



Richard John Parish

1948 – 2022



A Service of Thanksgiving
The University Church of St Mary the Virgin
Saturday 19 November 2022
2pm

MINISTERS:

The Revd Dr William Lamb, Vicar of St Mary's
Fr Matthew Power SJ, Roman Catholic Chaplain to the University
The Revd Dr Colin Thompson, Emeritus Fellow,
St Catherine's College, Oxford



ORGANIST:

James Brown, Organist of St Mary's

Organ Prelude: L'Ascension IV: Prière du Christ montant vers son Père
Olivier Messiaen (1908-92)

WELCOME AND BIDDING PRAYER

The Revd Dr William Lamb



HYMN

Praise to the Holiest in the height,
and in the depth be praise,
in all his works most wonderful,
most sure in all his ways.

O loving wisdom of our God!
When all was sin and shame,
a second Adam to the fight
and to the rescue came.

O wisest love! that flesh and blood,
which did in Adam fail,
should strive afresh against the foe,
should strive and should prevail;
and that a higher gift than grace
should flesh and blood refine:
God's presence, and his very self
and essence all divine.

O generous love! That he who smote
in man for man the foe,
the double agony in man
for man should undergo;
and in the garden secretly,
and on the Cross on high,
should teach his brethren, and inspire
to suffer and to die.

Praise to the Holiest in the height,
and in the depth be praise,
in all his works most wonderful,
most sure in all his ways.



John Henry Newman (1801-90)

Tune: 'Chorus Angelorum', Arthur Somervell (1863-1937)

READING

From Chapter One, Introduction to the Devout Life

St François de Sales (1567-1622)

Read (in French) by Professor Isabelle Bour

Sorbonne Nouvelle

All true and living devotion presupposes the love of God; a very real love of God, though not always of the same kind; for that Love shining on the soul we call grace, which makes us acceptable to His Divine Majesty; when it strengthens us to do well, it is called Charity; but when it attains its fullest perfection, in which it not only leads us to do well, but to act carefully, diligently, and promptly, then it is called Devotion. The ostrich never flies, the hen rises with difficulty and achieves but a brief and rare flight, but the eagle, the dove, and the swallow, are continually on the wing and soar high. Even so sinners do not rise to God, for all their movements are earthly and earthbound. Well-meaning people, who have not as yet attained a true devotion, attempt a manner of flight by means of their good actions, but rarely, slowly, and heavily; while devout people rise up to God frequently, and with a swift and soaring wing. In short, devotion is simply a spiritual activity and liveliness by means of which Divine Love works in us and causes us to work briskly and lovingly.

And forasmuch as devotion consists in a high degree of real love, it not only makes us ready, active, and diligent in following all God's Commands, but it also excites us to be ready and loving in performing as many good works as possible, even such as are not enjoined upon us, but are only matters of counsel or inspiration. Even as those recovering from illness walk only so far as they are obliged to go, with a slow and weary step, so converted sinners journey along as far as God commands them but slowly and wearily, until they attain a spirit of true devotion and then, like a sound person, they not only get along but run and leap in the way of God's commands, and hasten gladly along the paths of heavenly counsels and inspirations. The difference between love and devotion is just that which exists between fire and flame, love being a spiritual fire which becomes devotion when it is fanned into flame. And what devotion adds to the fire of love is that flame which makes it eager, energetic, and diligent, not merely in obeying God's Commandments, but in fulfilling His Divine Counsels and inspirations.

ADDRESS

Mr J. C. Smith
St Catherine's College



HYMN

Be thou my vision, O Lord of my heart,
naught be all else to me, save that thou art—
thou my best thought in the day and the night,
waking and sleeping, thy presence my light.
Be thou my wisdom, be thou my true word,
thou ever with me and I with thee, Lord;
thou my great Father, thy child let me be,
thou in me dwelling, and I one with thee.
Be thou my breastplate, my sword for the fight;
be thou my dignity, thou my delight.
thou my soul's shelter, and thou my strong tower;
raise thou me heav'nward, great Power of my power.
Riches I heed not, nor man's empty praise,
thou mine inheritance, now and always;
Thou and thou only, the first in my heart,
High King of heaven, my treasure thou art.
High King of heaven, thou heaven's bright sun,
grant me its joys after vict'ry is won;
heart of my own heart, whatever befall,
still be my vision, O Ruler of all.



Ancient Irish poem, tr. Mary E. Byrne (1880-1931)
and Eleanor H. Hull (1860-1935)
Irish traditional melody

READING

I John 3.1-3, 11-23

Read by Professor Andrew Dickinson
St Catherine's College

See what love the Father has given us, that we should be called children of God; and that is what we are. The reason the world does not know us is that it did not know him. Beloved, we are God's children now; what we shall be has not yet been revealed. What we do know is this: when he is revealed, we will be like him, for we will see him as he is. And all who have this hope purify themselves, just as he is pure.

For this is the message you have heard from the beginning, that we should love one another. We must not be like Cain, who was from the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's, righteous. Do not be astonished, brothers and sisters, that the world hates you. We know that we have passed from death to life because we love one another. Whoever does not love abides in death. All who hate a brother or sister are murderers, and you know that murderers do not have eternal life abiding in them. We know love by this, that he laid down his life for us – and we ought to lay down our lives for one another. How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help?

Little children, let us love, not in word or speech, but in truth and action. And by this we will know that we are from the truth and will reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. Beloved, if our hearts do not condemn us, we have boldness before God; and we receive from him whatever we ask, because we obey his commandments and do what pleases him.

And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. All who obey his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit that he has given us.

ADDRESS

Professor Nicholas Hammond
University of Cambridge



ORGAN MUSIC

Suite brève: Plainte
Jean Langlais (1907-91)



ADDRESS

The Revd Dr Colin Thompson
St Catherine's College



PRAYERS

Fr Matthew Power SJ
Roman Catholic Chaplain to the University

HYMN

A toi la gloire,
ô Ressuscité

A toi la victoire
pour l'éternité!

Brillant de lumière
l'ange est descendu

Il roule la pierre
du tombeau vaincu.

A toi la gloire,
ô Ressuscité!

A toi la victoire
pour l'éternité!

Vois-le paraître:
c'est lui, c'est Jésus,
ton Sauveur, ton Maître,
oh! ne doute plus.

Sois dans l'allégresse,
peuple du Seigneur,
et redis sans cesse
que Christ est vainqueur.

A toi la gloire,
ô Ressuscité

A toi la victoire
pour l'éternité!

Craindrais-je encore?
Il vit à jamais,

Celui que j'adore,
le Prince de paix.

Il est ma victoire,
mon puissant soutien
ma vie et ma gloire,
non, je ne crains rien.

A toi la gloire,
ô Ressuscité

A toi la victoire
pour l'éternité!

Thine be the glory,
risen, conquering Son
endless is the victory
thou o'er death hast won;

angels in bright raiment
rolled the stone away,
kept the folded grave-clothes
where thy body lay.

Thine be the glory,
risen, conquering Son,
endless is the victory thou
o'er death hast won.

Lo, Jesus meets us,
risen from the tomb.

lovingly he greets us,
scatters fear and gloom.

Let the Church with gladness
hymns of triumph sing
for her Lord now liveth,
death hath lost its sting:

Thine be the glory,
risen, conquering Son,
endless is the victory thou
o'er death hast won.

No more we doubt thee,
glorious Prince of Life;
life is naught without thee:
aid us in our strife;

make us more than conquerors
through thy deathless love;
bring us safe through Jordan
to thy home above:

Thine be the glory, risen,
conquering Son,

endless is the victory thou
o'er death hast won.

Edmond Budry (1854-1932)
Tune 'Maccabeus', G.F.Handel (1685-1759)



BLESSING



ORGAN POSTLUDE

Dialogue sur les mixtures
Jean Langlais (1907-91)



Following the service, members of the congregation
are invited to a reception in the Hall of St Catherine's College

THE RICHARD PARISH MEMORIAL FUND

Richard dedicated a great proportion of his life to languages at
St Catherine's and we are proud to honour him with the launch
of the Richard Parish Memorial Fund.

The fund is open to all Modern Languages and Linguistics students at
St Catherine's to support the study of language, as relates to their degree.

Applications may be made throughout the year and gifts to the
fund may support, for example:

*Targeted one-on-one language tuition to support a student who
had experienced disruption or low-quality language teaching prior
to their time at St Catherine's.*

*Attendance at a two-week intensive language course
prior to sitting Prelims language exams.*

*Support with the increasingly burdensome administrative costs of enrolling at a university
course in the target language during the Year Abroad.*

*Funding for masterclasses from international experts
on translation, language, or linguistics.*

Gifts can be made online, through this link: www.stcatz.ox.ac.uk/donate