



# HIGH TIDE

*July 2021*

PARISH MAGAZINE  
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - Notices & News - Articles from Fr Bruce & Kathy - On the Psalms - St. Paul's in 1946 - and more*

*You can detach pages 15-30 and use it for Morning & Evening Prayer*

<http://www.stpaulsweymouth.org>

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*Many thanks to all who have contributed to this issue of the Parish Magazine,  
and to Liz Evans for the proofreading.*

*The next Magazine will be published on **Sunday 1<sup>st</sup> August**. Please, send all  
articles, information, news you wish to be published by Sunday 25<sup>th</sup> July.*

## From the Vicar

Dearly Beloved,

This edition of the Parish Magazine is slightly different. If I had to change its title (I know, one's heartbeats start racing with fear at the word *change*), I would call it "*Past glory - Future hope*". I came across an issue of St. Paul's Parish Magazine from 1946 and I have found it truly interesting so I have decided to replicate parts of it in this Magazine.

I hope you will find it amusing and encouraging as it will show how *nothing* has really changed - they, just as we do, had to raise funds, organise Summer Fêtes and Jumble Sales; they had to cope with their Vicars bringing back *old ways*; on the other hand, Vicars struggled to encourage greater participation in church and at social events. In 1946 they were praying for a new Bishop... just as we will shortly.

The accounts show how St. Paul's was never a wealthy church but great participation and much enthusiasm made up for the lack of financial resources: Parish library, drama club, various clubs and groups. There are things to learn from them - such as, perhaps, the idea of a day of picnic on Portland!

Their church Calendar should be familiar to us (as ours would be to them) with Octaves, Vigils, Ember Days faithfully kept. The number of services is admirable (the solemn Evensongs are not even listed) though some of them (like "Churching") may now be unknown especially to a younger generation. The articles try to convey solid Christian teaching and the (probably made-up) Questions & Answers show a clergy way more traditional and of high-church than their congregations but they also reveal the gentle and constant efforts of Vicars to lead their "flock" to a more traditional, more "Catholic" understanding of faith and worship. The language used says it all: anointing is called a Sacrament, Confession is promoted, daily Mass is a given.

I left in all the names - some will be recognised by many of you. The "old" pages have a different font to distinguish them from the rest of the Parish Magazine. I hope you will enjoy it as much as I did!

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

Fr. Gregory

# St. Paul's, Weymouth Parish Magazine.



**JUNE, 1946.**

**Vicar:** The Rev. F. J. Colyer, L.Th., O.C.F. (Durham University and Salisbury College), St. Paul's Vicarage (Tel. Weymouth 1217).

**Churchwardens:** Mr. P. E. Scriven, 36, Emmalale Road; Mr. H. R. Roberts, 5, Stavordale Road.

**Sidesmen:** Messrs. G. Adlam, A. J. Briggs, A. G. Brooks, A. C. Riggs, H. E. Daffern, I. Warren, F. Warry, A. G. Aldridge, W. G. Gentle, G. Harland, T. A. Mold, A. Wardle, H. Rod, C. Taylor, S. A. W. Comben, W. Machon, G. T. Powell, and E. Turner

## **Church Services** **SUNDAY SERVICES**

8am Holy Communion

2.30pm The Catechism

10.30am Morning Prayer

6.30pm Evensong & Sermon

11am Sung Eucharist and Sermon

## **DAILY SERVICES**

Holy Communion daily at 7.45am, also on Friday at 10.30am, and on Festivals at 7am.

**CONFIRMATION** - Candidates should send their names to the Vicar, when separate classes will be held for men, women, lads and girls, in preparation for the next Confirmation to be held by the Lord Bishop of this Diocese.

**BAPTISMS** (after seven days' notice) - Sundays at 3.30pm, and by appointment. Application to Mrs. Tucker, 82 Abbotsbury Road.

**CHURCHINGS** (after notice) - Before any week-day service.

**MARRIAGES** - For publication of Banns, notice should be given to the Vicar.

**VISITATION OF THE SICK** - Parishioners are asked to inform the Vicar of cases of sickness or accident, when the ministrations of the Clergy are desired.

**THE SACRAMENT OF HOLY ANOINTING** is given when desired. Application should be made to the Vicar.

**CONFESSIONS** - The Vicar, Fridays, 2.30, and by appointment.

### **CHURCH OFFICERS**

**PAROCHIAL COUNCIL.** 1946-47. - The Rev. F. J. Colyer (Chairman), Mr. Woods (Hon. Secretary), Mrs. Lambert, Mr. G. Adlam (Diocesan Conference Representatives), Lady Peter, Miss L. V. Colyer, Mrs. Johnston Browne, Mr. A. Wardle (Ruri-Decanal Representatives), Mrs. Gimblett, Miss Sherwood, Miss White, Miss E. Wootton, Mr. H. E. Daffern, Mr. R. O. Daffern, Mr. A. J. Briggs, Mr. W. Gentle, Mr. Machon, Mr. C. T. Powell and Miss Uphill.

**ORGANIST** - Mr. R. J. Swindells, A.R.C.O., 12, Mayeroft Road.

**HON. SACRISTAN** - Mr. W. B. Gimblett.

**SERVERS** - Messrs. A. G. Brooks, B. Gimblett, H. R. Roberts, K. Crocker, P. H. de Louche, P. Scriven, A. Greening, H. E. Daffern, J. Lyde, N. Machon, J. Purdue, J. Mold, J. Riggs, J. Wray, D. Dodge, D. Machon, E. Powell, F. Scriven, E. Turner, P. Biles, B. Heald, P. Baker. Also J. Crocker, R. O. Daffern, G. Briggs, K. Tucker, T. Hodge, H. J. Aldridge, R. Scriven (in the Forces).

**VERGERS** - Mr. F. Wootton, Mrs. Tucker, 82, Abbotsbury Road.

### **PAROCHIAL ORGANISATIONS**

**ST. PAUL'S CHOIR** (affiliated to the School of English Church Music) - Applications for membership should be made to the Choirmaster.

**ST. PAUL'S DAY SCHOOLS** (Junior and Mixed) - Open 9-12am and 2-4pm. Head Mistress, Miss Uphill.

**ST. PAUL'S SUNDAY SCHOOLS** - 10.30am and 2.30pm. Superintendents - Seniors: Miss Wray (under the Vicar). Juniors: Miss White. Infants: Miss E. Wootton.

**WOMEN'S BIBLE CLASS** - Choir Vestry, alternate Sundays. Miss Ross.

**MOTHERS' UNION** - Every Monday during winter in Parish Hall. Miss Molyneux.

**PARISH LIBRARY** - Subscription 3d. per month. Librarian. Mrs. A. V. Scriven, 74 Abbotsbury Road.

**CHURCH WORKING PARTY** - Fridays 2.30pm at the Vicarage. Miss Colyer.

**WOMEN'S BIBLE CLASS WORKING PARTY** - Thursdays 2pm in Church Room. Miss Ross.

**OVERSEAS WORK** - Hon. Secretary and Treasurer, Miss M. Riggs, 100 Abbotsbury Road. King's Messenger Branch: Hon. Secretary.

**ST. PAUL'S DRAMA CLUB** - Thursdays, 7.30pm in Parish Hall. Producer, Mr. S. A. W. Comben, 112 Abbotsbury Road. Hon. Secretary, Miss I. Adlam, 93 Newstead Road.

**PARISH MAGAZINES** - Hon. Secretary, Miss Molyneux, St. Raphael, Melcombe Avenue.

### KALENDAR FOR JUNE, 1946

		Holy Communion	Special Intentions at daily Eucharist.
1. Sat.	St. Nicomede		
2. Sun.	SUNDAY AFTER ASCENSION Alms: Church Expenses	8 11 (Sung)	
3. M.	In Octave	7.45	A new Bishop
4. Tu.	In Octave	7.45	The Diocese
5. W.	St. Boniface	7	Church in Germany
6. Th.	Octave, Ascension	7.45	All Missions
7. F.		10.30	The Sick
8. Sat.	Vigil		Power of the H. Spirit
9. Sun.	WHITSUNDAY Alms: Church Expenses	7, 8, 9 11 (Sung)	
10. M.	WHITSUN MONDAY	7.45	The Parish
11. Tu.	WHITSUN TUESDAY	7.45	The Parish
12. W.	Ember Day	7	Theological Colleges
13. Th.	St. Anthony, C.	7.45	A Child-like Heart
14. F.	Ember Day, St. Basil	10.30	Those to be ordained
15. Sat.	Ember Day		Those to be ordained
16. Sun.	TRINITY SUNDAY Alms: Church Expenses	8 11 (Sung)	
17. M.	ST. BARNABAS	7.45	The Parish
18. Tu.		7.45	Prime Minister
19. W.		7.45	St. Gabriel's Home
20. Th.	CORPUS CHRISTI	7 and 7.45	The Holy Eucharist
21. F.	In Octave	10.30	Our Country
22. Sat.	In Octave. St. Alban		The Sad

23. Sun.	TRINITY I. Alms: Church Expenses	8 11 (Sung)	
24. M.	ST. JOHN BAPTIST	7.45	The Parish
25. Tu.			Church Council
26. W.		7.45	Our Fete
27. Th.		7.45	Mothers' Union
28. F.	St. Iranaeus	10.30	The Aged
29. Sat.	S.S. PETER & PAUL	7 and 7.45	The Parish
30. Sun.	TRINITY II. Alms: Church Expenses	8 11 (Sung)	

#### FETE COMMITTEE

A meeting of those who will be helping at the Summer Fete will be held on Monday, June 3rd at 7pm in the Parish room. Anyone will be welcome at this meeting. It is especially an opportunity for those who would like to help at the Fete to come and offer their services.

#### SUMMER FETE

The Summer Fete and Sale will be held in the church and Vicarage garden on Wednesday, June 26th and will be opened at 3pm. The name of the open-air will be announced later. May I once again appeal to all friends of Saint Paul's to come and spend a few hours in the garden on that day. I stress this because more and more I feel that there is much to be gained in these social events. I hear from many sources that the various stalls will be well laden, and there will be the usual games and competitions - and, of course, our famous 1/- teas. But whether you are able to spend much or little, come and give us the pleasure of your company. Admission to the garden, 6d.

#### JUMBLE SALE

Do not forget the Jumble Sale to be held in the Parish Hall on Saturday, June 1st, at 3 pm. If you have any saleable goods please send them to Mrs Adlington, Newstead Road, or to the Parish Hall on the morning of the sale.

#### PARISH RAMBLE

If it is fine on Whit-Monday, the "Saint Paul's Trotters" will again sally forth. We should have liked to have gone in the Abbotsbury direction, but there are only two trains a day, and it is too far to walk all the way. We shall therefore go to Portland, and the program will be as follows: - meet at the Church at 1 pm sharp; proceed to Westham Halt for the 1.17 train; take single ticket to Easton. We shall then strike out towards the cliff, taking the Coastguards path to Church Hope Cove. Here we should eat our tea, and those who want to can climb the rocks, etc. We shall return by walking down the hill to Portland (Victoria Square), visiting the Fossil Garden on the way, and catch the 8.25 train to Weymouth (there is an earlier one at 7.5 for those

who would like it). Bring your own drink, and enough food for one person. At tea, the food (not the drink) will be pooled, so that we may all sit round the one large communal “tea-table”. Any visitor to our Church who happens to see this will be very welcome, and of

course any of the members of our congregation (over the age of 16, unless accompanied by parents), and especially anyone who has not yet been on our rambles. The “Trotters” Will be glad to make you one of themselves. The distance to be walked is not very great.

#### COLLECTIONS DURING APRIL

	£.	s.	d.
Church Expenses	15	13	0
Easter Offerings	13	14	0
C.M.J. and Jerusalem	3	1	0
Diocesan Ordination Fund	2	15	9
Altar Fund	1	13	0
Pool Fund	1	3	6
Church Expenses Box		15	9
Overseas Box		15	1
Organ Box		5	0
New Parish Hall Box		2	4
Sunday School Box		1	9
Altar Box			7
New Day School Box			7
	<b>£40</b>	<b>1</b>	<b>4</b>

*According to various calculations, £40 in 1946 would be more or less equivalent to a sum between £1,200 - £1,400 in 2021.*

*According to the national archives, in 1946 you could have bought the following number of horses and cows and a skilled tradesman would have earned this amount:*

Amount in 1946	Horses	Cows	Wages
£40	0	0	in 28 days
£100	0	1	in 70 days
£140	0	2	in 98 days





## GIFTS AND GRACES

By I. Maitland

The rubric in our Prayer Book directing the Athanasian Creed to be recited at morning prayer on Trinity Sunday is a wise one. For the Athanasian Creed not only carefully safeguards the right doctrine of the Trinity and of the Incarnation, but emphasises the person of the Holy Ghost as being co-equal with the Father and the Son, and possessing the same attributes as the other two Persons of the Blessed Trinity.

It is well that on the octave of Whit-Sunday this should be brought home to us, for devotion to the Holy Spirit is weak among many Christians.

It is, of course, very much easier to grasp the doctrine of the Fatherhood of God, and the work of the Incarnation as shown in Jesus Christ, than it is to grasp the doctrine of the Holy Spirit, but to lack devotion to the Holy Spirit is to lack an essential part in our Christian development, and augurs a chink in the armour of our faith.

For the work of the Holy Spirit envelopes every field of the Christian life. He is the source of life and power. It was he who moved upon the face of the waters at creation, he who inspired Moses and Abraham; he who spake by the prophets, and led the Jews to a right conception of the nature of God.

He who in the Old Testament was with man, since Pentecost he also been "in man". By him we are born again, restored to the supernatural state which was ours before the Fall. He comes to us in Baptism to give us life, in Confirmation to give us power through the sevenfold gifts, strengthening the life given us at Baptism.

It is through his power that the Bread and Wine become the Body and Blood of Christ for the strengthening and refreshing of our souls, through him we obtain remission of sins in the Sacrament of Penance. He brings a gift of faithfulness in marriage, and in Holy Unction he comes with spiritual anointing to the healing, if God wills, of our body.

Thus the work of the Holy Ghost assists us at every stage of our personal life.

Beyond and above this is the work of the Holy Spirit in the Church, both as the energising source of power which informs all missionary effort, whether at home or abroad, and as the Spirit of Truth, guiding the Church, as promised by our Lord, into all truth.

This aspect of the Holy Spirit's work is of supreme importance to-day, when the Christian Church is challenged on every side, less by the direct attack of enemies which generally brings forward some great champion of the truth, than by the more subtle form of attempts of watering-down the truth once delivered to the Saints.

There must be no compromise with heresy, nor can it too often be brought home to church people that unity is not to be gained by glossing over differences.

After over four centuries of disunion, thoughtful Christians of all schools of thought are increasingly conscious of the harm disunion has done to the body of Christ, and of the need for healing the divisions of Christendom that we may present a united front to the growing paganism in the world to-day.

But for the union to be genuine and fruitful, it must be guided by the Holy Spirit. God has all eternity to work in. We cannot expect to heal in a few years, or even in a few decades, the wounds of centuries.

God can, if he will, work miracles. But the history of mankind shows that in general God, in his wisdom, permits his limitless activity to be bound in its workings by the limitations of humanity, so that we may have the chance of co-operating with him.

Thus the power of the Holy Ghost depends for its expression on our response. We are, as it were, his agents. By a zealous loving response to his love, we set free his energising power to transform individual souls, and transform the Church.

As individuals we can best set forward the course of reunion we all have at heart by constant prayer to the Holy Ghost that he may deepen and quicken these sevenfold gifts within us as individuals, and with the Church as a whole; and the leaders of the Church who guide our counsels.

A deeper sense of the person and work of the Holy Spirit would swiftly lead to a deepening of holiness, and of the product of holiness, saintliness. Devotion to the Holy Spirit has always been a mark of the saints.

Dr Liddon once said that if anyone would but try the experiment of saying *Veni Creator* once every day for a year, he would be astonished at the end of that time to find how much spiritual insight had been granted.

Let us pray, then, with all earnestness this Whitsun-tide, "Come, Holy Ghost, and fill the heart of thy faithful people, and kindle in them the fire of thy divine love. Send forth thy Spirit and they shall be made and thou shalt renew the face of the earth.

Come, O Holy Ghost, the Comforter, and daily increase in us thy manifold gift of grace; the spirit of wisdom and understanding, the spirit of council and ghostly strength: the spirit of knowledge and true godliness: and fill us, O Lord, with the spirit of thy holy fear."

## QUESTIONS ANSWERED

by the Revd. Marcus Donovan

**Q:** The Virgin Mary was just a humble maiden. Do you think she would approve of being put on a pedestal and prayed to, as it's done in Anglo-Catholic churches?

Honour rendered to our Lady is honour given to her Son, so we may be sure she would approve and accept it. We put her on a pedestal because God himself has given her the most signal honour any human being could enjoy, to be the Mother of his Divine Son. But we do not pray to her. On the contrary, we ask her to pray for us, a thing which we might ask of any good Christian. If we believe in the communion of saints, we believe that they are living and active and interested in our progress: the word "communion" would be meaningless if we were entirely cut off from them. And if they know so much of our needs as God has seen fit to reveal, they must pray constantly for us. So we ask Blessed Mary to pray for us, and we salute her as the Angel Gabriel did as recorded in Saint Luke 1 : 28.

There is another side to this question which deserves notice. We have to ask not only what is the positive value of a practice, but what is the result when it is disused. There can be no doubt that where devotion to Blessed Mary is abandoned, faith in the Incarnation becomes weaker. Where have we to look for minimising views of our Lord's deity? Invariably in those Christian bodies where Mary has been ignored. It is never in the Catholic Church but among Protestant Christians that questions have arisen as to whether Jesus was really divine. To begin by thinking of Mary as a mere Jewish maiden leads to thinking of her son as a merely human teacher.

**Q:** Why are Anglo-Catholics so exclusive? They won't join with other Christians in worship, yet they claim the title "Catholic" which means "universal".

That is not quite an honest interpretation of the word "Catholic". We must take into account not only what the word originally meant but what it eventually came to mean. "Catholic" at first meant "universal" but soon came to acquire the sense of "standard" or "orthodox" as opposed to "peculiar" or "heretical", and this is the sense in which the word is commonly understood. If we use the word simply to mean "general" or "universal" we spell it with a small "c".

We believe a Catholic to be one who accepts the Faith, practice and discipline of the Church. That is why we cannot compromise by uniting with other bodies: the Faith is a trust which is not ours to give away and we must stand firm even when it is an unpopular course and the accusation of

narrowness is hurled against us. We must not hesitate to describe our Church as Catholic and to glory in the name of Catholic for ourselves: often we are far too apologetic about it. And when we do so describe ourselves, we mean the world Catholic to be taken in its usual and customary sense, and not in some far-fetched and vague meaning.

**Q:** Hasn't the Church altered a lot since the good old days, when we had the good old morning service and the plane preaching of the Gospel?

There is a familiar dodge which consists of wrapping up two questions in one, so as to make the person addressed commit himself to admitting what the questioner wants to prove. This is an example of it: to the first part of the question we may rightly answer "Yes, the Church of England has altered," and much for the better, though it remains the same Church. But we do not admit that the so-called "good old days" were good: on the contrary they were so slack and dull that we are still suffering from the effects of the "good old days," which made worship dreary and monotonous.

The "good old morning service" meant Matins and perhaps Litany, or Matins and the first part of the Communion service. Matins is an ancient and beautiful service meant for and composed by monks and nuns, but entirely unsuited to the average congregation. Litany is a splendid Prélude to the Eucharist but loses much of its meaning if it does not lead up to anything. Ante-Communion is similarly lacking in significance if cut short at the offertory. Middle-aged people revolted against churchgoing in the "good old days," and we cannot altogether be surprised: the result is that their children have never attended Church.

The "plane Gospel sermon" is preached in all the Catholic churches. Usually the Gospel furnishes the subject of the morning sermon, and the aim of the priest is not to give the people soothing platitudes but to preach the Gospel and teach the Faith. If people really want the "good all days" they should go back to pre-Reformation England, but in fact what they are thinking of is Victorian ideas of worship. Much of the opposition to Catholic practice is mere conservatism, but soon we shall find that what were innovations fifty years ago are regarded as vulnerable customs to-day, so we need not be unduly perturbed by the desire to hark back to the "good old days."

## **IN SEARCH OF CATHOLIC ENGLAND (VI)**

By Horace Keast

The rural Suffolk parish of Barsham has a population of about 200 souls, but within the boundaries of that Parish there is no post office, no inn, no shop, no blacksmith, no carpenter, not even a public telephone box.

**ST PAUL'S  
CHURCH**

**£100  
draw**

# **SUMMER FETE**

**BBQ**

Come and join us at  
St Paul's Church,  
Abbotsbury Road  
from 11am - 2pm

**Hampers**

**Play Your  
Cards Right!**

**prizes**

**Saturday 31<sup>st</sup> July 2021**

**for the safe summer event of the year!**

**Skittles**

**Refreshments**

**Bric-a-brac**

**TOMBOLA**

**Fun  
&  
Games**

**Book Stall**

**Bottle  
Stall**

Yet the ancient parish church of the Most Holy Trinity is one of the most inspiring centres of the Faith in the country and the interior of the church can be truthfully described as lovely.

The restoration of the Faith to Barsham owes much to the labours of the Rev. R.A.J. Suckling, who was rector of the parish from 1868 to 1880. [...] Fr. Suckling was succeeded by the Rev. Alan Coates, who had been a curate of Saint Barnabas, Oxford, and he held the benefits until 1921. During that long tenure of the parish, Fr. Coates built on the foundations which had been so patiently laid by his predecessor. He taught the Faith and administer the Sacraments. He was a man of discriminating taste, and he made the interior of the church a place of inspiring beauty. He had a great love for the ancient music of the church, and his people eventually shared his enthusiasm. They still prefer to sing plainsong rather than Anglican chants, and they really join in the singing of the divine office of the church. The present parish priest is the Rev. Geoffrey Sodden. [...]

A few weeks ago I arrived at Paddington Station on the night train, and, after breakfast, I took an underground train to Baker station for a purpose which I had on many previous occasions promised myself but had not fulfilled - to visit the church of Saint Cyprian, Clarence Gate. As soon as I entered the church, however, I became conscious that the interior seemed peculiarly familiar to me, as if I had seen it all before. It is a place of wondrous beauty, and, as readers will be aware, has played a noble part in the story of the Catholic Revival. When I arrived home, a few days after, the mystery of the familiarity of the church was solved, for I turned up that excellent pictorial guide to the ceremonial of the Sarum Use, published by the Alcuin Club, and at once recognised that all the pictures must have been photographed in the church of Saint Cyprian's. From the present ordinance of the altars, it does not appear that the Sarum Use is now followed in the church, but my visit was short and I did not have time to stay for a service. From what I hear from friends in London, however, splendid work for the

Faith is still being carried out in this fine pioneer centre of the Catholic Movement in the Metropolis. I look forward to being present at High Mass in the church and I hope that I should be able to describe the service for my readers. In the meantime, the beauty of the church can be seen from the picture.



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

**Anniversaries of death**

**The Order of Morning and Evening Prayer  
at St. Paul's**



## Calendar for July 2021

THU	1 <sup>st</sup>	<b>THE MOST PRECIOUS BLOOD</b>	6pm
FRI	2 <sup>nd</sup>	VISITATION	6pm
SAT	3 <sup>rd</sup>	St. Irenaeus Bishop, Martyr	9.30am
SUN	4 <sup>th</sup>	<b>5<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10am, 5pm
MON	5 <sup>th</sup>	St. Anthony M. Zaccaria	9am
TUE	6 <sup>th</sup>	Sts. John Fisher & Thomas More	6pm
WED	7 <sup>th</sup>	Sts. Cyril & Method Bishops	10am
THU	8 <sup>th</sup>	St. Elizabeth Queen, Widow	6pm
FRI	9 <sup>th</sup>	St. Willibald Bishop	6pm
SAT	10 <sup>th</sup>	The Seven Holy Brothers Martyrs	9.30am
SUN	11 <sup>th</sup>	<b>6<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10am, 5pm
MON	12 <sup>th</sup>	St. John Gualbert Abbot	9am
TUE	13 <sup>th</sup>	St. Anacletus Pope, Martyr	6pm
WED	14 <sup>th</sup>	St. Bonaventure Bishop	10am
THU	15 <sup>th</sup>	St. Henry Emperor	6pm
FRI	16 <sup>th</sup>	<b>OUR LADY OF MOUNT CARMEL</b>	6pm
SAT	17 <sup>th</sup>	<b>St. Osmund Bishop</b>	9.30am
SUN	18 <sup>th</sup>	<b>7<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10am, 5pm
MON	19 <sup>th</sup>	St. Vincent de Paul	9am
TUE	20 <sup>th</sup>	St. Margaret Virgin & Martyr	6pm
WED	21 <sup>st</sup>	<i>St. Praxedes Virgin &amp; Martyr</i>	10am
THU	22 <sup>nd</sup>	<b>St. Mary Magdalene Penitent</b>	6pm
FRI	23 <sup>rd</sup>	St. Apollinaris Bishop, Martyr	6pm
SAT	24 <sup>th</sup>	<i>St. Christina Virgin &amp; Martyr (Vigil)</i>	9.30am
SUN	25 <sup>th</sup>	<b>ST. JAMES THE GREAT, APOSTLE</b>	10am, 5pm
MON	26 <sup>th</sup>	<b>ST. ANNE, MOTHER OF OUR LADY</b>	9am
TUE	27 <sup>th</sup>	<i>St. Pantaleon Martyr</i>	6pm
WED	28 <sup>th</sup>	Sts. Nazarius & Companions, Martyrs	10am
THU	29 <sup>th</sup>	St. Martha Virgin	6pm
FRI	30 <sup>th</sup>	<b>Monthly Requiem</b>	6pm
SAT	31 <sup>st</sup>	<b>St. Ignatius of Loyola</b>	9.30am

## Daily Intentions



## *Anniversaries of death*

*We pray for...*

- 1<sup>st</sup> Priests, vocations
- 2<sup>nd</sup> Dying - *Doris Kafe*
- 3<sup>rd</sup> Shrine of Walsingham - *Florence Biddlecombe, Peter Coles*
  
- 4<sup>th</sup> Our Parish - *Mary Bown*
- 5<sup>th</sup> Beechcroft
- 6<sup>th</sup> Conversion of England
- 7<sup>th</sup> Orthodox churches
- 8<sup>th</sup> Widows & widowers
- 9<sup>th</sup> Those to be confirmed
- 10<sup>th</sup> Our OLW Cell - *Ted Eyles, Marion Barnett, Jean Robinson, Davi Gill*
  
- 11<sup>th</sup> Our Parish - *Doug Biddlecombe*
- 12<sup>th</sup> SPOT - *Mildred Griffiths, Sandra Cutler*
- 13<sup>th</sup> Our Choir & Organists
- 14<sup>th</sup> Religious Orders - *Bill Collings*
- 15<sup>th</sup> Good government - *Penny Daniels*
- 16<sup>th</sup> Grace of holy death - *Les Patridge*
- 17<sup>th</sup> New Bishop for our Diocese - *John Yates*
  
- 18<sup>th</sup> Our Parish
- 19<sup>th</sup> Carers - *Elise Savage*
- 20<sup>th</sup> Expectant mothers - *Charles White, Betty Barlow*
- 21<sup>st</sup> Persecuted for their faith - *Roy Berry*
- 22<sup>nd</sup> Our PCC - *Lilian Freeborn, Gladys Day*
- 23<sup>rd</sup> Perseverance in our Christian faith - *Fred Bray*
- 24<sup>th</sup> Charity, peace, and unity in our Congregation - *Doris Hutchings*
  
- 25<sup>th</sup> Our Parish
- 26<sup>th</sup> Grandparents & Grandchildren - *Marjorie Walmsley*
- 27<sup>th</sup> Housebound, care homes - *Peter Biles*
- 28<sup>th</sup> Sick
- 29<sup>th</sup> Chapter of St. Aldhelm (Servers) - *Kim Uphill*
- 30<sup>th</sup> Departed - *Herbert Heaseman pr.*
- 31<sup>st</sup> Missions - *Peggy Jones, Mabel Pitney, Monty Hussey*

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. Christ has redeemed us by his own Blood, O come, let us worship him. 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. Christ has redeemed us by his own Blood, O come, let us worship him.

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 him.

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. Christ has redeemed us by his own Blood, O come, let us worship him.

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 him.

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. Christ has redeemed us by his own Blood, O come, let us worship him.

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

R. O come, let us worship him.

## HYMN

*Sundays*  
*(or any day)* Now, from the slumbers of the night arising,  
Chant we the holy psalmody of David,  
Hymns to our Master, with a voice concordant,  
Sweetly intoning.

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

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

*Or: on Our Lady's Feasts:*

The Lord whom earth and sea and sky  
Adore and praise and magnify,  
Who o'er their threefold fabric reigns,  
The Virgin's spotless womb contains.

And he whose will is ever done  
By moon and seas, by stars and sun,  
Is borne upon a maiden's breast,  
Whom God's foreseeing grace possessed.

How blest that Mother, in whose shrine  
The very Word of God divine,  
The maker of the earth and sky,  
Was pleased in fleshly form to lie.

Blest in the message Gabriel brought,  
Blest in the work the Spirit wrought,  
Blest evermore, who brought to birth  
The long-Desired of all the earth.

O Jesu, Virgin-born, to thee  
Eternal praise and glory be,  
Whom with the Father we adore  
And Holy Spirit, evermore. Amen.

*Or: on a Saint's day:*

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

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

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

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

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

1	Psalm 94	Genesis 4,1-15 John 19,30-35	5	98, 99, 101	Ezekiel 1,1-14 2 Corinthians 1,1-14
2	8	Song of Solomon 2,1-7 Luke 1,39-47	6	106	Ezekiel 1,15 - 2,2 2 Corinthians 1,15 - 2,4
3	88, 95	Job 41 Romans 16,1-16	7	111, 112	Ezekiel 2,3 - 3,11 2 Corinthians 2,5-end
4	57	Deuteronomy 24,10-end Acts 28,1-16	8	115	Ezekiel 3,12-end 2 Corinthians 3
9	139	Ezekiel 8 2 Corinthians 4	21	119 v. 1-32	Ezekiel 18,21-32 2 Corinthians 12
10	120, 121, 123	Ezekiel 9 2 Corinthians 5	22	32, 150	1 Samuel 16,14-end Luke 8,1-3
11	65	Deuteronomy 28,1-14 Acts 28,17-end	23	17, 19	Ezekiel 20,21-38 James 1,1-11
12	124 125, 126	Ezekiel 10,1-19 2 Corinthians 6	24	20, 21, 23	Ezekiel 24,15-end James 1,12-end
13	132, 133	Ezekiel 11,14-end 2 Corinthians 7	25	7, 29, 117	2 Kings 1,9-15 Luke 9,46-56
14	119 v. 153-end	Ezekiel 12,1-16 2 Corinthians 8,1-15	26	27, 30	Proverbs 31,18-24 Matthew 13,44-52
15	143, 146	Ezekiel 12,17-end 2 Corinthians 8,16 - 9,5	27	36	Ezekiel 33,1-20 James 2,14-end
16	24	Proverbs 8,12-25 Luke 11,27-28	28	34	Ezekiel 33,21-end James 3
17	147	Ezekiel 14,1-11 2 Corinthians 10	29	37	Ezekiel 34,1-16 James 4,1-12
18	67, 70	Deuteronomy 30,1-10 1 Peter 3,8-18	30	31	Ezekiel 34,17-end James 4,13 - 5,6
19	1, 2, 3	Ezekiel 14,12-end 2 Corinthians 11,1-15	31	41, 42, 43	Ezekiel 36,16-36 James 5,7-end
20	5, 6	Ezekiel 18,1-20 2 Corinthians 11,16-end			

*Each reading ends with these words:*

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

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

*Sundays (or any other day):* You have come to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel.

*On the Feast of Our Lady:* Why is this granted me, that the Mother of my Lord should come to me, alleluia?

*On a Saint's day:* How glorious is the kingdom where all the Saints rejoice with Christ; clothed in white robes, they follow the Lamb!

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.

*Sundays (or any other day):* You have come to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel.

*On the Feast of Our Lady:* Why is this granted me, that the Mother of my Lord should come to me, alleluia?

*On a Saint's day:* How glorious is the kingdom where all the Saints rejoice with Christ; clothed in white robes, they follow the Lamb!

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

*On any day:* Almighty, eternal God, you made your only-begotten Son the Redeemer of the world, and willed to be reconciled by His Blood; may the price of our salvation so protect us against the evils of the present life on earth, that we may enjoy its everlasting fruit in heaven. Through the same Christ our Lord. R. Amen.

*Or Our Lady's Feast day:* Grant, O Lord, we beseech you, to us, your servants that, by the glorious intercession of the Blessed Mary, always a Virgin, we may enjoy continuous health of mind and body, be delivered from present sadness, and enter into the joy of your eternal gladness. Through Christ our Lord. R. Amen.

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

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

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



for ever and ever. Amen.

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

V. Let us bless the Lord. 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

*Sundays & weekdays:*

As fades the glowing orb of day,  
To thee, great source of light, we pray;  
Blest Three in One, to every heart  
Thy beams of life and love impart.

At early dawn, at close of day,  
To thee our vows we humbly pay;  
May we, mid joys that never end,  
With thy bright saints in homage bend.

To God the Father, and the Son,  
And Holy Spirit, Three in One,  
Be endless glory, as before  
The world began, so evermore. Amen.

*Or: on the Feast of Our Lady:*

Hail, O Star that pointest  
Towards the port of heaven,  
Thou to whom as maiden  
God for Son was given.

Jesu's tender Mother,  
Make thy supplication  
Unto him who chose thee  
At his Incarnation;

That, O matchless Maiden,  
Passing meek and lowly,  
Thy dear Son may make us  
Blameless, chaste and holy.

So, as now we journey,  
Aid our weak endeavour.  
Till we gaze on Jesus,  
And rejoice for ever.

*Or: on a Saint's day:*

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

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

Army of martyrs! holy priests  
 In beautiful array!  
 Ye happy troops of virgins chaste!

Wash all our stains away.

All ye who high above the stars  
 In heavenly glory reign!  
 May we through your prevailing prayers  
 Unto your joys attain.  
 Father, Son and Spirit,  
 Three in One confessing,  
 Give we equal glory,  
 Equal praise and blessing. Amen.  
 Praise, honour, to the Father be,  
 Praise to his only Son;  
 Praise, Holy Paraclete, to thee,  
 While endless ages run. Amen.

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

1	110	Isaiah 53 Hebrews 9,11-22	14	136	1 Samuel 7 Luke 21,20-28
2	122	Songs of Solomon 2,8-17 Revelation 12,1-6	15	138, 140, 141	1 Samuel 8 Luke 21,29-end
3	102	Judges 17 Luke 18,31-end	16	113	Proverbs 8,34 - 9,5 John 19,25-27
4	64	Jeremiah 20,1-11 Romans 14,1-17	17	148, 149	1 Samuel 9,15-end Luke 22,1-23
5	105	1 Samuel 1,1-20 Luke 19,28-40	18	73 v. 21-end	Ecclesiasticus 18,1-14 Hebrews 2,5-end
6	107	1 Samuel 1,21 - 2,11 Luke 19, 41-end	19	4, 7	1 Samuel 10,1-16 Luke 22,24-30
7	119 v. 129-152	1 Samuel 2,12-26 Luke 20,1-8	20	9, 10	1 Samuel 10,17-end Luke 22,31-38
8	114, 116, 117	1 Samuel 2,27-end Luke 20,9-19	21	11, 12, 13	1 Samuel 11 Luke 22,39-46
9	130, 131, 137	1 Samuel 3 Luke 20,20-26	22	63	Zephaniah 3,14-end Mark 15,40 - 16,7

10	118	1 Samuel 4 Luke 20,27-40	23	22	1 Samuel 13,5-18 Luke 22,63-end
11	66	Ecclesiasticus 4,11-end Romans 15,14-29	24	144	Deuteronomy 30,11-end Mark 5,21-end
12	128, 129	1 Samuel 5 Luke 20,41 - 21,4	25	94	Jeremiah 26,1-15 Mark 1,14-20
13	134, 135	1 Samuel 6,1-16 Luke 21,5-19	26	127	Proverbs 31,25-31 Matthew 1,1-17
27	33	1 Samuel 15,1-23 Luke 23,26-43	30	35	1 Samuel 17,31-54 Luke 24,13-35
28	119 v. 33-56	1 Samuel 16 Luke 23,44-56	31	45, 46	1 Samuel 17,55 - 18,16 Luke 24,36-end
29	39, 40	1 Samuel 17,1-30 Luke 23,56- 24,12			

*Each reading ends with these words:*

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

### MAGNIFICAT

*Sundays (or any other day):* It is written: My house is the house of prayer for all nations.

*On the Feast of Our Lady:* All generations shall call me blessed, for God has regarded the lowliness of His hand-maiden.

*On a Saint's day:* All your Saints and Elect with one voice acknowledge you: O Blessed Trinity, One God!

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.

*Sundays (or any other day):* It is written: My house is the house of prayer for all nations.

*On the Feast of Our Lady:* All generations shall call me blessed, for God has regarded the lowliness of His hand-maiden.

*On a Saint's day:* All your Saints and Elect with one voice acknowledge you: O Blessed Trinity, One God!

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

*On any day:* Almighty, eternal God, you made your only-begotten Son the Redeemer of the world, and willed to be reconciled by His Blood; may the price of our salvation so protect us against the evils of the present life on earth, that we may enjoy its everlasting fruit in heaven. Through the same Christ our Lord. R. Amen.

*Or Our Lady's Feast day:* Grant, O Lord, we beseech you, to us, your servants that, by the glorious intercession of the Blessed Mary, always a Virgin, we may enjoy continuous health of mind and body, be delivered from present sadness, and enter into the joy of your eternal gladness. Through Christ our Lord. R. Amen.

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

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

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

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

V. Let us bless the Lord.

R. Thanks be to God.

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

R. Amen.

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



## From the Book of Common Prayer

**5<sup>th</sup> Sunday after Trinity:** *Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.*

This Prayer is a Petition, an intense and rich petition which contains two strong verbs, each of which particularly belong to the vocabulary of traditional English prayer, public and private. The verb “*to grant*” is most appropriately used (a) by creatures when thinking of the relation of their beneficent Creator to human beings made in his image and after his likeness, and (b) by sinners when thinking of the relation of their gracious Redeemer to them as undeserving and without claims upon him, except the Name of Jesus Christ. Further, the verb “*to beseech*” is an appropriate form of asking by such creatures and sinners as they face their Lord. It suggests that they are bowing low before him in deep humility recognising his Majesty. They come not as friends asking for a favour or for a loan. They come as weak and undeserving, but yet they come in the faith of Jesus Christ.

And what do sinners being saved by grace desire and hope God will grant in response to their beseeching? They deeply desire that by his providence as the Governor of the universe he will so guide events in space and time that the Church of God will be able not merely to

serve the Lord her God as best she can, but that she will serve him joyfully and in a calm yet committed way.

The Church, as a school for weak sinners and a hospital for sick disciples, here prays that she will not be placed in a world of tribulation and persecution (which has often been her vocation), but that there will be civil peace. Further, that there will be peace within the Church herself, free from internal schism and controversy. In this situation she will be able, by his guidance and in his strength, to love and serve him with joy, exceeding great joy, and also with a quiet mind, a meditating and convinced mind. In other words, as it is expressed in the Lord's Prayer, to do his will on earth as it is done in heaven, where there is perfect peace and joy. Of course, each of us can personalise this prayer desiring that the circumstances of our lives make it possible for us to serve God joyfully and with a quiet mind!

The Revd Dr Peter Toon (+2009)



## Notices

**R.I.P.** - It was with great sadness, but with faith in life everlasting, that in June we all learnt about the death of too many linked to our church: Pat Bibby, Fr. Gordon Woolveridge, Isabella Jones.

### *Prayers for the Departed*

In your hands, O Lord, we humbly entrust our brothers and sisters. In this life you embraced them with your tender love; deliver them now from every evil and bid them eternal rest. Welcome them into paradise, where there will be no sorrow, no weeping or pain, but fullness of peace and joy where you live and reign with God the Father in the unity of the Holy Spirit forever and ever. Amen.

We commend them to almighty God, and entrust them to their Creator. May they rest in the arms of the Lord who formed them from the dust of the earth. May holy Mary, the angels, and all the saints welcome them now that they have gone forth from this life. May Christ who was crucified for them, bring them freedom and peace. May Christ who died for them admit them into his garden of paradise. May Christ, the true Shepherd, embrace them as one of his flock. May he forgive all their sins and set them among those he has chosen. May they see their Redeemer face to face and enjoy the vision of God, forever. Amen.



Two years ago **Fr Gordon**, at the age of 92 (he was born on 3 August 1927), wrote for the Parish Magazine at Little St. Mary's, Cambridge: "I think longevity is largely in one's genes. Apart from that, moderation in all things and an optimistic attitude are key factors. I still think of other people being old - but not me! I have been very fortunate."

# Church Building

*Fr. Bruce and Kathy Dixon write:*

One thing which we can all appreciate is craftsmanship. Individuals are blessed with differing capabilities and a skill in making and doing is one of them. I particularly enjoy making things and currently I am constructing some shelving for the garage. The metal unit I bought when we moved here has not lasted as I hoped and has corroded badly. The wooden one I am making will I believe last much better.

Currently we are having much renovation to our precious church building. The bells are now ringing again after many years silence. The Lady Chapel window is being repaired and the roof is being overhauled at very considerable expense. The splendid organ is also in need of cleaning and refurbishment at even greater cost. We know well that these things do need attention from time to time and to neglect doing them will only involve even greater expense in the further on.



At the Annual Meeting in May we had all the usual reports and plans were mentioned of how we are resuming our more normal activities as we move out of the restrictions that have hampered us throughout this year. One report stuck out in my mind as it spoke particularly about our future as a church congregation. It was about church growth. We need seriously to reverse the drop in numbers that we have seen over some time. In other words we need to get building, and it is only us who are going to do it.

In the Gospels Jesus tells us about building, how to build and where to build. Proper thought and preparation are necessary as well as firm foundations. His teaching applies to us in our situation. The preparation is for all of us to pray. One of the PCC subcommittees

have the task of this planning. Many more of us should be involved. Jesus sent out seventy of His disciples in pairs to visit people and talk with them, to establish contact, and invite them in. Maybe something like that will be part of our plans too.



There were people who built Salisbury Cathedral and others here who built St Pauls church. It would have seemed a huge task in the early stages. But there was the vision of the completed whole.

We too can have a vision of a larger more vibrant congregation. Within the people of God there have always been the visionaries. There have also been realists who can see the writing on the wall. It may not be too comfortable but that is where we are. We share this situation along with many other congregations.

Wise building meant that when floods and storms came the houses on the Judean terrain with good foundations stayed standing and good to live in. When we build our lives in the way that Jesus taught we will be able to withstand the discomforts and personal disasters that come our way. As I said last month, we are not immune from hard times, but Jesus promises to stand with us at all times.

*With love and prayers from Kathy and Father Bruce*

***The Parish Prayer*** - GOD OUR FATHER, send your Holy Spirit upon the people of this parish. Give us a greater love for all. Make us more faithful in prayer, more compassionate for the sick, the lonely, and all in need, more zealous in mission, and more generous in our giving. Help each one of us to know what we ought to do, and give us strength and courage faithfully to do it, through Jesus Christ our Lord. Amen.

# Top tips for gardening in the summer

*Jeanne James writes:*

If you've already got your list of garden tasks this summer, here are seven more to add to it.

**Hoe Hoe Hoe** –It's time to get on top of your borders and get ahead with hoeing off young weed seedlings. Choose a nice dry day, so that any weeds that are missed from collecting them wither away in the baking heat from the sun. It's worth taking a hoe out with you every time you get in the garden, so no weeds stand a chance of bullying out your annuals and perennials. It's worth noting, in hot weather try limiting the amount you dig, to minimise the loss of moisture in the soil.

**Water your plants in the morning or evening** - did you know it's best to water your pots and herbaceous beds in the morning or last thing at night?

**Don't get too hot out there** - as well as remembering to top up on the sun cream if you're planning on doing some gardening. Spare a thought for your plants in the hot weather and remember to open up those doors and vents if you have a greenhouse or polytunnel.

**Be a supporting friend** – Look out for any tall, leggy plants within your borders that could topple over or snap from high winds. These can be supported individually or as a group with canes and twine, better yet find a local steel stock holder and get yourself some 6mm steel rods and make your own. They will last for years, save you money in the long run and they look the part.

**Secateurs at the ready** – Early summer is the time to prune many of the spring flowering shrubs such as Philadelphus, Weigela and Ribes (Flowering Currant). Prune off growth that has just finished flowering down to an outward facing bud, along with any damaged or crossing branches within the shrub, which should be removed either to suitable growth or completely.

**Too much to harvest** – If you started the growing season with too much enthusiasm for your own good and now have gluts of veg left, right and centre, there's no need to panic. The best thing to do if you can't eat enough of what you are harvesting is to freeze it. Simply

clean off all the dirt, blanch in boiling water for about 3 minutes, drop into some ice cold water for a minute or so, thoroughly dry them off, seal in a freeze bag and put them in the freezer. This way none of that hard work goes to waste and you've got the most out of your harvest.

**Raise the deck** – Many lawns look browner than they do green during the summer. This is mainly due to setting the cutting height too low on the mower. Doing this creates shallow rooting, making the lawn more susceptible to drought and building up of moss. From the first cut of the year, start high and gradually work down to your desired height (ideally around 1 inch cutting height) and work back up to the highest as we move into early autumn. If your grass does turn brown from the heat, don't be tempted to water it, it's good at dealing with a lack of water and will bounce back.

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## News from Beechcroft St Paul's CE Primary School

*Sue Bile, Foundation Governor writes:*

On July 23<sup>rd</sup> Beechcroft St Paul's will break up for the Summer Holidays after a long and difficult academic year. The school remained open throughout the lockdowns providing learning at school for all those eligible and learning at home for the remainder of the children. During lockdown, the teaching team was under huge pressure to learn new skills, use new tools and adapt their teaching, including learning how to record their lessons and post them onto the internet. They were often doing this in the evenings after lesson preparation and marking. When all the children finally returned to school, they needed time and extra support before they settled back to the discipline of learning and coping with being part of a class. Since Easter, the children have been more settled and are catching up. Throughout the academic year, the Governors have been aware of the pressure on the Senior Staff as they worked with DSAT (Diocese of Salisbury Academy Trust) the Local Authority and other bodies to ensure the children were fed and safe. The whole staff team has worked so hard, and the Governors have been amazed at how much they have given to the children. Please pray

they will have a pleasant, relaxing and restorative holiday to prepare for the next year and all of its challenges.

The children have not been able to come to church this year, we have not been able to have the usual Christmas and Easter Services or the traditional end of year / Year 6 leavers service. They have also not been able to have their weekly Collective Worship in the Hall. Father Gregory has become proficient at preparing and recording an excellent weekly Collective Worship, which the children could watch at home during lockdown and subsequently watch in their classrooms. The school is incredibly grateful to Father Gregory for all the time and thought he has given to the Collective Worship and for his help with the teaching of the RE curriculum. The Collective Worship are available on YouTube and are excellent learning for all of us, currently Father Gregory is delivering a series “Introducing the Eucharist”.



During the next academic year as a Church of England School, Beechcroft will be inspected by SIAMS (Statutory Inspection for Anglican and Methodist Schools). This involves

looking at the school’s Christian Vision, the provision the school makes because of this vision and how effective it is in enabling all pupils to flourish.

The Beechcroft School vision and values are based upon St Paul’s first letter to the Philippians Chapter 2 verses 1-4. The school has a vision of the children:

**Soaring with Compassion**

**Hope † Respect † Wisdom**

The inspectors will also look at the effectiveness of RE teaching, the impact of Collective Worship and the school’s involvement with the church and the community.

The Staff, Pupils and the Governors ask for your prayers as they prepare for the inspection.

## On the Most Precious Blood of Jesus

*Abbot Guéranger writes:* On Good Friday, earth and heaven beheld all sin drowned in the saving stream. The festival of Corpus Christi witnessed our prostrate worship before the altars whereon is perpetuated the Sacrifice of Calvary, and where the outpouring of the Precious Blood affords drink to the humblest little ones, as well as to the mightiest potentates of earth, lowly bowed in adoration before it. How is it, then, that Holy Church is now inviting all Christians to hail, in a particular manner, the stream of life ever gushing from the sacred fount? What else can this mean, but that the preceding solemnities have by no means exhausted the mystery?

The Blood of the Man-God being the pledge of peace between heaven and earth, the object of profoundest worship, yea, itself the very centre of the whole Liturgy, and our assured protection against all the evils of this present life, deposits, even now, in the souls and bodies of those whom it has ransomed, the germ of eternal happiness. The Church, therefore, in her Collect, begs of the Father, who has given us His Only-Begotten Son, that this divine germ may not remain sterile within us, but may come to full development in heaven.

On that stupendous Day, Good Friday, the Church, as she stood mourning at the foot of the Cross whereon her Lord had just died, was all tears and lamentation. Today, however, she is thrilling with other sentiments, and the very sane narration that then provoked her bitter tears, now makes her burst out into anthems of gladness and songs of triumph. The new Eve is celebrating her birth from out the side of her sleeping Spouse; from the solemn moment when the new Adam permitted the soldier's lance to open his Heart, we became, in very deed, bone of his bone and flesh of his flesh. Be not then surprised, if holy Church sees naught but love and life in the Blood which is gushing forth.

And thou, O soul, long rebellious to the secret touches of choicest graces, be not disconsolate; say not: "Love is no more for me!" How far away soever the old enemy may, by wretched wiles, have dragged thee, is it not still true that to ever winding way, yea, alas! perhaps even to every pitfall, the streamlets of this Sacred Fount have followed thee? Say, then, with the Beloved Disciple: Let us love God, since he hath first loved us.

## Feast of the month: St. Anne

*Abbot Guéranger writes:* Before being favoured with the greatest blessing ever bestowed on an earthly union, the two holy grand-parents of the Word made Flesh, St. Anne and Joachim, had to pass through the purification of suffering. Traditions which have come down to us from the very beginning of Christianity, tell us of these noble spouses subjected to the trial of prolonged sterility, and on that account despised by their people; of Joachim cast out of the temple and going to hide his sorrow in the desert; of Anne left alone to mourn her widowhood and humiliation.



“It was one of the great festival days of the Lord. In spite of extreme sorrow, Anne laid aside her mourning garments, and adorned her head and clothed herself with her nuptial robes. And about the ninth hour she went down to the garden to walk; seeing a laurel she sat down in its shade, and poured forth her

prayer to the Lord God, saying, God of my fathers, bless me and hear my supplication, as thou didst bless Sara and didst give her a son!

And raising her eyes to heaven, she saw in the laurel a sparrow’s nest, and sighing she said: Alas! of whom was I born to be thus a curse in Israel? To whom shall I liken me? I cannot liken me to the birds of the air; for the birds are blessed by thee, O Lord. To whom shall I liken me? I cannot liken me to the beasts of the earth: for they, too, are fruitful before thee. To whom shall I liken me? I cannot liken me to the waters; for they are not barren in thy sight, and the rivers and the oceans full of fish praise thee in their heavings and in their peaceful flowing. To whom shall I liken me? I cannot liken me even to the earth, for the earth, too, bears fruit in season, and praises thee, O Lord.



And behold an Angel of the Lord stood by, and said to her: Anne, God has heard thy prayer; thou shalt conceive and bear a child, and thy fruit shall be honoured throughout the whole inhabited earth. And in due time Anne brought forth a daughter, and said: My soul is magnified this hour. And she called the child Mary.

Anne was, as it were, the starting point of Redemption. How justly is the mother named Anne, which signifies grace, she in whom for nine months were centred the complacencies of the Most High. In the education of her illustrious daughter, Anne played the part of a true mother: not only did she guide Mary's first steps, but she cooperated with the Holy Ghost in the education of her soul, and the preparation for her incomparable destiny.

*Bonnie Way writes:* Grandmothers are often the first to find out about a new baby and the first to hold a baby after his or her birth. It makes sense that Jesus' grandmother, St. Anne, would be a patron saint of pregnancy and childbirth as well as mothers and grandmothers.

St. Anne and her husband St. Joachim are not mentioned in the Bible. Little is known about this couple and their life with their daughter Mary. Church tradition holds that St. Anne was an older woman when Mary was born (like her relative St. Elizabeth). Mary is said to be their only child and was dedicated to God at a young age, much like Samuel in the Old Testament.

Despite this, there is much we can learn from St. Anne. She serves as "a great model of virtue to all engaged in the married state, and charged with the education of children". St. Anne raised the young woman whom, out of all the young women in Israel (or even the world at that time), God chose to be the mother of His Son. I often ask her to pray that I may raise children who are as eager to say "yes" to God as Mary was.

St. Anne lived in an era when married women were expected to have children. Those who didn't were seen as having displeased God somehow. So she knows what it's like to desire children and to bear society's scorn for not filling a certain role. St. Anne is the patron not only of expectant mothers, but also childless mothers. Those who are struggling to conceive can pray for St. Anne's intercession and follow her example of hopeful piety.

Today, women live in an era when we are often looked down upon if we choose to be “only” mothers. St. Anne shows us that it is more than enough to be a mother. She’s known only to posterity as a mother—the mother of the greatest woman in history. It is a lesson to all parents whose principal duty is the holy education of their children.



Many if not most of the saints have had holy mothers, mothers who understood the tremendous responsibility of Christian motherhood, and who strove to instil into their children’s minds the truths of religion from the first moment of the dawn of reason. The mothers of St. Therese the Little Flower, St. Augustine, and others jump to mind, but if the mothers of saints and all good mothers deserve to be praised and honoured, what praise and honour are great enough for her

who was worthy to be mother of the Queen of Saints, good Saint Anne, grandmother according to the flesh of Our Saviour Jesus Christ?

What a privilege and what a responsibility is a mother’s! It would almost seem as though she could make her child a saint if she set her mind to it, if she began with the infant, with the tender sapling, training it to grow in the right way while it is capable of being trained.

Anne is a powerful intercessor, especially for mothers and those who want to become mothers. She is a model for married women and a protector of widows. With Joachim she is a patron of married couples.

## The Psalms

### Psalm 10: *From times of trouble to calm confidence*

*(Commentaries from various sources edited together.)*

It is very clear from the very first line, that Psalm 10 is another lament Psalm (ca. 1/3 of the Psalms falls into this category).

#### *Structure*

As always, there are 5 elements in lament Psalms: lament or complaint (evil men); petition (arise O God); expression of confidence (God, who is King, will defend the defenceless); invocation (verse 1); praise (verses 17-18).

It is not simply a matter of “curiosity” or technicality that I always mention this five-fold structure. Of course, it can help us to study the Psalms better - but more importantly *it teaches us about prayer*. Psalm are inspired texts, the Holy Spirit prompted the sacred authors to write them down. In the Psalms, God himself is teaching us how to pray!

#### *Context*

For every Psalm there is a reason. What emerges in Psalm 10 is a picture of *oppression*. Wicked, powerful men are oppressing and persecuting the poor, needy, humble, innocent people in the psalmist’s culture. These wicked men have absolutely no fear of God. They oppress the poor and get away with it. And because they keep getting away with their injustices, they come to have a great amount of confidence in their belief that God isn’t aware of what they’re doing. They’ve actually convinced themselves that God won’t punish them for their evil.

And meanwhile, the psalmist – whomever he may be: it might be David or someone else – he looks on in bewilderment. He knows that God is just. And yet God is allowing this injustice to continue. Why isn’t he responding? Why isn’t he judging the wicked and delivering the innocent?

Again, this context is not simply a scholastic question: how to *study* the Psalms. Instead, it helps us to make this Psalm ours. Make it

our own, personal prayer - after all who of us has never experienced what David is writing about?!

### *Explanation*

**Verse 1** - If we try to read verse 1 as if we were reading a narrative in the Bible we are left with a very strange picture: God hiding. God is spirit and anyway, he can't "hide". But that doesn't mean that what's being said isn't true. The statements being made may not be literal. But they are communicating real meaning.

Imagine that there's some sort of trouble. You need help and so do those around you. And now imagine someone standing afar off from you – someone who has the power to help you. And this person ought to draw near and help. But instead, in your imagination, this man is actually hiding himself from you. What kind of emotions does that elicit from you? Fear? Helplessness? Frustration? Anger? The psalmist is trying to communicate the same feelings - and God is alright with it! We must never be afraid to tell God how we feel - *even how we feel about him!*

**Verses 2 - 4** - These verses simply describe a situation which is too familiar for us all: the wicked persecute the good, the powerful and rich the poor. What is interesting is the reason the Psalm gives: they do so because they do not think of God. They are too proud to seek God.

Well... we all know this, don't we?! But perhaps sometimes we forget to apply it to ourselves. What about when *we* sin? When *we* refuse to offer a helping word, hand, act, or thought? Or, even worse, when we are unjust, unkind, uncharitable, unforgiving? When *we* have harsh, judging words or thoughts? Does this not happen because in those moments, blinded by pride, *we* forget to think about God, about life everlasting, about last judgement?

May this Psalm be a prayer for us to this end, as well: that God may save us from those sinful words or thoughts, omissions or acts.

**Verses 5 - 7** - There are two very interesting things in these verses. First, it seems the wicked only do wicked things. Whatever they do, it's evil. Obviously, this is very much an exaggeration. Even wicked people provide for their families, go to work, etc. What these verses want to stress: how sin, how wickedness are capable of contaminating

even good things. How there are no “small sins” - even the smallest sin pushes our immortal soul towards death.

Second, an awful lot of expressions refer to sins committed by speech. Troublesome and iniquitous tongue, mouth full of cursing and deceit and oppression, even sneering somehow is part of all this. Do we ever think about the wounds and damage our words (or even facial expression!) can cause to others (and, at the end of the day, to ourselves)?!

Again, may these verses be a prayer for us all that God would preserve us from having words or thoughts of judgement, unkindness, harshness; may he preserve us from spreading gossips, lying, and similar sins.

**Verses 8 - 11** - The sinner here, who is willingly unjust, hurtful, offensive, judgemental, uncharitable, or false towards others, is compared to wild beasts and lions. These only follow their instincts, they only care about themselves. There is no charity, no mercy, no goodness, no forgiveness in them. They don't care. They don't know how to.

The sinner is similar to them *because* he doesn't really believe in God's justice, in judgement, in life eternal, in hell. Do I? Do I really? Do I ever ponder the consequences of my sins? May God, in his loving kindness, plant holy fear in our hearts!

**Verses 12 - 18** - The Psalm is concluded with prayer - prayer rooted in confidence and praise. The Lord is king. He has power. He has authority. He will banish evil men from his domain – just like a real physical king could.

The psalmist remembers the great deeds of God - his saving power, his miracles, his love and mercy, his goodness to the little ones - and so how could he not praise him with confidence? *Even if* his prayer has not *yet* been answered. But it will be because the psalmist knows what St. Paul will write 2000 years later: God is always faithful to himself (2 Timothy 2,13). To his love, mercy, goodness. He *cannot* not to save the oppressed, the poor, the humble, the meek, the little ones.

It is with this faith, this hope, this confidence that we must come into his presence in prayer, day after day.

## Vicar

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

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

## Assistant Priests

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

**Anne Mullis** - annemullis566@btinternet.com - 07821 199823  
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## Parish Office

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

## Treasurer

**Katherine Harrison** - 01305 771217

## S.P.O.T.

**Pat Perry** - 01305 771217

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

A priest is always available for Confession, spiritual direction, or for a simple chat half an hour before every Service, or at any other time by appointment!