



**St Augustine of Hippo
Grimsby**



**A Forward in Faith
Parish**

Parish Magazine



March 2026

Our Giving

Bank details for standing orders or donations are:

TSB Bank

St Augustine of Hippo PCC

Sort Code: 30-93-72 Account Number: 00159954

You may have seen that many charity bank accounts have started charging fees for every day transactions. It costs us money to bank cheques and cash, which devalues the amount of the donation/payment. We are therefore asking that, wherever possible, people donate money using online banking, even for small amounts. This doesn't cost us a penny. Please indicate in the reference field who it's from, and what for, then we can Gift Aid your donation wherever possible. Gift aid forms should be completed for regular giving by standing order if applicable. Thank you.



Donating by card or phone

We have a card machine positioned at the back of church near the south door as an alternative way of giving. Please bear in mind that a percentage of all giving using this method (between 1% and 2%) is taken by the provider.

Regular Sunday giving by offertory collection plate

It is no longer necessary to use gift aid envelopes for cash donations of £30 or less. This again keeps administration down. However, should you wish to make a higher donation, please use gift aid envelopes as usual.



Anniversary of Deaths / Year's Mind Parish Records for March

Date	Year	Forename	Surname	Age
1	2003	Eileen Lydia May	Armitage	75
1		Marie	Whitworth	
2	2003	Matthew	Floyd	20
3		Hetty	Schofield	
7		Charles	Collins	
12		Abigail Edith	Armitage	
13	2015	Joyce	Robinson	98
15	2004	George	Armitage	82
15	1991	Baby Charlotte	Grantham	
24	2006	Joan	Ellis	80
26	1982	Rose Ellen	Firth	102
29	1992	Margaret	Buten	85
31	1997	Marjorie	Floyd	81

**Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.**

**May the souls of the faithful departed,
through the mercy of God, rest in peace.
Amen.**

If you have any additional information to complete any gaps for those listed, or information relating to anyone you know of who should be included please let me know on mrs.maria.mason@gmail.com

February Worship Times

Second Week of Lent

Sunday 1 March 10am Sung Parish Mass
Tuesday 3 March No Evening Worship
Wednesday 4 March 10am Said Mass followed by Coffee Morning

Third Week of Lent

Sunday 8 March 10am Sung Parish Mass with Confirmation

Tuesday 10 March 6.30pm Stations of the Cross with Communion
Wednesday 11 March 10am Said Mass followed by Coffee Morning

Fourth Sunday of Lent (Laetare Sunday)

Sunday 15 March 10am Sung Parish Mass
3.30pm Evensong and Benediction
Tuesday 17 March 6.30pm Stations of the Cross with Communion
Wednesday 18 March 10am Said Mass followed by Coffee Morning

Fifth Sunday of Lent

Sunday 22 March 10am Sung Parish Mass
Tuesday 25 March 6.30pm Stations of the Cross with Communion
Wednesday 26 March 10am Said Mass followed by Coffee Morning

Holy Week

Sunday 29 March 10am Sung Parish Mass with blessing of Palms
Monday 30 March 6.30pm Said Mass
Tuesday 31 March 6.30pm Stations of the Cross with Communion



Lent Groups 2026



Bill and Pauline Murdoch will be leading the USPG Lent course at their home at 6 Brunel Close, Grimsby, DN32 9FE at 7.30pm starting on Monday 23 February.

Fr Adrian will be leading a lent discussion group after Mass on the Wednesday mornings in Lent. There will of course still be a cup of tea or coffee as usual.



March 2026 Calendar

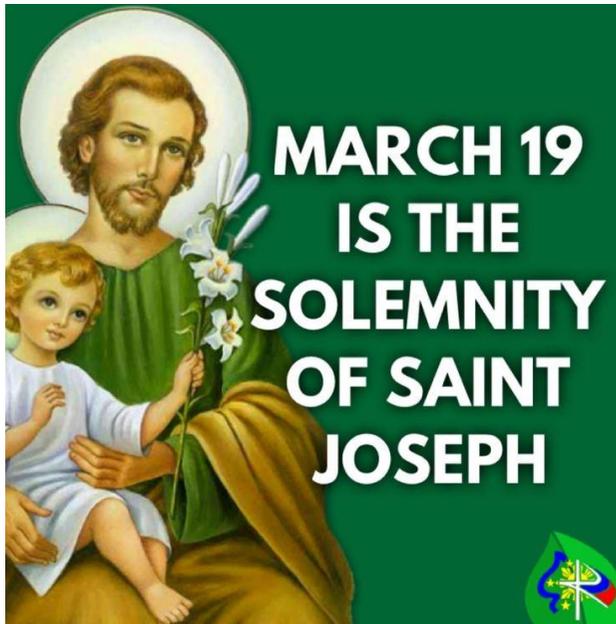
Dates, Observances and Prayer Intentions

Month of Devotion St Joseph

Date	Feast	Intentions
1	2nd Sunday of Lent	The Parish
2	Lenten Feria	New Monasticism
3	Lenten Feria	Bishop Luke
4	Lenten Feria	Bishop Paul Oswestry
5	Lenten Feria	Bishop Stephen Beverley
6	Lenten Feria	Bishop Stephen Lincoln
7	Lenten Feria	Bishop Nicholas Grantham
8	3rd Sunday of Lent (Confirmation)	The Parish
9	Lenten Feria	Bishop Jean Grimsby
10	Lenten Feria	Converts
11	Lenten Feria	Celtric Christians
12	Lenten Feria	The Society of Wilfred and Hild
13	Lenten Feria	The Society LMP
14	Lenten Feria	N E Lincs LMP



15	Mothering /Laetare Sunday of Lent	The Parish
16	Lenten Feria	St Andrew's Hospice
17	St. Patrick	The Church in Ireland
18	Lenten Feria	DPoW Hospital
19	St. Joseph husband of BVM	The Parish
20	Lenten Feria	Lisle Marsden Academy
21	Lenten Feria	Our Churchwardens
22	5th Sunday of Lent	The Parish
23	Lenten Feria	Spiritual Directors
24	Lenten Feria	St Andrew's Hospice
25	The Annunciation of the Lord	The Parish
26	Lenten Feria	Our PCC
27	Lenten Feria	Our Organist and Choir
28	Lenten Feria	Our Servers
29	Palm Sunday	The Parish
30	Monday of Holy Week	The Parish
31	Tuesday of Holy Week	The Parish





Fr Adrain Writes

By the time people read this we will have entered the joyful season of Lent and be a few days in.



How are you doing?

I hope, as suggested, none of us have set ourselves up to fail.

I mentioned in a homily (Quinquagesima/6th Sunday of Ordinary Time) that I feel we should use the time of Lent primarily to take a long, hard look at our relationship with God. In order to do that it is crucial to set aside some extra time which will be special to us and to God. We can use this time just to be quiet and reflective if that is what works for us; we can use it to repeat a prayer several times to “get us in the zone”; we can use it to read a portion of a Godly book (the bible is probably the best of those); we can use it to ponder how we sit with the ten commandments. This will hopefully bring us into a better relationship with Our Heavenly Father, with Jesus His Son, our Saviour, and allowing His Holy Spirit to be in us and work through us.

If you feel at any time you need some help with this, or if it throws up something in your mind that you struggle with, please feel that you can discuss it with me, or any of our other regular priests. That's what we are here for!

We can also undertake some fasting if that helps in our primary task; similarly with almsgiving, if it helps. I think it is more important to be doing something positive, rather than undertaking something which may become a negative. DO DO rather than Do Don't!

Pope Leo has suggested to the Church that we take some time to reflect on what we say and how we interact with others. He urges us to look at how we speak to others and to avoid expressing negativity towards others. Query inwardly any sharp words or put downs that we speak. Our elders and betters I am sure have always said that it is better to say nothing than to say something unconstructive or hurtful.



If it helps, I or any of our other regular priests can hear your confession privately and pass on God's absolution to you which is a reassurance of your sins forgiven. If you have never done that before, try it. It is a positive event and nothing to be afraid of.



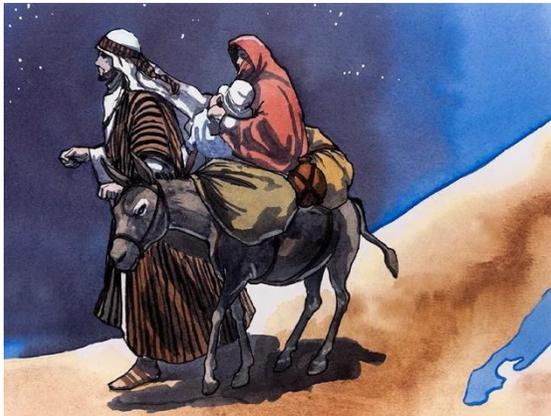
Remember, let's DO DO and DON'T DON'T.

Every blessing for a happy Lent

Fr Adrian

March Month of Devotion to St Joseph

Devotion to St Joseph is ultimately based on the Scriptural affirmation that he was a “just man” (Mt 1:19), which is high praise in itself, but on reflection, it must be the case that Joseph’s holiness was of a truly astonishing nature. That is, he must have been second only



to Our Lady in terms of sanctity; and yet devotion to him developed only quite slowly in the Church. If we consider that he was given the immense privilege of protecting Mary and the Baby Jesus from Herod’s rage after the visit of the Magi, then we can see that this privilege – which was not without grave concerns and great responsibilities – was an immense one.

And then further consider his role in providing for them as the child grew to maturity. St Joseph was also the human model of fatherhood that Jesus grew up with, the person on whom he would pattern his own life, in a human sense, and who would provide him with his first ideas of human fatherhood, and thus of the fatherhood of God. He must also have been the perfect husband to Mary, totally attentive to her, and totally devoted to her welfare.



St Joseph's exalted vocation

To be chosen to be the foster-father of the God-man, and the spouse of the Virginal Mother of God, are signs of an incredibly exalted vocation, and we can get a glimpse of this if we consider his position in relation to the Holy Trinity. Our Lady's relationship to the Trinity, as Daughter of the Father, Mother of the Son, and Spouse of the Holy Spirit, is absolutely unique. No other creature comes even remotely close to her in terms of sanctity, and it is this status which has traditionally seen her as being more exalted than all the angels and Saints put together.

With St Joseph, we are obviously on a much lower plane, but even so, he was given the extraordinary responsibility of being the spouse of Our Lady, and the foster-father of Jesus, which clearly puts him in a separate and very eminent category with regard to the rest of humanity.

In the light of such reflections, it is clear that St Joseph's sanctity was of an astounding nature, and that the devotion to him which has developed in the Church in recent centuries is in no way exaggerated.

The cult of St Joseph



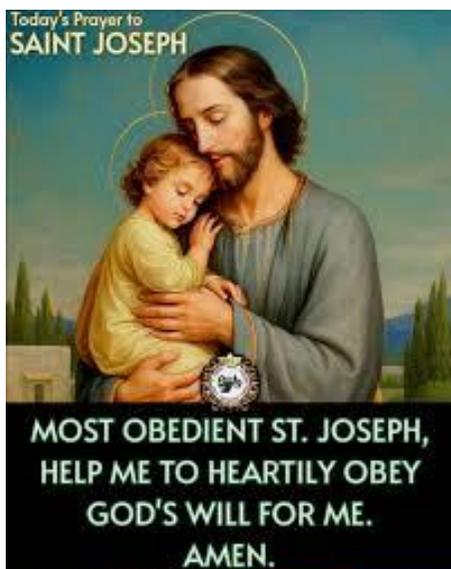
Despite all this, it is understandable why the cult of St Joseph was relatively slow to develop in the early Church, and indeed for a long time after that. The early years were times of fierce persecution, and it was usually only the martyrs who were venerated. In addition, the theological focus during that period

was on clarifying the trinitarian nature of God, and on trying to understand the mystery of how Jesus could be both God and man. And there was a focus, too, on the role of Our Lady as the Theotokos, or God-bearer. Even so, St Joseph was mentioned by some of the Church fathers, and from what

they said it seems clear that there was devotion to St Joseph present in the Eastern Church.

In the West though, it developed quite late, and it was only in the twelfth century that a church was first dedicated to him, in Bologna. It was mainly through the influence of figures such as St Bernard of Clairvaux, St Thomas Aquinas, St Gertrude, and St Bridget of Sweden, along with the work of some religious orders, such as the Carmelites and the Dominicans, that devotion to him began to develop more widely. By the early fifteenth century a feast day in honour of St Joseph was celebrated in various dioceses in Western Europe, and his cult was strongly promoted by influential figures such as St Vincent Ferrer and St Bernadine of Siena, while Pope Sixtus IV (1471-84) approved a universal feast day for him in the Roman calendar, on 19th March.

As the cult of St Joseph grew, succeeding popes elevated the status of his feast progressively. And other feasts associated with him, for example celebrating his espousals to Our Lady, were also introduced. Under the influence of St Teresa of Avila, the reformed Carmelite Order chose him as their patron in 1621.



More recent devotion to St Joseph

By the nineteenth century, devotion to St Joseph had become very widespread in Catholic circles, to the extent that, in 1847, Pope Pius IX, who was personally very devoted to the saint, extended the feast of his patronage to the whole Church. In 1870, he declared him the Patron and Guardian of the Universal Church, and further raised the status of his feast day. At first glance, this might seem excessive, but if we

consider that in relation to Christ, Joseph acted as foster-father and guardian, then, in the economy of salvation, he holds the same position in a spiritual sense with regard to the Body of Christ, that is the Church. So it is no exaggeration to describe him as the Guardian of the Church.

Pope Leo XIII also strongly supported this devotion, and ended his encyclical on devotion to St Joseph, *Quamquam pluries*, issued in 1889, with these thoughts about his wonderful holiness: “No other saint . . . so nearly approaches that place of dignity which in the Mother of God is far above all created natures.” The Pope associated a special indulgenced prayer to St Joseph with this encyclical and ordered that it be added to the public recitation of the rosary during October. He also praised the practice of dedicating the month of March to St Joseph.



Pope Francis’ Prayer to Saint Joseph

Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.

Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy and courage,
and defend us from every evil. Amen.

(Composed by Pope Francis in *Patris Corde*.)

LENT



In both East and West, Lent is a time of preparation for the celebration of Jesus’s Resurrection and the Easter feast. Perhaps nowhere else is the church’s rhythm between fast and feast more evident than in this season.

Where did it come from?

The ultimate scriptural basis for Lent is the 40 days that the Gospels tell us Jesus spent fasting in the wilderness. While we don’t know exactly when the observance of a period of fasting before Easter began among Christians, it seems to have started very early. This observance was connected to fasting in preparation for baptism—in the early church, baptism normally occurred at Easter—and possibly with a fast kept by Egyptian Christians for 40 days after Epiphany (which, as you will recall, celebrates the Lord’s baptism). The canons of Nicaea refer to a set period of 40 days of fasting before Easter, and a Lenten fast is also referred to in the writings of Athanasius (c. 293–373) and affirmed by Augustine (354–430) and John Chrysostom (d. 407). The word “Lent” is actually derived from an Old English word for spring, *lencten*; the Latin term was *Quadragesima* for “fortieth.” A number of languages use a term based on this for the season, while others call it some variation of a term meaning “great fast.”

Theological Themes

Among low church Protestants who do observe Lent, the entire season is often seen as a time to contemplate the Passion and death of Christ. In more liturgical churches (whether Protestant, Catholic, or Orthodox), an emphasis on the Passion is reserved for Holy Week, and the Sundays in Lent focus on events in salvation history and in the life of Jesus that point us toward repentance and faith in Christ alone.

In the West the first Sunday after Ash Wednesday is always devoted to Jesus's temptation in the wilderness; other Sundays across the three-year lectionary discuss themes of covenant and promise, faith and grace, life in the Spirit, the new creation, and the actions that Jesus took as he approached Holy Week. In the East the Sundays of Pre-Lent discuss Zaccheus, the publican and the pharisee, the prodigal son, the last judgment, and forgiveness (the Sunday directly before Clean Monday). Sundays in Lent focus on commemorating the "Triumph of Orthodoxy" (the final defeat of the iconoclasts in the Byzantine Empire in 843), St. Gregory Palamas, the Veneration of the Cross (which occurs over two Sundays; during the first a large wooden cross is venerated in the church), and St. Mary of Egypt. In the East the final day of Lent is Lazarus Saturday, and it honours Jesus's raising of Lazarus—which, once every three years, is also the final Lenten reading in the West.

Colours

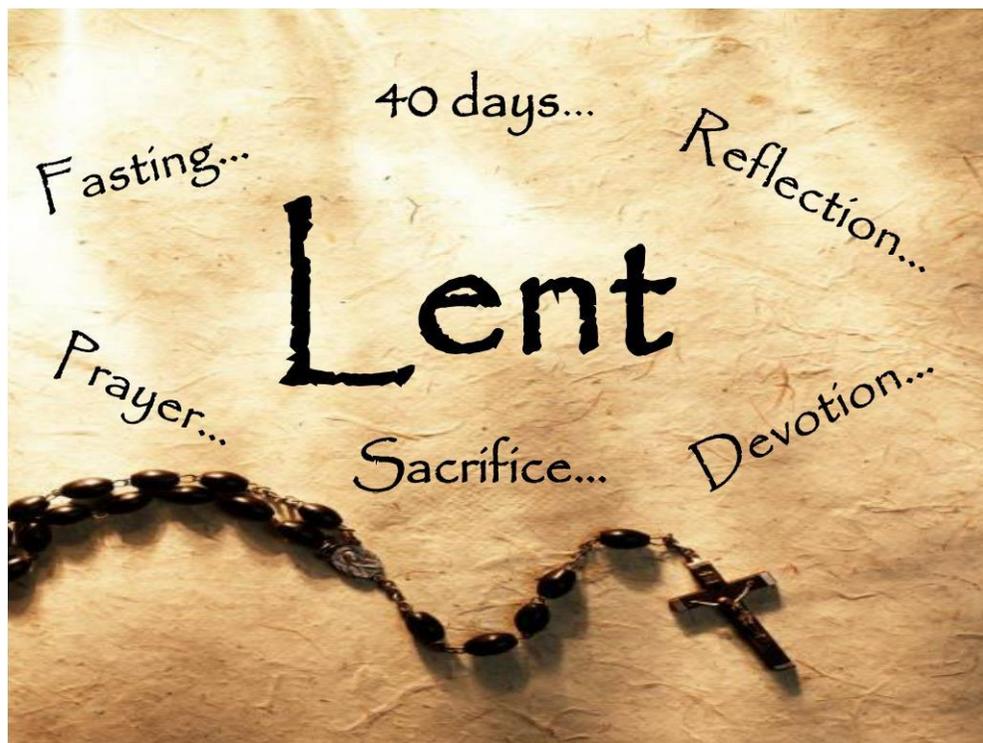
In the West purple is used in Lent; in the East purple is used on weekends and black on weekdays.



Customs

Many Lenten customs exist around the world, and they vary widely by country and denomination. However, one of the most common practices of Lent across both East and West is fasting and/or abstinence from food. In the East believers normally abstain from meat, fish, eggs, dairy products, wine, and oil. Some of these fasting rules are relaxed on certain days, but

no meat or dairy is consumed during the whole of Lent. In the West the most common and traditional act of fasting is to abstain entirely from food on Ash Wednesday (and, during Holy Week, on Good Friday) and to abstain from meat for the duration of Lent. Other foods and beverages commonly avoided include alcohol, caffeine, chocolate, and sweet things in general.



A common non-food abstinence custom is to “give up” some activity that is interfering with growth in discipleship (in the twenty-first century, many give up social media!) and/or to “take on” an additional devotional practice such as increased Scripture reading or prayer. Giving to the poor is emphasized—especially money that would have otherwise been spent on an activity or entertainment that you have “given up” for Lent—as is performing acts of charity. The idea behind this Lenten abstinence and increased dedication to discipleship is not to earn favour, but to “clear space” for Christ to work in our lives; to grow closer to him; and, through fasting, prayer, and service, to prepare to greet his Resurrection with joy.

In both East and West, increased church attendance is advocated during Lent. We mentioned midweek Pre-sanctified Liturgies for the Orthodox in the last section; many Western churches also hold a midweek prayer or Eucharist service, or a Bible study coupled with a simple supper.

In the West sanctuary decorations become much simpler and sparser. Brass candlesticks may be switched out for wooden ones, and elaborate flower arrangements replaced with plain greenery. The word “alleluia” is not used in the liturgy or in any liturgical music—some churches lead children in “burying the alleluias” (written on pieces of paper) on Shrove Tuesday, to be unearthed again at Easter. Music for services changes too. The “Gloria in excelsis Deo” (a common liturgical song based on the hymn of the shepherds in Luke 2:14) is replaced with penitential music, often the singing of “Kyrie eleison” (Lord have mercy), and the amount of music in the service is reduced or simplified. In some places any crosses in the sanctuary are veiled (though some churches only do this during Holy Week).

In the East “alleluias” are retained and even increased to emphasize the joyous aspects of fasting and prayer. Daily and Sunday services gradually change throughout the season to incorporate more resources from a Lenten liturgical book called the Lenten Tridion. In addition, the amount of Scripture read in services increases, more opportunities exist to prostrate oneself (i.e., pray lying flat on one’s face), and certain Saturdays are devoted to remembering and praying for the departed. The faithful are encouraged to begin or increase devotional readings from Scripture and from the writings of the church fathers.

Fixed feast days that occur during Eastern Lent involve some relaxing of solemnity and fasting rules—by far the most important of these that may fall during Lent is the Annunciation to the Virgin Mary (Luke 1:26–33) on March 25. Western Christians also observe the Annunciation (which frequently also falls during Western Lent) as a feast and relax fasting rules on that day.

The Annunciation of the Lord

8 Things to know and Share About the Annunciation



1. What Does The Word “Annunciation” Mean?

The word is derived from the same root as the word “announce.” Gabriel is announcing the incarnation of Christ — God becoming man in the person of Jesus.

“Annunciation” is simply an old-fashioned way of saying “announcement.”

The term can be applied to other events also. For example, in his book “Jesus of Nazareth 3: The Infancy Narratives,” Pope Benedict XVI has sections on both “the annunciation of the birth of John” and “the annunciation to Mary,” because John the Baptist’s birth was also announced in advance.

2. When Is The Annunciation Normally Celebrated And Why Does It Sometimes Move?

Normally the solemnity of the Annunciation is celebrated March 25.

This date is used because it is nine months before Christmas (Dec. 25), and it is assumed that Jesus spent the normal nine months in his mother’s womb.

However, March 25 sometimes falls during Holy Week, and the days of Holy Week have a higher liturgical rank than this solemnity.

Still, the Annunciation is an important solemnity, and so it doesn’t just vanish from the calendar. Instead, as the rubrics in the Roman Missal note:

“Whenever this solemnity occurs during Holy Week, it is transferred to the Monday after the Second Sunday of Easter.”

It is thus celebrated on the first available day after Holy Week and the Octave of Easter (which ends on the Second Sunday of Easter).

3. How Does This Story Parallel The Birth Of John The Baptist?



As noted above, John the Baptist's conception was announced in advance also. In both stories there are multiple parallels:

The angel Gabriel makes the announcement.

He announces to a single individual: Zechariah in John the Baptist's case and Mary in Jesus' case.

He announces the miraculous conception of an individual who has a prominent place in God's plan.

He is met with a question in both cases (Zechariah asks how he can know this will happen; Mary asks how it will happen).

A miraculous sign is offered as evidence (Zechariah is struck dumb; Mary is told of Elizabeth's miraculous pregnancy, which is in its sixth month).

Gabriel departs.

4. How Is Mary's Reaction Different Than Zechariah's?

At first glance, Mary's reaction to Gabriel can appear like Zechariah's unbelieving reaction, but it is fundamentally different.

Like Zechariah, she asks a question, but it is a question of a different sort:

Zechariah asked how he could know what the angel says would be true. His attitude was one of scepticism.

Mary does not ask for proof. Instead, she asks how the angel's words will be fulfilled. She accepts what he says and wants to understand specifically how it will take place. Her attitude is thus one of faith seeking understanding, not a lack of faith.

5. What Does Mary's Reaction Say About Her Perpetual Virginity?

Mary's question is translated in the RSVCE translation of the Bible as "How shall this be, since I have no husband?"

This is not a good translation, because she does, in fact, have a husband: Joseph. Luke has already told us that she is betrothed to Joseph, which

means that they were legally married (thus Joseph would have had to divorce her, not just “break the engagement” as one might today; cf Mt 1:19).

What the text literally says in Greek is “since I do not know man.”

This relies on the common biblical euphemism of “knowing” for sexual relations. Mary’s question indicates that she understands the facts of life, and it is surprising since she is legally married and awaiting the time that she and Joseph would begin to cohabit.

If she were planning on an ordinary marriage then the most natural interpretation of the angel’s statement would be that, after she and Joseph begin to cohabit, they will together conceive a child, who the angel is now telling her about.

The fact that she asks the question indicates that this is not her understanding, and it has often been taken as a sign that she was not planning on an ordinary marriage.

Early Christian writings from the second century onward, beginning with the “Protoevangelium of James,” indicate that Mary was a consecrated virgin who was entrusted to the care of Joseph.

6. How Does Gabriel Respond To Mary’s Question?

Gabriel informs her:

“The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.”
Here Gabriel indicates the involvement of all three Persons of the Trinity: Through the action of

the Holy Spirit, the Father causes the Son to be conceived in human form. There will be no human father, making clear the fact that the child will be the Son of God.



As a further illustration of God's power, he points to the fact that Elizabeth, though old and apparently barren, has miraculously conceived a son and is in her sixth month of pregnancy. "For with God nothing will be impossible."

7. Is Elizabeth Mary's Cousin?

This question sometimes comes up in discussions of Mary's perpetual virginity, because it is sometimes thought that the "brothers" of the Lord were his cousins and that they are described as brothers because Aramaic has no word for "cousin."

Yet the New American Bible described Elizabeth as Mary's cousin.

Who Jesus "brothers" were has been understood in different ways. The earliest sources that comment on the question (including the second-century "Protoevangelium of James") say that they were stepbrothers through Joseph. They also, hypothetically, could have been adopted (adoption was very common in the ancient world since people often died early). So they need not have been cousins.

While it's true that Aramaic does not have a word for cousin, Greek does ("anepsios"), but that is not the word used here.

Despite the well-known mistranslation in the NAB (later corrected in the NABRE), Elizabeth is not described as Mary's "cousin." The Greek word in this passage ("sungenis") indicates a female relative — a kinswoman — not a cousin in particular.

8. Why Is Mary's "Fiat" Important?

Mary's acceptance of this role is momentous and will entail suffering. It is momentous because she will be the mother of the Son of God himself. It will entail suffering in ways that she cannot yet foresee (e.g., witnessing the Crucifixion), but some she can foresee.

In particular, she will be regarded as having been unfaithful to Joseph, and that involves not only public shame but, as Matthew records, endangering her relationship with Joseph and her future livelihood and social position. Yet she places herself completely at the service of God's will.

Commenting on this, Pope Benedict writes:

“In one of his Advent homilies, Bernard of Clairvaux offers a stirring presentation of the drama of this moment. After the error of our first parents, the whole world was shrouded in darkness, under the dominion of death. Now God seeks to enter the world anew. He knocks at Mary’s door. He needs human freedom. The only way he can redeem man, who was created free, is by means of a free ‘yes’ to his will. In creating freedom, he made himself in a certain sense dependent upon man. His power is tied to the unenforceable ‘yes’ of a human being.

“So Bernard portrays heaven and earth as it were holding its breath at this moment of the question addressed to Mary. Will she say yes? She hesitates ... will her humility hold her back? Just this once — Bernard tells her — do not be humble but daring! Give us your ‘yes’! This is the crucial moment when, from her lips, from her heart, the answer comes: ‘Let it be to me according to your word.’ It is the moment of free, humble yet magnanimous obedience in which the loftiest choice of human freedom is made (‘Jesus of Nazareth 3: The Infancy Narratives,’ chapter 2).”

This article originally appeared on April 7, 2013, at the National Catholic Register and has been adapted by CNA.



Magazine Sponsorship for March

Abigail Edith Armitage Eileen and George Armitage

This month's sponsorship is in memory of my grandma, Abigail Edith Armitage and my mum & dad, Eileen & George Armitage.

March is a bittersweet month for me as it holds so many memories of birthdays and, unfortunately, deaths in the family.



Grandma, Abigail Edith, aka Edie or Ma to family and friends, was a stalwart of St Augustine's. She lived almost opposite the vicarage at 136 Legsby Avenue and went back to Pa Bloomer's time, then Fr Westmorland and lastly Canon Richardson, who I remember so well as a child.

As a child I remember she always went to Low Mass most mornings especially on a Sunday before we descended on her for the 10.30am family mass. Whilst we were at mass she would prepare Sunday lunch for us after

which mum and dad would make their way home and I stayed on for Sunday school in the afternoon.

Grandma was very involved with St Augustine's, taking the linens to launder, collecting the jumble for the jumble sales, baking etc and generally keeping an eye on Fr Richardson. Sadly she died surrounded by Fr Richardson and my dad, on my 12th birthday, 12th March 1967.

Mum, as I think I have stated last year, was a great knitter. Her speciality was Fairisle jumpers followed by character jumpers for the children. Most evenings she would sit knitting whilst watching tv. What amazed me was the fact that whilst watching the tv she didn't even look at what she was knitting and never made a mistake! She would buy skeins of wool, and I would sit there with the skein wrapped around my hands whilst mum rolled it into a ball, all the time laughing and chatting away.

Mum and Dad married at St Augustine's on 29th March 1948. Both my brother Robert and I were baptised and confirmed there, and we both share March birthdays!

I remember so well Dad leading the procession down on a Sunday morning as thurifer. He also sang in the choir at times and in his younger days before marrying my mum, helped run the scouts with the likes of George Penrose. A great love of his life was cricket and played with Colin Kennedy, not sure



where though. Summer days at home, the TV was always on when the cricket was on especially when Yorkshire or England were playing. I can still hear the sound of leather on willow echoing school outing to Tealby village hall and green. I'm sure there may be a few at church will remember these outings! We'd pack up the sandwiches and sausage rolls etc and we'd all pile on the coach. Jelly and ice cream in those waxed fancy jelly bowls! Dad would be down on the green with all the men setting up the cricket. The village hall, children's play area and green are still there today evoking such memories when we visit Tealby.

In the summer, we always had a Sunday school outing to Tealby village hall and green. I'm sure there may be a few at church will remember these outings! We pack up the sandwiches and sausage rolls etc and we'd all pile on the coach. Jelly and ice cream in those waxed fancy jelly bowls! Dad

would be down on the green with all the men setting up the cricket. The village hall, children's play area and green are still there today evoking such memories when we visit Tealby.

Although Mum was plagued by ill health in her later years, it came as an enormous shock when she suddenly & unexpectedly died on 1st March 2023.

Unfortunately, Dad did not take it well and was unable to cope and live without his beloved, Eileen. Sadly he died of a broken heart on 15th March 2024. Just over a year after Mum. They are now back together again in the south memorial garden at church which was his dying wish. Fr Stephen was such a comfort during that sad year or so.

They are all still greatly missed but I have the comfort of so many memories and being close to them at St. Augustine's.

Janet Nixon

This sponsorship enables us to offer our monthly magazine free of charge. Thank you!

Moving forward as a way of covering some of the ongoing costs we would like to further promote the concept of sponsorship.



An example is the sponsorship of the printing costs of our parish magazine. Another example is covering the cost of the sanctuary light which is always alight (except following the Good Friday Liturgy until it is lit again to celebrate the risen Lord at the Easter Vigil) and the candles in the Lady Chapel and St Monica's Chapel.



Sponsorship would be on a weekly or monthly basis, although monthly sponsorship would make administering the process an easier task, and could be in memory of a loved one who has died or something else such as a birthday that is close to your heart. Sponsors and their special intention will be published in this magazine each month.

Sponsorship money should be paid at the beginning of the month preferably by bank transfer using the reference box to indicate that it is sponsorship money or you could give your sponsorship money in cash to our treasurer, Tracy Poole.

If you would like to participate in this, please email Maria the month, what you are sponsoring and your intention to:

mrs.maria.mason@gmail.com

THANK YOU
to all of our sponsors!

It is of course possible to have more than one sponsor for any category in any month and all sponsors with their intention will be published.

Item	Duration	Suggested Donation
Parish Magazine	Monthly	£50
Sanctuary Lamp	Monthly	£15
St Monica's Chapel Lamp	Monthly	£10

Could you sponsor the magazine, or any of the above items, for a month moving forward?



It would be helpful moving forward into 2026 to have the year's sponsorships laid down. Payment wouldn't be asked for until the beginning of the month sponsored. Please email Maria to let her know which month you would like to sponsor and she will then be in contact with you nearer the time to ask you why you are sponsoring that particular month's magazine or sanctuary lamp etc

An Icon

She looks at me with expressionless face,
A composed mask of purity;
An absolute calm more divine than human,
That fixes a moment in eternity.
She's a translated being,
Framed by the gold of Heaven.

All the humanity is in a small, tender gesture;
As, with fingers slightly open,
She points to her infant Son;
Presenting Him to us.
"This is the Reason", she seems to say:
"I am what I am, because of Him."

By Mark Fletcher.



LENT APPEAL by U.S.P.G. supporting MYANMAR for CHILDREN and EDUCATION



Our prayers and gifts are to partner and support fellow Anglicans in this Province of nine Dioceses. A mainly Buddhist country, it has 6% Christians in a 55 million population.

Having had Japanese rule 1942-45, Burma gained independence from Britain 1948. Democratic rule was brief after assassination of leaders and a Military coup.

Civil war has been a way of life, especially since 2021 with some of the 100 ethnic groups, as well as democratic forces trying to change a brutal military regime. Best known is the attempt to destroy and expel the 4% Moslem group – the Rohingya – who have occupied their homelands about 200 years now. [as a result, the refugee camp in poor neighbouring Bangladesh is believed to be the largest such camp in the World]

In 1989, Burma became Myanmar and the government respelt Rangoon the coastal capital and much the largest city as Yangon. More recently they have built a new capital, central to the map, Naypyidaw. 77% of population are still Burman...

Those old as me will remember singing about the 'Road to Mandalay,
where the flying fishes play; And the dawn comes up like thunder, From

Rangoon to Mandalay!' - perhaps? The army in our war in the jungles of Burma was called 'the forgotten army' – under a General Wingate. Our late choir friend (bass) Percy was in that army. Now a Society once noted for the harmony amongst so many different peoples is struggling, poor, displaced and hungry in many places. Struggling, and failing, to find peace and settled living again.

Maybe 4 million children are displaced – or at least disrupted from the Education they need;- a big part of the building of hope for their generation, and the future of this lovely land.



Hence USPG designate EDUCATION for those CHILDREN in MYANMAR as their LENT APPEAL

Bill Murdoch

Name: _____ Date: _____

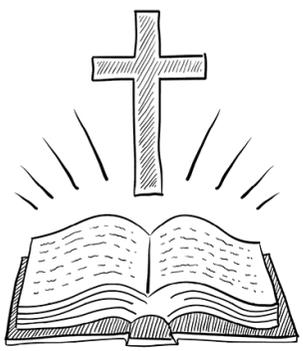
DIRECTIONS:
Find and circle the
vocabulary words
in the grid. Look
for them in all
directions including
backwards and
diagonally.

Ash Wednesday

Word Search

- ABSTAIN
- ALMSGIVING
- ASH WEDNESDAY
- ASHES
- BLESS
- CHRISTIAN
- CHURCH
- CROSS
- DESERT
- DUST

D	E	J	J	C	R	U	Y	A	D	S	E	U	T	E	V	O	R	H	S	V
J	P	C	B	R	J	L	W	L	P	T	B	L	D	L	V	O	L	R	S	K
I	A	J	N	J	K	J	R	T	U	N	L	L	M	V	S	R	E	U	O	I
S	L	S	Y	A	D	Y	T	R	O	F	E	V	W	A	B	L	M	D	R	N
A	M	H	H	S	T	V	F	K	C	M	S	T	J	A	K	C	O	A	C	M
C	S	U	U	S	T	N	X	R	S	H	S	D	N	F	H	X	W	H	S	V
R	U	S	E	E	H	J	E	C	U	M	U	J	D	R	D	Y	I	R	F	S
I	N	Y	J	Q	R	Z	V	P	S	H	T	R	I	B	C	F	W	D	D	L
F	D	T	J	L	I	D	T	C	E	W	V	S	C	G	W	I	C	A	E	F
I	A	B	S	T	A	I	N	R	J	R	T	O	G	H	Y	U	E	N	Y	N
C	Y	A	Q	Y	W	N	E	M	N	I	P	W	Q	W	N	H	T	O	X	A
E	F	P	E	R	T	Y	X	E	A	R	E	T	S	A	E	U	L	I	U	E
C	J	Z	K	G	A	I	F	N	C	C	U	M	V	R	G	Q	H	T	M	M
I	O	E	X	R	N	Y	L	E	I	N	D	O	C	U	U	K	A	X	O	
N	R	R	P	X	G	I	B	A	P	S	E	F	S	V	R	N	K	T	D	Q
P	S	S	X	T	J	Z	T	J	T	Q	A	T	W	U	P	U	R	P	L	E
C	E	P	B	R	M	R	H	S	B	R	G	N	I	V	I	G	S	M	L	A
M	H	G	A	E	X	U	B	P	A	X	O	U	T	N	M	M	B	E	O	O
W	S	Z	C	S	G	O	P	K	O	F	C	M	U	M	E	B	O	T	F	L
Y	A	D	S	E	N	D	E	W	H	S	A	K	Q	M	T	P	D	U	S	T
K	U	P	A	D	X	L	Q	T	N	S	D	X	L	K	E	M	Y	D	X	O



- EASTER
- FASTING
- FOREHEAD
- FORTY DAYS
- JESUS
- LENT
- MASS
- MORTALITY
- PALM SUNDAY
- PENITENCE
- PRAYER
- PURPLE
- REPENTANCE
- SACRIFICE
- SHROVE TUESDAY
- TEMPTATION

My Favourite Lent Hymn – Fr Adrian

My favourite Lenten Hymn is really more of a Passiontide hymn, specific to those last few days of Lent. It's another of those occasions when poetry says things better than we have otherwise thought or know them. The poet on this occasion is the great hymn writer Isaac Watts, the son of a schoolteacher, who showed "Precocious ability".

When I survey the wondrous cross
on which the Prince of Glory died,
my richest gain I count but loss,
and pour contempt on all my pride.

Forbid it, Lord, that I should boast
save in the death of Christ, my God!
All the vain things that charm me most,
I sacrifice them through his blood.

See, from his head, his hands, his feet,
sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
or thorns compose so rich a crown?

Were the whole realm of nature mine,
that were a present far too small.
Love so amazing, so divine,
demands my soul, my life, my all.

Sadly, although I love singing the hymn, when we sing it, we tend to miss the meaning of the words. Take a moment and read it through slowly. I am always particularly moved by the last two lines. If we take them seriously, they are life changing.

Love so amazing, so divine, demands my soul, my life, my all.
That really is life changing.



Have you thought about becoming a Friend of St Augustine's Church for 2026?

First of all, a big thank you for your support in 2025. We had a record season for audience, which is very encouraging. We have listened to those of you who have completed feedback forms and based this year's season on those comments.

Once again, we have a tremendous line up of artists and do hope that you will continue to enjoy the concerts that we have on offer. There is a small increase to ticket prices as follows:

Adults: £14

Friends: £12

Students under 22: £5

Children under 12: Free



All tickets include a complimentary glass of wine or fresh fruit juice.

Please note that single membership costs just £15 per year, joint membership is £25, so to those of you who are not Friends at the moment, you may wish to consider joining!

A concert brochure is being prepared and will be distributed in early February, however, see the following page for advance notice.

Dates for Concert Season 2026

Friday, 20th March *By Request with Barry Whitfield*

Please submit requests as soon as possible either in person or email staugustinesfriends@gmail.com

Friday, 24th April *Alex Wilson (cello), Karen Beer (oboe) and David Beer (piano)*

Friday, 15th May *DC Quartet – Easy listening jazz*

Friday, 5th June *Josh Hughes - classical guitar*

Friday, 17th July *Bradley Creswick (violin) & David Murray (Piano)*

Saturday, 18th July *Violin/piano masterclass for young artists led by Bradley & David*

Summer Lunchtime organ recitals:

Every Wednesday from 22nd July to 19th August

Malcolm Pentelow 22nd July, Michael Baron 19th August

Graham Burrell, Steven Maxson, Barry Whitfield to perform on the other dates.

Friday, 25th September *Adele Dixon & Barry Whitfield*

Friday, 16th October *DC Quartet – Easy listening jazz*

Friday, 13th November *Louth Male Voice Choir*

Friday, 27th November *Music for Advent – St Augustine's Consort*

Friday, 18th December *Adele Dixon & Barry Whitfield & Friends
A light-hearted Christmas evening with carols for all!*

Book early to avoid disappointment! Tel: 07398 566677 or
email staugustinesfriends@gmail.com

The Life and Times of Thomas Augustus, The Vicarage Cat

Well hasn't this past month been an absolute wash out. I don't know if you are aware but us cats are really not keen on the wet weather. Every time I put my nose out of the cat flap there seemed to be a gust of wind that blew the rain right at my head and I absolutely detest getting my whiskers wet.

I have spent so little time in church this month that nobody managed to take my photo saying my prayers. However, I feel it was very sneaky taking a photo of me while I was enjoying my midafternoon snooze.

I will try and be more active as spring approaches.



Psalm 149 v5

Let the saints be joyful in glory: let them sing aloud upon their beds.



CHURCH DIRECTORY

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From the Editor

Items for inclusion in the April 2026 edition of this magazine should be sent to the editor via email by **Sunday 22nd March**. There is no guarantee of inclusion after this date.

(mrs.maria.mason@gmail.com).

Could you write an article for our Parish Magazine? The editor would be pleased to receive articles of a religious nature or otherwise that would be of interest to our readers.

Again, the email address to send articles to is:

mrs.maria.mason@gmail.com

Cheryl's Name Cards

Emma	Mason	Charlotte	Rose	Luke	Sarah	Domonic	Naomi	Reece	Rachael
Liam	Oliver	James	Adam	Michael	Aaron	Molly	Miles	Fully	Delia
Noah	Harry	William	Eleonor	Anne	Barthony	Nathan	Peter	Eddie	Carry
Olivia	Lily	Josh	Holly	Elliot	Robert	Katie	Leonia	Jay	Nis
Lucas	Thomas	Sophie	David	Lewis	Connor	Laura	Ariana	Jennifer	Colby
Isabella	Jessica	Sam	Ellie	Zoe	Paige	Bradley	Jordan	Mark	Alakay

As many of you are aware, Cheryl always has some name cards on the go. There are always great prizes including bottles, candles and chocolate, with boxes costing 20p - £1.

To quote Cheryl, **“you have to be in it to win it!”**

Holy Week and Easter Services

Sunday 29 March Palm Sunday	Parish Mass with blessing of Palms	10.00am
Monday 30 March	Said Mass	6.30pm
Tuesday 31 March	Stations of the Cross with Holy Communion	6.30pm
Wednesday 1 April	Mass	6.30pm
Thursday 2 April Maundy Thursday	Mass of the Last Supper with Foot Washing	7.00pm
Friday 3 April Good Friday	Stations of the Cross Liturgy	11.00am 3.00pm
Saturday 4 April Holy Saturday	Easter Vigil	7.00pm
Sunday 5 April Easter Day	Parish Mass	10.00am

Email:

fr.adrian.mason@gmail.com

Web:

St-augustine-church-grimsby.org

<https://www.achurchnearyou.com/church/14993/>

Safeguarding matters please contact:

staugustineofhipposafeguarding@gmail.com



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