

# High Tide

Parish Magazine  
Weymouth, St. Paul with Fleet



<http://www.stpaulsweymouth.org>

## Index

From the Vicar	3
The symbolism of the Sacred Heart	4
The Litanies of the Sacred Heart and its biblical roots	6
<i>Anne Mullis</i> : The garden in June	9
Why is the Gospel read from the left side?	10
<i>Jeanne James</i> : Altar Servers	12
<i>Sharon Waight</i> : St Aldhelm Bishop	14
Guild meeting at St. Paul's	15
<i>Pat Perry</i> : Jumble sale & Coronation Tea Party	16
Calendar, Intentions, & Anniversaries	18
Morning & Evening Prayer	20
From the Book of Common Prayer	29
Feast of the month: Sts. John & Paul, Martyrs	30
Fleet—events at our sister-church	32
A simple guide to prayer—beginners, intermediate, advanced	33
Catechism	39
Reading the Bible in one year	42
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 25<sup>th</sup> June**. Please, send all articles,  
information, news you wish to be publish by Sunday 18<sup>th</sup> June.*

Front cover image: “*Sacred Heart?*” (unknown);  
St Cuthbert's Chapel, Ushaw College, Durham

## From the Vicar

Dearly Beloved,

May was a month of looking upwards, so to say. We celebrated Ascension, we were waiting for the descend of the Holy Spirit and we dedicated the month to Mary, Queen of Heaven.

However, there can be some sadness in looking upwards. The distance between heaven and earth is highlighted, we are reminded of having lost the visible, physical presence of Jesus Christ, and the glimpses of heavenly glory and joy make the miseries of earth all the more realistic and painful. Of course, *not* fixing our eyes and hearts there where Jesus dwells would be even worse! So, what should we do then...? We should listen to the Angels of Ascension: “*why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*” (Acts 1,11)

The Angels advise us to do both: to keep one eye on heaven, with our hearts waiting lovingly for the return of Jesus, *and* to “move on” and to fix our other eye on this world where it is our ... (*hmm, what is the right word: duty? mission? privilege? joy?*) ... to be witnesses of God’s love.

June is a month when our sight is drawn back to earth. The two great feasts of Corpus Christi and of the Most Sacred Heart, intimately connected to each other, are moving and concrete tokens of God’s love. We learn from Psalm 33 that “*the thoughts of his Heart to all generations [... are] to deliver their soul from death, and to keep them alive in famine*” (v. 11, 19). These two thoughts become reality in the Eucharist. In the Eucharist, indeed, the Sacrifice of the Cross that delivered us from death is renewed and made present but we are also being fed—not with the Bread of Angels, not with Heavenly Manna but with the Body and Blood of Christ. Using some poetic language, we could say that God’s Heart is beating in the Eucharist at every Mass, on every Altar, in every Tabernacle. When we gather to celebrate and to receive the Eucharist, our soul is delivered from death all over again, and we are saved from famine and from perishing.

Encouraged and strengthened by such wonderful Gift, let us proclaim clear and loud to the whole world—at the Corpus Christi procession and every day—that there is saving remedy from death and famine: Christ’s beating, calling Heart in the Eucharist. Eternal life is fulfilled up there but it starts down here. This is our message—Christ’s message!—to our world so desperately in need of the Good News. Let us proclaim it then.

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

*Fr. Gregory* 3

## The symbolisms of the Sacred Heart



**The flames:** They surround the Sacred Heart for three reasons. Firstly, Christ's self-offering on the cross was the one-time perfect consummation of all the sacrifices of the Old Testament. This necessarily includes burnt offerings, which were the highest form of sacrifices in ancient Israel. An early form of such sacrifices was what Abraham set out to do with Isaac, hence the wood he had his son collect beforehand. Secondly, fire is always associated with the essence of divinity in the Old Testament (burning bush, etc.). Thirdly, the image of fire associated with heart represents Christ's passionate love for humankind.

**The rays of light:** In John 8,12, Christ declares that He is the "*light of the world.*" In Revelation 21,23, we are told that in the new Jerusalem at the end of times there will be no light from the sun or moon because the Lamb of God—that is, Jesus—will be its source of light. Light, like fire, is a symbol of divinity (see Transfiguration).

**The arrows:** Sometimes the Sacred Heart is depicted with arrows. That's not something we find in the gospels. One explanation is that the arrow represents sin. This is reportedly what our Lord Himself said in a private revelation to St. Mary of St. Peter. The arrow could also draw upon an ancient Roman metaphor for love.

**The crown of thorns:** Unlike the arrows, the crown of thorns is reported in the gospels. But in traditional images it encircles the Sacred Heart, whereas in Scripture the crown was fixed to Jesus' head. One traditional account offers this interpretation, describing those who are devoted to it: "*They saw the crown transferred from His head to His heart; they felt that its sharp points had always pierced there; they understood that the Passion was the crucifixion of a heart.*" In other words, wrapping the crown around the heart emphasizes the fact that Christ felt His wounds to the depths of His heart.

Also, according to St. Margaret Mary Alacoque: "*I saw this divine Heart as on a throne of flames, more brilliant than the sun and transparent as crystal. It had Its adorable wound and was encircled with a crown of thorns, which signified the pricks our sins caused Him.*"

**The cross.** Like the thorns, the cross is both rooted in the gospels but also displayed in a way that does not follow them in every detail. There is almost an inversion of the crucifixion. In the gospels, Christ hung on the cross, His heart correspondingly dwarfed by its beams. But in images of the Sacred Heart, it is now enlarged and the cross has shrunk. Moreover, rather than the heart being nailed to the cross, the cross now seems ‘planted’ in the heart—as St. Margaret Mary Alacoque put it—if to say to us that the entire reality of the crucifixion derives its meaning from and—cannot be understood apart from—the heart of Jesus. As Donnelly wrote, “*The Heart [is] ... forever supporting the weight of a Cross.*” Truly, it is the heart of Jesus that makes the cross meaningful for us today.



**Chalice:** Often religious art shows the Sacred Heart bleeding into a chalice, or a priest holds up his chalice in front of a crucifix, as Jesus’ blood flows into it. In the book *The Holy Sacrifice of the Mass* by Nikolaus Gehr, he delves into the symbolism by connecting it to the Sacred Heart of Jesus. “*The chalice reminds us of the Sacred Heart of Jesus; for that Divine Heart is the laboratory in which the blood of our redemption was prepared, and also the source whence this blood of all redeeming merit was so abundantly and lavishly poured out, and daily fills the chalice on our altars. Into and from this Sacred Heart once flowed and will flow for all eternity that precious Blood which purchased, ransomed and redeemed us.*”

The next time we attend Mass, let us try to see the chalice in a new way, not simply as a receptacle for consecrated wine, but as the *Sacred Heart* itself, beating wildly with love and ready to pour its contents inside us at Holy Communion.

The Sacred Heart of Jesus is a beautiful expression of God’s love for humanity. This devotion shows that Jesus loves us so much, his heart bursts out of his chest. We should make this prayer part of our daily devotion during the month of June:

*Most Sacred Heart of Jesus, pour down Your blessings abundantly on Your holy Church, on our Bishops, and on all the clergy. Grant perseverance to the just, convert sinners, enlighten unbelievers, bless our parents, friends, and benefactors, assist the dying, free the souls in purgatory, and extend over all hearts the sweet empire of Your love.*

## Litanies of The Most Sacred Heart—and its biblical roots

*Heart of Jesus...*

<i>...Son of the Eternal Father</i>	Jn 5,18 - This was why the Jews sought all the more to kill him, because he called God his Father, making himself equal with God.
<i>...formed by the Holy Spirit in the Virgin Mother's womb</i>	Lk 1,35 - The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.
<i>...substantially united to the Word of God</i>	Jn 1,1 - In the beginning was the Word, and the Word was with God, and the Word was God.
<i>... of infinite majesty</i>	Heb 1,8 - Thy throne, O God, is for ever and ever, the righteous sceptre is the sceptre of thy kingdom.
<i>... holy temple of God</i>	Rev 21,22 - And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.
<i>...tabernacle of the Most High</i>	Jn 1,14 - And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.
<i>...house of God and gate of heaven</i>	Gen 28,17 - And Jacob was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."
<i>...glowing furnace of charity</i>	Heb 12,29 - for our God is a consuming fire.
<i>...vessel of justice and love</i>	Psalms 89,14 - Righteousness and justice are the foundation of thy throne; steadfast love and faithfulness go before thee.
<i>...full of goodness and love</i>	Eph 3,19 - to know the love of Christ which surpasses knowledge, that you may be filled with all the fulness of God.
<i>...abyss of all virtues</i>	Heb 1,8-9 - Thy throne is for ever and ever, the righteous sceptre is the sceptre of thy kingdom. Thou hast loved righteousness and hated wickedness.

<i>...most worthy of all praise</i>	Rev 5,13 - And I heard every creature in heaven and on earth and under the earth and in the sea, and all therein, saying, "To him who sits upon the throne and to the Lamb be blessing and honour and glory and might for ever and ever!"
<i>...King and centre of all hearts</i>	Eph 3,17 - that Christ may dwell in your hearts through faith;
<i>...in whom are all the treasures of wisdom and knowledge</i>	Col 2,3 - In Christ are hid all the treasures of wisdom and knowledge.
<i>...in whom dwells all the fullness of the Godhead</i>	Col 2,9 - For in him the whole fulness of deity dwells bodily.
<i>...in whom the Father was well pleased</i>	Lk 3,22 - The Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased."
<i>...of whose fullness we have all received</i>	Jn 1,16 - And from his fulness have we all received, grace upon grace.
<i>...desire of the everlasting hills</i>	Mal 3,1 - "Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming," says the Lord of hosts.
<i>...patient and rich in mercy</i>	Heb 4,16 - Let us then with confidence draw near to the throne of grace, that we may receive mercy. Eph 2,4-5-God, who is rich in mercy, out of the great love with which he loved us, made us alive together with Christ.
<i>...rich to all who call upon Thee</i>	Rom 10,12-13 - The same Lord is Lord of all and bestows his riches upon all who call upon him. For, every one who calls upon the name of the Lord will be saved.
<i>...fount of life and holiness</i>	Jn 7,37-38 - If any one thirst, let him come to me and drink. He who believes in me, out of his heart shall flow rivers of living water.
<i>...propitiation for our offenses</i>	1 Jn 2,1 - If any one sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins.

<i>...overwhelmed with reproaches</i>	Ps 69,9 - The reproaches of those who reproached thee fell on me.
<i>...bruised for our iniquities</i>	Is 53,5 - He was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.
<i>...obedient even unto death</i>	Ph 2,8 - He humbled himself and became obedient unto death, even death on a cross.
<i>...pierced with a lance</i>	Jn 19,34 - One of the soldiers pierced his side with a spear, and at once there came out blood and water.
<i>...source of all consolation</i>	Mt 11,28 - Come to me, all who labour and are heavy laden, and I will give you rest.
<i>...our life and resurrection</i>	Jn 11,25 - I am the resurrection and the life; he who believes in me, though he die, yet shall he live.
<i>...our peace and reconciliation</i>	Rom 5,10 - For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.  Eph 2,14-For he is our peace, who has made us both one, and has broken down the dividing wall of hostility.
<i>...victim for our sins</i>	Heb 9,26 - Jesus has appeared once for all at the end of the age to put away sin by the sacrifice of himself.
<i>...salvation of those who hope in Thee</i>	Col 1,27 - To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.
<i>...hope of those who die in Thee</i>	1 Cor 15,19.22 - If for this life only we have hoped in Christ, we are of all men most to be pitied. [...] For as in Adam all die, so also in Christ shall all be made alive.
<i>...delight of all saints</i>	Rev 7,9-10 - After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!"



## The garden in June

*Anne Mullis wites:*

So, warm weather and lots of sun at last. June is the month when roses start to bloom, if they are in pots they need feeding with fertilizer to keep them flowering. Don't forget to deadhead them. Lilac bushes and wisteria smell lovely at this time.

My daughter is here for the weekend, so we are attacking the many weeds together. Ideally lawns should be cut regularly from now, to keep them tidy. The longer the grass gets the harder it is to cut!

Nurseries and supermarkets are full of bedding plants now, with many choices of plants and colours for your pots and hanging baskets. We all come away with lots more than we went in for, they are hard to resist. Remember these young plants need watering when you put them in and regularly thereafter.

The lovely lilac

The froth of purpility dances in the breeze:

A rustle, a sway, a gentle scent.

The wafting wonderfulness, the sweetness frees,

The world has a fragrant intent.

A long and spindly reaching limb,

A spidery, green-clad woody arm,

Who could guess that, silent and dim,

There awaits an aroma so wistfully warm.

The lilac is so lovely, a lady,

Yet how short-lived is the blossom we share.

While it's around, it is dainty and shady.

And its headiness fragrantly fills the air.



## Why is the Gospel read from the left side of the Altar?

Our rituals are often replete with symbolism and liturgical meaning and the reading of the Gospel on the left side of the altar is no exception. So why is the Missal moved to the left side after the Epistle during the week (Low Mass)? There are two main explanations.

One explanation is that the Jews, to whom the “Gospel of the Kingdom” was first preached, rejected it. It was then carried to the Gentiles. This is symbolized by carrying the Missal to the other side of the altar.

The other explanation has to do not with right-left but with cosmology... According to an old custom, church and altar should be erected in such a manner that the priest faces the East when offering Mass. If this custom is followed (like here, at St. Paul’s), the priest will move to the Northern side of the church/altar when reading the Gospel. As the South, with its luxuriant vegetation, was regarded as a type of the realm of grace, so the cold North, with its extensive wastes, came to be regarded as the realm of evil... But when the Gospel of Christ was preached, the face of the earth was renewed, and love for God and for virtue was re-enchanted in the hearts of men.

In liturgical terms, then, north, by a long tradition, represents the dark realm where the light of the gospel has not yet shone. We read the Gospel toward the north to represent the Church’s mission to the unevangelized and also as a protection from evil and dark forces.

*(In fact, after the Council of Trent permission was given for churches to be oriented not just toward the east but in other directions, if needed for some reason—any direction, in fact, **except** to the north. No church shall point in the direction of evil.)*

By why is the (liturgical) North treated in such unkind way...? Well, there are various answers: biblical, historical, and astrological.

The **Bible**, generally speaking, doesn’t like North. For example, in Jeremiah 1,14 we read: “*From the north shall an evil break forth upon all the inhabitants of the land; for behold, I will call together all the families of the kingdoms of the north.*” In Ezekiel 8,3 a sacrilegious idol was set up in the Temple of God in the inner court that faces north.

The **historic** reason is rather simple and shed a light on why there are many passages in the Old Testament against the North: because Israel’s greatest enemies, Assyria and Babylon, were north of the promised land.

Finally, the **astrological/cosmological** reason is perhaps the most interesting one. It is a slightly longer explanation but well worth reading it.

The ancients knew nothing of magnetic north. They found the north by looking to the heavens. However, the earth's rotation is not entirely steady but it wobbles a bit, and so what we see as the "north star" changes with time. Today, the north star is Polaris, but as recently as 4,000 years ago the north star was Thuban, located in an entirely different constellation. Egyptian temples were specially built so that Thuban would be visible through a door on one particular side. If you go out at night and find Thuban in the sky, you are looking at the north star as Abraham would have known it when God called him in about 2000 BC.

It is also good to remember that constellations were "invented" and named by the Sumerians and Babylonians, civilizations with a lively interest in astronomy (hence the "magi from the east"). To sum up: 4,000 years ago Thuban was the north star. So what is Thuban? It's name is simply the Arabic word for the constellation of which it forms a part: Draco which means serpent or dragon.

In all ancient mythology—Sumerian, Babylonian, Greek—a snake or dragon tries to destroy the gods. Their influence is sometimes seen in the Bible (for example in Psalm 74,13; Isaiah 27,1; Isaiah 51,9; Job 26,13). We are now close to answering our original question.

In Revelation 12,9 the dragon is directly identified as "*that ancient serpent, who is called the Devil and Satan*" and Isaiah 14,12-15 associates Satan with the northern stars ("*How you are fallen from heaven, O Lucifer, you Morning Star, son of Dawn! You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.' But you are brought down to Sheol, to the depths of the Pit.*") Revelation 12,1-9 also describes Satan's rebellion and defeat. There the image of the dragon is explicit and the association with stars even clearer. All this shows how Satan is represented by the constellation Draco.

For the ancient Sumerians, "north" meant toward the dragon, who ruled the sky when all was dark, but around the time when God called Abraham out of Sumeria, Thuban lost his place as the centre of the night sky. This dragon was understood as the foe of the gods, and in Scripture was eventually seen as the foe of God—Satan, that ancient serpent. The reign of the dragon has been overthrown by the resurrection of Christ, the rising sun.

It makes all the sense in the world that we would face the rising sun when we worship. It makes all the sense in the world that we would *not* face north, toward Draco, when we worship. And although it might surprise our human instincts, it makes perfect sense in God's infinite mercy that we would proclaim the Gospel to the north, to all those under Satan's dominion.

## Altar Servers

*Jeanne James writes:*

Have you ever wondered what St Paul's servers actually do to prepare for Mass on a Sunday morning?

As Bishop Peter J. Elliott states in his manual entitled: *Ceremonies explained for servers according to the Roman Rite*, "Good serving is more than following rules or being correct or learning to adapt. It is a sacred duty".



Our team of servers feel extremely privileged to perform that sacred duty. Of course, discipline, decorum and piety should feature heavily whilst serving. We are serving God after all.

The role of a server is varied and detailed. We are a team of 8 at present which includes MC, thurifer, boat boy, acolytes and crucifer. We work together to ensure Fr Gregory or Fr Tony has everything he needs to lead the worship of our church.

We arrive at church at least 45 minutes before Mass. We put on our cassocks and start to prepare the vestments for the priest. We make

sure the correct liturgical colour is laid out and ensure the same colour is used for the frontals of the altar and the pulpit. We all know the names of each vestment used at Mass and lay them out in the order the priest will put them on: the amice, the alb, the cincture (or girdle), the maniple, the stole and the chasuble.

We prepare the altar and the credence table. (Because we handle the sacred vessels, we have learnt their names). The missal-stand with missal, set at the correct Sunday, are placed on the altar while the chalice with purificator, paten, host, pall, veil and burse (containing the corporal) and the cruets with wine and water are all placed on the credence table next to the altar. A lavabo (wash basin) with water jug and towel are placed nearby. The ciborium is filled with the smaller hosts, enough for each



communicant and a few extra. (You may have noticed a server staring down through the church, to ascertain how many people are in the congregation, to be able to calculate the number of hosts that may be needed.) The key is placed next to the tabernacle in case more hosts are required during communion. A glass of water is placed on the altar should the priest need it.

We make sure the correct reading is set at the lectern for the reader, the microphone is switched on and the 6 large altar candles (the Big 6) are lit. They are lit in a particular order: first we light the 3 candles on the righthand side from inside out, then the lefthand side from inside out. I find it easy to remember RIO LIO, **R**ight **I**nside **O**ut, **L**eft **I**nside **O**ut. The gong is placed on the altar step which the first acolyte will use at the appropriate time. The church lights are switched on and the bell remote control is placed at the seat of the crucifer whose task it is to press it at the elevation of the host and chalice.

All of this is prepared before we even leave the sacristy.

About 10 minutes before Mass starts the thurifer lights the charcoal in the thurible and the MC assists the priest with vesting. The servers put on their cottas and pray with the priest. The boat boy holds the incense boat to enable the priest to add incense to the lit charcoals, the acolytes light their candles, the crucifer lifts the cross, the priest puts on his biretta and we all leave the sacristy ready to start the procession. The MC rings the bell to signify that Mass is to begin.

## St. Aldhelm, Bishop and Confessor

*Sharon Waight writes:*



Aldhelm was Born in 639 and was known as the most learned teacher of 7<sup>th</sup> century Wessex. He studied at Canterbury, returned to Wessex, and joined the community of Monks at Malmesbury, Wiltshire. In about 683 Aldhelm was appointed Abbot of Malmesbury, where he remained, carrying on a career as monk and priest, as encourager of learning and as a Latin poet. He was consecrated Bishop of Sherborne in 705. He had a passion to convert his people to Christ. Congregations formed and churches built in various places throughout the Anglo-Saxon kingdom of Wessex. He was one of the most successful missionary bishops in the South of England for several centuries. Following a visit to Rome, with the Pope's blessing he returned to form his community around the rule of Benedict. In his time as Bishop, he rebuilt the church at Sherborne and helped to establish a nunnery at Wareham. He also built churches at Langton Matravers, formed Monasteries in Frome, Bradford on Avon, where he also built St Laurence's Church and the Royal Palace at Corfe. The present 'Malmesbury Abbey' is now the Parish Church and built around the ruins of the old Abbey. There

is a Chapel there dedicated to St. Aldhelm. The Abbey may have been his home and his base, but he went outside of the walls to evangelise, and chose to baptise the converts in the river rather than inside the Church.

On 25<sup>th</sup> May 709, just four years after his consecration, Aldhelm died at Doulting in Somerset. His funeral procession travelled 50 miles from Doulting to Malmesbury and stone crosses were planted at 7-mile intervals, to mark each place where his body rested for the night. 25<sup>th</sup> May, the date of Aldhelm's death, is the date celebrated as a feast day to remember the first Bishop of Sherborne—a true evangelist and an inspiring Saint.

St. Aldhelm is an example to us of how to obey the directive of Christ: *“Go and make disciples of all nations, baptising them in the name of Father, the Son and the Holy Spirit, and teaching them to obey everything that I have commanded you.”* (Mt 28,19-20) As Servers at St Paul's, we belong to the St. Aldhelm Weymouth Chapter and are members of the Guild of Servants of The Sanctuary.



## GUILD OF SERVANTS OF THE SANCTUARY

St Aldhelm Weymouth, St Osmund & St Swithun Bournemouth,  
Holy Cross Chard.

Everyone welcome to join  
us at St Pauls Church

Saturday 24th June 2023

12md - Mass

1pm - Buffet Lunch

4pm - Guild Office,

Evensong & Benediction



Please come and joint us, celebrate with us as we offer  
our gift of serving at His high altar on earth.

*After the Mass a delicious  
lunch will be served in our  
St Paul's parish hall, all are  
welcome to come and enjoy  
lunch, chat, meet and get to  
know all our servers and  
servers from local GSS  
chapters*



## Jumble Sale & Coronation Tea Party

*Pat Perry writes:*

Jumble Sale—20<sup>th</sup> May 2023. Thank you to all helpers, so much easier when everything set up the night before. Thank you also to *the people who helped at the jumble sale, and those who stayed and bagged up the leftovers. We made £70. THANK YOU!*

*2023 Recipe...*

280 sandwiches, 210 fairy cakes, 70 scones halved, creamed and jam or jammed and cream! 12 teapots, 70 cups, saucers and plates, 12 cake stands, 24 sandwich plates not to mention cutlery, serviettes sugar bowls and milk jugs. Don't forget the ironed table cloths and flower arrangements. The bunting! Mix together with 70 happy guests and what do you get? A Coronation Tea Party. It was a lovely day, enjoyed by all. Well done St. Paul's.

### Privacy & Data Protection

Just as secular institution or workplaces, churches too are being monitored—and quite rightly so—whether they abide by privacy and data protection laws and regulations.

As St. Thomas Aquinas writes: “*Law is an ordinance of reason for the common good, promulgated by the one who is in charge of the community*” (STh I-II, 90, 4) and so Christians must obey the state to an exemplary extent in all that is not contrary to the law of God or of the Church.

When it comes to privacy and data protection, as a rule no one should share someone else's personal information without the person's permission. This, of course, includes telephone numbers, addresses, emails, or information about personal circumstances. This said...

1) Please do understand that ***if you are asking the parish (office) for someone's phone number***, whereabouts, health, etc. we must first obtain permission from that person to give you that information. This may take some time and you will need to wait with patience.

2) When you put ***names on the prayer list***, you should have the permission of that person to do so.

3) Anyone can give their permission ***for their contact information*** being shared with others—as for example the Vicar and Churchwardens have done—but to avoid any problems in the future, this should always be done in writing. Such permission, of course, can be revoked at any time.



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

**Anniversaries of death**

**Order of Morning and Evening Prayer**

## Calendar for June 2023

THU	1st	<b>Thursday in Pentecost Octave</b>	—
FRI	2nd	<b>Friday in Pentecost Octave</b>	12pm
SAT	3rd	<b>Saturday in Pentecost Octave</b>	—
SUN	4th	<b>TRINITY SUNDAY</b>	10.30am
MON	5th	<b>Queenship of Our Bl. Lady</b>	9am
TUE	6th	St. Norbert Bishop	—
WED	7th	<i>Feria</i>	10am
THU	8th	<b>CORPUS CHRISTI</b>	—
FRI	9th	St. Columba Abbot	—
SAT	10th	St. Margaret Queen, Widow	—
SUN	11th	<b>1<sup>ST</sup> SUNDAY AFTER TRINITY *</b>	10.30am, 5pm
MON	12th	St. John of San Facundo	9am
TUE	13th	St. Anthony of Padua, Doctor	9am
WED	14th	St. Basil the Great, Bishop & Doctor	10am
THU	15th	<i>Sts. Vitus, Modestus, &amp; Crescentia, Martyrs</i>	6pm
FRI	16th	<b>MOST SACRED HEART OF JESUS</b>	12pm
SAT	17th	St. Botolph, Abbot	9.30am
SUN	18th	<b>2<sup>ND</sup> SUNDAY AFTER TRINITY **</b>	10.30am, 5pm
MON	19th	St. Juliana Falconer, Virgin	9am
TUE	20th	<i>St. Silverius Pope, Martyr</i>	9am
WED	21st	St. Aloysius Gonzaga	10am
THU	22nd	ST. ALBAN MARTYR	6pm
FRI	23rd	<i>Vigil (Anointing)</i>	12pm
SAT	24th	<b>NATIVITY OF ST. JOHN THE BAPT.</b>	9.30am
SUN	25th	<b>3<sup>RD</sup> SUNDAY AFTER TRINITY</b>	10.30am, 5pm
MON	26th	Sts. John & Paul, Martyrs	9am
TUE	27th	<i>Feria</i>	9am
WED	28th	<i>Vigil</i>	10am
THU	29th	<b>ST. PETER &amp; PAUL, APOSTLES</b>	6pm
FRI	30th	<b>Commemoration of St. Paul Apostle</b>	12pm

\* *Sung Mass of Corpus Christi with Procession*

\*\* *Sung Mass of The Most Sacred Heart of Jesus*

## Daily Intentions



*Anniversaries of death*

*We pray for...*

- 1<sup>st</sup> Priest, vocations - *Rosetta Guess, Gwen Uphill*
- 2<sup>nd</sup> Dying - *Chris Biles, Charles Powell*
- 3<sup>rd</sup> Shrine of Walsingham - *Frances Ball, Richard Griffin*
  
- 4<sup>th</sup> Our Parish - *Bill Moore, Ann Rockett, Clissy Buxton*
- 5<sup>th</sup> Our Benefactors, living or departed - *Adam Pask*
- 6<sup>th</sup> Peace in Ukraine - *Mark Carey*
- 7<sup>th</sup> Purity of heart - *Arthur Fregard*
- 8<sup>th</sup> Grandparents
- 9<sup>th</sup> Unity and reconciliation in our church & families - *Ida Goddard*
- 10<sup>th</sup> Our Cell of O.L.W. - *Ralph Evans, Joan Bearne*
  
- 11<sup>th</sup> Our Parish
- 12<sup>th</sup> Beechcroft - *Scott Cooper*
- 13<sup>th</sup> Preachers
- 14<sup>th</sup> Our friends - *Les Green*
- 15<sup>th</sup> Those afflicted by wars - *Dorothy Reeves, Arthur Goodwin*
- 16<sup>th</sup> Mental health workers & the Linden unit
- 17<sup>th</sup> Farmers - *Elsie Keen, Janet White*
  
- 18<sup>th</sup> Our Parish - *Angela Garrett*
- 19<sup>th</sup> Those discerning priestly vocation - *John Coher pr., Fred Scriven*
- 20<sup>th</sup> Those preparing for BAP (Bishop's Advisory Panel) - *Pat Bibby*
- 21<sup>st</sup> Children, young people - *Gordon Woolveridge pr.*
- 22<sup>nd</sup> Victims of torture, persecution, injustice
- 23<sup>rd</sup> Sick - *Bill Evans, Philip James*
- 24<sup>th</sup> Our Servers - *Derek Brown, Arthur Smart, Peter Bentley*
  
- 25<sup>th</sup> Our Parish
- 26<sup>th</sup> Our PCC - *Philip James*
- 27<sup>th</sup> Our choir & organists
- 28<sup>th</sup> Pope Francis - *Lil Coombs*
- 29<sup>th</sup> Our Parish - *David Bowring, Thomas Goodsir, George Pryer*
- 30<sup>th</sup> Good government - *Jean Shakery, Jean York*

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

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

## MORNING PRAYER

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

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

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

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

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

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

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

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

**R.** And dwelt amongst us.

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

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

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

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

**V.** O Lord, open my lips. **R.** And my mouth shall proclaim your praise.

**V.** O God, make speed to save me. **R.** O Lord, make haste to help me.

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

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

**V.** Let us rejoice in the Lord; let us joyfully sing to God our Saviour! Let us come into his presence with thanksgiving; let us joyfully sing psalms to him!

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

## HYMN

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.

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

1	Psalms 143, 146	2 Chronicles 20,1-23 Romans 2,17-end	16	27	Jeremiah 24,5-7 John 19,31-37
2	142	2 Chronicles 23 Romans 3,1-20	17	42	2 Chronicles 36,11-end Romans 8,31-end
3	144	2 Chronicles 24,1-22 Romans 3,21-end	18	45	Deuteronomy 10,12-end Acts 23,12-end
4	86 v. 8-13	Exodus 3,1-6 & 13-15 John 17,1-11	19	44	Ezra 1 Romans 9,1-18
5	1, 2, 3	2 Chronicles 26,1-21 Romans 4,1-12	20	52	Ezra 3 Romans 9,19-end
6	5, 6	2 Chronicles 28 Romans 4,13-end	21	119 v. 57-80	Ezra 4,1-5 Romans 10,1-10
7	119 v. 1-32	2 Chronicles 29,1-19 Romans 5,1-11	22	63	Ezra 4,7-end Romans 10,11-end
8	8	Deuteronomy 8,2-16 1 Corinthians 10,1-17	23	51, 54	Ezra 5 Romans 11,1-12
9	17, 19	2 Chronicles 30 Romans 6,1-14	24	149	Malachi 3,1-6 Luke 3,1-17
10	20, 21	2 Chronicles 32,1-22 Romans 6,15-end	25	49	Deuteronomy 11,1-15 Acts 27,1-12
11	38	Deuteronomy 6,10-end Acts 22,22 - 23,11	26	71	Ezra 7 Romans 11,25-end
12	30	2 Chronicles 33,1-13 Romans 7,1-6	27	73	Ezra 8,15-end Romans 12,1-8
13	32, 36	2 Chronicles 34,1-18 Romans 7,7-end	28	77	Ezra 9 Romans 12,9-end
14	34	2 Chronicles 34,19-end Romans 8,1-11	29	113	Isaiah 49,1-6 Acts 11,1-18
15	37	2 Chronicles 35,1-19 Romans 8,12-17	30	55	Nehemiah 1 Romans 13,8-end

*Each reading ends with these words:*

**V.** This is the word of the Lord.

**R.** Thanks be to God.

## BENEDICTUS

*Ant:* Blessèd be the Holy One, the Maker and Lord of all things. Blessèd be the Holy and Undivided Trinity, now and always, and unto unending ages.

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:* Blessèd be the Holy One, the Maker and Lord of all things. Blessèd be the Holy and Undivided Trinity, now and always, and unto unending ages.

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

O Lord, you never fail to help and govern them whom you bring up in your steadfast fear and love. Keep us, we beseech you, under the protection of your good providence, and make us to have a perpetual fear and love of your Holy Name; through Jesus Christ our Lord. *R.* Amen.

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

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

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

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

R. Amen.

*Morning Prayer ends with the final Antiphon of Our Lady:*

Hail, holy Queen, Mother of mercy; our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin 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. Almighty and everlasting God, who by the cooperation of the Holy Spirit, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become a worthy dwelling for Thy Son; grant that we who rejoice in her commemoration may, by her gracious intercession, be delivered from present evils and from everlasting death. Through the same Christ our Lord.

R. Amen

## **EVENING PRAYER**

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

R. And she conceived by the Holy Ghost.

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

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



V. Behold the handmaid of the Lord.  
R. Be it unto me according to thy word.

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

V. And the Word was made flesh.  
R. And dwelt amongst us.

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

V. Pray for us, O holy Mother of God.  
R. That we may be made worthy of the promises of Christ.

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

V. O God, make speed to save me. R. O Lord, make haste to help me.  
V. Glory be to the Father, and to the Son, and to the Holy Spirit.  
R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

### HYMN

The heav'nly Word proceeding forth,  
Yet leaving not the Father's side,  
And going to his work on earth  
Had reached at length life's eventide.

By false disciple to be given  
To foemen for his blood athirst,  
Himself, the living bread from heaven,  
He gave to his disciples first.

To them he gave, in twofold kind,  
His very flesh, his very blood:  
In love's own fullness thus designed  
Of the whole man to be the food.

By birth, our fellow-man was he;  
Our meat, while sitting at the board;  
He died, our ransom to be;  
He ever reigns, our great reward.

O saving victim, opening wide  
The gate of heaven to man below,  
Our foes press on from every side,  
Thine aid supply, thy strength bestow.

All praise and thanks to thee ascend  
Forevermore, blest One in Three;  
O grant us life that shall not end  
In our true native land with thee. Amen.

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

1	Psalms 139	Ezekiel 11,14-20 Matthew 10,1-20	16	33	Jeremiah 31,1-3 & 31-33 Romans 8,28-39
2	147	Ezekiel 36,22-28 Matthew 12,22-32	17	47	Joshua 24,29-end Luke 12,49-end
3	48	Micah 3,1-8 Ephesians 6,10-20	18	43	1 Samuel 21,1-15 Luke 11,14-28
4	93, 150	Isaiah 6,1-8 John 16,5-15	19	61	Judges 2 Luke 13,1-9
5	4, 7	Joshua 7,1-15 Luke 10,25-37	20	50	Judges 4,1-23 Luke 13,10-21
6	9, 10	Joshua 7,16-end Luke 10,38-end	21	62, 64	Judges 5 Luke 13,22-end
7	110, 111	Exodus 16,2-15 John 6,22-35	22	67	Judges 6,1-24 Luke 14,1-11
8	23, 42	Proverbs 9,1-5 Luke 9,11-17	23	80	Judges 13,2-7 & 24-end Luke 1,5-25
9	22	Joshua 9,3-26 Luke 11.29-36	24	82	Malachi 4 Matthew 11,2-19
10	24, 25	Joshua 10,1-15 Luke 11,37-end	25	46	1 Samuel 24,1-17 Luke 14,12-24
11	41	1 Samuel 18,1-16 Luke 8,41-end	26	72, 75	Judges 8,22-end Luke 15,1-10
12	26, 28, 29	Joshua 14 Luke 12,1-12	27	74	Judges 9,1-21 Luke 15,11-end
13	35	Joshua 22,1-8 Luke 12,13-21	28	66	Ezekiel 3,4-11 Galatians 1,13 - 2,8
14	119 v. 33-56	Joshua 22,9-end Luke 12,22-31	29	124, 138	Ezekiel 34,11-16 John 21,15-22
15	39, 40	Joshua 23 Luke 12,32-40	30	69	Judges 11,29-end Luke 17,1-10

*Each reading ends with these words:*

**V.** This is the word of the Lord.

**R.** Thanks be to God.

## MAGNIFICAT

*Ant:* With all our heart and with all our voice we acknowledge, praise, and bless you, O Holy and Undivided Trinity: To you be glory for ever.

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:* With all our heart and with all our voice we acknowledge, praise, and bless you, O Holy and Undivided Trinity, To you be glory for ever.

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

O Lord, you never fail to help and govern them whom you bring up in your steadfast fear and love. Keep us, we beseech you, under the protection of your good providence, and make us to have a perpetual fear and love of your Holy Name; through Jesus Christ our Lord. **R.** Amen.

*V.* Let us pray with confidence as our Saviour has taught us: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into

temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

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

**V.** Let us bless the Lord. **R.** Thanks be to God. **V.** And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

*Optional private prayer to be said after Evening Prayer:* To the Most Holy and undivided Trinity, to our Lord Jesus Christ Crucified, to the fruitful Virginity of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. Amen.

### ***Prayers to the Sacred Heart of Jesus***

O most holy Heart of Jesus, fountain of every blessing, I adore you, I love you and with a lively sorrow for my sins. I offer you this poor heart of mine. Make me humble, patient, pure, and wholly obedient to your will. Grant, good Jesus, that I may live in you and for you. Protect me in the midst of danger; comfort me in my afflictions; give me health of body, assistance in my temporal needs, your blessings on all that I do, and the grace of a holy death. Within your heart I place my every care. In every need let me come to you with humble trust saying: Heart of Jesus, help me. Amen.

***For Families*** - Dear Sacred Heart of Jesus, we renew our pledge of love and loyalty to you. Keep us always close to your loving heart and to the most pure Heart of your Mother. May we love one another more and more each day, forgiving each other's faults as you forgive our sins. Teach us how to see you in those we meet outside our home. Please help us keep our love for you always strong by frequent Mass and Communion. Thank you, dear Jesus, King and Friend of our family, for all the blessings of today. Protect us during this night. Help us all to get to heaven! Amen.

***In time of distress*** - Holy Heart of Jesus, Sweet Sanctuary of rest, bring peace to my soul and settle my spirit, especially in the matter of ..... I vow to place all of my worries and fears into the wound of your Sacred Heart, there to be tended to in accordance with your perfect will, which desires only the best and highest good. Your love alone is enough, and I surrender to it; clinging to the hope of a swift resolution and trusting with confidence in all of your promises. Amen.

## From the Book of Common Prayer

**2<sup>nd</sup> Sunday after Trinity:** *O LORD, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love: Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name; through Jesus Christ our Lord. Amen.*

As Christians, we shall have perpetually in our souls two profound affections towards God concurrently, that is, not one for a while and then the other for a while, but both there together and always. We ask both for a perpetual *fear* of God's holy Name and for a perpetual *love* of It. In biblical terms, the Name of God stands for God himself—that is either God the Father or God the Father together with his only begotten Son, our Lord Jesus Christ, and the Holy Ghost.

Most of us should have no difficulty in thinking that we ought constantly to love God's holy Name since the first and great commandment is that we are to love God with all our heart and soul and mind and strength. Yet perhaps some of us have real difficulty in thinking it a duty to fear God constantly. Does not perfect love cast out fear (see 1 John 4:18)? Yes it does, the fear of punishment by God the holy Judge, the fear of hell-fire and the fear of condemnation.

But there is another meaning of fear in the Bible and it is a profound sense of awe, submission and reverence of the creature before the all-Holy, all-Majestic God, Creator and Judge of heaven and earth, the Blessed, Holy and Undivided Trinity. This filial and godly fear in the soul of the child of God is the beginning of knowledge and wisdom in terms of God's ways, will and purposes. Even those, who within the new covenant are brought near to God by the blood of Christ Jesus, and in whom the Spirit testifies to their spirits that they are the children of God the Father, ought never be other than Christians also filled with reverence and awe in their relation to God, who is always and ever the Infinite, Eternal, Glorious and Holy One.

Love with filial fear is like a ship without ballast; it has no steadfastness and it is wavering, fluctuating, unstable and uncertain. When we love God in reverence and filial fear, our love is not sentimental and sloppy but solid and secure. When we fear God in love toward him, this fear is not fear of hell-fire or everlasting condemnation, but deep and profound humility and awe before his overwhelming greatness and holiness. The more ardently we love God the more we fear him with filial reverence and awe: and the more we ardently fear God the more we love him with all our being.

*The Rev'd Dr Peter Toon (+2009)*

## Feast of the month

26 June: *Sts. John & Paul, Martyrs (+362)*

Other than greatly educative from a Christian point of view, the story of Saints John and Paul also sheds a light on how fascinating Rome can be. If we want to find out more about them, we must climb on one of Rome's seven hills: the Caelian Hill. There we will find a basilica—seemingly not distinguished for any particular reason—dedicated to these two Roman military officers and blood brothers, who were martyred for their faith.

***Their life:*** After a successful career of soldiering, Constantine the Great entrusted Saints John and Paul with the protection of his daughter, Constantia. Upon the death of Constantine in 337 and his bequeathal of a formidable inheritance, Saints John and Paul retired to private life and led exemplary Christian lives of charity and prayer.

In 361, Julian the Apostate ascended to the imperial throne. From his youth, Julian had exhibited strong pagan tendencies, and during his reign, he reestablished many pagan practices and persecuted the Church.

In the summer of 362, he called Saints John and Paul back to military service in his court. Their acquiescence to Julian's request would have meant a denial of their Christian faith, since court officials were required to offer incense to false pagan gods.

Saints John and Paul recoiled at the thought of apostasy. Their refusal enraged Julian who accused them of impiety, a capital crime. Certain that Julian would order their deaths, Saints John and Paul charitably dispersed their earthly possessions to the poor of Rome.

***Their death:*** Julian sought to murder them, but he feared public outcry, for the Saints were extremely popular. Thus, the Emperor dispatched Terentianus, an officer of his court, with a murderous objective to their home. When he entered, he found Saints John and Paul at prayer.

When they rejected Terentianus' order to offer sacrifice to Jupiter, he ordered them, on Julian's prior instruction, beheaded on the night of June 26, 362 in their own home. Then Terentianus buried their bodies in the house and spread the rumour that Julian had sent Saints John and Paul into exile.

***The legend:*** In a vision God revealed the martyrdom and burial place of the two brothers to some Christians who started gathering in Sts. John and Paul's home for prayer. The story of their life, Christian charity, and martyrdom converted many. Modern historians, as so often, questioned many

of the details of the life, martyrdom, and burial place of the two Holy Brothers to such an extent that their Feast was removed from the Calendar.

**The basilica:** The original church was damaged by the Visigoths during the sack of Rome in 410, then by an earthquake in 442 and was finally sacked by the Normans in 1084. Pope Paschal II (1099-1118) promoted the restoration works and since then the building has been continuously remodelled. In particular, the interventions in 1715 were noteworthy. Finally, the basilica took on its current appearance in 1951. As you can imagine, very little survived from the original building—except for the *legend* that the church stood near the place of Sts. John and Paul’s martyrdom. The legend, as mentioned above, was rejected by many historians.



**The great discovery:** We read in the surviving diary of one of the priests serving in the basilica: “*In March 1877, I let myself down into one of the tombs made below the pavement of the basilica near the high altar, dug around in the earth and bones, and found traces of paintings that had all the characteristics of the art of the fourth century.*”

The rooms, rediscovered under the basilica, are decorated with important and interesting frescoes, while the original tomb of the Martyred Brothers is covered with paintings with scenes from their lives. The rooms and the tomb form one of the most important early Christian memorials in Rome as they have been preserved unaltered: the entire ground floor looks exactly as when the two martyrs lived in it. The religious paintings with which the house is decorated show that already at that time it was inhabited by Christians, that is, by our Martyrs. Visitors can access the room in which Sts. John and Paul were surrounded at night by the soldiers of Terentianus and put to death and the ditch in which their bodies were carefully hidden by their butchers.

What was dismissed as legend by modern historians, made up by ignorant Christians, has proved to be historically true and accurate once more. If you are in Rome, try not to miss this special place (*Basilica Santi Giovanni e Paolo*)—it is not every day that we can step into the home of fourth-century Christian Martyrs and visit the exact place where they were martyred for Christ.

## Fleet—what’s happening at our “sister-church”



Just as St. Paul’s, Fleet too knows very well what it means to fight for your church. After diocesan attempts to close down their church, the parish of Fleet showed a remarkable resourcefulness and has seen an increase both in church attendance and activities.

All members of St. Paul’s are invited to visit Fleet and to attend one of their services and fundraising events as we are now one family. Indeed, it is always a great joy to see members of Fleet Holy Trinity to join us for feast-days, tea parties, and summer fetes.

For those who are not familiar with Fleet: the parish has two churches, the old and the “new”—the latter having been built around the same time as St. Paul’s. Both Fleet churches boast of beautifully green and peaceful surroundings and of a fascinating history, including—so they say!—pirates and smugglers. Chesil Beach is only a few steps away from the old church and both churchyards are well worth a visit. If you are ever looking for a pleasant walk, or for a place for (a family) picnic, do remember Fleet!

Sunday 11 June	9am	Low Mass (New Church)
Sunday 25 June	9am	Low Mass (Old Church)
Sunday 9 July	9am	Low Mass (New Church)
Saturday 22 July	10am	Coffee Morning (New Church)
Sunday 30 July	9am	Low Mass (Old Church)
Sunday 13 August	9am	Low Mass (New Church)
Sunday 27 August	9am	Low Mass (Old Church)
Saturday 9 September	10am	Parish walk
Saturday 23 September	TBC	Harvest Lunch

Other planned events (ideas and help from members of St. Paul’s are most welcome and appreciated): Car boot sale; Summer garden party; “Sooty” talk on Moonfleet...





## A simple guide to prayer:

### 1. Four easy points to follow



# ACTS: An Easy Way to Pray Guide



## Adoration

- Praise God for who He is.
- Read scripture that praises God
- Reflect upon God's mercy, love, goodness, generosity, or some other attribute of His
- Rest in God's presence, invite Him into your prayer

## Contrition

- Reflect on what you have done or failed to do today that has distanced you from God
- Speak about struggles and need of God's mercy and grace
- Ask God for help in reparation of sin
- Ask for help in repairing relationships

## Thanksgiving

- Thank God for the small or big blessings of today
- Thank God for bringing about good in the world
- Thank God for people and things placed in your life
- Thank God for His never ending love

## Supplication

- Ask God for the things I need physically, mentally, emotionally, and spiritually for the day, week, year
- Ask God to answer the needs of others, the Church, and the world

*themelancholicmomma.com*

## A simple guide to prayer:

### 2. Preparation + the four elements explained with examples

<p><b>Preparation</b> <i>Time &amp; Space</i></p> <p><b>= I realise in whose presence I am</b></p>	<ul style="list-style-type: none"> <li>• create a “sacred space”—a cross, an image of Jesus, a statue of a saint, a candle... they can help to focus;</li> <li>• pray at the same place—creating a “prayer corner” where nothing ever changes helps to eliminate distraction;</li> <li>• plan your time—try to avoid times when your street is the busiest, when people are leaving/arriving home, when it is more probably someone will call you;</li> <li>• praying every day at the same time helps to create a good, established practice;</li> <li>• give your best—pray when you are the least tired or sleepy, when you can concentrate the most, when you are normally at the top of your physical and mental strength during the day (or for some: during the night)</li> </ul>
<p><b>Adoration</b></p> <p><b>= deep love and respect</b></p>	<ul style="list-style-type: none"> <li>• start with God: focus directly on him, and on him alone and adore Him for Who He is;</li> <li>• say and repeat His names, His character, or His roles: <i>Eternal, Almighty, Most Holy, Lord, King of kings, Lamb of God, Bread of Life, Redeemer, Saviour, God Shepherd, Father, Life-giving Spirit, Emmanuel, Eternal Light, Perfect Love, full of mercy</i>, etc.</li> <li>• worship and praise God with your whole being: use your voice, assume a comfortable but respectful position, light a candle, burn some incense, etc.</li> <li>• Scripture verses you can use: <a href="#">1 Chronicles 29,10-13</a>; <a href="#">Psalm 63,3-4</a>; <a href="#">Revelation 4,8</a>; <a href="#">Revelation 5,12</a>; <a href="#">Psalm 25,8</a></li> <li>• you can sing hymns: <i>How Great Thou Art; Great Is Thy Faithfulness; Crown him with many crowns; Immortal...</i></li> </ul>
<p><b>Thanksgiving</b></p> <p><b>= a sincere expression of gratitude</b></p>	<ul style="list-style-type: none"> <li>• remain focused on God (not on your needs, not yet!), thanksgiving is a continuation of adoration;</li> <li>• thank God for our salvation, the blessings in your life, protection, provision, open doors, opportunities, etc.</li> <li>• you can use: <a href="#">1 Chronicles 16,34</a>; <a href="#">1 Thessalonians 5,16-18</a>; <a href="#">Philippians 4,6-7</a>; <a href="#">Palm 100,4-5</a> or hymns of praise (<i>Praise to the Lord; Praise my soul; Alleluia sing to Jesus</i>)</li> </ul>

<p><b>Contrition</b></p> <p>= <i>"If we confess our sins, he is faithful and just and will forgive us our sins, purify us."</i> 1 John 1,9</p>	<ul style="list-style-type: none"> <li>• from adoration &amp; thanksgiving flows confession: we see our ingratitude, we see our sins more clearly;</li> <li>• open up your heart and tell God about your struggles, temptations, about those you cannot love;</li> <li>• ask Him to help you to see what needs to change in your life: <a href="#">Psalm 139,23-24</a>;</li> <li>• express your trust in him and ask him to make you clean: <a href="#">Psalm 51,10-13</a>;</li> <li>• read <a href="#">1 John 1,4-9</a> and then confess Him your sins;</li> <li>• read <a href="#">Jeremiah 31,34</a>; <a href="#">2 Corinthians 7,9-10</a>; <a href="#">Psalm 25,11</a> and remember: God is ready to forgive you;</li> <li>• ask for his help and promise Him: with His grace you will try to advance in Christian life and virtues;</li> <li>• if any grave sin troubles your conscience, make a resolution to go to Confession;</li> </ul>
<p><b>Supplication</b></p> <p>= <i>humbly and earnestly presenting your needs</i></p>	<ul style="list-style-type: none"> <li>• Now ask God humbly for His divine help to meet needs, solve problems, work in someone's life, etc.</li> <li>• first read <a href="#">Philippians 4,6</a>;</li> <li>• remember, our petition should be: 1) God-centred; 2) God-commanded; 3) for yourself; 4) for others.</li> <li>• <i>God-centred</i>: first of all ask that you may love, believe and hope in God more; that you may never be separated from him;</li> <li>• <i>God-commanded</i>: pray for the spread of the Gospel, conversion of sinners, exaltation of His name, for the Holy Church, for your parents (living or departed);</li> <li>• <i>for yourself</i>: when we ask, we acknowledge that we need God—ask for all your spiritual and physical needs;</li> <li>• <i>for others</i>: pray for those you love; for all those you promised you would pray for; for your enemies and for those who wish you harm; for the departed; for those who do not know God; for those in need, etc.</li> </ul>

Prayer is not “our doing” and we do not even know how to pray (Romans 8,26-27) and so it is important we ask God to pour his Holy Spirit into our hearts and minds and to teach us to pray (Luke 11,1) every time. However, we must do whatever we can to pray well. The above points are intended to be a help in this regard. Finally, prayer must be practiced with constancy—it is a spiritual exercise that, with God's help, can be learnt.

## **A simple guide to prayer:**

### *3. More detailed explanation*

The first step towards a truly Christian prayer life is to have a correct image of God. It is true that “He dwells in unapproachable light” (1Tim 6,16), is of infinite majesty, is absolutely transcendent and inconceivable but He is also the God-Emmanuel. Especially at the beginning of spiritual life, when we pray, we should have in front of our eyes the image of Jesus. Prayer should be seen not as an obligation but as an occasion to discover God’s presence in our life.

An other misconception is that prayer is mostly about petition. Consequently we pray more earnestly in moments of need while in other times, when everything is all right, we are less keen on prayer; and also, when our prayer seems not to be answered, we become discouraged, and we easily give up on prayer.

St. John Damascene says that prayer is “the lifting up of the mind to God.” Normally our mind, our thoughts are occupied with many things, important and not. We are easily tempted to bring these thoughts (at least the ones we think are important) to God in prayer. But the first step towards Christian prayer is putting all these thoughts aside. We do not come to God in prayer to say things, or to inform or update Him, not even to “say prayers” or to meditate “in His presence”; we do not come to God in prayer to think or to rest or to ask; we do not come to find consolation or strength or help or counsel. We come to God to find Him, to be with Him. It is because of Him, who He is, how He is, that we want to pray. As the Psalmist says: “my heart said unto Thee: Thy face, O Lord, will I seek.” (27,8). Everything else is secondary.

St. Augustine writes: “Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee.” We were created to enter into intimate relationship with God through prayer, but sin happened, so praying has become difficult for us. Putting our thoughts, joys, preoccupations aside is not easy. We have to learn and practice it. Prayer, on our part, requires preparation, perseverance, and practice.

There are some simple, practical things that can facilitate prayer. It is important that we give sufficient time to prayer, every day, preferably in the same period of the day. We should give to prayer the part of the day when we are at the top of our forces, when we are not too tired, not sleepy, not hungry, not in rush and so on. And do not start right away with prayer. It is almost impossible to switch to prayer from watching TV, talking to friends, surfing the net, reading a book, or doing housework. The first couple of minutes

should serve to create silence around and inside of us, putting aside all that occupies our thoughts. Try to create a special place for prayer (with whatever helps you: a cross, icon, candle) where you can be sure that you will not be disturbed by people, phone, or your cats, and where you are comfortable (kneeling on the floor for hours in pain in a cold and dark church is not for everybody).

Prayer will be different for every person and it will change with time even in the same person. Prayer may speak or be silent, meditate or contemplate, ask or wait, but its essence must always be the same: lovingly seeking the face of the Lord. This “simple act” of seeking the face of the Lord has four parts: adoration, thanksgiving, confession and petition. These four elements helps us that our prayer be about God first of all, and not about us or our needs.

1) **Adoration.** Adoration is the first and most important element of every prayer. Adoration means that the soul knows into Whose presence it has come: God the Eternal King, Creator and Lord. Yes, God is our Father who in His love allows us and desires of us a great familiarity; but He is God: this familiarity must be characterized by love, respect, fear, adoration. Even the purest Seraphim, burning of love for God, cover their faces in His presence (Isaiah 6,2). Yes, in Jesus Christ God humbled himself to the manger and the cross; but this made Him even more adorable, and gave Him a Name at which “every knee should bow” (Phil 2,1).

Also, adoration means that we are loving God not because of something He had done or made but we are loving Him for Himself. He Himself is Holiness, Love, Beauty. It might be helpful after having created silence around us to read parts of the Holy Scripture that describe God’s glory. Some examples are: Isaiah 6,1-8; Psalm 24,7-8; Revelation 19,1-16; Habakkuk 2,3-7; Ezekiel 1,22-28; Revelation 15,1-8; 2Samuel 22,5-16; Ezekiel 10; etc.

We can also try or to address God with the words the Holy Church uses in her Liturgy. For example: “Almighty and everlasting God”, “Most merciful Lord”, “thou who dost govern all things in heaven and earth”, “O God the King of glory”, “Lord of all power and might.”

2) **Thanksgiving.** Thanksgiving which flows from adoration means that our prayer is still concentrating on God and not on us, our needs. The most dangerous error we can fall into is to limit thanksgiving to the personal blessings we have received from God and to the occasions when our prayer has been answered because if we do so, our thanksgiving will be limited and will decrease by time, and will eventually disappear.

Our thanksgiving must start with God. We thank God first of all for Himself: for His beauty, love, mercy, justice, majesty, wisdom, and providence. We thank Jesus for His incarnation, teaching, passion and death, resurrection, and glory; we thank for the Sacraments, especially for the Eucharist; we thank the Holy Spirit for His dwelling in us, for His gifts of grace and supernatural life. Only then we give thanks for His gifts He has bestowed on us, our family, our friends. Thanksgiving so conceived (called also praise) will help us to see God's continuous, generous love for us, without taking anything for granted, and also will lead to joy, and will increase our faith, hope, and love.

3) **Penitence.** Adoring God and giving Him thanks helps us to see ourselves in the correct light, to see our nothingness and sinfulness. Its fruits are clear: humility, penitence, confession of sins. Fruits that make our prayer pleasing and precious in the eyes of God, as the Holy Scripture says: "*The prayer of him that humbleth himself, shall pierce the clouds*" (Sirach 35,21). Seeing the gravity of our sins makes us appreciate God's love, mercy, forgiveness and all his other gifts more; it kindles our love and strengthens our hope. Remember the parable of Jesus about the publican praying in the Temple (Luke 18,9-14).

4) **Petition.** The first three elements help us to articulate our petitions correctly: they will not be demands any more as if we had any right to ask God for anything. Adoration, thanksgiving and penitence make us recognize that God is everything and all we are and all we have come from Him. So our greatest and ultimate need is God Himself. We need Him far more than His gifts, and in Him we have everything else. And this is what true prayer must lead us to and be about: to desire God with all our heart and soul, with all our strength and mind (Luke 10,27). This desire will help us to ask for the right things and it will give the right order and importance to our other petitions. Also, it will make us understand that we must ask for even what we have and what we take granted. While recovery from sickness, help in financial difficulty, finding job or having good results at school exams are all rightful petitions, they are not the most important ones. After desiring God, we must ask for spiritual goods: God's grace, perseverance in good, the gifts of the Holy Spirit, virtues, being preserved from sin, the grace of last perseverance and of a good and holy death. All the rest comes second.

It comes naturally to pray for the needs of those whom we love. Hopefully the needs of the Holy Church are on our list too. But very rarely we remember to pray for our enemies, for those who did something wrong to us. But there can be no sincere prayer without observing the commandment of Jesus: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matthew 5,44).

## Catechism (twelfth lesson)

### *God's Commandments (for children)*



God gave commandments to men and he wants us to live according to those commandments. He engraved them, so to say, onto our hearts. So that every person can easily recognise them, God also gave the Ten Commandments to Moses on the Mount of Sinai, written on stone tablets, many years before the birth of Jesus.

When Jesus was born and became one of us, he taught us how to obey God's commandments out of love for Him. Indeed, one day a young man approached Jesus and asked him: "*What do I have to do so that I can be saved?*" And Jesus answered: "*Obey the commandments.*"

Jesus gave us a very clear teaching: if we want to go to heaven, we must live according to God's commandments.

***In our next lesson, we will see which are these Ten Commandments.***

Pray Jesus every day: *My good Jesus, help me to obey your commandments so that one day I can be with you in heaven. Amen.*



---

### *On Baptism (for adults)*

**152. What is Baptism?** *Baptism is a Sacrament which cleanses us from Original Sin, makes us Christians, children of God, and heirs of Heaven.*

"Christians," that is, members of the Church of Christ. "Children of God," that is, adopted children. All men are children of God by their

creation, but Christians are children of God, not merely by creation, but also by grace and union with Our Lord.

“Heirs of Heaven.” An heir is one who inherits property, money, or goods at the death of another. When Our Lord died we were left an inheritance and spiritual property. The inheritance was Heaven, which we had lost through the sin of Adam and regained by the death of Our Lord. The spiritual property was God’s grace, which He merited for us. The Old Testament contains the promise of what Our Lord would leave us at His death, and the New Testament shows that He kept His promise and did leave what He said.

**153. Are actual sins ever remitted by Baptism?** *Actual sins and all the punishment due to them are remitted by Baptism.*

If a person just baptized died immediately, he would go directly to Heaven. See, then, the goodness of Our Lord in instituting Baptism, to forgive everything and leave us as free from guilt as our first parents were when God created them.

**154. Is Baptism necessary to salvation?** *Baptism is necessary to salvation and it is the only ordinary way to Heaven.*

God, of course, can save anyone and destine them for Heaven even without Baptism. It is, then, a grave sin to refuse Baptism or to deprive a child of it.

**155. Who can administer Baptism?** *The priest is the ordinary minister of Baptism; but in case of necessity anyone who has the use of reason may baptize.*

“Ordinary”—that is, the one who has a right to baptize and generally does; others can baptize only in case of necessity.

“Anyone.” Even persons not Christians may, in case of necessity, baptize a person wishing to receive Baptism, if they know how to baptize and seriously wish to do what the Church of Christ does when it baptizes. You cannot baptize a person against his will. Neither can you baptize an infant whose parents are unwilling to have the child baptized, or when the child will not be brought up in Christian faith. But if the child is dying, it can and should be baptized, even without the consent of the parents.

**156. How is Baptism given?** *Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.*

When the priest baptizes in the church, he uses consecrated water—that is, water blessed for that purpose on Holy Saturday, and mixed with holy



oil. When he or any other, in case of necessity, baptizes in a private house, he may use plain, clean water, and he baptizes without the other ceremonies used in the church. Remember, in Baptism you can use ordinary clean water, warm or cold. When the priest or anyone baptizes by simply pouring the water and pronouncing the words of Baptism, we call it private Baptism. The Baptism given in church with all the ceremonies is called solemn Baptism. Any person baptized privately should be brought to the church afterwards to have the rest of the ceremonies performed.

**157. How many kinds of Baptism are there?** *There are three kinds of Baptism: Baptism of water, of desire, and of blood.*

**158. What is Baptism of water?** *Baptism of water is that which is given by pouring water on the head of the person to be baptized, and saying at the same time, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.*

**159. What is Baptism of desire?** *Baptism of desire is an ardent wish to receive Baptism, and to do all that God has ordained for our salvation.*

“Ardent wish” by one who has no opportunity of being baptized—for no one can baptize himself. He must be sorry for his sins and have the desire of receiving the Baptism of water as soon as he can. Baptism of desire would be useful and necessary if there was no water at hand or no person to baptize.

**160. What is Baptism of blood?** *Baptism of blood is the shedding of one's blood for the faith of Christ.*

**161. Is Baptism of desire or blood sufficient to produce the effects of Baptism of water?** *Baptism of desire or of blood is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.*

**165. What is the obligation of a godfather and a godmother?** *The obligation of a godfather and a godmother is to instruct the child in its religious duties if the parents neglect to do so or die.*

This is a very important obligation, and we should be faithful in the fulfilment of it before God. Godfathers and godmothers are also called sponsors. The following persons cannot be sponsors: (1) Non Christian, because they cannot teach the child the Christian faith if they do not know it themselves. (2) Those who are publicly leading bad lives; for how can they give good examples and teach their godchild to be good when they themselves are public sinners? (3) All persons who are ignorant of their religion should not take upon themselves the duties of godparents.

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

	<u>June</u>	<u>July</u>
1	Psalms 119 verses 89-176	Obadiah; Psalms 82-83
2	Son of Solomon 1-8	2 Kings 1-4
3	Proverbs 1-3	2 Kings 5-8
4	Proverbs 4-6	2 Kings 9-11
5	Proverbs 7-9	2 Kings 12-13; 2 Chronicles 24
6	Proverbs 10-12	2 Kings 14; 2 Chronicles 25
7	Proverbs 13-15	Jonah 1-4
8	Proverbs 16-18	2 Kings 15; 2 Chronicles 26
9	Proverbs 19-21	Isaiah 1-4
10	Proverbs 22-24	Isaiah 5-8
11	1 Kings 5-6; 2 Chronicles 2-3	Amos 1-5
12	1 Kings 7; 2 Chronicles 4	Amos 6-9
13	1 Kings 8; 2 Chronicles 5	2 Chronicles 27; Isaiah 9-12
14	2 Chronicles 6-7; Psalm 136	Micah 1-7
15	Psalm 134, 146-150	2 Chronicles 28; 2 Kings 16-17
16	1 Kings 9; 2 Chronicles 8	Isaiah 13-17
17	Proverbs 25-26	Isaiah 18-22
18	Proverbs 27-29	Isaiah 23-27
19	Ecclesiastes 1-6	2 Kings 18, 1-8; 2 Chron 29-31; Ps 48
20	Ecclesiastes 7-12	Hosea 1-7
21	1 Kings 10-11; 2 Chronicles 9	Hosea 8-14
22	Proverbs 30-31	Isaiah 28-30
23	1 Kings 12-14	Isaiah 31-34
24	2 Chronicles 10-12	Isaiah 35-36
25	1 Kings 15, 1-24; 2 Chronicles 13-16	Isaiah 37-39; Psalm 76
26	1 Kings 15, 25-34; 16, 1-34; 2 Chron 17	Isaiah 40-43
27	1 Kings 17-19	Isaiah 44-48
28	1 Kings 20-21	<i>* see bottom of next page</i>
29	1 Kings 22; 2 Chronicles 18	Isaiah 49-53
30	2 Chronicles 19-23	Isaiah 54-58
31	—	Isaiah 59-63

	<b><u>August</u></b>	<b><u>September</u></b>
1	Isaiah 64-66	Ezekiel 18-19
2	2 Kings 20-21	Ezekiel 20-21
3	2 Chronicles 32-33	Ezekiel 22-23
4	Nahum 1-3	Ezekiel 24-27
5	2 Kings 22-23; 2 Chronicles 34-35	Ezekiel 28-31
6	Zephaniah 1-3	Ezekiel 32-34
7	Jeremiah 1-3	Ezekiel 35-37
8	Jeremiah 4-6	Ezekiel 38-39
9	Jeremiah 7-9	Ezekiel 40-41
10	Jeremiah 10-13	Ezekiel 42-43
11	Jeremiah 14-17	Ezekiel 44-45
12	Jeremiah 18-22	Ezekiel 46-48
13	Jeremiah 23-25	Joel 1-3
14	Jeremiah 26-29	Daniel 1-3
15	Jeremiah 30-31	Daniel 4-6
16	Jeremiah 32-34	Daniel 7-9
17	Jeremiah 35-37	Daniel 10-12
18	Jeremiah 38-40; Psalm 74, 79	Ezra 1-3
19	2 Kings 24-25; 2 Chronicles 36	Ezra 4-6; Psalm 137
20	Habakkuk 1-3	Haggai 1-2
21	Jeremiah 41-45	Zechariah 1-7
22	Jeremiah 46-48	Zechariah 8-14
23	Jeremiah 49-50	Esther 1-5
24	Jeremiah 51-52	Esther 6-10
25	Lamentations 1-3	Ezra 7-10
26	Lamentations 4-5	Nehemiah 1-5
27	Ezekiel 1-4	Nehemiah 6-7
28	Ezekiel 5-8	Nehemiah 8-10
29	Ezekiel 9-12	Nehemiah 11-13; Psalm 126
30	Ezekiel 13-15	Malachi 1-4
31	Ezekiel 16-17	—

*\* For 28 July: 2 Kings 18:9-37; 2 Kings 19:1-37; Psalm 46, 80, 135*

## Vicar

**Fr Gregory Lipovsky** - vicar@stpaulsweymouth.org - 07796 963703 - The Vicarage, 58 Abbotsbury Road, Weymouth, DT4 0BJ

*The Vicar's day-off is Monday. With enquires about Baptisms, Weddings, Banns, or Funerals, please, contact the Vicar.*

## Assistant Priest

**Fr Tony Ball** - tonyball2008@hotmail.co.uk - 07899 027710

St. Paul's	Fleet
<u>Churchwardens</u> <b>Jeanne James</b> jeannejames@uwclub.net 07854 275895 <b>Sharon Waight</b> sharonwaight3@gmail.com 07879 681900	<u>Churchwardens</u> <b>John Coombe</b> john@seabarn.co.uk  <b>Anthea Spearing</b> antheasp@googlemail.com
<u>Parish Office</u> 01305 771217 stpweymouth@gmail.com	<u>Parish Office</u> 01305 782757 geofftaylor919@btinternet.com

## S.P.O.T.

**Pat Perry** - 01305 750951

### Parish Hall & Activities

*With enquires about **hiring the Parish Hall, joining the Munch Club or the Choir**, please, contact the Parish Office.*

A priest is always available for Confession, spiritual direction, or for a simple chat half an hour before every Service, or at any other time by appointment! For service times and other information about our churches and services (including weddings and funerals), please visit our website:

[www.stpaulsweymouth.org](http://www.stpaulsweymouth.org)