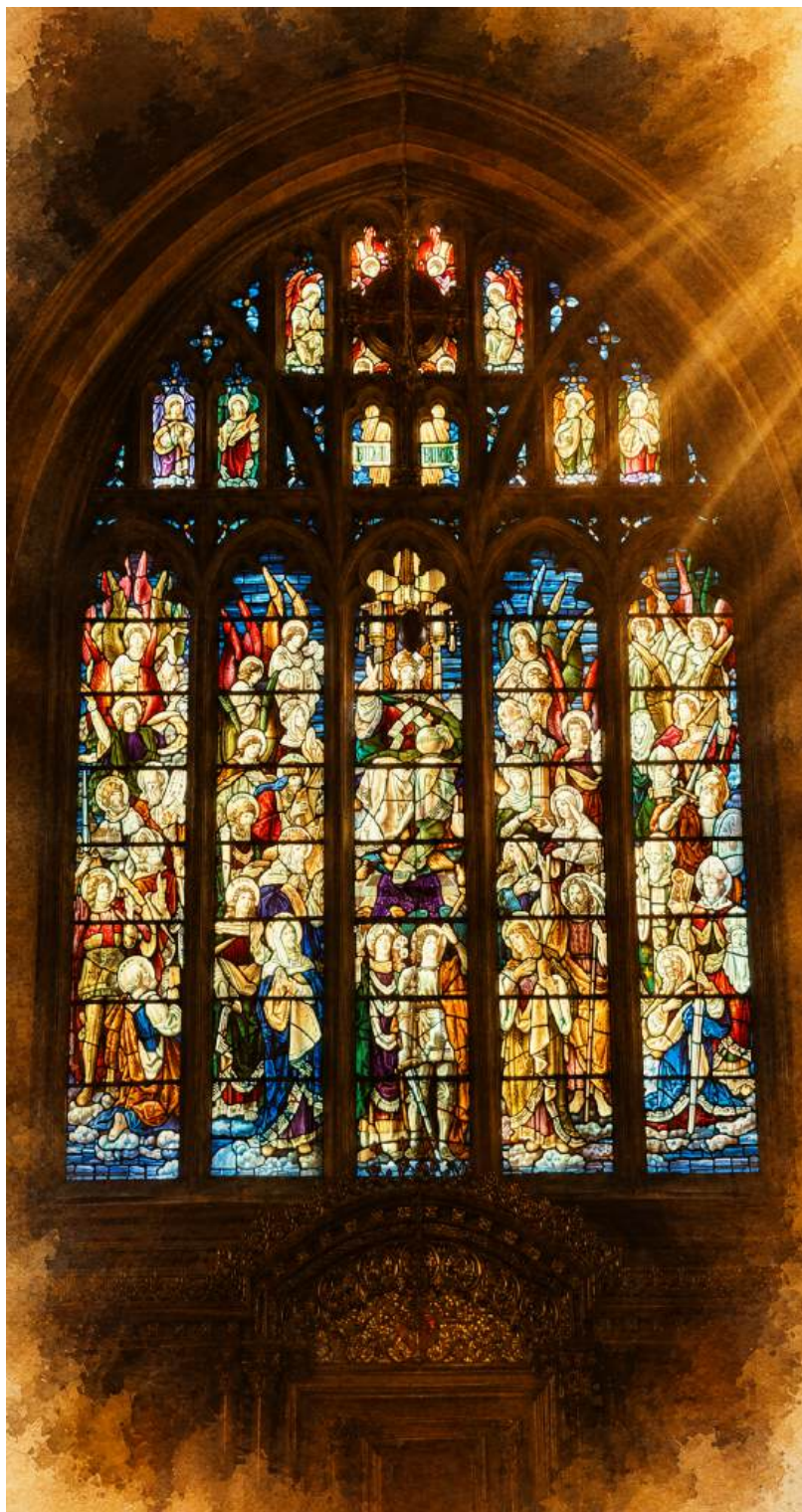


# HIGH TIDE



JUN 2026



# ST PAUL'S & FLEET

Worship • Parish life • Contact

## SUNDAY WORSHIP TIMES

### ST PAUL'S

- 9.45am Morning Prayer  
10.30am High Mass  
5.00pm Evensong & Benediction  
(4.00pm in winter time)

### FLEET

- 9.00am Low Mass with hymns  
*2nd Sunday of the month*

Daily services and special services are listed on our website or please get in touch.

*All are very welcome.*



### CLERGY

Fr Gregory Lipovsky *Vicar*  
vicar@stpaulsweymouth.org  
07796 963703

Fr Tony Ball *Assistant Priest*  
tonyball2019@icloud.com  
07899 027710

Fr James Baker *Assistant Priest*  
james.baker15971@gmail.com  
07512 591254



### PASTORAL CARE

If you are ill, housebound, in hospital, or would like Holy Communion, Confession, or Anointing, please contact the Vicar. We are always happy to visit.

A priest is available for Confession or spiritual direction after each service or by appointment.



### CHURCHWARDENS

ST PAUL'S  
Gerald Duke  
07792 532445  
gerald@gerallduke.com

Sharon Waight  
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### VISIT OUR WEBSITE

- Service times
- Photos
- News & events



stpaulsweymouth.org



### PARISH OFFICE & HALL

With enquiries about the parish or hiring the hall, please contact us.



07356 256800



stpweymouth@gmail.com



58 Abbotsbury Road, Weymouth DT4 0BJ

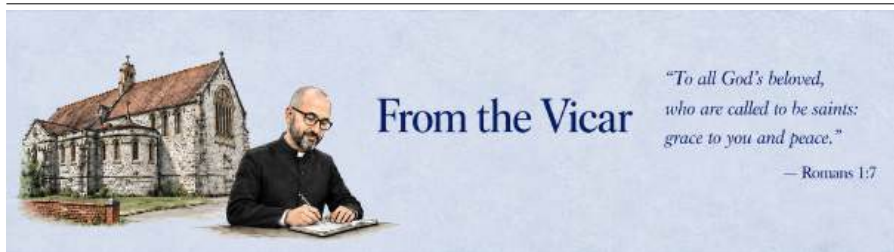


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*Many thanks to all who have contributed to this issue of the Parish Magazine. The next Magazine will be published on **Sunday 28<sup>th</sup> June**. Please send all articles, information, and news you wish to be published by Sunday 21<sup>st</sup> June.*

Front cover: St Paul’s East window,  
AI-generated image based on photographs of the window



**D**eary Beloved, If these my letters to you had a title, this one would be called: *The Things I Hear...* And the things I hear are many. After all, we are a small parish and sooner or later everything lands on my doorstep—even if I wish it did not. The little joys of being a parish priest, I suppose. But before I tell you about some of the things I hear, let me tell you about some of the things I see.

I see new faces among us, visitors coming back, people bringing friends to church. I see signs of life and hope, signs of God's blessing upon our parish. And for all of this we should be profoundly grateful.

Pentecost, which we have just celebrated, is the fulfilment of God's ancient promises. Through the prophet Joel, the Lord declared: "*I will pour out my Spirit upon all flesh.*" What was long awaited finally came to pass. The Holy Spirit descended upon the Apostles, the Church was born, and the great harvest of souls began.

It is no accident that the Old Testament readings on the last day of the week-long Pentecost speak repeatedly about harvest and first fruits. The people of Israel were commanded not simply to enjoy the blessings God had given them, but to bring the first and best of their harvest before the Lord in thanksgiving. They were to come before God not empty-handed, but carrying the visible signs of His goodness and their gratitude.

For Christians, the first fruits we offer are no longer baskets of grain and fruit from the new wheat harvest. The Holy Spirit Himself is now at work within us, producing spiritual fruits. Gratitude, generosity, patience, kindness, faithfulness, self-control, charity, peace—these are the first fruits we are called to bring before God.

The question is never whether God has blessed us. He has. The question is what fruits, with His help, are we producing in return. And this brings me back to the things I hear.

Often I hear complaints made behind people's backs. Criticism that is expressed in the wrong spirit. Information that is repeated with little regard for whether it is actually true. And the result is always the same: hurt, division, discouragement, and bitterness.

These things are not the fruits of Pentecost.

The beautiful Sequence of Pentecost calls the Holy Spirit "*of all consolers the best*", bringing refreshing peace, comfort in toil, pleasant coolness in the heat, and solace in the midst of woe. It asks Him to heal wounds, renew strength, pour dew upon dryness, wash away guilt, bend stubborn hearts, warm what is cold, and guide those who have gone astray. Surely these are not only things we ask the Holy Spirit to do *for* us; they are also the things He wishes to do *through* us.

How much more, therefore, should we be a source of consolation rather than discouragement for one another. How much more should our words bring peace rather than anxiety, encouragement rather than criticism, healing rather than hurt. How much more should we strive to warm what has grown cold, strengthen what has become weak, and gently restore what is wounded.

And generosity, too, is one of those fruits. I do not mean only financial generosity, important though that is. I mean generosity of time, generosity of service, generosity of commitment, generosity of spirit. A parish cannot flourish if a small number of people carry most of the burden while many others simply consume the fruits of their labour. Nor can a parish flourish where gratitude is scarce and criticism abundant.

If God is indeed blessing our parish—and I believe He is—then let us not appear before Him empty-handed. Let us bring Him the first fruits of lives transformed by His Spirit, lives marked by generosity and love. For the greatest thanksgiving we can offer God is not found only in our prayers, but in the way we treat one another, the charity with which we speak, and the willingness with which we labour together for the building up of His Church.

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

Fr. Gregory



## Jewish Feast Days: the Passover

*Irene Leader writes:*

The Jewish feast of Passover starts with the feast of Unleavened bread where the Children of Israel had to get all leaven out of their houses (Ex 12:15.17-20). The second letter of the Hebrew alphabet, called *Beth* (ב), represents a “house” (more properly a tent) but also a heart. This symbolism invites us to get all leaven (“the leaven of sin”) out of our heart in preparation for our Passover. God will lead and inspire us through our heart.

The Bible tells us to guard our hearts (Prov 4:23), getting everything out of it that is not godly as sin can easily prevent us from hearing Him. At the Last Supper (which began as a Jewish Passover meal) Jesus perpetuated His sacrifice under the form of bread (and wine). We have to feed on this Bread so It establishes our heart. That is the Christian interpretation of God’s commandment to eat unleavened bread. It is not anymore about simple physical realities (bread, leaven) but about the mysteries they point to.

In the Old Testament God required the observance of this Jewish Feast as a continual reminder of the deliverance He made Israel part of as well as to call all consequent generations of Jews to live in obedience to His commands. The removal of leaven from Jewish homes during the Passover symbolises a cleansing process. As so often, here too, we witness how a simple physical action reveals spiritual truths (Lev 23:6).

*“Your boasting is not good. Do you not know that a little leaven works through the whole batch of dough? Get rid of the old leaven, that you may be a new unleavened batch, as you really are. For Christ, our Passover lamb, has been*

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*sacrificed. Therefore, let us keep the feast, not with the old leaven, the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Cor 5:6-8).*

In the New Testament unleavened bread becomes the symbol of purity and a call for Christians to live lives free from the corruption of sin.

Another Hebrew letter can help us to further discover the symbolic meaning of Passover. *Shin* (ש), the 21<sup>st</sup> letter, represents fire and passion. God’s word to us must become a reality that not only makes us passionate about it, not only inspires us but, like fire, totally consumes us. The Passover lamb was roasted over fire and any leftover had to be burnt in fire. The Israelites were *feeding* on the lamb, thinking of their total reliance on God.

God started the first fire (Lev 6:12; 9:24) and they were never to let it go out. It was one of the duties of the Priests and Levites to make sure that that fire of the burnt offerings never goes out on the altar. We have to let God ignite the fire in us and not let it go out.

Jesus is our Passover Lamb, and we feed on Him and on His sacrifice. Jesus said, “*I am the bread of life*” (Jn 6:35.48.51), and then during the Passover meal, the Last Supper, He broke unleavened bread and declared, “*This is My body, given for you; do this in remembrance of Me*” (Lk 22:19). With this Jesus anticipated that New Covenant that He would seal with His own blood on the Cross the following day. Thus the sacrificial offering He made for humanity’s redemption on the Cross on Good Friday could already be offered in a mystical-sacramental way to the Father on Maundy Thursday. It was offered under the veil of unleavened bread when that bread, through the words “*This is My body*” became truly the sinless body of Christ.

In the Old Testament, the culmination of the Passover event was marked by the death of the firstborn in Egypt. This was a pivotal moment that resulted in victory and freedom for the Children of Israel. It was a foreshadowing of the freedom Christians experience through Jesus, our Passover Lamb.

According to the instructions God gave to Moses and Aaron, for the Feast of the Passover a one-year-old lamb without blemish was to

be slaughtered, and its blood applied to the doorposts and lintels of the houses of the Jews. This was a sign for the Lord to “pass over” the homes of the Israelites, sparing them from the plague of the death of the firstborn (Ex 12:13).



The first to make an explicit connection between Jesus and the Passover lamb was St John the Baptist whose words are still daily recalled by the Church in her Liturgy: “*Lamb of God, who takes away the sins of the world...*” (Jn 1:29).

The Apostle Paul too connects Christ directly to the Passover, stating, “*For Christ, our Passover lamb, has been sacrificed*” (1 Cor 5:7).

In theology, when specific people, institutions, or events of the Old Testament are seen and understood as foreshadowing even greater realities of the New Testament, this is called typology. Typology underscores the continuity between the Old and New Testaments, highlighting the fulfilment of God’s promises through Jesus. For example, the Passover Feast is a type of our Easter, and the Passover lamb of Jesus Christ.

As mentioned already, the observance of the Passover in the Old Testament was a reminder of God’s mighty acts and deliverance as well as a call to obedience and faithfulness.

*“And when your children ask you, ‘What does this service mean to you?’ you are to reply, ‘It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt when He struck down the Egyptians and spared our homes’” (Ex 12:26-27).*

Passover, the Feast of God’s power in mercy and faithfulness, leads us to explore the Feast of First Fruits... in next month’s magazine. Stay tuned!

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## Weird & Wonderful

*Jeanne James writes:*

**H**ere are 25 wonderfully weird place names from around Britain (several in Dorset) — all real places with names that sound hilarious, rude, confusing, or downright unbelievable.

Britain's strange place names often come from ancient Anglo-Saxon, Norse, or Celtic words that meant perfectly ordinary things centuries ago — though they sound very different today. Apologies if you are offended by some of these place names... but imagine if you lived there!!

1. Scratchy Bottom (Dorset) - A valley near the cliffs by Durdle Door.
2. Wetwang (Yorkshire) - Probably Britain's most famous funny village name.
3. Shitterton (Dorset) - Locals reportedly had to install a heavy stone sign because tourists kept stealing the original.
4. Boggy Bottom (Hertfordshire) - Sounds exactly like what it probably is.
5. Butt of Lewis (Outer Hebrides) - Actually a dramatic and beautiful lighthouse point.
6. No Place (Durham) - Imagine trying to explain your address.
7. Twatt (Orkney Mainland) - There's another one in Shetland too.
8. Giggleswick (North Yorkshire) - Sounds like a wizarding school.
9. Nether Wallop (Stockbridge) - One of three Wallops.
10. Uppertong (West Yorkshire) - Close to Netherthong, naturally.
11. Pity Me (Durham) - Possibly named after weary travellers.
12. Idle (Bradford) - Residents once had a football team slogan: "Idle working men."
13. Blubberhouses (N. Yorkshire) - Not actually full of crying people.

14. Penistone (Barnsley) - Famously mispronounced by unsuspecting visitors.
15. Minge Lane (Worcestershire) - A road name rather than a village but too odd to leave out.
16. Westward Ho! (Devon) - The only UK place name with an exclamation mark.
17. Brokenwind (Aberdeenshire) - Yes, really.
18. Crapstone (Devon) - Near Dartmoor.
19. Pratt's Bottom (South-East London) - Frequently appears on lists of Britain's funniest names.
20. Thong (Kent) - A tiny village with a very modern-sounding name.
21. Mousehole (Cornwall) - Pronounced "Mowzel," confusing almost everyone.
22. Cold Christmas (East Hertfordshire) - Probably ideal in December.
23. Nempnett Thrubwell (Somerset) - Sounds made up by a fantasy novelist.
24. Ugley (Essex) - Ironically, quite pretty.
25. Dull (Perth and Kinross) - Twinned with the town of Boring in Oregon, USA.



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## Parish finances

*Liz Evans writes:*

I have been asked to write a piece about our finances for the June Magazine. In 2025 our expenses were in excess of £70,000 of which £34,000 was our Parish Share. We managed to pay our share with a great deal of difficulty and we couldn't have done it without the help of our Fundraising group, the Trustees of the parish hall, S.P.O.T., Jade's auction and Gift Aid.

This year our Parish Share is £47,707. To enable us to meet this, plus the normal day-to-day running costs, we need to tighten our belts, increase our giving, support the various fundraising events, and support S.P.O.T. There are many ways we can do this. Join the 200 Club. For those who are able, please increase your weekly giving. Gift Aid everything, including the weekly donations in the cross or in the collection baskets. If you pay tax and have not informed me that I can claim Gift Aid from your giving, please either fill in the form that can be found on both tables at the entrances or by speaking to me.

Please support S.P.O.T. If you are thinking about browsing charity shops, make S.P.O.T. your first choice. If you are giving away books, clothing, etc., please bring them to the church so they can be taken down to the shop. S.P.O.T. also needs more volunteers. As you know, Fr Gregory now spends one day in the shop every week to keep it open. Currently there is only one person from the church who works in the shop.

Although we do not do a physical collection during services (as many people do not carry cash or already give in other ways), there are baskets at both entrances with Gift Aid envelopes, or speak to the sideperson. We also have a Sumup machine just inside the main entrance where you can swipe your credit cards to donate (or use your mobile) and Gift Aide if you pay tax.

Other ways to donate to St Paul's are explained on the Sumup machine and on the back page of the parish magazine.

Thank you for reading this piece and I hope it helps those who have asked questions regarding our expenses.



Many things have happened in our parishes and in the world since the last parish magazine was published. Here is a brief summary of some important moments of our parish lives and some world news from a Christian perspective.

***Assisted Dying Halted*** — The Terminally Ill Adults Bill ran out of parliamentary time in the House of Lords, meaning it will not become law in the current parliamentary session. Catholic bishops across England and Wales welcomed the development, having strongly opposed the legislation throughout the debate. Catholic and many Anglican Bishops warned that legalising assisted suicide would place pressure upon the vulnerable, elderly, disabled, and seriously ill. They instead called for renewed investment in palliative care, hospices, and compassionate accompaniment at the end of life.

***Scotland Rejects Bill*** — In Scotland, MSPs voted by 69 votes to 57 against proposals to legalise assisted dying. Churches described the result as an affirmation of human dignity and protection for the vulnerable. Society is increasingly tempted to treat suffering people as burdens.

***Gender Guidance*** — New Equality and Human Rights Commission guidance published this month has intensified national debate about gender identity, schools, and single-sex spaces. Following last year's Supreme Court ruling that "sex" in the Equality Act refers to biological sex, schools, hospitals, workplaces, and public institutions are increasingly revising their policies. Educators and bishops in (Anglo-) Catholic traditions have generally welcomed the clearer legal distinction between biological sex and gender identity, while continuing to insist upon compassion and pastoral sensitivity

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toward those experiencing gender dysphoria. The debate remains especially intense within schools, safeguarding policy, and youth pastoral care.

***Silent Prayer Case*** — A Catholic pro-life campaigner became the first known person charged under England’s national abortion buffer-zone legislation after allegedly praying silently outside an abortion facility in Birmingham. The case has received international attention. Christian commentators have questioned whether silent prayer can legitimately be treated as a form of criminal “influence”, arguing that laws originally intended to prevent harassment are increasingly being interpreted in ways that criminalise peaceful prayer and Christian witness in public spaces.

***Russian Icons Exhibition*** — At the Vatican, the exhibition *Pilgrimage of Russian Art: From Dionysius to Malevich* has attracted considerable attention in Britain. Featuring icons and masterpieces spanning six centuries, the exhibition has been interpreted not only as an artistic event but also as a gesture toward Christian unity during a time of geopolitical conflict and deep division between Russia and the West. Several Christian writers in England highlighted the exhibition as a reminder that sacred art can become a bridge between peoples even when politics fail.

***AI & Morality*** — Pope Leo XIV’s recent encyclical on AI has generated significant discussion among educators, ethicists, and politicians in Britain of various Christian denominations. The document warns against allowing technology to dominate human dignity, warfare, employment, and relationships without moral limits. Commentators in England have especially connected the Pope’s warnings with current British debates about surveillance, education, online harms, and the rapid expansion of AI systems in public life.

***CofE Safeguarding Crisis*** — The Church of England continues to face intense scrutiny over safeguarding failures and governance reform. During the February General Synod, Archbishop Sarah Mullally acknowledged publicly that the Church had “fallen tragically short” in protecting victims and survivors of abuse. Synod

voted to support a new safeguarding structure intended to provide greater professional independence and rebuild public trust.

***English Riots and Christian Symbols*** — Catholic and Anglican bishops have continued warning against the rise of anti-migrant hostility and politically charged street protests in parts of England. Church leaders condemned intimidation directed toward asylum seekers, refugees, and migrant communities following several public disturbances and demonstrations. At the same time, many clergy have also acknowledged genuine public anxiety surrounding illegal migration, housing pressure, strained public services, and social fragmentation. Christian leaders across denominations have therefore tried to hold together two principles often separated in political debate: the duty to uphold borders and public order, and the Christian obligation to defend the dignity of every human person, especially the vulnerable stranger. Several bishops also criticised far-right activist groups for using the Cross of St George and explicitly Christian language within anti-migrant campaigns. The issue has become especially sensitive because some activist groups deliberately present themselves as defenders of “Christian England.” (*The Vicar was recently stopped by someone on the street, criticising the fact that St Paul’s flies the St George flag—taking the side of xenophobic groups according to this person. While the accusation is obviously untrue, the “incident” is rather telling.*)

***Migration Crackdown*** — The Government continues tightening immigration policy following the Border Security, Asylum and Immigration Act passed late last year. New measures increase enforcement against illegal working, expand employer responsibilities, and further restrict asylum and settlement routes. Ministers argue the policies are necessary to restore confidence in border control and reduce irregular migration across the Channel. Christian responses remain mixed. Some church leaders support stronger action against criminal trafficking networks and uncontrolled migration, while others warn that increasingly harsh rhetoric risks dehumanising migrants and asylum seekers. Catholic agencies have repeatedly urged the Government to balance border security with compassion, justice, and humane treatment of vulnerable families.

## News from our own parishes



**Baptism** — On Saturday 9 May Eleanor was baptised at St Paul’s. It was a great joy to have her and her parents, Katie and Tom, with us for several Sundays as preparation for the big day. Our prayers will accompany them and we hope that the time they spent with us has given them good memories and has shown them how much joy and beauty there is in our parish life, a life centred on Christ. We wish them every blessing for their family life. We also hope to see them again very soon as now they have become part of our church family too.

**Birth** — After some “extra waiting”, Rob and Caitlin’s baby was born on Tuesday the 26<sup>th</sup> of May, a beautiful, healthy girl. It will be easy to remember her name if you know the popular nursery rhyme: “*Tuesday’s child is full of grace...*” A very warm welcome to Grace, and many, many congratulations to Rob and Caitlin, and to all Grace’s grandparents. The servers can’t wait for Grace to reach the age when she can safely carry thuribles, candlesticks, or processional crosses... :)



**Fleet New Church and Churchyard** — The left-hand gate has finally been put back in position at the church following its restoration and painting. Whilst removing the right-hand gate for repainting, the stone pillar wobbled and the pinnacle on top of the

gate pillar snapped off of its rusted centre pin and fell to the ground. This highlights the concern that the four pinnacles on top of the main church tower are also in the same state of erosion. There might be a very high risk that a serious accident could happen at any time. Therefore the church and churchyard are closed until further notice as it is a potential danger to the public. Services will be held in Fleet Old Church. Parking will be possible in the field adjacent to the church.

***Gill Tankard*** — With great sadness but with the Christian hope of eternal life we said our goodbyes to Gill. Her funeral was held on Saturday 16 May, within our May Devotion Day in honour of Our Lady of Walsingham. Gill was a member of our Rosary Cell and a faithful pilgrim to Walsingham. She would have enjoyed this day in honour of Our Lady, with the solemn High Mass and Procession. Her favourite hymns and the events of the day were some consolation to her family as well. May she rest in peace.



Calendar, service times,  
and prayer intentions

Anniversaries of death

Order of Morning and Evening Prayer

## Calendar for June 2026

MON	1 <sup>st</sup>	St Angela Merici, Virgin	9am
TUE	2 <sup>nd</sup>	<i>Sts. Marcellinus, Peter &amp; Erasmus, Mm.</i>	9am
WED	3 <sup>rd</sup>	<i>Feria (Monthly Requiem)</i>	10am
THU	4 <sup>th</sup>	<b>CORPUS CHRISTI</b>	6pm
FRI	5 <sup>th</sup>	St Boniface Bishop, Martyr	12pm
SAT	6 <sup>th</sup>	St Norbert Bishop	9.30am, 10am
SUN	7 <sup>th</sup>	1 <sup>ST</sup> SUNDAY AFTER TRINITY *	10.30am
MON	8 <sup>th</sup>	<i>Feria</i>	9am
TUE	9 <sup>th</sup>	<i>Sts Primus &amp; Felician, Martyrs</i>	9am
WED	10 <sup>th</sup>	St Margaret Queen, Widow	10am
THU	11 <sup>th</sup>	St Barnabas Apostle	6pm
FRI	12 <sup>th</sup>	<b>THE MOST SACRED HEART</b>	12pm
SAT	13 <sup>th</sup>	St Anthony of Padua	9.30am, 10am
SUN	14 <sup>th</sup>	2 <sup>ND</sup> SUNDAY AFTER TRINITY	10.30am, 5pm
MON	15 <sup>th</sup>	<i>Sts Vitus, Modestus &amp; Crescentia, Mm.</i>	9am
TUE	16 <sup>th</sup>	<i>Feria</i>	9am
WED	17 <sup>th</sup>	St Gregory Barbarigo, Bishop	10am
THU	18 <sup>th</sup>	St Ephraem, Doctor	6pm
FRI	19 <sup>th</sup>	St Juliana Falconieri, Virgin	12pm
SAT	20 <sup>th</sup>	<i>Of the Blessed Virgin Mary</i>	9.30am, 10am
SUN	21 <sup>st</sup>	3 <sup>RD</sup> SUNDAY AFTER TRINITY	10.30am
MON	22 <sup>nd</sup>	St Alban, Martyr	9am
TUE	23 <sup>rd</sup>	Vigil	9am
WED	24 <sup>th</sup>	<b>NATIVITY OF ST JOHN BAPT.</b>	10am
THU	25 <sup>th</sup>	St William Abbot	6pm
FRI	26 <sup>th</sup>	Sts John & Paul, Martyrs **	12pm
SAT	27 <sup>th</sup>	<i>Of the Blessed Virgin Mary</i>	9.30am, 10am
SUN	28 <sup>th</sup>	4 <sup>TH</sup> SUNDAY AFTER TRINITY	10.30am, 5pm
MON	29 <sup>th</sup>	<b>STS PETER &amp; PAUL, AP.</b>	9am
TUE	30 <sup>th</sup>	St Paul Apostle	9am

\* Solemn Mass of Corpus Christi with Procession

\*\* Laying on of the hands & ministry to the sick

## Daily intentions & anniversaries of death

- 1<sup>st</sup> Those who hunger - *Rosetta Guess, Gwen Uphill*
- 2<sup>nd</sup> S.P.O.T. - *Chris Biles, Charles Powell*
- 3<sup>rd</sup> Departed - *Frances Ball, Richard Griffin*
- 4<sup>th</sup> Priest, vocations - *Bill Moore, Ann Rockett, Clissy Buxton*
- 5<sup>th</sup> Dying - *Adam Pask*
- 6<sup>th</sup> Shrine of Walsingham - *Mark Carey*
  
- 7<sup>th</sup> Our Parishes - *Arthur Freegard*
- 8<sup>th</sup> Families
- 9<sup>th</sup> Beechcroft - *Ida Goddard*
- 10<sup>th</sup> Widows & widowers - *Ralph Evans, Joan Bearne*
- 11<sup>th</sup> Bishop Paul of Oswestry
- 12<sup>th</sup> Peace - *Scott Cooper*
- 13<sup>th</sup> Our Cell of O.L.W.
  
- 14<sup>th</sup> Our Parishes - *Les Green*
- 15<sup>th</sup> Those who suffer - *Dorothy Reeves, Arthur Goodwin*
- 16<sup>th</sup> Our Servers
- 17<sup>th</sup> Farmers - *Elsie Keen, Janet White*
- 18<sup>th</sup> Those afflicted by wars - *Angela Garrett*
- 19<sup>th</sup> Those discerning priestly vocation - *John Colyer pr., Fred Scriven*
- 20<sup>th</sup> Persecuted Christians - *Pat Bibby*
  
- 21<sup>st</sup> Our Parishes - *Gordon Woolveridge pr.*
- 22<sup>nd</sup> Peace, unity, and reconciliation in this land
- 23<sup>rd</sup> Victims of torture - *Bill Evans, Philip James*
- 24<sup>th</sup> Our organists & choir - *Derek Brown, Arthur Smart, Peter Bentley*
- 25<sup>th</sup> Vocations to religious life
- 26<sup>th</sup> Sick - *Philip James*
- 27<sup>th</sup> Our PCC
  
- 28<sup>th</sup> Our Parishes - *Lil Coombs*
- 29<sup>th</sup> Pope Leo - *David Bowering, Thomas Goodsir, George Pryer*
- 30<sup>th</sup> Holiday makers - *Jean Shakery, Jean York*

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

**O**pen, 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

**T**he 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 graded,  
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 1	Joshua 7:1-15 Luke 10:25-27	12	27	Jeremiah 30:18-24 Ephesians 3:8-19
2	2	Joshua 7:16-end Luke 10:38-end	13	17	Joshua 24:29-end Luke 12:49-end
3	3	Joshua 8:1-29 Luke 11:1-13	<b>14</b>	<b>45</b>	<b>Deut 10:12-end</b> <b>Acts 23:12-end</b>
4	147	Deuteronomy 8:2-16 1 Corinthians 10:1-17	15	19	Judges 2 Luke 13:1-9
5	5	Joshua 9:3-26 Luke 11:29-36	16	20	Judges 4:1-23 Luke 13:10-21
6	6	Joshua 10:1-15 Luke 11:37-end	17	21	Judges 5 Luke 13:22-end
<b>7</b>	<b>38</b>	<b>Deut 6:10-end</b> <b>Acts 22:22 - 23:11</b>	18	23	Judges 6:1-24 Luke 14:1-11
8	8	Joshua 14 Luke 12:1-12	19	28	Judges 6:25-end Luke 14:12-24
9	14	Joshua 22:1-8 Luke 12:13-21	20	30	Judges 7 Luke 14:25-end
10	15	Joshua 22:9-end Luke 12:22-31	<b>21</b>	<b>49</b>	<b>Deuteronomy 11:1-15</b> <b>Acts 27:1-12</b>
11	16	Joshua 23 Luke 12:32-40	22	31	Judges 8:22-end Luke 15:1-10

23	32	Judges 9:1-21 Luke 15:11-end	27	41	Judges 12:1-7 Luke 17:11-19
24	50, 149	Malachi 3:1-6 Luke 3:1-17	<b>28</b>	<b>52, 53</b>	<b>Deuteronomy 15:1-11</b> <b>Acts 27:33-end</b>
25	34	Judges 11:1-11 Luke 16:19-end	29	71, 113	Isaiah 49:1-6 Acts 11:1-18
26	36	Judges 11:29-end Luke 17:1-10	30	42	Judges 14 Luke 18:1-14

*Each reading ends with these words:*

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

**R.** Thanks be to God.

### BENEDICTUS

*Ant:* These things were done that the Scripture should be fulfilled:  
They shall look on him whom they pierced. Alleluia.

Blessed be the Lord the God of Israel, \*

who has come to his people and set them free.

He has raised up for us a mighty Saviour, \*

born of the house of his servant David.

Through his holy prophets God promised of old \*

to save us from our enemies, from the hands of all that hate us,

To show mercy to our ancestors, \*

and to remember his holy covenant.

This was the oath God swore to our father Abraham: \*

to set us free from the hands of our enemies,

Free to worship him without fear, \*

holy and righteous in his sight all the days of our life.

And you, child, shall be called the prophet of the Most High, \*

for you will go before the Lord to prepare his way,

To give his people knowledge of salvation \*

by the forgiveness of all their sins.

In the tender compassion of our God \*

the dawn from on high shall break upon us,

To shine on those who dwell in darkness and the shadow of death, \*

and to guide our feet into the way of peace.

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

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

*Ant:* These things were done that the Scripture should be fulfilled:  
They shall look on him whom they pierced. Alleluia.

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

O God, who in the Heart of your Son, wounded by our sins, has  
mercifully bestowed upon us the boundless treasures of your love:  
grant, we beseech you, that we who now render Him the service of  
our devotion and piety, may also fulfil our duty of worthy satisfaction.  
Through the same 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**

**T**he 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 4	2 Chronicles 27 Romans 4:1-13	10	13	2 Chronicles 34:19-end Romans 8:1-11
2	7	2 Chronicles 28 Romans 4:13-end	11	26	Jeremiah 31:1-3 Matthew 11:25-30
3	110, 111	Exodus 16:2-15 John 6:22-35	12	33	Jeremiah 31:31-33 John 19:31-37
4	23	Proverbs 9:1-5 Luke 9:11-17	13	18	2 Chronicles 36:11-end Romans 8:31-end
5	9	2 Chronicles 30 Romans 6:1-14	<b>14</b>	<b>42 or 43</b>	<b>1 Samuel 21:1-15 Luke 11:14-28</b>
6	10	2 Chronicles 32:1-22 Romans 6:15-end	15	22	Ezra 1 Romans 9:1-18
<b>7</b>	<b>39 or 41</b>	<b>1 Samuel 18:1-16 Luke 8:41-end</b>	16	24	Ezra 3 Romans 9:19-end
8	11	2 Chronicles 33:1-13 Romans 7:1-6	17	25	Ezra 4:1-5 Romans 10:1-10
9	12	2 Chronicles 34:1-18 Romans 7:7-end	18	29	Ezra 4:7-end Romans 10:11-end

19	35	Ezra 5 Romans 11:1-12	25	40	Ezra 10:1-17 Romans 13:1-7
20	37	Ezra 6 Romans 11:13-24	26	45	Nehemiah 1 Romans 13:8-end
<b>21</b>	<b>46 or 48</b>	<b>1 Samuel 24:1-17 Luke 14:12-24</b>	27	47	Nehemiah 2 Romans 14:1-12
22	38	Ezra 7 Romans 11:25-end	<b>28</b>	<b>66, 67</b>	<b>Ezekiel 3:4-11 Galatians 2:1-8</b>
23	71	Judges 13:24-end Luke 1:5-25	29	124, 138	Ezekiel 34:11-16 John 21:15-22
24	116	Malachi 4 Matthew 11:2-19	30	49	Nehemiah 5 Romans 15:1-13

*Each reading ends with these words:*

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

### MAGNIFICAT

*Ant:* I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever, alleluia.

My soul proclaims the greatness of the Lord,+  
my spirit rejoices in God my Saviour;\*

he has looked with favour on his lowly servant.

From this day all generations will call me blessed;+  
the Almighty has done great things for me\*

and holy is his name.

He has mercy on those who fear him,\*  
from generation to generation.

He has shown strength with his arm\*  
and has scattered the proud in their conceit,

Casting down the mighty from their thrones\*  
and lifting up the lowly.

He has filled the hungry with good things\*  
and sent the rich away empty.

He has come to the aid of his servant Israel,\*  
to remember his promise of mercy,

The promise made to our ancestors,\*  
to Abraham and his children for ever.  
Glory be to the Father, and to the Son, \*  
and to the Holy Spirit.  
As it was in the beginning, is now, and ever shall be, \*  
world without end. Amen.

*Ant:* I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever, alleluia.

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

O God, who in the Heart of your Son, wounded by our sins, has mercifully bestowed upon us the boundless treasures of your love: grant, we beseech you, that we who now render Him the service of our devotion and piety, may also fulfil our duty of worthy satisfaction. Through the same 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.

*Evening Prayer ends with the following 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.

## Loaves and fishes

"You bring forth wine to gladden  
the human heart,  
oil to make the face shine,  
and bread to strengthen  
the human heart."

(Psalm 104:14-15)



## Sandwiches that are *only* normal in Britain... (2)

Our next sandwich goes even further back in time to an era when absolutely nothing went to waste. *Bread and dripping* is the sandwich that time forgot, yet it was once among the most common meals in British households.

Dripping is beef fat collected from the bottom of the roasting tin after cooking a joint. Once cooled, it sets into a white, spreadable layer with a darker jelly of concentrated meat juices underneath. That jelly is where all the flavour lives. Spread on bread with a pinch of salt, this was a weekday meal in Victorian and Edwardian homes and remained popular well into the 60s. During both World Wars, dripping was promoted by the government as an economical way to stretch food resources.

The flavour is rich, savoury, and carries the aroma of the Sunday roast. It's the original recycled meal, decades before sustainability became fashionable. That was deeply traditional.

Now let's tackle something that still divides the nation right down the middle. You either love it or you hate it, and *Marmite* have spent decades making sure you know that.

Marmite on toast or bread is a daily ritual for millions of Britons and a source of utter confusion for everyone else. The product was first manufactured in 1902 at a factory in Burton upon Trent,



Staffordshire, using spent brewer's yeast as its base. It's essentially a by-product of the beer brewing process, which makes it perhaps the most British creation imaginable.

The name comes from the French word for a type of cooking pot, which also inspired the shape of the jar. Marmite is rich in B vitamins and was included in soldiers' rations during the First World War.

The trick with a Marmite sandwich is restraint. A thin scrape on buttered bread is sublime. Too much and it becomes an assault on the taste buds.



Staying in the fridge, our next entry involves a sandwich filling made from a part of the animal most people would rather not think about. The *brawn sandwich* is the one that makes people wince before they've even tasted it. Brawn is a cold-pressed terrine made from the head of a pig. The cheeks, tongue, and any flesh clinging to the skull are simmered for hours until the meat falls away from the bone. The natural collagen melts into a jelly, which sets the whole thing into a firm, sliceable block once cooled.

It dates back to the Middle Ages when peasants were left with whatever cuts the landowner didn't want. A pig's head was considered worthless, so they turned it into something extraordinary.

Sliced thinly on bread with a smear of English mustard, brawn was a butcher's shop staple well into the 1970s. In Yorkshire and Norfolk, it's still sometimes called pork cheese, despite containing no cheese whatsoever. Mrs. Beeton included a recipe in her 1865 cookbook recommending it be seasoned with cayenne and cloves. It's one of those foods that sound grim on paper, but rewards the brave.

Now, from a sandwich that takes hours of simmering, let's turn to one that depends on split-second timing. *Fried egg sandwich* is a masterclass in timing. The egg must be fried so the white is set, but the yolk remains gloriously runny. When you bite in, the yolk should

burst and soak into the bread. Get it wrong and you've either got a rubbery disc or a catastrophic mess.

The bread should be soft, the egg seasoned before it goes in, and a dash of brown sauce is optional but encouraged. This is a cafe fixture, a hangover cure, and a late-night snack all in one.

The fried egg sandwich embodies everything the British love about food. It's quick, cheap, satisfying, and requires minimal skill beyond knowing when to flip. Other countries fry eggs, of course, but very few think to sandwich them between bread and call it a meal.

From the tin cupboard to the fridge, our next sandwich involves a condiment that almost didn't survive the 90s. *Salad cream* on a sandwich is one of the most divisive topics in British food. It's tangy, slightly sweet, and nothing like mayonnaise. Yet for decades, it was the default spread in lunchboxes across the country.

Heinz introduced it to Britain in 1914, making it the first product the American company developed specifically for the British market. It took them eight years to get the recipe right. During the war, when rationing made most food taste fairly bland, salad cream became the go-to condiment for livening things up. By the 70s and 80s, it was on every summer table in the land.

Then in 1999, Heinz considered scrapping it altogether. The public backlash was fierce enough to reverse the decision. In 2018, they floated renaming it Sandwich Cream after research showed only 14% of buyers were using it on actual salad. That didn't go down well either. The British public had spoken: it's salad cream, always has been, always will be.



## Peperonata

Italian cooking is about discovering how much flavour can come from a few simple ingredients. Peperonata is a perfect example. This traditional dish of slowly cooked peppers, onions, and tomatoes is found throughout Italy during the summer months when peppers are at their sweetest. It can be served warm, at room temperature, or even cold the next day. I particularly enjoy it with crusty bread, grilled chicken, or sausages.

**Ingredients:** 3 large bell peppers (mixed colours), sliced; 2 large onions, sliced; 2-3 large carrots, finely sliced; 400 g chopped tomatoes (fresh or tinned); 3 tbsp extra virgin olive oil; salt and black pepper. Optional: fresh basil leaves and capers.



### Method:

1. Heat the olive oil in a large frying pan or shallow casserole.
2. Add the onions and carrots and cook gently for 10 minutes until soft but not browned.
3. Stir in the peppers and cook for a further 10 minutes, stirring occasionally.
4. Add the tomatoes, season with salt and pepper, and mix well.
5. Cover and simmer gently for 30–40 minutes, stirring from time to time, until the vegetables are tender and the sauce has thickened.
6. Taste and adjust the seasoning if necessary. Add torn basil leaves and/or capers if using. (If not sweet enough, add 1 tsp of sugar.)

## Tuscan green beans

Another wonderfully simple Italian dishes that quietly surprises you. All it takes is patience, good vegetables, and a little olive oil. These beans are delicious as a side



dish, but you can perfectly enjoy them with nothing more than fresh bread. If you ever get bored of steamed green beans or your veins cannot take anymore butter, this is a lovely alternative to try. Can be served warm or cold (even directly from the fridge).

**Ingredients:** 500 g green beans, trimmed; 1 small onion, finely sliced; 2-3 large carrots, finely sliced; 400 g chopped tomatoes (fresh or tinned); 3 tbsp extra virgin olive oil; salt and black pepper. Optional: a few basil leaves.

### Method:

1. Heat the olive oil in a saucepan and gently soften the onion and carrots for 5–10 minutes.
2. Add the tomatoes, season lightly, and simmer for 10 minutes.
3. Stir in the green beans and mix well so they are coated in the sauce.
4. Cover and cook gently for 25–35 minutes, stirring occasionally, until the beans are tender and the sauce has thickened.
5. Taste and adjust the seasoning. Add basil if desired. (Again, if the sauce is not sweet enough—which is usually down to the quality of tomatoes—add 1 tsp of sugar.)
6. Serve warm with crusty bread or alongside roasted meat.



## Sinners, Apostles, Martyrs: Sts Peter & Paul

One denied Christ after having been chosen by Him. The other was chosen by Christ after he had spent much time and energy persecuting Christians. One was a businessman with a large, impetuous personality. The other was a rabbi whose emotional passion was equalled by his stunning intellect.

Both men were flawed; both were transformed by encountering Christ. Both were martyred for their faith in Christ. Both, according to tradition, died in the city of Rome nearly forty years after the Resurrection of their Lord.

After Jesus, it is Peter and Paul who dominate the New Testament and whose leadership set the course for the early Church. Peter is mentioned well over two hundred times in the New Testament, while almost half of the books in the New Testament are attributed to Paul. The Acts of the Apostles, an account written by Luke of key events in the early Church, is essentially divided between what might be called the “acts of Peter” (chapters 1-12) and the “acts of Paul” (chapters 13-28).

The readings linked to their Feast Day reveal something of how the hearts and lives of these two great Apostles were touched, filled, and transformed by Jesus Christ. The reading from the Gospel of Matthew (16:13-19) is well known, describing the dramatic conversation that took place in the region of Caesarea Philippi. Standing in front of a massive one-hundred-foot high wall of rock marked with shrines and statues of pagan gods, Jesus asked two questions of his disciples: “*Who do people say that the Son of Man is?*” and “*But who do you say that I am?*” Peter’s confession that Jesus is the Christ, the Son of the living God, did not come from superior

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intellect or human cleverness, but from faith and the revelation of the Father: “*For flesh and blood have not revealed this to you, but my heavenly Father*” (cf., Catechism, par. 552).

Peter, of course, struggled with faith, eventually denying Jesus on the cusp of the Crucifixion. But after being reaffirmed as head apostle by the Risen Lord (cf., Jn 21), Peter emerged as a man both humble and assured, his confidence placed fully in Christ, not himself. Benedict XVI, reflecting on this change, said, “From the naïve enthusiasm of acceptance, passing through the sorrowful experience of denial and the weeping of conversion, Peter succeeded in entrusting himself to that Jesus who adapted himself to his poor capacity of love” (General Audience, May 24, 2006). This journey was possible for Peter because “he was constantly open to the action of the Spirit of Jesus.”

That openness is readily evident in the account, found in Acts 12, of Peter’s miraculous escape from prison. Like Jesus, he was arrested and imprisoned during the time of the Passover. And although Peter escaped death on that occasion, the episode described by Luke is evidently meant to “echo” the death and resurrection of Jesus, for Peter is delivered from the darkness of prison and certain death by an angel of the Lord.

Prior to his encounter with the risen Christ on the road to Damascus, Paul was a zealous persecutor of the Church. Blinded and lying on the road, the stunned Paul asked, “*Who are you, Lord?*” (Act 9:5). Given an answer and directives, he spent the rest of his life preaching the Gospel, competing in “the race,” one of his favourite metaphors for the Christian life. “His existence,” stated Benedict XVI, “would become that of an Apostle who wants to ‘*become all things to all men*’ (1 Cor 9:22) without reserve” (Oct 25, 2006).

Both Peter and Paul are key witnesses to the reality and veracity of Jesus Christ. Their witness was two-fold: through living, first-hand encounters with the Lord and through their acceptance of martyrdom. “By martyrdom,” the Fathers of the Second Vatican Council explained, “a disciple is transformed into an image of his Master...” (Lumen Gentium, 42). May their bold witness encourage us to be likewise transformed by and for the Saviour.



## Lift up your eyes: the great East window (1)

Many of us admire the beauty of the Great East Window at St Paul's, but few have had the opportunity to examine its details closely. Perched high above the sanctuary, it contains a remarkable gathering of saints and biblical figures whose stories and symbols deserve to be rediscovered. Over the next four editions of the magazine, we shall explore the window panel by panel. As we do so, we shall encounter not only familiar saints but also a few mysteries still waiting to be solved...

The first panel, from left to right, contains five figures (other than some angels): Moses, St Anthony, a bishop, St George, and St Peter.

At the top stands *Moses*, easily recognised by the tablets of the Law. As the great lawgiver of Israel, he represents the Old Covenant and God's revelation to His people. His presence reminds us that Christianity did not begin in a vacuum but is rooted in the history of God's dealings with Israel.

To the left of Moses, slightly below him, is *St Anthony*. But let's skip him for now.

Just below (and between) Moses and Anthony stands a *bishop* whose identity remains frustratingly hidden—not by a mystery but by a physical barrier. His name is written on his mitre, but a metal support bar unfortunately covers the whole inscription. Perhaps one day we will be able to see it from a different angle or from outside.

Descending slightly further down, we find *St George*, England's patron saint. He is depicted as a soldier, reminding us of the courage and steadfastness required of all Christians in the battle against evil. Although he is best known for the legend of the dragon, George's true significance lies in his faithful witness to Christ, even unto death.

Finally, at the very bottom of the window, almost as its foundation, there is *St Peter* kneeling, with the keys entrusted to him by Christ. Peter represents the apostolic foundation of the Church and the authority given by Christ to bind and loose.

Now, let's return to St Anthony. His name can be clearly read and yet he remains the greatest puzzle of all—at least on this panel. He is shown wearing a crown and holding a model church. There is no Saint who fits the image.

St Anthony the Great, the father of monasticism, is normally depicted as a monk, not as a crowned figure. St Anthony of Padua would be wearing a Franciscan habit. St Anthony of Constantinople was a great Patriarch but certainly never crowned. Who on earth, or rather who in heaven, did the artist have in mind? If so, who?

If you are up to the challenge, try to find out his identity. Look up books (*I checked the Roman Martyrology*), search online (*I looked at the 43 St Antonys on catholic.org*), consult your AI (*I had an hour-long frustrating argument with ChatGPT*)... and let us know if you have any ideas about the mysterious St Anthony. A little parish detective work may help solve a puzzle that has waited patiently for generations.



## Symbols of Early Christian Art — The deer

*Based on Prof. László Vanyó's book:*

Most Christians recognise the lamb, the dove, or the fish as ancient symbols of the faith. Far fewer know that the deer once occupied a place of honour in early Christian art. Yet in some of the most important monuments of the ancient Church—such as the mausoleum of Galla Placidia, the Neonian Baptistery in Ravenna, and the apse mosaic of St Clement's in Rome—the deer appears again and again.



The image naturally recalls the words of Psalm 42: *“As the deer longs for streams of water, so my soul longs for you, O God.”* For the early Christians, this verse became the key to understanding the animal's spiritual meaning.

The deer was above all a symbol of the catechumen and the newly baptised Christian. Just as a thirsty deer seeks fresh water, so the human soul longs for the living waters of baptism. For this reason deer are often depicted beside fountains, rivers, or baptismal pools. In some baptisteries two deer approach a spring from opposite sides, representing believers drawing life from Christ.

Ancient writers also associated the deer with remarkable qualities. It was admired for its speed, grace, and vitality, but many legends grew around it. One widespread belief held that deer were the enemies of snakes. According to ancient natural history, the deer would draw serpents from their hiding places and trample them

underfoot. Christians quickly recognised the symbolism: the serpent represented evil and sin, while the deer became an image of Christ and of the Christian overcoming the powers of darkness.

Another tradition claimed that deer renewed themselves by drinking from springs after battling serpents. This made them a fitting symbol of spiritual rebirth. Baptism, too, is a victory over sin followed by new life in Christ.



The deer also appeared in scenes of paradise. Since it was considered a gentle and peaceful creature, it became a sign of the blessed life promised to the faithful. Some early Christian tombs depict deer among trees and flowing water, suggesting both the peace of heaven and the hope of resurrection.

Not every meaning attached to the deer was specifically Christian. Many ideas came from Greek and Roman writers, who attributed extraordinary characteristics to the animal, including longevity and wisdom. The Church inherited these traditions but transformed them, giving them a deeper spiritual significance centred on Christ, baptism, and eternal life.

Perhaps the most beautiful image is the simplest: the deer standing beside the water. In a world filled with distractions, the ancient symbol reminds us that every human heart thirsts for something more. The deer of the early mosaics points beyond itself to the soul's deepest desire—to find its rest in God. As Psalm 42 continues: “*My soul thirsts for God, for the living God.*” The early Christians saw in the deer not merely an animal, but a picture of every believer on the journey towards that living spring.

*(First image: A mosaic in the Mausoleum of Galla Placidia, Ravenna, ca. 425. Second image: The main apse mosaic in San Clemente, Rome, ca. 1120s.)*



## Know the Bible! - 1<sup>st</sup> & 2<sup>nd</sup> Book of Maccabees (3)

(© bibleproject)

The second book of Maccabees is about the revolution against the Syrian oppressors in the 160s B.C. It is not a sequel to the work known as 1 Maccabees. 2 Maccabees was written in Greek by an anonymous Jewish author who wanted to show how God's faithfulness was displayed to Israel during the years of the revolt.

*Old Testament pattern* — The book follows a well know theme. When Israel has upright leaders and the people stay faithful to the covenant, God will watch over his people and deliver them, often in mind-blowing ways. But if Israel violates the covenant, God will hand his people over to the destructive consequences of their choices. However, if a righteous intercessor appeals to God's mercy, God will respond with favour and deliver his people.

*Faithful worship* — The book's introduction consists of two letters to the Jewish communities living in Egypt, written by the Jewish leaders of Jerusalem. The letters urge Egyptian Jews to stay faithful to Israel's God and to add a new feast to their shared religious calendar: Hanukkah, which means "Dedication." It's an eight-day celebration of the restoration and rededication of the Jerusalem Temple in the year 164 B.C. after it had been ruined.

There is also a story about how the altar fire burning in the second Jerusalem Temple has never gone out. It's the same fire going all the way back to the altar fire lit by God in the first temple built by Solomon.

*Defending the Temple* — The story begins with the Israelite high priest Onias III, who was so wise and faithful that even the Syrian king honoured him and sponsored the cost for operating the Temple.

But then a Temple leader, who does not like Onias, sends a secret message to the king about the untold amounts of gold stored in Israel's Temple. The king wants the gold, of course, so he sends an official named Heliodorus to Jerusalem to take it. Onias gathers the priests and the Israelites in the city, and they pray that God will see their distress and defend his Temple and his people.

When Heliodorus shows up, a shining, heavenly horse-rider appears with two angelic soldiers who strike Heliodorus until he collapses and almost dies. But Onias steps in and offers prayers and sacrifices of atonement on behalf of Heliodorus, who recovers and then goes back to the king and warns him: "*The one dwelling in Heaven watches over Jerusalem to defend it and strike those who come to ruin it.*" And so for the remaining days of Onias' leadership, King Seleucus honours Israel's God and leaves Jerusalem alone.

*Obedience and the threat of death* — Until the next king comes along, named Antiochus IV. Onias' brother, Jason, betrays him and usurps his role as high priest. Then Jason promises Antiochus he will remake Jerusalem as a modern Greek city: a new gymnasium and a school to educate people in Greek religion and culture and fashion. And Jerusalem will now serve the king's city, Antioch. But then, a guy named Menelaus betrays Jason. Menelaus goes to King Antiochus and bribes him to get the role of high priest. Then Menelaus returns to Jerusalem and has Onias assassinated. Jason in turn starts a deadly revolt to regain his power, and Antiochus sees all this chaos, decides to get involved, and things go from bad to worse.

Antiochus declares it illegal for Jewish people to live by the laws of the Torah, no more Sabbath or feasts or eating kosher. Then he rededicates Israel's Temple to the Greek god Zeus, and he forces Jewish people to offer sacrifices to other gods, or else he'll put them to death.

The author highlights Eleazar, a respected elder in Jerusalem, and a mother with her seven sons, all of whom are executed for refusing to eat pork. But as each one dies, they give a speech about how all Antiochus can do is kill their bodies. They would rather disobey a corrupt human king and obey the holy, divine King who created all things and who can recreate and resurrect them from the dead.

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## The Psalms

### *Psalm 61: From separation to nearness*

**P**salm 61 is a beautiful example of a prayer that brings together lament, petition, thanksgiving, and vow. Although it begins with a cry from distress, the prevailing spirit of the psalm is one of thanksgiving. What had once been a cry of anguish is now transformed into a song of gratitude.

The psalm traces a spiritual journey. The author recalls how he moved from a state of longing and apparent separation from God into the joy of experiencing God's saving presence. Psalm 61 is a testimony to God's faithfulness.

The opening verses reveal the profound distress of a man who feels separated from God and threatened by enemies. He has lost courage and sees before him an obstacle that appears impossible to overcome. God is pictured as a towering rock, high above him, beyond his own strength to reach. In his helplessness he imagines himself at the "end of the earth", far removed from the divine presence.

But the psalm does not end there. The worshipper turns his eyes towards the God who dwells in the heights and calls upon him for help. His prayer arises from the depths of misery, but it is already directed towards hope.

The second part of the psalm celebrates the restoration of communion with God. The worshipper has discovered that God is his refuge and protection. He knows that in the house of God he is sheltered from danger as securely as if he were within the towers of a mighty fortress. Therefore he longs to dwell in God's presence for ever and to remain under the protection of the Lord who is enthroned above the cherubim.

The individual prayer of the psalmist is closely linked to the whole worshipping community. He experiences salvation within the life of the people of God. This communal aspect explains the prayer for the king found later in the psalm.

The king is seen as the guardian of the covenant order and the representative of the people. His faithful rule contributes to the welfare of the whole nation. Praying for the king is not an interruption of the psalm but a natural extension of it. The blessings bestowed upon the ruler reach the entire community.

Finally the psalm stresses the power of divine worship: how it reacts the deepest recesses of the human heart. Worship binds believers together into a true community of faith and life: the household of God. The proper response to all this is to give thanks continually.

By praising God day after day, the believer not only fulfils his vows but also realises the purpose of his life. Prayer becomes the means by which faith is preserved and strengthened. Through worship, generation after generation bears witness to God's name, creating an unbroken tradition of faithfulness. In this way, both worship and daily life find their ultimate purpose in the glorification of God.

### ***Reflective questions***

1. Have I ever experienced a time when I felt distant from God, and how did I respond?
2. Where do I seek refuge when faced with fear, discouragement, or uncertainty?
3. How does participation in the worshipping community strengthen my faith?
4. In what practical ways can I offer daily thanksgiving to God for his presence and blessings?

### ***Prayer***

*Lord God, when we feel far from you and overwhelmed by the burdens of life,  
be our refuge, our fortress, and our hope.*

*Unite us in faith, worship, and love.*

*May our lives become a continual song of thanksgiving,  
and may all that we do give glory to your holy name;  
through Jesus Christ our Lord.*

*Amen.*

‘The Lord  
is in his holy temple;  
let all the earth  
adore him.’

HABAKKUK 2:20  
& PSALM 66:4

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