



Celtic Orthodox Church

Parish of St Gwenn, Wessex

Meeting at St Gabriel's church
Morcombelake, Dorset DT6 6DP

Parish priest
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St Gwenn's News 82 – SEPTEMBER 2019

Services this Month

Services at St Gabriel's, Morcombelake *unless otherwise stated*

Sun 1 Sep – PENTECOST 12

Matins with Communion 9.00am

At St Aidan's Oratory



Sun 8 Sep – NATIVITY of the Most Holy MOTHER of GOD [PENT13]



Divine Liturgy 10.30am



Sat 14 Sep – EXALTATION of the HOLY CROSS



Matins with Communion 9.00am

At St Aidan's Oratory



Sun 22 Sep – PENTECOST 15

Divine Liturgy 10.30am

From your Parish Priest

Greetings in the Name of the Lord!

We have now completed six months worshipping in our new home at Morcombelake, the Anglican church of St Gabriel, and it is working well for us. I hope the St Gabriel's people feel the same; they have certainly made us welcome and have been very accommodating.

On a whim I decided a few Sundays ago to ring the church bell before our service. The result was that a holidaymaker staying just across the road from the church hastily dressed and joined us for our Liturgy! It is now routine for us to ring the bell!

To show solidarity with St Gabriel's I recently attended one of their services. I was struck by the words spoken by the preacher, Reverend Rosemary Bragg, so I asked if I could use her words in St Gwenn's News. She readily agreed and her sermon is included below. Thank you Mother Rosemary.

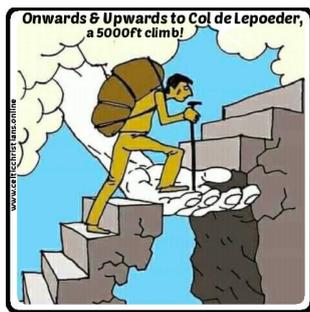
Loving blessings to you all,

Fr Leonard +

Camino de Santiago de Compostela

Deacon Tugdual and Diakonissa Susanna are now well into their brave walking Pilgrimage. Here are a few quotations and pictures:

13.8.19 Reached St-Jean Pied de Port, collected our Camino passports and prepping for the Pyrenees climb tomorrow.



14.8.19 Starting the climb.

Shared a room with four strangers, all of them friendly.



15.8.19 Fourteen of us sharing a room!

19.08.19 The paths are really difficult. We are averaging seventeen kilometres per day for 2 days with a rest day every third day.

23.8.19 Susan tumbled over the edge and down into a thorn bush. Difficult extraction, covered in thorns and scratches. Estella A&E were great. What a way to get a rest day, posh hotel and a favourite meal!!



26.8.19 Difficult day, 34deg and 8hrs walking through a shade-less landscape - at another time heaven on earth, just fields of grapes and olives! At Monasterio de Irache (Benedictine) there is a wine tap that by all accounts is filled daily with 1000 litres of their version of claret. Filled my water bottle!!



28.8.19 Arriving in the city of Logrona, short day (7 miles), afternoon off with late lunch in Japanese restaurant. Don't like the look of the distant mountains in the background; guidebook reckons 2000 feet but we're already up a 1000 so the difficulty will depend on the gradient.

Peace and Conflict *A reflection by Rev Rosemary Bragg*

Our collective prayers often include a prayer for God's mercy, justice and peace among peoples and nations and in that well considered order.

In St Luke's gospel, chapter 11. 49ff Jesus says:

"I came to cast fire on the earth, and would that it were already kindled! I have a baptism to be baptized with, and how great is my distress until it is accomplished! Do you think that I have come to give peace on earth? No, I tell you, but rather division."

That seems a long way from the message from Our Lord's birth, bringing "peace to all men on earth." But Luke makes it clear right from the beginning that the peace which Christ Jesus brings to the earth does not imply the absence of conflict. Simeon warns Mary in the Temple in Jerusalem that her "Son is destined for the falling and rising of many in Israel," and so Jesus's words quoted above may be seen as setting the bringing of God's peace into its wider context.

As is so often the case, Jesus is expressing the urgency of the need for the disciples to address the injustices of the times, even at the expense of causing division in their own families. John the Baptist had prophesied the coming of the one who should baptize with the fire of divine judgement, never realizing that the Coming One would be the first to undergo that baptism; that the Messiah would have to pass through those deep waters. And His death will be caused by the free choice of the Jewish religious leaders in their rejection of Him.

St Luke's gospel here gives us a rare glimpse of Our Lord's inner mind, an agonizing mixture of both impatience and reluctance.

Through His death and exaltation, the Spirit bestowed through baptism would be active in the future Christian communities and enable them to further God's purpose and presence whatever confronted them. The Letter to the Hebrews, describes the history of the faith of the people of Israel, concluding "Therefore, since we are surrounded by so great a cloud of witnesses, let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith."

If justice is to be brought about, then the present time must be interpreted and understood. The signs of God's kingdom cannot be overlooked and the signs of the times cannot be ignored in order to avoid conflict. Our faithful witness to the coming of God's kingdom is paramount so that his mercy, justice and peace can be both seen and experienced.

Jesus went on to say (Luke 11. 52-53): "From now on in one house there will be five divided, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law." This gives us an unusual insight into what it can mean to bring God's word to His people. Jesus, who in this instance is far from being gentle and meek, said, "I came to bring fire to the earth." He tells His listeners precisely what the consequences would be, far removed from peace and reconciliation which are the hallmark of the gospels, and far from any avoidance or appeasement. Jesus speaks of the division caused by his Gospel because sin can go so deep.

Lasting peace must have a sound foundation in understanding and reconciliation, a deep discernment of the issues in a world where selfishness is regarded as strength and compassion as a sign of weakness. The gospel message challenges us, our churches and communities, and as individuals, truly to discern what support and action we should be giving to combatting injustice, lies and oppression. The fire which Jesus wishes to light is a purifying fire, the fire of his Spirit, which gives healing, light and life. But reflected in that light is cost, and that is where the proof of love becomes evident.

And so may we pray:

Dear Christ, our friend and guide, pioneer through the shadow of death, passing through darkness to make it light, be our companion that we may fear no evil, and bring us to life and glory. May You kindle in us the fire of your love to bring us alive and to give your warmth to the world. Amen.

For our Prayers

For our Primate Metropolitan Marc, Bishop Paul and all the monastics, clergy and people of the Celtic Orthodox Church, and for the Unity of Christ's Church throughout the world.

For PEACE in our troubled world; that the love of God may touch the hearts of all, and have mercy on all who suffer and hunger because of conflict. For respect for other cultures than our own.

For the Nations and each of us to take seriously and respect the environment before our planet is irrevocably impaired. For a great effort to be made to control the burning Amazon.

For our Country as we continue in chaos towards our departure from the European Union.

For all in sickness, sorrow or distress; for those devastated by conflict; for the persecuted; for the starving; for refugees; for hostages; and for the homeless.

For Fr Dcn Tugdual and Diakonissa Susanna on their Santiago pilgrimage.

For the departed – Cardinal Cormac, Godfrey, Angela, Grace, Graham, Fr Raphael, Daphne (oblate), John, Nick and Trisha, whose anniversaries of reposing fall this month. Memory Eternal.

