



High Tide

January 2023

*Parish Magazine
Weymouth, St. Paul with Fleet*



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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 January**. Please, send all articles, information, news you wish to be published by Sunday 22nd January.*

Front cover image: “Adoration of the Magi”
by Gentile da Fabriano (1423); Uffizi (Florence)

From the Vicar

Dearly Beloved,

The Parish Magazine had already been finished, with only my opening letter yet to be written, when I heard about the death of Benedict XVI. You will see there is an article which was written with him still alive—an article which originally was meant to be a simple topic of curiosity.

Most people and the media will remember the Pope Emeritus for being the first Roman Pontiff to resign for centuries. It is a shame because many great things should be remembered about him. His simple humility (I had the privilege to meet him just days before the conclave which would see him elected), his great love for God and the Church, his exceptionally sharp intellect, and his immense theological knowledge and understanding. Without doubts, he was the greatest theologian of our times. If nothing else ever, do read these two books of his: *The spirit of the Liturgy* and *Jesus of Nazareth*.

Though he was a “frightfully” intelligent academic, his theology was not dry, it was not lifeless speculation—on the contrary, his writings reflect his deep faith, his living relationship with God, and his great love for Him. His theology was nurtured by prayer just as his prayer was sustained by his theology. He who knew a lot about God loved him even more.

Meditating on an icon of the Holy Face, the Pope Emeritus wrote: “The revelation of the Face of God took on a new and beautiful manifestation when God became man, in the person of Jesus Christ. The Son of God was made man and He is given a Name—Jesus. As fully God and fully man, Jesus Christ gave us a human face that revealed the Face of God.”

For Pope Benedict, God was not an unseen, unapproachable, distant reality but a Person whose love, mercy, gentleness, and care appeared in Christ Jesus in a visible, approachable, tangible way. God’s Holy Face, *unseeable* even for the Angels but manifested to us in Christ Jesus, illuminates when we show him our love, becomes sad when we offend him with our sins, appears worrying when we are troubled, laughs with us when we are filled with joy, and is manifestly tender each time he looks at us.

In Psalm 27,8 we read: “*When Thou saidst: Seek ye my face; my heart said unto Thee: Thy face, Lord, will I seek.*” My wish for 2023, for us all, is that these words of the Psalm may become a reality and that, encouraged by Benedict XVI’s words and example, may we spend our time seeking the Face of that God who, since our creation, has not ceased seeking ours. Beyond words is the joy reserved for those who can finally see it!

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

Fr. Gregory

A prisoner of Christ Jesus

by Father Pál Bolváry

The Private Cells of Vác

Our train arrived to Vác early in the afternoon. From the station we were accompanied, walking to the “famous convict prison of Vác”. After the official handing over and search, we were put into an empty, large cell. For a few days we remained the inmates of this cell, and then Mr. Mocsári, a sergeant-major, led us to the private cell division that was under his reign.

This was a four-story L-shaped building. The cells were on the side of the yard. From the street, only a giant wall was visible. On the ends of the bricked yard, there were watch towers; in the middle, throughout the yard, there were flower beds. Around these was the prisoners’ “walk”, if we can call that military march a walk.

At the first meal we already learned that Dr. András Zakar, Cardinal Mindszenty’s secretary, was one of our “house-workers.” Fr. Tihamér was already here and from the window of his cell he saw when Mr. Mocsári brought us over to the private cell division.

According to prisoner information, at this time His Eminence the Cardinal was also here, in a completely isolated cell. They made him walk by himself and only at night. Among the many priests locked up here, I knew only Dr. András Zakar and Dr. Egon Turchányi.

The gendarmes* (**they were the main police force during the old regime and thus enemies of the Communists*) were on the second floor of this private cell section, and on the other two floors, other war criminals were isolated. The cells on the first floor were reserved for priests.

In April 1951, on the night of Maundy Thursday, Fr. Attila woke me up, telling me that he heard Fr. Tihamér’s number - because then we were only numbers - called by one of the guards. Soon they knocked on our cell too, that immediately we should dress and get our belongings together. When we came out of our cell, there were many people already standing, turned towards the wall. Among them was Fr. Tihamér.

Fr. Attila and I were led across the large yard of the prison, where they tied our eyes and made us sit in the back seat of a car.

After a half hour of wild speeding, the left back wheel of the car was damaged as we crossed a railroad track. The driver and the detective sitting beside him got out of the car, and amidst heavy swearing they changed the tire.

They took us to the Main Street Prison in Budapest. They stripped us completely naked and searched our clothes thoroughly. We spent the night in a small cell. We were awakened in the early morning. In a dirty aluminum basin, they brought water for washing, along with a wet towel, clearly already used by a few prisoners.

The light was on in the cell day and night. No sunshine could ever be seen, for the window space was filled with glass blocks. After breakfast, we had to walk up and down in the cell for an hour. After that, we could sit on the bed, but always opposite the door. As a cover, I received a ragged blanket. At night we were allowed to lie only facing the center of the cell; our hands had to be seen all the time, on top of the blanket.

For ten days I did not know why they had brought me here. I was not called for interrogation. On the eleventh day, the number in the cell doubled. They shoved in two young men. One of them was a peasant boy from Pálósszentkút where we had a monastery. From him I learned that the Archbishop of Kalocsa, József Grósz, was also arrested. The court case of the Pauline Order, of which I was a member, was dealt with jointly with his. He informed me that many Pauline priests and brothers were in prison, and under investigation. We were rather crowded in the cell, especially at night.

On the twelfth day, at 2am, they took me down for interrogation. A detective in civilian clothes interrogated me for three hours. He wanted to get information about the members of the Pauline Order. Later, there was a day when he interrogated me three times.

One night, one of my cell-mates knocked for the guard in vain; he needed to go to the lavatory. Finally, he urinated into his shoes. On the following day I was transferred to another cell. In this cell, there was already a W.C.; it was a great blessing. During the day and after the meals we did not have to drink the left-over water from a common tin cup from which prisoners of half the floor had already drunk. Now we could drink fresh water from the W.C...

In the middle of May, they gave me back my belongings, blindfolded me and led me to a tarpaulin-covered truck. They took me to the Kőbánya Concentration Prison. I was taken into a second-floor cell. I had three cell-mates whom they took away from the cell after a few weeks.

For months I was the only one in my cell. One day I was transferred to the first floor. The window of my cell opened onto the yard in which they used to perform hangings; this, of course, I only found out later.

Salzburg 2022

Liz Evans writes:

Around 8/9 years ago my daughter, Karen, and I decided to take her son Cameron, my grandson, away if possible each year for 3 or 4 days to different places he wanted to visit. We started in the Brecon Beacons, then went to Rome in the summer (wrong time of year for Cameron and I, too hot but delightful all the same). Then we went to Innsbruck, then along came COVID so no trip. Last year Karen and I went to Iceland on our own as Cameron had gone with the school.

This year we all wanted to go to Salzburg Christmas markets. (Or according to me Strasburg.)

We went via Cologne. My turn at Border Control, the young customs officer asks me whether I was staying in Germany or in transit. My answer: *'In transit to Strasburg'*; to which from behind an exclamation: *'MOTHER! we are going to Salzburg...'* I turned only to find a grandson with his head in his hands. The young customs officer gave me back my passport and with a deadpan face said, *'Madam, I do believe you are going to Salzburg'*. I made a hasty exit.



Salzburg is a city on both sides of the River Saltach, Cathedral side and Palace side. We were lucky to stay on the Cathedral side.

One of the highlights for me was walking through the streets and looking at the beautiful murals and stone carvings on the sides of the churches. The main highlight for me was the inside of the beautiful Cathedral.

As you enter there is the biggest set of two stoops I have ever seen. We were very lucky we went into the cathedral on the day of an organ recital; wow, he made that organ sing.

The high altar was stunning and for those who have been to Walsingham the relic chest was so like the replica of Our Lady's house. The Lady Chapel was beautiful; such a shame that they must have it behind a screen. The crown in glory of the church for most is the amazing dome but to me was the Lady Chapel: so serene and peaceful.



St. Birinus of Dorchester

Gerald Duke writes:

Our pew sheet of Sunday 4th December referred to St Birinus of Dorchester, commemorated on 5th December. Any local reference like that is just too much for me to leave alone so I went straight to the index of Hutchins History and Antiquities of Dorset published in 1863 and there he was. “*Birinus, first Bishop of the West Saxons, built and dedicated several churches in the diocese of Dorchester, Int. xxi.*” Having found the page, we further learn that he “*came to England about 30 years after Augustine.*” The Dorchester diocese was in Oxfordshire, not our county town.

Not satisfied with that, I paid a visit to the Dorset History Centre in Dorchester following a festive lunch with a small wine appreciation group I am a member of. Apart from their copy of Hutchins, a large shelf of other books confronted me. Seated comfortably next to a radiator, I must admit the lunchtime Prosecco and Rioja caused me to doze awhile as I mused on this man. Two further books took my attention, namely “The Early Church in Wessex and Mercia” by Margaret Gallyon and “Notes on the West Saxon Bishoprics” by Henry Godwin (1872).

Godwin tells us that the kingdom of West Saxony embraced the counties of Surrey, Berkshire, Southampton, Wiltshire, Dorset, Somerset and Devon. The first bishop of this territory was St. Birinus who had promised Pope Honorius to complete the conversion of England commenced by St. Augustine. He started his work among the West Saxons and baptised their king, Cyneigils, on the day of his marriage with the daughter of Oswald, king of Northumbria in A.D. 635 together with members of the royal household.

From Gallyon we learn: The 8th century historian Bede wrote in his “Ecclesiastical History of the English People” about the arrival of the missionary St. Birinus who preached the Gospel to the pagan people of this kingdom. Birinus seems to have been something of an independent kind of missionary. No mention is made of him having any companions. What is clear is that Pope Honorius supported his work and personally discussed with Birinus the questions as to where in Britain he should preach. He had promised the Pope that he would sow the seeds of the Faith in the most inward and remote regions of England where no teacher had been before. The Pope then sent Birinus to Genoa for episcopal ordination by Asterius, archbishop of Milan, and then to England via Rome. It seems he was a Lombard by birth and trained at Bobbio near Genoa. This was an important

monastery founded by the Irish missionary, St Columba who died there in 615.

Bede tells us that Birinus arrived in “the territory of Gewissae”, that is the West Saxon of south west England and stayed as he found them so entirely heathen. So Birinus stayed in Wessex and made a name for himself in the annals of history as their apostle and evangelist.

King Cynegils wished to see his bishop firmly established in the kingdom of the West Saxons in an episcopal city of his own and gave him Dorchester-on-Thames. Here, says Bede, he built and dedicated churches and brought many people to God by his holy labours. The present day Abbey Church of St Peter and St Paul, founded in 1140, is believed to have been built on the same site as Birinus’ original monastic church. Many of the legends and traditions attributed to Birinus are set out in J.E Field’s book, Saint Berin, the Apostle of Wessex (<https://tinyurl.com/4jtrzxcm>). In his view the mission of Birinus has never received the recognition which it deserves for, he says, “*the royal house of Wessex, to which he brought the faith, was destined to become, two centuries later, the royal house of England.*” Birinus held his episcopal authority over the whole of Wessex and was buried in Dorchester in A.D. 648.



Truly Terrible January Jokes

Jeanne James writes:

1. Who helped Cinderella with her New Year's Resolutions?
Her Janufairy Godmother.
2. What do you say on the 1st of January?
Last year just seems like yesterday!
3. What's for breakfast on really cold January days?
Snowflakes.
4. If January threw a parade would February march?
No, but April may!
5. What's a New Years resolution?
A to-do list for the first week of January
6. What is at the end of January?
"Y."
7. What does the Easter Bunny say on New Year's Day?
Hoppy New Year!
8. What is the first month of the year in Transylvania?
Janu-eerie.
9. How many seconds are in a year?
12! January second, February second, March second...
10. What do you call a nice ghost on a cold January night?
Casp-burr.
11. Why shouldn't you kiss someone on January 1st?
Because it's the first date.
12. Where do you find Google during January?
The Winternet.
13. What does a ghost say on January 1?
Happy Boo Year!
14. How was the snow globe feeling in January?
A little shaken!
15. What can you catch in the winter with your eyes closed?
A cold.
16. How did Jack Frost get to work on New Year's Day?
By icicle.
17. What did the bank robber announce on January 1st?
His New Year's restitutions.
18. What do you call a temper tantrum that a snowman throws in January?
A meltdown.
19. What song does a vampire sing on New Year's Eve?
Auld FANG Syne.
20. What do you tell someone you didn't see at New Year's Eve?
I haven't seen you for a year!

21. What's the easiest way to keep your New Year's resolution to read more?

Put the subtitles on your TV.

22. Dry January is going really well
Even if everyone keeps saying that I need to shower.

23. A New Year's resolution is something that goes in one year and out the other.

24. Knock, knock.

Who's there?

Noah.

Noah who?

Noah good joke about January?

25. Knock, knock.

Who's there?

Dishes.

Dishes who?

Dish is the coldest January ever.

26. Knock Knock

Who's there?

Icy.

Icy who?

Icy a January snowstorm coming!

27. Knock, knock

Who's there?

Gladys.

Gladys who?

Gladys January. How about you?

28. I think Christmas should be moved to January.

The stores are less crowded and everything is on sale.

29. Two people went on a blind date.

Person A: When's your birthday?

Person B: January 1st

Person A: What year?

Person B: Every year.

30. Student: Can I go to the bathroom?

Teacher: It's "may".

Student: No, it's January!

31. I lost 200 pounds at the gym this year.

I forgot to cancel my membership after January.

32. When I woke up on January 1st, I was surprised to see that my wife looked very pixelated. She saw the expression of confusion on my face and said, "oh, don't worry honey, this is just my new year's resolution."



The Glastonbury Thorn: a resurrected symbol of Christmas

By *Jonah McKeown*

Christmas is about God's entry into our sinful world — a theological truth that is sometimes symbolized, in various forms of art, by the blooming of a flower into a snowy winter. The hauntingly beautiful Christmas hymn "*Lo, How a Rose E'er Blooming*" captures this theological reality beautifully.

But what if, instead of a rose, it was a thorn?

The English town of Glastonbury, an ancient settlement primarily known today for its raucous annual music festival and also for its connections to paganism, is also home to a special tree — a hawthorn that blooms every Christmas and again in May.

This is notable since most hawthorns bloom only once a year and, generally, not in winter. Recognized for centuries as a Christian symbol, it's known as the Holy Thorn.

The Holy Thorn refers collectively to the special variety of hawthorn that grows in and around Glastonbury but also to the legendary, original tree, said to have sprouted from the wooden staff of St. Joseph of Arimathea.

Joseph was the Jewish council-member who offered his own tomb as a resting place for Jesus' body after his crucifixion, and numerous legends say he visited Glastonbury. Whether or not Joseph ever actually set foot in England is a matter of some debate — historical accounts of his visit did not emerge until centuries after the time that Joseph lived.

But nevertheless, the legend does speak to the holiness associated with the area. At one point Glastonbury was home to one of the only churches in the world dedicated to Mary. Later, it was home to a monastery from the seventh century up until the repression of Henry VIII. The first mention of the Holy Thorn blooming at Christmastime appears to be in 1535, in the midst of Henry's oppression. Through the years, popular devotion to the thorn fell in and out of favour, experiencing somewhat of a renaissance during the Victorian era.



The Holy Thorn also has royal connections. Every December 8, in a tradition dating back nearly a century, a sprig of Holy Thorn is taken from a specimen growing in a Glastonbury churchyard and sent to Buckingham Palace, where it adorns the Christmas table of the monarch.

In 2010, a group of unknown vandals cut the limbs off the most well-known of the Holy Thorns, a lone tree on a prominent hill overlooking the

town. Whether it was senseless vandalism or an attack perpetrated by one of the town's many pagan residents or visitors has never been determined.

“The mindless vandals who have hacked down this tree have struck at the heart of Christianity. It holds a very special significance all over the world, and thousands follow in the footsteps of Joseph of Arimathea, coming especially to see it,” Katherine Gorbng, then the director of Glastonbury Abbey, told *The Guardian* at the time.

While tragic, it's worth noting that the vandalized tree was not the one supposedly planted by Joseph of Arimathea — that tree was destroyed during the tumult of the English Civil War, around the year 1653, because it was seen as “popish.” The vandalized tree wasn't planted until 1952 in honour of the late Queen Elizabeth II's ascension to the throne.



The remains of the Holy Thorn tree on Wearyall Hill with Glastonbury Town in the background.

Fittingly, a new tree was planted in September in Glastonbury, with shoots taken from the vandalized thorn. Whereas the previous tree was planted to honour Queen Elizabeth, who died in September after more than 70 years on the throne, the new tree honours her son and successor, Charles III. Over and over, the Holy Thorn is reborn.

The question of whether the original Holy Thorn was planted by a saint is, at this point, almost irrelevant. The association of this seemingly ordinary plant with the divine has, over the centuries, been enough to elevate its status from lowly to legendary. In and around Glastonbury, the progeny of the original Holy Thorn will continue to flower every Christmas, reminding Christians everywhere of the birth of Jesus.

(Written for and published in: December 26, 2022 Catholic News Agency.)

Benedict XVI's serious illness raises questions about traditions

by Andrea Gagliarducci

The end of a reigning pope's life is observed by a series of very well-timed and well-understood rites: from the certification of the pope's death and the breaking of the fisherman's ring to the public display of the pope's body and the funeral celebration itself.

But what are the protocols when a pope emeritus dies? The question remains open because of the unprecedented nature of Benedict's retirement.

He was the first pope to renounce the papacy in nearly 600 years, of course, but he also has lived longer in retirement than any pope in history. Benedict is also the first to take the title Pope Emeritus. What is clear is that in stepping down as he did in 2013, Benedict's offices ceased and he returned to his condition before he was elected pope.

In a real sense, then, his papacy "died" with his resignation. To continue the analogy, while they normally happen at the same time, the death of a pontificate is distinct from the death of the man himself. This idea used to be manifested dramatically in the old custom in which the camerlengo would strike the forehead of the deceased pope three times with a silver gavel, calling him, not by his name as pope, but by his baptismal name.

For example, on the death of John XXIII, twice, the camerlengo, after striking the hammer, said: "*Angele, mortuus est?*" ("Angelo, are you dead?") On the third time, there came a final confirmation: "*Vere Angele mortuus est,*" meaning, "Really, Angelo is dead."

Indeed, some of the rituals associated with the actual death of a pope already have taken place in Benedict's case. At the end of Benedict's pontificate, Cardinal Tarcisio Bertone, Secretary of State and then-Camerlengo of the Holy Roman Church, closed and sealed the papal apartment and broke the fisherman's ring Benedict wore for nearly eight years as the Successor of Peter.

What, then, will happen when Benedict dies?

"It is clear that Pope Francis will make the final decision," monsignor Sanchirico stressed. However, he added, based on "the tradition of the Roman ceremonial and considering some analogy with similar offices, we can make an educated guess of how things will be handled." Though Benedict no longer exercises authority, but retains some of the privileges of his former office, such as the white cassock.

While no set ceremonial structure exists for the funeral of a retired pope, the event will "most likely be celebrated with the characteristics reserved for the reigning Pope: the coffin, the insertion in the coffin of the

deed indicating the official acts of the papacy, coins for his papacy, and medals of the pontificate.”

Normally, at the death of a pope, Vatican flags fly at half-staff. According to tradition, the Bronze Door at St. Peter’s Basilica is closed.

In the same way, the monsignor said, “the Pope will be buried like a pope, that is, in the Vatican grottoes, and the place where John Paul II’s tomb was would already have been indicated, before he was canonized and the tomb moved to the basilica.”

What will be missing, he pointed out, are “the elements linked to the transfer of papal power, and therefore linked to the beginning of the vacant seat.”

Notably, the Secretariat of State will not relinquish his office, as happens when a reigning pope dies. For this reason, Sanchirico explained, one can expect that it will be the Secretariat of State who announces the death of the pope emeritus, probably using the Press Office of the Holy See, which is the means of official communications.

Relatedly, condolences “should be addressed to the reigning Pope,” the monsignor said.

And what of “novendiali,” that is, the nine days of mourning following the death of a pope?

The tradition dates back to ancient Rome and a ceremony held nine days after death. The novendiali consists of a series of solemn Masses for the repose of the pope’s soul, beginning with the pope’s funeral Mass, that precede the General Congregations, or pre-conclave meetings. The pope’s body lies in state in St. Peter’s Basilica in the Clementine Chapel, which was begun by Michelangelo and completed by Giacomo Della Porta for the Jubilee in 1600. Regardless of whether the novendiali is observed in Benedict’s case, his funeral would take place within a few days of his death.

The funeral and burial must be held between the fourth and sixth day after death except for unspecified “special reasons,” according to rules established in 1996. Weather permitting, it will be held in St. Peter’s Square. Many of the world’s leaders and other dignitaries are expected to attend.

During one part of the Mass, the ceremonial Swiss Guards, who wear distinctive purple-gold-and-red uniforms, kneel and dip their halberds with their right hand and salute with their left.

Most popes in recent centuries have chosen to be buried beneath St. Peter’s Basilica. After the funeral, their lead-lined coffins — which can weigh close to a half-ton — were carried through the “door of death” on the left side of the main altar in the basilica. A single bell is tolled. The coffin is lowered into a marble sarcophagus and covered by a huge stone slab.

As Benedict is not a reigning Pontiff, his death, of course, will not be followed by a Conclave. However, it may be interesting to remind ourselves of the traditions surrounding the election of a new pope.

The Cardinals, the so-called “princes” of the church, gather to elect the new pope in the Sistine Chapel, whose frescoes include the famous ceiling by Michelangelo. The conclave, derived from the Latin words meaning “with a key,” must begin no sooner than 15 days after the death of the pope and not more than 20.

In the past, the Cardinals resided in makeshift sleeping quarters. For the last conclave, however, they stayed at St. Martha’s House, a hotel-style guest facility within Vatican City. The rules of the conclave are strict: no outside contact until a pope is elected.

To counter modern eavesdropping devices, technicians sweep the ancient halls and corridors for any telltale signs of surveillance. The cardinals file into the Sistine Chapel in their blood-red robes and celebrate a private Mass before the voting begins.

Each Cardinal takes his vote to the urn placed in the middle of the Chapel, rises it high towards the Cross, and makes a solemn vow that he is voting for the person he truly believes is the right one to be the new pope.

The ballots are tied together by needle and thread and burned with chemicals to make the smoke white or black. White signals to the world that a new pontiff has been elected. Only cardinals under the age of 80 are allowed to vote. The election of John Paul II took two days and eight ballots, that of Benedict two days and four ballots, finally that of Francis took two days and five ballots.

After Benedict’s election, as the voting slips and notes were burnt after that ballot, the oven malfunctioned and all of a sudden, the whole Sistine Chapel was filled with smoke. “Fortunately, there were no art historians present,” joked Cardinal Christoph Schönborn.

Once a new pope is elected, he must say “*Accepto*,” or I accept, to make it official. Then the Dean of Cardinals asks the new pope by what name he wishes to be known. The new pope is then accompanied to the “Chapel of Tears” where he is dressed into white (*the papal tailors, Gammarelli, always prepare three white cassocks: small, medium, and large, and they are ready in the chapel for the fitting of the cassock*), and receives the usual papal insignia. The new pope usually gives his red *zucchetto* to a chosen monsignor or bishop, making them, de facto, cardinals. Once all the cardinals, one by one, have sworn obedience to the new pope, a senior cardinal appears at the central window in St. Peter’s Basilica to announce: “*Habemus papam*” - “We have a pope.”

**Calendar, Service times,
and Prayer Intentions**

Anniversaries of death

Order of Morning and Evening Prayer

Calendar for January 2023

SUN	1st	CIRCUMCISION OF OUR LORD	10.30am, 4pm
MON	2nd	THE MOST HOLY NAME OF JESUS	9am
TUE	3rd	<i>Feria</i>	9am
WED	4th	<i>Feria</i>	10am
THU	5th	Vigil	6pm
FRI	6th	EPIPHANY OF OUR LORD	12pm
SAT	7th	<i>Of Our Lady</i>	9.30am
SUN	8th	THE MOST HOLY FAMILY	10.30am, 4pm
MON	9th	<i>Feria</i>	9am
TUE	10th	<i>Feria</i>	9am
WED	11th	<i>St. Hyginus Pope, Martyr</i>	10am
THU	12th	Monthly Requiem	6pm
FRI	13th	BAPTISM OF OUR LORD	12pm
SAT	14th	St. Hilary Bishop	9.30am
SUN	15th	2ND SUNDAY AFTER EPIPHANY	10.30am, 4pm
MON	16th	St. Marcellus I Pope, Martyr	9am
TUE	17th	St. Anthony Abbot	9am
WED	18th	St. Peter's Chair at Rome	10am
THU	19th	St. Wulfstan Bishop	6pm
FRI	20th	Sts. Fabian Pope & Sebastian, Martyrs	12pm
SAT	21st	St. Agnes, Virgin & Martyr	9.30am
SUN	22 nd	CONVERSION OF ST. PAUL AP.	10.30am, 4pm
MON	23 rd	St. Raymund of Penafort	9am
TUE	24th	St. Timothy Bishop, Martyr	9am
WED	25th	CONVERSION OF ST. PAUL AP.	10am
THU	26th	St. Polycarp Bishop, Martyr	6pm
FRI	27th	St. John Chrysostom, Bishop	12pm
SAT	28th	St. Peter Nolasco	9.30am
SUN	29th	3RD SUNDAY AFTER EPIPHANY	10.30am, 4pm
MON	30th	King Charles the Martyr	9am
TUE	31st	St. John Bosco	9am



We pray for...

- 1st Our Parish - *Harriet & Edward Davison, Earin Dean, Hilda Everett, Ron Samways*
 2nd Our Parish - *Maug Wignall, Janet Formosa, Peter Moss pr.*
 3rd Chapter of St. Aldhelm - *Howard Butler, Thomas Sefton pr, Roger Keat pr.*
 4th Beechcroft & Conifers - *Phyllis Bruford*
 5th Our Benefactors - *Arthur Stanton pr, Edie Bowring, Glyn Price pr.*
 6th Our Parish - *Fred Parsonage, Fred Palmer, John Bentley, Henrietta Cooper, Paul Sylvester*
 7th Shrine of Walsingham - *Ernest Cooper, Edna Humm, Barbara Smith*
- 8th Our Parish - *Ivy Waight, Sheila Colwell*
 9th Peace in Ukraine
 10th Our Families - *Rbeta Mogasha*
 11th Victims of human trafficking - *Sylvia Toop, Frank Harvey, Nora Hooper*
 12th Struggling businesses - *Irene Heasman, Bob Wray, Celia Hoskins*
 13th Priests & vocations - *Brian Humm, John Buffrey pr.*
 14th Cell of O.L.W. - *Jack Biles, Mary Buxton, John Pryer*
- 15th Our Parish - *David Green pr, Norman Print pr., Helen Galling*
 16th Westham - *Frank Uphill*
 17th Religious vocations - *Frank Anderson, Cyril Hicks, Patrick Weavis, Alun Taylor,*
 18th Bishop Stephen *17 Jan: Ross Staddon, Mary Jackson*
 19th Persons with eating disorders - *Martin Gibbs pr., Brian Day*
 20th Armed forces - *Doris Lansdowne*
 21st Purity of life - *Reginald Uphill, Leonard Toop*
- 22nd Our Parish - *Doris Moore*
 23rd Addicts
 24th Unity of the Holy Church - *John Tute pr.*
 25th Our Parish - *Lucy Hussey, Iris Fitt, Kit Jackson, Brenda Chedzoy, Monica Tarrier*
 26th Persecuted Christians - *Sybil Bridge, Reginald Gentle, Ivy White*
 27th Sick
 28th Bishop of Oswestry - *Brian Groves*
- 29th Our Parish - *John Jones*
 30th HM The King
 31st Young people - *Alice Wray, Olly Denman, Eric Goddard, Scott Tolman*

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. 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. O taste and see how sweet is the Lord!

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 taste and see how sweet is the Lord!

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. O taste and see how sweet is the Lord!

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 taste and see how sweet is the Lord!

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. O taste and see how sweet is the Lord!

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 taste and see how sweet is the Lord!

HYMN

O Jesu, King most wonderful
Thou conqueror renowned,
Thou sweetness most ineffable,
In whom all joys are found!

O Jesu, light of all below,
Thou fount of life and fire,
Surpassing all the joys we know,
And all we can desire:

When once Thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

May every heart confess thy Name,
And ever thee adore;
And, seeking thee, itself inflame
To seek thee more and more.

Thee may our tongues forever bless;
Thee may we love alone;
And ever in our lives express
The image of thine own. Amen.

The appointed Psalm(s) and Reading(s) follow:

1	Psalm 103	Genesis 17,1-13 Romans 2,17-end	3	127, 128 129	Isaiah 60,13-end John 1,43-end
2	18 v. 1-30	Isaiah 60,1-12 John 1,35-42	4	89 v. 1-37	Isaiah 61 John 2,1-12

5	8	Isaiah 62 John 2,13-end	19	148	Amos 9 1 Corinthians 7,25-end
6	132	Jeremiah 31,7-14 John 1,29-34	20	27, 149	Hosea 1 1 Corinthians 8
7	113	Isaiah 63,7-end 1 John 3	21	122, 150	Hosea 2 1 Corinthians 9,1-14
8	89 v. 19-29	Exodus 14,15-22 1 John 5,6-9	22	113	Amos 3,1-8 1 John 1,1-4
9	2	Amos 1 1 Corinthians 1,1-17	23	138	Hosea 3 1 Corinthians 9,15-end
10	9	Amos 2 1 Corinthians 1,18-end	24	132, 133	Hosea 4,1-16 1 Corinthians 10,1-13
11	19	Amos 3 1 Corinthians 2	25	66	Ezekiel 3,22-end Philippians 3,1-14
12	21	Amos 4 1 Corinthians 3	26	48	Hosea 5 1 Corinthians 11,1-16
13	72	Amos 5,1-17 1 Corinthians 4	27	24	Hosea 6 1 Corinthians 11,17-end
14	29	Amos 5,18-end 1 Corinthians 5	28	68	Hosea 8 1 Corinthians 12,1-11
15	145 v. 1-12	Jeremiah 1,4-10 Mark 1,14-20	29	71 v. 1-6	Haggai 2,1-9 1 Corinthians 3,10-17
16	146	Amos 6 1 Corinthians 6,1-11	30	57	Hosea 9 1 Corinthians 12,12-end
17	147	Amos 7 1 Corinthians 6,12-end	31	93	Hosea 10 1 Corinthians 13
18	81	Amos 8 1 Corinthians 7,1-24			

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:*

Ant: He gave Himself to deliver His people, and to get Himself an everlasting Name. Alleluia.

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.

Ant: He gave Himself to deliver His people, and to get Himself an everlasting Name. Alleluia.

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:

O God, you have appointed your Only-begotten Son to be the Saviour of mankind, and have commanded that His Name should be called Jesus; mercifully grant that we who here on earth worship that most Holy Name may be made glad in heaven by His Presence. Through the same Jesus Christ our Lord. **R.** Amen.

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

Mother of Christ, hear thou thy people's cry - Star of the deep and Portal of the sky! - Mother of Him who thee from nothing made. - Sinking we strive and call to thee for aid: - O, by what joy which Gabriel brought to thee, - Thou Virgin first and last, let us thy mercy see.

V. After childbirth thou didst remain a virgin.

R. Intercede for us, O Mother of God.

V. Let us pray. O God, who, by the fruitful virginity of blessed Mary, hast bestowed upon mankind the reward of eternal salvation: grant, we beseech thee, that we may experience her intercession, through whom we have been made worthy to receive the author of life: our Lord Jesus Christ thy Son.

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!

HYMN

Jesu, the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than thy blest Name,
O Saviour of mankind!

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show:
The love of Jesus, what it is
None but his loved ones know.

Jesu, our only joy be thou,
As thou our prize wilt be;
Jesu, be thou our glory now,
And through eternity. Amen.

The appointed Psalm(s) and Reading(s) follow:

1	Psalm 115	Deuteronomy 30,11-end Acts 3,1-16	6	98	Baruch 5 John 2,1-11
2	45	Ruth 1 Colossians 2,8-end	7	36	Isaiah 61 Titus 3,4-7
3	110	Ruth 2 Colossians 3,1-11	8	47	Joshua 3 Hebrews 1,1-12
4	85	Ruth 3 Colossians 3,12-end	9	34	Genesis 1,1-19 Matthew 21,1-17
5	97	Isaiah 49,1-13 John 4,7-26	10	46	Genesis 1,20-end Matthew 21,18-32

11	48	Genesis 2 Matthew 21,33-end	22	33 v. 1-12	Ecclesiastes 3,1-11 1 Peter 1,3-12
12	65	Genesis 3 Matthew 22,1-14	23	144	Genesis 12,1-9 Matthew 26,1-16
13	20	Genesis 4,1-16 Matthew 22,15-33	24	145	Isaiah 49,1-13 Acts 22,3-16
14	84	Genesis 6,1-10 Matthew 22,34-end	25	119 v. 41-56	Ecclesiasticus 39,1-10 Colossians 2,1-7
15	96	Ezekiel 2 Galatians 1,11-end	26	33	Genesis 15 Matthew 26,47-56
16	71	Genesis 6,11-end Matthew 24,1-14	27	67, 77	Genesis 16 Matthew 26,57-end
17	107	Genesis 7 Matthew 24,15-28	28	76	Genesis 17,1-22 Matthew 27,1-10
18	99	Genesis 8,1-14 Matthew 24,29-end	29	34 v. 1-10	Genesis 28,10-end Philemon 1-16
19	111	Genesis 8,15-end Matthew 25,1-13	30	87	Genesis 18,1-15 Matthew 27,11-26
20	73	Genesis 9,1-19 Matthew 25,14-30	31	100	Genesis 18,16-end Matthew 27,27-44
21	61	Genesis 11,1-9 Matthew 25,31-end			

Each reading ends with these words:

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

MAGNIFICAT

Ant: You shall call his Name Jesus, for he shall save his people from their sins, alleluia.

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.

Ant: You shall call his Name Jesus, for he shall save his people from their sins, alleluia.

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:

O God, you have appointed your Only-begotten Son to be the Saviour of mankind, and have commanded that His Name should be called Jesus; mercifully grant that we who here on earth worship that most Holy Name may be made glad in heaven by His Presence. Through the same Jesus Christ our Lord. *R.* Amen.

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

Litanies of the Most Holy Name of Jesus

*To be used in times of temptation, in joy, or in sorrow;
and to be meditated upon for an increase of faith, hope, and love.*

Jesus, splendour of the Father.

Jesus, brightness of eternal light.

Jesus, King of glory.

Jesus, sun of justice.

Jesus, Son of the Virgin Mary.

Jesus, most amiable.

Jesus, most admirable.

Jesus, the mighty God.

Jesus, Father of the world to come.

Jesus, angel of great counsel.

Jesus, most powerful.

Jesus, most patient.

Jesus, most obedient.

Jesus, meek and humble of heart.

Jesus, lover of chastity.

Jesus, lover of us.

Jesus, God of peace.

Jesus, author of life.

Jesus, zealous lover of souls.

Jesus, our God.

Jesus, our refuge.

Jesus, father of the poor.

Jesus, treasure of the faithful.

Jesus, good Shepherd.

Jesus, true light.

Jesus, eternal wisdom.

Jesus, infinite goodness.

Jesus, our way and our life.

Jesus, joy of Angels.

Jesus, King of the Patriarchs.

Jesus, Master of the Apostles.

Jesus, teacher of the Evangelists.

Jesus, strength of Martyrs.

Jesus, light of Confessors.

Jesus, purity of Virgins.

Jesus, crown of Saints.

Lord Jesus Christ, You have said, 'Ask and you shall receive; seek and you shall find; knock and it shall be opened to you'; mercifully attend to our supplications, and grant us the grace of Your most divine love, that we have loved You with all our hearts, and in all our words and actions, and never cease to praise You.

*Make us, O Lord, to have a perpetual fear and love of Your holy name, for You never fail to govern those whom You establish in Your love. You, Who live and reign forever and ever.
Amen*

From the Book of Common Prayer (for Advent)

2nd Sunday after Epiphany: *ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully bear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. Amen.*

In addressing, God the Father almighty, creator of heaven and earth, and of all things visible and invisible, the Church recalls that not only is this Lord God the Creator of all that is, but he is also the sovereign ruler of all that is. He governs all things in his providence and does so in such a way as to allow for the exercise of the wills of human beings, even when they rebel against his law.

Since the Lord our God does actually rule and guide all things at all times in all places, then he can hear the petitions, prayers and supplications of his people wherever they be within his created order, and whatever language they speak. So it is most appropriate for the Church to ask him in his great mercy and compassion to hear the prayers of his people, whether they are private or public, uttered or unexpressed.

One supplication that Christians make daily (see the Second Collect for Morning & Evening Prayer) is for the peace of God, the peace that is experienced deep in the soul and that passes understanding, remaining there in trial and tribulation. Christians need God's peace not one day or one week, but all the days of their life on this earth, where they are pilgrims and sojourners, labourers and ambassadors, servants and soldiers for the kingdom of heaven. Further, they hope for peace on earth and good will towards men, as the angels sang.

And all prayer, private and public, arises to the Father Almighty by one route, through his Son our Lord Jesus Christ, the only Mediator between God and man, and by the energising presence and power of the Holy Ghost, who dwells in the souls of true believers.

The Gospel continues the great theme of Epiphany, the Manifestation of Jesus as the Messiah, Saviour and Son of the Father. By the miracle of the turning of water into wine, Jesus performs a sign which points to his real and true identity. He shows himself to be - in the words of the dogma of the Church - One Person made known in two Natures, divine and human. Jesus is obviously a person to whom Mary speaks and whom Mary knows well, her Son. Yet the miracle reveals that he is a complex Person, more than Man while also being Man. He reveals the Father.

The Rev'd Dr Peter Toon (+2009)

Feast of the month: The Most Holy Family of Jesus, Mary, and Joseph

Sunday after Epiphany

God has given us a portrait of the virtues in the life of the Holy Family. Unlike a static, cracked ancient stone, we find in their hearts a living icon of fidelity in hardship, stemming from complete openness to the grace of God. We can follow them not only in the “school of Nazareth,” as Paul VI expressed their daily routine of prayer and work, but, in this Christmas-tide, we can join their steps to Bethlehem and Jerusalem, and their unexpected detour to Egypt. Let us then make the Holy Family’s journey our own, seeking to imitate their dispositions as Mary and Joseph welcome Jesus into the world and build their lives around him.

Our journey begins in Nazareth. Although tradition places Mary’s childhood in Jerusalem, offered by her elderly parents, Joachim and Anne, for service in the Temple, we find her in the holy house of Nazareth during her betrothal to Joseph. God often leads us in ways we do not expect and Mary, who had vowed *chastity* to God, found herself betrothed. We can see her own expectation to remain celibate in her question, “How can this be, for I know not man” (Lk 1:34). A betrothed woman would not wonder about a forthcoming pregnancy. Her absolute trust and surrender to God’s will enables the unthinkable to happen: continence becomes fruitful out of Mary’s complete gift of herself to God, in a way surpassing marital relations. Joseph, known as her “most chaste spouse,” likewise was called to complete trust and surrender. We find him in the Gospel unable to comprehend the unfolding of God’s plan, while expressing complete *obedience* to the words of the angel, spoken to him through a dream. Joseph does not speak any words in the Gospel, although he models an immediate and unquestioning readiness to obey God’s plan.

God’s providence drew the Holy Family to David’s city, Bethlehem, the home of Joseph’s ancestors, destined to be the place of birth of the Messiah. The cave-stable of Jesus’s birth teaches us about God’s priorities. He comes not to overwhelm us with his power; rather, he invites and draws us to himself through *humility*. Although we ought to serve him, he comes to serve us, even giving himself as food, lying in the manger. The poverty of the Holy Family points us to the need for greater *temperance*, moderating our desires and putting spiritual goods before material ones. How can we live in luxury when God himself was born into poverty for us? Wrapped in swaddling clothes, he invites us to imitate his simplicity.

Forty days after Jesus's birth, we see the Holy Family making a pilgrimage to nearby Jerusalem in order to offer Jesus in the Temple. This ritual of the Mosaic Law entailed redeeming the firstborn son through a sacrificial offering, recognizing how the firstborn of the Israelites were spared during the Passover in Egypt. This presentation indicated the complete gift of his life to the Father, foreshadowing his mission of making his life itself an offering for sinners. Likewise, the Holy Family was marked by an unbounded **charity**, which enabled them to live for God above all else. The ritual also marked Mary's purification after birth. We see in this time in Jerusalem the Holy Family's **faithfulness** in observing the Mosaic Law. They model the centrality of prayer and worship we need to order our lives to God, expressed by the virtue of **religion**, which makes our entire lives into an offering for God's glory.

Returning to Bethlehem, the Holy Family received the homage of wise men from the East, who with great **diligence** sought the baby Jesus, only to flee to Egypt under threat of Herod, who refused the true kingship of the young Messiah. Joseph demonstrates great **patience** as guardian of his family, embracing exile in a foreign land. Like the Joseph of old, he provides for his family in time of trial. He embodies **courage** in facing these threats and leaves everything suddenly to flee to an unknown place to subsist there indefinitely. We see Joseph living out what Mary would later say at Cana, "Do whatever he tells you" (Jn 2:5), the most fundamental disposition for the virtuous life.



Joseph awakes in the night one final time at the command of an angel. Finally, he can return home to Nazareth, where Jesus will grow in wisdom and strength (Lk 2:40), praying and working with his parents. Here, the "school of Nazareth" unfolds, showing the home to be the culmination of the family's journey, the place where human virtues blossom in the deepest love and devotion. Their home became a place of daily faithfulness and kindness, with **prudence** shaping all the decisions of the day, great and small, and **justice** guiding interactions with others. By continuing to live in poverty, the Holy Family points to the purpose of work and family life: to care for others and to honour God.

Prayer to the Most Holy Family

Dear Lord,
Bless our family.
Be so kind as to give us
the unity, peace, and mutual love
that You found in Your own family
in the little town of Nazareth.

Saint Joseph,
pray for all fathers in our family.
Obtain for them
strength and wisdom,
holiness and prudence
so they can support
and care for their family.

Mother Mary,
pray for all mothers in our family.
Help them to be pure and kind,
gentle and self-sacrificing.
For the more they resemble you,
the better will our family be.

Lord Jesus,
bless the children in our family.
Help them to be obedient
and devoted to their parents.
Make them more and more like You.
Let them grow, as You did,
in wisdom and strength and grace
before God and man.

Holy Family of Nazareth,
by your intercession,
love, and holy example,
make our family and home
more and more like Yours,
until we are all one family,
happy and at peace
in our true home with You.
Amen.



THE BLESSING OF HOME IN EPIPHANY-TIDE

The whole family, or a member of it says: Bless, O Lord, almighty God this home that it be the shelter of health, chastity, self-conquest, humility, goodness, mildness, obedience to your commandments, and thanksgiving to God the Father, Son, and Holy Spirit. May blessing remain for all time upon this dwelling and them that live herein. Through Christ our Lord. Amen. (*Another possible prayer: see p. 35*)

After each prayer the appropriate room is sprinkled with Holy Water. At the entrance: O God, protect our going out and our coming in; let us share the hospitality of this home with all who visit us, that those who enter here may know your love and peace. Through Christ our Lord. Amen.

In the sitting room: O God, give your blessings to all who share this room, that we may be knit together in companionship, in peace and charity. Through Christ our Lord. Amen.

In the kitchen: O God, you fill the hungry with good things. Send your blessing on us, as we work in this kitchen, and make us ever thankful for our daily bread. Through Christ our Lord. Amen.

In the dining room: Blessed are you, Lord of heaven and earth, for you give us food and drink to sustain our lives and make our hearts glad. Help us to be grateful for all your mercies, and mindful of the needs of others. Through Christ our Lord. Amen.

In the bedrooms: Protect us, Lord, as we stay awake; watch over us as we sleep, that awake we may keep watch with Christ, and asleep, we may rest in his peace. Through the same Christ our Lord. Amen.

In the garden/on the terrace: Blessed are you, Lord of heaven and earth. You formed us in wisdom and love. Refresh us in body and in spirit, and keep us in good health that we might serve you. Through Christ our Lord. Amen.

They all say together the Lord's Prayer and an appointed person writes the following above the entrance door (or next to it) with the blessed chalk:

20 + C + M + B + 23



Chalking the doors: how, why, and when?!

Epiphany, which is also known as “Little Christmas,” is the feast that celebrates the arrival of the three Magi. Many around the world celebrate this feast with as much pomp as Christmas, including the exchanging of gifts.

In the Christian world, Epiphany is also marked with the time-honoured tradition of “chalking the doors” which serves to protect Christian homes from evil spirits. The formula for the ritual is simple: take chalk (hence the name) of any colour, ideally blessed by a priest on the Feast of the Epiphany, and write above the entrance of your home: 20+C+M+B+23

The letters have two meanings. First, they represent the initials of the Magi — Caspar, Melchior, and Balthazar — who came to visit Jesus in His first home. They also abbreviate the Latin phrase, *Christus mansionem benedicat*: “May Christ bless the house.” The “+” signs represent the cross, and the “20” at the beginning and the “23” at the end mark the year. Taken together, this inscription is performed as a request for Christ to bless those homes so marked and that He stay with those who dwell therein throughout the entire year.

Traditionally a priest blesses chalk on the Feast of the Epiphany by saying the following prayer: “*Bless, + O Lord God, this creature, chalk, and let it be a help to mankind. Grant that those who will use it with faith in your most holy name, and with it inscribe on the doors of their homes the names of your saints, Casper, Melchior, and Baltazar, may through their merits and intercession enjoy health in body and protection of soul; through Christ our Lord.*” The water, too, is blessed with special prayers —indeed, it is called “Epiphany water” rather than holy water.

The “chalking the doors” is practiced by many Christians including Catholics, Anglicans, Lutherans, Methodists, and more!

This tradition has biblical roots going back to the story of Moses in the Bible when the Israelites were asked to put the blood of a lamb or goat on the doorposts and above the doors of the houses.

“*The blood on the doorposts will be a sign to mark the houses in which you live. When I see the blood, I will pass over you and will not harm you when I punish the Egyptians.*” (Exodus 12,13)

“*Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. And these words which I command thee this day, shall be in thy heart: And thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising. And thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes. And thou shalt write them in the entry, and on the doors of thy house.*” (Deuteronomy 6,4-6.9)

It is no coincidence then that the Epiphany blessing is traditionally written on the lintel of the main doorway and even some of the prayers echo God's words of protection that he gave to Moses. While the Epiphany blessing was not given in the same manner as it was to Moses, the Church provides it for our own spiritual benefit. The Church desires our salvation and so gives us beautiful sacramentals to assist us along the path to Eternal Life.

While the "lintel" of the door is the most traditional place to mark the house, anywhere around the front door of the home is a great choice! Some do this at the top of the door on the outside, or even on the wall, but you can see it done anywhere on the door, or even on the inside of the home.

The blessing can be performed simply by just writing the inscription and offering a short prayer, or more elaborately, including songs, prayers, processions, the burning of incense, and the sprinkling of holy water.

Practicing traditions like the chalking of the doors helps us to live our Faith more concretely and serve as an outward sign of our dedication to Our Lord. Our homes are also the place where many of us will make the greatest strides in our spiritual growth, through observance of daily prayer, spiritual reading, and work offered as an oblation to God.

The chalking of the doors of a home encourages Christians to dedicate their life at home to God and to others. Seeing the symbols over our doors can help to remind us, while passing in and out on our daily routines, that our homes and all those who dwell there belong to Christ.

This blessing is really a proclamation to anyone who comes by that your home is a home for Christ and your family continues to serve God outside of church. It's also a conversation starter. Almost everyone asks what it is and why we have it.

It's comforting to know that our entire home reflects the presence of Christ's love and it communicates to all our guests and visitors: you cannot enter this house without being blessed... (Contractors be warned!)

Hear us, O Lord, Holy Father, Almighty and Eternal God, and send your holy Angel from heaven to watch over, cherish, protect, be with, and defend all who live in this house. We/I call upon your saints, Caspar, Melchior, and Balthazar, to protect this family and this home from every harm and danger, and we/I place the marks of their holy names over the doors of this home to remain there as a constant reminder to us and to all who enter here that this house is truly a house of the Lord. O God, make the door of this house wide enough to receive all who need charity and companionship, narrow enough to shut out all envy, pride, and strife. Make its threshold smooth enough to be no stumbling block to anyone but rugged and strong enough to turn back the Tempter's power. O God, make the door of this house the gateway to your eternal Kingdom. Through Christ our Lord. Amen.

The Psalms

Psalm 24: The King of Glory

A beautiful psalm used often in worship during the liturgical year, especially around Christmas and on Palm Sunday and Holy Saturday. It is still used at every funeral in the Orthodox churches. As the priest scatters ashes on the coffin in the shape of a cross, he says: “*The Lord’s is the earth and its fullness: the world and all who dwell therein.*”

Psalm 24 is one of the so-called Messianic psalms as its text clearly refers to the coming Messiah and the psalm can only be properly understood in the light of Jesus Christ.

As for the historical context, the psalm is linked to the greatest day in David’s life: the return of the Ark of the Covenant to Jerusalem. This gold-plated, wooden chest contained the tables of the Law given to Moses, some manna, and the rod of Jesse and it was the visible sign of God’s presence amongst its people. This explains further why the Psalm is a prophecy about Jesus Christ: God’s truest, most real, visible presence amongst us.

The glorious, triumphant entrance of the Ark in Jerusalem pre-figures Jesus’ similar entrance to the Holy City on Palm Sunday. Later the Church Fathers will use this psalm in their mystical description of Jesus’ Ascension into heaven - how a command is given to the Seraphs, equipped with flaming swords, to open up the eternal gates so that human nature, glorified in Christ and elevated to a dignity that never before it had, can enter into the highest heaven, even into God’s presence. The shut gates of the early paradise, Eden, are replaced by the wide-open gates of heaven.

Obviously, Psalm 24 “makes sense,” so to say, even in the context of the Old Testament. God is often called King and his royal title can be traced to Exodus 15,18: “*The Lord will reign for ever and ever.*” The kingship of the Lord is the basis of worship and praise. Those who worship are those who recognise the kingship, who accept the role of the sovereign God. This means that worship must flow from a life consonant with faith in God the King—our words, our praise, our worship, and even our presence in God’s temple (church) is false unless underpinned by a “godly”, truly Christian life. Our words cannot praise the God and King whom our acts and ways of life deny.

As for the structure, Psalm 24 readily divides into three sections: verses 1-2; verses 3-6 (the qualities required to approach sacred space); verses 7-10 (God himself, as King of glory, enters the sacred space). The psalm was likely to have been used in a procession with the Ark, as a liturgical refrain.

Verses 1-2: At first glance, these verses appear somewhat disconnected from the rest of the psalm but they are a declaration of God as Creator who possesses the earth and reigns over it. Nothing in the whole universe lies beyond the Lord's domain and not only God possesses everything: everything exist and rest secure because he has established them. In the face of anxieties, be they those of Israel thousands of years ago or ours here and now, Psalm 24 offers an "existential reassurance."

Verses 3-6: Before focusing completely on God, as King of glory, Psalm 24 identifies those who alongside him would also ascend the hill of the Lord, and stand in his holy place and presence. As they approach, in joyful expectation, the people ask the questions (*"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"* v. 3) and the priests reply: *"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully"* (v. 4). This reminds us of Jesus' words in Mt 5,8: *"Blessed are the pure in heart for they shall see God."*

To meet God required right living, right thinking, a right relationship with him, and a right relationship with one's fellows. But this necessary righteousness can only be received not achieved: the saving God gives them to those who seek him.

These entrance liturgies acted as a means of self-examination, to worship the Lord, and to enter into his presence—and so should we use them too. These verses clearly resonate in Micah 6,8: *"He has showed you, O man, what is good: and what does the Lord require of you, but to do justice, to love mercy, and to walk humbly with your God?"*

Verses 7-10: The most dramatic use of these verses in the Temple of Jerusalem is replicated in the (old) Palm Sunday liturgy, still used here at St. Paul's. The procession, carrying a Cross, reaches the closed doors of the church. The priest strikes the door with the cross and rises his voice: *"Be lifted up, O ancient doors, that the King of glory may come in."* Acolites answer from behind the closed doors: *"Who is this King of glory?"* The priest continues: *"The Lord, strong and mighty. The Lord of hosts—he is the King of glory."* The doors are opened, as were the gates of the Temple, and, like back then the Ark, now the Cross enters triumphant and glorious: God's presence amongst his people.

While the previous verses describe the people wanting to come into God's presence, the closing verses of Psalm 24 show us God himself coming to us. We were unable to enter through the shut doors of Eden, let alone to reach heaven—so God, in his love and mercy, came down to us, took our nature on him, and brought it back - and us with it - with him to heaven. There we shall reign with him, the King of glory, for all eternity.

Catechism (eighth lesson)

Mary, Mother of Jesus (for children)



While Mary was praying in her home in Nazareth, an Angel came down from heaven and greeted her in the following words: “*Hail Mary, full of grace, the Lord is with thee.*” Then the Angel told her that God had chosen her to be the Mother of Jesus. Mary accepted to become the Mother of Jesus but she also became our Mother in heaven.

Q. Who was Jesus Christ born of? *A. Jesus Christ was born of the Virgin Mary. She is called and truly is the Mother of God.*

When you see an image or statue of Mary, say with love and devotion this prayer: *Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus.*

We greet her often with this prayer as she is our loving Mother in heaven and we are her children.

On the Resurrection and Ascension of Christ (for adults)

89. On what day did Christ rise from the dead? *Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.*

“Rose” by His own power. This is the greatest of all Our Lord’s miracles, because all He taught is confirmed by it and depends upon it. A miracle is a work that can be performed only by God, or by someone to whom He has given the power. If anyone performs a real miracle to prove what he says, his words must be true; for God, who is infinite truth, could not sanction a lie—could not help an impostor to deceive us.

God has established all the laws of nature permanently. We can always be sure that the sun will rise and set; that fire will burn, etc. Now, if we see three young men in a great fiery furnace without being burned (Dan. 3), we say it is a great miracle; because naturally the fire would burn them up. Again, water will not stand up like a high wall without something keeping it back. If, therefore, we see water standing up like a high wall, as it did in the Red Sea at the command of Moses, we say it is a miracle. So in all cases where the laws of nature do not work in the ordinary manner, we say a miracle is being performed. Now Our Lord performed many such miracles—many times He suspended the laws of nature—which God alone can do, since He alone

established them. Our Lord called back the soul to the body after death, thus raising the dead. He healed the sick, gave sight to the blind, cured the lame, etc. Therefore His miracles prove His divine power.

“Glorious.” Our Lord rose in the same body He had before His death; but when He rose it had new qualities—it was glorified. (1) It has brilliancy; that is, it shines like a light; the soul shines through the body. (2) Agility; that is, a glorified body can move rapidly from one place to another. After His resurrection Our Lord was in Jerusalem, and almost immediately He appeared near the village of Emmaus. (3) Subtility; that is, such a body can go where it pleases and cannot be resisted by material things. It can pass through closed doors or gates. (4) Impassability, which means that it can no longer suffer. Before His death, and at it, Our Lord suffered dreadful torments; but after His resurrection nothing could injure or hurt Him. After the Resurrection the bodies of all those who are to be in Heaven will have the qualities I have mentioned; that is, they will be glorified bodies.

“Immortal”—that is never to die again.

90. How long did Christ stay on earth after His resurrection?

Christ stayed on earth forty days after His resurrection, to show that He was truly risen from the dead, and to instruct His Apostles.

After Our Lord’s resurrection He remained on earth forty days: but you must not think He was visible all that time. No. He did not appear to everybody, but only to certain persons, and not all the time to them either. He appeared to His Apostles and others in all about nine times; at least, we know for certain that He appeared nine times, though He may have appeared oftener. He showed that “He was truly risen,” for He ate with His Apostles and conversed with them. (Luke 24:42)

91. After Christ had remained forty days on earth, whither did He go? *After forty days Christ ascended into Heaven, and the day on which He ascended into Heaven is called Ascension Day.*

One day He was on a mountain with His Apostles and disciples; and as He was talking to them He began to rise up slowly and quietly. Higher and higher He ascended; and as they gazed up at Him, the clouds opened to receive Him, then closed under Him: and that was the last of Our Lord’s mission as man upon earth. The Ascension took place forty days after the resurrection. (Acts 1)

93. What do you mean by saying that Christ sits at the right hand of God? *When I say that Christ sits at the right hand of God, I mean that Christ as God is equal to His Father in all things, and that as man He is in the highest place in Heaven next to God.*

Various

Pat Perry has shared this photo with us: enjoying a peaceful but evidently rather cold time in Canada. We all wish her a joyful time with her family and a safe journey back home!



Epiphany-tide is traditionally the time of blessing our homes. You can use the payers on the previous page (blessed chalk and holy water are available in church from after Epiphany) but the Vicar is also very happy to come and bless your home. On the following pages there is an article about the significance and importance of this ancient tradition.

CCTVs will be installed inside the church, in the carpark, and in the cloister. The works will start on Tuesday 3 January and will last for the rest of the week. We have managed to obtain a grant of £3,500 from the Diocese for the security system. Once the works have been completed, we will be able to keep the church open during the day, offering an access from Abbotsbury Road too. We are also trying to use various banners to change the perception of people walking by who often think St. Paul's is a closed building.

Christmas lunch on 25 December in the Parish Hall was a great success. Many of those who came would have spent Christmas on their own, some would have not be able to afford a proper Christmas meal. After an amazing meal in a beautifully decorated Hall, we watched His Majesty's Christmas message on the large TV donated to St. Paul's. Once everyone was ready to leave, all received a gift from under the lovely Christmas tree—again, for some this was most probably the only gift they had for Christmas. All those present agreed that this initiative should be repeated at every Christmas.

Our buildings: 2022 saw our building works at St. Paul's finished—restored bells, repaired stain-glass window, repointed walls, parts of the church reroofed. The recent rainy weather was the proof of the “pudding” as we have not had any water coming through anywhere. Solar panels have been installed on the roof of the Hall (with a grant of £9,000 from the EU); jointly with the new LED lights, they should significantly reduce our electricity bills. While the previous floodlights had 400W bulb, the new ones are only of 38W.

Future plans at St. Paul's: while there is nothing concrete yet, the PCC will have to consider a few other items on the never-ending list of repairs. The stone frame of the West window needs intervention before it is beyond repair. The lights in the Lady Chapel need rethinking. Ideally, the Lady Chapel should be screened off somehow so that during cold winters we can heat it properly without heating the whole building. The painting in the church is peeling off, in other parts the walls have become extremely dirty. The organ needs an eye-watering £200,000 for a complete and proper repair. Our fundraising (and my begging) efforts will have to concentrate on at last some of these issues.

Memorial garden at St. Paul's: though it was a long and painful process, we have now obtained all necessary permissions for the Memorial garden, both from the Diocese and the Council. There are still some landscaping works to be done before it can be consecrated.

Fleet Holy Trinity: while our finances and PCCs are separated, it is a great pleasure to see the two congregations “mixing” and frequenting each others' churches and services. I am sure that St. Paul's will offer a helping hand with fundraising ideas to help Fleet to find those £50,000 necessary for urgent repairs and much needed improvement. Future plans involve a proper heating system, a small kitchen, and loos so that the church can be used by others as well, generating some income.

Read the Bible in a year - in chronological order (as events happened)

	<u>January</u>	<u>February</u>	<u>March</u>
1	Genesis 1-3	Exodus 7-9	Numb. 14-15; Psalm 90
2	Genesis 4-7	Exodus 10-12	Numbers 16-17
3	Genesis 8-11	Exodus 13-15	Numbers 18-20
4	Job 1-5	Exodus 16-18	Numbers 21-22
5	Job 6-9	Exodus 19-21	Numbers 23-25
6	Job 10-13	Exodus 22-24	Numbers 26-27
7	Job 14-16	Exodus 25-27	Numbers 28-30
8	Job 17-20	Exodus 28-29	Numbers 31-32
9	Job 21-23	Exodus 30-32	Numbers 33-34
10	Job 24-28	Exodus 33-35	Numbers 35-36
11	Job 29-31	Exodus 36-38	Deuteronomy 1-2
12	Job 32-34	Exodus 39-40	Deuteronomy 3-4
13	Job 35-37	Leviticus 1-4	Deuteronomy 5-7
14	Job 38-39	Leviticus 5-7	Deuteronomy 8-10
15	Job 40-42	Leviticus 8-10	Deuteronomy 11-13
16	Genesis 12-15	Leviticus 11-13	Deuteronomy 14-16
17	Genesis 16-18	Leviticus 14-15	Deuteronomy 17-20
18	Genesis 19-21	Leviticus 16-18	Deuteronomy 21-23
19	Genesis 22-24	Leviticus 19-21	Deuteronomy 24-27
20	Genesis 25-26	Leviticus 22-23	Deuteronomy 28-29
21	Genesis 27-29	Leviticus 24-25	Deuteronomy 30-31
22	Genesis 30-31	Leviticus 26-27	Deut. 32-34, Psalm 91
23	Genesis 32-34	Numbers 1-2	Joshua 1-4
24	Genesis 35-37	Numbers 3-4	Joshua 5-8
25	Genesis 38-40	Numbers 5-6	Joshua 9-11
26	Genesis 41-42	Numbers 7	Joshua 12-15
27	Genesis 43-45	Numbers 8-10	Joshua 16-18
28	Genesis 46-47	Numbers 11-13	Joshua 19-21
29	Genesis 48-50	—	Joshua 22-24
30	Exodus 1-3	—	Judges 1-2
31	Exodus 4-6	—	Judges 3-5

April

- 1 Judges 6-7
- 2 Judges 8-9
- 3 Judges 10-12
- 4 Judges 13-15
- 5 Judges 16-18
- 6 Judges 19-21
- 7 Ruth 1-4
- 8 1 Samuel 1-3
- 9 1 Samuel 4-8
- 10 1 Samuel 9-12
- 11 1 Samuel 13-14
- 12 1 Samuel 15-17
- 13 1 Samuel 18-20; Ps 11, 59
- 14 1 Samuel 21-24
- 15 Psalm 7, 27, 31, 34, 52
- 16 Ps 56, 120, 140, 141, 142
- 17 1 Samuel 25-27
- 18 Psalm 17, 35, 54, 63
- 19 1 Sam 28-31; Ps 18
- 20 Ps 121, 123-125, 128-130
- 21 2 Samuel 1-4
- 22 Ps 6, 8-10, 14, 16, 19, 21
- 23 1 Chronicles 1-2
- 24 Ps 43-45, 49, 84-85, 87
- 25 1 Chronicles 3-5
- 26 Ps 73, 77, 78
- 27 1 Chronicles 6
- 28 Ps 81, 88, 92, 93
- 29 1 Chronicles 7-10
- 30 Ps 102-104
- 31 —

May

- 2 Sam 5; 1 Chron 11-12
- Psalm 133
- Pslam 106, 107
- 2 Sam 6; 1 Chron 13-16
- Ps 1, 2, 15, 22-24, 47, 68
- Ps 89, 96, 100, 101, 105, 132
- 2 Samuel 7; 1 Chronicles 17
- Ps 25, 29, 33, 36, 39
- 2 Sam 8-9; 1 Chron 18
- Ps 50, 53, 60, 75
- 2 Sam 10; 1 Chron 19; Ps 20
- Ps 65-67, 69, 70
- 2 Sam 11-12; 1 Chron 20
- Ps 32, 51, 86, 122
- 2 Samuel 13-15
- Ps 3, 4, 12, 13, 28, 55
- 2 Sam 16-18
- Ps 26, 40, 58, 61, 62, 64
- 2 Samuel 19-21
- Ps 5, 38, 41, 42
- 2 Sam 22-23; Ps 57
- Ps 95, 97-99
- 2 Sam 24; 1 Chron 21-22; Ps 30
- Ps 108-110
- 1 Chron 23-25
- Ps 131, 138, 139, 143-145
- 1 Chron 26-29, Ps 127
- Psalm 111-118
- 1 Kings 1-2; Ps 37, 71, 94
- Ps 119, verses 1-88
- 1 Kings 3-4; 2 Chron 1; Ps 72

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Parish Hall & Activities

*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!

For service times and various practical information about our churches and services (including weddings and funerals), please visit our website:

www.stpaulsweymouth.org