



# HIGH TIDE

*June 2021*

PARISH MAGAZINE  
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - Notices & News - Articles from Fr Bruce & Kathy - On the Psalms - On the Sacred Heart - Minutes of the APCM - and more*

*You can detach pages 21-32 and use it for Morning & Evening Prayer*

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## Index

Letter from the Vicar	3
Pastoral Letter from Bishop Jonathan	5
Notices	7
<b>Fr Bruce &amp; Kathy:</b> “Look on the bright side”	9
<b>Jeanne James:</b> Where to look in the Bible...	10
<b>Bishop Donald J Hying:</b> Devotion to the Sacred Heart	11
Prayer of Oblation & Novena	15
The Promises of the Sacred Heart	16
Calendar, Intentions, & Anniversaries	21
Morning & Evening Prayer	23
From the Book of Common Prayer	33
<b>Sharon Waight:</b> Notices and Club 200	34
Feast of the month: Corpus Christi	35
<b>R.A.Coulombe:</b> The Sacred Heart & Anglican Patrimony	38
On the Psalms: Psalm 9	41
Minutes of the APCM	44
Club 200 Form	51
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 27<sup>th</sup> June**. Please, send all articles, information, news you wish to be published by Sunday 20<sup>th</sup> June.*

## From the Vicar

Dearly Beloved,

According to a joke, there is a clearly nervous man driving on the M3, fiddling with the radio. Suddenly, he tunes into the traffic news where a calm but grave female voice says: “Please, be very careful: one of the vehicles on the M3 is driving against the direction of traffic.” The driver, irritated, turns the radio off, and looks around rather annoyed, saying: What does she mean “*one of them?*” All of them...!!

I must admit, trying to uphold “*old fashioned*” things - traditions, forms, beliefs, and prayers that our ancestors used and cherished for hundreds of years and found nourishment in them for their Christian life, but which now are so easily, so carelessly declared obsolete, ridiculous or outdated - well, sometimes it feels like being the main protagonist of the above joke. So it was to my greatest relief and pleasure when I read the Pastoral Letter of the Bishop of Ebbsfleet, Bishop Jonathan, about the long-forgotten Ember Days of Pentecost and about the sadly neglected Christian practice of fasting. You can find his letter on the following pages.

Now, enjoyable and satisfying as it may be, my goal is not simply to *grumble* how things in the past used to be better... All this came to my mind because we are approaching the month of June, *traditionally* consecrated to The Most Sacred Heart of Jesus. While a true resource of spiritual rejuvenation in the 19<sup>th</sup> and early 20<sup>th</sup> century, today devotion to the Sacred Heart is definitely less appreciated, and is often seen as manifestation of (Catholic) sentimentalism. We tend to treat the images and statues of Jesus with his shiny, thorn-crowned, flame-framed heart with suspicion. It does not seem to be terribly Anglican, even less it seems to be very English. It's... *foreign*.

As Roy-Charles A. Coulombe, an American author, historian, and lecturer puts it: “*For many of Anglican upbringing, the cultus of the Sacred Heart of Jesus seems a rather garlicky and ethnic sort of thing – fine for Italians, Frenchmen, Spaniards, or best Irishmen, but utterly unsuited for the more sophisticated. So many of the Sacred Heart pictures are effeminate, and things like the Auto League of the Sacred Heart merely tacky. In a word, it is so very Roman,*

*and utterly un-Anglican! While this may be a not uncommon set of views, it is utterly incorrect. The key role of many Monarchs, presidents, and nobility in spreading the devotion through its history should end any worry about its social status; the Sacred Heart's traditional popularity among soldiers and other occupations traditionally demanding self-sacrifice should dispel any fears regarding its masculinity. But, in truth, it actually has deep – if not immediately apparent – roots in British Christianity.”*

Since this is my letter to you, and not his, I will stop quoting him - but you will find his article in the Parish Magazine. What, I guess, I am trying to do here is what I normally tend to do: unearth something utterly old fashioned, strange, long-forgotten, so-not-modern things from the past of the Church in the hope that you will look at it with, if not interest, at least curiosity and discover in it at least *something* to take away.

When, now Saint, John Henry Newman became a Cardinal, he chose this motto: *Cor ad cor loquitur - Heart speaks unto heart*. What it means? The phrase crops up at the end of the first chapter of Book VI of St. Francis's Treatise on the Love of God, describing mystical theology and prayer:

“Do you mark how the silence of afflicted lovers speaks by the apple of their eye, and by tears? Truly the chief exercise in mystical theology is to speak to God and to hear God speak in the bottom of the heart; and because this discourse passes in most secret aspirations and inspirations, we term it a silent conversing. Eyes speak to eyes, and heart to heart, and none understand what passes save the sacred lovers who speak.” The phrase, therefore, is a description of the personal relationship between God and man achieved through prayer: Heart speaks unto heart. The Sacred One to ours.

And this is what the devotion of the Sacred Heart is about - making our relationship with God ever more personal, ever more loving, ever more intimate. I hope - pray! - this issue of the Parish Magazine, dominated by (spiritual, theological, or historical) articles about the Sacred Heart, will help us all to achieve exactly that.

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

*Fr. Gregory*

## From Bishop Jonathan of Ebbsfleet

Ember days - remember them? Our medieval forebears had little ditties to remember all sorts of things, including when ember days came along.

*Fasting days and Emberings be*  
Lent, Whitsun, Holy Rood, and Lucie.

My favourite is this - very short and to the point:

*Post Lucem, post Crucem, post Cineres, post Ignem.*

That is, after St Lucy, after the [Holy] Cross, after the Ashes and *after Pentecost.*

Well today, dear friends, is the first of a group of ancient ember days: the Wednesday, Thursday and Friday after Pentecost - that is, *within* the octave of Spirit-filled joy. Yes, that's right: *fasting* while *still rejoicing* in the gift of the Holy Spirit. Like all ember days (which provide seasonal times of fasting and prayer for those to be ordained) they have their roots deep in the Old Testament and the first millennium of the church. But uniquely the Pentecost days are in a festive period. Four of Pope Leo's 44 ember day sermons are for the Pentecost group, and make the key point: 'For after those days of rejoicing, and after receiving the gift of the Holy Spirit, then holy *fasts are necessary to us*, so that those things which have been divinely bestowed upon the Church [in the Holy Spirit] may *continue to be present* in those who keep a pure manner of living.'

Unfortunately, Pentecost ember days are no longer part of either Catholic or Anglican liturgical calendars - perhaps because we're so unused to *any* fasting we can't actually *imagine* combining it with rejoicing! - and ember days in general are all but gone ... yet we need priests!

So, all in all this is a good day to send you, for your prayers, the attached list of men affiliated to the Society being ordained deacon or priest this Peter-tide. Whether it is in the next couple of days, or in the coming weeks, I hope you will consider fasting as well as praying for these men. Most of our fasting is, and is meant to be, penitential, but it can just be an expression of spiritual determination and joy, a cleansing

and purifying of the mind, and an additional sacrifice of intercession for others in the Lord's Mystical Body.

Love makes burdens light. It's one of the ways you can tell the Spirit of Truth is truly in our midst. He motivates us - to do more, to suffer more, to embrace with greater fervour the good gifts of the Spirit, and abstain from the material goods of the world. Let your fasting and prayer for these men be an offering of joy and dedication for yourselves too.

## **Ordinations of Deacons and Priests of The Society Peter-tide 2021**

Your prayers are asked for the following candidates as they prepare for ordination.

19 June: *Fr Ross Brooks*

25 June: *Fr David Povall*

26 June: *Tony Lawrence, Luke Demetri, James Walton, Fr Glen Thomas*

27 June: *Fr Josh Delia*

28 June: *Fr John Blackburne, Fr Alan Rimmer*

29 June: *Fr Matthew Austen*

3 July: *James Chegwidden, Sebastian Jones, Jonathan Fleury, Fr Robert Eloff*

4 July: *Edward Gunn, Matteo Zambon, Sion Hughes Carew*

6 July: *Fr Ross Copley*

**A Prayer for Priests** by *St. Therese of Lisieux* - O Jesus, eternal Priest, keep your priests within the shelter of Your Sacred Heart, where none may touch them. Keep unstained their anointed hands, which daily touch Your Sacred Body. Keep unsullied their lips, daily purpled with your Precious Blood. Keep pure and unearthly their hearts, sealed with the sublime mark of the priesthood. Let Your holy love surround them and shield them from the world's contagion. Bless their labours with abundant fruit and may the souls to whom they minister be their joy and consolation here and in heaven their beautiful and everlasting crown. Amen.

## Notices

***Diamond wedding anniversary*** - On the 17<sup>th</sup> of June, Pat and Reg Bibby celebrate the 60<sup>th</sup> anniversary of their wedding. We offer them our *congratulations* on this beautiful day, our *gratitude* for their shining example of Christian marriage, our *prayers* that they may continue to be of support for each other for many more years to come.

*We praise you, O God, we bless you, Creator of all things, who in the beginning made man and woman that they might form a communion of life and love. We also give you thanks for graciously blessing the family life of your servants Reg and Pat, so that it might present an image of Christ's union with the Church. Therefore look with kindness upon them today, and as you have sustained their communion amid joys and struggles, renew their Marriage covenant each day, increase their charity, and strengthen in them the bond of peace, so that, together with their loved ones, they may for ever enjoy your blessing. Through Christ our Lord. Amen.*

***Birthday*** - Still more reason to celebrate this month: Pat Bibby is turning 85 on the 15<sup>th</sup> of June. We all send our love, prayers, and very best wishes to Pat Bibby on this joyful occasion!

***From Pam Winspear*** - I would like to thank Fr Gregory for all the support he gave me before and after my Baptism. Also thank you to "my Church Family" who turned up on the day and gave me best wishes and must needed support. I now look forward very much to my Confirmation in July.

***Fair trade*** - Another joyful sign of returning normality is that the Rev'd Deacon Geoffrey Carey and his wife, Maria, are very much looking forward to bringing their Fair trade stall back as soon as they are able. They hope everyone at St. Paul's have kept well and they send their love and prayers.

A request from them is that if there is anything specific we would like them to bring to let them know. Please, talk to the Vicar or Eileen Galling and they will pass the message on.

**Bell tickets** - We have raised the wonderful amount of £1,795 for the restoration of our bells blessed on Sunday 30 May and dedicated to Our Lady and to St. Paul Apostle. Many thanks to all those who donated to this cause!



**Abseil** - Many thanks to our courageous abseilers and to all who turned up notwithstanding the horrible weather. A special thanks to all those who helped our church without even being members of our congregations - may the good Lord bless abundantly their kindness

and generosity. The abseil raised £1,715.18 towards the building works.

**Tea-lights** - On the eve of Pentecost Sunday, during Evensong & Benediction, tea-lights were lit for our departed loved ones. After singing some psalms and hymns, we prayed for their peaceful rest in the hope of resurrection in front of the Blessed Sacrament. The tea-lights, all sixty of them, remained burning in front of Jesus' Eucharistic Presence well into Monday morning. Your donations raised £131.





## Look on the bright side

*Fr. Bruce and Kathy Dixon write:*

It never ceases to amaze me how after elections politicians of all parties come out saying that they did well or very well. They manage to put a positive spin on the results however disappointing they may appear to be for their party. Even when things are dire the more pleasing elements will be highlighted and pressed home. I suppose it is the glass half full versus the glass half empty again.

After Pentecost the Apostles were sent out with a very hard task. The gospel was a big message to comprehend, a totally new truth to tell, and might described today as politically incorrect. It involved a criticism of the authorities when Peter said that Jesus, who you crucified, has risen from the dead.



We know part of the history of the emerging infant church through the Acts of the Apostles and the other books of the New Testament which follow. There was desperately hard work to do in

appalling circumstances, yet the group stayed together and the church grew miraculously. On the one side they could have looked at all the difficulties and challenges. On the other hand they knew that the Spirit of God was with them and powered and guided them, reassuring them.

We know that these gifts of God are ours too and that they are for us our most treasured possession. We are well aware of the many ways in which we are supported and encouraged in our Christian discipleship, not least by each other. God is most generous in all He gives us and the situations we find ourselves in.

It would be naïve in the extreme to think that everything in our church was perfect and complete. We do have difficulties which is

another word for opportunities. We all have our part to play, even if we don't know what it is yet.

Jesus never promised that His friends would not have troubles and hardships. What He did say was that He would be with them in the hardships. He leads us on one step at a time. We cannot see further than that, which may well be a good thing. He lights the way, and He is a beacon in the distance to guide us forward, He bore the cross and He went on to the Resurrection. Good things await us too. It will be dark some days for some individuals. God's glorious sunshine breaks through and greets us every day, full of promise and hope. We too can look on the bright side for we have our great treasure in Him.

With love and prayers from Kathy and Father Bruce

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## Where to look in the Bible when you....

*Jeanne James writes:*

need rest and peace	Matthew 11,28-30
worry	Matthew 6,19-34
are lonely or tearful	Psalms 23
need peace of mind	John 14,27; Philippians 4,6-8
are disappointed by people	Psalms 27
grow bitter or critical	1 Corinthians 13
have sinned	Psalms 51; 1 John 1
are discouraged	Psalms 34
feel God seems far away	Psalms 139
think the world seems bigger than God	Psalms 90
are sick	Psalms 41
feel sorrowful	John 14, Psalms 46
are in danger	Psalms 91
need courage	Joshua 1,1-9
need assurance	Romans 8
forget your blessings	Psalms 103
are looking for joy	Colossians 3
leave home to travel	Psalms 121
think of investments	Mark 10,17-31
need guidelines for living	Matthew 5-7, Romans 12
need to know God's will for your life	Proverbs 3,1-6

# **The Most Sacred Heart of Jesus**

In 1672 a young girl from France, now known as Saint Margaret Mary Alacoque, was visited by Our Lord in such a special and profound way that would transform the world. She was praying before the Blessed Sacrament. This visitation was the spark for the devotion of The Most Sacred Heart of Jesus. It was during the many visitations that Christ explained the devotion to the Sacred Heart and how He wanted people to practice it. In order to better realise the infinite love of the Son of God, as manifested in the incarnation, in His Passion, and in the adorable Sacrament of the Altar, we needed a visible representation of this love. He then attached many graces and blessings to the veneration of His Sacred Heart.

## **Understanding the Devotion to the Sacred Heart of Jesus and What it Means**

*by Bishop Donald J. Hying*

Each summer — usually in June — we celebrate the solemnity of the Most Sacred Heart of Jesus and draw near to the tender mercy and forgiveness of the Lord. Poetically, the heart is a symbol of the human centre — our emotions, loves, passions, desires, the force of the will.

In the Gospels, Jesus' heart is moved with pity for the crowds (Mt 9,36) and He tells us that He is gentle and humble of heart (Mt 11,29). The Sacred Heart of Jesus that began beating in the womb of the Blessed Virgin more than 2,000 years ago still beats today in the glorified humanity of the Risen Christ. And it will pulsate forever, pumping out the grace, mercy and life of God to all of humanity. In the Heart of the Lord, we experience the overwhelming mercy of God and His infinite desire to be in relationship with us.

Over the centuries, many Christians developed harsh images of God and Jesus as fearsome judges, distant from human affairs, ready to impose punishment for moral failure. The Blessed Virgin Mary and the saints became the friendly, approachable intercessors who would go to God for us, pleading for sinful and erring souls. Many Christians

overemphasised the wrath of God, the unworthiness of human nature and fear as a fundamental response to the divine.

Viewed in this context, the apparitions of the Sacred Heart of Jesus to St. Margaret Mary Alacoque manifest a need for a theological correction and a spiritual balance regarding popular perceptions of Christ. Jesus revealed to the saint His heart, burning with love for humanity. Pierced and crucified — offering salvation and mercy — Jesus' heart longs for us to offer our love and devotion in return. If some distorted forms of spirituality focused only on God's punishment, the Sacred Heart emphasised mercy. If many believers inordinately feared God, here divine love and joy were manifest. If Jesus had seemed distant and unapproachable before, the Sacred Heart beckons us to enter into the divine furnace of charity.

As St. John reminds us, God is love (1 Jn 4), the One who empties himself out for others, desiring our eternal salvation, seeking out the lost and carrying the wandering sheep home. The life of Christ was a mission of mercy: preaching the Gospel of the Kingdom, healing the sick, forgiving the sinner, feeding the hungry and, ultimately, offering His life on the cross. Every word, action, gesture and attitude of Jesus manifests a perfect, pure, and selfless love for each human person.

Lest we think that such a love is naive, simplistic or easy, the Sacred Heart shines forth, crowned with thorns, pierced and bleeding. The crucifixion of Christ is the terrifying path through the valley of darkness and evil which God himself walks, embracing everything sinful, broken, and dead that ensnares and destroys us. By remaining silent before His persecutors, praying for His killers, loving a dying thief and asking forgiveness for sinners, Jesus shows that the unconditional, infinite and divine love of His heart is the only force that can heal the world of its hatred, sin, and rejection of God.

In this radical act of redemption, the Lord serves like an *aikido* wrestling artist. *Aikido* is a form of martial arts in which the goal is to leave one's opponent disarmed, unhurt, and lying on the ground laughing! By absorbing and deflecting the aggressive negative energy of the attacker, the aikido wrestler disarms the other by turning violence into a gentle yet firm force that hurts no one, but stops the aggression. Is this not what Jesus did in His passion and death? He absorbed all the

violence, evil, hatred and sin of the world into himself, letting it kill Him and seemingly destroy His vital force of love, healing, and peace. But by taking in all of the darkness, Jesus conquered its power in one supreme offering of self to the Father on the altar of the cross. The death and resurrection of Christ is the gentle yet powerful absorption, deflection and transformation of violence into love, sin into grace, hatred into forgiveness and death into life. The triumph of the Sacred Heart is the ultimate victory of love.



Facing the endless and fearful violence of terrorism, mass shootings, abuse of all kinds and a profound disrespect for the sanctity of human life, our contemporary society will only find hope, healing and peace through the Sacred Heart of Jesus Christ.

What does devotion to the Sacred Heart consist of? How do we understand it today? Formal consecration, a daily offering, celebration of the Eucharist and reconciliation on consecutive First Fridays, displaying and honouring an image of the Sacred Heart all comprise some of the specific practices linked to this profound devotion.

Like any religious consecration, one made to the Sacred Heart is an extension of our baptismal commitment. Consecrating ourselves to the Sacred Heart is a personal and loving way to renew and live our baptismal vows. We acknowledge Jesus' sovereignty in our lives, pledging our love back to Him who has so graciously and sacrificially loved us. Every First Friday, when my family verbally renewed our

consecration, I was reminded of Jesus' presence, protection and power in my life. That prayer inspired me to try to treat others as I would treat Christ himself. *If you have not already done so, consider consecrating your marriage, family, home, and life to the Sacred Heart in a formal way. It makes a big difference.*

The daily offering is a simple prayer in which we give God our day: its prayer, work, joy and sufferings. This oblation of the heart renews our consecration and reminds us to live in holy mindfulness that what we do, say, value, and embrace should be a worthy return to the Lord who has done so much for us.

Coming at a time when the faithful received the Eucharist infrequently, Jesus' request that we confess our sins and receive Communion every First Friday points to the Eucharist and the sacraments as the fundamental way to encounter the love of the Lord. In the Eucharist, Jesus completely gives himself to us, literally entering into our bodies, souls and lives. We enter into the One that we eat and drink, deeply united to Christ. In the Sacrament of Confession, we experience the mercy and forgiveness won for us on Calvary — we receive the tender embrace of the Lord and his healing power. Through these sacraments, Jesus draws us into His heart and allows us to experience in this life the love and joy of heaven. All of the riches of God's inner life are manifest in the Heart of Christ and offered to us in the Mass and in confession.

In honouring and displaying images of the Sacred Heart, we invite others to experience Jesus' love for themselves. The power of visuals is clear! We cannot contemplate such a holy and merciful image with indifference or ingratitude. One look at Jesus' heart should melt us, convert us and inspire us to give our hearts in return.

Sacred Heart devotion is not magic or some automatic ticket to heaven; it is a sacred way for us to encounter the fullness of the Gospel, the good news of God's saving love poured out for us in Jesus Christ. As we steadily progress in our knowledge and communion with the Lord, we will fall ever more deeply in love with Jesus and live out that transforming and redemptive relationship in every detail of our lives. This devotion unites our minds, hearts and wills in one great act of oblation — a total gift of the self to the One who has first offered himself completely to and for us.

## Daily prayer of oblation to The Sacred Heart of Jesus

My God, I offer You all my prayers, works, joys, and sufferings in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Holy Sacrifice of the Mass, in thanksgiving for Your favours, in reparation for my sins, and in humble supplication for my temporal and eternal welfare, for the needs of our holy Mother the Church, for the conversion of sinners, and for the relief of the holy souls in purgatory.

### Prayer of Novena to the Sacred Heart

*This prayer is often used as preparation for the Feast of the Sacred Heart and also to pray for a grace we (or others) are in need of - like the grace of spiritual, physical, or mental healing; rescue from spiritual or physical peril; grace of conversion; grace of growing in love or some other virtue. Novenas are not "magic formulas" but simply a form of persevering and trusting prayer - and as such they must be accompanied by love of God, contrition of sins, and resolution to live a life pleasing to God.*

Divine Jesus, You have said, "Ask and you shall receive; seek and you shall find; knock and it shall be opened to you." Behold me kneeling at Your feet, filled with a lively faith and confidence in the promises dictated by Your Sacred Heart to Saint Margaret Mary. I come to ask this favour: *(mention your request)*.

To whom can I turn if not to You, Whose Heart is the source of all graces and merits? Where should I seek if not in the treasure which contains all the riches of Your kindness and mercy? Where should I knock if not at the door through which God gives Himself to us and through which we go to God? I have recourse to You, Heart of Jesus. In You I find consolation when afflicted, protection when persecuted, strength when burdened with trials, and light in doubt and darkness.

Dear Jesus, I firmly believe that You can grant me the grace I implore, even though it should require a miracle. You have only to will it and my prayer will be granted. I admit that I am most unworthy of Your favours, but this is not a reason for me to be discouraged. You are the God of mercy, and You will not refuse a contrite heart. Cast upon

me a look of mercy, I beg of You, and Your kind Heart will find in my miseries and weakness a reason for granting my prayer.

Sacred Heart, whatever may be Your decision with regard to my request, I will never stop adoring, loving, praising, and serving You. My Jesus, be pleased to accept this my act of perfect resignation to the decrees of Your adorable Heart, which I sincerely desire may be fulfilled in and by me and all Your creatures forever.

Grant me the grace for which I humbly implore You through the Immaculate Heart of Your most sorrowful Mother. You entrusted me to her as her child, and her prayers are all-powerful with You. Amen.

## **The Promises of the Most Sacred Heart of Jesus**

When Jesus appeared to St. Margaret Mary Alacoque, he asked that the faithful receive Holy Communion on the First Fridays of the month, adore Him in the Eucharist, and celebrate a feast in honour of His Sacred Heart. In addition to these requests, Jesus revealed Twelve Promises for those who obey these requests.

As with all of God's graces, these promises are contingent on our obeying His Will for us through prayer, the sacraments, reading and studying about our faith, and listening to His Holy Spirit. To understand the spirit of these promises, we must think of the Gospels where Jesus spoke approvingly of the good and faithful servants who served their master diligently and thus were rewarded when he returned (Matt 24,45-47 & 25,14-30 ).

***1<sup>st</sup> Promise: "I will give them all the graces necessary in their state of life."***

No matter our vocation in life, God wants to provide us with all of the graces that we need. God gives us a specific mission, something that is tailor-made for each one of us. He doesn't expect us to do this on our own - he wants to pour graces on each of us as we live out our vocations.

?? - How can I glorify God in my daily life? Are there any particular graces I should ask God to bestow on me?

*O Sacred Heart of Jesus, I ask that You grant me the grace to live my vocation as You would have me live it. Always lead me in your path. Show me how*



*to serve others in my actions and by my words, and help me to lead others to You. Through my state of life, please show me how to love you more each day. Amen.*

***2<sup>nd</sup> Promise: “I will establish peace in their homes.”***

As Christians, we know that God can give us great peace, even in the midst of trials. Through the love from His Sacred Heart, Jesus wants to lessen our burdens, calm our fears, and comfort our souls.

?? - Where do I turn when I am anxious? Do I seek the peace that only Christ can give?

*O Heart of Jesus, only You can give true peace. I ask that You bestow your peace in my heart, in the hearts of my family members, and upon all who seek You. When I am anxious, calm my heart. When I am grieving, comfort me. Amen*

***3<sup>rd</sup> Promise: “I will comfort them in all their afflictions.”***

When we have any type of suffering – whether physical pain, concern over family, financial problems, or anything else – we can turn to the Sacred Heart of Our Lord. In Matthew 11,28, Jesus said, “Come to me, all you that labour and are burdened; I will give you rest.” This is still true 2,000 years later.

?? - When I face trials, do I unite them with the Lord? Do I seek God’s solace in my sorrows?

*O Sacred Heart, I ask that You comfort me when I am suffering. Through the unending Love of Your Sacred Heart, bring me solace in my sorrow and joy throughout my pain. And, in Your goodness, please show me how to unite my suffering with Yours for the salvation of souls and for the release of the Holy Souls in Purgatory. Amen.*

***4<sup>th</sup> Promise: “I will be their secure refuge during life, and above all, in death.”***

In Romans 14,8, St. Paul says, “While we live, we live as the Lord’s servants, when we die, we die as the Lord’s servants; in life and in death, we belong to the Lord.” How comforting these words are: “we belong to the Lord.” Like a loving earthly parent who holds their child, God wants to be our security and our home, and He wants us to desire Him to care for us. And He desperately wants our eternal home to be with Him in heaven.

?? - As I journey through my life, do I focus more on temporal matters or on my eternal soul? What can I do today to bring my heart in better alignment with the Sacred Heart?

*Most Precious Sacred Heart, I ask that You guide me on the path to heaven so that I can live with You throughout eternity. Nothing on this earth is worth more than being with You eternally, so I ask that you make me to know Your ways, O Lord; teach me Your paths. Amen.*

**5<sup>th</sup> Promise: “I will bestow abundant blessings upon all their undertakings.”**

Our Lord, in His boundless love, cares about each one of us and wants to bless us individually. As long as our wills align with God’s Will, He will bless our endeavours.

?? - How do I give my time to God? Do I ask that God works through me in my daily tasks?

*O Heart of Jesus, may I never forget that You care so deeply for me individually, among the billions of people on this earth. I humbly ask that you bless everything that I do, as long as it is within Your Will. And I ask that You guide me in Your Will so that I only want what You want. Amen.*

**6<sup>th</sup> Promise: “Sinners will find in my Heart the source and infinite ocean of mercy.”**

In Romans 5,8, St. Paul says, “God shows his love for us in that while we were yet sinners Christ died for us.” The very fact that Jesus – God Himself – died for sinners tells us how much He loves us. And no matter our sins, Jesus waits for us to return to Him. In the precious gift of sacramental Confession, Jesus cleanses us from our sins so that we can better reflect His Image.

?? - Do I give mercy to others? Or do I hold on to resentments?

*O Sacred Heart of Jesus, I know that we do not deserve your great mercy, but you grant us your mercy out of Your love for each of us. Thank you for Your love and Your forgiveness. Help me to grant mercy to others just as readily as You give Your mercy to me. Amen.*

**7<sup>th</sup> Promise: “Lukewarm souls shall become fervent.”**

As Christians, we should never be lukewarm in our faith (Revelation 3,15-16). In the goodness of Jesus’ Sacred Heart, He wants to inspire us to grow continually closer to Him. Being a Christian is not

a part-time endeavour. With Jesus' help, we can grow in our faith and love God more every day.

?? - St. Teresa of Avila says, "The lukewarm do not embrace the cross, they merely drag it along." Do I take all of my concerns and thoughts to God, asking for His help in growing closer to Him?

*O Sacred Heart of Jesus, guide me closer to You so that I might never be lukewarm in my faith. I love You - show me how to love you even more, and inspire others to grow in their love for You, as well. Amen.*

**8<sup>th</sup> Promise: "Fervent souls shall quickly mount to high perfection."**

In Romans 12,10-11, St. Paul says, "love one another with brotherly affection; outdo one another in showing honour. Never flag in zeal, be aglow with the Spirit, serve the Lord." For those who are firm in their faith, there is always room to grow closer to Our Lord, to "be aglow with the Spirit." Every day of our lives, every moment, we have an opportunity to love Him more.

?? - Is my heart on fire for the Lord? In what ways am I using my gifts to advance the Kingdom of God?

*O Sacred Heart of Jesus, I ask that You inspire me to love You more. Even though I am unable to love You the way that I should, show me how to love you more each day. Your love for me is my greatest gift, O Lord. Amen.*

**9<sup>th</sup> Promise: "I will bless every place in which an image of my Heart is exposed and honoured."**

Our faith fills our senses with the sounds of sweet hymns, the smell of incense, the feeling of a rosary in our hands. As we are physical beings, our faith is increased by our senses. This is why sacred images are so important. They raise our hearts and minds to heaven.

?? - Do I love and look often at images of Jesus? Do I meditate on His love for me?

*O Sacred Heart, as I gaze on Your image, I ask that You show me how to love You with a deep, burning love. As I honour You, bless my home and my family, and guide all of us to You, that we may love and honour You for eternity. Amen.*

**10<sup>th</sup> Promise: "I will give to priests the gift of touching the most hardened hearts."**

St. John Vianney said, "The priesthood is the love of the heart of Jesus. When you see a priest, think of our Lord Jesus Christ."

Through the Sacred Heart, priests can reach people, gently showing them the love of Christ. We should always pray that priests align their hearts with the Heart of Christ.

?? - Do I appreciate my priests? How can I encourage and help priests in their vocation?

*O Sacred Heart of Jesus, I ask that You bless all priests, and infuse them with a great desire to reach their flocks with love and truth. Send more priests to us, and help us to appreciate this beautiful gift by which you exercise Your own priesthood. Amen.*

***11<sup>th</sup> Promise: “Those who shall promote this devotion shall have their names written in my Heart.”***

How wonderful it is to hear: our names being written on Jesus’ Heart! And He asks so little in return. Share the good news of His love with others!

?? - How can I share the message of Jesus’ Sacred Heart?

*O Sacred Heart, I ask that You shine your light through me so that I can share Your Love with the world. I might not have the right words or the right manner, but You can make up where I am lacking. I want others to know You and honour Your Sacred Heart. Work through me to share Your love with all whom I meet in daily life. Amen.*

***12<sup>th</sup> Promise: “I promise you that My all-powerful love will grant to all those who receive Holy Communion on the First Fridays in nine consecutive months the grace of final perseverance; they shall not die without receiving their sacraments. My divine Heart shall be their safe refuge in this last moment.”***

This is perhaps the greatest promise of them all. If we receive Communion on nine consecutive First Fridays, Jesus’ Heart will be our “safe refuge in this last moment.” There is nothing more wonderful on this earth than receiving Our Lord in the Most Holy Eucharist.

?? - Have I considered making my First Fridays? How could this strengthen my love for the Sacred Heart of Jesus?

*My dear Lord, thank You for offering your Heart to me and for the Twelve Promises of the Sacred Heart. I ask that You help me to honour your Sacred Heart by devoutly making my First Friday devotion. You ask so little from us, but You always give so much in return. I love you, dear Lord, and I ask that you always guide me closer to Your Precious Heart. Amen.*

## Calendar for June 2021

TUE	1 <sup>st</sup>	ST. AUGUSTINE, AP. TO THE ENGLISH	6pm
WED	2 <sup>nd</sup>	<i>Monthly Requiem</i>	10am
THU	3 <sup>rd</sup>	<b>CORPUS CHRISTI</b>	6pm
FRI	4 <sup>th</sup>	St. Francis Caracciolo	6pm
SAT	5 <sup>th</sup>	St. Boniface Bishop, Martyr	9.30am
SUN	6 <sup>th</sup>	<b>1<sup>ST</sup> SUNDAY AFTER TRINITY</b>	10am, 5pm
MON	7 <sup>th</sup>	<i>Feria</i>	-
TUE	8 <sup>th</sup>	<i>Feria</i>	-
WED	9 <sup>th</sup>	St. Columba Abbot	10am
THU	10 <sup>th</sup>	St. Margaret Queen, Widow	-
FRI	11 <sup>th</sup>	<b>MOST SACRED HEART OF JESUS</b>	6pm
SAT	12 <sup>th</sup>	St. John of San Facundo	9.30am
SUN	13 <sup>th</sup>	<b>MOST SACRED HEART OF JESUS</b>	10am, 5pm
MON	14 <sup>th</sup>	St. Basil the Great, Bishop	-
TUE	15 <sup>th</sup>	<i>Ss. Vitus &amp; Companions, Martyrs</i>	-
WED	16 <sup>th</sup>	<i>Feria</i>	10am
THU	17 <sup>th</sup>	St. Botolph Abbot	-
FRI	18 <sup>th</sup>	St. Ephraem	6pm
SAT	19 <sup>th</sup>	St. Juliana Falconieri, Virgin	9.30am
SUN	20 <sup>th</sup>	<b>3<sup>RD</sup> SUNDAY AFTER TRINITY</b>	10am, 5pm
MON	21 <sup>st</sup>	St. Aloysius Gonzaga	9am
TUE	22 <sup>nd</sup>	ST. ALBAN, MARTYR	6pm
WED	23 <sup>rd</sup>	<i>Vigil (Anointing Mass)</i>	10am
THU	24 <sup>th</sup>	<b>NATIVITY OF ST. JOHN THE BAPTIST</b>	6pm
FRI	25 <sup>th</sup>	St. William Abbot	6pm
SAT	26 <sup>th</sup>	St. John & Paul, Martyrs	9.30am
SUN	27 <sup>th</sup>	<b>4<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10am, 5pm
MON	28 <sup>th</sup>	<i>Vigil</i>	9am
TUE	29 <sup>th</sup>	<b>SS. PETER &amp; PAUL, APOSTLES</b>	6pm
WED	30 <sup>th</sup>	<i>ST. PAUL, APOSTLE</i>	10am



*We pray for...*

- 1<sup>st</sup> Archbishop Justine - *Rosetta Guess, Gwen Uphill*
- 2<sup>nd</sup> Departed - *Chris Biles, Charles Powell*
- 3<sup>rd</sup> Priest, vocations - *Frances Ball, Richard Griffin*
- 4<sup>th</sup> Dying - *Bill Moore, Ann Rockett, Clispy Buxton*
- 5<sup>th</sup> Shrine of Walsingham - *Adam Pask*
  
- 6<sup>th</sup> Our Parish - *Mark Carey*
- 7<sup>th</sup> Those with eating disorders - *Arthur Freegard*
- 8<sup>th</sup> Child victims of abuse
- 9<sup>th</sup> Beechcroft - *Ida Goddard*
- 10<sup>th</sup> Scotland - *Ralph Evans, Joan Bearne*
- 11<sup>th</sup> Grace of last perseverance
- 12<sup>th</sup> Our Cell of O.L.W. - *Scott Cooper*
  
- 13<sup>th</sup> Our Parish
- 14<sup>th</sup> Road victims - *Les Green*
- 15<sup>th</sup> Those afflicted by wars - *Dorothy Reeves, Arthur Goodwin*
- 16<sup>th</sup> Our Benefactors, living or departed
- 17<sup>th</sup> Farmers - *Elsie Keen, Janet White*
- 18<sup>th</sup> Those who hunger - *Angela Garrett*
- 19<sup>th</sup> Refugees - *John Cohyer pr., Fred Scriven*
  
- 20<sup>th</sup> Our Parish
- 21<sup>st</sup> Children & Adolescents
- 22<sup>nd</sup> Victims of torture, persecution, injustice
- 23<sup>rd</sup> Sick - *Bill Evans, Philip James*
- 24<sup>th</sup> Those in prison - *Derek Brown, Arthur Smart, Peter Bentley*
- 25<sup>th</sup> Religious vocations
- 26<sup>th</sup> Drug victims - *Philip James*
  
- 27<sup>th</sup> Our Parish
- 28<sup>th</sup> Pope Francis - *Lil Coombs*
- 29<sup>th</sup> Our Parish - *David Bowring, Thomas Goodsir, George Pryer*
- 30<sup>th</sup> Our politicians - *Jean Shakery, Jean York*

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

### MORNING PRAYER

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

R. And she conceived by the Holy Ghost.

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

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

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

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

V. And the Word was made flesh.

R. And dwelt amongst us.

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

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

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

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

R. Amen.

V. O Lord, open my lips.

R. And my mouth shall proclaim your praise.

V. O God, make speed to save me.

R. O Lord, make haste to help me.

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

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

V. The Sacred Heart of Jesus, which was wounded for love of us, O come, let us worship. Let us rejoice in the Lord; let us joyfully sing to God our Saviour! Let us come into his presence with thanksgiving; let us joyfully sing psalms to him!

R. The Sacred Heart of Jesus, which was wounded for love of us, O come, let us worship.

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

R. O come, let us worship.

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 Sacred Heart of Jesus, which was wounded for love of us, O come, let us worship.

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

R. O come, let us worship.

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 Sacred Heart of Jesus, which was wounded for love of us, O come, let us worship.

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

R. O come, let us worship.

## HYMN

Sundays  
(or any day)

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

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



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

*Or on a Saint's day:*

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

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

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

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

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

1	Ps. 5, 6, 8	Job 8 Romans 4,13-end	8	32, 36	Job 14 Romans 7, 7-end
2	119 v. 1-32	Job 9 Romans 5,1-11	9	34	Job 15 Romans 8,1-11
3	147	Deuteronomy 8,2-16 1 Corinthians 10,1-17	10	37	Job 16,1 - 17,2 Romans 8,12-30
4	17, 19	Job 11 Romans 6,1-14	11	33	Jeremiah 24,5-7 John 19,31-37
5	20, 21, 23	Job 12 Romans 6,15-end	12	41	Job 18 Romans 8,31-end
6	36	Deuteronomy 6,10-end Acts 22,22 - 23,11	13	42, 43	Deuteronomy 10,12- 11,1 Acts 23,12-35
7	27, 30	Job 13 Romans 7,1-6	14	44	Job 19 Romans 9,1-18

15	52	Job 21 Romans 9,19-end	23	77	Job 29 Romans 12,9-end
16	119 v. 57-80	Job 22 Romans 10,1-10	24	50, 149	Ecclesiasticus 48,1-10 Luke 3,1-17
17	57, 63	Job 23 Romans 10,11-end	25	55	Job 31 Romans 13,9-end
18	51	Job 24 Romans 11,1-12	26	76, 79	Job 32 Romans 14,1-12
19	68	Job 25 & 26 Romans 11,13-24	27	56	Deuteronomy 15,1-11 Acts 27,13-end
20	48	Deuteronomy 11,1-15 Acts 27,1-12	28	82	Job 33 Romans 14,13-end
21	54	Job 27 Romans 11,25-end	29	71, 113	Isaiah 49,1-6 Acts 11,1-18
22	73	Job 28 Romans 12,1-8	30	119 v. 105-128	Job 39 Romans 15,14-21

*Each reading ends with these words:*

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

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

*Ant:* I am the living Bread which came down from heaven; anyone who eats of this Bread shall live for ever, alleluia.

*Or:* They shall look on him whom they pierced.

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:* I am the living Bread which came down from heaven; anyone who eats of this Bread shall live for ever, alleluia.

*Or:* They shall look on him whom they pierced.

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

*On any day:* O God, you allowed the Heart of your Son to be wounded by our sins, and in that very Heart you bestowed on us the abundant riches of your love: grant that the devout homage of our hearts, which we render unto him, may of your mercy be deemed a recompense acceptable in your sight. Through the same Christ our Lord. **R.** Amen.

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

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

**All:** Our Father, who art in heaven, hallowed be thy name;  
thy kingdom come;

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

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

**V.** Let us bless the Lord, 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**

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

**R.** And she conceived by the Holy Ghost.

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

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

**V.** Behold the handmaid of the Lord.

**R.** Be it unto me according to thy word.

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

**V.** And the Word was made flesh.

**R.** And dwelt amongst us.

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

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

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

**V.** Let us pray. We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the

message of an angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord.

R. Amen.

V. O God, make speed to save me.

R. O Lord, make haste to help me.

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

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

## HYMN

*Sundays & weekdays:*

Jesus, behind thy temple's veil,  
Hid in an ark of gold,  
On stones engraven, lay the law  
thy finger wrote of old.

But in thy body's temple new,  
thy life-blood's throbbing shrine,  
Held, upon fleshly tables graved,  
The law of love divine.

And when that heart in death was stilled,  
Each temple's veil was riven:  
And lo, within thy love's red shrine,  
To us to look was given.

There make us gaze and see the love  
Which drew thee, for our sake,  
O great high-priest, thyself to God  
A sacrifice to make.

Thou, Saviour, cause that every soul  
Which thou hast loved so well,  
May will within thine open heart  
In life and death to dwell.

Grant it, O Father, only Son,  
And Spirit, God of grace,  
To whom all worship shall be done,  
In every time and place. Amen.

*Or: on a Saint's day:*

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

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

Army of martyrs! holy priests  
In beautiful array!  
Ye happy troops of virgins chaste!  
Wash all our stains away.

All ye who high above the stars  
In heavenly glory reign!  
May we through your prevailing prayers  
Unto your joys attain.

Praise, honour, to the Father be,  
Praise to his only Son;  
Praise, Holy Paraclete, to thee,  
While endless ages run. Amen.

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

1	Psalm 9, 10	Joshua 7,16-end Luke 10,38-end	16	59, 60, 67	Judges 5 Luke 13,22-end
2	110, 111	Exodus 16,2-15 John 6,22-35	17	62, 64	Judges 6,1-24 Luke 14,1-11
3	42, 43	Proverbs 9,1-5 Luke 9,11-17	18	38	Judges 6,25-end Luke 14,12-24
4	22	Joshua 9,3-26 Luke 11,29-36	19	65, 66	Judges 7 Luke 14,25-end
5	24, 25	Joshua 10,1-15 Luke 11,37-end	20	49	Jeremiah 10,1-16 Romans 11,25-36
6	37 v. 1-17	Jeremiah 6,16-21 Romans 9,1-13	21	72, 75	Judges 8,22-end Luke 15,1-10
7	26, 28	Joshua 14 Luke 12,1-12	22	74	Judges 9,1-21 Luke 15,11-end
8	29	Joshua 21,43 - 22,8 Luke 12,13-21	23	71	Judges 13,2-7 & 24-end Luke 1,5-25
9	119 v. 33-56	Joshua 22,9-end Luke 12,22-31	24	80	Malachi 4 Matthew 11,2-19
10	40	Jeremiah 30,18-24 Matthew 11,25-end	25	69	Judges 11,29-end Luke 17,1-10
11	61	Jeremiah 31,1-3 & 31-33 Romans 8,28-39	26	81, 84	Judges 12,1-7 Luke 17,11-19
12	45, 46	Joshua 24,29-end Luke 12,49-end	27	52, 53	Jeremiah 11,1-14 Romans 13,1-10
13	39	Jeremiah 7,1-16 Romans 9,14-26	28	67	Ezekiel 3,4-11 Galatians 1,13 - 2,8
14	47	Judges 2 Luke 13,1-9	29	124, 138	Ezekiel 34,11-16 John 2,15-22
15	50	Judges 4,1-23 Luke 13,10-21	30	91, 93	Judges 15,1 - 16,3 Luke 18,15-30

*Each reading ends with these words:*

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

### MAGNIFICAT

*Ant:* A soldier with a spear pierced his side, and forthwith came there out Blood and Water.

*Or:* Holy exceedingly is the Supper of the Lord, wherein we feed on Christ and take pledge of life everlasting.

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:* A soldier with a spear pierced his side, and forthwith came there out Blood and Water.

*Or:* Holy exceedingly is the Supper of the Lord, wherein we feed on Christ and take pledge of life everlasting.

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

*On any day:* O God, you allowed the Heart of your Son to be wounded by our sins, and in that very Heart you bestowed on us the abundant riches of your love: grant that the devout homage of our hearts, which we render unto him, may of your mercy be deemed a recompense acceptable in your sight. Through the same Christ our Lord. **R.** Amen.

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

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

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

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

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

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

*Optional private prayer to be said after Evening Prayer:* To the Most Holy and undivided Trinity, to our Lord Jesus Christ Crucified, to the fruitful 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

**1<sup>st</sup> Sunday after Trinity:** *O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed; through Jesus Christ our Lord. Amen.*

The Christian Name of God is TRINITY (*Trinitas*, in Latin), for the simple reason that the one, true and living God is triune - the Father, the Son and the Holy Ghost, Three Persons. Last Sunday was Trinity Sunday and for the rest of the Christian Year, until Advent, the names of the Sundays are “after Trinity”.

This ancient Collect is found in the Sacramentary of Gelasius in its original Latin form. It consists of (a) an address to God as our Strength; (b) an acknowledgement of our own natural inability to do true good without God’s assistance, and (c) a prayer for help from him in order for us to keep his commandments both internally and externally, in will and in deed.

To trust in God the Father through discipleship of Jesus Christ lies at the heart of Christian Faith. It is in such trusting that believers know practically the comforting strength that God’s presence supplies, as we go through the changing scenes and challenges of daily life.

Human beings are capable of doing all kinds of social and civic good as members of families, tribes and societies. But to do good, the good that God the Father accepts as good in terms of the kingdom of heaven, is not possible by sinful human beings if they are motivated only by human desires and power. The human mind, heart and will must be in-dwelt by the Holy Ghost in order for the willing and doing to be of that true good, which is acceptable to God and brings him glory.

We are commanded (as those loved by God and in-dwelt by his Spirit) to love God himself and also to love our neighbour/brother in Christ, even as Christ loves us - and to do so with divine assistance.

The Revd Dr Peter Toon (+2009)

## A few words from...

*Liz Evans:*

**Readers list** - The new list from after Corpus Christi to Advent is on the notice board in the cloisters. If you cannot take your turn please speak to Angela Matthews who is happy to stand in for you.

**Coffee** - Thank you to those who have volunteered to serve coffee especially at this difficult time. To ensure we have enough people for the month of June to be able to serve the coffee in a COVID friendly way we do need a couple of volunteers to help serve. Coffee rota is on the notice board in the cloisters

**Still more helpers required please:** Intersessions, church cleaning, washing of Altar linen.

**Confirmation** - It would be wonderful to have others to help June & myself to sing at the Confirmation service on 11 July 2021. If you would be willing to help us out please speak to me or Fr Gregory. Once we know how many will help us Fr Gregory, David Bruce Payne, June & I will pick something to learn. There will be rehearsals and we are flexible about times to suit your diary.

**Club 200** - It is that time of year when we think about the run up to September Club 200 for 2021. During the next couple of months I will be sending out letters, either directly to the members for 2021 or their representatives, asking if you would like to renew your participation for 2122. By the end of July there will be hard copies of the forms in church. If you would like to use the form from the Parish Magazine, please do so (*see penultimate page*).

Methods of payment. You can pay by bank transfer to the Church bank account stating 200 for reference (this is the preferred method). Account holder: St Pauls Club 200; Sort Code: 30-99-56, Account number: 01542979.

Or you can pay by Cheque made out to “St Pauls PCC” and either posted to the Vicarage or placed in the letterbox. Alternatively, Pam Winspear and myself are happy to call to pick the payment up.

If you would like to have a number please call Liz (07866 265895) or Pam (01305 780270).

## Feast of the month: Corpus Christi

*Thursday after the Octave of Pentecost*

*Dom Prosper Guéranger*

A great solemnity has this day risen upon our earth: a Feast both to God and men: for it is the Feast of Christ the Mediator, who is present in the sacred Host, that God may be given to man, and man to God. Divine union, - yes, such is the dignity to which man is permitted to aspire. It is today that man celebrates this marvel of God's goodness.

Like every living creature around him, man thirsts for happiness; and yet he is the only creature on earth that feels within itself longings for what is immensely beyond its capacity. While docile to the lord placed over them by the Creator, the rest of visible creation is quite satisfied with what they find in this world. It is not so with Man; he can find nothing in this his earthly dwelling which can satiate his irresistible longings for a something which this earth cannot give and which time cannot produce.

God himself, when revealing himself as First Cause, as Last End, as unlimited perfection, as infinite beauty, as sovereign goodness, —no, not even God himself thus known and thus enjoyed could satisfy man. Man, made out of nothing, longs after the sight of the face, he ambitions to enjoy the life, of his Lord and God. The earth seems to him but a trackless desert, where he can find no water that can quench his thirst.

Let us listen to the Psalmist, who speaks for us all: *As the hart panteth after the fountains of water, so my soul panteth after thee, O God! My soul hath thirsted after the strong, living God: when shall I come and appear before the face of God? My tears have been my bread, day and night, whilst it is said to me daily: "Where is thy God?" Why art thou sad, O my soul? and why dost thou trouble me? Hope in God, for I will still give praise unto him: the salvation of my countenance, and my God.*

If reason is to be the judge of such sentiments as these, they are but wild enthusiasm and silly pretensions. Why talk of the sight of God, of the life of God, of a banquet wherein God himself is to be

the repast? Surely, these are things far too sublime for man or any created nature to reach.

But on the other hand, who was it that made the heart of man so great and so ambitious that no creature can fill it. God. God who is love. The wonder in all this question is not *our* loving and longing for God, but that *he* should have first loved *us*. God is love; and love must have union.

On this first Thursday, which reminds us of that holiest of all Thursdays, our Lord's Supper, we begin to contemplate the precious gifts left us by our Jesus when he ascended on high. That admirable Sacrament, the Eucharist, which is the crowning of all of God's favours and gifts. Man's aspirations for union with God can have but one possible cause, and it is God himself. None but God has formed the immense capaciousness of man's heart; and none but God is willing or able to fill it.

Between God,—the Infinite, the Eternal,—and Man, who but a while back was nothing, and ever must be a creature,—friendship and love are now to be possible. So, then, those longings for his God, those thrillings of his very flesh, of which we were just now reading the Psalm - they are not the outpourings of foolish enthusiasm! That thirsting after God, the strong, the living God; that hungering for the feast of divine union;—no, they are not empty ravings.

In response to this *desire*, the great God, from the infinite depths of his eternity, resolved to manifest himself in time and unite himself to man while yet a wayfarer. The Bridegroom came forth at the appointed time, leaving his heavenly abode and coming down into this poor earth to seek his Bride so that he might lead her back with himself into his kingdom, where he would celebrate the eternal nuptials.

But where is the meeting between the King's Son and his Betrothed to take place? Where is this mysterious union to be completed? Who is there to tell us what is the dowry of the Bride, the pledge of the alliance? Is it known who is the Master who provides the nuptial banquet and what sorts of food will be served to the guests?

The answer to these questions is given this very day, throughout the earth; it is given with loud triumphant joy. There can be no mistake; it is evident from the sublime message, which earth and heaven re-echo, that He who is come is the Divine Word. He is adorable Wisdom, and

is come forth from his royal abode “*to utter his voice in our very streets, and cry out at the head of multitudes, and speak his words in the entrance of city gates*” (Proverbs 1,20-21); “*he stands on the top of the highest places by the way, in the midst of the paths, and makes himself heard by the sons of men*” (Proverbs 8,1-4). He bids his servants go to the tower and the city walls with this his message: “*Come! eat my Bread, and drink the Wine which I have mingled for you; for Wisdom hath built herself a House; supported on seven pillars; there she hath slain her victims, mingled her wine, and set forth her table; all things are ready; come to the marriage!*” (Proverbs 9,1-5)

O Wisdom, that camest forth from the mouth of the Most High! we besought thee, in the season of Advent, to come unto Bethlehem, “the house of Bread;” thou wast the long Expected of our hearts. The day of the glorious Epiphany showed us the mystery of the Nuptials, and manifested to us the Bridegroom; the Bride was got ready in the waters of the Jordan; we commemorated the Magi, who, with their gifts, hastened to the royal nuptials, where the guests were regaled with a miraculous wine (John 2,1-11).

Prophetic figures of future mysteries!

The Vine, the true Vine, of which we are the Branches (John 15,5), has yielded its sweet-smelling flowers, and its fruits of honour and riches (Ecclesiasticus 24,23) and wheat hath abounded in our valleys (Psalm 65,14).

O Divine Wisdom! “*They that eat thee shall still hunger after thee; and they that drink thee shall again thirst for thee*” (Ecclesiasticus 24,29); for thy conversation hath no bitterness, nor thy company any tediousness, but joy and gladness, and riches, and glory, and virtues (Wisdom 8,16.18).

During the days of this great Solemnity, when thou art seated *in a pillar of a cloud* and placest thy *throne in the holy assembly* (Ecclesiasticus 24,1-7), we sing thy praise in the presence of thy Angels, who are here, with us, adoring the Sacred Host! Do thou vouchsafe to open our lips and fill us with thy Holy Spirit, O divine Wisdom! that so our praise may be worthy of its theme, and, as thou hast promised in thy Scriptures, may it abound, may it be full to overflowing, in the mouths of thy faithful worshippers (Ecclesiasticus 15,10)!

# The Sacred Heart and the Anglican Patrimony

by Roy-Charles A. Coulombe

For many of Anglican upbringing, the *cultus* of the Sacred Heart of Jesus seems a rather garlicky and ethnic sort of thing – fine for Italians, Frenchmen, Spaniards, or best Irishmen, but utterly unsuited for the more sophisticated. So many of the Sacred Heart pictures are effeminate, and things like the Auto League of the Sacred Heart merely tacky. In a word, it is so very *Roman*, and utterly un-Anglican!

While this may be a not uncommon set of views, it is utterly incorrect. The key role of many Monarchs, presidents, and nobility in spreading the devotion through its history should end any worry about its social status; the Sacred Heart's traditional popularity among soldiers and other occupations traditionally demanding self-sacrifice should dispel any fears regarding its masculinity. But, in truth, it actually has deep – if not immediately apparent – roots in British Christianity.

Although the form in which we now have it is that delivered to St. Margaret Mary Alacoque (and notably sneered at by James Joyce in *Dubliners*), the roots of the Sacred Heart devotion lie as far back as the Crucifixion, and the piercing of Christ's side by St. Longinus with the Holy Lance. Devotion to the wound in Christ's side and the instruments of His Passion was widespread throughout Christendom, and nowhere more than in Medieval England. Closely tied to this practice was the veneration of Christ's blood, centred at Hailes, Ashridge, and Westminster, symbolised by the Holy Grail (which vessel, however, is likelier to be found today at Valencia than Glastonbury), and memorialised by the oath "God's Blood!" All five wounds of Christ taken together were similarly revered throughout Europe: the Jerusalem Cross was the badge of both the Crusaders and the Latin Kingdom of Jerusalem (its large central Cross represents Christ's side/heart wound). They made their appearance on the coat of arms of long-time English ally Portugal, were the object of a votive Mass in the Sarum Use (in the ancient diocese of Salisbury), and were displayed on the banner of the Pilgrimage of Grace.

Naturally this reverence survived the "Reformation" among the Recusants. But the Caroline Divines retained the close connection

between Christ's wounds, His Blood, and the Holy Eucharist that had characterised undivided Christendom. This is fitting, perhaps, because members of the House of Stuart would play a key if underestimated role in spreading the devotion to the Sacred Heart with which we are familiar today.

That devotion itself, however, predates St. Margaret Mary Alacoque. It was in the northern Germany of the 13th century, at the Monastery of Helfta in Eisleben, that Ss. Mechtilde and Gertrude received visions of Christ wherein He revealed truths about his heart striking similar to those that the French Visitationist nun received four centuries later. It may well be that knowledge of what had been told the saintly duo influenced Luther (a local in the Eisleben area) in the design of his seal.

In any case, when St. Margaret Mary began receiving her own visions of the Sacred Heart, her confessor was a young Jesuit, St. Claude de la Colombiere. Not only did he accept her revelations as authentic, he became one of their most zealous propagators. But in 1676, after only a year and a half at Paray-le-Monial, he was sent to London to act as chaplain to Maria d'Este, the young wife of the Duke of York – younger brother to the King and heir to the throne. St. Claude operated out of the Queen's Chapel, built as a Catholic place of worship for Queen Henrietta Maria, wife of the murdered Charles I. During the two years he worked there before being driven out as a result of the Titus Oates plot, he made many converts and spread knowledge of the Sacred Heart.

In 1685, the Duke of York ascended the throne as James II. Three years later, the King was deposed alongside the first successful invasion of England by continental army since 1066. The Royal family moved to France; on March 23, 1695, Queen Maria, implored to do so by the sisters of the Visitation in Paris, formally asked Pope Innocent XII to grant that order a proper Mass and office for the Sacred Heart. This the Pontiff did, paving the way for eventual inclusion of the Feast of the Sacred Heart in the Universal Calendar. Devotion to the Sacred Heart would remain a hallmark of the Stuarts until the extinction of their male line in 1807.

In the meantime, however, religious devotion of any kind waned in the Church of England over the 18th century – leading among other

things, to the emergence of John Wesley (whose own heart had been “strangely warmed” at a Moravian meeting) and the Methodists. In the 19th century, the Oxford Movement arose.

Of Tractarianism’s early leaders, Pusey had no interest in the Sacred Heart. Newman certainly did, as also did Faber (who used the devotion as a jumping-off point for venerating the Precious Blood), Dalgairns, and Manning. But what of those they left behind? Anglo-Catholicism parted into three currents: the Old English School of such as Percy Dearmer, which had little use for something as “Roman” as the Sacred Heart; the liberal school, inhabited by such as the authors of *Lux Mundi* which likewise did not wish to be bothered; and the “Tridentine” element, which most certainly did. Around the Anglo-sphere, the latter built innumerable shrines to the Sacred Heart in such Anglo-Catholic bastions as Grace Church, Newark; St. Osmund, Salisbury; St. Mary, Kettlebaston; Resurrection, New York; St. John the Baptist, Timberhill; and countless others. Many of the members of the great Anglican religious orders, such as Cowley Father W.B. O'Brien, were devotees of the Sacred Heart, and prayers thereto could be found in innumerable devotional manuals, such as the *Anglo-Catholic Prayer Book* and the *St. Augustine Prayer Book*.

The genius of devotion to the Sacred Heart of Jesus is that it is adaptable to the piety of every people within the Universal Church. It is not merely the French, Spanish, Italians, Germans, Portuguese, Poles, Lithuanians and so on who have their own rosters of Saints and rulers devoted to the practice. Despite the (so often legitimate!) fear of Latinisation among the Eastern Rites of the Church, it has “inculturated” very well among such particular Churches as the Maronite, Chaldean, Syro-Malabar, and many others. This fact is not too surprising, given that such veneration of the Human aspect of Jesus, concentration upon His love for Mankind, and the desire to make reparation for all of the pain our sins have caused Him is (or at least, ought to be) primary in the piety of each of us. Moreover, a practice which sees as one of its chief ends the consecration of each household, diocese, and nation in the world – and, indeed, of all Humanity – to Christ should be of universal interest. Nor is it too amazing that the devotion to Christ as King of countries and individuals has flowed organically out of it.



# The Psalms

## Psalm 9: *God remembers, man forgets*

*(Commentaries from various sources edited together.)*

Psalm 9 is a classic example of a lament psalm. As you recall, a lament psalm has five ingredients to its structure: invocation, lament, confidence, petition, praise.

### *Structure*

**Verses 1-2** - The first two verses serve as the *invocation*. This is where God is called upon by the psalmist. We learn here that God is worthy of wholehearted praise. He is the mightiest, most marvellous, most joy-inspiring, and most praise-worthy being.

**Verses 3-10** - Next, the psalmist expresses *confidence* in this Most High God, the Lord. He is confident that God will judge the world – the world that is so opposed to him. And when he does this, the absolutely correct verdict will be rendered. And when this judgment does come, look who’s going to be rescued: the oppressed. The miserable who are made so by the wickedness surrounding him. These people are going to find God to be a refuge – a place high off the ground – out of the way of approaching danger.

The wicked – those who have forgotten God – will view him with terror. The righteous, the humble, the needy, the oppressed, will view him as the Saviour who will right all wrongs and we’ll be greatly comforted and encouraged by his protection and condemnation of the group that’s wronging us.

**Verses 11-12** - The psalmist calls on his audience to *praise* the Lord. Why? Because of his doings. Namely – verse 12 – he takes vengeance on the wicked and at the same time he doesn’t forget the humble. He rescues them.

**Verses 13-14 & 19-20** - form the part of the psalm where the psalmist gives his *petition*. Even though the psalmist is confident in God’s judging the wicked, he still waistes no opportunity to ask the Lord for deliverance from these people and even the hastening of their ultimate judgement.

**Verses 15-18** - Here, as a *lament*, we're told that the enemies made a pit and prepared a net to capture the righteous. But in fact, they're the ones who will be trapped by these tactics.

### *Message*

We have three acting forces in this Psalm.

The **first** ones are wicked *gentiles* – probably viewed as constituting the nations around Israel. They're powerful – to the point of being able to threaten David's very existence. They've experienced some recent temporal defeat – at least a portion of them have – maybe one or two of the nations. But they're still a dangerous force that God will need to put a stop to ultimately in the future.

The enemies have done their best – they've destroyed cities even, but ultimately, that's all they're going to do. David pictures them as being done with the worst that they can do. In contrast, now the Lord is the one who lives forever.

But these wicked men of the earth need to be humbled. David asks the Lord to strike fear into the hearts of these evil-doers. And the purpose of that is to bring this reality home to them: they're simply men. They're not invincible. They're mortal. And they're nothing compared to God. And the fact that they need to be reminded of this tells us that these men have a self-perception that is way out of line with reality. They're proud. And they need to be humbled.

Now, let's look at the **second** entity in this psalm – the ones whom these men are threatening. But what have they done to deserve being threatened? Nothing. On the contrary. We see these persecuted ones praising the Lord, telling of God's marvellous works, singing praise to God's name, being glad and rejoicing in the Lord. These aren't actions worthy of having one's life threatened...

Unlike the heathen, the persecuted ones are humble. They are putting themselves in spirit into a courtroom setting where they are waiting for God's justice and God's deliverance against their enemies. They are not viewing themselves as sufficiently powerful to handle these enemies all alone. They resort to God, the Almighty, the just

Judge. What a contrast to this other group who in the last verse of this psalm needs to be reminded that they're just men!

Their hope has unshakable foundation: God has never forsaken them. God is moved to punish evil-doers not only to vindicate his own holiness but also because he can't stand anymore to see the suffering of those who trust in him and are utterly helpless.

*Finally*, of course, we have God in the psalm. Let's see what God has revealed about himself in this psalm.

God will deliver the oppressed from their oppressors. He's going to deliver David from his enemies. God is viewed as a judge. He's said to have set up his throne for judgement. And as we've already rehearsed, his judgement is going to be completely right. There will be no mistrials with this judge. No evidence unseen. No lies believed. He knows and sees everything. And he will render a just verdict.

The Lord is one who can be approached by the humble. You don't need to be someone great to approach the Lord. In fact, he really is viewed in Psalm 9 as preferring the humble and poor and needy and oppressed.

This psalm assures us that the Judge of the whole earth will do right. However, sometimes we can be discouraged that this is the case. I mean, it is enough to read the news and the question may automatically rise: where is God? He's all powerful. He's totally good. And yet... Why isn't he stopping the evil?

And this is where our perception of the Lord and who he is and what he should be expected to do – this where this needs to change. We don't know why God allows suffering. But he does. He allowed it in the life of Jesus.

All things work together for good to those who love God. Sometimes God will give temporal deliverance from evil. But the ultimate defeat of it is yet to come. But it will come. God will judge the world in righteousness.

And this is the main message of this psalm. God's judgment brings deliverance for the humble, for those who are good, for who trust in him, for the troubled and persecuted. For those who wait for him.

## **Minutes of the Meeting for the Election & Appointment of Churchwardens held on Sunday 23<sup>rd</sup> May 2021**

The meeting opened with a prayer. There were two nominations for the post of churchwarden: Jeanne James & Anne Mullis.

There being no other nominations these two were elected to serve as churchwardens for the next year. The meeting was then closed.

## **Minutes of the Annual Parochial Church Meeting held on Sunday 23<sup>rd</sup> May 2021**

1. **Minutes of the last meeting.** There were no comments or amendments and the Minutes were taken as approved.
2. **Apologies.** There were apologies from Gary & Michaela Clothier, Helen Green, Eve James, Ann Isbell, Father Tony & Chris Ball.
3. **Appointment of two representatives to the PCC.** There were three nominees: Sharon Waight, Cerys Jones, Charlie-Leonie Jones. Voting slips had already been distributed and were collected and counted by the Churchwardens. Cerys and Sharon were duly elected for 3 years.
4. **Report on the Electoral Roll.** Numbers had gone down due in part to bereavements, but also to the removal of names of people who no longer worshipped at St. Paul's and lived outside of the Parish or were otherwise ineligible. People who live in the Parish but wish to be removed from the roll have to make a written request. The number now is 83.
5. **A report of PCC meetings.** Father Gregory reported that all PCC meetings had been on Zoom. He thanked the PCC Members for their dedication and hard work. He said that they will soon be asking other members of the congregation to join one or more of the various sub-committees which exist. Minutes of all PCC meetings are displayed on the notice board and also on the website.

Anyone can speak to a PCC member with their concerns about Parish matters and ask to have an item included on the next agenda.

6. **Accounts.** The Treasurer, Katherine Harrison, presented the 2020 accounts which had been approved by the PCC.

7. **Written report from the Treasurer.** For the 12 months for the year ending 31<sup>st</sup> December 2020 we have an overall deficit of £18,719. Last year we made a surplus of £13,433 (the year of interregnum) and we had nearly £30,000 received in legacies. Two years of uncertainty when balancing the books.

The levels of lockdown and social restrictions have made it very challenging for finance. But the congregation have kept loyal to the church by giving their donations through a standing order. I thank you all for choosing this method. Without this support I am sure that without a weekly collection plate some months I would not have been able to continue to pay the everyday cost of the church. Standing orders gives the certainty of money available.

We have had some hard campaigning over the year to raise funds and increase our weekly giving. I will still continue with this, and I hope that for every person who says “not another request for money”, there will be another who will help with St Paul’s finances. I am always so very grateful to all who help with their skills and that give their time freely to reducing our costs, but those kindnesses alone do not pay the regular expenses. As the accounts prove.

Our deanery share was paid in full this year. A total £42,826. We paid this using the funds retained from previous years, and the generosity of the Trustees of St Paul’s. The deanery share for 2021 remains at £42,826. £824 per week to find, just for our deanery share. Salisbury has no intention of reducing our share. The times ahead bring large costs and once the roof has been restored our next project will be the organ which is well into 6 figures.

During the year I have applied to the Dorset Council in respect of the grants offered to help businesses since the lockdown via SPOT and the Trustees. I have managed to get help of £29,800 and in addition have taken the help from the government in respect of the furlough scheme. Our shop and hall remain open for business.

You would have seen in the magazine the grants that we have received to help with our restorations but for the normal running costs of our church, to keep it alive for the future, I must rely on you.

I thank all those who have taken heed of my pleas and thank all those who have helped in anyway with the finances this year. Income totals £58,392, expenditure £77,111.

8. **The Treasurer's Report at the APCM.** Unfortunately and understandably our weekly giving went down by £2,800 but on the upside donations increased by just under £5,000. So overall a stable outcome compared to last year but for 2018 our giving was £17,000 as this year is £13,971.

Standing orders remained pretty much the same at £17,110. I cannot praise enough the standing order way of giving to the church. Having regular money in the bank account to run parish finances and pay the regular bills was a blessing.

No legacies have been received in 2020, I always feel slightly awkward to talk about legacies but perhaps today we should consider making one to St Paul's which will cost nothing now but will be a real support to the church in the future. Hopefully a long, long way in the future.

Fundraising raised £5,165.30 compared to £7,716 in 2019. A respectable achievement considering that we were not permitted to do our big fundraising events like the fetes and coffee morning. Club 200 was a huge success this year and with nearly a full quota of participants they raised £1,528. Thank you to all who helped in anyway. And the Abseil which raised a super £1,485.18.

Our total expenditure increased by just under £10,000 compared to the previous year. The main reason was that we paid professional fees of £14,941.97 being the Architect for the work undertaken in relation to the roof repairs and building work to our church. Taking out the cost of the architect, our cost dropped down by £5,000, no altar expenses or organists fees and a salary covered by the furlough scheme, all contributed decrease.

Unfortunately our deanery share was not reduced. We paid the full amount £42,826, the trustees helped us by giving us £10,000. For

the share alone I need to find £823 per week, so on the number of people sitting in church today is £17.00 giving per week... For 2021 the share remains at £42,826

Our bank balances at the end of the year:

Our current account had £2854.34

Club 200 £2,744

Lloyds savings £82574.91

Church of England Deposit fund account £108,447.62 saved up over the past years ready to for the major repair work that needs to be done to our church.

Although it is not usual to report on the current year at the APCM I would like to mention about the major costs that our currently going around us at the moment.

The church bells a total cost of £10,179.60

Roof repairs £88,474.05 (excluding VAT) - £106,168.86

Internal scaffolding £660.00

And now on the horizon the cost of renovating the organ a cost of between £180,000 and £220,000

My hopes that as we now come back to church the congregation will be gracious enough to continue or commence regular giving – when you are able to do so as I know Covid has not only had a major impact on the church but life at home too.

New methods of contributing have been introduced this year, you can text your donation, we have a contactless machine and by standing order.

Thank you go to all the parishioners who have answered my pleas over the year and have remained loyal to their giving by increasing their donations and standing orders. Thank you to all who help in anyway with the finances of the church. Thank you to Fr Gregory who completed and has been tirelessly been applying for grants, which you have all seen in the newsletter and are this year's accounts.

Thank you to Maddie for helping out with the banking so readily over the past months.

Tony Cox gave a vote of thanks to Katherine for her dedication, honesty and integrity on keeping our finances in such good order.

9. A vote of thanks was given to our independent examiner, Alison Hunter, for her work in auditing the accounts and she was reappointed for the coming year.

10. **Churchwardens' report.** Jeanne James reported on behalf of herself and Anne Mullis.

“Since our last APCM six months ago, St. Paul’s has plenty to celebrate and equally plenty to improve upon. We can celebrate that we have managed to continue with our worship and prayer throughout the latest lockdown period. We have continued to fund-raise in all manner of innovative and imaginative ways.

We have established several new sub-committees which allow us to cover all aspects of our church life. Alongside our fundraising and fabric committees we now have committees who look at our worship, our mission, our school, outreach and our charity shop. We are grateful to all those who form these committees and there is also room for new members. These are the real successes. Sadly there are some things with which we are not so successful. Looking ahead for this year we have some work to do to increase the size of our congregation. We already have some ideas to encourage and welcome different groups eg. café church, children’s Sunday breakfast club and school groups including Conifers.

As you are all aware, if we have no congregation we have no church. It is up to all of us to try to increase our numbers. It is the responsibility of each one of us to think of new ways to do this. Perhaps simply invite one person to come to church with you. Bring your grandchildren to the breakfast club on Sunday mornings. Easier said than done, we appreciate, but we all must try if we want to be here in ten or even five years time. It is that serious!

We all have skills or talents which we should use for the good of our church and we are all different. You don’t have to be an expert at anything, you must simply be willing to share. If you don’t think that intercessions is for you, then perhaps you could help clean the church instead or launder the altar lien or help to serve coffee or



join the choir or help with the school children when they come into church, or help Pat in the shop one afternoon a week or join one of the sub-committees. There are many, many ways you can help to lighten the load and you will be serving God at the same time. As I am sure one or two of you already know I am not much good at sewing. When I was young, if I made a pig's ear of a piece of needlework my Mum used to encouragingly say, "A blind man would be glad to see that". You don't have to be great at anything for someone to appreciate what you do. So let's all dig deep and keep your goodwill and with God's help we can work together to keep our lovely church alive."

She went on to thank Father Gregory for all he does, and also Father Tony and Father Bruce, not forgetting Chris and Kathy. Father Bruce was presented with a gift, (Father Tony will receive his later). Katherine was also presented with a gift for all her hard work.

11. **Incumbent's report.** Father Gregory thanked all those who give all they can to the Parish. Many thanks for their financial support, kindness and presence in church. We have been through Covid very well so far. He went on to thank the PCC Members, Churchwardens, Treasurer, SPOT helpers and all those who do different jobs around the church. He praised our choir and said that our two choir members are better than many other churches have. Our organists too have to be thanked as they have foregone their fees to help us out. The Trustees are also thanked for their work and generosity as we are all part of the same church community. He reminded us all to fill the questionnaire he had prepared and to return it next week. It would be anonymous.
12. **Parish Hall.** Sharon Waight gave an update on the use of the hall. It is gradually being opened up to regular groups and is being professionally deep cleaned regularly. The hall timetable is on the noticeboard.  
Julie Isbell asked about coffee and the Club 200. Coffee will resume next week subject to Covid regulations as we had the garden as well as the hall to use. Tony Cox suggested that there was more room in

church than the hall. He also said if pubs and restaurants can reopen there is no reason why we cannot all have coffee in the church if the weather is inclement.

13. **AOB.** Julie Isbell gave a vote of thanks to Father Gregory for all he does and for doing such a brilliant job during the Covid lockdown. It is a credit to him. Fr Gregory said it hadn't been an easy start to his time here and he apologised if people feel they haven't received the attention they would have liked.
14. After a prayer for those who had died recently and the Grace, the meeting ended at 11.25am.

*As you can see, the APCM is an important part of Parish life. Our future, our progress, our difficulties are dealt with, and we deal with them together as one family. APCM is the right moment and forum to ask questions, contribute with ideas and even with constructive criticism. It is a great opportunity to thank those who have been tirelessly working for St. Paul's - and hopefully it is also the right moment to be inspired by the work and sacrifice of others and to reconsider our own contribution.*

*I was somewhat saddened that though many were missing, we had only received a handful of apologies. God has given us time, talents, and financial means in varying measures, according to his wisdom and so it is most natural that some can give more and some less. Not all have the strength to mop the floors, or the affinity for numbers to deal with our accounts. Not all have the gift of craftsmanship, or the eyes for gardens and flowers. And surely I could go on. However, showing interest in Parish and church matters is not a question of time, of means, or of talent.*

*Sunday Mass normally ends around 11am. Because of the APCM we finished earlier (partly thanks to my unusual and rare self-restraint from the pulpit...) and the APCM itself was conducted swiftly and efficiently. As you can see, the meeting ended at 11.25am. I know that the absence of many was for a valid and justified reason - yet I do hope that many more will have those extra 25 minutes next year and be able to stay.*

*Fr Gregory*

## Club 200 Form

<b>Full name</b>	
<b>Address</b>	
<b>Postcode</b>	
<b>Tel no.</b>	
<b>Date</b>	
<b>Signature</b>	

Name and address of person presenting this application if different from above (*ie. if you are giving a gift membership to someone or if you are collecting money from a friend you've introduced to 'Club 200' or you are holding membership on behalf of a young person or child*):

<b>Full name</b>	
<b>Address</b>	
<b>Postcode</b>	
<b>Tel no.</b>	

Details of payment:

<b>Full name</b>			
<b>Method</b>			
<b>Date</b>		<b>Amount</b>	

*Terms & Conditions: 1. The competition will be known as St Paul's Church 'Club 200'. 2. All proceeds from the draw will be for the benefit of St Paul's Church. 3. Application for membership shall be made to the parish office. 4. The number of members shall not exceed 200. 5. Members are required to pay £12 per year in advance. 6. A list of members will be maintained. 7. Members must be over 16 years of age. 8. The draw will take place in the Parish Centre on the first Sunday of each month. 9. There will be 11 monthly draws for £50 first prize, £30 second prize and £15 third prize and a December draw for £100, £60 and £30. 10. No member shall be eligible for the December draw unless they have been a member since 1<sup>st</sup> October. 11. The PCC will act as the committee of Club 200 and their decision shall be final. The PCC shall have power to amend the rules. 12. By joining 'Club 200' members agree to abide by these rules.*

## Vicar

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

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

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

## Assistant Priests

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

## Churchwardens

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

## Parish Office

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

## Treasurer

**Katherine Harrison** - 01305 771217

## S.P.O.T.

**Pat Perry** - 01305 771217

*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!