**Entrance Hymn**

Immortal, invisible,
God only wise,
In light inaccessibly
hid from our eyes,
Most blessed, most glorious,
the Ancient of Days,
Almighty, victorious,
Thy great Name we praise.
Unresting, unhaasting,
and silent as light,
Nor wanting, nor wasting,
Thou rulest in might;
Thy justice, like mountains,
high soaring above
Thy clouds, which are fountains
of goodness and love.
To all, life Thou givest,
to both great and small;
In all life Thou livest,
the true life of all;
We blossom and flourish
as leaves on the tree,
And wither and perish
but naught changeth Thee.
Great Father of glory,
pure Father of light,
Thine angels adore Thee,
all veiling their sight;
But of all Thy rich graces
this grace, Lord, impart
Take the veil from our faces,
the vile from our heart.
All laud we would render;
O help us to see
'Tis only the splendour
of light hideth Thee,
And so let Thy glory,
Almighty, impart,
Through Christ in His story,
Thy Christ to the heart.

**The Blessing**

The Lord be with you.
And also with you.
May you know the joy
May you love the Lord with all your heart
and all your soul.
May you love your neighbour as yourself.
And may the blessing of almighty God,

Go in peace glorifying the lord by your life.

In the name of Christ. Amen.

**REFLECTION**

To separate the two great commandments
is a tragedy and is contrary to the Gospel.
Yet unfortunately this often happens.
Those who have faith often have no love,
and those who love often have no faith.
So the Gospel has been torn in two.
Jesus spoke of two great commandments.
1st - that we should love God,
2nd - that we should love our neighbour.
He didn’t say that they were the same thing, but that they are
like two sides of a coin.
If we want the total Gospel
we must have both.
He himself showed us how to do this.

**WOMEN’S GUILD**

meets this Wednesday 1.30pm.

**HEALING MASS**

Thursday 10am at S.Peter’s Hamilton.

**WALSINGHAM CELL**

meets this Saturday for Mass and breakfast at 8am.

All welcome.

**ALL SAINTS & ALL SOULS**

We revel in the title “children of God,” for that is what we are. We know that this title extends as far as God’s loving embrace, reaching beyond all the barriers that we would interpose. How do we live the unity we affirm? Shared prayer? We remember! This Wednesday we celebrate the Feast of All Saints (November 1st) and Thursday is the Feast of the Faithful Departed, known as All Souls Day (November 2nd).

These holy days remind us that we live in a great perspective. All Saints Day puts before the eyes of our faith all those who have already reached the fullness of their call to union with God. All Souls Day directs our thoughts to those who, having left this world, are waiting in expectation to reach that fullness of love which union with God requires. These two feasts remind us of our heritage of right values and of our final destination. On November 1st the Church says: “Let us rejoice in the Lord and keep a festival in honour of all the saints.” Can we actually do that; can we really rejoice and go out of our way to honour the saints? The saints have been sadly neglected by our generation. And yet the saints remind us of the right Christian perspective, namely, that Jesus is the deepest reality of our lives, and that any satisfaction which cannot be shared with him diminishes the quality of our lives. On November 2nd we are invited to remember those who have died, especially those close to us and who have been influential in our Christian formation and the building up of God’s Church, both here and elsewhere.

“Just as Jesus died and rose again, so will the Father bring with him those who have died in Jesus.” (1 Thess 4:14) Again we are being reminded of right priorities, of the proper scale of values: that above all else we should strive to live and die in the friendship of our Blessed Lord.
**Lord's Prayer**
At the Saviour’s command and formed by divine teaching we dare to say:
*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 the kingdom, the power and the glory are yours, now and forever. Amen.*

**Breaking of Bread**
We who are many are one body in Christ. For we all share in the one bread. Lamb of God you take away the sins of the world: Have mercy on us. Lamb of God you take away the sins of the world: Have mercy on us. Lamb of God you take away the sins of the world: Grant us peace. Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are called to the supper of the Lamb.

**Holy Communion**
*We will ring out our joy at your saving help and exult in the name of our God. May your Sacraments, O Lord, we pray, perfect in us what lies within them, that we may one day possess in truth. Through Christ our Lord. Amen.*

*Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.*

**Penitential Rite**
We admit to our human frailties, and humbly seek God’s forgiveness. Lord, open our hearts to accept your words. Lord, have mercy. Lord, have mercy. Lord, strengthen our faith, hope and love. Christ, have mercy. Christ, have mercy. Lord, you love us & share yourself with us. Lord, have mercy. Lord, have mercy.

*Almighty God have mercy on us, forgive us our sins and bring us to everlasting life. Amen.*

**Final Hymn**
Forth in Thy Name, O Lord, I go, My daily labour to pursue; Thee, only Thee, resolved to know In all I think or speak or do. The task Thy wisdom hath assigned, O let me cheerfully fulfill; In all my works Thy presence find, And prove Thy good and perfect will. Preserve me from my calling’s snare, And hide my simple heart above, Above the thorns of choking care, The gilded baits of worldly love. Thee may I set at my right hand, Whose eyes mine inmost substance see, And labour on at Thy command, And offer all my works to Thee. Give me to bear Thy easy yoke, And every moment watch and pray, And still to things eternal look, And hasten to Thy glorious day. For Thee delightfully employ Whate’er Thy bounteous grace hath giv’n; And run my course with even joy, And closely walk with Thee to Heav’n. Charles Wesley 1707-1788

**Entrance**
Let the hearts that seek the Lord rejoice; turn to the Lord and his strength; constantly see his face. + In the Name of the Father and of the Son and of the Holy Spirit. *Amen.*

The Lord be with you. And also with you.

**Gloria in Excelsis**
Glory to God in the highest and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory Lord God, heavenly King, O God, almighty Father. *Glory to God...* Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. *Glory to God...* Amen.

**Collect**
Almighty ever-living God, increase our faith, hope and charity, and make us love what you command, so that we may merit what you promise. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. *Amen.*

**Today’s Readings**
First Reading Exodus 22:20-26
The Lord hears the cry of the poor. The word of the Lord. *Thanks be to God.*

Second Reading 1 Thessalonians 1:5-10
The Thessalonians are the great example to all believers. The word of the Lord. *Thanks be to God.*

**Gradual Hymn**
Fight the good fight with all thy might; Christ is thy Strength & Christ thy Right Lay hold on life, and it shall be Thy joy and crown eternally. Run the straight race through God’s good grace, Lift up thine eyes, and seek His face; Life with its way before us lies, Christ is the Path, and Christ the Prize. Cast care aside, upon thy Guide, Lean, and His mercy will provide; Lean, and the trusting soul shall prove Christ is its Life, and Christ its Love. Faint not nor fear, His arms are near, He changeth not, and thou art dear. Only believe, and thou shalt see That Christ is all in all to thee. *Amen.*

**The Holy Gospel**
The Lord be with you. And also with you. A reading from the Holy Gospel according to Matthew 22:34-40

+ Glory to you + Lord Jesus Christ + Jesus tells us that the whole of religion can be summed up in two commands of love. The Gospel of the Lord. Praise to you, Lord Jesus Christ.
Nicene Creed
We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, True God from True God, begotten, not made, of one being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit He became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his Kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in One Holy Catholic and Apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayer of the Faithful
In peace let us pray to the Lord.
For our Diocese as we seek a new Bishop: that God would raise up a good and holy pastor to shepherd our people. Lord, hear us: Lord, hear our prayer. That all Christians may work together to witness to the saving love of God. Lord, hear us. Lord, hear our prayer. For peace in the world; that the faith of all people may be respected and supported. Lord, hear us. Lord, hear our prayer. For the sick, the aged, the isolated, and all who are in need of God's loving care: may they know the healing touch of Christ. We pray for: Joan Stewart, Fred Johnson, Jamie Stow, Brenda Daish, Moira Oliver, John & Norma McLeod, Ruth Margetich Stephanie Bower, Barbara Winter, John & Frances Moules, Peter Williams, Dianne Taylor, Joyce Searl, Jan Whyte, Lani Fear, Julie Morris, Colin Lee, Jocelyn Caddies, Pam Platts, Ruth Jones, Alex Salomon, Madge Hoy, Linda Frost, Anne Drummond, Fr Adrian Stevens, Lord, hear us. Lord, hear our prayer. For those who have died in recent days, those whose memorials adorn our Church and all whose anniversary occurs at this time: Fr Tom Kennedy, Bp Ian Shevil, may they have refreshment, light and peace. Lord, hear us. Lord, hear our prayer. Rejoicing in the company and prayers of the Blessed Virgin Mary, S.Stephen our Patron, and all the saints we offer in silence our own needs and thanksgivings. Lord, hear us. Lord, hear our prayer. Heavenly Father, we come to you in our weakness and pain that you may help us to build your kingdom of peace, justice and love. We make our prayers through Christ our Lord. Amen.

Greeting of Peace
We are the Body of Christ
His Spirit is with us.
The peace of the Lord be always with you. And also with you.

Offertory Hymn
Let all mortal flesh keep silence, and with fear and trembling stand; ponder nothing earthly minded, for with blessing in his hand Christ our God to earth descendeth, our full homage to demand. King of kings, yet born of Mary, as of old on earth he stood, Lord of lords in human venture, in the Body and the Blood he will give to all the faithful his own self for heavenly food. Rank on rank the host of heaven spreads its vanguard on the way, as the Light of Light descendeth from the realms of endless day, that the powers of hell may vanish as the darkness clears away. At his feet the six-winged seraph; cherubim with sleepless eye, veil their faces to the Presence, as with ceaseless voice they cry, "Alleluia, alleluia! Alleluia, Lord Most High!"

Liturgy of S.James 4th Cent

Prayer over the Gifts
Pray my brothers and sisters that my sacrifice and yours may be acceptable to God, the almighty Father. May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his holy Church. Look, we pray, O Lord, on the offerings we make to your majesty, that whatever is done by us in your service may be directed above all to your glory. Through Christ our Lord. Amen.

Liturgy of the Eucharist
The Lord be with you. And also with you. Lift up your hearts. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give him thanks and praise.

The Precise is sung, after which all sing
Holy, Holy, Holy Lord God of hosts, Heaven and earth are full of your glory Hosanna in the Highest. Blest is he who comes In the Name of the Lord. Hosanna in the Highest. The Eucharistic prayer continues
The mystery of faith: Christ has Died: Christ is Risen: Christ will come again.

The Prayer concludes: in songs of never ending praise: Blessing & honour & glory & power are yours forever and ever. Amen.
The name of S. Charles Borromeo is associated with reform. He lived during the time of the Reformation, and had a hand in the reform of the whole Church during the final years. Although he belonged to a noble Milanese family and was related to the powerful Medici family, he desired to devote himself to the Church. When his uncle, Cardinal de Medici, was elected pope in 1559 as Pius IV, he made Charles cardinal-deacon and administrator of the Archdiocese of Milan while he was still a layman and a young student. Because of his intellectual qualities he was entrusted with several important offices connected with the Vatican and later appointed secretary of state with full charge of the administration of the papal states.

The untimely death of his elder brother brought Charles to a definite decision to be ordained a priest, despite relatives’ insistence that he marry. He was ordained a priest at the age of 25, and soon afterward he was consecrated bishop of Milan. Because of his commitments in Rome he was forced to remain and work through the problems caused by events of the Reformation and the Council of Trent as it reacted to events throughout Europe. Eventually Charles was allowed to devote his time to the Archdiocese of Milan, where the religious and moral picture was far from bright.

The reform needed in every phase of life among both clergy and laity was initiated at the provincial council of all his suffragan bishops. Specific regulations were drawn up for bishops and other clergy: If the people were to be converted to a better life, these had to be the first to give a good example and renew their apostolic spirit.

Charles took the initiative in giving good example. He allotted most of his income to charity, forbade himself all luxury and imposed severe penances upon himself. He sacrificed wealth, high honours, esteem and influence to become poor. During the plague and famine of 1576 he tried to feed 60,000 to 70,000 people daily. To do this he borrowed large sums of money that required years to repay. When the civil authorities fled at the height of the plague, he stayed in the city, where he ministered to the sick and the dying. Work and the heavy burdens of his high office began to affect his health. He died at the age of 46.

S. Charles made his own the words of Christ: “...I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me” (Matt 25:35-36). Charles saw Christ in his suffering and those in need. Therefore, he desired to do good to all in order to serve Christ. In every society people observe the actions of others. When many people ignore a particular law others conclude that it is alright for them to do the same. Children often imitate the behaviours of theirs parents. Thus, it is important for us to live in a way that benefits not only those who need our help but also those who observe our actions.

The earliest certain observance of a feast in honour of all the saints is an early fourth-century commemoration of “all the martyrs.” In the early seventh century, after successive waves of invaders plundered the catacombs, Pope Boniface IV gathered up some 28 wagons full of bones and re-interred them beneath the Pantheon, a Roman temple dedicated to all the gods. He rededicated the shrine as a Christian church. According to Venerable Bede, he intended “that the memory of all the saints might in the future be honoured in the place which had formerly been dedicated to the worship not of gods but of demons” (On the Calculation of Time).

But the rededication of the Pantheon, like the earlier commemoration of all the martyrs, occurred in May. Many Eastern Churches still honour all the saints in the spring, either during the Easter season or immediately after Pentecost.

How the Western Church came to celebrate this feast in November is a puzzle to historians. The Anglo-Saxon theologian Alcuin observed the feast on November 1 in 800, as did his friend Arno, Bishop of Salzburg. Rome finally adopted that date in the ninth century. This feast first honoured martyrs.

Later, when Christians were free to worship according to their conscience, the Church acknowledged other paths to sanctity. In the early centuries the only criterion was popular acclaim, even when the bishop's approval became the final step in placing a commemoration on the calendar. The first papal canonization occurred in 993; the lengthy process now required to prove extraordinary sanctity took form in the last 500 years. Today's feast honours the obscure as well as the famous—the saints each of us have known.

“After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches in their hands... [One of the elders] said to me, ‘These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb’” (Revelation 7:9,14).
November 2
Feast of All Souls

The Church has encouraged prayer for the dead from the earliest times as an act of Christian charity. "If we had no care for the dead," Augustine noted, "we would not be in the habit of praying for them." Yet pre-Christian rites for the deceased kept such a strong hold on the superstitious imagination that a liturgical commemoration was not observed until the early Middle Ages, when monastic communities began to mark an annual day of prayer for the departed members. In the middle of the 11th century, St. Odilo, abbot of Cluny (France), decreed that all Cluniac monasteries offer special prayers and sing the Office for the Dead on November 2, the day after the feast of All Saints. The custom spread from Cluny and was finally adopted throughout the western Church.

The theological underpinning of the feast is the acknowledgment of human frailty. Since few people achieve perfection in this life but, rather, go to the grave still scarred with traces of sinfulness, some period of purification seems necessary before a soul comes face-to-face with God - hence the prayer of commendation in the visitation of the sick in the 1662 Prayer Book states of one's soul as precious and of being "purged." Superstition still clung to the observance. Medieval popular belief held that the souls in purgatory could appear on this day in the form of witches, toads or will-o'-the-wisps. Graveside food offerings supposedly eased the rest of the dead. Observances of a more religious nature have survived. These include public processions or private visits to cemeteries and decorating graves with flowers and lights. This feast is observed with great fervour in Mexico. Whether or not one should pray for the dead is one of the great arguments which divide Christians. Appalled by the abuse of indulgences in the Church of his day, Martin Luther rejected the concept of purgatory. Yet prayer for a loved one is, for the believer, a way of erasing any distance, even death. In prayer we stand in God's presence in the company of someone we love, even if that person has gone before us into death.

"We must not make purgatory into a flaming concentration camp on the brink of hell - or even a 'hell for a short time.' It is blasphemous to think of it as a place where a petty God exacts the last pound - or ounce - of flesh.... S. Catherine of Genoa, a mystic of the 15th century, wrote that the 'fire' of purgatory is God's love 'burning' the soul so that, at last, the soul is wholly aflame. It is the pain of wanting to be made totally worthy of One who is seen as infinitely loveable, the pain of desire for union that is now absolutely assured, but not yet fully tasted" (Leonard Foley, O.F.M., Believing in Jesus).
125th Anniversary

November 4th marks the 125th anniversary of the laying of the foundation stone of the original church here and we will be celebrating the occasion with a sung Mass and luncheon next Sunday November 5th commencing at 10am. Please make sure your name is on the list for catering purposes. There is no cost!

As no development plans are finalised we have decided to continue with theatre productions in 2018. Our shows are:

**Perfect Wedding**
by Robin Hawdon, Directed by Brian Wark
April 6&7, 13&14, 20&21, 27&28
Matinee April 22 at 2pm

**Novocastrian Players - TBA**
June 15&16, 22&23, 29&30
Matinee Sunday 24 at 2pm

**The Best of the Best**
Directed by Lyndel Elsley
Musical Direction by Mathew Gallimore
August 17&18, 24&25, 31& September 1, 7&8
Matinee September 2 at 2pm

**9 to 5 The Musical**
Music & Lyrics by Dolly Parton
Directed by Drew Pitman
November 2&3, 9&10, 16&17, 23&24,
Matinee November 18 at 2pm

Commentary: Augustine

I know, beloved, how well fed you are every day by the exhortations of Holy Scripture, and what nourishment your hearts find in the word of God. Nevertheless, the affection we have for one another compels me to say something to you, beloved, about love. What else is there to speak of apart from love? To speak about love there is no need to select some special passage of Scripture to serve as a text for the homily; open the Bible at any page and you will find it extolling love. We know this is so from the Lord himself, as the gospel reminds us, for when asked what were the most important commandments of the law he answered: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind; and you shall love your neighbour as yourself. And then, just in case you might be tempted to search further through the pages of Holy Scripture for some commandments other than these two, he added: The entire law and the prophets also depend upon these two commandments. If the entire law and the prophets depend upon these two commandments, how much more must the gospel do so?

People are renewed by love. As sinful desire ages them, so love rejuvenates them. Enmeshed in the toils of his desires the psalmist laments: I have grown old surrounded by my enemies. Love, on the other hand, is a sign of our renewal as we know from the Lord’s own words: I give you a new commandment – love one another.

Even in former times there were people who loved God without thought of reward, and whose hearts were purified by their chaste longing for him.

They drew back the veils obscuring the ancient promises, and caught a glimpse through these figures of a new covenant to come. They saw that all the precepts and promises of the old covenant, geared to the capacities of an unregenerate people, prefigured a new covenant which the Lord would bring to fulfilment in the last age. The Apostle says this quite clearly: The things that happened to them were symbolic, and were recorded for us who are living in the last age. When the time for it came the new covenant began to be openly proclaimed, and those ancient figures were expounded and explained so that all might understand that the old covenant promises pointed to the new covenant.

And so love was present under the old covenant just as it is under the new, though then it was more hidden and fear was more apparent, whereas now love is more clearly seen and fear is diminished. For as love grows stronger we feel more secure, and when our feeling of security is complete fear vanishes, since, as the apostle John declares: Perfect love casts out fear. (Sermon 3650A, 1-2:PLS2, 449-450)

Augustine (354-430) was born at Thagaste in Africa and received a Christian education, although he was not baptised until 387. In 391 he was ordained priest and in 395 he became coadjutor bishop to Valerius of Hippo, whom he succeeded in 396. Augustine’s theology was formulated in the course of his struggle with three heresies: Manichaeism, Donatism, and Pelagianism. His writing s are voluminous and his influence on subsequent theology immense. He moulded the thought of the Middle Ages down to the thirteenth century. Yet he was above all a pastor and a great spiritual writer.