

# 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 and to Liz Evans for the proofreading.*

*The next Magazine will be published on **Sunday 26<sup>th</sup> November**. Please, send all articles, information, news you wish to be published by Sunday 19<sup>th</sup> November.*

Front cover image: “*Mass of a Dead Soldier*” by Lucien Simon (1861-1945).  
Church of Notre-Dame-du-Travail, Paris, France.

## From the Vicar

Dearly Beloved,

Sometimes it takes days and weeks to plan and then to research articles for the Parish Magazine: finding and putting into words what, with God's help, will serve our increase in faith, in knowledge, and in devotion. Then there are months, like this November, when there is so much to write about and so much material readily available that 44 pages are simply not enough.

You will notice that there is nothing in this Parish Magazine about All Saints, All Souls, Remembrance Sunday, prayer for the dead... While, at first sight, this would seem a hardly forgivable omission in the month of November, let me call on the only acceptable excuse: our parish website.

If you visit our website ([stpaulsweymouth.org](http://stpaulsweymouth.org)) and click on the "What's on" menu, there is a "Parish Magazine" sub-menu. There you will find all the past editions of High Tide since 2019. You may find it helpful to read again some of the articles: who we celebrate on All Saints' Day; why do we pray for the dead; what is purgatory; how does our high altar link to Remembrance Sunday; etc.

I know this sounds a bit too much of a work... but worship, prayer, and the Sacraments are only one part of our Christian life. Learning and knowing are equally important. It is our challenge and opportunity and privilege and duty to *learn* about our faith. We read in the Scripture: "*Always be ready to make your defence to anyone who demands from you an account of the hope that is in you; yet do it with gentleness and respect*" (1 Peter 3,15-16). At the foundation of loving and serving God, of practicing and living our faith, of following God's commandments, of proclaiming the Gospel and our Christian faith there is *knowledge*. We can only do any of these things if we *know* (to the extent it is possible for us) who God is, what are his commandments, what we believe in, what is in the Bible, etc.

It is with this in mind that our Parish Magazine is edited. There is prayer in it so that we can be daily united to each other even when not in church. There are articles from yourselves so that, through sharing, we can build a stronger community. And there is a lot about our faith, our worship, and the Bible so that we can learn. As Philippians 4,7 testifies: "*the knowledge and love of God*" not only belong together but knowledge comes first. We can only love what we know. And the more we know about God, the more we are drawn to love him! So, good browsing and good reading to you all!

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

Fr. Gregory<sup>3</sup>



Could you volunteer to listen to children read in school?

Play your part in helping children catch up on lost education by becoming a

## Schoolreader

We provide volunteers to give free one-to-one reading practice to children in primary schools. Our service is more in demand than ever after months of school closures.

In a normal year, one in four children leaves primary school unable to read well. More children than ever will have fallen behind recently because of the covid pandemic. Estimates suggest that the most disadvantaged pupils are now 7 months behind their peers. Children who struggle with reading are more likely to live in poverty and to be unemployed as adults.

We need more volunteers in your local area to support children's reading. If you want to make a difference to a child's life, why not apply to become a Schoolreader? No qualifications are needed, just a love of reading, some spare time each week and a willingness to go where the children need you most. The joining process takes a few weeks, so please apply now!

Join us and help children catch up on lost education. You'll be making a real difference to their life chances.

Visit [www.schoolreaders.org](http://www.schoolreaders.org) for information and to apply

## The unnamed grave

M A Kelly

As I walk gently upon the grass  
And move between the stones  
A minor tremor disturbs my feet  
From a person who's unknown

And as I look down on the earth  
I wonder to myself  
Is this the grave of someone dear  
Whose life had limited wealth

No cross, no border, no headstone  
To show who lies beneath  
This piece of un-kept sacred ground  
Now lost to those who weep

What life did they once live I ask  
The family that they knew  
The age of their untimely death  
Their appearance as they grew

But as my thoughts begin to fly  
To imagine who they must be  
A sadness fills my aching heart  
For the stranger I long to see

Forgotten and lost to everyone  
No sentiment of prayer  
No loved ones visiting with kindness  
To show how much they care

Instead they sleep amongst us  
As we talk and walk on by  
Until another unnamed grave  
Reveals the place where someone died

Let us not lament their peace and quiet  
For within these graves they rest  
Their lives now over, their voices still  
All memories now have left

For they are always remembered  
By the others who have died  
As their journeys were made together  
To a world on the other side



*As in this Parish Magazine there are various articles about the Seal of Confession, this is a good opportunity to (re-)watch Hitchcock's I confess (1953), an American film noir, starring Montgomery Clift, Anne Baxter, and Karl Malden. A priest, who comes under suspicion for murder, cannot clear his name without breaking the seal of the confessional. The film was banned in Ireland because it showed a priest having a relationship with a woman (even though, in the film, the relationship takes place before the character becomes a priest). It is available to rent or to purchase on Amazon and on YouTube.*

## The excommunication of King John

*Gerald Duke writes:*



This article started with the hope of writing about the importance of Purbeck Marble and its use from Saxon times and beyond for religious statuary both locally and further afield. As I am easily sidetracked, that is now for another day. In a past magazine piece, I wrote about a badly weathered sculpture referred to as a Vesica Piscis, found on a wall of St Mary's Church at St Penny Handly. There is another item of interest in that church in the form of a badly damaged font made of Purbeck marble and held together with large,

unseemly metal staples. This damaged font led to the question that sent me in a totally different direction. The question must be, why would a font suffer such extreme damage?

Clearly, this font has suffered considerable damage in its past. As it is so close the administrative centre of the diocese at Salisbury, is it likely that the damage resulted because of the excommunication of King John in 1209.

Other fonts in Dorset which have been similarly damaged can be found at Powerstock. Upon the hilltop above the village is the site of Powerstock Castle that was built within the ramparts of an ancient earthwork by King Athelstan. In the early 13<sup>th</sup> century, King John spent time there and maintained it as a hunting lodge along with other premises in the village. A church picnic there one day might be considered.



As Powerstock was clearly in the hands of the king, the likely cause of the damage to this and some other fonts in the county probably followed as a result of an inquisition in 1207, after which all churches were closed for six years. Unlike other dioceses where the priests fled abroad, those in the Salisbury diocese remained and enforced the closure. Original fonts in towns



and villages within the area where King John had a presence all have damage to their rims as churches were broken into and font locks smashed to enable the baptisms to continue during this dark period. Why fonts were locked is the subject of another article.

The font at Osmington also has similar damage. At Puddletown there is an important 12<sup>th</sup> century baptismal font of tapering tub shaped bowl with interlaced stems and acanthus leaves. Damage to the lip was again likely caused when seals were forcibly removed. The font at nearby Milborne Saint Andrew has suffered similar damage to its rim that has been repaired. The fonts originally at Holy Trinity, Turner's Puddle and at Chilcombe may have also suffered in this way.

In England, Pope Innocent III set aside two rival claimants and had Stephen Langton elected archbishop of Canterbury. King John, seeing a pattern of interference with his authority by Pope and clergy, persecuted the church. Innocent placed England under interdict, excommunicated John in 1209, and threatened to depose him. The people and barons supported the Pope, and John submitted, receiving England and Ireland in fief from the Pope and promising annual tribute to the Holy See. The Pope stood with John against the barons when they forced him to grant the Magna Carta; Innocent declared it null as exacted by force, and as a vassal's promise made without his overlord's approval.

Saint Osmund was appointed bishop of Salisbury in 1078. The "Register of St. Osmund" is a collection of documents without any chronological arrangement, gathered together after his time probably written between 1220 and 1240. In the Register of St. Osmund we find:

*1207 - Next followed the well-known dispute with the pope, Innocent III, arising out of the appointment of Stephen Langton to the archbishopric of Canterbury, whom the king first refused to receive, and for electing who in opposition to his own wishes, he punished the monks of Canterbury by expelling them, and confiscating all their possessions.*

Early in the following year, by command of the Pope, all England was laid under an interdict. This fairly roused the anger of the king, who wreaked his vengeance on the bishops and other ecclesiastics, by seizing their property and confiscating their revenues. Many of the bishops, including those of

London, Ely and Winchester, who were especially charged with the perilous task of proclaiming the interdict, fled from the kingdom, and sought a place of safety abroad; as Wendover says *“instead of placing themselves as a wall of honour of God, as the saying of the Redeemer has it, when they saw the wolf coming, they quitted the sheep and fled.”* The name of Herbert Bishop of Sarum (Salisbury), is not among the fugitives. Both he and his brother Richard, the Dean, remained bravely at their posts, and did what they could to mitigate the horrors of those sad times. For sad they were.

Whilst the interdict remained in force, a period of more than six years in all, church bells were silent and church services ceased, and the whole nation, deprived for the most part of its proper guides and pastors, seemed given over, body and soul, to the destroyer. The only exceptions permitted at all were in the case of the baptism of children, and the administration of the viaticum to the dying. Where locked, churches and their fonts were



broken into. In no case were funeral rites to be performed; bodies of the dead were to be carried out of cities and refused a resting place in consecrated ground, buried in roads or ditches, without a priest's blessing, without a mourner's prayer.

In 1209, King John was pronounced excommunicated; and four years afterwards, in 1213, the pope went as far as to depose him from his kingdom.

The intervening years were a period of wretchedness such as England had never before known.<sup>1</sup> None were exempt - not even the Jews - from the

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<sup>1</sup> G. de Coldingham gives us this graphic description of the desolate state of the kingdom, which he compares to the darkness of Egypt *“which might be felt”* during the interdict: *“The altars stood bare-stripped and displayed a mournful desolation. The melody of prayerful chants, so familiar to us, resounded no more; nor was to be heard the comfortable sweetness of bells. Gone were the usual crowds on holy feast-days and silent fell all that the monks had instituted for the praise of God. And what had never been heard of before: the dying were not assisted by the saving remedy of the Viaticum; and finally, the dead were denied the benefit of Christian funeral.”* (Fr Gregory's translation from Latin)



extortionate demands of John. Attempts were made at reconciliation with Rome, and Pandulf, a sub-deacon and cardinal of the Holy See, was sent over as legate of the purpose of arranging it, and for this purpose met the king at Northampton, but without any immediate success.

At last in 1213, the Pope, at the instance, as it would seem, of certain bishops who were still enduring an enforced exile, laid a solemn charge on Philip, king of France. To liberate England. Terrified at last into submission, the craven-hearted king forced himself into the humiliation of resigning his crown to Pope Innocent, and professing that he held England and Ireland subject to the Holy See. A gleam of sunshine, too soon alas! to be darkened again, shone on the kingdom. The interdict was removed, and the bishops and others, who were as outlaws, recalled; the monks of Canterbury were reinstated, though as a terrible cost, for each demanded compensation for the losses and injuries they had incurred.



Then followed the king's quarrels with the barons; the meeting at Runnymede, where the Great Charter was wrung from the king, whose word was never to be trusted; the election of Louis, the son of Philip of France, as king in England; his arrival on our shores with a considerable army; the civil war raging in England. Wendover describes graphically enough the terrible state of things. The king's soldiers, *"running about with drawn swords and open knives, ransacked towns, houses, cemeteries and churches, robbing everyone and sparing neither women or children. Even the priests, whilst standing at the very altars with the cross of the Lord in their hands, clad in their sacred vestments, were seized, tortured, robbed, and ill-treated; and there was no priest or Levite to pour oil or wine on their wounds. The persecution was general throughout England, and fathers were sold to the torture of their sons, brothers by their brothers, and citizens by their fellows. Markets and traffic ceased; goods were exposed to sale only in churchyards; agriculture was at a standstill; and no one dared to go beyond the limits of the churches"* - whither, no doubt, they had fled the sanctuary.

All this from a badly damaged font at Sixpenny Handley...

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*Page 5: examples mentioned in the article of damaged fonts. Page 6: The baptistry in Powerstock. Page 7: picture of St. Osmund taken from the 15<sup>th</sup> century "Doom Painting" in the church of St. Thomas, Salisbury. Page 8: damaged font.*

## A trip down memory lane

*Jeanne James writes:*

A couple of weeks ago, while I was visiting Julie Isbell in hospital, somehow our conversation turned to childhood reminiscence. As I am sure you know Julie always has a story to regale you with. I seized the opportunity to jot down her memories and asked her if I could share them with our readers of the monthly magazine. She gave her permission instantly, so here goes.

Julie was born in 1935 and is one of three children. She was brought up on her grandfather's farm in Essex and lived there until just before World War II started. Living on a farm was not glamorous so when she moved to a 3 bedroomed house at Buckhurst Hill, it felt luxurious with a proper bathroom and hot water taps, heated by way of a back boiler.

She started schooling at 6 years old but as the country was at war, the schoolroom was not in use. She was home tutored (in someone else's home). She and her sister were evacuated to Mountain Ash, near Glamorgan in South Wales and stayed with Mr and Mrs Silk who had 3 children of their own.

One night, while Julie and her sister were in bed at the top of the house, there was an air raid and the mine was bombed. Glass from the windows and doors were blown across their bed but it didn't wake them up. The fireman attending thought they were all dead. They were carried down a pole one at a time on the fireman's shoulders to the lower floor. It was dark, sooty and wet and the upper floor had disappeared. It was just like a black well. Julie remembers being terrified.

They were taken to the school hall where they slept on palliasses with army blankets. They were there for 3 days. Food was brought in from around the neighbourhood and Julie was given brown wellies to wear which were 4 sizes too big. She also had to wear a Macintosh which was huge and touched the ground. They had to get fresh clothes provided for them by the Women's Voluntary Service.

Julie was then taken to stay for 8 months with an old lady called Mrs Beldam. Mrs Beldam had bad legs and Julie remembers having to apply grease to them daily.

When her dad had leave from the army he collected Julie and her sister and took them home to Essex for the period of his leave. War was in full swing and when her dad's leave ended, the girls were sent to Berkdale in Lancashire to stay with a family who lived near a golf course. The son was in the Navy and the daughter was the same age as Julie. Julie made friends with the daughter and liked it there. They went to the same school together.

Julie chuckled when she remembered that they used to go home each day for lunch, but on a Tuesday, as it was tripe and onions for lunch, which they hated, they were given thruppence instead to buy chips and an apple fritter if they were lucky.

When the war ended Julie and her sister were still in Lancashire so were put on a train with all the other evacuees to return home. They had to board a coach to Essex which drove right past their house without stopping. Their parents did not know that they were coming home but when they did know they had to walk to the coach station to fetch their cases.

Life then settled down and returned to normal, as normal as life in post war Britain could be!





## Safeguarding Sunday

*Sharon Waight writes:*

On Sunday 19<sup>th</sup> November, churches will be marking Safeguarding Sunday together. Safeguarding Sunday is a safeguarding awareness-raising campaign for churches run by the charity Thirtyone:eight. Each November, thousands of churches from diverse backgrounds and traditions across the UK come together to reflect on their own safeguarding journey, and to highlight and celebrate all the good work that is being done by so many behind the scenes to protect vulnerable people.

Welcome to St Paul's Church on Safeguarding Sunday. A day to give thanks for all those working for the good of all of us, a day to hold in our hearts all those who have been hurt or harmed by our actions or inaction, a day to look to the future and commit to do our part to make and keep this a safer place.

Churches and places of worship reflect society as a whole, with children and adults coming together to share in the services and activities that are taking place. Until now, most attention has been paid to protecting children but we also need to ensure that all those connected with our organisations are safe and can be offered the appropriate support or advice in times of need.

Safeguarding is all about protecting a person's right to live in safety, free from the fear of harm, abuse, and neglect. It's all the things we do, the actions we take together, which promote the welfare and wellbeing of everyone, and reduce the risk of harm and abuse from happening. It's everyone's responsibility. Within church we have people with specific responsibilities for safeguarding who will follow up any concerns. However, when it comes to reducing the risk of harm or abuse happening, none of us should say, "Because I'm not a safeguarding lead, church leader, or children's/youth/adult worker, I don't have a role to play." Each of us can play a vital part whatever our role. Each of us can be the eyes and ears for vulnerable people and support those who may be at risk.

Here are some questions to consider: What does the word ‘Safeguarding’ mean to you? How relevant is Safeguarding in my life? Do talk to your safeguarding officers, members of our PCC about your thoughts and views about these questions.

Here are some prayers, bible readings to help us focus upon our own thoughts, feelings and views about Safeguarding. What this means to both us as individuals and as a church community: keeping people safe from harm, protecting those who are vulnerable and the Safeguarding culture here in our own church.

*A Prayer for Safeguarding Sunday: Dear Lord, help us to be a church that: loves, welcomes, protects, listens, learns, serves, repents, restores, transforms, values, cares, believes. God of justice and compassion, hear our prayer. Help us, heal us, guide us, we pray. Amen.*

*A prayer for our church leaders: Dear Lord, we pray for all those who serve in a position of leadership in our Church. As they make decisions, give them wisdom, humility, and courage to follow Jesus’ example. Help us remember them in our prayers, support them in their role, and ensure they have others around them who can help and encourage them so that we might be a safer place for everyone. Amen.*

*Scripture readings: “One of the teachers of the law asked Jesus, “Of all the commandments, which is the most important?” “The most important one,” answered Jesus, “is this: ‘Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘Love your neighbour as yourself.’ There is no commandment greater than these.” (Mk 12,28-31) “Now you are the body of Christ and individually members of it.” (1 Corinthians 12:27) Just like the human body, which is made up of many parts all working together, we each have a part to play in helping to create places that are safer for all.*

As closing thoughts on Safeguarding in church, do read “*The Starfish Story*” on the following page. On Safeguarding Sunday, reflect upon this article, these prayers, readings, and questions to think about. If you wish there is space on our Safeguarding notice board: write if you think our church should be doing anything differently or more to promote safeguarding and keep vulnerable adults and children safe.

*Dear Lord, thank you that each one of us is part of the body of Christ. Help us as we seek to show equal care and concern to one another and play our part in making this church a safer place for everyone. Amen.*

# *The Starfish Story*

*One day a man was walking along the beach when he noticed a boy picking something up and gently throwing it into the ocean. Approaching the boy, he asked, "What are you doing?" The youth replied, "Throwing starfish back into the ocean. The surf is up and the tide is going out. If I don't throw them back, they'll die." "Son," the man said, "don't you realize there are miles and miles of beach and hundreds of starfish? You can't make a difference!" After listening politely, the boy bent down, picked up another starfish, and threw it back into the surf. Then, smiling at the man, he said...*

*"I made a difference for that one."*



## **In defence of protecting the seal of confession**

*by Charles J. Russo*

*(This article, written in a U.S.A.-Catholic context, is sadly actual for us, Anglo-Catholics in the Church of England as well. There is an ongoing debate whether to abolish the 'Seal of Confession' in the Church of England and the Bishops of the Society, amongst them the Bishop of Oswestry, have been courageously defending the Seal. It is good for us to be well-informed on this matter and to remember: the Seal of Confession is a divine law, wanted and instituted by the Lord Jesus, and cannot be abolished by earthly authorities, be it the State or the Church. Many priests died as martyrs defending the absolute and unconditional secrecy of Confession.)*

Recent and unprecedented calls for legislative action seek to remove the legal protection afforded Catholic priests under the seal of the confession when mandatory sexual abuse reporting laws are in place. These proposals,

which would obligate priests to disclose what they hear during Confession, are serious cause for concern. If enacted, these laws have the potential to compromise the confidential nature of the Sacrament, undermining the trust of penitents that what they have said could be subject to disclosure, thereby and possibly undercutting Catholic teaching about the heretofore inviolability of the seal of confession.

Attacks on the seal of confession are not unique to the United States. For example, despite a recommendation of Australia's Legislation Committee that the seal of confession be respected, officials in states in Australia have sought to direct priests to violate the seal of confession during investigations over the prosecution of child sexual abusers.

The seal of confession is essential in light of Jesus' words: "*Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.*" Canon 983 unequivocally articulates the Church's position: "*The sacramental seal is inviolable; therefore it is absolutely forbidden for a confessor to betray in any way a penitent in words or in any manner and for any reason.*" Of course, in order for priest to grant absolution and forgiveness, penitents must be contrite and promise to sin no more.

Two other sections of canon law address the great significance of the seal. First, Canon 1387, "*A priest who in the act, on the occasion, or under the pretext of confession solicits a penitent to sin against the sixth commandment of the Decalogue is to be punished, according to the gravity of the delict, by suspension, prohibitions, and privations; in graver cases he is to be dismissed from the clerical state.*" Even more to the point, Canon 1388 states that "*§1. A confessor who directly violates the sacramental seal incurs a automatic excommunication reserved to the Apostolic See; one who does so only indirectly is to be punished according to the gravity of the delict.*"

Section 1467 of the Catechism of the Catholic Church also unambiguously sets forth the Church's position on the seal of confession: "*Given the delicacy and greatness of this ministry and the respect due to persons, the Church declares that every priest who hears confessions is bound under very severe penalties to keep absolute secrecy regarding the sins that his penitents have confessed to him. He can make no use of knowledge that confession gives him about penitents' lives. This secret, which admits of no exceptions, is called the "sacramental seal," because what the penitent has made known to the priest remains "sealed" by the sacrament.*" St. Pius X, in question 86 of his Catechism, reiterated the long-standing belief that "*the confessor is bound by the seal of confession under the gravest sin and under threat of the severest punishments both temporal and eternal.*"

Writing in defense of the inviolability of the seal of confession, let me make it clear that I have absolutely no sympathy whatsoever for evildoers who voluntarily and freely engage in heinous criminal activity by participating

in sexual misconduct with minors; individuals who abuse children must be punished to the full extent of the law. However, a significant point of contention arises as to the extent governmental officials can or should infringe in the internal operations of the long-held sincere beliefs of religions.

The government undoubtedly has an important duty to adopt and enforce laws designed to protect children. But as well-intentioned as these bills denying protection to the seal of confession may appear, they seriously endanger religious freedom. Such bills may be the first in later efforts to push the boundaries of how far civil authorities can attempt to intrude on the internal workings of religious bodies and their spiritual leaders even if they are purportedly acting in pursuit of worthwhile ends such as protecting children rather than antipathy toward religion. Should such laws succeed, who know where the limit will be set on a variety of matters involving Church teachings and practices to ensure conformity with the attitudes and values public officials think churches and their clergy should adopt?

While preventing child abuse and prosecuting abusers certainly is a compelling governmental interest, the challenge is to devise a system that does not substantially burden the beliefs and sacramental practices of the Roman Catholic Church and its clergy by protecting religious freedom even as laws seek to protect vulnerable young people from sexual predators.

The seal of confession remain inviolable because it is the best interest of all that individuals have the religious freedom to speak openly, honestly, and frankly to a confessor without fear that their conversations might be disclosed to others. Just as their Australian prelates have made it clear that the seal of confession is “sacred,” regardless of the sin confessed, so, too, American bishops share this stance. For instance, in a pastoral letter to his flock on April 19, 2023, Bishop Thomas A. Daly of Spokane, Washington, emphasized that “I want to assure you that your shepherds, bishop and priests, are committed to keeping the seal of confession – even to the point of going to jail.”

Hopefully, priests in the U.S. will not have to follow the path of their brethren who witnessed to the faith by sacrificing their lives rather than violate the seal of confession by revealing what they heard from penitents. Still, because recent proposed legislative actions raise yet another serious concern amid ongoing threats to religious freedom in the United States, one must hope that lawmakers will respect the integrity of the seal of confession by not attempting to force priests to violate their duties to not never disclose what they hear from penitents. If such bills challenging the sanctity of the seal of confession are enacted into law, religious freedom in the United States may be at grave risk of death by one of the proverbial thousand cuts.



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

**Anniversaries of death**

**Order of Morning and Evening Prayer**

## Calendar for November 2023

WED	1 <sup>st</sup>	<b>ALL SAINTS</b>	10am, 6pm
THU	2 <sup>nd</sup>	<b>ALL SOULS</b>	10am, 12pm, 6pm
FRI	3 <sup>rd</sup>	<i>Feria (of Requiem)</i>	12pm
SAT	4 <sup>th</sup>	St. Charles Borromeo, Bishop	9.30am
SUN	5 <sup>th</sup>	<b>22<sup>ND</sup> SUNDAY AFTER TRINITY</b>	10.30am, 4pm
MON	6 <sup>th</sup>	<i>Feria (of Requiem)</i>	9am
TUE	7 <sup>th</sup>	<i>Feria (of Requiem)</i>	9am
WED	8 <sup>th</sup>	<i>Holy Four Crowned Martyrs (of Requiem)</i>	10am
THU	9 <sup>th</sup>	DEDICATION OF THE LATERAN	6pm
FRI	10 <sup>th</sup>	St. Andrew Avellino	12pm
SAT	11 <sup>th</sup>	St. Martin of Tours, Bishop	9.30am
SUN	12 <sup>th</sup>	<b>23<sup>RD</sup> SUNDAY AFTER TRINITY</b>	10.30am, 4pm
MON	13 <sup>th</sup>	St. Didacus, Confessor	9am
TUE	14 <sup>th</sup>	St. Josaphat Bishop, Martyr	9am
WED	15 <sup>th</sup>	St. Albert the Great, Doctor	10am
THU	16 <sup>th</sup>	St. Edmund of Abingdon, Bishop	6pm
FRI	17 <sup>th</sup>	St. Gertrude the Great, Abbess	12pm
SAT	18 <sup>th</sup>	Dedication of St. Peter's & St. Paul's	9.30am
SUN	19 <sup>th</sup>	<b>24<sup>TH</sup> SUNDAY AFTER TRINITY</b>	10.30am, 4pm
MON	20 <sup>th</sup>	<b>St. Edmund King, Martyr</b>	9am
TUE	21 <sup>st</sup>	<b>Presentation of the Blessed Virgin Mary</b>	9am
WED	22 <sup>nd</sup>	St. Cecilia Virgin & Martyr	10am
THU	23 <sup>rd</sup>	St. Clement I, Pope & Martyr	6pm
FRI	24 <sup>th</sup>	St. John of the Cross, Doctor ( <i>Anointing</i> )	12pm
SAT	25 <sup>th</sup>	St. Catherine of Alexandria, Virgin & Martyr	9.30am
SUN	26 <sup>th</sup>	<b>25<sup>TH</sup> &amp; LAST SUNDAY AFTER TRINITY</b>	10.30am, 4pm
MON	27 <sup>th</sup>	<i>Feria (of Requiem)</i>	9am
TUE	28 <sup>th</sup>	<i>Feria (of Requiem)</i>	9am
WED	29 <sup>th</sup>	Vigil	10am
THU	30 <sup>th</sup>	ST. ANDREW APOSTLE	6pm

## Daily Intentions



## *Anniversaries of death*

*We pray for...*

- 1<sup>st</sup> Our Parishes - *Charles Coleman*
- 2<sup>nd</sup> Departed - *Andrew Neal, Cynthia Ingham*
- 3<sup>rd</sup> Departed
- 4<sup>th</sup> Shrine of Walsingham - *Norman Bridge, David Mutch*
  
- 5<sup>th</sup> Our Parishes
- 6<sup>th</sup> Departed
- 7<sup>th</sup> Departed - *William Walmsley*
- 8<sup>th</sup> Departed - *Mehyn Humm*
- 9<sup>th</sup> Pope Francis - *John Richards bp.*
- 10<sup>th</sup> Linden - *Owen Anderson*
- 11<sup>th</sup> Cell of O.L.W. - *Albert Clark, Geoffrey Rose*
  
- 12<sup>th</sup> Our Parishes - *Elsie Smart, Pearl Melpass, Lyn Davidge*
- 13<sup>th</sup> All those killed in combat - *Olive Clark*
- 14<sup>th</sup> Westhaven Hospital
- 15<sup>th</sup> Friends - *Frederick Sefton-Smith*
- 16<sup>th</sup> Peace - *Pat Stockting, William Kelly pr.*
- 17<sup>th</sup> Beechcroft & Conifers
- 18<sup>th</sup> Chapter of St. Aldhelm (Servers) - *Alfred Scriven, Baby John Greet*
  
- 19<sup>th</sup> Our Parishes - *Minnie White, Maxwell Biles*
- 20<sup>th</sup> The King - *Gordon Groves, Christine Bagnwell, Leonard Barlow, Ray Clothier, Mark Ison*
- 21<sup>st</sup> Victims of abuse, violence - *Lilian Wilcox*
- 22<sup>nd</sup> Our Choir & Organists - *Ron Jones, Timothy Lawford*
- 23<sup>rd</sup> All those in hospital - *Gordon Coombs, Karen Collings*
- 24<sup>th</sup> Sick
- 25<sup>th</sup> All those suffering with anxiety - *Ted Turner, Cecil Day*
  
- 26<sup>th</sup> Our Parishes - *Evelyn Groves*
- 27<sup>th</sup> Departed - *Irene Wellman*
- 28<sup>th</sup> Departed - *Frederick Humm, Eric Kemp bp.*
- 29<sup>th</sup> Families
- 30<sup>th</sup> Eastern Churches & Patriarch Bartholomew - *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. 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. 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 (please see next page).*

1	111	Isaiah 35,1-9 Luke 9,18-27	16	26	Isaiah 7,1-17 Matthew 5,38-end
2	23	Wisdom 3,1-9 1 Peter 1,3-9	17	32	Isaiah 8,1-15 Matthew 6,1-18
3	19	Ecclesiastes 5 John 18,12-27	18	33	Isaiah 8,16-end Matthew 6,19-end
4	29	Ecclesiastes 6 John 18,28-end	19	98	Daniel 10,19-end Revelation 4
5	33	Isaiah 66,20-23 Ephesians 1,11-end	20	47	Isaiah 9 Matthew 7,1-12
6	2	Isaiah 1,1-20 Matthew 1,18-end	21	52	Isaiah 10,1-19 Matthew 7,13-end
7	5	Isaiah 1,21-end Matthew 2,1-15	22	56	Isaiah 10,20-end Matthew 8,1-13
8	9	Isaiah 2,1-11 Matthew 2,16-end	23	62	Isaiah 11 Matthew 8,14-22
9	15	Isaiah 2,12-end Matthew 3	24	63	Isaiah 12 Matthew 8,23-end
10	16	Isaiah 3,1-15 Matthew 4,1-11	25	78 v. 1-39	Isaiah 13,1-13 Matthew 9,1-17
11	18 v. 31-end	Isaiah 4 Matthew 4,12-end	26	119 v. 137-152	Isaiah 59,9-20 Luke 14,1-14
12	91	Deuteronomy 17,14-end 1 Timothy 2,1-7	27	96	Isaiah 14,3-20 Matthew 9,18-end
13	20	Isaiah 5,8-24 Matthew 5,1-12	28	97	Isaiah 17 Matthew 10,1-15
14	21	Isaiah 5,25-end Matthew 5,13-20	29	112	Isaiah 19 Matthew 10,16-33
15	15	Isaiah 6 Matthew 5,21-37	30	47	Ezekiel 47,1-12 John 12,20-32

*Each reading ends with these words:*

V. This is the word of the Lord.

V. Thanks be to God.

## BENEDICTUS

*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	148, 150	Isaiah 65,17-end Hebrews 11,32-end	16	43	Daniel 6 Revelation 8
2	27 v. 1-6	Lamentations 3,17-26 John 5,19-25	17	31	Daniel 7,1-14 Revelation 9,1-12
3	22	Judith 8 2 Timothy 2,14-end	18	86	Daniel 7,15-end Revelation 9,13-end
4	24	Judith 9 2 Timothy 3	19	89 v. 19-29	1 Kings 1,15-40 Revelation 1,4-18
5	117	Daniel 7,1-18 Luke 6,17-31	20	71	Daniel 8,1-14 Revelation 10
6	92	Daniel 1 Revelation 1	21	67	Daniel 8,15-end Revelation 11,1-14
7	100	Daniel 2,1-24 Revelation 2,1-11	22	73	Daniel 9,1-19 Revelation 11,15-end
8	118	Daniel 2,25-end Revelation 2,12-end	23	76	Daniel 9,20-end Revelation 12
9	112	Daniel 3,1-18 Revelation 3,1-13	24	77	Daniel 10 Revelation 13,1-10
10	143	Daniel 3,19-end Revelation 3,14-end	25	78 v. 40-end	Daniel 12 Revelation 3,11-end
11	145	Daniel 4,1-18 Revelation 4	26	119 v. 89-104	Ecclesiastes 11 2 Timothy 2,1-7
12	20 or 82	Judges 7,2-22 John 15,9-17	27	80	Isaiah 40,1-11 Revelation 14
13	34	Daniel 4,19-end Revelation 5	28	101	Isaiah 40,12-26 Revelation 15
14	40	Daniel 5,1-12 Revelation 6	29	48	Isaiah 49,1-9 1 Corinthians 4,9-16
15	37	Daniel 5,13-end Revelation 7	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 the Collect 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.

*Offering of the Mass:* Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with the masses said throughout the world today, for all the holy souls in purgatory, for sinners everywhere, for sinners in my own home - and amongst them for myself - and within my family. Amen.

## From the Book of Common Prayer

**21<sup>st</sup> Sunday after Trinity:** *Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.*

God never does things by quarters, thirds or halves. The verb “grant” from the Latin *largire* has the sense of “grant largely or bountifully.” We know that God is “wont to give more than we either desire or deserve”, and that when he feeds a multitude there remain of fragments twelve full baskets (Matthew 14,20).

We can humbly yet boldly use the verb “grant” and address the Almighty Father as the “merciful Lord” because of the expiation and propitiation provided for our sins at Calvary by the Incarnate Son, Jesus Christ our Lord.

The Father has demonstrated in the fullest and clearest way in the Incarnation, Death and Exaltation of Jesus that he loves us with an infinite and eternal love and that he is ready to give unto us pardon, remission and forgiveness of our sins, to reckon us to be righteous in his sight, justified by faith, and to adopt us as his children.

In fact not only is the Father, because of the merits of his Son, always ready to be in a state of peace or reconciliation with us, so that we are no longer his enemies, but he is also desirous to place in our souls by the presence of the Holy Ghost that internal peace, which passes understanding and which endures through pain and tribulation, persecution and trials.

In response to such a bountiful provision by the grace and mercy of the Holy Trinity of the Father, the Son and the Holy Ghost, we ought to be enthusiastic about and consecrated to the service of God, with a mind, heart and will that are focused.

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

*The Prayer of Humble Access from the Book of Common Prayer — We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord whose character is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and be in us. Amen.*

**Response from The Society's Council of Bishops  
to the Government's consultation  
on mandatory reporting of child sexual abuse**

1. We welcome this opportunity to respond to the Government's consultation on mandatory reporting of child sexual abuse. As the members of The Society's Council of Bishops, we promote and maintain Catholic teaching and practice within the Church of England.

2. We strongly support all efforts to combat and eradicate child sexual abuse, including those being taken through the IICSA process. The Church's record on this matter is a source of significant shame and there can be no room for complacency in correcting that lamentable state of affairs.

3. There is one specific issue – a matter of religious freedom and conscience – which we feel obliged to bring to your attention and that relates to what is known as the Seal of the Christian sacrament of Confession. We imagine that the Roman Catholic bishops of England and Wales will also be bringing this matter to your attention.

4. A priest hearing a confession has always been bound by a strict and solemn duty not to breach the confidentiality of what he has been told within that sacramental encounter. This is present not only in the Roman Catholic tradition but also in the Anglican tradition which we represent. We should add that the BCP, approved for use in 1662 and the cornerstone of Church of England practice, makes provision for private confession.

5. It is being proposed that there should be mandatory reporting of any disclosure of child sexual abuse with the only exception being that of a consensual relationship between a child aged between 13 and 15 and another individual whose age is not more than three years apart from that of the child.

6. We ask that a second exception be added to make provision for the Seal of the sacrament of Confession, as practised in the Roman Catholic Church and parts of the Church of England.

7. In making this request, we are fully aware that the notion of the retention of the Seal will bring with it concerns for some survivors and victims of child sexual abuse in the Church. We understand the source of those concerns and offer in return: a) A pledge of our sincerity in setting forth our strongly held position. b) Our deep revulsion at the many examples of child sexual abuse in the Church. c) A statement of our understanding of the healing role which sacramental Confession, including its Seal, can play.

8. Our case for the retention of the Seal is set out below under the following headings: a) Safeguarding and the reality of Confession. b) Practicality and enforceability. c) Religious freedom and conscience.

## *Safeguarding and the reality of Confession*

9. The loss of the Seal would take away from survivors a safe space for disclosure and would be doing so against the incredibly remote contingency, and unproven concern, that perpetrators will abuse the Seal. This will not make us a safer church. Rather it will take away from many victims and survivors a place in which a journey of healing can begin.

10. The priest is bound by the Seal, but the penitent is not. We are not aware of examples of penitents in the Church of England alleging that the 'process' of Confession has been in some way misused by priests to cover up instances of child sexual abuse nor indeed of the existence of any other types of such evidence.

11. We append an anonymous contribution from a Church of England priest in our tradition who powerfully makes the case for retaining the Seal based on the practice of sacramental Confession.

### *Practicality and enforceability*

12. How will priests know when to divulge and when not to? What about a child who confesses abuse? Or someone who admits a crime other than child abuse? We would need comprehensive Government guidelines for clergy on what is disclosable and what is not.

13. The enforcement of mandatory reporting in this context would be incredibly difficult. The very essence of sacramental Confession is that it is a private, confidential encounter. It is far from clear how such an arrangement could be satisfactorily 'policed' by secular authorities.

### *Religious freedom and conscience*

14. We find it alarming that the Government is considering allowing the State to overhear the most intimate conversation between confessor and penitent and thereby potentially denying people the opportunity to deal with sin in confidence.

15. Confidentiality is an essential ingredient of Confession because we regard the conversation to be between Christ and the penitent and it must therefore remain 'sealed' by the sacrament. To qualify it in certain circumstances would be to undermine the sacrament altogether and would represent a major theological problem for us.

16. We therefore regard the retention of the Seal of Confession to be a matter of religious freedom and conscience. We stress that these are deeply held matters of religious faith and conviction, based on many centuries of practice throughout the world.

## Fr. Jan Kobyłowicz: Living Martyr of the Confessional Seal

*by Michael Massey*

The sacrament of Confession has been under attack in Australia since the conclusion of the Royal Commission into Institutional Responses to Child Sexual Abuse in December of 2017. Several states have now passed legislation that requires Catholic priests to violate the confessional seal in cases where child sexual abuse is revealed in confession. The Queensland Labor government has announced its intention to table a similar bill in the coming weeks, making it the latest Australian state to openly attack the Catholic Church and her sacraments by use of the law.

Without here detailing the theological reasons behind the seal, or the logical flaws inherent in the proposed legislation, let us consider the inviolability of the seal and the lengths to which priests must go in order to protect it. While many may know of the great saints who died in defense of the seal, such as St. John Nepomucene and St. Mateo Correa Magallanes, few may know of a 19<sup>th</sup>-century Polish priest who suffered a twenty-year martyrdom in defense of the seal.

Fr. Kobyłowicz was a Catholic priest in 19<sup>th</sup>-century Ukraine, then a part of the Russian Empire, and was parish priest to the small town of Oratov. In the strongly Eastern Orthodox Russian Empire, Catholics were discriminated against, and Catholic priests had to conduct much of their ministry in secret. In these conditions, Fr. Kobyłowicz was a clandestine apostle, routinely working in secret to bring Orthodox converts into the bosom of the Catholic Church.

On one such occasion in 1853, Fr. Kobyłowicz was attending the house of a local official, who had secretly converted to Catholicism, in order to minister the sacraments to the man and his family. During that time, the parish organist broke into the Oratov priory and stole Fr. Kobyłowicz's hunting shotgun. The following morning, news broke that a local official had been found murdered, having been shot while he lay in bed.

Later that day, the organist entered the Oratov church and placed an object behind the church altar, before walking into Fr. Kobyłowicz's confessional. Fr. Kobyłowicz slid the screen to the side to hear his confession.

With sacrilegious intent, the organist proceeded to confess to the sin of murder, stating that he burned with lust for a man's wife and had shot a local official with the intention of marrying the man's widow. What Fr. Kobyłowicz said to the man is unknown to us, and the organist left the church, knowing that by confessing, he had sealed the priest's lips for eternity.



He then proceeded to the local magistrate's court, where he informed the magistrate that he knew who had murdered the local official and had even seen him hide the murder weapon. The magistrate listened in disbelief as the organist informed him that Fr. Kobyłowicz had murdered the man and hidden the shotgun within the sacred sanctuary of the Church of Oratov.

When the police entered the Oratov sanctuary, they discovered a shotgun behind the altar. With the murder weapon in hand and a supposed eyewitness to testify, the evidence was overwhelming, and the hapless Fr. Kobyłowicz was arrested. For six weeks, he suffered through the humiliation of a murder trial, all the while remaining silent in the face of lies and calumny. He knew that one word in his own defense would exonerate him, but he also knew that that one word would violate the sacred seal of the confessional. He would not even reveal where he was at the time of the murder in order to protect the family of secret converts. The trial concluded with a guilty verdict, and the silent hero was taken to the Cathedral of St. Sophia, where he was to be defrocked, as canon law required.

Mgr. Borowski was charged with defrocking the convicted murderer and convened the solemn ceremony. Knowing the personal sanctity of the heroic young priest, however, Borowski trusted in his innocence and was brought to tears during the ceremony, along with the entire congregation. At the conclusion of the ceremony, with head shaved and garbed in the thin uniform of a prisoner, Fr. Kobyłowicz was joined to a chain gang and marched to the coal mines of Siberia, where he was sentenced to live out the remainder of his life in hard labour.

For twenty years he toiled away, living in the freezing cold, eating scraps, and unable to celebrate the holy sacrifice of the Mass. At the end of each backbreaking day, Fr. Kobyłowicz prayed: *“Protect us, Lord, while we are awake and safeguard us while we sleep, that we may keep watch with Christ and rest in peace.”*

Twenty years passed. The organist, nearing the point of death, called the magistrate to his bedside. Confessing to the murder, he professed Fr. Kobyłowicz's innocence and detailed how he had used the seal of the confessional to frame the priest. The magistrate immediately sent a telegram to Siberia ordering the priest's release; however, he received this terse and tragic reply: *“Father Kobyłowicz is dead. He died two months ago.”*

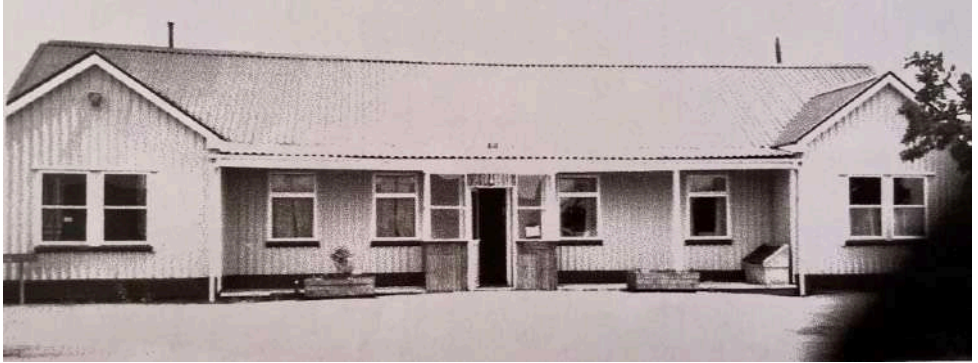
Nothing has so demonstrated the sanctity of the confessional seal as Fr. Kobyłowicz's living martyrdom. For twenty years, he lived with the knowledge that one word would free his body, but he also lived with the knowledge that that one word would imprison his soul.

*(Published 20 Jan 2020 on onepeterfive.com)*

## History of Westhaven Hospital

*Margaret Brown writes:*

***The fever hospital 1902 to 1950*** — The hospital was completed in November 1902 for cases of smallpox, scarlet fever, typhoid, tuberculosis, yellow fever, diphtheria. The Health Department of the Borough in 1902 stated that it was of vital importance for a seaside resort to have an Isolation Unit. The hospital building was made of iron supplied by Messrs Harbrow of London. The furnishing was carried by local firms.



The whole building inside was lined with varnished match boarding, the partition was of the same material; the floors were stained and varnished. Everything in the Hospital except the floor and match boarded walls was removable and washable.

The building consists of a Central Administrative Block with two wards in the South and North Wing. On entering the Central Administrative Block on the left-hand side was the Doctor's Room and Dispensary, with a store room of drugs and medical supplies. Two extra bedrooms were provided in case of sudden necessity if it should arise for the reception of typhoid fever cases.

On the right was the Matron's and Caretakers Apartment opposite the Caretakers quarters was the kitchen, scullery and larder, which had a good cooking range. Opposite the Matron's quarters was the Matron's and Nurses' dining and sitting rooms.

A covered way leads from the Administrative Building to the Ward Block. The two wards in each block were reserved for male and female patients. The Left or north block was for scarlet fever patients. The right or south block was intended for diphtheria cases.



A small Hospital Unit which was erected for small pox cases was not in use so it was turned into an Observation Ward, it stood a long distance from the main Hospital and was separated by a high fence. The patients whose diagnosis was at all doubtful were kept under observation.

At the rear of the main Hospital was the Laundry Room and Disinfecting Room.

The wards were furnished very sparsely: just plain beds and chairs, and a covered combustion stove to warm the wards and oil lamps to see by. Off the side of the wards was the bathroom and adjoining toilets. The bath had an exit into the corridor that leads to the ward entrance, this permitted the recovering patients having taken a bath to put on fresh clothes before being discharged straight from the ward without having to again enter the sick room.

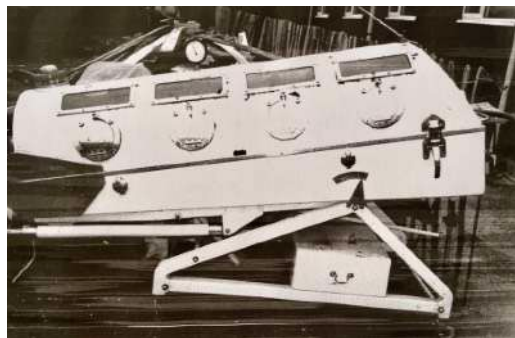
Everyone hoped that an emergency would never arise but they were prepared if there was an emergency. The public Health Department's Motto was: "EVER ALERT, ALWAYS READY!"

The Hospital was known to the locals as "The Fever Hospital". The name was changed in the 1930s to Isolation Hospital Weymouth and Portland Joint Hospital Board. In the late 1950s its name was changed again to West Haven Hospital.

During the first World War the Hospital was used by Australian Troops who were stationed near by at Montevideo Camp. In 1934 there was a casual ward for tramps, then knocked down for nurses' home. In 1939 it was used by American Troops who were stationed here and then transferred to Damers. 1949 saw a Polio Outbreak; in 1949 6 children on holiday from London caught measles and were put in one cubicle.

In the 1950s the place was known as the Geriatric and Isolation Hospital. Finally, in 1993 West Haven Hospital was a Slow Stream Rehabilitation, Respite and Terminal Care Unit.

All my information on the “New Borough Isolation” was taken from the Weymouth Telegram, 28<sup>th</sup> November 1902. Information up to the 1950s was from written memories of nurses, patients and local people. The Agency is the west Dorset Community Health NHS Trust.



*A personal experience: a letter of experience written in 1989 —*

The year was 1942, and I was then 6½ years old, but I have vivid memories of the Isolation Hospital, as West Haven was then called. I had contracted Meningitis and was seriously ill. I remember being taken into a huge ward with we beds, and there was, this little scrap of a girl, all alone.

At that time I had long curls, but a nurse had to cut them as they were ‘sapping my strength’, imagine the shock my Mum and Dad had when they next saw me! They were the only ones allowed to visit me, but were not allowed into the ward, they had to peer at me through a window from outside the building.

There were no facilities of raising and lowering beds as in today's hospitals, and as my head had to be lower than my legs, the end of my bed was raised up on huge blocks. I often think back and wonder how ever I never slid out and landed on my head.

The hospital was hit by a bomb during my stay and the door to the ward I was in was blocked by falling rubble so I was lifted on to a stretcher and carried through a window by A.R.P. Wardens. One of them was Mr Haines, I can't remember who the other was. Not realising the seriousness of this, I remember thinking, ‘this is great fun’ and really upset myself as I wanted the whole process to be repeated.

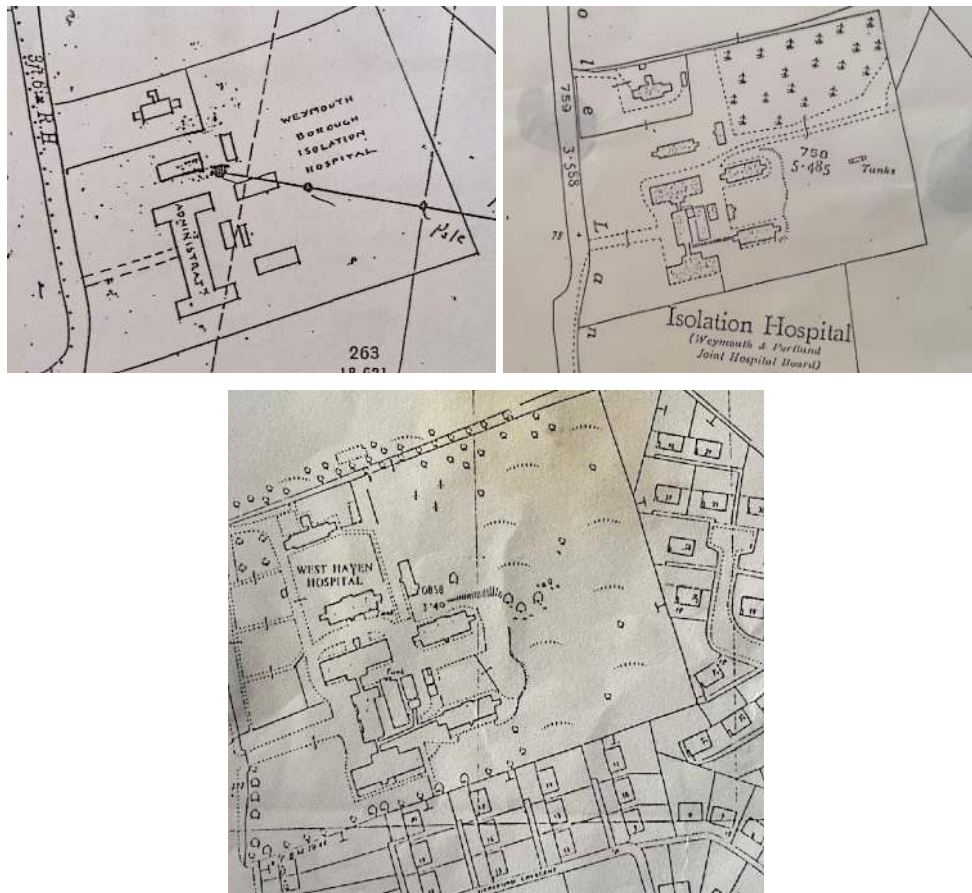
Sister Woodley was the Sister in Charge; to me she was ‘my Woody’. Mrs Osborne was the friendly cleaning lady and my personal nurse was called nurse Murphy. I remember the time I was allowed a biscuit and she told me off for having crumbs in my bed... Have you ever tried eating a biscuit in bed and not getting crumbs fall all around you? It's not easy, I can assure you, especially lying in the position I was in. I can't remember ever being allowed to have another!

I spent 18 weeks in that Isolation Ward, seemingly a lifetime for one so young, but the day came when I was eventually allowed home and my

mum and I went to Compton Vallance to stay with friends. We were there for four years whilst my dad was in the army. I was one of the lucky ones and made a complete recovery, thanks to the care of the nursing staff and the undying care and love of my parents.

I hope this story of my experience has been of interest to you and I wish you all well in the skilled and caring hands of the staff at West Haven, may be. Still affectionately known to some as The Isolation Hospital.

Sincerely, Gillian Coombs (nee Knight)



*Photos in order of appearance: 1. Central Administrative Block; 2. Right South Block; 3. The Iron Lung used at the Isolation Hospital in 1949, during the polio outbreak; 4. Ordnance survey (national mapping system) from 1902; 5. Ordnance survey from 1937; 6. Ordnance survey from 1958.*

## Feast of the month

20 November: *St. Edmund King, Martyr*



It is commonly known that St George is the Patron Saint of England. We celebrate St George's Day on April 23<sup>rd</sup> when the red cross of St George flies proudly from the flag pole. But should we instead be raising the White Dragon flag on November 20<sup>th</sup>?

It is surprising to learn that St George was not the first patron saint of England. That honour was originally held by St Edmund, or Edmund the Martyr, King of East Anglia in the 9<sup>th</sup> century. Here are 10 + 1 quick facts and curiosities about St. Edmund:

1. Edmund was crowned King of East Anglia at Bures in Essex on Christmas Day 855.

2. He died on 20 November 869, now marked as St Edmund's Day. He refused to

give up his Christian faith and so was tied to a tree and shot full of arrows before being beheaded. According to a legend his decapitated head is said to have been reunited with its body with the help of a talking wolf who protected the head and then called out "*Hic, Hic, Hic*" ("Here, Here, Here") to alert Edmund's followers.

3. Edmund is the patron of Kings, pandemics, the Roman Catholic diocese of East Anglia, Douai Abbey, wolves, torture victims, and protection from the plague.

4. It is still a mystery where Edmund was killed. In 1101 Haegelisdun (or Hellesden) is mentioned as being the spot where Edmund was martyred. For many years Hoxne claimed this honour. Another theory is that it is Bradfield St Clare, south of Bury St Edmunds.

5. One miracle attributed to Saint Edmund tells the story of a blind man with a boy who sheltered overnight in the chapel who left in the morning with his eyesight restored.

6. By 1014, the formidable Danish warrior Sweyn Forkbeard, had seized most of England and proclaimed himself King. According to legend, the people's prayers to St. Edmund were answered when Sweyn cried out in agony early one morning '*I am struck by St Edmund*' and died.

7. St Edmund's shrine at the Abbey of St Edmund in Bury St Edmunds became one of the most famous and wealthy pilgrimage locations in England. For centuries the shrine was visited by various kings of England, many of whom gave generously to the abbey.

8. The Abbey of St Edmund was destroyed during the dissolution of the monasteries in 1539. Edmund's bejewelled shrine was plundered but his remains were removed to France where they remained until 1911. Today they are kept in the chapel in Arundel Castle.

9. St. Edmund's influence began to fade when, during the Third Crusade in 1199, King Richard I visited the tomb of St. George in Lydda on the eve of battle. The next day he won a great victory. Following this triumph, Richard adopted St. George as his personal patron and protector of the army. Although the banner of St. Edmund was still carried into battle by the English army, by the time of Edward I it had been joined by the flag of St. George. In 1348, Edward III founded a new order of chivalry, the Knights of the Garter. Edward made St. George the patron of the Order and also declared him Patron Saint of England.

10. An attempt was made in 2006 to have St. Edmund reinstated as patron saint of England. A petition was handed into Parliament but it was rejected by the government. In 2013 another campaign was launched to reinstate St. Edmund as patron saint. This was the 'St. Edmund for England' e-petition, backed by the Bury St Edmunds based brewery, Greene King. This tongue-in-cheek yet serious campaign questioned whether St. George, patron saint of 16 other countries, ever even visited England. It suggested he should be replaced by an Englishman, and who better than the Anglo-Saxon martyr-king, St. Edmund.

+1. Between 1233 and 1258, Franciscan friars attempted to establish themselves in the town of Bury St Edmunds, which was jealously guarded by the Benedictine monks of St. Edmunds abbey. In the ensuing conflict (which sometimes spilled over into acts of violence), the monks invoked St. Edmund as the protector of the abbey. The monks eventually managed to eject the friars from the town in 1263. By calling on the saints, both sides elevated the clash between new and old religious orders to the heavenly plane, but the popularity of the new saint, Francis, complicated the monks' efforts...

(++1... *As it was more difficult and more expensive to find a statue of St. Edmund King than to purchase a statue of a much more popular Saint, in a Norfolk church there is a St. Sebastian statue venerated as St. Edmund. They simply removed St. Sebastian's name from it and put a crown on his head. As St. Sebastian was also tied to a tree and shot full of arrows, the "trick" was not noticed by anyone...*)

## The Psalms

### *Psalm 31: "Into thy hand I commit my spirit"*

Sadly, this is a psalm most people can relate to rather easily. Psalm 31 is the simple prayer of lamentation and thanksgiving of a man who, suffering from illness for many years, calumniated and persecuted by haughty adversaries, shunned by his friends, seeks refuge in God in the face of the threat of a violent death. This prayer is rooted in personal experience: indeed, it lacks a cold, logically constructed structure but, instead, it moves and flows with emotions, moods and thoughts of a distressed soul, seeking refuge in God.

It is deeply moving to realise that this distressed person is not only allowed but encouraged to come into the presence of God without hiding anything from him. In this sense, Psalm 31 is a beautiful insight into the extent of God's love.

It is also important to remember, it was this very psalm the Lord Jesus prayed dying on the Cross: "Then Jesus, crying with a loud voice, said, "*Father, into thy hands I commit my spirit!*" *And having said this he breathed his last.*" (Luke 23,46; see Ps 31,5)

**Verses 1-8** — The supplications and prayers, uttered hurriedly and abruptly in these verses, are dominated by one thought only: to escape from affliction before it is too late. However, there is no panic or despair in these words; on the contrary, the psalmist repeatedly expresses his trust in God with equal emphasis, knowing that God will grant him support and protection.

This trust is firmly based on the experience of God's faithfulness. Here perhaps we may have a glimpse, even if only for a passing moment, into the prayerful soul of the Lord Jesus: why he used this psalm in his agony. Even if atrocious death was approaching towards him, and humanly speaking, by then his death was inevitable, he still knew with the certainty of true hope that God will deliver him.

Returning to our psalmist: as his thoughts turn to God, the fear which tortured his mind vanishes, and his vision is now clear and calm.

**Verses 9-13** — These verses could have the title: "A life of suffering." Once he has found refuge in God, the psalmist pours out his heart, not to arouse God's compassion—of that he is certain anyway—but rather out of the need of all afflicted human beings to alleviate the suffering by



unburdening their hearts to someone who understands them. He is seeking deliverance, as we all would, from the agonising loneliness of pain.

It would be difficult to read these verses without commotion, without thinking about all the pain and suffering in our world. Not only! Who would not be tempted, in the face of all this human misery, to ask the question: why? Why is there evil? Why does God allow this? What is the meaning or value of a human life immersed in pain and suffering?

While suffering remains a mystery, the rest of Psalm 31 attempts to give us an answer. Often pain and suffering is the only way left for human beings—not out of God’s choice but of ours—to find their way back to God.

**Verses 14-21** — He who had been lonely amidst his afflictions, finally looks up and sees that invisible hand of God which is stretched out towards him. So he throws himself into God’s arms and confesses: “Thou art my God!” He recognises how he depends absolutely for everything on God, more than a slave would on his master, and so he surrenders himself to this loving and gracious God, invoking his help and blessing.

If we accept as true the words of our blessed Saviour—by its fruits you shall recognise a tree—then we can see how, in a mystical and spiritual sense, all the afflictions and sufferings of the psalmist were a “good tree” that ripened a good fruit: a creature has found his way back to his loving Creator.

Of course, his way to God does not lead the psalmist away from suffering but rather it leads him *through* suffering to God. It is a way from supplication to hope, from trust to certitude, from believing to seeing.

God grants the psalmist even more than he had been asking. The psalmist is now not only assured of God’s protection against his enemies but is granted an insight into his afflictions. He learns, as it were, to see his life as God sees it and this inspires him to sing the praises of God, shouting with joy. Finally, even the last shadow of his affliction has vanished: there is no longer anything which separates him from his God, not even his suffering. For this has become for him a bond which only binds him to God more closely and more firmly.

**Verses 23-24** — Psalm 31 concludes with a clear and joyful witness of the psalmist to God’s goodness and love. As he testifies to gods, faithfulness and exhorts, the godly wants to stand firm in the hope of God, the Psalmist himself, now joins the great company of witnesses, whom God employs so to say in his service that he may be made manifest to the world. Joining together Psalm 31 and the Lord Jesus and his passion and death, we can perhaps understand more deeply the words of St. John: “*These things have been written so that you may believe*” (John 20,21).

## Catechism

### *Grace and Sacraments (for children)*



God is infinitely good and generous and he gives us so many gifts. His most beautiful gift however is called *grace*. Being filled with grace means that God himself dwells in our heart, that Jesus is our brother and dearest friend.

Jesus died on the Cross so that we can have the gift of grace. God pours it into our hearts and souls through prayer and through the Sacraments. Imagine grace as a wonderful, life-giving and cleansing stream of the purest water flowing from Jesus' Cross.

Only sin can take away grace from our hearts. Be then always very careful and fight temptation and sin with God's help so that you never lose his grace!

There are seven Sacraments: Baptism, Confession, Eucharist, Confirmation, Matrimony, Holy Orders, Anointing of the Sick and Dying.

### *On Confession (for adults)*

**208. What is Confession?** *Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.*

"Duly authorized"—one sent by the bishop of the diocese in which you are. Priests need sacramental power and also authority to absolve from sins. The sacramental power is bestowed on them at the moment of their priestly ordination and it can never be taken away. However, in order for them to validly exercise this power, they also must hold the Bishop's permission.

"Forgiveness." You might tell a priest all your sins while in ordinary conversation with him, but that would not be confession, because you would not be telling them to have them pardoned. If a person has lost the use of his speech, he can make his confession by writing his sins on a paper and giving it to the priest in the confessional. If a person whose language the priest does not understand is dying, or is obliged to make his yearly confession, he must tell what he can by signs, show that he is sorry for his sins, and thus receive absolution.

**209. What sins are we bound to confess?** *We are bound to confess all our mortal sins, but it is well also to confess our venial sins.*

“Well,” because we should tell all the sins we can remember; but if we did not tell a venial sin after we had told a mortal sin, our confession would not be bad. Or if we committed a little venial sin after confession, that should not keep us from Holy Communion; because the Holy Communion itself would blot out that and any other venial sin we might have upon our souls.

**210. What are the chief qualities of a good confession?** *The chief qualities of a good confession are three: it must be humble, sincere, and entire.*

**211. When is our confession humble?** *Our confession is humble when we accuse ourselves of our sins, with a deep sense of shame and sorrow for having offended God.*

**212. When is our confession sincere?** *Our confession is sincere when we tell our sins honestly and truthfully, neither exaggerating nor excusing them.*

“Exaggerating.” You must never tell in confession a sin you did not commit, any more than conceal one you did commit. You must tell just the sins committed, and no more or less; and if you are in doubt whether you have committed the sin, or whether the thing done was a sin, then you must tell your doubts to the priest: but do not say you committed such and such sins when you do not know whether you did or not, or only because you think it likely that you did.

**213. When is our confession entire?** *Our confession is entire when we tell the number and kinds of our sins and the circumstances which change their nature*

“Circumstances which change their nature.” In the case of stealing, for example, you need not tell whether it was from a grocery, a bakery, or dry-goods store you stole, for that circumstance does not change the nature of the sin: you have simply to tell the amount you took. But if you stole from a church you would have to tell that, because that is a circumstance that gives the sin of stealing a new character, and makes it sacrilegious stealing. Or if you stole from a poor beggar all he possessed in the world, so that you left him starving, that would be a circumstance making your sin worse, and so you would have to tell it. Therefore you have to tell any circumstance that really makes your sin much worse or less than it seems.

*(It is important to note here that while the Sacrament of Confession was instituted directly by the Lord Jesus, he never gave precise instructions to its details. He left it to the legislative power of the Church to decide on most matters regarding Confession.*

*The Roman Catholic Church imposes a minimum of yearly confession on its faithful; the obligation of confessing all mortal sins and their numbers and circumstances; etc. The Church of England and the Orthodox Churches do not know these obligations.*

*In the Church of England it is the Book of Common Prayer that regulates these matters. There is no prescribed frequency, or the obligation of confessing all mortal sins.)*

## 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)