



HIGH TIDE

November 2021

PARISH MAGAZINE
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - Notices & News - Articles from Fr Bruce & Kathy, Gill Cox, Katherine Harrison, Charlie Jones - All Souls' Day - and more*

You can detach pages 17-28 and use it for Morning & Evening Prayer

<http://www.stpaulsweymouth.org>

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Many thanks to all who have contributed to this issue of the Parish Magazine.

*The next Magazine will be published on **Sunday 28th November**. Please, send all articles, information, news you wish to be publish by Sunday 21st November.*

From the Vicar

Dearly Beloved,

As child, I loved this time of the year - normally it was quite dry but already crispy with dark, sleepy morning (I was never a great morning person). I loved the beautiful colours trees put on back in Hungary and I very much missed this splendid change of scenery in Italy where everything seems to be ever-green, at least in the costal area.

However, my most beloved memories from my childhood Novembers are the visits to the cemetery. The cemetery in the small village where most of the departed members of my family are buried by November was wrapped in crispy, cold air and early darkness - but it was also lit by hundreds of candles. The whole family would gather in the evening: my parents, aunts and uncles, cousins, my grandparents - and we would all go to the graves of their parents and grandparents to light a candle and to say a prayer.

It was a real family reunion. Not the part when we gathered in my grandparents' house but when we all finally surrounded the graves of our departed loved ones. I did not know most of those whose graves we visited - they had died either before I was born or while I was too young to remember them. Yet, somehow I felt as if I knew them nonetheless. Through the stories I was told about them. Through the facial expression my mother made at the mentioning of some of them. Through the tears she shed - even after many years of his death - for my little brother I never really knew. There was a strong feeling: we all belonged together, both the living and the departed. We all felt how our family was incomplete without them.

Now, as a priest, I can still completely share those feelings of my young self - we, the living and the departed, belong together. We are one family and our love and care is not stopped by death or grave but reach far beyond them. We are not complete without them as they are not complete without us. And we will not be - not until *that* day when, falling asleep in Christ, we will be reunited with them in God's presence. Until then, we miss them, we love them, we pray for them. And they do the same: they are waiting for us, they love us, they pray for us.

This month's magazine is mostly dedicated to the departed. I hope it will answer some of your questions, raise new ones, give you hope, reaffirm your faith, and bring you to church more often this month to pray for your loved ones - in this special place where we express and experience how they and us still belonging together in Christ awaiting that great "family reunion".

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

Fr. Gregory

News - Events - Notices

Request for help - This year we will be sending a Christmas card to the parish detailing the times and dates of the Christmas services. We are hoping to get a team together to deliver the cards. It will be a day in the working week at the beginning of December. Date to be confirmed. If this is something that you may be able to help with, then please come and have a chat with Katherine or David or telephone them on 01305 777623. Thank you.

Tickets for the Grand Prize Draw at our Christmas Bazaar are now on sale, 50p a ticket. Available from Katherine. Please take a bundle and sell them to your friends, family, work colleagues, etc.

1st Prize £100, 2nd Prize £50 and 3rd Prize £25 + many more prizes

Solemn Evensong - on the first Sunday of every month (7th of November, 4pm) we have solemn Evensong (Book of Common Prayer) & Benediction: a few moments of prayer and meditation in front of the Blessed Sacrament. Organ and full assistance make the occasion even more solemn. This peaceful, beautiful service in traditional language is a wonderful way to end the day. Come and join us - if you need a lift, let us know, someone will be happy to help.

A morning with Jesus - on the first Friday of every month (5th of November, 9am-12noon) the Blessed Sacrament is exposed on the Altar. It is a quiet, reflective time - you are welcome to arrive and to leave when you want, staying for as long or short time as you can. On these mornings we pray especially for our Parish and its future.

Building works - after much delay, the building works are going well and luckily we are very much within budget. All works should be finished by the end of November. Next projects include improvements to the sound system and to the lighting (going all LED). Your continuous prayers and financial help are most appreciated.

Silent Retreat - we are planning a (guided) silent retreat on the holy island of Iona in 2023 jointly with the Parish of Little St. Mary in Cambridge. More details in due time, however expression of early interest is appreciated. You will find a wonderful article in the magazine about Iona.

Walsingham - next year's pilgrimage dates are: 9-13 September 2022. Please, talk to Shelagh Hansford or to the Vicar if you are planning to come.

Songs of Praise - an informal act of worship with hymns and praise-songs, followed by coffee, tea and cake. All are welcome: parishioners and non, churched or unchurchd, young or less young, families and singles. Share the date with others (friends, work, gym, shop, bus... anywhere) and bring them with you! *Saturday 20 November at 11am!*

Fleet - we have been asked by the Diocese to consider to become one Benefice with the Parish of Fleet. Please, pray for this project as the PCC considers all the options.



CALLING ALL CRAFTERS

This year the Christmas Bazaar will again be having an arts and craft stall. So please will you help us by making items for our craft stall.



It matters not what your crafting speciality is, the more diverse the items on display the more successful the stall will be.



So we are asking that you start crafting now so we can have an amazing stall at the Christmas Bazaar on 11th December 2021. We thank you for all your help.



**Get
Creative!**



What to do in your garden in the month of November

Katherine Harrison writes:



1. Lift your dahlia tubers – clean them, and store them in dry compost (I used sawdust last year and this worked just as well) in a cool place.
2. Keep clearing up those leaves on the floor.
3. Move any alpine plants so they are undercover and sheltered from the cold rain.
4. Plant your tulip bulbs in pots and borders. Cover them at least twice their depth with soil/compost.
5. It is also a good time to plant roses, trees and shrubs before the weather turns cold.
6. Service/clean the lawn mower and put it away somewhere dry and safe ready for the spring.
7. Bring in your empty terracotta plant pots. We don't want them to crack or flake in a hard frost. If you can't bring them in, why not wrap them in bubble wrap.
8. Why not make a raised bed? Prep the bed and leave the worms to work, ready for planting next spring.
9. Broad beans can be sown in the ground or in pots. Also, first early peas.
10. Start looking in the catalogue/online for seeds.

Kekeep gardening!

The voices of Morbath (2)

Gill Cox writes:

Around the time the thief was stealing the chalice, and parishioners were generously giving to keep their church in good repair, bigger events were on the horizon, threatening religious lives and communities.

The vicar and churchwardens had already attended Archbishop Cranmer's first visitation while parliament was finalising the Act of Supremacy which stated that,

The King, our Sovereign Lord, his heirs and successors, kings of this realm, shall be taken, accepted and reputed only supreme head on earth of the church of England, called Anglicana Ecclesia.

Now we automatically accept that our queen is the head of the church of England but to the people of Morbath this must have come as a great shock. The first of many!

Then “every man in England over the age of 14 was required to take an oath accepting the provisions of the Act”, which meant that Sir Christopher and all the men, young and old would have to sign.

All clergy were now required to teach the Royal Supremacy to their congregations and to

Cause all manner prayers, orisons, rubriks, canons in mass bookswherein the said Bishop of Rome is named.....utterly to be abolished, eradicated and erased out and his name and memory to be nevermore remembered.

Sir Christopher would have been obliged to scratch or scribble out every single reference to the Pope in any mass books and to remember never to mention his name although it's more than likely that he and others would have prayed for the Pope quietly.



In a more prosaic move, the King now went about raising money for himself by taking 1/10 of every beneficed clergy's annual income. We can imagine that Sir Christopher, saving hard for his black vestments would not have been too pleased about this although the ecclesiastical tax known as Peter's Pence had always been paid to the pope.

Many holy days of obligation which had been holidays for the ordinary folk were now abolished.

Catechism was now to be taught in English not Latin and all incumbents had to provide a bible in Latin and in English to be available for parishioners to read. (If they were able).

Frustration at all these changes was growing throughout the country particularly in the north. This culminated in open rebellion. The 'Pilgrimage

of Grace' took place in York. It was swiftly dealt with and the ringleaders were hanged, but the resentment had spread all over the country and simmered for many years.

The dissolution of the monasteries had already begun and Morbath's landlords, the religious house of Barlynch was sold and the brothers dispossessed.

We may sometimes feel that we are misunderstood by the Church of England, but any concerns we may have pale into insignificance compared with what the people of Morbath and indeed churches all over the country were now faced with.

Pilgrimage sites were dismantled (think of Walsingham) and images burned in London. The faithful of Morbath, who had devoted time and money into their church, lights and statues, would have been devastated at having to remove them all. The churchwardens accounts of 1538 show that the lights in front of images had been extinguished and Our Lady's statue had been stripped of all ornaments.



Money still had to be spent on routine repairs and refurbishment to the church, but they also had to pay out the substantial sum of 13/4d on "*the churche boke called the bybyll*". This would have been the Great Bible which had to be freely available in every church. In addition they bought a "*boke of the new testament in inglis and yn latyn*". One of the new rules of the church was to keep registers so they bought "*a boke to wrytt there namys yn that be crystenyd and wedded or buried a cording to the kynggis injunctions*". They also had to provide a lockable box in which to keep the register.

Morbath obeyed all the new rules quite quickly, probably fearing retribution of some sort if they disobeyed, but any income which would normally have been spent on lights and images now went towards a new cope and into the black vestment fund.

However, worse was to come when King Henry died at the beginning of 1547 succeeded by his son, the boy king, Edward VI. Edward was an ardent protestant and surrounded by powerful advisors. Even more reforms and restrictions were imposed.

But at least before these hit, Sir Christopher managed at last to buy his black vestments. They were made by a priest in Dunster, some twenty-five miles away, and then blessed in Exeter. This was the high point in the presentation of the Churchwarden's accounts for that year. Sir Christopher was delighted but his joy was to be short-lived.

To be continued...

Hope and Expectation

Fr Bruce and Kathy Dixon write:

I often find that writing for this magazine I leave it too late to include some topical subject. Had I thought of it a month earlier I could have written in October about Christmas Cakes and Puddings which in our house are done now. Now in November we approach Advent, the season of hope. Sadly it is a struggle to hold Christmas activities and themes away through this lovely season of expectation.

We live in a time of hope. Not only hope for eternal salvation but at this particular time hope that we are able to live satisfactorily with a residual Covid 19. We are told it will never go away. As vaccinations and precautionary living take effect we hope and trust that we will find it to be manageable.



That hope for us was realised in our having choir rehearsals again in Weymouth. We started again in September and are now well into the stride of Monday evenings at St. Aldhelm's church hall. We are thrilled too that we are coming to St. Paul's Church for our Christmas concert on 18 December.

I live in hope that before too long it will be deemed safe enough to resume sharing the peace at Mass. In the September New Directions there was a piece about the objections some people put in the way of the peace. There was one convincing positive reason offered by a pensioner. It was the only time in the week when she touched another person. What a shame to have that precious moment denied for those many who live alone.

With love and prayers from Kathy and Father Bruce.

Pilgrimage to the Shrine of Our Lady of Walsingham

Charlie-Leone Jones writes:

We set off at 8am on Saturday morning, September 4th for my very first pilgrimage to Walsingham. It didn't seem that long before we were driving down the beautiful narrow lanes of the medieval village.

The coach stopped outside the entrance to the Shrine where we were all warmly welcomed and given the keys to our rooms. We had just enough

time to unpack and have a quick cup of tea, before meeting at the Altar of the Annunciation for the first visit to the Holy House followed by supper in the refectory. The food there was delicious! I especially enjoyed the cakes!!

Every morning at 9am we gathered in the Barn Chapel for Morning prayer, which I think was a lovely way to start each day.



During our free time, I enjoyed exploring the village and visiting the Shrine shop where I bought a beautiful white pearl Rosary. I also had a quick look around the Abbey ruins too... but what I loved to do most in between Mass and Shrine prayers was just sitting in the Shrine gardens. It had such a peaceful atmosphere. I really felt the holiness of this place.

On Monday we walked the Holy Mile. Most of us were barefoot, whilst doing so we prayed the Holy Rosary and sang hymns. The Slipper Chapel (where the Holy Mile starts) was built in 1325. People went there for Mass and to confess their sins before walking a mile barefoot to the Holy House. It was a truly wonderful experience.

Tuesday we visited the Orthodox Chapel where Fr G explained all about the Icons and liturgical space. It was very interesting.

In the evenings it was good to relax and have a drink with our group of St Paul's where we were all able to share our thoughts and feelings about the day's events.

On Wednesday we had the candlelit procession around the Shrine gardens, which looked really effective as it was dark. It was such a beautiful and moving service, the perfect end to our last night.

Thursday was our last day, we went for our final visit to the Holy House where I truly felt the presence of God, away from the hustle and bustle of everyday life, before heading home. I can thoroughly recommend a visit, and am very much looking forward to returning next year with my sister.





Crossroad: A pilgrimage of unknowing

by Charles Moseley

(Charles Moseley, a dear Friend, is an English writer, scholar, and professor, and Life Fellow of Hughes Hall in Cambridge. Autor of various books, he kindly allowed me to publish extracts from his yet to be published book. He also kindly offered, if there is interest, to come and talk about Iona with photo presentation.)

(Talking about his early years and visits, he writes:) For the me I was then, the island was utterly unremarkable. Physically it still is. Take out the Cathedral site, and there is not a lot to draw the visitor. The island is small. Its cliff scenery is pretty average. Its highest hill is about 350 feet – about two thirds of Blackpool Tower. Its sea fishing (one of my old passions) is difficult, its services barely adequate. [...] Yet now, many years and much experience later, and the growth of – well, longing for that which I cannot name - I see the place quite, quite differently... It is one of those places where the walls of our world seem more like curtains - *if* you can let go, *if* you can let be. (I think, sometimes, we – I - try too hard in our spiritual practice, and ought simply to shut up and be quiet, and listen. Hard.)

[...] Adomnán, ninth abbot after Columba, tells how Columba went alone one day to the machair by the Camas Cuil an t-Saimh (The Bay at the Back of the Ocean), straitly charging that no-one should follow him. But one of the monks obeyed him only by the letter: he went by a different route so that he could watch from a hill [...] where the rough ground and sour grasses of the moor fall away to the sweet turf of the machair. At the edge of the machair there is a rocky outcrop, still called in the Gaelic Cnoc nan Aingel, the Knoll of the Angels. It is a *sidhean*, the sort of place where the old wisdom says there is a passage to the Other World, the world of the Sidhe. There stood Columba, and the disobedient monk saw him conversing with beings too bright to look at: with angels, he said.

[...] When George MacLeod used the word ‘thin’ of Iona, he was using a very ancient idea, not unique to Christianity: just as there are times, days, seasons, that can recall us to the sacred so that we can carry something of the insight granted us (in our measure: which may

be small) into the everyday, so there are places where many have felt, and feel, we almost cross a threshold into other ways of being, other times. (For me, for example, The Helm, Walsingham, an ugly little church in Norfolk, a chambered cairn in Orkney... and the cool shadowed vaults of the amphitheatre's walls in Verona dripping fear and howling pain and cruel pleasure...) What in the Church's calendar are All Saints' Day and All Souls' Day, Candlemas and Easter were already sacred times to the ancient peoples. They were times when the veil between this world and the other was most easily pierced... when our minds by ritual and custom and community are made most alert and receptive. On these days, in these places, we are granted – if we are ready for it, in the fullness of time, *and* if we open ourselves to accept that we can know what we do not understand - to be aware of deep time, when the tyranny of the linear model of time gives way to past, present, and future time gathered into one. At these times we are reminded that our ancestors are still in us and work with us and through us.

[...] You cannot, for example, forget (once you know it) that that this little place was once one of immense political importance. [...] Here Christian graves are first marked with a cross. Here the sacral ordination of kings (at Columba's hand) started, with its assertion of the king's responsibility to God; here started the writing of an annual chronicle, here was written the oldest surviving Irish book, the Cathach psalter (very possibly by Columba himself). Here and in Ireland the spark of scholarship and learning was kept alive when turbulence and invasion and upheaval stalked what was left of the Roman Empire in the west, and from here, it lit fires that came to illuminate all Europe. In the 600s there survive more sacred texts and books from Iona than from any other house in Europe.

[...] Tourists came. (What does that word mean, exactly?) Queen Victoria and her beloved Albert came to Iona on their cruise in August 1847, when the Highlands and Islands had become Romantic. They had just been to nearby Fingal's Cave on Staffa, about which Sir Joseph Banks had been influentially rhapsodic. I do not know why Victoria and Albert came. Albert, that hugely intelligent and serious Prince, would have done his homework and known what he was looking at when he landed. But Victoria clearly had little knowledge or

interest beyond the Romantic imagining of the Highlands as ‘picturesque’ – that eighteenth century neologism reminds us of how little that taste could have accommodated Highland midges (especially when wearing the newly fashionable kilt), sheep ticks and bogs. She did not go ashore, but stayed on board sketching while Prince Albert and Karl, Fürst zu Leiningen (her half-brother) went to look at ‘the ruins of St Oran’s Cathedral’ (*sic*): ‘When Albert and Charles returned, they said the ruins were very curious, there had been two monasteries there, and fine old crosses and tombs of ancient kings were still to be seen. I must see it some other time.’ If there is another time (There wasn’t...) Just like so many cruise passengers nowadays.

[...] It is not hard to see why the basalt columns of Staffa were on the early nineteenth century tourist route, but why this nondescript island too? The rumour of the holy works underground, like a mycelium, fruiting in unexpected places, just as slow, soft, silent mushrooms, (‘so many of us’, as Sylvia Plath put it) can burst through concrete. The Christian geography of Europe was netted by pilgrim routes to holy sites. It was a geography of stories of the saints and of the riches they had amassed in the Treasury of Grace which could help poor pilgrims trapped in a debt for sins committed which they themselves could never redeem. Men and women of all stations and inclinations had trodden those paths since almost the very earliest Christian times – the earliest pilgrim narrative we have, the *Itinerarium Burdigalense*, recounts a pilgrimage to Jerusalem from Bordeaux in 333 or 334. But where Protestantism allied itself with secular power all that had been destroyed, forbidden. The shrines had been wrecked, pulled down, the bones and relics of saints scattered to the four winds or thrown on the midden – anything of value, of course, being sold: to clear the debt of the Crown, to enrich the parvenu, to buy a jewel for a wanton ambling nymph. But in soil, that infinitely complex powerhouse on which we all depend, you can’t ever quite get rid of mycelium: ‘you can chuck nature out with a pitchfork, but it will soon hurry back’, says Horace. Even so with that need for spiritual sustenance at the ground of what it is to be human and conscious, a need for which we have no name.

So Walsingham, Canterbury, Lindisfarne, Glastonbury and many other places never quite lost their hold on the imagination and memory even when what you were remembering them for was indistinct,

nebulous, even dismissed as superstitious (the root mean of which word in Latin is, ironically, ‘survival.’) The old shrines, the old relics, are no longer there but their places still draw people. Little by little, foot by tentative footfall, the pilgrims have come back – not in curiosity, or as mere antiquarians – perish the thought! – but as searchers for that which they acknowledge but cannot comprehend or even verbalise. Pilgrims once more flock to Walsingham. They make their way to the shrine of the Black Virgin of Willesden.

[...] The most recent visit was heralded by the first big storm of autumn: it would not be the last as that catastrophic Covid year unwound to its close. We were lucky to get across the sound before the southerly gale butting against the tide closed the ferry. Migrating birds were blown about on the wind, with the geese battling the gusts, webs spread, flight feathers panned, as they came into land. But the ancient rocks of the island, some the oldest on the planet, remained, facing out the noisy passion of the storm in their silent witness.

This was a visit snatched between the lockdowns – hateful word, and the worse when you know its origin! - caused by Covid 19. The familiar, loved, place, was unfamiliarly quiet: the Cathedral, closed; the Bishop’s House and Chapel, closed, the Catholic House of Prayer, our usual roost with its lovely oratory overlooking the dawn sea, closed. Our favourite place for lunchtime soup, run by the Church of Scotland, closed. Good for us, perhaps, for Iona is always a place where you feel you are letting known things go, first as you make your way along that empty road over the Mull hills, where the importunate phone does not work and cattle across the road could not care less about your hurry, then, disencumbered of all your car stands for, walking down the slade to the ferry’s lowered bow door grinding on the concrete as the waves lift and lower, lift and lower, as they build up in the strengthening wind and the running tide. Will it be able to dock on the other side? Will it run tomorrow? You have to go, like many thousands before you, just as you are, more or less... There is no guarantee you will get aback when you plan to. Let go. Stop. You have no option.

Locked doors. Knock and it shall be opened... Rosanna’s favourite spot for meditation, a quiet corner of the Cathedral where people have left little patterns of beach stones, written requests for intercession, a little wooden cross on the windowsill, she could not get

to. I could not get into my own favourite spot, the twelfth century St Michael's Chapel, where a single window on the east lights our darkness in the two rows of stalls. [...]

Knock and it shall be opened... One morning early [...] I went along the road to the Abbey, knowing that it would be closed, but saw that the door of St Oran's Chapel was open. Ought it to be? As I went in below the twelfth century archivolt, a bird flew out just above my head, and I realised that some kind soul had left the door open on purpose. For there was a martin – not a swallow - nesting late – very late indeed, up here! - in the muddy cup high up near the roof. Psalm 84 came to mind yet again: 'Yea, the sparrow hath found her an house...' I love that verse (and that psalm, which is full of love and hope) for what it says about the joyful peacableness of the Lord's house. [...]

The abbey door was firmly locked, as I expected. But, slyly avoiding the notice of three wet people, early birds like myself, who were desultorily, dutifully, depressedly looking at the clearly labelled foundations of what had been the Benedictine monastery – founded long centuries after Columba came here - I tried the worn-shiny latch of the tiny door into the shrine – another of my favourite places, which I do not really like to share - where ten centuries of pilgrims had come to venerate the relics of Columba. To my joy it gave to the hard pressure of my thumb: it was unlocked! I waited, looking innocently interested in something in the grey sky, until the wet people had moved on, and while the going was good pushed at the door. Its foot scraped on the stone. Knock and it shall be opened... Stooping almost double, I entered the tiny space which has room for about six people. Inside, in the semi darkness, I could make out the Lord's face in the icon copied from that in the monastery of St Catherine on Sinai, and another one of Blessed Mary, Theotokos, a small light in the darkness. Here is where Columba was buried, almost certainly, and when they excavated they found two burial kists of roughly the right date – they had been robbed, of course - in the floor. I shut the door, hoping that others would think it locked. I sat quiet, hearing the rising wind against the roof. Time slowed. A simple altar, the icons, one of Columba with the horse that wept for him as he neared death, and me, just as I was, damp. The wind could hardly be heard. Be still. By the Grace of God you are what you are.

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

Anniversaries of death

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

Calendar for November 2021

MON	1 st	ALL SAINTS' DAY (Principal Feast)	6pm
TUE	2 nd	ALL SOULS' DAY	9am, 10.30am, 6pm
WED	3 rd	<i>Monthly Requiem</i>	10am
THU	4 th	St. Charles Borromeo, Bishop	6pm
FRI	5 th	<i>Requiem Mass</i>	6pm
SAT	6 th	<i>Requiem Mass</i>	9.30am
SUN	7 th	23RD SUNDAY AFTER TRINITY	10am, 4pm
MON	8 th	<i>Requiem Mass</i>	9am
TUE	9 th	DEDICATION OF THE LATERAN	6pm
WED	10 th	St. Andrew Avellino	10am
THU	11 th	St. Martin of Tours, Bishop	6pm
FRI	12 th	St. Martin I Pope, Martyr	6pm
SAT	13 th	St. Didacus	9.30am
SUN	14 th	24TH SUNDAY AFTER TRINITY	10am, 4pm
MON	15 th	St. Albert the Great, Bishop	9am
TUE	16 th	St. Edmund of Abingdon, Bishop	6pm
WED	17 th	St. Gertrude the Great, Abbess	10am
THU	18 th	Dedication of St. Peter's and of St. Paul's	6pm
FRI	19 th	St. Elizabeth of Hungary, Widow	6pm
SAT	20 th	ST. EDMUND KING, MARTYR	9.30am
SUN	21 st	25TH & LAST SUNDAY AFTER TRINITY	10am, 4pm
MON	22 nd	St. Cecilia Virgin & Martyr	9am
TUE	23 rd	St. Clement I Pope, Martyr	6pm
WED	24 th	<i>Monthly anointing Mass</i>	10am
THU	25 th	St. Catherine of Alexandria, Virgin & Martyr	6pm
FRI	26 th	St. Sylvester, Abbot	6pm
SAT	27 th	St. Gregory Thaumaturgos, Bishop	9.30am
SUN	28 th	1ST SUNDAY OF ADVENT	10am, 4pm
MON	29 th	<i>Vigil</i>	9am
TUE	30 th	ST. ANDREW APOSTLE	6pm



We pray for...

- 1st Our Parish - *Charles Coleman*
 2nd Departed - *Andrew Neal, Cynthia Ingham*
 3rd Departed
 4th Priests & Vocations - *Norman Bridge, David Mutch*
 5th Departed
 6th Departed
- 7th Our Parish - *William Walmsley*
 8th Departed - *Mehyn Humm*
 9th Pope Francis - *John Richards bp.*
 10th Beechcroft & Conifers - *Owen Anderson*
 11th Safe Sleep & homeless - *Albert Clark, Geoffrey Rose*
 12th Dying - *Elsie Smart, Pearl Melpass, Lyn Davidge*
 13th Shrine of Walsingham - *Olive Clark*
- 14th Our Parish
 15th Married couples - *Frederick Sefton-Smith*
 16th Fallen in war - *Pat Stocking, William Kelly pr.*
 17th Religious orders & vocations
 18th Chapter of St. Aldhelm (Servers) - *Alfred Scriven, Baby John Greet*
 19th S.P.O.T. - *Minnie White, Maxwell Biles*
 20th Cell OLW - *Gordon Groves, Christine Bagwell, Leonard Barlow, Ray Clothier, Mark Ison*
- 21st Our Parish - *Lilian Wilcox*
 22nd Our Choir & Organists - *Ron Jones, Timothy Lawford*
 23rd Children and young people - *Gordon Coombs*
 24th Sick
 25th Victims of abuse, violence - *Ted Turner, Cecil Day*
 26th Families - *Evelyn Groves*
 27th Those with mental health problems - *Irene Wellman*
- 28th Our Parish - *Frederick Humm, Eric Kemp bp.*
 29th Peace in the middle-East
 30th For a new Bishop for Salisbury & Ebbsfleet - *Glenda Harris, Irene Roberts*

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. Unto the Eternal King all live. O come, let us worship Him.

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

R. O come, let us worship Him.

V. The sea is his, for who but he made it; and his hands fashioned the dry land. O come, let us worship and fall down, and weep before the Lord who made us! For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

R. Unto the Eternal King all live. O come, let us worship Him.

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

R. O come, let us worship Him.

V. For forty years I loathed that generation, and I said: They always err in heart, they have not known my ways, so I swore in my wrath: they shall not enter my rest.

R. Unto the Eternal King all live. 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. C Unto the Eternal King all live. O come, let us worship Him.

HYMN

Day of wrath! O day of mourning!
See fulfilled the prophets' warning,
Heaven and earth in ashes burning

Oh, what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth.

Wondrous sound the trumpet flingeth;
Through earth's sepulchres it ringeth;
All before the throne it bringeth.

Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.

Lo, the book, exactly worded,
Wherein all hath been recorded,
Thence shall judgement be awarded.

When the Judge his seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing

King of Majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us!

Think, kind Jesu! – my salvation
Caused Thy wondrous Incarnation;
Leave me not to reprobation.

Lord, all-pitying, Jesus blest,
Grant them Thine eternal rest.
Amen.

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

1	111, 112, 117	Jeremiah 31,31-34 2 Corinthians 4,5-12	16	73	Isaiah 10,5-19 Matthew 7,13-end
2	5	Job 7,16-21 1 Corinthians 15,12-22	17	77	Isaiah 10,20-32 Matthew 8,1-13
3	34	Isaiah 2,1-11 Matthew 2,16-end	18	78 v. 1-39	Isaiah 10,33 - 11,9 Matthew 8,14-22
4	37	Isaiah 2,12-end Matthew 3	19	55	Isaiah 11,10 - ch.11 - ch.12 Matthew 8,23-end
5	31	Isaiah 3,1-15 Matthew 4,1-11	20	76, 79	Isaiah 13,1-13 Matthew 9,1-17
6	41, 42, 43	Isaiah 4,2 - 5,7 Matthew 4,12-22	21	112, 149	Jeremiah 31,31-34 1 John 3,1-3
7	136	Micah 4,1-5 Philippians 4,6-9	22	80, 82	Isaiah 14,3-20 Matthew 9,18-34
8	44	Isaiah 5,8-24 Matthew 4,23 - 5,12	23	89 v. 1-18	Isaiah 17 Matthew 9,35 - 10,15
9	48, 52	Isaiah 5,25-end Matthew 5,13-20	24	119 v. 105-128	Isaiah 19 Matthew 10,16-33
10	119 v. 57-80	Isaiah 6 Matthew 5,21-37	25	90, 92	Isaiah 21,1-12 Matthew 10,34-end
11	56, 57, 63	Isaiah 7,1-17 Matthew 5,38-end	26	88	Isaiah 22,1-14 Matthew 11,2-19
12	51, 54	Isaiah 8,1-15 Matthew 6,1-18	27	97, 100	Isaiah 24 Matthew 11,20-end
13	68	Isaiah 8,16 - 9,7 Matthew 6,19-end	28	44	Isaiah 2,1-5 Luke 12,35-48
14	96	1 Samuel 10,17-26 Matthew 13,31-35	29	6, 8	Isaiah 43,1-12 Revelation 20
15	71	Isaiah 9,8 - 10,4 Matthew 7,1-12	30	47, 147	Ezekiel 47,1-12 John 12,20-32

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

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

Ant: I am the resurrection and the life: he that believes in me, though he were dead, yet shall he live; and whosoever lives and believes in me shall never die.

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: I am the resurrection and the life: he that believes in me, though he were dead, yet shall he live; and whosoever lives and believes in me shall never die.

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

O God, who are yourself at once the Maker and the Redeemer of all your faithful ones, grant unto the souls of your servants and handmaids remission

of all their sins, so that they may have that forgiveness which they have ever hoped for. Who lives and reigns with God the Father, in the unity of the Holy Spirit, God for ever and ever. **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

Faint and weary, Thou hast sought me,
On the Cross of suffering bought me.
Shall such grace be vainly brought me.

Righteous Judge, for sin's pollution
Grant Thy gift of absolution,
Ere the day of retribution.

Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant groaning!

Through the sinful woman shriven,
Through the dying thief forgiven,
Thou to me a hope hast given.

Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.

With Thy sheep a place provide me,
From the goats afar divide me,
To Thy right hand do Thou guide me.

When the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with Thy saints surrounded.

Low I kneel, with heart's submission,
See, like ashes, my contrition,
Help me in my last condition.

Ah! that day of tears and mourning,
From the dust of earth returning
Man for judgement must prepare him,
Spare, O God, in mercy spare him.

Lord, all-pitying, Jesus blest,
Grant them Thine eternal rest. Amen.

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

1	145	Isaiah 66,20-23 Colossians 1,9-14	16	74	Daniel 8,15-end Revelation 11,1-14
2	130	Job 19,20-27 1 Corinthians 15,51-58	17	119 v. 81-104	Daniel 9,1-19 Revelation 11,15-end
3	119 v. 33-56	Daniel 2,25-end Revelation 2,12-end	18	78 v. 40-end	Daniel 9,20-end Revelation 12
4	39, 40	Daniel 3,1-18 Revelation 3,1-13	19	69	Daniel 10 Revelation 13,1-10
5	35	Daniel 3,19-end Revelation 3,14-end	20	81, 84	Daniel 12 Revelation 13,11-end
6	45, 46	Daniel 4,1-18 Revelation 4	21	72	Daniel 5 John 6,1-14
7	82	Isaiah 10,33 - 11,9 John 14,23-29	22	85, 86	Isaiah 40,1-11 Revelation 14,1-13
8	49	Daniel 4,19-end Revelation 5	23	89 v. 19-end	Isaiah 40,12-26 Revelation 14,14 - 15.8
9	50	Daniel 5,1-12 Revelation 6	24	91, 93	Isaiah 40,27 - 41,7 Revelation 16,1-11
10	59, 60, 67	Daniel 5,13-end Revelation 7	25	94	Isaiah 41,8-20 Revelation 16,12-end
11	61, 62, 64	Daniel 6 Revelation 8	26	102	Isaiah 41,21 - 42,9 Revelation 17
12	38	Daniel 7,1-14 Revelation 9,1-12	27	104	Isaiah 42,10-17 Revelation 18
13	65, 66	Daniel 7,15-end Revelation 9,13-end	28	25	Isaiah 1,1-20 Matthew 21,1-13
14	95	Daniel 3,13-end Matthew 13,24-30 & 36-43	29	9, 10	Isaiah 49,1-9 1 Corinthians 4,9-16
15	72, 75	Daniel 8,1-14 Revelation 10	30	87, 96	Zechariah 8,20-end John 1,35-42

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

MAGNIFICAT

Ant: All that the Father gives Me shall come to Me; and him that comes to Me I will in no wise cast out.

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: All that the Father gives Me shall come to Me; and him that comes to Me I will in no wise cast out.

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

O God, who are yourself at once the Maker and the Redeemer of all your faithful ones, grant unto the souls of your servants and handmaids remission of all their sins, so that they may have that forgiveness which they have ever

hoped for. Who lives and reigns with God the Father, in the unity of the Holy Spirit, God for ever and ever. **R.** Amen.

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

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

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

V. Let us bless the Lord. **R.** Thanks be to God.

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

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

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

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

From the Book of Common Prayer

The last Sunday: *Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. Amen.*

Or in another translation: *Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they, more readily following after the effect of thy divine working, may obtain from thy fatherly goodness larger assistances of grace. Through Jesus Christ our Lord. Amen.*

As this is the last Collect of the Christian Year, we may regard it as summing up in petition a major theme of the Collects, Epistles & Gospels for the Year past. And this theme may be simply stated: in the Christian life, unless the human will is engaged then all thought and feeling may be, or even are, wasted. One of the great spiritual diseases of the Church and of individual Christians is lethargy. We remain content with where we are on the highway of holiness and in the climbing of Mount Zion. There is always tomorrow, we say to ourselves; then we can strive the more. Today we can relax! As pilgrims heading for the celestial city we are tempted to take too many rests on the way and thus do not seek to conquer more of the terrain & path in front of us.

The call is to press on towards the mark for the prize of the high calling of God in Christ Jesus (Philippians 3,13-14). We are often deaf and stationary and do not pay heed to that call. We need to be awakened, stirred up and energised to make headway!

So the major petition of this Collect is that God the Father will cause the Holy Ghost to stir up our lazy and inactive wills and to rouse us from the slumber of complacency. Yet, as we know, a fire when stirred up does not always blaze and a sleeper, when roused, does not always get up! In the final analysis we are given a measure of freedom by our Creator so that we can respond to his call as persons with dignity and freedom and in love. This said, it is also true to say that our wills are naturally weak and need divine inspiration and assistance in order to be directed towards the glorifying of God in good works.

Thus there must be both stirring up from heaven and wholehearted cooperation by ourselves to the motions of the Spirit in our souls.

We can have the best of intentions and we can have the sweetest of feelings about those intentions but unless the will is engaged then there is no

action! And action by the will is inspired and energised by the Spirit in souls that are prepared to do what is right.

In this prayer, God is thought of as the Judge who is the Lord of the harvest. Our reward (though altogether undeserved) will be apportioned to the measure of the good fruit that we produce. Obviously, we cannot bring forth plenteously such good fruit without an unfailing perseverance and unceasing exertion which only a resolved will can supply. Let us ponder for a moment the amount of work that is necessary to produce a good harvest in the world of nature. The farmer has to accept the conditions and provisions of nature (e.g., sunshine & rain, wind and frost) and persevere week by week in his varied tasks for many months until he sees the purpose of his labour in the plenteous harvest. If he did not prune and water, feed and protect, there would be a reduced harvest or none at all. Likewise, there is no fruit of the Spirit produced in our lives if we simply sit back and do not cooperate day by day, week by week, with the Spirit of the Lord, who assists us to cultivate our souls, intellect, emotions and will, aright.

The idea of plenteous reward for good works freely and lovingly done for the glory of God is a scriptural doctrine. *“Let us not be weary in well doing: for in due season we shall reap, if we faint not”* (Galatians 6,9); *“Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord”* (1 Corinthians 15,58). Of course, the rewards are at the end of the age and pertain to the life of the world to come.

In this prayer, the reliance of the weak human will on the divine working, the action of the Holy Ghost, is very clear. Further, it is assumed that the more we co-operate with the action of God in and upon our souls, the more we shall experience the grace of our heavenly Father and grants of his mercy in our lives in all kinds of situations and ways.

It is important to notice that this Collect does not reduce Christianity merely to a religion of and for strong wills. It is a Christian Faith which requires the involvement of the whole soul, including the will, but it is not a graceless religion for a will energised by the Holy Ghost looks to please and glorify God and not exalt human achievement.

Let us end this Christian Year and enter into the new one beginning on Advent Sunday, as those who intend to persevere in the Christian pilgrimage even as we are energised and guided by the Spirit of the Lord. The Epistle and Gospel for this last week prepare us for the great theme of Advent and the coming of the Incarnate Son of God in humility and then in glory.

The Revd Dr Peter Toon (+2009)

“Day of wrath! O day of mourning!”

Sing it at my funeral

Mons. Charles Pope writes:

“And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works. And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them; and they were judged every one according to their works. And hell and death were cast into the pool of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the pool of fire.” ~ Revelation 20:12-15

The Day of Last or Final Judgment is the final and eternal judgment by God of all nations. It will take place after the resurrection of the dead and the Second Coming of Christ (see above). The doctrine, iconographic depiction and musical compositions of the “Last Judgment” are drawn from many passages from the apocalyptic sections of the Bible, but most notably from Jesus’ teaching of the strait gate in the Gospel of Matthew and also found in the Gospel of Luke.

The gorgeous chant was one of the more beautiful and soaring melodies of Gregorian Chant and many composers such as Mozart and Verdi set the text to stirring musical compositions. Perhaps at times it is a bit “heavy” but at the same time no hymn more beautifully sets forth a basis for God’s mercy. The dark clouds of judgment part and give way to the bright beauty of the final line: “Lord, all-pitying, Jesus blest, / Grant them Thine eternal rest.”

The hymn *Dies Irae* (Day of Wrath) was composed by Thomas of Celanto, one of the early disciples of St. Francis of Assisi and it has been used in the Mass for the dead for many centuries. However, it was composed as an Advent Hymn. Yes, that’s right an Advent hymn. Don’t forget that Advent isn’t just about getting ready for Christmas, it is about getting ready for the Second Coming of the Lord. And that is what this hymn is really about. At this time of year, as the the leaves fall and summer turns to winter, we are reminded of the passing of all things. The Gospels we read are those that remind us of death and the judgment to come.

(Please, note: you can find the text - all verses! - of the hymn in this month’s Morning and Evening Prayer. It is worth reading it as you continue with this article.)



Verse 1 - The hymn opens on the Day of Judgment warning that the day will reveal God's wrath upon all injustice and unrepented sin. God's wrath is his passion to set things right and now it is time to put an end of wickedness and lies.

Verses 2-6 - And all are struck with a holy fear! No one and no thing can treat of this moment lightly: all are summoned to holy

fear. The bodies of the dead come forth from their tombs at the sound of the trumpet and will all of creation answer to Jesus, the Judge and Lord of all.

Verses 7-13 - Judgment shall be according to our deeds, whatever is in the Book (Revelation 20,12; Romans 2,6)! Ah but also in God's Word is the hope for mercy and so our hymn turns to ponder the need for mercy and appeals to God for that mercy.

Verses 14-17 - Yes there is a basis for hope! God is rich in mercy and, pondering the Day of Judgment is salutary since for now we can call on that mercy. And, in the end it is only grace and mercy that can see us through that day.

Verses 18-19 - And now comes the great summation: That Day is surely coming! Grant me, O Lord, your grace to be ready.

A masterpiece of beauty and truth if you ask me. When I die sing it at my funeral! For I go to the Lord, the Judge of all and only grace and mercy will see me through. Perhaps the plaintive calls of the choir below at my funeral will resonate to the very heavens as I am judged. And maybe the Lord will look at me and say: "I think they're praying for you down there, asking mercy." "Yes, Lord, mercy." "They're making a pretty good case." "Yes Lord, mercy." "Then mercy it shall be. Amen."

“Day of wrath! O day of mourning!”

Masterpiece of Latin Poetry

Mons. Paul E. Campbell writes:

It is no exaggeration to say that every verse of the *Dies Irae* is a volume of profoundest meditation. The very basis of the Sequence is the dread reality of the *consummation of this world* predicted by Jesus Christ (Matthew 28,20). This consummation consists in an elevation of the creature to a higher degree of existence, in the supernatural renewal and transfiguration of the whole universe. Vain is the theory that looks upon creation as an endless series of recurrent changes, an eternal process of development and progress. We know that the world, as we view it, will come to an end.

Of concern to us all are the last things: death, judgment, hell, and heaven. The fact of death is a commonplace in human experience, but of what takes place beyond “the bourne from which no traveller returns,” human reason can tell us nothing. Nor does divine revelation lift the veil that hides from our view the final stages of the world's history, but leaves us in a sort of twilight until faith yields to vision before the throne of God. For the present we must be content with guesses and conjectures; we know not the manner of happening of the events predicted; human intelligence cannot fathom the mystery.

“*It is not for you to know the times or moments, which the Father hath put in his own power*” (Acts 1,7). Not knowing the day nor the hour, the Apostles believed it possible that the second coming of Christ might take place within their own lifetime. It is true that His second coming as Judge may occur at any time, and in this sense it is ever near at hand. The author of the *Dies Irae* pictures the Day of Judgment as near at hand, and speaks of it as a living witness. There is a peculiar aptness in this viewpoint, for the *particular judgment* of every man takes place immediately after his death: judgment becomes a reality for the individual at his or her death.

St. Chrysostom says: “What would it profit us to know the time of the judgment day? Assuming that the end of the world were to come in ten, twenty, thirty, or a hundred years; would it benefit us to know it? Is not the end of his own life the last day for every man? Instead of labouring zealously for our own salvation, therefore, we are wasting time if we indulge in vain speculations concerning the end of the world. See to it that thy own life will end happily, and the end of the world will hold no terrors for thee, and it will matter little to thee whether it be near or far away. What happens to the

individual at death, will happen to the whole human race when the world will come to an end.” (Homilies on 2 Thess., i. 9-10).

The most dreadful and terrifying event of the Last Day is the destruction of the universe by fire. The author of our hymn describes *that day* as a dreadful day of wrath. He takes the terminology from the Gospel of St. John and the Book of Job. The Apocalypse tells us that after the Judgment “*time shall be no more,*” and St. Peter speaks of the day of eternity “*that hath no night and no end.*” Then, indeed, will the days of the earth be ended.

It is on the Last Day that Christ will triumph over all His enemies; it will be a day of judgment and retribution, marking the vindication of Divine Providence, of God’s justice and goodness. The manifesting of His infinite justice will fill men with fear and trembling. That day will be a day of tribulation and distress, but St. Augustine assures us that “the wrath of God, unlike the wrath of men, is not a passionate outburst of the disturbed irascible temper, but the calm apportionment of a just punishment.” Yet, the prophets called the great day of the Lord, “*a day of the Lord’s indignation . . . a day of the fierce anger of God.*”

God is long-suffering; His mercy predominates over His justice during the days of our earthly life, a time of probation. But in *that day* His justice only will rule. God sometimes punishes individuals as well as nations here below that sinners may not be “suffered to go on their ways for a long time,” but these punishments lead to conversion, to spiritual progress, often to salvation; in that day, however the punishments of God are solely punitive, vindictive, and final. “The centuries of time,” writes Msgr. Schmit, “are the waiting of a Father who is longing to see his children do penance and participate in His glory.” Every day that dawns is a new grace, but the forbearance of God reaches only to the day of death. We who live in the world are not without warning; the Apostle tells us not to receive the grace of God in vain, lest we treasure up to ourselves wrath “*against the day of wrath and revelation of the just judgment of God.*”

“*Cursed is the earth in thy work,*” said the Lord God to Adam after his fall. God will make use of fire to judge, punish, and renew all things at the consummation of the world. The destruction of the world by fire will be a stupendous catastrophe. “*But the heavens and the earth (are) reserved unto fire against the day of judgment . . . the earth and the works which are in it, shall be burnt up*” (2 Peter 3,7.10). The earth with its immediate atmosphere will be consumed by fire, but the world conflagration will be confined to the dwelling place of men and the scene of their history. The form of this world will pass away; this planet will be shaken to its very foundations. The works of nature and art will

be destroyed, but the world will not be annihilated. From the wreckage of confused elements the Almighty will reconstruct “new heavens and a new earth according to His promises” (2 Peter 3,13). From the glowing embers there will rise at God’s command the new world foretold by the Prophet Isaias (65,17), a new world in the state of supernatural transfiguration. “For behold I create new heavens and a new earth; and the former things shall not be in remembrance” (2 Peter 3,17).

One of the witnesses is king David who writes in Psalm 101,26-28: *“In the beginning, O Lord, Thou didst found the earth; and the heavens are the works of Thy hands. They shall perish, but Thou remainest; and all of them shall grow old like a garment; and as a vesture Thou shalt change them, and they shall be changed. But Thou art always the selfsame (unchanged), and Thy years shall not fail.”* The Prophet Isaias also speaks of the catastrophe in which the universe will literally wither away and disappear at the approach of the Judge (34,4; 51,6).

We are startled, however, to have the Sibyl brought in as a supporting witness. The Sibyl is a virginal prophetess, who is the medium and mouthpiece of the religious traditions of paganism. Christian art since the thirteenth century has placed the Sibyls at the side of, or rather opposite to, the prophets. Among Christians of earlier centuries there was a widespread belief that some pronouncements of the Sibyls were divinely inspired.

At this point the hymn draws the moral. We must act in accord with our belief on the brevity of life and the nearness of eternity. This poem warns man again and again that he who is but dust may not set his heart upon the things of earth that are but dust. As it is written in the Book of Ecclesiastes: *“I’ve seen all things that are done under the sun, and behold all is vanity and vexation of spirit.”*

According to certain indications in Holy Scripture (Psalms 96,3; 17,9; 99,35; Isaiah 66,15), the destructive flames will probably precede the arrival of the Great Judge. The fire is to continue to burn during the judgment, and immediately after the verdict will envelop and destroy the whole world. The actual destruction of the world by fire, therefore, will follow the verdict of the Judge. After the Lord has judged the living and the dead, He will judge the world by fire. The final renewal and supernatural transfiguration of the created universe is to be the last act of the great drama, for we can scarcely conceive a new heaven and a new earth, radiant with the beauty and glory of God’s justice and sanctity, arising from the ruins of our earth, until every vestige of moral filth and corruption has been cleansed away and the reprobate sinners with their malice and impiety have been hurled into hell. Then only will *“He who sitteth upon the throne say: ‘Behold I make all things new’* (Revelation 21,5).”

“Feast” of the month: All Souls’ Day

2nd November

You may have noticed that the word *feast* has quotation marks in this article’s title. All Souls’ Day is not a feast but simply a liturgical day when the whole church remembers and prays for all the faithful departed. So what do we normally do on this day and why?

Isn’t offering Mass for the dead a medieval/popish invention?

No. The practice of offering Mass for the repose of the soul of the deceased originates in the early church and is rooted in the Old Testament. Judas Maccabees offered prayers and sacrifices for the Jewish soldiers who had died wearing pagan amulets, which were forbidden by the Law. II Maccabees reads: “*Turning to supplication, they prayed that the sinful deed might be fully blotted out*”. Continuing, “*(Judas Maccabees) took up a collection among all his soldiers, ... which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view; for if he were not expecting the fallen to rise again, it would have been useless and foolish to pray for them in death. But if he did this with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus, he made atonement for the dead that they might be freed from sin*” (12,43-46).

The “prayers and sacrifices” of the Old Testament have been abolished and replaced by the prayers and Sacrifice of Jesus continuing in the Mass. This is why we offer it to God for the faithful departed.

Let me share with you a few details to show how ancient this practice is. In the Roman catacombs on the tomb of Abercius, bishop of Hieropolis in Phrygia who died in 180, an inscription begs for prayers for the repose of his soul. Tertullian in 211 attested to observing the anniversary of death of the faithful departed with prayers. Hippolytus in 235 wrote prayers for the dead to be said during the Mass. St. Cyril of Jerusalem (died in 386) explained in his books how at Mass both the living and dead are prayed for, and how the Mass is of benefit to sinners, living and dead. St. Ambrose (died in 397) preached: “*We have loved them during life; let us not abandon them in death, until we have conducted them by our prayers into the house of the Lord.*” These are just a few examples which show how Christians, both in the West and in the East, prayed and offered Masses for the dead from the earliest times of the Church.

So, what happens in/after death?

According to Jesus' teaching in the Gospels and according to the teaching of the Church, when a person dies, his body becomes simply a dead shell (it is not *him* anymore) and is buried. His immortal soul is taken into God's presence, and faces his particular (personal) judgment and must render an account of his life. There are three possible outcomes.

First, if that person has died without repenting of his grave sins, refusing God and his grace, hating God and/or his neighbour - that person is doomed to eternal damnation and his soul is confined to hell. Mass will not help this person in any way and indeed Mass is never offered for damned souls in hell. See: Luke 16,19-31 and all verses where Jesus talks about being "*casted out into darkness where there is weeping and the gnashing of teeth.*"

Second, if that person dies cleansed from every stain of sin and imperfection with the purest possible soul - then that person's soul enters into God's presence in heaven to enjoy a full, perfect, never-ending joy. These souls do not need Mass or our prayers. They have already reached heaven. These are, for example, very young children (still innocent), martyrs (their own blood purified them), or those blessed of the Father who always, every single time helped anyone in need without judging, with joy and promptness (Matthew 25,31-46).

Now, we all feel how most of us do not fall into either of these groups. We have long lost the innocence of children, we do not have the faith and love of martyrs, our charity towards our neighbours often lacks in many ways. Luckily for us, there is a third outcome. If a person has died fundamentally believing in God, in a state of grace but with venial sins and imperfections, with still some "debt" for the hurt and damage caused by sin - we could say: he died as a decent, good but not perfect person -, then God in His divine love and mercy will first purify the soul. After this purification has been completed, the soul will have the holiness and purity needed to enter into God's presence, into the company of Angels and Saints. This purification is traditionally called "Purgatory" (to purge).

Ok, it's interesting... but what does it have to do with the Mass?

The faithful here on earth can help those souls undergoing purification. Just as we pray for each other and share each other's burdens now, the faithful on earth can offer prayers and sacrifices (remember Maccabee!) to help the departed souls undergoing purification - just as those souls in the Purgatory can and indeed do pray for us! They know about us,

they know about our needs and prayers, and they rejoice in everything we do for them.

As Leo XIII writes: *“the communion of saints is simply the mutual sharing of help, atonement, prayers and benefits among the faithful, those already in the heavenly fatherland, those consigned to the purifying fire, and those still making their pilgrim way here on earth. These all form one city, whose head is Christ, and whose vital principle is love.”*

Just think about how we pray for each other during difficult times like sickness, bereavement, etc. It is the same with the dead - they need our prayers and no better prayer could be offered than that of the holy sacrifice of the Mass.

I still don't get it. Why not just pray for them? Why the Mass? And also, why doesn't God simply purify them without our "help"? Do prayer or Mass change God's mind?? So many questions...

First, we must consider what prayer is and why we pray for each other. We know that every good thing (of this world or of the other) comes from God and from him alone (James 1,17). We also know that God is our loving Father who wants our salvation and who fills all - good and evil alike - with his gifts to draw them to himself.

However, we also know that God gave us a free will and he wants us to collaborate with him in the sanctification, transformation, and salvation of his world. We are called to work together with God (1 Corinthians 3,9). This is where prayer comes into the picture.

There are many gifts that God, in his infinite wisdom, has decided to impart on us not directly but through others. For example: God could easily fill the hungry or console the sad - yet, very often he does not. Instead, he wants us to do it with his help. Praying for someone is very similar. God could give any grace to anybody directly - grace of consolation, of conversion, of joy, of healing, etc. However, often he wants us to pray for others (and ourselves) and he wants to give grace to others (or to us) through these our prayers. Matthew 7,7: *“Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you.”*

So... to answer your questions... 1) Prayer does not change God's mind or plans. He had worked our prayers into his own plans way before we even existed. Those gifts, those graces are ready for us (and for others) - God is simply “waiting” for our prayers to ask for them. 2) God could do anything without our prayers (he could purify the souls, for example, in the Purgatory) but he offered us the incredible dignity and opportunity to be his co-workers. 3) We could and can do many things for the dead: pray, offer fasts and

charitable acts, offer indulgences - yet the most powerful thing we can do for them is Mass because that is the Sacrifice and Prayer of Jesus and so has an infinite value.

I see. But... if prayer or Mass will not change God's mind then why to offer them for the dead if we have no idea where they are: in heaven, in hell, or in Purgatory. You said those in heaven don't need it and those in hell can't benefit from it...

Indeed, only those souls will benefit from the Holy Mass which are in Purgatory. The problem is, as you point out, that we have no idea who is where. So we simply offer it for everyone (and for anyone we want to in particular) - after all, there are two possibilities: either they will be helped by Masses and prayers (in Purgatory) or they will be not (in heaven they don't need it, in hell it's useless). However, when we offer Mass for someone who is in no need of it (in one way or another), God will "use" our prayers and the Masses we offer for other souls in need of it. You just keep praying and offering Masses - it can do only good both to you and to others and leave the rest with God.

Just to make it clear: so we are not saying that Mass (or prayers) can save those who conducted an ungodly life of grave sins?

That's exactly what we are saying. Mass is not magic. Prayers are not magic either. They cannot and will never influence God or change his mind. We cannot change the outcome of the judgment every soul undergoes after death in God's presence. Remember, the souls in the Purgatory are already saved and destined to heaven, judged worthy of the kingdom by God - they are simply being purified from those imperfections which stained their souls.

You can think of the Purgatory like the wedding feast in Matthew 22,1-14. All are invited and all are free to accept or to refuse the invitation. However, if you decide to go to the feast you *must* wear a festal wedding dress - a dress of grace, of purity, of holiness, of charity, of love. If you manage to "dress up" during your earthly lifetime - brilliant! If you do not because of human weakness - well, then God will prepare you one, though the prayers of the Church and of the faithful, in Purgatory.

How, then, are we to understand the "Prayers of Absolution" during funerals and after Requiem Masses?

They are not prayers of "absolution" in the sense of forgiving sins. No sin can be forgiven after death - we must repent of them all before we

die. They simply indicate how lovingly and how intensely the Church prays for her children. As we said, our prayers and Masses help only those who have been judged worthy of heaven by God. The Church and of the faithful, in Purgatory.

Ok, I must say you're doing alright so far. But here is a tricky one. You priests always say that every Mass has infinite value because every Mass makes present the great pleading Sacrifice and Prayer of Jesus. As the Sacrifice of the Cross so every Mass is perfect, sufficient, and of infinite value. But then why to offer more than one Mass for the souls of the departed - like on every anniversary? Should not one Mass be enough??

Let me begin answering your question by asking you a question: If one Mass is an infinitely sufficient act of worship, why does the Church encourage us to go to daily Mass, and why does the Church require us to go to Mass every Sunday? Why don't we just go once in a lifetime, and leave it at that?...

Yes, the Mass (any Mass, every Mass), as the re-presentation and celebration of Christ's "once-and-for-all" sacrifice of atonement at Calvary, has infinite value as worship, as petition, and as reparation. But God has arranged for that infinite value to be poured into our lives only through our participation in the Mass. And our participation is not always perfect. Therefore, we keep coming back to it, linking our imperfect love and prayer to the perfect love and prayer of Christ. It's like drinking from a flowing river with a little cup – the river has a much larger capacity than we can ever exhaust as long as our cup remains little.

Is there any difference between a "normal" Mass and a Requiem Mass?

The answer is: yes and no. From the point of view of God, the Church, and the departed souls there is no difference when it comes to the value of the Mass, the help it offers to the souls in the Purgatory, or to the graces it obtains.

From our own point of view, there is some difference. The colours, rituals, texts of a Requiem Mass are designed to help us to pray better for the departed, and they also remind us of our own death and so call us to prepare ourselves. Little changes in the Requiem Mass (like the omission of final blessing, for example) remind us in a gentle way that we go to a Requiem Mass *first* for the benefit of the departed souls, only then for our own benefit.

You mentioned the word “indulgences” earlier. Now, that is rather a popish thing which started the whole Reformation...

Not exactly. It was not the concept but the misuse of indulgences that upset Luther (and many others). The concept of indulgences is a very simple, biblical one and is rooted in the fact that we are all part of Christ's Mystical Body and that Christ has obtained for us all necessary graces.

In Colossians 1,24 St. Paul writes a surprising, almost scandalous thing: “*in my flesh I am completing what is **lacking** in Christ's suffering*”. Is he saying that the suffering of Christ was not complete, full, and sufficient? Is he saying that something is missing? That *we* are able to add something to Christ's sufferings?

No. What St. Paul's refers to is exactly the foundation of the doctrine of indulgences. We know that Christ died for all on the Cross. It does not mean we are all automatically saved - if someone refuses God, hates his neighbour, lives in sin and does not repent, then that person will certainly not be saved and will not go to heaven.



Christ died for us and obtained salvation for us so that *we* can choose him, follow him, collaborate with him, ask and accept his grace, and with his help lead a good Christian life - and be saved at the end of it. We all must bring something to God's judgment seat: prayers, acts of charity, fasting, works of mercy, almsgiving, etc. These acts are like small precious stones of scarce value. Now, Christ takes them and

makes them part of that amazing work of salvation he completed - as if he was incorporating our little poor gems into a masterpiece of gold and precious stones. Our little gems, thanks to the context Christ puts them in, become more valuable, more precious, more beautiful. If you will, Christ “left” some space in his perfect act of salvation and redemption for our little gems. St. Paul is only “completing” whatever “lacks” in Christ's suffering because Christ willingly left space for it. This way we can truly offer something to God which is both ours and of Christ.

This is what we call indulgences - we do something small (prayer, alms, certain acts of charity, pilgrimages, etc.) and the Church, to whom Christ entrusted the keys of heaven, “completes” our little gems with the

masterpiece of Christ, making them more precious, more valuable, more beautiful.

In the middle ages, one of these acts people were able to obtain indulgences for was donating money for the construction of St. Peter's Basilica. Donating money for a church, to enrich worship, to the greater glory of God is a good deed. Unfortunately, over time people had forgotten about the rest - how this donation should be accompanied by prayer, conversion, Christian life, how indulgences are linked to going to Confession and receiving Holy Communion - and it became an act of "buying indulgences". They also thought they can measure somehow things like grace, merit, forgiveness, etc.

However, to reassume: indulgences are simply moments when the Church places our little efforts into the great, perfect work of redemption of Christ and offers them to the Father as something more precious and more valuable than they would be on their own.

Last question! I promise! ... You always talk about "souls". Why?

As I mentioned above, when we die, our mortal body (flesh) and our immortal soul (spirit) are separated. That dead body is not us anymore, it is an empty shell. We bury it out of respect; we bury it because it was washed in Baptism, anointed, and received the Sacraments; we bury it as sign of our faith in life eternal. But that's it. It is not us and it will simply become dust, given to corruption, and will become part of the surrounding nature (soil, plants, etc.). We do not pray for that body.

Our soul, however, is immortal. Even in death it never dies, it never ceases to exist. In the very moment of our death, our soul is taken into God's presence to be judged. That soul is us. The person we were/are is not anymore a mix of body and soul, but is simply that soul. When we pray for the departed, we pray for persons who now are simply immortal souls. So we pray for souls.

We also believe, on the other hand, that at the end of this world, after the Second Coming of Christ, on the day of the Last Judgment, our bodies will come back to life too, and will be reunited to our souls. Then we will live forever again as a mix of body and soul - however, this body will be glorified, perfected, like the body of Christ after his resurrection.

However, note that this resurrected body will not necessarily be the same body we buried. As God created the whole world out of nothing and then Adam and Eve from the dust, so he can create new bodies for us again. Will we look the same as now? We do not know. We will look as human beings, men and women, but think about Christ after his resurrection:

sometimes his disciples recognise him immediately, in other moments however they do not.

But we know how our bodies even during our lifetime change - every cell in our body decomposes and a new one takes its place every 7-10 years. So it is quite possible then to have the same body without having the same body... if you see what I mean.

This is why traditionally we pray: “May they rest in peace” and the answer is “Amen” and not “And rise in glory”. This latter is a rather recent change which theologically is not exact. A deceased person now lives as a soul. He is not sleeping, he is not dead. He lives as a soul, without body. And a soul cannot rise - there is no need, either, as that soul is not dead. We pray that they may “rest in peace” - but this “rest” does not mean “sleep” even less “die”. It simply means “rest from labour”, “enjoy God’s presence”, “live in peace”.

So, this prayer can be “translated” in the following way:

Rest eternal grant unto them, O Lord.	Lord, lead these departed persons (souls) who now live in your time and in your world into your kingdom where they can enjoy your promises, have a final rest from every labour and sickness and suffering and pain.
And let light perpetual shine upon them.	May they live, these persons, these souls (while they wait for the day of Last Judgment when they will receive a new, glorified body) in your light, in your presence, in your kingdom.
May they rest in peace.	Once again, God, may they enter that kingdom where there is no suffering, no evil, no death anymore but only joy and light and peace.
Amen.	Yes, be it so because this is our faith!

Saying “and rise in glory” implies that the departed are dead (while we know that they do live as souls); it implies that the body we buried will come back in its old form (while we know that God will create for us a new, glorified body and will not use the “old cells”); it implies that only the good will “rise” in body (while we know that even those who are damned to hell will get back their body and undergo the unending torment of hell in body and in soul).

Vicar

Fr Gregory Lipovsky - gregorio.hu@gmail.com - 07796 963703
The Vicarage, 58 Abbotsbury Road, Weymouth, DT4 0BJ

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

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

Assistant Priests

Fr Tony Ball - tonyball2008@hotmail.co.uk - 07899 027710
Fr Bruce Dixon - bandk2d@hotmail.com - 07535 014239

Churchwardens

Anne Mullis - annemullis566@btinternet.com - 07821 199823
Jeanne James - jeannejames@uwclub.net - 07854 275895

Parish Office

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

Treasurer

Katherine Harrison - 01305 771217

S.P.O.T.

Pat Perry - 01305 771217

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

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