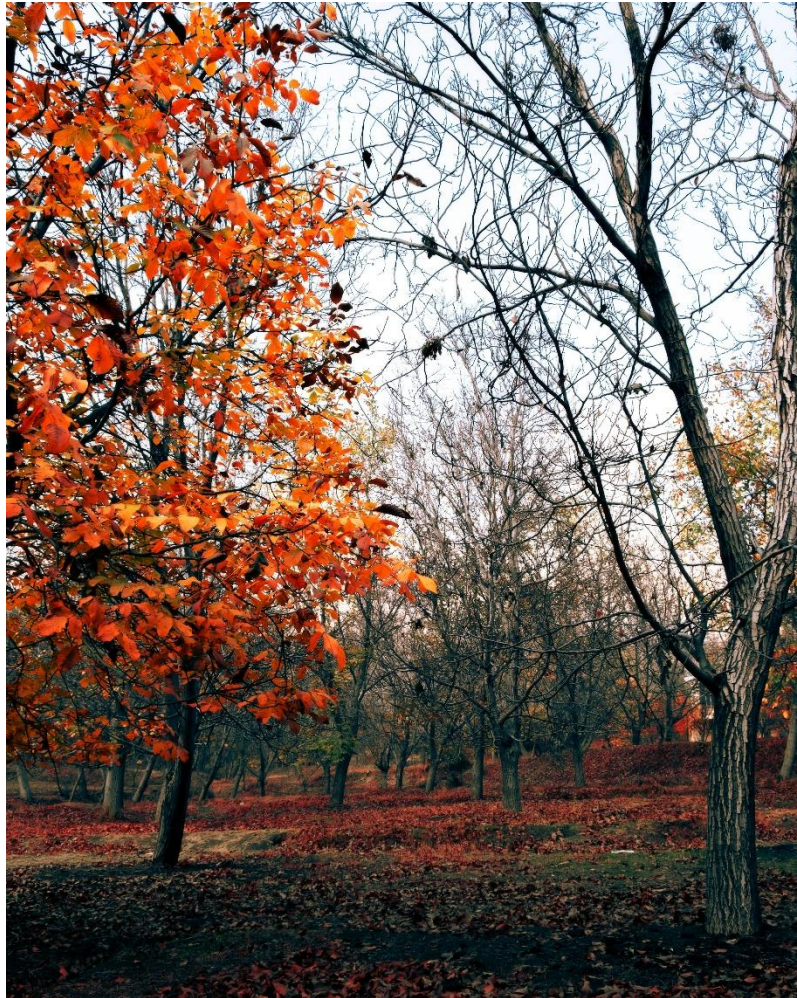


The Abbey Church of St Peter & St Paul
serving the communities of Bourne
Dyke Twenty and Cawthorpe



PARISH MAGAZINE



NOVEMBER 2026
www.bourneabbey.uk



50p
Bourne Abbey Church Group

WORSHIP AT THE ABBEY DURING NOVEMBER

Morning Prayer and Evening Prayer
are said every weekday
at 9.00am and 5.30pm.

The Abbey is open between 9am and 6pm.



The Abbey is often full of
sound but also offers a quiet
space for prayer, meditation
or simply to catch your breath
amid the busyness of life.
Do come in.

Sunday 1 st	All Saints	Sung Eucharist CW	11.00am
		Sung Evensong	6.30pm
Tuesday 3 rd		Said Eucharist CW	7.00pm
Thursday 5 th		Holy Communion BCP	10.00am
Sunday 8 th	Remembrance Sunday	Said Eucharist CW	9.00am
	The Two Minutes Silence will be marked in the Abbey at 11.00am	Service of Remembrance	11.20am
Tuesday 10 th		Said Eucharist CW	7.00pm
Thursday 12 th	MU Corporate Communion	Holy Communion BCP	10.00am
Sunday 15 th	2nd Sunday before Advent	Sung Eucharist CW	11.00am
		Sung Evensong	6.30pm
Tuesday 17 th		Said Eucharist CW	7.00pm
Thursday 19 th		Holy Communion BCP	10.00am
Sunday 22 nd	Christ the King	Said Communion CW	9.00am
		All Age Eucharist	11.00am
Tuesday 24 th		Said Eucharist CW	7.00pm
Thursday 26 th		Holy Communion BCP	10.00am
Sunday 29 th	First Sunday of Advent	Sung Eucharist CW	11.00am
		A Service of Healing and Wholeness	3.00pm

From the Abbey's Book of Remembrance for November

- 1st Iris Halls : Norman Steel
2nd Thomas Ferguson : Margaret Mapleston : Audrey May Darby
3rd Gilbert Pickering : Gordon Harry Dunthorne
4th Barry Waltham : Kim Sykes : Trudie Hewitt : John Wright
5th James Murray : Anne Holmes : Reginald Hodgkin : Carole Harry
6th Garion Dagger ; Leslie Mapleston : Richard Porter
7th Mary Paterson Ward : Lucy Rose : Roger Revell : Edward Blackman : Freda Danby
9th Philip Orbell : Keith Barratt : Donald Fowler
10th Audrey Bloodworth : Hazel Winifred Johnson
11th George Cole : Audrey Scotney : Vernon Bannister : Paul Crosby
14th Roy Jones : Christopher Notley : David Tabor
15th Peter Bentley : Dudley Guppy
16th Derek Britton : Stephen Wells
17th Barry Creaser : John Falkner
18th Edwin Powell : Reg Frazer : Patricia Edmunds : Barbara Stewart
19th George Newman : 20th Ralph Musgrove
21st Michael Atkins : 23rd Eileen Bostock : Amelia Rolt : Derek Bontoft
24th Ernest Belton : Maisie Roberts
25th William Dandridge ; Doreen Lewis ; Monica Pain
26th Alfred Dawson : David Nethergate
27th Kenneth Cubey : Lily Orbell : Margaret Pickering : Sadie Pick
28th David Lingard : Jessie Nunn

The Vicar's November Letter :

Dear Friends in Christ,



It was the best of times, it was the worst of times ... So begins Charles Dickens' 'A Tale of Two Cities', a novel set against the turbulence of the French Revolution. Though written about the eighteenth century, those opening words could easily describe the times in which we live. We live in an age of breathtaking technological progress and previously unforeseen global connection, and yet, we also live in age of unprecedented anxiety, division and spiritual hunger.

Dickens' famous opening captures the paradox of human history: light and darkness intertwined, hope and despair sharing the same moment. For Christians, this tension is not surprising. Scripture itself presents us with a world where wheat grows alongside

weeds (Matthew 12:24-30); where joy and suffering coexist (2 Corinthians 6:10); and where the Kingdom of God advances even in the midst of turmoil.

In many ways ours is a remarkable era. The gospel is translated into more languages than ever before. Christian teaching, worship and fellowship can reach into homes across the globe in seconds. Medical advances alleviate so much suffering. Communication connects believers separated by oceans. God's grace is visible everywhere: *Every good and perfect gift is from above* (James 1:17). When we celebrate innovation, charitable outreach and growing global missions we are witnessing signs of God's sustaining hand in a fallen world. And yet, Dickens does not allow us to linger long in celebration.

Our age also bears deep wounds. Loneliness is widespread despite constant connectivity; families fracture; truth is contested; violence and injustice persist. Many hearts grow cold toward faith. As in Dickens' France and England, unrest simmers beneath the surface. The apostle Paul's description of the last days feels uncomfortably current: *People will be lovers of themselves, lovers of money, boastful, proud ...*' (2 Timothy 3:1-5). We need not interpret every headline as apocalyptic to recognize that sin continues to distort God's good creation.

Dickens wrote of revolution, mobs, fear and retribution. Human attempts to remake society without transformed hearts often produce new chains instead of freedom. Political upheaval alone cannot heal what is broken within the human soul.

Dickens continues: *It was the age of wisdom, it was the age of foolishness*. Never have we had so much access to information, yet wisdom is more than knowledge. Proverbs reminds us that: *the fear of the Lord is the beginning of wisdom* (Proverbs 9:10). We may master data yet neglect discernment. We may accumulate opinions yet lack understanding. Christian wisdom calls us not merely to react to the times but to interpret them through the lens of eternity. True wisdom is embodied in Christ, *in whom are hidden all the treasures of wisdom and knowledge* (Colossians 2:3).

Dickens speaks of light and darkness, hope and despair. Scripture does the same, but with a decisive difference. For Dickens, the tension is tragic and cyclical; for Christians, it is redemptive and moving toward fulfilment.

John's Gospel proclaims: *The light shines in the darkness, and the darkness has not overcome it* (John 1:5). The cross stands at the centre of history as the ultimate paradox: the worst of crimes becoming the best of news. In the crucifixion, human hatred met divine love; in the resurrection, despair gave way to unquenchable hope. If the first

century was an age of revolution, the first century witnessed a far greater one: the quiet, unstoppable revolution of grace.

Dickens contrasts safety and chaos, order and upheaval, represented by the cities of London and Paris. Christians also live between two cities, the earthly city and the City of God. Augustine described believers as pilgrims, citizens of heaven journeying through the uncertainties of this world.

We engage our culture, serve our neighbours and seek justice. Yet, our ultimate hope is not anchored in political stability, economic prosperity or cultural approval: *Our citizenship is in heaven* (Philippians 3:20). This heavenly allegiance frees us from despair when times feel worst and from complacency when times feel best.

Dickens' novel moves through suffering toward sacrifice and redemption. One character's final act of self-giving love becomes the story's most powerful testimony. In this, Dickens echoes the deeper story of Scripture: that love lays down its life for others.

Christians are called to be such witnesses in our own contradictory age. When society oscillates between optimism and outrage, believers can embody steady hope. When fear

drives division, we can practise sacrificial love. When confusion reigns, we can speak truth seasoned with grace.

The world may always be both the best and worst of times but, for those who trust in Christ, even the worst of times are not wasted. God is at work: refining faith, drawing hearts and advancing his Kingdom.



Dickens' famous words remind us that history is complex and that human nature is conflicted. The gospel reminds us of something greater: that beyond every age of contradiction stands a sovereign Lord who entered our broken world and is making all things new. And, because of the sovereign Lord, even in the worst of times, we may live as people of the very best hope.

With every blessing to you all,

Father Stephen



On Wednesday 7th October members of the Mothers' Union met in the Church Hall. The meeting was led by Merryn Woodland. Rev. Sylvia Rice-Oxley read a passage from the Bible and Ceri Guppy led us in prayers.

Notices: The week of October 11th is Prison Week and Anti-Slavery Day is 18th October. The Diocesan Winter members' meeting is on November 16th at Washingborough. We are enrolling two new members, Angela Higgs and Jean Hitchman at our Corporate

Communion on Thursday 15th October and we will celebrate the Wave of Prayer on November 19th at the Corporate Communion.

Merryn asked if members would kindly run a surprise £2 gift bag stall at the December Nibble and Natter. Ann reminded members if they wanted anything from the M.U.E. stall, could she have their orders soon.

Merryn then introduced Donna, who had come to introduce us to a new craft. We all set to under her instructions with cones and dried flowers and made a table arrangement. which everyone seemed proud of. All the arrangements were different, even though we had the same materials to work with.

Merryn thanked Donna and gave her a small gift. We then adjourned for tea and cake.



Like God

My grandson was visiting one day when he said, "Grandma, I always think of how you and God are alike."

Mentally polishing my halo, I asked, "How is that, then?"

"You're both just SO old," he replied.



MARGARET'S PAGE

We have just finished our Harvest Festival celebrations at the Abbey and I can hardly believe that we have reached that time of year already. I have already received my first two Christmas catalogues and the shops are selling Christmas cards and presents.

Harvest has always meant a great deal to me. Next to Christmas and Easter it plays a very important part in the church calendar, although I must admit it meant much more when I was living in the country. For twenty-one years I taught in a very small village school where the children played a large part in the church harvest celebrations. The children brought their harvest gifts to school and then we spent a morning helping to decorate the church with our gifts, which were usually home-grown products which had come out of dad's garden - beans, peas, tomatoes etc. The local farmers provided huge sheaves of corn which were placed near the altar and round the font. The only shop-bought item was the bunch of grapes placed on the altar to represent the wine of communion. One of the villagers provided a huge loaf of bread in the shape of a sheaf of corn to be placed on the altar with the grapes. Almost the whole village attended the Sunday service and the farmers read the lessons.



When I left the village school I taught for five years in Stamford and lived for most of that time at Tixover Grange, a few miles away from Stamford and I attended All Saints' church in Stamford on Sundays. One year I went to the harvest service in Tixover village and I shall never forget it. The church is about a mile from the village and at that time had no electricity. It was lit by candles and the organ was hand pumped. The harvest service was in the evening so the church was candle-lit. It was crammed with sheaves of corn and vegetables of all varieties, all provided

by the local farmers (there was no school in the village) and the music was provided by a minstrel band playing medieval-type instruments. The church was packed with villagers and the atmosphere was 'out of this world'.

Nowadays life is so different! We still sing the good old harvest hymns and the church is beautifully decorated with autumn flowers but we no longer have huge sheaves of corn and home-grown vegetables. Instead, we have tins and packets which are donated to the food bank, a necessity in these modern days and very gratefully appreciated, but nowhere near so beautiful and attractive to the eye. Fr. Stephen told us this morning how much

was given to the food bank on the harvest festival Sunday but, as it was in kilograms, it meant very little to me. He did, however, add that so far this year over a tonne of tins etc. have already been donated by the Abbey to the Foodbank. What a marvellous contribution!

I understand, only too well, that harvest festival gifts need to be completely different in these modern days, but I sadly miss the good old-fashioned celebrations and how sad it is that our modern world has deteriorated so badly.

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

NATIONAL TREE WEEK 21ST TO 29TH NOVEMBER

It really is time to appreciate our trees. Did you know:

That the UK has 123,000 ancient and veteran trees, and more ancient oak trees than the rest of Europe combined?



Or that trees help us feel better? Studies have found that exposure to forests generally reduces our mental and physical stress, anxiety, and depression.

Or that 95% of land carbon in the UK is stored in soil, and trees help put it there? When wood and leaves fall, their carbon gets stored in the soil.

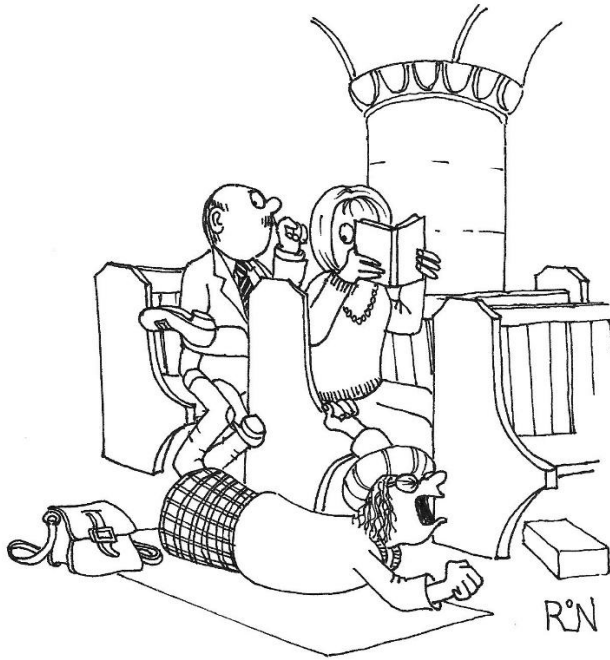
Or that hedgerows alongside our roads can reduce air pollution exposure by up to 63%?

No wonder that each year the Tree Council and its partners bring together the conservation sector, volunteers and tree-lovers to mark the start of the annual tree planting season. Together, they plant thousands of trees and hedgerows, to celebrate these “magnificent mainstays” of our landscape.

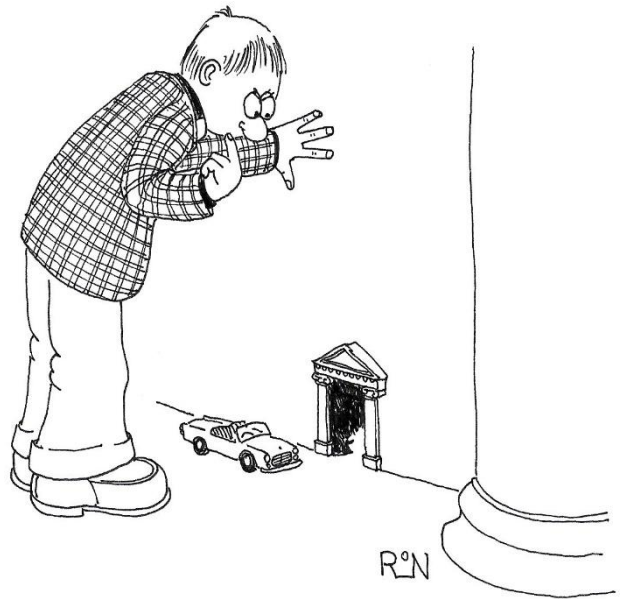
And we need more trees. Sadly, only 13% of the UK’s total land area is covered in trees. That’s compared to an average of 46% in Europe. In England, the figure is just 10%.

On the plus side, there are more than 80 community tree nurseries in the UK, growing an estimated 250,000 trees a year, often from locally collected seed, and which are given away or sold at minimal cost.

A SMILE OR FOUR



Somebody sat in Minnie Hyssop's pew

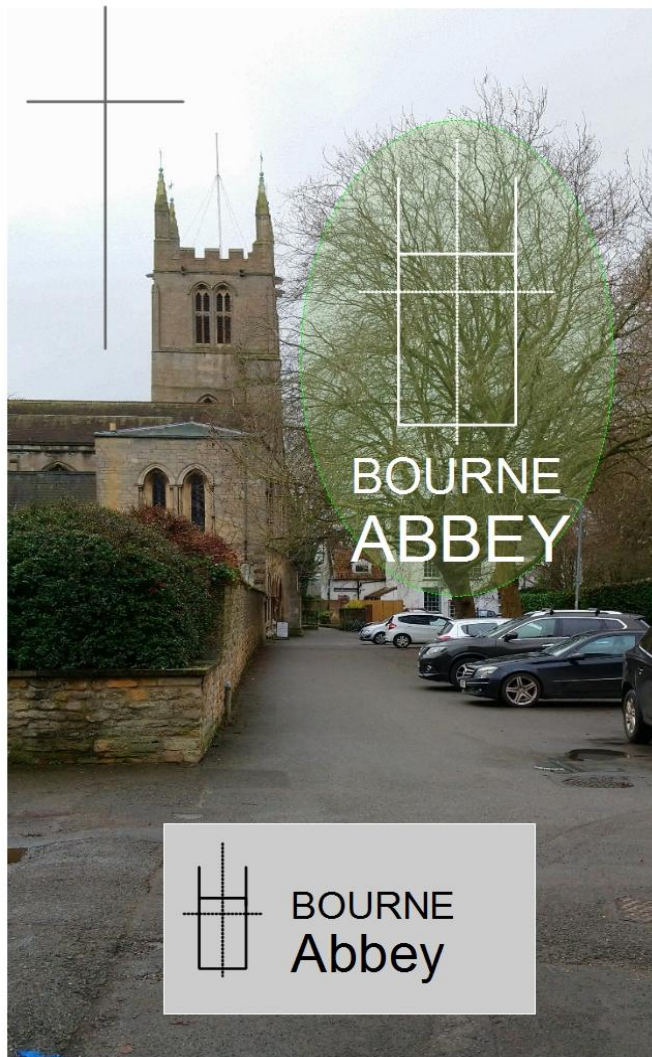


*...and yet the Church Mice still put it about
that they were poor*



One of my churchwardens is a stickler for 'Health and Safety'...

When the restaurant next to a church put out a big sign with red letters that said, 'Open Sundays', the church reciprocated with its own message: 'We are open on Sundays, too. And we have live music.'



Some time ago, I was asked to consider the design of a logo for the Abbey and now after discussion with church members, Art colleagues and a fellow designer, several sheets of studies have been collected. Space on this page does not permit their inclusion within the magazine format so I here offer a distillation which has emerged from the process.

Combining a previous magazine picture with my simple CAD facility has allowed this idea to be presented before the final digital design. What does it attempt to show?

The cross is a universal Christian symbol strongly associated with our faith and the tower is a well-known local landmark. Combine the two and we present a logo of elegant simplicity. The basic image can be adapted to different formats from a letterhead to a computer screen.

Long before the Abbey was built, the cross of Christ was recognized as a universal symbol, though it took some time for the early church to adopt such an image which was associated with shameful criminal executions. Early Christians also used other signage to cautiously identify themselves with whatever graphic means were available.

Today, we have a plethora of “great new features” sent to our phones, which makes me wonder what else they are trying to sell amongst the online chat. Constant cookies and other “attention grabbers” are offered to the users to entice their engagement. Agents of Christian mission now realize this and adapt their on-screen publicity distinctively, usually heralding it with a well-designed logo. Church logo design is worth approaching thoughtfully.

There are other images associated with the life of the church and the world which can also play a part in the mixture of text and picture which I like to share on this page. These tie into the design of the logo with more scope for illustration than a simple

emblem can provide. One obvious aspect of church life is the congregation of people who constantly move in the space of the historic building. The people ARE the church, wherever they meet.

My current artistic focus is including the human figure either within the spacious envelope of a magnificent building or perhaps thoughtfully in a significant corner. Painters and illustrators often combine the two with interesting effects. A magnificent picture of a church building may inspire architectural appreciation, but the inclusion of people can tell a real story. Including “people icons” in a logo may complicate the design, but where can the same mixture be effectively applied?

Looking for new spaces,

Malcolm

‘Interior of a Dutch church’
by Hendrik
van Vliet.
17th cent.

A Gravedigger
deep in a
grave, with
dog in
attendance.
Is that a
beggar sitting
on the floor?



CHURCH ISN'T JUST FOR SUNDAYS

Looking back on my own childhood, I always associated church with Sunday services and, if I'm honest, wondering how many I might be forced to attend! I don't remember much else happening between one Sunday and the next, except perhaps at Christmas or Easter. I also assumed the Vicar only worked on Sundays. Fr Stephen and Fr Isaac would, I suspect, laugh heartily at such a suggestion!

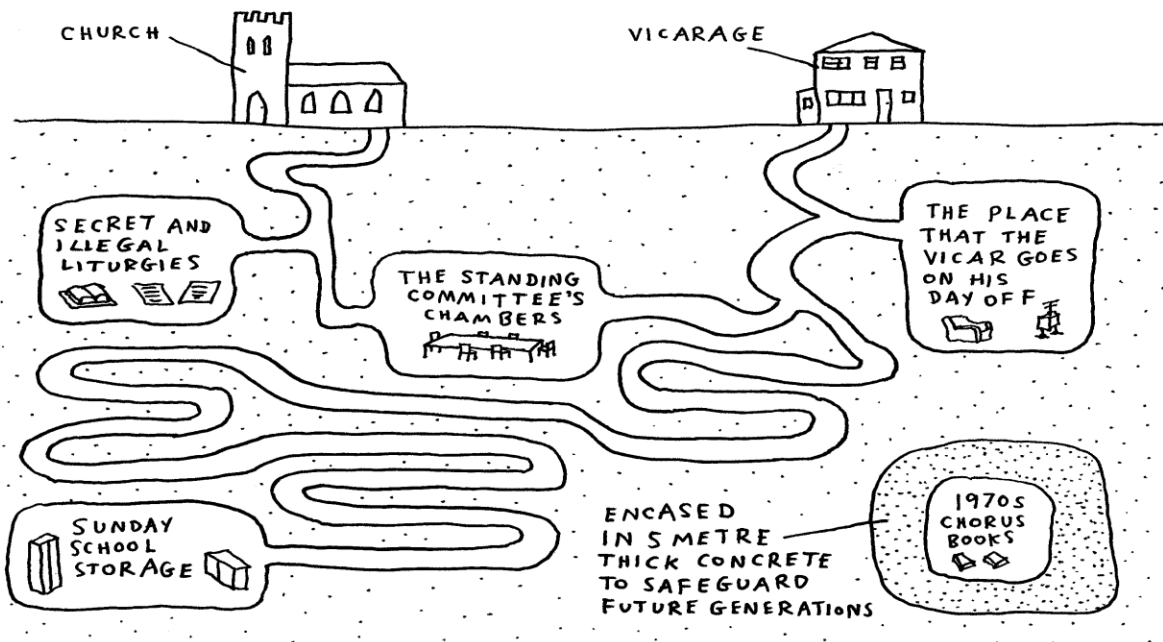
Since becoming a Churchwarden, attending PCC meetings, discussing the church calendar and helping to recruit volunteers for various activities, I have come to realise just how busy Bourne Abbey really is and how much there is for people of all ages and interests.

At this point, there is a real danger that if I start listing all the groups, committees and activities connected with the Abbey, I will inevitably miss something out, so I won't attempt it! Suffice it to say that we would be much poorer without the many groups, teams and volunteers who help bring the Abbey to life, together with the wide range of services and events in which people can take part.

pto

BEHIND THE SCENES

THERE IS MORE TO THE LIFE OF A CHURCH THAN THE GOINGS ON THAT ONE CAN OBSERVE ON A SUNDAY. MUCH OF THIS ACTIVITY TAKES PLACE IN A SECRET LABYRINTH OF SUBTERRANEAN TUNNELS



Nor is the Abbey simply a community in its own right. It is also a place that welcomes other communities. Local schools visit to celebrate festivals and important milestones, while groups and societies come to admire the building's history and architecture. Our Church Hall is similarly well used, hosting activities on most days of the week.

So, to all those wonderful people who lead, organise, support or simply participate in all this busyness: thank you. Thank you for giving your time, energy and talents to make the Abbey such a welcoming and vibrant place to be. Beyond the activities themselves, many people have found friendship, encouragement and support among our congregations.

And if you would like to play a bigger part, please do. Ask a Churchwarden, ask the clergy, or ask the person who organises the activity that interests you. Church isn't just for Sunday. At Bourne Abbey, there is a warm welcome every day of the week.



REMEMBRANCE SUNDAY

This year the national service for Remembrance will be held on 8th November and include the annual march past involving up to 10,000 veterans and eligible participants. It will be followed by formal two-minute silence on Wednesday, 11th November.

This year Remembrance marks several significant milestones:

The 110th anniversary of the 1916 Battles of the Somme and Jutland, as well as the introduction of wartime conscription.

The 70th anniversary since the Suez Crisis of 1956.

The 25th anniversary since UK armed forces first entered Afghanistan, following the 2001 deployments.



Lighting a candle is a prayer



Lighting a candle is a prayer;
When we have gone it stays alight
Kindling in the hearts and minds
Of others the prayers
We have already offered for them
and for others
For the sad, the sick, and the suffering
And prayers of thankfulness too.

Lighting a candle is a parable;
Burning itself out,
It gives light to others.
Christ gave himself for others,
He calls us to give ourselves.

Lighting a candle is a symbol;
Of love and hope,
Of light and warmth.
Our world needs them all.

*This meditation is printed on cards
in some English Cathedrals.
Sarah Speers - Julian Group*

9 November – MARGERY KEMPE

Here is a saint for any out-spoken, emotional person who also struggles with depression and human failings in the quest to live their best life.

Margery Kempe was born in 1373, the daughter of a wealthy businessman in King's Lynn. She married John Kempe and had 14 children. She described herself as "not lettrid", for she could not read or write but she ran a brewery business.

Margery Kempe was far from the usual 'saint' of the Late Medieval Ages. She was not a recluse. She had not defended her virginity. She was not a submissive wife. Instead, she must have been stormy to live with; she was known to be very emotional, and at times, very rude!

In 1436 Margery dictated her famous book, 'The Book of Margery Kempe'. She tells in vivid, unembarrassed detail the failure of her business, her very difficult first pregnancy, the madness (post-natal depression?) that followed the birth of her first child, the vision of Jesus that began her spiritual life, her further visions and uncontrollable tears, her struggle to convert her middle-aged husband to a vow of chastity and her pilgrimages to Jerusalem and Rome.

After they made their mutual vow of celibacy in middle age, she travelled extensively without him (one of the reasons she caused suspicion and was arrested), and they spent long periods apart. And yet, when her husband was ill, "she took [him] home with her and looked after him for years afterwards." He seems to have suffered from what we would now call dementia, and nursing him was hard, but she "served him and helped him, she thought, as she would have done Christ himself." Their relationship seems to have been characterized by not only a sense of duty, but genuine affection and love.

The manuscript of Margery's Book was lost and only came to light 500 years later in an English country house. It was published in 1936.

After years of being remembered principally as a rather strange and emotional mystic, Margery emerged from the pages of her Book as a more complete, more human woman. She loved clothes. She envied other people. She sometimes had fantasies, and sometimes few scruples. But she was also honest in her growing relationship with Christ and finally found in Him a fulfilment she could find nowhere else.

Margery died in 1440 aged 67, a good age in those days. She has been called 'the embodiment of an honest soul on a quest for God.'



HELPING HANDS for MESSY CHURCH

Messy Church at the Abbey has now been running for two years and as it has grown it has become apparent that we need more Helping Hands.



We meet approx. every 6-8 weeks usually linking in with a church festival for an afternoon of crafting, informal worship and a shared tea. Volunteers usually start at 1pm and finish at 4.30pm.

It is real practical help we need - helping prepare tea, welcoming families, assisting activities or giving parents a listening ear.

If you would like to help, please have a chat with Helena Casbon.

We already have the dates for 2027 booked to give you an idea when help is needed.

Our Christmas party is on Sunday 13 December.



DON'T REST ON YOUR LAURELS!

ONLY SAINSBURY AND TESCO
DONATE MORE IN BOURNE THAN
THE ABBEY – AND THEIR
CONTRIBUTION IS JUST WHAT THEY
HAVE LEFT OVER.

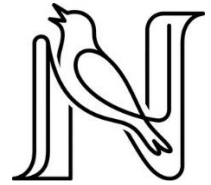
HARVEST FESTIVAL MAY BE BEHIND
US BUT THE NEED GOES ON.

CASH DONATIONS WELCOME TOO.

USE THE ENVELOPES AT THE BACK OF CHURCH



THE NOVEMBER QUIZ

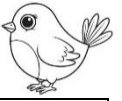


- 1 Of which protein are human hair, nails and skin made?
- 2 Who played DI Jack Regan in *The Sweeney*?
- 3 Which theoretical physicist wrote the best-selling *A Brief History of Time*?
- 4 Which TV magician married his assistant Debbie McGee in April 1988?
- 5 Liam & Noel, brothers and founding members of Oasis, have what surname?
- 6 Sold in the USA as *Le Car*, which Renault automobile was the highest selling car in France every year between 1972 and 1986?
- 7 Which was the final Apollo space mission to launch?
- 8 In the 2006 film *The Prestige*, David Bowie played which inventor, whose name has latterly become known as an electric car marque?
- 9 From 1963 until his death in 1981, who were Bob Marley's backing band?
- 10 What boxing weight is for fighters weighing between 140lbs and 147lbs?
- 11 What is the opposite of nocturnal?
- 12 In *Aesop's Fables*, who removed the thorn from the lion's paw?
- 13 By area, which is the largest country in the world?
- 14 What puzzle first appeared in the 2nd November 1924 edition of *The Times*?
- 15 Which former BBC reporter, the 'man in the white suit' successfully ran as an MP in the Tatton constituency in 1997?
- 16 What is the oldest golf club in the world?
- 17 If a dish is *à la Crecy*, which vegetable does it contain or is served with?
- 18 Which nut links Ferrero Rocher and Nutella?
- 19 In geometry, and also known as a hendecagon, how many sides has an undecagon?
- 20 Norville Rogers is the full name of which cartoon slacker better known by a one-word nickname ?

OCTOBER ANSWERS

1 Michelle Pfeiffer 2 Macbeth 3 Curtis Mayfield 4 Lockheed 5 North America 6 Banana 7 Blackpool 8 Mumbles 9 Tequila 10 New Orleans 11 Opposite editorial 12 Occlusion 13 Mandarin Chinese 14 Well 15 Four 16 Russia 17 South Africa 18 Shoulder 19 Abstract Expressionism 20 Newton and Ridley

WHAT'S ON IN NOVEMBER?



Monday 2 nd	10am in the Abbey
	JULIAN GROUP Meditation and prayer
Wednesday 4 th	At 2.15pm in the Church Hall
	MOTHERS' UNION Getting Ready for Advent with Kate Brown
Friday 6 th and	10 – 12 in the Church Hall
every Friday	BRIGHT BEGINNINGS Mother and Toddler group
Saturday 7 th	10 – 12 noon in the Church Hall
	NIBBLE 'N NATTER Browse the books! Try your luck at the raffle! Enjoy the refreshments! Meet your friends and make new ones!
Wednesday 18 th	2 – 4pm in the Church Hall
	KNIT AND SEW FRIENDSHIP GROUP All welcome
Friday 20 th	10am- 11.30am at 34 Arnhem Way
	THE ABBEY AT HOME Christian Fellowship, with Bible Study and Prayer
Saturday 21 st	8 – 11am in the Church Hall
	MEN'S BREAKFAST
Friday 27 th	10am in the Abbey
	TEAM CLEAN Bring your dusters and handhelds! Refreshments too.



Miscellaneous observations on life

An apology is the best way to have the last word.

About the only thing that comes to us without effort is old age.

I'm good at firework displays. I've got a flare for it.

The only thing that wakes you up faster than coffee is spilled coffee.

I opened the Marriages section at random and pointed a finger: October 1613.

4th Thomas Wilkinson vicker of Lancktaught & An Shorthose of Stamford

7th John Russell & Alse Perker

11th William Homes & Brigget Forman

These three men must have been older than 14, the women over 12, the minimum legal age. All under 21 needed parental consent. The banns had been called for 3 weeks, and it wasn't Lent or Advent when marriages were forbidden. The ceremony was held 'in the body of the church'. Church door weddings had become unacceptable.

In fact, most couples waited till their mid-twenties to wed. Setting up house needs money and stability so perhaps John and William had finished their apprenticeships. They had most likely chosen their partners. Arranged marriages were more common among the upper classes where alliances were forged for political and property reasons.

The Register never mentions a person's place of residence if it was in Bourne so we know that the second and third couples were local. Thomas probably wasn't Langtoft born – vicars were incomers – but he couldn't perform his own ceremony so came up the road to be wed.

For An, Alse and Brigget marriage meant a loss of legal identity and of their control of any money or property of their own. A wife's identity merged with her husband's. He held formal authority over her and the rest of the household, mirroring the king's rule over his subjects. Read the suggested sermon at the end of the 1662 Prayerbook's marriage service. The ideal marriage illustrated with Biblical backing!

These three marriages would be life-long; divorce was virtually non-existent and required an Act of Parliament. A marriage might be declared invalid if it could be proved to be forced or underage, but that process meant expensive legal fees and a husband's consent.

There were five marriages that October. Eighty per cent of the population of England did get married, some more than once. An, Alse and Brigget had yet to face the dangers of childbirth.



THE ABBEY CHURCH OF ST PETER AND ST PAUL

Church Walk, Bourne PE10 9UQ what3words:///petrified
wrong trees

<https://bourneabbey.uk> Charity number:1132631

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Rev. Father Stephen Buckman	The Vicarage, Church Walk PE10 9UQ	
<i>Please note that the Vicar's normal rest day is Friday</i>	revstephen@btinternet.com	01778 782779 07464 728545
Curate		
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