

# HIGH TIDE

*Parish  
Magazine*

*Weymouth  
St Paul  
with Fleet*

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*Deep and beautiful articles about the Holy Rosary will become empty words unless we do what they call us to do: actually, pray it! If you don’t know how, learn it now!*

*Many thanks to all who have contributed to this issue of the Parish Magazine and to Liz Evans for the proofreading. The next Magazine will be published on **Sunday 26<sup>th</sup> Oct.** Please, send all articles, information, news you wish to be publish by Sunday 19<sup>th</sup> Oct.*

Front cover: “The Virgin of the Rosary” (ca. 1575-80) by Bartolomé Esteban Murillo; oil on canvas (detail); Dulwich Picture Gallery, London (U.K.)

## From the Vicar

Dearly Beloved,

As most of you know, I have just returned from a short cruise to the Norwegian fjords, deeply impressed by the beauty of the scenery. Towering cliffs, still waters, waterfalls, and small villages dotted along the shoreline (Olden is just unforgettable!). What struck us, alongside the natural beauty, was the friendliness of the people we met. These two gifts of Norway, beauty and kindness, left us with the desire of further visits and holidays so we can discover even more of this amazing country.

It is Friday morning when I am writing this letter and there are two important moments in our parish life I am preparing for: Lesley Thomas's funeral and St. Paul's very first Mission Day. And, in my head, there is a link between these two events and the Norwegian cruise...

As I mentioned above, beauty and kindness elicited curiosity, openness and even affection towards a country I had never visited before to an extent that now I want to engage with that country further. While I still know and have seen only very little of Norway, I am already in love with it! Through beauty and kindness, Norway has stolen my heart.

We are citizens of a Kingdom (Philippians 3,20) the beauty of which exceeds anything human eyes have ever seen. And our churches are this Kingdom's "*Tourist Offices*"; it is up to us to make sure people know about the "*attractions*" of this kingdom: God, truth, beauty, life, charity, hope, love, joy... It is our vocation, through beauty and kindness, to steal people's hearts.

Lesley's charm, in the years I knew her, was her unpretentious and sincere kindness. Always with a smile on her face, uttering only words of kindness. I never heard her saying anything bad about anyone. She was also part of the choir for many years because she loved what music offered her: beauty. Kindness and love of beauty made her a faithful and kind "staff" of the Kingdom's "*tourist office*". It was her way of proclaiming the Gospel.

Tomorrow, at our very first Mission Day, it is our turn to make people fall in love with the Kingdom. The "beauty" part of our mission is given: our faith, worship, music, building, social and community life are all marked by some form of beauty. But what about kindness? Are we people who are sincerely kind enough to attract others to God's Kingdom?

For St. Thomas Aquinas true kindness is grounded in humility. They are interwoven virtues. Humility keeps us grounded in truth about who we are before God, enabling us to practice kindness: we are willing to treat others with kindness because we do not think ourselves above them.

According to St. Thomas a proud person resents lowering themselves to serve others but the humble person can do so gladly. Thus true kindness is humility in action. Both humility and kindness are rooted in charity: the former orders us rightly to God while the latter orders us rightly to neighbour. For Aquinas, the two virtues form a harmony: humility without kindness risks becoming self-absorbed; kindness without humility risks becoming patronising. Together they reflect the life of charity.

*“God resists the proud”* (James 4,6). St. Paul’s success—not only at our Mission Day but in general—depends on our humility and kindness. Without these two virtues we have no future. Luckily for us, we have a highly effective way to grow in humility and kindness: the Rosary. Kindness and humility are at the heart of the Holy Rosary, this is why the Church continues to encourage us to pick up those beads and pray.

The Rosary is not complicated, not reserved for the especially holy, and not beyond the reach of busy people. It takes about twenty minutes. We all waste twenty minutes a day on something. But the Rosary uses those minutes to do something vital—to bring us back to the central mysteries of our faith: that we are so much loved that God became flesh for us, suffered and died on the cross, and triumphed for us over sin and death.

When we pray the Rosary, we do not just pray for ourselves. Every Hail Mary is a petition “for us sinners.” It is a prayer of solidarity. It teaches us to take our eyes off ourselves for a while and to pray not only for “me” but for “us”: for peace in war-torn lands, for sinners in need of conversion, for families struggling, for the sick and the dying. It teaches us humility and kindness. Twenty minutes of prayer each day will not change the world tomorrow. But over time it changes us and through us the world. That is why the Church, saints, popes and bishops, and Our Lady herself keep putting the Rosary into our hands.

So let us pray the Rosary. If you have never prayed it before, begin with a single decade. If you used to pray it, take it up again. If you already pray it, consider inviting someone else to join you. The world has many problems, and none of us can solve them all. But each of us can pray.

If we embrace humility and kindness, nourished by the Rosary, we become living “tourist offices” of God’s Kingdom—signs of beauty and love that draw others to Christ. In this way, our parish will not simply exist, but become a place where others may glimpse, and fall in love with, God’s Kingdom.

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

*Fr. Gregory*

## Spot the differences

*Liz Evans writes:*

While at Walsingham Jeanne and I noticed that the statue of Our Lady in The Holy House was different from last year. We wondered if you could spot the differences.

I did contact the team at the Shrine and asked the following questions.

‘We have just come back from another wonderful yearly pilgrimage to the Shrine. We noticed that the statue of Our Lady in the Holy House is a different one this year. I am going to write a piece for our magazine and would like to ask why it was changed and if you do this often and for how long between each change?’

Also, one of our young servers carried our Lady on the procession and was told by the person who was supposed to be carrying her that it was a different one again with the same question as above.

Their answer: I’ve been to visit the holy House and Mary this morning. The stature currently in the Holy House is the statute that is always there. I believe she is a permanent fixture as it were. What might have made her look different is that she has a variety of mantles that she wears, these like the other fabric in church get changed with the colours of the church seasons; so, in Lent she is stripped of all adornments. Mary also has a jewellery box and a collection of crowns that get changed for different occasions.

We do have a replica statue which is the statue that goes on tour; so, will be travelling to Peterborough for the festival on Saturday 20<sup>th</sup>. The statue that is carried around the garden for processions is also a different statue and we have a few versions of this; a much lighter one for children for when we do our children’s events.



## Unusual English words you probably didn't know (2)

*Jeanne James writes:*

1. Brouhaha – A noisy, overexcited reaction.
2. Pettifogger – A lawyer who takes on trivial or disreputable cases.
3. Philodox – A person who loves their own opinion.
4. Quire – 24 sheets of paper.
5. Ratoon – A sprout from the root of a plant, like sugarcane.
6. Rigmarole – A long, complicated and confusing procedure or story.
7. Sialoquent – Someone who spits while talking.
8. Skedaddle – To leave or flee quickly.
9. Slubberdegullion – A dirty, slobbering or worthless fellow.
10. Snollygoster – A shrewd, unprincipled person (especially in politics).
11. Susurrus – A soft murmur or whisper.
12. Tittynope – A small portion of food or drink left over.
13. Ulotrichous – Having woolly or tightly curled hair.
14. Ultracrepidarian – One who speaks beyond their knowledge.
15. Wamble – A queasy or uneasy feeling in the stomach.
16. Whippersnapper – A young, overconfident person.
17. Widdershins – Moving anticlockwise or in the wrong direction.
18. Xertz – To gulp something down greedily.
19. Xylopolist – A seller of wood.
20. Yaffle – To eat or drink noisily.
21. Yen – A deep, passionate desire or craving.
22. Zarf – A holder for a hot coffee cup.
23. Zugzwang – A chess situation where any move worsens your position.
24. Zenzizenzizenic – A number raised to the 8<sup>th</sup> power (obsolete maths term).
25. Apricity – The warmth of the sun on a cold day.

*(Bonus task: which unusual words do the below images go with?)*



## **A brief history of Glastonbury**

Glastonbury Abbey, nestled in Somerset, has long been shrouded in legend and faith. Founded in the 7<sup>th</sup> century, it grew into one of the richest monasteries in England, renowned as a centre of pilgrimage. Tradition holds that St. Joseph of Arimathea brought the Holy Grail here, planting his staff which blossomed into the famous Glastonbury Thorn. Medieval pilgrims came to venerate the relics of saints and to honour Mary, for devotion to Our Lady flourished in the Abbey's liturgy and processions. After the dissolution under Henry VIII, the Abbey fell to ruin.

October, the month of the Rosary, recalls how monasteries like Glastonbury spread Marian prayer across Christendom.

In this month of October, dedicated to the Holy Rosary, Glastonbury gently reminds us that Christian pilgrimage—whether to holy places or through the beads of the Rosary—is always a journey toward Christ in the company of his Mother.

### **The 101<sup>st</sup> Glastonbury Pilgrimage: Our Lady of Hope — “Sing we of the Blessed Mother”**

*Sharon Waight writes:*

It was a real privilege and honour for our Servers from St Paul's to serve at the Pilgrimage Mass and lead the Procession of witness on Saturday 6<sup>th</sup> September 2025 at Glastonbury. This year is designated as a Year of Hope by the late Holy Father, Pope Francis. Our Lady is a true example of Hope for us all.

*Pam Winspear writes:*

We went early on the 6<sup>th</sup> of September to the 101<sup>st</sup> pilgrimage. It was a really good service with our own Servers taking part.

After the service: a chat and a picnic in the abbey grounds. Then a walk to the town and at 3pm, a Procession back to the Abbey led by our Servers, and with everybody singing hymns. This was followed by prayers and Benediction.

Very well done, St. Paul's Altar Servers!

There were a lot of people there; a pity there were not more of us from St. Paul's.

A worthwhile day out for those of us who went, and we look forward to going again next year. Why don't you come and join us?!



## Pondering the gift of our guardian angels

by Donald Jacob Uitvlugt:



*“By envy of the devil, death entered the world.”*

With this verse, the book of Wisdom (2,24) gives a deep glimpse into the mystery of the Fall. Genesis tells us why Adam and Eve sinned—the deception of the serpent—but it doesn’t say why the serpent would tempt the ancestors of the human race in the first place. Wisdom gives an answer: envy.

However, this answer raises another question. Even the least angel is a creature far superior to a human being. How much more so one of the cherubim like Lucifer? What could man possess that an angel could possibly envy? Certain theologians, starting in the late Middle Ages, offered a possible

answer, and it has to do with the devil’s own fall, with the choice that forever separated the good angels from the bad.

The Catechism of the Catholic Church (391-395) speaks briefly about the fall of the bad angels, calling it a *“free choice of these created spirits, who radically and irrevocably rejected God and his reign”* (392). The Catechism assumes an analogy between the fall of the angels and the fall of man, and many theologians posit that as man was tested, so were the angels.

The Catechism does not specify the exact nature of the test, so what follows is a theological speculation, subject always to the final say of the Church. If we ask how the angels were tested, certain theologians give a very interesting answer. They suggest that the angels were given a glimpse of God’s intention not only to create humanity but even for the Second Person of the Trinity to become incarnate as man (Jesus).

The good angels accepted this plan of God. But Lucifer knew his superiority over humanity. If God were to assume the nature of a creature, certainly it would be more fitting for Him to assume an angelic nature. Out of envy about this plan, Lucifer and the angels that followed him decided that they would not worship or serve the Incarnate Word and thus fell.

Certain mystics take this theological opinion a step further. Meditating upon the Woman clothed with the Sun in the book of Revelation, Venerable Maria of Agreda teaches that the angels were given a foreknowledge of the

Virgin Mary. They saw her in the mind of God and were informed that the Word would become incarnate through her. The fallen angels chose to reject God because that would have meant serving Mary.

These two opinions on the nature of the angels' test are, of course, not contradictory. To reject the Incarnate Word is to reject Mary. To reject Mary is to reject the Incarnate Word. I believe (again, subject always to correction by the Church) that the knowledge given to the angels was of the Whole Christ—Head and members. The angels saw that the Word would become incarnate in an immaculate Virgin, and by so doing would call every human being to become united to Him.

This is what the devil could not stand. The thought of beings made of matter, of flesh and blood, raised up through the Incarnation to the dignity of adopted children of God.

All these ideas probably come across as high-flying theological speculations. Why would it matter? If the angels' test involved a vision of Christ, Head and members, what difference does it make?

Let's shift our focus a little and look at the angelic test for a moment, not from the point of view of the fallen angels, but of the good angels. The devils fell by choosing not to serve. That implies that the good angels were confirmed in grace because they chose to serve. They saw the place in the plan of the Incarnation in which God was calling them to act, and they accepted that calling with their entire being.

St. Michael passed by standing up to the pride and envy of Lucifer. With his cry of *"Who is like God?"* he became the warrior-protector of the people of God. St. Gabriel passed by consenting to be the herald of the Incarnation. St. Rafael passed by consenting to bring healing to God's people on their pilgrim journey to heaven.

And if all the above is true, consider finally our guardian angels. Is it not possible that our angels, they who *"always behold the Father's face"* in heaven, were given a vision of the Whole Christ and, in looking at the Body of Christ, they saw you and me? Your angel, shortly after his creation, saw who you are called to be in the Body of Christ, and he pledged his entire being to assist you in that calling.

Your guardian angel passed his moment of trial and became confirmed in grace because he glimpsed who you are supposed to be in God and chose to do everything in his power to bring that vision into reality. His activity never overwhelms the choices of your free will, but he remains ever ready to offer what aid he can. This is who God has called him to be from the beginning of time. How dear indeed should these Guardians be to us. Let us always keep ourselves open to their ministry.

# Lepanto, the Poles, Islam, and Our Lady

by Derya M. Little:

Not many countries have their own names in Turkish. We usually use an adaptation of the French word, like *İngiltere* for England, or *Almanya* for Germany. But the Polish had been a pebble in the shoe of the Ottoman Empire for so long that they earned their own word. *Leh* for the Pole, and *Lehistan* for Poland.

If there is a country that knows the potential threat from Islam, or from Muslim countries, it is Poland. The history textbooks of my secular education in Turkey can attest to what kinds of menace it had become to the expansion of Islam. It had its own subtitle in each chapter about the Empire that brought Islam out of Asia and Africa.

These *Lehs* are now praying the Rosary on the anniversary of a naval war that is unfamiliar to many, Catholic or otherwise. October 7 is the day the Ottoman navy was defeated in the Battle of Lepanto, thus saving Europe from further conquest by the formidable Muslim empire. It was a turning point in the flow of history, and Our Lady had no small role in this victory.

All the world was a chessboard, the students from elementary school to college are taught in Turkey. On the one side stood the Christians, with their “corrupted religion and altered holy book”. On the other side stood the Ottomans, with Muhammad’s caliph as their sultan and the perfect religion as their guide.

For centuries, victories were many, as the Turkish Empire expanded from Asia to Africa, then to Europe. Even the New Rome, Constantinople, fell into the hands of Mehmed II. The Aegean Sea, which St. Paul crossed to preach, and where the Battle of Troy was fought, became a Turkish sea.

What was stopping the soldiers of the caliph to make the Mediterranean Turkish as well?

From Istanbul, all things seem possible. The little island of Cyprus provided the perfect excuse for the Ottomans to deploy their mighty navy to Lepanto. Kaptan-i Derya, the Ottoman admiral, argued that the Crusaders were getting ready to conquer Cyprus. Once Muslim, always Muslim. Even the suggestion of such re-conquest was unacceptable.

The textbooks emphasized how the wise admiral was right to predict the Christian treachery. Deployment of the navy in response was merely an attempt to defend the sultan’s hard-earned lands. The Ottoman navy was eventually defeated in Lepanto by the Holy League. Hundreds of Turkish galleys were destroyed, thousands of soldiers and officers were killed. The setback was significant.

After Lepanto, the Ottoman encroachment into Italy was halted. Eventually, this loss was the beginning of the end of Ottoman territorial expansion into and throughout Europe. This might be an obscure victory to the ears of those who were raised with Protestant history, but Lepanto was where Our Lady told the Muslims that they can come this far, but no more.

The fact that there was a Holy League despite the constant financial and political rivalries among Catholic states is no small miracle in itself. But the admiral of the Holy League, Don John, made sure that his troops would not only rely on their cannons and swords, but would use all the available spiritual weapons as well. His fleet fasted for three days in preparation. Franciscan, Capuchin, Dominican, Theatine, and Jesuit priests offered Mass and heard confessions in the Holy League galleys. Pope Pius V granted a plenary indulgence to soldiers.

Then came in Our Lady, because it was her mantle of protection that would lead them to the victory. Before the battle, Don John gave every man a rosary. The entire fleet and all the faithful in Rome and Italy petitioned Our Lady on their knees. She listened. She inspired Don John to try unheard-of strategies. She changed the direction of the wind. One of the bloodiest of battles ended in favour of Europe, which would be spared from Muslim invasion.

Our Lady showed Pope Pius a vision of victory, long before news reached Rome. In thanksgiving for this great favour, the feast of Our Lady of the Rosary is celebrated on October 7 and the 1<sup>st</sup> Sunday of the same month.

For our times, the Battle of Lepanto provides a singular cautionary tale and example. Maybe there are no more Ottoman galleys or Janissary armies at the doors of Europe—or America—but a more formidable enemy has gained an entrance.

The fight is different now. As Christian virtue retreats from the Western heart and mind, various ideologies find an empty room, ready to be inhabited with belief systems that promise a false purpose, an imaginary sense of community, and a distorted view of masculinity.

For all these and other corruptions brought forth, our strongest weapon is Our Lady, who found her way even into the Quran and became one of the most revered women among Muslims. In Turkey, we called her Meryem Ana, Mother Mary, and it was one of the most common baby girl names. Her shrines are revered by Muslims, as well as Christians. In a religion where women are considered inferior and inherently flawed, she is the only woman mentioned by name in the Quran and is considered an example. We should fall to our knees and pray for Our Lady's intercession, for she is the only one that can build a true bridge to the hearts of all.

## **“Sweetly Rest in Her Embrace”: Pope Leo XIII and the Rosary**

On September 5, 1898, Pope Leo XIII issued his final encyclical on the Rosary. It was the twelfth time during his long pontificate that he turned his pen to this beloved devotion. By then he was eighty-eight years old and had reigned as pope for two decades. His letter was brief but full of tenderness, gratitude, and love for the Blessed Virgin Mary.

Looking back on his years as pope, he spoke first of the providence of God, sustained through the prayers of the whole Church. But his heart turned quickly to Mary, the Queen of Heaven, whose motherly protection he had experienced so often. He called it “*the sweet remembrance of the motherly protection of the august Queen of Heaven*,” a memory he vowed always to cherish. And he looked ahead with confidence, hoping to end his life “*in the love of this tender mother*,” and, at the final hour, to “*sweetly rest in her embrace*.”

***The Rosary: Divine rather than human*** — Throughout his encyclicals, Leo XIII returned again and again to the Rosary. He consecrated the month of October to it, encouraged its recitation daily in families, and exalted its power in times of trial. He explained that the Rosary’s origin is “*divine rather than human*,” for it is made up of the *Our Father*, the *Hail Mary*, and meditation on the mysteries of Christ’s life. It is “*an admirable garland*,” he said, “*woven from the Angelic Salutation, together with the Lord’s Prayer, joined to meditation*.” More than a string of prayers, it is a school of contemplation. By turning over in our hearts the joyful, sorrowful, and glorious mysteries, the Rosary “*affords a powerful protection to faith and conspicuous models of virtue*.”

The Rosary is also simple. It is not reserved for the learned or the powerful but is perfectly suited for all, especially families gathered in the home. Meditating on the Holy Family at Nazareth, Christian households learn a “*perfect model of domestic life*.” And so, Leo observed, Christendom has never failed to experience the Rosary’s “*salutary effects*.”

***A remedy for the times*** — Why did Leo XIII devote so much of his teaching to this one prayer? Because he believed the Rosary could answer the challenges of the age. The 19<sup>th</sup> century was a time of upheaval: political revolutions, loss of the Papal States, the rise of anti-clerical movements, and cultural trends that questioned the very truths of faith. The Church often found herself sidelined or attacked.

In the face of these storms, Leo did not turn to politics or force, but to prayer. He saw the Rosary as a spiritual weapon, an antidote to unbelief, error, and hostility. It had defended the Church in the past, even at desperate moments like the Battle of Lepanto, and it could do so again.

The Rosary was also his answer to the struggles within the Church and within society. Families under pressure, workers facing new hardships, nations tempted by ideologies hostile to faith—all could find strength and renewal by returning to Christ through Mary. The pope was convinced that when Christians gather together and pray, “*we are more certain of victory.*”

***A treasury of grace*** — Another theme of his Encyclical Letter is the great treasury of graces connected with the Rosary. Through these the faithful obtain remission of the temporal punishment due to sin, drawing from the inexhaustible merits of Christ, His Mother, and the saints.

Membership in the Confraternity of the Holy Rosary, which Leo strongly encouraged, unites individuals to a great community of prayer spread throughout the world and across time. He saw in it a way for the whole Church to “*row in harmony,*” pulling together in prayer for the needs of the Church and of all humanity.

This emphasis reminds us that prayer is never only private. The Rosary can, of course, be prayed quietly by oneself, but its full power shines out when families gather, when parishes pray together, and when confraternities unite across nations. Man is a social creature, and prayer together strengthens both individuals and society.

***Lessons for today*** — Though written in 1898, the words of Leo XIII still speak with freshness. We, too, live in unsettled times. Faith is questioned, family life is under strain, and Christians often feel pressured by a secular culture. Leo’s answer remains ours: return to Mary, pray the Rosary, and entrust ourselves to her maternal care.

The Rosary is not an escape from the world’s problems but a way to face them with renewed faith and courage. By meditating on the mysteries of salvation, we root ourselves again in the truth that “*the Word became flesh and dwelt among us,*” that He died and rose for us, and that His Mother leads us closer to Him.

The Rosary is for everyone. However learned or unlearned, rich or poor, young or old, all can take up the beads and pray. It is a “*chain of charity,*” binding us together as children of Mary. And when we pray it, we are united not only with the family in our living room or the parish gathered in church, but with countless others across the world, all turning to the same Mother.

A century and a quarter later, Pope Leo XIII’s words are still an invitation. The Rosary is a gift from heaven, a prayer both simple and profound, a lifeline for families and for the whole Church. If we take up this prayer with faith and perseverance, we will indeed find in Mary a Mother who leads us unfailingly to Christ—and who, at life’s end, will not fail to embrace us as her children.

## Rosary Bread Wreath

Since October was only designated the “Month of the Rosary” in the late 19<sup>th</sup> century by Pope Leo XIII, there are no long-standing food customs that developed worldwide. That said, there are a few local and creative connections you might find interesting:

**Italy – “*Pasta della Madonna del Rosario*”:** In some Italian regions, parishes mark the Feast of Our Lady of the Rosary with shared meals after Mass, often featuring festive pasta or bread dishes. While not a codified tradition, some families bake rosary-shaped breads or wreath breads decorated with sugar, resembling rosary beads.

**Spain & Latin America:** The feast is celebrated in many places with parish festivals (“*fiestas del Rosario*”), which often include sweet treats. In Andalusia, *roscos del Rosario* (ring-shaped doughnuts or cookies) are sometimes made around this feast.

**Philippines:** October is “Rosary Month” with daily community rosaries. While not tied to one food, communal gatherings often include *kakanin* (rice cakes like *bibingka* or *puto*) shared after the prayers, symbolizing unity and family.

**U.S.A.:** Some families have taken to making “rosary cakes” or cupcakes decorated with a string of icing “beads”, or arranging grapes, blueberries, or small rolls into the shape of a rosary for children’s catechesis and celebrations.

### *A sweet, symbolic bread to honour Our Lady of the Rosary.*

**Ingredients:** 500 g (4 cups) strong bread flour, 7 g (1 packet) dried yeast, 300 ml (1 ¼ cups) warm milk, 50 g (¼ cup) sugar, 60 g (¼ cup) butter, softened, 1 egg, 1 tsp salt, 1 tsp vanilla or lemon zest (optional). **For glazing:** 1 egg yolk beaten with 1 tbsp milk; pearl sugar, raisins, or dried cranberries for decoration.

**Method:** Mix flour, sugar, salt, and yeast in a large bowl. Add the warm milk, butter, egg, and flavouring. Knead for about 8–10 minutes until smooth and elastic. Cover and let rise until doubled in size (about 1 hour).

Divide the dough into about 60 small balls (the “Hail Mary beads”) and 6 slightly larger ones (the “Our Father beads”). Arrange the smaller balls in a circle on a parchment-lined tray, placing the larger ones at intervals like the rosary decades. At one point of the circle, form a little cross out of 4 small pieces of dough. Cover and let rise again for 30 minutes.

Brush with the egg glaze, sprinkle with pearl sugar or decorate with raisins/cranberries. Bake at 180°C (350°F) for 20–25 minutes, until golden.

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

**Anniversaries of death**

**Order of Morning and Evening Prayer**

## Calendar for October 2025

|     |                  |                                            |              |
|-----|------------------|--------------------------------------------|--------------|
| WED | 1 <sup>st</sup>  | <i>St. Remigius Bishop</i>                 | 10am         |
| THU | 2 <sup>nd</sup>  | Holy Guardian Angels                       | 6pm          |
| FRI | 3 <sup>rd</sup>  | St. Theresa of the Child Jesus, Virgin     | 12pm         |
| SAT | 4 <sup>th</sup>  | St. Francis of Assisi                      | 9.30am       |
| SUN | 5 <sup>th</sup>  | <b>QUEEN OF THE HOLY ROSARY</b>            | 10.30am, 4pm |
| MON | 6 <sup>th</sup>  | St. Bruno                                  | 12pm         |
| TUE | 7 <sup>th</sup>  | <b>Our Lady of the Most Holy Rosary</b>    | 9am          |
| WED | 8 <sup>th</sup>  | St. Bridget, Widow                         | 10am         |
| THU | 9 <sup>th</sup>  | St. John Leonard                           | 6pm          |
| FRI | 10 <sup>th</sup> | St. Francis of Borgia                      | 12pm         |
| SAT | 11 <sup>th</sup> | <b>Maternity of the Blessed V. Mary</b>    | 9.30am       |
| SUN | 12 <sup>th</sup> | <b>DEDICATION SUNDAY</b>                   | 10.30am, 4pm |
| MON | 13 <sup>th</sup> | St. Edward King                            | 12pm         |
| TUE | 14 <sup>th</sup> | St. Callistus I Pope, Martyr               | 9am          |
| WED | 15 <sup>th</sup> | St. Theresa of Avila, Virgin & Doctor      | 10am         |
| THU | 16 <sup>th</sup> | St. Hedwig, Widow                          | 6pm          |
| FRI | 17 <sup>th</sup> | St. Margaret Mary Alacoque, Virgin         | 12pm         |
| SAT | 18 <sup>th</sup> | <b>St. Luke Evangelist</b>                 | 9.30am       |
| SUN | 19 <sup>th</sup> | <b>MISSION SUNDAY</b>                      | 10.30am, 4pm |
| MON | 20 <sup>th</sup> | St. John Cantius                           | 12pm         |
| TUE | 21 <sup>st</sup> | Bl. Charles Emperor & Apostolic King       | 9am          |
| WED | 22 <sup>nd</sup> | <i>Feria</i>                               | 10am         |
| THU | 23 <sup>rd</sup> | St. Anthony Mary Claret, Bishop            | 6pm          |
| FRI | 24 <sup>th</sup> | St. Raphael Archangel ( <i>Anointing</i> ) | 12pm         |
| SAT | 25 <sup>th</sup> | <i>Of Our Lady</i>                         | 9.30am       |
| SUN | 26 <sup>th</sup> | <b>CHRIST THE KING</b>                     | 10.30am,—    |
| MON | 27 <sup>th</sup> | <i>Feria</i>                               | 12pm         |
| TUE | 28 <sup>th</sup> | <b>Sts. Simon &amp; Jude Apostles</b>      | 9am          |
| WED | 29 <sup>th</sup> | <i>Feria</i>                               | 10am         |
| THU | 30 <sup>th</sup> | <b>Monthly Requiem</b>                     | 6pm          |
| FRI | 31 <sup>st</sup> | <i>Vigil of All Saints</i>                 | 12pm         |

*We pray for...*

- 1<sup>st</sup> Peace – *Bill Bailey pr., Pauline Taylor, Topsy Carter*
- 2<sup>nd</sup> Priests, vocations
- 3<sup>rd</sup> Dying – *Mary Turner*
- 4<sup>th</sup> Shrine of Walsingham
  
- 5<sup>th</sup> Our Parish – *Bernard Kemp pr.*
- 6<sup>th</sup> Inner peace – *Andrew Pask, Alan Jones*
- 7<sup>th</sup> The conversion of England – *Les Harris, Peter Dann*
- 8<sup>th</sup> Grieving mothers – *Irene Turner*
- 9<sup>th</sup> Lonely – *Doris Skoyles*
- 10<sup>th</sup> Families – *Winifred Bibby, Donald Butler, Beryl Honebon*
- 11<sup>th</sup> Cell of O.L.W. – *Sylvia Dawe, Donald Underhill*
  
- 12<sup>th</sup> Our Parish – *Dorothy Cook, Pamela Howell-Jones*
- 13<sup>th</sup> HM The King
- 14<sup>th</sup> Victims of human trafficking – *Olive Harvey*
- 15<sup>th</sup> Persecuted Christians – *Lindsay Bridgens*
- 16<sup>th</sup> Widows & widowers – *Graham Perry*
- 17<sup>th</sup> Holy and happy death – *Lily Adlam, Frances Johnstone, Wally Moore*
- 18<sup>th</sup> Chapter of St. Aldhelm (Servers) – *Minnie Satterthwaite, Arthur Keat*
  
- 19<sup>th</sup> Our Parish – *May Harris*
- 20<sup>th</sup> Deprived & job seekers – *Mary Goodsir*
- 21<sup>st</sup> Politicians
- 22<sup>nd</sup> Peace - *Tom Grierson*
- 23<sup>rd</sup> Beechcroft & Conifers
- 24<sup>th</sup> Sick
- 25<sup>th</sup> Homeless – *Jean Peters, Richard Evans, Alan Smith*
  
- 26<sup>th</sup> Our Parish
- 27<sup>th</sup> Peace – *Joan Whitney*
- 28<sup>th</sup> Our Bishops
- 29<sup>th</sup> Peace – *Hilda Gentle*
- 30<sup>th</sup> Departed – *Clare Pask, Stephen Queben, Sylvia Fields, Myra Powell*
- 31<sup>st</sup> A holy, Christian life

*If there are names missing from the list or you want to add names, please, talk to the Vicar.*

Open, O Lord, my mouth to bless thy holy Name; cleanse also my heart from all vain, evil, and wandering thoughts; enlighten my understanding and kindle my affections; that I may worthily, attentively, and devoutly recite this Morning Prayer, and so be meet to be heard before the presence of thy divine Majesty. Through Christ our Lord. Amen.

## MORNING PRAYER

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

R. And she conceived by the Holy Ghost.

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

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

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

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

V. And the Word was made flesh.

R. And dwelt amongst us.

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

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

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

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

V. O Lord, open my lips. R. And my mouth shall proclaim your praise.

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

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

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

V. Let us rejoice in the Lord; let us joyfully sing to God our Saviour! Let us come into his presence with thanksgiving; let us joyfully sing psalms to him!

R. Come and worship Christ, the King of Kings!

V. For the Lord is a great God, and a great King above all gods. In his hands are the depths of the earth; and the heights of the mountains are his.

R. Come and worship Christ, the King of Kings!

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

R. Come and worship Christ, the King of Kings!

V. Today if you shall hear his voice, harden not your hearts: As in the provocation, on the day of temptation in the wilderness, where your fathers tempted me, and put me to the test, and they saw my works.

R. Come and worship Christ, the King of Kings!

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

R. Come and worship Christ, the King of Kings!

V. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

R. Come and worship Christ, the King of Kings!

### HYMN

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

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

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

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

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

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

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

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

|           |                 |                                                |           |                |                                                   |
|-----------|-----------------|------------------------------------------------|-----------|----------------|---------------------------------------------------|
| 1         | 83              | Wisdom 7,15-end<br>Mark 11,27-end              | 17        | 106            | 1 Maccabees 2,29-48<br>Mark 14,53-65              |
| 2         | 85              | Wisdom 8<br>Mark 12,1-12                       | 18        | 145, 146       | Isaiah 55<br>Luke 1,1-4                           |
| 3         | 87              | Wisdom 9<br>Mark 12,13-17                      | <b>19</b> | <b>2</b>       | <b>Micah 4,1-5</b><br><b>Matthew 5,13-16</b>      |
| 4         | 88              | Wisdom 10<br>Mark 12,18-27                     | 20        | 108            | 1 Maccabees 3,1-26<br>Mark 15,1-15                |
| <b>5</b>  | <b>141</b>      | <b>Isaiah 49,13-23</b><br><b>Luke 12,1-12</b>  | 21        | 111            | 1 Maccabees 3,27-41<br>Mark 15,16-32              |
| 6         | 89 v.<br>1-18   | Wisdom 11<br>Mark 12,28-34                     | 22        | 112            | 1 Maccabees 3,42-end<br>Mark 15,33-41             |
| 7         | 89 v.<br>19-end | Wisdom 12<br>Mark 12,35-end                    | 23        | 113            | 1 Maccabees 4,1-25<br>Mark 15,42-end              |
| 8         | 90              | Wisdom 13,1-9<br>Mark 13,1-13                  | 24        | 115            | 1 Maccabees 4,26-35<br>Mark 16,1-8                |
| 9         | 92              | Wisdom 16,15-end<br>Mark 13,14-23              | 25        | 120            | 1 Maccabees 4,36-end<br>Mark 16,9-end             |
| 10        | 96              | Wisdom 18,6-19<br>Mark 13,24-31                | <b>26</b> | <b>29, 110</b> | <b>Isaiah 32,1-8</b><br><b>Revelation 3,7-end</b> |
| 11        | 97              | Wisdom 19<br>Mark 13,32-end                    | 27        | 121            | 1 Maccabees 6,1-17<br>John 13,1-11                |
| <b>12</b> | <b>48, 150</b>  | <b>Haggai 2,6-9</b><br><b>Hebrews 10,19-25</b> | 28        | 116, 117       | Wisdom 5,1-16<br>Luke 6,12-16                     |
| 13        | 98              | 1 Maccabees 1,1-19<br>Mark 14,1-11             | 29        | 122            | 1 Maccabees 7,1-20<br>John 13,21-30               |
| 14        | 99              | 1 Maccabees 1,20-40<br>Mark 14,12-25           | 30        | 123            | 1 Maccabees 7,21-end<br>John 13,31-end            |
| 15        | 100             | 1 Maccabees 1,41-end<br>Mark 14,26-42          | 31        | 125            | 1 Maccabees 9,1-22<br>John 14,1-14                |
| 16        | 101             | 1 Maccabees 2,1-28<br>Mark 14,43-52            |           |                |                                                   |

*Each reading ends with these words:*

V. This is the word of the Lord.

V. Thanks be to God.

## BENEDICTUS

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

Blessed be the Lord the God of Israel, \*  
    who has come to his people and set them free.  
He has raised up for us a mighty Saviour, \*  
    born of the house of his servant David.  
Through his holy prophets God promised of old \*  
    to save us from our enemies, from the hands of all that hate us,  
To show mercy to our ancestors, \*  
    and to remember his holy covenant.  
This was the oath God swore to our father Abraham: \*  
    to set us free from the hands of our enemies,  
Free to worship him without fear, \*  
    holy and righteous in his sight all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
    for you will go before the Lord to prepare his way,  
To give his people knowledge of salvation \*  
    by the forgiveness of all their sins.  
In the tender compassion of our God \*  
    the dawn from on high shall break upon us,  
To shine on those who dwell in darkness and the shadow of death, \*  
    and to guide our feet into the way of peace.  
Glory be to the Father, and to the Son, \*  
    and to the Holy Spirit.  
As it was in the beginning, is now, and ever shall be, \*  
    world without end. Amen.

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

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

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

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

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

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

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

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

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

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

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

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

R. Amen

## EVENING PRAYER

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

R. And she conceived by the Holy Ghost.

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

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

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

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

V. And the Word was made flesh.

R. And dwelt amongst us.

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

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

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

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

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

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

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

### HYMN

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

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

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

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

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

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

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

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

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

|           |               |                                                 |           |                 |                                              |
|-----------|---------------|-------------------------------------------------|-----------|-----------------|----------------------------------------------|
| 1         | Psalms<br>107 | 1 Kings 10<br>Acts 17,1-15                      | 17        | 138             | 2 Kings 2,1-18<br>Acts 25,1-12               |
| 2         | 109           | 1 Kings 11,1-13<br>Acts 17,16-end               | 18        | 103             | Isaiah 61,1-6<br>Colossians 4,7-end          |
| 3         | 114           | 1 Kings 11,26-end<br>Acts 18,1-21               | <b>19</b> | <b>46 or 67</b> | <b>Isaiah 52,7-10<br/>John 17,20-end</b>     |
| 4         | 118           | 1 Kings 12<br>Acts 18,22-end                    | 20        | 140             | 2 Kings 5<br>Acts 26,1-23                    |
| <b>5</b>  | <b>142</b>    | <b>Nehemiah 5,1-13<br/>John 9</b>               | 21        | 147             | 2 Kings 6<br>Acts 26,24-end                  |
| 6         | 124           | 1 Kings 13,1-10<br>Acts 19,1-20                 | 22        | 148             | 2 Kings 9,1-16<br>Acts 27,1-26               |
| 7         | 127           | 1 Kings 13,11-end<br>Acts 19,21-end             | 23        | 119 v.<br>17-32 | 2 Kings 9,17-end<br>Acts 27,27-end           |
| 8         | 128           | 1 Kings 17<br>Acts 20,1-16                      | 24        | 119 v.<br>33-48 | 2 Kings 12,1-19<br>Acts 28,1-16              |
| 9         | 129           | 1 Kings 18,1-20<br>Acts 20,17-end               | 25        | 99, 100         | Isaiah 10,33 - 11,9<br>1 Timothy 6,11-16     |
| 10        | 130           | 1 Kings 18,21-end<br>Acts 21,1-16               | <b>26</b> | <b>72</b>       | <b>Daniel 5<br/>John 6,1-15</b>              |
| 11        | 131           | 1 Kings 19<br>Acts 21,17-end                    | 27        | 119 v.<br>49-64 | 2 Kings 17,24-end<br>Philippians 1,1-11      |
| <b>12</b> | <b>132</b>    | <b>Jeremiah 7,1-11<br/>1 Corinthians 3,9-17</b> | 28        | 119 v.<br>1-16  | Jeremiah 3,11-18<br>Jude                     |
| 13        | 134           | 1 Kings 21<br>Acts 22,1-21                      | 29        | 119 v.<br>65-80 | 2 Kings 18,13-end<br>Philippians 2,1-13      |
| 14        | 135           | 1 Kings 22,1-28<br>Acts 22,22-end               | 30        | 119 v.<br>81-96 | 2 Kings 19,1-19<br>Philippians 2,14-end      |
| 15        | 136           | 1 Kings 22,29-end<br>Acts 23                    | 31        | 1, 5            | Ecclesiasticus 44,1-15<br>Revelation 19,6-10 |
| 16        | 137           | 2 Kings 1,1-17<br>Acts 24,1-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.*

**“Thy kingdom come”  
On the centenary of “Quas Primas”**

*by Matthew Balan*



*“Thy kingdom is an everlasting kingdom, and thy dominion endures throughout all generations.” — Psalm 145 (144) v. 13*

St. Benedict directed his monks to pray the Psalm above during Vespers on Saturdays. This directive was one of the first documented instances where a liturgical period (a week) concluded with a proclamation of God’s reign for all eternity and over all nations. Fourteen centuries later, on December 11, 1925 Pope Pius XI issued the encyclical *Quas Primas*, which boldly renewed this proclamation by instituting the Feast of Christ the King.

The Pontiff hoped that *“the annual and universal celebration of the feast of the Kingship of Christ will draw attention to the evils brought upon society in drawing men away from Christ, and will also do much to remedy them.”*

A relatively new Catholic publisher—Arouca Press—has reprinted a title by Fr. Joseph Husslein, a prolific American Jesuit author and editor. Fr. Husslein, in his *The Reign of Christ* (originally published in 1928) expanded on Pius XI’s appeal for *“sermons...preached to the people in every parish to teach them the meaning and the importance of this feast, that they may so order their lives as to be worthy of faithful and obedient subjects of the Divine King.”*

Fr. Husslein used *Quas Primas* as a template for his work and quoted from it extensively. He first documented the numerous prophecies of the royal sovereignty of Christ throughout the Old Testament. One such verse is well known from Advent and Christmas liturgies: *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall*

*be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace*” (Isaiah 9,6). These prophecies were, of course, fulfilled from the moment of the Incarnation: “*He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father...And of his kingdom there shall be no end*” (Lk 1,32-33). Jesus affirmed His royal status in front of Pilate during His Passion; and moments before His Ascension, He proclaimed that “*all power is given to me in heaven and in earth*” (Mt 28,18).

Fr. Husslein used this biblical foundation as a launching point to rouse Christians to the promotion of Christ’s Kingdom on earth. He proclaimed that Pius XI’s encyclical was a “call to a mighty worldwide crusade, waged with the weapons of the spirit.” This “worldwide crusade” seeks to counteract laicism, “*the plague which now infects society*,” as Pius XI put it in Quas Primas. The Jesuit defined laicism as “the exclusion of modern society of Christ the King,” and outlined its course over recent centuries—“from its denial of the spiritual supremacy of the Church of Christ to the complete turning away of governments from God. The climax was reached in the actual substitution of impiety and blasphemy for religion.”

One only needs to go back to the Paris Olympics—with its mocking of the Last Supper by male cross-dressers—to find a recent example of such a substitution, which was broadcast to the entire world.

Fr. Husslein may have boldly promoted a spiritual crusade with his book, but he also briefly hinted (somewhat pessimistically) that it may take Christ’s Second Coming to ultimately defeat modern society’s denial of His sovereignty.

Fr. Husslein unsurprisingly devoted a whole section of his work to the Queenship of the Blessed Virgin Mary: “Mother and Queen! By those two titles we have a twofold claim on her that God respects, since we are both her children and her subjects. With redoubled confidence we can cry to her in our needs of body and of soul.”

Fr. Husslein follows his reflection on Mary’s queenship and her creation without original sin with a separate section on another act of the Church: the recognition of St. Joseph as the patron of the universal Church.

The Jesuits are longtime promoters of the devotion to the Sacred Heart of Jesus. Fr. Husslein closed his book by connecting this devotion to the truth of Christ’s Kingship—not just in Heaven, but in all human society. He noted that in one of these apparitions to the saint, Jesus declared, “Yes, My Divine Heart shall reign!” “The Love of Christ is needed,” Fr. Husslein stated, “as we behold it flaming in that Sacred Heart, to re-awaken the dead bones of a godless and selfish civilization and breathe into them a new life of grace.”

Fr. Husslein provided a starting point for such a revitalization in his final chapter—the consecration of the family to Christ the King and His Sacred Heart: “The most important domain of Christ the King is the family. All our efforts to correct society would be a vain task if we failed to consider first the regeneration of the home. To reign over the Christian family, most absolutely and completely, is the great desire of the Heart of Christ.”

Near the end of Quas Primas, Pius XI expressed hope that *“nations will be reminded by the annual celebration of this feast of Christ the King that not only private individuals but also rulers and princes are bound to give public honour and obedience to Christ. His kingly dignity demands that the State should take account of the commandments of God and of Christian principles, both in making laws and in administering justice, and also in providing for the young a sound moral education.”*

Thomas Mirus of CatholicCulture.org, recently spotlighted the example of Blessed Karl, the last Habsburg emperor and king of Austria-Hungary (who fest day is on the 21<sup>st</sup> of October, anniversary of his marriage), as one such ruler who gave such public honour to Christ—and lamented how such examples are virtually extinct from the world. “Surely, we can agree that it is better for rulers to humble themselves before God’s altar than for them not to do so. You would think all Christians could agree on something that seems so obviously good, edifying and conducive to God’s glory. Yet many modern Christians are deeply uncomfortable with state recognition of the true religion. To deny that it is ideal for governments and rulers to officially acknowledge Christian truth is to deny that Christ should rule over every aspect of human life.

A ruler or lawmaker either acknowledges the source of his authority, performing his duties to the state as duties towards God, or he fails to acknowledge it, which is already to rebel against God and cut himself off from the source of his authority. Whether or not our rulers and fellow citizens are prepared to acknowledge the true relation between spiritual and temporal authority—whether we live under godless communism or godless liberal democracy—as Christians we are bound to affirm it no less than Blessed Karl did.”

“The Reign of Christ” is still relevant nearly 100 years later because “the dead bones of a godless and selfish civilization,” as Fr. Husslein put it, have nearly been frozen solid in a spiritual permafrost under a seemingly endless darkness of laicism. It can only be thawed when all levels of human interactions—from the individual to the family to the municipality to the province to the national and international—acknowledge Christ’s sovereignty; and allow the sunlight of His grace to fill countless hardened hearts.

## Feast of the month: St. Francis of Assisi, Confessor

*4 October*

Saint Francis of Assisi is surely one of the greatest saints in the history of the Church. The people of his time were as fascinated with him as we are today because of his Christlike way of life. Of the many remarkable aspects of Francis' life, three are particularly worth remembering: his love of poverty, his miracles, and his humility.

Although his given name was Giovanni di Pietro di Bernardone (1181-1226), everyone called him Francis because his father, a wealthy merchant, was in France at the time of his birth. Francis was a young man when a series of personal experiences led him to leave his family and live in poverty out of love for God.

When Francis left everything behind, he truly left everything behind. He walked away from his family, friends, home, and all the other comforts available to a wealthy young man, wearing only a borrowed robe and with no idea what he would eat or where he would sleep.

Francis spent the rest of his life trying to convince everyone that it was both possible and desirable to consecrate yourself to God while renouncing material possessions. Since poverty is something that most people try to avoid, his contemporaries probably thought Francis' crazy ideas would pass away when he did. But something about Francis' ideas and his life of abandonment has continued to ignite a similar desire in the hearts of Catholic men and women ever since.

The order that Francis established, the Order of Friars Minor, spread all over the world and eventually gave birth to other orders. No other religious family in the history of the Church has produced as many saints and blessed as has the Franciscan order. Walking in the footsteps of Saint Francis has helped 542 Catholic men and women achieve the highest levels of sanctity. Of that number, 331 died as martyrs for their faith in Christ. Franciscan saints and blessed also include queens and doorkeepers, bishops and mystics, husbands and wives, and a pope.

The miracles of Saint Francis are no less astonishing—and instructive. After all, God does not permit miracles to occur through the prayers of His favourites simply because He enjoys entertaining us; instead, He wants to teach us. For example, Francis famously preached to the birds and tamed a dangerous wolf. Francis' decision to preach the Gospel to sparrows was a not-so-subtle hint that birds might be more open to the message of Christ than some human beings.

Multiple witnesses attested to seeing the wounds of Jesus Christ—the stigmata—on Francis’ body. They also said they sometimes saw Francis lifted up off the ground when he prayed.

It is no small miracle that Francis did not die as a martyr. When he travelled to Egypt in 1219 with a dozen followers, his goal was to convert the Muslim ruler to the faith or die trying. His companions must have thought the latter was a likely outcome. But while Francis did not baptize a sultan, he did impress a sultan with his bravery. Francis’ pilgrimage to the Middle East and the positive relationship he developed with a Muslim ruler explain why the Franciscans still possess a province there, the Custody of the Holy Land, eight centuries later. Francis’ experience among the Muslims also explains why his hometown was considered the perfect place for people of different faiths to gather and try to work for peace.

St. Francis himself famously explained humility in the following words: “What a man is in God’s eye, that he is, and nothing more.”

Unlike many other saints from the Middle Ages, we know quite a bit about Francis’ life. That’s because witnesses recorded what they heard him say and do, but it’s also because Francis personally told them about his youth, conversion, and personal trials. For most of us, it is both easy and dangerous to talk too much about ourselves and our experiences. This can lead us to take pride in our accomplishments. But Francis was able to relate past events in his life without bragging because of his profound humility.

For example, he told his followers how he, like most typical teenagers, had great plans for his adult life and how he enjoyed the comforts of living in a wealthy home. He also told them about a pivotal event in his life, a moment when he was deeply moved by the sight of a beggar. In his heart, Francis fought a great battle over how to respond. Should he give his own fine clothes to a poor man and have nothing to wear but rags? Should he merely walk away? Francis chose to give his clothes to a stranger and won the first of many battles in his spiritual life. But he was humble enough to share with others that he had been tempted to care more about his own appearance than about the nakedness of another human being.

Ultimately, Saint Francis has fascinated both Catholics and non-Catholics throughout history because of his freedom. Francis was free of the burden of worrying about having enough money for tomorrow because he trusted that God would be there when tomorrow arrived. He was free to receive miraculous gifts from God because he had emptied his hands of the goods of this earth. He was free of the dangers of pride because he constantly reminded himself that he was merely a little, poor man who was trying to serve God. His freedom is the kind that the world cannot give.

## Know the Bible! - The Books of Ezra & Nehemiah (2)

### *Nehemiah 1-7: Nehemiah returns to rebuild Jerusalem's walls —*

The final story, the final chapters and verses in the Book of Ezra lead us to the section about Nehemiah (now, in modern Bibles, a separate book, but not so originally), who is an Israelite official serving in the Persian government.

When he hears about the ruined state of Jerusalem's walls, he prays and is given permission from the Persian king Artaxerxes to go and rebuild the walls. The king even gives him an armed escort and extra resources. After arriving and beginning the building project, he too faces opposition from the people who were already living around Jerusalem.

We once again face a tension in the story. The contemporary prophet Zechariah said that the new Jerusalem of God's Kingdom would be a city without walls, surrounded by God's presence and joined by people from all nations (2,3-11). Nehemiah seems to operate with the opposite vision. He informs the people surrounding Jerusalem that they have "no part" in the city (2,19-20), which provokes them to hostility. While Nehemiah carries out his vision for the city with integrity and bravely protects the city with armed guards, we are left wondering if this whole conflict could have been handled differently.

### *Nehemiah 8-13: A great festival followed by Nehemiah's failure —*

The conclusion to the book comes in two movements, the first positive (chapters 8-12) and the other negative (chapter 13).

Ezra and Nehemiah combine forces to bring about spiritual renewal among the people. They gather the former exiles for a great festival where they read and teach the Torah to all the people for seven days. Next, they celebrate the Feast of Tabernacles to remember God's faithfulness from the exodus and wilderness journeys. After this, the people offer a confession of their sins as well as the sins of their ancestors, vowing to renew their covenant with God and to follow all the commands of the Torah. They finish with a great celebration over the finished walls of Jerusalem that echoes the celebration of the temple earlier in the book.

We're thinking that perhaps this will be the turning point in the story, but it's not. The book ends with a huge downer...

Nehemiah tours around the city and finds that the people have not fulfilled their covenant vows. Zerubbabel's work is undone as the temple is neglected and staffed by unqualified people. Ezra's work, too, is compromised, as Nehemiah discovers that people are violating the Torah and working on the Sabbath. Even his own work on the walls is spoiled, as people are setting up markets by the walls and gates to work on the Sabbath.

Nehemiah goes on a rampage, beating people, pulling out their hair, and yelling that they must obey the commands of the Torah. His last recorded words are a prayer asking that God remembers him with favour because at least he tried.

This is a strange ending, yet we feel prepared for it. All those anticlimactic, disappointing moments have been intentionally woven into the book's design. And this raises the question: What does this book contribute to the storyline of the Bible?

The book of Ezra-Nehemiah started out by raising our hopes in the prophetic promises of the Messiah, the temple, and the Kingdom of God, but then none of it happens. Even though Israel is back in their land, their spiritual state seems unchanged from before the exile. While Ezra and Nehemiah try their best, their political and social reforms don't change the core issues in the people's hearts. This is the very same need that Jeremiah and Ezekiel highlight in their poetry. Israel is in need of a holistic transformation of their hearts if they are ever going to love and obey their God. While the book ends on a downer, we are forced to keep reading to find out how God is going to fulfil his great covenant promises.

Ezra and Nehemiah are not depicted as triumphant heroes whose efforts usher in lasting renewal, but as faithful leaders whose work ends in deep frustration. These books do not celebrate success or provide strategies for effective management; instead, they lay bare the persistent problem of the human condition. Despite the hopeful return from exile, the rebuilding of the temple, the dedication of the walls, and the solemn renewal of covenant vows, the people's hearts remain unchanged. The same patterns of sin and compromise that led Israel into exile quickly reappear. Even zealous leaders, full of passion and integrity, cannot bring about the inward transformation their nation needs.

This is the sober genius of Ezra-Nehemiah. It does not tell a story of failure without purpose, but of disappointment that prepares the way for something greater. By showing that reforms, institutions, and human leadership all fall short, the narrative underscores the truth proclaimed by Jeremiah and Ezekiel: what Israel needs is not simply restored worship or rebuilt defences, but new hearts given by God himself.

In this light, Ezra and Nehemiah are not examples of success to imitate, but witnesses to the limits of human effort. Their struggles remind us that the promises of the prophets—the new covenant, the Spirit's indwelling, the transformation of the heart—are still future at this point in the biblical story. Their failed hopes point us forward to God's decisive action, when he himself will bring about true renewal and the long-awaited return from exile.

## The Psalms

### *Psalms 53: The fools*

Psalm 53 is almost identical to Psalm 14, with only a few small differences in wording. The psalmist offers a sobering vision of human life apart from God. At its heart, this psalm is about the reality of sin and the stubbornness of those who live as though God does not exist.

*“The fool says in his heart, ‘There is no God.’”* This opening is not so much a philosophical statement about atheism as we know it today, but a description of people who live without reference to God. Their folly is not primarily intellectual but moral. To deny God is to ignore the foundation of justice, love, and truth, and so it inevitably leads to corruption and violence. The psalmist is painting a picture of a society where selfishness rules, and where people exploit one another because they have shut their eyes to God.

The psalm insists that the reality of God cannot be removed by ignoring it. God is “there,” and one day he will make himself known in judgment. Those who have lived in denial will discover too late that God confronts them as an adversary. Their clever schemes and selfish plans will ultimately come to nothing, for God sides with the poor and oppressed, and he is the refuge of the righteous.

Psalm 53, however, contains hope too. For a moment, the psalmist’s spirit sinks under the weight of human corruption, especially among the powerful in Jerusalem. How can those entrusted with leadership act so shamefully? But immediately faith breaks through despair: *“God will scatter the bones of those who attack you; you will put them to shame, for God despised them.”* Even though sin is deep, God’s judgment is not the last word. His grace and deliverance remain greater still.

The psalm closes with a prayer of longing: *“Oh, that salvation for Israel would come out of Zion!”* It is a cry for God to act, to restore his people, and to bring about a future grounded not in human failure but in God’s faithfulness. This is the heartbeat of biblical faith—a trust that even when the world is covered in folly, God can and will bring about renewal.

For us today, Psalm 53 carries a timeless challenge. It reminds us that to live as if God were absent is the essence of foolishness, no matter how clever or successful life may look from the outside. It shows us the consequences of ignoring God’s reality—not just for individuals but for whole societies. Yet the psalm does not end in despair. It calls us to remember that God’s grace is stronger than human sin, and that his salvation is real and near.

The faith expressed here is not naïve optimism but a deep trust in God's willingness to forgive and restore. The psalmist knows that human hearts are darkened and guilty, yet he clings to the conviction that God can bring light out of darkness. This faith is not passive—it has a clear-eyed awareness of evil, and it fights against selfishness with resolve. But it also rests in God's power to bring judgment and grace, to scatter the proud, and to lift up the poor.

For the Christian reader, Psalm 53 resonates with the Gospel. It prepares us to see that true salvation has come from Zion in the person of Jesus Christ. He has borne the weight of human folly and corruption, and by his resurrection has opened the way to new life. The psalm's longing cry is answered in him: he is the salvation of God's people, the one who renews hearts and restores hope.

This makes Psalm 53 not only a witness to the brokenness of the human condition but also a testimony of hope that continues to speak to us. It reminds us that even in a world where foolishness and denial of God seem widespread, God's grace is still at work, calling people to faith and promising deliverance.

### *Reflective Questions*

1. The psalm calls those who ignore God “fools.” In what ways do we sometimes live as if God were not present in our daily decisions?
2. How do you see the consequences of “folly” in the world around us—in society, politics, or even within the church?
3. The psalm says that God is the refuge of the poor and oppressed. How might we reflect God's heart by becoming a refuge for others?
4. The closing cry longs for salvation to come from Zion. How does this longing find its fulfilment in Jesus, and what does that mean for how we live now?
5. Where in your own life do you need to hold fast to the conviction that God's grace is greater than human failure?

Lord God, you are present though many live as if you were not. Keep us from the folly of ignoring you in our daily choices. Open our eyes to the pain caused when selfishness rules, and give us hearts to be a refuge for the poor and oppressed. We thank you that your grace in your beloved Son, Jesus, is greater than human failure. Renew our trust in your salvation, and teach us to live with wisdom, humility, and hope, rejoicing in your steadfast love. Lead all those who ignore or do not know you to the joy that can only come from the knowledge of your Most Holy Name. Amen.

# Symbols of Early Christian Art: The Vine & the Tree of Life

*Based on prof. László Vanyó's book*



In early Jewish-Christian literature, one of the central themes is community, the Church. It is often described with symbolic images that emphasise its antiquity and its cosmic significance. The Church is portrayed as pre-existent, created before the world itself, the reason for which creation came into being. In the *Shepherd of Hermas*, for example, it is depicted as a tower built by angels until the end of time.

Other Jewish-Christian authors also used images such as the Bride of the Word and the Father's vineyard.

The vine and the tree of life became two of the most characteristic symbols of the Church in the early centuries. Both images had strong biblical foundations and were taken up in Christian art and theological reflection. The vine, deeply rooted in Old Testament tradition, symbolised Israel as God's planting, often criticised by the prophets when it bore bad fruit. In the New Testament, Jesus redefined this image when he declared: "*I am the true vine, and you are the branches.*" The Church Fathers, drawing on this, saw in the vine a figure of the Church: rooted in Christ, nourished by him, and united through him.

The tree of life, originally from the Genesis account of Eden, was also reinterpreted in Christian tradition. While in Genesis humanity lost access to the tree after the Fall, in Revelation the tree of life reappears at the centre of the heavenly Jerusalem, its leaves bringing healing to the nations. This eschatological imagery entered early Christian imagination, often combined with the vine, to depict the Church as the place of life, renewal, and eternal hope.

By the second and third centuries, these images became common in Christian writing and art. The vine was used to portray the unity of the faithful, their dependence on Christ, and the fruitfulness of the Christian life. The tree of life, meanwhile, came to symbolise the victory of Christ's cross, sometimes directly identified with it. In some traditions, the cross itself was described as the tree of life planted in the world, offering healing and immortality.

The Church Fathers also explored these images in relation to baptism and the Eucharist. Baptism was understood as a planting into Christ, a

grafting onto the true vine. The Eucharist was seen as the fruit of the vine, the sacramental sign of Christ's life shared with his people. Thus, liturgical practice and symbolic imagery reinforced each other.

In art, these images appeared first in the catacombs and early Christian funerary monuments. The vine often decorated tombs and sarcophagi, where it symbolised eternal life in Christ. Grapevines and clusters of grapes, sometimes with birds feeding on them, were carved or painted as signs of hope in resurrection. The tree of life was likewise represented, either as a stylised tree or in connection with the cross. These depictions linked the destiny of the deceased with participation in the life of Christ.

The Didache and other early writings already associated the vine with the Eucharistic cup, a theme that was later expanded visually. In the Roman catacombs, vines laden with grapes often surround Christian symbols such as the chi-rho (XP) or the Good Shepherd, showing how the life of Christ sustains the faithful. Similarly, the tree of life motif, sometimes placed at the centre of paradise scenes, indicated the believer's ultimate hope of eternal communion with God.

In Jewish apocalyptic literature, the tree of life was sometimes described as having cosmic dimensions, standing at the centre of the renewed world. Christian texts adopted these associations, seeing in Christ the fulfilment of these hopes. In Irenaeus and later writers, the tree of life became a type of Christ's cross, which overcomes death and restores access to life. This theme naturally made its way into iconography.

By the third century, the fusion of vine and tree imagery was widespread. The Church was the vineyard of God, and its believers the branches, nourished by Christ. At the same time, the cross was depicted as the life-giving tree. Both images highlighted continuity: from creation, through the history of Israel, into the life of the Church, and finally into the promised future.

These symbolic depictions were not mere decoration but expressions of theological conviction. They linked biblical tradition with present faith and future expectation. In a time when Christians often faced persecution and death, such images expressed hope in resurrection and trust in God's eternal plan.

Primitive Christian art therefore reveals the depth with which these symbols were integrated into the life of the early Church. The vine and the tree of life spoke of origins, of community, of sacramental life, and of eternal hope. Rooted in Scripture, developed by the Fathers, and expressed in visual art, they became enduring emblems of Christian identity.

## **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 the 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 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 13<sup>th</sup> 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 11<sup>th</sup> century, with the name Paternosters 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 began the practice of praying a Marian Psalter of 150 Hail Marys taking the place of psalms, with the monk Stephen of Sallay encouraging the meditation of 15 Marian joys in the 13<sup>th</sup> century (shortly after the time of St. Dominic).

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 15<sup>th</sup> century, while the Franciscans promoted their own version of the Rosary, a Crown of Roses dedicated to the Seven Joys of Mary. Bl. Alan de la Roche, also in the 15<sup>th</sup> century, promoted the Dominican version of the Rosary and established the Confraternity of the Holy Rosary. This Dominican version became formalized for the entire Church under the fifteen classic mysteries

of joy, sorrow, and glory 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 prayer” 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.’” 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 offence, especially for sin, which is an offence 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.

What better time to get familiar with the Holy Rosary than the month of October. Why not try this form of simple but deep, meditative prayer and offer it for peace, especially in Palestine, Israel, Ukraine and Russia. Let us pick up this most powerful spiritual weapon against evil and side with our Prince of Peace, the Lord Jesus, and Mary, Queen of Peace. In times when so many excuse themselves by saying “*What can we do??*” our answer to them, and to ourselves, is: We pray! With unwavering faith and hope!

## How to pray the Holy Rosary



1) In the name of the Father, and of the Son, and of the Holy Spirit. Amen. I believe in God. The Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

2) 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. Amen.

3) **Three Hail Marys to: increase our faith, strengthen our hope, perfect our charity.** Hail Mary, full of grace. The Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

4) 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.

5) **The following 5 (or 10, or 15) decades have the same structure:**

- **one of the mysteries is announced** (please see next page);

- **one** Our Father;

- **ten** Hail Marys;

- **one** Glory be;

- **finally the Fatima prayer:** 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. Amen.

## The Rosary ends with the Salve Regina:

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.

Pray for us, O holy Mother of God.

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

Let us pray. O God whose only-begotten Son by His life, death, and resurrection, has purchased for us the rewards of eternal life; grant, we beseech thee, that by meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise. Through the same Christ our Lord. Amen.

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## The Joyful Mysteries:

*(Mondays & Thursdays; and on Sundays from the 1<sup>st</sup> Sunday of Advent until Lent.)*

1. The Annunciation to Mary
2. The Visitation of Mary
3. The Birth of our Lord Jesus Christ
4. The Presentation of the Child Jesus in the Temple
5. The Finding of Our Lord in the Temple

## The Sorrowful Mysteries:

*(Tuesdays & Fridays; and on the Sundays of Lent.)*

1. The Agony of Christ in the Garden
2. The Scourging at the Pillar
3. The Crowning with Thorns
4. The Carrying of the Cross
5. The Crucifixion and Death of Our Lord on the Cross

## The Glorious Mysteries:

*(Wednesday and Saturday; and on Sundays from Easter until Advent.)*

1. The Resurrection of Our Lord
2. The Ascension of Our Lord
3. The Descent of the Holy Spirit upon the Apostles
4. The Assumption of the Blessed Virgin Mary into Heaven
5. The Coronation of Our Lady as Queen of Heaven

## 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. If you are in hospital, live in a care home, or are house-bound and you wish to receive Holy Communion and/or Anointing, or to make your Confession, please let the Vicar know and he will be very happy to visit you.*

## Assistant Priest

**Fr Tony Ball** - tonyball2019@icloud.com - 07899 027710

| St. Paul's                                                                                                                                                   | Fleet                                                                                                                     |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------|
| <u>Churchwardens</u><br><b>Jeanne James</b><br>jeannejames@uwclub.net<br>07854 275895<br><br><b>Sharon Waight</b><br>sharonwaight3@gmail.com<br>07879 681900 | <u>Churchwardens</u><br><b>John Coombe</b><br>john@seabarn.co.uk<br><br><b>Anthea Spearing</b><br>antheasp@googlemail.com |
| <u>Parish Office</u><br>07356 256800 ( <i>calls, texts, Whats.App</i> )<br>stpweymouth@gmail.com                                                             | <u>Parish Office</u><br>01305 782757<br>geofftaylor919@btinternet.com                                                     |

**S.P.O.T.** (*our charity shop*) — 01305 750951; we are always looking for volunteers!

**Parish Hall & Activities** — With enquiries about hiring the Parish Hall, joining the Munch Club or the Choir, please, contact St. Paul's 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, please visit our website: ***stpaulsweymouth.org***