

# High Tide

Parish Magazine  
Weymouth, St. Paul with Fleet



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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 27<sup>th</sup> August**. Please, send all articles, information, news you wish to be publish by Sunday 20<sup>th</sup> August.*

Front cover image: The Dormition and Assumption of the Virgin (detail)  
by Fra Angelico (c. 1340, Florence); Gardner Museum, Boston (USA).

## From the Vicar

Dearly Beloved,

As we prepare to celebrate the great Feast of Assumption, in this month's magazine I want to continue to explore the theme of beauty. In July I used the occasion of the 20<sup>th</sup> anniversary of my Ordination to "admit" how I have been constantly working on the preservation of beauty in worship—mainly through keeping and restoring old books, traditions, forms, and not least vestments to the surprise and delight of many of you. Not infrequently people in our congregation express their appreciation of the beauty of our old vestments: of their fabric, rich decoration, fine needlework. Appreciation hardly ever expressed over polyester... Beauty matters!

Only a few days ago I finally received from Ukraine the beautiful fabric we will use to restore the gold chasuble we bought in Walsingham. Old priests may remember Bishops visiting their parishes with a huge pair of scissors and mercilessly cutting into pieces vestments and altar-cloths judged unworthy for worship because of their worn state or cheap material. While the likelihood of such Bishops has drastically diminished, we still want to keep our vestments in good order: because beauty matters!

More and more writers lament the deplorable state of Western Christian worship. Very few know that one of the first ones was Agatha Christie—though being an Anglican, she wrote to Pope Paul VI pleading him to restore the Latin Mass. In this parish magazine you can read a review of a book written by a similarly minded, contemporary German novelist. His book is about the fact that beauty matters.

On page 42 you will find the Akathist Hymn—its language, images, and expressions makes it one of the finest hymns of the Orthodox Church. A hymn you may wish to use in honour of Our Lady this month. Those who come to church during the week know that I often use the English Missal written in traditional language. These hymns, prayers, and Missals again show that beauty—beauty of language in this case—matters.

But beauty is not an end in itself. It is important because it reflects God's beauty and because it helps us to form that inner beauty we must offer to God. This inner beauty is called holiness, Christian perfection, virtues, it is called ardent charity and fervent faith. It is called goodness, kindness, gentleness. This beauty is God's image imprinted on our soul—and this process takes place chiefly in the liturgy. So this is why beauty truly matters.

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

*Fr. Gregory* 3

## Reflections on Glastonbury Pilgrimage 2023

*By Sharon Waight, Pam Winspear, Eileen Galling, Liz Evans, Jeanne James*

Sharon writes: Glastonbury is an ancient Holy place, a site of Christian pilgrimage since the 8<sup>th</sup> century. Each year Christians come to this Holy place in celebration and thanksgiving for God's love, to reassert faith and renew hope in the sovereignty of God. A real festival of Catholic Faith and Witness. One of the gifts of the Risen Jesus to his apostles was the gift of peace. This year at Glastonbury Pilgrimage we came together to honour Our Lady of Glastonbury and to seek her intercession for the Church and the world under her title Queen of Peace. As the handmaid of the Lord, at peace with herself and with God, she supports us in our prayer for the spirit of love, unity, and reconciliation, seeking that peace which surpasses all human understanding. We were helped and encouraged in this by our Preacher at the Pilgrimage Mass, the Rt Revd Paul Thomas, Bishop of Oswestry.

In the morning we had a beautiful outdoor celebration of the Mass followed in the afternoon by us all joining in the procession from St John's Church along the main street in Glastonbury returning to the Abbey grounds for Benediction and Blessing, a truly special morning and afternoon. Transport provided by Chris Waight and Jeanne James, enabled several of us to go to Glastonbury Pilgrimage 2023 from St Paul's. Here are some of our reflections on this most wonderful and special celebration and a day of fellowship.

Reflections from Pam: This was my first trip to Glastonbury Pilgrimage. I went not knowing what to expect except that it was to include a picnic, a peasant drive in very good company. The sun shining the service most enjoyable and just before the end—the rain! We were very wet!, but our moods were not dampened at all. A picnic sheltering under the trees. The afternoon the procession walking through the town, everyone singing hymns—we loved it. Benediction followed, very good but just before the end the rain returned. We had a lovely day and the rain did not spoil it one bit. Looking forward to next year.

Reflections from Eileen: Glastonbury has always been very special to me, as a young girl my Aunt always went and sent us post cards. I could not wait to go and was never disappointed. This year way very special as we had not been for a while to watch as all the Priests and Bishops processed in was very wonderful to watch. The Cantors were wonderful and the Mass itself was beautiful. During the prayer of consecration, the heavens opened, we got

very wet. The Bishop commented it was 'Holy water.' Lunch was enjoyed sheltering under the trees. Then the procession through the main Glastonbury Street to the Abbey, which we joined enthusiastically. During Benediction the rain came again. Although it rained, it was a wonderful day with really wonderful happy people. We met up with so many friends from other towns and Parishes. Although we did get very wet, we all went home happy. Thank-you to Chris for driving. I spent an amazing day in the wonderful Glastonbury Abbey.

Reflections from Liz: It was wonderful going on the Glastonbury Pilgrimage for the first time in many years. My lasting memory will be standing wondering where I was supposed to receive. Connor and I were beckoned to the Altar by the Bishop. As I returned and looked back, Connor was standing holding his umbrella to help keep others dry as they received Communion, however, we think that some of the rain dripped on the Bishop! A lovely day with wonderful people, thank you to Chris for driving.

Reflections from Jeanne: This year's theme for the Glastonbury Pilgrimage was 'Our Lady Queen of Peace.' The celebrant, Bishop Roger Jupp is retiring as chairman of the Glastonbury Pilgrimage Association. The new Bishop of Oswestry preached, and Mass was concelebrated by many priests and bishops. The setting is beautiful in the ruins of the Abbey. We had a somewhat damp picnic lunch (drenched would probably be a truer description) after which we processed, together with other churches and chapters of the Guild of Servants of the Sanctuary, through the streets to meet up again for Benediction. Next year's Glastonbury Pilgrimage is 13 July 2024 and will be the centenary and the preacher will be Bishop Rowan Williams.

Reflections from Sharon: Each year at Glastonbury Pilgrimage, the weather is always a talking point. This year more than ever, I have not seen rain like it, especially during Benediction in the afternoon. However, the occasion always comes up to expectations, a beautiful Mass, a joyous time, meeting up with friends from other churches, and being in the company of St. Paul's. When we arrived, it was time for coffee after our journey and we all enjoyed a lovely coffee, catch up and chat together in one of Glastonbury's finest cafés. At Mass, the second reading from the Book of Revelation (Revelation 21,1-5) was read completely in Welsh! A first as far as I can remember. The reader did very well, so brave.

The first Pilgrimage to Glastonbury took place on 28 June 1924. A Bristol Anglo-Catholic Glastonbury Pilgrimage. It is reported that a

procession from St. John's Church at the top of the street in Glastonbury to the Abbey comprised 30 priests, 400 vested, 1500 lay pilgrims. A service of 'Vespers' held and then a return procession to St. John's, where the Te Deum was sung as an act of thanksgiving.

So next year is something not to be missed, please do join us for **Glastonbury Centenary Pilgrimage 2024, on 13 July**—it is a date for your diary. We may not be able to guarantee the weather, but we can guarantee a beautiful, happy day, a joyous time in a beautiful and ancient Holy place in Somerset and next year a real celebration. *Whatever the weather!*



**Prayer to Mary, Queen of Peace:** *O Mary, sweet Mother of Jesus Christ, the Prince of Peace, behold at your feet your sad and perturbed children, full of confusion, and without peace because of our sins. Intercede for us so that we may enjoy peace with God and our neighbour, through your Son Jesus Christ. No one else can give it except this Jesus whom we receive from your hands. When He was born in Bethlehem, the angels announced peace to us and when He left the world, He promised it and left it as His inheritance. You, O Blessed Queen of Peace, bring Him, the Prince of Peace, in your arms. Show us this Jesus and lay Him in our heart. O Queen of Peace, drive far from us feelings of selfish love; expel from us the spirit of envy, damnation and discord. Make us humble in good fortune, steadfast in patience and charitable in suffering, and strong and confident in Divine Providence. Bless us by guiding our steps on the road of peace, unity and mutual charity so that one day we may bless you and your Divine Son in Heaven for all eternity. Amen.*



## From Weymouth to London

*Jeanne James writes:*



I recently had a lovely chat with our local talented artist, David Harrison. I wanted to know how he came to have his art work exhibited in the Royal Academy of Arts in London. As you probably already know, David has a wonderful ability to draw, sketch, paint and create many things (including paintings of priests). This is David's account in his own words.

‘There's never a Constable around when you need one. The Summer Exhibition is an open art exhibition held annually by the Royal Academy of Arts in Burlington House, Piccadilly in central London. The exhibition includes paintings, prints, drawings and sculpture and having been held every year without exception since

1769. It is the longest continuously staged exhibition of contemporary art in the world.

Entry criteria is rigorous with all submissions subjected to scrutiny by a committee formed from the Council of Academicians (the governing body of the RA) and chaired by the President of the Royal Academy. Turner and Constable displayed their works at the Summer Exhibition as have more recent (and more controversial) artists such as Tracey Emin, David Hockney, Banksy and Grayson Perry.

The remarkable thing about the Summer Exhibition is that next to these big names you could find art by the guy who delivers your Uber Eats and by your best mate's gran. If it's good enough, it can get in.

Scroll forward 254 years and in January I threw my hat in the ring with the two paintings I thought had the best chance of survival amongst the tens of thousands of submissions from 'proper artists.' Due to the vast quantity of entries, my two acrylic paintings, 'spaghetti on a fork' and 'yellow pot, blue pot', were submitted digitally.



In March I received an email from the RA telling me that one of my paintings had been shortlisted down to one of 4,000 for further consideration and it had to be taken in person to London for the committee to look at more closely. I was thrilled to be shortlisted.

I took my painting to the academy

and passed it to the white gloved staff like I was handing over my first-born. I caught glimpses of other work being handed in and prepared myself for a fall at the final hurdle. The others were good. Very good. But at least I'd been shortlisted. That, in itself, was quite an achievement.

On 25 May I received the email with the final results. "Dear David Harrison, We are delighted to inform you that your artwork, 'yellow pot, blue pot' has been selected for this year's exhibition..." It was a long and gushing email but I didn't get much further than that at first. I was under strict instructions to let my wife, Katherine, know as soon as I'd heard and there were train tickets and hotels to book as the opening ceremony was less than a fortnight away.

On Friday 2 June I arrived again at the Royal Academy for "Varnishing Day." Historically this was the day that exhibitors would give a final touch to their paintings prior to the opening of the exhibition but now it's entirely ceremonial. We took part in a procession along Piccadilly to a service at St James's Church and a blessing for artists before retiring to the galleries for a champagne reception and a first chance to see where our works had been hung.

There were famous names of the art world on the walls together with established and emerging artists. And there was my work. 'Yellow pot, blue pot' occupying a modest 16x20 inch space on the walls of the Royal Academy.

It will be there until 20 August on public display after which it will be taken down and I'll have to collect it to be brought home. It won't even be there long enough to gather any dust but I'll always be able to say that I've had my 15 minutes of Andy Warhol's fame."



## Liturgical Items You Should Know

*From various sources*

The liturgy, and especially the Mass, is our faith in action. It is the whole mystery of Christ made present to us on the altar. Just as we should know and study our faith, we should know and study the liturgical expression of the faith. One way to do that is to learn the name and function of different items used during the liturgy.

**Altar**—The altar is the central feature of every church. It is shaped as a table and as a tomb. It reminds us of the last supper, and of Christ's death and burial. The altar is the most important item in a church because it is the place where the Eucharistic Sacrifice is offered, and there is no greater act of worship than the Mass. In the Old Testament the altar was the place where the victim of the sacrifice was offered to God. In the New Covenant, that victim is Christ. Traditionally, relics of the saints were kept inside the altar, harkening back to the time when the Christians gathered at the tombs of martyrs for worship and also in reference to Revelation 6,9-11.

The main altar of a church is called "high altar" and the other altars (if there are any) are called "side altars."

**Crucifix**—The crucifix adorns the altar. It is an image of Christ crucified on the cross. It is the reminder that the sacrifice we offer at Mass is exactly the same sacrifice of the cross.

**Candles**—At every mass, there must be candles lit on the altar. The candle is symbolic of Christ, who is the light of the world. Furthermore, candles have a mysterious meaning when we consider the Church's historical insistence that they be made of beeswax. Bees are symbolic of Christ in a fascinating way. Bees reproduce through haplodiploidy—a system where the sex of an offspring is determined by the number of chromosome sets an individual receives. A fertilized egg results in a female, while an unfertilized egg results in a male bee. Here many have pointed out that the bee, which makes wax for the candles, is symbolic of the virgin birth of Christ.

**Linens and antependium**—The altar is covered with white linens, which call to mind the burial cloths of Christ. They serve to keep a clean surface for offering the sacrifice. The altar also has an antependium or frontal, which hangs over the front of it and matches the colour of the vestments (see last month's article).

**The tabernacle**—The tabernacle is the place where the Blessed Sacrament is reserved. After Mass, any of the consecrated hosts which were not consumed are kept here. This allows Christ to be worshiped by the faithful at all times, and allows the Eucharist to be brought to the sick. The tabernacle takes its name from the tabernacle (=tent) of the Old Testament, where God's presence dwelt with the Israelites.

**Chalice**—The chalice is the cup used to hold wine and water as they are offered as part of the Eucharistic sacrifice. After the consecration, the chalice contains the Precious Blood of Christ. Chalices are traditionally made of silver or of gold.

**Paten**—A paten is a metal plate used to hold the priest's Host (=Bread).

**Purificator**—The purificator is a small white cloth used only to clean the chalice. It is used only for purifying an object that has touched the Eucharist. Because of the sanctity of the Eucharist, even in small particles, the purificator is treated with special care after use and only washed in a reverent manner .

**Ciborium**—The ciborium is a large metal container. It resembles a chalice or a bowl, but with a lid. It is used to store the consecrated hosts in the tabernacle and during Holy Communion.

**Pall**—The pall is a sturdy square card covered with linen. It sits on top of the chalice to prevent dust or insects from falling into the Precious Blood.

**Chalice veil**—A small squared veil used to cover the chalice. It matches the colour of the vestments for the day's Mass.

**Corporal**—A square linen that sits on the altar whenever the Eucharist is there: Mass or Benediction. The corporal protects the Sacrament from falling or spilling onto the altar. It is called a corporal from the latin corpus, meaning body. It is the resting place of Our Lord's Body on the altar.

**Burse**—A burse is a square pouch. It is used to hold the corporal when it is folded. It protects the corporal because the corporal may have touched the consecrated Host.

**The steps and predella**—Most altars are raised above the ground by a series of steps. This recalls Mount Calvary. The space before the altar at the top of the steps where the priest stands is called the predella.

**Cruets**—The cruets are small containers most often made of glass or (precious) metal. used to hold water and wine. They are brought to the priest to fill the chalice with wine.

**Lavabo basin**—A small dish, in which the priest at Mass will wash his hands. This part of the Mass is sometimes called the “lavabo,” referring to the practice of reciting Psalm 26 during the hand washing. The priest prays: “Lavabo inter innocents manus meas, et circumdabo altare tuum Domine. I will wash my hands among the innocent, and will compass Thine altar, O Lord.”

**Lavabo towel**—A small linen “towel” the priest uses to dry his hands during the Mass.

**Credence table**—A table at the side of the sanctuary where objects are kept before being brought to the altar. This can include the chalice, the cruets of wine and water, and the lavabo basin.

**Thurible and boat**—The thurible is a censer. Coals are lit inside of it and incense is poured on top. The entire thurible is held by chains and results in a tool that is used to incense the altar or other objects and people. The name comes from the latin word for incense The container used to hold incense before it is put on the hot coals is often called a boat due to its shape.

**Bells**—Bells are used in worship to alert the faithful that something important is happening. There are two main types of bells. The church bells are the large bells often in a bell tower. They alert the surrounding community that Mass will soon begin. There are also small hand bells, which are rung by an altar server at the consecration of the Mass to alert them of the supreme importance of this moment.

**Ambo**—The Ambo is where the readings at Mass are proclaimed from (but not the Gospel). The word ambo comes from the Greek ambon, meaning the crest of a hill. It can remind us of Christ’s sermon on the mount.

**Pulpit**—Where the priest preaches from.

**Sedilia**—The seats where the priest (and deacon and subdeacon) can sit during Mass.

**Cathedra**—The bishop’s throne. The cathedra is only present in cathedral churches. It represents the bishop’s authority to teach and govern his diocese. Only the bishop of the diocese can sit at the cathedra.

**Sanctuary lamp**—The sanctuary lamp is a candle often kept in a red glass covering. It is kept burning before the tabernacle at all times that the Blessed Sacrament is present in the tabernacle. It signifies to the faithful Christ's true presence.

**Blessed Oils and Ambry**—There are three kinds of blessed olive oils blessed at the Chrism Mass each year. The Sacred Chrism is used at ordinations, confirmations, and the consecration of altars and churches. The Oil of the Catechumens is used at baptisms. The Oil of the Sick is used for the sacrament of anointing of the sick. These are often kept in cruets or containers, which are labeled C (Chrisma), I (Oleum Infirmorum—Oil of the Sick), and B (Baptism). In most churches, a box can be found built into the wall of the sanctuary where these Holy Oils are stored. It is called an ambry.

**Aspergilum**—The aspergillum is a rod shaped tool used to sprinkle the congregation or other objects with holy water. The name comes from asperges, the latin word for “sprinkle.”

**Aspersorium**—The bucket used to carry Holy Water for sprinkling.

**Monstrance**—The monstrance is an object that holds a consecrated host. It is made of precious metal and often shaped as a sunburst. In the centre, Our Lord in the Holy Eucharist is on display for the adoration of the faithful and for the rite of Benediction. Monstrance comes from the Latin monstrare, meaning to show or demonstrate.

**Pyx**—The pyx is a small round container used to carry the consecrated Host (Eucharist), to the sick or dying.

**Sacrarium**—The sacrarium is a drain or cavity in the floor or wall of the church, often somewhere around the (high) altar, that flows directly into the earth. It is used to respectfully dispose of holy water, blessed ashes, or of the water used for the first wash of purificators and corporals. (Used Holy Oils and Holy Oils of previous years are normally burnt, often in the sanctuary lamp.)

**Missal**—The book used on the altar by the priest. It contains all the prayers and readings for the Mass.

**Processional Cross**—The cross (crucifix if it has a sculpture of Christ's body on it) carried at the beginning of a procession.

## On veils

**Veils**—If you look around in our church, you notice the different type of veils we use: for example the veil in front of the tabernacle or the one covering the chalice. Less visible is the veil used over the ciborium when inside the tabernacle, but all of you must have seen the great humeral veil worn by the subdeacon at High Mass or by the priest at Benediction. Veils are also used when blessing is imparted with the Relic of the Cross or procession is held with the Blessed Sacrament or with a Relic.

**Different types**—However, these veils, made of some kind of fabric, are not the only ones used in the liturgy. There are other types of “veils” as well. For example, incense can act as a veil. Much like the cloud that engulfed the Mountain of the Transfiguration, the cloud of incense engulfs the altar. There are even times when the incense is so thick that the altar appears blurred, a blur that touches nearly every sense in the human body—a physical cloak of mystery. We shall see later how vestments, the priest himself, or even church architecture can act as veil too.

**In history & art**—Veiling has always been a part of history, both human and sacred. In Imperial Roman court ceremonial a veil was used by attendants approaching the Emperor to cover their hands. In art, angels adjacent to Christ often have such a cloth in Late Antique or Early Medieval art. Veiling covers over things that are holy, mysterious, or beyond ordinary human comprehension. Veiling has also been associated with protecting that which has a particular holy significance or dignity.

**The sense of sacred**—Cardinal Newman wrote once that the feelings of fear and awe are feelings we should have when we realize God’s presence; and more we believe in His presence, the more these feelings should arise in us. In other words, we need a sense of being in God’s presence, a sense of the sacred—and it is the duty of liturgy and architecture to help provide us with that sense. One time-honoured way to indicate the presence of the sacred is “veiling the mysteries.”

**Veils in the Bible**—The Bible is rich in moments of veiling. Veiling has deep biblical roots. The Prophet Isaiah, for example, wrote about a vision that was granted to him while he was in the Temple. He saw the Seraphim, singing “Holy, Holy, Holy, Lord God Sabaoth, the whole earth is full of his glory,” and noticed that they were veiled. It taught Isaiah that he was right to be filled with fear: God’s glory is so powerful that it is only from behind a veil that creatures can behold his presence at all.

Though God told Moses clearly: “You cannot see my face, for man cannot see me and live”, on extremely rare occasions, and by the influence of an exceptional grace, God has permitted human beings the sight of his Glory. Peter, James, and John were given this privilege at the Transfiguration, and in the Old Testament period, that same grace was given to Elijah, and most notably to Moses. However, they had all one thing in common: they immediately veiled their sight.

Even more curious is the fact that the face of Moses, which reflected Gods glory, was veiled—not to protect Moses, but rather to protect the people from the fiery glow of God’s glory. Moses knew that even when only reflected in the face of a creature, the Glory of the Lord was so holy and so powerful that it had to be veiled.

The portable Tabernacle in the desert, containing the Ark of the Covenant, was built to the specifications given by God Himself, and it included several kinds of veils to shield the people from his Almighty Presence. Most importantly, there was a veil which screened the Ark of the Covenant from the rest of the Tabernacle. It was made of “blue and purple and scarlet stuff and fine twined linen” and was designed with figures of Cherubim, the angels who are the guardians of God’s Presence. Restrictions about passing beyond the veil into the Holy of Holies were set out for the Jews when Aaron’s two sons died after entering that sanctuary unlawfully.

Of this strange incident we are told only that “fire came forth from the presence of the Lord and devoured them, and they died before the Lord.” In explanation, the Lord told Aaron, “I will show myself holy among those who are near me, and before all the people I will be glorified.” No one, then, could pass beyond this veil, not even the Jewish priests. Only the high priest, once a year, and after a special rite of purification, could go past it for the atonement ceremonies of Yom Kippur. The holiness of the sanctuary was almost completely impenetrable. Only God could dwell there. When the Temple of Jerusalem was built, the same system of veils remained in place.

*Jesus Christ as veil*—On earth, Christ taught and lived under a veil being God in human flesh. St Paul wrote in his letter to the Hebrews that we enter the Holy of Holies “through the veil, that is to say, Jesus’ flesh.” The church fathers wrote: “The Lord of the universe veiled his measureless majesty and took on a servant’s form. His divinity was concealed by the veil of His flesh.”

Jesus taught the multitudes through the veil of parables, the meanings of which would often remain hidden from the crowds. At times after preaching, our Lord would go and hide Himself. These forms of veiling His

presence and teachings draw and entice His followers to continue to seek in order to find.

***The Sacraments***—In the New Covenant, the Sacraments themselves act as a veil. Through an outward sign (for example: bread, wine, oil, water) they display supernatural, hidden realities. The Most Blessed Sacrament, Christ’s true Body and Blood, in Holy Communion is veiled under the appearance of bread and wine. As expressed in one of the prayers said by the priest before Mass: “Thy Mysteries are indeed exceedingly deep and covered with a sacred veil.” Similarly in St. Thomas Aquinas’ prayer before Holy Communion, “O most loving Father, grant me Thy beloved Son, which I now dare to receive under the veil of a sacrament, that I may one day behold Him face to face in glory.”

Prayers often make reference to veiling—either done by God or by us: “For, hidden though Thou art beneath another form, I have Thee truly present in the Sacrament. My eyes could not bear to behold Thee in Thy own divine brightness, nor could the whole world stand in the splendour of the glory of Thy majesty. In veiling Thyself in the Sacrament, therefore, Thou hast regard for my weakness.”



***So what is the meaning of veiling?***—After having seen a little bit the history of veiling, its scriptural roots, and the different types of veils, we must ask the question: what is veiling really about? It is only in a very small part about hiding something... indeed, very often we actually do know what is behind/under the veil. So why all these veils in our church, in our worship?

This is the question we will try to answer in the second part of this article, in the next Magazine. Stay with us... ;)

*(Photo of the veiled ciborium behind the inner veil of the veiled tabernacle.)*



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

**Anniversaries of death**

**Order of Morning and Evening Prayer**

## Calendar for August 2023

|     |                  |   |              |
|-----|------------------|---|--------------|
| TUE | 1 <sup>st</sup>  | St. Peter's Chains                                  | 9am          |
| WED | 2 <sup>nd</sup>  | St. Alphonsus Liguori Bishop                        | 10am         |
| THU | 3 <sup>rd</sup>  | The finding of the body of St. Stephen              | 6pm          |
| FRI | 4 <sup>th</sup>  | St. Dominic   | 12pm         |
| SAT | 5 <sup>th</sup>  | Dedication of S. Maria Maggiore                     | 9.30am       |
| SUN | 6 <sup>th</sup>  | <b>TRANSFIGURATION</b>                              | 10.30am, 5pm |
| MON | 7 <sup>th</sup>  | St. Cajetan   | 9am          |
| TUE | 8 <sup>th</sup>  | St. John Mary Vianney                               | 9am          |
| WED | 9 <sup>th</sup>  | St. Oswald King & Martyr                            | 10am         |
| THU | 10 <sup>th</sup> | <b>St. Lawrence Deacon</b>                          | 6pm          |
| FRI | 11 <sup>th</sup> | <i>Sts. Tiburtius &amp; Susanna Virgin, Martyrs</i> | 12pm         |
| SAT | 12 <sup>th</sup> | St. Clare of Assisi                                 | 9.30am       |
| SUN | 13 <sup>th</sup> | <b>10<sup>TH</sup> SUNDAY AFTER TRINITY</b>         | 10.30am, 5pm |
| MON | 14 <sup>th</sup> | <i>Vigil</i>  | 9am          |
| TUE | 15 <sup>th</sup> | <b>ASSUMPTION OF THE BL. V. MARY</b>                | 9am, 6pm     |
| WED | 16 <sup>th</sup> | <b>St. Joachim, Father of Our Lady</b>              | 10am         |
| THU | 17 <sup>th</sup> | St. Hyacinth  | 6pm          |
| FRI | 18 <sup>th</sup> | St. Helen Empress, Widow                            | 12pm         |
| SAT | 19 <sup>th</sup> | St. John Eudes                                      | 9.30am       |
| SUN | 20 <sup>th</sup> | <b>11<sup>TH</sup> SUNDAY AFTER TRINITY</b>         | 10.30am, 5pm |
| MON | 21 <sup>st</sup> | St. Jane Frances Fremiot de Chantal                 | 9am          |
| TUE | 22 <sup>nd</sup> | <b>The Immaculate Heart of Mary</b>                 | 9am          |
| WED | 23 <sup>rd</sup> | St. Philip Benizi                                   | 10am         |
| THU | 24 <sup>th</sup> | ST. BARTHOLOMEW APOSTLE                             | 6pm          |
| FRI | 25 <sup>th</sup> | St. Louis King ( <i>Anointing Mass</i> )            | 12pm         |
| SAT | 26 <sup>th</sup> | <i>Monthly Requiem</i>                              | 9.30am       |
| SUN | 27 <sup>th</sup> | <b>12<sup>TH</sup> SUNDAY AFTER TRINITY</b>         | 10.30am, 5pm |
| MON | 28 <sup>th</sup> | St. Augustine Bishop                                | 9am          |
| TUE | 29 <sup>th</sup> | <b>Beheading of St. John the Baptist</b>            | 9am          |
| WED | 30 <sup>th</sup> | St. Rose of Lima, Virgin                            | 10am         |
| THU | 31 <sup>st</sup> | St. Aidan Bishop                                    | 6pm          |

## Daily Intentions



## Anniversaries of death

*We pray for...*

- 1<sup>st</sup> Prisoners - *Handel Kardas, Dennis Farmer*  
2<sup>nd</sup> Those suffering from arthritis - *Marlene Clothier*  
3<sup>rd</sup> Priests and vocations - *Claire Humphries, Sylvia Mackintosh, Terry McCarthy pr.*  
4<sup>th</sup> Dying - *Phyllis Richardson*  
5<sup>th</sup> Shrine of Walsingham
- 6<sup>th</sup> Our Parish  
7<sup>th</sup> Churchwardens - *Charles Bristow*  
8<sup>th</sup> Neighbours - *Pennie Fowler, Neville Watben*  
9<sup>th</sup> Their Majesties The King and Queen Camilla  
10<sup>th</sup> S.P.O.T. - *Christine Tolman*  
11<sup>th</sup> Our Benefactors, living & departed - *Betty Scriven*  
12<sup>th</sup> Our Cell of Walsingham
- 13<sup>th</sup> Our Parish  
14<sup>th</sup> Families - *Mike Anderson, Winifred Queben, Michael Kemp pr., George Ayling*  
15<sup>th</sup> Forward in Faith *14<sup>th</sup>: Mervyn Bown*  
16<sup>th</sup> Fathers - *Daisy Tabone*  
17<sup>th</sup> Missions  
18<sup>th</sup> Care homes & hospitals - *Marrion Hain*  
19<sup>th</sup> Those who doubt God's love - *Marge Medway, Kathleen Lucking*
- 20<sup>th</sup> Our Parish - *Paul Gibbons, Leonard Norris*  
21<sup>st</sup> Widows and widowers - *Dorothy Scriven, Jessie Buckingham, Renee Skilleter*  
22<sup>nd</sup> Purity of heart - *Frederick Bishop, Agnes Searle*  
23<sup>rd</sup> Members of our own family - *John Lucking*  
24<sup>th</sup> Our Diocese - *Roy Tarrier, Kathy Bray*  
25<sup>th</sup> Sick - *May Riggs*  
26<sup>th</sup> Departed
- 27<sup>th</sup> Our Parish  
28<sup>th</sup> Our priests  
29<sup>th</sup> Persecuted - *Andy Van Dorsten*  
30<sup>th</sup> All afflicted by wildfires, heat, drought, floods - *Iris Croxford, John White*  
31<sup>st</sup> Emergency services

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

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

## MORNING PRAYER

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

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

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

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

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

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

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

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

**R.** And dwelt amongst us.

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

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

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

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

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

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

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

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

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

**R.** The Most High King of glory, even Christ: Him let us worship.

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

R. O come, let us worship 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. The Most High King of glory, even Christ: Him let us worship.

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

R. O come, let us worship 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. The Most High King of glory, even Christ: Him let us worship.

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

R. The Most High King of glory, even Christ: Him let us worship.

## HYMN

Light of the anxious heart,  
Jesus, thou dost appear,  
To bid the gloom of guilt depart,  
And shed thy sweetness here.

Joyous is he, with whom,  
God's Word, thou dost abide;  
Sweet light of our eternal home,  
To fleshly sense denied.

Brightness of God above!  
Unfathomable grace!  
thy presence be a fount of love  
Within thy chosen place.

To thee, whom children see,  
The Father ever blest,  
The Holy Spirit, One and Three,  
Be endless praise address. Amen.

*The appointed Psalm(s) and Reading(s) follow (please see next page).*

|   |              |                                    |   |         |  |
|---|--------------|------------------------------------|---|---------|--|
| 1 | Psalms<br>36 | Jeremiah 32,1-15<br>James 2,14-end | 5 | 42      | Jeremiah 36,1-18<br>James 5            |
| 2 | 34           | Jeremiah 33,1-13<br>James 3        | 6 | 27, 150 | Ecclesiasticus 48,1-10<br>1 John 3,1-3 |
| 3 | 37           | Jeremiah 33,14-end<br>James 4,1-12 | 7 | 44      | Jeremiah 36,19-end<br>Mark 1,1-13      |
| 4 | 31           | Jeremiah 35<br>James 4,13-end      | 8 | 48      | Jeremiah 34<br>Mark 1,14-20            |

|    |                 |   |    |                   |  |
|----|-----------------|---|----|-------------------|--|
| 9  | 119 v.<br>57-80 | Jeremiah 38,1-13<br>Mark 1,21-28          | 21 | 80                | Micah 1<br>Mark 5,1-20                 |
| 10 | 57              | Jeremiah 38,14-end<br>Mark 1,29-end       | 22 | 89 v.<br>1-18     | Micah 2<br>Mark 5,21-34                |
| 11 | 51              | Jeremiah 39<br>Mark 2,1-12                | 23 | 119 v.<br>105-128 | Micah 3<br>Mark 5,35-end               |
| 12 | 68              | Jeremiah 40<br>Mark 2,13-22               | 24 | 86, 117           | Micah 4<br>Mark 6,1-13                 |
| 13 | 88              | 1 Maccabees 14,4-15<br>2 Peter 3,8-13     | 25 | 88                | Micah 5<br>Mark 6,14-29                |
| 14 | 71              | Jeremiah 41<br>Mark 2,23-end              | 26 | 97                | Micah 6<br>Mark 6,30-44                |
| 15 | 98, 138         | Isaiah 7,10-15<br>Luke 11,27-28           | 27 | 104 v.<br>1-25    | Ecclesiasticus 3,17-29<br>Revelation 1 |
| 16 | 77              | Jeremiah 43<br>Mark 3,19-end              | 28 | 98                | Micah 7,1-7<br>Mark 6,45-end           |
| 17 | 78 v.<br>1-39   | Jeremiah 44,1-14<br>Mark 4,1-20           | 29 | 106               | Micah 7,8-end<br>Mark 7,1-13           |
| 18 | 55              | Jeremiah 44,15-end<br>Mark 4,21-34        | 30 | 111               | Habakkuk 1,1-11<br>Mark 7,14-23        |
| 19 | 76              | Jeremiah 45<br>Mark 4,35-end              | 31 | 115               | Habakkuk 1,12-end<br>Mark 7,24-30      |
| 20 | 92              | Ecclesiasticus 3,1-15<br>2 Peter 3,14-end |    |                   |  |

*Each reading ends with these words:*

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

**R.** Thanks be to God.

## BENEDICTUS

*Ant:* This is My beloved Son, in whom I am well pleased, alleluia.

Blessed be the Lord the God of Israel, \*  
who has come to his people and set them free.

He has raised up for us a mighty Saviour, \*  
born of the house of his servant David.

Through his holy prophets God promised of old \*  
to save us from our enemies, from the hands of all that hate us,  
To show mercy to our ancestors, \*  
and to remember his holy covenant.  
This was the oath God swore to our father Abraham: \*  
to set us free from the hands of our enemies,  
Free to worship him without fear, \*  
holy and righteous in his sight all the days of our life.  
And you, child, shall be called the prophet of the Most High, \*  
for you will go before the Lord to prepare his way,  
To give his people knowledge of salvation \*  
by the forgiveness of all their sins.  
In the tender compassion of our God \*  
the dawn from on high shall break upon us,  
To shine on those who dwell in darkness and the shadow of death, \*  
and to guide our feet into the way of peace.  
Glory be to the Father, and to the Son, \*  
and to the Holy Spirit.  
As it was in the beginning, is now, and ever shall be, \*  
world without end. Amen.

*Ant:* This is My beloved Son, in whom I am well pleased, alleluia.

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

O God, you declare your almighty power most chiefly in shewing mercy and pity: Mercifully grant unto us such a measure of your grace, that we, running the way of your commandments, may obtain your gracious promises, and be made partakers of your heavenly treasure. Through Jesus Christ our Lord. **R.** Amen.

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

*V.* The Lord bless us, and preserve us from all evil, and keep us in eternal life. **R.** Amen. *V.* Let us bless the Lord. **R.** Thanks be to God. *V.* And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

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

Hail, holy Queen, Mother of mercy; our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

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

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

**V.** Let us pray. Almighty and everlasting God, who by the cooperation of the Holy Spirit, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become a worthy dwelling for Thy Son; grant that we who rejoice in her commemoration may, by her gracious intercession, be delivered from present evils and from everlasting death. Through the same Christ our Lord.

**R.** Amen

### **EVENING PRAYER**

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

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

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

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

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

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

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

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

**R.** And dwelt amongst us.

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

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

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

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



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

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

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

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

### HYMN

All ye who would the Christ descry,  
Lift up your eyes to him on high:  
There mortal gaze hath strength to see  
The token of his majesty.

Here is the King the gentiles fear,  
The Jews' most mighty King is here  
Promised to Abraham of yore,  
And to his seed forevermore.

A wondrous sign we there behold,  
That knows not death nor groweth old,  
Sublime, most high, that cannot fade,  
That was ere earth and heaven were made.

'Tis he the prophet' words foretold,  
And by their signs shown forth of old;  
The Father's witness hath ordained  
That we should hear with faith unfeigned.

Jesu, to thee our praise we pay,  
To little ones revealed today,  
With Father and blest Spirit One  
Until the ages' course is done. Amen.

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

|   |                 |                                     |    |    |                                   |
|---|-----------------|-------------------------------------|----|----|-----------------------------------|
| 1 | Psalms<br>33    | 1 Samuel 15,1-23<br>Luke 23,26-43   | 7  | 47 | 1 Samuel 19,1-18<br>Acts 1,1-14   |
| 2 | 119 v.<br>33-56 | 1 Samuel 16<br>Luke 23,44-end       | 8  | 50 | 1 Samuel 20,1-17<br>Acts 1,15-end |
| 3 | 40              | 1 Samuel 17,20-30<br>Luke 24,1-12   | 9  | 59 | 1 Samuel 20,18-end<br>Acts 2,1-21 |
| 4 | 35              | 1 Samuel 17,31-54<br>Luke 24,13-35  | 10 | 62 | 1 Samuel 21,10-15<br>Acts 2,22-36 |
| 5 | 99, 110         | Exodus 24,12-end<br>John 12,27-36   | 11 | 38 | 1 Samuel 22<br>Acts 2,37-end      |
| 6 | 72              | Exodus 34,29-end<br>2 Corinthians 3 | 12 | 66 | 1 Samuel 23<br>Acts 3,1-10        |

|    |                  |                                      |    |                   |  |
|----|------------------|--------------------------------------|----|-------------------|--|
| 13 | 86               | 1 Kings 12,1-20<br>Acts 14,8-20      | 23 | 91                | 2 Samuel 6,1-19<br>Acts 7,17-43        |
| 14 | 72               | Proverbs 8,22-23<br>John 19,23-27    | 24 | 116               | Deuteronomy 18,15-19<br>Matthew 10,1-7 |
| 15 | 132              | Song of Solomon 2,1-7<br>Acts 1,6-14 | 25 | 102               | 2 Samuel 7,18-end<br>Acts 7,54-end     |
| 16 | 119 v.<br>81-104 | 1 Samuel 28,3-end<br>Acts 4,13-end   | 26 | 104               | 2 Samuel 9<br>Acts 8,1-25              |
| 17 | 78 v.<br>40-end  | 1 Samuel 31<br>Acts 5,1-11           | 27 | 95                | 2 Kings 6,8-23<br>Acts 17,22-31        |
| 18 | 69               | 2 Samuel 1<br>Acts 5,12-26           | 28 | 105               | 2 Samuel 11<br>Acts 8,26-end           |
| 19 | 84               | 2 Samuel 2,1-11<br>Acts 5,27-end     | 29 | 107               | 2 Samuel 12,1-25<br>Acts 9,1-19        |
| 20 | 90 v.<br>1-12    | 2 Kings 4,1-7<br>Act 16,1-15         | 30 | 119 v.<br>129-152 | 2 Samuel 15,1-12<br>Acts 9,20-31       |
| 21 | 85               | 2 Samuel 3,12-end<br>Acts 6          | 31 | 116               | 2 Samuel 15,13-end<br>Acts 9,32-end    |
| 22 | 89 v.<br>19-end  | 2 Samuel 5,1-12<br>Acts 7,1-16       |    |                   |  |

*Each reading ends with these words:*

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

**R.** Thanks be to God.

### MAGNIFICAT

*Ant:* Jesus said to his disciples: Arise, and be not afraid, alleluia.

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

he has looked with favour on his lowly servant.

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

and holy is his name.

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

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

Casting down the mighty from their thrones\*  
and lifting up the lowly.  
He has filled the hungry with good things\*  
and sent the rich away empty.  
He has come to the aid of his servant Israel,\*  
to remember his promise of mercy,  
The promise made to our ancestors,\*  
to Abraham and his children for ever.  
Glory be to the Father, and to the Son, \*  
and to the Holy Spirit.  
As it was in the beginning, is now, and ever shall be,  
world without end. Amen.

*Ant:* Jesus said to his disciples: Arise, and be not afraid, alleluia.

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

O God, you declare your almighty power most chiefly in shewing mercy and pity: Mercifully grant unto us such a measure of your grace, that we, running the way of your commandments, may obtain your gracious promises, and be made partakers of your heavenly treasure. Through Jesus Christ our Lord. **R.** Amen.

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

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

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

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

**11<sup>th</sup> Sunday after Trinity:** *O GOD, who declarest thy almighty power most chiefly in shewing mercy and pity: Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. Amen.*

The petition we offer to God the Father here is firmly based upon the doctrine that we remember in his presence from his Revelation as we make use of the relative clause (“who declarest”).

This doctrine is the amazing teaching that God the Father manifests and reveals his omnipotence primarily when he makes known and shows his mercy and pity to undeserving sinners. And to state this is to speak of the great Event of propitiation and expiation at the Cross of Calvary where the Incarnate Son of God shed his blood as a sacrifice for sin, in order to reconcile us to God, his Father. Here the almighty power and generosity of God, that created the universe and keeps it in motion, dealt with the enormity of human sin and cosmic evil and by overcoming them brought in for the world salvation, redemption, reconciliation, pardon, justification and sanctification.

On the basis of the meritorious death of the Lord Jesus Christ, we ask God in his great mercy to grant us so large a measure of his abundant grace that we may live in such a way as to please him and arrive at our heavenly home. Without grace as the personal presence of the Holy Ghost representing the Lord Jesus with us ñ we cannot begin to please him! The way to please the Lord is to live faithfully in the way of his holy law, his commandments, for in such obedience we actually obtain, by his design, his promises concerning his abiding presence and the gift of everlasting life and heavenly reward.

In fact, by his grace we shall become joint and fellow partakers of the heavenly reward with all the saints as we not merely walk but run in obedience to his Law. Thus we shall lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal.

In the Epistle we read of the Saving Events of the Cross and Resurrection that assured the victory over evil, sin, death, Satan and hell. In the Gospel we read of the right relation we ought to seek and have before God our Father as repentant sinners.

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

## The garden in August

*Anne Mullis writes:*

It is now the height of summer, so hopefully all the hard work and hopes you had early in the year for the garden are proving to be successful.

In my garden the roses and hydrangeas are in full bloom and very colourful. Sadly the dahlias I had placed in pots and nursed for many months have been decimated by slugs and snails. Just bare stalks are left! So not a success, maybe I will try again next year!

July was a wet and windy month but there is still watering to be done for plants in pots. Hardy geraniums are great for ground cover in the garden, less room for weeds, come back every year, low maintenance, and flower from June to August.

Handy tip: it is a good time to take cuttings from hydrangeas, geraniums, and lavender, etc. giving you new plants for free.

The main thing at the moment is of course: *Enjoy Your Garden!*



## Ride and Stride for churches

*Gill Cox writes:*

This year's Ride and Stride is taking place on Saturday 9 September. In the past, members of St Paul's have played their part in raising funds, either by cycling or walking.

It would be great if we could once again have our own team of people taking part. Maybe walking around local churches or perhaps going for a country walk, visiting some village churches.

This year we will be providing cold drinks for those who visit us and it would be good to have a rota of people who will be willing to greet them during the day.

In the not-too-distant past, St. Paul's has received generous grants from DHCT, so by taking part you will be giving a little back.

For more details and a sponsorship form, speak to me.

## Feast of the month

*8 July: St. John Marie Baptist Vianney priest, Confessor*

St. John Marie Vianney was born on 8 May 1786 in the French town of Dardilly. He was the fourth child in a humble family of six children. The turbulence of the French Revolution marked his childhood. The widespread hate for God, Church, and priests made it a dangerous time for religious people and many priests were forced into hiding. They conducted their ministry in secret, risking their lives in the process. The Vianney family journeyed to distant farms just to attend Mass offered in secret by these priests. These extraordinary circumstances and the priests' courage deeply touched the young boy who began to look up to the priests as heroes. John received his First Communion when he was 13 years old in a private home.

John entered the Seminary of his Diocese with the intention of becoming a priest. Because the French Revolution had interrupted his early education, he struggled in his studies, especially with Latin. But his deep determination to become a priest let him prevail over his difficulties.

His education was once again interrupted in 1809 when he was drafted into Napoleon's army. Two days after he was expected to report at Lyons, he fell ill and required medical care. He was left behind by his draft.

After he was released from the hospital, John was sent to Roanne for another draft but got left behind again when he stopped by a church to pray. In 1810, he was able to return to the Seminary and resume his studies.

A man with faith overcomes obstacles and performs deeds that seem impossible. John Vianney was a man of faith: he knew God was calling him to be a priest. But he had to overcome his meagre formal schooling, which inadequately prepared him for seminary studies. His failure to comprehend Latin lectures forced him to discontinue. But his vision of being a priest urged him to seek private tutoring.

One of the priests of the Seminary convinced John's superiors that John's extraordinary piety made up for his limitations in his studies. After a lengthy battle with the books, John was ordained in 1815.

Situations calling for "impossible" deeds followed him everywhere. As vicar of the parish at Ars, John encountered people who were indifferent and quite comfortable with their style of living. His faith and love led him through severe fasts and short nights of sleep. On Tuesday evening, 9 February 1818, Antoine Givre, a boy herding sheep in the Dombes region, had an unusual encounter. He met a priest striding towards him, like a peasant on the road from Lyons. He was pushing a rickety cart heaped with objects, among which he could make out a wooden bedstead. The priest called to the boy and asked

him if it was much further to the village of Ars. Antoine pointed out to him the modest little town before them which was disappearing into the darkness. "How small it is!" the priest murmured. Then he knelt on the frozen ground and prayed at length, his eyes fixed on the houses.

As he rose and set out again with his cart, the boy was at his side. When they arrived in front of the poor church, the priest said to him: "Thank you for showing me the way to Ars... I will show you the way to Heaven".

It took him 10 years to bring spiritual renewal to Ars but his perseverance resulted in greater attendance in his church and the people turning away from sin. He found great joy in teaching the children the catechism and taught people love for the Rosary. With Catherine Lassagne and Benedicta Lardet, he established La Providence, a home for girls.

His work as a confessor is John Vianney's most remarkable accomplishment. In the winter months he was to spend 11 to 12 hours daily reconciling people with God. Unless a man was dedicated to God and to his priestly vocation, he could not have endured this giving of self day after day.

St. John started drawing pilgrims who sought his advice. By 1855, about 20,000 people would visit him, seeking his counsel. In the last ten years of his life, he would spend 16-18 hours every day in the confessional.

Plagued by many trials and besieged by the devil, the St. John Vianney remained firm in his faith, and lived a life of devotion to God. Dedicated to the Blessed Sacrament, he spent much time in prayer and practiced much mortification. He lived on little food and sleep, while working without rest in unflinching humility, gentleness, patience and cheerfulness.

On 4 August 1859, St. John Marie Baptist Vianney died at the age of 73. More than 6,000 people and 300 priests attended the funeral.

Many people look forward to retirement and taking it easy, doing the things they always wanted to do but never had the time. But during his priestly life St. John Vianney had no thoughts of retirement. His every day, his whole life was consumed in serving God's people. Even the few hours he would allow himself for sleep were disturbed frequently by the devil.

St. John Marie Vianney was a priest who Pope Pius X proposed as a model of parochial clergy for his extraordinary devotion and life which he committed to the church ministry. In 1929, Pope Pius XI named him the patron of parish priests worldwide. In 2009, Pope Benedict XVI, commemorating the 150<sup>th</sup> anniversary of St. John Vianney's death, declared the Year for Priests. In a letter, the Pope encouraged all priests to look to the Vicar of Ars as an example of dedication to one's priestly calling. Over 450,000 pilgrims travel to Ars every year in remembrance of the holy life of St. John Vianney.

## **Prayer of St. John Vianney**

I love You, O my God, and my only desire is to love You until the last breath of my life. I love You, O my infinitely lovable God, and I would rather die loving You, than live without loving You. I love You, Lord and the only grace I ask is to love You eternally. My God, if my tongue cannot say in every moment that I love You, I want my heart to repeat it to You as often as I draw breath. Amen.

## **Prayer for Priests by Saint John Vianney**

God please give your Church today many more priests after your own heart. May they be worthy representatives of Christ the Good Shepherd. May they wholeheartedly devote themselves to prayer and penance, being examples of humility and poverty. May they be shining models of holiness, tireless and powerful preachers of your Word, zealous dispensers of your grace in the sacraments. May their loving devotion to your Son Jesus in the Eucharist and to Mary, his Mother, be the twin fountains of fruitfulness for their ministry. Amen.

## **Saint John Vianney on the Eucharist**

In an invisible manner, hidden under the species of bread. He accommodates Himself to our weakness. In heaven, when we will be triumphant and glorious, we shall see Him in His glory. If He showed Himself now before us with this glory, we would not dare to approach Him, but He hides Himself as someone in prison and says to us: You do not see Me, but this does not matter: ask Me all that you wish, I will give it to you.

Oh! if we had the faith... if we were really persuaded of the Real Presence of Him who thus hides Himself out of love, and who is there, His hands full of graces, longing to distribute them, with what reverence we would come before Him, with what confidence we should invoke Him.

What love is there like to that of Jesus Christ? He chose for the institution of the Eucharist the eve of the day on which He was to be put to death! At this moment all Jerusalem is in a fever. The whole people are angry, and all conspire to bring about His death, and it is precisely at this moment that He prepares for them the most ineffable pledge of His love. Men weave the darkest plots against Him, and He thinks only what is the most precious gift He can give them! They think only of lifting Him on an infamous cross to die: He thinks only of raising an altar on which to immolate Himself each day for the happiness of our souls. He has truly loved us and has exhausted the wealth of His love, sacrificing Himself in every way that His wisdom and His power could inspire.



## This is what prayer should be like, according to St. John Vianney



Prayer can be confusing at times, especially when prayer is described in any number of ways. We may have been told that prayer consists of “saying your prayers,” reciting such beautiful formulas as the Our Father or Hail Mary. While these prayers are perfect to build our spiritual life with and can help us weather many trials in life, God often calls us to something deeper.

St. Therese of Lisieux said, “For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.”

While this may seem like a simplistic view of prayer, it gets to the core of what prayer really is. Prayer is meant to be a loving relationship, and often even a simple glance from our loved one

can set us on fire with heartfelt feelings.

We have a very similar story from the life of St. John Vianney. He advocated contemplation, a loving awareness of God’s presence, especially in the Eucharist. It is said that one day St. John Vianney found an old man in the church just staring at the tabernacle. The priest asked him what he was doing and the man explained, “*I look at him and he looks at me.*” Sometimes this is all we have to do during prayer. We simply need to gaze at Jesus and let Jesus gaze back at us.

St. John Vianney expresses in his own words a similar sentiment in a prayer he composed.

*“My Jesus, we can only be satisfied by setting our hearts, imperfect as they are, on you. We are made to love you; you created us as your lovers. It sometimes happens that the more we know a neighbour, the less we love him. But with you it is quite the opposite. The more we know you, the more we love you. Knowledge of you kindles such a fire in our souls that we have no energy left for worldly desires. My Jesus, how good it is to love you. Let me be like your disciples on Mount Tabor, seeing nothing else but you. Let us be like two bosom friends, neither of whom can ever bear to offend the other.”*

When we examine our own prayer lives, let us use these experiences of St. John Vianney to discover how close we are to God. Do we stop and let God gaze at us in love? Do we feel his presence wash over us?

We don’t have to make prayer complicated. Sometimes, we just need to rest and let God’s love overcome us.

## The Psalms

### *Psalm 28: The silence of God*

Psalm 28 belongs to the group of “laments and thanksgiving” psalms with two, sharply distinguished parts. In verses 1-5 we have a humble, almost fearful prayer and plead for deliverance from death and from enemies in general. Then the psalmist’s mood and experience changes and verses 6-9 give place to a jubilant hymn of thanksgiving. The psalm concludes with an intercession for the people of God.

As it happens often with psalms, Psalm 28 can be used as example of prayer: petition, thanksgiving, intercession. By bringing our needs and fears into God’s presence, we acknowledge that all good things come from him and that we completely depend on him. By giving him thanks, on the other hand, even in midst of tribulation and need, we recognise and confess God’s goodness and faithfulness. In these two actions of prayer—petition and thanksgiving—the fundamental virtues of faith, hope, and love are expressed. Finally, just as the psalmist does, we must open our prayer to a wider horizon: that of the Church and her needs.

It could be an edifying exercise for any Christian to take Psalm 28 and adapt it to one’s own needs and conditions. We could change some of the wording, add our own concrete needs and fears, weave into it our personal circumstances, complete it with our own reasons for being thankful and, finally, add to it people from our own church family and congregation—and then use it as a prayer.

Let us see in more details Psalm 28.

**Verses 1-2** — Lifting up one’s hands was originally a gesture of asking for protection in the ancient world; later it became an universal sign of prayer. In accordance with Jewish theology, the worshipper in the Temple of Jerusalem lifts up his hands towards the Holy of Holies where God would appear above the cherubim at the time of prayer (see 1 Kings 6,16; 8,6).

However, it is not only faith and trust that are echoed in these initial verses of the psalm but they also reveal the profound inner distress and feeling of insecurity of the worshipper. He cannot know for the time being if God will manifest himself to him or if he will remain silent and hidden. He knows if God abandons him to his fate, that would mean death for him. This is how strongly the psalmist is aware that his whole existence depends on a living mutual relationship with God.

These first verses then teach us firstly that it is alright to come into God’s presence bringing our fears and anxieties—God can “cope” with them.

Secondly, and more importantly, we are being taught what prayer should mean for us—it should become like breathing: without it we die. Stronger than our want to live, and certainly stronger than our fear to die must be our desire to be in the presence of the living God.

**Verses 3-5** — The psalmist starts with articulating his prayer for himself. While it could be a selfish act, his living faith transforms it into an act of acknowledging God as Supreme Good from whom all good gifts come (see above).

The second part of his supplication deals with the well-deserved requital of the wicked. These wicked are not some “godless” men who know nothing about God. The great shock and mystery of their wickedness consists in the fact that they face the reality of God without being impressed by it. They do not care that God is their God.

When man no longer directs his thoughts to God, he gets lost, indulging in his own selfish thoughts and passions. His faith reveals to the psalmist that such negligence of God by men leads to a richly deserved judgement. (It will only be the New Testament where, while leaving unaltered this truth about God’s justice and judgement, God’s infinite tenderness and mercy are clearly revealed too.)

**Verses 6-7** — In a hymn ringing with joyful exultation the psalmist glorifies God who has granted his prayer and, in doing so, as it were, records the experience of his encounter with the living God—and experience which has delivered him from the nightmare of his uncertainty and has become for him the source of strong confidence and firm trust in God.

**Verses 8-9** — The Psalm concludes with an important truth for every Christian: what the faithful (or worshippers) experiences in prayer and in worship, does not belong exclusively to him as if it were a personal possession. Every Christian lives *in* and *from* the community of the people of God. Our prayer, faith, experience of God would become false outside the context of this community. God calls each one of us individually, one by one, to himself and unto salvation, and he does so by calling us by our name—at the same time he does this through and into a community of worshippers/believers. The blessing and the salvation of God is celebrated by and bestowed upon the individual Christian within the context of the Church. His own assurance of salvation is embedded in the revelation of the salvation granted to the whole people of God. Thus the psalm ends with the image of God as Shepherd who, as every good shepherd, tends both to the individual sheep and the whole flock at the same time.

## Catechism

### *Heaven (for children)*

We will not always be living in this world, on this earth where sometimes sad things happen. God has created us for heaven. He gave us this life so we can know, love, and serve him and that we can love others and do good. The “prize” God has prepared for those who live in such a way is heaven.

In heaven we will see God and rejoice in his presence. We will be united to our loved ones. In heaven there is no sadness, no illness, no pain. Life in heaven is perfect joy that never ends!

**Question: Why has God created us?** *Answer:* God has created us so that we can know, love, and serve him in this life and that we can love him and rejoice in him for ever in heaven.

It is in church and at Sunday school that we can learn about God. The more we learn about him, the more we can love him.

Pray often to Mary, Jesus’ Mother, in these words: *Show us Jesus, O loving, O sweet Virgin Mary!*

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### *The Sacrament of Penance (for adults)*

When Our Blessed Lord redeemed us, He applied the benefits of the Redemption in the Sacrament of Baptism. By this Baptism He freed us from sin and the slavery of the devil; He restored us to God’s grace; He reopened for us Heaven; made us once more children of God. This was certainly a great kindness bestowed upon us, and one would think we would never forget it, and never more lose God’s friendship by any fault of ours; especially when we had seen the great miseries brought upon the world by sin, and had learned something of Hell where we would have been, and of Heaven which we would have lost, if Our Lord had not redeemed us.

Our Blessed Lord saw, however, that we would forget His benefits, and again, even after Baptism, go freely into the slavery of the devil. How, then, could we be saved? We could not be baptized again, because Baptism can be given only once. Our good Lord in His kindness instituted another Sacrament, by which we could once more be freed from sin if we had the misfortune to fall into it after Baptism—it is the Sacrament of Penance.

**187. What is the Sacrament of Penance?** *Penance is a Sacrament in which the sins committed after Baptism are forgiven.*

One who has never been baptized could not go to confession and receive absolution, nor indeed any of the Sacraments.

**188. How does the Sacrament of Penance remit sin, and restore the soul to the friendship of God?** *The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest.*

“Absolution” means the words the priest says at the time he forgives the sins. Absolve means to loose or free. When ambassadors are sent by a government to represent the state in other countries, whatever they do there officially is done by the state. If they make an agreement with the governments to which they are sent, the state sanctions it, and the very moment they sign the agreement it is signed and sanctioned by the authority of the government. But when their term of office expires, though they remain in the foreign countries, they have no longer any power to sign agreements in the name and with the authority of the government.

You see, therefore, that it is the power that is given them, and not their own, that they exercise. In like manner Our Lord commissioned His priests and gave them the power to forgive sins, and whatever they do in the Sacrament of Penance He Himself does. At the very moment the priest pronounces the words of absolution on earth his sentence is ratified in Heaven and the sins of the penitent are blotted out.

**189. How do you know that the priest has the power of absolving from the sins committed after Baptism?** *I know that the priest has the power of absolving from sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: “Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.”*

Every Christian knows Our Lord Himself had power to forgive sins: —(1) because He was God, and (2) because He often did forgive them while on earth, and proved that He did by performing some miracle; as, for example (Mark 2; John 5), when He cured the poor men who had been sick and suffering for many years, He said to them, “*Thy sins are forgiven thee; arise, take up thy bed, and walk,*” and the men did so. Since Our Lord had the power Himself, He could give it to His Apostles if He wished, and He did give it to them and their successors. For if He did not, how could we and all others who, after Baptism, have fallen into sin be cleansed from it? This Sacrament of Penance was for all time, and so He left the power with His Church, which is to last as long as there is a living human being upon the earth. Our Lord promised to His Apostles before His death this power to forgive sins (Matt. 18:18), and He gave it to them after His resurrection (John 20:23), when He appeared to them and breathed on them, and said: “*Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.*”

**191. What must we do to receive the Sacrament of Penance worthily?** *To receive the Sacrament of Penance worthily we must do five things: (1) We must examine our conscience. (2) We must have sorrow for our sins. (3) We must make a firm resolution never more to offend God. (4) We must confess our sins to the priest. (5) We must accept the penance which the priest gives us.*

When we are about to go to confession the first thing we should do is to pray to the Holy Ghost to give us light to know and remember all our sins; to fully understand how displeasing they are to God, and to have a great sorrow for them, which includes the resolution of never committing them again. The next thing we should do is:

(1) “Examine our conscience.” The best method of examining is to take the Commandments and go over each one in our mind, seeing if we have broken it, and in what way. After that examine yourself on the capital sins (pride, greed, envy, wrath, lust, gluttony, sloth).

(2) “Have sorrow for our sins.” After examining your conscience and finding out the sins you have committed, the next thing is to be sorry for them. The sorrow (also called “contrition”) is the most essential part in the whole Sacrament of Penance. When, therefore, we are preparing for confession, we should spend just as much time, and even more, in exciting ourselves to sorrow for our sins as in the examination of our conscience. Some persons forget this and spend all their time examining their conscience. We should pray for sorrow if we think we have none.

(3) Remember real sorrow for sin supposes and contains “a firm resolution” never to sin again. How can you say to God, “O my God, I am heartily sorry,” etc., if you are waiting only for the next opportunity to sin? How can we be sorry for the past if we are going to do the same in the future? Do you think the thief would be sorry for his past thefts if he had his mind made up to steal again as soon as he had the chance? Ah, but you will say, nearly all persons sin again after confession. I know that; but when they were making their confession they thought they never would, and really meant never to sin again; but when temptation came, they forgot the good resolution, did not use God’s help, and fell into sin again. I mean, therefore, that at the time you make the act of contrition you must really mean what you say and promise never to sin, and take every means you can to keep that promise. If you do fall afterwards, renew your promise as quickly as possible and make a greater effort than before. Be on your guard against those things that make you break your promise, and then your act of contrition will be a good one. A person may be afraid that he will fall again, but being afraid does not make his contrition worthless as long as he wishes, hopes, and intends never to sin again.

## The Broken Soul

*M. A. Kelly*

They thought that I was down and out  
They thought that I was done  
The more they kept me on the ground  
The more I looked towards that sun

And as those rays of light shone down  
To warm my aging face  
I found my shoulders rise once more  
As I stood in humble grace

No tears, no regrets, no shattered life  
Will destroy my battered soul  
Instead I'll fight and pursue each dream  
As I move towards my goal

The ridicule, the words of harm  
The insults and the pain  
Endured by a man whose defiant spirit  
Fights back to erase his shame

When a man is lost and feels all alone  
He must look within himself  
And rid his thoughts of any doubt  
That his life is blessed with wealth

No gold, no silver to weigh him down  
Only pennies small and few  
But in his heart he carries the belief  
That his life can be renewed

Blows and strikes may knock you over  
In a life that's tough and hard  
But a winner will find inside his mind  
The strength to rebuild his guard

So look towards that sun my lad  
When your battles near their end  
And remember this as you rise again  
That a broken soul can mend

# Meet your next favorite book.

## **Martin Mosebach: The heresy of formlessness**

*The Roman Liturgy and its enemy*

Not necessarily a quick or easy read for the beach, this book examines the relation between beauty and worship, beauty and truth. The book is well written (Mosebach is a renowned novelist) and is aimed at lay readers without theological or liturgical formation.

“The heresy of formlessness” is a stunning portrayal of the beauty, poetry, and mystery of the old Latin Mass and consequently of the English Missal—that high church worship that characterised Anglo-Catholic churches until the 1970s. Mosebach not only delves into the roots of the Roman liturgy, but also into its fruits in Western civilization.

*“I admit quite openly that I am one of those naive folk who look at the surface, the external appearance of things, in order to judge their inner nature, their truth, or their spuriousness.”* So says Mosebach early in this gentle and appreciative meditation on the traditional liturgy. It is one thing to listen to what theologians or liturgists say about the public worship of the Church, and another to see what they do. One sometimes belies the other, or at least the connection between the two is not always obvious.

“Liturgy wars” have waxed and waned for the last fifty years both in the Roman and the Anglican Church, since the radical changes introduced in the wake of the Second Vatican Council: Latin or Elizabethan English abandoned, the altar turned around, the altar rails removed, the music changed, and so forth.

Mosebach’s love is for the older form, and his book is a thoughtful account of why. It’s not a polemical book. Apart from a few paragraphs here and there, modern worship hardly gets a mention. His instinct to judge on appearances is, he believes, the natural attitude of “people of aesthetic sensibility”; those sensitive to artistic unity, to beauty, and to form. A loss of form, he argues, almost always entails a loss of content.



Of course, the Mass is not merely a work of art, but surely it is at least that. Surely the Mass, if by it Christ truly becomes present to us, ought to be surrounded with as much beauty, honour, and glory that we can muster. Our liturgy should, insofar as is possible, make that reality tangible to our senses. That would be fitting. That should be our aspiration. We are human creatures, after all, who know what we know through our senses. And so, when, decade after decade, this does not happen, when the liturgy is tawdry or banal, something is awry. The defect of form may possibly begin to affect our understanding, and even our apprehension, of the truths the Mass celebrates and enacts. The true reality of the Mass is not determined by its form, but neither is the latter irrelevant to the former.

Among the most fruitful observations Mosebach makes in the course of his reflections is that liturgy is a kind of revelation: it makes God known to us. We therefore ought to treat it with the reverence we own to other sources of revelation, like Scripture.

The reforms—both Anglican and Roman—since the 1970s have subjected worship to experiment, pushed here, and pulled there, and sometimes treated as something that we make for ourselves according to our own perceived needs. But this is quite at odds with the understanding that Mosebach think proper. Liturgy, as with any revelation, is to be received as a gift, and it is a great advantage of the old rites that they come to us in this way: not authored by anyone, not flexible enough to suit all tastes, not requiring the priest to be spiritually gifted in order to render it reverent. It is “begotten, not made”, to echo Mosebach’s wittiest appropriation.

Our Sacraments and our worship are of divine, not human, origin. “For this reason these sacraments and rites must be most strictly kept aloof from all subjectivism and all private and personal inspiration.” So with the liturgy, and for the same reasons.

I have said that the book is not polemical, and that is true. It nonetheless has a certain melancholy air, for Mosebach knows that the liturgy which he loves, that gift which he has received from God, has been nearly destroyed. He is conscious of living in the long, sad aftermath of something beautiful befouled and ruined.

He also touches on the role of music in the liturgy (a much travelled theme!), the value of our Eastern liturgies as a foil for seeing what is right and wrong with our Western liturgies. The writing in the book is graceful and often striking in its formulations. Mosebach is a well-regarded novelist in his native Germany, and it shows. The book is a love letter. Agree with him or not, I think a reader with an interest in these matters would appreciate the manner in which he makes his case.

## The Akathist Hymn (Part 1)

*by St. Romanus, the Melodist of Constantinople (c. 530)*

I shall open my mouth and it will be filled with the Spirit, and I shall sing a hymn to the Queen and Mother and I shall celebrate with splendour and sing with joy of her wonders. O Most holy Theotokos (=God-Bearer), save us!

As the Archangel beheld you, immaculate one, a living scroll of Christ which the Spirit had sealed, he cried out to you: "Hail, vessel of joy, in whom the curse of Eve is lifted!" O Most holy Theotokos, save us!

Hail, O Virgin, bride of God, restoration of Adam and destruction of Hades! Hail, all-blameless one, unique palace of our King! Hail, fiery throne of the Almighty! Hail, O you who alone gave rise to the unfading Rose! Hail, O you who bore the fragrant Apple in such perfume as to be pleasing to the King of All! Hail, salvation of the world, O you, the ever-Virgin! Hail, treasury of purity who raised us from our fall! Hail, O Lady, fragrant lily perfuming all the faithful sweet-scented incense and ointment of great price!

O Theotokos, living and overflowing fountain, strengthen those who applaud you in this spiritual gathering; and in your holy feast make them worthy of crowns of glory. O Most holy Theotokos, save us!

Hail, mystical earth, who without plowing have given forth a Wheat divine! Hail living table who support the Bread of life! Hail, O Lady, un failing fountain of the living Water! O Most holy Theotokos, save us!

Hail, O Maiden who have borne a Child unto the faithful and yet remained immaculate! Hail, O You who have borne unto the world the Lamb of God who takes away the sins of the whole world! Hail, O fervent intercessor for the remission of sins! Hail, A radiant dawn who alone have borne Christ the Sun, Source of Light! Hail, O dwelling place of Light! Hail, dispeller of darkness and terror of the demons of gloom! Hail, O Lady, unique gateway through whom the Lord alone has passed! Hail, O you who, through your maternity, have shattered the locks of Hades! Hail, divine access towards salvation for the saved, O you so perfectly worthy of our praise!

He who sits in glory upon the throne of the divinity: Jesus the Supreme God. came down on an ethereal cloud and with his pure hand redeemed those who cry out to him: Glory to your power, O Christ.

With faith, we raise our voices in melodious hymns to you who are worthy of all praise: Hail, fertile mountain raised aloft by the Spirit! Hail, lighthouse! Hail vessel containing the Manna, O you so sweet to the taste of pious men! O Most holy Theotokos, save us!

Hail, immaculate Lady who have brought pardon to the world! Hail, O ladder who through grace have lifted us from the earth! Hail, O bridge who

in truth do lead from death to life all those who sing your praise! O Most holy Theotokos, save us!

Hail, O pure one, more lofty than the heavens! Hail, for without pain you have borne within your womb the Foundation of the earth! Hail, O murex shell, who with your blood have dyed a robe of purple for the King of Hosts! Hail, O Lady, true Mother of the Lawgiver who granted pardon to those who broke his Law! Hail, O Lady unfathomable depth, inaccessible summit, O ever-Virgin through whom we have been made divine! We sing a hymn of thanksgiving to you who have plaited for the world a crown no other hand can fashion and we cry out to you O Virgin, hail! O fortress and protection, shelter and blessed haven unto all!

The universe was amazed at your divine glory, for you, O Virgin who knew not wedlock, have borne in your womb the God of all and have given birth to an eternal Son, who grants salvation to those who praise you. O Most holy Theotokos, save us!

Hail, all-blameless one who have borne the Way of Life, and have saved the world from the flood of sin! Hail, immaculate one! Hail, betrothed of God to whom was spoken an awesome mystery! Hail, O dwelling-place of the Master of creation! O Most holy Theotokos, save us!

Hail, Immaculate one, strength and fortress of mankind! Hail, temple of glory and destruction of Hades, light of every bride and joy of every angel! Hail, assistance of those who pray to you with faith! O Most holy Theotokos, save us!

Hail, O Lady, fiery chariot of the Word, living paradise holding in your midst the Tree of Life, the Lord Himself! The Lord whose sweetness revives the sinners who partake of Him with faith! Strengthened through your power, we cry out to you with faith: Hail, city of the King of the Universe, of whom songs of praise and glory have been sung and are worth hearing! Hail, O mountain unhewn and depth never fathomed! Hail, Immaculate Mother of God, spacious tent of the Word! Hail, O wondrous shell from whom came forth the Pearl divine! Hail, O you who are all-magnificent, and who have reconciled with God all those who bless your name, O Mother of God!

Come, divinely inspired, let us clap our hands and celebrate this and most honourable feast of the Mother of God and glorify God who was born of her. O Most holy Theotokos, save us!

Hail, O perfect purity, immaculate bridal chamber of the Word, cause of the deification of us all, sweet-sounding echo of the voice of the prophets! Hail, O glory of the apostles! O Most holy Theotokos, save us!

## Vicar

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

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### Parish Hall & Activities

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

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

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