



HIGH TIDE

May 2021

PARISH MAGAZINE
SAINT PAUL'S, WEYMOUTH



This Magazine contains: Letter from the Vicar - Notices & News - Letter from the Fundraising Team - On Mental Health awareness - Articles from Fr Bruce & Kathy - and more

You can detach pages 17-28 and use it for Morning & Evening Prayer

<http://www.stpaulsweymouth.org>

Index

Letter from the Vicar	3
Notices	4
David Harrison: From the Fundraising Committee	6
Fr Bruce & Kathy: "Bingo Session" & "Who will do this?"	7
Jeanne James: Mental Health Awareness Week	9
Church Bells	11
Cardinal Newman: Litany of Loretto	14
Calendar, Intentions, & Anniversaries	17
Morning & Evening Prayer	19
From the Book of Common Prayer	29
Sharon Waight: Reopening of the Parish Hall	30
Dorset Charities if you need help	30
Feast of the month: St. John before the Latin Gate	31
The Seven Gifts of the Holy Spirit	33
On the Holy Mass: The Roman Canon (5)	37
On the Psalms: Psalm 8	40
Safe Spaces: support for survivors of abuse	43
Contacts	44

*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 May**. Please, send all
articles, information, news you wish to be publish by Sunday 25th May.*

From the Vicar

Dearly Beloved,

As I sit in my garden and watch the first buds and flowers (and the cats chasing the bees - they never learn!), I must agree with Cardinal Newman: May is one of the most beautiful months. Even when, like this year, the weather is far from being warm and spring-like, May is still full of light, colour, hope, and promise. We all feel that these cold and windy days will soon have to cease and give place to warm, sunny days. No surprise this month is dedicated to Our Blessed Lady - her "yes" was the first beam of Our Never-Setting-Sun. She is the first, the most beautiful Bud and Flower bringing the promise and hope of new Life.

I check the "Two Harbours" website several times a week - yesterday's update let us know that 45,930 people have been already vaccinated in Weymouth and 13,621 further have received both vaccines. All those 40 years of age and over are now being called to receive their first jab. Incredible achievement!

Our church- and social life, too, is slowly going back to something more normal. Gradually we have returned to solemn worship even if we all miss singing; the Fundraising Team is discussing the possibility of social events like garden party, lunches, bazaars, exhibitions; the visit of Bishop Jonathan will be a further step towards pre-Covid parish life, and the upcoming APCM will be a great opportunity to plan for the future of St. Paul's together, in the promise and hope of better times.

But it is not only for these signs of a hopeful future that we must be grateful. As we look back at these last, very long months, we witness so much heroism, perseverance, and generosity. So many of you did so much for others, for our church, for our parish. Some churches will not reopen anymore, some reopen amidst great uncertainties. Here, at St. Paul's, it is time to be thankful and to be proud of the achievements and gifts God has generously bestowed on us. I believe we are leaving one of the most difficult times behind us with stronger faith, renewed hope, good numbers, sound finances. It is, of course, thanks to God that St. Paul's is here and alive, ready for the future. But it is also thanks to each one of you. So, thank you!

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

Fr. Gregory 3

Notices

PCC: In accordance with church rules, June Hornby and Pat Perry will have to step down as PCC members this year. On behalf of the whole Parish I want to thank them for their exemplary dedication to and genuine interest in our parish. I hope their love and care for St. Paul's will be of inspiration for others to stand for election as PCC members.

Confirmations: We will be welcoming Bishop Jonathan on Sunday 11th July for Pontifical High Mass (10am) and Confirmation. After the Mass there will be time to talk to the Bishop and then lunch will be served for all those who wish to stay. More details will follow in due time. Please, put this date into your diary and most importantly, pray for those preparing to receive the Sacrament of Confirmation: Eleanor Hambling, Cerys Jones, Pam Winspear.

Lady Chapel: Most of you will have noticed by now the new and beautiful Altar-frontal in the Lady Chapel. As it is the Altar dedicated to Our Lady, it will have the new blue frontal during the whole year. Many thanks to Pat Perry and Tony Cox for having donated their time and talent so generously to this project!

Grants: We have received the following grants for the building works: Diocese of Salisbury: £5,000; Allchurches Trust: £4,500; Dorset Historic Churches Trust: £7,000; Number 1 Trust Fund: £5,000 - and for the bells: Salisbury Diocesan Guild of Ringers: £50; Sharpe Trust: £50. In addition to these grants, the legacies of Fr. Gordon Vincent and Mrs Pamela Howell-Jones (£10,000) as well are being used for these works.

From Gill & Tony Cox - Thank you to everyone who made Easter special this year, to Shelagh for the flowers and to everyone else who helped in any way. Of course, we all miss singing the hymns, but congratulations are due to June and Liz for providing us with a choir who performed excellently throughout the Easter period. Hours of rehearsal with David Bruce-Payne and Father Gregory and hours of singing in the services. How did they sustain their voices? Well done!

APCM - Another important date for your diaries: we will have the Annual Parochial Church Meeting on Sunday 23rd May after the 10am

Mass. It is a vital moment in our parish life and your presence is a visible sign of your interest in and support for St. Paul's. We managed to keep last year's meeting well under 1 hour, so fear not, you will be home for lunch in good time! Please, try and find some time for this important event!

Tickets - The tickets in aid of the restoration of our bells are selling quite well, many thanks for all who have bought them. Please, try to involve your family, friends, and neighbours as well. ***Please, check that you have the right number of tickets so that you have a fair chance to win at the raffle!!***

From the Safe Sleep project leaders - We have been personally thanked, as a Parish, for having participated in Safe Sleep this year as well.



Holy Rosary and Cell Meeting - Holy Rosary is prayed in the Lady Chapel every Saturday at 10am. This is live streamed on Zoom as well (unless the Vicar is on leave). Come and join us! Our Cell Meetings (open to all!) will restart from May on every first Saturday of the month. We explore together topics of Christian doctrine and devotion, and share precious moments of fellowship. All members of our local Cell are very much encouraged to come to these meetings!

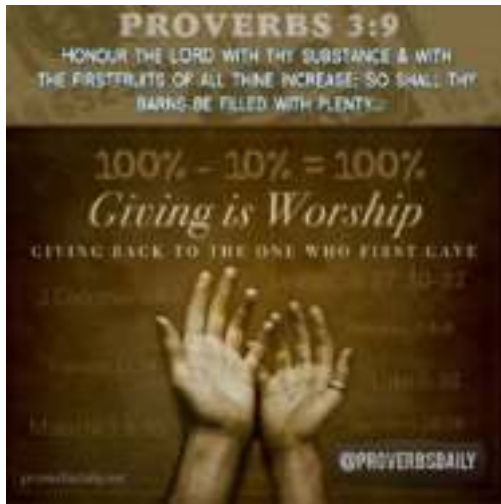
Parish Magazine - Paying for the Parish Magazine in advance (£6 for a year) helps us to know the exact number of magazines to be printed. This way we can avoid wasting paper and toner. Please, talk to Eileen Galling and if you can, help the Parish in this way too. Thank you!

From the Fundraising Committee

David Harrison writes:

We would very much like to thank all of you who have taken steps in these difficult times to ensure the financial stability of our church. The fundraising committee would like to recognise the efforts of those who have gone the extra mile organising events or donating prizes for raffles. Particular thanks to

- Mary Biddlecombe – sponsored abseil
- Lesley Cheeseman – chocolate raffle
- Gill Cox, Ann Isbell, Pat Perry – face masks
- Sue Biles, Gordon Ayres, Sharon & Chris Waight, Robert Pask, Angela Matthews – quiz night & Bingo prizes
- Christine Keat – salmon en croute & Easter raffle
- Susan Dinsey-Wray – pamper hamper
- Shelley Johns – Bingo
- Liz Mortimer, Maddy Powell – donations for silent auction



and to everyone who has contributed to making these a success.

From a financial point of view the biggest thanks are reserved for those of you who faithfully maintained their weekly giving during the periods of enforced absence from the church or even increased it where their circumstances allowed.

To those of you who continue to give over and above what could reasonably be expected without needing any thanks or recognition, we as a church are truly, truly thankful. Without you St Paul's Church would simply not survive.

(And thanks to David & Katherine Harrison for the Easter raffle. David, obviously, did not want to mention himself in the article... Fr. Gregory)

Bingo Session

Kathy and Fr. Bruce Dixon write:



We were delighted to join the Bingo session in April. For us it was the first time playing. We quickly realised that it was very necessary to concentrate as it was easy to miss a number called which I did on one occasion.

Our thanks to the Fundraising Committee for organising it and Shelley who efficiently sent out the Bingo cards and instructions. The calling was clear and precise and at times very funny. It was all over in a flash, but that is true of anything we enjoy. We did enjoy the bingo, as we know others did too.

What is the next new thing for us?

Who will do this?

Kathy and Fr. Bruce Dixon write:

It is a very frequent reaction for people to say or think that a particular task or project is not one for me. Partly it is an expression of a feeling of inadequacy or a reaction to new things or ways of doing things. It is not unknown in church circles as any church leader will testify.

We read in the Bible how some of God's people make this response. Moses replied to God when he was tasked to lead and speak to his people that he didn't know how to do it. So God provided Aaron to do the speaking part. Jeremiah responded to the call he received to be a prophet saying, I am only a boy. Jonah too ran away from the request God made because he thought it was just too difficult and bound to end in failure.

The significant part of the calls God makes to anyone is that He also equips us to do the job. Leave that part out and of course it is beyond us to do much. The Old Testament figures I listed above all went on to do wonderful work, not on their own but in God's strength and power.

We are continuing to celebrate the glory of the resurrection of Jesus and looking forward to Pentecost this month. The disciples were given the task of going out to tell anyone and everyone about Jesus. They were driven out by and in God's power. They were confident and supported and helped each other. They were well aware that they were doing things not by their own skills and strength but relying on the Almighty. There was no back up plan or second way. Those twelve Apostles were entrusted to go out and do the work. It wasn't easy and the personal costs to them were enormous. But they did it, and did so gladly.

We are tasked with a similar mission. It is up to us to pray and act and speak in ways that commend the gospel. We do feel inadequate. We rarely have any idea how to set about it. But God does lead us and equip us and bring us to situations that bear fruit. We may never know or appreciate the results.

If we really feel a particular way is not for us the good news is that God is patient and forgiving. He will often find a way forward in His good time. It may not be exactly to our taste but we will share that feeling with the Apostles who were martyred. We will rejoice that we are in the Lord's service and presence and doing His will.

There is more good news on this matter of mission in that a Missioner to the Catholic Movement in the Church of England is to be appointed this year. The advertisement is in the current New Directions magazine. The successful applicant will be wanting to resource Missionary Disciples and be on hand to support individual parishes. Let us pray for this exciting venture and take advantage in St Pauls of what is on offer.

I am reminded of words written by St Teresa:

“Christ has no body now but yours. No hands, no feet on earth but yours. Yours are the eyes through which he looks compassion on this world. Yours are the feet with which he walks to do good. Yours are the hands through which he blesses all the world. Yours are the hands, yours are the feet, yours are the eyes, you are his body. Christ has no body now on earth but yours.”

Perhaps the best illustration I could include would be a mirror.

With love and prayers from Kathy and Father Bruce

Mental Health Awareness Week

Information supplied by Mental Health UK & sent by Jeanne James:

Mental Health Awareness Week takes place from 10 to 16 May 2021. This year, you're invited to immerse yourself in the '5 Ways to Wellbeing', while reconnecting with nature across the week.

Plant a tulip and seed a conversation



The theme for this year's event is 'nature' – something fitting, after a year where we've seen more of our four walls in our homes than the four seasons. As we enter spring and the nation eases out of lockdown, you're invited to reconnect with nature and the environment. But we're mindful that everyone will be in a different place of comfort, so we're asking you to do this in a way that works for you.

The tulip has a colourful past. Having withstood a virus, it flourished brightly against all odds and flowers each spring. Quite simply, the tulip is a timely emblem of hope and rebirth through adversity.

During the week, we want you to draw your own tulip, or copy the one below, colour it in blue and stick it in your window as a symbol of mental health awareness. But we also want you to act by starting a dialogue about the '5 Ways to Wellbeing'. Whether that's with family, friends, a neighbour or a colleague – each conversation counts.

The Five Ways to Wellbeing are:

Connect - Connection is about relating to one and other and feeling understood. Speak to the people in your life, be it friends, family, colleagues or neighbours. Build new connections to expand your circles – this could be at work, school or in your local community. Think of these as the cornerstones of your life and invest time in developing

them. Developing these connections will support and enrich you every day.

Be Active - Engaging in regular physical activity is known to go hand in hand with lower rates of depression and anxiety across all age groups. Not everyone needs to be a fitness fanatic to boost your wellness through activity. Simply step outside, exercise your green fingers or organise a games night. You could go for a walk or run, cycle or dance. Exercise releases hormones that make you feel good. Most importantly, being active is about discovering a physical activity you enjoy and that suits your level of mobility and fitness.

Take notice - Take stock of your surroundings, be curious, catch sight of the beautiful. Being in a state of ‘mindfulness’ has been shown to be associated with a positive mental state. Greater awareness of the world around us helps us see the unusual and notice simple pleasures like the changing seasons. Savour the moment, whether you’re walking to work, eating lunch or talking to friends. Be present to your feelings and environment. Reflecting on your experiences will help you appreciate what matters to you.

Keep learning - Learning something new is good for your brain and often exciting for the learner. Trying something different, rediscovering an old interest or signing up for that course you’ve always wanted to do can also improve our confidence and widen our skillset. Take on a new responsibility at work, do some arts and crafts or pick up an untried recipe. The challenge and enjoyment of learning new things gives a sense of fulfilment that is second to none.

Give - Giving encapsulates many things – from showing goodwill and generosity of spirit to giving presents and giving up our time. Evidence suggests that ‘giving back’ or helping others promotes wellbeing for all ages. Why not do something nice for a friend, or a stranger. Thank someone. You could even volunteer your time with a charity or join an online community to give and receive peer support in equal measure. The key to giving is to look outwards, as well as inwards. Seeing yourself, and your happiness, linked to the wider community can be incredibly rewarding and creates connections with the people around you.

Church Bells

Church bells are the loudest and most public, outward-facing voice of the Christian Church. When people hear them, they know something is happening. Bells are among the oldest musical instruments in the world and churches have been ringing bells since the beginning of 5th century.

“The voice of the Lord is in power; the voice of the Lord in magnificence.” (Psalm 29)

Bells summon us to worship, highlight a particular stage during a church service, and remind us of God’s presence in our daily lives. They ring for celebration and mourning, for weddings and funerals and coronations. They joyfully welcome holy seasons such as Christmas or Easter. The church bells every Sunday morning remind the people who aren’t there that the church is. Church bells also ring to announce deaths to solicit prayers for the deceased’s soul.

Their “baptism”

Bells are solemnly blessed before they are used: they are washed with holy water (hence the name “baptism”), anointed with blessed oils, surrounded and filled by clouds of incense, prayed over by a Bishop or Priest, and dedicated to a Saint. One of the prayers used says:

“Let the people’s faith and piety wax stronger whenever they hear its melodious peals. At its sound let all evil spirits be driven afar; let thunder and lightning, hail and storm be banished; let the power of your hand put down the evil powers of the air, causing them to tremble at the sound of this bell, and to flee at the sight of the holy cross engraved thereon ... when the peal of this bell resounds in the clouds may a legion of angels stand watch over the assembly of your Church, the first-fruits of the faithful, and afford your ever-abiding protection to them in body and spirit.”

Our bells here at St. Paul’s

The small number, modest size, and poor quality (we still love them!) of our original bells are all signs of the deprivation of Westham and the Parish in the 19th century. The long and slow history of the

original building works and later extensions shows that finances have always been tight... The bells were cast in 1900 by the London-based Walters Co. and their bells from that period are famously of poor quality.

They are affectionately dedicated, the larger to the Blessed Virgin Mary, Mother of God, and the smaller to the Apostle St. Paul, Patron of our church and Parish.

Concerns about the state of bells and bellcote have been raised continuously from the 1990s. Since they are located at the highest point of the church with no direct access, it was impossible to have a precise image of their state without excessive (and expensive!) scaffolding. Corrosion and structural damage caused by weather and time forced us to stop ringing our bells a few years ago.

As important works to the roof must be done, it was decided that the bells will be restored too, to avoid the expenses of a second scaffolding in the future. The bells were removed on the 15th of



April and will be back in time to be baptised on Sunday 30th May.

The bell yokes were all consumed by rust and the bells were kept in place by more luck than metal... The photo shows the bells once

removed with their clappers so rusty that we could not move them, not one inch, not even by force.

When will we use them

During the week they will be tolled daily at 9am and 5.30pm (3 strikes thrice with a pause between them and final 9 strikes) to call us to pray the *Angelus*, and 15 minutes before daily Mass.

On Sundays they will be rung at 9am and 4pm (5pm BST) for the *Angelus*, 15 minutes before the solemn Parish Mass, and during Elevation.

In addition they are rung on Maundy Thursday and at the Vigil of Easter and Pentecost for the Gloria, during processions, and for All Souls. On request, they may be rung at funerals to remember a loved one and to call all to pray for the repose of their soul.

Silence that talks

The purposeful silencing of church bells also has spiritual significance. Here at St. Paul's, in accordance with centuries-long tradition, the only time during the year when church bells are purposely *not* rung is between Maundy Thursday and the Easter Vigil. The Church mourns over the Passion and Death of Jesus Christ. The bells will, however, make again a merry noise at the Easter Vigil to celebrate Christ's glorious Resurrection.

Their secular use

Church bells have always been used for other secular purposes as well such as commemorating important civic events, signalling market days and, particularly in walled or gated cities, sounding the curfew.

Even their silence had importance. During the Second World War Winston Churchill invoked the Defence of the Realm Act of 1914 to ban the country's church bells from ringing – unless to announce invasion by enemy troops.

England - a land of bells

The composer George Frideric Handel, on one of his first visits to London, called England “the ringing isle” because he had heard church bells ringing wherever he went. They are part of the soundscape of the country and we would all be the poorer if they disappeared.

Meditations on the Litany of Loretto for the month of May

St. John Henry Card. Newman

WHY is May chosen as the month in which we exercise a special devotion to the Blessed Virgin?

The first reason is because it is the time when the earth bursts forth into its fresh foliage and its green grass after the stern frost and snow of winter, and the raw atmosphere and the wild wind and rain of the early spring. It is because the blossoms are upon the trees and the flowers are in the gardens. It is because the days have got long, and the sun rises early and sets late. For such gladness and joyousness of external Nature is a fit attendant on our devotion to her who is the Mystical Rose and the House of Gold.

A man may say, "True; but in this climate we have sometimes a bleak, inclement May." This cannot be denied; but still, so much is true that at least it is the month of *promise* and of *hope*. Even though the weather happen to be bad, it is the month that *begins* and heralds in the summer. We know, for all that may be unpleasant in it, that fine weather is coming, sooner or later. "Brightness and beautifulness shall," in the Prophet's words, "appear at the end, and shall not lie: if it make delay, wait for it, for it shall surely come, and shall not be slack."

May then is the month, if not of fulfilment, at least of *promise*; and is not this the very aspect in which we most suitably regard the Blessed Virgin, Holy Mary, to whom this month is dedicated?

The Prophet says, "There shall come forth a rod out of the root of Jesse, and a flower shall rise out of his root." Who is the flower but our Blessed Lord? Who is the rod, or beautiful stalk or stem or plant out of which the flower grows, but Mary, Mother of our Lord, Mary, Mother of God?

It was prophesied that God should come upon earth. When the time was now full, how was it announced? It was announced by the Angel coming to Mary. "Hail, full of grace," said Gabriel, "the Lord is with thee; blessed art thou among women." She then was the sure *promise* of the coming Saviour, and therefore May is by a special title her month.

WHY is May called the month of Mary, and especially dedicated to her?

Among other reasons there is this, that of the Church's year, the ecclesiastical year, it is at once the most sacred and the most festive and joyous portion. Who would wish February, March, or April, to be the month of Mary, considering that it is the time of Lent and penance? Who again would choose December, the Advent season - a time of hope, indeed, because Christmas is coming, but a time of fasting too? Christmas itself does not last for a month; and January has indeed the joyful Epiphany, with its Sundays in succession; but these in most years are cut short by the urgent coming of Septuagesima.

May on the contrary belongs to the Easter season, which lasts fifty days, and in that season the whole of May commonly falls, and the first half always. The great Feast of the Ascension of our Lord into heaven is always in May, except once or twice in forty years. Pentecost, called also Whit-Sunday, the Feast of the Holy Ghost, is commonly in May, and the Feasts of the Holy Trinity and Corpus Christi are in May not infrequently. May, therefore, is the time in which there are such frequent Alleluias, because Christ has risen from the grave, Christ has ascended on high, and God the Holy Ghost has come down to take His place.

Here then we have a reason why May is dedicated to the Blessed Mary. She is the first of creatures, the most acceptable child of God, the dearest and nearest to Him. It is fitting then that this month should be hers, in which we especially glory and rejoice in His great Providence to us, in our redemption and sanctification in God the Father, God the Son, and God the Holy Ghost.

Mary: the House of Gold

WHY is she called a *House*? And why is she called *Golden*? Gold is the most beautiful, the most valuable, of all metals. Silver, copper, and steel may in their way be made good to the eye, but nothing is so rich, so splendid, as gold. We have few opportunities of seeing it in any quantity; but anyone who has seen a large number of bright gold coins knows how magnificent is the look of gold. Hence it is that in Scripture the Holy City is, by a figure of speech, called Golden. "The City," says

St. John, “was pure gold, as it were transparent glass.” He means of course to give us a notion of the wondrous beautifulness of heaven, by comparing it with what is the most beautiful of all the substances which we see on earth.

Therefore it is that Mary too is called *golden*; because her graces, her virtues, her innocence, her purity, are of that transcendent brilliancy and dazzling perfection, so costly, so exquisite, that the angels cannot, so to say, keep their eyes off her any more than *we* could help gazing upon any great work of gold.

But observe further, she is a *golden house*, or, I will rather say, a *golden palace*. Let us imagine we saw a whole palace or large church all made of gold, from the foundations to the roof; such, in regard to the number, the variety, the extent of her spiritual excellences, is Mary.

But why called a *house* or *palace*? And *whose* palace? She is the house and the palace of the Great King, of God Himself. Our Lord, the Co-equal Son of God, once dwelt in her. He was her Guest; nay, more than a guest, for a guest comes into a house as well as leaves it. But our Lord was actually *born in* this holy house. He took His flesh and His blood from this house, from the flesh, from the veins of Mary. Rightly then was she made to be of pure gold, because she was to give of that gold to form the body of the Son of God. She was *golden* in her conception, *golden* in her birth. She went through the fire of her suffering like gold in the furnace, and when she ascended on high, she was, in the words of our hymn,

*“Above all the Angels in glory untold,
Standing next to the King in a vesture of gold.”*

The whole book of Cardinal Newman is available free of charge on-line. The first part contains meditations on the invocations of the Litany of Our Lady; the second part has various prayers (Litanies, devotions, Stations of the Cross) and meditations on Our Lord’s titles (Son of David, Lord of Grace, Eternal King, Lover of Souls, etc.); finally the third part explains some basic Christian truths and mysteries.

The book can be read online:

<https://www.newmanreader.org/works/meditations/index.html>

Calendar for May 2021

SAT	1 st	SS. PHILIP & JAMES AP	9.30am
SUN	2 nd	4TH SUNDAY AFTER EASTER	10am, 5pm
MON	3 rd	FINDING OF THE HOLY CROSS	9am
TUE	4 th	English Martyrs	6pm
WED	5 th	St. Pius V. & St. Hilary of Arles	10am
THU	6 th	St. John before the Latin Gate	6pm
FRI	7 th	St. John of Beverly, Bishop	6pm
SAT	8 th	Of Our Lady	9.30am
SUN	9 th	5TH SUNDAY AFTER EASTER	10am, 5pm
MON	10 th	St. Antoninus Bishop	9am
TUE	11 th	St. Walburga Virgin	6pm
WED	12 th	<i>Monthly Requiem Mass</i>	10am
THU	13 th	ASCENSION	6pm
FRI	14 th	St. Pachomius Abbot	6pm
SAT	15 th	St. John Baptist de la Salle	9.30am
SUN	16 th	SUNDAY AFTER ASCENSION	10am, 5pm
MON	17 th	St. Paschal Baylon	9am
TUE	18 th	St. Venantius Martyr	6pm
WED	19 th	St. Dunstan Bishop	10am
THU	20 th	St. Bernardine of Siena	6pm
FRI	21 st	St. Peter Celestine Pope	6pm
SAT	22 nd	Vigil of Pentecost	10am
SUN	23 rd	PENTECOST (WHIT SUNDAY)	10am, 5pm
MON	24 th	WHIT MONDAY	9am
TUE	25 th	WHIT TUESDAY	6pm
WED	26 th	<i>Monthly Anointing Mass</i>	10am
THU	27 th	Thursday within the Octave	6pm
FRI	28 th	Friday within the Octave	6pm
SAT	29 th	Saturday within the Octave	9.30am
SUN	30 th	TRINITY SUNDAY	10am, 5pm
MON	31 st	QUEENSHIP OF THE BL. V. MARY	9am

Daily Intentions



Anniversaries of death

We pray for...

- 1st Shrine of Walsingham - *Sarah Grainger, Maurice Galling*
- 2nd Our Parish
- 3rd Spread of the Gospel - *Kenneth Kemp pr., Hamish Roger Grierson*
- 4th Dying
- 5th Priests, vocations - *Marjorie Wray, Bert Certain, Daisy Bown*
- 6th Victims of torture, abuse, violence - *Joy Scriven*
- 7th Preachers
- 8th Our Cell of O.L.W. - *Jim Clothier, Gillian Hubbard*
- 9th Our Parish - *Jane Taylor*
- 10th Poor and deprived - *Tony Hamsbaw*
- 11th Our Diocese - *David Thomas bp., Margaret Bourn*
- 12th Departed - *Paulette Gasser*
- 13th Our Parish
- 14th Religious vocations
- 15th (Our) Families - *Roger Pittard pr.*
- 16th Our Parish
- 17th Deeper love for the Eucharist - *Marjorie Bishop, Norman Moore*
- 18th Young people - *Frank Woods*
- 19th Our Choir & Organists - *Carol Wilson*
- 20th Our Servers
- 21st Elderly
- 22nd Children at Beechcroft and in our Parish - *Jenifer Cooper*
- 23rd Our Parish
- 24th Our Benefactors
- 25th Our PCC
- 26th Sick
- 27th Ebbsfleet Parishes
- 28th Grace of penitence - *Dick Evans, Nan Evans*
- 29th Grace of a holy & good death - *Janet Allen*
- 30th Our Parish
- 31st Deeper love & devotion for Our Lady - *Nigel Brown*

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

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 God 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. The Lord is risen, indeed, alleluia. 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

Eternal Monarch, King most high,
Whose blood hath brought redemption nigh,
By whom the death of Death was wrought
And conquering grace's battle fought:

Ascending to the throne of might,
And seated at the Father's right,
All power in heaven is Jesu's own,
That here his manhood had not known.

Yea, angels tremble when they see
How changed is our humanity;
That flesh hath purged what flesh
had stained,
And God, the flesh of God, hath reigned.

Be thou our joy and strong defence,
Who art our future recompense:
So shall the light that springs from thee
Be ours through all eternity.

O risen Christ, ascended Lord,
All praise to thee let earth accord,
Who art, while endless ages run,
With Father and with Spirit One.

1	Ps. 139 146	Proverbs 4,10-18 James 1,1-12	4	73	Deuteronomy 17,8-end 1 Peter 1,13-end
2	44 v. 16-end	2 Maccabees 7,7-14 Hebrews 11,32 - 12,2	5	77	Deuteronomy 18,9-end 1 Peter 2,1-10
3	2, 8, 146	Genesis 3,1-15 John 12,27-36a	6	78 v. 1-39	Deuteronomy 19 1 Peter 2,11-end

7	55	Deuteronomy 21,22 - 22,8 1 Peter 3,1-12	20	113, 115	Deuteronomy 32,15-47 1 John 4,1-6
8	76, 79	Deuteronomy 24,5-end 1 Peter 3,13-end	21	139	Deuteronomy 33 1 John 4,7-end
9	104 v. 26-32	Ezekiel 47,1-12 John 21,1-19	22	120, 121 122	Deut. 32,48-end & ch. 34 1 John 5
10	80, 82	Deuteronomy 26 1 Peter 4,1-11	23	145	Wisdom 7,15-27 1 Corinthians 12,4-13
11	87, 89 v. 1-18	Deuteronomy 28,1-14 1 Peter 4,12-end	24	123, 124 125, 126	Job 1 Romans 1,1-17
12	119 v. 105-128	Deuteronomy 28,58-end 1 Peter 5	25	132, 133	Job 2 Romans 1,18-end
13	110,150	Isaiah 52,7-end Hebrews 7,26-end	26	119 v. 153-end	Job 3 Romans 2,1-16
14	97	Deuteronomy 29 1 John 1	27	143	Job 4 Romans 2,17-end
15	96, 100	Deuteronomy 30 1 John 2,1-17	28	142, 144	Job 5 Romans 3,1-20
16	76	Isaiah 14,3-15 Revelation 14,1-13	29	147	Job 6 Romans 3,21-end
17	98, 99, 101	Deuteronomy 31,1-13 1 John 2,18-end	30	33 v. 1-12	Proverbs 8,1-4 & 8,22-31 2 Corinthians 13,5-end
18	106	Deuteronomy 31,14-29 1 John 3,1-10	31	85, 150	1 Samuel 2,1-10 Luke 1,26-33
19	110, 111, 112	Deuteronomy 31,30 - 32,14 1 John 3,11-end			

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:*

Until Ascension: Jesus stood in the midst of his disciples and said to them: Peace to you, alleluia, alleluia.

Between Ascension and Pentecost: I ascend to my Father and to your Father:
to my God and your God, alleluia.

From Pentecost: I will not leave you orphans, alleluia; I go away, and come
again to you, alleluia; and your heart shall rejoice, alleluia.

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.

Until Ascension: Jesus stood in the midst of his disciples and said to
them: Peace to you, alleluia, alleluia.

Between Ascension and Pentecost: I ascend to my Father and to your Father:
to my God and your God, alleluia.

From Pentecost: I will not leave you orphans, alleluia; I go away, and come again to you, alleluia; and your heart shall rejoice, alleluia.

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

Until Ascension: 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 special grace preventing us you put into our minds good desires, so by your continual help we may bring the same to good effect; through the same Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. **R.** Amen.

Between Ascension and Pentecost: Grant, we beseech you, Almighty God, that just as we do believe your Only-Begotten Son, our Saviour, to have this day ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell. Through the same Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of Holy Spirit, God for ever and ever. **R.** Amen.

From Pentecost: O God, who on this day did teach the hearts of your faithful people, by the sending to them the light of your Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the same Holy Spirit, God for ever and ever. **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, 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

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 God 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 God, make speed to save me.

R. O Lord, make haste to help me.

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

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

HYMN

COME, Holy Spirit, Creator blest,
and in our souls take up Thy rest;
come with Thy grace and heavenly aid
to fill the hearts which Thou hast made.

O comforter, to Thee we cry,
O heavenly gift of God Most High,
O fount of life and fire of love,
and sweet anointing from above.

Thou in thy sevenfold gifts are known;
Thou, finger of God's hand we own;
Thou, promise of the Father, Thou
Who dost the tongue with power imbue.

Kindle our sense from above,
and make our hearts o'erflow with love;
with patience firm and virtue high
the weakness of our flesh supply.

Far from us drive the foe we dread,
 and grant us Thy peace instead;
 so shall we not, with Thee for guide,
 turn from the path of life aside.

Oh, may Thy grace on us bestow
 the Father and the Son to know;
 and Thee, through endless times
 confessed,
 of both the eternal Spirit blest.

Now to the Father and the Son,
 Who rose from death, be glory given,
 with Thou, O Holy Comforter,
 henceforth by all in earth and heaven. Amen.

The appointed Psalm and Reading(s) follow:

1	Psalm 149	Job 23,1-12 John 1,43-end	12	15, 24	2 Samuel 23,1-5 Colossians 2,20 - 3,4
2	96	Isaiah 60,1-14 Revelation 3,1-13	13	8	Daniel 3,52-73 Revelation 5
3	110, 150	Isaiah 63,1-16 1 Corinthians 1,18-25	14	103	Numbers 20,1-13 Luke 7,1-17
4	74	Numbers 11,1-33 Luke 5,1-11	15	104	Numbers 21,4-9 Luke 7,18-35
5	119 v. 81-104	Numbers 12 Luke 5,12-26	16	147 v. 1-12	Isaiah 61 Luke 4,14-21
6	78 v. 40-end	Numbers 13 Luke 5,27-end	17	105	Numbers 22,1-35 Luke 7,36-end
7	69	Numbers 14,1-25 Luke 6,1-11	18	107	Numbers 22,36 - 23,12 Luke 8,1-15
8	81, 84	Numbers 14,26-end Luke 6,12-26	19	119 v. 129-152	Numbers 23,13-end Luke 8,16-25
9	45	Song of Solomon 4,16 - 5,2 Revelation 3,14-end	20	114, 116 117	Numbers 24 Luke 8,26-39
10	85, 86	Numbers 16,1-35 Luke 6,27-38	21	130, 131 137	Numbers 27,12-end Luke 8,40-end
11	89 v. 19-end	Numbers 16,36-end Luke 6,39-end	22	48	Deuteronomy 16,9-15 John 7,37-39

23	139	Ezekiel 36,22-28 Acts 2,22-38	28	145	Ezechiel 37,1-14 John 19,28-34
24	127, 128 129	1 Samuel 1,1-10 1 Corinthians 12,1-13	29	97, 98	Isaiah 40,12-end Mark 1,1-13
25	134, 135	1 Kings 19,1-18 Matthew 3,13-end	30	104 v. 1-10	Ezekiel 1,4-10 & 1,22-28a Revelation 4
26	136	Ezekiel 11,14-20 Matthew 9,35 - 10,20	31	122, 127 128	Zechariah 2,10-end Revelation
27	138 140, 141	Micah 3,1-8 Ephesians 6,10-20			

Each reading ends with these words:

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

MAGNIFICAT

Until Ascension: I have put my finger into the print of the nails, and my hand into his side, and I have said: My Lord, and my God! Alleluia.

Between Ascension and Pentecost: O King of glory, Lord of hosts, you have this day exalted your Own Self, with great triumph, above all the heavens, leave us not orphans but send unto us the Promise of the Father, even the Spirit of truth, alleluia.

From Pentecost: This day the day of Pentecost is fully come, alleluia. This day the Holy Spirit appeared in fire unto the disciples, alleluia; and gave unto them gifts of grace, 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.

Until Ascension: I have put my finger into the print of the nails, and my hand into his side, and I have said: My Lord, and my God! Alleluia.

Between Ascension and Pentecost: O King of glory, Lord of hosts, you have this day exalted your Own Self, with great triumph, above all the heavens, leave us not orphans but send unto us the Promise of the Father, even the Spirit of truth, alleluia.

From Pentecost: This day the day of Pentecost is fully come, alleluia. This day the Holy Spirit appeared in fire unto the disciples, alleluia; and gave unto them gifts of grace, 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 one of the following Collects is said:*

Until Ascension: 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 special grace preventing us you put into our minds good desires, so by your continual help we may bring the same to good effect; through the same Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever. **R.** Amen.

Between Ascension and Pentecost: Grant, we beseech you, Almighty God, that just as we do believe your Only-Begotten Son, our Saviour, to have this day ascended into the heavens, so we may also in heart and

mind thither ascend, and with Him continually dwell. Through the same Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of Holy Spirit, God for ever and ever. **R.** Amen.

From Pentecost: O God, who on this day did teach the hearts of your faithful people, by the sending to them the light of your Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort. Through Jesus Christ your Son, our Lord, who lives and reigns with you in the unity of the same Holy Spirit, God for ever and ever. **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, 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

Ascension Day: *GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.*

Forty days after he rose from the dead, the Lord Jesus visibly ascended into the cloud of glory, the luminous cloud known in the Old Testament as the symbol of the Presence of God. Thus from the fourth century the Church has celebrated the 40th day after Easter Day as a major Feast Day (regrettably in modern times it has been transferred by some churches to the Sunday following for human convenience!). This Festival is the climax of the festivals of the Lord Jesus for it celebrates the conclusion of his presence on earth in a form that was visible and touchable and his exaltation to the right hand of the Father in glory to be the King of kings and Lord of lords & the Mediator, Prophet and Priest for his people.

This Collect begins with an intensity of petition with the use of two strong verbs, *grant* and *beseech*. And there is good reason for intensity of mind, emotion and will for what is being desired and asked for is nothing less than a translation of human focus from earth to heaven, from the physical world to the sphere where God is known perfectly and adored completely.

The petition itself is based upon the belief that Jesus Christ is not only risen from the dead but in his transformed, resurrected body, is exalted to the right hand of the Father, far above all physical existence, where he is given all authority in heaven and on earth. It is also based upon the conviction that Christians in Christ, as members of his Body, rise and ascend with him so that in union with him by the Holy Ghost they are exalted into heaven. They belong with Christ in heaven for this is their true and final home.

Only after the general resurrection of the dead will we know fully the experience of the joy of heavenly existence. Now we can enjoy its foretaste in the Holy Ghost with Christ exalted, as members of the Body of which he is the head.

The Revd Dr Peter Toon (+2009)

St Paul's Parish Centre Hall

We are pleased that we have been able to restart using our hall for regular bookings. Social distancing and Covid safety measures are in place and there is regular deep cleaning of our parish centre hall, meeting room and facilities. Information on when the hall is booked is posted on the Parish Centre notice board and will be updated weekly.

Please do email us, stpweymouth@gmail.com or call, 01305 771217 if you wish to book or reserve hall time. This will help us to plan cleaning and manage hall hire. Please note the kitchen is not open for general use at this time and we will keep this under review. Thank you!

Sharon Waight & Trustees of St. Paul's Parish Centre



It's more important that ever for us to feel socially connected, to reach out to people to talk and try to be there to listen to others.

Here are some Dorset Charities and helplines....

The Samaritans: www.samaritans.org

Phone Number : 116 123

Dorset Mind: www.dorsetmind.uk

Phone Number: 01202 315329

Childline UK: www.childline.org.uk

Phone Number; 0800 1111

The Silver Line: www.thesilverline.org.uk

Phone Number: 0800 4 70 80 90

Refuge— for women & children against domestic

Violence: www.nationaldahelpline.org.uk

Phone Number: 0808 2000 247

AL-Anon—support for family & friends of alcoholics;

www.al-anonuk.org / Phone; 0800 0086 811

**Feast of the month:
Saint John the Apostle before the Latin Gate**

6th May

Dom Prosper Guéranger Abbot writes: Salome one day presented her two sons to Jesus and, with a mother's ambition, had asked him to grant them the highest places in his kingdom. The Saviour, in his reply, spoke of the Chalice which he himself had to drink, and foretold that these two Disciples would also drink of it. The elder, James the Greater, was the first to give his Master this proof of his love; we shall celebrate his victory in July; it was today that John, the younger Brother, offered his life in testimony of Jesus' Divinity.

But the martyrdom of such an Apostle called for a scene worthy the event. Rome - whither Peter had transferred his Chair and where he died on his cross, and where Paul had bowed down his venerable head beneath the sword - Rome alone deserved the honour of seeing the Beloved Disciple march on to Martyrdom.

Domitian was then Emperor - the tyrant over Rome and the world. John, the august founder of the Seven Churches of Asia Minor, appeared before the Tribunal of pagan Rome. He was convicted of having propagated, in a vast province of the Empire, the worship of a Jew that had been crucified under Pontius Pilate. He was a superstitious and rebellious old man, and it was time to rid Asia of his presence. He was therefore sentenced to an ignominious and cruel death.

A huge cauldron of boiling oil is prepared in front of the Latin Gate. The sentence orders that the preacher of Christ be plunged into this bath. The hour is come for the second son of Salome to partake of his Master's Chalice. After cruelly scourging him, the executioners seize the old man, and throw him into the cauldron; but lo! the boiling liquid has lost all its heat; the Apostle feels no scalding; on the contrary, when they take him out again, he feels all the vigour of his youthful years restored to him. The Prætor's cruelty is foiled and John, the Martyr in desire, is to be left to the Church for some few years longer. An imperial decree banishes him to the rugged Isle of Patmos, where God reveals to him the future of the Church, even to the end of time.

The Church of Rome, which counts the abode and martyrdom of St. John as one of her most glorious memories, has marked, with a Basilica, the spot where the Apostle bore his noble testimony to the Christian Faith.

We are delighted to meet thee again, dear Disciple of our risen Jesus! The first time we saw thee was at Bethlehem, where thou wast standing near the *Expected of Nations*, the promised Saviour, who was sweetly sleeping in his Crib. We then thought on all thy glorious titles: Apostle, Evangelist, Prophet, high-soaring Eagle, Virgin, Doctor of Charity, and, above all, Jesus' Beloved Disciple. Today, we greet thee as Martyr; for if the ardor of thy love quenched the fire prepared for thy torture, thy devotedness to Christ had honestly and willingly accepted the Chalice, of which he spoke to thee in thy younger years. During these days of Paschal Time, which are so rapidly fleeing by, we behold thee ever close to this divine Master, who treats thee with every mark of affection. Who could be surprised at his partiality towards thee? Wast thou not the only one of all the Disciples who stood at the foot of the Cross? Was it not to thee that he gave the care of his Mother, and made her thine? Wast thou not present when his Heart was opened, on the Cross, by a Spear? When, on the morning of the great Sunday, thou repairedst with Peter to the Tomb, wast thou not, by thy faith, the first of all the Disciples to honour Jesus' Resurrection? Oh, yes! thou hast a right to all the special love wherewith Jesus treats thee - but pray to him, for us, O blessed Apostle!

We ought to love him for all the favours he has bestowed upon us; and yet we are tepid in his love. Thou hast taught us to know the Infant Jesus, thou hast described to us the Crucified Jesus; show us now the Risen Jesus, that we may keep close to him during these last few days of his sojourn on earth. And when he has ascended into heaven, get us brave hearts, that, like thee, we may be prepared to drink the Chalice of trials which he has destined for us.

Bless our Churches, re-animate our Faith, rekindle our Love, and deliver us from the *Antichrists*, against whom thou warnedst the Faithful of thy own times. Adopted son of Mary! thou art now enjoying the sight of thy Mother's glory: oh! present to her the prayers we are offering to her during this Month, which is consecrated to her, and obtain for us the petitions which we presume to make to her.

The Seven Gifts of the Holy Spirit: *Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, Fear of God*

It is difficult to name another Christian doctrine of as hallowed antiquity as the seven gifts of the Holy Spirit that is subject to such benign neglect. Very few Christians would be able to number the seven gifts, even fewer know what they mean.

The seven gifts of the Holy Spirit are heroic character traits that Jesus Christ alone possesses in their plenitude but that he freely shares with the members of his mystical body (i.e., his Church). These traits are infused into every Christian as a permanent endowment at his baptism, nurtured by the practice of the seven virtues, and sealed in the sacrament of confirmation. They are also known as the sanctifying gifts of the Spirit, because they serve the purpose of rendering their recipients docile to the promptings of the Holy Spirit in their lives, helping them to grow in holiness and making them fit for heaven.

- **Wisdom** is both the knowledge of and judgment about “divine things” and the ability to judge and direct human affairs in the light of divine truth.
- **Understanding** is penetrating insight into the very heart of things, especially those higher truths that are necessary for our eternal salvation.
- **Counsel** allows a man to be directed by God in matters necessary for his salvation.
- **Fortitude** denotes a firmness of mind in doing good and in avoiding evil, particularly when it is difficult or dangerous to do so, and the confidence to overcome all obstacles, even deadly ones, by virtue of the assurance of everlasting life.
- **Knowledge** is the ability to judge correctly about matters of faith and right action, so as to never wander from the straight path of justice, truth, true religion, morally right.
- **Piety** is, principally, revering God with filial affection, paying worship and duty to God, paying due duty to all men on account of their relationship to God, and honouring the saints and not contradicting Scripture.

- **Fear of God** is, in this context, “filial” or chaste fear whereby we revere God and avoid separating ourselves from him—as opposed to “servile” fear, whereby we fear punishment.

These gifts are “instincts” or “dispositions” provided by God as supernatural helps in the process of our advancing in Christian faith and morals. They enable us to overcome the limitations of human reason and human nature and participate in the very life of God, as Christ promised (Jn 14,23). Saint Thomas teaches that these gifts are necessary for our salvation, which we cannot achieve on our own. These gifts are given to us in our Baptism but they can (and will) lie dormant in the soul unless And the key to all of them is *charity*. Charity unlocks their potential power.

Gifts, virtues, fruits, beatitudes...

It is easy to see how living according in the virtue of charity will “activate” the seven gifts of the Holy Spirit. For example, we will never be able to persevere in *piety* (prayer, worship) if we do not *love* God, prayer, church, holy places. How could we reach *wisdom* or *knowledge* if we do not earnestly *love* truth. Again, without *loving* God and our neighbour, we will never have *fortitude* to overcome obstacles and difficulties in life. And so on, and so forth. Charity (love) activates the seven gifts.

These *gifts*, in turn, produce the *fruits* of the Spirit in our life: love, joy, peace, patience, kindness, goodness, generosity, faithfulness, gentleness, modesty, self-control, and chastity (Gal 5,22-23). Again, it is very easy to find fitting examples. True charity makes us strong through the gift of fortitude. Fortitude enables us to live for God and others even in difficult circumstances. This will fill us with true and lasting *goodness* and *kindness*, *peace* and *joy*.

At this point, it is easy to see how charity, gifts, and fruits open up the possibility of a completely new, a completely different life: the eight-fold state of beatitude described by Christ in the Sermon on the Mount (Matt 5,3-10).

Biblical background

The only place in the entire Bible where these seven gifts are listed together is Isaiah 11,1-3, in a famous prophecy about the promised Messiah: *“From the stock of Jesse a scion shall burgeon yet; out of his roots a flower shall spring. One shall be born, on whom the spirit of the Lord will rest; a spirit of wisdom and of understanding, a spirit of counsel and of might, a spirit of knowledge and of piety, and ever fear of the Lord shall fill his heart.”*

These verses are intimately connected with the other books of the Old Testament, such as Job, Proverbs, Ecclesiastes, Song of Songs, Psalms, Ecclesiasticus, and the Wisdom of Solomon. They help us to see how these gifts apply to the moral questions, problems, and demands of daily life. How they apply to economics, love and marriage, rearing children, relationships, the use and abuse of power, etc.

God’s revelation, and the gifts of the Holy Spirit, are not for academic discussion but have been given to us in a very practical, down-to-earth, everyday context.

Indeed, let us continue to read the prophet Isaiah (11,4-6.9): *“Not his to judge by appearances, listen to rumours when he makes award; here is judgement will give the poor redress, here is award will right the wrongs of the defenceless. Word of him shall smite the earth like a rod, breath of him destroy the ill-doer; love of right shall be the baldrick he wears, faithfulness the strength that girds him. [...] All over this mountain, my sanctuary, no hurt shall be done, no life taken. Deep as the waters that hide the sea-floor, knowledge of the Lord overspreading the world!”*

Establishing this kingdom entails thought, planning, work, struggle, courage, endurance, perseverance, humility - that is, getting one’s hands dirty. This earthbound perspective is a profitable one from which to view the role the seven gifts play in to our own Christian life.

We are so easily led into one extreme or another. Some Christians will focus on the afterlife to the exclusion and detriment of this world, others on the other hand will degrade Christ’s Gospel into a message of social justice only. Our true home is in heaven (Phil 3,20) *but* if we get there, it depends on how we live our earthly life. And we want to live our earthly life in charity and justice, in goodness and kindness *because* of the promised eternal life.

The seven gifts are indispensable resources in all this struggle. They are also an endowment to which every baptized Christian can lay claim from his earliest childhood. They are our patrimony. These gifts, given in the sacraments of Baptism for us to develop through experience, are indispensable to the successful conduct of the Christian way of life. They do not appear spontaneously and out of nowhere but emerge gradually as the fruit of virtuous living. Nor are they withdrawn by the Spirit once they are no longer needed, for they are perpetually needed as long as we are fighting the good fight.

The seven gifts are designed to be used in the world for the purpose of transforming that world for Christ. Isaiah 11 vividly portrays what these gifts are to be used for: to advance the kingdom of God in the world and time we are living in. Perhaps it is time to resurrect the traditional image of the baptized as “soldiers of Christ.” The seven gifts of the Holy Spirit are our spiritual weaponry for the spiritual warfare of everyday life.

The Vigil and Feast of Pentecost

While “God does not repent of the gifts he makes, or of the calls he issues” (Rom 11,29) and so the Seven Gifts of the Holy Spirit stay with us for ever, as we observed above, they can become dormant, we can neglect them. “That is why - Saint Paul writes - I would remind thee to fan the flame of that special grace which God kindled in thee.” (2 Tim 1,6). Traditionally, the Vigil of Pentecost (22 May this year) is a day of prayer, preparation, and fasting. We pray not that the gifts of the Holy Spirit may descend on us - we already have those gifts! - but rather that we can use them well, we can live according to them, that the grace and fire of the Holy Spirit that filled us on the day of our Baptism and Confirmation may be rekindled in us anew. As Pius Parsch (+1954) writes: “Today is a solemn vigil and thus a day of full penance with fasting and abstinence. A vigil is always a day of preparation. The house of the soul must be cleaned and prepared for the great feast.”

Indeed, at St. Paul's we will celebrate the Vigil of Pentecost with readings and prophecies, with the blessing of our baptismal font, with the renewal of our baptismal promises on Saturday 22 May at 10am - I hope many of you will be able to join us as in preparation for Pentecost we will be praying: “Come down, O Love divine!”

On the Holy Mass

The Roman Canon (5)

Remember, O Lord, your servants N. & N., and all here present, whose faith and devotion are known to you. For whom we offer or who themselves offer you this sacrifice of praise in their own behalf, and in behalf of those who are dear to them: for the redemption of their souls, in hope of their health and well-being, paying their homage to you, the eternal God, living and true.

1. It is one of the most “honest prayers” there is... - This prayer starts with a word which, if you think about it, is rather shocking: “Remember!” While God will never forget or abandon us, at times we (or our loved ones) will feel forgotten. It’s not that God is distant; it’s just that sometimes he *feels* distant. It’s not that God is preoccupied; it’s just that our struggles make us *feel* like we’re facing the world alone. What is amazing is that we are given full permission to voice this honestly.

“How long, Lord? Will you forget me forever?” David lamented in Psalm 13. We are allowed and invited to tell God how we really feel. This is the beauty of this prayer: unedited, unfiltered real talk that allows God to meet us right where we are. When we feel like we’ve been forgotten or left behind, we can express it openly.

2. It reminds us of our promises and of the needs of others - “Will you pray for me?” “Will you pray for my aunt, who is having surgery today?” “Will you pray for ...?” Probably a lot of us hear these sort of things quite a bit, particularly when we’re hanging around church. People ask us to pray for different things all the time – people who are sick, people who are suffering or struggling, a family member or friend who needs help, or some cause that we support by our prayers. There are so many things to remember in prayer.

But perhaps a follow-up question is whether we actually remember to do it. Do we pray for those people that we promise to pray for? It can be difficult to think of all these people when we sit down to pray, or to remember everyone we’ve been asked to pray for. Well don’t worry, the Church understands! And so she includes a

particular time to remember these people in the Eucharistic Prayer called the “Commemoration of the Living.”

3. *It helps us to participate more fully, more properly in the Mass* - All of us are called to participate fully in the Mass, especially through offering our personal sacrifices and prayers, placing them next to the sacrifice on the altar, and part of that is through our prayers for others. There are a lot of people out there who need our prayers, and a lot of people who have no one to pray for them. Let’s take the time at Mass to pour out of ourselves, and lift up those around us to God in prayer.

The brief silence kept during this prayer is one of those little things that help us to make the Mass truly “ours”, to become participant rather than merely spectators or listeners.

4. *It helps us to understand more clearly what we ought to be praying for* - The commemoration of the living concludes with a good summary of what we should pray for and the need to pray always. We are given a sort of list. a) “The redemption of their souls”; b) “in hope of their health and well-being”; c) “paying their homage” to God. In other words, we pray for their immortal, spiritual welfare, along with the graces they need to follow Christ; we pray for our bodily welfare against things like sickness or injury, and (the primary purpose for our prayer,) we also pray “simply” out of praise, thanksgiving, and adoration of God, who gives us everything.

It is to be clearly stressed that “health” and “well-being” are prominent amongst the gifts we pray for. Our earthly life, our health, our well-being are important - not only to us but even more to God and to our Holy Mother, the Church.

5. *It takes into account our natural affections* - In one of his best-known poems, Rudyard Kipling reminded us that

God gave all men all earth to love, / But, since our hearts are small,
Ordained for each one spot should prove / Beloved over all.

So with the Church here on earth. Indeed, after remembering the world-wide congregation and the whole Church in this land, so that our prayer may be even more sincere, we are called to pray for those “*who are dear to [us]*” - a prayer that, for sure, come to us more naturally.

6. It promotes charity & unity - After some silent prayer (during which the priest joins his hands to express that it is a private prayer) and after we have finished praying for *our* loved ones, for *our* intentions, the priest extends his hands again - a gesture showing that public and official prayer and worship are reassumed - and prays for “*all here present*”. And we cannot escape from it. Faith, worship, prayer, intercession, Mass is not a private matter. Being a Christian is not a private matter. We belong not only to the universal Church but also to a very concrete, local community. We have a God-appointed place in it with clear duties - and among these duties excels one in particular: the duty of prayer for each other.

Of course we will never be able to pray with the same emotional warmth for those present which we infused into our first prayer, the one for our family and friends. Nonetheless, it is a true prayer, it is a true expression of Christian love and unity. We may not know any of those around us and we may not be particularly friendly with those we do happen to know, but because they are all together here, partakers of the same Sacrament, they are the friends for whom, should occasion dictate, we must, according to Christ command, lay down even our lives. We can glimpse the meaning of the Christian paradox that we must, with our will, love even those whom, with our emotion, we cannot even manage to like.

7. It shows the true spirit we must have in order to pray well - The expression “living and true God” reminds us of the words of St. Paul. He praises the Thessalonians for being an example of faith and hope, for receiving the word of God with joy even amongst much affliction, for being imitators of Christ, for waiting earnestly for the return of Christ in glory. Then he says: all this is the fruit of the fact that “*you turned to God from idols, to serve a living and true God*” (1Thess 1,9).

Psalm 115 warns us how idols are dumb, deaf, dead, and lost things and how those who trust in them will become like them. Our constant Christian fight must be to turn away from our idols - sins, unordered passions, wrongful friendships, attachment to wealth and success, unordered self-love, etc. - and to turn to Christ so that we may bear his resemblance and find life. Alas, we will fail many times...but if we don't give up, we can pray with confidence and will receive sufficient grace.

The Psalms - Psalm 8: *A magnificent hymn to the glory of God as seen in creation and reflected in us*

(Commentaries from various sources edited together.)

Structure & Context - The structure of this psalm includes three parts. After the opening verses, the body of the psalm consists of a meditation (verses 3-8). The psalmist is considering God's creation. And in light of that, he's struck with the smallness of man. And yet at the same time, he's equally effected by the thought of man's special place in God's creation.

It's David's meditation of the heavens that get him pondering man's place in God's creation. And wouldn't David have had plenty of opportunities to look up at the night sky while he was shepherding his father's flocks out in the pasture lands surrounding Bethlehem? So that's what motivated him to write Psalm 8: looking up into a cloudless night sky.

Verse 1 - Unable to express the glory of God, David utters a note of exclamation. *O Lord, our Lord!* We need not wonder at this, for no heart can measure, no tongue can utter, the half of the greatness of God. The way that the intro starts sounds a little redundant in English but not in Hebrew where it says: "O Jahweh, O Adonai"! With these two words David recognises that God keeps covenant, has always been and always will be and he is the Lord and Master of the entire universe and all that's in it – as we'll hear through the rest of this psalm.

"How excellent is thy name!" In this context, God's name is his "reputation" or "renown". He's known universally for certain acts and characteristics – or at least he should be to anyone who has eyes to see. And this reputation, this name of his is "excellent": mighty, powerful, unmovable because he has set his glory above the heavens. This statement here in Psalm 8,1 and others throughout the Scripture indicate that there's a place beyond even the vast and measureless expanse of what we know as the universe. And it's in this place that's unseen to the human eye where God's glory is established. And you know that if it's established *there*, no power *anywhere* is going to be able to throw it off.

Verse 2 - The concept of God manifesting his power in or through the weak and despised is not unknown to the Bible. However, the real importance to this verse is given by the fact that Jesus himself used it to confuse his enemies as he received the praise of children who cried out *Hosanna to the Son of David!* (Mt 21,15). It was also a very fine way for Jesus to say that he *is* God.

Now, the mouths of babies don't usually produce anything noteworthy. Maybe some spit-up. Usually things are actually going into their mouths - like milk. And *at best*, what's coming out of their mouths is babbling or crying. We can see this verse as a prophecy about Christ: he will conquer and silence forever *the enemy* - satan, sin, death - exactly when Jesus will seemingly be the weakest, the most defenceless, the most silent - in his death, that is, on the Cross.

Such a contrast! In the previous verse we saw God's enormous might and glory established above the heavens. Might and power he could have used to crush the enemy. In this verse we have the anticipation of Christ: our God and Lord who took upon himself our weakness, who died for us to lead us to victory.

Spurgeon writes: "Aha! Aha! O adversary! To be overcome by behemoth or leviathan might make thee angry; but to be smitten out of infants' mouths causes thee to bite the dust in utter dishonour. Thou art sore broken, now that 'out of the mouth of babes and sucklings' thou art put to shame."

Verses 3-8 - The heavens belong to God because he created them "with his fingers". God doesn't have physical fingers of course, but we're given this very picturesque image of God's relation to the heavens. He crafted them like an artist would a painting. And isn't that what it looks like when we peer into space? These pictures that various telescopes give us are just simply beautiful.

And then David thinks particularly of the things that God put in those heavens. The moon and the stars. Let's not be unaffected by this psalm! Let's think about how awesome, for example, the moon is. The fact that it's out there. That it's just the right distance from earth to affect tides and other things - but not too much. The fact that much of the time it provides light to the earth at night. It was used by ancient cultures to mark months and seasons. Now, for a human, how much work would it take to create the moon? If we put together all our

wealth, technology, and knowledge we still could not make anything similar to the moon! Not to mention the stars! Most of them are so far away that we could never even hope to reach one in several lifetimes, even in our modern spacecraft.

Stars appear in various areas of the universe, they come in different colours, different chemical makeups. A vast multitude of balls of burning gas all over the universe. And each so unique. Each so far away – and yet we can see many of them.

So what this Psalm says, is: this is all so very awesome. God surely is very powerful. Truly, his reputation of power and might are well-founded. There's nothing outside of his strength to accomplish. His creation is truly awesome.

And just when we think we have reached the summit of our marvel, David turns his focus *downward*, to human beings. And the most wonderful thing about us is not even how we were created, nor our complex organs or incredible minds but rather the fact that small and insignificant as we are, yet God *is* mindful of us!

He remembers us – like he remembered Noah in the ark. He doesn't forsake us and leave us all to our own in the midst of this overwhelmingly vast creation of his. And he could, couldn't he? He could leave us all alone. But he doesn't. He doesn't forsake us.

And he visits us – like he visited Sarah and fulfilled his promise of a child to her. He doesn't leave us alone. He comes and helps us in our need. He's constantly reaching out to redeem his fallen creation. And those whom he has redeemed, he's constantly checking up on and helping and leading and meeting our needs.

Further, God's caused us to rule over the works of his hands. Isn't that quite a deal? He made it. He did all the hard work – the work we couldn't possibly do. And now, we rule over it.

This, of course, guides us in thinking about environmental issues, doesn't it? And this guidance is from God, so it's completely balanced and correct. Ruling over the works of God's hands requires us as mankind to not abuse his creation. At the same time, it also flies in the face of the more extreme views of certain people calling themselves environmentalists. We are given divine authority for elevating mankind over other creatures. We're not to abuse the creation. But at the same time we're not to elevate the place and importance of anything else in

the creation above humankind – those made in God’s image and given dominion over what he himself created.

Verse 9 - This verse repeats David’s initial thought: God, our Lord, how glorious, how mighty, how amazing you are!

Praising God for the creation

Loving Father and Creator of all we come to you today deeply grateful for your creation. As we look around us we are amazed at the greatness and majesty of all that you have made. Nature around us speaks of your greatness – the vast expanse of the sky, the mountains, trees, lakes and streams speak of your great design. You have given us such beauty in the colours of the rainbow, the beauty of flowers and fields. Words cannot adequately express the magnificence of all you have created. We join in praise with St. David king: “O Lord, our Lord, how majestic is your name in all the earth.” May we show our love and reverence to you, our Lord, by caring for all that you have created. We humbly give you praise and thanks. Amen



Safe Spaces
Supporting survivors
of church-related abuse

Safe Spaces is a free, national support service Independently run by Victim Support. It provides a confidential, personal and safe space for anyone who has been abused through their relationship with either the Church of England or the Catholic Church of England and Wales

By 'church related', this may include:

- Abuse by a church officer. A church officer is any person, ordained or lay, paid or voluntary, who holds a role in the church.
- Abuse that is linked to participating in a church-led activity or group.

The service is for people 18 or over who live in England and Wales.

You can contact the Safe Spaces team by:

Tel: [0300 303 1050](tel:03003031050) (answerphone available outside of opening times)
Email: safespaces@victimsupport.org.uk
LiveChat: www.SafeSpacesEnglandandWales.org.uk
Website: www.SafeSpacesEnglandandWales.org.uk

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
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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.

Please, see the Vicar or the Churchwardens.

*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!