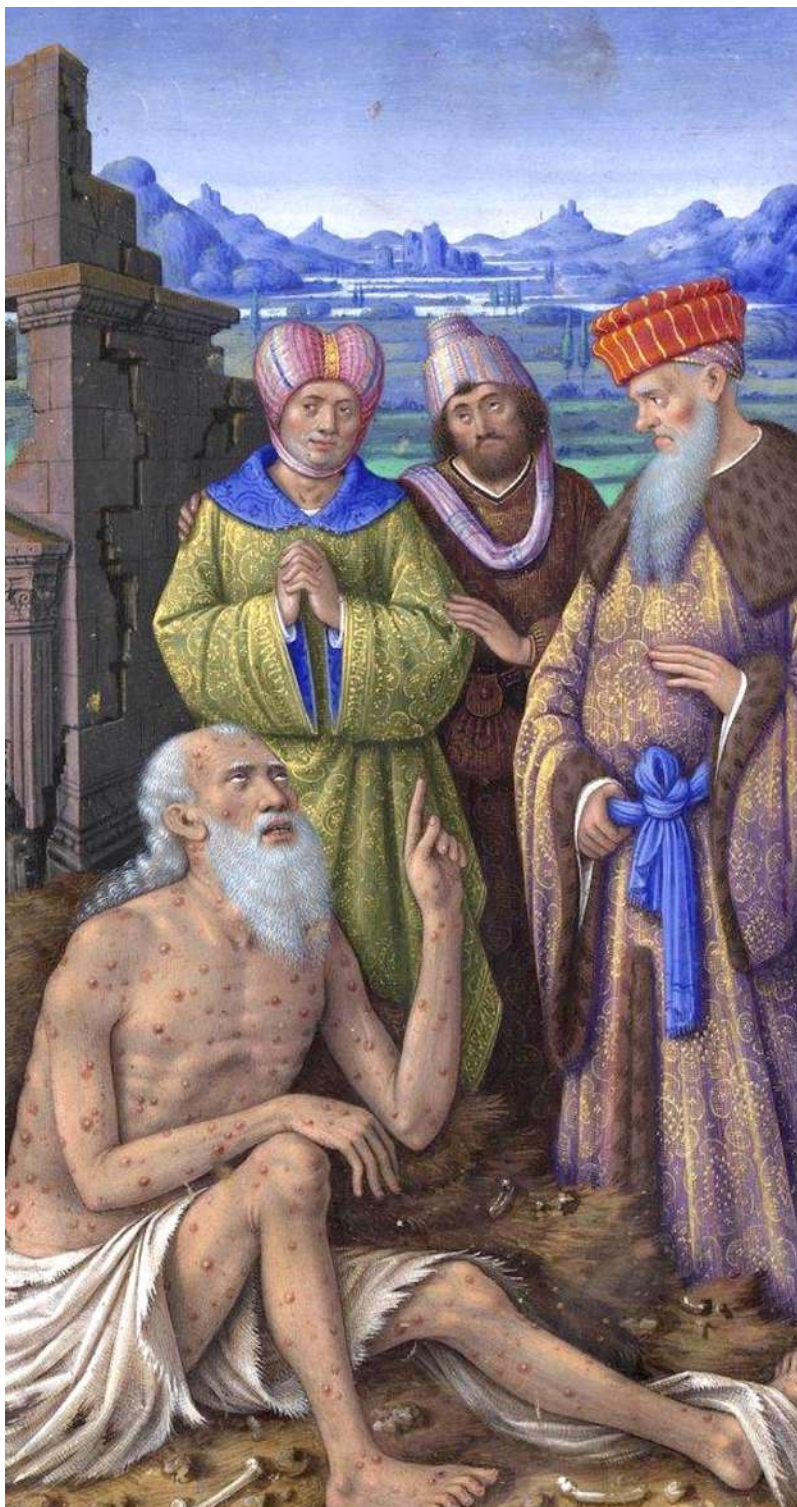


HIGH TIDE



JUL 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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indirawarwick@hotmail.com

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antheasp@googlegmail.com



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



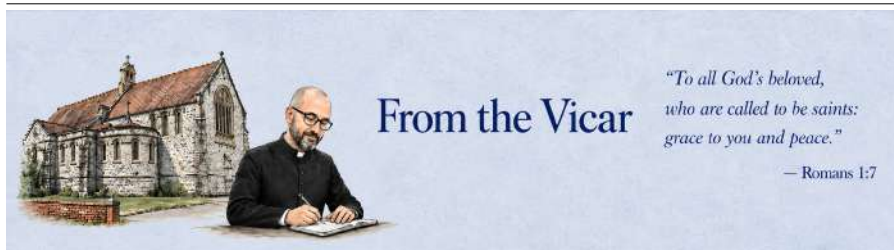
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*Many thanks to all who have contributed to this issue of the Parish Magazine. The next Magazine will be published on **Sunday 26th July**. Please send all articles, information, and news you wish to be published by Sunday 19th July.*

Front cover: Job on his dunghheap

From the Book of Hours of Anne of Brittany (ca. 1503-1508), France



Deary Beloved, as your parish priest, I cannot remain silent about the Israeli-Palestine war now that an independent Commission of the United Nations has published its initial findings. The Commission argues that the destruction of children's lives goes far beyond deaths alone. It speaks of collective trauma, orphanhood, repeated displacement, famine, disability, and the collapse of healthcare and education.

Particularly shocking are allegations that some children were shot by snipers. The report also documents abuse of Palestinian minors in detention, including allegations of torture and sexual violence.

The Commission states that over 20,000 Palestinian children have been killed since October 2023. Such numbers, together with the methods employed, indicate intentional targeting. Israel is attacking the very capacity of the Palestinian people to exist in the future.

Since 1967, Israel has unlawfully occupied the West Bank, East Jerusalem, and Gaza. For Palestinians this means land confiscations, checkpoints, house demolitions, and restrictions on movement. This history, of course, does not justify the atrocities committed by Hamas on 7 October 2023. Just as Hamas atrocities do not justify every action subsequently taken by Israel.

As Pope Leo said, there is no future based on violence, forced exile, or vengeance. He has repeatedly called for a ceasefire, humanitarian aid, the release of hostages, and full respect for international humanitarian law.

Catholic moral teaching recognises Israel's right to defend its citizens, but innocent persons must never be directly targeted. The principle of proportionality remains essential too. The scale of the suffering of the Palestinian people cannot be morally justified.

Prayer matters, and must be the foundation of every action but our response cannot be limited to prayer. Christians can, and perhaps at this point must write to their MP to ask them to press the Government for an immediate and lasting ceasefire; the release of all hostages; protection of humanitarian aid routes; suspension of arms exports. We must also support reputable humanitarian agencies in Gaza and a wider boycott of Israeli goods can be considered too.

The British activist group Palestine Action has targeted companies linked to arms production, particularly those supplying equipment to Israel. Supporters argue that direct action has exposed Britain's involvement in the conflict and drawn attention to civilian suffering. Critics argue that some tactics amount to criminal damage, intimidation, or attacks on the rule of law.

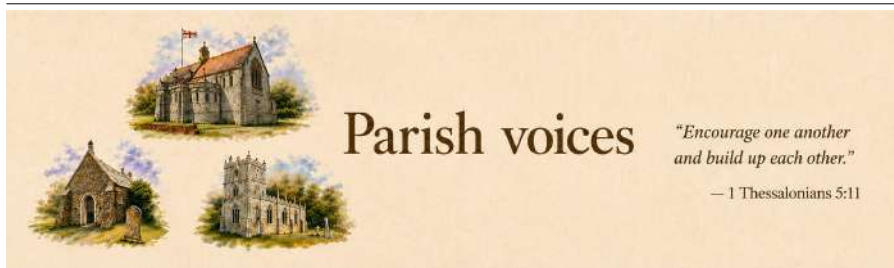
Peaceful protest against injustice is legitimate and often necessary. Deliberate violence against persons is not. Damage to property would require serious justification. Christians should be cautious about romanticising either militant activism or state repression. Governments must not suppress legitimate dissent merely because it is politically uncomfortable, but protest cannot become a justification of violence.

When thousands of children are dead, injured, orphaned, hungry, or traumatised, Christians have a duty not only to mourn, but also to seek justice, speak truthfully, pray fervently, and work for a peace founded neither upon terror nor vengeance, but upon human dignity and reconciliation.

Historians are raising questions about the silence of those who witnessed genocides in previous centuries. We cannot become yet another generation whose silence or indifference will be condemned by posterity. As the Romans used to say: *Qui tacet consentire videtur ubi loqui debuit ac potuit*. He who is silent is taken to consent when he ought and was able to speak. But we are able to speak. And so consent to the killing of children we must not! Never!

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

Fr. Gregory



Silent Auction and Buffet

Angela Matthews writes:

On Sunday, the 7th of June many of us enjoyed a lovely afternoon at the silent auction and buffet. The event raised a fabulous total of just over £1,180. There were 17 items to bid on, including various themed baskets, dinner cooked by Fr Gregory, original paintings, household electricals, vouchers, to name but a few.

The afternoon started with a wonderful buffet prepared by the fundraising committee, accompanied by wine or soft drinks and some very nice puddings!! Towards the end of the buffet it was revealed which lucky person had bid the highest for each item.

A great time was had by everyone and the fundraising committee would like to thank everyone for their attendance and support which made it such a successful event.

Pam Winspear writes:

On 7th June we all got together for a lovely lunch, supplied by the Fundraising Committee. After the lunch we had a Silent Auction. A great day and all the lots were sold.

I was lucky enough to win a car valet service which was offered by Leigh. He came one afternoon and gave my car a very thorough clean. I now have a lovely, shiny, super clean car to drive thanks to Leigh. I am sure the other bid winners, for example gardening, etc., are as pleased with their prizes as I am with mine.

A big thank-you to Leigh from both me and St Paul's. The Auction was a big success, let's do it again next year!



Jewish Feast Days: the First Fruits

Irene Leader writes:

God created everything that exists, all of creation belongs to Him (Ps 24:1). By giving God the first fruits, Israel acknowledged this. St Augustine of Hippo famously wrote: “The New is hidden in the Old; the Old is revealed in the New”, referring to the two Testaments of the Bible. And so the true meaning of the First Fruits, too, became clear in the New Testament when Jesus was raised from the dead (Col 1:18). Although others had been brought back from death, Jesus was the first to rise in triumph over sin and death. He was the true First Fruit, the best that God had to offer us, and the firstborn over death and sin, raised into righteousness. He then sat down at the right hand of God and received for us an inheritance.

(Many here at St Paul’s may not know that this reference to Jesus as First Fruit is written on our High Altar, under the central mosaic of the Risen Lord. Even those who noticed the text may have wondered what it meant as it is written in Latin.)

This link between Jesus and the First Fruit shows us that if we are ‘in Him,’ our lives are closely identified with Christ. While truly and fully God, he was also truly and fully human, just as we are, and through the empowering work of the Holy Spirit, we too can follow His example. To be ‘in Him’ is to be united to Christ by grace. As we behold Him, our thoughts, motivations, and choices are increasingly shaped by Him. Then, when we look into the mirror, our lives become a reflection of His life, demonstrating His love, compassion, and righteousness to the world around us (2 Cor 3:18; Prov 27:19).

In Jesus God appeared amongst us in bodily form (cf. Jn 14:9). As the Children of Israel journeyed from Egypt to Canaan, so we journey out of the “world system” into the Kingdom of God based on Jesus’ resurrection. This Kingdom, however, first must take root in our hearts. There it is, so to say, where we journey.

God does not change—He is good and good all the time— and His plans and promises are marked by faithfulness. This means that from the moment of Jesus’ resurrection, every victory is based on that

amazing event (Rom 10:9.10). Everything else is a ‘strange fire’ which is not from God (Lev 10:1).

In the New Testament, the Feast of Unleavened Bread receives a moral dimension. Leaven, with its power to ferment and to “corrupt”, becomes the symbol of sin. In the same way, Israel’s slavery in Egypt prefigures our slavery under the yoke of sin while the glorious exodus of the Hebrews through the Red Sea is the shadow of even greater mystery: our liberation, through Baptism and repentance, from satan, sin, and death.

One very interesting link, among others, Scripture makes between sin and our lives is the so-called “dead works”. In the New Testament context, dead works are things often good in themselves which we do for the wrong reasons: out of fear, to earn something from God, etc. For example, going to church on Sunday is not only a wonderful thing but also a divine command. Not going to church on Sunday, indeed, is a mortal sin. However, if I go merely out of obligation, if I have no faith, if I do not participate with prayer, etc. it can very easily become just “dead works”.

These dead works are like the leaven the Hebrews had to get rid of and burn before the Feast of the Passover. We too must repent from dead works.

The dangers of not doing it are many. The leaven of dead works can corrupt our hearing as we try to listen to God’s message. It can form in us lifeless, legalistic ideas about God and our faith. It can distort how we see God, or what we think about Him. The following can be a good example:

When we try to listen to God in prayer and discernment, it is important to ask whether what we hear is also backed by Scripture and the teaching of the Church. If it is not then we are deceiving ourselves and we are only choosing to hear what we like or what suits us (Rom 1:21). Both St Peter and St Paul clearly warn about private interpretation where we interpret God’s message by our own goals and needs (2 Pet 1:20).



Reflections on the 'drift'

Caron Yardley writes:

We are living in very turbulent times – of that there is no doubt. Everything is almost completely upended or inverted, and nothing is as we once knew it to be or what we see presented before us. Yet these times invite us to be ever more on guard against negative and destructive forces that may appear to be benign or benevolent. Additionally, to be ever watchful and mindful of our own soul-path in all we say, do, believe and think – to match those aspects equally in every way. For as different sized puzzle pieces will not create the true image of the puzzle so it is that the honesty, integrity, truth and sincerity in our hearts, if not reflected equally in all our words, deeds, thoughts and intentions, then we are not being true to ourself and others. I know folks who will 'say' things that sound great and good, making them appear to be whatever those words cause me to believe about them – yet without genuine integrity in their heart and the deeds to match the words – then such is all just an act, a performance and a lie. I know folks who appear to be 'doing' things from the kindness of their heart but they are not, it's just an act. Such folks desire people to see them in a certain way from what they say and do – while holding irritation, annoyance, and even resentment in their hearts for their own choice to behave like this.

Without the right intentions, our words, thoughts, deeds and beliefs become merely acts – insincere, shallow and disingenuous in nature. And so it goes. As a performance and creative artist myself, I leave the acting and pretend on the stage or screen only and not for real life! Nevertheless, if we leave one or more of these doors 'open' and fail to be consistent in our hearts and minds equally with our words and actions then we might be allowing something in and/or to grow - whether we are aware of this or not.

Recently I watched an interesting talk by the Catholic Priest, Father Chad Ripperger on these times and how we need the armour of our faith to stay the path and not be diverted off course more than ever. Right now we could ourselves be off course and not know it, and because we might be saying all the right things, doing all the

right things, and holding a deep faith, we may be unaware of things that are imperceptibly steering us away and ... ‘drifting’, as Fr Ripperger put it. And that is something we need to avoid and which we need pastoral support with.

However, there are cautions and advice aplenty in the Holy texts and Gospels to guide the way and which are as pertinent now as they were when they were said and written ... and maybe more so! Here are some as food for thought....

Proverbs (18:21) and The Epistle of James (3:5-8) cautions about gossip and its destructive power, of reckless tongue and slander and of how our words can cause immense damage. Our shallowness, our insincere and disingenuous words come into this category as they will eventually cause damage for all parties as the truth reveals itself over time (as it always does). Lest we forget that our failure to call out the rude, brusque, ill-mannered, disrespectful people among us by deeming such behaviours as being “just their way” falls into this category too!

In Romans (12:2) we are warned against going along with and adopting the dominant culture around us and this includes, in today’s terms, going along with the crowd or the majority, blind obedience and giving in to things we know are not right but feel compelled to follow or do “because everyone else is”.

In Matthew (7:15) Jesus tells both His disciples and the crowds to be wary of false prophets who outwardly appear in sheep’s clothing but are inwardly ferocious wolves (deceptive frauds). This is probably the hardest one to work through given these times — with all the AI, CGI, virtual reality, make-up and prosthetics, Green Screen and Holographic Technology — have unleashed upon us from every direction. Isn’t it time to listen to the voices in the wilderness that go against the dominant culture?

In Colossians (2:8) and John (4:1) we are being warned about being led astray by “deceptive philosophies”. John the Baptist comes to mind here. That lone voice with a powerful message was perceived by the Roman Empire and the people of the time to be a deceptive philosophy. We know differently now, but what deceptive philosophies are around us today given the topsy-turvy, upside down inverted

world we happen to live in? Like in John the Baptist's time, the majority train of thought is not necessarily right and the lone voices, like John's, may have a greater spiritual succour than we give credit.

Proverbs, again, (16:18) warns of the pride, haughty spirit and indignation that comes before a fall. And how often does this happen to us when we have been deceived and fallen for a lie, deception or fraud? It is our EGO-mind that does not want to be found to be wrong and that we were made a fool of and it will fight with indignant pride. I knew an individual who was in a cult but when told of this, he dug his heels in so deep as his EGO-mind did not want to admit he'd been fooled. Consequently, he said and did so much to try and prove myself and others wrong and to defend the cult and his decision in order to save his pride ... but to no avail. A cult is a cult and the EGO-mind is that lower sinful part of our selves in all of us that 'has' to be right. Similarly, 1 Corinthians (10:12) urges those who stand firm to be careful they do not fall. This latter reminds me so much of my friend trapped in a destructive cult.

Jesus in Luke (12:15) warned his followers to guard against greed of all kinds and this is highly pertinent in today's phenomenally consumerist world we find ourselves having to navigate. This warning was not just about the abundance of collecting possessions but of reminding people about what the true life is all about. I am prompted here to recall so many people who 'have to have' things now, this very moment. And not just one thing but a whole entire collection of things. We used to save up and gradually collect things and appreciate them more fully. But access to everything dropped off on your doorstep within hours has become an alarming norm. Further, those consuming vast amounts of entertainment, and spending entire weekends or days or even weeks 'binging' on entire series are doing very little else if anything at all with their time. Their lives and spirit are empty and they are surely seeking something, yet they will not find it consuming copious amounts of fictional nonsense.

And all this reminds me of what Father Ripperger said about 'drifting' away from and neglecting our faith without realising – which doesn't mean not coming to church! Such is also mentioned in

Hebrews (2:1-2) with the reminder that we should pay close attention to the truth to avoid us drifting away.

I find it interesting that the first beatitude from Jesus's Sermon on the Mount in Matthew (5:3) states "*Blessed are the poor in Spirit*" and boy!, is humanity being tested in this regard! Being poor in spirit is when we are prone to drift, to lose our way, to become complacent and to become weak and off guard due to the things life throws at us as well as daily struggles, stress, disillusion, emotional and mental health, grief, loss and so on.

And then, again from the Sermon on the Mount (Matthew 7:21-23) we are cautioned that not everyone who speaks, acts or apparently believes, does so from the heart and from the right place - emphasising the need for genuine sincerity. I have a small candleholder with a candle on the ready and lighter next to it. It serves as a symbol and reminder to keep watch and be prepared at all times. Not just in the sense of His return but from drifting, from being drawn into majority forces, from consumerism, from any lack of sincerity in word, thought and deed and of anything that could allow darkness to creep in. This symbol provides comfort along with reminding me countless times every day of what this means and to check myself in all I say, do, believe and think. More so, for me personally, because in recent years I have stared evil in the face and it frightened the life out of me. Were it not for my strength of faith and the Armour of God, I am not sure I would be here today. I found out what happened by reading about the notion of evil and the Rite of Exorcism – which demonstrated how important it is to be spiritually alert to avert the 'drift' and the entry of darkness at all costs. And it is the Holy Sacrament of Confession that helps and guides us personally more than we give it credit for.

And so, after listening to Fr Ripperger's talk, I pondered at what a blessing it is that I found St Paul's when I came back to England as I really do appreciate being a part of the St Paul's Church family. And what a great gift we have with our parish priest/vicar, Father Gregory, who does an exceptional job in his role of guiding our souls through these rather testing, upside-down, topsy-turvy, inverted times. Thank you, Father.

25 random interesting facts

Jeanne James writes:

1. In 1673, King Louis XIV of France introduced red-heeled shoes to the royal court and restricted their use exclusively to his circle of close nobles.
2. Between 1881 and 1890, the South African Railway employed a Chacma baboon named Jack. He was paid 20 cents a day and half a bottle of beer each week for operating the railway signals.
3. When cranberries are perfectly ripe, they bounce like rubber balls.
4. Cats spend roughly 62% of their lives sleeping.
5. A jar of Nutella is sold somewhere in the world every 2.5 seconds.
6. The original sales pitch for the Nerf ball was “Nerf: You can’t hurt babies or old people!”
7. Butterflies taste their food using their feet.
8. “Dreamt” is the only word in the English language that ends with the letters “mt”.
9. An ostrich’s eye is physically larger than its brain.
10. It is physically impossible to sneeze with your eyes open.
11. About one-quarter of the bones in your entire human body are located in your feet.
12. Almonds are a member of the peach family.
13. It takes about seven minutes for the average person to fall asleep.
14. Camels have three eyelids to protect themselves from blowing sand.
15. Mosquitoes are more attracted to people who have recently eaten bananas.
16. The letter ‘J’ is the only letter of the alphabet that does not appear anywhere on the periodic table.
17. During World War I, a Canadian soldier adopted a black bear named Winnipeg. She was later housed at the London Zoo where she inspired the character Winnie-the-Pooh.

18. Painting one blade of a wind turbine black reduces bird deaths by about 70%.
19. Avocados, tomatoes, and pumpkins are all botanically classified as fruits, not vegetables.
20. Because they contain high levels of potassium, bananas are slightly radioactive.
21. The oldest functional grapevine in the world is nearly 500 years old and still produces wine in Maribor, Slovenia.
22. Portland, Oregon was named by a coin flip in 1845. If the coin had landed the other way, it would have been Boston, Oregon.
23. The characters Bert and Ernie from Sesame Street were named after a cop and a taxi driver in the classic film 'It's a Wonderful Life'.
24. Elephants are the only mammals that cannot jump which is partly because all the bones in their legs point vertically.
25. If you go to Google and search for the word "askew", the entire search results page will tilt to the side.



Worldwide Marian-Eucharistic — Belfast became the starting point for the first coordinated worldwide Marian-Eucharistic Procession. Thousands participated in public prayer, Eucharistic adoration, and witness in the city centre. Organisers hope the initiative will spread internationally, encouraging renewed devotion to the Blessed Sacrament and public expressions of faith at a time when Christianity is often pushed into the private sphere.

Irish Bishops Appeal for peace after unrest — Following racially motivated disturbances in Belfast, the Catholic bishops of Ireland issued a call for calm, condemning violence while urging

communities not to succumb to fear or division. The bishops reminded Christians that every person possesses God-given dignity regardless of nationality or ethnic background, while also encouraging political leaders to address the underlying social tensions that contribute to unrest.

FBI officials dismissed after surveillance controversy —

The United States continues to debate religious liberty after reports that FBI personnel connected to a controversial memorandum concerning traditionalist Catholics were dismissed. The document, which became public in 2023, had suggested links between certain traditional Catholic groups and domestic extremism. Many Catholic leaders argued that the memo unfairly targeted ordinary believers and raised serious concerns about government monitoring of religious communities.

The future centre of Catholicism shifts south —

A major analysis published this month highlights the continuing demographic transformation of the Catholic Church. While Europe remains historically important, the greatest growth now occurs in Africa, parts of Asia, and some regions of Latin America. The report notes that future Catholic leadership, vocations, and theological conversations are increasingly likely to emerge from the Global South rather than from Europe and North America.

Turkey considers reopening Orthodox Seminary —

Fresh discussions have begun regarding the possible reopening of the historic Halki Seminary near Istanbul. Closed since 1971, the institution served as the principal theological school of the Ecumenical Patriarchate. Orthodox Christians worldwide have long regarded its closure as a significant restriction on religious freedom, making the latest developments particularly encouraging.

Pope Leo calls Europe to recover its spiritual foundations

— During public addresses this month, Pope Leo XIV repeatedly warned against reducing Europe to economics, technology, and political administration alone. He argued that the continent's future depends upon recovering its Christian understanding of human dignity, solidarity, family life, and the common good.

Calendar, service times,
and prayer intentions

Anniversaries of death

Order of Morning and Evening Prayer

Calendar for July 2026

WED	1 st	THE MOST PRECIOUS BLOOD	10am
THU	2 nd	Visitation of the B. V. Mary	6pm
FRI	3 rd	St Irenaeus Bishop, Martyr	12pm
SAT	4 th	Bl John Cornelius & Comp, Mm.	9.30am, 10am
SUN	5 th	5 TH SUNDAY AFTER TRINITY	10.30am, 5pm
MON	6 th	St Maria Goretti, Virgin & Martyr	9am
TUE	7 th	Sts Cyril & Methodius, Bishops	9am
WED	8 th	St Elizabeth Queen, Widow	10am
THU	9 th	STS JOHN FISHER BISHOP & THOMAS MORE, MARTYRS	6pm
FRI	10 th	The Seven Holy Brothers, Martyrs	12pm
SAT	11 th	<i>Of the Blessed Virgin Mary</i>	9.30am, 10am
SUN	12 th	6 TH SUNDAY AFTER TRINITY	10.30am, 5pm
MON	13 th	<i>Feria (Monthly Requiem)</i>	9am
TUE	14 th	St Bonaventure Bishop, Doctor	9am
WED	15 th	St Henry Emperor	10am
THU	16 th	<i>Our Lady of Mount Carmel</i>	6pm
FRI	17 th	<i>St Alexis</i>	12pm
SAT	18 th	St Camillus of Lellis	9.30am, 10am
SUN	19 th	7 TH SUNDAY AFTER TRINITY	10.30am, 5pm
MON	20 th	St Jerome Aemilian	9am
TUE	21 st	St Lawrence of Brindisi, Doctor	9am
WED	22 nd	St Mary Magdalen, Penitent	10am
THU	23 rd	St Apollinaris Bishop, Martyr	6pm
FRI	24 th	<i>St Christina, Virgin & Martyr</i>	12pm
SAT	25 th	St James the Greater, Apostle	9.30am, 10am
SUN	26 th	8 TH SUNDAY AFTER TRINITY	10.30am, 5pm
MON	27 th	<i>St Pantaleon, Martyr</i>	9am
TUE	28 th	St Nazarius & Comp, Martyrs	9am
WED	29 th	St Martha, Virgin	10am
THU	30 th	<i>Sts Abdon & Sennen, Martyrs</i>	6pm
FRI	31 st	St Ignatius of Loyola	12pm

Daily intentions & anniversaries of death

- 1st Our Benefactors, living & departed
- 2nd Priests & vocations - *Doris Kafe*
- 3rd Dying - *Florence Biddlecombe, Peter Coles*
- 4th Shrine of Walsingham - *Mary Bown*
- 5th Our Parishes
- 6th Victims of abuse
- 7th Good Government
- 8th Their Majesties The King and The Queen Consort
- 9th Our Bishops - *Doris Gray*
- 10th Beechcroft - *Ted Eyles, Marion Barnett, Jean Robinson, Davi Gill*
- 11th Our Cell of OLW - *Doug Biddlecombe*
- 12th Our Parishes - *Mildred Griffiths, Sandra Cutler*
- 13th Departed
- 14th Our Friends - *Bill Collings*
- 15th Those in power and with authority - *Penny Daniels*
- 16th The lonely - *Les Patridge*
- 17th S.P.O.T. - *John Yates*
- 18th Care homes & hospitals
- 19th Our Parishes - *Elise Savage*
- 20th Those on holiday - *Charles White, Betty Barlow*
- 21st Carers - *Roy Berry*
- 22nd The grace of true repentance- *Lilian Freeborn, Gladys Day*
- 23rd People with eating disorders - *Fred Bray, Isabella Jones*
- 24th Sick - *Doris Hutchings*
- 25th Bishop Paul of Oswestry - *David Mounce*
- 26th Our Parishes - *Marjorie Walmsley*
- 27th The growth of our Parishes - *Peter Biles*
- 28th Our choir and organists
- 29th Chapter of St. Aldhelm (Servers) - *Kim Uphill*
- 30th Our PCCs - *Herbert Heaseman pr.*
- 31st Westham - *Peggy Jones, Mabel Pitney, Monty Hussey*

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

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

MORNING PRAYER

The Angel of the Lord brought tidings to Mary.
R. And she conceived by the Holy Ghost.

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

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

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

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

V. And the Word was made flesh.

R. And dwelt amongst us.

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

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

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

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

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

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

R. 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.

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.

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

HYMN

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.

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

1	Psalms 6	Exodus 12:13-28 Hebrews 9:11-15	12	64, 65	Deuteronomy 28:1-14 Acts 28:17-end
2	150	1 Samuel 2:1-10 Mark 3:31-end	13	63	1 Samuel 5 Luke 20:41-end
3	43	Judges 17 Luke 19:1-10	14	68	1 Samuel 6:1-16 Luke 25:1-19
4	44	Judges 18 Luke 19:11-27	15	70	1 Samuel 7 Luke 21:20-28
5	55 v. 1-22	Deut 24:10-end Acts 28:1-16	16	73	1 Samuel 8 Luke 21:29-end
6	48	1 Samuel 1:1-20 Luke 19:28-40	17	75	1 Samuel 9:1-14 Luke 22:1-13
7	50	1 Samuel 1:21-end Luke 19:41-end	18	76	1 Samuel 9:15-end Luke 22:14-23
8	51	1 Samuel 2:1-26 Luke 20:1-8	19	71	Deuteronomy 30:1-10 1 Peter 3:8-18
9	54	1 Samuel 2:27-end Luke 20:9-19	20	78 v. 1-39	1 Samuel 10:1-16 Luke 22:24-30
10	56	1 Samuel 3 Luke 20:20-26	21	78 v. 40-end	1 Samuel 10:17-end Luke 22:31-38
11	57	1 Samuel 4 Luke 20:27-40	22	79	1 Samuel 11 Luke 22:39-46

23	83	1 Samuel 12 Luke 22:47-62	28	88	1 Samuel 15:1-23 Luke 23:26-43
24	85	1 Samuel 13:5-18 Luke 22:63-end	29	89 v. 1-18	1 Samuel 16 Luke 23:44-end
25	7, 29, 117	2 Kings 1:9-15 Luke 9:46-56	30	89 v. 19-end	1 Samuel 17:1-30 Luke 24:1-12
26	77	Song of Solomon 2 1 Maccabees 2:15-22	31	90	1 Samuel 17:31-54 Luke 24:13-35
27	87	1 Samuel 14:25-46 Luke 23:13-25			

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

BENEDICTUS

Ant: Blessèd are they that wash their robes in the Blood of 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.

Ant: Blessèd are they that wash their robes in the Blood of 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 the Collect:*

Almighty and everlasting God, who made your only-begotten Son the Redeemer of the world, grant us, we beseech you, so to worship his Precious Blood, and to be so protected by its power 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.

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

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

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.

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

1	Psalms 30	Genesis 4:1-10 John 19:30-35	11	66	Esther 3 2 Corinthians 5
2	128	Zechariah 2:10-end John 3:25-30	12	60 or 63	2 Samuel 7:18-end Luke 19:41 - 20:8
3	52	Nehemiah 9:1-23 Romans 16:1-16	13	67	Esther 4 2 Corinthians 6
4	53	Nehemiah 9:24-end Romans 16:17-end	14	69	Esther 5 2 Corinthians 7
5	56 or 57	2 Samuel 2:1-11 Luke 18:31 - 19:10	15	72	Esther 6 2 Corinthians 8:1-15
6	58	Nehemiah 12:27-47 2 Corinthians 1:1-14	16	74	Esther 7 2 Corinthians 8:16-end
7	59	Nehemiah 13:1-14 2 Corinthians 1:15-end	17	80	Esther 8 2 Corinthians 9
8	60	Nehemiah 13:15-end 2 Corinthians 2	18	81	Esther 9 & 10 2 Corinthians 10
9	61	Esther 1 2 Corinthians 3	19	67 or 70	1 Kings 3:16-end Acts 4:1-22
10	62	Esther 2 2 Corinthians 4	20	82	Jeremiah 26 2 Corinthians 11:1-15

21	84	Jeremiah 28 2 Corinthians 11:16-end	27	102	Jeremiah 31:23-37 James 2:1-13
22	86	Jeremiah 29 2 Corinthians 12	28	104	Jeremiah 32:1-15 James 2:14-end
23	91	Jeremiah 30:1-11 2 Corinthians 13	29	105	Jeremiah 33:1-13 James 3
24	93	Jeremiah 30:12-22 James 1	30	107	Jeremiah 33:14-end James 4:1-12
25	94	Jeremiah 26:1-15 Mark 1:14-20	31	109	Jeremiah 35 James 4:13-end
26	75 or 76	1 Kings 6:11-end Acts 12:1-17			

Each reading ends with these words:

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

MAGNIFICAT

Ant: You have come to Jesus, the Mediator of a new covenant, whose Blood speaks more graciously than the blood of Abel.

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: You have come to Jesus, the Mediator of a new covenant, whose Blood speaks more graciously than the blood of Abel.

*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:*

Almighty and everlasting God, who made your only-begotten Son the Redeemer of the world, grant us, we beseech you, so to worship his Precious Blood, and to be so protected by its power 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.

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.



Lift up your eyes: the great East window (2)

If you remember, last month's article ended with a 'challenge' to solve the mystery of a crowned St Anthony—an image that is impossible to associate with a known Saint without some creativity...

I was very pleased to see in my postbox two proposed solutions. The first one, delivered just on Monday morning (!) after the magazine was published, came from Shelagh Hansford:

I think I may have solved the mystery of St Anthony in the East window. First of all, it is not St Anthony, perhaps the glass engraver just put the wrong name. He probably didn't have any idea what the saint looked like. It is a king because he is wearing a crown and also has an ermine cape so signifying royalty. So, using only my Oxford book of Saints I have come to the conclusion that the person is St Edward the Confessor. He was the virtual founder of Westminster Abbey and so the church he is holding is Westminster Abbey. He lived from 1003 to 1066 and his description in my book fits the window, especially the beard. [...]

It is interesting that he is depicted just above St George because at one time St Edward was the patron of England before St George was given that honour. I do find solving puzzles like this one so very interesting and so thank you for putting it into the magazine. [...]

Now, before you take your stand on the solution proposed by Shelagh, do read another one, this time from Pam Hamshaw. Her puzzle-solving mind took her into a very different direction.

I got hooked on finding out about the St Anthony in the east window. After quite some time spent with the AI on my iPad I came up with the

following and will be interested in knowing if I am any where near identifying him.

It would appear we have a Te Deum, All Saints or Cloud of Witness window. In a crowded window surrounded by real kings and martyrs Victorian glass painters didn't want the Father Monastic - St Anthony the Great (St Anthony of Egypt) to look secondary. They gave him a royal gold crown to denote his title of "Prince of the Desert" and his absolute spiritual crown of victory over demonic forces.

The model church he is holding, rather than representing a local parish symbolises that his monastic rules built the structural foundation for the entire communal church system.

If in the window St Anthony is in a crowd where other saints around him are holding open scripture or wooden crosses, this would confirm he is St Anthony the Great representing the early Desert Fathers.

I wait to hear the results of everyone's efforts on this little intrigue. [...]

The very few things we know about the East window are that it was designed by George Fellowes Prynne, the architect who designed the church. The window was placed as a thank offering after the First World War and shows the Church Triumphant adoring Our Lord.

As for St Anthony... I myself have no solution to the mystery and you will have to decide for yourself which of the two proposed solutions is more compelling. The quest is not yet over, however, and do share your (further) views and findings!

As we move on to the next panel, the second from left, there is as much beauty as on the first one but definitely less mystery. The name of every Saint is clearly legible and there are no iconographic difficulties either.

Starting at the top, we see St Helena Empress (surrounded by three angels), King David with a lyre, Isaiah with an open book, King Hezekiah, St John Apostle and finally Our Lady.

Equally "simple" is the central panel: Christ the King and the two Archangels, St Gabriel (with a lily) and St Michael (with trumpet).

So, before you get too bored, let us move to the fourth panel... Not counting the angels, there are six Saints. A bishop called Thomas who almost certainly is St Thomas Becket, the martyred Archbishop

of Canterbury, patron Saint of parish clergy. Another option could be St Thomas de Cantilupe (c. 1218–1282), bishop of Hereford, canonised in 1320, especially popular in the West Midlands, Wales, and Herefordshire. But it is unlikely.

We have a female Saint holding a musical instrument. We will come back to her. Then we have another Virgin and Martyr, St Agnes, holding a lamb (*agnus* in Latin), and with clearly legible name in her halo.

Again, let's skip the next Saint...

At the bottom, there are St John the Baptist with the Latin inscription "*Ecce Agnus Dei—Behold the Lamb of God*" just under the lamb held by St Agnes. However, our St John points away from *that* lamb to the One sitting on the throne, Christ, in the central panel. Finally, there is St Mary Magdalen holding her alabaster jar with the precious ointment.

Going back to the female Saint with the miniature organ: she must be St Cecilia. The only annoying detail is that her name is clearly visible but also clearly misspelled. Twice, at least. I am referring to the first, third and fourth letters. It reads *Zerelia*...

As for the remaining male Saint we skipped... His long name is hidden under the iron bar of the window. What he is wearing puts him, I think, into the Bible though I am not sure in which Testament. Is there a connection to the other Saints in the panel? So, if you have some spare time, do try to find out who he might be before we move on to the last, most "annoying" panel... :)



Symbols of Early Christian Art: The plough and the axe

Based on Prof. László Vanyó's book:

Among the many symbols found on early Christian sarcophagi, few are more intriguing than the plough and the axe. At first glance these tools seem to refer simply to agricultural work, yet several scholars have argued that they carried a much deeper meaning.

One of the biblical texts most frequently associated with the plough is Isaiah 2:3–4: “*They shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.*” From the time of Constantine onwards, Christian writers interpreted this prophecy as describing the transformation brought about by Christ. Weapons of violence become instruments of peace; conflict gives way to reconciliation.

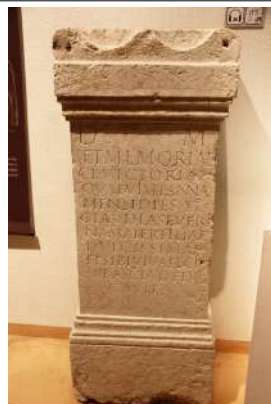
A particularly influential interpretation appears in the writings of St Irenaeus of Lyons (c. 130–202). Reflecting on Isaiah’s prophecy, Irenaeus saw the plough as a symbol of humanity itself. Just as hard soil must be broken and cultivated before it can bear fruit, so fallen human nature must be transformed by God. He linked this image to the creation of Adam from the earth and to Christ’s work of restoring what had been damaged by sin. The plough therefore became an image of renewal and spiritual cultivation.



The axe possessed an equally rich symbolism. In Greek inscriptions the word *axinē* could mean both an axe and a mattock, while the Latin *ascia* referred to a cutting tool used by builders and stonemasons. Archaeological examples show these tools engraved on sarcophagi, often accompanied by inscriptions such as *sub ascia dedicavit* (“dedicated under the axe”). Their precise meaning remains disputed, but the

frequency with which they occur suggests that they were more than decorative marks.

Several Christian authors connected the axe with biblical themes. Irenaeus compared it to the divine word that cuts away evil and prepares humanity for renewal. Other writers associated it with John the Baptist's warning that "*the axe is laid unto the root of the trees*" (Matthew 3:10). In this interpretation the axe symbolises judgement, purification, and preparation for new life.



An especially fascinating development appears in the writings of Justin Martyr (c. 100–165). Justin observed that the shape of the plough resembles the form of the cross. For him the plough, which opens the earth and makes life possible, could be understood as a figure of Christ's saving work. The comparison allowed ordinary agricultural tools to acquire profound theological significance.

The symbolism did not arise in a vacuum. Some motifs may have been influenced by older Roman and even Pythagorean traditions, in which tools could represent moral discipline, the cultivation of virtue, or the soul's journey. Early Christians often adopted familiar images and reinterpreted them in the light of Scripture and the Gospel.

The plough and the axe therefore remind us that early Christian art was rarely straightforward. Objects that seem entirely ordinary could carry multiple layers of meaning. Whether expressing peace, renewal, judgement, baptism, or the saving work of Christ, these humble tools became powerful visual symbols. Their presence on sarcophagi reveals a world in which faith was communicated not only through words, but also through carefully chosen images whose significance is still being explored today.

(First image: Epitaph of a certain Antonius Calvisius who died at the age of 75, mid 2nd-3rd century. The epitaph is decorated with an axe on the top and a heart at the bottom. Second image: the tombstone of a 10 year old Claudia, end of 1st century, whose mother dedicated the stone "to her most sweet daughter". It contains the still researched and debated phrase "dedicated under the axe".)



St Mary Magdalen, Penitent - 22 July

For centuries, Western Christians commonly identified Mary Magdalene with Mary of Bethany, the sister of Martha and Lazarus, and with the unnamed sinful woman who wept at Jesus' feet and anointed them with costly perfume. While modern scholars debate these identifications, the traditional understanding shaped Christian devotion for well over a thousand years and presents Mary Magdalene as one of the most powerful examples of conversion and discipleship in the whole of Scripture.

The Gospels tell us that Jesus cast seven demons out of her. We are not told precisely what this means, but many of the Church Fathers understood the number seven as symbolising the fullness of human vice and brokenness. Mary's story, therefore, became one of complete transformation. Whatever darkness had once held her captive, Christ set her free.

This is one reason why ordinary Christians throughout the centuries loved her so dearly. She stood as living proof that no life is beyond the reach of God's grace. The woman once wounded by sin and suffering became the faithful disciple who remained near the Lord when many others fled.

One feature appears again and again in the Gospel accounts associated with Mary Magdalene: she is found at the feet of Jesus. She listens. She watches. She waits. She remains close to him. The medieval tradition saw in this a lesson for every Christian. Holiness is not first about extraordinary achievements; it begins by staying near the Lord and allowing his presence to change us.

Perhaps that is a lesson we desperately need today. We live in an age of distraction. Friendships fade, commitments weaken, and our attention is constantly pulled in a hundred different directions. Yet Mary Magdalene demonstrates a rare fidelity. Once she encountered Christ, she did not drift away. She remained faithful in sorrow, faithful in uncertainty, and faithful even when she stood weeping before what she thought was an empty tomb.



That fidelity was rewarded. The risen Christ appeared first to her and entrusted to her the news that changed the world. For this reason she has often been called the “Apostle to the Apostles.” The one who had received so much mercy became the first herald of the Resurrection.

Mary Magdalene also has much to teach us about the Holy Eucharist. Christian tradition has long seen her intense love, attentiveness, and reverence towards Christ as a model for our own approach to Holy Communion. We can easily receive the Sacrament routinely or distractedly. Mary reminds us that the Lord deserves our whole heart.

***T**o Him that in the excess of His compassion did willingly live in my poverty, even Christ our God, o Mary Magdalene, thou didst faithfully minister as a disciple, and having beheld Him stretched out upon the Tree, and enclosed within the tomb, thou didst cry out while shedding many tears, “What strange sight is this? How is He that giveth life to the dead reckoned among the dead? What perfumes shall I bring to Him who removed from me the foul smell of the demons? What tears shall I shed for Him who wiped away the tears of my foremother?” (i.e. of Eve.) But the Lord of all appeared like the guardian of Paradise, and with the dew of His words took away the burning heat, saying to her, “Go to My brethren, and cry out to them the good tidings of joy! I shall ascend to my Father and yours, and my God and yours, that I may bestow upon the world great mercy!” — A hymn for Vespers of St Mary Magdalene in the Byzantine Rite*

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)



Eating out in 70s' Britain (1)

Before the era of gastropubs and food delivery apps, the UK had its own unique restaurant scene that has now almost completely vanished. Despite once having hundreds of locations across Britain, most of the beloved establishments mentioned in this series have disappeared without a trace. Join me as we explore some of them... and do let us know if you have any experience or cherished memories about them...



The Little Chef was once as much a part of British road trips as arguments over directions and the inevitable 'are we there yet?' from the backseat. Founded in 1958, this roadside restaurant chain became a familiar sight along Britain's highways throughout the

1970s with its distinctive red and white logo featuring a chubby chef.

The Little Chef experience was all about comfort and familiarity. After hours of driving, families would pull in for their famous Olympic breakfast, a mighty feast of eggs, bacon, sausages, mushrooms, tomatoes, and fried bread that could fuel you for the rest of your journey. Their pancakes with maple syrup were another favourite, especially among children who had been promised a treat for good behaviour in the car.

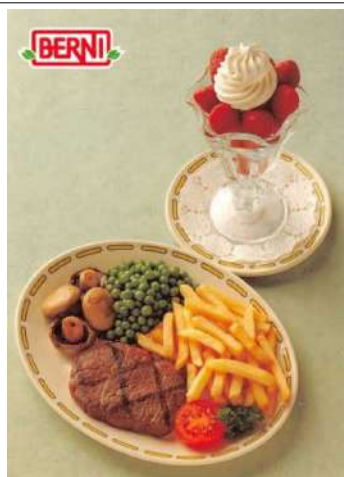
What made Little Chef special wasn't just the food. It was the reliability. No matter which of the 439 restaurants you visited across the UK, you knew exactly what you were getting.

But as motorway service stations became more sophisticated and fast food chains offered quicker alternatives, Little Chef struggled to keep up. The last restaurant closed in 2018.

If you wanted to impress someone in the 1970s, perhaps a first date or celebrating a special occasion, Berni Inn was where you headed. Founded by brothers Frank and Aldo Berni in 1955, this chain revolutionised dining out in Britain by bringing affordable luxury to the masses.

Walking into a Berni Inn was like stepping into another world. The dark wood panelling, red faux leather seating, and soft lighting created an atmosphere of sophistication that made even a Tuesday night dinner feel special.

The menu was simple but effective: prawn cocktail to start, steak and chips for main, and Black Forest gâteau for dessert, all washed down with a glass of Blue Nun or Mateus rosé—the formula that defined ‘fine dining out’ for an entire generation.



The chain expanded to over 147 restaurants at its peak. By the 1980s, however, tastes were changing. In 1995, Berni Inn was sold to Whitbread and converted into their Beefeater and Brewers Fayre chains, taking with it those iconic prawn cocktails forever.

Pasta with courgette



It's Wednesday, 24 June, and it's 29 degrees outside. The second heatwave of this year. Many find they struggle to eat when it's too hot. Well, that's certainly not me... but not even I want to cook for hours in this weather.

I had a few courgettes in the fridge, some garlic in the pantry, so I put together something quick, simple but delicious that can be enjoyed cool as well.

Other than courgette and garlic, you only need pasta and olive oil, and some very basic seasoning: salt, pepper, and if you have any at home, parsley and oregano but these are optional. I used rather large quantities (eight courgettes and six cloves of garlic) so I don't have to cook for a couple of days.

Put some water on the hob for the pasta. Grate (using the big holes) your courgette, peel your garlic and heat some olive oil in your frying pan or wok. Crush, mince, or chop your garlic, whatever method you prefer, and add it to the hot olive oil (and the chopped parsley, if you are using any) for a few seconds. Don't burn it unless you love really bitter dishes.

After a few seconds of sizzling, add the courgette. Season with salt, (white) ground pepper, and oregano if you have any at home. Cook for a few minutes (five at most), there is nothing wrong with it if it stays a bit crunchy. That's it.

Take out a third or a half of the cooked courgette and blend it with some pasta water into a smooth cream. Pour it back into your pan/wok and add your pasta cooked al dente. Mix it all well. You can serve it as it is, or at room temperature, or even from the fridge the day after. If you want to, you can sprinkle it with some (or a lot of) grated parmesan. Enjoy.

Cold cucumber soup

If you love cooking from very precise recipes, you will hate this one.

So... what will you need? It's difficult to tell. You decide based on your likes and dislikes.

You will certainly need cucumbers ("imperfectly" peeled), plain (Greek) yoghurt, and water.

You may want to use garlic or red onion, or both.



You should definitely add some fresh herbs: dill is classic (and we Mitteleuropeans love it!!), mint (not everybody likes it, also make sure there is enough left for your Pimm's), basil, coriander (I personally hate it... it tastes soapy), or even some celery sticks. Any of these, alone or combined, or all of them.

Some will add a whole (or half) of avocado for creaminess. Others will use cream cheese instead. Or both... if your cholesterol and GP allow it.

Seasoning? Definitely salt and I'd recommend some pepper too.

The method is much easier than the ingredients... With the exception of the water, blend everything until it's all very smooth. Add water depending on the consistency you like: more creamy or more runny. Refrigerate at least for half an hour, preferably an hour.

When serving, you can add a squeeze of lemon, a drizzle of olive oil, some chopped nuts, a few cucumber cubes or slices for texture, ice cubes, croutons. All or none or some. It's really up to you.

If you have guests, you can put all the optional toppings on the table so they can choose what *they* want.



Know the Bible! - The Book of Job

(© bibleproject)

The author introduces Job as an upstanding man from the land of Uz who honours God. We read about his large family and prosperous estate, and it becomes clear that Job is wealthy—a man with everything to lose.

The author then transports readers to a heavenly courtroom where God is meeting with spiritual beings. God presents Job as an admirable and righteous man. But satan dismisses this, saying that Job only serves God because of his blessings and protection over Job. He is sure that if God stopped treating Job so generously, Job would curse God. God knows that Job's faithfulness is not based on circumstance, so he allows the satan to inflict suffering on Job.

Chapters 3-37 are full of dense Hebrew poetry that helps readers visualise a heated debate between Job and his friends who assume that God orders the world by a principle of retributive justice—if you're wise and honour God, he will reward you with good outcomes, but if you are foolish and dishonour God, he will punish you with harsh circumstances. As the friends witness Job's suffering, they conclude he must be guilty of wrongdoing. Job defends his integrity.

Job and his friends argue back and forth in chapters 13-14, 15-21, and 22-28. Their debating continues until Job tires of responding to them and takes his complaints directly to God. His prayers show us the depth of his agony, confusion, and despair. He accuses God of being against him and guilty of coordinating all the injustices in the world. But then he realises that can't be right—God must be fair and all-powerful. But he still can't reconcile why all these terrible things have happened to him, and he demands that God explain himself.

This section ends with the reply of a new friend, Elihu. He draws a more complex conclusion about why people might suffer. Elihu says that God may not be punishing them. Maybe God uses suffering for warning or building character. Unlike Job's other friends, Elihu doesn't claim to know why Job is suffering. But he is sure of one thing: Job is not qualified to judge God.

In a surprising turn, God visits Job in a powerful storm and responds to his prayers. God asks whether or not Job helped him create the cosmos or set the constellations in place. Has he ever awakened the sun or managed the Earth's weather? Would he like to oversee the world for a day, according to his narrow principle of justice? God's questions dismantle many of Job's assumptions about justice, proving that the world is far more complicated than he ever imagined.

God then goes on to describe two terrifying creatures, the Behemoth and Leviathan. These creatures symbolise the dangers that exist in God's world, illustrating that while the world is good, it's not always safe and does not operate as humans assume. God's world is beautiful, but it is also wild and dangerous. Both are true, but God doesn't explain why. By the end of God's powerful speech, Job is convinced he would not even understand God's answer.

Job humbly admits his narrow thinking that led him to accuse God of injustice. He has no sufficient knowledge to comprehend God's reasoning. But he can still choose to trust God's wisdom and goodness.

The book concludes with a short epilogue, showing how God restores Job's losses and defends his character to his friends. While Job was wrong to accuse God of injustice, he was right to eventually turn away from his friends' accusations and trust God. Admitting his struggle and continuing to bring his questions to God in prayer was a faithful act from Job, and God is pleased with Job's humility, honesty, and commitment to receive answers from him.

The book helps us see that God's wisdom is more complex than we often imagine. Indeed, God's wisdom, goodness, and justice transcend our assumptions about fairness and push beyond the limitations of human reasoning.

The Psalms

Psalm 62: Resting in God alone

Psalm 62 is one of the clearest expressions in the Psalter of quiet confidence in God. It is a psalm born out of suffering, betrayal, and uncertainty, yet its dominant note is not fear but trust. The psalmist has been wounded by the hostility of others and feels the pressure of opposition, but instead of being overwhelmed by anxiety, he discovers a deeper security in God.

At the beginning of the psalm, the writer describes his situation in vivid terms. He stands almost alone against those who seek to bring him down. He feels as vulnerable as a leaning wall or a fence close to collapse. Humanly speaking, his circumstances offer little reason for hope. Yet in the midst of this struggle he makes a remarkable confession: “*For God alone my soul waits in silence.*” Rather than allowing fear to govern his thoughts, he turns his whole attention toward God.

The psalm presents trust not as a passing feeling but as a deliberate act of faith. God is described as a rock, a fortress, and a refuge. These images convey stability and protection. While everything around him seems uncertain, the psalmist discovers a firm foundation that cannot be shaken. His peace does not come from the removal of his difficulties but from the presence of God within them.

As the psalm develops, the writer broadens his focus from his own experience to the wider community of believers. Having found strength in God himself, he encourages others to do the same: “*Trust in him at all times, O people; pour out your heart before him.*” True faith is never merely private. The confidence that God inspires in one believer becomes an encouragement for others.

The psalm also contains a sober warning against placing trust in human strength, wealth, or success. Before God, worldly power is revealed to be fragile and fleeting. Human beings, for all their achievements, are unable to provide the security for which the heart longs. Riches, influence, and reputation may appear impressive, but they cannot bear the weight of ultimate trust.

The psalm concludes with a truth that lies at the heart of biblical faith: power belongs to God, and with God also belongs steadfast love. Divine strength is never separated from divine mercy. The God who rules over all things is also the God who cares for his people. Because God is both mighty and gracious, the believer can rest securely in him.

Psalm 62 remains a source of comfort for Christians today. In a noisy and anxious world, it calls us to rediscover the stillness that comes from trusting God. It reminds us that true security is not found in circumstances but in the One who remains our rock, our salvation, and our refuge.

Reflective questions

1. What are the things I most easily rely upon instead of God?
2. When faced with anxiety or uncertainty, where do I seek security?
3. What does it mean for me to “pour out my heart before God” in prayer?
4. How can I cultivate greater trust in God’s strength and mercy this week?

Prayer

*Heavenly Father,
you are our rock, our salvation, and our refuge.
When fears disturb our hearts and the world seems uncertain,
teach us to wait in silence before you
and to place our trust in your unfailing love.
Free us from dependence upon passing things,
and help us to rest securely in your strength and mercy.
May our lives bear witness to the peace that comes from knowing you,
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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