

Broughton Outlook

Jesus said: "I appointed you to go and bear fruit, fruit that will last." John 15.16

We seek to make Jesus known in our community, through our joyful, loving service and worship.



THANK YOU ARTHUR
THE WHOLE PARISH WISHES
YOU
A VERY HAPPY RETIREMENT

Reflection

Connectedness

Each morning I receive an email from the Diocese (blackburnprayers@blackburn.anglican.org). It delivers the Blackburn Prayers for the day. The pattern is a heading with the date with its Anglican designation (Saints' Days, etc.), a related invitation to prayer, the Bishop's Bible memory verse and designated prompts to remember people and ministry in our prayers:

Vision 2026

Diocese: For a parish with its incumbents, congregation and school(s)

Braunschweig: For those who work and pray in our linked partner in Germany

Free State: For those who work and pray in our linked Diocese in Africa

Anglican Cycle of Prayer: For specific Dioceses throughout the Anglican Communion.

I am always drawn to the **Anglican Cycle of Prayer**. It reminds me of those who pray with us – not just in our parish or England, but throughout the world. A sample of those remembered recently gives an idea of the scale of the Anglican Communion (165 countries, 85 million members), but also its particularity.

Norwich (England) The Rt Rev Graham James

Bhopal (North India) The Rt Rev Manoj Charan

Kapoeta (South Sudan) The Rt Rev Isaac Deu Chol (Diocesan Bishop)

Northwestern Pennsylvania (The Episcopal Church) The Rt Rev Sean Rowe

Northern Uganda (Uganda) The Rt Rev Johnson Gakumba

Bauchi (Nigeria) The Rt Rev Musa Tula

Awgu / Aninri (Nigeria) The Rt Rev Emmaunel Ugwu

Barisal (Bangladesh) The Rt Rev Shourabh Pholia

Barrackpore (North India) The Rt Rev Paritosh Canning

North Queensland (Australia) The Rt Dr Keith Ronald Joseph

Kaduna (Nigeria) The Rt Rev Timothy Yahaya
The United Church of Pakistan The Most Rev Humphrey Peters - Bishop of Peshawar and Moderator of the Church of Pakistan.

Each day I consider the situations experienced by our fellow Anglicans: those with whom we share comparable environments (England, the United States) and those who are living in great danger from war, persecution, poverty, and hunger. Right now, today, Christians in so many places in the world are being martyred for their faith or are suffering terrible crimes and deprivation. What we take for granted, they may never experience. All of these difficult circumstances have been made far worse by the pandemic.

The spread of COVID 19 has demonstrated the interconnectedness of all of the people on this planet. By early August, worldwide statistics were 18.5 million cases of people who tested positive for the virus and 697,912 deaths. The total number will be far larger as many countries don't have testing or accurate reporting systems. Countries where businesses opened on the basis that the virus was receding have had to revert to lock down when cases surged again.

The virus does not recognise boundaries of nations, language, race, religion or anything else that we think divides us as human beings. This could be a time of unprecedented international cooperation to seek preventative vaccines, improved tests, and better methods of treatment. Some scientists are progressing in this way with increased speed of achieving results. Many political leaders, however, are seeing the pandemic as an excuse for point scoring, blaming, scoffing and doubt, anti-scientific rants, and other means of accentuating division and competition.

We have direct links with Anglicans throughout the Communion and share our humanity with all other people on this small planet. Our prayers are needed more than ever at this time.

Canon Andrea Titterington

October Outlook Deadline

Please send any items by

Saturday 12th September

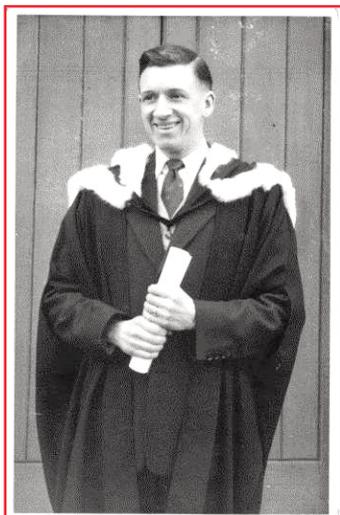
All non-editing information rotas, lists, statistics to Chris Couper
 direct: chris.j.couper@talk21.com or by hand.

All other news, articles, pictures, letters to be sent to Brendan Hurley, Outlook editor, at
broughtonoutlook@hotmail.com

Thank you Arthur

After 60 years of service in the priesthood, 40 of them within Broughton Parish, Arthur Rhodes has finally decided to retire. It has not been an easy decision for him to make, but he felt that at the age of 89 he should pass the baton to the youngsters.

Arthur was born in 1931 in Bradford. He was an only child and during his teenage years joined the Boys Brigade and the Youth club at Bradford Cathedral. He learned to play the cornet and was in great demand during each November to play the last post at services. It was at the Youth Club that he met Beryl, when they were teenagers. They had their first outing together in August 1950, which was clearly quite successful as they are still together 70 years later.



Whilst being part of the Bradford Cathedral youth group Arthur felt the call to the Priesthood and went to study at St Johns College Durham in 1954. On the completion of his degree, he undertook a further 2 years of theological study at Cranmer Hall, a division of

his Durham College, finally being ordained as a deacon on 21st September 1959.

He was fully ordained into the priesthood 1 year later at Liverpool Cathedral on 25th September 1960.

Arthur's first three parishes were in the Liverpool Diocese: firstly as a curate at St Lawrence Kirkdale, then to St Phillip's Litherland and finally becoming the vicar at St Matthew's Thatto Heath, St Helens. The family moved to Blackburn Diocese in 1967, when Arthur became the vicar at St Leonard the Less Samlesbury. He stayed for twelve years before making a life changing decision to expand his part time printing business into a full time office based business in the centre of Preston. The family moved from Samlesbury to Fulwood in 1979, and in 1980 Arthur began his long association with Broughton Parish.

During his time in Broughton he has taken many services at all three of the Churches – St John's, St Martin's and St Peter's. He has worked with five vicars, fifteen curates and been the lead official during three interregnums. Over the years, he has also been called on to help out at other local parishes where they were short of clergy either as holiday cover or where they also had interregnums. All of this was undertaken whilst he was running a full time business.

The Church officials have always had their money's worth from Arthur's commitment. When he was training, his local parish in Bradford - St Augustine's - offered to let him assist with some services. He was thrown in at the deep end with his first service around Christmas time. The vicar started the service and then went into the pulpit to preach. He cut the sermon short, came down the pulpit and told Arthur he wasn't feeling well and that Arthur should finish the service without him. This was the start of Arthur's ministry, where he initially became an honorary lay reader for five years before he had even completed his training.

During his time as a curate in Litherland there was a flu epidemic and he, with the vicar, ended up taking seventy funerals in a single week. On the flip side, there was also one Saturday where the two of them had to take nine weddings in a single day. They had only ¾ hour allowed between services to enable them all to take place at the correct times. There was another occasion where he took a wedding whilst there was a coffin in the side chapel. As the wedding guests departed, the funeral guests arrived and he went straight from wedding mode to the more sombre funeral service.

When Arthur moved to Thatto Heath the workload was no less diminished. As well as running the Parish he was part time chaplain for Whiston Hospital and could be called on at all hours of the day and night. Even the move to Samlesbury involved extra duties, as he was Chapter Clerk and Deanery Secretary for Leyland Deanery for six years.

Arthur and Beryl have always worked together and supported each other throughout their lives. They were courting for many years before they were able to get married, as it was expected that trainee priests would not be married before completing their training. After eight years of being together they obtained special permission and were finally married at St Augustine's, Bradford on 25th September 1958. Coincidentally, this was the date of Arthur's graduation ceremony. He felt his wedding was a reasonable excuse not to attend the graduation, but as it was frowned upon not to attend, he was still charged £25 – a lot of money in those days.

Following their wedding and the completion of Arthur's training, the move to Liverpool Diocese meant a move of home. In the first few years of their married lives, they moved fourteen times in nine years. They undertook every move themselves and became experts at packing up and moving on. When the three children came along, this became more difficult and they settled down to staying in one place longer than a few years. By the time they reached their mid-eighties a home move was a bit more of a shock to the system, but as usual they worked together and overcame the difficulties.

(continued on page 4)

Thank you Arthur

(continued from page 3)

The family settled into the village community at Samlesbury. Arthur became known as the *chocolate vicar* in the village, as at Christmas and Easter services he presented small bars of chocolates to each of the children at the service. Arthur and Beryl held an annual birthday party for their children and, with it being a small community, all the guests knew the vicar either from church or from his weekly assemblies in the village school. They all took great delight in chasing “the vicar” around the vicarage garden. Needless to say he was not wearing his robes or any other badges of office at this time.



Pictured opposite:

Arthur baptising his eldest grand-daughter, Samantha.

Whilst at Samlesbury, the children were growing up and Arthur and Beryl were finding it more difficult to make ends meet on the vicar's stipend. Arthur had an interest in printing and publishing and with his knowledge of the Church, he began printing and publishing the church magazine. His

interest grew and he took on many of the Church magazines around the Diocese and beyond, becoming a commercial business in 1972. As the number of magazines grew, it became clear that running the business from the vicarage study was no longer viable. It was at this stage Beryl and Arthur decided that the printing business was their next calling. In 1979 they left Samlesbury to open a business in Preston town centre, specialising in printing and producing church magazines and church literature. They continued running this together as a small family business until 2005 when they retired, all the while Arthur continued taking regular Sunday services, mainly within Broughton Parish.

Being a consummate professional, very little phased Arthur when he was taking a service. On one occasion at Samlesbury a naked man came in part way through the service. He proceeded to walk all around the church, even going behind Arthur, all the while the church wardens trying to extract him from the church. Arthur carried on taking the service as though nothing had happened.

Whilst in Broughton, there was one Good Friday when Arthur and family arrived at the church to join the congregation for the service. No officiant arrived to take the service, so Arthur stepped in and took the service with no preparation. It turned out later he was actually due to take the service, only no-one had actually mentioned that to him.

Weddings are a big part of the clergyman's remit. Arthur has taken many over the years, but he made sure that all brides and grooms were instructed in advance not to be late, not to have hysterics and not to let nerves get the better of them. Mostly this worked, there was however one instance where he had two weddings lined up. The bride was so late for the first wedding that he had to delay the first wedding and take the second wedding first. One can only imagine the chaos from the two sets of guests being in the church.

Funerals are also an everyday part of life for a clergyman. Funerals at Thatto Heath were taken at the Church and then the funeral cortege left to go to the crematorium. It was common practice for the vicar to leave the church last, overtake the funeral and arrive at the crematorium before the funeral party. On one occasion the hearse driver made it extremely difficult for Arthur to pass the cortege, it was only afterwards he explained he knew there was a police speed trap ahead and he didn't want the vicar to have a speeding ticket whilst taking a funeral !

On another occasion, the funeral director had dropped off a casket of ashes at the vicarage in preparation for an interment. Arthur put the ashes on the back seat of the car and he and his eldest son took the casket to the church. His son, being young and with an enquiring mind, asked about the casket. To which Arthur replied it was a small coffin. His son then asked if it was Tom Thumb that had died.

One of the ladies in the congregation at Broughton thought so highly of Arthur that she informed him she had left instructions that she wanted him to take her funeral service. She hadn't realised that Arthur was actually significantly older than she was.



Arthur has lost count of the number of Sunday services, funerals, weddings and other ad hoc events he has taken or attended over the years. We would like to thank Arthur for all his hard work, dedication and commitment over the years and wish him a restful retirement. We look forward to welcoming Arthur and Beryl as members of the congregation in the future.

Susan Holden

Choir Notes

Choristers Silenced...but Preparing for the Future

Little did we realise, when we sang Evensong on Sunday 15th March, that this would be our final Service together for the foreseeable future. And what a Service it was, including as it did, Stanford's beautiful setting of the Canticles, featuring soloists Daniel Harper and Michael Hill, followed by the meditative Lenten Anthem by Purcell, 'Thou knowest Lord the secrets of our hearts'.

But as you would expect, our Choristers have not been dormant since March

'Sunday News'

From Palm Sunday up until the Summer break at the beginning of August, Choir Members and Friends of the Choir have kept in touch via the weekly '*Sunday News*, a little publication which has been brimful of contributions from Choristers (both boys and gentlemen), parents, and Friends, and which has usually run to some eight pages with a mailing list of over ninety readers!

Our Contributors have had plenty to talk about!

We have enjoyed articles from former Choristers; reminiscences of IOM and France Trips; there have been poems and many light-hearted stories; birthdays have been celebrated; there has been a Lego Challenge; and in recent weeks 'Who am I' Competitions, a Musical Composition based on the LG Washing Machine 'end of programme' jingle(!), and even some revealing information about the Choirmaster following an interview with a parishioner!

Music though, has not been neglected.....

Every issue has included Choral Pieces enabling readers to reflect on relevant Saints Days and other Festivals and of course on the concerns brought about by Covid 19. Our Choristers have had the opportunity to watch, to listen and to learn as they view singing by some of the top Boys' and Men's Choirs in the UK (and there are certainly plenty of hem!). There have also been several occasions when *Sunday News* has featured remote performances produced by Mr Peter Brand, including a full Evensong sung by some of the gentlemen of the Choir.

Nor have we neglected the teaching programme which we offer to our Young Choristers

There have been challenges each week for the Boys, just to keep them 'on the ball' not only in respect of their musical work, (sight singing, following musical scores, revising basic rudiments etc) but also testing their knowledge of the Bible, of the Services which they sing, and their general work as Church Choristers.

The following Boys deserve special mention, for their excellent scores in these challenges over the past nineteen weeks.

Maxwell Keskin Seventeen 100% scores
Oliver Hartley-Pagnillo Thirteen 100% scores
 (Oliver's answers were nearly always the first in.....often before lunch on Sunday!).
Matthew Hickey Nine 100% scores
Jake Hindle Seven 100% scores

and a special mention to Waiting Boy **Samuel Stockdale** who tried really hard and sent in some six entries.

In the Lego Model Competition

Top marks to **Alex Hodson** for his excellent recreation of Broughton Church, complete with the Choirmaster clad in a Spaceman's outfit. You never know, following the mask-wearing instruction, this may be a government requirement by the time we get back together! Perhaps Alex is aware of something we don't know!

Back to School

By the time these notes appear, at least one of our schools will have been back for nearly a fortnight (and 'enjoying' a slightly longer teaching day!). We wish all our Boys well as they return to their desks, and in particular those who are moving up to 'Big School' this term.

And What lies ahead?

Well we don't intend to stand still; we are exploring every possible avenue to restart our work, safely.

A few weeks ago we floated the idea of recording a small group of our Choristers, performing outside, but unfortunately, our governing body, the Royal School of Church Music, recommended against this:

Non Professionals (meaning those participating in performing arts other than for work purposes) should not engage in group singing inside or outside at all.

But we intend to keep trying!

New Boys

Normally at this time of year, we hold auditions for boys interested in taking up places in the Choir. We are of course unable at the present time to go ahead with auditions, but we are accepting names of boys between the ages of 6 – 11, who may be hoping to become Choristers once we get underway.

Free copies of the DVD 'Life as a Broughton Chorister' are available, and parents should contact the Choirmaster either on 01772 686886 or by e mail:

musicaldirector@broughtonparish.org.uk, who will be pleased to forward a copy along with further information.

JC

The Sound of Silence

There can be few people, certainly those over the age of 40, who when they hear the words *Sound* and *Silence*, don't immediately think of Simon and Garfunkel's song, first released in January 1966. So when Rev Pauline offered her Reflections, during the Sunday Service at the beginning of August, about that silence which allows the *still small voice* of God to speak to us, it inevitably took my thoughts to the familiar lyrics of that song.

What I thought about as I sang through them (in my head so as to spare the rest of the congregation) was that there are many different kinds of silence, both positive and negative. There is the one-minute silence of respect; the silence of apathy; the silence of fear; that silence of absolved activity; the silence of confusion and the silence of awareness. It struck me too that the sixties song isn't really about silence at all, or at least not the kind of silence that is a complete absence of noise. There is perhaps a clue to this in the paradox and apparent oxymoron in the title itself...the **SOUND** of **SILENCE**.

It begins with a greeting to the night, an invitation to that meditative quiet of the wee small hours:

*Hello, darkness, my old friend
I've come to talk with you again*

It sounds like this is going to be a song about contemplative, peaceful silence. However, as the lyrics continue, we realise that it is much more about one of those negative kinds of silence, a silence that does not raise its voice when it should; a silence that fails to speak truth to power; a silence that has nothing to say about the mistreatment of others, about the unfairness of discrimination, about the suppression of minorities for example.

*People talking without speaking
People hearing without listening
People writing songs that voices never share
No one dared
Disturb the sound of silence*

We live in a world of noise, of clatter and chatter, of social media where opinion masquerades as fact, where everyone seems outraged or offended by something or someone, where soundbites, the 280 characters of a tweet and tabloid headlines are the limits of discussion. All of this *noise* would suggest we have plenty to say, too much to say some would argue.

But how much of this is simply *white noise*, a random and indistinct commotion that is the background soundtrack to our daily lives? It becomes difficult to pick out from this cacophony those things which it is important to talk about: mental health; poverty; climate change...and to talk about them in a way that does not seek to apportion blame or to antagonise but looks for changes and solutions.

There are many important issues on which we should not remain silent: Thomas More reminds his trial judges when

challenged about his silence and why he would not swear to Henry VIII's Oath of Supremacy; *Qui tacet consentit - who is silent gives consent*. If we do not speak out, then it as if we agree with and accept what is happening. We should not be afraid or embarrassed for example to speak out or to bear witness to our Christian faith. We should not keep silent when we see injustice, when others are treated badly, when lies drown or distort truth.

Sadly in today's world, the voices of those with important and valuable things to say are often drowned out by the bombast of those who shout loudest. Volume has replaced content: we have stopped listening to what is said and only respond to how loudly it is shouted. Too often we don't want real discussion: we just want to take a position, strike a pose and hold tight to it. In our noisy world what we seem to lack is real communication.

There is however another more positive silence, which is not only an antidote to a world in chaos, which in Matthew Arnold's words...

*Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.*

...but which in its quiet contemplation, allows us to listen, not only to the views of others but to ourselves, and perhaps most importantly to listen what God has to tell us. As we sit with God, that silence between friends is a shared time and space that has no need for actual words. It is a natural silence, shared with someone you're comfortable with, a silence which is never awkward or frustrating. It is the clarity you feel when you're able to hear your own thoughts because you're at peace. It's the absence of chaos and unwarranted noise, just you. And when life becomes burdensome, it is that tranquil state of mind which may not only offer solace but also answers.

In this world of 2020, how important it has become to seek out those precious moments of silence; those moments when we can gather our thoughts - if *all the world's a stage* then we need now more than ever, time when we can sit quietly in the wings, away from the action. Silence can be just the stillness of the moment, what T S Eliot calls: *the still point of the turning world*.

This silence allows us to listen, allows us to really listen, and to hear, in *The silence of eternity*, God's word... and, to continue the lyrics of **Dear Lord and Father of Mankind**, allows him to:

*Breathe through the heats of our desire
Thy coolness and Thy balm;
and
Speak through the earthquake, wind, and fire,
O still, small voice of calm.*

Perhaps it is more than coincidence that **silent** and **listen** are mutual anagrams.

A Big Thank You...

...to one of those unsung heroines who has kept us all in touch with what is happening in the Parish during these difficult times.

Kath Morris has helped Vicki in the parish office for some time but recently, during Vicki's illness, has spent many hours ensuring that the weekly Parish News, Reflections and Sunday Service Sheet, as well as our monthly Outlook, have been printed and reached as many people as possible.

On behalf of the PCC and the whole parish, thank you Kath for giving so freely of your time, and making sure that social distancing has not meant we have to feel distant from those who share in our worship.

BH

From the Treasurer

A big **“Thank You”** to all those who modified their parish giving during the past few months. This has helped keep Broughton on an even keel. The switch to Standing Orders from envelope giving, has helped enormously. Now that we are able to have a Sunday service, the electronic card reader is again in use.

For the balance of 2019 and 2020, Blackburn Diocese has offered us a sabbatical from the Parish Share to assist with the St. Martin's project. This means that every penny given to Broughton, stays in Broughton. If anyone is considering increasing their giving, now is the time to do it!

The St. Martin's Appeal now stands at £4480, including donations, pledges and the sale of the old, previously unused chairs. Donations can be sent to the Parish Office. Any donation should be gift aided if possible.

We have recently registered with **‘Give as you Live’** which is a charity aid specifically designed with over 4000 businesses such as M & S, Waitrose, Halfords, B & Q, Boots, Currys, Clarks, Waterstones, Dunhelm, Staples and other popular shops. Once you register on www.giveasyoulive.com each time you make an on-line purchase with any of these companies, a small percentage of the price is paid directly into Broughton's bank account. Registration is simple and free. We hope as many people as possible are able to contribute to the parish in this way.

I wish to add my thanks to Kath Morris who is helping so much to keep the parish administration on track during Vicki's absence.

Jim Titterington

Just in case you were wondering...

...God was seen recently, during lockdown, rambling around the Yorkshire Dales.

A farmer asked what He was doing -

Just self-isolating at home, came His reply.

Who Am I ?



I was born on 24th April 1581 in the village of Pouy, in the Province of Guyenne and Gascony, in France to peasant farmers, father Jean and mother Bertrande de Moras.

I had three brothers – Jean, Bernard and Gayon, and two sisters – Marie and Marie-Claudine.

At 15, my father sent me to a seminary, managing to pay for it by selling the family's oxen.

For two years, I was educated at a college in Dax, France, adjoining a monastery of the Friars Minor where I lived. In 1597, I began my studies in the Faculty of Theology at the University of Toulouse.

To my surprise, the atmosphere at the university was anything but pious. Fights broke out between various factions of students which escalated into armed battles. One official was murdered by two students. Despite this I continued my studies and was finally able to help pay for my education by tutoring others. I was ordained on 23 September 1600, at the age of nineteen.

Unfortunately the regulations established by the Council of Trent required a minimum of 24 years of age for ordination, so when I was appointed parish priest in Tilh, the appointment was appealed in the Court of Rome. I had no choice but to resign and continue my studies. On 12 October 1604, I was awarded a Bachelor of Theology from the University of Toulouse. Later I received a Licentiate in Canon Law from the University of Paris.

Any ideas? See page 8

Light up a life

August 2020

1 st	Gordon & family	In memory of Jenny Jones with much love from Gordon & all the family. We miss you every day. <i>"Blessed assurance, Jesus is mine"</i>
2 nd	Chris and Marilyn Couper	To celebrate Alistair & Alicia's 11 th wedding anniversary
3 rd	Paul & Susan Cross	To celebrate our 49 th wedding anniversary
6 th	Paul & Susan Cross	To celebrate Elizabeth & Ben's 10 th wedding anniversary
7 th	Paul & Susan Cross	In celebration of Matthew and Angela's 21 st wedding anniversary
8 th	Gill & Edward Kramer	To celebrate Sarah and David's 17 th wedding anniversary
12 th	Mary Broster	My love for John on the third anniversary of our parting
21 st	Chris & Marilyn Couper	To celebrate Alistair & Charlotte's birthday
	Eilwen Dixon	Cherished memories of a very special husband on our seventeenth wedding anniversary
23 rd	Nancy Milne	To celebrate her grandson's birthday – James
27 th	Mary Edwards	In loving memory of my husband ALAN JOHN EDWARDS
29 th	George & Yvonne Thompson	In loving memory of a much loved son & brother Timothy on his birthday
31 st	Jean Miller	In memory of my mother on her birthday

Anyone who would like to have the church flood-lit on a particular occasion to celebrate an anniversary or commemorate a loved one can book it by calling Chris Couper on 01772 863782 or e-mail chris.j.couper@talk21.com

The cost per night is £15. Please send cash, or cheques made payable to **"PCC of Broughton"**, to Chris Couper, 78 Greenacres, Fulwood, Preston, PR2 7DB. **REMINDER — PLEASE REMEMBER TO GIFT AID YOUR DONATION, the church can claim an extra 25 pence for every pound you give.**

St Vincent de Paul

In the year after his ordination the man who would later become St Vincent de Paul, sailed from Marseilles on his way back from Castres, where he had gone to sell property he had received in an inheritance from a wealthy patron in Toulouse. He was captured by Barbary pirates, who took him to Tunis, where he was auctioned off as a slave, and spent two years in bondage.

His first master was a fisherman, but Vincent suffered badly from sea-sickness and was soon sold. His next master was a physician, alchemist and inventor and Vincent became fascinated by his arts and was taught how to prepare and administer his master's remedies.

His master was summoned to Istanbul but during the passage, the old man died and Vincent was sold once again. His new master was a former priest and Franciscan from Nice, Guillaume Gautier. He had converted to Islam in order to gain his freedom from slavery and was living in the mountains with three wives. The second wife, a Muslim by birth, was drawn to and visited Vincent in the fields to question him about his faith. She became convinced that his faith was the true faith and admonished her husband for renouncing his Christianity. Her husband became remorseful and decided to escape back to France with his slave.

After returning to France, Vincen continued his studies in Rome until 1609 when he was sent back to France on a mission to King Henry IV. In 1612 he was sent as parish priest to the Church of Saint-Medard in Clichy. Although Vincent

had initially begun his priesthood with the intention of securing a life of leisure for himself, he underwent a change of heart after hearing the confession of a dying peasant. It was the Countess de Gondi who persuaded her husband to endow and support a group of able and zealous missionaries who would work among poor tenant farmers.

In 1617, he contacted the Daughters of Charity who introduced him to poor families. He brought them food and comfort. He organized these wealthy women of Paris to collect funds for missionary projects, founded hospitals, and gather relief funds for the victims of war and to ransom 1,200 galley slaves from North Africa.

In 1622 Vincent was appointed a *chaplain to the galleys*. After working for some time in Paris among imprisoned galley slaves, he returned to be the Superior of what is now known as the Congregation of the Mission, in France known as "Lazaristes". These priests, with vows of poverty, chastity and obedience, devoted themselves entirely to the poor people in smaller towns and villages.

He spent twenty-eight years serving as the spiritual director of the Convent of St. Mary of Angels, before his death in Paris on 27 September 1660 (now his feast day).

His principal legacy is the *Society of Saint Vincent de Paul*, a charitable organization dedicated to the service of the poor, established in 1833 by French university students. The society today works in 153 countries.

BH