



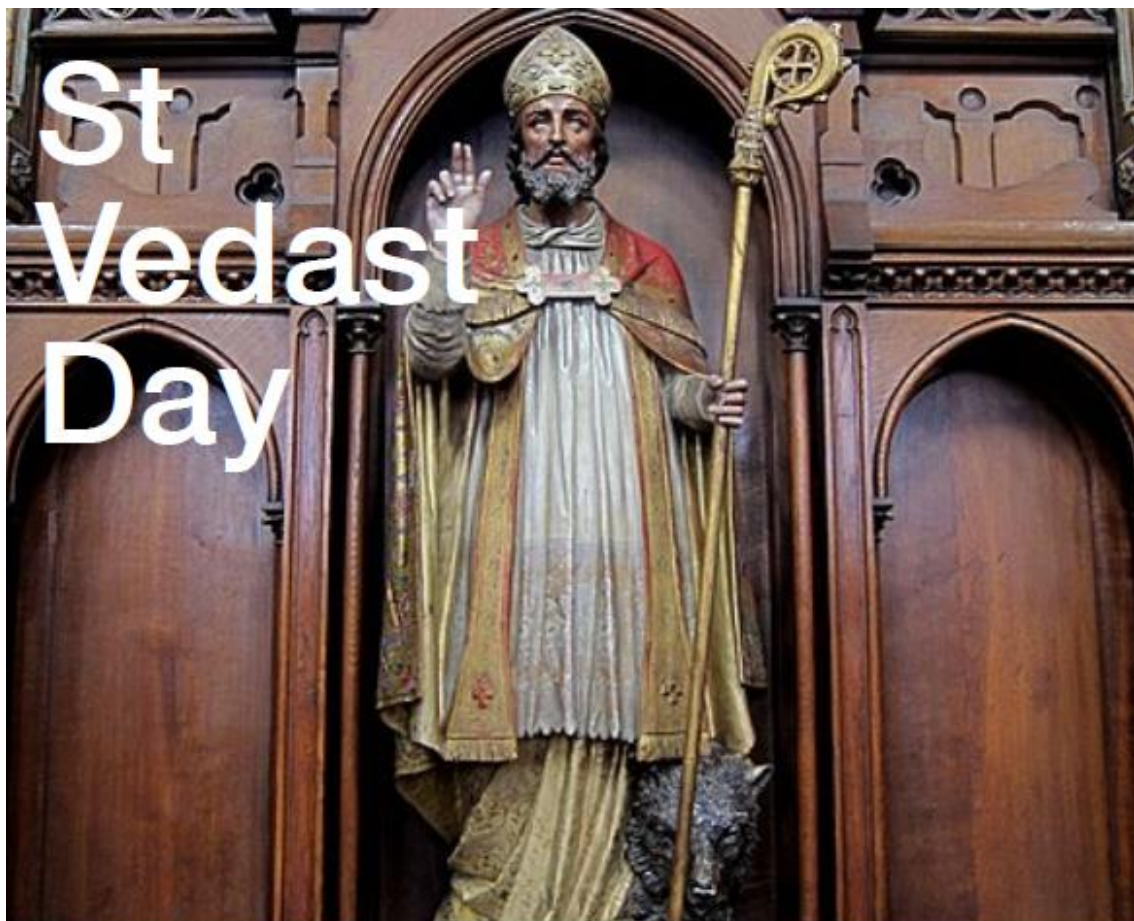
St Vedast-alias-Foster

Peace and Contemplation in the City

NEWS FROM FOSTER LANE

Newsletter No.6, 2021

A message from Fr Paul



Zoom Evening
Prayer &
refreshments

5 Feb 2021
6.30-8 pm

With guest preacher

Edward Bunting

Celebrating our Patron Saint on the
Eve of his Festival.

We start with traditional Evening
Prayer, led by our previous Reader,
and then the chance to catch up.
The evening is on Zoom but the
Evening Prayer, though not the
following conversation, will also be
on YouTube.

This follows on from our poetry and
art evenings, and we are planning a
Which book do you recommend?
Evening

Paul Kennedy is inviting you to a
scheduled Zoom meeting.

Topic: St Vedast Day

Time: Feb 5, 2021 06:30 PM London

Join Zoom Meeting

[https://us02web.zoom.us/j/
87455967664](https://us02web.zoom.us/j/87455967664)

Meeting ID: 874 5596 7664

Service information

You can join us for live weekday masses & our Sunday Service

https://www.youtube.com/channel/UCq5Plrgy_zMhluHu-ZePfRQ?view_as=subscriber

After the Sunday Service

Paul Kennedy is inviting you to a scheduled Zoom meeting.

Topic: Post Eucharist coffee

Time: This is a recurring meeting each Sunday after Mass

Join Zoom Meeting

<https://us02web.zoom.us/j/89210467362>

Meeting ID: 892 1046 7362

Donate

As with most charities the lockdown has stretched our finances considerably. If you are able please contribute to our work at

<https://givealittle.co/campaigns/3020d4c5-77d2-4718-8e2c-d9047a66f720>

Readings for this Sunday printed below.

Sunday 31 January, The Presentation of Christ in the Temple (Candlemas)

Malachi 3.1-5

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight - indeed, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years. Then I will draw near to you for judgement; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the widow, and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts.

Psalms: 24.7-10

R The Lord of hosts, he is the king of glory.

Lift your heads, O gates; lift them high, O everlasting doors; and the King of glory shall come in. 'Who is this King of Glory?' 'The Lord, strong and mighty, the Lord, mighty in battle.' **R**

Lift your heads, O gates; lift them high, O everlasting doors; and the King of glory shall come in. 'Who is he, this King of glory?' 'The Lord of hosts, he is the King of glory.' **R**

Luke 2.22-40

When the time came for their purification according to the law of Moses, Mary and Joseph brought Jesus up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, 'Every firstborn male shall be designated as holy to the Lord'), and they offered a sacrifice according to what is stated in the law of the Lord, 'a pair of turtle-doves or two young pigeons.' Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying, 'Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.' And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, 'This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed so that the inner thoughts of many will be revealed - and a sword will pierce your own soul too.' There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. At that moment she came and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem. When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

Thanks to The Rt Revd Dr Stephen Platten for the following article.

St Vedast, the Hermit!

Little is known of your patron here although it would seem that early on in his life, he migrated from his home in western France to the north east of the country to live a life of solitude. It was after some years that he was 'discovered' by the local bishop and was eventually ordained, later to become a bishop himself.

The solitary life has a good and long pedigree reaching back to St Anthony of Egypt and the desert fathers of the fourth century. Even St Francis of Assisi, often seen as the very model of gregariousness set up number of hermitages in the Italian Apennines. Hermits continue to enrich the Church in a unique way. Some even live in communities as with the Carthusians.

Back in 1970, I went with Brother Harold, then a member of the Anglican Society of St Francis to look at a site where he might build a hermitage in the Northumbrian hills, north of Alnwick. We took a surveyor's tape measure and little else. Eventually the Franciscans released Harold to explore the eremitic vocation, as it is known. In these past fifty years he has built a tiny monastery, what the Orthodox would call a skete. Beginning with a

parlour, two temporary cells, a library and kitchen, there are now four cells, each on two floors, rather after the Carthusian pattern. There is also now an outstanding chapel, in Romanesque style, which won an award some five years ago as the best new piece of ecclesiastical architecture in Britain.

Harold, now in old age, has continued to sing the daily offices to plainchant and live a life of prayer, welcoming others to a very particular kind of retreat. I have retreated there annually now for four decades. Harold, who is now a Roman Catholic, has contributed richly to the revision and development of the daily office in the Church of England. The Daily Office as we know it owes

much to his scholarship and understanding of the life of prayer. The hermitage remains an Anglican foundation and he continues to use Anglican rites - there is a strong ecumenical flavour to the hermitage. The Orthodox sing their liturgy in the chapel monthly, the Catholic priest says Mass for Harold when he can get there, Anglican clergy preside at the Eucharist regularly. This might be somewhere where metropolitan dwellers could well find refreshment and stillness.