

HIGH TIDE



OCT 2026



ST PAUL'S & FLEET

Worship • Parish life • Contact

SUNDAY WORSHIP TIMES

ST PAUL'S

9.45am Morning Prayer
10.30am High Mass
5.00pm Evensong & Benediction
(4.00pm in winter time)

FLEET

9.00am Low Mass with hymns
2nd Sunday of the month

Daily services and special services are listed
on our website or please get in touch.

All are very welcome.



CLERGY

Fr Gregory Lipovsky *Vicar*
vicar@stpaulsweymouth.org
07796 963703

Fr Tony Ball *Assistant Priest*
tonyball2019@icloud.com
07899 027710

Fr James Baker *Assistant Priest*
james.baker15971@gmail.com
07512 591254



PASTORAL CARE

If you are ill, housebound,
in hospital, or would like
Holy Communion, Confession,
or Anointing, please contact
the Vicar. We are always
happy to visit.

A priest is available for
Confession or spiritual
direction after each service
or by appointment.



CHURCHWARDENS

ST PAUL'S
Gerald Duke
07792 532445
gerald@gerallduke.com

Sharon Waight
07879 681 900
sharonwaight3@gmail.com

FLEET

Indira Warwick
07904 446202
indirawarwick@hotmail.com

Anthea Spearing
antheasp@googlegmail.com



VISIT OUR WEBSITE

- Service times
- Photos
- News & events



stpaulsweymouth.org



PARISH OFFICE & HALL

With enquiries about the parish
or hiring the hall, please contact us.



07356 256800



stpweymouth@gmail.com



58 Abbotsbury Road, Weymouth DT4 0BJ

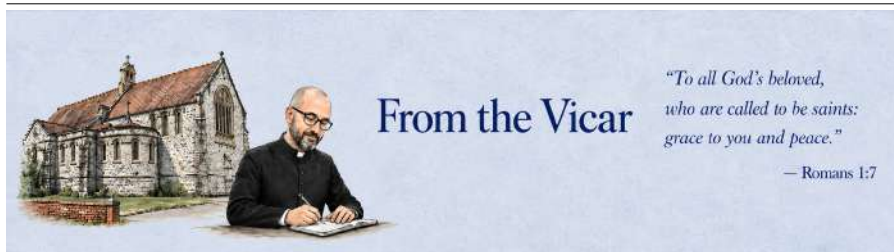


07356 256800

From the Vicar	4
Parish Voices: your thoughts and views shared	
Felipe Felop: Eating out in and around Weymouth	6
Gill Cox: Updates on parish events	7
Jeanne James: Walsingham facts and stories	8
Irene Leader: Reconciliation (2)	10
Liz Evans: Walsingham 2026	13
Near & far: news & events with a Christian view	15
Calendar, Anniversaries, Morning & Evening Prayer	17
The beauty of holiness — Christian art & history	
At the monks' table (2)	30
Symbols of Early Christian Art—The Good Shepherd	32
Cloud of witnesses: Saints & Christian spirituality	
21 October: Blessed Charles of Austria-Hungary	34
Loaves & fishes: food, recipes & culinary traditions	
Eating out in '70s Britain (4)	36
Roasted garlic cream soup & Creamy lemon-butter chicken	38
Opening the Scriptures: discovering its history & teachings	
The Book of Proverbs (2)	40
Psalm 65: The God of our salvation	42

*Many thanks to all who have contributed to this issue of the Parish Magazine. The next Magazine will be published on **Sunday 1st November**. Please send all articles, information, and news you wish to be published by Sunday 25th October.*

Front cover: *The Fifteen Mysteries and the Virgin of the Rosary* by unknown painter; Netherlandish (ca. 1515); oil on wood (detail); The MET, New York



Deary Beloved, it is that time of the year when, if you walk into a supermarket, you inevitably come across some mince pies. On Friday evening Kris and I walked down to Westham Bridge to see the “immersive light and sound installation”, part of the Dusk til Dark 2026 programme, and a couple of windows already had Christmas decorations in them. But I should not point the finger when I myself am already organising carol service dates.

It is curious how we tend to live in the future—and it is not always a good thing. In my case, for example, it is the root cause of my fear of flying. Psychology calls it *anticipatory anxiety*: I am already panicking because of often catastrophic—at least in my head—turbulence which may never happen. Some forms of daydreaming can be another example. Our brain’s ability to simulate the future while mentally leaving the present is sometimes called *mental time travel*.

Reconstructing the past, faithfully or more remotely from reality, is also part of this travel. We seem capable of doing almost anything to avoid remaining in the present.

The present, however, is where our Christian life unfolds. So often Holy Scripture tells us: *now* is the acceptable time; *now* is the day of salvation. Faith, hope and charity, without which there is no Christian life, while linked to past and future, are fundamentally virtues of the present. It is *now* that faith tells me of the God who is living and present. It is *now* that I am called to love Him and my neighbour. Even hope, perhaps surprisingly, belongs to the present: ultimately we do not place our hope in future events or promises, but in God, who is present *here and now*.

Every October brings us four special Sundays: Our Lady of the Most Holy Rosary, Dedication Sunday, Mission Sunday, and the solemnity of Christ the King.

At first they too might seem to point backwards or forwards. Our Lady's feast recalls the victory at Lepanto in 1571 of the Christian fleet over the Muslim invasion of Europe; Dedication Sunday celebrates the consecration of our church on 18 October 1900; Mission Sunday naturally makes us think about the future of the Church; and Christ the King directs our eyes towards Our Lord's Kingdom, whose fullness is yet to come.

Yet it would be a great mistake to confine any of them to past or future, for each speaks urgently about the present.

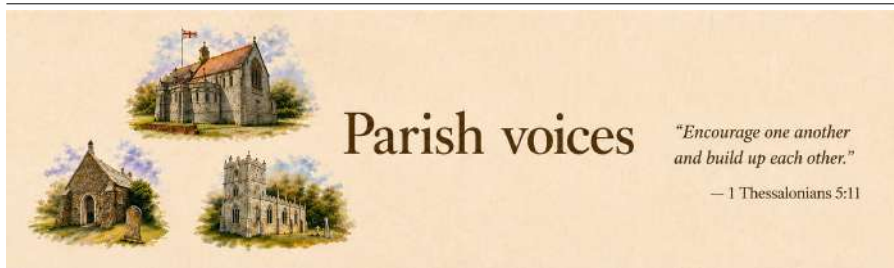
Christ's kingship over society, our families and human hearts must be realised *here and now*, through lives of Christian holiness. Mission Sunday asks us to recognise how completely our present efforts depend upon God, and how the way we live our faith *here and now* will either contribute to or hinder the Church's life. Dedication Sunday asks whether we are faithful, *here and now*, to our calling to be Christ's sanctified, united and holy Body, and whether our lives truly become a sacrifice of praise to God.

And the feast of Our Lady of the Most Holy Rosary is not chiefly about remembering a victory won centuries ago. It reminds us of the power and necessity of prayer amid the very real (spiritual) forces which still threaten faith, Christian life and the human soul. It reminds us that Mary's maternal protection and guidance belong not merely to history but to the Church today. Above all, the Rosary continually brings us back to Christ: to His Incarnation, Passion and Death, and glorious Resurrection. These are not simply past events to be remembered. Their saving grace reaches us *here and now*; Christ Himself is present to us in the Eucharist and works in us through the Sacraments.

Christianity, after all, is not nostalgia for what God once did, nor anxiety about what may happen tomorrow. God certainly meets us through memory and promise, but He gives us neither yesterday nor tomorrow in which to love, believe and hope in Him. He gives us today: *the here and the now*. May we use this *here and now* then to His glory, to the good of His Church and to the sanctification of our souls.

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

Fr. Gregory



Welcome to eating out in and around Weymouth

"Felipe Felop" writes:

Hi everyone, Felipe's back with a couple of ideas for where to go for some good food. Here we are in October, and already people are looking towards Christmas.

Some of you may have already tried out the Weymouth Catering College, known as the Avenue. This is where the youngsters studying at the College are able to demonstrate their skills. All of the food on offer in the Avenue restaurant is cooked and waiter-served by the students. Catering lecturers oversee the food preparation and service, but the actual work and menu selection come very much from the students.

The latest offering is for Christmas lunches, and would provide the perfect setting for a pre-Christmas get-together with friends or family. To give you an idea, this year's menu is below:

To start

Smoked salmon, sauce Gribiche, herb salad, salt & vinegar crisps

Lightly spiced sweet corn chowder

Chicken, spring onion & pistachio terrine, Cumberland sauce

Mains

Roast turkey with chestnut and cranberry stuffing

Pan-fried grey mullet, saffron risotto, chorizo, black olive Vierge dressing

Honey-glazed ham with onion gravy,

Portobello mushroom & butterbean strudel, slow-roasted tomato sauce

All served with roast potatoes, roasted carrots, parsnips, Brussels sprouts

Desserts

Christmas Pudding with rum sauce

Pumpkin delice, salt cracker crumble, maple & vanilla chantilly

Tiramisu, Amaretti biscuit, chocolate Tuille

Tea & coffee

Price: £34.95 per person

As you may expect, the Avenue has a well-stocked bar with a wide range of wines and soft drinks. At present they are taking bookings, with a confirmation deposit of £10 per person. There is a booking form on which to pre-order your selection.

Dates when they are open: Tuesday 1st, Thursday 3rd, then 7th to 11th December inclusive and Monday 14th December.

If you fancy an excellent lunch and to support the local kids at the same time, either email theavenue@weymouth.ac.uk or ring 01305 208979.

Just a last thought: in the New Year the Avenue will be offering all sorts of evening events, so why not email them to be put on their mailing list.

See you all next month.

Updates on parish events

Gill Cox writes:

Ride & Stride — Congratulations to our Ride+Striders who raised a total of £699, half of which will return to St. Paul's. There was someone in church all day to welcome the nine Ride and Striders from other churches and to provide simple refreshments. It would be so nice if we could get more people to participate in the event next year, which will be on 12th September. Put the date in your diary!!

Warm Welcome — We will be restarting Warm Welcome on Friday 6th November. We will be open every Friday and Saturday from 11 till 2, and will continue right through the coldest part of the year. Posters and fliers are available.

Walsingham facts and stories

Jeanne James writes:

1. *The original shrine was supposedly built overnight* — According to the tradition, Lady Richeldis prayed after builders struggled to complete the Holy House. The next morning, it was said to have been miraculously constructed.
2. *It wasn't built where Richeldis expected it to be* — The tradition says that she chose a site, but the completed Holy House appeared about 200 feet away, close to what became the Holy Well.
3. *The well may be nearly as old as the shrine itself* — An ancient well was discovered when the foundations of the modern Shrine Church were being excavated. It was incorporated into the church.
4. *Pilgrims actually took Walsingham water home* — Medieval pilgrims could obtain little lead containers called *ampullae*, which were filled with water from the well and taken home for sick relatives.
5. *Those little bottles are connected with the bottle ends you noticed* — Pilgrim ampullae are an important part of Walsingham's archaeological story. They were practical souvenirs with a religious purpose — rather like carrying a tiny piece of the pilgrimage home.
6. *There were stories of miraculous cures* — Medieval accounts describe people coming specifically because they hoped to be healed. Rich and poor alike came seeking healing.
7. *There were even bathing facilities* — Pilgrims could drink, wash and bathe in water from the holy wells. Archaeological remains include two wells and a bath in the Abbey grounds.
8. *Henry VIII had actually been a pilgrim to Walsingham* — The irony is rather extraordinary: a king who had visited the shrine later ordered its destruction.
9. *The destruction was brutal* — In 1538 Henry's commissioners arrived, seized valuables and destroyed the shrine. The Sub-Prior was killed.
10. *The medieval statue was burned* — The original image of Mary and Jesus was destroyed during the suppression of the shrine.

11. *But we actually know what the statue looked like* — The medieval Priory seal provided an image which Father Hope Patten used as the model for the modern statue.
12. *The modern statue caused a pilgrimage revival almost immediately* — When the new statue was placed in St Mary's Church in 1922, people began gathering around it to pray from its very first night.
13. *There was almost a row about where the statue should be* — In 1930 the Bishop of Norwich ordered Hope Patten to remove the image from St Mary's Church. Rather than give up, Patten raised money and created the new Shrine Church.
14. *The Holy House is literally a building inside a building* — The little Holy House sits inside the much larger Shrine Church, deliberately protecting and enclosing it.
15. *Some stones in the Holy House came from churches destroyed under Henry VIII* — So, rather wonderfully, material from buildings destroyed during the Reformation became incorporated into the later shrine.
16. *The inside is blackened by candle smoke* — The walls and ceiling of the Holy House have become dark with the soot from millions of candles burned by pilgrims over the decades.
17. *There is traditionally a candle for the monarch* — The tradition of keeping a candle for the monarch in the Holy House goes back to its earliest times. Today there is one for King Charles III.
18. *Walsingham has a church inside a former medieval barn* — A derelict medieval barn was restored and turned into the Barn Chapel. It contains a striking metal-and-wire sculpture of Christ.
19. *The sculpture of Christ has no hands* — The idea behind it is based on the famous prayer attributed to St Teresa of Ávila: Christ has no hands now except ours — our hands are to do his work.
20. *The strangest thing of all may be that Walsingham disappeared — and then came back* — After the shrine was destroyed in 1538, pilgrimage effectively disappeared for centuries. Then, beginning with the revival in the early 20th century and particularly the new statue in 1922, Walsingham once again became a major pilgrimage destination.

Reconciliation 2

Irene Leader writes:

Last month we reflected on reconciliation: what God has done for us in Christ, and what it means for us to receive this gift and bring ourselves under the Lordship of Jesus. But reconciliation is not simply something to understand. It is something into which we are called to enter and in which we are called to live.

I need to come to Jesus to begin my journey into the Kingdom of Heaven. If I don't, I am effectively saying, "this is as good as it gets"; I am relying on my own strength, my willpower, my personal expectations, my views and my opinions to get there.

Faith is not psychology, counselling or mind over matter; our faith is not found merely in a process of doing something. Faith is about bringing everything to the Cross. It is not just about getting better as a person but about being transformed. Transformation is from the inside out.

As I look to Jesus, I am drawn into the mystery of His Cross, passion, burial and resurrection. United with Him, I am given grace to overcome temptation and to face whatever difficulties I experience, not simply in my own strength but in the power of the Holy Spirit – if I choose to accept His Lordship and cooperate with His grace.

The Word of God, the mystery once hidden but now revealed, comes to its fulfilment in Christ (Col 1:25–26). In Jesus we now perceive what we could not before. *'On that day you will realise that I am in my Father, and you are in me, and I am in you'* (Jn 14:20).

Jesus says, *'Very truly I tell you, no one can see the kingdom of God unless they are born again'* – born of the Spirit (Jn 3:3-8). Through His death and resurrection Jesus unites us to God and makes the "resources of heaven" available to us. *'Christ in you, the hope of glory'* (Col 1:27b).

In the light of that glory our inheritance is:

1. To believe that God is who He says He is.
2. To believe who Jesus is according to God's revelation of Him.
3. For this to become a reality in my life, to believe who God says I am in Christ.

God has already acted to reconcile us to Himself by giving His only-begotten Son. ‘*Be reconciled to God*’ (2 Cor 5:20): enter into this exchange with Jesus; die to everything in me that is outside of Christ and become a new person in Him. It is through the flesh, however, that we can fall back into the ways of our old self. On the other hand, the past will remain the past unless we allow it once more to determine who we are and how we live.

There is a doctrine sometimes called *universal reconciliation* or *universal salvation*, according to which all will ultimately be saved. However, Scripture repeatedly calls us to respond to God’s grace in faith and repentance and warns us against presuming upon salvation while refusing Him.

An ancient Jewish writing known as the *Book of Enoch* describes the fallen angels asking Enoch to intercede for them after their rebellion. Their request is refused (1 Enoch 13–14). Although the Book of Enoch is not part of the Christian Scriptures received by most of the Church, the story illustrates a truth also found in Scripture: God’s mercy is not a reason for us to presume that our choices do not matter. We are called to respond to Him now.

Nor should we presume that we can deliberately reject Christ throughout our earthly life and simply change our minds afterwards. Scripture consistently places the call to repentance within this life: ‘*now is the day of salvation*’ (2 Cor 6:2). Revelation 6:12 describes the opening of the sixth seal and the darkening of the sun. It can be read as a symbol of death: after that point conversion is not possible. But the important point is much simpler: we should not postpone repentance. We are called to turn to God while He gives us the opportunity to do so in this life.

Reconciliation and Restoration — 1 Corinthians 13 tells us what love is. Read it every day and review the previous 24 hours: have I shown that kind of love? Ponder it, and see yourself learning to fulfil this Scripture until it becomes increasingly real in your heart and life.

If you realise that you have failed in this, make apologies to those to whom you need to apologise. You might say, “You are valuable to God and you are valuable to me. Please forgive me.” They may not

feel able to forgive you immediately, but if they do, you have contributed to their healing as well as your own. Lack of love is like thorns in the heart; asking for and offering forgiveness can remove those thorns. This is the only way that can lead to reconciliation and, where possible, restitution.

Practise this consistently and it can change the way you relate to other people. However, love is given but trust is earned, and someone whom we have hurt may need time before they are able to trust us again, if ever...

The more we walk in love, the more authentic our relationships can become. Ponder this; see yourself living it. We can bring out the best in people when we walk in love. We should also be careful about presuming that we have the right to speak into somebody else's life. Instead, try to encourage and inspire people when you speak to them, allowing God to guide you.

We need to do this prayerfully; listen to God about when and how to approach another person, so that our attempt at reconciliation does not itself cause further offence or argument.

If we fail to walk in *agape* love, our conscience can condemn us and make it harder for us to recognise and receive what God is continually seeking to give us and say to us.

What Jesus did at the Cross was the perfect and final atonement for our sins, bringing about reconciliation between God and humanity. He did not merely "cover over" our sins: He bore our sins and gave Himself for us, so that in Him we might be reconciled to God. *'Love and faithfulness meet together; righteousness and peace kiss each other. Faithfulness springs forth from the earth, and righteousness looks down from heaven'* (Ps 85:10–11). In Christ, mercy and truth meet, sin is dealt with, and reconciliation is accomplished.

In the Old Testament, atonement centred on sacrifice. The sacrificial rites expressed the cleansing of sin, forgiveness and the restoration of communion with God, but they were imperfect and incomplete. For this reason they also pointed beyond themselves, towards the fuller reconciliation which was to come in Jesus Christ. For the same reason, these rites and sacrifices had to be constantly repeated.

By the shedding of Jesus' blood, His perfect and final sacrifice fulfils what those sacrifices anticipated. Through Christ's atoning sacrifice reconciliation and restitution are accomplished, restoring relationships. The repeated sacrifices give way to the once-for-all offering of Christ, through whom sins are forgiven and our relationship with God is restored. To receive and live this reconciliation we are called to repentance – and so next month we will turn to *Repentance*.

Walsingham 2026

Liz Evans writes:

I always knew that our pilgrimage this year would be hard for me as it would be the first time since Gill Tankard passed away. Over the last four years, Gill and I attended every Evening Prayer, Shrine Prayers, Vespers and Compline together. Last year, when Gill was ill, she still called me every day while I was at Walsingham for one reason or another.

All the first services were hard but I could feel her presence. Kate, her daughter, asked us to raise a glass of gin to her on our arrival, which we duly did; and on Wednesday we all raised another glass for her birthday.

Another person missing was Charlie Leone Jones. It was strange not seeing Charlie wandering around the grounds.

On the positive side, it was wonderful to see Charlie, Luke and Tom embracing their faith with awe there, culminating in Luke very reverently carrying the candle alongside Jeanne, and Charlie and Tom very reverently carrying Our Lady around the grounds.

(The Vicar feels it prudent to clarify that this took place as part of the Shrine's official procession, and that "the boys" had not simply taken it upon themselves to wander around the gardens carrying candles and statues of Our Lady.)

Our pilgrimage ended with a very touching thank-you to Shelagh Hansford for all her years of hard work organising our pilgrimages.

We are looking forward to the 2027 pilgrimage, and good luck to Jeanne in organising it!





Assisted Dying Bill defeated in Parliament — MPs have rejected the latest attempt to legalise assisted suicide in England and Wales, voting 286 to 270 against the Bill at Second Reading. Catholic and Anglican bishops welcomed the result while stressing that opposition to assisted dying must be accompanied by much better palliative, social and end-of-life care.

Church urges compassion and realism over migration — As migration remains one of Britain's most contentious issues, Bishops are calling for safe and legal routes for those genuinely seeking sanctuary. They urged the Government to make decisions rooted in compassion and not to treat people fleeing conflict and violence with suspicion or hostility.

Church land could provide nearly 2,000 affordable homes — Church of England parishes are exploring the possibility of creating almost 2,000 affordable homes on church-owned sites. More than £1.2 million has already been awarded to 54 projects to investigate the redevelopment of surplus land and buildings.

Young adults are finding their way to Christian faith — Church of England research has examined the experiences of young adults who began attending church after the pandemic. Those interviewed described being attracted not by churches watering down Christianity, but by authenticity, community and the seriousness and depth of worship.

European bishops defend the permanence of baptism — A case before the EU's highest court asks whether people should have the right to demand complete deletion of their baptismal records under data protection law. European bishops argue that a baptismal register is a historical and sacramental record. They warn that compelling churches to erase the record would interfere with both religious freedom and the Church's understanding of the sacrament.

Christian martyrs unite a divided Church — Pope Leo XIV has described modern martyrs as among Christianity's greatest evangelists. A Vatican conference considered Christians of different denominations killed for their faith since 2000. Their witness, participants reflected, points towards an "ecumenism of blood": despite the divisions which remain between Christians, Catholic, Orthodox, Anglican and Protestant believers have shed the same blood, confessing the same Christ.

Orthodox Christian life flourishing among the young — Young Orthodox Christians from across Europe gathered in Italy this September for a youth conference. Another international youth pilgrimage visited the monasteries of Serbia, while a new Orthodox parish has recently celebrated its first Divine Liturgy in Liechtenstein—small but encouraging signs of living Christian communities across Europe.

Was Christianity simply imposed upon the Incas? — Peruvian researcher Rafael Aíta is challenging the familiar picture of Christianity in Peru as merely a religion forced upon indigenous people by Spanish conquerors. He points to members of the Inca nobility who voluntarily embraced Christianity and to the first parish in Cusco, whose chapel was founded by an Inca prince. His research does not remove the violence and complexities of the conquest, but suggests that the religious encounter was considerably more complicated than a simple story of forced conversion.

Pope renews his appeal for peace in Ukraine — Following renewed attacks on Ukrainian cities and civilian infrastructure, Pope Leo XIV has prayed for the innocent victims and urged that diplomatic efforts be given room to bear fruit. Reflecting on the Gospel, he also reminded Christians that reconciliation begins closer to home: meeting one another honestly, listening, forgiving and refusing to turn disagreement into enmity.

Christians in Nigeria still face deadly violence — Reports of killings, kidnappings and displacement among Christian communities in Nigeria continue to cause grave concern. Thousands of Christians have been killed during 2026. Nigerian bishops have called their country to prayer and fasting, while Christians elsewhere are asked not to forget those living their faith amid violence and fear.

Calendar, service times,
and prayer intentions

Anniversaries of death

Order of Morning and Evening Prayer

Calendar for October 2026

THU	1 st	<i>St Remigius, Bishop</i>
FRI	2 nd	Holy Guardian Angels
SAT	3 rd	St Thérèse of Lisieux, Virgin
SUN	4 th	QUEEN OF THE MOST HOLY ROSARY
MON	5 th	<i>Sts Placidus & Companions, Martyrs</i>
TUE	6 th	St Bruno
WED	7 th	Queen of the Most Holy Rosary
THU	8 th	St Bridget, Widow; <i>Sts Sergius & Companions, Martyrs</i>
FRI	9 th	St John Leonardi; <i>St Dionysius & Companions, Martyrs</i>
SAT	10 th	St Francis Borgia
SUN	11 th	DEDICATION SUNDAY
MON	12 th	St Carlo Acutis; <i>St Wilfrid Bishop</i>
TUE	13 th	St Edward, King & Confessor
WED	14 th	St Callistus I Pope, Martyr
THU	15 th	St Teresa of Avila, Virgin & Doctor of the Church
FRI	16 th	St Hedwig, Widow
SAT	17 th	St Margaret Mary Alacoque, Virgin
SUN	18 th	MISSION SUNDAY
MON	19 th	St Peter of Alcantara
TUE	20 th	St John Cantius
WED	21 st	Bl Charles of Austria; <i>St Hilarion; St Ursula & C., Mm.</i>
THU	22 nd	<i>Feria</i>
FRI	23 rd	St Anthony Mary Claret, Bishop
SAT	24 th	St Raphael Archangel
SUN	25 th	JESUS CHRIST, KING OF THE UNIVERSE
MON	26 th	<i>St Evaristus Pope, Martyr</i>
TUE	27 th	<i>Feria (monthly Requiem)</i>
WED	28 th	Sts Simon & Jude, Apostles
THU	29 th	<i>Feria</i>
FRI	30 th	<i>Feria</i>
SAT	31 st	Vigil of All Saints

Daily intentions & anniversaries of death

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

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

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:

1	32	2 Kings 1:1-17 Acts 24:1-end	14	56	2 Kings 18:13-end Philippians 2:1-13
2	34	2 Kings 2:1-18 Acts 25:1-12	15	57	2 Kings 19:1-19 Philippians 2:14-end
3	36	2 Kings 4:1-37 Acts 25:13-end	16	63	2 Kings 19:20-36 Philippians 3
4	128, 129, 134	Isaiah 49:13-23 Luke 12:1-12	17	68	2 Kings 20 Philippians 4
5	41	2 Kings 5 Acts 26:1-23	18	2	Micah 4:1-5 Matthew 5:13-16
6	42	2 Kings 6:1-23 Acts 26:24-end	19	70	2 Kings 21:1-18 1 Timothy 1
7	43	2 Kings 9:1-16 Acts 27:1-26	20	71	2 Kings 22 1 Timothy 2
8	44	2 Kings 9:17-end Acts 27:27-end	21	73	2 Kings 23 1 Timothy 3
9	50	2 Kings 12:1-19 Acts 28:1-16	22	75	2 Kings 24 1 Timothy 4
10	51	2 Kings 17:1-23 Acts 28:17-end	23	76	2 Kings 25:1-21 1 Timothy 5:1-16
11	48, 150	Haggai 2:6-9 Hebrews 10:19-25	24	77	2 Kings 25:22-end 1 Timothy 5:17-end
12	54	2 Kings 17:24-end Philippians 1:1-11	25	29, 110	Isaiah 32:1-8 Revelation 3:7-end
13	55	2 Kings 18:1-12 Philippians 1:12-end	26	78 v. 1-39	Judith 4 1 Timothy 6:1-10

27	78 v. 40-end	Judith 5 1 Timothy 6:11-end	30	83	Judith 7 2 Timothy 2
28	116, 117	Wisdom 5:1-16 Luke 6:12-16	31	85	Judith 8 2 Timothy 3
29	79	Judith 6 2 Timothy 1			

Each reading ends with these words:

V. This is the word of the Lord.

R. 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

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 Framer 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-enflamèd Heart.

For this thou dost thy glory hide,
 Outpouring from thy piercèd 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 thy 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 hearts 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	37	Ecclesiasticus 11:7-28 Mark 14:43-52	12	53	Ecclesiasticus 22:6-22 John 13:1-11
2	38	Ecclesiasticus 15:1-10 Mark 14:53-65	13	58	Ecclesiasticus 23:1-15 John 13:12-20
3	39	Ecclesiasticus 15:11-end Mark 14:66-end	14	59	Ecclesiasticus 24:1-22 John 13:21-30
4	136	Proverbs 2:1-11 1 John 2:1-17	15	60	Ecclesiasticus 24:23-end John 13:31-end
5	40	Ecclesiasticus 16:17-end Mark 15:1-15	16	61	Ecclesiasticus 28:1-9 John 14:1-14
6	45	Ecclesiasticus 17:1-24 Mark 15:16-32	17	62	Ecclesiasticus 28:14-end John 14:15-end
7	46	Ecclesiasticus 18:1-14 Mark 15:33-41	18	67	Isaiah 52:7-10 John 17:20-end
8	47	Ecclesiasticus 19:4-17 Mark 15:42-end	19	64	Ecclesiasticus 31:1-11 John 15:1-11
9	49	Ecclesiasticus 19:20-end Mark 16:1-8	20	65	Ecclesiasticus 34:9-end John 15:12-17
10	52	Ecclesiasticus 21:1-17 Mark 16:19-end	21	66	Ecclesiasticus 35 John 15:18-end
11	132	Jeremiah 7:1-11 1 Corinthians 3:9-17	22	69	Ecclesiasticus 37:7-24 John 16:1-15

23	74	Ecclesiasticus 38:1-14 John 16:16-22	28	119 v. 1-16	Jeremiah 3:11-18 Jude
24	99, 100	Isaiah 10:33 - 11:9 1 Timothy 6:11-16	29	82	Ecclesiasticus 43:1-12 John 18:1-11
25	72	Daniel 5 John 6:1-15	30	84	Ecclesiasticus 43:13-end John 18:12-27
26	80	Ecclesiasticus 39:1-11 John 17:1-5	31	1, 5	Ecclesiasticus 44:1-15 Revelation 19:6-10
27	81	Ecclesiasticus 39:13-end John 17:6-19			

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, the Sovereign (world), 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.

Evening Prayer ends with the following 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.

Litanies of Christ the King

To each invocation we respond: Reign in our hearts.

O Jesus, our Eternal King.

O Jesus, Most Merciful King.

O Jesus, extending to us the golden sceptre of your mercy.

O Jesus, in whose great mercy we have been given the Sacrament of Confession.

O Jesus, loving King who offers us your healing grace.

O Jesus, our Eucharistic King.

O Jesus, the King foretold by the prophets.

O Jesus, King of heaven and earth.

O Jesus, Ruler of all nations.

O Jesus, delight of the heavenly court.

O Jesus, King most compassionate toward your subjects.

O Jesus, King from whom proceeds all authority.

O Jesus, in whom, with the Father and the Holy Spirit, we are one.

O Jesus, King whose kingdom is not of this world.

O Jesus, King whose Sacred Heart burns with love for all mankind.

O Jesus, King who is the Alpha and the Omega.

O Jesus, King who has given us Mary, the Queen, to be our Mother.

O Jesus, King who will come upon the clouds of heaven with

power and great glory.

O Jesus, King whose throne we are to approach with confidence.

O Jesus, King truly present in the Most Blessed Sacrament.

O Jesus, King who desires to heal us of all division.

O Jesus, King wounded by mankind's indifference.

O Jesus, King who is the Great I AM.

To each invocation we respond: May we serve you.

Jesus, true Sovereign of all earthly powers.

Jesus, subjecting under your feet for ever the powers of hell.

Jesus, the Light beyond all light, enlightening us in the darkness that surrounds us.

Jesus, the only remedy for a world so ill.

Jesus, who blesses with peace those souls that acknowledge you as true King.

Jesus, who mercifully sends us your Holy Angels to protect us.

Jesus, before whom every knee shall bend.

Jesus, whose dominion is an everlasting dominion.

Jesus, whose kindness toward us is steadfast, and whose fidelity endures forever.



At the monks' table (2) — Salvation through eating



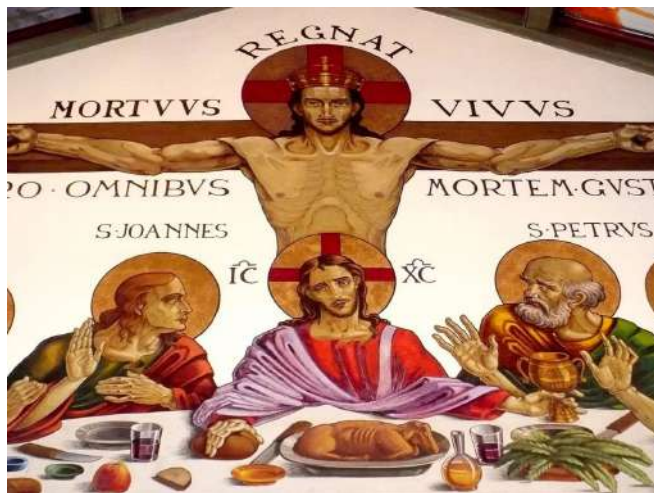
At one end of Dom Gregory de Wit's refectory stands its great centrepiece: the Last Supper. Yet de Wit deliberately refuses to let us see it simply as thirteen men eating together on the night before Christ died.

King David and St Paul stand at its edges—although, of course, neither was present in the Upper Room. That apparent impossibility tells us how to read the painting. David represents what came before: prophecy, promise and expectation. Paul belongs to what followed: the Church looking back upon the mystery she has received. Between them stands the event to which the Old Covenant points and from which the New Covenant flows. And above the supper rises Christ the King, enthroned upon the Cross.

The meal and Calvary are therefore inseparable. The Body given at the table is the Body given upon the Cross; the Blood of the Chalice is the Blood poured out for the salvation of the world.

But de Wit extends the story still further. Around the room are nine Old Testament scenes involving food. The theme has aptly been

called “*salvation through eating*”. Scripture repeatedly uses food to reveal our relationship with God. Humanity falls through eating the forbidden fruit but then God feeds his people in the wilderness.



Sacred meals establish fellowship and covenant: bread comes from heaven and water flows from the rock.

One particularly beautiful painting joins the beginning of Genesis to the beginning of the Gospel. Adam and Eve, weary beneath a barren tree, hold Cain. Before them appears another Mother with another Child: Mary, the New Eve, adoring Christ, the New Adam. Around Christ the earth flowers again.

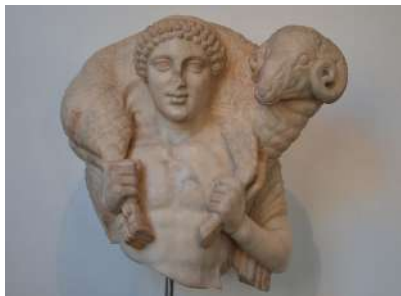
The composition says without words what Christian tradition has said for centuries: what was lost through Adam is restored in Christ. There is an especially appropriate Pauline text for this theology: “*and that rock was Christ*” (1 Corinthians 10:4). Israel ate and drank in the wilderness, but St Paul teaches Christians to recognise beneath those events the mystery that would be revealed fully in Christ.

Imagine seeing all this while eating your soup. That is precisely the point. The monk receives his daily bread while surrounded by reminders that nothing is simply his possession. Food is received from creation; creation is received from God. The biblical history of eating culminates at an altar and upon a Cross. Every meal can therefore become an act of thanksgiving. And the Greek word for thanksgiving is *eucharistia*...

(This is the second in a series of four articles on Dom Gregory de Wit's remarkable painted refectory at Saint Joseph Abbey, Louisiana.)

Symbols of Early Christian Art: the Good Shepherd (1)

Based on Prof. László Vanyó's book



Among the most familiar images of early Christian art is a youthful shepherd carrying a sheep across his shoulders. Yet the image did not begin with Christianity. Bucolic scenes were already popular in the art of the Roman Empire: shepherds resting among their flocks, milking sheep or goats, or carrying

an animal on their shoulders. The shepherd carrying a ram was associated particularly with *Hermes Kriophoros*, “Hermes the Ram-Bearer”. Christians therefore adopted an image already familiar to the ancient world, but gave it a new meaning.

The biblical foundations were exceptionally rich. In the Old Testament, the shepherd could represent God, the king, or the expected Messiah. Psalm 23 begins, “*The Lord is my shepherd; therefore can I lack nothing*”, and describes God leading his people to green pastures and restful waters. The prophets developed the image further. Jeremiah 23 condemns shepherds who scatter the flock, while Ezekiel 34 presents God himself seeking the lost, binding up the injured and strengthening the weak. It ends with the promise of a new Davidic shepherd: a text readily understood by Christians as pointing towards Christ.

The New Testament made the identification explicit. In the parables of the lost sheep (Matthew 18:12–14; Luke 15:3–7), the shepherd leaves the ninety-nine to search for the one that has wandered away and rejoices when it is recovered. Most important of all is John 10, where Christ declares: “*I am the good shepherd.*” His sheep recognise his voice; he knows them individually and calls them by name. Unlike the hired man, who abandons the flock when danger approaches, the Good Shepherd “*giveth his life for the sheep.*”

This last idea profoundly changed the older pastoral image. The shepherd was no longer simply an attractive symbol of tranquillity



and protection. He became an image of Christ's self-sacrificing death and Resurrection. The shepherd who carries the sheep upon his shoulders is Christ carrying fallen humanity; the recovered sheep is the sinner restored to the flock.



The symbolism appears very early in Christian writing. The second-century Shepherd of Hermas repeatedly employs the imagery of sheep and shepherd, while Clement of Alexandria calls Christ both Shepherd and Teacher. Clement develops the image beautifully: Christ gathers his children like sheep, nourishes them, leads them to salvation and protects them from the wolves.

By the third century this language had become deeply embedded in Christian imagination. A pagan image had not simply been borrowed: it had been transformed. To someone unfamiliar with Christianity, the figure could still look like an ordinary shepherd. To a Christian, however, it could evoke the Psalms, the prophets, the lost sheep, Baptism, Christ's sacrifice and the promise of eternal life.

That richness helps explain why the Good Shepherd became one of the most beloved images of the earliest Church.

(Images: Hermes Kriophoros (Ram-Bearer), a Roman marble work based on a fifth-century BC Greek type, now in the Museo Barracco in Rome; The Good Shepherd, from the Domitilla catacombs, mid-4th century A.D.; The Good Shepherd, from the catacomb of Priscilla, second half of the 3rd century.)



Blessed Charles of Austria-Hungary

21 October



Saints are not always found in monasteries or presbyteries. Blessed Charles of Austria-Hungary was an emperor, an apostolic king, a husband and the father of eight children—and the last ruler of the Austro-Hungarian Empire.

Born in 1887, Charles married Princess Zita of Bourbon-Parma in 1911. Their marriage was deeply rooted in their Catholic faith. The day before their wedding Charles told Zita, “*Now we must help each other to get to Heaven.*” Inside their wedding rings they had engraved the opening words of the ancient Marian prayer *Sub tuum praesidium*: “We fly to thy protection, O Holy Mother of God.” Their family became what the Church calls a “domestic church”, centred upon prayer, devotion to Our Lady and the Blessed Sacrament. Charles personally taught his children their prayers and, even amid the pressures of war, had a telephone installed between military headquarters and the palace so that he could speak frequently with Zita and the children.

The assassination of Archduke Franz Ferdinand in 1914 unexpectedly placed Charles in line for the throne. In 1916, aged twenty-nine, he became Emperor of Austria and was crowned Apostolic King of Hungary. He inherited an empire already engulfed in the First World War. Charles regarded war as something appalling

and believed that a ruler's first duty was to secure peace. He pursued secret peace negotiations and was the only ruler among the belligerent powers to support Pope Benedict XV's peace initiative. His attempts failed, but his determination to end the slaughter became central to the Church's later assessment of his life.

After the collapse of the Empire, Charles refused formally to abdicate. Exiled in Switzerland, he twice attempted in 1921 to resume his Hungarian throne. During the second attempt his supporters faced armed opposition near Budapest. Charles could have ordered his loyal forces forward; instead he stopped them. He would not regain his crown at the price of Hungarian lives. His restoration failed, and Charles and Zita were sent into final exile on the Portuguese island of Madeira.



There the former Emperor lived very differently from the splendour associated with the Habsburg court. The family had little money and eventually occupied a cold, damp house above Funchal. Charles could not even readily afford medical attention when he became ill. Yet his spiritual life remained constant: he attended Mass and received Holy Communion daily whenever possible, prayed intensely and accepted exile without bitterness.

Pneumonia claimed his life on 1 April 1922, aged only thirty-four. Zita, pregnant with their eighth child, was beside him. His last words to her expressed his enduring love. Widowed before thirty, she raised their eight children and wore mourning for Charles for the remaining 67 years of her life. She died in 1989; her own cause for canonisation was opened in 2008, and she is now Servant of God Zita.

Pope St John Paul II beatified Charles in 2004. Unusually, his feast is not the anniversary of his death, but 21 October—his wedding anniversary. It is a fitting choice. Charles sought holiness not despite being a ruler, husband and father, but precisely by trying to make those vocations forms of Christian service.

Loaves and fishes

*"You bring forth wine to gladden
the human heart,
oil to make the face shine,
and bread to strengthen
the human heart."*

(Psalm 104:14-15)



Eating out in '70s Britain (4)

A BC Tea Shops were a familiar sight on British high streets from the 1910s through to the 1970s, founded by the Aerated Bread Company, hence ABC. These tea shops offered a respectable, affordable place for people to enjoy tea and light refreshments in an era when options for dining out were limited, especially for women.

By the 1970s, ABC Tea Shops had evolved from their Victorian origins, but still maintained an air of genteel respectability. The interiors were typically bright and clean, with simple furniture and often marble-topped tables. Waitresses in neat uniforms provided table service, bringing pots of tea on trays along with sandwiches, cakes, and simple hot meals.

What made ABC Tea Shops special was their accessibility and reliability. They weren't fashionable or exciting, but they provided a dependable experience. You knew exactly what you were getting.

The menu was quintessentially British: tea served in proper teapots with china cups, cucumber sandwiches with the crusts cut off, scones with jam and cream, and a selection of cakes and pastries displayed under glass domes on the counter.

By the end of the 1970s, ABC Tea Shops had largely disappeared from British high streets, unable to compete with more modern cafés.

The **National Milk Bars** were a chain of cafés that flourished in Britain from the 1930s to the 1970s, offering a unique dining experience centred around dairy products. Founded by Robert Hirst, these establishments promoted milk as a healthy alternative to alcohol, providing a family-friendly environment where people of all ages could socialise.

By the 1970s, National Milk Bars had evolved from their temperance movement origins but still maintained their focus on milk-based refreshments.

The interiors were typically bright and modern, with formica tables, vinyl seating, and a long counter where customers could sit on stools and watch their drinks being prepared.

What made National Milk Bars special was their unique menu. While they served simple meals and snacks, the stars of the show were the milk-based drinks: milkshakes in various flavours, hot milk with different additions, and milk cocktails that combined milk with fruit syrups and other non-alcoholic ingredients. Ice cream sodas and sundaes were also popular, especially with younger customers.

As the 1970s progressed, changing social habits and the rise of fast-food restaurants led to the decline of the National Milk Bars, with the last ones closing in the early 1980s.

Wheeler's of St James's was the epitome of sophisticated dining in 1970s London. Founded by Bernard Walsh, who purchased the original Wheeler's Oyster Bar in Whitstable, the St James's branch became the flagship of what would grow into a small chain of high-end seafood restaurants. Walking into Wheeler's in the 1970s was like entering a different world, one of luxury, refinement and impeccable service.

The restaurant was famous for its seafood, particularly its oysters, which were displayed on ice at the bar. The menu featured classic dishes like Dover sole, lobster Thermidor and prawn cocktail, all prepared with a level of skill and attention to detail that justified the premium prices. Wheeler's was a favourite haunt of celebrities, politicians and business leaders. It was the kind of place where deals were struck over long lunches, where famous faces could dine in relative privacy. The wine list was extensive and expensive, featuring the finest French vintages.

By the 1990s, changing tastes and economic pressures led to Wheeler's decline. The brand was eventually acquired by Marco Pierre White, but the original Wheeler's of St James's, with its 1970s glamour, is now just a memory.

Roasted Garlic Cream Soup



As the evenings draw in and colder weather begins to make itself felt, there are few things more welcome than a bowl of proper homemade soup. Garlic may sound rather formidable in these quantities, but roasting most of it transforms its character completely: it becomes sweet, mellow and almost nutty.

A little raw garlic, gently softened with the onion, preserves enough of its familiar warmth. The result is rich and comforting rather than fiercely garlicky.

Ingredients: 3 heads of garlic; $\frac{1}{2}$ medium onion, finely chopped; 1 large potato (about 250 g), peeled and diced; 800 ml chicken or vegetable stock; 150 ml double cream; 30 g butter; 1 tbsp olive oil; 1 small sprig of thyme; salt and black pepper; 1–2 tsp lemon juice, to taste. To serve: grated Parmesan, chopped chives or parsley, and croutons.

Method: Heat an air fryer or fan oven to 180°C. Slice about 5 mm off the tops of two garlic heads. Drizzle with a little of the olive oil, season lightly and wrap securely in foil. Roast for 30–40 minutes, until the cloves are very soft and golden.

Meanwhile, separate and finely chop the cloves from the remaining head. Melt the butter with the remaining oil in a saucepan. Add the onion and cook gently for 5–7 minutes without colouring. Add the chopped garlic and cook for a further 1–2 minutes, stirring so that it does not brown.

Pour in the stock, add the potato and thyme, and simmer for 15–20 minutes, until the potato is completely tender. Squeeze the roasted garlic from its skins into the pan and simmer for another 2 minutes. Remove the thyme, then blend until perfectly smooth.

Stir in the cream and warm gently without boiling. Season with salt and pepper and add a little lemon juice if needed to brighten the flavour. Serve with Parmesan, herbs and crisp croutons.

Creamy Lemon-Butter Chicken

Kris loves gravy, so here is dish we like: substantial enough to be comforting, but with lemon, herbs and capers keeping the buttery cream sauce fresh rather than heavy. The chicken is lightly floured and browned first, leaving behind all those savoury little caramelised bits which become the foundation of the sauce. Mashed potatoes are particularly good alongside, as they make sure none of it is wasted.



Ingredients: 800 g chicken breast fillets; 1 tsp salt; 1 tsp black pepper; 1 tsp garlic granules; $\frac{1}{2}$ tsp sweet paprika; 50 g plain flour; 2 tbsp olive oil; 20 g butter. For the sauce: 1 shallot, finely chopped; 3 garlic cloves, chopped; 100 ml dry white wine; 300 ml chicken stock; 100 ml double cream; 1 tsp Dijon mustard; 1 tsp honey; zest of 1 lemon; 1–2 tbsp lemon juice; 50 g cold butter, cubed; 1 tbsp capers; a small handful of parsley and chives; 1 tsp chopped tarragon.

Method: If the chicken breasts are thick, slice horizontally into thinner fillets. Season with salt, pepper, garlic and paprika, then coat lightly in flour, shaking off the excess. Heat the oil and 20 g butter in a large frying pan and brown the chicken for 4–5 minutes on the first side and 3–5 minutes on the second. Remove to a plate.

Lower the heat and soften the shallot for 2–3 minutes. Add the garlic for another minute, then pour in the wine, scraping up the browned bits. Reduce by half. Add the stock, mustard, honey and lemon zest and simmer for 7–10 minutes.

Stir in the cream and 1 tbsp lemon juice. Return the chicken and simmer gently until completely cooked through, then remove it again. Take the pan off the heat and whisk in the cold butter, a few cubes at a time. Stir in the capers and herbs, taste, and add more lemon if desired. Return the chicken, coat generously with sauce and serve immediately.



Know the Bible! - The Book of Proverbs (2)

(© bibleproject)

P*roverbs 10-29: The collection of ancient sayings* — In chapters 10-29, we finally come to the collections of proverbs. Here are hundreds of ancient sayings that apply wisdom and the fear of the Lord to every life topic you can imagine, including family, work, community life, friendship, sex, marriage, money, anger, forgiveness, alcohol, and debt. These proverbs are short and easy to memorise. This section of the book is meant to become like a reference work to which you return time after time for the rest of your life.

This raises an important issue in reading this book. Proverbs are, by nature, about probabilities. If a person fears the Lord and makes wise, moral choices, things will likely go well for them. If a person doesn't fear the Lord and acts foolishly, their life will more likely turn out poorly. Both of these statements are often true, but not always. Therefore, the proverbs are not promises or guaranteed formulas for success.

For example: *“The fear of the Lord prolongs your life, but the years of the wicked are cut short”* Proverbs 10:27. Or: *“Train up a child in the way they should go, and when he is old, he will not turn from it”* Proverbs 22:6.

Fearing God and being moral is more likely to lead to a better, longer life. Raising your kids in a stable, loving home can set them up well for the rest of their lives, but there's no guarantee. Lots of things can and do go wrong in our world.

Proverbs, by their nature, focus on the general rule and not the numerous exceptions to that rule. The biblical wisdom books are not ignorant about this. In fact, these exceptions to the moral rule are

what the books of Job and Ecclesiastes are all about. Life is too complex for formulas, which is why we need all these books of accumulated wisdom to get to the bigger picture.



Proverbs 30-31: The wisdom of Agur and King Lemuel's mother — This all leads to the final section of the book in chapters 30-31, where we find two large collections of poems. The first comes from a man named Agur, who begins by acknowledging his ignorance and folly as well as his great need for God's wisdom. He then discovers that divine wisdom has been given to him through the Scriptures. Agur is put before us as a model reader of Proverbs and as someone who's always open to hearing God's wisdom.

The final chapter, 31, is connected to a man named Lemuel, a non-Israelite king who passes on the wisdom given to him by his mother. Most of this chapter is made up of guidance for being a wise and just leader, but the final poem is an acrostic, or alphabet, poem. Each line begins with a new letter from the Hebrew alphabet and tells the story of a "*woman of noble character*." This woman lives according to the wisdom of Proverbs and stands as a model of someone who takes God's wisdom and translates it into practical decisions in everyday life at work, at home, in her family, and in her community.

The book of Proverbs opens with words from a father to a son about listening to Lady Wisdom (chs. 1-9), and it appropriately closes by offering the words from a mother to her son about a woman who lives wisely (ch. 31).

This is a book for everyone, in every season of life. It's a reliable guide for learning to live wisely and well in God's good world.

The Psalms

Psalm 65: The God of our salvation

Psalm 65 is a great hymn of thanksgiving, moving from the Temple in Zion to the furthest reaches of creation. It begins with worship: “*Praise is due to thee, O God, in Zion.*” The people come to fulfil their vows because God hears prayer; indeed, “*unto thee shall all flesh come.*” The psalm therefore looks beyond Israel towards the whole human race. The God worshipped in Jerusalem is not a local deity, but the God to whom all people belong and before whom all may come.

Yet approaching God immediately raises the problem of sin: “*My misdeeds prevail against me: O be thou merciful unto our sins.*” The psalmist does not imagine that man enters God’s presence because he deserves to be there. It is God who forgives and God who chooses. Hence the wonderful declaration: “*Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court.*” To live near God, in the courts of his house, is presented as an extraordinary privilege. Forgiveness comes first; communion follows. The worshipper is then satisfied with “*the pleasures of thy house, even of thy holy temple.*”

From the Temple the psalm suddenly expands to embrace the whole world. God is “*the hope of all the ends of the earth, and of them that remain in the broad sea.*” He established the mountains by his strength and stills both the raging seas and “*the madness of the people.*” The two images belong together: the God who rules the turbulent waters also rules the turmoil of human history. Those dwelling at the remotest ends of the earth stand in awe of his signs. East and west alike are his: “*Thou that makest the outgoings of the morning and evening to praise thee.*”

The final part of the psalm turns from God’s majesty to his providential care of the earth. “*Thou visitest the earth, and blessest it: thou makest it very plenteous.*” Rain, rivers, grain and fertile soil are not treated simply as natural processes but as gifts. God waters the furrows, sends rain into the valleys and prepares the corn. The imagery is wonderfully physical: the hard ground is softened with

showers; the fields become fruitful; the year itself is “*crowned*” with God’s goodness.

The landscape then seems almost to come alive in thanksgiving: “*The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing*.” The abundance of creation becomes its praise. The earth which God has watered answers him with fruitfulness. The psalmist sees the divine blessing not only in explicitly religious moments, but in rain falling, crops growing, animals flourishing and the ordinary provision of food.

Psalm 65 therefore joins things that we can easily separate: forgiveness and harvest, Temple and countryside, prayer and creation. The God who pardons the sinner is the same God who waters the earth. His grace is visible both in reconciliation with him and in the daily gifts that sustain life. The proper Christian response is therefore thanksgiving: to recognise that forgiveness, worship, food and the created world are gifts rather than possessions. The psalm teaches us to look at the ordinary world sacramentally—with gratitude—and to join our praise to the song which creation itself already offers to its Creator.

Reflective questions

1. Do I approach God trusting in his mercy, or relying upon my own goodness?
2. Do I recognise prayer and communion with God as privileges for which to give thanks?
3. How often do I consciously thank God for food, rain, the seasons and the fruitfulness of the earth?
4. Can I recognise God’s goodness in the ordinary gifts of daily life?

Prayer — *Almighty God, you hear our prayers, forgive our sins and call us into your presence. Open our eyes to the abundance of your gifts: the beauty of creation, the food which sustains us, and the mercy by which you restore us. Teach us to receive all things with gratitude, and let our lives join the praise of the whole creation; through Jesus Christ our Lord. Amen.*

‘The Lord
is in his holy temple;
let all the earth
adore him.’

HABAKKUK 2:20
& PSALM 66:4

You are warmly invited to
join us for worship at St Paul's
and Fleet. Whether you are a
long-time member, a visitor,
or simply exploring faith,
you will always find
a place among us.

All are welcome.



SAFEGUARDING

St Paul's is committed to the
safeguarding and care of all.
We follow the House of Bishops'
safeguarding policies and
procedures.

If you have any safeguarding
concerns, please visit our website
or speak to the Vicar or our
Safeguarding Officers
in confidence.



More information at:
[stpaulsweymouth.org/
safeguarding](http://stpaulsweymouth.org/safeguarding)



GIVE & SUPPORT

Your generosity enables the mission
of our parishes: worshipping God,
proclaiming the Gospel, reaching
out to those in need. It also helps us
to keep our churches open daily
for everyone.



Thank you for your faithful support.



STAY CONNECTED

Keep up to date with services,
events, news and resources
through our website and
social media channels.



Website
stpaulsweymouth.org



Facebook
[stpaulsweymouth](https://www.facebook.com/stpaulsweymouth)



Instagram
[stpaulsweymouth](https://www.instagram.com/stpaulsweymouth)



Facebook (S.P.O.T.)
[StPaulsOutReach](https://www.facebook.com/StPaulsOutReach)

BACS

St Pauls PCC
00292006
30-99-56

Fleet New Church PCC
30375985
20-26-62

TEXT TO GIVE (DONATE)

To donate £1
text NIWV01 to 70201
To donate £3
text NIWV01 to 70331
To donate £5
text NIWV01 to 70970
To donate £10
text NIWV01 to 70191

TEXT TO GIVE (GIVE)

To give £1
text VACT01 to 70201
To give £3
text VACT01 to 70331
To give £5
text VACT01 to 70970
To give £10
text VACT01 to 70191