



# HIGH TIDE

*March 2021*

PARISH MAGAZINE  
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - articles from Shelagh Hansford, Roger Dinsey, Pat Perry, Frs Bruce & Tony - Traditional Irish Champ from Jeanne James - Prayer from Sharon Waight - On the Psalms - and much more*

*You can detach pages 17-32 and use it for Morning & Evening Prayer*

Letter from the Vicar	3
Church Services	4
Notices	6
<b>Roger Dinsey:</b> Power of the Holy Spirit	8
<b>Shelagh Hansford:</b> World Day of Prayer	10
<b>Pat Perry:</b> My Lockdown	11
<b>Fr Bruce &amp; Kathy:</b> Lent	12
<b>Fr Bruce &amp; Kathy:</b> Senior Moments	13
<b>Fr Tony:</b> When it's gone, it's gone!	14
<b>Sharon Waight:</b> Safeguarding Prayer	15
<b>Jeanne James:</b> Traditional Irish Champ	16
Calendar, Intentions, & Anniversaries	18
Morning & Evening Prayer	20
From the Book of Common Prayer	33
On the Sacramentals	34
Feast of the month: St. Gabriel Archangel	39
Prayer to St. Joseph	42
On the Holy Mass: The Roman Canon (3)	43
On the Psalms: Psalm 6	45
Contacts	56

*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 28<sup>th</sup> March.** Please, send all  
articles, information, news you wish to publish by Sunday 21<sup>st</sup> March.*

## From the Vicar

Dearly Beloved,

First of all I must express my gratitude to all who have contributed to the Parish Magazine's content. I was very pleased to receive your articles. The more of us write in it, the more "ours" it will be. I had a promise from Ms Cath Crossley, Headteacher of Beechcroft, that the school will send short news and articles for us, too.

However, writing articles for the Magazine is not the only way to help - sharing what you or others want to read about is also a great way to make the Parish Magazine even more interesting. Another matter are birthdays. I myself never mention anybody's birthday, either from the pulpit or in the Magazine, to avoid the risk of not remembering all of them but I am always very pleased to publish reminders and good wishes you send.

Over the coming weeks and months there will be some changes to the timetable of our services. The gradual return to church and to a proper, solemn worship, Holy Week and Easter, finally the building works all have their impact on service times. Please, refer to the Parish Magazine or to our website to have the most accurate information.

It is a beautiful, warm Friday morning when I am writing to you. I pruned some roses, plants, and trees during the last couple of days so they produce new, strong, flowering and fruitful shoots. As you know, not only old and dead branches but often green shoots bursting with life are cut off. Let us look back on the last year as a time of harsh pruning, and none but the Divine Master of the vineyard alone knows why He permitted it. Probably only on the Day of Last Judgement will His wisdom, care, love, and providence even in COVID-related events be manifest to us. May these coming times be of new growth, new life for us all as we approach the Passion and Easter of the Lord. May we abide always firmly in our Branch, Jesus Christ, bearing the fruits of Christian holiness.

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

*Fr. Gregory*

## Church services

**COVID** - As the number of people having had the jab is increasing, it is time to go back to a fuller and more proper life of worship and community here at St. Paul's. We may never completely get rid of COVID, not for years probably - and we all feel how unsustainable the present situation is with reduced services, with no solemnity in our worship, with no community life, with congregation split into small groups. Our Lord says: "*For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*" (Mk 8,36). We rightly took every possible precaution during the last year to avoid infection with COVID but we are at a stage where now we must take equally good care of our immortal soul. It is time to come back to worship, to the Sacraments, it is time to come back to church!

Naturally, we are still worried about COVID, some have not yet had their jab, and appropriate safety measures will anyway continue to be in place. Yet, as a first step, ***from Sunday 7 March we will be back to our formal timetable of services.*** A gradual reintroduction of social and community life will be the next step, following, of course, with the instructions of the Government.

	Mass	Morning Prayer	Evening Prayer
<b>Monday</b>	9am	-	-
<b>Tuesday</b>	6pm	9am	5.30pm
<b>Wednesday</b>	10.30am	9am	5.30pm
<b>Thursday</b>	6pm	9am	5.30pm
<b>Friday</b>	10.30am	9am	5.30pm
<b>Saturday</b>	9.30am 4pm*	9am	5.30pm
<b>Sunday</b>	10am	9.30am	4pm*

Holy Rosary is prayed every Saturday both in church and on Zoom at 10am.

*\*4pm services will move to 5pm from Sunday 28 March.*

**Lent** - During Lent the Stations of the Cross are prayed every Friday at 4pm in church.

Wednesdays 24 March and 31 March at 4.30 we will “walk through” together the services of the Stripping of the Altars, Good Friday, and Easter Vigil to discover their rich symbolism and biblical background, to familiarise you with these liturgies, and to give you the opportunity to ask questions about them. All are welcome to join either in church or on Zoom.

### **Holy Week:**

Palm Sunday	9.30am - Morning Prayer 10am - Blessing of Palms, Procession, Mass with Passion reading (Matthew) 5pm - Evensong & Benediction
Monday in Holy Week	9am - Mass
Tuesday in Holy Week	9am - Morning Prayer; 5.30pm - Evening Prayer 6pm - Mass with Passion reading (Mark)
Wednesday in Holy Week	9am - Morning Prayer 10.30am - Mass with Passion reading (Luke) 6pm - Tenebrae
Maundy Thursday	9am - Morning Prayer 7pm - Mass of the Last Supper, Stripping of the Altars After Mass - Watch until midnight at the Altar of Repose
Good Friday	9am - Morning Prayer 2.30pm - “Mass of the Presanctified” with Passion reading (John) & veneration of the Cross 6pm - Stations of the Cross
Holy Saturday	9am - Morning Prayer 8pm - Solemn Easter Vigil

**Building Works** - Early notice: during the upcoming building works (*5 April - end of August*) Wednesday Mass will be at 10am, and Friday Mass will move to 6pm.

## Notices

### Happy birthday



**Pat Perry** celebrates her 80<sup>th</sup> birthday on Monday 29<sup>th</sup> March. In Congratulations and heartfelt good wishes to her! Shelagh Hansford writes: “*Pat and I were both in the same class at Weymouth Grammar School and so we do go back a long way! We had planned to have a joint celebration of our birthdays in the hall at coffee after Mass on a Sunday. (Oh what happy times they were!!)*” We are all waiting eagerly for better times when we will be able to celebrate birthdays together.

### Bingo Evening

Eyes down and looking... we are holding a Fundraising Bingo Evening on Friday 9<sup>th</sup> April at 7pm on Zoom. Prizes for a line and a full houses.

If you would like to join us for an evening of fun and entertainment please contact [Shelleyjohns@btinternet.com](mailto:Shelleyjohns@btinternet.com) and she will register your interest and send you your Bingo Cards to fill in on the night along with instructions on how to play.

There is no entry fee, we are just asking for a donation to the church for taking part. The best method to donate is by Bacs. Please ensure you put ‘Bingo’ as your reference when you make payment. The bank details are as follows:

Account name: St Pauls PCC

Sort code: 30-99-56

Account number: 00292006

We will accept cash and cheque too (remember to put your name on the envelope).

*From Angela*

*On behalf of The Fundraising Team*



## Photographic Competition

At the beginning of the first lock down, members of the family of St Paul's were asked to submit photos of their lockdown. This has not worked as well as hoped. The fund raising committee have decided to combine the competition with the art exhibition to be held once we are back to normal.

As this will be a visual display in church there is now the opportunity for those who couldn't access the competition online to submit photographs either by emailing them to Fr Gregory or handing in actual photos. We hope you will take part either submitting photos of your lockdown and/or by voting.

## Easter raffle



Please support St Paul's by buying a ticket to win a fabulous chocolate prize.

1<sup>st</sup> and 2<sup>nd</sup> prize are a selection of delicious chocolates (as seen in the pictures) and the 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> prize is an Easter egg.

The draw will take place on Easter Sunday, 4<sup>th</sup> April 2021.

The cost of a ticket will be £1.00. The best method to pay for your tickets is by Bacs. Please ensure you put 'raffle'

as your reference when you make payment. The bank details are as follows:

Account name: St Pauls PCC

Sort code: 30-99-56

Account number: 00292006

We will accept cash and cheque too (remember to put your name on the envelope).

*From the Fundraising Team*



# Power of the Holy Spirit

*Roger Dinsey writes:*

A couple of years ago Susan and I were fortunate enough to go on a trip to Northumberland. On one of the days up there, we had a trip to Bamburgh. This trip re-kindled a story of a young Christian Woman, Grace Darling. I had first heard of her, years before from Blue Peter.



Locally she was known as “The Heroine of the Farne Islands”. Grace Darling was born in Bamburgh in November 1815. She was christened at St. Aidan’s Church in Bamburgh. Her home was the Farne Islands - her Father was the Lighthouse Keeper there. The sea, rocks and small Islands round the coast there were very dangerous.

She lived on a group of twenty odd islands, approx. 2 miles from Bamburgh. Grace had several Brothers and Sisters. The Islands were often cut off, so a visit to the Parish Church was not always possible, so her parents would teach them the Christian Faith and they read the Bible as a family. Apparently her Father read sermons to them and they prayed together.

A Lighthouse needed a lot of work and had to be on duty 24 hours a day - the entire Family helped to run the Lighthouse. In 1825 Trinity House needed a new Lighthouse and a new one was built on the other side of the Farne Islands on Longstone Island. Grace’s family all moved there - it was more remote and desolate than the previous Lighthouse. Grace often took it in turns for duty as a lookout from the top of the Lighthouse.

On September 5<sup>th</sup> 1838 a luxury steamship the Forfarshire (Cruise Ship) set out on a journey - carrying cargo and 39 passengers and 24 crew. By the next day at 6pm it was close to the Farne Islands, but caught in a bad storm. Even Grace’s Father who was very



experienced had not known such a bad storm. On that day fighting the storm and hitting rocks , the Forfarshire broke in two. Many lives were lost.

Grace was the first to spot the wreck and spot some survivors, but it was still dark. When light came, but still in a terrible storm. Grace pleaded with her Father to go with him to rescue a few souls who had made it on to one of the small islands, but were in danger of being swept away in the fierce storm. Her Father being experienced, didn't think it was possible with just one man and his daughter. Normally the boat would be handled by three men, especially in such dangerous conditions. But Grace was determined. So she and her Father set off in the terrible storm to try and rescue some of the crew. Mrs Darling did not want them to go.

In the Cobble (rowing boat), eventually battling against the giant seas, they found 12 survivors, holding on desperately to the small island they were on. Grace's Father had to jump onto the Island to assess the situation and work out a rescue plan, not all could be taken in one journey. Grace remained in the boat, holding it in position. Her belief was that God was with her, giving her the strength to hold a three man Cobble against storm force waves and wind. She found the strength, tenacity and bravery to do what she could to rescue the people in distress. Grace felt God was there with her and gave her the strength needed. They got the first group of survivors back to the Lighthouse, with two of the crew helping to row. Grace was left with her Mother to tend to the survivors. Her Father and two of the crew went back to collect the rest.



The news of the disaster and the rescue soon became front page news. The whole Nation was talking how a young woman with her Father in Storm force winds and waves had rescued so many. Heroic reports of Grace appeared everywhere. Everyone wanted to know her, have her story. She was showered with gifts, artists wanted to paint her, boats set out to view the Farnes so people could get a glimpse of her.

She and her Father were awarded gallantry medals for their bravery. Grace didn't like all the publicity. She just said she had done nothing outstanding - she was only doing her Christian duty. She preferred to thank and praise God for the rescue.

Sadly Grace became ill not that long after the episode and she died at the young age of 26. Her courage, Christianity and modesty were a great example to the whole Nation. A National Memorial was made to her in the churchyard.

---

## World Day of Prayer

*Shelagh Hansford writes:*

Unfortunately due to the COVID pandemic the annual Weymouth service, which was going to be held on March 5<sup>th</sup>, has had to be cancelled. This year's service has been prepared by the women of Vanuatu, and so it is very sad that it cannot be presented as they would have liked.

However the Executive Director of the International Committee urges us all to connect in some way to the service on March 5<sup>th</sup>. So I suggest that if you are able, to connect to the World Day of Prayer web site [wudp.org.uk](http://wudp.org.uk), so please check on their web site to be guided on how you can live stream their service. Failing that I will put at the back of the church on the North door table some service books for you to take away and read on the day.

Please remember, and this is quite important, that this yearly service is the World Day of Prayer's only source of income. Any donations would be gratefully received and can be sent to the WDP Office as cheques or through their website. Last year Weymouth sent £271 from our service at St John's Church. Giving generously makes a massive difference to the charities WDP can support.

This year's service written by the Christian women of Vanuatu, two thousand miles east of Australia enables us to unite in prayer throughout the world to learn about their lives. We may have to be all physically separated but we are spiritually connected.

You can always contact me for any further information – 774126 or [tans16bc@btinternet.com](mailto:tans16bc@btinternet.com).

# My Lockdown

*Pat Perry writes:*

“Wouldn’t it be good to have a blue Chasuble for the Lady Chapel?”

This remark led to me agreeing to investigate making a new Chasuble. Over the next few days added to the Chasuble was a Stole, a Maniple, a Burse and a Veil.

I used an old Chasuble set to create paper patterns, to be able to calculate how much material I would require. Sourcing material was fun.

Brocade from London at £95 per metre, gold braid from Ukraine, silk lining I had, cotton for lining from Aberdeen...sorted or so I thought! The Burse is lined with linen cloth and holds the Corporal, Irish linen required..

We are in Lockdown so I can enjoy this sewing, such lovely brocade, a lot of prayer before I made the first cut, committed. Now to sew.

While investigating Church linen I printed off a few pages on ‘Altar Linen. Its Care and Use’ The Pall used to cover the Chalice during the service, made of white linen with embroidery on the top face of the Pall. The Corporal used to place on the altar. The Consecration of the Elements takes place on the Corporal, a small embroidered cross centralised close to the hem to indicate the correct way of folding.

Altar linen, a Frontlet is the size of the top of the altar and at St. Pauls’ a length of lace hangs down. Over this is placed the Plain Linen Cloth the size of the Altar top. The next layer is a Fair Linen Cloth. It is the width of the Altar and long enough to reach within a centimetre of the ground.

The Credence table linen is the size of the top of the table with about 10” hanging down each side.

We have three Altars in use at St Pauls’, so now to calculate how much linen is required. One on the Altar, one in the wash and a spare.

The Chasuble set is complete, as is the Corporals and Palls. One set of linen is complete for the Lady Chapel Altar. I now need to order more Linen. I sourced Holy lace from Australia, one frontal for the Lady Chapel Altar is completed. This has been my Lockdown challenge, it certainly has taught me more about Church linen.

# Lent

*Fr Bruce and Kathy write:*

Lent comes every year. It is a time when we sharpen up our spiritual lives and recognise that we should be growing, not just keeping stationary. Lenten rules are suggested, self sacrifice is often derailed into dieting, and has it made much difference in the past? I do hope so.

The word Lent just means Spring. But a whole host of other ideas spring to mind. We speak of lending or giving ourselves to our spouses when we marry just as in Baptism we are given to God. We speak of our children being lent to us for their developing years. If we turned that round we could think of our lives as God lending us some of His time and skills.

So many of our thoughts start with ourselves and when we stand back and seek a larger canvas we can begin to see that we ourselves can do little or nothing of real significance by ourselves. It is God who has the wisdom and love which He so generously shares freely with us. As we grow we see that we ourselves must decrease and God increase in significance. His is the gift of life and salvation through the cross.

Jesus went into the desert for forty days and nights. If you have been in a desert you will know that the terrain may vary but the reality is that in the desert there is nothing. It is just you, on your own, with God. We may approach that when we go on a retreat. We try to make our times of devotion times of being alone with God. It is when we are truly alone with God that we begin to appreciate how small we are and how great God is.

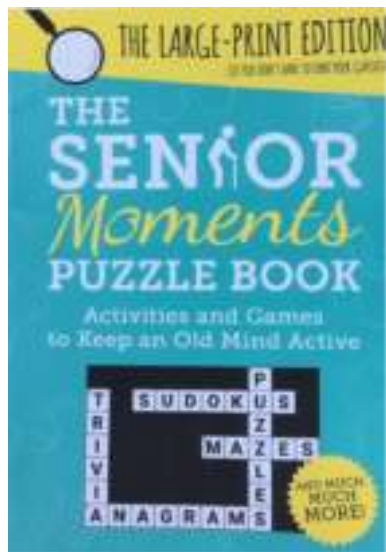
It is so difficult for us mortals to begin to consider that when we pray we are seeking to enter the presence of the creator and source of all things. But this too is His gift to us, to be available and ready for us when ever we turn to Him.

So Lent, rather than being a rather dull time is a time of excitement when we open ourselves to allow God's free gifts to flood into our lives. This material world is but a place of preparation for eternity and its contents have no lasting significance. They matter now of course, but we can see them for what they are. They are all for God's glory.

With love and prayers for a good Lent from  
*Kathy and Father Bruce*

## Senior Moments

We are familiar with the concept of so called Senior Moments. We say or do things which are mildly inappropriate. It is not something limited to older people. We all make errors of judgement, some more frequently than others.



Our Daughter obviously believes we are candidates for this as she has sent us two things related to Senior Moments. In December she sent a parcel containing a book of puzzles called The Senior Moments Puzzle Book. It is in large print so we have no excuse not to read it. There are dot-to-dots, sudoku, crosswords, anagrams, wordsearchs, pairing exercises, and spot the difference.

It would be dishonest to claim that we are sailing through it fast because some cause us to scratch our heads. The most irritating and so probably the most useful is spot the difference. We get to six or seven differences and then search seemingly in vain for the remaining three or four. Bruce is quite good on dot-to-dot and the maths games. Matching twenty pairs in twenty seconds we find a bit ambitious.

A couple of years ago Polly sent us a board game actually called, Senior Moments. It is a progressive game up and down the board and starting with only ten, you lose or gain marbles at various points. Kathy lost two marbles when she forgot the grandchildren and left them in the shop.

In this lockdown it is not all doom and gloom. Good things happen. People are kind and thoughtful. We get some things right and we do benefit much from doing activities that make us laugh. These two gifts do really make us laugh and we can recommend them to you.

With love, payers, and laughter from Kathy and Fr Bruce

## **“When its gone-its gone!”**

*Fr Tony writes:*

If you shop at a Lidl supermarket (other chains are available!) you may have seen these words displayed by their “Special” offers. They are informing us that the offers are of a temporary nature and will not be repeated. Concern on their part that we might miss a bargain which we will regret, or a temptation to buy something which we may not really need? Is it as Baldrick in *Black Adder* used to pronounce a, “cunning plan?”

Adverts on the television, in newspapers, pushed through our letterbox, are all trying to convince us that we need to buy NOW. Super sales will end by a certain date, there’s a plethora of “once in a lifetime offers”. I’m as guilty as the next person of buying things I “couldn’t live without” only to find them, often unopened and unused, in a drawer or cupboard. I’ve lived without the things I couldn’t possibly live without, quite happily for years. “When its gone-its gone” seems to have an element of truth in it when applying it to Lidl special offers. Sadly it may also be true of many shops, cafes, pubs, restaurants, and other commercial ventures when we eventually leave lockdown behind us. A quick look around Weymouth will confirm this. Debenhams and many independent shops have either permanently closed or are in danger of doing so.

Churches and other places of worship have also been closed or operating in a very much reduced way. We have been very fortunate at St Paul’s in the excellent streamed services which Fr. Gregory has made available to us. For many they have been a lifeline during the lockdown periods and have provided a mental and spiritual lift. Thankfully carefully planned routines will see public worship returning in February. However many did not have the means to access these services and for them the absence from our services is keenly felt.

That’s why any contact we can have via phone calls, High Tide, or “passed on messages” are so important. The government is being asked for a “road map” out of lock down so that we can move forward. The churches, we at St Paul’s, need a road map also. Not only has our worship been limited in the lockdown but our work and witness in the parish has been held in limbo. I’m sure Fr. Gregory, the

Churchwardens, the P.C.C., its sub committees, and those who run SPOT and other outreach groups are already making plans.

Plans made, each of us must play our part in bringing them to fruition, for each one of us has an individual and unique gift to use in the mission of God's church. In his first letter St. Peter expressed the need for all of us to use our gifts far more eloquently than I can. He writes: "As each has received a gift, employ it for one another, as good stewards of God's varied grace" (1Pt 4,10 - RSV translation).

Every blessing! Keep safe and keep smiling,

*Fr. T*

---

A prayer for Safeguarding



*Loving God,  
we pray that this church may  
be a place of welcome,  
security and compassion.  
Keep us watchful yet caring,  
trusting yet ready to question,  
that all who worship here may  
do so  
in safety and in the knowledge  
of your love;  
through Jesus Christ our Lord  
Amen*

# Traditional Irish Champ

*Jeanne James writes:*

To celebrate St. Patrick's Day (March 17) I will be making some "champ" (the word champ means to bruise, pound or mash). This is a very simple but delicious dish of mashed potatoes, scallions, milk and butter.

## Ingredients (Serves 4)

- 1 kg potatoes peeled and cubed
- 120g scallions (spring onions) chopped
- 150 mls milk
- 75g butter
- Salt and pepper

## Instructions

1. Cook potatoes in salted, boiling water until tender.
2. While the potatoes are cooking, simmer the milk and scallions together for about five minutes. Do not let the milk boil, keep it at a low simmer only.
3. Drain the potatoes and return them to the pot. Place the pot back on the stove with the heat turned off and cover with a clean tea towel to help absorb the moisture.
4. Mash the potatoes thoroughly.
5. Add the hot milk and scallions, salt, pepper, and 45g of the butter. Stir until the butter has melted and everything is well combined.
6. Melt the remaining butter. Set aside for serving.
7. Serve piled high on the plate with a well of melted butter in the centre. Eat from the outside, dipping each spoonful into the well of butter.





**ORDER OF MORNING AND EVENING PRAYER**

**AT ST. PAUL'S WEYMOUTH**

**&**

**LITURGICAL CALENDAR FOR MARCH**

**WITH PRAYER INTENTIONS**

**& ANNIVERSARIES**

## Calendar for March 2021

MON	1 <sup>st</sup>	St. David Bishop, Patron of Wales	-
TUE	2 <sup>nd</sup>	<i>Feria</i>	-
WED	3 <sup>rd</sup>	<i>Feria</i>	10.30am
THU	4 <sup>th</sup>	<i>(St. Casimir)</i>	-
FRI	5 <sup>th</sup>	<i>Feria</i>	-
SAT	6 <sup>th</sup>	<i>(SS. Perpetua &amp; Felicity, Martyrs)</i>	4pm
<b>SUN</b>	<b>7<sup>th</sup></b>	<b>3<sup>RD</sup> SUNDAY OF LENT</b>	10am, 4pm
MON	8 <sup>th</sup>	<i>(St. John of God)</i>	9am
TUE	9 <sup>th</sup>	<i>(St. Frances of Rome, Widow)</i>	6pm
WED	10 <sup>th</sup>	<i>(The Forty Martyrs)</i>	10.30am
THU	11 <sup>th</sup>	Monthly Requiem	6pm
FRI	12 <sup>th</sup>	St. Gregory I Pope	10.30am
SAT	13 <sup>th</sup>	<i>Feria</i>	9.30am, 4pm
<b>SUN</b>	<b>14<sup>th</sup></b>	<b>4<sup>TH</sup> SUNDAY OF LENT</b>	10am, 4pm
MON	15 <sup>th</sup>	<i>Feria</i>	9am
TUE	16 <sup>th</sup>	<i>Feria</i>	6pm
WED	17 <sup>th</sup>	St. Patrick Bishop, Patron of Ireland	10.30am
THU	18 <sup>th</sup>	St. Edward King and Martyr	6pm
FRI	19 <sup>th</sup>	<b>ST. JOSEPH, SPOUSE OF THE B.V.M.</b>	10.30am
SAT	20 <sup>th</sup>	<i>Feria</i>	9.30am, 4pm
<b>SUN</b>	<b>21<sup>st</sup></b>	<b>PASSION SUNDAY</b>	10am, 4pm
MON	22 <sup>nd</sup>	<i>(St. Cyril of Jerusalem, Bishop)</i>	9am
TUE	23 <sup>rd</sup>	<i>Feria</i>	6pm
WED	24 <sup>th</sup>	St. Gabriel Archangel	10.30am
THU	25 <sup>th</sup>	<b>THE ANNUNCIATION OF THE B.V.M.</b>	6pm
FRI	26 <sup>th</sup>	Seven Sorrows of the B.V. Mary	10.30am
SAT	27 <sup>th</sup>	<i>(St. John Damascene)</i>	9.30am, 4pm
<b>SUN</b>	<b>28<sup>th</sup></b>	<b>PALM SUNDAY</b>	10am, 4pm
MON	29 <sup>th</sup>	<b>MONDAY OF HOLY WEEK</b>	9am
TUE	30 <sup>th</sup>	<b>TUESDAY OF HOLY WEEK</b>	6pm
WED	31 <sup>st</sup>	<b>WEDNESDAY OF HOLY WEEK</b>	10.30am



*We pray for...*

- 1<sup>st</sup> Wales - *Elizabeth Gentle, Vernon Thomas pr, Sophie Llewellyn*
- 2<sup>nd</sup> Our Benefactors, living & departed - *Joan Witham*
- 3<sup>rd</sup> Myanmar
- 4<sup>th</sup> Priests & Vocations
- 5<sup>th</sup> Dying - *Lilian Miles*
- 6<sup>th</sup> Shrine of Walsingham
  
- 7<sup>th</sup> Our Parish - *John Pryer, Lucien Ciceron*
- 8<sup>th</sup> NHS staff, care-workers - *Beryl Grove*
- 9<sup>th</sup> Widows & widowers - *Ernest Sibley, Jack Harvey*
- 10<sup>th</sup> Armed forces
- 11<sup>th</sup> Departed faithful - *Suzanne Hart, Gilbert Turner, John Haining*
- 12<sup>th</sup> Conversion of England - *Doreen Legg*
- 13<sup>th</sup> Our Cell of O.L.W. - *Leonard Patt*
  
- 14<sup>th</sup> Our Parish
- 15<sup>th</sup> Beechcroft
- 16<sup>th</sup> Sick - *Jack Bibby*
- 17<sup>th</sup> Peace in Ireland, the Church in Ireland
- 18<sup>th</sup> The Royal Family - *Olive Riggs, Elfreda Paddock, Ronald Coleman*
- 19<sup>th</sup> Foster & spiritual fathers - *Phyllis Lee*
- 20<sup>th</sup> Refugees- *Noel Wray, Grant Goodwin*
  
- 21<sup>st</sup> Our Parish - *John McCaig*
- 22<sup>nd</sup> Peace in the Holy Land - *Vera Sertin*
- 23<sup>rd</sup> Jobseekers - *Charles Seyfang, Graham Hardick*
- 24<sup>th</sup> Missions & missionaries - *Cyril Croxford, Mark Houghton, Ruth Edgar*
- 25<sup>th</sup> That every conceived life may be safe & loved
- 26<sup>th</sup> Bereaved mothers - *Muriel Curley*
- 27<sup>th</sup> Theological Colleges - *Doreen Mounce, Bernard Collick*
  
- 28<sup>th</sup> Our Parish - *Ann Uphill, Peggy Moore*
- 29<sup>th</sup> Our Parish - *George Hornby*
- 30<sup>th</sup> Our Parish
- 31<sup>st</sup> Our Parish - *Martyn Fisher pr*

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. Praise to you, O Christ, King of eternal glory!

V. When you hear the voice of the Lord today, do not harden your heart. 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. When you hear the voice of the Lord today, do not harden your heart.

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. Do not harden your heart.

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. When you hear the voice of the Lord today, do not harden your heart.

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. Do not harden your heart.

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. When you hear the voice of the Lord today, do not harden your heart.

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. When you hear the voice of the Lord today, do not harden your heart.

*One of the following HYMNS is said:*

*Until 20 March including:*

The fast, as taught by holy lore,  
We keep in solemn course once more:  
The fast to all men known, and bound  
In forty days of yearly round.

The law and seers that were of old  
In diverse ways this Lent foretold,  
Which Christ, all seasons' King and Guide,  
In after ages sanctified.

More sparing therefore let us make  
The words we speak, the food we take,  
Our sleep and mirth, and closer barred  
Be every sense in holy guard.

Avoid the evil thoughts that roll  
Like waters o'er the heedless soul;  
Nor let the foe occasion find  
Our souls in slavery to bind.

In prayer together let us fall,  
And cry for mercy, one and all,  
And weep before the Judge's feet,  
And his avenging wrath entreat.

Thy grace have we offended sore,  
By sins, O God, which we deplore;  
But pour upon us from on high,  
O pardoning One, thy clemency.

Grant O thou Blessed Trinity,  
Grant, O Essential Unity,  
That this our fast of forty days  
May work our profit and thy praise. Amen.

*From 21 March:*

Sing, my tongue, the glorious battle  
Sing the last, the dread affray;  
O'er the cross, the victor's trophy,  
Sound the high triumphal lay:  
Tell how Christ, the world's Redeemer,  
As a victim won the day.

God, his Maker, sorely grieving  
That the first-made Adam fell,  
When he ate the fruit of sorrow,  
Whose reward was death and hell,  
Noted then this wood, the ruin  
Of the ancient wood to quell.

For the work of our salvation  
Needs would have his order so,  
And the multiform deceiver's  
Art by art would overthrow,  
And from thence would bring the med'cine  
Whence the insult of the foe.

Wherefore, when the sacred fullness  
Of the appointed time was come,  
This world's Maker left his Father,  
Sent the heav'nly mansion from,  
And proceeded, God Incarnate,  
Of the Virgin's holy womb.

Remember thou, though frail we be,  
That yet thine handiwork are we;  
Nor let the honour of thy name  
Be by another put to shame.

Forgive the sin that we have wrought;  
Increase the good that we have sought;  
That we at length, our wanderings o'er,  
May please thee here and evermore.

Thirty years among us dwelling,  
His appointed time fulfilled,  
Born for this, he meets his passion,  
For that this he freely willed:  
On the cross the Lamb is lifted,  
Where his life-blood shall be spilled.

He endured the nails, the spitting,  
Vinegar, and spear, and reed;  
From that holy body broken  
Blood and water forth proceed:  
Earth, and stars, and sky, and ocean,  
By that flood from stain are free.

Faithful cross! above all other,  
One and only noble tree!  
None in foliage, none in blossom,  
None in fruit thy peers may be;  
Sweetest wood and sweetest iron!  
Sweetest weight is hung on thee.

Bend thy boughs, O tree of glory!  
Thy relaxing sinews bend;  
For awhile the ancient rigour,  
That thy birth bestowed, suspend;  
And the King of heavenly beauty  
On thy bosom gently tend!

Thou alone wast counted worthy  
 This world's ransom to uphold;  
 For a shipwrecked race preparing  
 Harbour, like the ark of old;  
 With the sacred blood anointed  
 From the smitten Lamb that rolled.

To the Trinity be glory  
 Everlasting, as is meet;  
 Equal to the Father, equal  
 To the Son, and Paraclete:  
 Trinal Unity, whose praises  
 All created things repeat. Amen.

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

1	Ps. 80, 82	Jeremiah 7,21-end John 6,41-51	13	120, 121 122	Jeremiah 16,10 - 17,4 John 9,1-17
2	89 v. 1-18	Jeremiah 8,1-15 John 6,52-59	14	27	1 Samuel 16,1-13 John 9,1-25
3	119 v. 105-128	Jeremiah 8,18 - 9,11 John 6,60-end	15	123, 124 125, 126	Jeremiah 17,5-18 John 9,18-end
4	90	Jeremiah 9,12-24 John 7,1-13	16	133	Jeremiah 18,1-12 John 10,1-10
5	92	Jeremiah 10,1-16 John 7,14-24	17	119 v. 153-end	Jeremiah 18,13-end John 10,11-21
6	96, 97, 100	Jeremiah 10,17-24 John 7,25-36	18	143, 146	Jeremiah 19,1-13 John 10,22-end
7	18 v. 1-25	Jeremiah 38 Philippians 1,1-26	19	25, 147 v. 1-12	Isaiah 11,1-10 Matthew 13,54-end
8	98, 99, 101	Jeremiah 11,1-17 John 7,37-52	20	147	Jeremiah 20,7-end John 11,17-27
9	106	Jeremiah 11,18 - 12,6 John 7,53 - 8,11	21	107 v. 1-22	Exodus 24,3-8 Hebrews 12,18-end
10	110, 111, 112	Jeremiah 13,1-11 John 8,12-30	22	1, 2, 3	Jeremiah 21,1-10 John 11,28-44
11	113, 115	Jeremiah 14 John 8,31-47	23	5, 6, 8	Jeremiah 22,1-19 John 11,45-end
12	139	Jeremiah 15,10-end John 8,48-end	24	119 v. 1-32	Jeremiah 22,20 - 23,8 John 12,1-11

25	111, 113	1 Samuel 2,1-10 Romans 5,12-end	29	41	Lamentations 1,1-12a Luke 22,1-23
26	17, 19	Jeremiah 24 John 12,20-36a	30	27	Lamentations 3,1-18 Luke 22,24-53
27	20, 21, 23	Jeremiah 25,1-14 John 12,3b-end	31	102	Jeremiah 11,18-20 Luke 22,54-end
28	61, 62	Zechariah 9,9-12 1 Corinthians 2,1-12			

*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:*

**Weekdays & Sundays:** Blessed is He who comes in the Name of the Lord! Hosanna in the highest!

**St. Joseph:** Behold a faithful and wise servant, whom his Lord has made ruler over His household.

**Annunciation:** Blessed are you, O Virgin Mary: the Holy Spirit shall come upon you, and the power of the Highest shall overshadow you.

*After the Antiphon follows the Canticle:*

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.

**Weekdays & Sundays:** Blessed is He who comes in the Name of the Lord! Hosanna in the highest!

**St. Joseph:** Behold a faithful and wise servant, whom his Lord has made ruler over His household.

**Annunciation:** Blessed are you, O Virgin Mary: the Holy Spirit shall come upon you, and the power of the Highest shall overshadow you.

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

**Sundays & weekdays:** Almighty and everlasting God, who, of your tender love towards mankind, has sent your Son our Saviour Jesus Christ to take upon Him our flesh and to suffer death upon the Cross, that all mankind should follow the example of His great humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection. Through the same Jesus Christ our Lord. **R.** Amen.

**St. Joseph:** Help us, we beseech you, O Lord, for the sake of the Spouse of your most holy Mother, that what we cannot for ourselves obtain, you may grant us at his petition. Who lives and reigns with God the Father, in the unity of the Holy Spirit, God, for ever and ever. **R.** Amen.

**Annunciation:** O God, who wanted your Word, by the message of an Angel, to take flesh in the womb of the Blessed Virgin Mary, grant us, we beseech you, that all who do believe her to be in very deed the Mother of God, may be helped by her prayers in your sight. 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, O Queen of heaven, enthroned! Hail, by Angels Mistress owned!  
Root of Jesse, Gate of morn, Whence the world's true Light was born:  
Glorious Virgin, joy to thee, Loveliest whom in heaven they see:  
Fairest thou, where all are fair, Plead with Christ our sins to spare.

**V.** Allow me to praise thee, O holy Virgin.

**R.** Give me strength against thine enemies.

**V.** Let us pray. Grant, O merciful God, to our weak natures thy protection, that we who commemorate the holy Mother of God may,

by the help of her intercession, arise from our iniquities. 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. Praise to you, O Christ, King of eternal glory!

**V.** That this evening may be holy, good and peaceful, let us pray with one heart and mind. (*A moment of silence is kept.*) As our evening prayer rises before you, O God, so may your mercy come down upon us to cleanse our hearts and set us free to sing your praise now and for ever.

R. Amen.

*One of the following HYMNS is said. Until 20 March including:*

O kind Creator, bow thine ear  
To mark the cry, to know the tear  
Before thy throne of mercy spent  
In this thy holy fast of Lent.

Our hearts are open, Lord, to thee:  
Thou knowest our infirmity;  
Pour out on all who seek thy face  
Abundance of thy pardoning grace.

Our sins are many, this we know;  
Spare us, good Lord, thy mercy show;  
And for the honour of thy name  
Our fainting souls to life reclaim.

Give us the self-control that springs  
From discipline of outward things,  
That fasting inward secretly  
The soul may purely dwell with thee.

We pray thee, Holy Trinity,  
One God, unchanging Unity,  
That we from this our abstinence  
May reap the fruits of penitence. Amen.

*From 21 March:*

The Royal Banner forward goes,  
The mystic Cross refulgent glows:  
Where He, in Flesh, our flesh who made,  
Upon the Tree of pain is laid.

There whilst he hung, his sacred side  
by soldier's spear was opened wide,  
to cleanse us in the precious flood  
of water mingled with his blood.

Fulfilled is all that David told  
In true prophetic song, of old:  
Unto the nations, lo! saith he,  
Our God hath reignèd from the Tree.

O Tree! In radiant beauty bright!  
With regal purple meetly dight!  
Thou chosen stem! divinely graced,  
Which hath those Holy Limbs embraced!

How blest thine arms, beyond compare,  
Which Earth's Eternal Ransom bare!  
That Balance where His Body laid,  
The spoil of vanquished Hell outweighed.

O Cross! all hail! sole hope, abide  
With us now in this Passion-tide:  
New grace in pious hearts implant,  
And pardon to the guilty grant!

To thee, eternal Three in One,  
let homage meet by all be done,  
as by the cross thou dost restore,  
so rule and guide us evermore. Amen.

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

1	Ps. 85, 86	Genesis 43, 16-end Hebrews 1	17	136	Exodus 4,1-23 Hebrews 10,1-18
2	89 v. 19-end	Genesis 44,1-17 Hebrews 2,1-9	18	132	Hosea 11,1-9 Luke 2,41-end
3	91, 93	Genesis 44,18-end Hebrews 2,10-end	19	1, 112	Genesis 50,22-end Matthew 2,13-end
4	94	Genesis 45,1-15 Hebrews 3,1-6	20	148, 149 150	Exodus 7,8-end Hebrews 11,1-16
5	102	Genesis 45,16-end Hebrews 3,7-end	21	34	Exodus 7,8-24 Romans 5,12-end
6	104	Genesis 46,1-7 & 28-end Hebrews 4,1-13	22	4, 7	Exodus 8,1-19 Hebrews 11,17-31
7	111, 112	Exodus 5,1 - 6,1 Philippians 10,16-22	23	9, 10	Exodus 8,20-end Hebrews 11,32 - 12,2
8	105	Genesis 47,1-27 Hebrews 4,14 - 5,10	24	85	Wisdom 9,1-12 Galatians 4,1-5
9	107	Genesis 47,28 - 48,22 Hebrews 5,11 - 6,12	25	131, 146	Isaiah 52,1-12 Hebrews 2,5-end
10	119 v. 129-152	Genesis 49,1-32 Hebrews 6,13-end	26	22	Exodus 10 Hebrews 13,1-16
11	113, 116 117	Genesis 49,33 - 50,26 Hebrews 7,1-10	27	24	Exodus 11 Hebrews 13,17-end
12	130, 131 137	Exodus 1,1-14 Hebrews 7,11-end	28	69 v. 1-20	Isaiah 5,1-7 Mark 12,1-12
13	118	Exodus 1,22 - 2,10 Hebrews 8	29	25	Lamentations 2,8-19 Colossians 1,18-23
14	13, 14	Exodus 6,2-13 Romans 5,1-11	30	55 v. 13-24	Lamentations 3,40-51 Galatians 6,11-end
15	127, 128 129	Exodus 2,11-22 Hebrews 9,1-14	31	88	Isaiah 63,1-9 Revelation 14,18 - 15,4
16	135	Exodus 2,23 - 3,20 Hebrews 9,15-end			

*Each reading ends with these words:*

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

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

**Weekdays & Sundays:** It is written: I will smite the Shepherd, and the sheep of the flock shall be scattered abroad, but after I am risen again, I will go before you into Galilee: there you shall see me, says the Lord.

**St. Joseph:** Behold a faithful and wise servant, whom his Lord has made ruler over His household.

**Annunciation:** The Angel Gabriel said unto Mary: Hail, full of grace, the Lord is with thee; blessed art thou among women.

*After the Antiphon follows the Canticle:*

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.

**Weekdays & Sundays:** It is written: I will smite the Shepherd, and the sheep of the flock shall be scattered abroad, but after I am risen again, I will go before you into Galilee: there you shall see me, says the Lord.

**St. Joseph:** Behold a faithful and wise servant, whom his Lord has made ruler over His household.

**Annunciation:** The Angel Gabriel said unto Mary: Hail, full of grace, the Lord is with thee; blessed art thou among women.

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:*

**Sundays & weekdays:** Almighty and everlasting God, who, of your tender love towards mankind, has sent your Son our Saviour Jesus Christ to take upon Him our flesh and to suffer death upon the Cross, that all mankind should follow the example of His great humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection. Through the same Jesus Christ our Lord. **R.** Amen.

**St. Joseph:** Help us, we beseech you, O Lord, for the sake of the Spouse of your most holy Mother, that what we cannot for ourselves obtain, you may grant us at his petition. Who lives and reigns with God the Father, in the unity of the Holy Spirit, God, for ever and ever. **R.** Amen.

**Annunciation:** O God, who wanted your Word, by the message of an Angel, to take flesh in the womb of the Blessed Virgin Mary, grant us, we beseech you, that all who do believe her to be in very deed the Mother of God, may be helped by her prayers in your sight. 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.





## From the Book of Common Prayer

**Palm Sunday:** *Almighty and Everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility: Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.*

We have learned from the regular reading of the Gospel Lessons through the Christian Year of the great love, mercy and compassion of God the Father for the world, even for those who being his creatures, still rebel against his authority and goodness. Thus we remember that it is of his **tender** love towards us that he sent his Son into the world to be the Saviour of the world and to care for us in our sinfulness.

We also remember that the same Son of God took to himself human flesh and nature in the womb of the Blessed Virgin Mary, and assumed the vocation of the Suffering Servant of God, set his face steadfastly towards Jerusalem, and took upon himself suffering, crucifixion and death - for us and for our salvation.

We learn of the great humility of the eternal Son of God, who being equal with the Father in divinity and Godhead, he nevertheless took upon himself our human nature and became a servant, so as to save us from our sins and bring us into a right relation of love with the Father.

From the Passion-Gospel we learn of the patience of the Lord Jesus so that our petition, “Mercifully grant that we may follow the example of his patience”, has solid meaning for us. In Matthew 26 - 27 we learn of the patience of Jesus under the agony (26,42), patience towards Peter (26,40), patience towards Judas (26,50), patience towards those who arrested him (26,52), patience when being mocked and spat upon (26,67; 27,29-30), patience before the high priest (26,62-63), patience before Pilate (27,13-14); patience before revilers (27,29-30) and patience when seemingly abandoned by God (27,46). By imitating his patience we learn humility and in being humble before God, we believe that by his grace we shall be made partakers of the resurrection from the dead and life eternal with the Father and the Son and the Holy Ghost.

The Revd Dr Peter Toon (+2009)

# On the Sacramentals

*(This article is available in church as a leaflet.  
Feel free to pick up some and to even give it to others!)*

Putting it simply, sacramentals are the public, solemn prayer of the Holy Mother Church. We all “use” them even without knowing it. When at the end of the Mass the priest blesses us, he entrusts us into God’s love and grace, and into the prayers of the Holy Church. Blessing is a sacramental. When we burn incense or sprinkle Holy Water during the Mass - those are sacramentals. When the priest blesses our wedding ring, our home, our car... anything... they are all sacramentals. When we cross ourselves: it is a sacramental, a blessed and powerful sign that is.

## **So what are they?**

Sacramentals are sacred signs instituted by the Church to prepare us to receive the fruit of the sacraments better and to sanctify different circumstances of our lives.

## **What are they used for?**

Sacramentals are the simplest, everyday way to “take church home”. They are visible signs of God’s presence and blessing, of the prayers of the Church, they offer encouragement, guidance, grace, protection.

They can ease spiritual or physical ills, they can protect us against dark powers (Eph 6,12), they can bring consolation, they can help our prayer. If used properly - with faith in God - they can be a source of grace.

## **They are in the Bible**

In the Old Testament, Naaman went to Elisha for a cure for his leprosy. Elisha told him, “Go and wash seven times in the Jordan, and your flesh will heal, and you will be clean” (2 5:10).

When the man came in contact with the bones of Elisha, he came back to life and rose to his feet (2Kings 13:20-21).

Numbers 5:17 states, “In an earthen vessel [the priest] shall take holy water, as well as some dust from the floor of the tabernacle and

put it in the water.” Water was also used for ceremonial cleansing (Ps 16:4).

Jesus healed the blind man using mud (Jn 9:6-12).

The woman with haemorrhages was healed by touching Jesus’ garment (Lk 8:44).

In Acts 19:11-12, it is recounted that when face cloths or aprons that had touched the skin of Paul and were applied to the sick, diseases were healed and evil spirits released.

Through objects, blessed objects, spiritual, supernatural, invisible benefits are bestowed on the faithful.

### **Sacramentals are not superstition**

The difference has to do with an inner attitude, for superstition is second cousin to magic. The superstitious person says, "If I sprinkle holy water here, say these prayers and cross myself, I will make God or His saints do this for me." But the person using a sacramental properly says: "I want to be closer to God—to be constantly and effectively reminded of the power of His love and glory, of His protection, forgiveness and mercy. So I will cross myself when I pass a church to remind myself of His passion. I will ask His saints for their assistance as elder brothers and sisters. I will do these things, not because I am strong and have the power to make God and His saints do my will, but because I am weak, distractible and forgetful, and need to remind myself of True Reality.”

Superstition and magic put their trust into objects and signs. Faith believes God uses objects and signs to impart his grace, blessing, and protection (see the biblical examples), so faith uses these objects and signs putting its trust into God, their Creator.

### **Everyday examples**

A young father sprinkles holy water around the beds of his children and prays to God to protect them against nightmares, which sometimes are a problem in their house. Another mother I know uses blessed salt when she bakes bread for her family. Before setting out on a long trip, one youth group blesses its cars for a safe journey.

**Sacramentals are not substitutes to ...**

... prudence, medicine, reason, etc. Thinking that holy water will cure clinical depression is wrong. However, thinking that evil spirits cannot cause physical or psychological suffering is not Christian either - and evil spirits can be fought by sacramentals.

Thinking that if my car is blessed I can rally without peril is stupid and is simply tempting God. However, Christians believe in God's protection, in the presence of Guardian Angels, in the power of prayer - and sacramentals call upon these.

### **How can they be used?**

Some can be sprinkled, some consumed, some kept as symbols, some used during prayer. You can use them in any way that makes sense for you, helps you to remember God's presence, elevates your thoughts and mind to him, turns your heart to him. They can cast away temptation, evil thoughts, dark dreams.

For example, in moments of fear, depression, inner darkness, anxiety... why not light a blessed candle to dispel this "darkness"?!

Here are some extracts from the prayers the priest uses to bless these objects. These prayers give a good idea of what different sacramentals are intended for.

### *Holy Water*

May you put to flight all the power of the enemy, and be able to root out and supplant that enemy with his apostate angels, through the power of our Lord Jesus Christ.

In your kindness, hear our prayers and pour down the power of your blessing into this element, so that it may become an agent of divine grace. May it drive away evil spirits and dispel sickness, so that everything that is sprinkled with this water, may be rid of all uncleanness and freed from every harm.

May the wiles of the lurking enemy prove of no avail. Let whatever might menace the safety and peace of those who live here be put to flight by the sprinkling of this water, so that the health obtained by calling upon your holy name, may be made secure against all attack.

O God, Creator unconquerable, invincible King, Victor ever-glorious, you hold in check the forces bent on dominating us. Your

power beats down the wicked foe. Humbly and fearfully do we pray to sanctify this water with the dew of your love.

Through the invocation of your holy name, wherever this water and salt is sprinkled, it may turn aside every attack of the unclean spirit, and dispel the terrors of the poisonous serpent. And wherever we may be, make the Holy Spirit present to us, who now implore your mercy.

### ***Blessed Salt***

O salt, creature of God, I exorcise you by the living, true, holy God, who ordered you to be poured into the water by Elisha the prophet, so that its life-giving powers might be restored.

I exorcise you so that you may become a means of salvation for believers, that you may bring health of soul and body to all who make use of you, and that you may put to flight and drive away from the places where you are sprinkled; every apparition, villainy, turn of devilish deceit, and every unclean spirit.

We humbly implore you, in your immeasurable kindness and love, to bless this salt so that it may become a source of health for the minds and bodies of all who make use of it. May it rid whatever it sprinkles of all uncleanness, and protect it from every assault of evil spirits.

### **Blessed Candles**

O holy Lord Father almighty, we humbly beseech Thee, that by the invocation of Thy most holy name, Thou wouldst vouchsafed to bless and sanctify these candles for the health of bodies and souls.

We humbly implore Thy clemency, that Thou wouldst vouchsafe to bless, sanctify, and kindle with the light of heavenly benediction these candles that being worthily inflamed with the holy fire of Thy most sweet charity, we may deserve to be presented in the holy temple of Thy glory.

O Lord Jesus Christ, the true light, who enlightenest every man coming into this world, pour forth Thy blessing upon these candles, and sanctify them with the light of Thy grace; and mercifully grant, that as these lights enkindled with visible fire dispel the darkness of night, so our hearts illumined by invisible fire, that is, the brightness of the Holy Spirit, may be free from the blindness of every sin; that the eye of our minds being purified, we may be able to discern what is pleasing to

Thee and conducive to our salvation; so that after the perilous darkness of this life we may deserve to arrive at never-failing light.

### **Blessed Incense**

May those who use you, with confidence in the divine power, in their lodgings, homes, or on their persons, be delivered from all perils to body and soul, and enjoy all good things. We ask this through the power and merits of our Lord and Saviour.

Protect those who will have this blessed incense in their possession from every kind of illness, injury, and danger, anything that would interfere with the wellbeing of body and soul, and so be enabled to serve you joyously and confidently in your Church.

### **Blessed Ashes**

Vouchsafe to send thy holy Angel from heaven to bless and sanctify these ashes, that they may be a wholesome remedy to all who humbly call upon thy Name. Anyone who shall be sprinkled with these ashes for the remission of their sins, may receive health of body and salvation of soul. May they be worthy to obtain from thee the forgiveness of all their sins and the rewards promised to the penitent.

When the heads of thy servants are touched with these ashes, graciously fill them with the spirit of penitence.

### **Blessed Oil**

Let it bring health in body and mind to all who use it, in the name of God the Father almighty, and of our Lord Jesus Christ, His Son, and of the Holy Spirit, the Advocate, as well as in the love of the same Jesus Christ our Lord. Lord God almighty, before whom the hosts of angels stand in awe, and whose heavenly service we acknowledge; bless and hallow this oil. Grant that who use it, may be delivered from all suffering, all infirmity, and all wiles of the enemy. Let it be a means of averting any kind of adversity from man, made in your image and redeemed by the precious blood of your Son, so that he may never again suffer the sting of the ancient serpent.

*All these blessed objects are available in church for free. If you want your own candle, oil, car, medals, cross, home, medicines, rosary, icons, food, wine, etc. blessed, please, talk to one of the Priests.*

# Feast of the month: St. Gabriel, the Archangel

24<sup>th</sup> March

Dom Prosper Guéranger Abbot writes: So far in the Church's calendar, we have not met with any feast in honour of the holy angels. Amidst the ineffable joys of Christmas night, we mingled our timid but glad voices with the hymns of these heavenly spirits, who sang around the crib of our Emmanuel. The very recollection brings joy to our hearts, saddened as they now are by penitential feelings and by the near approach of the mournful anniversary of our Jesus' death. Let us, for a moment, interrupt our sadness, and keep the feast of the Archangel Gabriel. Later on, we shall have Michael, Raphael, and the countless host of the angel guardians; but today, the eve of the Annunciation, it is just that we should honour Gabriel. Tomorrow we shall see this heavenly ambassador of the blessed Trinity coming down to the Virgin of Nazareth; let us, therefore, recommend ourselves to him, and beseech him to teach us how to celebrate, in a becoming manner, the grand mystery of which he was the messenger.

Gabriel is one of the first of the angelic kingdom. He tells Zachary that he stands before the face of God. He is the angel of the Incarnation, because it is in this mystery, which apparently is so humble, that the power of God is principally manifested; and *Gabriel* signifies *the strength of God*. We find the Archangel preparing for this sublime office, even in the old Testament. First of all, he appeared to Daniel, after this prophet had had the vision of the Persian and Grecian empires; and such was the majesty of his person that Daniel fell on his face trembling (Daniel 8). Shortly afterwards, he appeared again to the same prophet, telling him the exact time of the coming of the Messiah: "Know thou and take notice: that from the going forth of the word to build up Jerusalem again, unto Christ the Prince, there shall be seven weeks and sixty-two weeks," that is, sixty-nine weeks of years (Daniel 9,25).

When the fullness of time had come, and heaven was about to send the last of the prophets, who, after preaching to men the approach of the Messiah, is to show Him to the people, saying, "Behold the Lamb of God, who taketh away the sins of the world," Gabriel

descends from heaven to the temple of Jerusalem, and prophesies to Zachary the birth of John the Baptist, which was to be followed by that of Jesus Himself (Luke 1,11-20).

Six months later on (Luke 1,26), the holy Archangel again appears on the earth; and this time it is Nazareth that he visits. He brings the great message from heaven. Angel as he is, he reveres the humble Maid, whose name is Mary; he has been sent to her by the most high God, to offer her the immense honour of becoming the Mother of the eternal Word. It is Gabriel that receives the great *Fiat*, the consent of Mary; and when he quits this earth, he leaves it in possession of Him for whom it had been so long prayed in those words of Isaias: *Drop down Dew, O ye heavens!* (Isaiah 45,8)

The hour at length came, when the Mother of the Emmanuel was to bring forth the blessed Fruit of her virginal womb. Jesus was born amidst poverty; but heaven willed that His crib should be surrounded by fervent adorers. An angel appeared to some shepherds, inviting them to go to the stable near Bethlehem. He is accompanied by a multitude of the heavenly army, sweetly singing their hymn: "Glory to God in the highest, and on earth peace to men of good will!" Who is this angel that speaks to the shepherds, and seems as the chief of the other blessed spirits that are with him? In the opinion of several learned writers, it is the Archangel Gabriel, who is continuing his ministry as messenger of the good tidings (Luke 2,9-14).

Lastly, when Jesus is suffering His agony in the garden of Gethsemane, an angel appears to Him, not merely as a witness of His sufferings, but that he might strengthen Him under the fear His human felt at the thought of the chalice of the Passion He was about to drink (Luke 22,43). Who is this angel? It is Gabriel, as we learn from the writings of several holy and learned authors, but also from a hymn used in the liturgy.

These are the claims of the great Archangel to our veneration and love; these are the proofs he gives of his deserving, his beautiful name, *the strength of God*. God has employed him in each stage of the great work, in which He has chiefly manifested His power; for Jesus, even on His cross, is the Power of God, as the apostle tells us (1Corinthinas 1,24). Gabriel prepares the way for Jesus. He foretells the precise time of His coming; he announces the birth of His Precursor;



he is present at the solemn moment when the Word is made Flesh; he invites the shepherds of Bethlehem to come to the crib, and adore the divine Babe; and when Jesus, in His agony, is to receive strength from one of His own creatures, Gabriel is found ready in the garden of Gethsemane, as he had been at Nazareth and Bethlehem.

The whole human race is indebted to thee, O Gabriel! and, on this day, we would fain pay thee the honour and gratitude we owe thee. Thou wast moved to holy compassion on seeing the miseries of the world; for all flesh had corrupted its way, and the forgetfulness of God had increased with each new generation of men. Then did the Most High commission thee to bring to the world the good tidings of its salvation. How beautiful thy steps, O prince of the heavenly court, as thou camest down to this our humble sphere! How tender and fraternal is thy love of man, whose nature, though so inferior to thine own, was to be raised, by the mystery of the Incarnation, to union with God Himself! With what respectful awe didst thou approach the Virgin, who surpassed all the angels in holiness!

Blessed messenger of our redemption, whom God selects as His minister when He would show His power, we beseech thee, offer the homage of our gratitude to Him that thus sent thee. Help us to pay the immense debt we owe to the Father.

'Tis thou, O Gabriel! that taughtest us the salutation wherewith we should greet Mary full of grace. Thou wast the first to pronounce these sublime words, which thou broughtest from heaven. The children of the Church are now, day and night, repeating these words of thine; pray for us that we may say them in such a manner that our blessed Mother may find them worthy of her acceptance.

Angel of strength, friend of mankind! continue thy ministry of aiding us. We are surrounded by terrible enemies: our weakness makes them bold; come to our assistance, procure us courage. Pray for us during these days of conversion and penance. Obtain for us the knowledge of all we owe to God in consequence of that ineffable mystery of the Incarnation, of which thou wast the first witness. We have forgotten our duties to the Man-God, and we have offended Him: enlighten us, that so, henceforth, we may be faithful to His teachings and examples. Raise up our thoughts to the happy abode where thou

dwellst; assist us to merit the places left vacant by the fallen angels, for God has reserved them for His elect among men.

Pray, O Gabriel, for the Church militant, and defend her against the attacks of hell. The times are evil; the spirits of malice are let loose, nor can we make stand against them, unless with God's help. It is by His holy angels that He gives victory to His bride. Be thou, *O strength of God!* foremost in the ranks. Drive heresy back, keep schism down, foil the false wisdom of men, frustrate the policy of the world, arouse the well-minded from apathy; that thus the Christ whom thou didst announce may reign over the earth He has redeemed, and that we may sing together with thee and the whole angelic choir: "Glory be to God, peace to men!" Amen.

---



**March: month dedicated to  
St. Joseph,  
the most chaste Spouse of  
the Mother of God**

O Blessed Joseph, happy man, to whom it was given not only to see and to hear that God whom many kings longed to see, and saw not, to hear, and heard not; but also to carry Him in your arms, to embrace Him, to clothe Him, and guard and defend Him. Glorious Saint Joseph, spouse of the immaculate Virgin, obtain for me a pure, humble, charitable mind, and perfect resignation to the divine will. Be my guide, my protector, and my model through life that I may merit to die as you did: in the arms of Jesus and Mary. Amen.

# On the Holy Mass

## *The Roman Canon (3)*

Last month we read together the first prayer of the Roman Canon. There is one more aspect of this prayer we need to examine.

***Therefore, most merciful Father, we humbly beg and entreat you, through Jesus Christ your Son, Our Lord, to accept and bless these + gifts, these + offerings, these holy and spotless + Sacrifices.***

“*These gifts, these offerings, these spotless Sacrifices.*” Romans were great rhetors, they knew all the secrets of “captivating speech”. The Roman Canon indeed frequently presents groups of very similar words in solemn and effective expressions. There is a kind of ecstatic joy as we describe what we offer. These three short repetitions - almost exclamations! - are like the words of a child who has personally made a gift for a parent and joyfully presents it. It is in this spirit we must approach the Altar and participate in the Eucharist: with the ecstatic joy of a child bearing gifts and tokens of his love.

This threefold repetition is present in all ancient rites, both in the West and in the East suggesting that it dates back to the Apostles’ teaching. As the Apostles, dispersed in the whole known world, created new Christian communities (local churches), they taught them *what* to believe and *how* to live it. When we hear the Roman Canon, we hear St. Peter, St. Mark talking to their Communities in Rome or in Alexandria.

*Gifts* (dona, εὐχαριστηρία) - refers to the offerings for the dead. *Offerings* (munera, πρόσφορας) indicate the offerings made for the living. Finally, *Sacrifices* (sacrificia, θυσιας) is the very sacrifice offered directly to God, prescribed by the Old Testament (and natural) Law. Thus the Canon makes it clear from the beginning: what we are about to do will glorify God, help the living, benefit the dead.

*Gifts* was also the word Romans used to indicate what a superior gives to someone inferior, while *offerings* that which an inferior gives to a superior. The Eucharist, then, is both God’s gift to us and ours to Him. A sacred exchange of gifts. We do not come empty-handed to the Altar and we do not leave so either.

There is one more fascinating aspect of these three words used in the Canon. In ancient Rome there was a particular relationship in society: patronage that existed between a *patron* and their *clients*. The relationship was hierarchical, but obligations were mutual. The patron was the protector, sponsor, and benefactor of the client and the benefits of this relationship covered every aspect of the client's public and private life. Clients could rely on the power, wealth, benevolence of their patrons in everything. Clients legally belonged to the wider family of their patron - probably we would call it *household* today - they even had the right to be buried in the patron's sepulchre. In return for these services, the clients were expected to offer their services to their patron as needed.

Requests were usually made by clients at a daily morning reception at the home of the patron known as the *salutatio* (greeting). Favours given from patron to client and gifts offered by client to patron were symbolic of the personal relationship between patron and client. All was done out of a sense of personal relationship and gratuity and less so because of need.

When slaves were freed, their former owners became their new patrons and patrons were expected to ensure the well-being of their former slaves, now members of the household. Clients woke up early in the morning, with excitement, and put on their best cloths to meet their patron. This *salutatio* took place every morning, and was considered to be one of the central aspects of the start of the day. The clients greeted their patron, and the patron welcomed them with a gift of money and food. All ate this food together as expression of respect towards their patron.

First Christians in Rome used this type of relationship to interpret their relationship with God. They get up every morning to come and meet God with joy and excitement, bringing their little gifts and greetings and loyalty; they knew to be welcomed and helped and protected by God, their true patron, to whose household and family now they belonged through their Baptism; they were nurtured and filled with gifts - gifts that they consumed at the Altar together as one family. Gifts was a true Sacrifice: that glorified God, filled the living with grace, and benefited the departed. This is how they saw the Eucharist, this is why we read: "*These gifts, these offerings, these spotless Sacrifices*".

# The Psalms - Psalm 6: “How long, Lord, how long?”

## *First of the seven Penitential Psalms*

**Introduction & Structure** - Psalm 6, though it has no explicit reference to sin or iniquities, was chosen by the early Church as one of the seven Penitential Psalms. It is one of the emotionally and psychologically most expressive psalms. A rabbi wrote: “A painful, difficult psalm - difficult not to grasp intellectually, but to experience fully, emotionally.” It describes the fear and trembling that accompanies being in the throes of physical illness.

The Psalm is clearly a prayer for healing from physical illness with severe emotional, physical, and spiritual symptoms. It is a passionate, agonising outcry to God, and it opens with seven requests for God’s decisive action against corporal, spiritual, and social assault.

The first section of the psalm gives such a strong expression of pain and suffering that it is difficult to see how any kind of redemption, or at least relief, can come from anywhere. Most of us have experienced how pain - physical, emotional, or spiritual - can make us feel this way. Pain can truly be all-encompassing.

**Who is this Psalm about?** - We see a person who is seriously ill, life seems to leak away from him, groaning and grief are his portion, and imminent death appears very likely. He feels like God has abandoned him (verse 4), and this painful suffering has been going on for a while (verse 3: “how long”), even prayer seems vain.

The one who talks in the psalm knows that his suffering, physical and spiritual, was allowed by God. Is it perhaps some kind of just punishment for his sins? There is no mention of sin, repentance, or penitence - the One who is suffering is without sin! A righteous sufferer. God seems to have turned his back on him, and the righteous sufferer is faced with great silence. No promise, no consolation from God. Reading this psalm, it is difficult not to hear the words of the Gospel: “*May this cup pass from me*” (Mt 26,39) and “*My God, my God, why hast thou forsaken me*” (Mt 27,46; Mk 15,34).

**Author** - The title of the Psalm attributes its authorship to King David. However, it is evident from what has been said above that this is

not a psalm that can be easily linked to events of David's life. Also, when David writes lament psalms, he always ends them praising God for his deliverance, and fulfilling his own vows to the Lord. Nothing of the sort happens in this Psalm.

We have no reason to doubt the Psalm was written by King David - but this Psalm is not about him. It is not autobiographical. It is a prophecy about the One who, in the time of David, is yet to come. The Suffering Servant.

**Divine silence** - An Old Testament scholar writes: Psalm 6, as prayer, is the extravagance of complaint, lament, petition, indignation, assault, and insistence. The prayer baldly appeals to God's faithfulness, and protests against his refusal to be visibly faithful and actively present in this crises. But the prayer is only possible because the Suffering One knows that God is faithful, steadfast, and just and that one day will act to save him.

**Verse 1** - It is not difficult to make this psalm our own personal prayer. As I said above, most of us have experienced overwhelming pain. What is difficult for our "modern ears" is that verse 1 states that God actually does chasten us sometimes. Not out of anger or displeasure, but - however difficult it may be for us to see and to accept - for our won good. St. Paul writes: "*If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?*" (Hebrews 12,7).

Of course, we must be careful here - rather than envisioning God actively sending suffering on us, we should more probably understand the words of Old and New Testament alike in this sense: as God knows how and when he will turn physical and spiritual suffering to our benefit, he allows it to happen. All that is harmful in our world, all suffering and illness, pain and death was caused by our sins and not by God - again, God only allows them to happen knowing already how and when he will make us victorious over them.

**Verses 2-3** - David's exclamation "*how long?!*" makes another important point. It is not complete resignation God wants from us. While we accept inevitable suffering trusting in God's love, and wisdom, and power, and victory, we are still encouraged to pray to him for deliverance. Masochism, self-inflicted pain, depression, fear,

sickness, destruction, suffering are not good, are not Christian, and do not come from God.

**Verses 4-5** - A different kind of suffering is introduced. The plea “return” shows that David feels *distant* from God. This is his real agony. Not only because when we sense that God is near us, we feel that we can face anything, and without him we feel weak even in the smallest trial. No! He suffers from God’s absence because of this absence itself. May this psalm teach us to love God not for his gifts, but for himself alone!

There is one thing the Old Testament cannot understand. For Israel death seemed so definite. Somebody wrote once: “*Churchyards are silent places; the vaults of the sepulchre echo not with songs. Damp earth covers silent mouths.*” It will be only in Jesus Christ that we will finally understand: not even the greatest, the most feared pain, death that is, has the final say.

**Verses 6-7** describe vividly David’s pains, and they are a good text to meditate on now that Passion-tide is approaching. As always, this psalm, too, acquires its full meaning in the Person of Christ.

**Verses 8-10** - David ends the psalm on a note of confidence. He made his agonised cry to God, and God heard him. Weeping has a voice before God. It isn’t that God is impressed by emotional displays, but a passionate heart impresses him. It is comforting to know that our tears are understood even when words fail!

A great contrast closes the psalm. David knew that when God heard and answered his prayer, it would be trouble for his enemy. David finally saw that his *temporary* agony and trouble gave way to a *permanent* agony and trouble for his enemies. Here we must remember that the language of the Old Testament is not that of the New. We pray *for* our enemies, not *against* them. May God have mercy on them, and bring them into the right way.

But this last verse is also a prophecy. Christ may have seemed completely defeated on the Cross. However, now we know it was his final victory over death and sin, and that his Cross opened life eternal to all who believe and trust in God and in Jesus Christ. May God convert the heart of all - but we know there will be those who will refuse God and make themselves his enemy (Mt 7,23).

***O Lord, let us be numbered with your people, both now and forever!***

## Vicar

**Fr Gregory Lipovsky** - gregorio.hu@gmail.com - 07796 963703  
The Vicarage, 58 Abbotsbury Road, Weymouth, DT4 0BJ

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

*With enquires about Baptisms, Weddings, Banns, or Funerals, please, contact the Vicar.*

## Assistant Priests

**Fr Tony Ball** - tonyball2008@hotmail.co.uk - 07899 027710  
**Fr Bruce Dixon** - bandk2d@hotmail.com - 07535 014239

## Churchwardens

**Anne Mullis** - annemullis566@btinternet.com - 07821 199823  
**Jeanne James** - jeannejames@uwclub.net - 07854 275895

## Parish Office

You can contact the Parish Office by email (stpweymouth@gmail.com) or on 771217 (leave a message with your name and number). Since nobody works in the Parish Office currently, messages are not checked daily. If your enquiry is urgent, please contact the Vicar or the Churchwardens directly.

## Treasurer

**Katherine Harrison** - 01305 771217

## S.P.O.T.

**Ann Isbell** - 01305 750951

*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!