



HIGH TIDE

August 2021

PARISH MAGAZINE
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - Notices & News - Articles from Fr Bruce & Kathy, Eileen Galling, Pat Perry, Mary Biddlecombe - On the Psalms - and more*

Please, use the Calendar (p. 16) to check change to Mass times in August!

You can detach pages 15-30 and use it for Morning & Evening Prayer

<http://www.stpaulsweymouth.org>

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*Many thanks to all who have contributed to this issue of the Parish Magazine,
and to Liz Evans for the proofreading.*

*The next Magazine will be published on **Sunday 29th August**. Please, send all
articles, information, news you wish to be publish by Sunday 22nd August.*

From the Vicar

Dearly Beloved,

Brace yourselves as this will be long...

I have just finished reading a fascinating book written by Eamon Duffy, a well known Irish historian. During my stay in Oxford I read his perhaps most famous work: *The stripping of the Altars: Traditional religion in England*, which, because of my obsession with the history of liturgy, I liked very much. So the next book from him on my list was *The Voices of Morebath: Reformation and Rebellion in an English Village*.

The book, using historical documents, describes the trials of a small Devon parish and their Vicar during the reigns of Henry VIII, Edward VI, Mary I and Philip, and Elizabeth I. Dangerous times when ever-changing royal instructions forced them to destroy the altars just to rebuild them decades later, sell vestments to buy surplices, scratch out names of saints and popes from their books just to try to restore them at a later time. The desperate Vicar, Sir Christopher, spent half of his life hiding what he could to save books, altars, statues, vestments and then spent the rest of his time trying to recapture those treasures.

His greatest effort, as Vicar, was to spare his Parish, as much as he could, all the craziness, and just to keep up worship, prayer, devotional groups, acts of charity, and community life. Whatever happened in the realm, Morebath, this small Devon village, tried to live by the motto: business as usual...

Luckily, we have been spared turbulent times such as those of the Reformation in England and I should most certainly hate to uproot my hydrangeas and rhododendrons just to bury and hide our High Altar; just as we all should find it rather annoying if I had to knock on your window in the middle of the night, asking you to hide and keep safe our vestments and chalices.

However, only because *that* sort of madness, *Deo gratias*, has not befallen us, it does not mean there is no madness going on in the Church. I can try to shield us from some of them. Some, however, need more explicit awareness.

Let's start with the still more or less new Archbishop of York. His former Diocese, Chelmsford, is now in financial ruins. And while I am sure it was not his fault - well, not his only - one cannot but wonder

if decisions like offering a salary of £90,000 for a completely unnecessary CEO in the Diocese may have led to the closure of 26 churches. He tried to create the same job, for the same salary, in York too. So, the Archbishop of York has recently come up with an idea: why don't we have 10.000 (!) new churches by 2030, creating a million (!) new disciples, all led by lay people. They gave the project even a name: Myriad (Greek for ten thousand) and it was discussed at the online *MultiplyX 2021 church-planting conference*... Where else?! This, on the other hand, is only one part of an even larger project called "simpler, humbler, bolder".

My first reaction was laugh, the second was despair. First of all, it reminded me of the Communist Party in Hungary after the 1956 revolution. The war, Soviet occupation, 5-year-plans had by then destroyed Hungary's economy and people were starving. Food had to be found somewhere, somehow also because people cannot starve in Communism. They just cannot! So the glorious and wise leaders of Hungary chose the quickest, the most effective way to deal with the problem: they had a conference about it. The main topic was: are there enough potatoes in Hungary. The Party members, at the end of the Conference, voted... and the ayes had it, the ayes had it. From that point on, people were not allowed to starve (unless they wanted to be found guilty of conspiracy against the Socialist Regime) *because* the Communist Party voted that there *were* indeed enough potatoes.

And it's not only me. The Rev'd Martyn Percy, former Dean of the Cathedral in Oxford, said this was becoming a bit like one of those Stalinist 10-year plans, something we are all obliged to cheer, yet one that is totally disconnected to reality.

Now, as we prepare ourselves for a brighter, for a better future - even a glorious one, I dare to say! - of 10.000 new churches by 2030, let's see some concerns.

1. What is the Church about? - Archbishop Welby said a few weeks ago: "*We don't preach morality, we plant churches.*" Now, I admit, at least half of the time I have no idea what he means. But planting churches for the sake of planting churches does not sound very biblical to me. The Rev'd Giles Fraser writes: "*There are some forms of Christianity that exist only in order to reproduce. Christians are here to make new Christians*"

who, in turn, are called to go out there and make even more new ones. The purpose of church life is to beget more church life. Randy for converts, these good shepherds admire the sheep in the pews principally for their reproductive qualities. And you can tell it's these sorts of Christians that are now running the show in the Church of England."

The Church cannot give in to the temptation of measuring its success by numbers. Helping a dying person to have a holy death, absolving a sinner, saving a marriage, consoling a desperate person, offering hope in the darkness... all these things cannot be measured. The Church was not instituted by Christ to resolve the problems of the world (aren't Jesus' words in Mt 26,11 or Lk 12,51 shocking??). And we have not yet talked about the service of incessant prayer and worship offered to God. Cannot be measured. We must not be scared to be only a "little flock".

Sure, we would all want to see our pews filled - but it is not our main goal, and certainly not at any cost.

2. CEOs or Shepherds? - The creators of the Myriad project assure us that "*numbers should be seen as an inspiration rather than a pressure*" yet they add that these new churches "*should be comprising more than 20 people*" when median church attendance in the Church of England parishes currently stands at 31, and a quarter of parishes average just eleven on a Sunday.

However, if Parishes and churches are not "successful" in implementing these plans, they risk being closed. Evidently, 19 lost sheep are just not worth it, not for diocesan development managers, not for CEOs, not for mission enablers.

The Rev'd Marcus Walker writes: "*Dioceses are desperately trying to create exciting projects and sexy management roles rather than to support their existing parishes. We are suddenly flooded by 'Associate Archdeacons', full-time area deans and 'Directors of Justice, Peace and Integrity of Creation' (yes, really). They are funded from the magic pot of money while boring, snoring parishes with their boring, snoring local ministry are abandoned.*"

Should not we be spending money on our parishes and churches instead? Is it priests or is it managers and CEOs we need?

A longer quote from the Rev'd Fraser's article: "*Of course, the shepherds know that many of the sheep don't like the direction in which they are*

being led. The recent revolt of the Diocese of Winchester against their Bishop is a case in point. They threatened a vote of no confidence and he has stepped back from ministry.

So, inevitably, the shepherds are trying to calm their flock with soothing words. We want a mixed economy church, they say. We are not wanting to sell off your medieval church to be converted into yuppie flats. This isn't about replacing the organ with the overhead projector. Let many flowers bloom, they say.

But that is not how it works in practice. Follow the money. Parish churches are being stripped of their clergy. The Diocese of Chelmsford is culling 61 posts by 2021 with a further 49 under threat by 2026. Others are following suit. Central funds are being directed towards new evangelistic initiatives through what is called Strategic Development Funding from the £9 billion piggy bank held by the fabulously wealthy Church Commissioners. Dioceses can now apply for money from a £45-million pot set aside to support this new look C of E. And many of the new jobs that are being funded are not for parish-based clergy, but for a whole new level of managers with new-fangled titles like assistant archdeacon and mission enablers. This is the mechanism by which the church is being transformed. Even those Bishops that want to resist this dismantling of traditional structures are being out manoeuvred."

3. "Limiting factors" - Canon John McGinley, co-creator of the Myriad project, said: *"Lay-led churches release the church from key limiting factors. When you don't need a building and a stipend and long, costly college-based training for every leader of the church ... then we can release new people to lead and new churches to form."*

If I had to speak for myself, I would say I find those 10 years or so I spent in spiritual, philosophical, theological formation being a huge help in my priestly ministry. I am not the holiest, I am not the brightest, I am not the best - but certainly I would be a much worse priest if the Church had not offered me so many opportunities of prayer, learning, discipline, so many tutors and priestly examples.

Sermons are not about information - but should not they be prepared, well informed, sustained by theology, knowledge of the scripture, etc? Confessions are not about personal wisdom - but should not a priest have at least some knowledge of the greatest spiritual writers? Preparing children for the Sacraments is about teaching them to love Jesus - but is not also important to transmit to them the basics

of our faith? The bereaved, the distressed, the confused when they are looking for answers - do they not deserve an answer not pulled out of thin air but based on years of learning and experience? Should not a priest be also a teacher of faith?

The Rev'd Walker echos me suggesting that untrained lay church planters would be unprepared for the pastoral challenges of contemporary ministry: *“Thank God for our theological training. Where is God in a pandemic? That’s the question so many have asked me since last year, and I could only stumble towards an answer because long ago I had studied the theology of the cross and the Book of Job. This plan isn’t just rude, it’s dangerous.”*

Again, the Rev'd Fraser writes with painful irony: *“Get rid of all those crumbling churches. Get rid of the clergy. Do away with all that expensive theological education. These are all “limiting factors”. Forget the Eucharist, or at least, put those who administer it on some sort of zero hours contract. Sell their vicarages. This is what our new shepherds want in their prize sheep: to be young and dumb.”*

Was not that the message of the Archbishop of Canterbury when, during Easter, with the excuse of COVID, he broadcasted from his kitchen rather than popping down a few stairs to Lambeth Palace’s fine 13th-century chapel.

Also, let’s be practical: either we convert the richest in our communities and entrust the church to them... or we will struggle to find people with sitting rooms big enough to host 20-30 people.

4. Holy Church or Holy Business? - Another good journalist, Canon Angela Tilby, unveils the background of Myriad: *“All this goes back to 2013, when John Spence was appointed as chair of the Finance Committee. It was Spence who insisted in 2015 that the way in which money was distributed was penalising church growth. Dioceses soon found themselves competing with one another for funding. Success depended on promising mission and growth. Implementation often meant merging parishes and suppressing parish posts. For Spence, this was not a problem, because he saw the Church as an organisation, like a business.”*

5. Learning from past mistakes - All those who try to avoid being delusional about the Myriad project remember that this is not something new. Whatever it was called - The Decade of Evangelism, Springboard, Fresh Expression, etc. - it has been an embarrassing

disaster and the reality is that decline never stopped during these projects. Church planting, lay led churches, Myriad projects are not the solution *because* the Church is not a business and *because* it was not instituted to achieve number-based success.

6. Members of Christ or baggage? - Perhaps the worst, most hurting bit of Canon McGinley's talk is this: "*If you go to church to sit at the back, say your prayers, listen to the sermon and receive the Eucharist, or if you are bruised and just looking for a place of healing, that means you. If you are not a part of the great push forward, you are just so much baggage.*"

Numbers, reproduction, productivity, success. Almost as if those who are housebound, those who can "only" pray, those who need help, those who are spiritually unwell should be cut off the Church as dead weight, heavy baggage to be carried by others. This is the point when I am ashamed that I and *Myriad project* belong to the same Church.

Not less unkind is the constant call for a "*younger church*". Again, I agree we all (me included!) want to see young people in church. But not because they have more energies, can do more things, can clean the church better, have bigger income, look better, are more capable and so on and so forth! No! But because they, too, need Christ, the Church, the Sacraments. Because they, too, are called to be God's children and serve him in the Church. Because they, too, need to learn about prayer, virtues, charity. Because they, too, must leave sin behind and convert to the Lord to find joy and life.

We worship God, proclaim the Gospel, love each other, do good to others. This is why and how we are being Church. Our numbers? They depend on God. Our success? It consists in life eternal as fruit of a good, Christian, holy life and death. Or as Canon Tilby puts it: "*Take no thought of the harvest. But only of proper sowing.*"

7. So all is fine? - No. After all, the proponents of evangelism do have a point – the Church of England is dying fast. But the Myriad project - as the Rev'd Fraser puts it - "*is like a gauche teenage boy, going out to the pub deliberately to find a girlfriend, covering himself with cheap aftershave and rehearsing his unconvincing chat-up lines. It's all so cringeworthy and needy. The way you make yourself attractive to others is by being fully yourself, and having*

confidence in what you are – even if that is a little strange and different. It's when you stop obsessing about attracting others that you become more attractive to them.”

The church is not called to be successful. The Church is called to be faithful. Obeying God's commandments, believing in his Word, receiving the Sacraments, repenting of our sins, living in mutual charity - these are the ways forward and not 10.000 new, lay-led churches in sitting rooms with 1.000.000 new believers...

Let me report here the “**10 signs of growth**” put together by Anglo-Catholic parishes and churches. Signs (projects?) St. Paul's should carefully consider in my view as the only way forward:

1. The centrality of the Eucharist - Sunday Mass is a devout, joyful celebration of the Pariah and weekday Mass should become part of our spiritual life.

2. Love of the Scriptures - We listen attentively to the Scriptures, study them alone and in groups, and are trying to put them into practise.

3. Effective welcome - It is the responsibility of everyone to welcome the visitor and the stranger as if the Lord himself had sat down next to us.

4. Consistent Catechesis - We are committed to deepening our faith, not just as children, but throughout our lives, and we expect our clergy to teach.

5. Daily Prayer & Common prayer - We pray daily, on our own and together, in our homes and in church.

6. Able leadership - The leadership, both lay and ordained, enables all the People of God to find and use the gifts God has given them.

7. Responsible Membership - All Church Members play their part in the life of the Church.

8. Pastoral care of all - Everyone is involved in giving and receiving of loving-care.

9. Openness to continuity and change - We try to discern where God calls us to remain faithful to the tradition and where we must make radical changes in order to grow.

10. Sacrificial giving - Each Church Member is responsible for providing what is needed by giving time, money, and ability to make the Church grow.

Assuring you of my prayers, I am,
ever yours in Christ,

Fr. Gregory

Notices

200 Club - Please can anyone who has not handed in their forms and wish to take part in this coming year's draws, please hand them in to either Liz Evans, Pam Winspear, or Katherine Harrison.

As the Munch Club and Recycled Teenagers will not be back until September we have decided to leave the applications open until the end of September. This way members of these two clubs can have the opportunity to join as they are usually very loyal to the 200 Club.

Art Exhibition - St Paul's Church Weymouth invites you and guest to see the shows of paintings and art works.

'Still Standing' - a show of work by *Mary Biddlecombe*

'Art Works' - a show of work by *Bill Sanderson*

And work by artists of our Congregation

Opening on 15th August 2021 at 11.30am, after Mass, until 1.30pm. From then on opening times: 2pm-4pm and 6pm-8pm from Monday to Saturday. Exhibition closes 12noon on 28th August 2021. Admission £2.

PLEASE TAKE POSTERS AND FLYERS FROM THE TABLE ON ENTRY AND DISTRIBUTE TO SHOPS AND FRIENDS.

Hugs and a good turn

Fr Bruce and Kathy Dixon write:

In June we were very pleased to be able to go to Jersey and see our family there after eighteen months separation. We were all so delighted and when we first went into their home our hugs were a little stiff as we had not been able to hug for such a long time. It was strange there because all restrictions in Jersey had been lifted and it took some little while to settle to such freedom.

It was after we had been there two or three days that Polly and Kathy were talking and without saying anything spontaneously hugged each other warmly and firmly as they both burst into tears saying how long it had been since a proper embrace. One of the treats that had been promised was a ride in our elder grandson Sam's car as he had passed his driving test earlier this year. We did not exactly relish the idea

as he had said he likes to drive fast and we had heard him come and go in his throaty car.

Four days before we were leaving Sam was a COVID contact. He works as a lifeguard on the Jersey beaches and his team leader phoned to say one of his mates had tested positive and he now had to isolate for ten days. Poor Sam. He was not best pleased to have to isolate but give him credit he did stay in his room and when we were leaving he waved goodbye to us from his bedroom window.

It could be described as one of the few good turns COVID has done Kathy and myself because the promised car ride could not take place. Next time we go however we will have our ride and we will combine it with a big breakfast somewhere which we will all enjoy.

At the beginning of July we watched the live streaming of the Bishop of Salisbury's farewell service from the Cathedral. It was a lovely service in a building we know well. We knew something about him and we learned a good bit more from the tributes that came at the end of the service. He has had a considerable impact in the Diocese and the wider church as he has been the lead bishop on ecology. His ministry here and in previous places could be accurately described as a good turn. Those of you who see the diocesan newsletter "*The Grapevine*" will have read much more about Bishop Nicholas's farewell.

One big surprise was that during the farewell speeches the limited congregation there were told that underneath their seats was a parcel containing some light refreshments including small bottles of water and wine to consume during the speeches. It seemed an admirable way of reacting to the then current regulations about social distancing and limited numbers at indoor gatherings. We are now moving on from these and getting used to more freedoms. We cannot however just go back to old ways. We still have to be aware of the virus which has not gone away. We have our defences with the vaccine inside us and behaving cautiously when we are with other people.

Exactly how that will be and feel we are now discovering as we feel our way forwards. It is within these new norms that we have to be the church and continue listening to and responding to the Holy Spirit. There will be a new Bishop of Salisbury, the seventh one in our time in the diocese. But the gospel and our God are unchanged and our permanent and eternal resource.

Art Exhibition

Mary Biddlecombe writes:



I am not often asked to put my thoughts on paper because, after all, isn't that what painting pictures is supposed to do? Well, yes, but sometimes the paintings can do with a little help! This exhibition includes some work done as a student, but mostly done more recently. There is a variety of

subjects, including some of my explorations into sport.

But even so there are things that link most pictures. For example, you may notice a predominance of straight lines and even right-angles. This is the graphic shape that the great 20th century artist Piet Mondrian found to be, for him, the perfect relationship. Why? Because he believed the right-angle causes a peaceful mind. Very important! I agree with him. There are no curves at all in my early semi-abstract work, but later pictures do include them.

I refer to my art as semi-abstract because it is the nearest I can get to describe the mixture of what I see in front of me, and my imagination. Pure abstract art is two-dimensional and entirely imaginary. But mine is always based on some part of reality that I have looked at and drawn. Therefore it cannot be described as abstract.

I had become interested in blending ideas from both abstract and figurative art. This process has largely involved using everyday objects such as bricks, floor tiles, or a box - and other inanimate things - as the basis for making formal spatial relationships to try and describe something that "is" as being quite extraordinary.

The object itself (unlike a conventional still-life object) is unimportant. This way, reference to source material becomes more symbolic than descriptive. For instance, I often like to place my basic objects within a limitless space - a kind of landscape - and give them both a setting and stature which aim to reflect the sheer wonder that anything exists at all.

My memories of St. Paul's

Eileen Galling writes:

Liz and I came to Saint Paul's on Monday, the 25th of January 1978. Having been members of Saint Andrew's Preston, I had been brought up as an Anglican Catholic, my father being a server and thurifer. Although I enjoyed the services at Saint Andrew's, I missed the ceremonies and the incense.

On our arrival to Saint Paul's we were met at the door by two of the Mothers' Union ladies, namely Dorothy Butler and Agnes Searle who introduced us to Fr. David Green as I wanted to hire one of his buses to take my cubs to camp. The following Sunday we all came to Mass, my husband Maurice and my three daughters, also Liz and her two girls. After Mass we all went to the old parish centre across the road for coffee and were made very welcome by Monica and Mike Anderson.

A few weeks after this Fr. David asked me to run the Friday Club for children aged 8-11, most of which were in the choir so with the help of Ron Samways and Mark Clothier we got started. At first we just played games like Cluedo and twisters, etc. Then we decided to do something different so we tried handcraft. I, with the help of Liz, made items to sell at the Church Fete while Ron did woodwork and Plaster of Paris with the boys. These items became very popular.

Next we decided to do play-acting so we put on a show to raise money for the church. Everyone enjoyed it so we repeated it several times.

The Friday Club grew in numbers and we were able to do many other things. We used to deliver all the Christmas cards around the parish and any other leaflets. On Fete days the children carried all the old wooden tables and chairs across the road and back and they also helped on the stalls or as messengers. Once a month we took a turn at cleaning the church and with the help of Sylvia Toop we made all the Palm crosses and the Easter garden.

This was a very happy club and we were able to bring a little of church teaching in. Fr. David used to come over sometimes and we also had Fr. Brian, Fr. James, and Fr. Eric. Each of our meetings ended in prayer - we had our own prayer - and the singing of choruses. We also

collected newspapers to be sold for church funds which we took to Dorchester paper-mills. We encouraged our members to come to Mass and most of the girls were in the choir. As well as the Friday Club, the church had a club for the older children. This was called the Sword Bearers and was run by Gary Clothier.

We had some wonderful characters at Saint Paul's when we first came. Here is a list of some of our favourites.

First there was auntie Ruth, Father David's aunt who helped to keep him in order. One Sunday Fr. David complained of the noise being made before Mass, people talking etc., so the next Sunday she brought her knitting and knitted all through his sermon.

Dorothy Butler was the leader of the Mothers' Union. Agnes Searle was Fr. David's housekeeper, she also made some wonderful toys which she sold at the Fete. Bill Frecker was the verger, Pat and Reg Bibby were the churchwardens. Derek Griffith was the organist and choirmaster. Peter Biles with his father and stepmother ran the bingo. Jessy and Kath Bray used to entertain us with monologues and poems and Andy Bishop became Father Christmas when Peter Biles (Sue's father) gave up. The older ladies and gentlemen all sat together: May Harris, Rene and Ted Turner, Maureen and John Riggs, Peggy and Wally Moore.

Sunday afternoons we used to go out in one of Fr. David's buses for a picnic. These were very popular times. We also went to Glastonbury and to the Priory. One year after the harvest festival Mass we went for a meal at Portesham.

We had a wonderful lot of servers. There was Ron Samways, Fred Scriven, Ron Scriven, Gary Clothier, John Ray, and Andy Bishop and Leigh Bishop. Also John Wray who we all had to duck when he swung the thurible.

We had a number of retired priests and their wives. There was Fr. and Mrs Heasman, Fr. and Joyce Kemp, Fr. and Thea Williams, and Fr. and Mary Vincent.

In the choir there was Julie, Anna, Rick & Haine, Sharon, Kathrine & Tracey Huggins, Donna Galling, Lesley & Karen Evans, Heather Thomas, Martin, Mark Clothier, Claire & Simon Ireland, and the two Carson boys.

From the Book of Common Prayer

13th Sunday after Trinity: *Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. Amen.*

This is most certainly a prayer that assumes that human beings are made in the image of God to be his servants not only in this life but in the age to come. They are creatures who by God's mercy look forward to a rich, full and everlasting life in the kingdom of God, where their service of the Lord will be richer and fuller and progress from glory to glory. However, in this prayer is also the biblical assumption that the fullness and quality of the life to be enjoyed in the age to come is related to the type of life that is lived in this evil age.

The Father of our Lord Jesus Christ is addressed as the "Almighty" (the Sovereign, All-powerful) and as "merciful" (showing pity and love to the undeserving). Then, in bowing before his presence (by the device grammatically of the relative clause) his people remember that their vocation in this world, as Christians in the Household of God, is that they serve God fruitfully even as they daily pray: "Thy will be done". Also they remember that their right serving of their God and Father is dependent upon his gift to them of grace, mercy, wisdom, and strength. The little word "only" emphasises that they are wholly dependent on God's help to serve him aright.

If the vocation of the creature is to serve the Creator, who is the Father and the Judge, in the name and merits of Christ Jesus, then it is most appropriate for the people of God to ask for spiritual strength to offer this service daily in the right mind and attitude and with appropriate fervour and consecration. "Grant, we beseech thee," is an emphatic way of showing total dependence and asking for total help with the intention of offering complete service.

The end of man is to enjoy and glorify God for ever. The Gospels and Epistles place before Christian believers an array of promises of eternal life with rewards for those who, in this world and life, faithfully serve the Lord and their fellow men.

The Revd Dr Peter Toon (+2009)

Calendar for August 2021

SUN	1 st	9TH SUNDAY AFTER TRINITY	10am, 5pm
MON	2 nd	St. Alphonsus Mary de Liguori Bishop	9am
TUE	3 rd	Finding of the body of St. Stephen	6pm
WED	4 th	St. Dominic	10am
THU	5 th	Dedication of Santa Maria Maggiore	6pm
FRI	6 th	TRANSFIGURATION	6pm
SAT	7 th	St. Cajetan	9.30am
SUN	8 th	10TH SUNDAY AFTER TRINITY	10am, 5pm
MON	9 th	St. Oswald King, Martyr	9am
TUE	10 th	ST. LAWRENCE DEACON, MARTYR	6pm
WED	11 th	<i>Monthly Requiem</i>	10am
THU	12 th	St. Clare of Assisi	6pm
FRI	13 th	<i>Feria</i>	—
SAT	14 th	Vigil	9.30am
SUN	15 th	ASSUMPTION OF OUR LADY	10am, 5pm
MON	16 th	St. Joachim, Father of Our Lady	9am
TUE	17 th	St. Hyacinth	—
WED	18 th	St. Helen Empress	10am
THU	19 th	St. John Eudes	—
FRI	20 th	St. Bernard Abbot	—
SAT	21 st	St. Frances Fermiot de Chantal, Widow	9.30am
SUN	22 nd	12TH SUNDAY AFTER TRINITY	10am, 5pm
MON	23 rd	St. Philip Benizi	9am
TUE	24 th	ST. BARTHOLOMEW APOSTLE	—
WED	25 th	St. Louis King (<i>Monthly anointing</i>)	10am
THU	26 th	<i>Feria</i>	—
FRI	27 th	St. Joseph Clasanctius	—
SAT	28 th	St. Augustine of Hippo, Bishop	9.30am
SUN	29 th	13TH SUNDAY AFTER TRINITY	10am, 5pm
MON	30 th	St. Rose of Lima	9am
TUE	31 st	St. Cuthburga Abbess	6pm



We pray for...

- 1st Our Parish - *NB WRONG NAMES (March)*
- 2nd Preachers - *Joan Witham*
- 3rd Theological colleges
- 4th Religious orders & vocations
- 5th Priests & vocations - *Lilian Miles*
- 6th Dying
- 7th Shrine of O.L.W. - *John Pryer, Lucien Ciceron*

- 8th Our Parish - *Beryl Grove*
- 9th Royal Family - *Ernest Sibley, Jack Harvey*
- 10th Poor, job seekers, homeless
- 11th The faithful departed - *Suzanne Hart, Gilbert Turner, John Haining*
- 12th Young people and children - *Doreen Legg*
- 13th Our Servers (St. Aldhelm's Chapter) - *Leonard Patt*
- 14th Our Cell of O.L.W.

- 15th Our Parish
- 16th Fathers - *Jack Bibby*
- 17th Our Choir & Organists
- 18th Our PCC - *Olive Riggs, Elfreda Paddock*
- 19th A new Bishop for our Diocese - *Phyllis Lee*
- 20th Greater devotion to Mary - *Noel Wray, Grant Goodwin*
- 21st Victims of terrorism - *John McCaig*

- 22nd Our Parish- *Vera Sertin*
- 23rd Victims of human trafficking - *Charles Seyfang, Graham Hardick*
- 24th Our Families - *Cyril Croxford, Mark Houghton, Ruth Edgar*
- 25th Sick
- 26th Orfans - *Muriel Curley*
- 27th Our Benefactors, living & departed - *Doreen Mounce, Bernard Collick*
- 28th The Elderly - *Ann Uphill, Peggy Moore*

- 29th Our Parish - *George Hornby*
- 30th Those with mental health problems
- 31st Missions - *Martyn Fisher pr*

If there are names missing from the list or you want to add names, please, talk to the Vicar.

Open, O Lord, my mouth to bless thy holy Name; cleanse also my heart from all vain, evil, and wandering thoughts; enlighten my understanding and kindle my affections; that I may worthily, attentively, and devoutly recite this Morning Prayer, and so be meet to be heard before the presence of thy divine Majesty. Through Christ our Lord. Amen.

MORNING PRAYER

V. The Angel of the Lord brought tidings to Mary.

R. And she conceived by the Holy Ghost.

V. Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

V. Hail Mary... R. Holy Mary...

V. And the Word was made flesh.

R. And dwelt amongst us.

V. Hail Mary... R. Holy Mary...

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

V. Let us pray. We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord.

R. Amen.

V. O Lord, open my lips.

R. And my mouth shall proclaim your praise.

V. O God, make speed to save me.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

V. The Most High King, the King of glory, even Christ, him let us worship! Let us rejoice in the Lord; let us joyfully sing to God our Saviour! Let us come into his presence with thanksgiving; let us joyfully sing psalms to him!

R. The Most High King, the King of glory, even Christ, him let us worship!

V. For the Lord is a great God, and a great King above all gods. In his hands are the depths of the earth; and the heights of the mountains are his.

R. O come, let us worship him.

V. The sea is his, for who but he made it; and his hands fashioned the dry land. O come, let us worship and fall down, and weep before the Lord who made us! For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

R. The Most High King, the King of glory, even Christ, him let us worship!

V. Today if you shall hear his voice, harden not your hearts: As in the provocation, on the day of temptation in the wilderness, where your fathers tempted me, and put me to the test, and they saw my works.

R. O come, let us worship him.

V. For forty years I loathed that generation, and I said: They always err in heart, they have not known my ways, so I swore in my wrath: they shall not enter my rest.

R. The Most High King, the King of glory, even Christ, him let us worship!

V. Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.

R. O come, let us worship him.

HYMN

Sundays
(or any day) Now, from the slumbers of the night arising,
Chant we the holy psalmody of David,
Hymns to our Master, with a voice concordant,
Sweetly intoning.

So may our Monarch pitifully hear us,
That we may merit with his saints to enter
Mansions eternal, therewithal possessing
Joy beatific.

This be our portion, God forever blessed,
Father eternal, Son, and Holy Spirit,
Whose is the glory, which through all creation
Ever resoundeth. Amen.

Or: on Our Lady's Feasts:

The Lord whom earth and sea and sky
Adore and praise and magnify,
Who o'er their threefold fabric reigns,
The Virgin's spotless womb contains.

And he whose will is ever done
By moon and seas, by stars and sun,
Is borne upon a maiden's breast,
Whom God's foreseeing grace possessed.

How blest that Mother, in whose shrine
The very Word of God divine,
The maker of the earth and sky,
Was pleased in fleshly form to lie.

Blest in the message Gabriel brought,
Blest in the work the Spirit wrought,
Blest evermore, who brought to birth
The long-Desired of all the earth.

O Jesu, Virgin-born, to thee
Eternal praise and glory be,
Whom with the Father we adore
And Holy Spirit, evermore. Amen.

Or: on a Saint's day:

O Jesu, Saviour of mankind,
In whom the saints their glory find,
On this commemoration day
Hear thou thy people as they pray.

Contending for thy holy Name,
Thy servants won their saintly fame,
Which Christian hearts with praise recall,
And bless the Lord and God of all.

Earth's fleeting pleasures counting nought,
For higher, truer joys they sought,
And now, with angles round thy throne,
Unfading glories are their own.

O grant that we, most gracious God,
May follow in the steps they trod,
And freed from every bond of sin,
As they have won, may also win.

To thee, O Christ, most loving King,
All glory, praise and thanks we bring,
Whom with the Father we adore,
And Holy Spirit, evermore. Amen.

1	Psalm 86	1 Maccabees 3,1-12 2 Peter 1,1-15	5	56, 57, 63	Ezekiel 43,1-12 Mark 1,29-end
2	44	Ezekiel 37,1-14 Mark 1,1-13	6	27, 150	Ecclesiasticus 48,1-10 1 John 3,1-3
3	48, 52	Ezekiel 37,15-end Mark 1,14-20	7	68	Ezekiel 47,1-12 Mark 2,1-22
4	119 v. 57-80	Ezekiel 39,21-end Mark 1,21-28	8	90	1 Maccabees 14,4-15 2 Peter 3,8-13
9	71	Proverbs 1,1-19 Mark 2,23 - 3,6	21	96, 100	Proverbs 12,10-end Mark 6,30-44
10	73	Proverbs 1,20-end Mark 3,7-19a	22	115	Ecclesiasticus 3,17-29 Revelation 1
11	77	Proverbs 2 Mark 3,19b-end	23	98, 101	Proverbs 14,31 - 15,17 Mark 6,45-end
12	78 v. 1-39	Proverbs 3,1-26 Mark 4,1-20	24	86, 117	Genesis 28,10-17 John 1,43-end
13	55	Proverbs 3,27 - 4,19 Mark 4,21-34	25	111, 112	Proverbs 18,10-end Mark 7,1-13
14	76, 79	Proverbs 6,1-19 Mark 4,35-end	26	113, 115	Proverbs 20,1-22 Mark 7,14-30
15	98, 138, 147	Isaiah 7,10-15 Luke 11,27-28	27	139	Proverbs 22,1-16 Mark 7,31-end
16	80, 82	Proverbs 8,1-21 Mark 5,1-20	28	120, 121 122	Proverbs 24,23-end Mark 8,1-10
17	87, 89 v. 1-18	Proverbs 8,22-end Mark 5,21-34	29	119 v. 17-40	Ecclesiasticus 11,19-28 Revelation 3,14-end
18	119 v. 105-128	Proverbs 9 Mark 5,35-end	30	123, 124 125, 126	Proverbs 25,1-14 Mark 8,11-21
19	92	Proverbs 10,1-12 Mark 6,1-13	31	132, 133	Proverbs 25,15-end Mark 8,22-26
20	88	Proverbs 11,1-12 Mark 6,14-29			

Each reading ends with these words:

V. This is the word of the Lord. R. Thanks be to God.

BENEDICTUS – *One of the following antiphons is used:*

Sundays (or any other day): A voice from the cloud said: This is my beloved Son, in whom I am well pleased; listen to him, alleluia.

On the Feast of Our Lady: Who is she that comes up like the rising dawn, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

On a Saint's day: How glorious is the kingdom where all the Saints rejoice with Christ; clothed in white robes, they follow the Lamb!

Blessed be the Lord the God of Israel, *
 who has come to his people and set them free.
He has raised up for us a mighty Saviour, *
 born of the house of his servant David.
Through his holy prophets God promised of old *
 to save us from our enemies, from the hands of all that hate us,
To show mercy to our ancestors, *
 and to remember his holy covenant.
This was the oath God swore to our father Abraham: *
 to set us free from the hands of our enemies,
Free to worship him without fear, *
 holy and righteous in his sight all the days of our life.
And you, child, shall be called the prophet of the Most High, *
 for you will go before the Lord to prepare his way,
To give his people knowledge of salvation *
 by the forgiveness of all their sins.
In the tender compassion of our God *
 the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the shadow of death, *
 and to guide our feet into the way of peace.
Glory be to the Father, and to the Son, *
 and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be,
 world without end. Amen.

Sundays (or any other day): A voice from the cloud said: This is my beloved Son, in whom I am well pleased; listen to him, alleluia.

On the Feast of Our Lady: Who is she that comes up like the rising dawn, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

On a Saint's day: How glorious is the kingdom where all the Saints rejoice with Christ; clothed in white robes, they follow the Lamb!

V. Let us pray. – *Intercessions are offered for the Church, for the Sovereign (the world), for those in need, and for the dead. Then follows one of the Collects:*

On any day: Almighty and merciful God, of whose only gift it comes that your faithful people offer you true and laudable service: Grant, we beseech you, that we may so faithfully serve you in this life, that we fail not finally to attain your heavenly promises. Through Christ our Lord. R. Amen.

Or Our Lady's Feast day: Almighty everlasting God, you have taken into heaven in body and soul the Immaculate Virgin Mary, Mother of your Son: grant, we beseech you, that by steadfastly keeping heaven as our goal we may be counted worthy to join her in glory. Through Christ our Lord. R. Amen.

Or on a Saint's day: O God, year by year, you gladden us by the feast-day of Saint N. Mercifully grant us, who keep *his (her/their)* feast, grace to follow after the pattern of his (*her/their*) godly conversation. Through Christ our Lord. R. Amen.

V. Let us pray with confidence as our Saviour has taught us:

All: Our Father, who art in heaven, hallowed be thy name;
thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation; but deliver us from evil.
For thine is the kingdom, the power and the glory,
for ever and ever. Amen.

V. The Lord bless us, and preserve us from all evil, and keep us in eternal life. R. Amen.

V. Let us bless the Lord. R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. R. Amen.

Morning Prayer ends with the final Antiphon of Our Lady:

Hail, holy Queen, Mother of mercy; our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

V. Let us pray. Almighty and everlasting God, who by the cooperation of the Holy Spirit, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become a worthy dwelling for Thy Son; grant that we who rejoice in her commemoration may, by her gracious intercession, be delivered from present evils and from everlasting death. Through the same Christ our Lord. R. Amen

EVENING PRAYER

V. The Angel of the Lord brought tidings to Mary.

R. And she conceived by the Holy Ghost.

V. Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.

R. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

V. Hail Mary... R. Holy Mary...

V. And the Word was made flesh.

R. And dwelt amongst us.

V. Hail Mary... R. Holy Mary...

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

V. Let us pray. We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord.

R. Amen.

V. O God, make speed to save me.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia! - *The HYMN follows:*

Sundays & weekdays:

As fades the glowing orb of day,
To thee, great source of light, we pray;
Blest Three in One, to every heart
Thy beams of life and love impart.

At early dawn, at close of day,
To thee our vows we humbly pay;
May we, mid joys that never end,
With thy bright saints in homage bend.

To God the Father, and the Son,
And Holy Spirit, Three in One,
Be endless glory, as before
The world began, so evermore. Amen.

Or: on the Feast of Our Lady:

Hail, O Star that pointest
Towards the port of heaven,
Thou to whom as maiden
God for Son was given.

Jesu's tender Mother,
Make thy supplication
Unto him who chose thee
At his Incarnation;

That, O matchless Maiden,
Passing meek and lowly,
Thy dear Son may make us
Blameless, chaste and holy.

So, as now we journey,
Aid our weak endeavour.

Till we gaze on Jesus,
And rejoice for ever.
Father, Son and Spirit,
Three in One confessing,
Give we equal glory,
Equal praise and blessing. Amen.

Or: on a Saint's day:

Ye thousand thousand angel hosts!
Assist us in our need;
Ye patriarchs! with the prophet choir!
For our forgiveness plead.

Forerunner blest! and thou who still
Dost heaven's dread keys retain!
Ye glorious Apostles all!
Unloose our guilty chain.

Army of martyrs! holy priests
 In beautiful array!
 Ye happy troops of virgins chaste!
 Wash all our stains away.
 All ye who high above the stars
 In heavenly glory reign!

May we through your prevailing prayers
 Unto your joys attain.
 Praise, honour, to the Father be,
 Praise to his only Son;
 Praise, Holy Paraclete, to thee,
 While endless ages run. Amen.

The appointed Psalm and Reading(s) follow:

1	Psalm 88	Job 28 Hebrews 11,17-31	17	89 v. 19-end	2 Samuel 5,1-12 Acts 7,1-16
2	47, 49	1 Samuel 19,1-18 Acts 1,1-14	18	93	2 Samuel 6,1-19 Acts 7,17-43
3	50	1 Samuel 20,1-17 Acts 1,15-end	19	94	2 Samuel 7,1-17 Acts 7,44-53
4	59, 60, 67	1 Samuel 20,18-end Acts 2,1-21	20	102	2 Samuel 7,18-end Acts 7,54 - 8,3
5	99, 110	Exodus 24,12-end John 12,27-36a	21	104	2 Samuel 9 Acts 8,4-25
6	72	Exodus 34,29-end 2 Corinthians 3	22	116	Exodus 4,27 - 5,1 Hebrews 13,16-21
7	65, 66	1 Samuel 23 Acts 3,1-10	23	97	Isaiah 61,1-9 2 Corinthians 6,1-10
8	91	Job 39,1 - 40,4 Hebrews 12,1-17	24	91, 116	Deuteronomy 18,15-19 Matthew 10,1-22
9	75	1 Samuel 24 Acts 3,11-end	25	119 v. 129-152	2 Samuel 15,1-12 Acts 9,19-31
10	74	1 Samuel 26 Acts 4,1-12	26	114, 117	2 Samuel 15,13-end Acts 9,32-end
11	119 v. 81-104	1 Samuel 28,3-end Acts 4,13-31	27	130, 131, 137	2 Samuel 16,1-14 Acts 10,1-16
12	78 v. 40-end	1 Samuel 31 Acts 4,32-5,11	28	118	2 Samuel 17,1-23 Acts 10,17-33
13	69	2 Samuel 1 Acts 5,12-26	29	119 v. 1-16	Exodus 12,21-27 Matthew 4,23 - 5,20

14	72	Proverbs 8,22-31 John 19,23-27	30	127, 128, 129	2 Samuel 18,1-18 Acts 10,34-end
15	132	Genesis 3,9-15 1 Cor 15 v. 20-26 & 53-57	31	134, 135	2 Samuel 18,19 - 19,8 Acts 11,1-18
16	85, 86	2 Samuel 3,12-end Acts 6			

Each reading ends with these words:

V. This is the word of the Lord. R. Thanks be to God.

MAGNIFICAT

Sundays (or any other day): The Lord Jesus said to his disciples: Arise, and be not afraid, alleluia.

On the Feast of Our Lady: Today the Blessed Virgin Mary ascended to heaven, rejoice, for she reigns with Christ forever.

On a Saint's day: All your Saints and Elect with one voice acknowledge you: O Blessed Trinity, One God!

My soul proclaims the greatness of the Lord,+
my spirit rejoices in God my Saviour;*
 he has looked with favour on his lowly servant.
From this day all generations will call me blessed;+
the Almighty has done great things for me*
 and holy is his name.
He has mercy on those who fear him,*
 from generation to generation.
He has shown strength with his arm*
 and has scattered the proud in their conceit,
Casting down the mighty from their thrones*
 and lifting up the lowly.
He has filled the hungry with good things*
 and sent the rich away empty.
He has come to the aid of his servant Israel,*
 to remember his promise of mercy,
The promise made to our ancestors,*
 to Abraham and his children for ever.

Glory be to the Father, and to the Son, *
and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be,
world without end. Amen.

Sundays (or any other day): The Lord Jesus said to his disciples: Arise, and be not afraid, alleluia.

On the Feast of Our Lady: Today the Blessed Virgin Mary ascended to heaven, rejoice, for she reigns with Christ forever.

On a Saint's day: All your Saints and Elect with one voice acknowledge you: O Blessed Trinity, One God!

V. Let us pray. – *Intercessions are offered for the Church, for the Sovereign (world), for those in need, our Benefactors, and for the dead. Then one of the following Collects is said:*

On any day: Almighty and merciful God, of whose only gift it comes that your faithful people offer you true and laudable service: Grant, we beseech you, that we may so faithfully serve you in this life, that we fail not finally to attain your heavenly promises. Through Christ our Lord. R. Amen.

Or Our Lady's Feast day: Almighty everlasting God, you have taken into heaven in body and soul the Immaculate Virgin Mary, Mother of your Son: grant, we beseech you, that by steadfastly keeping heaven as our goal we may be counted worthy to join her in glory. Through Christ our Lord. R. Amen.

Or on a Saint's day: O God, year by year, you gladden us by the feast-day of Saint N. Mercifully grant us, who keep his (*her/their*) feast, grace to follow after the pattern of his (*her/their*) godly conversation. Through Christ our Lord. R. Amen.

V. Let us pray with confidence as our Saviour has taught us:

All: Our Father, who art in heaven,
hallowed be thy name; thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom, the power and the glory,
for ever and ever. Amen.

All: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Optional private prayer to be said after Evening Prayer: To the Most Holy and undivided Trinity, to our Lord Jesus Christ Crucified, to the fruitful Virginitly of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. Amen.

Evening Prayers



O my God, at the end of this day I thank You most heartily for all the graces I have received from You. I am sorry that I have not made a better use of them. I am sorry for all the sins I have committed against You. Forgive me, O my God, and graciously protect me this night. Blessed Virgin Mary, my dear heavenly mother, take me under your protection. St. Joseph, my dear Guardian Angel, and all you saints of God, pray for me. Sweet Jesus, have pity on all poor sinners, and save them from hell. Have mercy on the suffering souls in purgatory.

Watch, Lord, with those who wake or weep tonight.
Give the angels and saints charge over those who sleep.
O Lord Jesus Christ, tend Your sick ones, rest Your weary ones,
bless Your dying ones, soothe the suffering ones,
pity all the afflicted ones, shield the joyful ones,
and all for Your love's sake. Amen.

S.P.O.T.

Pat Perry writes:

St Paul's outreach charity shop is recovering from the effects of a disastrous flood and the COVID pandemic. We have excellent volunteers who work hard. It is amazing to see the dedication to working in this shop. They tend to work in two hour shifts once a week which means there is always two staff in the shop.

S.P.O.T. is open 10am-4pm Monday to Friday. Of course, if I am in early, I do tend to open the shop once the till has been updated. It is surprising how many people call in before 9am. I must stress that S.P.O.T. is run completely by volunteers, so once the rent is paid, every penny we make goes to the church funds. The donations keep coming so thank you! We receive a lot of local donations, it is easy for people to drive into the carpark and leave the donation in the boxes. Sure, we do receive a lot of not good donations but the majority are saleable and for every bag that is not good we have two that are ironed and folded, a pleasure to handle.

With school holidays and COVID restrictions lifting, many people are going away for a holiday. This makes our list of available volunteers smaller so we do need more volunteers... CAN YOU HELP??? Even only an hour to enable volunteers to have a lunch break would be of great help.

As many of you know, my youngest son and his family are in Canada and I have not seen them for two years. I have missed my granddaughter's graduation and 18th birthday, and now I just need to look in their eyes and give them a hug. Canada is opening their borders to international visitors in September and I am going!

Please, will someone take over the managing of S.P.O.T. for eight weeks, or two people to manage it for a week a time? This will entail making sure donations are sorted and displayed, the shop is kept clean and inviting. Volunteers are happy and have plenty to do, supply of coffee and tea plus milk is always available. The till is cashed up every evening, and you hold the keys to the shop. The three trustees (the Vicar and the Churchwardens) are there if you need help. Please, consider if you would be willing to help - and talk to me! Thank you!

Low, sung, high... and a few words on Subdeacons

I should be most surprised if those who worship here at St. Paul's on Sundays had not noticed a recent clear change: on some Sundays we have a Subdeacon. It may be of interest for some of you to read a few things about what a Subdeacon is.

First, however, we must talk briefly about the various forms of Mass. There is Low Mass - when everything is said, incense is not used, normally only two candles are lit and there is one server helping the priest - or even no servers at all. This is the form we have on most weekdays.

Then there is the Sung Mass: various servers, choir, 4 or 6 candles on the Altar, incense may be used (though, strictly speaking it is not compulsory), and most things are sung. This is the typical form of Mass today in most Anglican and Catholic churches for a very simple reason: not many churches have enough clergy for a proper High Mass.

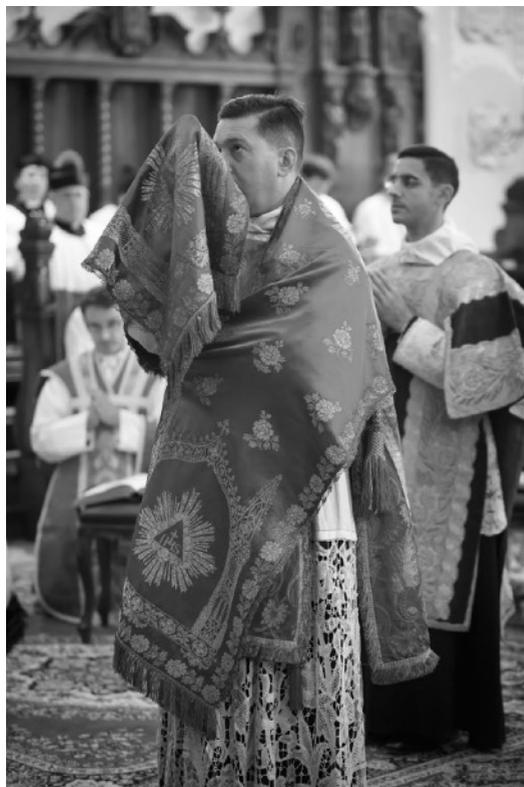
High Mass, then, is the fullest possible form of Mass (unless a Bishop is present). There are all the servers of the Sung Mass, incense *must* be used, 6 candles is the only option. If the church has relics, they are placed on the Altar. Everything is sung. The most obvious change is that instead of one sacred minister (the priest), there are three: priest, deacon, and subdeacon. Thus the whole hierarchy is represented around the Altar, fulfilling what had been prefigured in the Old Testament through the ministry of the High Priest, priests, levites, and Temple servers.

So, what is a Subdeacon? Why is he dressed in “priestly” robes? What is his role?

Subdeacons are mentioned for the first time in the middle of the third century. They are still present in some parts of the Roman Catholic Church, in most of the Anglican high churches, and everywhere in the Orthodox Churches. Thus the role of the Subdeacon is a very ancient one and universally present in the whole Church, both in the West and in the East.

In essence, they are the Deacon's first minister, just as the Deacon is to the celebrating priest. By wearing such a similar vestment and standing at the priest's left side just as the Deacon stands to the

priest's right, it's almost as though this ministry allows the Deacon to "bilocate" - to stand in two places at once and more effectively carry out his own office. The roles of a Subdeacon at High Mass include the singing or reading of the Epistle, holding the Gospel book while the Deacon sings the Gospel, and assisting the Deacon in serving the Priest at the altar. The Subdeacon brings the chalice to the altar at the Offertory while wearing the humeral veil. He continues to wear it while holding the paten during a large part of High Mass, from the Offertory to the Our Father.



This last role perhaps is the most unusual and the easiest to spot: the Subdeacon standing (kneeling) in front of the Altar, at the lowest step, "wrapped" in a veil, holding *something* in his hand before his face. This practice, dating back countless centuries, is understood to hold multiple significations.

The most important one is that the this action symbolises the Cherubim and Seraphim who covered their faces from the Divine Presence in the Book of Ezekiel and Isaiah. The Subdeacon then, simply by covering his face, is a visible and constant reminder and sign: the very same God of the Prophets, the Ancient of the Days, the Creator of the

Cherubim is hidden underneath the sacramental veils of Bread and Wine. Ponder and be awed, mortal man, of what a great mystery you are being made part of - approach with fear and penitence because sacred indeed and terrible is this place: this *is* the house of the living God and the very gate of heaven.

The vestment unique to the subdeacon is the tunicle with the prayer: *“May the Lord clothe me in the tunicle of delight, and the garment of rejoicing.”* In theory, the tunicle is supposed to be a bit shorter and less embellished than the Deacon's dalmatic, but in practice these days, they tend to look (almost) identical. Often the difference is in the number of horizontal stripes. Subdeacons began wearing these as early as the sixth century.

While often servers - quite rightly - kneel around the Altar, the sacred ministers (priest, deacon, subdeacon) stand. Not that they are better or more worthy - but their ministry is more intimately linked to the Altar and Sacrifice. Seemingly a subtle difference, yet an important one: servers offer their service, while the sacred ministers are called. No one can approach the Altar unless called and chosen - not because of his merits but out of God's infinite mercy and free choice.

You will have noticed that the ministers go through much of the Mass lined up like ducks in a row above. The Roman rite (and England's rites are simply variants of the Roman rite) is fond of visually emphasising order and how everyone has their assigned place. (Practically, it means the subdeacon spends a lot of time looking at the back of the deacon.) Every old parish church with this series of steps leading up to the high altar was built with the idea that they at least had the potential to celebrate a High Mass with the traditional three vested ministers all lined up in a path of ascent.

As the Subdeacon (unlike the Priest and Deacon) does not do anything, strictly speaking, sacramental, the role can be given to a lay man. He will dress exactly as an ordained Subdeacon with the exception of not having a maniple.

The full rituals of a High Mass - ceremonies, rites, symbols, veils, movements - seem excessive in our times. Should not things (worship) be simple? Well, there must be a reason why worship is so detailed and regulated in the Old Testament, why the Church, under the guidance of the Holy Spirit, has developed all these rites and ceremonies. Our world, our society, our times need more than ever a clear, almost exaggerated reminder of the sacred. A reminder that there are realities unseen for us, that there are holy places and objects. A reminder of the never-ending act of worship offered to God by the Angels and Saints in heaven and anticipated in our churches.

Feast of the month: Dedication of the Basilica of Santa Maria Maggiore

“Our Lady of the Snows”

5 August

About the Basilica: First raised at the order of Pope Liberius in the mid-fourth century, the basilica later was rebuilt by Pope Sixtus III shortly after the Council of Ephesus affirmed Mary’s title as **Mother of God** in 431. Rededicated at that time to the Mother of God, *Santa Maria Maggiore* (St. Mary the Major) is the largest church in the world honouring God through Mary. Standing atop one of Rome’s seven hills, the Esquiline, it has survived many restorations without losing its character as an early Roman basilica. Its interior retains three naves divided by colonnades in the style of Constantine’s era. Fifth-century mosaics on its walls testify to its antiquity.

Santa Maria Maggiore is one of the four Roman basilicas known as patriarchal churches in memory of the first centres of the Church. St. John Lateran represents Rome, the See of St. Peter; St. Paul Outside the Walls represents Alexandria, the See of St. Mark; St. Peter’s represents Constantinople, the See of St. Andrew; and finally Santa Maria Maggiore represents the See of Antioch, where Our Blessed Lady spent most of her later life.

One legend gives another name to this feast: **Our Lady of the Snows**. According to that story, a wealthy Roman couple pledged their fortune to the Mother of God. In affirmation, she produced a miraculous summer snowfall and told them to build a church on the site. The legend was long celebrated by releasing a shower of white rose petals from the basilica’s dome every 5th of August.

Here follow some extracts from Abbot Prosper Guéranger’s work (The Liturgical Year) where he describes the building of Christian churches in pagan Rome as the triumph of Christ and his Mother over the false pagan gods.

To understand the last paragraphs, we must remember that for many centuries Christians in Rome gathered in Santa Maria Maggiore for three great feasts: the first Sunday of Advent; the Seven Sorrows of Our Lady; and finally for Easter together with the newly baptised dressed in white robes.

On seven hills had pagan Rome set up her pageantry and built temples to her false gods; seven churches now appear at the summits on which purified Rome rests her now truly eternal foundations. Who will plant the standard of Sion in the centre of Babylon? Who will force the enemy into his last retreat and, casting out the vain idols, set up his palace in their temples? O thou to whom was said this word of the Most High: "*Thou art my son, I will give thee the Gentiles for thy inheritance.*" But the Son of the Most High has a Mother on earth; described by the Psalm as the Queen standing at his right hand in a vesture of gold.

Truly that was a day of joy, when Mary, in the name of Jesus, claimed her right as sovereign and heiress of the Roman soil! To the East, at the highest point of the eternal City, she appeared on that blessed morning literally like the rising dawn; beautiful as the moon shining by night; more powerful than the August sun, surprised to see her tempering his heat, and doubling the brightness of his light with her mantle of snow. As was fitting, the haughty Juno whose altar disgraced the Esquiline, the false queen of these lying gods, was the first to flee before Mary's face, leaving the splendid columns of her polluted sanctuary to the only true Queen of earth and heaven.

"Hast thou entered, said the Lord to Job, into the storehouses of the snow, or has thou beheld the treasures of the hail; which I have prepared for the time of the enemy, against the day of battle and war?" (Job 38,22) On the 5th of August, then, at God's command the treasures were opened, and the snow was scattered as signal for the lightnings of his judgments upon the gods of the nations. The Tower of David now dominates over all the towers of the earthly city; from her impregnable position Our Lady will never cease her victorious sallies till she has taken the last hostile fort.

The ignominious goddess, overthrown from her impure pedestal by one glance of thine, left Rome still dishonoured by the presence of many vain idols. But thou, all-conquering Lady, didst continue thy triumphal march. The Church of St. Mary in Ara cœli replaced on the Capitol the odious temple of Jupiter. The deserted Pantheon awaited the day when it was to receive the noble and magnificent name of St. Mary and All Martyrs. The basilica of St. Mary of the Snow became the monument of thy divine Maternity and was enriched with the most precious relic: the crib from Bethlehem.

What recollections, O Mary, does this feast of thy greatest basilica awaken within us! And what worthier praise, what better prayer, could we offer thee today than to remind thee of the graces we have received within its precincts, and implore thee to renew them and confirm them forever?

On the first Sunday of Advent, it was here that we began the year. Our hearts were overflowing with holy desire. The grandest of all the churches which the people of Rome have erected in honour of the Mother of God, it stood before us rich in its marble and gold, but richer still in possessing, together with the portrait of our Lady painted by St. Luke, the humble yet glorious Crib of Jesus. During that blessed night an immense concourse of people assembled in the basilica awaiting the happy moment when that monument of the love and the humiliation of a God was to be brought in, carried on the shoulders of the priests as an ark of the New Covenant, whose welcome sight gives the sinner confidence and makes the just man thrill with joy.

Alas! a few months passed away, and we were again in the noble sanctuary, this time compassionating our holy Mother whose heart was filled with poignant grief at the foresight of the sacrifice which was preparing. But soon the august basilica was filled once more with new joys, when Rome justly associated with the Paschal solemnity the memory of her who, more than all other creatures, had merited its joys, not only because of the exceptional share she had had in all the sufferings of Jesus, but also because of the unshaken faith wherewith, during those long and cruel hours of his lying in the tomb, she had awaited his Resurrection.

Dazzling as the snow which fell from heaven to mark the place of thy predilection on earth, O Mary, a white-robed band of neophytes coming up from the waters formed thy graceful court and enhanced the triumph of that great day. Obtain for them and for us all, O Mother, affections as pure as the white marble columns of thy loved church, charity as bright as the gold glittering on its ceiling, works shining as the Paschal Candle, that symbol of Christ the conqueror of death, which offered thee the homage of its first flames.

The Psalms

Psalm 11: *Fear - Hope - Trust*

(Commentaries from various sources edited together.)

Psalm 11 is a reflective or meditative psalm. And the psalmist begins his meditation in verse 1: “*In the Lord put I my trust.*” Numerous passages of Scripture portray the Lord and what he provides to his people as something like shade that a large tree would provide from the blazing Middle Eastern sun. Or the Lord’s pictured as a large rock that juts out here and there and provides shelter from rain and inclement weather. Further still, throughout the Bible, God is imagined as a fortress. A place to which one may go to flee from enemies. This is the underlying main thought to the whole psalm.

The historic background may well be this: in the years before he took the throne of Israel, David lived the life of a fugitive. He was constantly hunted by King Saul and lived in constant danger. In such a time, some advised him to flee - but David knew it was the wrong thing to do because while the advice was rooted in fear, David chose faith and trust in the Lord.

Verses 1-3 - So, the advice given was clearly one of pathetic retreat. But why should he flee? The answer is given by the next verses: because of the wicked. Those pesky wicked men. They’re up to something again. They’re “bending” their bow so that they can attach their string from one end of it to the other and then put the arrow on that string. They are getting their bow and arrow ready so “that they may privily shoot at the upright in heart.” They “privily” shoot. Literally, they shoot “in darkness”.

And what is more frightening than the darkness? We all know how a beautiful, uplifting, familiar route, journey, place can get pretty harrowing during the night, in deep darkness. In deep darkness, every little thing that moves, every little noise, every shadow can become source of danger in our mind. Darkness also hides things that otherwise could be spotted beforehand and avoided. But menacing things can hide in the dark. Frightening things. Dangerous things.

It is enough to substitute “darkness” with fear, anxiety, uncertainty, depression, or any other negative “power” and we suddenly become way too familiar with David’s feelings.

Sadly, the next verses are not at all unfamiliar to us either. The wicked - persons or negative “powers” (see above) - aren’t indiscriminately attacking just any one. They’re trying to destroy the “upright in heart”. The “straight” in heart. Those whose morals and affections are correct. Those who are good, or innocent, those who do not deserve it. Just think about when a loved one is terminally ill, when a good person is persecuted, when honest families can make meets end, when those who never did any harm to anyone are burdened with unbearable sufferings.

Wouldn’t we, too, just want to flee, to fly away like a bird, to leave behind all that is oppressive, evil, unjust, unbearable? But David does not flee. He responds to the report of the threat of wicked people around him in a different way. He even reproaches those who want him to flee: “*how can you say to me: flee like a bird...?*”

Verses 4-6 - David’s answer is one of faith and trust. You say: it’s all lost! it’s too much! “*what can even the righteous do??*” But I say: “*The Lord is in his holy temple, the Lord’s throne is in heaven: his eyes behold.*”

David reminds himself, and his advisers, of the **Lord’s position**. Do we do that? The Lord is in his holy temple or palace. He’s reigning as God and King. And his temple or palace is holy: completely unique, different, and special. Set apart from any kingdom on earth. The cause of the just, persecuted, deprived lies with him. Justice, relief, joy are waiting at his throne. This is the truth David reminds himself, and us, of in order to think and respond correctly to discouraging reports of rampant, life-threatening wickedness.

And now that David has established in his, and our, mind God’s lofty exalted sovereign position, he’s going to also write about **the Lord’s present actions**.

The Lord is watching. But not just watching like someone who just blankly stares out into space. No, the Lord is also doing some mental work as he looks – as it were – at the children of men or the sons of Adam. He’s trying all these mortals – all these men who will ultimately die – he’s trying us. To **try** speaks of testing or assaying. He’s

examining each weak mortal as if he were testing metal. Like refining silver or purifying gold which involves intense heat. And that heat melts away the impurities in that metal and leaves the metal more pure and strong and valuable.

Now, the Lord is pictured as doing this kind of thing to two groups of people.

First, to the righteous to purify them. To put them to test, to try them. How? By allowing them to hear and experience discouraging dynamics and to see the evil triumph temporarily. It is easy to trust in God when everything is just fine - but trials of life reveal the genuineness of our faith and trust. Not to God (he knows already) but to ourselves, and sometimes to others so that we can become witnesses.

Second, to the wicked to punish them. The Psalm uses a very strong word here: hate. God hates the wicked. We must not understand this literally - it would contradict the very Bible (for example 1 John 4,8: “*God is love*”) and the teaching of the Church (for example: “*you hate nothing you have made*” in Ash Wednesday collect in the BCP). God cannot hate. So how are we to understand these verses (and similar ones throughout the Bible)?

The key to understand this sort of biblical language is the fact that *the very same awful things* are happening both to the righteous and to the wicked. Is God - revealed as loving Father by Jesus - making terrible things befall his own creatures? Hardly. Does he even need to test and try us to see what dwells in our hearts? Of course not! What then?

Sin, always our personal choice, opens the gates of this world to evil things. As members of the one human race (and even more as members of the one mystical body of Christ) our acts and choices, whether good or bad, have consequences for all of us. The link between my own sinful choices and an innocent baby being born with a terminal illness is a very, very distant one, but a link it is nonetheless. In his wisdom God has decided not to shield us from the consequences of our acts and choices - well, at least not from all of them. However, amid all these trials, brought down on our heads by ourselves, God is present as a shield and refuge and fortress. The difference indeed between the righteous and the wicked is whether we believe in and whether we put our trust in God's presence. For those who do, these

trials will become a process of purification, making their trust and faith even stronger. For those who don't, the same will make them feel *as if* God hated them.

Another important image in this psalm is that these pretty awful things come down on the wicked as rain falls from heaven. Punishment and vengeance and judgement is not ours - especially not in the Church age. But even in the Old Testament David isn't even thinking of taking this kind of retribution into his own hands. He's confident that God will avenge him and his group of righteous men.

Verse 7 - Then David ends his meditation in verse 7. "*For the righteous Lord loveth righteousness; his countenance doth behold the upright.*" We can let our trust in the Lord remove our fear of evil because we know that the Lord is righteous. He is just. He always does right. And he'll make things right. Evil won't prevail ultimately. And therefore, we should not fear it.

And if we are righteous – by his grace – then we know we are on the right side. Because the Lord is righteous and he loves righteousness. It's not like we need to worry whether the Lord will side with evil. He never will! He'll be on our side because we are on his.

And then we're assured of the last line. His countenance beholds the upright. He doesn't turn away from the upright – from those who were said to be under assault from the wicked earlier in this psalm. He will keep an eye on us.

And the inverse is true. We will behold *his* face. We will see him as he is one day. That's what's waiting for us.

And so why fear the wicked? Why be shaken by reports that they're out to get the righteous?

If we believe in God, if we trust in his help and presence then all the injustice and persecution and trials, all evil and hate and crime, the apparent triumph of sin and of the wicked, even death itself, must not bring fear into our hearts and lives but must purify and increase and strengthen our hope and our trust in our God.

This is exactly what God wants to teach us through Saint David King, this is exactly the core message of this Psalm: ***the Lord, Your God, is Present, so Let Your Trust and Hope in Him Remove Your Fear of Evil.***

On the Holy Mass

The Roman Canon (6)

In communion with and venerating the memory first of all of the glorious, ever-virgin Mary, mother of Our God and Lord, Jesus Christ, then of blessed Joseph, her spouse, of your blessed Apostles and Martyrs Peter and Paul, Andrew [the names of the other 9 Apostle and of 12 martyrs follow - not always read out aloud] and of all your saints; through their merits and prayers grant that we may ever be defended by the help of your protection. Through Christ Our Lord. Amen.

1. *The Communion of Saints* - There are two verses from the Bible that help us to understand this long list of Saints. “*The smoke of the incense rose with the prayers of the saints from the hand of the angel before God*” (Revelation 8,4) and “*The High Priest shall take a censer full of coals of fire and two handfuls of sweet incense; and he shall bring it within the veil and put the incense on the fire before the Lord*” (Leviticus 16,12-13). As fulfilment of the Old Law and anticipation of the New World to come, we see Jesus, our true High Priest entering the Holy of Holies with the merits and prayers of his saints like sweet incense filling the Church.

It has been a long and ancient tradition to refer to our relationship with the saints as the “*communion of the Saints*” - it is even part of the Creed. This communion is described as a kind of hierarchy beginning with Mary and then Joseph. Then the apostles and then the martyrs. As the Saints in itself cannot do anything and all their prayers and merits, all their “power” and intercession are rooted in Christ, this part of the Eucharistic Prayer quite rightly is concluded by the words: “Through Christ Our Lord. Amen.” It puts the veneration of Saints in the right light and context: their holiness only reflects that of Christ, their help and intercession originates in Christ, the veneration offered to them only belongs to them as “masterpieces” of Christ’s redeeming and transforming grace.

2. “*Shall we not love thee, Mother dear, whom Jesus loves so well?*” - Mary is not just any saint. She is the Queen of all the saints. She is Queen Mother of the Church. She is “our tainted nature’s solitary boast.” She is God’s masterpiece. She is the new Eve. She has pride of place in any listing of the saints. Many Old Testament texts

have been taken by the Church and applied to Mary down through the Centuries. For example: “*You are the glory of Jerusalem, you are the Joy of Israel, you are the highest honor of our people.*” (Judith 15,7) “*I am the rose of Sharon, I am the lily of the valleys.*” (Song 2,1) “*Your name will be renowned through all generations; thus nations shall praise you forever.*” (Ps 45,18) “*Blessed are you, daughter; by the Most High God, above all the women on earth.*” (Judith 13,18) Well, you get the point. Mary is honoured in the first place and is the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ. This prayer stresses her glories and pre-eminence among the saints.

Yet the wording is strikingly simple. Virgin and Mother. It is not only right but also dutiful to remember Mary during the Eucharistic Prayer, during the prayer that is where Christ sacrifice on the cross is made present. The Body and Blood of the Son of God could only be broken, poured out, and offered 2000 years ago because of Mary's *yes* at the moment of Annunciation. Mary, it must be insisted, could have said no. But out of love for God and for us she made the Incarnation, the *fleshing of God*, possible. It is then impossible to love Jesus Christ without loving Mary.

The simple wording of the early Church, wording that nonetheless contains all that there is, makes it also possible for all Christians to accept it and to make it their own: ever-Virgin, glorious Mother. These two titles, after all, are the very foundation of our faith in Jesus Christ and in the Eucharist.

3. Clarity about Joseph - The reference to St. Joseph in the Roman Canon is relatively new. It was added in 1962 by Pope John XXIII. The wording (“*spouse*”) was chosen very carefully to reflect the fact that he was her husband to be sure, but she was the same Virgin who was just called “*ever-virgin*” in the previous phrase. It is a way of reemphasising Mary’s virginity which is necessary today in an age where many, even in the Church have wanted to doubt it, in an age where virginity and purity are almost ridiculed.

4. The Apostles - Following our Lady and blessed Joseph come the twelve Apostles, with Paul substituted for Judas. We all know how the Apostles are the foundation of the Church so their presence here needs no explanation. There is one thing however to be noted about the first three names: Peter and Paul, Andrew.

Peter, the rock, stands at the head, with Paul immediately after him. They are always so brought together by the Church. No feast of one is celebrated without a commemoration of the other. They were both martyred in Rome under Nero; they are the twin founders of the Church. So it is only natural, one might say, that they should not be separated.

Yet the deeper reason for the closeness is the human opposition. Paul publicly rebuked Peter; no two human temperament and gift, no two expositions of the same eternal truth could be more different. Yet, each bond to Christ, this natural divergence was raised to a supernatural unity. They are a striking example of Christian charity and unity, example that every congregation should follow, especially during the Eucharist, this wonderful sacrament of unity.

Finally, Andrew, linked from the very beginning to the seat of Constantinople, represents the whole Eastern Church. In this way Peter (Palestine and Rome), Paul (Apostle to the Gentiles), and Andrew (Constantinople) are symbols of the universal Church.

5. Twelve Martyrs - Their names (*Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian*) are rarely read out aloud and most of them may be rather unknown even to frequent churchgoers.

The first three are the earliest successors of St. Peter in Rome. Sixtus is a martyred pope, Cornelius a pope who died in exile. Cyprian, of rich and noble origins, is a martyred Bishop. Lawrence is the famous, popular martyr Deacon while Chrysogonus is supposed to be a martyred teacher of faith - but we know nothing of him. The last four are layman, all martyrs. John and Paul were brothers, imperial officials, very high on the social scale. Cosmas and Damian men of science: physicians which also means probably poor, perhaps even slaves, counting nothing in their society.

Popes, bishops, priests, and deacons. Clerics and laymen. Rich and poor, men of prestige and men counting nothing. The whole church, so diverse, so different - yet one in their love and faith in Christ.

Finally, a little lovely thing to note: the prayer does not say “and all the saints” but “and all *your* saints.” They are God’s saints, his holy ones, and this affectionate title of theirs must inspire us, too, to become what they are.

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The Vicar's day-off is Monday. In case of pastoral emergency, please, try to contact the Assistant Priests, or the Parish Office first.

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*With enquires about **hiring the Parish Hall, joining the Munch Club or the Choir**, please, contact the Parish Office.*

A priest is always available for Confession, spiritual direction, or for a simple chat half an hour before every Service, or at any other time by appointment!