

St Paul's Harefield

His eminence John Carmel, Cardinal Heenan, Archbishop of Westminster, has this day canonically erected the above parish of Harefield, and dedicated it to Saint Paul, Apostle of the nations.

5th April 1967

Parish Priest: Father James Mulligan

2 Merle Avenue, Harefield

UB9 6DG

07809 398171 01895 822365

Email: harefield@rcdow.org.uk

Mass daily at 9.15am ... Sunday Vigil Mass: Saturday 6.30pm

Sunday Masses: ... 9.00am and 11.00am

Holy Hour Monday: ... 9.45am - 10.45am

Exposition of the Blessed Sacrament: ... Friday 8.30am, Saturday 8.30am

Rosary each weekday morning after Mass

Confessions: 6.00pm Saturday – or indeed any time that a priest is available

Online Morning Prayer: 8.00am

Online Night Prayer: 9.00pm

Please note: St Paul's church is live-streamed 24 hours per day

SAINT PAUL'S HAREFIELD

A Monthly Miscellany

May 2023

*“As full of spirit as the month of May, and as
gorgeous as the sun in Midsummer.”*

William Shakespeare ... Henry IV, Part I

Feast Days and Saints' Days in May 2023

Monday 1 St Joseph the Worker

Tuesday 2 St Athanasius, Bishop, Doctor of the Church

Wednesday 3 Ss Philip and James, Apostles feast

Thursday 4 The English Martyrs

Friday 5 St Asaph, Bishop

Saturday 6 Weekday of Easter

Sunday 7 5th Sunday of Easter

Monday 8 Weekday of Easter

Tuesday 9 Weekday of Easter

Wednesday 10 St John of Avila, Priest, Doctor of the Church

Thursday 11 Weekday of Easter

Friday 12 St Pancras, Martyr

Saturday 13 Our Lady of Fatima

Sunday 14 6th Sunday of Easter

Monday 15 Weekday of Easter

Tuesday 16 Weekday of Easter

Wednesday 17 Weekday of Easter

Thursday 18 The Ascension of the Lord solemnity

Friday 19 St Dunstan, Bishop

Saturday 20 St Bernardine of Siena, Priest, Religious, missio

Sunday 21 7th Sunday of Easter

Monday 22 St Rita of Cascia, Religious

Tuesday 23 Weekday of Easter

Wednesday 24 Weekday of Easter

Thursday 25 St Bede the Venerable, Priest, Doctor of the Church
St Mary Magdalene de'Pazzi, Virgin

Friday 26 St Philip Neri, Priest memorial

Saturday 27 St Augustine of Canterbury, Bishop

Sunday 28 Pentecost Sunday solemnity

Monday 29 Mary, Mother of the Church

Tuesday 30 Weekday of Ordinary Time

Wednesday 31 The Visitation of the Blessed Virgin Mary feast



Monday 1st May ... Feast of St Joseph the Worker

SAINT PAUL'S HAREFIELD WELCOMES YOU

We extend a special welcome to those who are single, thinking of marriage, married, divorced, widowed, well-heeled or down at heel or down and out.

We especially welcome wailing babies and excited toddlers or bored teenagers.

We welcome you whether you can sing like Pavarotti or Maria Callas or Roy Orbison - or just mime (lip synch) or hum quietly to yourself.

You're welcome here if you're 'just browsing,' just woken up or just got out of bed the wrong side or just got out of prison. Whether a high flyer or a plodder.

You'll fit in here if you are a classical music aficionado or a punk rocker. You're welcome whether you are a cool dude or not, if you are an Elvis fan, a Johnny Cash fan, a Heavy Metal fan or (God forbid) a fan of Barclay James Harvest.

We don't care if you're more Christian than Pope Francis or Saint Mother Teresa, or haven't been to church since Christmas twenty-five years ago.

We extend a special welcome to those who have come only to scoff.

We welcome keep-fit mums, golf widows, football dads, joggers, bikers, starving artists, tree-huggers, line dancers, latte sippers, vegetarians, vegans, bumper sticker philosophers, existentialists, logical positivists and junk-food eaters.

We welcome those who are in recovery or still addicted.

We welcome you if you're having problems, are down in the dumps or don't like 'organised religion' or have anger management issues.

We offer a welcome to those who believe in the Loch Ness Monster.

We welcome those who are tattooed, pierced, both or neither.

We offer a special welcome to those who took the wrong turning and wound up at Saint Paul's by mistake.

We welcome pilgrims, tourists, seekers, day-dreamers, doubters ... and you.

A Warm Welcome to you from Saint Paul's Harefield

THE JOSHUA TREE TALKS



We would like to hear from the young in our parish. What is it you are passionate about, what matters to you in life? It can be matters of the secular world or how you live by your faith, or how you view the current climate crisis. We are interested in your studies, in your aspirations - how you even managed to learn remotely during the pandemic perhaps.

Subjects of the Joshua Tree Talks for consideration by anyone could be:

What it is to be young and keep hold of faith in the world we live in

What growing old means and how to manage new challenges

How to cope (and tips) in the cost of living crisis

Retirement - what that means and how to go about it

Testimonies of faith

Film appreciation and the actors you admire

Favourite authors (or poets) and their life story

Travel stories

Pilgrimages embarked on

How you overcame a major challenge in life

Up and coming Talks people have committed to already are as follows:

First talk ... Friday 28th April 2023 at 7.00pm

A Matter of Life and Death (and everything in between) - Shirley Miles (Registrar and Civil Funeral Celebrant) (Note: this isn't as grim as it sounds, I promise)

Each future talk at 7.00pm on last Friday of the month

The American Civil War and how women played their part - Marjorie Ward

A Passion for Sculpture - Fr Jim

From Home Kitchen to Co-Op Shelves (a testimony of hard work and faith) - Mariae Hackett

Classical Recordings Review - Tony Faulkner

Art, Faith & Poetry - Victor Preibys

Shirley Miles



**Shirley Miles delivers the first Joshua Tree talk ...
Friday 28th April 2023:**

‘A Matter of Life and Death - and everything in between’

Medjugorje

St Paul's Parish Pilgrimage

September 2023



Medjugorje ... The name means 'Between the mountains'



Medjugorje

& Dubrovnik [8 days by Air]

6 - 13 Sept 2023 // 8 Days // Gatwick - Dubrovnik

Organised by

St. Peter's Pilgrimages

tel: 0780 737 5061

Flights from Gatwick

British Airways

3* Hotel half board

Merci***

Deposit required

£270 per person

Package Price

£770 per pilgrim

FINANCIAL PROTECTION:

Your BA flights are protected by ATOL 76072. The ground arrangements (coach transports & accommodation) will be protected by our supplier failure insurance policy. Pilgrims are strongly advised to have their own travel insurance.

BA flights from London Gatwick to Dubrovnik

6 Sept 2023 > Gatwick to Dubrovnik depart 09:05 - arrive 13:00
13 Sept 2023 > Dubrovnik to Gatwick depart 14:05 - arrive 14:55

Day 1 [London - Dubrovnik] Pilgrims are to make their own journey to the airport. Our local rep will meet you at the airport in Dubrovnik. Guided tour of Dubrovnik Old Town and monuments, time for lunch and a free afternoon. Checkin the hotel and spend a night here with dinner.

Day 2 [Dubrovnik - Medjugorje] After breakfast we travel to Medjugorje for 6 overnight stay on half board.

Day 3 [Feast of Our Blessed Mother] Mass in the morning on the Birthday of Our Holy Mother. In Her honour, pilgrims are invited to join us to climb the Apparition Hill and spend time at the Blue Cross.

Day 4 [Stations of the Cross] Today, pilgrims are invited to join us for a slow and steady climb of the Cross Mountain. It is a 3-hour climb to reach the peak. On our way up, we will be praying at the Stations till we reach the top. This programme is not recommended for those with limited mobility.

Day 5 [Mostar Excursion] Join us for an included excursion to Mostar - visit the Church of St. Peter and Paul, the gallery, Tower of the Church 108 meters above the sea level, spend time in the Old Town of Mostar and see the Old Bridge return to the hotel for dinner and evening prayer at St. James'.

Day 6 [Other excursions] In addition to our included excursion to Mostar, there are other excursions available. Our local rep will offer you availability.

Day 7 [Free time] Pilgrims will have a free day for their own private devotional prayers, Sacrament of Reconciliation, Rosary prayers etc..

Day 8 [Return to London] After breakfast, we transfer you to Dubrovnik airport for your return flight to London.

Included : Return flights + all taxes, ONE bag * 20kg to checkin + ONE carryon bag, 3* accommodation on half board, coach transfers to and from the airport in destination countries, guided tours and a daily religious programme.

Extras : Single room supplement **£120** for 7 nights, travel insurance, taxi fares in Medjugorje, gratuities & tips, entrance fees and optional excursions, any other costs of a personal nature.

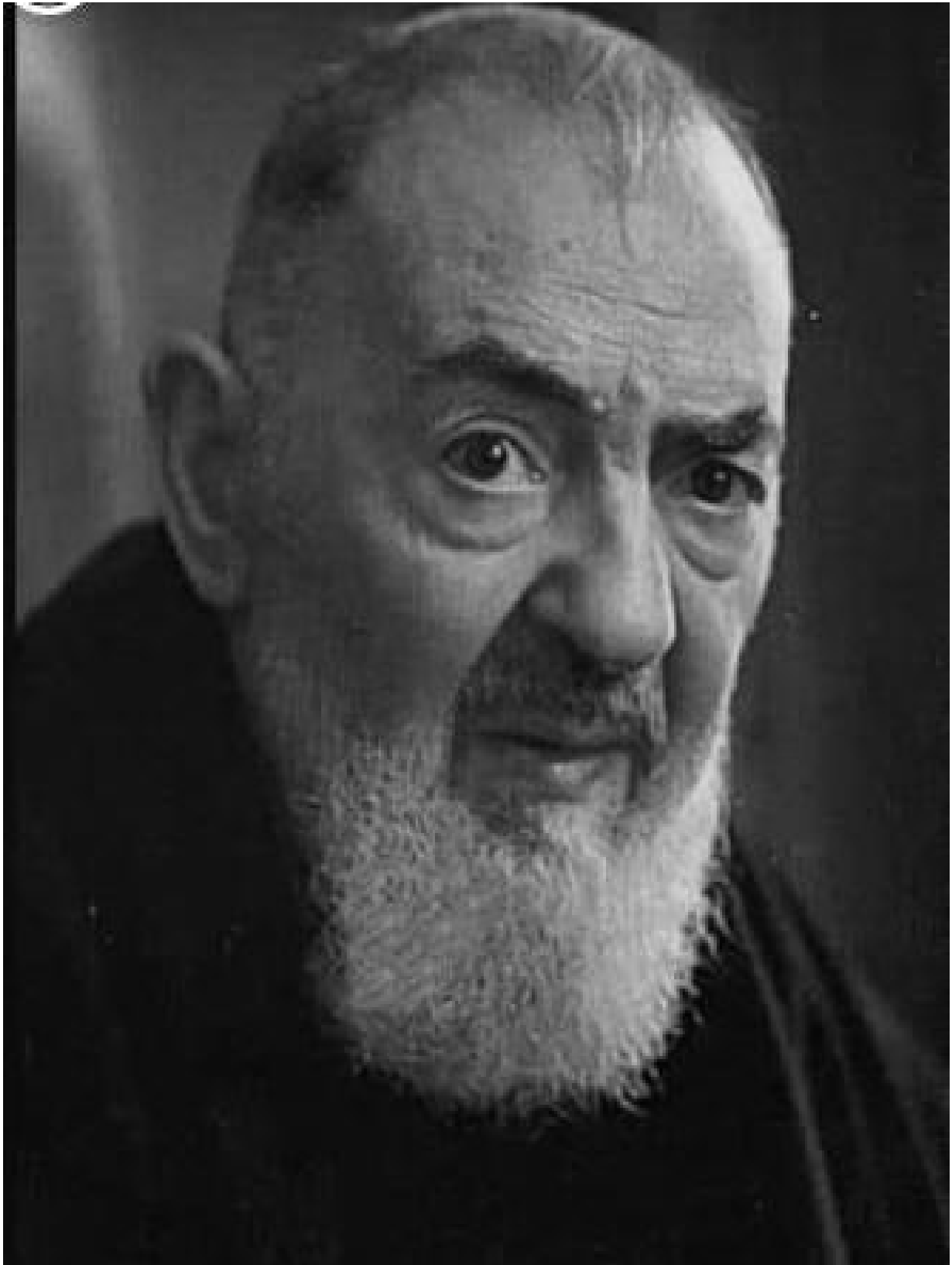


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How Padre Pio changed my life

Fr Alan Robinson
20 September, 2018





Pope Francis prays before the body of Saint Padre Pio de Pietrelcina at San Giovanni Rotondo on March 17, 2018

On September 23 we commemorate the 50th anniversary of the death of St Pio of Pietrelcina, better known as Padre Pio. Just three days earlier, September 20, it was the 100th anniversary of Padre Pio receiving the stigmata. There are millions of people, living and departed, who owe a great deal to the advice, intercession and example of this great saint; and I am one of them.

My first encounter with St Pio was round a meal table in 1990, where one of the guests had regularly served Mass for the saint. He regaled us with stories of his many encounters with this extraordinary Capuchin Franciscan friar. At the end of the evening, the guest slipped into my hand a small plastic pouch containing a third-class relic, which I placed into my cassock pocket. At that time, I was an Anglican minister who had been struggling with the “call to Rome” since before my diaconal ordination. Hearing those tales and putting that small piece of cloth into my pocket took my life along the right path.

In those days, unlike now, I had the gift of sleep. When I went to bed I fell straight to sleep and woke the next morning. Some months after receiving the relic, I began waking in the early hours. The first time it happened I realised there was “someone” in the room. I wasn’t anxious about it. In fact, I felt completely at peace. But this continued night after night, at the same time, and eventually I realised that it was Padre Pio. In his presence, and in the forefront of my mind, in this atmosphere of peace, was only one thought: “I must convert to the Catholic faith.” Once I made that decision, my normal pattern of sleep returned and the visits ceased. And so, in due course, I left the Church of England, and in 1997 was ordained to the sacred priesthood by Cardinal Basil Hume.

While visiting family in New York, I met a wonderful Catholic family, the Realis. Michael, the husband, is alive and well today because of the prayers and the direct intervention of Padre Pio. It is an incredible and moving story, told in full in Diane Allen’s book, *Pray, Hope, and Don’t Worry*. But in short, Padre Pio guided the surgeon’s hand when Michael was born via a tricky caesarean. Through the Realis, I grew to know St Pio even more and developed a greater awareness of the devotion there was to him, as well as an inkling of just how many lives he has affected in such wonderful ways.

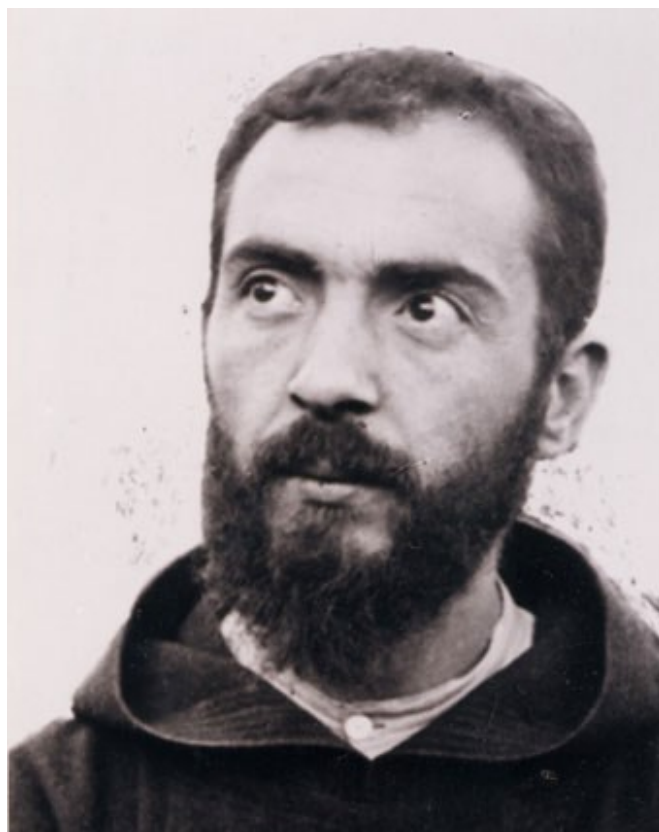
While I was parish priest in Bayswater, and still carrying that tattered relic in my cassock pocket, it was announced that Padre Pio would be canonised on June 16, 2002. I knew I just had to go to Rome and thank Padre Pio for giving me the courage and push I needed that led me into the priesthood. One morning after Mass, a frequent visitor to the parish came up to me and said: “I know you have a great devotion to Padre Pio.” How did she know? I’d never spoken to her about it. She told me that it was so important I made this pilgrimage that she wanted to make it financially possible for me. And so, off I went, full of gratitude to this generous benefactor.

The canonisation was a most wonderful experience, with around a million pilgrims gathered in a roasting hot St Peter’s Square, the overflow of people filling the Via della Conciliazione as far as one could see. When Pope John Paul II made the proclamation of sainthood, a huge roar broke out from the pilgrims, as the relics of the saint were brought forth. The next day, after the Mass of thanksgiving, I returned to my hotel and was told that someone had tried to contact me, and had the number for me to call back. When I did, I spoke to a Sister in the papal household. She said: “Can you please be here at 7am tomorrow, bring your celebret [permission to celebrate Mass], and don’t forget to kiss the Holy Father’s ring.” I had been invited to celebrate Mass with the Holy Father in his private chapel the next morning. I’m sure you can imagine what a wonderful experience it was, offering the Holy Sacrifice of the Mass with someone who is now a saint of the Church. In spite of his advancing Parkinson’s, his gaze filled me with great joy and love for him and the Church. Through all this, I could feel Padre Pio’s encouragement to strive to be a better priest.

Padre Pio gave me the final push I needed to leave the Church of England and become a Catholic. He drew me towards Catholic priesthood. He led me deeper into his own life through my continuing relationship with the Realis family. And he brought me fully home, through the Mass with the Holy Father.

There is only one thing left for me to do now; and that is to visit him in Pietrelcina, so that I can kneel before his earthly relics and thank him for all he has brought about in my priestly life.

Fr Alan Robinson is parish priest of Corpus Christi, Maiden Lane, London. This article first appeared in the September 21 2018 issue of the Catholic Herald



The young Padre Pio

The Samaritan woman at the well

Sarah Young



***“The water that I will give will become
in them a spring of water gushing
up to eternal life.”***

John 4:14

When Jesus asked the Samaritan woman whom he met by the well to give him something to drink, she was taken aback. What could she offer? What was acceptable for her to offer? Jesus had greater confidence in her than she did in herself: he saw that she could be the one to proclaim the Good News to her community. His trust in her was not disappointed. Indeed, on her return home, her words 'brought people out of the town and they made their way towards him.' She was an effective evangelist.

What today will bring people out to find 'living water'? For most people today, it no longer occurs to them to go to church to satisfy their thirst. This presents a big challenge. In his homily for the first Pentecost Mass that he celebrated as pope, Francis asked: 'Do we have the courage to strike out along the new paths which God's newness sets before us, or do we resist, barricaded in transient structures which have lost their capacity for openness to what is new?' A Church of the Holy Spirit must be ready for new paths. This is where discernment comes in.

I work for the Spirituality team for the Jesuits in Britain. As such, discernment lies at the heart of my work and thus my methods remain a work in progress! My task for now is to get to know spiritual guides on their home ground: priests, religious and lay people who have good listening skills and are accompanying people as they discern what God is up to in the 'concrete realities' of their lives. We are inviting them to help us to reach a much larger number and greater diversity of people than we currently reach, people who want to grow in their relationship with God, their discernment, and their service of the Church and the world. Along the way, I stumble across others who do this in all sorts of practical ways already. They are in prisons, working with young people, engaged in the arts, caring professions or in business. They are already responding to Francis' call to be careful listeners, enabling others to explore the vulnerable areas of their lives. Listening for and noticing God, who responds with love and mercy, in the heart of their plight. This is a God worth knowing and is worth telling others about, as the Samaritan woman experienced for herself. It is such relationships that I believe have the potential to sustain existing communities of faith and, more crucially, could create new communities that we cannot yet envisage.

One characteristic of Jesus that we would do well to imitate today is his hospitality. This quality is particularly evident in Jesus's meeting with the Samaritan woman. As someone with no home in which to receive people, his hospitality took a creative form: he hosted them on their home ground. In visiting them, he entered their concrete reality. They were invited to receive him, not him receiving them. There was often an edginess to the encounter, as with the Samaritan woman. Jesus challenged the usual rules of social engagement. He crossed boundaries and encouraged his followers to do the same. He actively removed the obstacles to the growth of the kingdom of God. The psychologist and Anglican priest Joanna Collicutt suggests that, 'part of having the mind of Christ is to see the kingdom in the behaviour of people around us.' In visiting people, Collicutt says, Jesus was engaging in 'subtle strength spotting'. He declares they are worthy of being at the table. They are encouraged to rise to the occasion. God is at work in their lives already. Like the Samaritan woman, they have much to offer a community of faith.

In his interview with Antonio Spadaro, Pope Francis said that ministers of the Church must accompany the people of God,

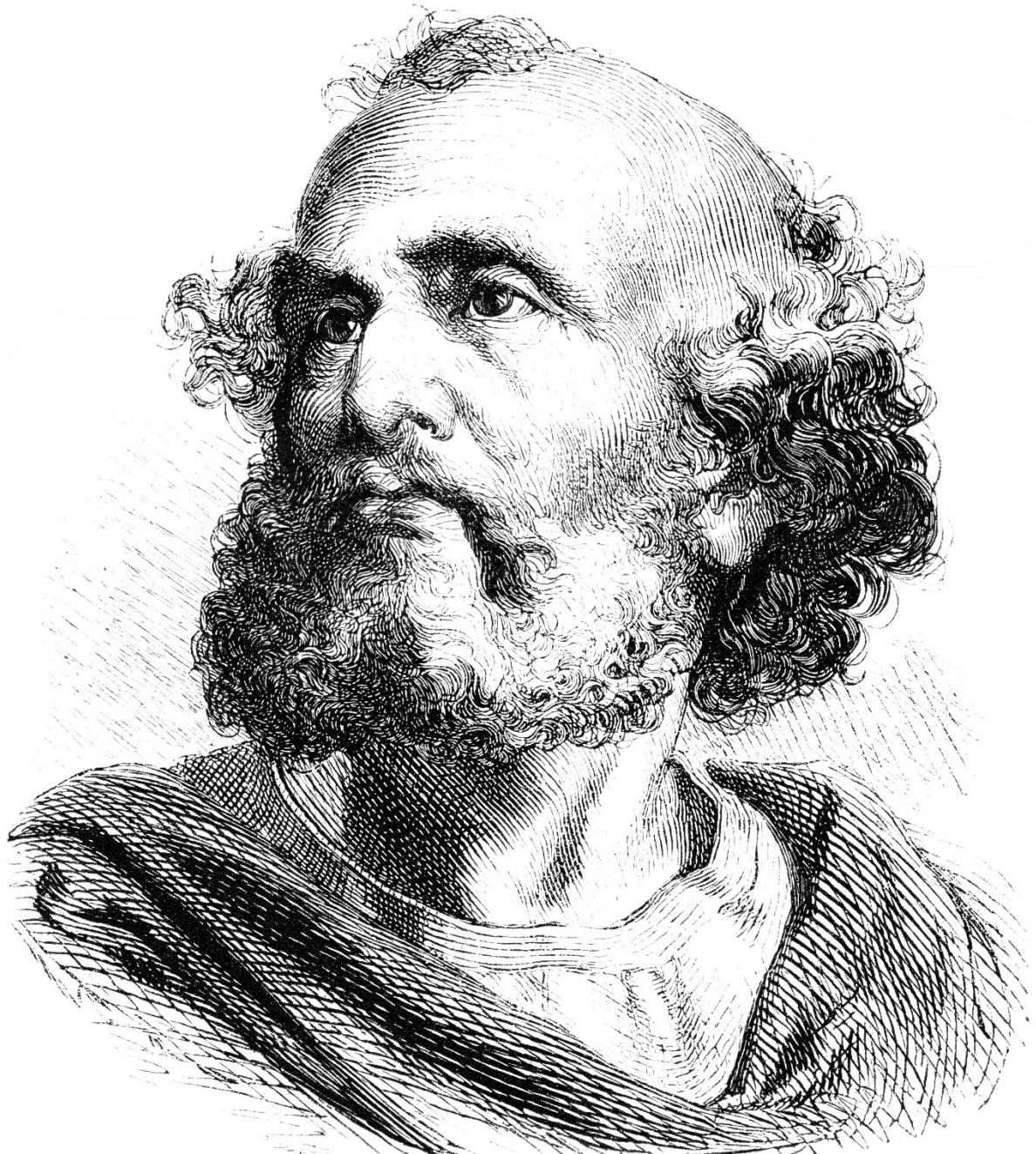
... like the Good Samaritan who washes, cleans and raises up his neighbour ... The structural and organisational reforms are secondary – that is, they come afterward. The first reform must be the attitude. The ministers of the Gospel must be people who can warm the hearts of the people, who walk through the dark night with them ... The people of God want pastors, not clergy acting like bureaucrats or government officials ... they must also be able to accompany the flock that has a flair for new paths.

While Francis here emphasises the role of the pastors, it is important to note that it is the flock, not the pastors, that Francis prizes as having the flair for new paths.

In the Spiritual Exercises of Ignatius, full discernment is realised through the desire to act, to be in union with God in the building of God's kingdom. Lives that may seem 'out of tune' with aspects of church life may in other ways be deeply 'in tune' with God. If we focus on the latter, the ways the Spirit is already at work in people's lives, who knows who may eventually flourish in the service of the Church and the world? We cannot see into the future. What we do know, however, is that whatever the woman said when she returned to her people and told them about her encounter with Christ, 'this brought the people out of the town and they made their way towards him.'

Sarah Young is a member of the Spirituality Coordinating Team for the Jesuits in Britain.

The First Letter of Saint Peter



Rid yourselves, therefore, of all malice, and all guile, insincerity, envy, and all slander. Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation— if indeed you have tasted that the Lord is good.

First Letter of St Peter

HOLY FATHER BENEDICT XVI

VISIT TO THE PONTIFICAL MAJOR ROMAN SEMINARY

Friday, 8 February 2013

Your Eminence,

Dear Brothers in the Episcopate and in the Priesthood,

Dear Friends,

Every year it gives me great joy to be here with you and to see so many young men bound for the priesthood who are attentive to the Lord's voice, who want to follow this voice and seek the way to serve the Lord in our time.

We have heard three verses from the First Letter of St Peter (cf. 1:3-5). Before going into this text it seems to me important to be aware of the fact that it is Peter who is speaking.

The first two words of the Letter are "Petrus apostolus" (cf. v.1): he speaks and he speaks to the Churches in Asia and calls the faithful "chosen", and "exiles of the Dispersion" (ibid.). Let us reflect a little on this. Peter is speaking and — as we hear at the end of the Letter — he is speaking from Rome, which he called "Babylon" (cf. 5:13). Peter speaks as if it were a first encyclical with which the first Apostle, Vicar of Christ, addresses the Church of all time.

Peter, an apostle: thus the one who is speaking is the one who found the Messiah in Jesus Christ, who was the first to speak on behalf of the future Church: "You are the Christ, the Son of the living God" (cf. Mt 16:16). The one who introduced us to this faith is speaking, the one to whom the Lord said: "I will give you the keys of the kingdom of heaven" (cf. Mt 16:19), to whom he entrusted his flock after the Resurrection, saying to him three times: "Feed my lambs...Tend my sheep" (cf. Jn 21:15-17).

And it is also the man who fell who is speaking, the man who denied Jesus three times and was granted the grace to see Jesus' look, to feel deeply moved in his heart and to find forgiveness and a renewal of his mission. However, above all it is important that this man, full of passion, full of longing for God, full of a desire for the Kingdom of God, for the Messiah, this man who has found Jesus, the Lord and the Messiah, is also the man who sinned, who fell; and yet he remained in God's sight and in this way he remained responsible for the Lord's Church, he remained the one assigned by Christ, he remained the messenger of Christ's love.

Peter the Apostle is speaking but the exegetes tell us: it is impossible for this Letter to have been written by Peter because the Greek is so good that it cannot be the Greek of a fisherman from the Sea of Galilee. And it is not only the language — the syntax is excellent — but also the thought which is already quite mature, there are actual formulas in which the faith and the reflection of the Church are summed up. These exegetes say, therefore: it had already reached a degree of development that cannot be Peter's. How does one respond? There are two important positions: first, Peter himself — that is, the Letter — gives us a clue, for at the end of the writing he says I write to you: "By Silvanus... dia Silvanus". This "by" [dia] could mean various things. It may mean that he [Silvanus]

brings or transmits; it may mean that Silvanus helped him write it; it may mean that in practice it was really Silvanus who wrote it. In any case, we may conclude that the Letter itself points out to us that Peter was not alone in writing this Letter but it expresses the faith of a Church, which is already on a journey of faith, a faith increasingly mature. He does not write alone, as an isolated individual; he writes with the assistance of the Church, of people who help him to deepen the faith, to enter into the depths of his thought, of his rationality, of his profundity. And this is very important: Peter is not speaking as an individual, he is speaking *ex persona Ecclesiae*, he is speaking as a man of the Church, as an individual of course, with his personal responsibility, but also as a person who speaks on behalf of the Church; not only private and original ideas, not as a 19th-century genius who wished to express only personal and original ideas that no one else could have expressed first. No. He does not speak as an individualistic genius, but speaks, precisely, in the communion of the Church. In the Apocalypse, in the initial vision of Christ, it is said that Christ's voice is like the sound of many waters (cf. Rev 1:15). This means: Christ's voice gathers together all the waters of the world, bears within it all the living waters that give life to the world; he is a Person, but this is the very greatness of the Lord, that he bears within him all the rivers of the Old Testament, indeed, of the wisdom of peoples. And what is said of the Lord also applies here, in a different way, to the Apostle.

This does not mean to say a word that is his alone, but one that really contains the waters of faith, the waters of the whole Church, and in this very way gives fertility, gives fecundity. Thus it is a personal witness which is open to the Lord and thereby becomes open and broad. So this is very important.

Then I think it is important that in the conclusion of the Letter Silvanus and Mark are mentioned, two people who were also friends of St Paul. So it is that through this conclusion the worlds of St Peter and St Paul converge: there is no exclusive Petrine theology as against a Pauline theology, but a theology of the Church, of the faith of the Church, in which there is — of course — a diversity of temperament, of thought, of style, between the manner of speaking of Paul and that of Peter. It is right that these differences should also exist today. There are different charisms, different temperaments, yet they are not in conflict but are united in the common faith.

I would like to say something more: St Peter writes from Rome. This is important. Here we already have the Bishop of Rome, we have the beginning of Succession, we already have the beginning of the actual Primacy located in Rome, not only granted by the Lord but placed here, in this city, in this world capital. How did Peter come to Rome? This is a serious question. The Acts of the Apostles tell us that after his escape from Herod's prison, he went to another place (cf. 12:17) — *eis eteron topon* — where he went is not known; some say to Antioch, others, to Rome. In any case, in this capital it should also be said that before fleeing he entrusted the Judaeo-Christian Church, the Church of Jerusalem, to James, and in entrusting her to James he nevertheless remained Primate of the universal Church, of the Church of the Gentiles but also of the Judaeo-Christian Church. And here in Rome he found a great Judaeo-Christian community. The liturgists tell us that in the Roman Canon there are traces of a characteristically Judaeo-Christian language.

Thus we see that in Rome both parts of the Church were to be found: the Judaeo-Christian and the pagan-Christian, united, an expression of the universal Church. And for Peter, moving from Jerusalem to Rome meant moving to the universality of the Church, moving to the Church of the Gentiles and of all the epochs, to the Church that also still belongs to the Jews. And I think that in going to Rome St Peter not only thought of this transfer: Jerusalem/Rome, Judaeo-Christian Church/universal Church. He certainly also



remembered Jesus' last words to him, recorded by St John: "when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go" (cf. Jn 21:18). It is a prophecy of the crucifixion. Philologists show us that "stretch out your hands" is a precise, technical expression for the crucifixion. St Peter knew that his end would be martyrdom, would be the cross: that it would therefore be following Christ completely. Consequently, in going to Rome there is no doubt that he was also going to martyrdom: martyrdom awaited him in Babylon. The primacy, therefore, has this content of universality but it has a martyrological content as well. Furthermore, Rome had been a place of martyrdom from the outset. In going to Rome, Peter once again accepts this word of the Lord: he heads for the cross and invites us too to accept the martyrological aspect of Christianity, which may have very different forms. And

the cross may have very different forms, but no one can be Christian without following the Crucified One, without accepting the martyrological moment too.

After these words about the author, a brief word too about the people to whom the Letter was written. I have already said that St Peter describes those to whom he wrote with the words: "eklektois parepidemois", "to the chosen who are exiles of the Dispersion" (cf. 1 Pt 1:1). Once again we have this paradox of glory and of the cross: chosen, but exiles and foreigners. Chosen: this was Israel's title of glory: we are the chosen ones, God chose this small people not because it was more in number — Deuteronomy says — but because he loves it (cf. 7:7-8). We are chosen: St Peter now transfers this to all the baptized and the very content of the first chapters of his First Letter is that the baptized are admitted to the privileges of Israel, they are the new Israel. Chosen: I think it is worth reflecting on this word. We are chosen. God has always known us, even before our birth, before our conception; God wanted me as a Christian, as a Catholic, he wanted me as a priest. God thought of me, he sought me among millions, among a great many, he saw me and he chose me. It was not for my merits, which were non-existent, but out of his goodness; he wanted me to be a messenger of his choice, which is also always a mission, above all a mission, and a responsibility for others. Chosen: we must be grateful and joyful for this event. God thought of me, he chose me as a Catholic, me, as a messenger of his Gospel, as a priest. In my opinion it is worth reflecting several times on this and coming back to this fact of his choice; he chose me, he wanted me; now I am responding.

Perhaps today we are tempted to say: we do not want to rejoice at having been chosen, for this would be triumphalism. It would be triumphalism to think that God had chosen me because I was so important. This would really be erroneous triumphalism. However, being glad because God wanted me is not triumphalism. Rather, it is gratitude and I think we should re-learn this joy: God wanted me to be born in this way, into a Catholic family, he



wanted me to know Jesus from the first. What a gift to be wanted by God so that I could know his face, so that I could know Jesus Christ, the human face of God, the human history of God in this world! Being joyful because he has chosen me to be a Catholic, to be in this Church of his, where subsistit Ecclesia unica; we should rejoice because God has given me this grace, this beauty of knowing the fullness of God's truth, the joy of his love.

Chosen: a word of privilege and at the same time of humility. However, "chosen" — as I said — is accompanied by the word "parepidemois", exiles, foreigners. As Christians we are dispersed and we are foreigners: we see that Christians are the most persecuted group in the world today, because it does not conform, because it is a stimulus, because it opposes the tendencies to selfishness, to materialism and to all these things.

Christians are certainly not only foreigners; we are also Christian nations, we are proud of

having contributed to the formation of culture; there is a healthy patriotism, a healthy joy of belonging to a nation that has a great history of culture and of faith. Yet, as Christians, we are always also foreigners — the destiny of Abraham, described in the Letter to the Hebrews. As Christians we are, even today, also always foreigners. In the work place Christians are a minority, they find themselves in an extraneous situation; it is surprising that a person today can still believe and live like this. This is also part of our life: it is a form of being with the Crucified Christ; this being foreigners, not living in the way that everyone else lives, but living — or at least seeking to live — in accordance with his Word, very differently from what everyone says. And it is precisely this that is characteristic of Christians. They all say: "But everyone does this, why don't I?" No, I don't, because I want to live in accordance with God. St Augustine once said: "Christians are those who do not have their roots below, like trees, but have their roots above, and they do not live this gravity in the natural downwards gravitation". Let us pray the Lord that he help us to accept this mission of living as exiles, as a minority, in a certain sense, of living as foreigners and yet being responsible for others and, in this way, reinforcing the goodness in our world.

Lastly let us come to the three verses of today. I would only like to stress or, let us say, briefly interpret, as far as I can, three terms: the term "born anew", the term "inheritance", and the term "guarded through faith". Born anew — anaghennesas, the Greek text says — means that being Christian is not merely a decision of my will, an idea of mine; I see there is a group I like, I join this group, I share their aims, etc. No. Being Christian does not mean entering a group to do something, it is not only an act of my will, not primarily of my will, of my reason. It is an act of God. Born anew does not solely concern the sphere of the will or of thought, but the sphere of being. I am reborn: this means that becoming Christian is first of all passive; I cannot make myself Christian, but I am caused to be reborn, I am remade by the Lord in the depths of my being. And I enter into this process

of rebirth, I let myself be transformed, renewed, reborn. This seems to me very important: as a Christian I do not just form an idea of my own that I share with a few others and if I do not like them any more I can leave. No: it concerns the very depths of being, namely, becoming a Christian begins with an action of God, above all with an action of his, and I let myself be formed and transformed.



Statue of the Apostle Peter in Rome's Church of Saint John in the Lateran

I think that a topic for reflection, especially in a year in which we are reflecting on the sacraments of Christian Initiation, is the meditation on this: this passive and active depth of being born anew, of becoming one with Christian life, of letting myself be transformed by his Word, for the communion of the Church, for the life of the Church, for the signs with which the Lord works in me, works with me and for me. And being reborn, being born anew, also means that I thereby enter a new family: God, my Father, the Church, my mother, other Christians, my brothers and sisters. Being born anew, letting ourselves be born anew, therefore involves deliberately letting ourselves be incorporated into this family, living for God the Father and by God the Father, living by communion with Christ his Son who causes me to be born anew through his Resurrection, as the Letter says (cf. 1

Pet 1:3), living with the Church, letting myself be formed by the Church in so many ways, in so many processes, and being open to my brethren, really recognizing others as my brothers and sisters, who are born anew with me, transformed, renewed; each is responsible for the other, hence a responsibility of Baptism which is a life-long process of the whole of life.

The second term: inheritance. It is a very important word in the Old Testament, where Abraham is told that his seed will inherit the earth, and this was always the promise for his descendants. You will have the earth, you will be heirs of the earth. In the New Testament, this word becomes a word for us; we are heirs, not of a specific country, but of the land of God, of the future of God. Inheritance is something of the future, and thus this word tells us above all that as Christians we have a future, the future is ours, the future is God's. Thus, being Christians, we know that the future is ours and the tree of the Church is not a tree that is dying but a tree that constantly puts out new shoots. Therefore, we have a reason not to let ourselves be upset, as Pope John said, by the prophets of doom who say: well, the Church is a tree that grew from the mustard seed, grew for two thousand years, now she has time behind her, it is now time for her to die. No. The Church is ever renewed, she is always reborn. The future belongs to us. Of course, there is a false optimism and a false pessimism. A false pessimism tells us that the epoch of Christianity is over. No: it is beginning again! The false optimism was the post-Council optimism, when convents closed, seminaries closed and they said "but... nothing, everything is fine!".... No! Everything is not fine. There are also serious, dangerous omissions and we have to recognize with healthy realism that in this way things are not all right, it is not all right when errors are made. However, we must also be certain at the same time that if, here and there, the Church is dying because of the sins of men and women, because of their non-belief, at the same time she is reborn. The future really belongs to God: this is the great certainty of our life, the great, true optimism that we know. The Church is the tree of God that lives forever and bears within her eternity and the true inheritance: eternal life.

And, lastly, "guarded through faith". The New Testament text, from the Letter of St Peter, uses a rare word here, *phrouroumenoi*, which means: there are the "guards" and faith is like the guards who preserve the integrity of my being, of my faith. This word interprets in particular "the guards" at the gates of a city, where they stand and keep watch over the city so that it is not invaded by destructive powers. Thus faith is a "guard" of my being, of my life, of my inheritance. We must be grateful for this vigilance of faith that protects us, helps us, guides us, gives us the security: God does not let me fall from his hands: Safeguarded by faith: I'll end with this. Speaking of faith I must always think of that sick woman among the crowd who, gaining access to Jesus, touched him in order to be healed and was healed. The Lord said: "Who touched my garments?". They said to him: "You see the crowd pressing around you, and yet you say, 'who touched me?'" (cf. Mk 5:25-34, 7:27-30). But the Lord knows there is a way of touching him that is superficial, external, that really has nothing to do with a true encounter with him. And there is a way of touching him profoundly. And this woman truly touched him: she did not only touch him with her hand, but with her heart and thus received Christ's healing power, truly touching him from within, from faith. This is faith: touching Christ with the hand of faith, with our heart, and thus entering into the power of his life, into the healing power of the Lord. And let us pray the Lord that we may touch him more and more, so as to be healed. Let us pray that he will not let us fall, that he too may take us by the hand and thus preserve us for true life.

Many thanks.

The Letter of James

WHY, YOU DO NOT EVEN KNOW WHAT WILL HAPPEN TOMORROW. WHAT IS YOUR LIFE? YOU ARE A MIST THAT APPEARS FOR A LITTLE WHILE AND THEN VANISHES. INSTEAD, YOU OUGHT TO SAY, "IF IT IS THE LORD'S WILL, WE WILL LIVE AND DO THIS OR THAT."

- JAMES 4:14-15 -



What the Letter of James Teaches Us About Early Christianity

What could we learn about early Christianity just by reading the other documents of the New Testament? The Gospels and Acts are our best sources about Jesus and the early history of Christianity. But suppose we didn't have them? What could we learn about early Christianity just by reading the *other* documents of the New Testament? More than you might think!

The letter of James is one of the earliest books of the New Testament—perhaps *the* earliest. So let's look at what we could learn from the letter of James and how this material parallels (and thus confirms) what we find in the Gospels and Acts . . .

1. A Jewish Leader

The opening verse of the letter reads:

James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion: Greeting (Jas. 1:1).

This reveals that the early Christian movement contained a very prominent Jewish figure named James.

The name “James” (Greek, *Iakōbos*) itself is Jewish, and the fact that he addresses an international audience indicates that he had an international reputation and could expect Christians in distant lands to know who he was. This is underscored by the fact he introduces himself without any discussion of his biography, showing he is someone who needs no further introduction.

In the Gospels and Acts, we read of several early Christian leaders named “James” (Matt. 10:2-3, 13:55) and it is widely thought that this author of the letter was James the “brother” of Jesus, who later assumed a prominent leadership role in the church in Jerusalem (Acts 12:17, 15:13, 21:18, cf. 1 Cor. 15:7, Gal. 1:19, 2:9, 2:12).

2. A Jewish Movement

Numerous elements in the letter indicate a Jewish origin for the Christian movement.

These include:

- The Jewish names of prominent figures (James and Jesus; Jas. 1:1)
- Belief there is a single God (Jas. 1:1, 2:19)
- Belief in the Messiah, or Christ (Jas. 1:1, 2:1)
- The address to “the twelve tribes in the Dispersion” (Jas. 1:1)
- The description of Abraham as “our father” (Jas. 2:21)
- Citations of the Jewish Scriptures (Jas. 2:8, 2:11, 2:21-25, 4:6)
- Use of the word “synagogue” (*sunagōgē*) instead of “church” (*ekklesia*) to refer to Christian meetings (Jas. 2:2)

From what one could gather from this letter, Christianity might be seen as an *exclusively* Jewish movement. There are no clear indications in the letter that Gentile Christians even exist (which may point to it having a very early date). This corresponds to the picture we have from the Gospels of Christianity beginning as a movement within Judaism.

3. A Distinctive Movement

Christianity differed from other Jewish movements and had a distinct message, which they regarded as “the word of truth” (Jas. 1:18). They held that this “implanted word . . . is able to save your souls” (Jas. 1:21). This corresponds to the distinctively Christian message—known as the “gospel” or “good news”—that we read of in the Gospels (Matt. 4:23, Mark 1:1, 15, Luke 9:6, etc.).

4. A Movement Focused on Jesus

The Christian movement is focused on Jesus in a special way. He is described as “the Lord Jesus Christ” (Jas. 1:1, 2:1), indicating that he is believed to be the Messiah (Christ). He is placed in parallel with God, for James describes himself as “a servant of God *and of* the Lord Jesus Christ” (Jas. 1:1, emphasis added). He is a supernatural figure, for he is described as “the Lord . . . of glory” (Jas. 2:1). Christians have had the “honorable name”

of Jesus “invoked over” them (Jas. 2:7), possibly at the time of their initiation into the movement.

In the Gospels, Jesus is frequently referred to as “Lord” (Matt. 7:21-22, 8:2, 6, 8, etc.) and “Christ” (Matt. 1:1, 16-18, 11:2, etc.).

The Christian message was focused on Jesus as an object of faith (John 3:16, 36, Acts 4:12, 16:31).

Jesus is a supernatural figure parallel to God (Matt. 16:15-16, 28:19, John 1:1-2, 14). And salvation is linked to the name of Jesus (Acts 4:12), including in Christian initiation (Acts 2:38, 8:12, 16, 10:48, 19:5).



What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that?

So, faith by itself, if it has no works, is dead.

James 2: 14-17

Don't just say, "Have a nice day."



“Fratelli tutti”: short summary of Pope Francis's Social Encyclical

Fraternity and social friendship are the ways the Pontiff indicates to build a better, more just and peaceful world, with the contribution of all: people and institutions. With an emphatic confirmation of a ‘no’ to war and to globalized indifference.

What are the great ideals but also the tangible ways to advance for those who wish to build a more just and fraternal world in their ordinary relationships, in social life, politics and institutions?

This is mainly the question that *Fratelli tutti* is intended to answer: the Pope describes it as a “Social Encyclical” (6) which borrows the title of the “Admonitions” of Saint Francis of Assisi, who used these words to “address his brothers and sisters and proposed to them a way of life marked by the flavour of the Gospel” (Par 1). The Encyclical aims to promote a universal aspiration toward fraternity and social friendship. In the background of the Encyclical is the Covid-19 pandemic which, Francis reveals, “unexpectedly erupted” as he “was writing this letter”. But the global health emergency has helped demonstrate that “no one can face life in isolation” and that the time has truly come to “dream, then, as a single human family” in which we are “brothers and sisters all”



ENCYCLICAL LETTER

FRATELLI TUTTI

Of the Holy Father Francis
On fraternity and social friendship

WHAT IS IT?



The third encyclical of Pope Francis, after *Lumen fidei* (2013) and *Laudato si'* (2015).



It was signed on October 3, 2020, in Assisi, Italy.

ON WHAT IS IT BASED?



- ▶ Questions about fraternity and social friendship that have concerned the Pope in recent years.
- ▶ Themes put forward in the *Document on Human Fraternity for World Peace and Living Together*, which the Pope signed jointly with the Grand Imam Ahmad Al-Tayyeb in February 2019.

WHAT DOES IT PROPOSE?



- ▶ It is a social encyclical dedicated to fraternity and social friendship.
- ▶ It treats the universal dimension of the doctrine of fraternal love.
- ▶ Its aim is to put forth a new vision of fraternity and social friendship.]
- ▶ It encourages us to dream as a single human family and as fellow travelers sharing the same flesh.

TO WHOM IS IT ADDRESSED?



To all persons who will accept this reflection an invitation to dialogue.

WHERE DOES THE TITLE COME FROM?



- ▶ *Fratelli tutti* is an expression of Saint Francis of Assisi (*Admonitions*, 6, 1).
- ▶ The saint used the expression to propose a way of life marked by the flavor of the Gospel.
- ▶ Saint Francis invites all men and women to a love that transcends the barriers of geography and distance.

HOW IS THE ENCYCLICAL ORGANIZED?

- ▶ *Fratelli tutti* consists of a general introduction and 8 chapters.

Introduction

Chapter I: DARK CLOUDS OVER A CLOSED WORLD

Chapter II: A STRANGER ON THE ROAD

Chapter III: ENVISAGING AND ENGENDERING AN OPEN WORLD

Chapter IV: A HEART OPEN TO THE WHOLE WORLD

Chapter V: A BETTER KIND OF POLITICS

Chapter VI: DIALOGUE AND FRIENDSHIP IN SOCIETY

Chapter VII: PATHS OF RENEWED ENCOUNTER



ECUMENICAL CHRISTIAN PRAYER

"Come, Holy Spirit, show us your beauty, reflected in all the peoples of the earth, so that we may discover a new that all are important and all are necessary, different faces of the one humanity that God so loves."

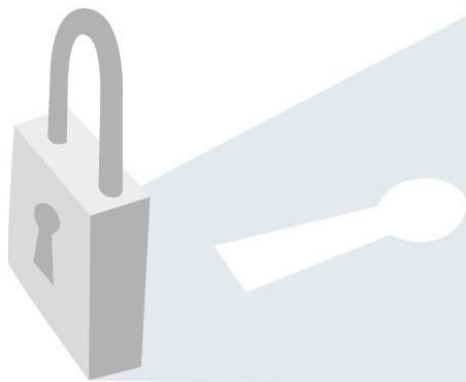
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DARK CLOUDS OVER A CLOSED WORLD

Pope Francis observes trends in our world that hinder the development of universal fraternity.

“Globalized society makes us neighbors, but it does not make us brothers and sisters.”



- IN WHAT WAYS DO WE OBSERVE THE DARK CLOUDS OVER A CLOSED WORLD?**
- ▶ The despair and discouragement that are widespread in society
 - ▶ The polarization that impedes dialogue and living together
 - ▶ The persons who are considered easily “sacrificed” and discarded.
 - ▶ The inequality of rights and the new forms of slavery.
 - ▶ The moral deterioration and the weakening of spiritual values

TODAY WE WITNESS THE MANIPULATION OF GREAT WORDS, SUCH AS:

**LIBERTY JUSTICE
 DEMOCRACY UNITY**

IN THE FACE OF THESE CHALLENGES, *FRATELLI TUTTI* INSISTS THAT
“The road we must travel is that of closeness; it is the culture of encounter”



God continues to sow abundant seeds of goodness.



Goodness, together with love, justice and solidarity, has to be realized each and every day.



Hope looks beyond any personal convenience that limits our horizon, and it opens us up to grand ideals.



A STRANGER ON THE ROAD 

WHO ARE THE OTHER CHARACTERS IN THE PARABLE OF THE GOOD SAMARITAN?

- ▶ THE ASSAILANTS
- ▶ THOSE WHO PASS BY ON THE OTHER SIDE
- ▶ THE WOUNDED AND ABANDONED VICTIM



In the face of this situation, Fratelli tutti asks us:



Which of these persons do you identify with?
 Who is your neighbor?

"Jesus asks us not to decide who is close enough to be our neighbor, but rather that we ourselves become neighbors to all".



TODAY THE STORY OF THE GOOD SAMARITAN IS BEING REPEATED:

- | | | | |
|--|--|---|--|
| 1 | 2 | 3 | 4 |
| Appeals are made to determinism or fatalism to justify our own indifference. | Society tends to ignore others, especially the weak. | The world allows and encourages social exclusion. | We are witnessing social and political apathy. |

Fratelli Tutti summons us to be actively involved in rehabilitating our wounded societies.

Love does not care if a brother or sister in need comes from one place or another:



FOR LOVE SHATTERS THE CHAINS THAT KEEP US ISOLATED AND SEPARATE; IN THEIR PLACE, IT BUILDS BRIDGES.

WILL YOU PASS BY ON THE OTHER SIDE, OR WILL YOU STOP TO HELP THOSE WOUNDED ON THE ROADSIDE?

In the face of so much pain and suffering, our only course is to imitate the Good Samaritan.



ENVISAGING AND ENGENDERING AN OPEN WORLD

Jesus told us: ***"You are all brothers and sisters"*** (Mt 23:8)

The call to universal fraternity requires openness:

- ▶ Human beings find their fulfilment in the sincere gift of self to others.
- ▶ Love calls for a greater ability to accept others and to reach out to the margins.
- ▶ A love capable of transcending borders is the basis of "social friendship."



PROMOTING THE GOOD MEANS PROMOTING VALUES THAT ADVANCE INTEGRAL HUMAN DEVELOPMENT.

How can that be achieved?

- ✓ By thinking and acting in terms of community.
- ✓ By combatting the structural causes of poverty and inequality.
- ✓ By requiring the state to be present and active and to invest in assistance to the vulnerable.
- ✓ By insuring that no one is excluded.
- ✓ By establishing a real and lasting peace based on a global ethic of solidarity and service.

Every person is valuable and has the right to live with dignity.



A HEART OPEN TO THE WHOLE WORLD

WHAT ACTIONS WORK IN FAVOR OF UNIVERSAL FRATERNITY?

1

Welcoming, protecting, promoting and integrating migrants and all those on the margins.

2

Becoming more aware that nowadays either we are all saved together or no one is saved.

3

Forging a global juridical, political, and economic order that favors the development of all peoples in solidarity.

What is gratuitousness?

- ▶ Doing some things simply because they are good in themselves.
- ▶ Acting without concern for personal gain or recompense.
- ▶ Welcoming strangers, even though this brings us no immediate tangible benefit.



“The true worth of the different countries of our world is measured by their ability to think as part of the larger human family. God always gives freely.”

Every healthy culture is open and welcoming by its very nature:

Opening our minds and hearts helps us to understand those who are different.

In the universal communion each human group discovers its own beauty.

Human beings are limited beings who are nevertheless limitless.

Is it possible for us to be open to our neighbors within a family of nations?



A BETTER KIND OF POLITICS



"Charity, according to the teaching of Jesus, is the synthesis of the entire Law" (cf. Mt 22,36-40)

What is a better kind of politics?

- ▶ One that truly promotes the common good.
- ▶ One that does not seek merely to gain votes.
- ▶ One that serves as a channel for personal growth.
- ▶ One that promotes an economy that favors productive diversity and business creativity.
- ▶ One that is far-sighted and capable of a new, integral, and interdisciplinary dialogue.

FRATELLI TUTTI CALLS FOR A SOCIAL AND POLITICAL ORDER WHOSE SOUL IS SOCIAL CHARITY:

- ✓ Making it possible to advance towards a civilization of love, to which all of us feel called.
- ✓ Recognizing all human beings as brothers and sisters, with no one excluded.
- ✓ Charity needs the light of truth, the light of reason, and the light of faith.



Social charity makes us love the common good; it makes us effectively seek the good of all people, in the social dimension that unites them.

In political activity, every person is sacred and deserves our affection and our respect:

"If I can help at least one person to have a better life, that already justifies the offering of my life".



DIALOGUE AND FRIENDSHIP IN SOCIETY

What does it mean to “dialogue”?

- ▶ **APPROACHING**
- ▶ **SPEAKING**
- ▶ **LISTENING**
- ▶ **LOOKING AT**
- ▶ **COMING TO KNOW AND UNDERSTAND ONE ANOTHER**
- ▶ **FINDING COMMON GROUND**



ACCORDING TO THE CULTURE OF ENCOUNTER:

Each of us can learn something from others, no one is useless, and no one is expendable.

A PLURALIST SOCIETY THAT ENCOURAGES DIALOGUE:

- 1 Respects the dignity of others in all circumstances.
- 2 Integrates differences, thus guaranteeing a genuine and lasting peace.
- 3 Recognizes other people’s right to be themselves, maintaining an atmosphere of friendliness.



What attitudes or actions do not help toward dialogue?

- ▶ Any aggression we may manifest, for example, on social networks.
- ▶ Monologues that do not listen to others.
- ▶ The quick and humiliating discrediting of others.

“Authentic social dialogue involves the ability to respect the point of view of others.”



PATHS OF RENEWED ENCOUNTER



ON THE PATH TOWARD PEACE, THE PROCESSES OF RENEWED ENCOUNTER ARE VERY NECESSARY:

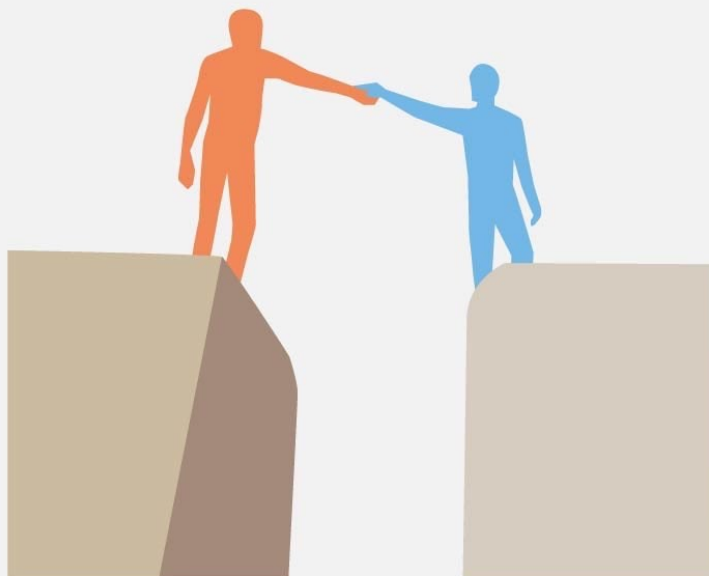
- ✓
In true reconciliation.
- ✓
In common projects that do not deny each person's individuality.
- ✓
In recognizing, protecting, and restoring the dignity of all persons.
- ✓
In the option for the poor, the dispossessed, and the discarded.
- ✓
In understanding and appreciating the meaning of forgiveness.



**Jesus never promoted violence or intolerance.
 The Gospel tells us to forgive "seventy times seven times" (Mt 18,22)**

TRUE FORGIVENESS AND TRUE RECONCILIATION:

- ▶ Are achieved in conflict and are resolved through dialogue.
- ▶ Abstain from enmities and mutual hatred.
- ▶ Facilitate an honest discussion of differences, founded on a desire for justice.
- ▶ Do not mean forgetting or impunity.
- ▶ Do not fall into the vicious circle of vengeance.



"I ask God to prepare our hearts to encounter our brothers and sisters, so that we may overcome our differences rooted in political thinking, language, culture and religion."
POPE FRANCIS



RELIGIONS AT THE SERVICE OF FRATERNITY IN OUR WORLD



ONLY WITH THE AWARENESS THAT WE ARE ALL CHILDREN OF GOD CAN WE LIVE IN PEACE WITH ONE ANOTHER:

- | | | |
|---|---|--|
| <p>The different religions contribute significantly to building fraternity.</p> | <p>Seeking God helps us recognize one another as travelling companions, truly brothers and sisters.</p> | <p>The denial of religious freedom and freedom of conscience leaves humanity impoverished.</p> |
|---|---|--|



THE CHURCH IS A HOME WITH OPEN DOORS, BECAUSE SHE IS A MOTHER:

- | | | |
|--|---|--|
| <p>1
She builds bridges</p> | <p>2
She breaks down walls</p> | <p>3
She sows seeds of reconciliation</p> |
|--|---|--|

A JOURNEY OF PEACE IS POSSIBLE AMONG RELIGIONS:

- ▶ The point of departure must be God's way of seeing things, for God sees with his heart.
- ▶ Violence has no basis in our fundamental religious convictions.
- ▶ Sincere and humble worship of God bears fruit in respect for life, dignity, and freedom.



AN ECUMENICAL CHRISTIAN PRAYER

Religious leaders are called to be true "people of dialogue": to cooperate in building peace as authentic mediators.

O God, Trinity of love, from the profound communion of your divine life, pour out upon us a torrent of fraternal love. Grant us the love reflected in the actions of Jesus, in his family of Nazareth, and in the early Christian community.

Grant that we Christians may live the Gospel, discovering Christ in each human being, recognizing him crucified in the sufferings of the abandoned and forgotten of our world, and risen in each brother or sister who makes a new start.

Come, Holy Spirit, show us your beauty, reflected in all the peoples of the earth, so that we may discover anew that all are important and all are necessary, different faces of the one humanity that God so loves.
 Amen.

ON THE LIGHTER SIDE

HOLY HOWLERS

Typos, misprints, inadvertent double entendre and all manner of infelicitous error published in church notices, bulletins and newsletters

This evening at 7.00pm there will be a hymn singing in the park across from the Church. Bring a blanket and come prepared to sin.

**Low Self Esteem Support Group will meet Thursday at 7.00pm.
Please use the back door.**

**Bertha Belch, a missionary, will be speaking tonight at Calvary Memorial Church.
Come and hear Bertha Belch all the way from Africa.**



