HIGH TIDE



Parish Magazine

Weymouth St Paul with Fleet

APR 2025

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We prayerfully remember the dead and pray for the needs of this world.

Morning and Evening Prayer **19**

Because without the Lord Jesus we can do nothing & also so that we are united in prayer!

Palm Sunday and Holy Triduum **29**

As these services are somewhat longer but at the same time rich with striking symbols and beautiful prayers, there will be no sermons on these days. Instead, here is a collection of short sermons for these most sacred days of the Christian year so that each one of us can read them in our own time in preparation before (or as reflection after) each service.

Smoked Salmon and Avocado Tagliatelle **37**

Chris Keat shares with us a favourite of hers. Perfect for meatless days!

Irene Leader: At the Altar of Repose **38**

A reflection written last year in the Lady Chapel, at the Altar of Repose.

Irene Leader: Three Days that changed the world **39**

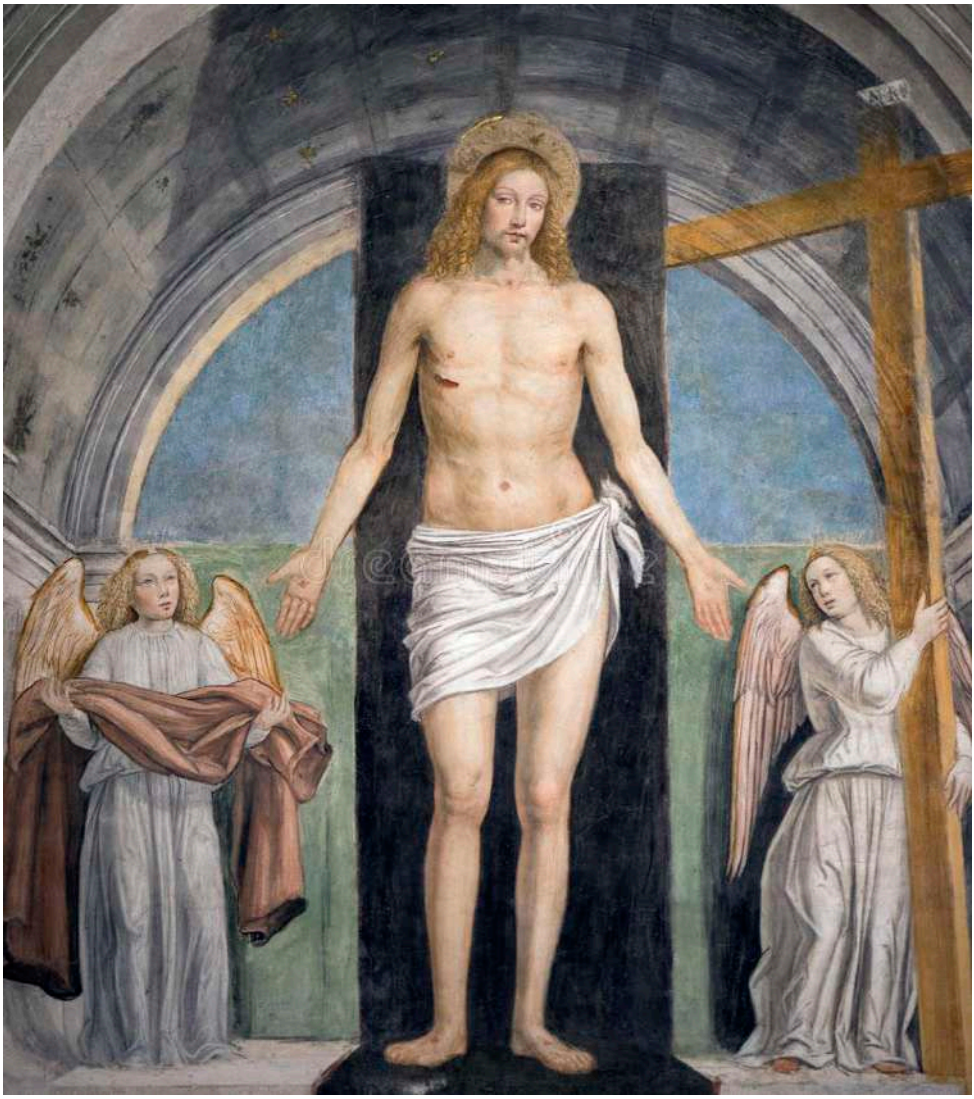
The final of Irene's reflections for the Triduum — how resurrection does not simply mean coming back to life" and how can I participate in Christ's Resurrection.

Jeanne James: Where did the phrase come from **42**

Jeanne has by now established herself as a permanent "columnist" of the Parish Magazine with her fascinating articles about some not-so-obvious sayings and phrases.

Many thanks to all who have contributed to the Parish Magazine and to Liz Evans for the proofreading. The next Magazine will be published on ***Sunday 27th April.*** *Please, send all articles, information, news you wish to be publish by Sunday 20th April.*

Front cover: "*The Lamentation of Christ*" (fresco, detail)
by Giotto (1305), Cappella degli Scrovegni, Padua (Italy)



"Fear not! I am the First and the Last, and alive, and was dead. And behold I am living for ever and ever and have the keys of death and of hell."

With the above inscription, part of the painting, and with the words of my favourite Easter-tide hymn, I wish you all a very happy, joyful Easter!

"This joyful Eastertide away with sin and sorrow!
My Love, the Crucified, has sprung to life this morrow."

From the Vicar

Dearly Beloved,

This month's magazine is somewhat a "special edition" in that it has all the reports and numbers for the Annual Parochial Church Meeting. Dangerous documents, I must say, and that for two reasons. Firstly, they can tempt us to think that what we do here - what any parish or church does - can be measured and that growing or declining numbers show success or failure respectively. As if in Mt 28,19 our Lord had said: "*Go therefore and make disciples of all nations as long as it is financially sustainable.*" Or as if in Lk 9,52 our blessed Saviour had "*appointed other seventy, and sent them before his face into every place which had a required minimum number of souls to save, whither he himself would come.*"

In our contemporary Church, obsessed with numbers, statistics and flashy diagrams, it takes courage and humility to be small without giving up. Even before "Save the Parish" Movement shed light on it, we all knew that if a parish couldn't pay its share, they were risking to lose their priest and often even their parish and PCC. The same threat is being made constantly to parishes. I wonder if diocesan editions of the Bible still have these verses: "*He will not break off a bent reed nor put out a flickering lamp. He will bring lasting justice to all*" (Is 42,3 and Mt 12,20). I still remember the Archdeacon's visit to me, shortly after my induction, when she told me: had she been in place for longer, she would have made St. Paul's into a house of duty or part-time post at most. I might not be very good at what I am doing - God will judge me on that - but I never feel like half of my week is spent in idleness, even with Fr. Tony's inestimable help.

Of course we would love to see numerical growth in our churches as it would mean that even more souls are being drawn to the Lord Jesus. In Ps 126,6 we read: "*Those who go out weeping, bearing the seed for sowing, shall come home with shouts of joy, carrying their sheaves.*" We have been promised that our efforts will bear fruits but it has not been given us to know when so that we trust not in what we do but in God. St. Paul wrote in his first letter to the Corinthians: "*I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth*" (3,6-7).

All this does not mean that we should not celebrate what, with God's help, we have achieved. On the contrary — we must celebrate even the slightest success, even the best effort that perhaps did not even produce the fruits we were hoping for *because* numbers and outcomes are not measures of success or failure in a church. Something else is…

This "something" is my second point. All these reports and numbers can be dangerous because they push us towards what is often called "the

Heresy of Activism" as opposed to "the Primacy of Prayer". It mostly started in the 1960s…

Until 1962 the daily official prayers (called *Breviary*) of a Catholic priest consisted in the Invitatory, Matins, Lauds, Prime, Terce, Sext, None, Vespers, Compline - meaning 8 hymns, 9 readings, 3 canticles, 36 psalms and various responsories and antiphons. This "on top" of daily Mass(es) and a priest's own private prayers. Some bishops and priests argued that it was a burden and too much time taken away from pastoral activities. Rather than spending hours in prayer, unseen and unheard by his own flock, a priest should be out and about *doing* things. To this Cardinal Godfrey (Westminster, 1962) said: "*Be careful of the heresy of good works. Work must be subordinate to prayer. Prayer must remain the essential nourishment of our work.*" He was joined by Bishop Flores (Spain): "*prayer is, in a way, a pastoral work: it is something that benefits the people more than any other work.*" In more recent times Cardinal Ratzinger, later Pope Benedict XVI, talked about the "problem of activism" which, in his perceptive view, was symptomatic of a loss of confidence in the reality of Jesus Christ. Our faith is not alive enough anymore to trust that Christ will achieve more through our prayers than we ever would through our actions.

We, as a parish, cannot avoid posing some uncomfortable questions for ourselves. Do we actually believe in God? If we do, we will believe in His lordship and primacy over all created things, material or spiritual, visible or invisible—such that He always deserves priority in our daily life, the best of our time, energy, attention. That goes for liturgical prayer as well as private prayer. And so no resources (dedication, splendour, time, money) should be spared when it comes to public worship.

Do we believe Our Lord's word when he openly says: "*Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you*" (Mt 6,33)? If so, we will put more effort into Christian holiness (charity, forgiveness, generosity, kindness) than into running various activities.

Do we believe him when he says: "*Without me, you can do nothing*" (Jn 15,5)? Do we believe that Our Lord receives more honour and glory when we pray? If so, we will not seek shortness, speed, and efficiency. We won't prefer actions over prayer. Do we believe that the Lord Jesus is really, metaphysically, bodily, personally present to us at Mass? If we do, Mass will naturally become part of our daily life as much as possible. Ultimately, do we believe in the power and mystery of prayer?

No numbers can measure the above questions and answers — and yet, our "success" depends upon them.

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

Fr. Gregory

Minutes of the Meeting for the Election & Appointment of Churchwardens held on Sunday 14 April 2024

The meeting opened with a prayer. Minutes of last year's meeting were approved. There were three nominations for the post of churchwarden: Jeanne James, Sharon Waight and Gerald Duke. Each were asked to say a little about themselves and a paper vote was cast.

Votes were counted by Irene Leader and Maria Carey, neither of whom is on the electoral roll.

Jeanne James and Sharon Waight were elected to serve for the coming year. Fr Gregory thanked everyone and the meeting was closed.

Minutes of the Annual Parochial Church Meeting held on Sunday 14 April 2024

Apologies : Keith Hooper, Lesley Thomas, Tony Cox, Stan Dawe, Liz Evans.

1. **Minutes** of the previous meeting were approved.

2. Appointment of two representatives to the PCC. — Fr Gregory thanked Charlie and Cerys Jones for their service. Two nominations had been received, Chris Waight and Sue Biles. There being no other nominations, these two were duly elected.

3. **Electoral Roll**. There are now 72 people on the electoral roll. A more detailed account was in the booklet.

4. **Vicar's report**. This was also in the booklet. There were no questions

5. **Churchwardens report** was also in the booklet.

6. **Treasurers report**. In the absence of the treasurer, Fr. Gregory explained that simplified accounts were in the booklet. Without SPOT and the hall, the church would not survive. He thanked all volunteers and asked everyone to please consider volunteering at SPOT. There were no questions about the accounts Thanks were given to Alison Hunter our independent examiner and a letter will be sent.

7. All other reports were in the booklet.

8. There being no other questions the meeting was closed with the Grace at 12.15pm.

Churchwardens' Report for the 2025 APCM

Jeanne James & Sharon Waight

It has been another busy but productive year. The Fabric team have proved invaluable, carrying out the smaller repair and maintenance jobs that do not warrant calling in the expensive professionals.

The loose tiles at the High Altar and outside the Lady Chapel have been secured. The organ and piano have had some attention to keep them in tune. We are still waiting for the bells to be repaired but the bell hanger needs good weather to ensure it is safe to reach the bell tower .

We have ensured that we have kept up to date with all electrical and fire safety testing.

The work highlighted in the Quinquennial review, which needs to be done within a certain time frame, is ongoing.

We said farewell to Fr James who left us for pastures new.

The warm welcome team is thriving, providing meals, warmth, friendship and the opportunity to use our facilities to anyone in need.

We give special thanks to all the people who look after the church both inside and out throughout the year. Many of you do this work under the radar but it is very much appreciated.

Together you have ensured that all aspects of church life are considered.

Much love and grateful thanks to Fr Tony who continues to share with us his time and devotion. Love and thanks also to Chris for supporting him.

And of course very special thanks to Fr Gregory for his love and committed dedication to our worship, our learning through Bible Group, Walsingham Cell and Lent Group, our prayer life and for his care in helping our faith to grow, our understanding to deepen and for helping us to be closer to God.

Treasurer's Report for the 2025 APCM

Liz Evans

During 2024 we had to pay £46,316.6 for our Parish Share, the same as in 2023. We would not have been able to pay this on planned giving and fundraising alone. A huge thanks goes to the team at S.P.O.T. and the Trustees of the Parish Hall. Unfortunately due to a huge backdated gas bill we had to take money from our CCLA account to meet the share. Our share for 2025 has been lowered to just over £44,000.

One of our biggest sources of income is from Gift Aid which amounted to £4,451 for the 2024 tax year.

My thanks go to Angela and her team of fundraisers for their continued hard work in raising much needed funds for the upkeep of St. Paul's. Adjacent to the Fundraising Team, a big thank you to those who organise events so that St. Paul's can help those in need.

A massive thank you to Eileen Galling for all her hard work and doggedness in organising the monthly magazine distribution and collecting of the yearly subscriptions. £322 was raised in 2024, for the amount we charge for the magazine, everyone gets a good deal.

The coffee money this year added up to £514 and was distributed between church funds and various charitable donations. It is amazing how just the odd change here and there makes a difference.

Money collected in the cross still gives mostly for charitable donations. The cause is always displayed on the cross itself.

A huge thank you to the Trustees of the Parish Hall for their generosity in taking on the payment of the utility bills.

Like everyone else's, our bills are rising steeply, too. With the backdated bill, in 2024 we paid over £20,000 for the gas alone.

In November 2024 weekday services were transferred to the vestry, creating a "Winter Chapel of Our Lady of Walsingham" so that the church's heating could be turned off during the week. This meant that our gas bill was around £2,000 for 3 months — still a lot of money but also a huge difference compared to the year before.

Finally, a huge thank you to Fr. Gregory for having faith in me and to Jeanne & Sharon, our Churchwardens, for putting up with me.

My biggest thanks go to Katherine Harrison without whom I would have been in a mental hospital by now… and of course, to you all for your continued support of me and our church.

Fabric Committee's Report for the 2025 APCM

Anne Mullis

Another busy year for our fabric committee.

Thank you to our gardening team for keeping tidy our church gardens including the lawns, planting areas, hedges and the car park etc.

Thank you to Katherine for coming on board with some gardening. Katherine and David managed to remove the huge stump near the war memorial. It was no mean feat.

Thank you to David Bruce Payne for his help with the flooring that needed repairing.

We have a list of jobs that have to be completed in the near future which is all due to findings from the Quinquennial report.

Thank you again to everyone that in any way helps to maintain our church and gardens in good repair.

Safeguarding Report for the 2025 APCM

June Hornby & Sharon Waight

Safeguarding in our church community is an important part of our care for one another for which we all need to be alert and responsive.

St. Paul's PCC has maintained its responsibilities and commitment to safeguarding. Parish safeguarding information and training discussions have taken place at every PCC meeting during 2024/2025.

The PCC has complied with the duty under Section 5 of the Safeguarding and Clergy Discipline Measure 2016. These are based upon and are following *Promoting a Safer Church, Safeguarding Policy Statement, for Children, Young People and Vulnerable Adults (*Church of England, House of Bishops, 2017).

St. Paul's Safeguarding policy and procedure can be accessed via our parish website: https://www.stpaulsweymouth.org/safeguarding. This policy is also situated on our safeguarding noticeboard. The procedure '*How to report abuse and/or raise a concern'* alongside contact details of St. Paul's Parish Safeguarding Officers and Diocese of Salisbury Safeguarding Team are displayed on our website and on our safeguarding noticeboard.

Thank you to all our church community for continuing to work and keep people safe, show care and concern for the welfare of people who attend or participate in our church community life here at St. Paul's.

Various Report for the 2025 APCM

Gill Cox & Tony Cox

PCC — The PCC has held five meetings since the last APCM. Minutes are displayed after each meeting in a folder on the table by the north door of the church.

Deanery — The two deanery synod representatives, with Fr. Gregory, attended most of the deanery meetings this year. The new Rural Dean is Rev. Jo Haine. The main focus has been on finances and on the new Diocesan Vision.

Outreach — The Warm Welcome meetings have continued this winter every Friday and Saturday and are well supported both by an average

of ten guests and by our very hardworking team of helpers to whom we owe a debt of gratitude.

Once again we prepared a Christmas Day lunch for around thirty people who would otherwise have been alone for Christmas.

We have been very fortunate to receive grants from Weymouth Town Council, Weymouth Lions Club and Care South (who run Buxton House).

Electoral Roll — Every six years the electoral roll has to be completely renewed. This year the new roll is 53, down from 72 last year. Sadly this reflects the number of people who have not attended church for some time and who did not sign a new application form.

Fundraising Report for the 2025 APCM

Angela Matthews

Last year we raised the following for the church:

Jumble Sales: £291; Easter/Spring Raffle: £153; Summer Fete: £1,722.50; Over the Garden Wall: £718; Christmas Bazaar: £2,500. **Total: £5384.50**

Money raised for charities:

Barn Chapel: £513; St Paul's: £79.30; Julia's House: £296.95; Bishop of Oswestry Mission Fund: £322.45. **Total: £1,211.70**

Grand total: £6596.20

Lesley Cheesman stepped down from the committee and we were joined by Susan Biles. Thanks to all the committee for their continued hard work and to the congregation for their continued support and generosity.

"Cell of Our Lady of Walsingham" Report for the 2025 APCM

Lesley Cheesman

A very loyal group continue to pray the Holy Rosary each Saturday morning following Mass. During the winter the statue of Our Lady of Walsingham became the focal point of worship in the choir vestry chapel which was brilliant as we could stay warm and our fingers didn't get frostbite!

If you have never prayed the Holy Rosary I urge you to come and join us, especially if you are going on the Walsingham pilgrimage for the first time where the Holy Rosary is an integral part of the prayer life.

Shelagh Hansford continues to organise the Walsingham pilgrimage, for which we offer our thanks and we remain committed with our own 'Cell of Our Lady of Walsingham' which acknowledges the connection between the Holy Rosary group and Walsingham.

On the first Saturday of each month after the Holy Rosary, we meet in the hall and over a hot drink and cake, discuss various topics, usually led by Fr Gregory, to which everyone is welcome.

"Sacred Music" Report for the 2025 APCM

Liz Evans

The choir did an amazing job singing the propers and the Passion.

It is with thanks to our organists David Bruce Payne for his continued support, Michael Lobo for standing in and playing for the Guild of Servers Office and singing the Passion. We welcomed Tom (originally a pianist) which was great to have a youngster wishing to learn the organ. Thank you also to Louise Dukes for doing Midnight Mass at the last minute.

My biggest thanks goes to Mary Blakeman for standing in repeatedly for us sometimes at the very last minute and for taking on the evening services.

Many thanks to June Hornby for all her help to me.

It was wonderful to welcome Leigh Bishop back to St. Paul's and many thanks to him for joining the choir.

S.P.O.T. Report for the 2025 APCM

Fr. Gregory

Our first full year in the new premises saw an important change. Last August Pat Perry stepped down as Manager of the shop. With great success, she had overseen the moving of S.P.O.T. from the old building to the new, created a robust and effective foundation the shop continues relying on and worked out an effective system of volunteers, daily tasks, etc. An enormous task from which she felt it was the right time to step away. Many thanks to her on behalf of the whole parish as without her hard work S.P.O.T. would not be the popular and successful place as we know it now.

Since then a new system has been put in place: every day in the week has an assigned person who is responsible for the daily running of the shop. Tasks and responsibilities reaching beyond one day are brought to the attention of the Directors. This new system might have (had) the initial hiccups of any new system… but with enough good-will, collaboration and patience from everyone it will work splendidly!

The above thank-you must, of course, be extended to all volunteers. Luckily, the list is too long to mention everyone by name. Not many people in the parish realise that without S.P.O.T. we would be unable to meet our parish share.

Alongside with Pat Parry, Chris James must be mentioned and thanked by name, too. His often "under the radar" work is vital to the running of S.P.O.T. and demands a great deal of time, work and dedication.

As for the finances, please see the general financial report.

Let me use this Report as an occasion to ask you all to contribute to the running of our charity shop. Even small and occasional help will make a huge difference. Please talk to the Vicar or to the Churchwardens, or simply walk down to the shop and have a chat with the person running S.P.O.T. on that day.

Two general notes at the end of these reports.

One is about charity. "*And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned in sacrifice, but have not love, I gain nothing*" (1 Cor 13,2-3). And "*A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another*" (John 13,34).

These verses apply to us all if we consider ourselves Christians and want to inherit God's Kingdom. People who do things will always make errors, take wrong decisions or make mistakes in carrying out their tasks. Criticism, judgement, gossip, belittling or accusations are not the right answer to these human shortcomings. Compassionate understanding, ready forgiveness, continued support and willingness to help are the right answer.

Let us all examine our conscience as to how we respond (in our heart, thoughts, words and actions) when others make a mistake?! We are a church, the Body of Christ, the household and family of God and not a secular organisation or group. Our main rule, law, guidance and measure are love and charity.

All this, of course, applies to those as well who carry out various offices, tasks and jobs in the parish. "*Whatever you do, in word or deed, do everything in the name of the Lord Jesus*" (Colossians 3,17). If we did anything not out of love for God and the neighbour but out of a spirit of competition, or for the sake of pure gain (whatever form that gain might take), or under constraint, we would be blaspheming that Most Holy Name which we are daily called to glorify instead with our life, words, thoughts, intentions and actions.

The same fervent spirit, love and affection, the same dedication, humility and holy fear we try to approach the Altar with to receive the Bread of Heaven and to encounter the living God must be present in us when we

carry out our daily tasks in the parish or in S.P.O.T. or when we interact with others who, let us never forget!, are God's children and family!

Rome was shocked by the first Christians who attended to the needs of all, forgave their persecutors and murderers, protected the most vulnerable, shared with each other all they had and treated everyone with kindness. "*Look, how much they love!*" was the saying that quickly spread amongst pagan Romans and that same saying gradually converted the whole Empire to Christ. How could our church, hall or charity shop ever become a place of witness and true outreach unless those who encounter us there see love, unity, kindness and goodness?

The second note is a short story probably already known by most of you. Unless all are involved and help in our parish life, it is difficult to see how St. Paul's could ever flourish. Most events are organised and attended by the same small group of people. Most tasks and duties are carried out by the same handful of persons. Not everyone has the same amount of free time, physical strength or good health to help — but there is always *something* that anyone and everyone could help with.

So, here is the (most probably) well-known story:

There was an important job to be done and Everybody was sure that Somebody would do it. Anybody could have done it, but Nobody did it. Somebody got angry about that because it was Everybody's job. Everybody thought that Anybody could do it, but Nobody realized that Everybody wouldn't do it. It ended up that Everybody blamed Somebody when Nobody did what Anybody could have done. - *Charles R. Swindoll*



Trustees (Parish Hall)

	2023	2024
Funds brought forward	41,772	18,454
INCOME		
Donations	3,500	520
Hall hire	10,757	12,046
Rent from "Curate's house"	10,560	12,230
Investment	11	0
Total income	**24,828**	**24,796**
EXPENDITURE		
Insurance	376	380
Utilities	10,178 *	2,059
Office	1,800	0
Accountancy	330	330
Sundries	583	717
Repairs, cleaning	18,562	6,345
Total expenditure	**48,146**	**22,720**
Net income	**-7,001**	**14,965**
Donations to St. Paul's	16,317	12,889
TOTAL	**18,454**	**20,530**

* This includes all bills, both the hall and the church.

S.P.O.T.

	2023	2024
INCOME		
Sales	23,678	29,297
Total income	**23,678**	**29,297**
EXPENDITURE		
Rent	5,838	8,250
Utilities, bills	1,459	3,186
Insurance	340	340
Repairs	4,006	3,437
Advertising	2,142	0
Sundries	303	136
Computer costs	166	166
Accountancy	330	330
Bank charges	409	503
Charitable donations	0	50
Total expenditure	**14,993**	**16,398**
TOTAL	**8,685**	**12,899**

1) The high "repairs" expenses, both years, are because of the relocation of the shop to its new premises.
2) The utilities and bills include various backdated bills which were sent to us late by the electricity company. The shop is now up to date with all its utility bills.
3) The sum under **TOTAL** (that is the net profit of S.P.O.T.) is transferred every year into St. Paul's bank account.

PCC

	2023	2024
INCOME		
Donations	26,789	21,536
Gift aid	4,891	4,451
Legacies	0	0
Fundraising	5,977	6,338
from S.P.O.T	6,000	15,025
from Trustees	18,117	12,887
Other	2,237	1,335
Bank interest	3,258	5,043
Grants	1,580	8,250
Total income	**68,849**	**74,865**
EXPENDITURE		
Office, utilities, bills	4,895	27,696
Insurance, accountancy	5,214	5,517
Repairs	7,140	12,207
Parish share	46,316	46,316
Church expenses	4,194	2,366
Altar, music, organ…	3,316	6,931
Donations	1,215	71
Total expenditure	**72,290**	**101,105**
TOTAL	**-3,441**	**-26,240**

Calendar for April 2025

TUE	1st	*Feria*	9am
WED	2nd	*Commemoration of St. Francis of Paula*	10am
THU	3rd	*Feria*	6pm
FRI	4th	*Comm. of St. Isidor Bishop, Doctor*	12pm, *5pm Stations*
SAT	5th	*Comm. of St. Vincent Ferrer*	9.30am
SUN	6th	**PASSION SUNDAY**	10.30am, 4pm
MON	7th	*Feria*	12pm
TUE	8th	*Feria*	9am
WED	9th	*Feria*	10am
THU	10th	*Feria (Chrism Mass in Exeter)*	—-
FRI	11th	*Comm. of St. Leo the Great, Pope*	12pm, *5pm Stations*
SAT	12th	*Feria (**Monthly Requiem**)*	9.30am
SUN	13th	**PALM SUNDAY**	10.30am, 4pm
MON	14th	**Monday of Holy Week**	12pm
TUE	15th	**Tuesday of Holy Week**	9am
WED	16th	**Wednesday of Holy Week**	10am, *8pm Tenebrae*
THU	17th	**MAUNDY THURSDAY**	6pm
FRI	18th	**GOOD FRIDAY**	2.30pm, *7pm Stations*
SAT	19th	**HOLY SATURDAY**	8pm
SUN	20th	**EASTER SUNDAY**	10.30am
MON	21st	**Monday in Easter Octave**	12pm
TUE	22nd	**Tuesday in Easter Octave**	9am
WED	23rd	**Wednesday in Easter Octave**	10am
THU	24th	**Thursday in Easter Octave**	6pm
FRI	25th	**Friday in Easter Octave** *(Anointing)*	12pm
SAT	26th	**Saturday in Easter Octave**	9.30am
SUN	27th	**WHITE (LOW) SUNDAY**	10.30am, 4pm
MON	28th	**ST. GEORGE, MARTYR**	12pm
TUE	29th	St. Peter of Verona, Martyr	9am
WED	30th	St. Catherine of Siena	10am

Daily Intentions & *Anniversaries of death*

We pray for/with…

1st Royal Air Force (founded 1 April 1918) - *Henry Biles*
2nd Refugees
3rd Priests, vocations - *Louise Whitham, John Cheeseman*
4th Dying
5th Shrine of Walsingham - *Dora Bussey*

6th Our Parish - *George Thomas, Maureen Tranter*
7th Peace in Ukraine & Russia - *Joan Malham*
8th Peace in Gaza, Palestine & Israel - *Bill Turner*
9th Our Families- *Lawton Grainger, Richard Clarke*
10th Bishop of Oswestry - *Dennis Robinson, Betty Barrett*
11th Our Servers
12th Departed

13th Our Parish - *Peter Biles*
14th S.P.O.T. - *Leslie Butler, David Hoskins*
15th Our choir and organists
16th Our PCC - *Parry Evans, Jennifer Lampard*
17th Our Parish - *Doris Bailey, William Waight*
18th Our Parish - *Ted Honebon, Iris Hooper*
19th Our Parish - *John Riggs*

20th Our Parish - *Maurice Robinson*
21st Our Parish - *Pat Turner*
22nd Beechcroft
23rd Fleet - *Jim Warmsley*
24th All those in power, all politicians
25th Sick - *Molly Holland, James Cocks*
26th Cell of O.L.W.

27th Those celebrating marital milestones - *Mabel Gerhardt*
28th H.M. The King & Queen Camilla - *Darin Lam; John, Jean, & Scott Anderson*
29th Persecuted Christians *28th: Alice Jenkins, Frederick Legg, Margaret Taylor*
30th Our Benefactors - *Hazel Macauley, Max Hetherington*

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

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. 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. Today if you shall hear his voice, harden not your hearts.
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. Harden not your hearts.
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. Today if you shall hear his voice, harden not your hearts.
V. 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. Harden not your hearts.
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. Today if you shall hear his voice, harden not your hearts.

HYMN

Sing, my tongue, the glorious battle
Sing the last, the dread affray;
O'er the cross, the victor's trophy,
Sound the high triumphal lay:
Tell how Christ, the world's Redeemer,
As a victim won the day.

God, his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this wood, the ruin
Of the ancient wood to quell.

Therefore, when the sacred fullness
Of the appointed time was come,
This world's Maker left his Father,
Sent the heav'nly mansion from,
And proceeded, God Incarnate,
Of the Virgin's holy womb.

Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, he meets his passion,
For that this he freely willed:
On the cross the Lamb is lifted,
Where his life-blood shall be spilled.

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that holy body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are free.

Faithful cross! above all other,
One and only noble tree!
None in foliage, none in blossom,
None in fruit thy peers may be;
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

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

1	Psalm(s) 133	Jeremiah 18,1-12 John 10,1-10	8	149	Jeremiah 22,1-19 John 11,45-end
2	139	Jeremiah 18,13-end John 10,11-21	9	150	Jeremiah 22,20-end John12,1-11
3	141	Jeremiah 19,1-13 John 10,22-end	10	1	Jeremiah 23,1-32 John 12,12-19
4	143	Jeremiah 19,14-end John 11,1-16	11	2	Jeremiah 24 John 12,20-36
5	144	Jeremiah 20 John 11,17-27	12	3	Jeremiah 25,1-14 John 12,36-end
6	**111, 112**	**Isaiah 35** **Romans 7,21 - 8,4**	**13**	**61, 62**	**Zechariah 9,9-12** **1 Corinthians 2,1-12**
7	146	Jeremiah 21,1-10 John 11,28-44	14	41	Lamentations 1,1-12 Luke 22,1-23

15	27	Lamentations 3,1-18 Luke 22,24-53	18	69	Genesis 22,1-18 —-
16	102	Jeremiah 11,18-20 Luke 22,54-end	19	142	Hosea 6,1-6 John 2,18-22
17	42, 43	Leviticus 16,2-24 Luke 23,1-25			

Each reading ends with these words: V. This is the word of the Lord.
R. Thanks be to God.

BENEDICTUS

Ant: They set up over his head his accusation written: Jesus of Nazareth, King of the Jews.

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. *(No Gloria)*

Ant: They set up over his head his accusation written: Jesus of Nazareth, King of the Jews.

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:* Look down, we beseech you, O Lord, on this your family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men, and to suffer the

torment of the Cross. Who lives and reigns with you 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.

EVENING PRAYER - before Easter

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

HYMN *(* The last verse is said kneeling)*

The royal banners forward go,
The cross shines forth in mystic glow;
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.

Where deep for us the spear was dyed,
Life's torrent rushing from His side,
To wash us in that precious flood,
Where mingled water flowed, and blood.

Fulfilled is all that David told
In true prophetic song of old,
Amidst the nations, God, saith he,
Hath reigned and triumphed from the tree.

O tree of beauty, tree of light!
O tree with royal purple dight!
Elect on whose triumphal breast
Those holy limbs should find their rest.

Blest tree, whose chosen branches bore
The wealth that did the world restore,
The price of humankind to pay,
And spoil the spoiler of his prey.

* *O Cross, our one reliance, hail!*
This holy Passion-tide avail
To give fresh merit to the saint,
And pardon to the penitent.

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

1	Psalm(s) 11	Exodus 3,1-20 Hebrews 9,15-end	4	18	Exodus 6,1-13 Hebrews 10,26-end
2	12	Exodus 4 Hebrews 10,1-18	5	22	Exodus 7,8-end Hebrews 11,1-16
3	13	Exodus 5 Hebrews 10,19-25	**6**	**35 v. 1-9**	**2 Chronicles 35,1-16** **Luke 22,1-13**

7	24	Exodus 8,1-19 Hebrews 11,17-31	14	25	Lamentations 2,8-19 Colossians 1,18-23
8	26	Exodus 8,20-end Hebrews 11,32-end	15	55 v. 13-24	Lamentations 3,40-51 Galatians 6,11-end
9	29	Exodus 9,1-12 Hebrews 12,1-13	16	88	Isaiah 63,1-9 Revelation 14,18 - 15,4
10	33	Exodus 9,13-end Hebrews 12,14-end	17	39	Exodus 11 Ephesians 2,11-18
11	35	Exodus 10 Hebrews 13,1-16	18	130, 143	Lamentations 5,15-end John 19,38-end
12	37	Exodus 11 Hebrews 13,17-end	19	116	Job 19,21-27 1 John 5,5-12
13	**69 v. 1-20**	**Isaiah 5,1-7 Luke 20,9-19**			

Each reading ends with these words:

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

MAGNIFICAT

Ant: When he had received the vinegar, he said: It is finished! and he bowed his head, and gave up the Spirit.

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. *(No Gloria)*

Ant: When he had received the vinegar, he said: It is finished! and he bowed his head, and gave up the Spirit.

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:* Look down, we beseech you, O Lord, on this your family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men, and to suffer the torment of the Cross. Who lives and reigns with you 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.

MORNING PRAYER - from Easter Day

Joy to thee, O Queen of Heaven, alleluia. He whom thou wast meet to bear, alleluia. As he promised, hath arisen, alleluia. Pour for us to God thy prayer, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.
R. For the Lord has risen indeed, alleluia.

V. Let us pray. O God, who through the resurrection of Thy Son our Lord Jesus Christ didst vouchsafe to give joy to the world: grant, we beseech thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. 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!

HYMN

O thou, the heavens' eternal King.
Creator, unto thee we sing,
With God the Father ever One,
Co-equal, co-eternal Son.

Once wast thou born of Mary's womb;
And now, newborn from out the tomb,
O Christ, thou bidd'st us rise with thee
From death to immortality.

Grant, Lord, in thee each faithful mind
Unceasing paschal joy may find;
And from the death of sin set free
Souls newly born to life by thee.

To thee, once dead, who now dost live,
All glory, Lord, thy people give,
Whom, with the Father, we adore,
And Holy Ghost forevermore. Amen.

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

20	**Psalms 114,117**	**Ezekiel 47,1-12 John 2,13-22**	26	116	Song of Solomon 8 John 11,17-44
21	111	Song of Solomon 1 Mark 16,1-8	**27**	**136 v. 1-16**	**Exodus 12,1-13 1 Peter 1,3-12**
22	112	Song of Solomon 2 Luke 24,1-12	28	5, 146	Joshua 1,1-9 Ephesians 6,10-20
23	113	Song of Solomon 3 Matthew 28,16-end	29	5	Deuteronomy 3,1-17 John 20,1-18
24	114	Song of Solomon 5 Luke 7,11-17	30	6	Deuteronomy 3,18-end John 20,19-end
25	115	Song of Solomon 7 Luke 8,41-end			

Each reading ends with these words:

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

BENEDICTUS

Ant: Jesus stood in the midst of his disciples and said to them: Peace to you, alleluia, alleluia.

Blessed be the Lord the God of Israel, *
who has come to his people and set them free.
He has raised up for us a mighty Saviour, *
born of the house of his servant David.
Through his holy prophets God promised of old *
to save us from our enemies, from the hands of all that hate us,
To show mercy to our ancestors, *
and to remember his holy covenant.

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

Ant: Jesus stood in the midst of his disciples and said to them: Peace to you, alleluia, alleluia.

V. Let us pray. – ***Intercessions*** *are offered for the Church, for the Sovereign (the world), for those in need, and for the dead. Then follows the Collect:* Almighty God, on this day you overcame death through your only-begotten Son Jesus Christ, and opened to us the gate of everlasting life. We humbly beseech you, that, as by your grace you put into our minds good desires, so by your continual help we may bring them to good effect. Through the same Christ our Lord. R. Amen.

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

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

EVENING PRAYER - from Easter Day

Joy to thee, O Queen of Heaven, alleluia. He whom thou wast meet to bear, alleluia. As he promised, hath arisen, alleluia. Pour for us to God thy prayer, alleluia.

V. Rejoice and be glad, O Virgin Mary, alleluia.
R. For the Lord has risen indeed, alleluia.

V. Let us pray. O God, who through the resurrection of Thy Son our Lord Jesus Christ didst vouchsafe to give joy to the world: grant, we beseech thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen. 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! — ***Hymn*** *from Morning Prayer (p. 25) After the Hymn the appointed Psalm(s) and Reading(s) follow:*

20	**66 v. 1-11**	**Isaiah 43,1-21 John 20,19-23**	26	145	Exodus 14,15-end 1 Corinthians 15,51-end
21	135	Exodus 12,1-14 1 Corinthians 15,1-11	**27**	**16**	**Isaiah 53,1-12 Luke 24,13-35**
22	136	Exodus 12,14-36 1 Corinthians 15,12-19	28	3, 11	Isaiah 43,1-7 John 15,1-8
23	105	Exodus 12,37-end 1 Corinthians 15,20-28	29	38	Exodus 16,1-10 Colossians 1
24	106	Exodus 13,1-16 1 Corinthians 15,29-34	30	39	Exodus 16,11-end Colossians 2,1-15
25	107	Exodus 13,17 - 14,14 1 Corinthians 15,35-50			

After each reading: V. This is the word of the Lord. R. Thanks be to God.

MAGNIFICAT

Ant: He who was crucified is risen from the dead, and has redeemed us. Alleluia, Alleluia.

My soul proclaims the greatness of the Lord,+
my spirit rejoices in God my Saviour;*
he has looked with favour on his lowly servant.
From this day all generations will call me blessed;+
the Almighty has done great things for me*
and holy is his name.

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

Ant: He who was crucified is risen from the dead, and has redeemed us. Alleluia, Alleluia.

V. Let us pray. – ***Intercessions*** *are offered for the Church, for the Sovereign (world), for those in need, our Benefactors, and for the dead. Then the Collect is said:* Almighty God, on this day you overcame death through your only-begotten Son Jesus Christ, and opened to us the gate of everlasting life. We humbly beseech you, that, as by your grace you put into our minds good desires, so by your continual help we may bring them to good effect. Through the same Christ our Lord. R. 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, alleluia, alleluia. R. Thanks be to God, alleluia, alleluia. 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.

PALM SUNDAY AND HOLY TRIDUUM

As these services are somewhat longer than other services during the year but at the same time rich with striking symbols and beautiful prayers, there will be no sermons on these days. Instead, here is a collection of short sermons for these most sacred days of the Christian year so that each one of us can read them in their own time in preparation before (or as reflection after) each service.

We are all invited and encouraged to come to each one of these services as together they tell and celebrate the story of our Salvation in dramatic ways, helping us to go, in spirit, to Jerusalem, to travel 2000 years, and to witness the great work of God's love.

Palm Sunday - 10.30am: Blessing of Palms, Procession, High Mass

Spy Wednesday - 8pm: Tenebrae — a dramatic service of lights and darkness, of silence and noise, a "funeral service" for Christ. The service makes present the darkness and chaos of the moment of the death of the Son of God on the Cross.

Maundy Thursday - 6pm: Solemn Mass of the Last Supper — followed by the Stripping of the Altars and Watch at the Altar of Repose. Stripped of her beauty and adornments, the Church stands in front of us as our mournful Mother, stricken by her Lord's Passion. The Altars are tenderly washed, dried, and kissed just as the Lord's body was lovingly prepared for his burial. Then we answer the call of our loving God and Lord: "*What, could ye not watch with me one hour? Watch and pray.*" (Mt 26,40)

Good Friday - 2.30pm: Solemn Liturgy — in the very hour that Christ died for us on the Cross, we gather to witness his Passion and Death, to adore, to venerate, and to kiss his Cross with great sorrow and affection. In mournful procession we will carry his Sacred Body to the Holy Sepulchre.
7pm: Candle-lit Stations of the Cross — singing hymns to Christ, our God, we recall his Passion and Death, we meditate on his love, we offer him our prayers and homage.

Holy Saturday - 10am: Holy Rosary at the Holy Sepulchre — a meditative, prayerful watch by the burial place of Our Lord. **8pm: Easter Vigil** — the most Sacred Night, the Mother of all Vigils, the night when all prophecies and promises, and our hope, have been fulfilled in Christ's glorious Resurrection. We follow the blessed fire as Israel did with the column of fire in the desert; we listen to the prophecies; bless the Baptismal Font; solemnly celebrate the first Mass of Easter and finally, at the Holy Sepulchre, we witness the Resurrection and accompany Christ in a joyful procession from the Tomb to the Altar.

PALM SUNDAY

From Dom Gueranger's "The Liturgical Year"

Early in the morning of this day, Jesus sets out for Jerusalem, leaving Mary, His Mother, and the two sisters Martha and Mary Magdalene, and Lazarus, at Bethany. The Mother of sorrows trembles at seeing her Son thus expose Himself to danger, for His enemies are bent upon His destruction; but it is not death, it is triumph, that Jesus is to receive today in Jerusalem. The Messiah, before being nailed to the cross, is to be proclaimed King by the people of the great city; the little children are to make her streets echo with their Hosanna to the Son of David.

The prophet Zachary had foretold this triumph which the Son of Man was to receive a few days before His Passion, and which had been prepared for Him from all eternity. "*Rejoice greatly, O daughter of Sion! Shout for joy, O daughter of Jerusalem! Behold thy King will come to thee; the Just and the Saviour. He is poor, and riding upon an ass, and upon a colt, the foal of an ass.*"

The disciples spread their garments upon the colt; and our Saviour, that the prophetic figure might be fulfilled, sits upon him, and advances towards Jerusalem. As soon as it is known that Jesus is near the city, the Holy Spirit works in the hearts of those Jews, who have come from all parts to celebrate the feast of the Passover. They go out to meet our Lord, holding palm branches in their hands, and loudly proclaiming Him to be King. Hosanna is the triumphant cry, proclaiming to the whole city that Jesus, the Son of David, has made His entrance as her King.

Thus did God, in His power over men's hearts, procure a triumph for His Son, and in the very city which, a few days later, was to clamour for His Blood. This is the glorious mystery which ushers in the great week, the week of dolours. Holy Church would have us hail our Jesus as our King. She has so arranged the service of today, that it should express both joy and sorrow; joy, by uniting herself with the loyal hosannas of the city of David; and sorrow, by compassionating the Passion of her divine Spouse. The whole function is divided into three parts, which we will now proceed to explain.

The first is the blessing of the palms; and we may have an idea of its importance from the solemnity used by the Church in this sacred rite. The prayers she uses for this blessing are eloquent and full of instruction; and, together with the sprinkling with holy water and the incensation, impart a virtue to these branches and makes them means for the sanctification of our soul and the protection of our persons and dwellings. The faithful should keep them in their homes.

The second of today's ceremonies is the procession, which comes immediately after the blessing of the palms. It represents our Saviour's journey to Jerusalem, and His entry into the city. It was to testify their delight at seeing Jesus enter within their walls, that the inhabitants, even the little children, of Jerusalem, went forth to meet Him with palms in their hands. Let us, also, go before our King, singing our hosannas to Him as the conqueror of death, and the liberator of His people.

Let us lovingly go forth to meet this our King, our Saviour. He is in our midst; it is to Him that we pay honour with our palms: let us give Him our hearts too. He comes that He may be our King; let us welcome Him as such.

At the close of the procession a ceremony takes place, which is full of the sublimest symbolism. On returning to the church, the doors are found to be shut. The triumphant procession is stopped; but the songs of joy are continued. A hymn in honour of Christ our King is sung with its joyous chorus ; and at length the subdeacon strikes the door with the staff of the cross; the door opens, and the people, preceded by the clergy, enter the church, proclaiming the praise of Him, who is our resurrection and our life.

This ceremony is intended to represent the entry of Jesus into that Jerusalem of which the earthly one was but the figure—the Jerusalem of heaven, which has been opened for us by our Saviour. The sin of our first parents had shut it against us; but Jesus, the King of glory, opened its gates by His cross, to which every resistance yields. Let us, then, continue to follow in the footsteps of the Son of David, for He is also the Son of God, and He invites us to share His kingdom with Him.

WEDNESDAY IN HOLY WEEK: TENEBRAE SERVICE

This ancient Holy Week service is a sung reflection on the death of Christ that employs darkness and noise.

What: Tenebrae is a liturgical service of sung readings and Psalms that features distinctive symbolic elements of Christ's passion and death.

Why *Tenebrae*?: *Tenebrae* means "shadows" or "darkness" in Latin. The service shows the darkness that comes over the earth upon Christ's death. One of the chants of the service draws from Scripture that *tenebrae factae sunt* — "darkness fell" at the death of Christ (Matthew 27,45-46).

Elements: Candles are gradually extinguished, and a loud noise, called a "strepitus" at the service's conclusion symbolizes the chaos following Christ's death.

Holy Week Connection: Tenebrae is designed to serve as a powerful, reflective experience for the faithful ahead of the Easter Triduum. The representation of the darkness of sin and death serve to call the faithful to embrace the light of Christ, who has conquered death.

Those attending a Tenebrae service for the first time this Holy Week may be startled by entering a church shrouded in darkness except for the light of a few candles, the gradual extinguishing of those candles, and the loud banging noise called the "strepitus" that builds and echoes in the darkness at the service's conclusion.

Held by some parishes and monasteries on Spy Wednesday of Holy Week, Tenebrae is not only rich in striking visual elements, but also features some of the most distinctively mournful music the Church has to offer with the chanting of the Lamentations of Jeremiah and the Psalms.

The Church sees Tenebrae as a funeral service, in some ways, for Christ, providing a spiritual picture of the darkness after the death of Christ before the Resurrection. The text of these prayers and readings is absolutely striking. The Lamentations of the Prophet Jeremiah are considered the saddest or the most melancholic sounding chants in the whole body of Western sacred music.

In terms of the visual elements, the services uses a "Tenebrae hearse" — a triangle candle holder traditionally holding 15 candles, which are extinguished after each Psalm, except for one candle representing Christ, which is hidden away but not extinguished.

The Liturgical Year, written in 1841 by Dom Guéranger, states that, in Tenebrae, the "desertion on the part of His Apostles and Disciples is expressed by the candles being extinguished, one after the other." Dom Guéranger wrote that the great noise at the end of the service expresses "the convulsions of nature, when Jesus expired on the Cross; — the earth shook, the rocks were split, the dead came forth from their tombs." The noise also symbolises and anticipates the earthquake at the death of Christ and the rolling of the stone over the tomb of Christ.

Tenebrae is a great, dramatic and physical manifestation of spiritual realities; a valuable experience for the faithful because it is one of the most compelling services to hear.

The candles being gradually extinguished one by one is also interpreted as reflecting the shadows of sin, which occur by the apostles and our abandoning of Christ in the shadow of the night. The service points to our need for God's light to break through that darkness.

Spy Wednesday, when Tenebrae is held in most churches, just like here at St. Paul's, gets its name from the need of Judas and his collaborators to spy on Jesus to find a time to hand him over to the Jewish leaders. It is a haunting day because of the betrayal of Jesus and because of Judas' sins and each one of our sins.

This ancient service provides a powerful experience ahead of the Triduum as a vigil for the passion and death of the Lord. At the conclusion of Tenebrae we all leave the church in silence, reflecting with love and affection on what Our Lord has endured for us.

MAUNDY THURSDAY

From the Sermon of St. Thomas Aquinas:

The immeasurable benefits, which the goodness of God hath bestowed on Christian people, have conferred on them also a dignity beyond all price. "*For what nation is there so great, who hath gods so nigh unto them, as the Lord, our God, is unto us?*" The Only-begotten Son of God took our nature upon Him, being Himself made Man that He might make men gods. And all, as much of ours as He took, He applied to our salvation. On the Altar of the Cross He offered up His Body to God the Father as a sacrifice for our reconciliation He shed His Blood as the price whereby He redeemeth us from wretchedness and bondage, and the washing whereby He cleanseth us from all sin. And for a noble and abiding memorial of that so great work of His goodness, He hath left unto His faithful ones the Same His very Body for Meat, and the Same His very Blood for Drink, to be fed upon under the appearance of bread and wine.

How precious a thing then, how marvellous, how health-giving, how furnished with all dainties, is the Supper of the Lord? Therein there is put before us for meat, not, as of old time, the flesh of bulls and of goats, but Christ Himself, our very God. Than this Sacrament can anything be more marvellous? Therein it cometh to pass that bread and wine are bread and wine no more, but in the stead thereof there is the Body and there is the Blood of Christ. His faithful ones eat Him. All that the senses can reach in this Sacrament, look, taste, feel, smell, and the like, all these abide of bread and wine, but the Thing is not bread and wine.

Than this Sacrament can anything be more health-giving? Thereby are sins purged away, strength renewed, and the soul fed upon the fatness of spiritual gifts. This Supper is offered up in the Church both for the quick and dead, it was ordained to the health of all, all get the good of it. Than this Sacrament can anything be more furnished with dainties? The glorious

sweetness thereof is of a truth such that no man can fully tell it. Therein ghostly comfort is sucked from its very well-head. Therein a memorial is made of that exceeding great love which Christ showed in time of His sufferings. It was in order that the boundless goodness of that His great love might be driven home into the hearts of His faithful ones, that when He had celebrated the Passover with His disciples, and the last Supper was ended, "*the Lord Jesus, knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end*," and instituted this Sacrament, the greatest miracle which He ever wrought, and the one mighty joy of them that now have sorrow, till He shall come again, and their heart shall rejoice, and their joy no man take from them.

GOOD FRIDAY

From the Catecheses by St. John Chrysostom Bishop:

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. *Sacrifice a lamb without blemish,* commanded Moses, *and sprinkle its blood on your doors.* If we were to ask him what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood of the holy eucharist. The soldier pierced the Lord's side, he breached the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

There flowed from his side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy eucharist. From these two sacraments the Church is born: from baptism, *the cleansing water that gives rebirth and renewal through the Holy Spirit*, and from the

holy eucharist. Since the symbols of baptism and the eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he had fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: *Bone from my bones and flesh from my flesh!* As God then took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and water after his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

HOLY SATURDAY

From an ancient Homily on Holy Saturday

Something strange is happening — there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and Hell trembles with fear. He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, He who is both God and the Son of Eve. The Lord approached them bearing the Cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone, 'My Lord be with you all.' Christ answered him: 'And with your spirit.' He took him by the hand and raised him up, saying: 'Awake, O sleeper, and rise from the dead, and Christ will give you light.'

I am your God, who for your sake have become your son. Out of love for you and your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in Hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in me and I in you; together we form one person and cannot be separated.

For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the Cross and a sword pierced my side for you who slept in Paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in Hell. The sword that pierced Me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly Paradise. I will not restore you to that Paradise, but will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The Bridal Chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The Kingdom of Heaven has been prepared for you from all eternity.



Smoked Salmon and Avocado tagliatelle

Chris Keat writes:

Ingredients: 175g (6oz) tagliatelle
2 shallots
4 tablespoons olive oil
15g (½oz) butter
1 garlic clove
3 tablespoons white wine
150ml (¼ pint) crème fraîche
1 ripe avocado
1 tablespoon chopped fresh dill
100g (4oz) mixed Italian lettuce leaves
25g (1oz) pitted black olives, halved
15g (½ oz) sun-dried tomatoes in oil
1 tablespoon white wine vinegar
½ teaspoon Dijon mustard
a pinch of caster sugar
100g (4oz) smoked salmon trimmings
2 tablespoon grated Parmesan cheese
salt and freshly ground black pepper

Method: 1. Put the pasta in a saucepan of boiling water and cook for 8 minutes until just tender.
2. Meanwhile, finely chop the shallots. Heat 1 tablespoon of oil and the butter in a frying pan, add the shallots and cook for 3 minutes. Crush the garlic and add to the shallots. Stir in the wine and cook for 1 minute. Add the crème fraîche and simmer gently for 3 minutes.
3. Cut the avocado in half lengthways, remove the stone and peel off the skin. Place each avocado half, cut-side down, then cut widthways into slices.
4. Add the avocado slices, chopped dill, salt and pepper to the sauce and cook gently for 2 minutes.
5. Put the lettuce leaves and olives in a bowl. Cut the sun-dried tomatoes into thin strips and add to the lettuce. Whisk together the 3 remaining tablespoons of olive oil, the vinegar, mustard, sugar, salt and pepper.
6. Cut the smoked salmon into strips, add to the sauce and heat gently. Drain the pasta, add to the avocado and smoked salmon sauce and toss together gently. pour over the salad and toss together.
7. Pile the tagliatelle on to serving plates, sprinkle over the Parmesan cheese and serve with the olive and sun-dried tomato salad.

At the Altar of Repose

Irene Leader writes:

It is warm in here – your sepulchre was cold. This is lit by candles – yours was dark. Your body dead and in bleakness; nothingness in the cold and dark, but your soul alive and in the light. Such silence - deafening silence in that tomb. In here, although quiet, there is the noise of traffic outside.

People have lit candles; I wonder what they are for? Candles for you Lord, or are they for their dead?

There is such beauty in this place, but no beauty in where you were lain. Although perhaps there was beauty in a tomb given to You by someone else, with love. The Altar washed and kissed as Your body was lovingly washed and kissed – and now wrapped in burial linen: new, clean, and white. Perhaps there is beauty in that.

How long will we wait Lord? You said you would rise again; build this temple in three days. But nobody understood. We have the advantage that we know and look forward to Your Resurrection. My question is how long will we wait for Your Second Coming?

Jesus, God Incarnate, You have shown infinite love - how can I repay that love? There is nothing I can do to be worthy of it. Just to love You back is all that You require. Now I sit in the warm and the candlelight to watch at Your tomb of cold and darkness, and I imagine the disappointment or Your followers; but You know in waiting there is all the more joy than if we had what we wanted straight away. What You had to do in Your three days and three nights in grave was an absolute necessary part of our Salvation; You did not keep us waiting for dramatic effect. I go through periods of cold and dark as I wait to be with You Lord Jesus. There is no comparison, of course.

Look at these nails on the wall under the Cross. I wonder, did they manage to pull the nails out or did they pull Your body off the nails, adding to the damage to Your body? That damage would have been done in love. I wonder, do I damage other people in the name of love?

Where is my grief in the cold and dark tomb? It is so still. It seems not respectful to make a noise; to sob or wail or blow my nose. Let the tears flow silently and the nose run with love for You Lord Jesus. Immediately Your soul went to Sheol. Your body lies there but not Your essence. Your work of overcoming principalities and powers, releasing the captives, ousting Satan from God's presence for evermore, knowing and believing Your identity so God could burst You forth from the tomb, had begun while Your body lies cold and still. Thank You Lord Jesus for dying for me!

Three days that changed the world: The Resurrection

Irene Leader writes:

'*So that He would be the firstborn of many brothers*' (Rom 8,29). Jesus being raised from the dead is more than just knowing that He was dead and is now alive. Elijah and Elisha raised people from the dead, Lazarus was raised. People were raised from the dead only to die again. Jesus' death was once only (Heb 10,10). He was raised because of His loving obedience and trust. Though he himself not a sinner, Jesus died the death of a sinner, so He was the first born from sin.

Jesus experienced the "resurrection-power" of God who, in his human nature, raised Him up from our sins. God raised Him in Righteousness for us, and as we share in His Righteousness we are Justified before God and not left in eternity in our sins.

Jesus' trust in His Father conquered death, hell, grave, devil, principalities and powers. When we believe and become one with Him, we experience that resurrection-power out of sin. We can't experience this power if our old carnal self does not die with Him.

The power of the resurrection means sin has no power over me; the curse of the law has no power over me, and the devil has no power over me. That is why sin has no power over us because this resurrection-power is a manifestation of the Grace of God freely given and works in our heart.

Jesus' blood provided purification for sins. As the High Priest would enter the Holy of Holies once a year to sprinkle the blood of the sacrifice over the mercy-seat, Jesus entered the Heavenly Holy of Holies with His blood 'sprinkled over the mercy-seat' once for all time (Heb 9,22-26). Christ is the mercy-seat who was sprinkled with His own blood. The Book of Job (2,1-7) tells us Satan had access to Heaven before the Cross because he was in Heaven accusing us before God. When Jesus entered Heaven, He stripped all principalities and powers, and Satan cannot come before God again to accuse us (Rev 12,10; Col 2,15).

After this, Jesus then sat down at the right hand of God and received His inheritance (Heb 1,3). "Baptised" and "born again" are synonymous: when we went down in the water, our 'old man' died and was in the grave. Coming up from water represents us being born again in Him, just as He rose. Our old man can mean anything - thoughts, descriptions, ideas - that is not 'in Christ.' Being broke, not healed, not living my dream: all this is not part of our inheritance. John 10,10 tells us that the devil comes to steal, kill,

and destroy but Jesus came to give us life in abundance. In Christ we have all the blessings of Deuteronomy 28.

> If you will only obey the Lord your God, by diligently observing all his commandments that I am commanding you today, the Lord your God will set you high above all the nations of the earth; all these blessings shall come upon you and overtake you, if you obey the Lord your God: Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall be the fruit of your womb, the fruit of your ground, and the fruit of your livestock, both the increase of your cattle and the issue of your flock. Blessed shall be your basket and your kneading-bowl. Blessed shall you be when you come in, and blessed shall you be when you go out.

All that He inherited, we share in. I am in Him, so at His resurrection I get what He merited (Rom 8,15-17).

God made a covenant with Noah, '*Never again will all life be destroyed by the waters of a flood*' (Gen 9,11). Now, God has made a lasting covenant with Jesus. It was the last will and testament of the Lord Jesus Christ, and it came into effect at the Resurrection. Romans 3,21-22 says that now God only sees our righteousness because Jesus is our Mediator. The question is: do I believe that I am baptised into His body by the Holy Spirit and rose with Him?

The Resurrection was the ultimate expression of power and authority. We need to know we have the authority given to us in the garden; it was never taken away, and this "authority" consists in us being unto the likeness and image of God. All of God's Word is in harmony with every other Word, and we have to make up our mind whether we believe this. In every choice we make, we exercise this "authority". Human freedom is not exercised when we choose evil; true freedom is the freedom of becoming what we are: the likeness and image of God. The ultimate proof of this "authority of freedom" is that only we can make a decision that can change our life immediately.

Jesus encompasses the whole Logos of God, of what He thought, what He said, His character, nature, wisdom, reality, and we are in Him and He in us. Logos is not the letter of the Law, but the living Word; what it looks like. Jesus modelled to us what it looked like as man surrendered to God and filled with Holy Spirit. His question to us is how much Holy Spirit do we want? (Jn 3,34)

When we say we are saved by what Jesus did, are we meaning His earthly ministry, or His death, burial, and resurrection? Our freedom needs to be aligned with the resurrected Christ, and us using our freedom to establish it in our life, otherwise it does not work.

Is it your cross to bear that God gave you sickness to teach you something? Would that draw you closer to Him? This is not in harmony with His Righteous Word. Jesus never did this to people. Proverbs 12,28 says, '*in the way of righteousness is life and in its pathway there is no death.*' God will not pour onto us any penalty that Jesus already took. If He did that, He would be taking His own name in vain and saying Jesus is not enough. Our crosses do not come as punishment from God. He simply allows them to happen as consequences of the original sin and of the sins the world, and us in it, still commits.

When one enters into Christ's risen life, whatever experiences I am going through, I choose not to let them define me, who I am, or the realities of my life. This means I am not subject to what happens here because I have other resources.

Not only as God, but also in his human nature Jesus was sinless, and by His Death, Burial, and Resurrection He showed us how, in the power of the Holy Spirit, we can also be free from sin and function in our life yielding to the Holy Spirit and manifesting God. We have to participate in His one sacrifice for all time, trust in Him and believe what He did: trust what He did and rise with Him.

To get this kind of life we have to die daily to our own lusts, opinions, views, prejudices, fears, and our ego. Look to Jesus and put on God's view, opinion, reality. Therefore, die to self, die with Him, rise with Him to His inheritance, and be lifted up with Him to see things from God's perspective. Jesus breathed on them and said, '*Receive the Holy Spirit*' (Jn 20,22). This "air" He breathes into us; it is not magic but the living Spirit of the living God.

No one was ever born again until after the resurrection, when, at Pentecost, the Holy Spirit was poured out into our hearts. Therefore, after the resurrection, personal ministry changed: all believers now have the Holy Spirit working in them and through them.

A new, resurrected life means true freedom: now I can rule and reign over my emotions, thoughts, and beliefs. If you simply say, 'raise me up Lord' and expect Him to do it for you, then you are not yet exercising your freedom to its fullness. Philippians 3,10 says '*suffer with Him in fellowship.*' Fellowship (koinonia in Greek) is sharing something someone else has but it becomes yours as well.

If Jesus had not done this for me, I would have gone into eternity in a spiritual death, separated from God forever, because I could never have done it for myself.

Ponder how much God loves Jesus. Then know this is how much He loves you!

Where did that phrase come from (Part 5)

Jeanne James writes:

Pot luck meaning a situation in which one must take a chance that whatever is available will prove to be good or acceptable. In the past, all kinds of food went into a big pot for cooking. If you sat down to a meal with a family you often had to take 'pot luck' and could never be quite sure what you would be served.

The powers that be meaning those individuals or groups who collectively hold authority over a particular domain. This comes from Romans 13:1 when Paul says 'the powers that be are ordained of God'.

Pride goes before a fall meaning to emphasize that if you are too confident about your abilities, something bad will happen that shows that you are not as good as you think. This old saying comes from the Bible, from Proverbs 16,18 '*Pride goes before destruction and a haughty spirit before a fall*'.

Pull the wool over your eyes meaning to trick or deceive someone. In the 18th century, it was the fashion to wear white, curly wigs, nicknamed "wool" possibly because they resembled a sheep's fleece.

Pull out all the stops meaning to make every possible effort to achieve an end. This saying comes from church organs. Pulling out a stop lets air flow through a pipe and make a sound.

Rack and ruin meaning to become decayed, decline or fall apart. Rack has nothing to do with the torture instrument. It is a modification of 'wrack' which was an alternative way of saying 'wreck'.

Read the riot act meaning to speak angrily to someone about something they have done and warn that person that they will be punished if it happens again. Following a law of 1715, if a rowdy group of 12 or more people gathered, a magistrate would read an official statement ordering them to disperse. Anyone who did not, after one hour, could be arrested.

Red herring meaning something that misleads or distracts from a relevant or important question. Poachers and other unsavoury characters would drag a herring across the ground where they had just walked to throw dogs off their scent. (Herrings were made red by the process of curing).

Red tape meaning something takes much longer than it should and involves more procedures, forms, or rules than make sense. This phrase comes from the days when official documents were bound with red tape.

Red letter days meaning any day of special significance or opportunity. In the Middle Ages, saint's days were marked in red on calendars. People did

not work on some saint's days or holy days. Our word holiday is derived from holy day.

Ring true, ring of truth meaning to seem to be true. In the past coins were actually made of gold, silver, or other metals. Their value depended on the amount of gold or silver they contained. Some people would make counterfeit coins by mixing gold or silver with a cheaper metal. However, you could check if a coin was genuine by dropping it. If it was made of the proper metal it would 'ring true' or have the 'ring of truth'.

Rub salt into a wound meaning one makes the unpleasant situation that you are in even worse, often by reminding you of your failures. This is derived from the days when salt was rubbed into wounds as antiseptic.

Scapegoat meaning a person who is blamed for something that someone else has done. In the Old Testament (Leviticus 16,7-10) two goats were selected. One was sacrificed. The other was spared but the High Priest laid his hands on it and confessed the sins of his people. The goat was then driven into the wilderness as a symbolic 'scapegoat' for the people's sins.

Scot free meaning something or someone is completely free from penalty or harm. This has nothing to do with Scotland. Scot is an old word for payment so if you went scot-free you went without paying.

To see a man about a dog meaning apology for one's imminent departure or absence, generally to euphemistically conceal one's true purpose, such as going to use the toilet or going to buy an alcoholic drink. This old saying first appeared in 1866 in a play by Dion Boucicault (1820-1890) called The Flying Scud in which a character makes the excuse that he is going 'to see a man about a dog' to get away.

Sent to Coventry meaning to deliberately ostracise someone. The most likely explanation for this old saying is that during the English Civil War Royalists captured in the Midlands were sent to Coventry. They were held prisoner in St Johns Church and the local people shunned them and refused to speak to them.

Set your teeth on edge meaning you find it unpleasant or irritating. This is from Jeremiah 31,30 '*Every man that eats the sour grape, his teeth shall be set on edge.*'

Shibboleth meaning a word used by members of a particular group. It identifies people as members of the group. It comes from the Old Testament Judges 12,5-7. Two tribes of Israel, the Gileadites and the Ephraimites fought each other. The Gileadites captured the fords over the River Jordan leading to Ephraim. If a man wanted to cross a ford they made him say 'Shibboleth' (meaning ear of grain). The Ephraimites could not pronounce the word properly and said *'Sibboleth'*. If anyone mispronounced the word the Gileadites knew he was an enemy and killed him.

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The Vicar's day-off is Tuesday. With enquiries about Baptisms, Weddings, Banns, or Funerals, please, contact the Vicar. ***If you are in hospital, live in a care home, or are house-bound and you wish to receive Holy Communion and/or Anointing, or to make your Confession, please let the Vicar know and he will be very happy to visit you.***

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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, please visit our website: ***stpaulsweymouth.org***