

High Tide

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 30th April**. Please, send all articles,
information, news you wish to be publish by Sunday 23rd April.*

Front cover image: “*The Crucifixion*” by Master of the Middle Rhine (ca. 1420); Dauerleihgabe des Historischen Museums, Frankfurt am Main

From the Vicar

Dearly Beloved,

I hope I am not alone in saying that I very much enjoyed this year's Lenten Group where, through sacred art, we meditated on the physical aspects of Jesus' Passion only to discover the *reason* of his suffering and death: God's infinite love for us. Emotionally, it was not always easy to prepare the sessions, reading about the horrific details of the scourging, of the crowning with thorns, of the crucifixion... not to mention the various images. Still, it was well worth it and I was deeply moved by what the Lord Jesus willingly and knowingly chose to suffer for us, for me, sinners. But it was well worth it for another reason too.

If there is something common in us all, human beings—believers or not—is fear. We all are afraid of something: sickness, death, suffering, depravation, betrayal, pain, humiliation, loneliness, being judged or misunderstood, losing a loved one... you name it! The list is dreadfully long. There is not one thing on that list, though, which the Lord Jesus did not choose to endure for us in human flesh. In *our* human flesh. His body hurt and bled just as ours does, his heart was troubled just as our heart is, his nerves felt pain as ours do. Science, medical research, and art all pointed to the fact that by the time he cried out on the Cross, he was barely anything more than a broken, humiliated, ridiculed, betrayed, refused, tortured mass of human flesh, hurting, bleeding, and dying in agony. Alone. By then the prophecy of Isaiah had been completely fulfilled: "*He had no form or comeliness that we should look at him, and no beauty that we should desire him*" (53,2). During his Passion he was thrown into the deepest pit of human pain and misery and everything that is vile, evil, and horrible in this world was thrown at him. Finally, laid in a sepulchre, a stone was rolled in front of it as sign of his complete defeat.

And then, three days later, he burst out of that sepulchre—alive and victorious, glorious and beautiful! It is in this light that we must read the inscription of the painting I chose this year as an Easter "card" (see page 5): "***Fear not! I am the First and the Last, and alive, and was dead. And behold I am living for ever and ever and have the keys of death and of hell.***"

Fear not! What an amazing message! Everything from that list of our fears that pulled down Christ into the deepest hell, remained locked there when he came back from death. He, the Strong and Immortal, holds the keys and no one can take those keys from him—that list, with everything on it, will stay locked away for ever. However deep we sink in whatever misery, if we hold the hand of the Risen Lord, we, too, will come out victorious. Fear not!

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

Holy Week

Palm Sunday (2 April)	10.30am	Blessing of Palms, Procession and Sung Mass with Passion reading (Matthew)
	5pm	Evensong & Benediction
Monday	9am	Low Mass with Passion reading (Mark)
Tuesday	—	<i>(No services)</i>
Wednesday	10am	Low Mass with Passion reading (Luke)
	6pm	Tenebrae Service
Maundy Thursday	6pm	Sung Mass with Stripping of the Altars
		Watch at the Altar of Repose until midnight
Good Friday	2.30pm	Solemn Liturgy of the Presanctified (sung Passion, creeping to the Cross)
	4pm	“The Passion” of Mel Gibson (Parish Hall) followed by a simple meal.
	7pm	Candlelit Stations of the Cross
Holy Saturday	9.30am	Morning Prayer at the Tomb of Christ
	10am	Holy Rosary
	8pm	Solemn Easter Vigil
Easter Sunday	10.30am	Sung Mass (no evening service)

Holy Week is the time when the Church offers us her richest, most moving and most beautiful Liturgy. Every rite, every ceremony, the building itself, the words and the music—they all talk to our heart, our senses, our soul. Do not miss this opportunity! Come to church as often as you can during this week not simply to remember but to re-live and to become part of the great story of our salvation: a story of immense and unique Love.

There will be no sermons during the Holy Week partly because the Liturgy is already longer than usual, and partly because the rites and ceremonies of these days talk for themselves. However, to facilitate our participation, beginning on page 34 there is a meditation for every day of the Holy Week. They can be read at home or in church as helpful guides to live these days as fully and as fruitfully as possible.



“Fear not! I am the First and the Last, and alive, and was dead. And behold I am living for ever and ever and have the keys of death and of hell.”

With the above inscription, part of the painting, and with the words of my favourite Easter-tide hymn I wish you all a very happy, joyful Easter!

***“This joyful Eastertide away with sin and sorrow!
My Love, the Crucified, has sprung to life this morrow.”***

A prisoner of Christ Jesus

by *Father Pál Bolváry*

In Pécs Again

Opposite St. Augustine's Church there was an old, dilapidated, unused building, with a former shoemaker's shop. From its window one could see the entrance of the sacristy. Once a "secret somebody" moved into this shop. Later I noticed that after I locked the entrance of the sacristy, a man came out and from a distance of fifty yards, followed me. It became part of my life: being followed by somebody at all times.

In the middle of July 1967, I was saying the 9am Mass. When I turned towards the people for the blessing, I saw three strange men by the pew in front of the sacristy. After I put out the lights, these men came into the sacristy and showed me the warrant to search the house.

They searched my living room. Taking all books, notes, typing papers and the typewriter, they also took me with them to the police. My interrogation began before noon and continued the entire afternoon. I was not arrested, but I had to go to the central police station twice every day, at 9am and at 2pm. These examinations continued for two months. Then I was permitted to engage a lawyer for my defence. For this I asked my friend who, in 1963, had heard the declaration of the police attorney that "he would get me back into prison."

In the middle of September, on a very nice autumn day, Father Ákos took me on an excursion to the Mount of St. Jacob, for a little relaxation. After a wonderful day, at sunset, we were on our way home but all of a sudden, it became dark and we lost each other in the dense forest. I had no flashlight and in the darkness I could not find my way out. All at once, somebody shoved me into a ravine, where I lost consciousness.

After I woke up, I felt a terrible pain in my left arm. I dragged myself toward the distant lights. It took hours until I found my way out of the forest and a bus station. I was so weak that I had to rest at times on the edge of the sidewalk. I went to the home of a friend of my who was a surgeon. He took me to the hospital where they put my shoulder into place and put a cast on my broken arm.

If I remember well, the trial of my case was scheduled for the middle of October. Dr. István Kamarás was the judge, who, during the time of his law studies, used to come to me regularly for confession. After he read the charges, he asked me why I translated the enclosed books. This was my reply: "Sir, if you liked your profession but could not practice it, and could only sweep the streets in front of the law courts, would you not read literature

pertaining to your profession? I read foreign language pamphlets and books pertaining to my vocation. To understand their contents better, I wrote them down for myself and later I also typed them. If there was someone interested in them among those who came to confession to me, I gave them these to read.” The lawyer in my defence mentioned also that at universities, fifty or a hundred copies are often made of the notes and the explanations of the professors, and no one ever punished them for this. (*Note: in the 1950s in Hungary it was against the law to make even two copies of documents deemed not in line with Socialist-Communist “doctrine.” Even in the 1980s, parishes needed—and were hardly ever given—written permission from the State to own or to use a photocopier.*)

The judge withdrew to decide the sentence, and then returning, he spoke to me thus: “I have understood your reasoning, but you must understand me also. Somebody who was once or even twice punished, is watched more than others. What is not a crime in their case might well be a crime in your case.” He acquitted me of the charge but the state attorney appealed for a heavier sentence.

The Bishop of Pécs, Dr. József Cserháti, followed my case with interest, so after the trial, my lawyer and I went up to his office. I told him that, during my interrogations, I noticed that I was a great splinter in the eyes of the Pécs police. I also confided in him: should the judge accept the state attorney’s appeal for a heavier sentence, I would leave Pécs within 24 hours. Then I asked him to use his “good connections” in my interest... Three days later, I received my discharge in writing.

(Note: The persecution suffered by the Church under the Communist regime in Hungary was the heaviest in the 1950s. While some changes happened in the aftermath of Stalin’s death in 1953 and of the Hungarian Revolution in 1956, even in the 1960s the Church was under continuous threat. The first agreement between Hungary and the Vatican was signed in 1964. In this agreement the Vatican accepted that it would not appoint Bishops who were unacceptable for the State. In exchange, Sunday schools were allowed to reopen but only inside churches—no public buildings, no parish halls, no schools could be used for church activities. Another concession was that out of the thousands of Church schools and dozens of Religious Orders, four were allowed to reopen their gates. However, the four Religious orders were allowed to accept only two new members per year.

By 1964, 10 dioceses out of the 14 were without Bishops as their original bishops were either in prison or had been forced to retire or died. Bishop Cserháti was one of the 10 new Bishops appointed by the Vatican in 1964. The State consented to all appointments as all the new Bishops had agreed to collaborate with the Communist regime—some did it unwillingly and barely, some of them, however, to great extent, reporting to the police on their own priests. In exchange, they were allowed to travel, to accept foreign donation for church restorations, and were exempt from house searches and similar police vexations.)

Choir Report for the 2023 APCM

Liz Evans writes:

The choir has 4 very loyal, dedicated singers who deliver week after week. Having mastered the Propers with a lot of help from Fr Gregory, our next challenge is to learn new things for the communion (that is after Holy Week).

I would personally like to thank June, Louise and Maria for all there help. It has been a year of David Bruce-Payne soldiering on on his own for a few months after Nick Head became ill. We wish Nick a speedy recovery. Thank you David for all your hard work and for keeping our organ going.

Thank you to Phil Williams for standing in after James and Lizzie left for the next chapter in their lives.

A massive thank you to Mary Blakeman and Michael Lobo for stepping in, sometimes at very short notice. It is wonderful to have Mary back where she belongs, at the organ.

It would be great to have more choristers especially at times like Holy Week and a Bishops visit. Thank you to Gerald Duke for joining us for Holy Week.

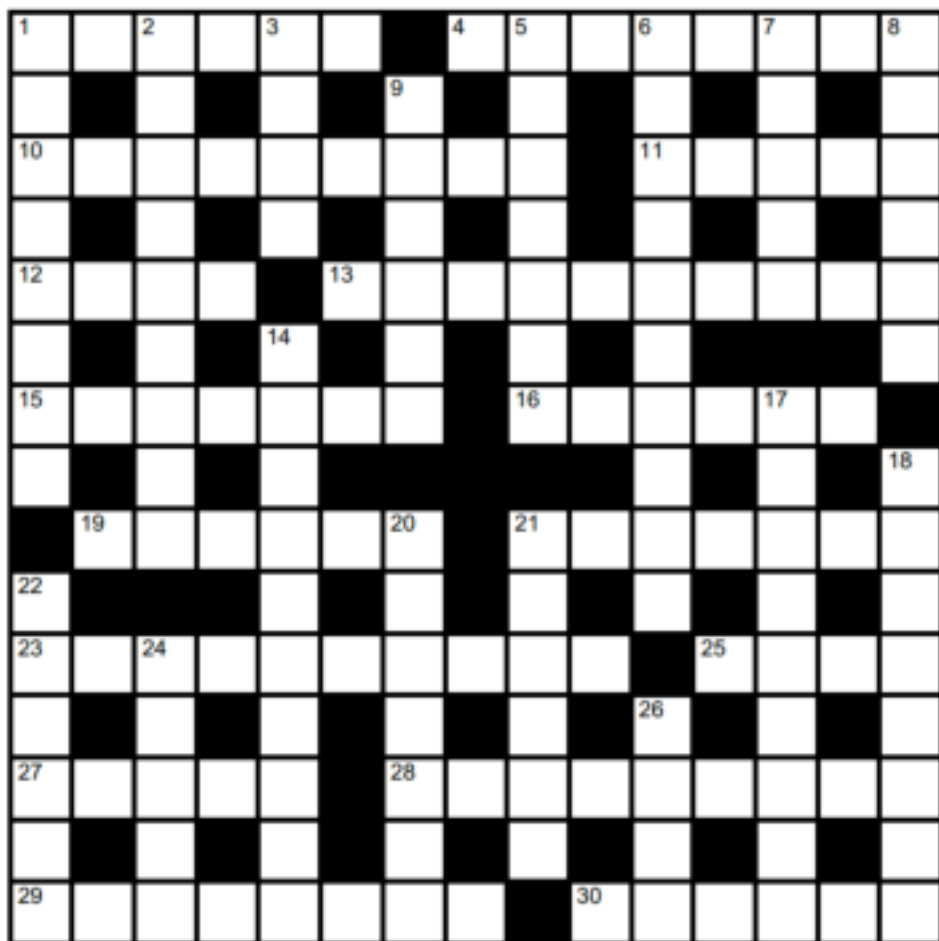
Bible Crossword

Sent by Jeanne James

Across - 1 An ancient weight (6); 4 Seemed (8); 10 New Testament book (9); 11 Unit of length (5); 12 ‘...it is a ____ thing the king requireth’ (Dan 2:11) (4); 13 Contemplation (10); 15 Abigail supplied David with one hundred clusters of these (7); 16 A son of King David (6); 19 Concurred (6); 21 Light sources (7); 23 Propitiations (10); 25 A false god (4); 27 Gather (5); 28 Abimelech was hit by this (9); 29 Instructors (8); 30 Hastily (6).

Down - 1 Skilled animal workers (8); 2 Inspiring (9); 3 Compass point (4); 5 Intense emotion (7); 6 The words of Jeremiah said not to listen to these (10); 7 Jewish leader (5); 8 ‘He is proud, knowing nothing, but _____ about questions and strifes of words...’ (1 Tim 6:4) (6); 9 Bread makers (6); 14 In this year of King Nebuchadrezzar’s reign, Nebuzaradan arrived in Jerusalem (10); 17 Ancient city of Og, King of Bashan (9); 18 Stringed instrument (8); 20 Joseph, perhaps? (7); 21 Tiny amount (6); 22 Jesus did this with authority (6); 24 Last letter of the Greek alphabet (5); 26 Province of the Roman Empire (4).

(Solution on page 43.)



by *Philologus*

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The Garden in April

Anne Mullis writes:



At last spring has officially arrived! Pots are now filled with daffodils, hyacinths and tulips. For instant colour garden centres and supermarkets are full of pansies. The smaller ones are cheap to buy, multicoloured, and very attractive plants. Put them in pots, water well and they will bloom until summer. As I write this, a beautiful bee is on them.

In my shed the seeds I sowed in trays in February are at last

appearing (must remember to keep them watered).

Garden birds are now looking for somewhere to build their nests, and searching for bits and pieces to make them. Don't forget to keep your bird feeders topped up.

At Easter of course we remember The Garden of Gethsemane, where Jesus was betrayed and arrested before he was crucified. Perhaps in our own garden we will take some time to say a prayer and remember the meaning of Easter.

What is a garden for, you may ask;
It all depends on its task.

Do you want to read a book in the sun
Or play footie on the lawn and have fun;
Do you want a veggie patch?
Or a pond where frogs and newts hatch?

Are you a plant lover and only grow flowers?
Or do you potter for hours and hours?
A garden can be all of these things—
Diversity is what a garden brings.

(Traditionally, there are two Feasts of St. Joseph in the Calendar. One is 19 March, a week before Annunciation, and we commemorate him on that day as the Most Chaste Spouse of the Blessed Virgin Mary. However, since this Feast always falls in Lent, our celebration of St. Joseph is somewhat restrained by the Lenten seasons.

The other feast of St. Joseph is the Wednesday following the second Sunday after Easter. This day sees St. Joseph as Patron of the Universal Church. This second feast, this year, falls in April. This is the “reason” of this article which intends to shed some light on devotion to St. Joseph.

A rather recent development in the history of devotion to St. Joseph was the Feast of 1 May of St. Joseph the Worker, established by Pius XII in 1955, as counter-celebration to the communists’ May Day. Many churches—amongst them St. Paul’s—prefer to keep the “Patron of Universal Church” rather than the “Worker” feast.)

The often silent and surprising history of devotion to Saint Joseph

By Sandra Miesel

St. Joseph’s long march from Zero to Hero is a fascinating episode in the history of Christian spirituality and one that resonates with modern issues.

Many Christians will think: surely Our Lord’s foster-father has always held a prominent place in the hearts of the faithful? Surely, we have always invoked the trio of Jesus, Mary, and Joseph? At the risk of shocking those who remember writing J+M+J on parochial school papers and those who make a personal consecration to the saint, the answer is no.

A world without St. Joseph

Imagine a world where no Christian is named for St. Joseph, where no religious entity bears his name. Picture St. Joseph absent from the Missal, the Breviary, the Church calendar, and the Litany of the saints, or any other prayer. No shrines, no devotions, no hymns, no solo images, no popular customs, no festive foods to honour St. Joseph. This world without St. Joseph was Christendom into the fourteenth century. Up to that point, St. Joseph was almost universally ignored. This situation still prevails in Greek Orthodoxy.

Scripture provides minimal materials to fashion a popular cult of St. Joseph. The Gospels record not a single word of St. Joseph’s: he is a silent as well as a “just” man. Only 15 times do the Evangelists refer to him by name. Mark never uses his name, although John does call Jesus “son of Joseph” twice. Only the Infancy Narratives of Matthew and Luke depict St. Joseph in person. After Jesus’ youth, he simply disappears, presumably dying before—

or at the very early stage of—the Saviour’s public life. He has no traditional burial site and leaves no bodily relics.

However, this is not enough explanation. Imaginative legends were concocted for nameless New Testament cameo players who came to be known as Sts. Martial, Veronica/Bernike, Longinus, and Dismas. So why did Christians ignore St. Joseph for so long?

A major cause was the anxiety of the Early Church to defend the Virgin Birth and the perpetual virginity of Our Lady. Minimising Joseph magnified Mary.

Interestingly, a side effect of this early neglect meant that Muhammed probably never heard of St. Joseph from Christian sources. Sura XIX of the Koran, entitled “Mary,” recounts her miraculous and virginal conception of the Prophet Jesus. But this exalted maiden is unmarried and narrowly avoids punishment by her scandalised family.

Apocrypha

Apocrypha are texts written under false names and attributed to the Apostles. They are intended to fill gaps in the Bible. The most influential of these was the *Gospel of James* written in 150, supplemented a few centuries later with material from the *Gospel of Thomas*. In these less than flattering accounts, St. Joseph is a ninety-year old widower with six grown children—four sons and two daughters. The High Priest summons him and other widowed men to Jerusalem in order to choose a husband for young Mary. St. Joseph wins the holy lottery when a dove (or lily) emerges from his staff. Although he tries to beg off “lest I become a laughingstock to the children of Israel,” the High Priest insists. When Mary is found to be with child before their wedding, St. Joseph frets that she has been deceived by Satan as Eve was before her. Later at Bethlehem, St. Joseph is off looking for a midwife while Mary gives birth with miraculous ease while retaining her virginity. Eventually he dies at age 111 with Jesus and Mary at his side.

Although rejected by the Church as authentic writings, they provided the East with its preferred solution to the pesky “*Brethren of the Lord*” problem: those people the Gospels call siblings of Jesus must have been children from St. Joseph’s previous marriage. (Western scholars, however, have preferred to see them as cousins.)

Such sources made an elderly St. Joseph subordinate to Mary a stock figure in medieval literature. For instance, in the fifteenth century English mystery play *Joseph*, he’s a querulous and comical codger who fears that he has been cuckolded.

St. Joseph (or his absence) in art

St. Joseph appears in a mosaic illustrating the Presentation in the Basilica of St. Mary Major at Rome (*ca.* 440) but he was generally marginalized in medieval art. Illuminated manuscripts depicted the grey-bearded saint only in Gospel scenes, never in devotional images. At least Northern Gothic artists let him be active in caring for the Christ Child but only in menial tasks such as finding water, cooking, or swathing the Infant in his wooly hose.

Tuscan painters developed a very different art motif in the fourteenth century. The “charivari of St. Joseph” shows Mary’s disappointed *young* suitors—those who failed the High Priest’s fitness test—waving their staves angrily and threatening elderly St. Joseph during his wedding to Mary. This reflects contemporary social conditions that left many vigorous youths unable to marry while older men snapped up tender maidens with rich dowries.

Even at the end of the Middle Ages, when the spiritual needs of families gained more attention, St. Joseph was still being pushed into the background. “The Holy Kindred,” a subject popular with the bourgeoisie of Northern Europe, depicts a gathering of Our Lady’s whole family. St. Joseph and all the other husbands merely stand behind a barrier to watch their seated womenfolk and playing children. Only after 1500, when patriarchy was growing sterner, does St. Joseph move into the circle of activity and get to touch Baby Jesus.

The name of St. Joseph

Medieval parents, however, continued to avoid the name Joseph for their children. One looks in vain for any historical figures named for him. It was so out of favour that only a single Giuseppe appears—late—on a list of 53,000 Tuscan householders collected before 1530. The earliest Catholic saints bearing St. Joseph’s name came along even later: Canary Islander St. Joseph Anchieta (b. 1534) and Spaniard St. Joseph Calasanctius (b. 1556).

A slow-growing devotion

But ever so slowly, local Churches began honouring St. Joseph. In Egypt Coptic Christians had given him his own feast day (20 July) by the end of the first millennium. The Year 1000 found St. Joseph mentioned in two or three local saint lists in Ireland and Germany. Latin Catholics celebrated his feast day for the first time at Winchester, England around 1030. St. Joseph enjoyed his first dedication of an oratory (1074 at Parma, Italy), a church (1129 at Bologna, Italy), and a chapel (1254 at Joinville, France).

This gradually building medieval interest in St. Joseph might not have carried him to later prominence without the calamities of the fourteenth century. That era opened with unprecedented famine around the shores of the North Sea. The ruinous Hundred Years' War between England and France sucked in other states. Civil war tore at Castile, Portugal and Scotland. Poland-Lithuania battled for its existence. Peasants and artisans rose in revolt from Tuscany to Flanders, England to Estonia. Heresies, corruption, and religious hysteria disfigured the Church while she suffered Captivity of Avignon and the Great Western Schism. Over all these miseries rode the Black Death which would kill more than a quarter of Europe's people in the first of its many assaults.

These multiple horrors inflicted on families and communities cried out for heavenly healing. French theologian Jean Gerson (d. 1429), a noted spiritual writer, proposed St. Joseph as the ideal family man and protector. His ideas were amplified by his contemporary, St. Bernardine of Siena (d. 1444), a spell-binding preacher.

Gerson and St. Bernardine gathered up existing pro-Joseph trends and rewrote his role in Salvation History. Rejecting the traditional figure of an elderly St. Joseph, they insisted that the saint must have been a strong young man, well able to care for the Holy Family. St. Bernardine struck an especially sympathetic note with his urban audiences by calling St. Joseph a "diligent administrator" who worked day and night supporting his loved ones.

Furthermore, they claimed that St. Joseph was a virgin, not a widower. God had lavished special graces on him, including cleansing him from Original Sin before birth, that prepared him to be a fitting spouse for Mary. Gerson and St. Bernardine also believed that St. Joseph had been assumed into heaven after his death. Thus, the Holy Family had been reunited body and soul to maintain the same bond of charity that had joined them together on earth.

By the sixteenth century, devotion to St. Joseph was flourishing mightily in Spain. St. Teresa of Avila (d. 1582) became his great advocate because she attributed her recovery from paralysis to his intercession. She fervently longed "to persuade all to be devoted to him" as a helper in every need. Her friend and fellow Carmelite, Jeronimo Gracian, plucked the command *Ite ad Joseph* ("Go to Joseph") from the story of the Old Testament patriarch Joseph (Gn 41,55) to use as the New Testament saint's motto. It is still often inscribed on his altars and images. Carmelite devotion to St. Joseph spread to other religious orders within Spain and throughout the Spanish Empire.

(Continued on page 31)

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

Anniversaries of death

Order of Morning and Evening Prayer

Calendar for April 2023

SAT	1st	<i>Feria</i>	9.30am
SUN	2nd	PALM SUNDAY	10.30am, 5pm
MON	3rd	MONDAY IN HOLY WEEK	9am
TUE	4th	TUESDAY IN HOLY WEEK	—
WED	5th	WEDNESDAY IN HOLY WEEK	10am, 6pm
THU	6th	MAUNDY THURSDAY	6pm
FRI	7th	GOOD FRIDAY	2.30pm, 7pm
SAT	8th	HOLY SATURDAY	9.30am
SUN	9th	EASTER SUNDAY	10.30am
MON	10th	MONDAY IN EASTER OCTAVE	10am
TUE	11th	TUESDAY IN EASTER OCTAVE	10am
WED	12th	WEDNESDAY IN EASTER OCTAVE	10am
THU	13th	THURSDAY IN EASTER OCTAVE	6pm
FRI	14th	FRIDAY IN EASTER OCTAVE	12pm
SAT	15th	SATURDAY IN EASTER OCTAVE	9.30am, 10am, 8pm
SUN	16th	WHITE (or LOW) SUNDAY	10.30am
MON	17th	St. Stephen Abbot	9am
TUE	18th	<u><i>Monthly Requiem</i></u>	9am
WED	19th	St. Alphege Bishop, Martyr	10am
THU	20th	<i>Feria</i>	6pm
FRI	21st	St. Anselm Bishop	12pm
SAT	22nd	Sts. Soter & Caius Popes, Martyrs	10am
SUN	23rd	ST. GEORGE MARTYR	10.30am, 5pm
MON	24th	St. Fidelis of Sigmaringen, Martyr	9am
TUE	25th	ST. MARK EVANGELIST (Rogation)	9am
WED	26th	SOLEMNITY OF ST. JOSEPH	10am
THU	27th	St. Peter Canisius	6pm
FRI	28th	St. Paul of the Cross	12pm
SAT	29th	St. Peter of Verona, Martyr	9.30am
SUN	30th	3RD SUNDAY AFTER EASTER	10.30am, 5pm

Daily Intentions



Anniversaries of death

We pray for/with...

- 1st Shrine of Walsingham - *Henry Biles*
- 2nd Our Parish
- 3rd Thanks for the joys received from pets - *Louise Whitbam, John Cheeseman*
- 4th Refugees
- 5th Places of learning - *Dora Bussey*
- 6th Priests, vocations - *George Thomas, Maureen Tranter*
- 7th — *Joan Malham*
- 8th — *Bill Turner*
- 9th Our Parish - *Lawton Grainger, Richard Clarke*
- 10th Our Parish - *Dennis Robinson, Betty Barrett*
- 11th Royal Air Force (founded 1 April 1918)
- 12th Our Parish
- 13th Family members, past and present - *Peter Biles*
- 14th Our Parish - *Leslie Butler, David Hoskins*
- 15th Our Cell of Walsingham
- 16th Our Parish - *Parry Evans, Jennifer Lampard*
- 17th Vocations to religious life - *Doris Bailey, William Waight*
- 18th Departed - *Ted Honebon, Iris Hooper*
- 19th Our PCC - *John Riggs*
- 20th Our Choir and Organists - *Maurice Robinson*
- 21st Our Servers - *Pat Turner*
- 22nd Peace
- 23rd Our Parish - *Jim Warmesley*
- 24th Seat of Oswestry
- 25th Those who hunger - *Molly Holland, James Cocks*
- 26th Fathers (spiritual, foster, of families)
- 27th Those celebrating marital milestones - *Mabel Gerhardt*
- 28th Sick - *Darin Lam; John, Jean, & Scott Anderson, Margaret Taylor*
- 29th Persecuted Christians 28th: *Alice Jenkins, Frederick Legg*
- 30th Our Parish - *Hazel Macauley, Max Hetherington*

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

MORNING PRAYER - before Easter

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. 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. Today if you shall hear his voice, harden not your hearts.

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. Harden not your hearts.

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. Today if you shall hear his voice, harden not your hearts.

V. 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. Harden not your hearts.

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. Today if you shall hear his voice, harden not your hearts.

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. Today if you shall hear his voice, harden not your hearts.

HYMN

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.

Therefore, 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.

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.

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

1	Psalms 23, 127	Jeremiah 25,1-14 John 12,36-end	5	102	Jeremiah 11,18-20 Luke 22,54-end
2	61, 62	Zechariah 9,9-12 Luke 16,19-end	6	42, 43	Leviticus 16,2-24 Luke 23,1-25
3	41	Lamentations 1,1-12 Luke 22,1-23	7	69	Genesis 22,1-18 —
4	27	Lamentations 3,1-18 Luke 22,24-53	8	142	Hosea 6,1-6 John 2,18-22

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

BENEDICTUS

Ant: They set up over his head his accusation written: Jesus of Nazareth, King of the Jews.

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. (*No Gloria*)

Ant: They set up over his head his accusation written: Jesus of Nazareth, King of the Jews.

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 the Collect:

Look down, we beseech you, O Lord, on this your family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men, and to suffer the torment of the Cross. Who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. 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.

EVENING PRAYER - before Easter

V. O God, make speed to save me.

R. O Lord, make haste to help me.

HYMN (* *The last verse is said kneeling*)

Abroad the regal banners fly,
Now shines the cross's mystery;
Upon it Life did death endure,
And yet by death did life procure.

Who, wounded with a direful spear,
Did, purposely to wash us clear
From stain of sin, pour out a flood
Of precious water mixed with blood.

That which the prophet-king of old
Hath in mysterious verse foretold,
Is now accomplished, whilst we see
God ruling nations from a tree.

O lovely and refulgent tree,
Adorned with purpled majesty;
Culled from a worthy stock, to bear
Those limbs which sanctified were.

Blest tree, whose happy branches bore
The wealth that did the world restore;
The beam that did that body weigh
Which raised up hell's expected prey.

* *O Cross, our one reliance, hail!
This holy Passion-tide avail
To give fresh merit to the saint,
And pardon to the penitent. Amen.*

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

1	128, 129, 130	Exodus 11 Hebrews 13,17-end	3	25	Lamentations 2,8-19 Colossians 1,18-23
2	80	Isaiah 5,1-7 Matthew 21,33-end	4	55 v. 13-24	Lamentations 3,40-51 Galatians 6,11-end

5	88	Isaiah 63,1-9 Revelation 14,18 - 15,4	7	130, 143	Lamentations 5,15-end John 19,38-end
6	39	Exodus 11 Ephesians 2,11-18	8	116	Job 19,21-27 1 John 5,5-12

Each reading ends with these words:

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

MAGNIFICAT

Ant: When he had received the vinegar, he said: It is finished! and he bowed his head, and gave up the Spirit.

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. *(No Gloria)*

Ant: When he had received the vinegar, he said: It is finished! and he bowed his head, and gave up the Spirit.

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 the Collect:

Look down, we beseech you, O Lord, on this your family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men,

and to suffer the torment of the Cross. Who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. **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.

MORNING PRAYER - from Easter Day

Joy to thee, O Queen of Heaven, alleluia. He whom thou wast meet to bear, alleluia. As he promised, hath arisen, alleluia. Pour for us to him thy prayer, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord has risen indeed, alleluia.

V. Let us pray. O God, who through the resurrection of Thy Son our Lord Jesus Christ didst vouchsafe to give joy to the world: grant, we beseech thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through 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. The Lord is risen, indeed, alleluia.

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. Alleluia.

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

R. The Lord is risen, indeed, alleluia.

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. Alleluia.

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

R. The Lord is risen, indeed, alleluia.

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. Alleluia.

HYMN

O thou, the heavens' eternal King,
Creator, unto thee we sing,
With God the Father ever One,
Co-equal, co-eternal Son.

Thy hand, when first the world began,
Made in thine own pure image man,
And linked to Adam, sprung from earth,
A living soul of heavenly birth.

And when by craft the envious foe
Had marred thy noblest work below,
Clothed in our flesh, thou didst restore
The image thou hadst made before.

Once wast thou born of Mary's womb;
And now, newborn from out the tomb,
O Christ, thou bidd'st us rise with thee
From death to immortality.

Eternal Shepherd, thou dost lave
Thy flock in pure baptismal wave,
That mystic bath, that grave of sin,
Where ransomed souls new life begin.

Redeemer, thou for us didst deign
To hang upon the Cross of pain,
And give for us the lavish price
Of thine own blood in sacrifice.

Grant, Lord, in thee each faithful mind
Unceasing paschal joy may find;
And from the death of sin set free
Souls newly born to life by thee.

To thee, once dead, who now dost live,
All glory, Lord, thy people give,
Whom, with the Father, we adore,
And Holy Ghost forevermore. Amen.

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

9	Psalm 114, 117	Exodus 14,10-end Revelation 15,2-4	20	28	Deuteronomy 4,1-14 John 21,1-14
10	111	Song of Solomon 1 Mark 16,1-8	21	61	Deuteronomy 4,15-31 John 21,15-19
11	112	Song of Solomon 2 Luke 24,1-12	22	84	Deuteronomy 4,32-40 John 21,20-end
12	113	Song of Solomon 3 Matthew 28,16-end	23	5, 146	Joshua 1,1-9 Ephesians 6,10-20
13	114	Song of Solomon 5 Luke 7,11-17	24	23	Isaiah 40,1-11 1 Peter 5,1-11
14	115	Song of Solomon 7 Luke 8,41-end	25	148	Isaiah 62,6-10 Acts 12,25 - 13,13
15	116	Song of Solomon 8 John 11,17-44	26	10	Deuteronomy 6 Ephesians 2,1-10
16	81 v. 1-10	Exodus 12,1-17 1 Corinthians 5,6-8	27	136	Deuteronomy 7,1-11 Ephesians 2,11-end
17	19	Deuteronomy 1,1-18 John 20,1-10	28	107	Deuteronomy 7,12-end Ephesians 3,1-13
18	8	Deuteronomy 1,19-40 John 20,11-18	29	110	Deuteronomy 8 Ephesians 3,14-end
19	30	Deuteronomy 3,18-end John 20,19-end	30	106 v. 6-24	Nehemiah 9,6-15 1 Corinthians 10,1-13

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

BENEDICTUS

Ant: Jesus stood in the midst of his disciples and said to them: Peace to you, alleluia, 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: Jesus stood in the midst of his disciples and said to them: Peace to you, alleluia, 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 the Collect:*

Almighty God, on this day you overcame death through your only-begotten Son Jesus Christ, and opened to us the gate of everlasting life. We humbly beseech you, that, as by your grace you put into our minds good desires, so by your continual help we may bring them to good effect. Through 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, alleluia, alleluia.
 R. Thanks be to God, alleluia, alleluia.
 V. And may the souls of the faithful departed, through the mercy of God, rest in peace.
 R. Amen.

EVENING PRAYER - from Easter Day

Joy to thee, O Queen of Heaven, alleluia. He whom thou wast meet to bear, alleluia. As he promised, hath arisen, alleluia. Pour for us to him thy prayer, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.
 R. For the Lord has risen indeed, alleluia.

V. Let us pray. O God, who through the resurrection of Thy Son our Lord Jesus Christ didst vouchsafe to give joy to the world: grant, we beseech thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through Christ our Lord. Amen. 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!

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

9	105	Song of Solomon 3,2-5 John 20,11-18	13	106	Exodus 13,1-16 1 Corinthians 15,29-34
10	135	Exodus 12,1-14 1 Corinthians 15,1-11	14	107	Exodus 13,17 - 14,14 1 Corinthians 15,35-50
11	136	Exodus 12,14-36 1 Corinthians 15,12-19	15	145	Exodus 14,15-end 1 Corinthians 15,51-end
12	105	Exodus 12,37-end 1 Corinthians 15,20-28	16	30 v. 1-5	Daniel 6,6-23 Mark 15,46 - 16,8

17	139	Exodus 15,1-21 Colossians 1,1-14	24	48	Haggai 1,13 - 2,9 1 Corinthians 3,10-17
18	104	Exodus 15,22 - 16,10 Colossians 1,15-end	25	45	Ezekiel 1,4-14 2 Timothy 4,1-11
19	33	Exodus 16,11-end Colossians 2,1-15	26	72	Exodus 24 Luke 1,39-56
20	34	Exodus 17 Colossians 2,16 - 3,11	27	73	Exodus 25,1-22 Luke 1,57-end
21	118	Exodus 18,1-12 Colossians 3,12-end	28	77	Exodus 28,29-38 Luke 2,1-20
22	66	Exodus 18,13-end Colossians 4	29	27	Exodus 29,1-9 Luke 2,21-40
23	3, 11	Isaiah 43,1-7 John 15,1-8	30	29 v. 1-10	Ezra 3,1-13 Ephesians 2,11-end

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

MAGNIFICAT

Ant: He who was crucified is risen from the dead, and has redeemed us.
Alleluia, 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: He who was crucified is risen from the dead, and has redeemed us.
Alleluia, 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 the Collect is said:

Almighty God, on this day you overcame death through your only-begotten Son Jesus Christ, and opened to us the gate of everlasting life. We humbly beseech you, that, as by your grace you put into our minds good desires, so by your continual help we may bring them to good effect. Through Christ our Lord. **R.** 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, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

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.

From the Book of Common Prayer

1st Sunday after Easter: *ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification: Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. Amen*

This one sentence Prayer is an excellent example of how to express reverence, doctrine and petition in a concise way. Only in this Collect in The Book of Common Prayer is the specific invocation, “Almighty Father” actually used to begin a prayer. And in Eastertide this is most apt for, by the almighty power of God, the Father, Jesus was raised from the dead and by his resurrection his disciples are given the privilege of calling God, “Father,” since they are adopted as his children, to be the brethren of Jesus Christ.

The recital of what the Son of God has done for us is based upon Romans 4,24-25. “*Jesus was delivered for our offences and raised for our justification.*” Jesus died as the Substitute for our sins, bearing them in his own body on the Tree (1 Peter 2,24). He was raised for our acquittal and justification. That is, God the Father raised him from the dead and by this glorious act proclaimed his acceptance of Christ’s Atonement for the sins of the world and the basis of the receiving by him of repentant, believing sinners. Thus in the Gospel for this day (John 20,19-23) the Resurrected Jesus comes on the day of his Resurrection to his disciples in the upper room with the word of peace, grace and forgiveness.

The petition is based upon what Paul says in 1 Corinthians 5,7.13: “*Christ our Passover is sacrificed for us: therefore, let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness.*” It is a firm prayer that we shall put away all forms of spiritual and moral evil and serve God both in moral soundness and doctrinal soundness. Both immorality and heresy can cause great harm to souls, individually and corporately. (The reference to leaven makes sense when we remember that for seven days after the Feast of the Passover the Jews sought to keep themselves clear from leaven.)

The Collect ends with a recalling that our salvation is not earned by us or deserved by us or won by us—even if we must “*work out our salvation with fear and trembling*” (Philippians 2,12); but, it is only given to us by the grace and mercy of God the Father through the merits of his Son, Jesus Christ. He died as our Substitute and Representative and rose again for us to bring us acquittal before God the Judge and salvation from sin into the family and kingdom of God the Father almighty.

The Rev'd Dr Peter Toon (+2009)

St. Joseph: model for families and society

St. Joseph's strength and dignity also fit Early Modern ideals of patriarchal authority: families were encouraged to imitate the harmonious order of the Holy Family headed by St. Joseph. No wonder the saint became one of heaven's brightest stars in the seventeenth century.

St. Joseph's growing reputation also left its mark on Renaissance and Baroque art. At the turn of the sixteenth century, Italian paintings such as Raphael's *Betrothal of the Virgin* (1504) exalt the religious significance of matrimony over its social and economic aspects. They show St. Joseph as a model husband dutifully marrying in a Church ceremony, unlike contemporary aristocrats who wed at home before a notary. This public relations campaign was, however, rendered obsolete later in the century after the Council of Trent required all Catholics to marry before a priest and two witnesses.

In 1570, Johannes Molanus, Rome's arbiter of religious art, demanded a purge of legendary material. He decreed that the saint be represented as young and vigorous, with the Child Jesus firmly under his paternal authority.

Baroque artists did not always obey these rules. St. Joseph kept his miraculous flowering staff and sometimes his grey hairs. But fresh images of St. Joseph were created to meet market demand, especially in the Hispanic world where he was a royal favourite. Both El Greco (in 1597) and Zurbaran (n 1636) painted portraits of a strong, black-bearded St. Joseph walking hand in hand with the Holy Child. This motif of a man leading God would be much imitated because it captures the saint's fatherly love so well. Zurbaran's more formal *Coronation of St. Joseph* (1636) shows the Our Risen Lord awarding his foster father a floral crown of glory. Murillo's delightful genre scene *The Holy Family with a Little Bird* and his *St. Joseph with the Christ Child* (both 1670's) depict the saint as a young and darkly handsome Spanish father.

Engravings made in the Spanish Netherlands spread such imagery throughout Catholic Europe and carried it to the New World. In Mexico and the Andes, where the Spanish conquest and European diseases still left cruel scars, Indians embraced St. Joseph as their spiritual father.

The Church showered St. Joseph with new honours in Early Modern times. She gave him official patronages: Mexico (1555), Canada (1624), Bohemia (1655), Austria (1675), the Chinese missions (1678), and all of Spain's dominions (1689). Modern Belgium inherited his patronage from the Spanish Empire. Of course, St. Joseph continued to be invoked by families, carpenters, woodworkers, doubters, travellers, house hunters, and the dying.



The Roman Calendar had first listed St. Joseph's feast day as 19 March in 1479. He received his own special office in the Roman Breviary in 1714 and his name was inserted in the Litany of Saints in 1729. The month of March and Wednesday of all weeks became specially associated with him.

Patron, guide, and model

Like other traditional religious practices, Joseph-centered piety suffered with the advent of Modern times. Families, communities, and the Church came under cruel pressure in the new industrialised, militantly secular era. But a succession of popes saw St. Joseph as a prime healer for contemporary woes. They sought new ways to draw his intercession. In 1847, St. Pius IX ordered that a feast of the Patronage of St. Joseph be celebrated everywhere on the third Wednesday after Easter. The same Pope, now the "Prisoner of the Vatican" following the Unification of Italy, declared St. Joseph official patron of the Church in 1870.

Leo XIII's encyclical *Quam pluries* (1889) invokes St. Joseph against the religious and social crises of his day. Besides expressing familiar sentiments on the saint's singular virtues, he asks the poor to take St. Joseph, not Socialism, as their guide to justice.

The rise of Bolshevism three decades later made that last thought more relevant than Leo could have envisioned. In 1930, Pius XI named St. Joseph a special protector of Russia to counteract Soviet persecution of Christians and invoked him again seven years later against atheistic Communism.

In 1955, Pius XII replaced the Patronage of St. Joseph with a new feast of St. Joseph the Worker on 1 May, the traditional day for working class, Socialist, and Communist festivities. Since then, new images of the saint tend to feature carpenter's tools rather than lilies.

To call down blessings on the Second Vatican Council, St. John XXIII made St. Joseph its special patron in 1961 and inserted his name in the Canon of the Mass in 1962. St. John Paul II's apostolic exhortation *Redemptoris Custos* (1989) broadens his predecessors' concerns. For St. John Paul II, the mystery of St. Joseph's faith-based obedience to God plays out in the family, "sanctuary of love and cradle of life."

Redemptoris Custos places St. Joseph on the front line of efforts to renew the family, society, and the Church. With chastity and fatherhood disparaged, workers devalued, and the true Faith fading, now more than ever, we must "Go to Joseph."

(This article previously appeared in different form in the April 2002 issue of Crisis. It was posted originally at CWR on March 4, 2021.)

Meditations for the Holy Week

Palm Sunday

“And when he entered Jerusalem the whole city was shaken and asked, “Who is this?” And the crowds replied, “This is Jesus the prophet, from Nazareth in Galilee.” (Mt 21,10-11)

Jerusalem itself was the place of the Temple where so many of the ancient kings of Israel offered sacrifice to God. Year after year, decade after decade, and century after century, once a year the high priest entered the Holy of Holies within the Temple to offer sacrifice to God. However, little did anyone know that as Jesus entered Jerusalem, the entire city became the new Temple and Jesus became the final and definitive Priest. He entered this new Holy of Holies as a King and Priest, and He died as the Sacrificial Lamb. He was greeted with shouts of “Hosanna” only to soon hear “Crucify Him, crucify Him!”

The evil one certainly watched in hatred and jealousy as Jesus, the Eternal Son of the Father, was given this glorious reception. The envy of the evil one was so great that it became alive and manifest in the souls of some of the religious leaders, in the betrayal of one of the Apostles, in the actions of the civil authorities and in the confused emotions of the crowds. The vile, frightful, forceful and definitive attack on our Lord would soon begin now that He was welcomed into the city of Jerusalem to begin the Feast of Passover. Who could have known that on that Passover the Lamb of Sacrifice would be our Lord Himself.

In our own lives, we often do all we can to avoid even the slightest amount of sacrifice. But sacrifice is capable of the greatest good when united to the one Sacrifice of Jesus. Jesus entered Jerusalem with perfect determination to begin the Sacrifice that would conquer sin and death and defeat the evil one. And that is exactly what He did.

Reflect, today, upon how willing you are to embrace sacrifice in your own life. No, your sacrifices are not able to save the world by their own merit, but if you face your crosses in life, be they big or small, and if you intentionally and wholeheartedly unite them to the actions of Jesus that first Holy Week, then you can be certain that you will suffer with our Lord. But you can also be certain that your suffering will be transformed by the power of this Holy Week and lead you to a glorious sharing in His triumph over all sin and suffering. Sacrifice yourself with our Lord this Holy Week so that you, too, will rise victorious with our Lord.

Monday of Holy Week— Anointing the Feet of Jesus

“Mary took a litre of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil.”

What a humble and beautiful act of love toward Jesus. This perfume was worth 300 days’ wages. That’s a lot of money! It’s interesting to note that Judas objected to this act by claiming that he thought it should have been sold and the money given to the poor. But the Gospel states clearly that Judas was really only interested in the money himself since he used to steal from the money bag. Of even greater note is Jesus’ response to Judas. Jesus rebukes Judas and states, *“Leave her alone. Let her keep this for the day of my burial. You always have the poor with you, but you do not always have me.”*

If anyone else would have said this it would have sounded self-centred. But it was Jesus who said it and He was perfectly selfless in His love. So what was this all about? It was about the fact that Jesus knew what Mary needed. And in saying what He did, He revealed what each one of us needs. We need to worship Him, honour Him and make Him the centre of our lives. We need to humble ourselves before Him and serve Him. Not because He needs us to treat Him this way, but because we need to treat Him this way. Honouring Him in our humility and love is what we need to do for our own holiness and happiness. Jesus knew this, so He honoured Mary for this act of love.

This story invites us to do the same. It invites us to look to Jesus and to make Him the centre of our adoration and love. It invites us to willingly pour out all our labour for Him. Nothing is too costly for Jesus. Nothing is worth more than an act of our worship.

Worship will transform you into the person you were made to be. You were made for worship and adoration of God and this is accomplished when you humbly honour our Lord with your whole self.

Reflect, today, upon the depth of your own adoration of our Lord. Are you willing to “spill” your whole livelihood upon Him? Is He worth more to you than 300 days’ wages? Is He the most central part of your life? Do you daily humble yourself before Him and pour out your heart to Him in prayer? Reflect upon this humble act of worship that Mary offers Jesus and seek to imitate her beautiful example.

Tuesday of Holy Week— Painful Betrayal

“Reclining at table with his disciples, Jesus was deeply troubled and testified, ‘Amen, amen, I say to you, one of you will betray me.’”

It's very important to note here that Jesus was "deeply troubled." This shows His humanity. Jesus had a human heart and loved Judas with a divine love through His human heart. As a result of this perfect love of Judas, Jesus' heart was deeply troubled. It was "troubled" in the sense that Jesus could do nothing more than He had already done to change the mind and heart of Judas. It's not that Jesus was personally offended or angered by Judas' betrayal. Rather, it's that Jesus' heart burned with a deep sorrow at the loss of Judas whom He loved with a perfect love.

Judas had free will. Without free will Judas could not freely love Jesus. But with free will, Judas chose to betray Jesus. The same is true of us. We have free will and we are given the same ability that Judas had to accept the love of Jesus or to reject it. We can let His loving gift of salvation and grace enter our lives or refuse it. It's 100% up to us.

Holy Week is an ideal time to seriously contemplate the road you are on. Each and every day of your life you are invited by God to choose Him with all your might and love. But, like Judas, we so often betray Him by our refusal to enter Holy Week with Jesus, embracing His Cross as ours. We so often fail to give completely of our lives in a sacrificial and generous way, as our Lord did that Holy Week.

Reflect, today, upon the love Jesus had for Judas. It was His love for Judas, more than Judas' sin, that brought so much pain to Jesus' Heart. If Jesus didn't love him, the rejection would not have hurt. Reflect, also, on the love Jesus has for you. Ponder whether or not His Heart is also troubled as a result of the actions in your life. Be honest and do not make excuses. If Jesus is troubled in any way as a result of your actions and choices this is no reason to despair as Judas did. Rather, it should be the cause of rejoicing that you are aware of your weakness, sin and limitation. Turn that over to Jesus who loves you more than you love yourself. Doing this will bring your heart much consolation and peace. And it will also bring much consolation and peace to the Heart of our Divine Lord. He loves you and is waiting for you to come to Him this Holy Week.

Wednesday of Holy Week— Stuck in Denial

"The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." Then Judas, his betrayer, said in reply, 'Surely it is not I, Rabbi?' He answered, 'You have said so.'"

Was Judas in denial? Did he truly think that he was not the one who was to betray Jesus? We do not know for certain what was going on in Judas' mind, but one thing is clear...he did betray Jesus. And it appears from his

words that he didn't see his act as a betrayal and, therefore, he was in deep denial.

Perhaps Judas was so steeped in his own sin that he couldn't even admit to himself, let alone to others, that he was lying and preparing to betray Jesus for money. This is a scary thought.

It's scary because it reveals one of the effects of persistent sin. Persistent sin makes sin easier. And eventually, when one persists in the same sin, that sin is easily rationalised, justified and denied as sin altogether. When one gets stuck in this downward spiral of persistent sin it's hard to get out. And often the only way to survive the psychological tension is to remain in denial.

This is an important lesson for us this Holy Week. Sin is never fun to look at and takes great courage to do so. But imagine if Judas would have actually confessed to what he was about to do. Imagine if he would have broken down in front of Jesus and the other Apostles and told them the whole truth. Perhaps that act of honesty would have saved his life and his immortal soul. It would have been painful and humiliating for him to do so, but it would have been the right thing to do.

The same is true with you. Perhaps you are not at a point where your sin is leading you to outright betrayal of Jesus, but everyone can find some pattern of sin in their lives this Holy Week. What a great discovery this would be if you could then face this sin with honesty and courage. This would enable you to shed any bit of denial regarding your sin and enable you to conquer that sin so as to discover the freedom God wants you to experience!

Reflect, today, upon Judas saying to Jesus, "Surely it is not I, Rabbi?" This sad statement from Judas must have deeply wounded our Lord's Heart as He witnessed the denial of Judas. Reflect, also, upon the many times that you deny your sin, failing to sincerely repent. Make this Holy Week a time for honesty and integrity. The Lord's mercy is so deep and pure that, if you would understand it, you would have no need to remain in any form of denial of your sins.

Maundy Thursday—Cleansed by the deepest humility

"Peter said to him, 'You will never wash my feet.' Jesus answered him, 'Unless I wash you, you will have no inheritance with me.'"

It was a beautiful image of the deepest humility ever witnessed. Jesus, the Eternal Son of God, the Second Person of the Most Holy Trinity, was exercising the duty of a servant. One by one, Jesus went around and cleansed the feet of His disciples. It was the celebration of the Passover. A holy feast, a remembrance of God's saving action to their ancestors the night they were

set free from slavery in Egypt. However, this Passover “remembrance” was certainly one to be remembered, and embraced.

Peter was overwhelmed by Jesus’ humility and at first refused to have his Lord wash his feet. But Jesus says something that rings true for all eternity: “Unless I wash you, you will have no inheritance with me.” This was no ordinary washing, it was not in reference only to the washing of Peter’s dirty feet, it was an eternal washing of his immortal soul, and the “water” would soon flow forth from the pierced and Sacred Heart of Jesus Himself.

Less than twenty-four hours later, Jesus would be on a cross, and a Roman soldier would pierce His heart with a lance. From His heart flowed blood and water, the new font of grace and mercy itself. This “Last Supper” with our Lord was the sacramental institution of the cleansing power of His one and perfect Sacrifice which is now made present to us throughout time in the gifts of Baptism, Confirmation and the Holy Eucharist.

It takes humility to accept the humblest act of mercy ever known. We must humbly acknowledge that we need our Lord to cleanse us, to wipe the dirt from our souls, to redeem us and to offer us the inheritance of everlasting life.

It is at that Last Supper, the beginning of the first Triduum of Holy Thursday, Good Friday and Easter Sunday, that our Lord gazes through Peter to each one of us and offers to cleanse us of all sin. What is your response? How humble are you in your reception of this gift? How deeply do you believe in the saving Sacrifice of our divine Lord?

Reflect, this night, upon those sacred words of our Lord and hear them spoken to you: “Unless I wash you, you will have no inheritance with me.” Say “Yes” to this offer of perfect humility and mercy from our Lord and let the saving Sacrifice of the Son of God enter more deeply into your life than ever before.

Good Friday— God Suffers Human Death

Ponder today, this dark day, the final words of Jesus. Scripture records seven last statements, or the “*Seven Last Words.*” Let us reflect on some of them.

“*Father, forgive them, for they know not what they do.*”—Jesus’ forgiveness of others was radical and to a degree never seen before. While hanging on the Cross and enduring the cruelty of others, Jesus spoke words of forgiveness. What’s more is that He even acknowledged that those crucifying Him were not fully responsible. They clearly did not know what they were doing. This humble acknowledgment of Jesus shows the depth of His tender mercy. Can you say these words? Can you call to mind the person who has

hurt you and pray that the Father forgives them? Leave judgment to God and offer mercy and forgiveness.

“*Woman, behold your son.*”—What a gift! Here, dying on the Cross, Jesus entrusted His own mother to John. And in so doing, He entrusted her to each one of us. Our unity with Jesus makes us a member of His family and, thus, sons and daughters of His own mother. Our Blessed Mother accepts this responsibility with great joy. She embraces us and holds us close.

“*My God, my God, why have you forsaken me?*”—Jesus was not abandoned but He allowed Himself to feel and experience this complete loss of the Father in His human nature. He felt the deep experience of despair. He allowed Himself to know and experience the effects of sin. Therefore, He knows what we go through when we despair. He knows what it feels like.

“*I thirst.*”—What a meaningful statement. He thirsted physically at that moment for water to quench His dehydration. But more than that, He thirsted spiritually for the salvation of all of our souls. Jesus’ spirit still longs for this gift of salvation. He thirsts for our love. Ponder Jesus saying these words to you: “I thirst for you!” It is a deep and burning thirst for your love.

“*It is finished.*”—Jesus is speaking about His perfect sacrifice of love offered for all of us. We are used to seeing this sacrifice on the Cross. We ponder this sacrifice every time we look at the crucifix. But it is important to note that our over-familiarity with the Cross can tempt us to lose sight of the sacrifice. It’s easy for us to miss what Jesus actually did for us. He accomplished the act that saves us and He is now offering it to us. Let this completed act of Divine Mercy penetrate your soul. He desires to say that His sacrifice has “finished” its work in your soul. So today, contemplate what it was like for God Himself, the Creator of all things, to be put to death by those whom He created, to suffer at the hands of those whom He loved with a perfect love.

Holy Saturday— The Silence of the Tomb

Today, there is a great silence. The Saviour has died. He rests in the tomb. Many hearts were filled with uncontrollable grief and confusion. Was He really gone? Had all their hopes been shattered? These and many other thoughts of despair filled the minds and hearts of so many who loved and followed Jesus.

It is on this day that we honour the fact that Jesus was still preaching. He descended to the land of the dead, to all the holy souls who had gone before Him, so as to bring them His gift of salvation. He brought His gift of mercy and redemption to Moses, Abraham, the prophets and so

many others. This was a day of great joy for them. But a day of great sorrow and confusion for those who watched their Messiah die on the Cross.

It's helpful to ponder this apparent contradiction. Jesus was accomplishing His act of redemption, the greatest act of love ever known, and so many were in complete confusion and despair. It shows that God's ways are so far above our own ways. What appeared to be a great loss actually turned into the most glorious triumph ever known.

So it is with our lives. Holy Saturday should be a reminder to us that even those things which seem to be the worst of tragedies are not always what they seem. God the Son was obviously doing great things as He laid in the tomb. He was accomplishing His mission of redemption. He was changing lives and pouring forth grace and mercy.

The message of Holy Saturday is clear. It's a message of hope. Not hope in a worldly sense, rather, it's the message of divine hope. Hope and trust in God's perfect plan. Hope in the fact that God always has a greater purpose. Hope in the fact that God uses suffering and, in this case, death as a powerful instrument of salvation.

Spend time in silence today. Try to enter into the reality of Holy Saturday. Let divine hope grow within you knowing that Easter is soon to come.



Breaking news!

We have received news about dozens of chickens escaping from a local resident, Mrs Julie Isbell's home, taking her chocolate eggs supplies with them. *(Unfortunately we couldn't obtain any photos of Mrs Isbell chasing them...)*

The unruly poultry are reportedly on their way to our church where their intention is to hide, we were told.

Considering the size of their knitted legs and the windy conditions in Weymouth, experts predict their arrival to St. Paul's—and consequently the start of the hunt for them—for Easter Sunday morning.

Please come prepared...

Catechism (eleventh lesson)

Jesus: our Teacher and Master (for children)



When Jesus was 30 years old, he started to preach and to teach publicly what people need to do so that they can go to heaven. Many came from far away parts of Palestine to listen to him.

Jesus taught us that God is our Father and that we are his children. He also taught us that we must love each other as brothers and sisters.

Q. What did Jesus do while he lived on earth? *A. While he lived on earth, Jesus taught us through his example and words how to live a life pleasing to God.*

Learn by heart the Lord's Prayer—the most beautiful prayer there is, taught by Jesus himself: *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.*

On the Church (for adults)

Before speaking of the Church I wish to give you a short account of the true religion before the coming of Our Lord. When Adam was created in a state of grace, God communicated with him freely; he knew God even better than we do now. But after their sin our parents fell from the friendship of God.

After the deluge Noe and his family settled once more upon the land, and for a time their descendants remained faithful to God; but later they became wicked and undertook to build a great tower, which they thought would reach up to Heaven. But God was displeased with their conduct and prevented them from completing the tower by confusing their tongues or language so that they could not understand one another.

After a time they were all losing the knowledge of the true God and beginning to worship idols. God did not wish that the whole human race should forget Him, so He selected Abraham to be the father and head of one chosen people who should always worship the true God. He sent Abraham from his own country into another, and promised him great things, and

renewed to him the promises of the Redeemer first made to Adam and Eve. After the death of Abraham, God raised up, from time to time, prophets to tell the people His holy will, to warn them of their sins, and to remind them of the promised Messiah.

At the time promised, God sent His Son—Our Lord—to redeem the world and save all men. He came to save all men, and yet He remained upon earth only thirty-three years. We can easily understand that by His death He could save all those who lived before He did; but how were they to be saved who should live after Him, down to the end of the world? How was His grace to be given to them? How were they to know of Him, or of what He taught? All this was to be accomplished by His Church.

114. Which are the means instituted by Our Lord to enable men at all times to share in the fruits of the Redemption? *The means instituted by Our Lord to enable men at all times to share in the fruits of the Redemption are the Church and the Sacraments.*

Our Lord instituted the Church to carry on the work He Himself was doing upon the earth—teaching the ignorant, visiting the sick, helping the poor, forgiving sins, etc. He commanded all men to hear the Church teaching, just as they would hear Himself.

“Fruits of His redemption”—that is, to receive the grace merited by Our Lord when He redeemed us by His death.

115. What is the Church? *The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful shepherds.*

“Congregation.” Not the building, therefore; because if Mass was offered up in an open field, with the people kneeling about, it would still be the church of that place. The buildings that we use for churches might have been used for anything else—a public hall, theatre, or school, for example; but when these buildings we call churches are blessed or consecrated, they become holy. They are holy also because the Gospel is preached in them, the Sacraments are administered in them, and the Holy Sacrifice of the Mass is offered in them. But they are holy especially because Our Lord dwells in them in the tabernacle, where He lives and sees and hears just as truly as He did when He was man upon earth.

In the early ages the Christians had no churches—they met secretly in private houses. Later, when the pagan emperors began to persecute and put to death the Christians, they met in the catacombs, and some of them may still be seen at Rome. In these catacombs, too, the Christians buried their dead,

especially the bodies of the holy martyrs. On their tombs—generally of stone—Mass was celebrated.

In every altar the table should be of stone; but if the altar is made of wood, then at least the part just in front of the tabernacle must be of stone. In this stone are placed some relics of the holy martyrs. A piece is cut out of the stone and the relic placed in the opening. Then the bishop puts the little piece of stone back into its place over the relic, seals the opening, blesses the stone, and gives it to the Church. This is called the altar stone. You cannot see it because it is covered with the altar cloth; but unless it is in the altar the priest cannot say Mass. This stone reminds us of the stone tombs of the saints upon which Mass was celebrated.

116. Who is the invisible head of the Church? *Jesus Christ is the invisible head of the Church.*

When Our Lord wished to establish His Church He came from Heaven; and when about to return to Heaven appointed St. Peter and the Apostles to take His place upon earth and rule the Church as directed. You see, therefore, that Our Lord, though not on earth, is still the real head and owner of the Church.

117. Who are the successors of the other Apostles? *The successors of the other Apostles are the bishops of the holy Catholic Church.*

We know the Apostles were bishops, because they could make laws for the Church, consecrate other bishops, ordain priests, and give Confirmation—powers that belong only to bishops, and are still exercised by them.

120. Why did Christ found the Church? *Christ founded the Church to teach, govern, sanctify, and save all men.*

“Teach” religion. “Govern” in things that regard salvation. “Sanctify,” make good. “Save” all who wish to be saved.

121. Are all bound to belong to the Church? *All are bound to belong to the Church, and he who knows the Church to be the true Church and remains out of it, cannot be saved.*

Crossword solution:

Across: 1 Shekel, 4 Appeared, 10 Ephesians, 11 Cubit, 12 Rare, 13 Meditation, 15 Raisins, 16 Nathan, 19 Agreed, 21 Torches, 23 Atonements, 25 Baal, 27 Glean, 28 Millstone, 29 Teachers, 30 Rashly.

Down: 1 Shearers, 2 Exhorting, 3 East, 5 Passion, 6 Enchanters, 7 Rabbi, 8 Doting, 9 Bakers, 14 Nineteenth, 17 Ashtaroth, 18 Psaltery, 20 Dreamer, 21 Tittle, 22 Taught, 24 Omega, 26 Asia.

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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 other information about our churches and services (including weddings and funerals), please visit our website:

www.stpaulsweymouth.org