of his faith so he prays that he may return to the Temple in order to be able to experience there the joyous nearness of God. His prayer, his petition are expressed in beautiful and heartfelt phrases: may God send out his light and his faithfulness as friendly messengers that they may lead him home into the house of his God where he will finally rejoice with thanksgiving.

Finally the struggle that had raged in his soul, has calmed down. The anticipation of his future encounter with God in the sacred festivals he already experienced in the past makes his once melancholic memories into a source of renewed faith and joyous hope. Lamentation and supplication are gone, struggle and doubts have come to a successful conclusion.

What truly touches our hearts in these psalms are not only their high artistic quality and lifelike portrait of struggles in the text but rather the discovery of the fact that a man's longing for God is a power that sustains him through fear and torment, doubt and temptation, till he triumphs in faith.

The Rosary: Overcoming evil and making reparation

by Dr. R. Jared Staudt

The Church dedicates the month of October to the Rosary, that simple but beautiful prayer filled with holy power. The Rosary offers us a great weapon in spiritual battle. After the Mass, no other prayer has been encouraged so regularly by the Church. Our Lady, across many of her apparitions, asks us to pray it every day.

Why? In part because the 20 minutes of prayer it requires forms a basis for the daily practice of meditation, which is necessary for growth in Christian life. Though many people complain that it can become formulaic, the Rosary should become a profound form of personal prayer, as the prayers of each bead address God and Our Lady directly: “Our Father,” “Hail (or even “hello”) Mary,” Glory be to the Father, Son, and Holy Spirit,” and “O My Jesus.” Meditating on the mysteries of our salvation draws us daily into the reality of our faith.

The Rosary serves as a means of fighting against the many forces of evil that oppress us by drawing us close to Jesus and Mary. As an act of love, it also makes reparation for sin — both our own sins and for a world that has turned against God.

The Rosary in particular has been used for teaching the faith and overcoming difficulties. St. Dominic often receives credit for popularizing the Rosary in his efforts to preach to the Albigensians of southern France in the 13th century.

The historical record points to a more gradual development that engages all of the major religious orders. Strings of beads first became common in the 11th century, with the name Paternosters (“Ourfather”) because they were used for reciting 50 Our Fathers. By the next century, Ave Marias were added, beginning the practice of the Rosary in rudimentary form. It was the Cistercian Order that their lay members who could not read, began the practice of praying 150 Hail Marys taking the place of psalms.



It was a Carthusian, Dominic of Prussia, who added the Our Father and Glory Be to the Rosary while meditating on the mysteries in the 15th century, while the Franciscans promoted their own version of the Rosary, dedicated to the Seven Joys of Mary. However, it was the Dominican version of the Rosary that became established in the entire Church with the fifteen classic mysteries of joy, sorrow, and glory. It was greatly promulgated by the Dominican Pope, St. Pius V, who also established the feast of the Our Lady of the Rosary in 1571, in thanksgiving for the Battle of Lepanto.

Even afterward, the Rosary continued to take shape, with Our Lady of Fatima asking for the addition of the “*O My Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to heaven, especially those who are in most need of thy mercy*” at the end of each decade in 1917.

Rooted in ancient prayers to Our Lady and taking shape in the Middle Ages, the Rosary has been put forward as a great weapon against the evils of our age. When Our Lady appeared to the three children in Fatima in 1917, she asked them to “*Say the Rosary every day to obtain peace for the world and the end of the war.*” By adding a prayer to the Rosary, she pointed us to the need to pray for those “most in need,” asking mercy for them, especially that all of us would be saved “from the fires of hell,” which the children were shown.

She also asked specifically for prayers of reparation: “Sacrifice yourselves for sinners and say many times, especially when you make some sacrifice: ‘O Jesus, it is for Thy love, for the conversion of sinners and in reparation for sins committed against the Immaculate Heart of Mary.’” Mary said that praying the Rosary and honouring her Immaculate Heart on the First Saturday of the month would end World War I and overcome the horrors of Communism.

The Rosary offers us such a simple solution, which, therefore, can be easily overlooked. Jesus has already overcome all evil and sin in the world, but he invites us to cooperate with his work for our salvation. Mary asks us to spend time with her and Jesus each day as an act of love and reparation in order to obtain peace and conversion.

In praying the Rosary, we are standing alongside of our fellow sinners, praying for them when they are not and asking the Lord to have mercy on them. As an act of love, this makes reparation, which the Catechism’s glossary describes as “making amends for a wrong done or for an offense, especially for sin, which is an offense against God.”

Let’s not overlook such a simple answer to the world’s problems. Prayer truly provides the means forward for humanity as we recover our obedience to God and make amends for turning away from him.

Vicar

Fr Gregory Lipovsky - vicar@stpaulsweymouth.org - 07796 963703 - The Vicarage, 58 Abbotsbury Road, Weymouth, DT4 0BJ

The Vicar's day-off is Tuesday. With enquiries about Baptisms, Weddings, Banns, or Funerals, please, contact the Vicar.

Assistant Priest

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

St. Paul's	Fleet
<u>Churchwardens</u> Jeanne James jeannejames@uwclub.net 07854 275895 Sharon Waight sharonwaight3@gmail.com 07879 681900	<u>Churchwardens</u> John Coombe john@seabarn.co.uk Anthea Spearing antheasp@googlemail.com
<u>Parish Office</u> 01305 771217 stpweymouth@gmail.com	<u>Parish Office</u> 01305 782757 geofftaylor919@btinternet.com

S.P.O.T.

01305 750951

Parish Hall & Activities

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

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

www.stpaulsweymouth.org