



HIGH TIDE

November 2019

NEWSLETTER OF THE PARISH OF
SAINT PAUL'S WEYMOUTH



This Newsletter contains: Letter from the Vicar - On the Holy Mass - Prayer for the dead - Christmas Bazaar - Calendar & Intentions - and more.

<http://www.stpaulsweymouth.org>

From the Vicar

Dearly Beloved,

First of all I want to thank you for your kind and generous welcome, for all the hard work you did to redecorate the Vicarage, for your prayers, cards, and cakes, and for your smile, kindness, and encouraging words. My settling in has been rather smooth in great part because of your help. Thank you!

I owe much gratitude to Fr Tony and Fr Bruce, too, not only for all they did during the vacancy, but also for the help and support (and patience...!) they continue to offer since my arrival. I do look forward to working together with both of them.

A new Incumbency is always an exciting time in the life of a Parish. It is a time when we try to be open to new opportunities, but it is also a time when we want to confirm the good that has been achieved in the past. I will do my best to find the right balance, following the example of the Gospel where a good steward brings out both old and new things from his treasure-house (Mt 13,52).

Now, I am sure that many of you have noticed one of the new things: the fencing around the Vicarage. While I will always try to be there for each one of you, I too, just like anybody else, need a space where I can enjoy some privacy on my day-offs, read a good book in peace, or - why not! - have a Gin & Tonic on a summer evening. That said, the fence is not there to keep you out. On the contrary, you must feel free to pop in at any time for a chat, and there will always be a cuppa for you. And no, I will not be offended if you only come to see the cats... any excuse is good enough for me, as long as you feel welcomed in the Vicarage.

As for the old treasures, you can see that the *High Tide* is still a bit “low” for the moment, and I will have to discuss its future with the PCC. I am keen on having a monthly Parish Magazine, and I would greatly appreciate your ideas regarding its form and content. However, we can only go back to the 32-page-long version if there is an Editorial Team who volunteers to help not only with editing and

publishing the Newsletter, but more importantly with writing monthly articles for it. So, if writing (or chasing down people for articles) is one of the talents God gave you, please, consider volunteering for this important cause.

Undoubtedly, one of the greatest treasures we have is our beautiful church, right at the heart of the local community. I was amazed by the many links between St Paul's and Westham built up mainly through the various groups using the Parish Hall. And these links, this social outreach is of utmost importance. We will all agree though, that the main purpose of any church is to offer worship to God, to proclaim Christ to all, and to help the sanctification of people. Something that I cannot do on my own; I need your prayers, your help, your zeal, your participation. During the next couple of months we will try to find new ways: how to grow in prayer (daily morning and evening prayer), how to grow in our own faith (groups for adults and young adults), how to invite new people to join us (home groups perhaps?), how to involve children (junior choir?). Please, share your ideas with me, the PCC, or the churchwardens, and most importantly, pray that our church community can grow in faith and in numbers.

Talking about prayer: it is something we can start right away, without much planning. That is why from 1st November there will be daily Morning (9am) and Evening Prayer (5.30pm) in church, from Tuesday to Saturday. Do please consider if you could add even just one morning or one evening a week in church with me to your diary and pattern of prayer. We pray for the whole Parish, and for members of the electoral roll every day, so that over a month every single member of the congregation is prayed for. Come and join me! Whatever we do, it must be rooted in, it must be nurtured by prayer. Our Lord was very clear: "*without me you can do nothing.*" (John 15,5) Without constant prayer we would be building on sand.

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

Fr Gregory

The Christmas Bazaar

Jeanne James writes:

One of our biggest fundraising events takes place this year on Saturday 23rd November from 11am. The Christmas Bazaar is very popular with the local community and is always really well attended.

The June Hornby Dancers will be entertaining us with their dancing talent, and for the first time we will have the privilege of listening to some Christmas songs performed by a fantastic tenor and pianist together with a small group of singers. This is sure to create a lovely festive atmosphere and they may even costume up for the occasion.

We will be having plenty of stalls with something for everyone, including, to name but a few, Pamper Hamper, Crafts, Gifts, Books, Toys, Games, Tombolas, Raffles, Cakes, Grand Draw, Bric-a-brac, Pull-a-jar and refreshments.

With all that going on we really will need lots of help and cakes galore. If you can't bake it, fake it (and buy one from the supermarket). Please, please sign the list in the cloister to do your bit. Ask your friends and family, neighbours and colleagues to come along to enjoy what we have to offer.

Many thanks!
Fundraising Committee

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A special thank you

For many years **Lesley** has diligently cleaned and polished our thuribles, but now due to ill health she is no longer able to do so. We need someone to volunteer to clean them please. A huge thank you to Lesley for all her hard work. Love and prayers for her return to good health.

Calendar, Intentions and Anniversaries of Death

On the following pages you will find:

- the **Liturgical Calendar** for the month, with the saint we celebrate, and with times of services;
- prayer **Intentions** for every day which give a focus to our daily prayer, and unite the whole Parish in prayer;
- the **names** of those whose **anniversary of death** occurs during the month - please, out of your charity, pray for them!

The normal timetable of services at St Paul's:

	Morning Prayer	Evening Prayer	Holy Mass
Sunday	-	5pm Evensong and Benediction (every Sunday)	9.30am & 11.15am — — — or: 10.30am
Monday	-	-	9am (English Missal)
Tuesday	9am	5.30pm	6pm (English Missal)
Wednesday	9am	5.30pm	12.30pm
Thursday	9am	5.30pm	6pm
Friday	9am	5.30pm	12.30pm * (Anointing on every 4 th Friday)
Saturday	9am	5.30pm	9.30am

* Please, note that Mass is now at 12.30pm on Fridays! Next Anointing Mass: **Friday 22nd November**.

Calendar for November 2019

FRI	1 st	All Saints' Day	12.30pm
SAT	2 nd	All Souls' Day	9.30am, 12.30, 6pm
SUN	3 rd	31st SUNDAY	9.30am, 11.15am
MON	4 th	St. Charles Borromeo	9am
TUE	5 th	Monthly Requiem	6pm
WED	6 th	Votive of St. Joseph	12.30 pm
THU	7 th	Votive of Jesus Christ High Priest	6pm
FRI	8 th	Holy Four Crowned Martyrs	12.30pm
SAT	9 th	Dedication of the Lateran	9.30am
SUN	10 th	32nd SUNDAY	9.30am, 11.15am
MON	11 th	St. Martin of Tours	9am
TUE	12 th	St. Martin I	6pm
WED	13 th	St. Didacus	12.30 pm
THU	14 th	St. Erkenwald	6pm
FRI	15 th	St. Albert the Great	12.30pm
SAT	16 th	St. Edmund of Abingdon	9.30am
SUN	17 th	33rd SUNDAY	9.30am, 11.15am
MON	18 th	Dedication of St Peter's & St Paul's	9am
TUE	19 th	St. Elizabeth of Hungary	6pm
WED	20 th	St. Edmund King	12.30 pm
THU	21 st	Presentation of Our Lady	6pm
FRI	22 nd	St. Cecilia	12.30pm
SAT	23 rd	S. Clement I	9.30am
SUN	24 th	CHRIST KING	10.30am
MON	25 th	St. Catharine of Alexandria	9am
TUE	26 th	St. Sylvester	6pm
WED	27 th	St. Gregory Thaumaturgus	12.30 pm
THU	28 th	St. Josaphat	6pm
FRI	29 th	St. Willibrord	12.30pm
SAT	30 th	St. Andrew Apostle	9.30am

Daily Intentions



Anniversaries of death

1 st	Our faithfulness to Christ	<i>Charles Coleman</i>
2 nd	All the faithful departed	<i>Andrew Neal, Cynthia Ingham</i>
3 rd	Our Parish	
4 th	Young people	<i>Norman Bridge, David Mutch</i>
5 th	Our dead	
6 th	Who cannot find job	
7 th	Priests and vocations	<i>William Walmsley</i>
8 th	Persecuted Christians	<i>Melvyn Humm</i>
9 th	Walsingham	<i>John Richards (Bishop)</i>
10 th	Our Parish	<i>Owen Anderson</i>
11 th	S.P.O.T.	<i>Albert Clark, Geoffrey Rose</i>
12 th	The rich	<i>Elsie Smart, Pearl Melpass, Lyn Davidge</i>
13 th	Missions and missionaries	<i>Olive Clark</i>
14 th	Diabetics	
15 th	Marriages in crises	<i>Frederick Sefton-Smith</i>
16 th	Archbishop Justin	<i>Pat Stocketing</i>
17 th	Our Parish	
18 th	Unity of the Church	<i>Alfred Scriven, Baby John Greet</i>
19 th	Homeless	<i>Minnie White, Maxwell Biles</i>
20 th	Conversion of England	<i>Gordon Groves, Christine Bagwell, Leonard Barlow, Ray Clothier, Mark Ison</i>
21 st	Our Choir	<i>Lilian Wilcox</i>
22 nd	Sick	<i>Ron Jones, Timothy Lanford</i>
23 rd	Prisoners	<i>Gordon Coombs</i>
24 th	Our Parish	
25 th	Victims of violence or abuse	<i>Ted Turner, Cecil Day</i>
26 th	Who are alone, who despair	<i>Evelyn Groves</i>
27 th	Home Communicants	<i>Irene Wellman</i>
28 th	Religious vocations	<i>Frederick Humm, Eric Kemp (Bishop)</i>
29 th	Our missionary zeal	
30 th	Patriarch Bartholomew	<i>Glenda Harris, Irene Roberts</i>

On the Holy Mass

In this series of articles I want to talk about the Holy Mass, explaining what do we do and why we do it. I hope these short writings will help each of us to participate at the Holy Mysteries, the Eucharist, more fruitfully.

When it comes to important things, preparation and awaiting are two very human reactions. They express both the importance of the upcoming event, and our joy over it. So it is only natural that I should start these articles writing about how we prepare ourselves for the Holy Mass, which is the most important and most real encounter with Jesus Christ we could ever have in this life.

Obviously, our first and most important preparation is being as holy and pure as it is possible for us to worthily receive Jesus in the Blessed Sacrament. So, as the Church teaches us, if our conscience is troubled by sin, first we must go to Confession, seeking absolution from our sins.

Remote and immediate preparation

Our remote preparation for the Holy Mass begins at home and continues on our way to church. It is a venerable Christian tradition, present already in Judaism, that, unless prevented by reasons of health, we abstain from food and drink (except for water and medicine) for an hour before the Holy Mass. St. Augustine of Hippo in the 4th century wrote about this tradition as an already consolidated practice.

In the Old Testament, fasting prepared individuals to receive the action of God and to be placed in his presence. Just think about Moses (Ex 34.28) or Elijah (1Kings 19.8). St. John the Baptist prepared the way of the Lord with fasting and penance. In the early Church, fasting was considered an act of prayer and was connected with the Liturgy (in Acts 13.2-3 for example). Also, because our soul and body are so intimately connected, this corporal work can enhance the spiritual disposition we need to receive Christ in the Blessed Sacrament: fasting creates a physical hunger and thirst reminding us of the spiritual hunger and thirst we ought to have for the Lord (Mt 5.6).

Our “corporal preparation” must be accompanied by a spiritual one. On our way to church, our thought should be fixed on him whom we are going to meet and receive. It is the same Lord, the living God himself who said to Moses: “*Come not nigh hither, put off the shoes from thy feet; for the place, whereon thou standest, is holy ground.*” (Ex 3.5). It is the same Lord in whose presence Isaiah exclaimed: “*Woe is me, because I have seen with my eyes the King the Lord of hosts.*” (Is 6.5). It is the same Lord to whom St. Peter said, trembled with holy fear: “*Depart from me, for I am a sinful man, O Lord.*” (Lk 5.8); It is the same Lord in front of whose throne the whole heavenly court prostrate in worship (Apoc 5.8). Of course, this does not mean that we should be afraid of approaching him. He is also the Lord who calls sinners, who is meek and humble of heart, and who “*emptied himself, taking the form of a servant*” (Phil 2.7) so we do not be afraid of him.

These thoughts and biblical images can help us to realise that it is Jesus Christ, it is God himself we are about to meet. His majesty and glory are hidden, expressed to some extent only by the beauty of the Liturgy. However, his love and mercy are manifest all the more in the wonderful Sacrament of the Eucharist. Feelings of holy fear and joy, hope and love should fill us by the time we enter the church.

The Priest's preparation

It might be helpful for us to consider briefly how priests prepare themselves for the Mass through the use of liturgical vestments and the recitation of Psalm 42.

Psalm 42

Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

For thou art, God, my strength: why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

And I will go unto the altar of God: unto God who giveth joy to my youth.

To thee, O God my God, I will give praise upon the harp: Why art thou sad, O my soul? and why dost thou disquiet me?

Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

Psalm 42 - Let's start with the Psalm. As early as in the 6th century, Psalm 42 was already used as prayer of preparation for the celebration of the Eucharist. It is still used in many sacristies by the Priest and the servants, and at the beginning of every Mass celebrated according to the English Missal (at St Paul's: on Mondays and Tuesdays).

According to the tradition, Psalm 42 was written by king David when he had to flee from his enemies and was wandering in his hiding place. His heart was longing for the Holy City, Jerusalem, so he asked God to “*send forth his light and his truth*” so that he may be brought back by them to God’s “*holy hill and his tabernacles.*” In his exile David cannot stop thinking about the “tabernacles” of God, the Temple of Jerusalem that is, where in his youth he had found so much joy in God, “*even in the God gave joy to his youth.*” All he desires is that he may “*go unto the altar of God*” again. This desire far from being desperation though; on the contrary, he “*hopes in God*”, in his faithfulness, and acclaims with certainty: “*I will still give praise to him, I will give praise upon the harp.*”

This Psalm expresses the sentiment which animates the priest: he is powerfully attracted to the altar. And so should we be. How many times we are oppressed by our own enemies: the evil, temptations, sickness, tragedies, loneliness, violence, injustice, and so on. But the more we are oppressed by them, the more we desire to be close to the Altar. However dark a moment might seem, we know with the certainty of faith that God will dry our tears, and transform our sorrows in joy.

Psalm 42 summarises the feelings every Christian should have when approaches God's altar: though we are weak, God is our strength, in him we trust, to him we cry out with confidence. He sends out his light and his truth through the Holy Scripture, through the teaching of the Church, through the Sacraments, and he will lead

us to himself, up to his holy hill, into his tabernacle. He is our hope and our desire, our joy and strength.

This Psalm also explains why churches were built from the very beginning with the Altar in the East-end, with steps leading up to them. We all are on a pilgrimage towards the heavenly Temple, towards the heavenly Altar, we want to climb up on God's holy hill. We cannot for the moment, we can only hope that from the East Christ will come for us one day, as our Rising Sun. Until then every time we see the altar of our church, we are reminded how much we must desire that day.

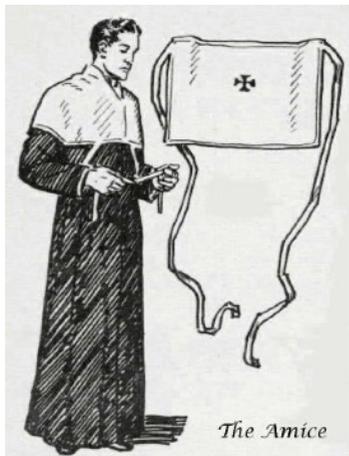
Vestments - Sometimes even fervent Christians tend to consider vestments as mere exteriority, something not essential or something even superfluous to the Liturgy. But this is far from the truth. There are three reasons why we use beautiful vestments.

First, because God loves beautiful Liturgy. In the Old Testament God gave orders through Moses that the Jewish priests wore a distinctive garb when they ministered first in the Tent of the Covenant and later in the Temple. The sacred had to be separated from the secular, from the every-day (this is one of the reasons we tend to use a more archaic, solemn language in the Liturgy, instead of every-day language). Those vestments had to make it clear to everybody that God is the greatest possible Beauty, so everything in the Liturgy must reflect his beauty. God is the Three-Times-Holy, so everything in the Liturgy must be sacred, must be not-ordinary.

The second reason is very simple: God is our Lord, our Creator, we owe him everything. Since we (sadly) cannot give him everything, we try at least to give him the best we have. The Bible tells us that the Old Testament Priests and Levites were vested in violet, purple and scarlet fine linen, and their vestments were decorated with gold and precious stones. This on the one hand expressed the dignity of their priestly office, independent of their personal merits, but more importantly it ensured that the best and most precious they could possibly produce, was put aside to the service of God. The same was observed by the Church from the very beginning. While the garments worn at the Eucharist were not

dissimilar in form to everyday clothing, they were distinguished in richness and beauty of decorations.

Finally, the third reason is a spiritual one. The vestments help us to penetrate deeper the mysteries we celebrate. How? Through their symbolism. Let see then what are the priestly garments, and what they symbolise.



The first vestment the priest puts on is the **amice**. The amice is a piece of fine linen in the form of an oblong. The priest places it for a moment on his head, and then allows it to rest upon his shoulders. As the priest puts it on, he says the following prayer: *“Place upon me, O Lord, the helmet of salvation, that I may overcome the assaults of the devil.”*

The amice has fascinating origins. We read in Mt 26,67-68 that the soldiers *“spit in Jesus’ face and struck him with their fists. Others slapped him and said: Prophecy to us, Messiah. Who hit you?”* Now, if

somebody slaps you, there is no need for prophetic gifts to tell who it was: you can see them! Unless... unless your sight is blocked somehow. And indeed, it was a Roman custom to put a white cloth over the head of those condemned to death. This is why they mocked Jesus: Prophecy: who hit you? He could not possibly see them because his head was covered with a white linen cloth.

Thus from the very moment the Priest starts to vest for the Eucharist, he is reminded of what the Mass is: the memorial of Christ’s Passion, the re-presentation of the Sacrifice of the Cross. We do what he did. Nothing more, nothing less. When the Priest puts on the amice, he disappears, so to say. It is not the person of the Priest that counts any more, but Christ whom he represents in the power of his priestly ordination. With John the Baptist the priest must say: *“He must increase: but I must decrease.”* (John 3,30)

(The article continues in the next Newsletter.)

Saint of the month: Saint Edmund of Abingdon

16 November

St. Edmund of Abingdon, the future scholar, archbishop and saint, was born Edmund Rich in the town of Abingdon, just south of Oxford, in about 1175, the son of a merchant. He was the oldest of four children.

His father retired, with his wife's consent, to the monastery at Eynsham Abbey, leaving in her hands the education of their family. Her name was Mabel; she was a devout woman who lived an ascetic life and encouraged her children to do the same.

After studies at Oxford and Paris, Edmund taught at both Universities. It was recorded that long hours at night spent in prayer had the result that he often “nodded off” during his lectures. He spent the fees which he received in charity, and to build the Lady Chapel at St Peter’s in East Oxford.

Outstanding priest, administrator, teacher, and man of peace and prayer, Edmund was put in charge of the finances for the great cathedral of Salisbury, then being built, and in 1234 he was consecrated Archbishop of Canterbury. Notwithstanding the gentleness of his disposition, Edmund firmly defended the rights of Church and State against the exactions and usurpations of Henry III. Because of his austerity of life, his own community of Benedictine monks in Canterbury never liked him very much.

In October 1240, Edmund set off for a routine visit to Rome but poor health made him break off his journey at Soisy, where he died on 16 November 1240. He was buried at Pontigny Abbey. Edmund's body was never translated to Canterbury, because of the hostility of the Benedictine community there. After his death he was taken back to Pontigny Abbey, where his main relics are now found in a baroque reliquary tomb.

In less than a year after Edmund's death miracles started to happen at his grave, and many local cures of serious illnesses were

attributed to his intercession. Though Henry opposed his canonisation, Edmund was declared saint in the remarkably short time of six years. A few years later the first chapel dedicated to him, St Edmund's Chapel, was consecrated in Dover by his friend Richard of Chichester, making it the only chapel dedicated to one English saint by another.

Edmund's life was one of self-sacrifice and devotion to others. From boyhood he practised asceticism such as fasting on Saturdays on bread and water, and wearing a hair shirt. After snatching a few hours' sleep, most of the night he spent in prayer and meditation.

Christians still ask his intercession in grave sickness, for families with stillborn babies, for healing divisions between friends or families.

Praying for the dead - the holy souls of Purgatory

November is the month when we pray, more frequently than usual, for the holy souls in the Purgatory. Now, if you are thinking: wait! which one of the 39 Articles condemns the *Romish* doctrine of Purgatory?! - let me help you out, it is Article 22. But.

What the 22nd article really condemns is the medieval Roman concept of Purgatory with all its dubious practices. In the middle ages punishment and satisfaction were mathematically measurable (so they thought, at least), in many places superstition had replaced piety and faith, and there was a huge abuse of indulgences. But both the concept of Purgatory and the practice of praying for the dead have deep roots in the Holy Scripture and are important parts of our Christian faith.

Indeed, in the second book of the Maccabees (12,43-46) we read that Judas, the commander of the forces of Israel, could not understand why Israel lost an important battle when God had promised to help his people. Then he discovered that many Jewish soldiers were hiding foreign idols under their vestments, becoming thus unfaithful to the only true and living God. So Judas sent money

to Jerusalem “*for sacrifice to be offered for the sins of the dead*”, and the Scripture adds: “*It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.*”

And if we think about it, who of us is perfect? Who of us, at least time to time, is not hiding some idols deep in their heart? Idols of selfishness, of unwillingness to forgive, of money or power, of tepidity in prayer, or any other sort of idol? Can any of us face death, saying: I have no sins! I have no faults! My heart, my hands, my soul are pure! We pass the gates of death in need of God’s grace burning away the last stains of selfishness, and that is where prayer, the Church, other Christians come into the picture.

First, we must see clearly the nature of the prayer. Can the prayer change God’s mind? Certainly not. Then why do we pray? Can we convince God to give us something He is not already willing to give us? Certainly not. Then why do we pray? Why did Christ command his disciples to pray and to ask? Prayer has no power over God (nothing has), but in His wisdom God so ordered the world that some good things are given to us only through prayer. He wants that through prayer we become His co-workers in the sanctification of the world. What a wonderful, unique vocation! And that is exactly why we must pray for the holy souls in the Purgatory.

But we also must not forget the true nature of the Church. Every Sunday we express our faith in the communion of saints: the living and the dead are united in one mystical body in Baptism, through charity. St. Paul writes: “*if one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it.*” Our sins affect others, so it is only just that others can benefit from our prayers. This mystical bond of charity makes so that the holy souls in the Purgatory benefit from our prayers, alms, fasting, good deeds, and in turn we benefit from their prayers and intercession.

Praying for the dead is our Christian duty and vocation. And it is an immense consolation to know that when we will be long gone, and perhaps nobody will remember our name, the Church, other Christians will still be there praying for each one of us.

Vicar

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The Vicar's day-off is Monday. In case of pastoral emergency, please, try to contact the Assistant Priests, or the Parish Office first.

With enquires about Baptisms, Weddings, Banns, or Funerals, please, contact the Vicar or the Parish Office.

Assistant Priests

Fr Tony Ball - tonyball2008@hotmail.co.uk - 07899 027710

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Office hours: Monday-Tuesday, Thursday-Friday 9am - 12pm

Treasurer

Katherine Harrison - 01305 771217

S.P.O.T.

Ann Isbell - 01305 750951

Munch Club - Parish Hall

*With enquires about **hiring the Parish Hall, joining the Munch Club or the Choir**, please, contact the Parish Administrator.*

A priest is always available for Confession, spiritual direction, or for a simple chat half an hour before every Service, and on Saturdays at 10am. You do not need an appointment!