



HIGH TIDE

November 2022

PARISH MAGAZINE
SAINT PAUL'S, WEYMOUTH



This Magazine contains: *Letter from the Vicar - Articles from A. Mullis, J. James, J. Hornby, G. Cox, S. Waight, P. Hamsham, S. Biles, L. Evans, P. Perry, E. Galling, S. Dave - On Purgatory - War Memorials - and more*

You can detach pages 21-32 and use it for Morning & Evening Prayer

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INDEX

Letter from the Vicar	3
<i>Fr. Pál Boháry: A prisoner of Christ Jesus</i>	4
<i>Anne Mullis: Three Days in London</i>	6
<i>Jeanne James: Road Trip</i>	6
<i>June Hornby: Sundays</i>	9
<i>Gill Cox: 25 Hearing Loss</i>	10
<i>Sharon Waight: The Day I Met The Queen</i>	11
<i>Pam Hamsban: Quick Chicken - one pot supper</i>	12
<i>Fr. Gary Ecclestone: Healthy Churches Initiative</i>	13
<i>Sue Biles: Beechcroft Year 4 pupils sing at Salisbury Cathedral</i>	16
<i>Liz Evans: Walsingham Pilgrimage 2022</i>	17
The Dedication of War Memorials	19
Calendar, Intentions, & Anniversaries	22
Morning & Evening Prayer	24
From the Book of Common Prayer	33
Armistice Parade - <i>sent by Stan Dave</i>	34
A poem - <i>sent by Eileen Gallig</i>	35
<i>Pat Perry: Walking from Norwich to Walsingham - 2022</i>	36
Rest in peace? Rise in glory?	40
The Church's teaching on purgatory	48
Contacts	52

*Many thanks to all who have contributed to this issue of the Parish Magazine
and to Liz Evans for the proof-reading.*

*The next Magazine will be published on **Sunday 27th November**. Please, send all
articles, information, news you wish to be publish by Sunday 20th November.*

Front cover image: "Saint Lawrence Liberates Souls from Purgatory"
by Lorenzo di Niccolò (ca. 1412); Brooklyn Museum

From the Vicar

Dearly Beloved,

Let me start with a confession which will come as a surprise to very few, if to any: I love talking... and writing, for that matter - especially when it is about God, his Saints, worship, or theology. Indeed what started as a short note on a topic linked to November, month dedicated to the departed, ended up as an article of 8 pages... I even had to increase the number of pages this month just to try to fit in what I wanted to share with you. The article tries to answer some basic questions about death, body, soul, judgement, and purgatory.

My only hope of forgiveness is based on the importance of prayer for the departed. As the Liturgy says, *“the life of those who died is changed but not ended”* and this opens up the possibility of a new type of relationship with them. Our prayers, our forgiveness and *our* need for *their* forgiveness do reach them. Pope Benedict confirms: *“The belief that love can reach into the afterlife, that reciprocal giving and receiving is possible, in which our affection for one another continues beyond the limits of death—this has been a fundamental conviction of Christianity throughout the ages and it remains a source of comfort today.”* C.S. Lewis writes that praying for the dead, for their well being and purification, is the most natural thing in the world for a human being to do. *“I hardly know how the rest of my prayers would survive if those for the dead were forbidden.”* I hope that my articles about this topic will be a useful and comforting read, even if a slow and long one.

Let us, then, this month remember the holy souls in purgatory - those whom we loved and still miss, those whom we did not love as we should have, and those whom we never knew - they are our brothers and sisters too. Let us offer our fervent prayers for them, especially the Holy Rosary, every day as well as alms and Holy Communion. There will be several Requiem Masses in November at St. Paul's - let us use well these occasions to pray for the departed.

Finally, I want to thank all those who have yielded to my constant nagging about articles for the Parish Magazine and sent one this month. Their topics are varied and each one of them is a great read. I am sure, once you have finished reading this Magazine, you will agree how more colourful and interesting this issue is. Please, do not give up but be rather encouraged that High Tide is becoming more and more yours and do continue contributing.

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

Fr. Gregory³

A prisoner of Christ Jesus

by Father Pál Bolváry

Attempting to Cross a Forbidden Border

On August 28th, the feast of St. Augustine, we met Father Tihamér, Schandl's daughter named "little Teca", her 18-year-old son Géza, as well as his classmate, who was the son of a former police captain. We discussed secret signals with them, which they would give the man-smuggler, Mr. Rózsa, when they would be in Vienna. The three of them would sign the family picture of Mr. Rózsa, and Father Tihamér would sign a holy picture as we discussed: he would begin his signature with a small "t". On this evening this group began their travels.

August 30th was the designated date for the older Schandl couple whom Father Attila and I would join. But we waited in vain that day for Sándor Rózsa. He did not appear on August 31st either.

On September 1st, the doorbell of our Cliff Chapel monastery was rung. Mrs. Schandl came with the man-smuggler. In the presence of Father Attila and me, he showed us the "secret" evidence. When Mrs. Schandl saw the signatures of her daughter and grandson on the family picture of Sándor Rózsa, she began to weep in her joy and fell onto his neck.

Mr. Rózsa also showed us a holy picture, but held it before our eyes only a few seconds. After four days of nervous strain, we failed to examine the secret small letter "t" in the signature of Father Tihamér. After these incidents we led the man-smuggler up into Father Jenő's office and he gave him the "expenses for the delivery."

At about five in the afternoon we met him again at the Eastern Railway Station. Mr. Rózsa had been waiting for us. He showed us the places reserved for us in the car, and there he gave each of us a false Sopron resident certificate, so that during the identification investigation on the train, they would permit us to enter the border zone.

He tried to put us at ease with his sour, bright face. He spoke about the supper he had enjoyed with little Teca in Vienna. It was then that he told us why he had not come back for us at the agreed time; the shifts of the border guards he knew had changed. Only tonight would they be on duty.

We got through smoothly with the investigation. It was around 9pm when our train arrived at the station in Sopron. First, Mrs. Schandl, dressed as a village woman, went to the exit with her husband. The border guard took a look at their resident certificate. Not too much later, Father Attila and I also managed the "infiltration". Sándor Rózsa was waiting for us not far from the

station. After most of the travellers were dispersed, we too started out towards St. Michael's Cemetery.

On the way, a few men on bicycles passed us by. Surprisingly strong reflector lights shone on their bicycles. After leaving the cemetery, Mr. Rózsa made us go in single line, saying that now we were near the border so we should not talk. Soon he began to run. The two older ones could hardly follow him. They asked him to slow down, but by that time he was already about twenty yards ahead of us.

All of a sudden, strong, brightly shining lights burned around us and from the bushes, and dark figures dressed in civilian clothes jumped on us. In a few minutes, we already had the handcuffs on our wrists.

Mrs. Schandl had the family jewels - rings, earrings and bracelets with diamonds - hidden in a jar in a small market basket. She knew well that there would be an additional punishment for taking these out of the country, so she gave the jar to the man who was guarding her. She was not put into chains. In the meantime, rudely swearing, they asked us for the whereabouts of the smuggler. Not long after, one of them yelled, "Look, there he runs!" and without aiming, he fired into the dark night.

Ten minutes did not pass after our capture when a tarpaulin-covered military jeep stopped near us. We were thrown onto the vehicle and the jeep was on its way at a wild speed. On untraveled, uneven roads it sped with us for a good half hour. We sat among soldiers with machine guns; they on the seats, and we on the floor of the jeep.

In the meantime, a great storm arose: thunder, lightning and cloudbursts. In a torrential rain we reached the barracks of the border guards. We were made to get out in the middle of the yard and they pushed us roughly, in pouring rain, into the corridor in front of the offices. Here, they took the chains from our wrists. We had to stand facing the wall, three yards away from each other, with our arms raised into the air. Four soldiers with machine guns guarded us and "entertained" us with the most obscene language. Only after long hours did they begin our interrogation. First, Mrs. Schandl was taken, then her husband. I went after Father Attila.

It must have been 2am when they called me into the office. There, behind the desk sat a thirty-year-old first lieutenant in civilian clothes. Along with the man who tapped at the typewriter in a very unpracticed manner, he had been among those who had arrested us at St. Michael Cemetery. Amidst foul language, I had to undress. They searched my clothes, and in the shoulder pad of my coat they found my priestly certificate typed on a piece of linen. Weeks before, Fr Jenő had signed this, which certified that I was an ordained priest.

FROM THE DIARIES OF OUR CHURCHWARDENS...

Three Days in London

Anne Mullis writes:

1st Day - Arrived at hotel 11.30am, walked to St. Paul's Cathedral, a very bright and airy, imposing building, full of atmosphere and strangely peaceful, albeit we were surrounded by other tourists. We went down in the crypt, lots of history learnt on a guided tour. Visited the gift shop of course! Back to hotel to change, went for nice meal, then off to see *Mamma Mia*, a fabulous show.

2nd Day - No tubes/buses (on strike). We managed to get a taxi to Buckingham Palace: a video linked tour of the State Rooms. I stood on the spot where people are knighted etc! Visit to the gift shop. Walked to Westminster Abbey, very different to St. Paul's, seemed very atmospheric and darker, caught the tail end of a service which was nice, again lots of history. Many tombs of Kings and Queens and famous people. Walked on to "No 10", changing of the guards at Horse Guards Parade, this area was well guarded by armed police. On to the Houses of Parliament, Big Ben, and Trafalgar Square. Back over the river to hotel, rest for couple hours then out for dinner.

3rd Day - Walked to Westminster, went on a river cruise to Greenwich, The old Naval College, visited the "Painted Hall", and the St. Peter and St. Paul chapel - a fairly small chapel but with a blue spiral ceiling and still used today; in fact they were preparing for a wedding that afternoon. Walked along to Borough Market, a famous open-air market, caught an overhead tube to Tower Bridge. Walked round outside of the Tower of London, then over the Tower Bridge, walked on a glass floor which felt a bit strange to say the least. Went down into the engine room of the bridge. Had something to eat, then walked back along the Thames to the South Bank and our hotel, picked up our cases and headed for home. 3 Days in London: walked 22 miles.

Road Trip

Jeanne James writes:

Chris and I took ownership of a small camper van (Mazda Bongo Friendee) a couple of years ago. We started off camping for just a couple of nights quite locally just in case of break down. This year we became braver so at the end of September we decided to do a "road trip" further afield and for a few days more.

We started out from Weymouth and drove to Brecon in mid Wales on Thursday morning. For some reason google maps decided to take us along the B roads. At first we thought it would take longer but it didn't. In fact we were delightfully surprised as the scenery en route, along twisty little country roads, was absolutely stunning. We stopped off at Ystradfellte which has beautiful waterfalls and then drove on to our next destination. We had booked one night on a farm and woke the next morning to the sound of cockerels, peacocks and sheep. The view from the Bongo was breath-taking



After cooking breakfast in the Bongo we drove on to Oswestry in Shropshire which is a lovely little place with a beautiful parish church (St. Oswald's - *see photo on the left*) with a Norman tower dating from 1085. Of course St Paul's will soon have a new Bishop of Oswestry as our provincial episcopal visitor.

Then back in the Bongo and on to nearby Llangollen. We walked along the canal for a while and admired the views. We stayed over on a lovely campsite set in a valley with a river running through it. (We shared the site with 35 girls participating in The Duke of Edinburgh Award Scheme. Happily they decided not to shower the next morning otherwise we would still be there queuing!)

Then on up to Chester. The Cathedral is magnificent but unfortunately there was a wedding fair held inside the day we visited. It was really noisy so morning prayer was a little bit hurried. The cathedral has many, many beautiful windows. I particularly liked the four windows depicting Palm Sunday, Maundy Thursday, Good Friday and Easter. *(See the photo on the next page; left.)*

We wandered around Chester for a while and much to Chris's delight there was horse racing on that day. It was only a short walk away so we watched the first race over the wall which surrounds the course (which incidentally is the oldest racecourse still in operation in the world).



On to the next destination, Betws-y-Coed. A pretty little place in The Snowdonia National Park with plenty of views and the River Conwy running through. We managed to take a picture of a heron who was just sunbathing and posing nicely.

We drove on to picturesque Ludlow for our final night. It has some gorgeous Tudor buildings and of course the 11th century castle. The Parish Church of St Laurence sadly was closed when we arrived but it certainly looked very impressive from the outside. *(See the photo on the next page; right.)*

We stayed in a luxury campsite in Ludlow on our last night. The facilities even had under floor heating. So on Monday morning we set off for home.

It was a very enjoyable trip and the Bongo performed perfectly. Perhaps abroad next time?



Sundays

June Hornby writes:

I can remember when I was a child that Sundays felt different, rather special, probably the fact that shops were not allowed to open and no sports matches or classes were held. Everything was at a much slower pace and families would be in the parks or commons having their day of rest from work. Nowadays everything seems to be going faster and faster with no respite and Sunday doesn't seem to be any different from the rest of the week.

Being self employed myself, during the term I seem to be going faster and faster to try and catch up with hardly time to take breath. I feel like a tightly wound spring but I have found that by attending Morning Prayer on a

Sunday morning before Sunday morning Mass, I feel as though I can breathe again and there is space in my life, the service starts at 9.45 and is a short service so there is plenty of time for a chat in the hall after. By also attending Evensong on a Sunday evening it gives a lovely peaceful end to the day before the Hurly-Burly of the week starts all over again.

Why not come and join us in one or the other or both. You will feel refreshed, I am sure.

Hearing Loss

Gill Cox writes:

It should come as no surprise to anyone that many of the older members of our congregation suffer from varying degrees of hearing loss. Deafness can be a distressing and isolating condition.

The right hearing aid will be helpful and in conjunction with a loop system can help, for example, during services, but in certain circumstances the isolation can be more intense, such as in crowded places and especially at meetings where it can be extremely difficult to participate in discussions in a meaningful way.

The Royal Nation Institute for the Deaf (RNID) gives the following advice: “People who are deaf or have hearing loss have individual communication needs and you should ask someone how best you can communicate with them. Not every tip below will be appropriate for every person who is deaf or has hearing loss. Communication tips:

Re-phrase what you said. If someone doesn’t understand you, repeat what you said or phrase it differently, use plain language.

Face the person you’re speaking to. Make sure you are facing the person you are talking to and speak clearly – avoid shouting, speaking too fast or unnecessarily slow.

Write it down. Use pen on paper, text on device screens, or whiteboards to write what you want to say.

Get their full attention. Use simple gestures such as pointing or waving to get someone’s attention.

Reduce background noise. In a noisy place, move to a quieter area if possible.”

Please be aware of those who have difficulty with their hearing and help them to get the best out of their lives at St. Paul’s.

The Day I Met The Queen

Sharon Waight writes:



There have been many times in my nursing career when I have felt proud and honoured to meet people. One such occasion in May 1998 happened when I worked as Senior Clinical Nurse at Dorset County Hospital and had the honour of meeting our late Queen Elizabeth II.

During 1997 we had transferred the acute hospital services from Weymouth District Hospital to the newly opened Dorset County Hospital. My part in this had been to plan and transfer the medical wards (of which I was Ward Sister, Maud Alexander Ward) to the newly opened medical wards and clinical admissions unit, for the 2nd phase and what is now the South Wing of Dorset County Hospital NHS Foundation Trust.

As a very proud nurse I met the Queen at the unit entrance, along with all the security people accompanying her. After many rehearsals on how I would greet and welcome her I managed my curtsy well. After introductions a slow and steady walk together through the unit followed. I then explained our acute medical unit's role in caring for patients who would be acutely unwell for medical



reasons, thus requiring further observation and investigations. I explained the layout of the medical wards in the unit and how we had worked to design the unit with the up-to-date medical equipment and environmental design for high quality patient care. I remember so well her lovely smile, her attentiveness in listening to me and that super soft blue colour of the outfit she wore that day. The whole time we spent together was only about 5 minutes, 5 minutes of my life I will always remember with pride.

Quick Chicken: one pot supper

Pam Hamshaw writes:

500g pack ready to use polenta
25g Parmesan, grated
2 chicken breasts (with or without skin on)
250g pack cherry tomatoes
Leaves from a few sprigs of Rosemary torn
1 Garlic clove sliced
2tbsp olive oil

1. Heat oven to 220C/ 200C Fan/ Gas mark7. Using your fingers, roughly break up the polenta into small chunks and scatter over the bottom of a small roasting tin or dish. Tip in Parmesan and mix. Sit the chicken breasts, cherry tomatoes, rosemary and garlic on top of the polenta, drizzle with olive oil, then season to taste.

2. Roast for 25 mins until the chicken is crisp and the polenta and cheese are turning crusty around the edges. Serve with mixed green salad.

Ready to use polenta can be bought in most supermarkets and the recipe can be increased to serve more people or reduced to serve one person.



Ebbsfleet Healthy Churches Initiative

Fr. Gary Ecclestone writes:

Five years ago at an Ebbsfleet Lay Congress the then Archdeacon Missioner of Coventry Diocese, Morris Rodham, introduced the Natural Church Development approach to growing healthy churches which has been a key part of his Diocese's strategy for the last decade. Emerging from a worldwide academic study into the characteristics of churches, it has identified eight key areas, the Eight Essential Qualities, shared by all church communities and further identified the key characteristics of churches that experience growth. The basic principle is that healthy things grow and unhealthy things decline. This resonated with Lay Congress participants and Ebbsfleet Churches in Coventry Diocese have found this approach to be very stimulating and helpful for PCCs as they have developed their own vision for the future. In short it ensures congregations build on rock and not on sand. Thanks to central funding via the Strategic Development Fund this work is being rolled out across the Ebbsfleet Area by Fr Gary Ecclestone the Ebbsfleet Healthy Churches Mentor.

So what are the Eight Essential Qualities?

1. Leadership that is Empowering: all leaders in the church intentionally seek to identify, train and empower other leaders, giving them responsibility for people and ministries, and rejoicing when they do better than they do! Empowering leaders explain, motivate and liberate through mentoring and on-the-job training.
2. Ministry that is Gift Based: Every individual is unique and serving the Kingdom of God both within and outside the church is based on a person's gifts and skill. Gift-based Ministry helps people identify their particular and unique God-given passions, gifts, skills and personality which enables them to serve in a way that changes the world for the better.
3. Spirituality that is Passionate: The word 'Passionate' has its root in 'suffering' and self-sacrifice. So a Passionate Spirituality is prepared to suffer for the sake of others. It is a spirituality that is authentic and real, which hungers for God and has a vibrancy of faith. People have a strong relationship with Christ, nurtured through prayer, worship and spiritual disciplines including sacrificial giving.

4. Structures that are Effective: The structures exist to enable the church to function effectively and for the 8 Essential Qualities to flourish. The ministries of the church have clear purposes and members understand the church's mission. Effective Structures are flexible, able to adapt and change as necessary to facilitate further growth.
5. Worship which is Inspiring: This is about quality rather than style. It will be a high point of the week, and is so inspiring people will want to bring along people who do not have a Christian faith to experience it. Visitors who come are able to enjoy the experience. Inspiring worship is transformative ... people's lives benefit from the experience!
6. Small Groups which are Holistic: A Small Group is any church group which is small, defined by its size rather than its function. So it can include bible study groups but also groups like the PCC, the MU, the choir or altar servers team, in fact any group that is small! In Holistic Small Groups the 8 qualities are in evidence and members are enabled to use their gifts.
7. Evangelism which is Need-Oriented: is seen in people and Christian communities, involved in meeting the real needs of the people of the parish, especially the poor and isolated. Church members are able to talk naturally about their faith, sharing it with others at the appropriate moment. And people have opportunities to explore the Christian faith.
8. Relationships which are Loving: are characterised by a fun, welcoming and forgiving atmosphere. Healthy churches were shown to have a lot of laughter in them. The church is welcoming, accessible and inclusive and reflects the wider community. Forgiveness is the starting point of Christian faith and is reflected in relationships that are loving, affirming and encouraging.

Fr Gary is available to talk to incumbents, churchwardens, PCCs and congregations. The process includes a congregational questionnaire and Fr Gary is available to support PCCs as they look to develop strategies both to celebrate that which is discovered to be good and areas revealed as being in need of development. He can visit in person or attend meetings via Zoom.

Fr Giles Orton is vicar of St Anne's, Derby which was the first parish to work with Fr Gary and he writes: "Our congregation were very happy to fill in the questionnaires and interested in the results. These offered no huge surprises, though I was pleasantly relieved that my sermons were reasonably appreciated!"

We used the results as the basis for a further mission planning exercise in which a number of further volunteers were happy to join the PCC. The survey results were considered and accepted as a good reflection, making it much easier for us to prioritise our actions for the year ahead.

The NCD project has not offered immediate solutions to all our challenges. But it has been very helpful in involving all the congregation, showing that everyone's views matter and in pulling us together to a common understanding of what we need to be doing - as well as affirming us in our understanding, and valuing, of what we are and what we are already doing well, and can therefore build upon.”

Alison Cruickshank is Churchwarden at Good Shepherd, Chard in Somerset. She writes: “We have just received the results of our survey. We feel reassured that, while there is room for improvement, we have much to celebrate. We are holding a ‘Healthy Churches Weekend’ in Advent, when the whole congregation will be involved in making plans to address our weaknesses and challenges, as well as celebrating what we have already achieved. As a parish in vacancy, we feel that the Healthy Churches Initiative will help us determine our vision for the future, knowing that we will be building on firmer foundations.”

Parish Prayers

Loving Father, You so loved the world that you sent us your only Son, that we might believe in him and have eternal life. May we encounter Jesus Christ anew this day and live the Good News with joy. Through the power of your Holy Spirit, help us to “go out to the whole world and proclaim” our faith with confidence. Give us the courage to witness the Joy of the Gospel by our words and actions. Help our parish to become more welcoming and missionary, so that you may be known and loved by all people. We ask this through Jesus Christ our Lord. Amen.

Dear Heavenly Father, my parish is composed of people like me; I help make it what it is. It will be friendly, if I am. Its pews will be filled, if I help fill them. It will do great work, if I work. It will make generous gifts to many causes, if I am a generous giver. It will bring other people into its worship and fellowship, if I invite and bring them. It will be a parish of loyalty and love, of fearlessness and faith, and a parish with a noble spirit, if I, who make it what it is, am filled with these same things. Therefore, with Your help, O God, I shall dedicate myself to the task of being all things that I want my parish to be. Amen.

Beechcroft Year 4 pupils sing at Salisbury Cathedral

Sue Biles writes:



On Wednesday 19th October Year 4 (the 8–9-year-old) children from Beechcroft travelled to Salisbury to join other Year 4 children from The Diocese of Salisbury Academy Trust singing in a concert. The children and their teachers have been working with a Christian group who resource schools to explore worship on a project involving lively pop music. iSingPOP worked with the children teaching them the songs that were all based upon an important and inclusive Christian value that would culminate in them singing in the professionally produced concert.

The Rev. Pete Atkinson the Minor Canon for Young

People welcomed the children, their teachers, the governors, and their parents to the Cathedral and gave the Blessing. The project was the inspiration of DSAT CEO Mark Lacey who led the Collective Worship.

The choir consisting of 650 children from 29 schools across the Diocese sang beautifully and the Cathedral was alive with the joyous sound of their singing. The Beechcroft children had a wonderful day, experienced the awe of the Cathedral, and delighted in their achievement. The project enabled the children to develop their learning from RE and from their Collective Worship and experience a different type of worship in a much larger church building.

The journey on the Bluebird Coach was also very exiting as most of the children had never been on a bus or a coach before, as was the chance to picnic on the Cathedral Green. Along with the other adults, I also enjoyed a coffee in the Cloister Restaurant while the children were rehearsing.

Walsingham Pilgrimage - 2022

Liz Evans writes:

2022 was the first time I had been to Walsingham and WOW. What a beautiful, tranquil & spiritual place. Too many wonderful experiences to mention but here are a few.

The replica of Our Lady's home gave me a sense of peace and calm within its altar. It was with wonder that I went to my first Rosary at Walsingham, what an amazing experience sitting looking through the window at the beauty of Our Lady saying the Rosary.

Stations in the open was just wonderful. On the day I took this picture of the last station the clouds reflection on the glass gave the statue a shroud (*see 2nd photo on page 18*).

On the Sunday we went to the Parish Church and although I come from a Methodist background I have never heard a mass said/sung so fast as this Fr did (*3rd photo on page 18*). At one point I thought I'm glad I do not have a hearing aid as I wouldn't have been able to follow. The organist wasn't much slower.

It was interesting to note that all the altars at Walsingham are back against the walls so that the pilgrims worship Our Lord and Our Lady, not looking at the priest.



The most memorable for me was the unintentional adoration of the Blessed Sacrament. We were all waiting to go on the Pilgrim Walk when we heard the singing of a hymn and turned to see the procession of the Blessed Sacrament going through the grounds. Shelagh, June, Pam and myself all went down on our knees as the Sacrament went past and joined in the singing. Then we had to get up after It had past... hmm. When the procession came back around Shelagh, June and myself all went back down again as we did the first time, Pat had been the only sensible one: she had gone to the nearest tree and was able to get up with dignity unlike us.

It was a wonderful experience with lovely company. Role on 2023.



(A note from Fr Gregory on the last two photos: As they say, every Parish gets the Vicar they deserve...)

The Dedication of the War Memorials

Originally published in the December 1922 Parish Magazine

On November 8th the Bishop of the Diocese (the Right Rev. St. Clair Donaldson) dedicated the beautiful Reredos and Wayside Cross erected in memory of the men of the Parish who sacrificed their lives during the War. The Church was filled with parishioners and other friends and neighbours, a large part of the central aisle being reserved for the relatives of the fallen.

The Bishop, attended by his chaplain, and supported by several clergy of the Weymouth Deanery, conducted the whole of the service with the exception of the remembrance of the fallen by name, read by the Vicar. After the singing of "O Valiant Hearts," he gave an address on the word "Remember," in which he pointed out the danger of forgetfulness in these days of reaction, of the lesson we had learnt during the war, that force was not the conquering power. There were three things that the War Memorials should help us to remember, the suffering we have endured; the meaning of the suffering, brought because man had tried to manage the world without God; and those who had died for us and left a sacred tradition of sacrifice which would be the living force for future generations.

The Reredos, before which a soldier and the sailor stood on guard, was then unveiled by the son of the Vicar's Warden, Liet. R. W. Vine, late Royal Irish Rifles, who was severely wounded in the war, and who is so well known to all in the Parish, for he has been connected with the Church since boyhood, and is now a Sides-man and a member of the Choir. After the dedication and prayers, the Choir sang the Russian Contakion, and in procession to the outside Cross, "For All the Saints." The Cross, also guarded by a soldier and a sailor, was unveiled by another well-known parishioner and Church worker, Mrs. Scriven, three of whose sons were killed.

Turning to the crowds in the road, the Bishop showed that the Cross stood for sacrifice. Since men could not save themselves from their own sins, God came and surrendered His life that men might be saved. The call for more sacrifice should enable us to catch fire from the young men who had led the way by their death, and go forward ready for sacrifice ourselves.

Once again the Contakion gave its message of consolation and hope, and then, as the Choir proceeded back into the Church, singing "O God our Help," the relatives placed wreaths and flowers at the foot of the Cross before following in the procession. The buglers sounded the Last Post and the Reveille, after the Blessing had been given by the Bishop, and the Te Deum was sung as an act of thanksgiving, a fitting conclusion to the beautiful service of remembrance and gratitude.

The Reredos - All those who examine the Reredos must feel that it helps to fulfil the architectural ideal that is evident throughout the Church. The width and simplicity of the triptych form, following the lines of the east window, with the plane oak panelling on either side throwing into greater relief the concentration of colour in the Reredos itself, have carried on to the east end the same effect of space and dignity that characterises the whole building. The carving of the oak framework, which we understand was done chiefly by disabled ex-soldiers, is capped with a carved cornice and open cresting, and the base has small panels with six shields, bearing the emblems of the Passion, together with those of the Patron Saint of the Church, St. Paul, of St. Peter, of St. George of England, and of the Archangel Michael.

The recessed panels framed in heavily gilt floriated carving are intended ultimately to contain mosaics with the figures of these four saints, on either side of the central group of the Risen and Glorified Lord, with two adoring angels; hence the words underneath, "Nunc autem Christus resurrexit a mortuis primitiae dormientium" - "Now is Christ risen from the dead, the firstfruits of them that are asleep." The riddel posts on either side of the Reredos are carried to a considerable height by the two figures of angels.

On the side panelling there are four inscriptions. At the top, "Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory," and "Glory to God in the highest, on earth peace, goodwill towards men," and below the spaces for the names of the fallen, "We bless Thy Holy Name for Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace to follow their good example, so that we may be partakers of Thy Heavenly Kingdom"; and "This Reredos is dedicated to the Glory of God and in grateful memory of those from this Parish who have given their lives for their God, King and country."

The outside Cross - Owing to the strong desire expressed by some of the subscribers for an outside memorial as well as the Reredos, the placing of the subject panels has had to be postponed, and the fine Celtic Cross of Cornish granite has been erected near the south door. It bears the names of 73 of the fallen. The opening words of the inscription are taken from 1 Maccabees, that record of heroic patriotism, and passes on to the assurance given in the New Testament and Prayer Book of the future hope. Mr. Laurence Binyon kindly permitted a quotation of two lines of his beautiful poem, "To the Fallen," and the inscription ends with a short prayer from an Eastern liturgy for light and rest.

The Reredos was designed by Mr. G. H. Fellowes Prynne, the architect of the Church, and executed by Messrs. Dart and Francis, of Crediton. The outside Cross was supplied by Messrs. Hounsell, of Broadwey.

**Calendar, Service times,
and Prayer Intentions**

Anniversaries of death

**The Order of Morning and Evening Prayer
at St. Paul's**

Calendar for November 2022

TUE	1 st	ALL SAINTS	10am, 6pm
WEN	2 nd	ALL SOULS	10am, 12pm, 6pm
THU	3 rd	<i>Feria (of Requiem)</i>	6pm
FRI	4 th	St. Charles Borromeo, Bishop	12pm
SAT	5 th	<i>Feria (of Requiem)</i>	9.30am
SUN	6 th	21ST SUNDAY AFTER TRINITY	10.30am, 4pm
MON	7 th	<i>Feria (of Requiem)</i>	9am
TUE	8 th	<i>Holy Four Crowned Martyrs (of Requiem)</i>	9am
WED	9 th	DEDICATION OF THE LATERAN	10am
THU	10 th	St. Andrew Avellino	6pm
FRI	11 th	St. Martin of Tours, Bishop	12pm
SAT	12 th	St. Martin I, Pope	9.30am
SUN	13 th	22ND SUNDAY AFTER TRINITY	10.30am, 4pm
MON	14 th	St. Josaphat Bishop, Martyr	9am
TUE	15 th	St. Albert the Great, Doctor	9am
WED	16 th	St. Edmund of Abingdon, Bishop	10am
THU	17 th	St. Gertrude the Great, Abbess	6pm
FRI	18 th	Dedication of St. Peter's & St. Paul's	12pm
SAT	19 th	St. Elizabeth of Hungary, Widow	9.30am
SUN	20 th	23RD & LAST SUNDAY AFTER TRINITY	10.30am, 4pm
MON	21 st	Presentation of the Blessed Virgin Mary	9am
TUE	22 nd	St. Cecilia Virgin & Martyr	9am
WED	23 rd	St. Clement I, Pope & Martyr	10am
THU	24 th	St. John of the Cross, Doctor	6pm
FRI	25 th	St. Catherine of Alexandria, Virgin & Martyr	12pm
SAT	26 th	St. Sylvester Abbot	9.30am
SUN	27 th	1ST SUNDAY OF ADVENT	10.30am, 4pm
MON	28 th	<i>Monthly Requiem</i>	9am
TUE	29 th	Vigil	9am
WED	30 th	ST. ANDREW APOSTLE	10am

Daily Intentions



Anniversaries of death

We pray for...

- 1st Our Parish - *Charles Coleman*
- 2nd Departed - *Andrew Neal, Cynthia Ingham*
- 3rd Departed
- 4th Dying - *Norman Bridge, David Mutch*
- 5th Departed

- 6th Our Parish
- 7th Departed - *William Walmsley*
- 8th Departed - *Mehyn Humm*
- 9th Pope Francis - *John Richards bp.*
- 10th Beechcroft & Conifers - *Owen Anderson*
- 11th Warm Welcome - *Albert Clark, Geoffrey Rose*
- 12th Shrine of Walsingham - *Elsie Smart, Pearl Melpass, Lyn Davidge*

- 13th Our Parish - *Olive Clark*
- 14th
- 15th Married couples - *Frederick Sefton-Smith*
- 16th Peace in Ukraine - *Pat Stockting, William Kelly pr.*
- 17th Religious orders & vocations
- 18th Chapter of St. Aldhelm (Servers) - *Alfred Scriven, Baby John Greet*
- 19th Cell of OLW - *Minnie White, Maxwell Biles*

- 20th Our Parish - *Gordon Groves, Christine Bagnwell, Leonard Barlow, Ray Clothier, Mark Ison*
- 21st Servers (Chapter of St. Aldhelm) - *Lilian Wilcox*
- 22nd Our Choir & Organists - *Ron Jones, Timothy Lawford*
- 23rd Children and young people - *Gordon Coombs, Karen Collings*
- 24th Victims of abuse, violence
- 25th Sick - *Ted Turner, Cecil Day*
- 26th Families - *Evelyn Groves*

- 27th Our Parish - *Irene Wellman*
- 28th Departed - *Frederick Humm, Eric Kemp bp.*
- 29th Holy and fruitful Advent
- 30th Orthodox Churches - *Glenda Harris, Irene Roberts*

If there are names missing from the list or you want to add names, please, talk to the Vicar.

Open, O Lord, my mouth to bless thy holy Name; cleanse also my heart from all vain, evil, and wandering thoughts; enlighten my understanding and kindle my affections; that I may worthily, attentively, and devoutly recite this Morning Prayer, and so be meet to be heard before the presence of thy divine Majesty. Through Christ our Lord. Amen.

MORNING PRAYER

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

R. And she conceived by the Holy Ghost.

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

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

V. Behold the handmaid of the Lord.

R. Be it unto me according to thy word.

V. Hail Mary... **R.** Holy Mary...

V. And the Word was made flesh.

R. And dwelt amongst us.

V. Hail Mary... **R.** Holy Mary...

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

V. Let us pray. We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord. **R.** Amen.

V. O Lord, open my lips. **R.** And my mouth shall proclaim your praise.

V. O God, make speed to save me. **R.** O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

V. Let us rejoice in the Lord; let us joyfully sing to God our Saviour! Let us come into his presence with thanksgiving; let us joyfully sing psalms to him!

R. Unto the Eternal King all live. O come, let us worship Him.

V. For the Lord is a great God, and a great King above all gods. In his hands are the depths of the earth; and the heights of the mountains are his.

R. O come, let us worship Him.

V. The sea is his, for who but he made it; and his hands fashioned the dry land. O come, let us worship and fall down, and weep before the Lord who made us! For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

R. Unto the Eternal King all live. O come, let us worship Him.

V. Today if you shall hear his voice, harden not your hearts: As in the provocation, on the day of temptation in the wilderness, where your fathers tempted me, and put me to the test, and they saw my works.

R. O come, let us worship Him.

V. For forty years I loathed that generation, and I said: They always err in heart, they have not known my ways, so I swore in my wrath: they shall not enter my rest.

R. O come, let us worship Him.

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

R. Unto the Eternal King all live. O come, let us worship Him.

HYMN

Day of wrath! O day of mourning!
See fulfilled the prophets' warning,
Heaven and earth in ashes burning

Oh, what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth.

Wondrous sound the trumpet flingeth;
Through earth's sepulchres it ringeth;
All before the throne it bringeth.

Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.

Lo, the book, exactly worded,
Wherein all hath been recorded,
Thence shall judgement be awarded.

When the Judge his seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing

King of Majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us!

Think, kind Jesu! – my salvation
Caused Thy wondrous Incarnation;
Leave me not to reprobation.

Lord, all-pitying, Jesus blest,
Grant them Thine eternal rest.
Amen.

The appointed Psalm(s) and Reading(s) follow (please see next page).

1	15, 84, 149	Isaiah 35,1-9 Luke 9,18-27	16	34	Daniel 9,1-19 Revelation 11,15-end
2	143	Daniel 2,25-end Revelation 2,12-end	17	37	Daniel 9,20-end Revelation 12
3	146	Daniel 3,1-18 Revelation 3,1-13	18	31	Daniel 10 Revelation 13,1-10
4	142, 144	Daniel 3,19-end Revelation 3,14-end	19	41, 42	Daniel 12 Revelation 13,11-end
5	147	Daniel 4,1-18 Revelation 4	20	43	Job 26 Colossians 1,9-14
6	20, 90	Isaiah 2,1-5 James 3,13-end	21	48	Isaiah 40,1-11 Revelation 14
7	1, 2, 3	Daniel 4,19-end Revelation 5	22	52	Isaiah 40,12-26 Revelation 15
8	5	Daniel 5,1-12 Revelation 6	23	112 v. 57-80	Isaiah 40,27-end Revelation 16,1-11
9	23, 25	Daniel 5,13-end Revelation 7	24	125, 126	Isaiah 41,1-20 Revelation 16,12-end
10	14, 15, 16	Daniel 6 Revelation 8	25	127, 128	Isaiah 41,21-end Revelation 17
11	17, 19	Daniel 7,1-14 Revelation 9,1-12	26	145	Isaiah 42,1-9 Revelation 18
12	20, 21	Daniel 7,15-end Revelation 9,13-end	27	44	Isaiah 2,1-5 Luke 12,35-48
13	132	1 Samuel 16,1-13 Matthew 13,44-52	28	6	Isaiah 42,10-end Revelation 19
14	27, 30	Daniel 8,1-14 Revelation 10	29	8	Isaiah 43,1-12 Revelation 20
15	32, 36	Daniel 8,15-end Revelation 11,1-14	30	47	Ezekiel 47,1-12 John 12,20-32

Each reading ends with these words:

V. This is the word of the Lord.

V. Thanks be to God.

BENEDICTUS

Ant: I am the resurrection and the life: he that believes in me, though he were dead, yet shall he live; and whosoever lives and believes in me shall never die.

Blessed be the Lord the God of Israel, *
 who has come to his people and set them free.
He has raised up for us a mighty Saviour, *
 born of the house of his servant David.
Through his holy prophets God promised of old *
 to save us from our enemies, from the hands of all that hate us,
To show mercy to our ancestors, *
 and to remember his holy covenant.
This was the oath God swore to our father Abraham: *
 to set us free from the hands of our enemies,
Free to worship him without fear, *
 holy and righteous in his sight all the days of our life.
And you, child, shall be called the prophet of the Most High, *
 for you will go before the Lord to prepare his way,
To give his people knowledge of salvation *
 by the forgiveness of all their sins.
In the tender compassion of our God *
 the dawn from on high shall break upon us,
To shine on those who dwell in darkness and the shadow of death, *
 and to guide our feet into the way of peace.
Glory be to the Father, and to the Son, *
 and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be, *
 world without end. Amen.

Ant: I am the resurrection and the life: he that believes in me, though he were dead, yet shall he live; and whosoever lives and believes in me shall never die.

V. Let us pray. – *Intercessions* are offered for the Church, for the Sovereign (the world), for those in need, and for the dead. Then follows the Collect:

O God, who are yourself at once the Maker and the Redeemer of all your faithful ones, grant unto the souls of your servants and handmaids remission of all their sins, so that they may have that forgiveness which they have ever

hoped for. Who lives and reigns with God the Father, in the unity of the Holy Spirit, God for ever and ever. **R.** Amen.

V. Let us pray with confidence as our Saviour has taught us: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

V. The Lord bless us, and preserve us from all evil, and keep us in eternal life.
R. Amen.

V. Let us bless the Lord. **R.** Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

Morning Prayer ends with the final Antiphon of Our Lady:

Hail, holy Queen, Mother of mercy; our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve: to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us, and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

V. Let us pray. Almighty and everlasting God, who by the cooperation of the Holy Spirit, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become a worthy dwelling for Thy Son; grant that we who rejoice in her commemoration may, by her gracious intercession, be delivered from present evils and from everlasting death. Through the same Christ our Lord.

R. Amen

EVENING PRAYER

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

R. And she conceived by the Holy Ghost.

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

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

V. Behold the handmaid of the Lord.
R. Be it unto me according to thy word.

V. Hail Mary... R. Holy Mary...

V. And the Word was made flesh.
R. And dwelt amongst us.

V. Hail Mary... R. Holy Mary...

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

V. Let us pray. We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord. R. Amen.

V. O God, make speed to save me. R. O Lord, make haste to help me.
V. Glory be to the Father, and to the Son, and to the Holy Spirit.
R. As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia!

HYMN

Faint and weary, Thou hast sought me,
On the Cross of suffering bought me.
Shall such grace be vainly brought me.

Righteous Judge, for sin's pollution
Grant Thy gift of absolution,
Ere the day of retribution.

Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant groaning!

Through the sinful woman shriven,
Through the dying thief forgiven,
Thou to me a hope hast given.

Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.

With Thy sheep a place provide me,
From the goats afar divide me,
To Thy right hand do Thou guide me.

When the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with Thy saints surrounded.

Low I kneel, with heart's submission,
See, like ashes, my contrition,
Help me in my last condition.

Ah! that day of tears and mourning,
From the dust of earth returning
Man for judgement must prepare him,
Spare, O God, in mercy spare him.

Lord, all-pitying, Jesus blest,
Grant them Thine eternal rest. Amen.

The appointed Psalm(s) and Reading(s) follow:

1	150	Isaiah 66,20-23 Colossians 9,1-14	16	119 v. 33-56	Isaiah 10,20-32 Matthew 8,1-13
2	112		17	39, 40	Isaiah 10,33-end Matthew 8,14-22
3	138	Isaiah 2,12-end Matthew 3	18	35	Isaiah 11 & 12 Matthew 8,23-end
4	148	Isaiah 3,1-15 Matthew 4,1-11	19	45, 46	Isaiah 13,1-13 Matthew 9,1-17
5	4	Isaiah 4 Matthew 4,12-end	20	145 v. 1-9	Lamentations 3,22-33 John 11,32-44
6	40	1 Kings 3,1-15 Romans 8,31-end	21	47, 49	Isaiah 14,3-20 Matthew 9,18-34
7	7	Isaiah 5,1-24 Matthew 5,1-12	22	50	Isaiah 17 Matthew 9,35-end
8	11	Isaiah 5,25-end Matthew 5,13-20	23	121, 122	Isaiah 19 Matthew 10,1-15
9	12, 13	Isaiah 6 Matthew 5,21-37	24	123, 124	Isaiah 21,1-12 Matthew 10,16-33
10	18	Isaiah 7,1-17 Matthew 5,38-end	25	38	Isaiah 22,1-14 Matthew 10,34-end
11	22	Isaiah 8,1-15 Matthew 6,1-18	26	66	Isaiah 24 Matthew 11,1-19
12	24, 25	Isaiah 8,16-end Matthew 6,19-end	27	25	Isaiah 1,1-20 Matthew 21,1-13
13	97	Daniel 6 Matthew 13,1-9	28	9	Isaiah 25 Matthew 11,20-end
14	26, 28, 29	Isaiah 9 Matthew 7,1-12	29	10	Isaiah 49,1-9 1 Corinthians 4,9-16
15	33	Isaiah 10,1-19 Matthew 7,13-end	30	87, 96	Zechariah 8,20-end John 1,35-42

Each reading ends with these words:

V. This is the word of the Lord.

R. Thanks be to God.

MAGNIFICAT

Ant: All that the Father gives Me shall come to Me; and him that comes to Me I will in no wise cast out.

My soul proclaims the greatness of the Lord,+
my spirit rejoices in God my Saviour;*
he has looked with favour on his lowly servant.

From this day all generations will call me blessed;+
the Almighty has done great things for me*
and holy is his name.

He has mercy on those who fear him,*
from generation to generation.

He has shown strength with his arm*
and has scattered the proud in their conceit,
Casting down the mighty from their thrones*
and lifting up the lowly.

He has filled the hungry with good things*
and sent the rich away empty.

He has come to the aid of his servant Israel,*
to remember his promise of mercy,
The promise made to our ancestors,*
to Abraham and his children for ever.

Glory be to the Father, and to the Son, *
and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be,
world without end. Amen.

Ant: All that the Father gives Me shall come to Me; and him that comes to Me I will in no wise cast out.

V. Let us pray. – *Intercessions* are offered for the Church, for the Sovereign (world), for those in need, our Benefactors, and for the dead. Then the Collect is said:

O God, who are yourself at once the Maker and the Redeemer of all your faithful ones, grant unto the souls of your servants and handmaids remission of all their sins, so that they may have that forgiveness which they have ever hoped for. Who lives and reigns with God the Father, in the unity of the Holy Spirit, God for ever and ever. R. Amen.

V. Let us pray with confidence as our Saviour has taught us: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

All: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with us all evermore. Amen.

V. Let us bless the Lord. **R.** Thanks be to God. **V.** And may the souls of the faithful departed, through the mercy of God, rest in peace. **R.** Amen.

Optional private prayer to be said after Evening Prayer: To the Most Holy and undivided Trinity, to our Lord Jesus Christ Crucified, to the fruitful Virginity of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. Amen.

Prayer for a departed loved one: I commend you, my dear [name] to almighty God, and entrust you to your Creator. May you rest in the arms of the Lord who formed you from the dust of the earth. May holy Mary, the angels, and all the saints welcome you now that you have gone forth from this life. May Christ who was crucified for you, bring you freedom and peace. May Christ who died for you admit you into his garden of paradise. May Christ, the true Shepherd, embrace you as one of his flock. May he forgive all your sins and set you among those he has chosen. May you see your Redeemer face to face and enjoy the vision of God, forever. Amen.

Prayer for the dead: In your hands, O Lord, we humbly entrust our brothers and sisters. In this life you embraced them with your tender love; deliver them now from every evil and bid them eternal rest. Welcome them into paradise, where there will be no sorrow, no weeping or pain, but fullness of peace and joy where you live and reign with God the Father in the unity of the Holy Spirit forever and ever. Amen.

Offering of the Mass: Eternal Father, I offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with the masses said throughout the world today, for all the holy souls in purgatory, for sinners everywhere, for sinners in my own home - and amongst them for myself - and within my family. Amen.

From the Book of Common Prayer

1st Sunday in Advent: *ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.*

In this beautiful and moving prayer we remember both (i) the Advent/Coming of the Only-Begotten Son when he humbled himself, took to himself our human nature and was born from the womb of the Blessed Virgin Mary in Bethlehem, and (ii) the future Advent/Coming of the same Son as the Lord of lords and King of kings to earth at the end the age in great glory, to raise the dead and to judge the peoples, and to inaugurate the kingdom of God.

As baptized believers, living in a world darkened by evil and sin, but given light by Jesus Christ who is the Light of the world, we ask for the personal help of the Father, through the Holy Ghost, in order to live not as children of darkness but rather as children of light. Indeed, we pray to be protected by ‘the armour of light’ (see Romans 13:12). When Christ Jesus returns to earth in his Second Coming he will dispel all shadows and darkness, clear up all doubts, chase away all sorrows and cause the new dawn of the new day of the new age to appear. Then we shall cast off our sleeping apparel and put on the shining dress of the kingdom of God, as we are raised to the life immortal.

This Collect is a real means of grace whereby we prepare rightly during the four weeks of Advent to celebrate the Incarnation at Christmas and the Epiphany a little later. In some forms of churchmanship Advent is regarded as a time of penitence, a kind of short Lent. Such may be based upon the words ‘cast away the works of darkness’, which requires not only effort (assisted by divine grace) but self-examination to become aware of sin and darkness in the heart, mind and soul. Further, the theme of the Second Advent calls forth from the people of God, fasting and prayer as they watch and pray.

Let us make full use of this Collect and pray its words with appropriate piety and reverence.

The Rev'd Dr Peter Toon (+2009)

Armistice Parade

Sent by Stan Dave

I've dusted off my trilby and I've pressed my Sunday suit,
There's a poppy in my lapel, spit and polish on each boot.
I've fed and watered Rover, put my goldfish in the shade,
Now I'm off to join my comrades at the Armistice Parade.

'Course, it won't be so impressive as the one in London town
Where there's Kings and Queens and Generals and Ministers of the Crown.
We've not a single uniform with gold or silver braid,
No, it's mostly just the rank and file on our Armistice Parade.

We'll have the town band playing and the Mayor all be-chained,
The multi-medalled veterans, the wounded and the maimed
With the Regimental colours, still battle stained and frayed
Proudly waving in the breeze on our Armistice Parade.

There'll be Flight Lt Walker, drove the tractor on his farm,
Now his life's completely shattered 'cause he's lost his good right arm.
Left it in a bomber over Berlin in a raid
But he'll still throw up a smart salute on the Armistice Parade.

Then there's Chalky, Tug and Shiner with ex-Sergant Major Dobbs,
They'd a profitable business once and did some tidy jobs,
But when your lung's been perished with the gas there's not much trade
So we'll just reminisce together on the Armistice Parade.

We'll keep a watch for Ginger with his medals shining bright,
He'll be wearing purple glasses and a stick that's painted white,
A reminder of the sinking of the troopship "Malta Maid",
But better not to mention it on the Armistice Parade.

Aye, aye, the band is tuning up, the lads are forming ranks
Ex-privates from the infantry, ex-corporals from the tanks;
'Ere mate, give us a hand with this or I'll never make the grade,
'Cos it's not so easy in a wheelchair on the Armistice Parade.

We started from the Drillground and we marched across the town,
And when we've reach the Cenotaph we laid wreaths of poppies down,
At eleven o'clock two minutes passed when not a sound was made,
"Lest we forget" those absent from the Armistice Parade.

The bugler's poignant, plaintive notes, we heard them rise and fall,
"Last Post" for every serviceman dispatched beyond recall,
Heads bared and bowed, at ease we stood, and then the Padre prayed
For those who'll never muster for an Armistice Parade.

But shed no bitter tears for those heroes that are gone,
At ease they wait in perfect ranks, parades and duties done,
Where age shall never fell nor fade, as we that are left shall fade
Like the echoes of the bugles on the Armistice Parade.

A poem by Nathan Sussex *

Sent by Eileen Galling

Dancing on my toes
adrenaline giving me energy to move.
Thirst was not a thought, but death was:
could my life be coming to an end?
My friends and family were my occupation,
I could not bear letting them down.

Every bone in my body needed rest
like a human needs food.
A shout from behind below "Box 'em down!"
That was the moment that changed my life, I was now a warrior -
in combat.

I had only really made three friends,
Only two remained alive...
Jason died yesterday and that was not going to happen to me or to Robbie.
As the ferocious fighting Fritz were being pushed back,
we never forgot Jason.
As he remained in our minds like any other person
and even after the day ended.

As triumphant as we were
We lost many, many loved and treasured lives,
families had been majorly affected
the world had been chunked down with deaths.
I was a proud man for what I'd done:
WOULD YOU PUT YOUR LIFE ON THE LINE FOR YOUR COUNTRY?

** From a Collection of poems written by students in North-Devon.*

Walking from Norwich to Walsingham - 2022

Pat Perry writes:

Monday 5th September - We leave Weymouth, driving towards Norwich. Tony driving, Gill navigating, myself not having to think, luxury! A fire on M25, causes our navigator directed us through an alternate route to the M11. The delay made us late enough to get caught in the Norwich rush traffic. With skilful navigation we arrive at our hotel for two nights The Parsonage Woodforde at Weston Longville. After a 6½ hour drive, we need that celebratory drink.

Unpacking the car, "Where are my walking boots?" left behind in Weymouth, locked in my car in Tony's garage. What now? Face the problem tomorrow, just enjoy where we are and a super meal and bed.

Tuesday 6th September - Early start today. After breakfast we drive to Norwich via park and ride, we brave the city to find walking shoes, fitted and paid for. Thank you, God!

Norwich Cathedral has stood for over 900 years as a Christian presence in the heart of Norfolk, and is the start of our personal pilgrimages. We have agreed to walk alone, keeping in sight of each other. Giving us space to reflect and talk to God as we walk to Walsingham.



After a quick snack we make our way to the west gate. Photographs, and I am first to leave. Do I know where I am on this map? Tony arrives and we find our way to the river. Recognising where we are, we part company and I proceed crossing the ring road to our first trail: The Marriot Way. This trail is very similar to the Rodwell trail, a disused railway line, following the river Wensum. Beautiful houses and gardens, clear trout river. Not many people, cyclists and dog walkers. Very flat, easy walking, shoes are good!

After six miles we leave the trail and proceed to Red Lion at Drayton for a refreshing cider and REST!

Now we are following the Walsingham Way signposts, sometimes hard to spot as there are three different designs. We are still following a disused railway, seats made of the rails and some twisted into unique designs, the trees meet over our heads. Lost in thought we follow this trail.

A hill looms up in the distant, yes there are hills in Norfolk! As we get closer this hill is a foot path over the A1270, the track runs beside the main road for a mile and we gratefully turn away from traffic into woodlands. At

this point I give up on my phone and follow the map, this is the Drayton Drewray estate, passing close to an activity centre displaying warning messages of ‘Danger: Shooting’. We ignore the signs! We are walking over dried leaves and through ancient woodland wending down to another major road. We cross the road. Entering a working farmyard, we are directed to a double stile and tiny foot bridge, the path takes us across a wet meadow area, past fields of pigs lazing in the hot sun or wallowing in muddy pools. We climb Royal Hill to Ringland, the pub is only half a mile in the wrong direction, but we are in need of refreshment. Pub is closed!

The signpost indicates 3¾ miles to Weston Longville, and our hotel. A long weary four miles later Gill meets us, all bright and cheerful, home, bed and water. That was a long ten miles, but it turns out we walked fourteen miles that day.

Wednesday 7th September - Today, after packing the car, we leave Weston Longville heading towards Swanton Morley. Gill walks the first mile with us, and we stop to administer first aid to a blister. Wrapping Duct Tape around my foot, we are off again following the Walsingham Way signs. The trail takes us through country lanes and over ancient paths through cultivated pools and maize fields. Passing through small hamlets along quiet country roads, we meet a man who has retired from working at Norwich Cathedral, he advises us on the route to take or not to take! We head towards Elsing, the church is open, pub is closed. We sit in the porch, for energy bars and water.



The church is almost exactly in the middle of Norfolk, St. Mary is a wide church with a single span roof built, in front of the altar is the tomb of Sir Hugh Hastings. Originally this tomb had a brass cover beautifully decorated, over time the brass has been broken and pieces lost. A replica of the brass cover is on display whilst the original is being repair. A piece of original brass was found in an antique shop in London!

We continue on our way, inundated with Walsingham Ways signs and soon enter Swanton Morley...that didn't take long. We arrive before our ‘Tour Manager’ so wait in the pub, chatting to locals. On Gill's arrival we decide to stop walking today, and find our accommodation for the next two nights at Yaxham. Our accommodation is in an old windmill. The working parts removed as part of the war effort to metal collection. Our supper was in a

nearby Indian restaurant, the meal was superb. We sleep well that night! Walked eight miles today!

Thursday 8th September - Breakfast is in the windmill, Gill and I explore the upper floors, the steps getting ricketier and the spiders getting bigger the higher we go. I give up at the ladder but Gill looks over the top into top room of the windmill. A lot of work needed to make it habitable.



We drive back to Swanton Morley; say goodbye and we are off. First stop the All Saints' Church which is closed, the views around the church which is built on a hill are superb. We soon leave the village behind, crossing fields towards the river Wensum where we stop and feed apples to a family of fat miniature pigs, apples nearly too big for the tiny piglets' mouths. Our next stop being the weir at a tiny cross road, an ancient bridge, very pretty countryside.

We wend our way through lanes following the river, board walks lead us to the river banks, the water is so clear you can see fish swimming. The hedgerows are full of blackberries and sloes. God's country!

At North Elmham, the pub is closed but they offer us a much-needed coffee. Talking to the landlady she advises us to avoid the road and follow the old railway track to the site of a Saxon Cathedral where we were meeting our 'Tour Manager'.

We walk up the dismantled railway track, along peaceful fields, ancient trees, close to God.

We arrive at the Saxon Cathedral, and tour the site. The church of St Mary the Virgin dates back 900 years to when it replaced the Saxon cathedral as a place of worship, the Cathedral was transferred to Thetford in 1071 and from there to Norwich in 1095 where it continues to thrive. The ruins are a Norman chapel built by the then Bishop of Norwich.

It begins to rain, our first downpour. We quickly get in the car and drive to the local tea shop. It is there we learn that our Queen is very ill.

After lunch Gill drops us off at the church and we continue walking across sheep fields, and narrow roads. This country side is very open, possible war airfields, so flat. We are getting close to the Wensum River again. I receive a text—Our Queen has died... God save the King.

Gill meets us on the road and we walk together into Great Ryburgh. The heavens open and we are soaked in seconds, seeking shelter in the church, and to pray for our Queen.

Cider at the pub and we all feel drier and happier...back to Yaxham Mill. Listen to the news, quiet supper and then to bed. Twelve miles today!

Friday 9th September - Today is our last day of walking. We shall meet our fellow pilgrims at Walsingham. Safe journey to those travelling from Weymouth.

At Great Ryburgh the weather is wet, so we don our wet weather gear. In the church we are fortunate to attend a service for our Queen, emotional but necessary for me. Lost in prayer we continue on our way, managing to keep to fields rather than the road. Using pathways, we eventually meet the road into Little Snoring. We cross the busy A148 and wend our way through the village. The skies are getting darker, storm clouds building, locals shouting: "Aye! It's coming to get you". We head for the Church, where there was the same service sheet, we had used this morning. The Vicar must have been busy contacting all his churches that morning.

The church of St. Andrew has a tower separated from the church. The round tower is built of local flint and hence the difficulty of building square corners. The art of brick making was lost when the Romans left, and was not revived in England until the 15th century. This tower dates from before the Norman conquest and seems to suggest they were lookout towers to watch for invaders from the North or Danes. "From the fury of the Northmen: good Lord, deliver us" was once used in the Litany.

Time to stride on, across deserted old airfields, the sky full of black rolling clouds all around. We remain dry.

From Little Snoring to Great Snoring, our last few miles. We rest at the church, St. Mary The Virgin, at Great Snoring before heading towards the Roman Catholic Shrine, meeting Gill we arrive at the Slipper Chapel. Emotion! Prayers! Candles! Then lunch.

We choose to walk the new holy mile back to Walsingham; we enter by the Brandie Gate. Straight to the Shrine and into the Holy House. I have arrived. Pilgrimage complete.

Our church family arrive safe, lots of chatter and hugs. Meal together, pray together. Time for bed. Ten miles today. A total of 44 miles.

A big THANK-YOU to Tony and Gill for all your help and advice. Duct tape!...



“Rest in peace?” “Rise in glory?”

Well, yes... but no!

There is a short, ancient prayer well known in Western Christianity: “*Rest eternal grant unto them, O Lord. And let light perpetual shine upon them. May they rest in peace.*” The traditional conclusion is “*Amen*” however a modern variant arose some time ago, saying: “*And rise in glory.*” Before we examine some wide-spread misunderstandings about this prayer, let us see its origins.

History & origins

From earliest times Christians have celebrated Masses for the dead and we have some written testimony to prove this - some examples are Aristides of Athens (+134); Acts of John (written around 180); Tertullian (+220). For some it may be surprising that only 20-30 years after the death of the last Apostle, St. John, Mass celebrated for the dead - both at their funeral and on the anniversary - was already a wide-spread and established tradition. Though there is no written proof but we can safely assume that this practice had its origins from the Apostles themselves.

Unfortunately, while we know about the Masses for the dead, we have no idea what texts, readings, and prayers were used by the first Christians. The most ancient surviving Roman liturgical book is the so called Leonine (or Verona) Sacramentary composed in the 5th century. No earlier liturgical books have survived. This Sacramentary however already has our little prayer, the *Rest eternal*. Unfortunately, when protestant reformers rejected the idea of Masses and prayers for the dead as the invention of the medieval Church, they had no access to (not even a slight idea of) these historic sources. Also, imagine: when you are at a Requiem Mass, you are saying prayers unchanged since the time of the Apostles.

Rest does not equal sleep

Beautiful as it may be, the idea of rest gave origin to a great misunderstanding, still widely spread amongst Christians, that those who died are asleep. Even liturgical prayers gave into this error - see the beautiful but misleading expression of the Roman Canon: “*rest in the sleep of peace*” and “*all who sleep in Christ.*” Indeed, we all have this idea at some level about the departed: we have laid their bodies to rest in the cemetery and now they are asleep and so will they stay until the day of Last Judgement. And if someone is asleep then they, of course, cannot see or hear anything and have no idea what is going on around them. This image, as I said, is completely wrong. The

departed are very much awake and are aware of many things: God, their judgement and eternal sort, our prayers and our needs, etc. But first things first: where does the image of “rest” come from?

The fourth Book of Esdras

Just as we today, very often first Christians turned to the Bible if they wanted to compose some prayers. Their Bible, though, was somewhat different from ours. It took centuries for the Church to decide which books belong to the Bible and which should be dropped. One of the left-out books was 4 Esdras - part of the Bible until ca. 490 and then taken out from it by the Church. Let us read 4 Esdras 2,34-39 where the prophet is sent to Israel with a message: *“Wait for your shepherd; he will give you everlasting rest, because he who will come at the end of the age is close at hand. Be ready for the rewards of the kingdom, because perpetual light will shine on you forevermore. Flee from the shadow of this age; receive the joy of your glory; I publicly call on my saviour to witness. Receive what the Lord has entrusted to you and be joyful, giving thanks to him who has called you to the celestial kingdoms. Rise, stand erect, and see the number of those who have been sealed at the feast of the Lord. Those who have departed from the shadow of this age have received glorious garments from the Lord.”*

Not only it is clear that our prayer of *rest eternal* and *perpetual light* come from 4 Esdras but also the meaning of “rest” - it is a rest from this world’s labours and suffering. In verse 42 the prophet writes: *“I, Ezra, saw on Mount Zion a great multitude that I could not number, and they all were praising the Lord with songs”* and he continues with the description of what is a mix of heavenly worship and nuptial banquet.

When the first Christians borrow their prayer for the dead from 4 Esdras, they were praying that those who died may be made of this heavenly celebration and may finally *rest* (that is, be freed) from this world’s labours and miseries.

All this makes sense if we think about Genesis where Adam and Eve live in friendship with God, in harmony with each other and the rest of creation in the Garden of Eden. Toiling, working hard, watering the dry land with their own sweat and tears, sickness, suffering, and even the pains of giving birth - all these enter our world after sin and become part of our human race now living outside of Eden. This early Christian prayer then is nothing else but a wish: those who died may find themselves back in Eden, not in the earthly but in the heavenly one, where their friendship with God is completely and for ever restored and where they can enjoy a true and eternal life without sickness, suffering, pain, death, and - yes! - without having to labour.

The dead

We have a unique, particular place in God's creation. We belong both to the visible, physical world of matter, plants, and animals and to the invisible, spiritual world of angels. We have a physical, mortal, visible body and a spiritual, immortal, invisible soul. The two together - body and soul - make human beings what they are.

Yet it is easy to see how there is an important difference between soul and body. A simple example is when we lose part of our body or any of our senses. Amputated limbs, deafness or blindness can make life extremely difficult but they can take away nothing from our humanity, from our dignity, from who we are. Even damage to our most important organ, the brain, will not diminish our humanity and human dignity. This is why the Church can never support abortion or assisted dying - developing or declining body and organs do not mean "less humanity", less dignity. Also, it is a biological fact that all our cells are replaced, regenerated in every seven years. The body we have now, physically and biologically speaking, is not identical to the body we had seven years ago.

What is true about amputation, loss of senses, change of cells is also true of the most radical change to our body: death. Death, by taking our body away, does not diminish our human nature or dignity. In the moment of death what used to be our human body simply becomes a mass of organic matter and is given back to nature. The human body is approximately 99% comprised of just six elements: oxygen, hydrogen, nitrogen, carbon, calcium, and phosphorus. Another five elements make up about 0.85% of the remaining mass: sulfur, potassium, sodium, chlorine, and magnesium. As the body, during our earthly life, built itself up continuously from nature (through food, nutrients, etc.) so now it goes back to be part of it. The oxygen, carbon, calcium, etc. that were parts of our body now become parts of nature: of hills and meadows, flowers and trees, animals.

Against all these changes, there is still something constant in us. Only because all the cells of my body have changed every 7 years, I am still who I have ever been, I am the same person from conception to death - and beyond. And this constant element in us is our immortal, invisible, spiritual soul.

Once separated from its former body in death, the soul does not die, neither does it fall asleep. It stays awake and conscious in death. What changes is how it perceives things. In this life we see with our eyes and hear with our ears and it is through these organs and senses that we come to know the world around us, other people, and even ourselves.

I believe it would be superfluous to go into details and to examine how it happens - it suffices to know that our soul, though in a very different way, continues to “see” and to “hear” and, more importantly, continues to “know” in a similar way to how angels do. Human souls after death, though invisible to us, recognise each other; they “see” God and in Him they “see” everything else - in this way, they have knowledge about everything. They are very much conscious of themselves (Tom knows he is the same Tom he was before death; he knows whose husband, father, friend he used to be; they retain their memories from their earthly life) and they know about us. In God, they see our needs and pray for them to God; they “hear” our prayers which cause great joy to them. They are not present as spirits would be in some Hollywoodian film, peeking on us, invading our privacy and so wounding our dignity. You do not have to start taking showers in swimming suits because of the departed... Just think about how, sometimes, we do not have to see things to be aware of them and to know perfectly well what is going on. It is similar to this our experience how the departed, though deprived of their earthly senses of sight, etc., can truly “see” and know about us, our life, our needs, our prayers.

It is in this state - existing purely as spiritual, invisible, immortal human souls - that the departed enjoy God’s presence in heaven, undergo the purifying pains of purgatory, or are subject to the torments of hell. Equally, when we pray for the departed, we pray for the human soul and since the soul cannot die, change, or “rise” the modern addition of “*and rise in glory*” makes little sense. On the contrary, it confirms further the mistaken view that the departed are asleep.

Contacting the otherworld

I hope from all this it becomes clear right away why any sort of *séance*, any attempt to contact the dead is absolutely wrong. Not only it is a grave sin against God (as clearly stated in the Bible) but it is absolutely useless. First, when we start “playing” with the spiritual world, we open up ourselves to the deceit and attack of evil spirits. Their only aim is to confuse us, to separate us from God, to lie to us, and ultimately to destroy us. Second, we expose ourselves to human malignancy as well. There are clairvoyants, witches, and others who are simply after our money or, even worse, who want to have power and influence over us, over our life. By going to them, we expose ourselves to their deceit. Third, trying to talk to the departed in this way is an absolute misunderstanding of their state and existence. Deprived of their bodies, and thus of their senses, they cannot hear and see us in the same way

a living person can. They see and hear us in and through God - a different, yet equally (if not more) real sight and hearing.

We can talk to our departed loved ones and we do not have to go anywhere for that. Not even to the cemetery. Our physical words will not reach them, yet they will “hear” what we say. Our words will not but our message will reach them.

Private Judgement

You may have noticed that I talked about heaven, purgatory, and hell. The eternal sort of every human being is decided by God in the very moment of our death. We can only talk about it as events happening one after the other but we must remember that time is our category, not theirs. When a person dies, their body stays beyond and becomes part of nature, and their soul, accompanied by their guardian Angel, comes immediately into God’s presence. There, in God, that soul sees his/her entire life clearly - the good they did with God’s grace, the grace they refused, the evil they committed. Perhaps not as a list of good and evil deeds. Perhaps rather in this sense: in God they see what God wanted them to become. They rejoice with God in everything good they achieved and they are immensely tormented by the things in which they failed.

Those who are ready, whose earthly life corresponds in full to God’s plans and have repented of their sins with perfect love and sorrow - they enter heaven. Those whose life is within the plans of God but failures and sins cast a shadow on it - they enter purgatory. Finally, those who willingly and knowingly chose evil and sin over good and right, again and again, refusing thus God - their sort is eternal damnation.

This is called “private judgement” and stresses the fact that there is no “waiting time” between the death of a person and the end of the world (the Last Judgement). We undergo judgement right away after our death, our eternal sort is decided then and there, and every soul “starts” its eternal sort after the private judgement.

Purgatory

Just a very brief note on purgatory (there is a proper article about it in the magazine) - it is a state and place where pain and joy mix. On the one hand, the souls in the purgatory have been assured of their salvation by God. This gives them increasing hope. They know about heaven and that it awaits them and they know that their sufferings bring closer and closer the day they can enter it. This gives them increasing joy. However, in God they see all their

shortcomings and sins - and now that they finally know God, these sins and shortcomings torment them more than ever. That torment in that life can be compared to physical and spiritual suffering in this life.

Purgatory, then, is not a punishment imposed by God but the torment of the soul that finally recognises the gravity of his/her sins in the light of God's love, justice, goodness, kindness, mercy. Just imagine you do something truly wrong and hurtful to a person you think was against you. Then suddenly, one day, you come across some irrefutable evidence that that person actually loved you, respected you, and only wanted the best for you. How would you feel? You would feel horrible, you could even describe that feeling as some sort of pain and torment.

Now, imagine you go to that person, confess to everything, ask for their forgiveness - and that person forgives you right away and completely! Would that make you feel good? Well, probably yes and no... Most people would feel a mix of joy and sorrow, and most people would try to make up for the wrong they did and the pain they caused to that person. The more complete and honest the forgiveness is, the greater our joy would be but also the greater our sorrow and pain would be for having done wrong to such a good, kind forgiving person. Now, imagine this person is God and imagine how great, how complete, how perfect his love, his forgiveness, his mercy, his loving-kindness will be... Would not this cause the greatest possible joy and the greatest possible sorrow and pain at the same time? Perhaps this example is the closest to understand purgatory.

The pain and sorrow these holy souls feel purge them until only joy remains - and that is when they enter heaven.

The Day of Last Judgement

If our eternal sort is decided at the moment of our death: first, why do we pray for the dead? Second, why will there be a Last Judgement?

As for the prayer - those in hell cannot benefit from our prayers. Those in heaven do not need it (though it still causes them joy). Only those in purgatory really need them and benefit from it. In his wisdom and mercy, God so ordered this world that we depend on each other. We can truly hurt each other but we can also truly help each other, both in the physical and in the spiritual world. We are one body. In his mercy, God decided that the souls in purgatory are not purged only by the sorrow and torment they feel but also by our prayers, Masses, good deeds offered on their behalf, and by indulgences (the dispensation of the spiritual treasure accumulated by Christ and entrusted to his Church).

As for the Last Judgement - two things will happen. First, God's plans and providence will be clearly manifested to all. We will finally see and understand what and why happened, why did God allow certain things, how he governed this world, how his love and mercy were manifest even in the evil he allowed to happen. All creation will bow down to God in awe and admiration over his love, providence, wisdom, mercy, and goodness. We will see who "ended up" where: the condemned will be witnesses to God's justice and all creation will praise and acknowledge this justice, even the condemned themselves. The blessed and saved will be witnesses to God's mercy which will fill the whole creation with awe and admiration and praise.

Second, our human soul will receive a new body. One like Christ had after his resurrection: glorified, unable to age or to suffer, exempt from sickness and death, yet a true human body. Christ could walk through closed doors and appear somewhere else miles away in a second, at the same time who was able to eat with his disciples and they could see and touch his Sacred Wounds. Until the Last Judgement, human souls will recognise each other and rejoice in each other's presence and will be immersed in the indescribable bliss of God's presence. After the Last Judgement, that never ending, perfect bliss will be extended to their bodies as well and humans in heaven will be able not only to recognise each other but also to physically embrace their loved ones again.

When Souls in Purgatory Return from the Dead

It is a rare occasion but sometimes God allows the departed to contact this world. I am sure there are some amongst you - even if only very few perhaps - who have seen their departed loved ones. It is not always easy to say whether it was a dream or vision but it is not that important. After all, dreams can be powerful means of communication as we see it in the Old Testament.

It is not always a visible and familiar form these souls assume with God's permission to communicate with us. Sometimes they do so simply through noises, unexplainable movements of objects or other phenomena.

Saints and theologians seem to agree that if this appearance, vision, or even dream is true and not simply imagined by a susceptible person, there are three possible explanations.

First - and this cannot be excluded - it can be the attempt of evil spirits to deceive or to frighten us. Especially this is the case when these occasions leave us with a feeling of fear or unease or when these manifestations happen through what people tend to call "paranormal phenomena."

Second, if behind any of these phenomena there is a human soul from purgatory, they are most probably asking us for prayers. There is so much we can do for these holy souls: prayers, fasting, Masses, alms, good deeds - just as there is so much they can do for us! Let us not forget, these souls are holy, that is, already sure of their salvation and God delights in their prayers. They can be our powerful friends and intercessors.

Third, a soul from purgatory - especially a love one - can appear us to admonish and warn us about our own salvation. They remind us of the life we must live in order to enter God's kingdom. They know too well what purgatory means and they want us to spare us those pains. We should then receive their "visit" with gratitude and see it as a sign of love and affection.

Blessed John Henry Newman composed a beautiful prayer for the souls in Purgatory:

O GOD of the Spirits of all flesh, O Jesu, Lover of souls, we recommend unto Thee the souls of all those Thy servants, who have departed with the sign of faith and sleep the sleep of peace. We beseech Thee, O Lord and Saviour, that, as in Thy mercy to them Thou became man, so now Thou would hasten the time, and admit them to Thy presence above. Remember, O Lord, that they are Thy creatures, not made by strange gods, but by Thee, the only Living and True God; for there is no other God but Thou, and none that can equal Thy works. Let their souls rejoice in Thy light, and impute not to them their former iniquities, which they committed through the violence of passion, or the corrupt habits of their fallen nature. For, although they have sinned, yet they always firmly believed in the Father, Son, and Holy Ghost; and before they died, they reconciled themselves to Thee by true contrition and the Sacraments of Thy Church.

O Gracious Lord, we beseech Thee, remember not against them the sins of their youth and their ignorances; but according to Thy great mercy, be mindful of them in Thy heavenly glory. May the heavens be opened to them, and the Angels rejoice with them. May the Archangel St Michael conduct them to Thee. May Thy holy Angels come forth to meet them, and carry them to the city of the heavenly Jerusalem. May St Peter, to whom Thou gave the keys of the kingdom of heaven, receive them. May St Paul, the vessel of election, stand by them. May St John, the beloved disciple, who had the revelation of the secrets of heaven, intercede for them. May all the Holy Apostles, who received from Thee the power of binding and loosing, pray for them. May all the Saints and elect of God, who in this world suffered torments for Thy Name, befriend them; that, being freed from the prison beneath, they may be admitted into the glories of that kingdom, where with the Father and the Holy Ghost Thou lives and reigns one God, world without end.

Come to their assistance, all ye Saints of God; gain for them deliverance from their place of punishment; meet them, all ye Angels; receive these holy souls, and present them before the Lord. Eternal rest give to them, O Lord. And may perpetual light shine on them. May they rest in peace. Amen.

The Church's teaching on purgatory

(From various articles, mainly from Aleteia)

What is purgatory?

We really say that all of us are already fully converted to God by the time we die? In simple words, purgatory is the final purification of the elect. Purgatory is a state in which the souls of the dead go through a purification process in order to achieve the holiness necessary to enter the joy of heaven. It is the final opportunity that God gives people to be prepared for full communion with Him.

The way each person lives is not irrelevant, and the saving grace of God does not do away with justice. Death is not a sponge that just wipes away all our sins and the evil we have done. Rare are those who are so purified at the time of their death that they can enter directly into the presence of God.

The evil in the world and in our hearts is not simply forgotten in death. God is not only grace; he is also justice. And in the end, all people endowed with freedom are responsible for their choices and attitudes. Thus, those who die in grace and in friendship with God, but who are not completely purified, have the opportunity to go through this purification after death.

Thus, purgatory should not be seen as a cosmic torture chamber and should not cause fear. At bottom, Purgatory is “a new and repeated act of God’s salvation, so that man can be saved.” What God offers through purgatory is a stage for people to become complete, to evolve to the final possibilities of their being, achieve the full realization of all their capabilities, and thus become able to enter Heaven and God’s holiness. The image of fire associated with purgatory can be interpreted as Christ himself, who comes to save us. In our meeting with Him, all falsehood melts away and his gaze heals us as through fire.

Saved in Hope

Pope Benedict XVI's encyclical on Hope (*Spe Salvi - Saved in Hope*) includes a section on purgatory. Here are some excerpts, particularly fitting for our prayer and reflections on All Souls' Day.

The early Jewish idea of an intermediate state includes the view that this state can involve purification and healing which mature the soul for communion with God. The early Church took up these concepts, and in the Western Church they gradually developed into the doctrine of Purgatory.

With death, our life-choice becomes definitive—our life stands before the judge. Our choice, which in the course of an entire life takes on a certain shape, can have a variety of forms. There can be people who have totally destroyed their desire for truth and readiness to love, people for whom everything has become a lie, people who have lived for hatred and have suppressed all love within themselves. This is a terrifying thought, but alarming profiles of this type can be seen in certain figures of our own history. In such people all would be beyond remedy and the destruction of good would be irrevocable: this is what we mean by the word *Hell*.

On the other hand there can be people who are utterly pure, completely permeated by God, and thus fully open to their neighbours. Yet we know from experience that neither case is normal in human life. For the great majority of people—we may suppose—there remains in the depths of their being an ultimate interior openness to truth, to love, to God. In the concrete choices of life, however, it is covered over by ever new compromises with evil—much filth covers purity, but the thirst for purity remains and it still constantly re-emerges from all that is base and remains present in the soul.

What happens to such individuals when they appear before the Judge? Will all the impurity they have amassed through life suddenly cease to matter? What else might occur? Saint Paul, in his *First Letter to the Corinthians*, gives us an idea. He begins by saying that Christian life is built upon a common foundation: Jesus Christ. This foundation endures. If we have stood firm on this foundation and built our life upon it, we know that it cannot be taken away from us even in death. Then Paul continues: “*Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw—each man’s work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire*” (1 Cor 3:12-15). In this text, it is in any case evident that our salvation can take different forms, that some of what is built may be burned down, that in order to be saved we personally have to pass through “fire” so as to become fully open to receiving God and able to take our place at the table of the eternal marriage-feast.

Some theologians are of the opinion that the fire which both burns and saves is Christ himself, the Judge and Saviour. Before his gaze all falsehood melts away. This encounter with him, as it burns us, transforms and frees us. His gaze, the touch of his heart heals us through an undeniably painful transformation “as through fire”. But it is a blessed pain, in which the holy power of his love sears through us like a flame. In this way the relation between mercy and justice become clear: the way we live our lives is not

immaterial, but our defilement does not stain us for ever if we have at least continued to reach out towards Christ, towards truth and towards love.

At the moment of judgement we experience and we absorb the overwhelming power of his love over all the evil in the world and in ourselves. The pain of love becomes our salvation and our joy. It is clear that we cannot calculate the “duration” of this transforming burning in terms of the chronological measurements of this world. The transforming “moment” of this encounter eludes earthly time-reckoning—it is the heart’s time.

A further point must be mentioned here, because it is important for the practice of Christian hope. Early Jewish thought includes the idea that one can help the deceased in their intermediate state through prayer (see for example *2 Macc* 12:38-45). The equivalent practice was readily adopted by Christians and is common to the Eastern and Western Church. The souls of the departed can receive “solace and refreshment” through the Eucharist, prayer and almsgiving. The belief that love can reach into the afterlife, that reciprocal giving and receiving is possible, in which our affection for one another continues beyond the limits of death—this has been a fundamental conviction of Christianity throughout the ages and it remains a source of comfort today.

Who would not feel the need to convey to their departed loved ones a sign of kindness, a gesture of gratitude or even a request for pardon? Now a further question arises: if “Purgatory” is simply purification through fire in the encounter with the Lord, Judge and Saviour, how can a third person intervene, even if he or she is particularly close to the other? When we ask such a question, we should recall that no man is an island, entire of itself. Our lives are involved with one another, through innumerable interactions they are linked together. No one lives alone. No one sins alone. No one is saved alone. The lives of others continually spill over into mine: in what I think, say, do and achieve. And conversely, my life spills over into that of others: for better and for worse. So my prayer for another is not something extraneous to that person, something external, not even after death. My gratitude to the other—my prayer for him—can play a small part in his purification. And for that there is no need to convert earthly time into God’s time: in the communion of souls simple terrestrial time is superseded. It is never too late to touch the heart of another, nor is it ever in vain. In this way we further clarify an important element of the Christian concept of hope. Our hope is always essentially also hope for others; only thus is it truly hope for me too. As Christians we should never limit ourselves to asking: how can I save myself? We should also ask: what can I do in order that others may be saved and that for them too the star of hope may rise?

Start your purgatory today

Thomas Merton writes: “God is a consuming Fire. He alone can refine us like gold, and separate us from the slag and dross of our selfish individualities to fuse us into this wholeness of perfect unity that will reflect His own Life forever.”

While the month of November brings to the fore the awareness of the holy souls in purgatory, it should also remind us of our own eternal sort.

John Paul II said: “Those who, after death, exist in a state of purification, are already in the love of Christ who removes from them the remnants of imperfection. Here we do not find ourselves before a mere tribunal. We present ourselves before the power of Love itself. It is Love that demands purification, before man can be made ready for that union with God which is his ultimate vocation and destiny.”

Benedict XVI adds: “Jesus sets fire to the earth. Whoever comes close to Jesus, accordingly, must be prepared to be burned. It burns, yet this is not a destructive fire but one that makes things bright and pure and free and grand. Being a Christian, then, is daring to entrust oneself to this burning fire.”

It could thus be said that purgation is the experience wherein one is immersed in the fire of the love of God, with the effect being that whatever is not of God, i.e., everything within us that is incongruent with his love, is burned away. Such purgation will happen to us after death. But what we don't often consider is that the same love we will encounter after death is meant to cleanse us even now, while we are still alive. In fact, the degree to which we allow the fire of God's love to purify us in this life will determine how much purgation we will need in the next! But purification involves the pain of suffering and most of us try our darnedest to avoid it.

What within us, exactly, must be purified as we draw near to Christ? While St. Paul called it “the flesh,” Thomas Merton named it the “false self” This is the self that finds its identity in pleasure, popularity, power, posturing and pride instead of authentic love. Purgatory now? Indeed, may it be so.

Sanctify, O Lord, our souls, minds, and bodies. Touch our minds and search out our consciences. Cast out from us every evil thought, every base desire and memory, every unseemly word, all envy, pride and hypocrisy, every lie, every deceit, all greed, all wickedness, all wrath, all anger, all malice, all blasphemy, all sloth, every movement that is alien to your holy will. Enable us to turn to you, O God, who loves humankind, to call upon you with boldness, with a pure heart, a contrite soul, a face unashamed, and with lips that are sanctified. Amen. (From The Divine Liturgy of James the Holy Apostle)

Vicar

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The Vicar's day-off is Monday. In case of pastoral emergency, please, try to contact the Churchwardens, the Assistant Priest, or the Parish Office first. With enquires about Baptisms, Weddings, Banns, or Funerals, please, contact the Vicar.

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Parish Office

You can contact the Parish Office by email (stpweymouth@gmail.com) or on 771217 (leave a message with your name and number). Since nobody works in the Parish Office currently, messages are not checked daily. If your enquiry is urgent, please contact the Vicar or the Churchwardens directly.

Treasurer

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Pat Perry - 01305 750951

Parish Hall & Activities

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

A priest is always available for Confession, spiritual direction, or for a simple chat half an hour before every Service, or at any other time by appointment!