

PART V: THE LESSER SACRAMENTS

Haggerston Catechism



H. A. WILSON

HAGGERSTON CATECHISM

PART FIVE
THE LESSER SACRAMENTS

BY
H. A. WILSON

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NOTE

It may be well to repeat, from the detailed introduction to Part One, that:

(a) These instructions are intended not only for those who conduct Catechisms, but also for boys and girls of Lesser Catechism age (ten to fourteen) who for one reason or another have no Catechism to go to.

(b) Numbers in brackets refer to other instructions.

(c) Since it is good for both catechists and catechised to know their way about the Bible, such references (in italics and brackets) are frequent. Verse numbers are inclusive.

(d) Words in instructions printed in capitals are those written on the second blackboard; though these are not to be found in every instruction, since "variety is the spice of" Catechism also.

(e) The table of contents has only been drawn up for fun. It is not to be taken seriously, and may well be ignored.

OF SUCH

A LONG Hackney Road shuffled a strange old man; one of those forlorn and pitiable figures who wander about all cities, living none knows how or where. Behind him, but at a safe distance, walked three children, whispering about him, giggling. Suddenly the old man turned. "Wot are yew brats larfin' at?" he shouted. At once, from a gentleman of some eight summers, came the wholly unanswerable reply: "I dunno, mister. Ve lybel's dropped orf."

"Ullo, farver!" said one of two small boys as I passed. "'E ain't yore farver," remarked the other when he thought I was out of hearing. "Yuss 'e is." "But e' ain't yore guvnor." "Yuss 'e is." "But look 'ere, Coppernob: 'e ain't married ter yore muvver." "Course 'e ain't, softy: our priests ain't married ter no one. But 'e is my farver." To which his friend answered, with some justification; "Strewf."

The subject of the next Lent Lantern Service was advertised as "Caiaphas." "Lan'ern Service on Sunday about Cyprus! 'Oo's 'e?" asked a girl, as she looked at the church notice-board. "'E," contemptuously answered one of her two friends; "'tain't an 'e, it's a hisland." "Ner," sniffed the other; "cypresses is trees." "Well, any'ow," said the first; "I'm goin' to it. Are you?" "Not *arf*."

The annual Second-Hand Sale in the parish-hall was in full blast. I found myself behind a trestle-table loaded with pink and grey corsets of (I imagine) victorian design, so proceeded to sell them to the accompaniment of much badinage on the part of my customers. Having run out of stock, I made my way to the gallery and surveyed the animated scene: I wished that a Phil May or a George Belcher were with me, with sketch-book. In the centre of the surging crowd of over three hundred, as a rock in a whirlpool, an enormous woman almost as broad as long, with three chins and a promising beard between each, sat upon a wooden meat-safe that she had bought. To her went various relations with their purchases, which they packed into her temporary resting-place: garments, shoes, a picture, tea, pickles, cheese, soap, jam, more garments. At length the party decided to go home. But the

meat-safe was too heavy to be carried. So everything had to be unpacked, while the lady of the chins still sat. In the meantime a clamorous crowd had gathered round the boot-and-shoe stall, directly below me. I heard a woman at the back ask if she could look at a particular pair of boots. They were passed to her. I saw her lick her thumb and remove the price chalked on the soles, one and six. "'Ere," she called to the stall-holder; "there ain't no price on 'em: 'ow much?" Without the flicker of an eye-lid the stall-holder, who also is a native of Haggerston, answered: "Two bob. Though they *was* eighteen pence." Whereupon a choirboy of innocent mien said to the woman, "There are some old suitcases over there, missus. I should pinch one of them too, if I were you. Useful to carry your things home in."

One afternoon in the winter of 1940 I was making my way through slush and a thin rain along Kingsland Road to a hospital in Hoxton. Anti-aircraft shells bursting apparently directly overhead did little to increase my *joie de vivre*. "Oy!" shouted a raucous voice from a shop-door I had just passed. I turned to see what was its owner's trouble. On the other side of the road walked a bare-headed boy of about ten, with his younger sister. "Oy!" bellowed from the door; "w'y doncher tyke cuvver?" "Okay, win-dee," the urchin screamed back across the traffic; and walked leisurely on, continuing his interrupted conversation with his sister.

"Mum," asked the child; "who wrote the Bible?" Mother was tired; in any case, uncertain. So she said, "God." "I thought so," replied her daughter; "it's all about himself."

In Victoria Park children stood by the lake: my dogs and I joined them, to discover the immediate attraction. While mother-duck kept a watchful and half-humorous eye on the proceedings, two of her family strutted along a plank which a boy had scrounged from somewhere and put in the water. But it was the third duckling, swimming manfully to his mother, which had drawn the crowd. "Coo!", exclaimed one of them; "'loo' at 'im, *flao-in*.'" Another group of five the Scot, the Irishman, and I, found on the grass under a may-tree. "Now fer them apples," I heard from one of the girls. The boys cheered. "'Old yer rar," remarked the lady; "or I won't give yer none." The already browning slices of two not very

succulent apples were spread out in five equal piles on a grubby handkerchief in the centre of the circle. Then I heard the hostess say, "Fer wot we're goin' ter git—go on, Bill." And Bill answered, "Fank Gord."

"John-John" (to distinguish him from his father, John); five; curly-headed, bright-eyed, gentle; boat-boy at High Mass for his last year here; was the lamb in our Bethlehem Play. It is some time since he went to play with the cherubim and holy innocents in the safe and spacious fields of eternity; but I can still almost see his smile as he cantered across the stage from the shepherds to our Lady, and she covered him with the fringe of her blue cloak. His mother took him to the Anglo-Catholic Congress High Mass on the ground of the Chelsea Football Club. "At the elevation of the Host," wrote to me one who was then a stranger, "I saw him turn to his mother, point to the altar far away in the sunshine, say to her 'Jesus'."

* * *

"Of such is the kingdom of" Haggerston too.

Put out into the only playground, the street, before they can walk; accustomed to "mother" (an art that is also masculine) two or three others by the time they are eight or nine; before they have reached their 'teens they are either healthy and self-reliant, or have gone to paradise by way of Chingford Cemetery. It is the survival of the fittest: but the great majority which does survive is well equipped for the stern battle that lies ahead of nearly all East London children. It does not take long to learn most of the essential lessons of life as you stand in the rain outside a pub-door, waiting for mother. If you live with half a dozen others in a four-roomed house, you soon discover most of what there is to know about birth, sickness, death (two East London boys, evacuated into the country to escape air-raids, were found on the first night asleep on the floor under the bed provided for them; "that's fer mum an' dad," they explained, "us kids always sleeps 'ere"). In the hard school of the street you learn at an early age the lesson of East London's characteristic and protective fatalism, to take the rough with the smooth—and grin at both. Perhaps it is better so. For it may be that here, rather than in Kensington or Mayfair, the real moderns are born.

Frequently their mental alertness is, so to say, as true as it is legendary. Two hundred young men registering for national service expressed a desire to join the navy. Only three could be accepted. After the elimination for one reason or another of one hundred and ninety, Bob, not greatly above Catechism-age, still remained. The surviving ten were cross-examined by a naval officer. "Got any religion?" Bob was asked. "Yes, sir." "What sort?" "Anglo-Catholic, sir." "Where did you get it from; your mother, or your father?" "My mother, sir. My father's a sailor." Bob was one of the three.

Physically, they are as hard as the proverbial nails. Some of them were playing in the contractors' yard opposite my house when a cistern fell on one and fractured his skull. After being healed in the Children's Hospital he signalled his return to normality by standing on his head on the pavement, just to make sure that it was all right. They are as kind and open-handed as are all the world's poor; will give away their most treasured possessions to another child, or (if they are not prevented) to a sister or priest whom they love. And their religion is as natural and uncomplicated as is that of all the child-hearted. A boy was found slashing with a stick the soldier in the ninth Station of the Cross, "becos 'e was bein' unkind to Jesus, w'en 'e was dar—n." On an afternoon in Holy Week I came across a small girl on her knees in church, crying. I asked what was the matter. She pointed to the Rood, and said, "It's me wot done it." "Well," I answered; "I should make my confession, if I were you." We said some prayers together before the tabernacle, and I put on a cotta and purple stole. When it was all over, she rose from her knees, sniffed, wiped her nose on the back of her hand, and said, "Well, ta-'a."

I do not mean that they are "perfect little angels." Of course they are not. No healthy normal children are. They can be as invertebrate, unreliable, maddeningly late and lackadaisical, desperately unintelligent, as perhaps are their progenitors. But who can hold them to blame—if father is always in and out of work; the houses in which they live are a disgrace to England; their school-teachers openly decry religion; Sunday dinner—the great meal of the week—is always late, with the result that to go to Catechism means

sacrificing the dearly-loved "afters"; mother is the sort of person to stipulate at her daughter's baptism that she must be named Maudie because she was born on Maudie Fursday?

But I do maintain that they are among the easiest and pleasantest to whom to teach religion; though even from them one is apt to receive at question-time answers that are both startling and original. The course of Abia was a road, but I don't know where it went to—Poverty, Chastity, and Obedience are what fathers expect from their children, and don't always get—St. Luke was called the beloved Ephesian—When a priest blesses water he wears a stoup—Biers and birettas are hats worn by priests, one in church, one outside—When you get married you say, I take thee to be my wedded wife, till let us depart—Mammon was what the Israelites ate in the dessert—Tittle means low-down talk—Perjury is where a rich man went when he died—Homicide means suicide at home—One of the things noticeable when you go to church is the peeling of the bells—There are pillows in church down by the isles—The choir and clergy roam in the vestries—We are hares of the future in heaven—One of the parables is called The Tears and the Meat.

* * *

"Of such" were they to whom, nineteen years ago, I introduced this Method of the Catechism. Now many of them are scattered, in one uniform or another, far from their East Two; or are skilfully managing homes and children of their own. It may be that, in the not distant future, I shall have again a Lesser Catechism on Sunday afternoons in my St. Augustine's. I hope so. But I do not expect to find that the characteristics of its members have greatly changed. The other day a cat, Manx by nature or accident, emerged from one of our ruined houses. "Mum," said a passing child; "look at that utility cat."

H. A. WILSON

ST. AUGUSTINE'S CLERGY HOUSE
YORKTON STREET, HACKNEY ROAD
LONDON, E.2

September, 1944

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Winifred Wilhelmina Whatnot looks a bit chilly. Her dress seems to have shrunk after its visit to the wash-house in Haggerston Road, and she appears to have no coupons left for stockings (like a good many girls and women in East London). But she knows quite a lot about the Christian religion. In the first three parts of this somewhat unusual catechism she learned about Holy Baptism, The Apostles' Creed, The Commandments. At the beginning of the fourth part she was rightly reminded by *that* maiden-aunt, who has a slight moustache and insists on calling her "My good child" (74), that without the grace of God it is impossible for her to keep her baptism-vows or believe and do what the creed and commandments say that every Christian must believe and do. She knows what grace is (75); and that it is **H**abitual and **A**ctual, given through **S**acraments and **P**rayer [**H**asp on the box (76)]. And in part four she learned about The Lord's Prayer, the pattern and model of all good prayer.

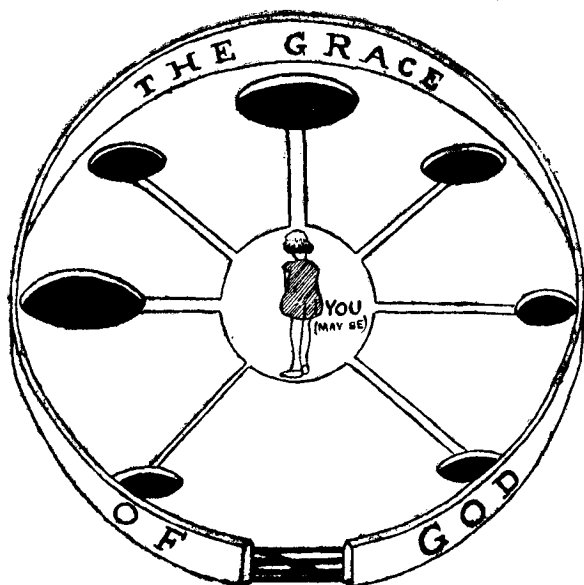
Now she, and you, are to be taught about the sacraments.

In The [not A (39)] Church the grace of God **SURROUNDS** you like a protecting wall or a sheepfold (*St. John* 10, 9). Against it the devil is powerless. By God's plan it is yours for the asking in prayer. Also by God's plan, it is given to you by him through his seven sacraments. You may picture them (I think pictures in our minds help us, and probably even more than the things I draw for you on blackboards; though of course they must be right pictures) as seven wells in The Church, of which two are larger than the rest; wells full of grace, never running dry, made by God for every child of his. (*St. John* 1, 12; as you hear at the end of every Mass.)

But, because she has Free Will (8), it is also God's plan that if Miss W. W. W.—or you, I, and any-one-else-you-like—wants this sacramental grace she must go to the wells to get it. "God helps those who help themselves"; (though I don't mean those who pinch, knock-off, help themselves to, what is not theirs).

106

IN THE CHURCH



OLD NICK
(PERHAPS)

107

Question. How many sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

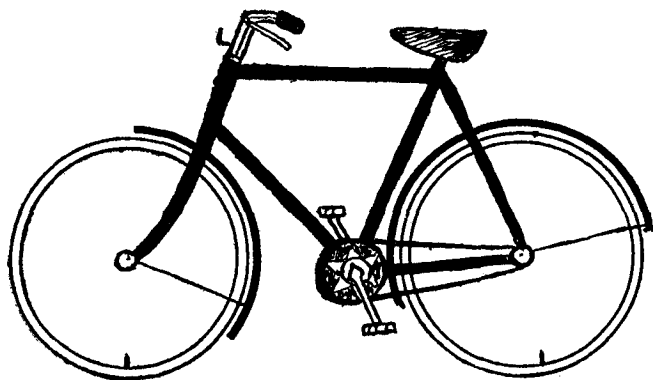
This question and answer in the Prayer-Book Catechism do not mean that there are only two sacraments. It means that there are "two only as generally necessary to salvation"; two only which must be had by everybody (the *general* public; as in a *general* strike or the G.P.O.) who wishes to be safe (15); Holy Baptism and Holy Communion (Holy Eucharist, Holy Mass, The Lord's Supper). These are called The Greater Sacraments; they are the two wells larger than the rest, and are something like the two wheels of a bicycle.

The other five, The Lesser Sacraments, are not bound to be had by all who wish to be safe in this life, and saved in heaven. Obviously everybody need not be ordained; and, mercifully, I can be in a state of salvation without being married. Because it is always "The Church to teach, the Bible to prove," you can read about them in the New Testament:—Confirmation (*Acts* 8, 17); Penance, or Going to Confession (*St. John* 20, 23); Holy Order (*St. John* 20, 21, and 22); Holy Matrimony (*St. Mark* 10, 7 to 9); Holy Unction (*St. James* 5, 14).

That bicycle of yours may have a lamp, bell, pump, rear-light, and cyclometer; though these are not necessary to make it rideable. But it must have two wheels; and you, I, every one, must have the Two Greater Sacraments (we must be baptised communicants), if we are going to get anywhere at all on the journey from Haggerston or anywhere else to heaven. (*St. John* 3, 5. *St. John* 6, 53.)

In the north aisle of our St. Augustine's are seven windows. Five are filled with Miss Rope's beautiful stained-glass: soon, perhaps, the other two will be also. Then you will be able to look at pictures of the seven sacraments, when you are fed up with sermons or catechism-instructions.

107



IT MUST HAVE TWO
SO MUST YOU

138

Question. What meanest thou by this word Sacrament?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us . . .

Questions. How many parts are there in a Sacrament?

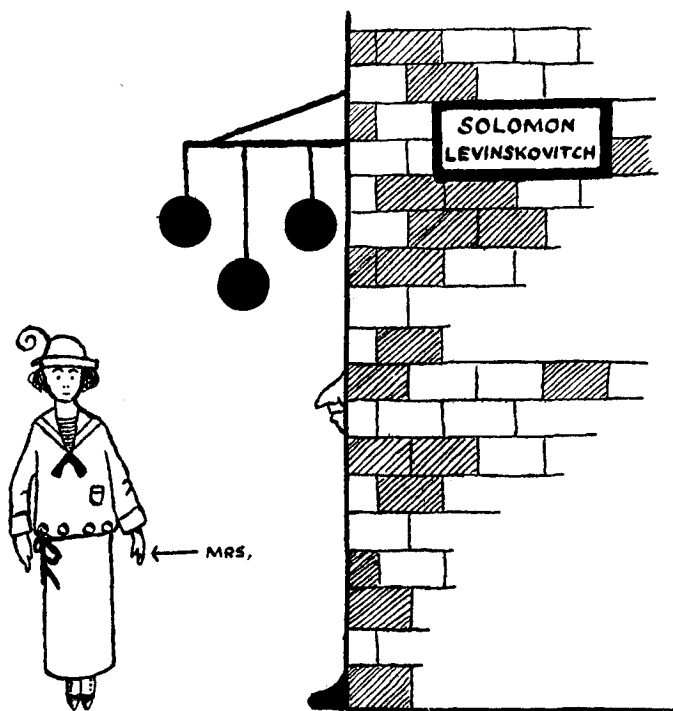
Answer. Two; the outward visible sign, and the inward spiritual grace.

A sign is something that tells you (even though it does not speak) about something else. A striped pole; red lamp; swinging board, bearing perhaps the words "Duke of York"; woman wearing a wedding-ring; three brass balls (and, may be, peering round the corner beneath them a large hooked nose and pair of shiny boots). "Here you can get your hair cut"; "here lives Dr. Pills, with castor oil in abundance"; "this is where you can have one (when you are old enough)"; "Mrs., not Miss"; "here you can pop your gold watch, and Tholomon is waiting to give you the pledge-ticket." SIGNS; AS THE SACRAMENTS ARE OF GRACE.

Grace is invisible (as the air you breathe), spiritual (like your soul to which it comes, and God who sends it); though this does not mean that it is unreal (electricity is invisible, but real enough, as you discover if you get an electric shock). But we live in a world of outward visible things. So God has arranged that each of his sacraments has an outward sign, which is a proof to you that inward invisible grace is then given.

Smoke is a sign of fire; a lighthouse of dangerous rocks hidden by the sea; the Royal Standard over Buckingham Palace that the King is there, even if—surprisingly—you can't see him waving to you out of the dining-room window. Water in Holy Baptism; oil in Holy Unction; in Confirmation a bishop's hands laid on a head: each is the outward visible sign of the inward spiritual grace given to him or her who has gone to the well (106) to get it.

108



109

Question. What meanest thou by this word Sacrament?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, as a means whereby we receive the same . . .

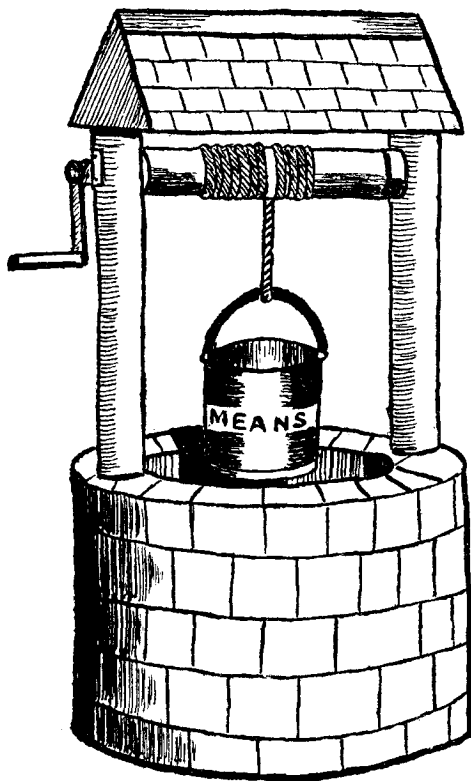
As well as being a sign [something that tells you about something else (108)], each sacrament is also a means; that is, something that brings you something else.

Naaman was a leper; (2 *Kings* 5, 8 to 14) describes the means which brought him health. There was a blind man; (*St. John* 9, 1 to 7) tells the means by which his sight was restored. Your aunt Esther at Chingford sends you on your birthday a postal-order; connected to the gas-oven at home is a pipe; Carter Paterson's van draws up outside your house; when you want to wash yourself you turn a tap, or, if you live in the country, lower a bucket into a well and pull it up again. Each is a means, bringing you something else (money, gas, a Christmas Present from Fr. Wilson [some hopes!], water). SO ARE THE SACRAMENTS. Not only are they signs of grace being given; they are also the channels, pipes, means, through which grace comes.

When God the Son, for love of all the world, became also Man to save us from our sins and open again the way to heaven (25), he chose to be born a simple human baby. So we are not surprised that in the sacraments he chooses to use, as the means of grace, the simple common ordinary things of our life (water, bread, wine, a ring). This makes it easy to know and love him, don't you think? Indeed, there is no need to be clever or brainy to understand either God or his sacraments (*St. Luke* 18, 17). Once on a summer Sunday morning¹ fifteen thousand people went to Mass on a London football-ground, because there was no church large enough to hold them. Among them was five-year-old John, boat-boy at our St. Augustine's. During the consecration-prayer he saw the bishop at the altar hold high above his head the Host. John (who is now in heaven) turned to his mother and whispered, "Jesus."

¹ June 29, 1930. The Fourth Anglo-Catholic Congress.

109



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If I asked you to lend me £1,000, and you replied, "Certainly, my dear Father; any little thing to oblige" (both unlikely events), you would probably and wisely require my written promise to repay you. I should write out an I O U: something like this, "I, the Reverend U. No. Hoo, promise to repay, by such-and-such a date, the sum of £1,000 lent to me by Alice Araminta Agombar or Charles Cyril Shovealfpenny (as the case may be)." That would be my pledge, undertaking, covenant. SO IS A SACRAMENT; GOD'S SOLEMN PROMISE OF GRACE. In fact, that is what the word "sacrament" actually means; "a solemn undertaking, guarantee, bond, pledge."

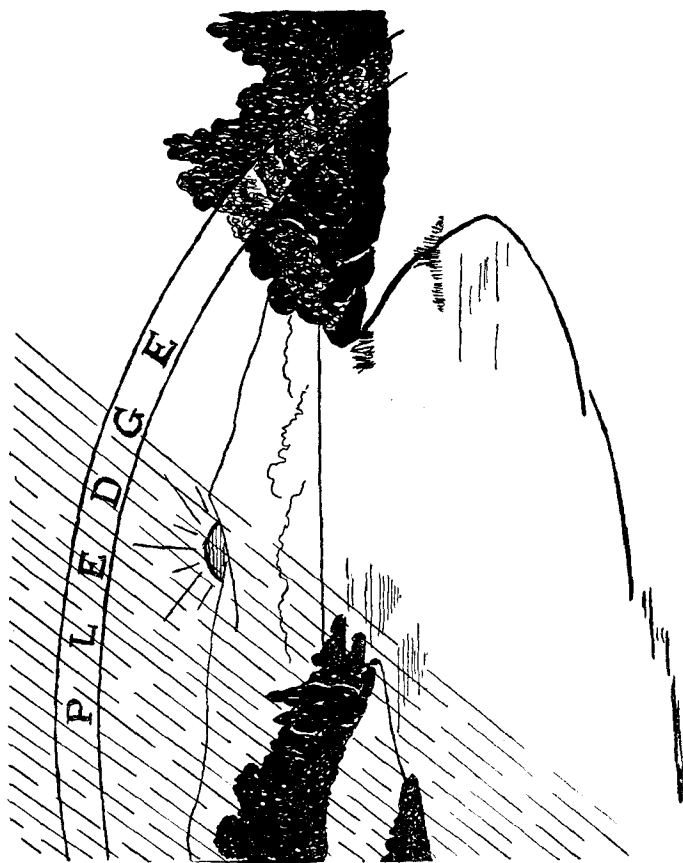
Question. What meanest thou by this word Sacrament?

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us, as a means whereby we receive the same, and a pledge to assure us thereof. It is not only a sign and means of grace; it is also God's promise ("pledge") to make us sure that we are receiving invisible grace ("to assure us thereof").

After the flood over the world, God promised that it should never happen again; and as "a pledge to assure us thereof" made the rainbow we see when the sun shines through rain (*Genesis* 9, 13 and 14). When the Israelites made their long journey to the promised land, God went with them: pillars of fire by night and cloud by day were pledges and proofs of his presence (*Exodus* 13, 21 and 22). In return for your watch, Tholomon (108) gives you, not only money, but also a ticket called a pledge—his tholemn promith to return your watch when you pay back his loan, pluth interest. ("Uncle's" is often called a Pledge Office.)

It is so with each of the sacraments. Each has a *sign*; by *means* of each grace is given; and in each God says, "I give my word and *pledge* that in and by this sacrament you have been given by me all the grace of mine that I know you now need." And I think God's word is good enough: don't you?

110



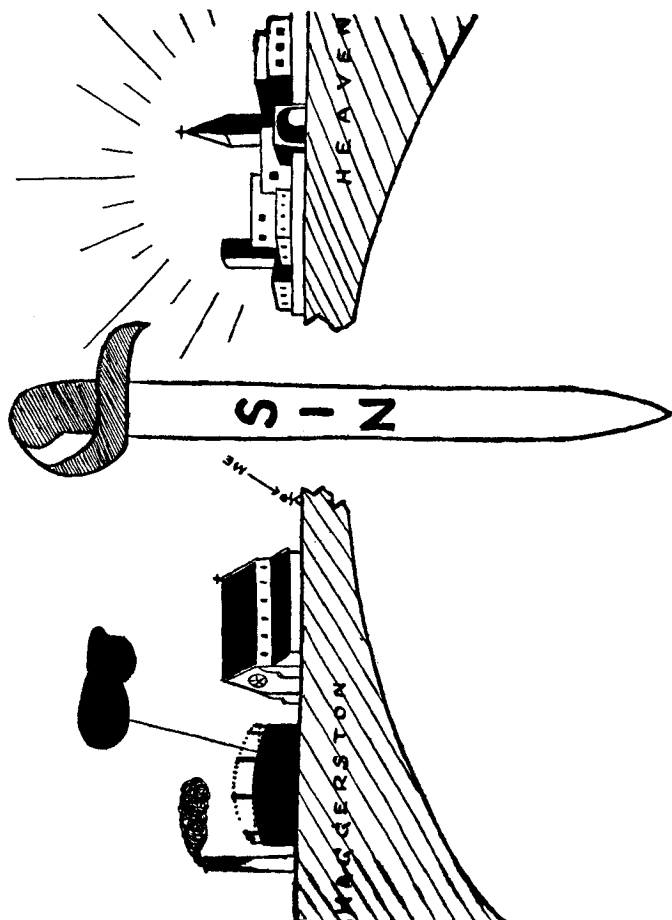
111

There are, then, seven sacraments, wells of grace, free and near to all who want them, intended for every stage and need of this earthly life. Each has a visible sign, is a means of grace, and is God's promise that grace is surely given; but two are different in that all Christians must have them. About these two I will tell you in the sixth (and last) part of our catechism. Now you learn about the five, the Lesser Sacraments. They are not mentioned in the Prayer-Book Catechism, because it is concerned only with what is necessary for everybody; but I think you will soon agree with me that you need two of them quite soon, and perhaps one or more of the others later. I begin with Penance (going to confession); and so keep my promise made in (45) and (96).

You have been baptised. Original sin was washed away by the holy water of the font (7). You were given a fair start in life. But that was some time ago. Since then more than once your conscience (2) has told you, perhaps tells you now, that you have spoiled that fair start and clean soul. Of your free will and choice (2) you have sinned [I don't mean only you; but I too, and every one]. SIN CUTS US OFF FROM GOD AND HEAVEN (1 *St. John* 1, 6; *Revelation* 21, 27). You can't be baptised again; for Baptism, Confirmation, and Order may only be had once in a life-time. Here you are, under the barrage-balloons, by Haggerston's gasworks, wanting to have your conscience clear and your soul washed white of sin's stains, longing to be forgiven by God and to *know*—for certain sure—that you are forgiven. That is true; isn't it?

I was a lucky boy. At that good Sussex school (91) to which my parents sent me I was taught the whole Christian religion (not little bits of it; like some children, but not you). Before I was confirmed there, the Sacrament of Penance was explained to me, and—of course by my own free will—I made the great adventure of my first confession. I still remember how happy I was after my first absolution (God's forgiveness). I want you to find that great happiness too.

111



112

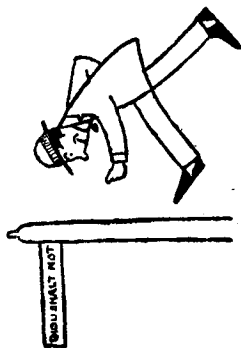
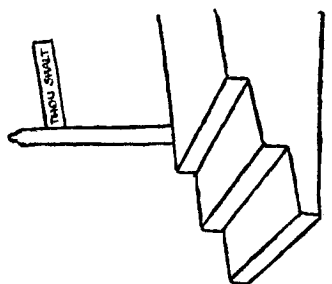
"I believe," you say in the Creed, "in the communion of saints and the forgiveness of sins." "This means," you continue, "that I believe that, because our Lord died for me, I can get, here and now, forgiveness of my sins; and so return into that fellowship with God and the saints in heaven which is broken by unforgiven sin." You have every right to say so. God so loved the world that he sent his own, and only, Son to save every single person in it who wishes to be saved (*Romans* 5, 8 to 10). That Son, our Lord Jesus Christ, who said, "He that hath seen me hath seen the Father" (*St. John* 14, 9), by his teaching (*St. Luke* 15, 11 to 32) and example (*St. Luke* 23, 42 and 43) showed us all that the love of God is greater than any sin; that whatever wrong you, I, or any one, has done, God is willing and able to forgive it (45). *If, in years to come, you forget all else that I now try to teach you, I beg you for your own sake, and for the sake of all with whom you have to do, to remember this.*

But from the earliest days, before ever holy Mary had her son, God has required that, in those to be forgiven, there must be a wish to return to him (*Deuteronomy* 4, 29 to 31). The sacraments are not magic charms, to work on us against our wills. You and I must be sorry: we must want to find God again: we must wish to give up the sin or sins which caused us to lose him: we must turn our backs on the wrongs, like Agitated Algernon on the blackboard, and go the other way. This is called, in one word, Repentance.

The first word St. John Baptist said was "Repent" (*St. Matthew* 3, 2). The first word of our Lord's first sermon was "Repent" (*St. Matthew* 4, 17). "What are we to do?" everybody asked St. Peter on the first Whit Sunday; he answered, "Repent" (*Acts* 2, 38).

Repentance has three parts. A. A. must mount three steps before he can get back to God's right way. We had better see what they are.

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REPENTANCE MEANS
TURNING ROUND AND
GOING THE OTHER WAY

113

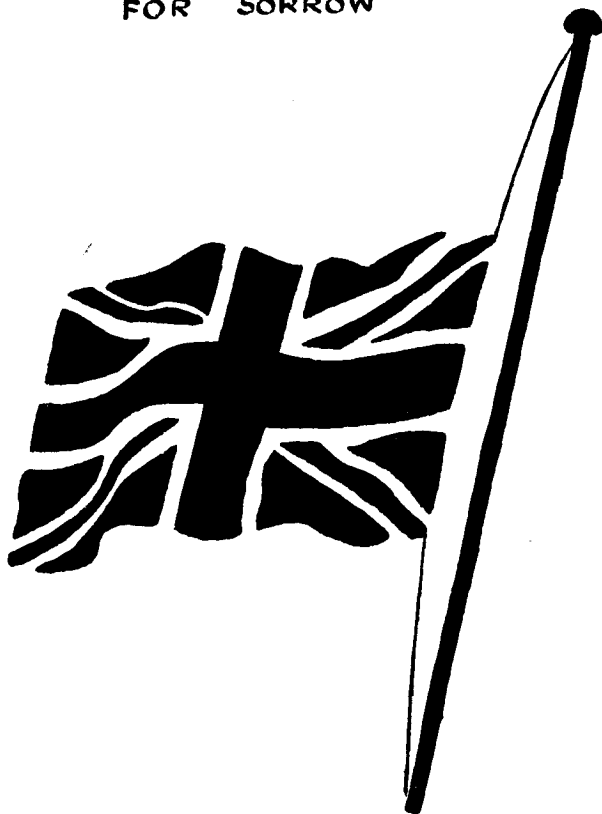
THE FIRST PART OF REPENTANCE. If you saw the Union Jack at half-mast on our hall-roof flagstaff you would know, by this outward visible sign (as in a sacrament), that Haggerston was in sorrow, perhaps at a great person's death. If you and I are to have God's forgiveness of our sins, he must first see in our hearts signs of real sorrow. This is called Contrition (from a Latin word meaning "bruised"). (*Psalm* 51, 17); and the Prayer-Book Collect for Ash-Wednesday has the words, "Create and make in us new and contrite hearts." Even the grace of God cannot sink into a hard heart (*St. Matthew* 13, 4 and 5).

There is a sorrow for sin called Remorse. It is not the same thing; is caused by fear of punishment; is called by St. Paul "the sorrow of the world" (*2 Corinthians* 7, 10); is what Judas Iscariot had, which led him to suicide (*St. Matthew* 27, 3 to 5). Contrition is the sorrow of a heart sore and sad for love of God: it is the sorrow of St. Peter (*St. Matthew* 26, 75) and the penitent thief (*St. Luke* 23, 39 to 43); it is a gift of God, and therefore to be had by all who really want and pray for it. When you are getting yourself ready for the Sacrament of Penance you might well pray in full that Ash-Wednesday Collect; and this true story may help you.

Two men, passing a church, looked at the notice-board on which, as on ours in Yorkton Street, were stated confession-times. "I bet you," one said, "that you won't go in there now and make a mock confession." "Of course I will," the other answered; "I'm not afraid of God or any blank blank parson." In the church he knelt by a priest, and said, "I have done this, that, and the other; and I don't care a bit. I have sinned against God, my fellowmen, myself; and I don't care a bit." The wise priest did not interrupt him; when he had finished only said, "Yes, my son. Now go and kneel by that crucifix over there; and say it all over again, just as you have said it to me." After a time the man in the street grew tired of waiting, entered the church. To his surprise he found his friend on his knees, looking up at a figure of Christ on the cross. Tears were pouring down his friend's face.

113

FOR SORROW



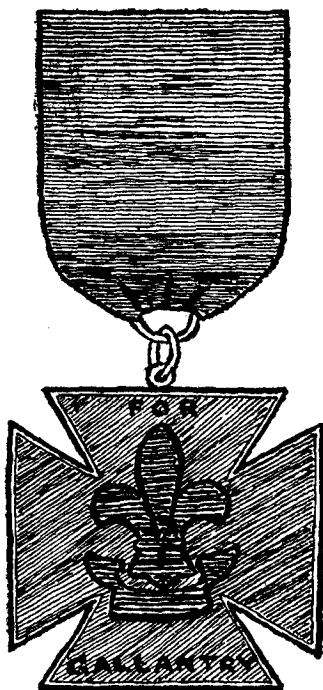
AS IN

114

The second and third parts of repentance (the agitated one's other steps) are natural results of the first. If I am truly sorry in my heart, I shall wish to say so, to express and put into words my sorrow (*St. Matthew* 12, 34; though you and I are not vipers). The second part of real repentance is Confession. Mum knows one of her chocolate-cakes is missing, and you forgot to wipe your mouth. But she says, if she is wise, "Tell me what you have done; then I will forgive you." Your owning-up is proof that you are sorry. God knows all our sins: when we confess them we show him, not only that we are contrite (113), but also that we know them too. He knew about the first sin; but asked Adam, "Hast thou . . .?"; didn't say, "Thou hast . . ."; gave him the chance of owning-up (*Genesis* 3, 11).

One by one, of your own free will, you did the sins, knowing that they were sins. (So did I; I am no better than you; we are all sinners; of course I go to confession too). One by one, of your own free will, you tell them out to God through God's priest in the Sacrament of Penance; the well (106) provided by the Church for the washing clean again of the souls of those who have sinned after Baptism. You sinned against God; the priest in church, wearing over his shoulders a purple stole (outward and visible sign of sorrow), is God's representative; you own up to God through him. You sinned against other people; the priest in the confessional is their representative; you may not be able to own up to them, but you can to him. And GOING TO CONFESSION needs as much courage as earning the Victoria Cross, George Cross, or Scouts' Bronze Cross with red ribbon awarded for special heroism. (I know a man who walked up and down Yorkton Street for half an hour one night, before he could screw up his courage to make his first confession). You get no medals or worldly honours for it. Perhaps your friends say you are a fool. But, in your heart, you know that you have done the hard brave thing; believe me, that makes you supremely happy. And, "On the last parade God will not inspect his soldiers for medals; but for scars."

114



BUT

YOU DON'T GET IT FOR

115

THE THIRD PART OF REPENTANCE is as natural a result of the first part as is the second. If I am truly sorry, I shall not be content with saying so. I shall also do all in my power to make Amendment (to "mend" my habits and ways of life), so that I shall not—after receiving Absolution, God's forgiveness granted through this Sacrament of Penance—return to the same sins. "Are you going to knock off another of my chocolate-cakes to-morrow?" "Yes, mum." Would you expect her to forgive you to-day? There is not much sense in Phoebe Prunella Popeye (whose father, as you may remember, is a seafaring man) hurrying to and fro between the tap and the fire with a leaking kettle: if it is ever to be full of water, it must be mended. If your soul is to remain full of grace after forgiveness, there must be Amendment.

We sin in four ways; by thought, word, deed, and omission ("omitting," "leaving undone"). If wrong thoughts have been caused by reading a bad book, you will not go on reading it after your confession—at least, not if you are *really* sorry. Perhaps you have got into the habit of using one or two swear-words; you will now do your very best to get out of that habit. Have you a friend who is not a really good friend, who tempts you to sin? Your amendment will be to have no more to do with him or her. It may be that you have owned up to not saying morning-prayers, the reason being that you do *love* your nice warm bed on cold mornings: to-morrow, and the day after, you will get up directly you are woken, and so have time for the prayers.

In true repentance the first part is the most important; but all three parts must be present. There must be Amendment, as well as Contrition and Confession; if God is to forgive you, or me, or any one. Does this sound difficult? It is. Always, so long as we are in this world, you and I will have to *fight* those three strong enemies (10, 11, 12). But God is always wanting to forgive us (*St. Luke* 15, 7); helping us to be repentant. And his grace is strong enough (2 *Corinthians* 12, 9).

115
FOR A **MEND**MENT



AS IN

116

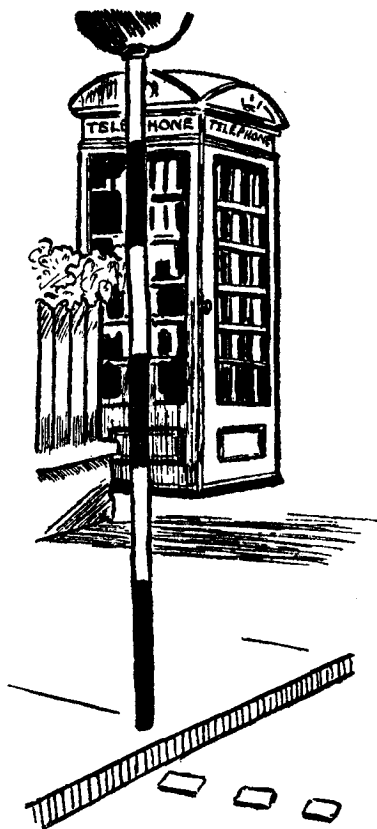
To use the Sacrament of Penance, to make your confession to God through a priest, is, as I have said, by no means an easy thing to do. For we have to tell out *everything*. "For these, and all my other sins which I cannot now remember," we say in our use of the sacrament : it is for them that we receive forgiveness—but not for those we can remember, and have not the courage to own up. So I tell you one or two things to help you.

For no reason whatever is the priest allowed to repeat (even supposing he wished to, which of course he would not) anything which he has been told in the confessional, either to you or to any one else, even after your death. This is called The Seal of Confession. The sins which you have so bravely told are, as it were, "sealed up" for ever and ever. Suppose (which is unlikely) Freddy Fishface *did* poison his teacher (67), went to confession, said so: suppose the police suspected and watched him, said to the priest, "Did he confess?": the priest would not be allowed to answer "Yes" or "No." Suppose (which, perhaps, is more probable) you said to me in the confessional, "I stole a tanner from Mum's purse": I told you, as amendment and proof of contrition, to put it back: you said you would. I should no more be allowed to tell your mother, even if she asked me (though no priest would be such a cad); than I should be to ask you afterwards if you had kept your promise. Your confession is a matter between you and God alone; once it is over The Seal is never to be broken.

In The Triangle in Hackney Road, by the Cat Park and a Belisha Beacon, is a large scarlet public box with four glass sides. You wish to speak to some one at the other end of London, or further away. You use the telephone. After you have finished I come along, enter the call-box, use the telephone. But it cannot repeat to me your conversation. so is THE PRIEST IN THE CONFESSIONAL; the instrument made by God through which we tell God our sins, and hear God's words of absolution. Just that; and nothing more. God's public telephone.

But how silly it would be to stand outside the Cat Park and shout to your friend in Ealing or Edinburgh!

116



117

Continuing what I said last week ; it is important to remember that, as your confession is a matter between God and you alone, you are not allowed to mention in it the name of any one else. If you *had* knocked off that tanner, you should not say that it was your mother's ; but that it belonged to some one at home. If Eliza Em'ly called you a cat, you lost your temper and pulled her hair ; you would confess that you were angry with and hurt some one. Your confession concerns no one else.

Also, you should not repeat to others what the priest has said to you in the advice which he may give you after your confession. He, as I said, is not allowed to break The Seal : don't you.

Two more things that help me when I go to St. Augustine's, Stepney, and make my confession in the parish-room which, since the Germans burned the lovely church in Settles Street, is the only House of God Fr. Asher and his poor people have. They will help you too.

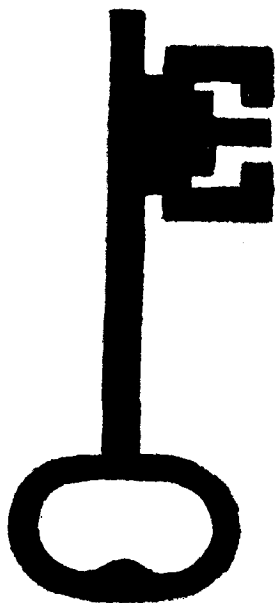
The priest to whom, perhaps, you have to tell that nasty sin, goes to confession too. He knows how difficult it is. Will he think any the less of you? Of course not. He will only thank God for your courage and real repentance.

It is to God that you make your confession. It is God's Absolution and Forgiveness that you receive ; not the priest's. The priest is God's chosen representative and agent (a kind of Carter Paterson). At his ordination, as you can see in the service called "The Ordering of Priests" in your Book of Common Prayer, these solemn words were said :

Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed (given) unto thee by the Imposition (laying-on) of our hands. Whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained.

They are our Lord's words (*St. John* 20, 23). Each priest, like St. Peter (*St. Matthew* 16, 19), is entrusted with The Keys of Forgiveness. But it is God's Forgiveness ; and his alone (*St. Mark* 2, 1 to 12). Still, and for so long as this world goes on, "the Son of man hath power on earth to forgive sins" (*St. Mark* 2, 10) ; for never will the priesthood fail.

117



WHOSE SINS THOU DOST
FORGIVE, THEY ARE FORGIVEN

118

So, of your own free will, for love of God alone (not to please your parents, a priest, or any one else—though you may tell them if you like, and they will probably be pleased; but it doesn't matter if they are not), you make your confession to God through the sacrament which he has appointed for this purpose. You have contrition, sorrow, in your heart. You are determined, by God's grace, not to return to the same old sins, but to make amendment. One by one you have said them bravely out to God through his priest: (of course, any priest you choose to go to). God doesn't do all the work; he always wants us to do some too. You have done it. The confession is over. This is what you hear (the outward, not visible but audible, sign).

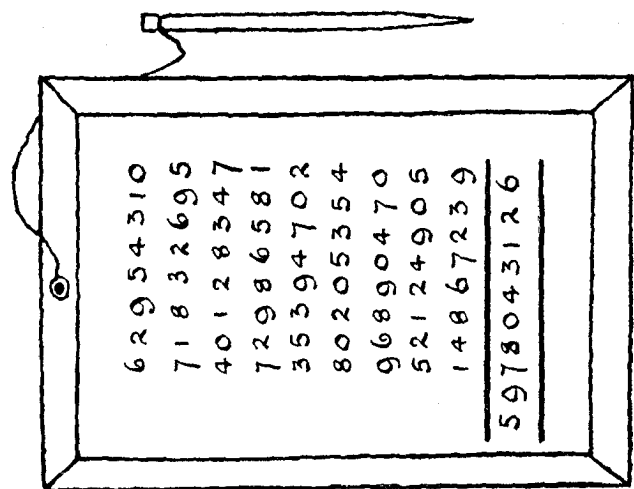
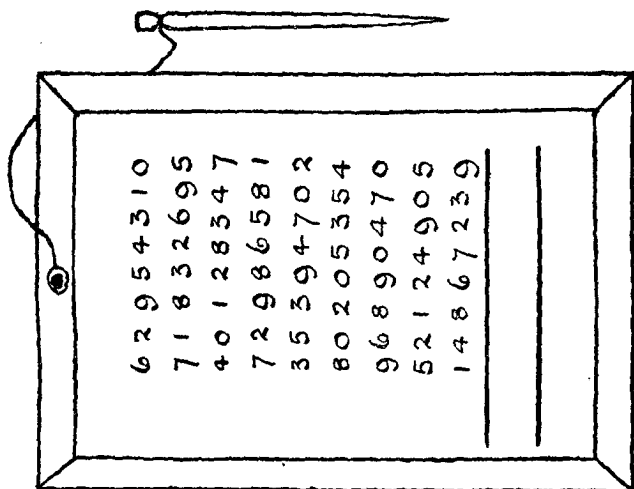
Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.¹

These are the words of Absolution (Forgiveness, Pardon). They are "the pledge to assure you" that God has given you, as you hear them, the "inward and spiritual grace" of his free forgiveness. In return for all the work that you have done in your repentance, God does his part (he always does: God never "lets any one down"). The old mistakes have been washed away from your soul (like a school-slate sponged clean). You have A FRESH START (perhaps to get the same old hard sum, difficulty, problem, right; perhaps to face new temptations and troubles).

You get up from your knees, go out of church, happier than you have been for many a day. Clean (*Isaiah* 1, 18). Back again by the side of him who loves you better even than your Mum (*St. Luke* 15, 24). Isn't it worth while? Try it, dear child. *Experto crede*; Latin words which American film-stars, and Haggerston people, might translate, "I'm telling you."

¹ You will find these words in your Book of Common Prayer, in The Order for the Visitation of the Sick; though this does not mean that you should wait until you are ill to hear them.

118



ABSOLUTION MEANS

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119

It was late when the telephone rang. I was just going to bed. "Is that Bishopsgate 5187? This is the London Hospital. There is a patient in Ward So-and-so who is asking for you. He is not likely to live through the night. Will you come?" "Yes," I answered; "of course. What is the man's name?" The nurse told me. It was some one who had for years been hesitating about making his first confession; and who, so far as I knew, had not made it. I hurried through the black-out as fast as I could across Hackney Road, across bombed Ion Square, over Bethnal Green Road, along Vallance Road, across Whitechapel Road. "I am so sorry," said the nurse; "he has had another stroke since I rang you up; I'm afraid he cannot speak." It will be long before I forget the man in that screened bed. He was conscious, knew me; but his power of speech in this world had gone for ever. Through his eyes, the windows of the soul, looked at me one in great distress. I knew he wanted to tell me something, to make his confession, to be set free from the heavy burden of sin before he died. But he had left it too late. I did what I could for him: said prayers: gave him to hold in his cold wet hand the small silver crucifix I always carry on my watch-chain for this purpose. But when he had died the nurse said, "How sad he looks!"

You may make your confession when you like: in most churches there is a notice saying on what days and at what times they are heard. You may, as I said last week, go to any priest in any church you like: he need not know who you are, that is no concern of his unless you care to tell him: he is only the telephone (116), the instrument of God: I do not know the names of many who make their confessions to me. You need not wait until you are confirmed. Mercifully for all poor sinners, like me and you, the Sacrament of Penance may be received over and over again. But be on the safe side; live in grace; don't put off repentance. Remember the ten ladies and the wedding (*St. Matthew* 25, 1 to 13). Every door is shut, sometime.

119



BUT IT WON'T STAY OPEN FOR EVER

120

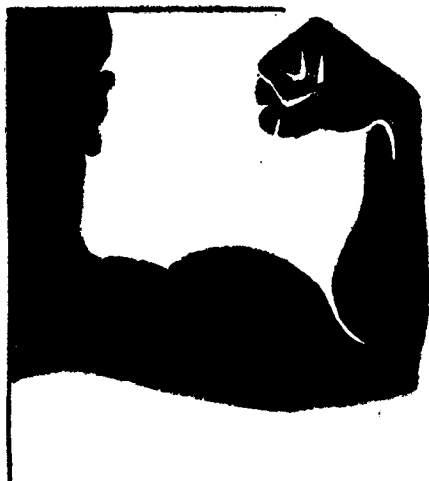
At the end of (38), when you and I were thinking about the Creed and I had told you something about God the Holy Ghost, I said, "He comes to you in full at Confirmation; so I will tell you more about him later." Now we pass on to the second of the Lesser Sacraments.

When you were pink, wrinkled, fat, slobbering, probably screaming at the sight of my spectacles, I baptised you. When I did so, that third Person of the Holy Trinity who is The Spirit of light and life, "moved into" the house of your soul (22), began to live there and to do God's work in you, gave you all the grace you needed to be first a Christian infant, then a Christian boy or girl.

But this was only the beginning of the work of God the Holy Ghost in you. You are growing fast, not only in body but also in soul. That is a law of life; without growth there is no life. Every Christian is in a long race (*Hebrews* 12, 1); is to "go on unto perfection" (*Hebrews* 6, 1); needs all the help he can get (*Ephesians* 6, 11). I am sure you are finding it less easy to be good than when, a few years ago, you were in the Infants' School; somehow, you don't quite know how (but the devil does!), you know more about sin than you did then, you have strange new temptations which rather frighten you. You have made your confession, received absolution, promised amendment: but you don't feel too sure of yourself, realise that now you need more strength to fight against those three old enemies. Off the tree at the Infants' Catechism Party Father Christmas (was it really me, in the long red dress, snow-white beard, scarlet hood? I wonder!) gave you a wooden sword. You loved it, fought wonderful battles, pretended you were St. George. But now the dragon seems real, the wooden sword insufficient.

All this means that you now need, if you are to go on growing into a Christian man or woman (and you have made such a splendid start), the sacrament which God provides in his Church for boys and girls just your age; Confirmation; the "means" by which The Holy Ghost strengthens the baptised (as it were, gives them steel swords for a grown-up's battle).

120



AND CONFIRMATION

MEANS STRENGTH

121

What is the best age at which to be confirmed?

Of course nobody is too old for Confirmation. On some Saturday mornings in St. Paul's Cathedral the Bishop of London has special confirmation-services for people over twenty-one. I have taken to them Haggerston men and women over fifty years old. But it is quite clear that the Church intends her children to receive this sacrament at an earlier age even than twenty-one. At the end of the Baptism Service the priest at the font says these words to the godparents (5)—see to it that you remember and take them seriously if you are a godfather or godmother—

Ye are to take care that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue ("the English language"), and be further instructed in the Church-Catechism set forth for that purpose.

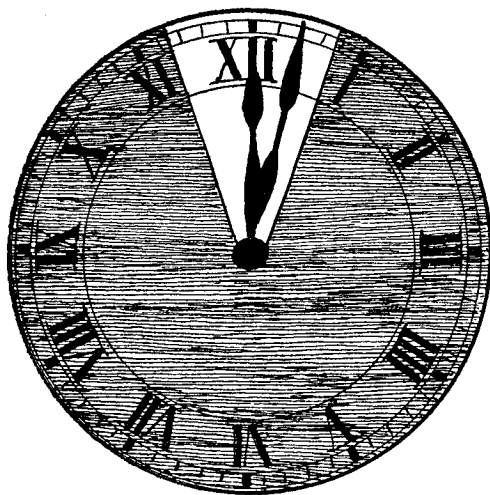
That is; as soon as the child understands a certain amount about his religion, and knows what a Christian should believe, do, and not do. And, if you look at the Confirmation Service in your prayer-book, you see that its second title is—

Or laying on of hands upon those that are baptised and come to years of discretion.

"Years of discretion" means "being old enough to know the difference between right and wrong, old enough to make up one's own mind."

When our Lord was twelve years old his mother and St. Joseph took him to the Temple at Jerusalem (*St. Luke* 2, 41 to 50). This was in order that he might be made a "Son of the Law": there wasn't any Confirmation then (122). It depends on the child, and, perhaps, on what sort of a home he has; but, as a general rule for almost all children, THE BEST AGE FOR CONFIRMATION IS ABOUT TWELVE: the same as that of the Holy Child who "grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him" (*St. Luke* 2, 40); and so went to his Father's house, and began to be "about his Father's business" (*St. Luke* 2, 49)—like you.

121



122

The first Confirmation was in A.D. 34 (*Acts* 8, 14 to 17). But of course you realise that the Holy Ghost did not begin then. Being God, member of the Holy Trinity (22), he is eternal, without beginning or end (23). You read about him in the second verse of the Bible (*Genesis* 1, 2). But that he should come to live in human hearts and souls was a new thing, promised by our Lord before his return to heaven on Ascension Day (*St. John* 7, 39; 14, 16 and 17). This promise was kept (*Acts* 2, 4); and, on the same day, it was publicly announced that this gift of the Holy Ghost would continue (*Acts* 2, 38 and 39). It was given then by the apostles praying and laying their hands on people's heads (*Acts* 19, 5 and 6). It is given now in the same way, by a bishop (who is a successor of the apostles), laying his hands with prayer on the heads of those who are being confirmed. A priest has not this power; only a bishop has it. As (*Acts* 8) St. Philip the deacon baptised people and taught them Christianity, then St. Peter and St. John went to them and gave them the sacrament of Confirmation; so, nowadays, I teach you and help you to make yourself ready, then the Bishop of Stepney comes to St. Augustine's to give you the gift of God the Holy Ghost in and by the same sacrament. [It is true that Confirmation is not mentioned in the gospels as having been started by our Lord—which is the reason why it is a Lesser Sacrament. But who told the apostles that they could confirm? It must have been our Lord after his resurrection (*Acts* 1, 3)].

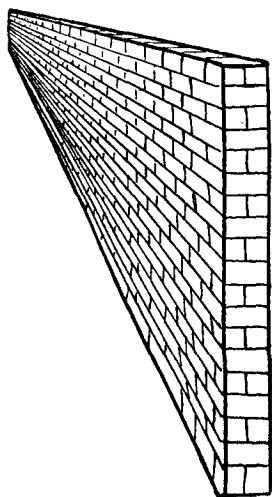
The outward visible sign is the confirming bishop's prayer and his hands laid on a head. This is the "pledge to assure us" that, simultaneously, at the same moment, there is given the inward invisible full strength of God the Holy Ghost. It is *Con-firm-ation*. He is "The *comforter*," as our Lord calls him; which really means "the strengthener, *fortifier*, giver of *fortitude*."

A buttressed wall is less likely to collapse.

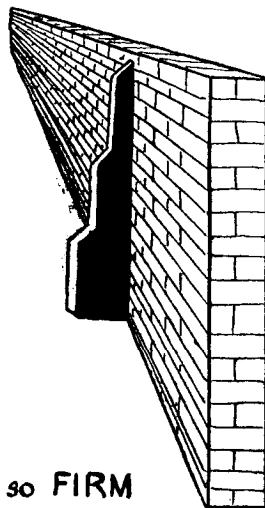
A CONFIRMED CHRISTIAN IS A STRONGER CHRISTIAN.

Read the Confirmation Service in your prayer-book. It is short; and will interest you.

122



THIS WALL



AS THIS

NOT SO FIRM

123

Don't you feel that you could simply love St. Peter? So human, so like you and me. Often in too much of a hurry, speaking first and thinking afterwards, as we often do. Full of great love of our Lord, like you and me; but, like us, making great promises (*St. Matthew* 26, 33 and 35) and failing to keep them (*St. Matthew* 26,56); yet still loving our Lord (*St. Matthew* 26, 58), as you and I. I can never read about the three lies and the crowing cock (*St. Matthew* 26, 69 to 74) without almost crying; can you?

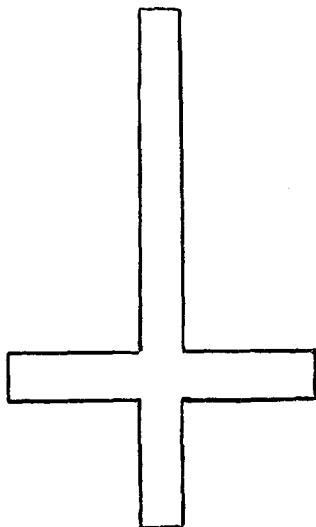
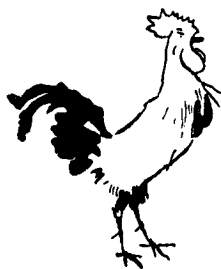
How was it that he changed so marvellously? That he, who was afraid of a servant-girl, became, as you can read in The Acts, the fearless leader of the young Church, the wise Prince of the Apostles, with his friend St. Paul, the greatest of all missionary bishops, martyred on the same day (June 29th), but at his request head downwards on his cross because he said he was unfit to die in the same way as our Lord?

There are two reasons why he became, as our Lord said he would (*St. Matthew* 16, 18), The Rock—which is what his name means in Greek. Because he was contrite [113] (*St. Matthew* 26, 75); and because on the first Whit Sunday he was (*Acts* 4, 8).

Sometimes people say or think that it must have been easier for the Saints now in heaven to live the Christian life in this world; that God's grace was stronger then than it is now. That is not so. There never have been, nor will be, more than the seven sacramental "means of grace." The Holy Ghost, being God, has not changed, nor will. His grace in you, if you wish, can be as powerful as it was in Peter or in any other Saint; it can change you too, and make you (if you wish—but always it depends on you) one day a saint in glory too.

In fact, because of the seven great gifts received in Confirmation, never after may you truly say, "I can't"; "I can't live the Christian life, can't conquer this sin or that." You may say, if you wish, "I won't"; but that is a different matter.

123



ST. PETER COULD:

SO CAN YOU AND I

124

Did you read the Confirmation Service in your prayer-book, as I suggested? Let's go through it together.

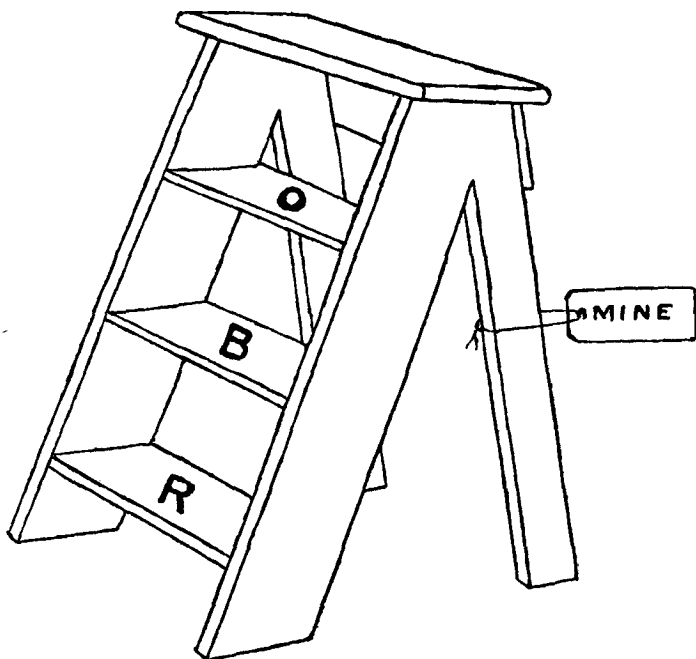
It is the evening of your Confirmation. The long time of preparation by weekly confirmation-classes with me or Mother Cicely is over. You have made your first confession. Here you are, in the front of the great congregation in which are your parents, friends, and (I hope) godparents; on one side of the nave girls and women in white dresses and head-veils, on the other boys and men wearing white button-holes. Like Bishops Peter and John (*Acts* 8, 14 to 17), the Bishop of Stepney has "come down" to Haggerston "that they might receive the Holy Ghost." In his white cope (church-cloak) and mitre (bishop's church-hat; mine is only a black biretta) the bishop takes his place between the open gilded gates at the entrance to the chancel (you will see later why Confirmation happens there).

The service is in three parts. It begins by a preface, or explanation, being read; the bishop asking each to be confirmed a solemn question; their equally solemn answer to that question; the bishop's true reply. This first part is The Renewal of The Three Baptism vows.

You remember Sarah Susannah Snatchpiece's ladder (9). It is yours too; with its three steps, Renounce, Believe, Obey. At your baptism these three vows were made in your name by your godparents. Now, having "come to years of discretion" (121), you take them on yourself. "I do," seriously and solemnly you answer the bishop. It is as though—"openly before the Church, in the presence of God and this congregation"; in the sight of God, his saints and angels, your parents, godparents, and Haggerston friends—deliberately and of your free choice you tie a label bearing your name on those three steps.

Then says the bishop: "Our help is in the name of the Lord: help is coming to you to keep your vows: I am here to give you now God's special grace, the full power of the Holy Ghost."

124



"DO YE HERE?"

"I DO"

125

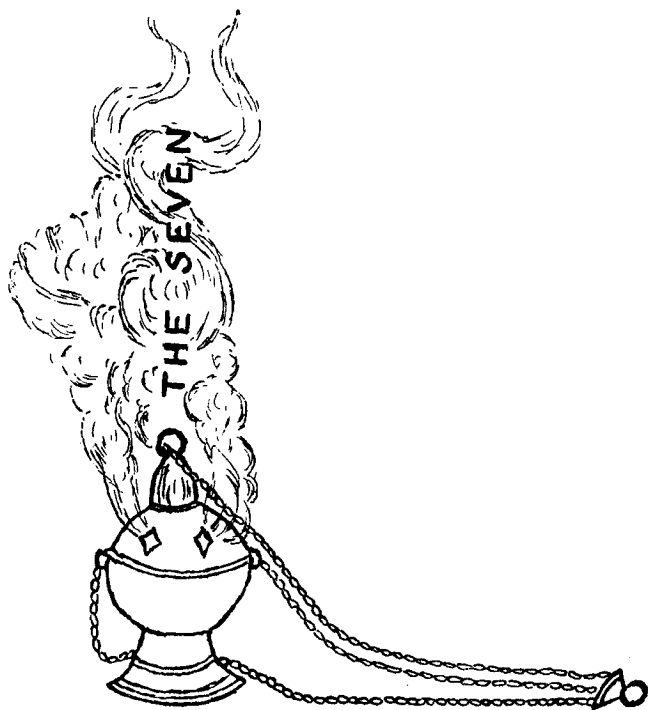
The bishop continues: "Lord, hear our prayers." Everybody answers: "And let our cry come unto thee." The bishop says: "Let us pray." The second part of the Confirmation Service is Prayer; for, as in the apostles' days (*Acts* 8, 15), the SEVEN GIFTS OF THE HOLY GHOST COME BY PRAYER AND THE LAYING ON OF HANDS.

These seven gifts, which every one in church (and, I think, the holy angels and the saints in heaven) now ask God to give to you and the others about to be confirmed, are—as you might say—not "kids' things." They are what grown-up people need; what you, who have come to "years of discretion" and have taken on your own shoulders the Baptism Vows, now need for the rest of your life. Wisdom: being wise to know what is best to do. Understanding: being able to understand at least some of the difficulties of life, at least some of God's reasons for things. Counsel: the power to give good advice to others, and (more difficult) to take it from others. Ghostly Strength: strength of soul, courage to keep to religion though others laugh, strength to do what you know is right. Knowledge: the power to know God more and more, as the years pass. True Godliness: because you know him better and better, the power to grow more and more like him; godlikeness. Holy Fear: reverence for God and all the things of God, not letting "familiarity breed contempt."

The outward and visible sign of Prayer is incense (*Psalms* 141, 2). As the sweet-smelling blue smoke rises, so do the prayers of good people go unfailingly to God. Seven is the number of perfection; because (*Genesis* 2, 2 and 3). For you on your confirmation-day pray all the people behind you in church—mum and dad, godparents, priests and sisters, friends (and, I am sure, at least one whom you can't see, the guardian-angel given to you at the font [19])—that you may be given in fullness, to perfection, all that you will need to be a Christian man or woman in this world, and so finally a saint with God for ever in heaven.

Then you rise to your feet, go to the bishop, kneel before him, to receive the seven gifts.

125



126

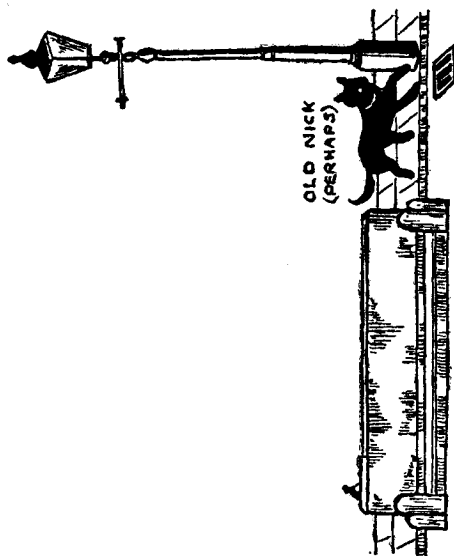
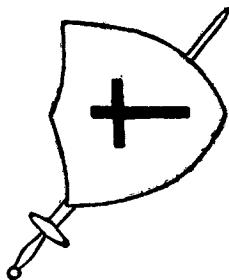
The third part of the service is the Act of Confirmation. You have done your part by going to all those confirmation-classes, by your first confession, by your renewal of the baptismal vows. Your friends have done their part of prayer. Now God does his part. You kneel before the bishop, not to give, but to get. On your head he lays his hand, saying these words :

Defend, O Lord, this thy child with thy heavenly grace, that he (or she) may continue thine for ever; and daily increase in thy Holy Spirit more and more, until he (or she) come unto thy everlasting kingdom.

As he does so, the seven gifts of God the Holy Ghost are given to you. You are made a fully-armed Knight or Lady in the Church Militant; equipped with the bright sword of the Spirit and the strong shield of faith (*Ephesians* 6, 14 to 17). There follow the pattern-prayer, two other prayers, maybe a sermon by the bishop. The great event, to which you have been looking forward for so long, is over. Your Confirmation is past; can never happen again.

You go out of church. Haggerston looks, and smells, much the same. Perhaps you will not actually see the devil waiting for you near the lamp-post by that old horse-trough in which, I think, every St. Augustine's child (including you) has loved to sail boats and fill water-pistols; but you may be sure he will never be very far away. The difference is that now and for the rest of life, because you have been confirmed, you have the power to say to him as our Lord did (*St. Matthew* 4, 10) "GET THEE HENCE, SATAN." The same Third Person of the Holy Trinity who, at our Lord's baptism, descended upon him like a dove (*St. Matthew* 3, 16), is yours too. Now, and for the rest of life, you *can*—if you wish—(123) conquer all sin and every temptation; "continue," as it was said when you were received into the Church at your baptism, "Christ's faithful soldier and servant unto life's end."

126



127

There was once a good man who was tired and had got the hump; felt, as we say in Haggerston, "like twopennorth o' half-pence." He went to sleep under a tree, heard an angel say, "Eat, for the journey is too great for you." When he woke, there out in the wilderness were food and drink. He "went in the strength of that meat forty days and forty nights unto Horeb the mount of God" (1 *Kings* 19, 1 to 8).

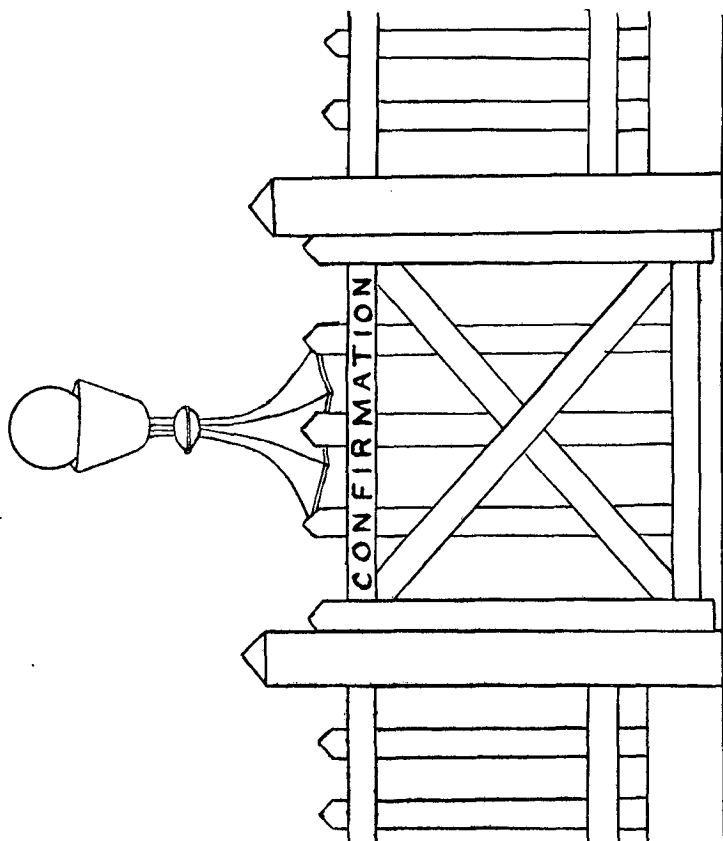
Your Confirmation is over, cannot be repeated. The journey from Haggerston, or anywhere else, to Heaven the mount of God may take longer than even forty years. During it you may often be tired and get the hump. As the years pass Confirmation may fade into a dim memory; you may even forget that you still have those seven perfect and sufficient gifts. Day by day your body needs food to renew its health and strength; and it must be regular and proper food (not dog-biscuits, grass or bird-seed!). This is also true of your soul. It too must have regular and right food throughout this life, to renew and keep alive its health and confirmation-strength.

This food, as I expect you know already, is Holy Communion: The Blessed Sacrament, because it is the greatest of the seven. This sacrament you may, and should, receive very many times; for without it the journey will certainly be too great for you too. It is the heavenly food provided for you like the manna, "the bread which the Lord hath given you to eat" (*Exodus* 16, 14 and 15); and, more wonderful than that, is our Lord himself (*St. John* 6, 48 to 51).

I am looking forward to telling you, in Part Six (111), all about this great privilege which is now yours. So I will say no more about it at the moment than to draw your attention to the rubric at the end of the Confirmation-Service. In other words this means that Confirmation is THE GATE TO HOLY COMMUNION.

This may be the reason why a bishop generally confirms at the chancel-gates (124); and explains why I have called this instruction in the table of contents the Latin for Gate of Heaven.

127



128

EAST OR WEST,
HOME IS BEST.

It may be in the quiet clean countryside ; among trees, birds, flowers, with a fountain playing in the garden. It may be in Dove Row, near our aromatic (know what that means?) Haggerston canal ; where nothing is quiet and few things are clean, there are no trees, the nearest approach to a flower is a struggling aspidistra in somebody's window, there are no birds but dusty spadgers, and the only sound of running water comes from a gutter-pipe. It does not matter. It is Home : the place in which you are always sure of welcome, comfort, food, protection : the place in which you are at ease, can do more or less as you like, are always understood, are a bit of a hero whatever the rest of the world may think of you : the place that you will always remember wherever in years to come you may live. The old song is right, "There's no place like home." Make the most of it, while you have it. The time will come when the little house in which you lived your childhood, surrounded by your parents' love and care, is yours no longer. It may be that only then you will realise all that you owe to it.

Our Lord was visibly on this earth for thirty-three years. For all but three of them he lived at home with his mother in the carpenter's cottage at Nazareth. Think of her teaching her little son how to say his prayers (as my mother taught me, and maybe yours taught you) : of him going to school, like you : coming home to dinner : growing to love the birds and wild flowers in the fields around [do you remember how he talked about them afterwards? (*St. Matthew* 6, 26 to 29)] : mending the villagers' chairs and tables in the carpenter's shop after St. Joseph had died. In Nazareth still is the well to which, for it is the only one, she and he must have gone every day for water ; picture the day on which he was first big enough to carry the bucket home for her, as you carry Mum's shopping-basket. It is good to know that he, like we, loved Home (*St. Luke* 2, 51 and 52). For humanity is made of families and homes.

So naturally the next sacrament is that of Holy Matrimony.

128



129

Holy Matrimony is a lesser sacrament only because, as you remember (107), it is not "generally necessary to salvation," as are the two greater sacraments. As I have said, it is not necessary that there should be a Mrs. H. A. Wilson in St. Augustine's Clergy House, for the Reverend Ditto to have a hope of heaven. But this, of course, does not mean that it is a trivial or unimportant sacrament. Read the service (in your Prayer-Book it follows Confirmation). At its beginning you are reminded that Marriage "is an honourable estate" (a state of life to be held in honour); that it was "instituted of God in the time of man's innocency" (made by God himself before sin came to this world [*Genesis* 1, 27 and 28]); is to remind Christians of the relationship between our Lord and the Church; was "adorned and beautified" by the presence of our Lord, our Lady, and the disciples, when the first miracle was worked (*St. John* 2, 1 to 11); and so, as St. Paul says, is only to be entered upon with great seriousness and full knowledge of all that it means.

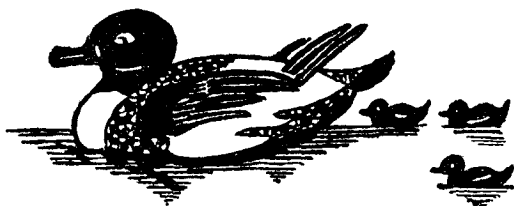
A happy marriage is one of the loveliest things on earth: my mother and father were as much in love with each other after more than forty years as on their wedding-day, and I doubt not still are on the other side of death. Perhaps there is this happiness too in your parents. I hope so. But I doubt if there is a greater worldly misery and wretchedness than that which is caused by an unhappy marriage.

So read the Prayer-Book service more than once. Know what marriage means and is for.

Matrimony, Latin for Marriage, is from the same word as Mother (*Mater*). As the service clearly explains, this sacrament is the means by which God intends that human life should be handed on. Its first purpose is the birth of children. Be clear in your mind about that, and never forget it. Some of the saddest married people I know are men and women who could have had children, and, for one reason or another, would not, until it was too late. Happy, and blessed, are the world's mothers; whether they live on the lake in Victoria Park, or in Haggerston, or anywhere else (*Proverbs* 31, 27 and 28).

129

HAPPY MARRIAGES
MAKE



HAPPY FAMILIES

130

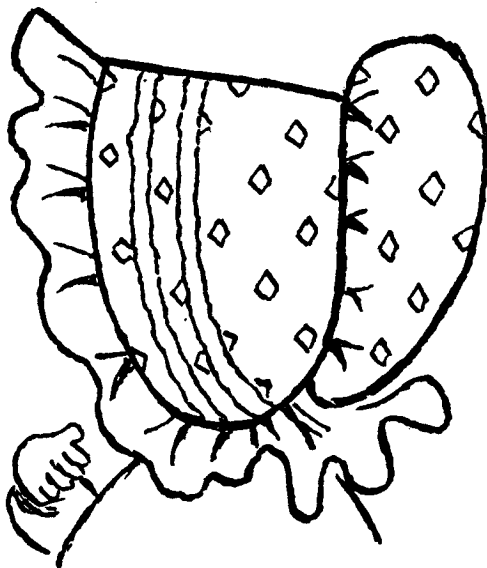
But Holy Matrimony is not only God's plan for the continuation of the human race. Haggerston children are born not only to be good citizens and fine Britons.

Sunbonnet Sue was made, body and soul, by God(1). Certainly it was necessary that her parents helped him to make her, and were willing that she should be born. But only God could give her life (*Genesis* 2, 7). There are childless married people through no fault of theirs. Whose is Sue? Obviously; MOTHER'S, FATHER'S, AND GOD'S. This is what the marriage-service means when it says that children are born "to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name." Holy Matrimony is God's plan for the growth of The Church, both here and in heaven.

On the south side of our St. Augustine's are Miss Rope's windows (107) of the Saints whom we here especially love. One is of St. Anne, mother of our Lady, given to their church by Haggerston mothers. It shows the Saint teaching her small daughter how to say her prayers, after she had laid aside her toys (baby in a manger, wooden ox and ass, three small kings). Beneath is a picture of an East London mother teaching the same lesson to her boy and girl. There are, of course, an aspidistra in the window, alarm-clock on the mantel-piece, singing kettle on the hob, ginger cat curled up in front of the fire; and, as is also fairly usual, the boy has a hole in the heel of a stocking. He and his sister kneel at their mother's knees, hands together and eyes closed, saying their night-prayers. If, in years to come, God gives you children, perhaps you will look at, or remember, St. Anne's window in your old church. In any case I am sure that, being a Christian, you will say with a mother long ago (1 *Samuel* 1, 27); and do your best to be another Anne or Joachim (her husband).

And here's a small story. One Sunday father (or mother) said to Sue, "Put on your sunbonnet, and go to Mass (or Catechism)." "Don't want to. Shan't." "Dear me, Sue! Whatever's the matter?" said mother (or father); "It's lovely going to church. I'm going to Mass (or Catechism). Won't you come with me?" "Oh, yes, mum (or dad). I'd *love* to."

130



WHOSE ?

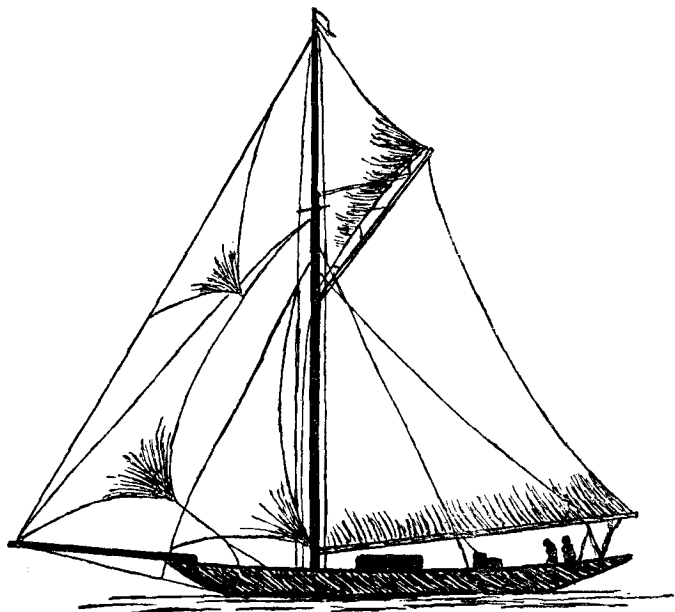
131

Holy Matrimony (it is well to keep on calling it, and thinking of it as, "holy") is not only God's plan for the birth of children. It is also the sacrament by which he blessed the union (one-ness) of husband and wife. They have chosen each other, have been engaged for some time if they are wise ("Marry in haste, repent at leisure," says the proverb), love one another more than any one else in the world, desire to live together for the rest of their lives (*Ephesians* 5, 31) as pure good Christians ("undefiled members of Christ's body," in the words of the service). Marriage was also "ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity"; in simpler language, "to help them to remain in love with each other whatever happens."

Our Holy Matrimony Window illustrates this. At its foot a man and woman walk along separate roads. The picture of their wedding is in a circle, like the wedding-ring; for a circle is without end, as is true love. You see the ring and their wedding-cake. After the circle they journey together, arm in arm, along one road. You find their family, the church in which they worshipped, the place where the man worked for his wife and children. Still on the same road you see their funeral; and after it the same two, still arm in arm, still in love with each other, crossing the bridge of the body's death on their way to heaven which St. John (*Revelation* 21, 2) described as "a bride adorned for her husband."

Married life is not easy. If it is to be happy it means always putting the other first, in small things as well as great; if there are children, working hard for them (whether you are mother or father) for many years; in any case, being partners for life, "in the same boat." But it begins, since you are a Christian, in church: you are married on the same spot where you were confirmed, at the chancel-gates: above you hangs the great Rood (the cross with the figure on it), the sign of perfect love (*St. John* 15, 13), for true love always means sacrifice ("giving up things for another"; "mutual society, help, comfort"). And Holy Matrimony is a sacrament; that is, the means of all the grace needed for married life.

131



PARTNER SHIP.

THAT'S MARRIAGE.

132

The banns have been called in their parish-church on three successive previous Sundays (to ban, prevent, any kind of wrong union). At last the great day has arrived. They come to church to receive the Sacrament of Holy Matrimony.

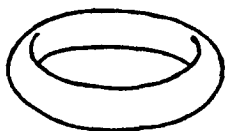
The outward sign is the free consent and willingness of each to marry the other, publicly declared, as the service says, "in the sight of God, and in the face of this congregation" (there must be at least two witnesses). This is expressed in three separate ways. (1) "Maurice," asks the priest; "wilt thou have this woman to (be) thy wedded wife, to live together after God's ordinance (appointment, plan) in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?" "I will," answers Maurice. "Brena Mary," asks the priest in similar words; "wilt thou . . . ?" Her reply is the same. (2) In his right hand the bridegroom takes his bride's right hand, makes his marriage-vows. She does the same. (3) On the third finger of her left hand he places his gift of a plain gold wedding-ring, outward sign of endless love, saying in the Name of the Holy Trinity, "With this ring I thee wed."

After these outward visible signs, seen and heard by all in church, the priest, as God's representative (perhaps the priest who remembers baptising them, teaching them in Catechism, playing with them on the hall-roof and in the guild-room, preparing them for the sacraments, and is very happy about them), lays his right hand on their joined right hands, marries them with the solemn words, "Those whom God hath joined together, let no man put asunder (separate)."

Shortly after, arm in arm proud and happy Maurice and his wife leave the church. Confetti showers over them (which I have to sweep up later). Every one wishes them good luck, with or without horse-shoes. In the Daimler which is theirs for an hour they drive away, maybe with an old boot tied on behind, possibly with their heads rather close together. But in and with them is certainly God's inward spiritual grace for their new united life, of which the outward visible sign was a pledge to assure them thereof.

132

WITH THIS



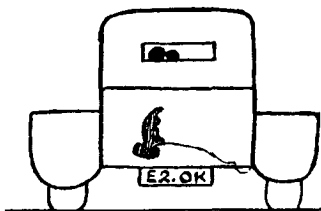
I THEE WED



CONFETTI



GOOD LUCK



GOODBYE

133

Three other points about Holy Matrimony which you will do well to tuck away in your mind for remembrance later.

(1) Christian people should be married in church. They can be married in Shoreditch Town Hall, or any other Registry Office. This is called Civil (Latin, "to do with the State") Marriage. It is real and lawful matrimony. But it does not receive God's blessing given through his Church. But only Christians (that is, the baptised) may be married in church; for no sacraments may be given to those who have not received the first one.

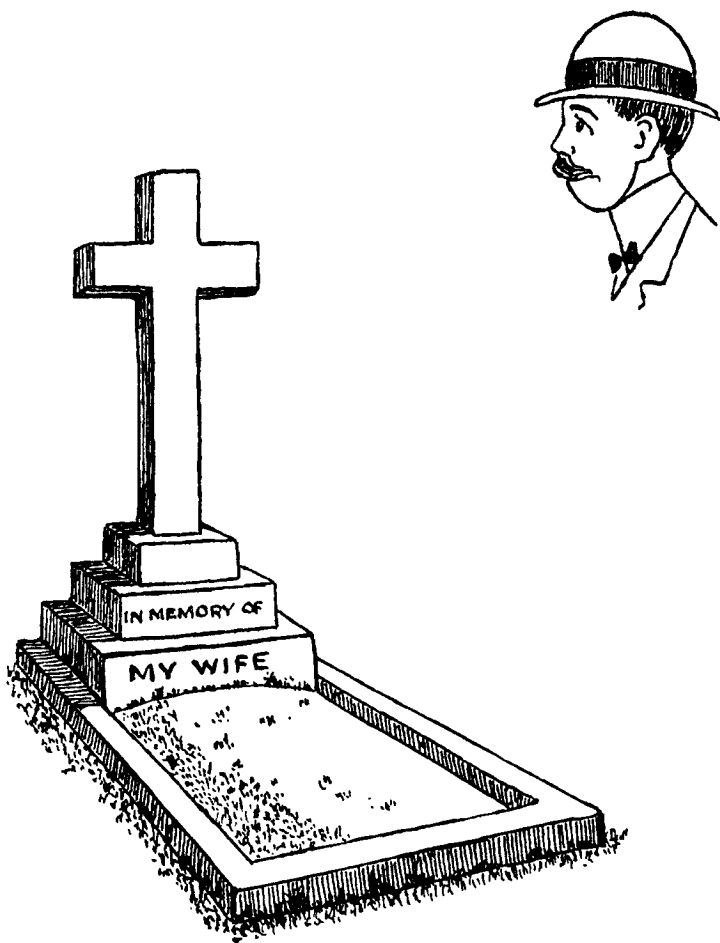
(2) At the end of the Prayer-Book service is this rubric, often overlooked.

It is convenient that the new-married persons should receive the Holy Communion at the time of their marriage, or at the first opportunity after their marriage.

A Nuptial (Wedding) Mass is very beautiful. The marriage takes place during it; the first act which man and wife perform is to walk together to the altar, kneel side by side to receive our Lord in the Blessed Sacrament. So (*St. John* 2, 2) really happens. I hope that your wedding will be like this, and that it may be I who marry you and say the Mass.

(3) Man and wife, of their own free will and choice, took each other "for better for worse, for richer for poorer, in sickness and in health, till death us do part" (not, as a member of this Catechism, who had only *heard* the words, once said, "till let us depart": it is always wise to *read*). That is, they are one so long as both are alive. They may live apart; sad though this is, they are not committing sin. But if either marries again, during the other's lifetime, that is a great sin called bigamy (Greek, "second marriage"). "Those whom God hath joined together," it was said as they were married, "let no man put asunder" (132). For faithful members of the Church there is no divorce but death. This is the only time for Walter Wother-spoon, Widower (black tie and bowler-band)—or any one else—WHEN HE MAY MARRY AGAIN. (*St. Mark* 10, 11 and 12.)

133



THE ONLY TIME

134

The other evening Harry Happy-go-lucky came to see me on his way home from work. Since his marriage he has lived in one of London's new suburbs; but he is still fond of his Haggerston and its church in which he was baptised and confirmed, went to Catechism, made his first confession and first communion, sang in the choir and was an altar-server, was married. "Well, Harry," I said: "how's things?" "Fine," he answered; and told me all about his house and garden, how pleasant it was not to smell the gasworks or scent-factory, and so on. "Good!", I said; "I'm very glad. What's the church like?" "Dreadful," he replied: "completely dud, judging by St. Augustine's standards. And anyhow it's too far away."

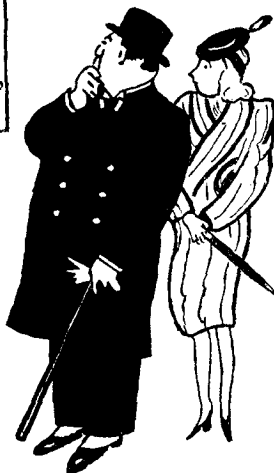
When the time comes for you to put up your banns and ask me to marry you, I shall have other things to say to you about Holy Matrimony. Now I will only add this piece of practical advice. When you and your sweetheart are deciding where to live (for I don't expect you will want to go on living here: apart from other considerations, it is wise to set up the new home not too near to the old one), remember that you are Christians. Find the little house of which you have dreamed, where you are both to know greater happiness than ever before (though be *quite* sure that you can afford it!). But also make enquiries about the church, and go to see it before you sign the agreement with the house-agent. Be no more happy-go-lucky, careless, relying on chance about that, than you are about the house.

Your marriage will be blessed by God because he wishes it to be the means of making another home and family something like the holy home and holy family at Nazareth of Jesus, Mary, and Joseph. And if you haven't got a fire, it is difficult to keep warm (see what I mean?).

134

POSH HOUSE TO LET
BATHROOM LIFT
FREE RADIO
ELECTRIC LIGHT
GARDEN
LOW RENT

NEAREST CHURCH
TWO MILES AWAY
LOCKED ON WEEKDAYS
NO SUNG MASS
CONFESSIONS NOT HEARD
NO CATECHISM



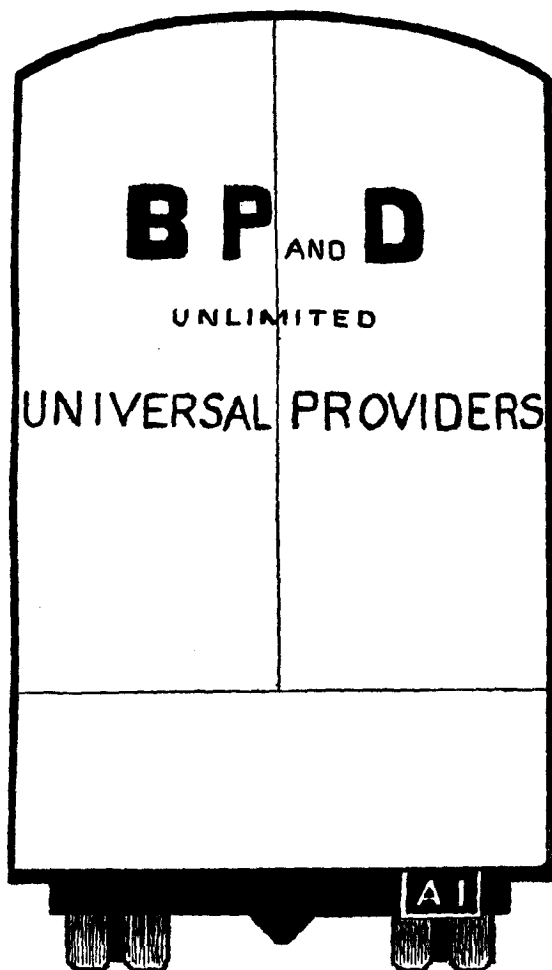
READ BOTH

135

One afternoon, because they wanted to be quiet, our Lord and his disciples sailed across the inland Sea of Galilee (thirteen miles long, seven and a half miles broad) to a lonely (desert, deserted) part of the coast. But round the shore, from cities and villages, crowds followed them; about five thousand men, not counting women and children. As the sun was setting, our Lord, by a miracle, made of five loaves and two fishes enough food for every one. But he "gave the loaves to his disciples, and the disciples to the multitude" (*St. Matthew* 14, 13 to 21).

It is God's way to use men as his agents ("those who act for some one else"). In order that you and I may receive these sacramental gifts of which we are learning, he has made the Sacrament of Holy Order by which he commissions (appoints) men—men only, not women—to spend their lives in being his agents and taking, as the disciples took the loaves, his grace to his people. This is called the Threefold Ministry of the Church; threefold, because it has three ranks, Bishops, Priests, Deacons; ministry, because all three are ministers (Latin, "servants") of the people of God [they have no private lives or eight-hour working-days, are always—like doctors too—on duty, ready to "serve" any who need them]. They are Unlimited; because they trace their descent back to the apostles, the first bishops (40), and because the Church on earth will never be without the sacred ministry. They are Universal Providers of the sacraments, because they are the servants of all who anywhere need God's grace. And they are meant to be in all respects A1. But it is not they who choose themselves for this highest, perhaps hardest, and often happiest, work a man can do: it is God who does the choosing (*St. John* 20, 21 to 23; 15, 16). They are indeed "my bishop, my priest, our clergy"; but they are God's first. Sometimes they are called Parsons. No greater compliment could be paid them; for Parson means Person, one who represents and shows to others the Person of Jesus Christ.

135



136

Almost at the end of your Book of Common Prayer are three services called "The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons." One reason why they are there is that Christians may know how their clergy are made. Have a look at them some time; they will interest you. And if you ever get a chance of going to an Ordination, take it: you will neither regret nor forget it.

The first order or rank of the Church's ministers are Deacons, not under twenty-three years old. The word means "one who serves." Their special work is to help Priests, as the first Deacons (*Acts* 6, 1 to 5). They help at the altar, preach, care for the sick and poor in the parish to which they have been sent, may baptise if the parish-priest is absent. In church you can recognise them, because they wear the coloured stole only over the right shoulder. But, although they are only beginners (apprentices: and every one in every job has to be a beginner), they are addressed as Reverend.

Not less than a year later, a Deacon may be ordained Priest. He is then given power to administer the sacraments (except Confirmation and Order); to bless, preach, and rule in God's name the people of God over whom he is put in charge. But his highest act is that of saying Mass, of consecrating bread and wine to become the Body and Blood of Christ, of giving this Holy Communion to God's people, of offering to God on their behalf the Holy Sacrifice; all of which I will explain fully in Part Six. He too is addressed as Reverend; often as Father.

Some Priests, not under thirty years of age, are made Bishops. They have all the powers of Priests; and also the power to give these powers to others in this Sacrament of Holy Order, as well as the power to confirm. Each is in charge of a diocese (such as London), and of the priests and parishes which make up the diocese. Each has his cathedral-church, and is addressed as Right Reverend.

As a general rule all three are ordained or consecrated in a cathedral; in London, UNDER THE DOME OF ST. PAUL'S THEY RECEIVE THEIR HOLY ORDERS.

136



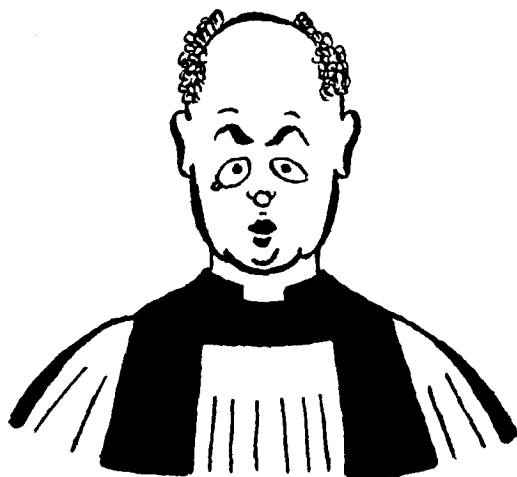
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The outward sign in the Sacrament of Holy Order is like that in Confirmation, prayer and the laying of a bishop's hands on the man's head (a bishop is consecrated by not less than three other bishops). This visible sign has always been the same since the first days of the Church (*Acts* 13, 1 to 3); for the Church is Catholic (40). The inward invisible part, of which you remember the outward is a pledge and guarantee, is the gift of God the Holy Ghost for the work of the sacred ministry (*St. John* 20, 22 and 23). It is only in and by the power of this third person of the Blessed Trinity that a deacon, priest, or bishop, can do his often difficult work. For he is only God's instrument, that through which God works; and the really good deacons, priests, and bishops, are they who never forget this.

Whatever the clergy look like—and they are not always such as I have drawn here—they are REVEREND. This means that it is the duty of Christian people to respect them because of the office they hold (1 *Thessalonians* 5, 12 and 13); often, for example, men and boys in the street touch their hats to them as a mark of respect for their uniform, as army-officers are saluted for the same reason. It is also the duty of Christians to listen to what their clergy teach, and to obey their instructions; for it is God who speaks and teaches through them (*St. Luke* 10, 16). Frequently, as in Haggerston, people are fond of their clergy, are kind to them, expect great things of them, remember them daily in their prayers, call them Father and treat them as such. You have no idea how greatly this helps them. It is not easy to be a good priest anywhere; it is no easier if you live a fairly lonely life, in an East London clergy-house, without wife or children, always (night and day) at everybody's beck and call, knowing that a few are always watching you to criticise and find fault. But it is far less difficult if you know, as I know, that the people whom you are, despite all your faults and failures, doing your level best to serve and bring to God, think and speak kindly of you, make allowances for you, and pray for you. I thank you for being some of those people. It is not too difficult to be a fairly good Haggerston priest.

137

WHATEVER HE LOOKS LIKE



HE IS

138

There are two sorts of Christians; the Priesthood or Clergy, and the Laity (those who have not been ordained). Some of the latter become the former. They do so only because they believe this to be their vocation in life (Latin, "calling"), the chief reason for which God put them into this world. They cross, naturally by their own free-will, the imaginary bridge in this week's picture, because they have heard God ask them to do so; as did two fishermen-brothers (*St. Mark* 1, 19 and 20).

There is no accounting for God's choice of his priests. He selects them from all sorts and conditions of men, from East Londoners as well as from those who live in Park Lane and South Kensington, from those who have been to public schools and universities and from those who have not, from the rich and the not-so-rich. It is his responsibility and choice; and his alone (*St. John* 15, 16).

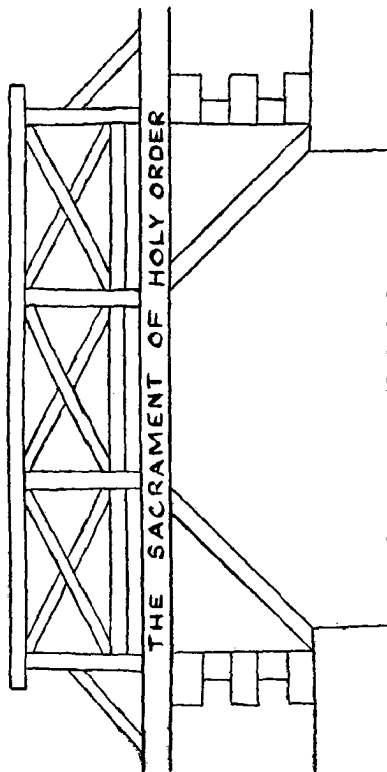
And no one can ever tell whom God is going to choose next. Any good-living Christian boy who goes to church, says his prayers, and is faithful to the sacraments, may hear at any time and in a variety of ways God asking him to be one of his priests. The call may come, for example, through a sermon or a book, through parents or friends, through a good priest ("What a fine unselfish life! I should like to be like him! Why shouldn't I?"); or suddenly and quietly, in prayer-time. But when it comes, the boy knows that it is the voice of God ("vocation, calling, Latin *vox*, voice"). Being a good Christian, the boy is neither frightened nor over-surprised; very humbly he answers (*Isaiah* 6, 8).

Each boy in this Catechism should keep this in his mind. GOD MAY CALL YOU TO BE A PRIEST. If at any time you think that he does, tell me; and we will talk things over. But in this matter above all, you are not to please parents, friends, sisters, priests. It is between God and you alone. I think there is no more pitiable man on earth than a priest who became so without a vocation, for a wrong reason.

138

THE SACRAMENT OF HOLY ORDER

IF YOU ARE A BOY



THE ALTAR

139

The last of the lesser sacraments is Holy Unction ("anointing"), for those who are ill and those who are dying. At the moment you don't look unwell; but illness comes to most people and death to all, and it is wise to know while you are in health what a Christian does at such times (*Ecclesiastes* 12, 1).

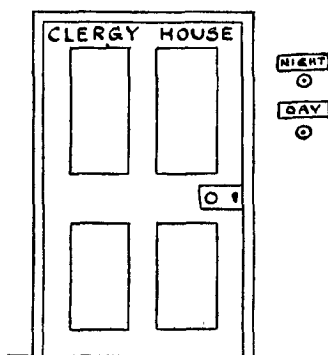
Part of the stained-glass window nearest to the font in the north aisle of our St. Augustine's is a picture of a small girl on tiptoe ringing the night-bell of the clergy-house. It is war-time; so the hall-windows are sandbagged, and a friendly air-raid warden helps her in the black-out by shining his torch on the bell. There is also a cat; there always is, in Yorkton Street, every night; frequently more than one. The girl has come to say that some one at home is very ill. She is doing a wise and kind act, of which St. James would approve (*St. James* 5, 14).

In your prayer-book after the marriage-service is "The Order for the Visitation of the Sick"; it begins with the rubric, "When any person is sick, notice shall be given thereof to the minister of the parish." Many people are afraid to send for the clergy when they are ill, because they think that when he comes to see them in bed it means that they are dying. But it is as wise to send for the priest, the physician of the soul, as it is to send for the doctor of the body. Much depends on illness and death; at such times the devil has special power over people, and they need special help. In serious illness it is, for example, often most difficult to pray. The priest's prayers may help greatly (*St. James* 5, 16); and so may yours, which you say aloud by the ill person at other times when the priest is not there. For it is well to remember that, although sick people may seem to be unconscious or dying, and are unable to speak, they can often hear.

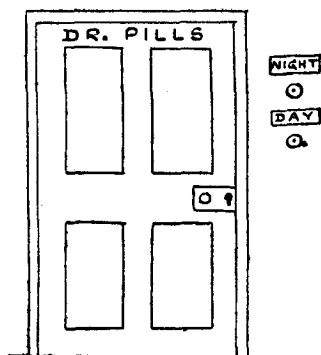
That first: in serious illness go, or send, for the priest as well as the doctor. Both have night-bells. Both are at your service at any of the twenty-four hours.

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IF ANYONE AT HOME IS ILL



RING AT THIS DOOR



AS WELL AS AT THIS

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So you have rung the clergy-house front-door bell and said to me, "Please, father, will you come to Mum now; she ain't 'arf ill?" Mother is a communicant; you and I go into church, you kneel while I open the tabernacle under the always-burning white light. I carry the holy oil, and the Blessed Sacrament perpetually reserved ("kept") for the chief purpose of giving Holy Communion to the ill and dying. You and I go to your mother. I give her GOD'S MEDICINE, Holy Unction, the sacrament provided by the Church on earth for those who seem to be about to leave this world and pass to the same Church beyond death (42).

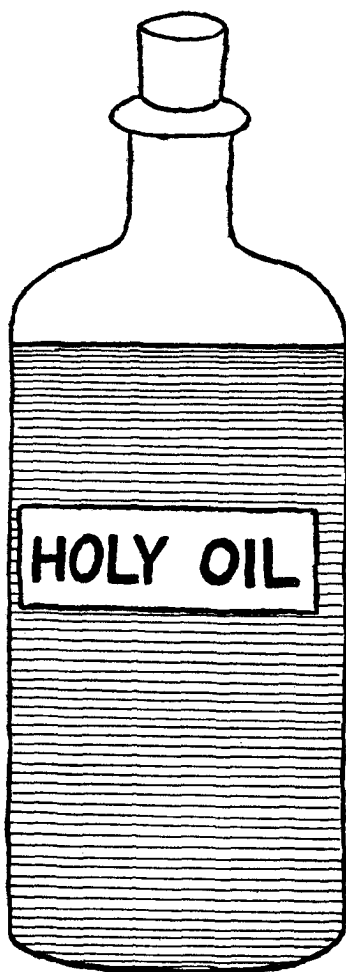
The outward part is anointing with oil, while I and you and others round mother's bed pray. The oil has been blessed by a bishop, and is made from olives (green oval fruit growing on trees in warm countries). I dip my thumb in it, and make the sign of the cross on her eyes, ears, nostrils, lips, hands, feet; saying, "Through this holy unction, and through his most tender mercy, may the Lord pardon thee whatever sins thou hast committed by seeing (hearing, smelling, speaking, touching, walking)." The inward part of the sacrament, of which the visible anointing is a pledge and guarantee, is God's forgiveness of sins, even if mother cannot make her confession or is unconscious; his help and grace to bear pain and illness, if it is his will that she should get well again; his power, if she is dying, to make a good death and so be saved for ever. So you see how important it is that a priest should be told, as well as a doctor, in cases of serious illness. All your life mother has loved and worked for you; you love her; by hurrying round to the clergy-house and ringing that bell, it may be that you have helped her to heaven; and there is nothing greater than that which you and I can do for those we love.

After anointing her, if she is conscious I give her Holy Communion, the last of the many communions she has made on this earth, the heavenly food for her last journey (1 *Kings* 19, 8) from Haggerston to the blessed place where there is no more need of sacraments in the unveiled and unhidden eternal presence of God.

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OLIVES



141

But, this time, it is not God's will that your mother should get well—in this world. Her working-days are over; it is time that she entered into rest.

You have done all in your power for her. The priest has given her Holy Unction and Holy Communion. You stand by her bedside, watching, praying (on the next page are prayers you may say). Long ago, when she was baptised and received into the Church, the sign of the cross was made on her forehead and through her godparents she said, "All this I steadfastly believe"; now, the same holy sign having been made in the oil of anointing upon her, she has made in the same words her confession of faith and trust in God (see "The Order of the Visitation of the Sick" in the Prayer-Book). All her life she has tried to be a good Christian. Her motto might well be that of the Royal Air Force: THROUGH HARDSHIPS TO THE STARS, or as I once heard a Haggerston woman translate the Latin words, "Through the tight corners to the bright places." As you look at that dear face which you love more than any other, the first human face you ever saw, stooping over you in mother-love (than which there is no higher love on earth), there is one last tired sigh. The priest is saying, slowly and clearly in case she can hear, the great prayer with which the Church On Earth sends her child to the Church Beyond Death (the same Church): its first words are, "Go forth, Christian Soul." And she has gone. Her never-dying and immortal soul has left the tent or house of her body (1). She is no longer in this world.

You cry. In the days and weeks ahead you miss her most sorely. Life here is never again quite the same after Mother has gone. But you are a Christian, and so is she. So you are not to be too sad (1 *Thessalonians* 4, 13 and 14). It is not "Goodbye"; it is "Au revoir," French for "Until we meet again." And when you do, on the other side of death, in heaven, there will be no more partings or pain or tears (46 and 47).

141



PER ARDUA AD ASTRA

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FOR THE DYING

St. Peter, talking about the holy name of Jesus, said (Acts 4, 12). As you watch by one who is dying, you may give him a crucifix to hold or put it where he can see it. You may also pray aloud all or part of The Litany of the Holy Name, since the dying often hear though they cannot speak. [Of course alter "him" to "her," if it is appropriate].

O God the Father, of Heaven : have mercy upon him.

O God the Son, Redeemer of the world : have mercy upon him.

O God the Holy Ghost : have mercy upon him.

Holy Trinity, One God : have mercy upon him.

Jesus, Son of the living God : have mercy upon him.

Jesus, Splendour of the Father : have mercy upon him.

Jesus, Brightness of everlasting Light : have mercy upon him.

Jesus, King of Glory : have mercy upon him.

Jesus, Sun of Righteousness : have mercy upon him.

Jesus, Son of the Virgin Mary : have mercy upon him.

Jesus, most lovable : have mercy upon him.

Jesus, whose Name is Wonderful : have mercy upon him.

Jesus, the mighty God : have mercy upon him.

Jesus, the everlasting Father : have mercy upon him.

Jesus, the angel of good counsel : have mercy upon him.

Jesus, most powerful : have mercy upon him.

Jesus, most patient : have mercy upon him.

Jesus, most obedient : have mercy upon him.

Jesus, meek and lowly of heart : have mercy upon him.

Jesus, lover of purity : have mercy upon him.

Jesus, lover of us : have mercy upon him.

Jesus, God of peace : have mercy upon him.

Jesus, author of life : have mercy upon him.

Jesus, example of all virtues : have mercy upon him.

Jesus, lover of souls : have mercy upon him.

Jesus, our God : have mercy upon him.

Jesus, our refuge : have mercy upon him.

Jesus, Father of the poor : have mercy upon him.

Jesus, treasure of the faithful : have mercy upon him.

Jesus, the Good Shepherd : have mercy upon him.

Jesus, the true light : have mercy upon him.

Jesus, eternal wisdom : have mercy upon him.

Jesus, infinite goodness : have mercy upon him.

Jesus, the Way, the Truth, and the Life : have mercy upon him.

Jesus, joy of angels : have mercy upon him.

Jesus, king of patriarchs : have mercy upon him.

Jesus, master of apostles : have mercy upon him.

Jesus, teacher of evangelists : have mercy upon him.

Jesus, strength of martyrs : have mercy upon him.

Jesus, light of confessors : have mercy upon him.

Jesus, purity of virgins : have mercy upon him.

Jesus, crown of all saints : have mercy upon him.

From all evil : Jesus, deliver him.

From all sin : Jesus, deliver him.

From thy wrath : Jesus, deliver him.

From the snares of the devil : Jesus, deliver him.

From the spirit of uncleanness : Jesus, deliver him.

From everlasting death : Jesus, deliver him.

From the neglect of thy holy inspirations : Jesus, deliver him.

By the mystery of thy holy incarnation : Jesus, deliver him.

By thy nativity : Jesus, deliver him.

By thine infancy : Jesus, deliver him.

By thy most divine life : Jesus, deliver him.

By thy labours : Jesus, deliver him.

By thine agony and sweat of blood : Jesus, deliver him.

By thy cross and passion : Jesus, deliver him.

By thy sufferings : Jesus, deliver him.

By thy death and burial : Jesus, deliver him.

By thy glorious resurrection : Jesus, deliver him.

By thy triumphant ascension : Jesus, deliver him.

By thy holy joys : Jesus, deliver him.

By thy heavenly glory : Jesus, deliver him.

If there is only time for a short prayer (such as after a serious accident or in an air-raid), and it has been impossible to find a priest, you may say:

May Almighty God have mercy upon you, forgive you all your sins, and bring you to everlasting life.

O come to his heart, Lord Jesus;
There is room in his heart for thee.

Go forth, Christian soul, in the name of God the Father,
God the Son, and God the Holy Ghost. I will lay me
down in peace, and take my rest; for it is thou, Lord,
only that makest me to dwell in safety.

Jesus, have mercy on him.

Mary, pray for him.

FOR THE DEAD

This prayer is taken from a book I recommend to you: "Catholic Prayers for Church of England people," published by W. Knott & Son, and obtainable at any good church-shop. You may say it immediately after your loved one has died; and often afterwards, perhaps—as many do—every Friday; changing, if necessary, "him" to "her" or "them."

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be; I beseech thee for him whose name and dwelling-place and every need thou knowest. Lord, grant him light and rest, peace and refreshment, joy and consolation in Paradise, in the companionship of Saints, in the presence of Christ, in the ample folds of thy great love.

Grant that his life may unfold itself in thy sight, and find a sweet employment in the spacious fields of eternity. If he has ever been hurt or maimed by any unhappy word or deed of mine, I pray thee of thy great pity to heal and restore him, that he may serve thee without hindrance.

Tell him, O gracious Lord, if it may be, how much I love him and miss him, and long to see him again; and, if there be ways in which he may come, grant him to me as a guide and guard, and grant me a sense of his nearness in such degree as thy laws permit.

If in any way I can minister to his peace, be pleased of thy love to let this be; and mercifully keep me from every act which may deprive me of the sight of him as soon as my trial-time is over, or mar the fulness of our joy when the end of the days has come.

Pardon, O gracious Lord and Father, whatever is amiss in this my prayer, and let thy will be done; for my will is blind and erring, but thine is able to do exceeding abundantly above all that I ask or think; through Jesus Christ our Lord.

✠ Rest eternal grant to him, O Lord; and let light perpetual shine on him.