

The Society of St Bridget

The Feast Day of St Bridget of Sweden occurs this Thursday. Two years ago Fr Ross and Sister Janet represented the Bishop Ebbsfleet at the annual General Chapter held on the shores on Lake Vatten in Sweden, and subsequently Fr Torgny Greek one of the priests of the 'Societas Sanctae Birgittae' (SSB) came to preach for us at St Mary & St Giles. SSB is a High Church Lutheran religious society with character of third order for priests and laity, men and women in the Church of Sweden.

Societas Sanctae Birgittae was founded in 1920 as a refuge for those who in a time of liturgical and theological decline of the Church of Sweden in early 20th century longed for more faithful celebration of the Mass, sincere worship and scriptural preaching.

The initiative of the founding of SSB was made by Archbishop Nathan Söderblom, for there was need for a religious society for both men and women. Söderblom introduced members of *St Sigfrids Brödraskap* (Brotherhood of St Sigfrid, SSB) – a confraternity of priests influenced by Anglo-Catholicism – to Count and Countess Eric and Mary von Rosen and others like them, who treasured the memory of St Birgitta of Sweden.

Members of Societas Sanctae Birgittae, in reverence to Saint Birgitta of Sweden and following her example, want to serve the Holy Catholic and Apostolic Church in Sweden (that is the Church of Sweden). SSB has good relations to the Roman Catholic Bridgettine Order.

SSB tries to renew the Church from within by revival of the practice of Holy Communion and Prayer both by the individual members of the Church and in the parishes, by the preaching and teaching to the Church faithful the Word of God and the Creed of the Church, and by the increased use of private confession and pastoral care.

SSB holds its General Chapter, at Vadstena, every year during a week around the time of "the Heavenly Birthday" of Saint Birgitta (23 July). It is observed with a Pontifical High Mass in the church of Vadstena Abbey. The General Chapter is one of the biggest annual events of the Church in Sweden. As a rule conventions are organized three times a year at different places in the country and sometimes abroad. SSB is also a prayer fellowship, in which Brothers and Sisters are remembered in the daily worship.

SSB is headed by one of its priests as Father Confessor and one of its Sisters as Mother Superior (currently this is Fr Torgny's wife - Dr Anna Greek) with a episcopal Visitor. The Society also has its own chaplain and Novice Masters for both men and women. Although most members are members of the Church of Sweden, SSB also has members e.g. from Evangelical Lutheran Church of Finland, Church of Denmark, Church of England and churches in the USA. Today SSB has about 200 members, but many others make a pilgrimage to Vadstena for the annual Feast Day of St Bridget and join in the liturgical celebrations.

Good links are being made between some parishes in the Church of England and this important movement in Sweden. Please pray for SSB this Thursday.

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Arrangements for Banns, Holy Matrimony & Baptisms:

May be made by contacting Fr Ross on 01908 562148

Confessions: May be made after Masses or by appointment.

Parish Website: www.parishstonystratfordcalverton.com

To Hire the Parish Hall: 'phone Lesley Salter on 01908 567404



St Mary & St Giles with All Saints, Parish of Stony Stratford with Calverton

THE SIXTEENTH SUNDAY IN ORDINARY TIME

19th July AD 2020



Welcome to the Parish Church where, after the example of the early church, we celebrate the Eucharist: the "apostles teaching and fellowship, the breaking of bread and the prayers" (Acts 2:42)

The patience of the farmer in letting the weed grow on until harvest time, exemplifies the infinite mercy of God toward sinners. The weed could not change its nature, but the sinner can change his ways and God gives him every chance and every help to do this, up to his last moment of life. No sinner will be excluded from heaven because of sins committed, but because he or she did not repent of these sins while they had the opportunity.

We must learn a double lesson of patience from this parable. First, to be patient with those who make our spiritual progress more difficult for us—they are actually helping us to be better Christians if we bear with patience the injuries they inflict on us. Second, we must try to imitate the patience God shows in his dealings with sinners. While we must not approve of their evil deeds, or their sins, we must still look on them as our brethren and do all in our power to put them back on the right road to heaven. We can do this by good example, and by fervent prayer for their conversion. This is not easy for human nature, but we can be certain that God will give us the necessary grace and strength to subdue our natural weakness and aversion, if we try to act with charity and true brotherly interest toward our erring fellowmen.

By acting thus, we will not only be helping someone weaker on the rugged road to heaven, we will also be making doubly sure of our own arrival there, for God will never be outdone in generosity.

INFORMATION



Safeguarding: Our Parish Churches have adopted and follow the Diocese of Oxford's recommended policies for the safeguarding of children, young people and vulnerable adults. Details of these policies and of our Safeguarding Officers are available on the noticeboards inside each Parish Church. Should you have any safeguarding concerns then please see one of them.

Restrictions During the Current Pandemic:

Unfortunately, there are certain restrictions that we are required to observe for some time. I am sure that you will understand that whilst these are requirements placed upon us, they have been done so for good reason.

- ◆ Only 3 or 4 Church Bells are permitted to be rung, because ringing chambers are not large enough for distancing requirements when a full team is present. The Tower Captain and Assistant must keep a record of who is present to ring on what dates and ensure that distancing is maintained on the staircase. Bell ringing practice is not permitted.
- ◆ Entry and exit to our Parish Churches must be via separate doors - entry via the West (Tower) Door and exit via the Parish Hall at St Mary & St Giles - entry via the South Porch and exit via the West (Tower) Door at All Saints
- ◆ There cannot be an social gathering in either of our Parish Churches before or after Mass - social intercourse may take place in the churchyards before or after Mass. Please allow the priest time to take off his vestments and move to the churchyard before leaving either of our churches yourselves.
- ◆ Only one Priest will Celebrate Mass observing the necessary hygiene before, during and after Mass.
- ◆ There will be no 'shared' Mass cards. Instead each week new Orders of Mass will be printed with the full text of the Mass printed upon them. Please do not take a copy for someone else - either retain it for your devotions at home, or place it in the bin provided at the exit points in both churches.
- ◆ The First and Second Readings may be read by Sister Janet from the Legilium which will be placed inside the Sanctuary at St Mary & St Giles. The Nave Lectern and the Pulpit will not be in use as we would have to sanitise it after each person has used it. When Fr Tunji is celebrating if the Rector is away, then he will read the First & Second Readings.
- ◆ Until further notice all singing, singing rehearsals and concerts are prohibited in all places of worship. Within a week or two the Rector & our Director of Music will have planned 'Organ Masses' - these are where incidental music is played on the organ at certain parts of the Mass. But such incidental music will not be accompanied by singing.
- ◆ Collections: Cash donations and envelopes must be placed either in the large plinth donations box at St Mary & St Giles, or in the bowl by the south porch door at All Saints. We are not allowed to pass a collection plate/bag to one another.
- ◆ 'The Peace' may not be shared physically. We may however join our hands and bow to each other at The Peace.
- ◆ When going forward to receive Holy Communion - at St Mary & St Giles please approach centre of the altar rail in single file via the main aisle, observing a two metre distance, and return to your place via the side aisle. At All Saints: again single file two metres apart but keeping to the south porch side of the main aisle on approaching the altar rail and returning to your place on the vestry side. N.B. in both churches Holy Communion must be received whilst standing and please extend your arms as far as you are able. Textile kneelers and cushions have had to be removed.
- ◆ 'Holy Communion' may only be received in one kind, i.e. The Host. This must be received in the palms of our hands and not on the tongue.
- ◆ Please maintain a two metre distance from each other on approaching the altar rails and on leaving our churches after Mass.
- ◆ Lavatory Facilities. A surprise guideline from the Government does allow for lavatories to be used - which may come as a relief! However, this guideline comes with very strict hygiene regulations. Only the larger of the two lavatories only will be open at SMSG (at All Saints there is only one). Strict hand-hygiene must be observed and hand-driers only used. In the lavatory at each church there will be a spray sanitiser and single use sanitising wipes for each user to wipe the seat, flush-handle, water taps, sink and door handle. Used wipes should be placed in the waste baskets provided.

All of these restrictions, whilst not what we would wish for, do not detract from the fact that once more we shall be able to receive the Lord in his Blessed Sacrament.

Please take this Service Sheet home with you
and use as part of your devotions during the week.

in operation given the unequal way in which this crisis is affecting different parishes and their differing level of reserves.

We fully appreciate that even a budget and share allocation with no increases will present substantial challenges for many parishes; we stand ready to work together to find ways through this. We will shortly be setting up the usual financial briefings for September/October which will provide an opportunity for more detailed questions and discussion. We will then ask deaneries to indicate later in the year whether they expect to be able to provide the amount requested for 2021 (and will again meet with those expecting to face particular difficulty).

The three counties we serve will need our churches in the coming months to be partners in caring for those most in need, as resources for those who are grieving, as communities of hope as the nation rebuilds and as centres of worship and prayer. We are committed to maintaining and sustaining a Christian presence in every place.

Bishop's Council is satisfied that it remains even more important these difficult times that we support our strategic work. The Development Fund will resume allocations this autumn, and you will see diocesan posts being advertised in September (but fewer than would have been the case pre-COVID) as several have been held back during this period.

We remain committed to working transparently, accountably and together as we seek to be a more Christ-like Church. Bishop Steven will complete his meetings with every clergy chapter in July to listen to as many different experiences of the pandemic as possible. There will be other opportunities for consultation in the autumn, and we will continue to revisit and revise our plans as the future becomes clearer.

Please continue to share your views and to help us discern together all that God has in store for us as a Diocese and for all the people we serve. Thank you for all that you are doing to enable that to happen.

The Rt Revd Dr Steven Croft, Bishop of Oxford
John Tattersall, Chair of the Diocesan Board of Finance
Mark Humphriss, Diocesan Secretary

* Milton Keynes is one of the five Deaneries that is receiving transitional help, and therefore will face an increase in its Parish Share apportionment in 2021

Lent Boxes: A number of us have Lent Boxes from earlier this year to return. These may be returned to either of our churches at Mass.

Palm Crosses: a number of you have asked about Palm Crosses. These were blessed during the Livestreamed Mass on Palm Sunday, and will be distributed in our churches once the Lockdown has eased further and we are able to celebrate a full Sung Mass.

Seat Cushions at St Mary & St Giles: these have had to be removed due to the restrictions required to safeguard each other from infection during this pandemic. Those who need to may bring their own cushion. However, the condition of the seat cushions is such that we need to have a serious discussion as to whether they are worth retaining. They are extremely dirty, and in many cases soiled. Whilst they were made and donated in memory of loved ones, they are now unhygienic and it is doubtful as to whether they can be cleaned adequately.

Cleaning in our Churches: The restrictions placed upon us currently mean that our churches need a thorough clean more regularly. I therefore propose to hold cleaning sessions after the 10:30am Mass this Thursday at All Saints; and at 9:30am on Saturday 25th at St Mary & St Giles. Volunteers to help would be much appreciated.

**From the Diocesan Bishop,
Chairman of the Diocesan Board of Finance
and the Diocesan Secretary:**

We wanted to write to update you about our financial situation. We were humbled and inspired by the way in which our parishes have responded to the challenge we face together this year. Thank you on behalf of the whole Diocese.

We cannot escape the fact that one of the many implications of COVID-19 is financial. The pandemic has impacted parishioners and their families across the Diocese and consequently parish (and therefore diocesan) finance. Parishes have lost rental income, cash collections, fund raising opportunities and fees for weddings and funerals. While many have reserves, some do not and therefore face real hardship and uncertainty. At the same time, our parishes have responded immensely generously and sacrificially to the needs in their communities through food-banks and in other ways.

We knew that we could not expect to access national emergency funding from the Church of England as that is rightly being focused on the poorer dioceses. The Diocese was not able simply to cover large shortfalls because of the level of our reserves, which were only enough to cover just over three months' expenditure at the start of the year. We cannot legally use our glebe funds as these constitute permanent endowment.

We are deeply grateful for the way in which deaneries have responded. The composite picture is that deaneries expect to be able to provide 93% of the parish share due in 2020. Diocesan reserves are able to meet that level of shortfall. We are having constructive meetings with representatives of those deaneries that have indicated that they will have the greatest financial difficulty this year. We are also making savings on this year's budget where we can without cutting back on the vital ministry our parishes offer.

We have heard clearly and understand that 2021 is likely to be very difficult as we have all drawn on reserves, and this is likely to be exacerbated if we move into a significant recession. With that in mind, the Diocese has identified a further series of savings for 2021 and on Wednesday Bishop's Council agreed on a budget for 2021 to recommend to Diocesan Synod that involves costs across all areas of the diocesan budget being either frozen or reduced.

As part of this, there will be no cost of living increase for diocesan staff this September or in the level of clergy stipends next April. Deaneries will not see any increase in 2021 in requested share except where a deanery's clergy deployment is increasing (or in the case of the five deaneries receiving transitional help over a five-year period,* where share requested will increase as the transitional support is gradually phased out).

Deaneries will, of course, continue to determine the parish share allocation between parishes or benefices and we would hope that as for this year the principle of mutual support between parishes will be

Prayer Thought

The night before Christ died, there was so much that he wanted to tell his disciples. So the first thing he did was to get down to work washing feet; only after that did he talk to them about loving one another. Jesus preached by example not only on that night, but in his care for the poor, the weak, and the sick, in every moment of his life and in every aspect of his death. In this we are to be like Jesus, for every action of ours speaks loudly to those around us, as we well know.

(STAND)

THE INTRODUCTORY RITES

Organ Introit: Andante – Fiocco

*As the Sacristy Bell is rung we STAND, and the Cantor sings the **Introit Antiphon**:*

Behold, God is my helper
and the Lord is with them that uphold my soul;
turn back the evil upon mine enemies.
In thy faithfulness, destroy them,
my protector, O Lord.

Save me, O God, for Thy name's sake and avenge me in Thy strength.

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

In the name of the Father, ✕ and of the Son,
and of the Holy Spirit. **Amen.**

The priest greets the people

Grace to you and peace from God our Father
and the Lord Jesus Christ.
and also with you.

Penitential Rite

(STAND)

The priest invites the people to call to mind their sins and repent of them.

**Almighty God, our heavenly Father,
we have sinned against you
and against our neighbour
in thought and word and deed,
through negligence, through weakness,
through our own deliberate fault.
We are truly sorry and repent of all our sins.
For the sake of your Son Jesus Christ,
who died for us, forgive us all that is past
and grant that we may serve you
in newness of life
to the glory of your name. Amen.**

The priest pronounces the general absolution

Almighty God, who forgives all who truly repent, have mercy upon you, ✕ pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. **Amen.**

The Kyries:

Kyrie, eleison.

Kyrie, eleison.

Christe, eleison.

Christe, eleison.

Kyrie, eleison.

Kyrie, eleison.

The Gloria in excelsis:

**Glory to God in the highest,
and peace to his people on earth.**

R/. Thou shalt be pleased with the sacrifice of righteousness, oblations, and holocausts, upon Thine altar, O my Lord.

Create in me a clean heart, O God
and renew a right spirit within me.

Cast me not away from Thy presence
and take not Thy holy spirit from me.

Restore to me the joy of Thy salvation
and uphold me with Thy free spirit.

O Lord, open Thou my lips
and my mouth shall shew forth Thy praise. R/

Organ Voluntary during the Distribution of Holy Communion: 'I call to you, Lord Jesu Christ' BWV 639 - J S Bach

It is customary to kneel throughout the distribution of Holy Communion except when going forward to receive the Blessed Sacrament and upon returning to your place.

Prayer after Communion

(STAND)

Let us pray.

And all pray in silence with the Priest for a while, unless the silence has just been observed. Then the priest, with hands extended, says the Prayer after Communion; at the end of which the people acclaim: Amen.

All then pray:

Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.

(STAND)

THE CONCLUDING RITE

The Lord be with you.

And also with you.

For the dismissal, the Priest faces the people and blesses them using a form appropriate to the Season:

May almighty God bless you,
the Father, and the Son, ✕ and the Holy Spirit. **Amen.**

Go in the peace of Christ. **Thanks be to God.**

The Priest and ministers face the Shrine of Our Lady and we join in 'The Angelus' (The Memorial of the Incarnation):

V/. The Angel of the Lord brought tidings to Mary;

R/. And she conceived by the Holy Ghost.

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

**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.

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

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

V/. And the Word was made flesh;

R/. And dwelt among us.

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

people in the Church. The sins and failings of any member of the Church should not weaken our faith we listen to at Mass be for us the seed of true Christian lives.

The Lord be with you.

And also with you.

As the Gospel is announced the people respond:

✠ ✠ ✠ Glory to you, O Lord.

At the conclusion of the Gospel Reading:

This is the Gospel of the Lord.

Praise to you, O Christ.

The Homily

The Nicene Creed

STAND

**We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and
unseen.**

**We believe in one Lord, Jesus Christ, the only Son
of God, eternally begotten of the Father, God from
God, Light from Light, true God from true God, be-
gotten, not made, of one Being with the Father;
through him all things were made.**

**For us men and for our salvation he came down
from heaven,** *all bow during the next three lines*

**by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried. On the third day
he rose again in accordance with the Scriptures; he
ascended into heaven and is seated at the right
hand of the Father. He will come again in glory to
judge the living and the dead, and his kingdom will
have no end.**

**We believe in the Holy Spirit, the Lord, the giver of
life, who proceeds from the Father and the Son.
With the Father and the Son he is worshipped and
glorified. He has spoken through the Prophets.**

**We believe in one holy catholic and apostolic
Church. We acknowledge one baptism for the
forgiveness of sins. We look for the resurrection of the
dead, and the life of the world to come. Amen.**

The Prayer of the Faithful

(STAND)

Priest: My brothers and sisters, Jesus Christ has taught us how to enter the kingdom of heaven. Let us pray for the coming of the kingdom, knowing that the Holy Spirit is within us, helping us to pray...

*Intercessor: That our Bishop, Jonathan, may follow
God's will and seek the good of those he serves...*

V/. **Let us pray to the Lord.**
R/. Lord, hear our prayer.

*That those entrusted with dispensing justice and in-
terpreting the law may look to Christ as the source
of wisdom....*

*That we may wait for God's harvest time and not pass
harsh judgment on others....*

*That the sick and the aged in our community may be
give strength and grace through the Holy Spirit, espe-*

cially.....Jane, Cecilia, Joan Carrigan, Rene Hazlewood, Fr Joseph, Lilith, Peter, Rosie, Susie, Eileen Scarff, Dee, Stacey, Isa, Wendy, Janet, Gren, David, Adam Viard...

That those who have died may be gathered into the harvest of the kingdom, especially...Beau Brandie (*Priest*), Mike, Andy, Bill Barrett, Beryl Beach, Ethel Blake, Phyllis Burnett, Betty Green, Alan Goodridge, Doreen Hart, Bet Jones, Joyce Gunstone, Ivy MacFarlane, Florence Ononeme, John Pendlington, Detcho Stoyanov, Jonny Thorp, Irwin Walker, Paul Woodfield...and for those whose anniversaries of death occur during this week, amongst them...**19th** Romeo Zanni; **20th** Michael Pittam, Lillian Poynter, Cynthia Baker, Percy Saunders, John Herbert; **21st** Martin Vincent, Nellie Tovey; **22nd** Eric Todd; **23rd** Mollie Coombs; **24th** Sister Cecilia; **25th** Mary Bodley, Zillah Full, Iris Mathers...

Rest eternal grant to them, O Lord.
And let light perpetual shine upon them.

Priest: Lord of heaven and earth, hear and grant our petitions, the pleas of your people, expressed by the Holy Spirit. We ask this through Christ our Lord.
Amen.

THE LITURGY OF THE EUCHARIST

The Gifts of Bread and Wine are placed upon the altar. The Cantor sings the Offertory Antiphon:

The statutes of the Lord are right,
and rejoice the heart
and far sweeter than honey and the honeycomb,
moreover Thy servant is taught well by them.

Then priest says the Offertory Prayers to which the people respond:

Blessed be God for ever.

(STAND) Pray brethren that my sacrifice and yours
may be acceptable to God the almighty Father.

**May the Lord accept the sacrifice at your hands for
the praise and glory of his name,
for our good and the good of all his holy Church.**

*The priest says the Prayer over the Gifts to which all respond:
Amen.*

The Eucharistic Prayer

The Lord be with you
and also with you.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

*The priest sings a Eucharistic Preface appropriate to the celebration,
after which all join in the acclamation:* (KNEEL)

**Holy, holy, holy, Lord God of hosts,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

*The priest continues the Eucharistic Prayer of thanksgiving, recalling
the command of Jesus Christ, 'Do this in memory of me.'*

Priest: The mystery of faith:

**All: We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

The Eucharistic Prayer continues with the priest interceding for the Church, the world, all those present at this celebration, and the Faithful Departed. At the Doxology at the end of the Eucharistic Prayer all join in the Great Amen.

Priest:for ever and ever.
All: Amen.

THE COMMUNION RITE

The Lord's Prayer

The priest introduces the Lord's Prayer:

(STAND)

**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.**

Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Saviour, Jesus Christ.

**For the kingdom, the power and the glory are yours,
now and for ever.**

Lord Jesus Christ, who said to your Apostles: Peace I leave you, my peace I give you, look not on our sins, but on the faith of your Church, and graciously grant her peace and unity in accordance with your will. Who live and reign for ever and ever. **Amen.**

The peace of the Lord be with you always.
And also with you.

Let us offer each other the sign of peace.

The Agnus Dei

(KNEEL)

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
have mercy on us.**

**Lamb of God,
you take away the sin of the world,
grant us peace.**

The priest shows the consecrated Host to the people, saying:

Behold the Lamb of God,
behold him who takes away the sin of the world.
Blessed are those who are called
to the supper of the Lamb.

*** Lord, I am not worthy to receive you,
but only say the word, and I shall be healed.**

The Communion Antiphon is sung by the Cantor after the Priest has received Holy Communion: