

HIGH TIDE

*Parish
Magazine*

**Weymouth
St Paul
with Fleet**

NOV 2025



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*Many thanks to all who have contributed to this issue of the Parish Magazine and to Liz Evans for the proofreading. The next Magazine will be published on **Sunday 30th Nov.** Please, send all articles, information, news you wish to be published by Sunday 23rd Nov.*

Front cover: "St. Martin and the beggar" (ca. 1443) by Dunois Master; miniature from the Coëtivy Book of Hours; Bibliothèque nationale de France, Paris

From the Vicar

Dearly Beloved,

As I am getting older, I am getting more nostalgic. From time to time I find myself looking up places on Google Maps. Some places, such as the small village of my grandparents which I haven't seen for a good twenty years, are now beyond recognition. The house of my grandparents is all changed: half of the huge back garden with all the fruit trees—we used to sit between the branches of the different trees and eat the fruit right from the tree—is gone; the bench where my grandfather, once widowed, used to sit to gossip with the ladies from the village has been removed.

The old Gypsy quarter on the village's edge is gone too. I used to love it. It looked very exotic and driving through it was most exciting. As a child, I didn't notice the extreme poverty. I was simply fascinated by the huge number of children playing on the street (outnumbered, however, by dogs and goats) and by the elderly Gypsy women in their beautiful, colourful dresses.

Even the parish church is different! New roof, new fence, freshly painted walls with a completely renovated bell tower. Evidently, they are better off than we are at St. Paul's or at Fleet. Good for them.

There is one thing though I have recognised: the cemetery. Somewhat decaying as the ones left behind to take care of the graves are now fewer and older. The gate seems as it could fall off the pillars any moment (*it looked the same when I was a child*). Quite a few members of my family are there in that cemetery. Some I never knew, like my great-grandparents. Some I simply don't remember because I was too young when they died. And there are the others I still dearly love and sometimes still miss, like my grandmother or my aunt.

They are in a *good place* though. And I don't mean heaven. Well, I mean, obviously I prayerfully hope that their souls are now in heaven in God's presence, waiting for the day of Last Judgement when their bodies will be resurrected and reunited to their souls. What I mean by *good place* is that decaying yet peaceful cemetery.

Every year, in the evening of 2 November, after dark, the whole family went to the cemetery with candles and chrysanthemum. Till this day, whenever I smell the strong scent of those flowers, I am taken back to my childhood and to those cold November evenings. Imagine a dark, little village with this quiet and peaceful cemetery lit up by hundreds and hundreds of candles. I can still see it vividly if I close my eyes and yet I struggle to describe it. You had to be there to understand. It was warm, it was peaceful, it was beautiful. It was *home*, weird as it may sound. The whole village was in the cemetery on that one evening of the year and yet all you could hear were

quiet voices praying. *Rest eternal grant unto them...* were the words whispered towards heaven, by believers and non believers alike. Stories and memories briefly shared so the next generation knows them. Then a candle lit by each one of us, for every loved one. For the forgotten ones as well.

Most of my family are buried close to each other so we never really “ventured” into the rest of the cemetery—except on All Souls’ Eve. We, children, were led by the adults to graves neither we nor they knew who they belonged to but judging by their family names, once they were part of our family. Hundred, two hundred years ago. No one had any information or recollection of them *but* they were one of us. So they, too, had their *Rest eternal* and lit candles from each one of us. Long forgotten yes, but not on that night: they were still prayed for and, through prayer, they were still loved.

I never felt sad in that cemetery on All Souls’ Eve. I knew it was like home: warm, beautiful, safe. It was a peaceful and restful place. Abstract doctrine became lived experience there: death is not strong enough to sever links of prayer, faith, and love. We still belong together, “them” and “us”. True, their home is not anymore where ours is but that is only temporary. And as if the departed wanted to confirm this, when you left and looked back to the cemetery, above the gate there was a one-word, bold, clear message from them: “*Feltámadunk!*”, in English: *we shall rise!* With that certainty did we leave them behind for the time being.

I would love to go back to that cemetery once more where my family is wrapped in prayer and candlelight so I can pray for them and talk to them in ways that only feels possible there. And while at the end of the day I don’t care where I will be buried, deep down I wouldn’t mind joining them in that decaying but beautiful place and be surrounded, perhaps for centuries to come, by the prayer, Christian affection and candlelight of future family members who will know nothing about me but for whom I will still be family.

I know that liturgically I make a big fuss of All Souls’ Day. But then, let’s be honest, I make a big fuss of most things liturgically anyway. In the case of All Souls’ Day, with good reason. Death has lost its sting. Death is no more. As we pray for each one of them, for in Christ no one is forgotten, no one is unloved, we become witnesses and partakers of this truth: death is no more. And is there anything more wonderful, more peaceful than that!

November is dedicated not to the dead but to those who live on the other shore, still parts of our great Family in Christ. As they wait for our arrival with prayer and affection, so we say now for them: *May they rest in peace.*

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

Fr. Gregory

Immigration, Government, Society—and Christians

In recent months, the government has published plans to tighten the rules for migrants who wish to settle permanently in the United Kingdom. The White Paper *Restoring Control over the Immigration System* (May 2025) outlines proposals to raise the English-language requirement, extend the qualifying period for settlement from five to ten years for most routes, emphasise “good citizenship” through work and volunteering, and apply stricter tests on benefit use and criminal records.

These measures are not yet law but are being reviewed through parliamentary consultation. Still, they have already shaped public debate about what kind of nation the British wish to be. As Christians, we are called to judge such policies not by headlines or economics alone, but by a deeper moral standard: the common good, the dignity of every person, and our duty to the stranger in our midst as well as our duty to one’s own country and nation. Here the teaching of the Church, elaborated by St. Thomas Aquinas, can guide us toward clarity and charity.

Law and the Common Good — For St. Thomas, law is not simply a tool of control. It is, in his words, “*an ordinance of reason for the common good*” (*STh* I-II, 90). A just law should help a community to flourish through peace, justice, and virtue. Policies on migration, then, must be judged not only by whether they reduce costs or appeal to voters, but by whether they truly integrate newcomers and strengthen the shared good of all, including the welcoming nation/country.

Language and participation — One central proposal is to raise the English-language requirement for settlement. Aquinas would recognise the good intention here. Language is essential for full participation in work, education, and civic life. Asking newcomers to grow in English is therefore reasonable—it helps them become active citizens.

Yet St. Thomas also taught that laws should “*lead people gently*” (I-II, 96). A rule set unrealistically high, or enforced without support, can become a barrier rather than a bridge. Justice requires that the state not merely test but also tutor—funding language classes, offering flexible assessments, and recognising the particular needs of the elderly, disabled, or traumatised. Otherwise, what begins as a policy for integration risks becoming an instrument of exclusion.

Work, volunteering, and the virtue of charity — The White Paper also suggests that settlement should depend on evidence of work, tax contributions, or volunteering. At first glance this seems just: Aquinas knew that human beings find dignity in contributing to the life of the community.

But he also insists that virtue cannot be compelled. Charity, including service to others, must be freely chosen. If volunteering becomes a legal requirement—a box to tick for immigration status—it loses its moral character. A wiser approach would encourage civic participation through incentives and education rather than coercion. And we should remember that countless acts of service—caring for children, helping neighbours, tending to the elderly—never appear in official statistics but are vital to the common good.

Poverty, benefits, and mercy — Another proposal would bar settlement for those who have needed public support. Aquinas valued self-reliance but also taught that mercy perfects justice (II-II, 30). Families who rely temporarily on benefits because of sickness, redundancy, or childbirth are not burdens; they are members of society in need of solidarity. To exclude them permanently is to punish need instead of healing it. Also, try to imagine a country/nation where any concept of solidarity is done away with...

A Thomistic perspective would distinguish between long-term, wilful dependency and temporary hardship. True justice restores; it does not reject or exclude.

Time, belonging, and the family — The proposal to lengthen the qualifying period for permanent settlement—from five to ten years—aims to deepen migrants' sense of belonging. Time can indeed help build roots. Yet Aquinas saw the family as the foundation of social life (*De Regno*). If families spend a decade or more in uncertainty, unable to plan their future, the law undermines that very foundation. A Christian concern for the family suggests that long waiting times should be balanced with protections for spouses and children, and with opportunities to shorten the path for those clearly contributing to the community.

Justice, repentance, and second chances — The proposed tightening of rules around criminal records also invites moral scrutiny. The desire to protect the public is right and necessary. But Aquinas stresses proportionality and the possibility of repentance. Not every offence is the same, nor should every mistake carry a lifelong penalty. A youthful error, repented and amended, should not forever exclude a person from the chance to belong. Law, to be just, must make space for restoration and second chances.

Fidelity to promises — One further concern is the treatment of those whose rights are already guaranteed, especially European citizens who settled under the Withdrawal Agreement after Brexit. For Aquinas, justice requires that promises be kept (*pacta sunt servanda*). Any change to the immigration rules must respect those commitments in both letter and spirit. To renege on such guarantees would not only be unjust but would damage the

moral authority of law itself. Thankfully, the government has indicated that EU Settlement Scheme holders will remain protected - a step that aligns with this principle of fidelity.

Law, mercy, and the Common Good — St. Thomas offers no ready-made immigration policy, but his moral vision gives us principles for discernment:

- Law must serve the common good, not sectional interests.
- **Law should lead gently**, tutoring rather than trapping.
- **Mercy must accompany justice**, especially toward the poor and vulnerable.
- Families must be safeguarded, not destabilised.
- **Repentance must remain possible**, for moral renewal is part of human dignity.
- **Promises once made must be kept**, for justice is rooted in truthfulness.

Seen through this lens, the government's proposals contain genuine goods: encouraging integration through language, valuing contribution, and seeking community safety. Yet they also risk instrumentalising virtue, punishing temporary need, and prolonging insecurity. A society's moral health is not measured by how tightly it guards its borders, but by how wisely it balances order with compassion.

The Christian call — As Christians, we are called to pray for those in authority—that they may legislate with wisdom and restraint. But we are also called to bear witness, through both speech and action, to a vision of community shaped by mercy. Scripture reminds us: “*You shall love the stranger, for you were strangers in the land of Egypt*” (Deuteronomy 10,19). This commandment does not abolish prudence; it sanctifies it. It reminds us that justice and mercy are not rivals but must be partners in any law.

The Church's voice in the public square must be clear and loud but also calm, rational, and rooted in charity. In a time when debate about migration can grow harsh and divisive, Christians can remind society that every person is made in the image of God, and that a healthy nation does not fear newcomers but helps them to flourish in virtue and responsibility.

A hopeful vision — The White Paper's consultation process gives both government and citizens an opportunity to shape these proposals with fairness and humanity. If guided by Aquinas's wisdom, Britain could adopt a settlement policy that truly promotes the common good—one that integrates newcomers while preserving justice, one that encourages participation without coercion, and one that upholds mercy alongside order.

Christ in a skirt

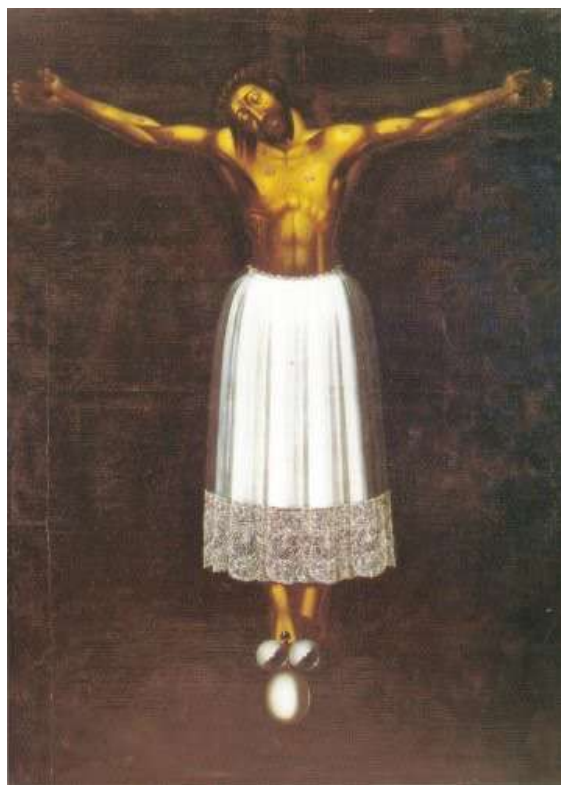
Gerald Duke writes:

Once more I am writing from Malta where building work has finally started on my flat. It is all a little rough and ready but the first part of the floor is being replaced. Beforehand I took the ferry to see my friend Katia in Sicily. She is a learned lady in her late 60s and has just become engaged so I was given the use of her house as she had moved in with her fiancé Geovanne. As her time was otherwise occupied, she had arranged two blind dates for me with two ladies, both retired English teachers, Amelia and Anna.

Amelia showed me the delights of Ragusa and was a fan of English idioms which she found beautifully quirky. I pointed out that the Italians also had their fair share of odd sayings which came as a surprise to her. I mentioned "*In bocca al lupo*" for starters. Translated it is "*in the mouth of a wolf*" which simply means "*good luck*". We then chatted over dinner about all manner of things. At one point, I was talking about certain local councillors of different political persuasions and without much thought came out with "away with the fairies" Amelia stopped me and made a note of it for her future reference. Discussion followed as to which of us it might apply to. We agreed probably both of us.

The next evening it was Anna's turn. She wanted to share some history with me of the town of Scicli, one of three towns rebuilt in the late Baroque period after a severe earthquake in the 1690s. The other two are Noto and Modica. Connoisseurs of chocolate will know of Modica. The three towns are now classified by UNESCO as a World Heritage site. The first building we entered housed a modern art gallery that had clearly been a meeting room in times past. The symbols of fascism clearly decorating the ceiling.





The building next door was the church of St. John the Evangelist; I had missed it in my quick inspection of this ornate little Catholic church but Anna pointed out a picture known as “*Cristo in gonnella*” or Christ in a skirt. It frankly made me gasp. It was of Christ on the cross, wearing a skirt of all things. It just seemed so out of place and wrong. All I could determine was that the painting was of late 17th century and probably Spanish in origin. I could not find any more useful information about it so naturally Father Gregory was my next stop. He answered part of what was on my mind, namely the “what?” but not the “why?”

He wrote “It’s Spanish influence (Sicily was under the Bourbons). It’s a loin cloth and its long and elaborate (often with lace) to signify royal status. Sometimes it is made of actual fabric and attached to the painting.” This was a helpful start but didn’t really tell me “Why” so a little more in-depth research was wanted.

I have now found the unusual long white garment is there to convey a theological message that contrasts with the simple historical reality of crucifixion. Instead of focusing on the naked, suffering, and humiliated body (as is common in later Renaissance and Baroque art), this depiction emphasises the royalty and priesthood of Christ.

Some key reasons and interpretations for why that garment would be put on him:

1. The High Priest and King (*Theological Emphasis*)

The long, white garment is not a skirt in the modern sense but a form of tunic (colobium) that shifts the focus from Christ the Victim to Christ the High Priest and King (Christus Triumphans - Triumphant Christ).

Priesthood: The garment closely resembles the vestments of a Jewish High Priest who was required to wear an under-robe (a tunic) that was “*seamless, woven in one piece from top to bottom*” (as referenced in the Gospel of John where the soldiers did not tear Jesus’ garment, but cast lots for it). By clothing Christ in this way, the artwork visually declares that Christ is the ultimate High Priest offering the sacrifice of Himself.

Royalty: The long, fine, and sometimes embroidered white robe symbolises purity and royal dignity. By wearing such a noble garment, Christ is shown as the King of Kings, whose sacrifice on the cross is a triumphant enthronement, not just a death. This is often an older, Byzantine-influenced tradition that focuses on his divine nature and victory over death.

2. The Symbolic Meaning of the Seamless Robe

The reference to the seamless robe (John 19,23-24) is key. Unity of the Church: the robe, being “woven whole from the top down” without seam, was interpreted by early Church Fathers (like St. Cyprian) as a powerful symbol of the indivisible unity of the Church. By depicting Christ with this garment, the art reinforces the Church’s teaching on unity, an important theme in the Counter-Reformation period when the Spanish version of this art became popular.

3. Modesty and Reverence

During certain periods, particularly in Spanish Catholic tradition from which the “Crucifix of Burgos” originates, there was a strong emphasis on modesty and decorum in religious art.

Showing the figure of Christ fully naked or only covered by a tiny loincloth was considered disrespectful or potentially scandalous. The long, elaborate garment served to clothe and honour the divine body of Christ, placing reverence above realism.

4. Spanish Origin and Influence (The Burgos Link)

The Sicilian painting in Scicli is directly inspired by a famous sculpture in Spain, the Santo Cristo de Burgos in the Burgos Cathedral. Sicily was under Spanish rule (the Crown of Aragon) when this painting was made, so this type of Spanish-influenced, highly reverent iconography was popular in the region.

In essence, the “skirt” (tunic) is a deliberate choice to shift the viewer’s focus from the brutal suffering of the man to the eternal triumph of the God-Man, Jesus Christ, High Priest and King.

Canterbury's graffiti and the lost sense of holiness, goodness, and beauty

by John M. Grondelski PhD:

News of the “decorating” of the Anglican cathedral in Canterbury with graffiti has been met with mixed explanations and reactions. The cathedral’s dean, David Monteith, explained that festooning it with graffiti gave voice to “marginalised communities” and “younger people who have much to say.” To those who criticise the result as ugly, Monteith concedes that “there is a rawness ... which is disruptive” about it, but it “intentionally builds bridges.” Presumably, if you were welcoming, you’d appreciate the travesty.

One should not be surprised at the further desecration of Canterbury for two reasons. In modern times, it’s hardly the first Anglican cathedral to suffer such indignities. Within the past decade, others have already been turned into temporary discos and miniature golf courses to make them “relevant,” so it was probably Canterbury’s turn.

The same week that Canterbury was turned into an American inner-city ghetto “artwork,” another man attacked and desecrated the high altar in St. Peter’s Basilica in Rome. And just last May, the Catholic cathedral in Paderborn, Germany, was the site of some half-naked actors doing a chicken juggling act before the high altar—apparently sold (without the details) to the diocese as another example of “culture.” Churches have been under attack, even destroyed, in various countries.

How should we account for these happenings? Let me suggest two reasons: a loss of the sense of holiness and a loss of sacred aesthetics.

Lost holiness — The loss of the sense of holiness today takes various forms. Borrowing from modern jargon, “holiness” is a “binary” category: something either is or isn’t. But moderns rarely think in such stark terms. That’s likely a diabolical ruse, because confronting such dichotomies likely would stir up most people’s vestigial sense of what is proper to the holy and thus mobilize them to reject such compromises. Instead, holiness gets nibbled around the edges.

Today’s problem seems to be the idea of “transitory holiness.” It’s built into ideas of churches as “multifunctional” places. The church is “holy” from 7am to 1pm for Sunday morning Masses. By 3pm, it transforms into a concert hall with avant-garde “culture,” like the Paderborn chicken dance or the Canterbury indoors street art and tagging festival. By 9pm, it is just a locked space until it becomes “sacred” again for Monday morning early Mass.

I find the idea compelling in light of an August 2023 New York Times story about a neo-Gothic St. Louis church that had been

“deconsecrated” and turned into a roller-skating rink. “St. Liborius” became “Sk8 Liborius,” a play on the name. And, regardless of the duly ribboned episcopal decree, the “deconsecrated” building, by its very shape, style, structure, and history, continued to scream “church!”

All this raises questions, both about priests leasing out churches for extracurricular activities after Mass and bishops closing down churches which they think they can magically “deconsecrate” after having been once consecrated to God. Human experience tells us that holiness is a property with a peculiar “sticking” ability, one not readily shed. It cannot be turned “on” and “off”, like too expensive interior church lighting.

Loss of the Christian aesthetic — Alexandre Cingria (1879-1945) is a forgotten figure in Catholic aesthetics. He was a Swiss artist renowned for his skills in the visual arts, painting, and especially stained glass. The latter works are found across Switzerland. Cingria also delivered a series of talks that eventually became “The Decadence of Sacred Art”, a leading book on religious aesthetics. In it, Cingria asks what has gone wrong with religious art, identifying three global causes: moral, socio-political, and aesthetic.

He starts with the moral, which, for our purposes, is worth focusing on. And he does not hold back: modern religious “art” is ugly, and ugliness is the devil’s aesthetic. The devil deplores beauty. But he doesn’t necessarily “go all the way”. More often, he feeds Christians the boring and the lazy. A religious aesthetic, be it in art, music, texts, or preaching, that manages to take the earth-shattering mysteries of Christianity and put people to sleep is diabolical. And clergy who are indifferent to beauty in church play into that game. Cingria has another term for the latter: “disorder.” The devil does not like order. Disorder was what he introduced into the cosmos, and he often pairs it with boredom— as with cheap “art” and music in churches.

Beauty is, alongside truth and goodness, one of the “transcendentals,” those aspects of reality that are interchangeable (because what is: is true and good and beautiful). Because the transcendentals are grounded in God, they draw men to him. By engaging people with beauty, one brings them to God. It is not accidental that people feel a sense of elevation and closeness to God when they visit the great churches of Christendom. The beautiful brings people to God. But if that’s true, then the corollaries are: the ugly does not bring them to God, and the indifferent leaves them indifferent to Him. Sloth is a capital sin. All normal people instinctively feel what St. Augustine put into words when he spoke of “*Beauty ever ancient, ever new, late have I loved You*”.

History of Fleet “old church”

A more detailed history of Fleet Old Church, based mainly on Rev. O. J. Newnham and Mrs. Edwards-Stuart’s booklet, can be read in the July 2023 issue of our parish magazine (available online: stpaulsweymouth.org —> What’s on —> Parish Magazine).

(Celtic) Christian presence in Fleet goes back to at least 665 when Dorset became part of Wessex but possibly to 320 when Dorchester became a Christian town. The parish church is first mentioned in 1086 with Bolla, a monk from Abbotsbury Abbey, serving as parish priest. However, the building we can see today (well, parts of it...) was built around the 15th century and had a tower with two bells.

In 1824 the church’s nave was significantly damaged in the Great Storm. Owing to the extent of the damage, the Rector of Fleet, Rev. George Gould, decided to have a new church constructed at his expense, 540 yards inland from the original church. Today we know it as “the new church”. With the construction of the new church, the nave of the original was demolished in 1827, but the chancel was retained and repaired for use as a mortuary chapel.

Now, if you are thinking “*shame we don’t know what Fleet Old Church looked like...*” despair not because we actually do, thanks to a gentleman with a delightful name: Samuel Hieronymus Grimm.

Samuel Hieronymus Grimm (1733–1794) was a Swiss-born artist who travelled across Britain creating meticulous drawings of landscapes, churches, and rural life. In the 1780s and 1790s he worked under the patronage of Sir Richard Kaye, Dean of Lincoln, who commissioned him to record the antiquities and scenery of England for historical preservation. During his Dorset travels in 1790, Grimm sketched Fleet Old Church. His drawing, now in the British Library, remains the only known visual record of the church as it once stood beside the Fleet lagoon and the Vicar is working on obtaining a copy of it. However, in the meantime he can already show you something...

Nearly two centuries later, in 1973, the Dorset artist and architectural historian Eric Ricketts recreated *Fleet Old Church* in a painting based directly on Grimm’s 1790 drawing. Ricketts, best known for his studies of Dorset’s historic buildings and landscapes, sought to preserve the county’s architectural memory through his art. His painting—***held at the Dorset History Centre (ref. D-SLI/229/11)***—has kindly been authorised for publication here by the Centre, who only ask that it be credited accordingly. So there it is, a 235-year-deep look back into Fleet’s history to see the former parish church as it was back then:



Ride and Stride

Gill Cox writes:

Thank you to all who took part in Ride and Stride this year, whether cycling, walking or staying in church to greet visitors.

Tony and Jeanne separately braved wind, rain and illness walking and cycling to thirteen different churches in Weymouth and the surrounding villages to raise £685, half of which will go to the Dorset Historic Churches Trust and half back to St. Paul's.

In addition Anthea Spearing cycled up hill and down dale, partly on her own, raising £391, half of which will go back to Holy Trinity Fleet.

We had twelve visitors from other churches. One brave man had cycled from Piddlehinton.

Maybe next year more people would like to join in the fun. It doesn't have to be exhausting. Maybe the "Ride" could mean riding in a car?

Perhaps we could combine it with an open day or coffee morning.

The Rosary

Pam Winspear writes:



At 10am every Saturday 10 or 12 of us meet to pray the Rosary. Normally Lesley Cheesman leads the prayers but sadly at the moment she is indisposed (please continue to pray for her quick and full recovery). We try to carry on without her and pray. She will be back to lead the Rosary again soon.

The Rosary is a nice and rewarding way to talk to Our Lady and I am sure we all benefit by it. It takes less than half an hour and afterwards we get together of a hot drink and biscuits or cake.

Once a month we have a "Cell" (this is how Rosary Groups associated with the Shrine of Walsingham are called) meeting where Fr. Gregory often gives a very informative talk about Our Lady's life and apparitions, the life in Jesus' times or about other similar topics.

Why not come and join us?!—we would love to have you and maybe you will even decide to come to Walsingham with us one year. Think about it!

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

Anniversaries of death

Order of Morning and Evening Prayer

Calendar for November 2025

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

* Remembrance Sunday

We pray for...

- 1st Our Parishes - *Charles Coleman*
- 2nd Our Parishes - *Andrew Neal, Cynthia Ingham*
- 3rd Departed
- 4th Priests & priestly vocations - *Norman Bridge, David Mutch*
- 5th Departed
- 6th Departed
- 7th Dying - *William Walmsley*
- 8th The Shrine of Walsingham - *Melvyn Humm*
- 9th Our Parishes - *John Richards bp.*
- 10th Judges & lawyers - *Owen Anderson*
- 11th Beechcroft & Conifers - *Albert Clark, Geoffrey Rose*
- 12th Persecuted Christians - *Elsie Smart, Pearl Melpass, Lyn Davidge*
- 13th All those killed in combat - *Olive Clark*
- 14th Westhaven Hospital
- 15th Cell of O.L.W. - *Frederick Sefton-Smith*
- 16th Our Parishes - *Pat Stocking, William Kelly pr.*
- 17th The growth of our congregations
- 18th Chapter of St. Aldhelm (Servers) - *Alfred Scriven, Baby John Greet*
- 19th Deprived & homeless - *Minnie White, Maxwell Biles*
- 20th The King - *Gordon Groves, Christine Bagwell, Leonard Barlow, Ray Clothier, Mark Ison*
- 21st Victims of abuse, violence - *Lilian Wilcox*
- 22nd Our choir & organists - *Ron Jones, Timothy Lawford*
- 23rd Our Parishes - *Gordon Coombs, Karen Collings*
- 24th The depressed and lonely
- 25th All those suffering with anxiety - *Ted Turner, Cecil Day*
- 26th A deeper prayer life - *Evelyn Groves, Eric Powell*
- 27th Departed - *Irene Wellman*
- 28th Sick - *Frederick Humm, Eric Kemp bp.*
- 29th Eastern Churches & Patriarch Bartholomew
- 30th Our Parishes - *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

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

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

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

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

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

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

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

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

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	20, 90	Isaiah 2,1-5 James 3,13-end
2	87	Job 26 Colossians 1,9-14	17	5	Isaiah 9 Matthew 7,1-12
3	23	Wisdom 3,1-9 1 Peter 1,3-9	18	6	Isaiah 10,1-19 Matthew 7,13-end
4	126	Isaiah 1,21-end Matthew 2,1-15	19	8	Isaiah 10,20-end Matthew 8,1-13
5	133	Isaiah 2,1-11 Matthew 2,16-end	20	14	Isaiah 11 Matthew 8,14-22
6	139	Isaiah 2,12-end Matthew 3	21	16	Isaiah 12 Matthew 8,23-end
7	141	Isaiah 3,1-15 Matthew 4,1-11	22	17	Isaiah 13,1-13 Matthew 9,1-17
8	142	Isaiah 4 Matthew 4,12-end	23	132	1 Samuel 6,1-13 Matthew 9,1-17
9	150	Haggai 2,6-9 Hebrews 10,19-25	24	19	Isaiah 14,3-20 Matthew 9,18-end
10	143	Isaiah 5,8-24 Matthew 5,1-12	25	21	Isaiah 17 Matthew 10,1-15
11	144	Isaiah 5,25-end Matthew 5,13-20	26	23	Isaiah 19 Matthew 10,16-33
12	146	Isaiah 6 Matthew 5,21-37	27	27	Isaiah 21,1-12 Matthew 10,34-end
13	1	Isaiah 7,1-17 Matthew 5,38-end	28	28	Isaiah 22,1-14 Matthew 11,1-19
14	2	Isaiah 8,1-15 Matthew 6,1-18	29	30	Isaiah 24 Matthew 11,20-end
15	3	Isaiah 8,16-end Matthew 6,19-end	30	44	Micah 4,1-7 1 Thessalonians 5,1-11

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	148	Isaiah 65,17-end Hebrews 11,32-end	16	40	1 Kings 3,1-15 Romans 8,31-end
2	145 v. 1-9	Lamentations 3,22-33 John 11,32-44	17	18	Daniel 8,1-14 Revelation 10
3	27 v. 1-6	Lamentations 3,17-26 John 5,19-25	18	22	Daniel 8,15-end Revelation 11,1-14
4	119 v. 97-112	Daniel 1 Revelation 1	19	24	Daniel 9,1-19 Revelation 11,15-end
5	119 v. 113-128	Daniel 2 Revelation 2	20	25	Daniel 9,20-end Revelation 12
6	119 v. 129-144	Daniel 3,1-18 Revelation 3,1-13	21	26	Daniel 10 Revelation 13,1-10
7	119 v. 145-160	Daniel 3,19-end Revelation 3,14-end	22	29	Daniel 12 Revelation 13,11-end
8	119 v. 161-176	Daniel 4,1-18 Revelation 4	23	97	Daniel 6 Matthew 13,1-9
9	132	Jeremiah 7,1-11 Luke 19,1-10	24	33	Isaiah 40,1-11 Revelation 14
10	4	Daniel 4,19-end Revelation 5	25	35	Isaiah 40,12-end Revelation 15
11	7	Daniel 5,1-12 Revelation 6	26	37	Isaiah 41,1-7 Revelation 16,1-11
12	10	Daniel 5,13-end Revelation 7	27	38	Isaiah 41,8-end Revelation 16,12-end
13	11	Daniel 6 Revelation 8	28	39	Isaiah 42,1-9 Revelation 17
14	12	Daniel 7,1-14 Revelation 9,1-12	29	45	Isaiah 42,10-17 Revelation 18
15	13	Daniel 7,15-end Revelation 9,13-end	30	9	Isaiah 52,1-12 Matthew 24,15-28

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.

Not so unusual words you will probably know half of... (part 3)

Jeanne James writes:

1. Aurora	The dawn in the early morning
2. Chatoyant	Light reflecting in a gemstone
3. Denouement	Resolution of a narrative
4. Ephemeral	Short-lived
5. Ethereal	Heavenly, not from this planet
6. Eudaemonia	The state of being lucky
7. Griffonage	Careless or illegible handwriting
8. Incandescent	Emitting light as a result of being heated
9. Incendiary	Very hot or inflammatory
10. Ineffable	Difficult to accurately describe
11. Lyrical	Beautifully said
12. Mellifluous	Beautifully sounding
13. Nefarious	Wicked, evil
14. Nemesis	A rival; an arch-enemy
15. Paradox	Something that contradicts itself
16. Plethora	An abundance of something
17. Propinquity	Another word for proximity
18. Quintessence	The most perfect example
19. Sanguine	Optimistic and positive
20. Scintilla	A trace or spark of something
21. Sequoia	A type of tree
22. Serendipity	A chain of events that occurs in a favourable way
23. Sibilant	Making a hissing sound
24. Sonorous	A deep and full sound
25. Syzygy	An alignment of 3 celestial bodies

All Souls' Day

Each year on 2 November (*unless it is a Sunday in which case All Souls' Day moves to 3 November*), the Church pauses to remember all the faithful departed — those who have died in God's friendship but are still being purified in Purgatory. All Souls' Day follows immediately after the triumph of All Saints' Day, reminding the faithful that the communion of saints embraces not only those already in glory but also those who are still on their way to it. Together, the Church on earth, the souls in purgatory, and the saints in heaven form one great family in Christ.

Origins in the Early Church — From the earliest centuries, Christians prayed for the dead. Tertullian and St. Cyprian mention commemorations of the faithful departed at the Eucharist, and inscriptions in the Roman catacombs show the same conviction: that prayer and sacrifice can help the dead who “*sleep in the Lord.*” St. Augustine records how his mother, St. Monica, on her deathbed asked only that Mass be offered for her soul.

The Roman Canon (Eucharistic Prayer) itself bears witness to this ancient practice in the words “*Be mindful, O Lord, of your servants and handmaids who have gone before us with the sign of faith and rest in the sleep of peace.*” This Eucharistic Prayer draws its origins to St. Peter and his time in Rome.

All Souls' Day — While prayers for the departed were always part of Christian worship, a day dedicated to the commemoration of all the faithful departed came later. The decisive moment came in the late 10th century. At the great Benedictine Abbey of Cluny, Abbot St. Odilo (d. 1049) decreed that, after the solemn celebration of All Saints on 1 November, all monasteries of his congregation should, on the following day, celebrate a commemoration for “*all the faithful departed who have existed since the beginning of the world.*”

This practice spread rapidly through Europe. By the 11th and 12th centuries, the observance of 2 November as the day of prayer for the dead was established throughout the Western Church. The custom reflected a profound theological conviction: that the Eucharistic sacrifice and the prayers of the faithful assist the souls undergoing purification, hastening their entrance into the light and peace of heaven.

In the *Statutes of Cluny*, the monks were directed to offer Mass, the Divine Office, and almsgiving for the repose of souls. Bells were rung in every monastery, and all work ceased so the brethren could devote the entire day to prayer. From Cluny, this devotion spread to cathedrals and parish churches, becoming a fixed part of the Church's liturgical year. While very sadly alms-giving on behalf of the departed has gone out of use in the Western Church, the Orthodox Churches and faithful still practice it.

Doctrinal Meaning — All Souls' Day expresses the Church's faith in the Communion of Saints: that mysterious bond uniting the Church militant (earth), suffering (purgatory), and triumphant (heaven). As the Council of Trent later defined, the faithful on earth can aid the departed "*by the suffrages of the living, namely, the sacrifice of the Mass, prayers, and almsgiving.*" The living and the dead thus share in one supernatural charity: the merits of the saints and the prayers of the faithful contribute to the sanctification and consolation of the souls still being purified. In the words of St. Augustine, "*It is not to be doubted that the prayers of the Church, the saving sacrifice, and alms given for the dead bring them help, that the Lord may deal with them more mercifully than their sins deserve.*"

Medieval and English traditions — By the high Middle Ages, All Souls' Day had become deeply rooted in popular devotion. Medieval Europe observed the day with three Requiem Masses, the *Dirges* (funeral lament for the dead based on Psalm 5), and tolling bells for the departed. Candlelight processions were held through churchyards, symbolising the light of Christ dispelling the darkness of death.

In England before the Reformation, the faithful attended Masses for the dead and offered prayers in the churchyard, often leaving "soul-cakes" — small spiced breads given to children and the poor in exchange for prayers for departed souls. This practice, known as "*souling*," blended Christian intercession with folk charity: "*A soul-cake, a soul-cake, pray you, good missus, a soul-cake,*" sang English children well into the 16th century.

Guilds and fraternities also maintained "chantries," where priests were endowed to offer daily or weekly Masses for benefactors' souls. Some priests were ordained simply to serve these chantry chapels for the rest of their lives. Parish rolls from medieval England record careful lists of anniversaries when bells would be rung and prayers said for departed parishioners. The solemn black vestments of the Requiem Mass, the tolling of the "passing bell," and the sprinkling of holy water at graves were all familiar features of the English November liturgy.

A day of communion and hope — All Souls' Day stands as a day of profound Christian realism and hope. The Church confronts the reality of death without fear, affirming that the faithful departed, though separated from us, remain united in Christ. As the *Dies Irae* proclaims, the Judge is also our Redeemer, whose Blood speaks mercy. At the same time, the Church gives the faithful hallowed ways, time and space to mourn.

Through prayer, Mass, and acts of charity, the faithful continue the bonds of love that death cannot sever. All Souls' Day is a bridge between the feast of All Saints and the final hope of the resurrection: a reminder that, in the communion of saints, no soul is forgotten, no soul is alone.

Feast of the month: St. Martin of Tours, Bishop & Confessor

11 November



Few saints have captured the Christian imagination like St. Martin of Tours (c. 316/336–397). Born into a pagan military family in Pannonia (modern-day Hungary), Martin's life traced a remarkable arc from Roman soldier to monk, then to bishop, and finally to one of the most beloved saints of Western Europe.

From soldier to servant of Christ — Martin's father, a veteran officer in the Roman army, expected his son to follow the same path. At 15, Martin was compelled to enlist and was stationed in Gaul (present-day France). But his heart was drawn not to military glory but to the service of Christ. Even as a soldier, he treated his servant as an equal, shared his pay with the poor, and spent nights in prayer rather than revelry.

One winter day, at the gates of Amiens, Martin met a beggar shivering in the cold. With no money to offer, he drew his sword, cut his military cloak in half, and wrapped the man in it. That night, Martin dreamed of Christ wearing the same piece of cloak and saying to the angels, "*Martin, still a catechumen, has clothed me with this garment.*" The vision changed his life. He sought baptism soon after, declaring his faith openly.

The story of the divided cloak has a deeper meaning than might appear. A Roman soldier's cloak (*cappa*) was considered partly state property — half belonged to the army. By cutting it in two, Martin gave away the portion that was rightfully his. He didn't give what wasn't his to give, but he gave all he could. His charity was therefore not impulsive but perfectly just, uniting compassion with integrity. That small act of generosity, born from the limits of his position, became one of the most enduring symbols of Christian charity and compassion.

"I am a soldier of Christ" — Not long after his conversion, a battle was imminent. Martin refused to fight, saying, "*I am a soldier of Christ; I cannot fight.*" Accused of cowardice, he offered to stand unarmed before the enemy. Before this could happen, peace was unexpectedly declared. Martin took it as

confirmation of his calling and left the army to dedicate himself wholly to God.

He travelled to Poitiers to study under St. Hilary, one of the great defenders of Christian orthodoxy. Under Hilary's guidance, Martin lived a life of prayer and austerity, founding one of the earliest monasteries in Western Europe at Ligugé. There he and a few companions lived simply, working with their hands and preaching to the surrounding countryside. Martin's compassion for the poor and his courage in confronting paganism soon became legendary.

The goose that betrayed a Saint — Despite his desire for obscurity, Martin's reputation for holiness spread. When the bishop of Tours died, the people wanted Martin as his successor. The humble monk, however, had no wish for honours. He hid in a barn full of geese to avoid the emissaries sent to fetch him. But the geese began honking loudly — betraying his hiding place. Thus discovered, Martin was brought to Tours and consecrated bishop.

The story of the geese became part of the saint's folklore, and their noisy intervention is remembered every year on his feast day, 11 November. In many European countries, this day — Martinmas — became a time of feasting, lantern processions, and the traditional roast goose. The cheerful customs surrounding it reflect the warmth and humanity of the saint himself.

Bishop of the poor — As bishop, Martin continued to live with the simplicity of a monk. He founded another monastery at Marmoutier, which became a centre of learning, mission, and renewal for the Church in Gaul. From there he travelled through rural regions, preaching, converting pagans, and building churches on the sites of old temples. His preaching combined gentleness with authority, winning hearts as much by compassion as by words.

Martin's life as bishop was marked by humility and courage. He wore simple clothing and shared his table with beggars. He reconciled enemies and defended the oppressed — even those accused of heresy, whom he refused to condemn and to punish. For Martin, every person bore the image of God. His charity extended even to those who opposed him.

Death and legacy — Martin died around the age of 80, while on a pastoral visit. On his deathbed, he prayed to Christ saying he had a great desire to leave this life behind but, he added, "*Lord, if I am still necessary to your people, I do not refuse the labour; let your will be done.*" He was buried at Tours, where his tomb became one of the most important pilgrimage sites in medieval Europe. The half of Martin's cloak that he gave away was preserved as a relic by the Frankish kings.

(Image: St. Martin, stained glass window in Paul's church, Lady Chapel.)

Know the Bible! - The Books of Tobit

The book of Tobit tells the story of an Israelite whose suffering leads him to a surprise discovery of God's mercy. Written around 200 B.C., centuries after the return from Babylonian exile, it comes from someone deeply steeped in the Hebrew Scriptures.

Tobit wasn't part of the Hebrew Bible in early Judaism but the Greek translation became popular among later Christians. Today, Tobit is part of the Catholic and Orthodox Bibles. The book tells of Tobit, a faithful Israelite from the northern tribes taken into Assyrian exile in 722 B.C. Though written centuries later, Tobit's story of faithfulness in exile offered hope to Jews suffering under later empires. His story is their story—a message of endurance and divine mercy.

The Pain of a Generation — After relocation to Nineveh, Tobit became known for his integrity and generosity. His devotion even earned him a job in the Assyrian royal court. But his faithfulness to God brought him trouble: the Assyrian king often killed Israelites for no reason, and Tobit would secretly bury the dead. One night, after burying a murdered Israelite, a bird's droppings fall into his eyes, blinding him. Faithful to God, yet struck blind, Tobit laments and prays for death.

Then the story shifts to Ecbatana in Media, where we meet Sarah, Tobit's relative. Like Tobit, she has remained faithful yet suffered terribly. She has been married seven times, and each husband has died on the wedding night from an evil spirit's plague. In her shame and despair, Sarah too prays that God would take her life.

Through these twin laments, the author captures the anguish of generations of exiled Israelites. Yet, even amid their sorrow, these prayers point to God's mercy—preparing for what follows.

God Heals — God responds by sending the angel Raphael, whose name means "*God heals*." He will bring about a great reversal for Tobit and Sarah. You, the reader, know things will turn out, but must read on to see how.

Back in Nineveh, blind Tobit now lives in poverty. Wanting to secure his family's future, he sends his son Tobias on a long journey to retrieve money he once deposited. Believing he will soon die, Tobit gives Tobias final words of wisdom and instructs him to marry within the family. Tobias seeks a travel companion and meets the Archangel Raphael, disguised as a relative. Raphael offers to guide him, and despite his mother's tears, Tobias sets out with the angel for an adventure.

A Fish, a Wedding, and a Poem of Praise — Their first night camping by the Tigris River, a large fish leaps from the water to swallow Tobias—echoing Jonah’s story. Tobias captures the fish, and Raphael tells him to keep its heart, liver, and gall, explaining that what almost brought death will become a means of healing.

They journey on toward Ecbatana, where Raphael tells Tobias about Sarah and urges him to propose to her. Tobias agrees joyfully. Meeting her parents, Raguel and Edna, he and Sarah fall in love, and he asks to marry her. Yet he faces danger—he will be her eighth husband. On their wedding night, Raphael instructs Tobias to burn part of the fish’s heart and liver to drive away the evil spirit and to pray for God’s deliverance. Tobias and Sarah obey, and by morning, Tobias is alive and the curse is broken. Sarah’s tragedy is reversed, and they begin their life together. When Raguel hears the news, he praises God for His mercy. Sarah’s earlier lament is now answered by a song of thanksgiving. If her suffering has turned to joy, there is hope for Tobit as well. Sarah’s family hosts a fourteen-day wedding feast. Meanwhile, Raphael redeems Tobit’s investment, preparing for their return home.

Suffering Is Reversed — In Nineveh, Tobit and his wife are grieving Tobias’s long absence, fearing he is dead. But then Tobias returns, greets his mother, and hurries to his blind father. Following Raphael’s instruction, he rubs the fish’s gall on Tobit’s eyes, and Tobit’s sight is restored. In one day, years of suffering are reversed—Tobit regains his vision, his son, and now welcomes his daughter-in-law. When the family tries to reward Raphael, he reveals his true identity as God’s messenger, urging them to praise God, and then departs.

Tobit bursts into the book’s longest poem, a hymn of gratitude. Then the poem shifts in time, describing future events like Jerusalem’s fall and Babylonian exile as if already past. Tobit’s voice merges with the author’s, expressing the longings of later generations still under oppression: for a new Jerusalem, a restored Israel, and a temple filled with God’s glory where all nations gather in peace. It’s a prayer for the fulfilment of God’s promises to Abraham and David—the hope of His Kingdom.

Faithfulness in Exile — The book ends with Tobit on his deathbed, urging Tobias to leave Nineveh, recalling the prophet Nahum’s warning that the city would fall. Tobias obeys, moving to Media with Sarah’s family. Soon after, Babylon conquers Assyria, fulfilling Nahum’s prophecy. Tobias praises God for keeping His word and then dies in exile—still waiting for God’s final mercy.

The book of Tobit stands as a profound expression of hope amid exile and suffering, written for every generation longing for the Kingdom.

The Psalms

Psalms 54: Trust in God amid hostility

Psalm 54 was composed by King David when he was fleeing from Saul and was betrayed by the Ziphites. He is now a man persecuted and threatened with death by violent, overbearing enemies. After his deliverance, he utters this lament before God, turning his experience of persecution into thanksgiving.

The psalm opens with a cry for help addressed to God: “*Save me, O God, by your name.*” The striking phrase “*by your name*” presupposes that the divine name itself possesses special power and represents the nature and character of God revealed in the covenant. The psalmist confides in this superior power of God when he has nothing else to rely on. He asks God, who alone holds the final decision, to see that justice is done to him and to acquit him by the divine judgement passed in God’s name.

Ruthless enemies have risen against him; he calls them “*strangers.*” Yet it soon becomes clear that they, too, belong to the community of Israel. What separates the worshipper from his opponents is not nationality but ungodliness — their conduct calls into question their membership among the faithful. From their behaviour, the psalmist draws spiritual justification to ask God to come and help him in his struggle, confident that God himself will stand by him at his trial.

The psalm then turns to a new theme: trust in God. The psalmist’s faith is not merely abstract but rooted in the conviction that God, during worship, appears to his people and helps them. “*God stands before me as my helper,*” he proclaims, sure that his prayer will be answered. Because this trust rests on the “*faithfulness of God,*” the psalmist recalls earlier acts of divine help. Remembering past graces becomes a source of present trust and future hope. David’s personal distress becomes part of the wider story of divine salvation.

In his view, God’s justice will cause the punishment his enemies intended for him to fall back upon them. This is not vindictiveness but a familiar biblical concept we call “retributive justice”: those who seek another’s destruction bring judgement upon themselves. Thus, the psalmist prays that his enemies’ plans will fail, and that God will deliver him from danger.

The concluding verses are filled with gratitude. The psalmist vows to offer “*free-will offerings,*” voluntary sacrifices that express spontaneous thanksgiving rather than mere duty. This hymn of praise looks back to the beginning of the psalm: the one who once begged for help now testifies to the saving power of God’s name. David has finally experienced deliverance and his adversaries have met divine judgement.

Psalm 54, however, also shows the limitations of human prayer. We cannot doubt the sincerity of David or his trust in God's faithfulness and help. Yet his faith, like the psalm itself, can be understood fully only in light of the broader biblical revelation. David is not yet able to surrender himself entirely to God. His faith is real but incomplete. Human instinct clings to vindictiveness and the desire for retribution; David's thoughts and emotions remain partly entangled in that struggle.

Still, this honest tension is what makes the psalm deeply human. The psalmist endures suffering yet refuses to give up faith. He accepts pain from God's hand, even when he cannot understand it. He sees God as both Judge and Helper, and his prayer is a cry for both justice and mercy.

But he also thinks of God in a rather human fashion, wanting to use God's might in the service of his own cause. Thus, his hope in God's power, while genuine, is overshadowed by a human tendency to see divine help mainly in terms of personal victory. We all know this tendency within us...

Because of this, the psalmist's prayer cannot yet exercise the full liberating power of faith. It does not reach the ultimate depth of self-surrender that the New Testament reveals — where love of enemies and complete trust in the Father transform the desire for vindication into the peace of forgiveness. In this sense, Psalm 54 stands on the threshold between the faith of the Old Covenant and the fullness of Christian revelation.

Yet we can still pray this psalm with truth. It speaks for all who feel surrounded by hostility or injustice, for those who cry to God for vindication while still learning to forgive. It reminds us that God's faithfulness never fails, that deliverance comes from His name alone, and that our imperfect prayers, even when shadowed by human limitation, are still heard and transformed by divine mercy.

Reflective Questions — When have I, like the psalmist, felt surrounded by opposition or misunderstood by others? How can I entrust my need for justice to God without giving way to resentment or revenge? In what ways do I still think of God in a rather human fashion, seeking His power for my own purposes? How might Christ's example of patient suffering and forgiveness deepen my prayer in times of trial?

Prayer — *Faithful and merciful God, you stand beside those who call on your name. When I am pressed by fear, injustice, or the malice of others, help me to trust in your steadfast love. Deliver me not only from outward enemies but from the bitterness within my own heart. Teach me to see your judgement as mercy, and your power as the strength that heals. Through Jesus Christ, who trusted you even in death on the Cross and now lives to intercede for us. Amen.*

Symbols of Early Christian Art: Elijah's Chariot

Based on prof. László Vanyó's book



Among 4th-century Christian writers we find many expressions—sometimes surprising ones—used to speak about baptism. A striking example comes from St. Cyril of Jerusalem, who mentions “*the chariot which carries one toward heaven.*” St. Gregory of Nazianzus, too, in his sermon on baptism, speaks of baptism as “*the chariot of enlightenment*

which bears one toward God.”

In the catacomb frescoes the image of the chariot also appears, but not in the pagan sense of the racing chariot. In ancient literature the term was well defined, yet in Christian writers it was filled with biblical meaning. The Greek word *okhēma*, literally “vehicle” or “carriage,” had long been used by philosophers to describe the body as the soul’s chariot. Plato explains the body as a gift of the gods so that the soul might be carried by it; later thinkers said that the soul was placed in the body as its chariot. This idea passed into Christian language, but with a new sense. The body is indeed the soul’s chariot, yet now the soul itself is destined to be carried God-ward by the divine Spirit.

Through this Spirit the baptized person begins the true “ascent” toward God. In the writings of the Fathers, the wings of the Spirit or the dove that lifts upward become symbols of this heavenly movement.

To trace the roots of the image we must return to Scripture. In Ezekiel’s vision (1,1) the prophet sees God enthroned above the spheres. The Hebrew term *merkaba*—God’s “chariot”—is rendered in Greek not as *okhēma* but as *harma*, “chariot of war.” Both words, however, express movement toward the divine throne. The Church Fathers link Ezekiel’s vision to the idea of divine government and to the guidance of creation. The Spirit who drives the chariot of heaven also guides the baptized soul.

Tertullian called this divine vehicle *vectaculum*, the bearer of God; St. Augustine used *vehiculum*, “vehicle.” Both saw in it a symbol of the body

animated by the Spirit. Origen and later writers connected this image with the resurrection, understanding the chariot as the means by which the soul is raised and transformed.

The connection with Elijah soon followed. His fiery chariot, which lifted him from the Jordan into heaven, was taken as a figure of baptism and of the soul's ascent. St. Gregory Nazianzus called Elijah "*the charioteer of God*," relating the prophet's departure to the light of transfiguration and to the mystery of salvation. The chariot of fire becomes a symbol of illumination, for it is light that carries the believer upward.

Christian writers loved to compare Elijah's chariot to the crossing of the Red Sea: the same power that drowned the Egyptians lifted Israel to freedom. In this sense, the chariot represents the energy (*dynamis*) of the Holy Spirit—the divine strength that acts in the waters of baptism. St. Cyril of Jerusalem says: "*No one has such strength as this unless he has been freed by the holy water from the bondage of the enemy.*"

The symbolism deepened. The fiery horses of Elijah's chariot were interpreted as the power of the Spirit; the "wings" of the chariot as the gifts of grace. St. Gregory of Nyssa spoke of the Spirit as the one who illuminates and carries the baptized toward the throne. St. Ambrose wrote that the Spirit's power, acting through the water, brings the baptized person to the throne of glory.

The theme of divine ascent also appears in the *Odes of Solomon*: "*I ascended in the chariot of righteousness; the Lord's truth guided me; He brought me up from the abyss and from the cliffs of destruction.*" Another fragment reads: "*My mother, the Holy Spirit, seized me by one of my hairs and carried me to the great mountain, Tabor.*" Here too the Spirit is the power that lifts and bears away, the same "*vehicle of light*" found in the baptismal tradition.

However, since the Greek *okhēma* can mean either chariot or ship, early Christian imagination easily connected the chariot with the ark of Noah and with the crossing of the Red Sea—each a passage through water leading to salvation. Through these associations, the image of the chariot became a symbol of deliverance and of the baptized soul's journey to heaven.

Later, the motif was taken up in art and devotion. After the spread of solar cults, the chariot also appeared in imperial imagery, representing the emperor's deification. Christians, however, transformed it: mosaics show Christ as the "*Sun of Righteousness*," carried heavenward in a chariot of light. In this way, Elijah's fiery chariot, once a symbol of divine mystery in Israel, became in the Church a sign of baptism, resurrection, and the soul's ascent into the glory of Christ.

(Image: 3rd/4th c. fresco, Catacombs of Via Latina, Rome: "*The Ascension of Elijah*".)

Saints of the Baptistry at St. Paul's

Step into our baptistry and the light glows through a fellowship of saints: David, Miriam, Samuel, John the Baptist, Rhoda, and Timothy. Why are they surrounding the Font?

They all have in common the Spirit, water and calling. Each of them has heard God's voice, responded, and been changed, becoming a model of Christian rebirth. Together they proclaim what the Church prays every Easter night at the Blessing of the Font: "*O God, whose Spirit in the first beginning moved over the waters, that even then the nature of water might receive the power of sanctifying...*"

That ancient prayer, still used in the English Missal and in the Latin Mass, describes the font as the place where all creation's story converges — the waters of chaos, the Red Sea, the Jordan — now stirred by the Spirit to give new birth. The saints of our baptistry are the human faces of that story.



Miriam: The Singing Heart — Miriam, sister of Moses, tambourine aloft, is singing her canticle beside the Red Sea. The Church has always seen in her the first cantor of Baptism. "*The horse and his rider He has thrown into the sea!*" (Exodus 15,21). The blessing of the font recalls the same moment: "*May this water, by the hidden working of Thy power, be made fruitful unto regeneration.*"

In early mosaics, Miriam's dance is paired with the Exodus crossing — the people passing through the parted waters while Pharaoh's host is drowned. The priest's hand stirring the font echoes that movement: sin submerged, the people set free. Miriam's joy becomes the baptized soul's first song, teaching that the proper language of the redeemed is praise.

Samuel: The Listening Heart — Beside her stands Samuel, the boy who woke in the night to hear the Lord's call. "*Speak, Lord, for your servant is listening.*" (1 Sam 3,9). His presence in the baptistry reminds us that after the water's sound must come the silence of intimate prayer — the listening of the newly reborn heart to the Spirit of God.

Artists often depict Samuel with a lamp beside his bed, the same flame that the deacon carries in the Paschal candle, plunged three times into the font while the priest prays: "*May the power of the Holy Spirit descend into all the water of this font.*"

Samuel's listening is deeply linked to that gesture of the priest blessing the water: baptism is both illumination and



vocation. Faith, hope and charity are poured into the newly baptized soul so that the new Christian can know, love and serve God, under the guiding flame of the Spirit, just as Samuel did.



David: The Anointed Heart — When Samuel grows old, he anoints David. The boy from Bethlehem receives the oil and *“the Spirit of the Lord came mightily upon him.”* (1 Sam 16,13). Near the end of the blessing of the font, the priest mixes the Oil of Catechumens and the Chrism into the water in the sign of the cross, saying: *“May this mingling of the Chrism and the Oil of Salvation be made holy and fruitful.”*

David embodies that sacramental anointing. His psalms give voice to the baptized heart: *“Create in me a clean heart, O God.”* (Ps 51). So are new Christians anointed and consecrated: made priests, prophets and kings of the Kingdom.

John the Baptist: The Penitent Heart — we see John the Baptist waist-deep in the Jordan, his hand raised in eternal witness: *“I baptize you with water; but He will baptize you with the Holy Spirit”* (Mk 1,8).

In the old ritual, after blessing the water, the priest sprinkles the water out of the font in four directions while praying: *“May all the evil spirits depart from this place; may every snare of wickedness be driven far away.”*

It is a liturgical echo of John’s ministry: preparing the way, clearing the wilderness for Christ. The priest’s splashing of the water to the four corners signifies not only the four biblical rivers flowing from Eden but also the Gospel’s reach to every nation — the same mission John heralded at the Jordan.

John’s figure, often shown with the lamb or the pointing finger, fixes our gaze not on himself but on the One who stands unseen but ever so real beside the font — Christ, the true Baptizer.



Rhoda: The Joyful Heart — Next to John the Baptist, an unexpected saint: Rhoda, the servant girl of Acts 12. When Peter, miraculously freed from prison, knocks at the gate, Rhoda recognizes his voice and runs to announce the good news, forgetting to open the door in her joy.

Her inclusion is a stroke of theological wit. She is the image of the soul that recognizes Christ in his Church. Baptism is precisely that — Christ



acting through and in the Sacraments of the Church, bestowing redemption, life and grace on the soul.

If John stands at the river's edge, Rhoda stands at the doorway of new life, lamp in hand, laughter on her face. She represents the Paschal joy that bursts forth after the solemn prayers — when the priest, having blessed and stirred and sanctified the waters, finally sings the Litanies of the Saints: heaven descends to join us as move towards the altar to celebrate the Passover of the Lord.

Timothy: The Faithful Heart — The circle closes with St. Timothy, St Paul's beloved disciple. Paul calls him "*my true child in faith*" (1 Tim 1,2), reminding him to "*stir up the gift of God which is in thee*" (2 Tim 1,6). Timothy represents the baptized life matured — the new Christian who becomes a

bearer of apostolic tradition and servant of the Gospel.

In art he often holds a scroll beside St. Paul, symbol of the Word now entrusted to his generation. In our church, dedicated to St. Paul, Timothy's window mirrors Paul's own voice resounding through the font: "*You have put on Christ.*" He reminds us that Baptism is not an end but a sending: we are that generation that received faith and tradition from the previous one and are called to prepare the same gifts, through God's grace, for the next one.



The Font as Theatre of Salvation — When the old rite reaches its climax, the priest bends over the font and breathes upon it three times in the form of a Cross — a gesture recalling both Creation's first breath and Christ's breathing of the Spirit upon the apostles. Around that sacred act, these six figures take their places like witnesses: **Miriam** — the song of deliverance through the waters; **Samuel** — the ear that hears the divine call; **David** — the heart anointed by the Spirit; **John** — the prophet of purification and preparation; **Rhoda** — the joy of resurrection and recognition; **Timothy** — the mission of faith handed on.

Together they form a visual catechism of the Sacrament of Baptism: praise, listening, anointing, cleansing, joy, and sending. Through them, the baptistery speaks St. Paul's theology: "*Buried with Him by baptism into death, that as Christ was raised from the dead, we too might walk in newness of life*" until, as St. Paul writes elsewhere: "*Christ be formed in you.*"

Goose: traditions, tastes, and a simple Hungarian classic

Long before turkey conquered festive tables, goose was the bird of celebration across much of Europe. In Hungary, France, Germany, and Jewish kitchens alike, the goose was prized for its rich, dark meat, generous fat, and deep symbolic ties to abundance and renewal.

In Hungary, goose is most famously eaten on St. Martin's Day (November 11). The saying goes: "*Aki Márton-napon libát nem eszik, egész évben éhezike*"—"Whoever does not eat goose on Martin's Day will go hungry all year." The custom recalls St. Martin of Tours, who, legend says, hid among geese to avoid being made bishop, but their cackling betrayed him (*see page 33*). Ever since, the goose has been served in his honour.

Goose fat was once called "the gold of the poor." It keeps for months and adds incomparable flavour to potatoes or bread. Hungarians still spread it on fresh bread with raw onion—a rustic delicacy once thought to "warm the blood" during winter.

Across Europe, goose was the traditional roast for Christmas and Michaelmas before turkey arrived. In France, *confit d'oie* (goose preserved in its own fat) remains a Gascon treasure, while Germany celebrates *Martinsgans*—the St. Martin's goose stuffed with apples and prunes.

Jewish cooks, especially in Central Europe, revered the goose just as highly. Pork fat being forbidden, goose fat became the classic substitute for *schmaltz*, essential in latkes and chopped liver. A roasted goose graced many Sabbath and festival tables, and some rabbis even debated whether goose fat could be considered "neutral" for cooking dairy—evidence of its central place in Ashkenazi life.

Though rich, goose meat is high in monounsaturated fats—closer to olive oil than butter. It has a deep, beef-like flavour and, in folk belief, goose broth "gave strength against cold winds." Goose liver, of course, became the base of *libamáj*, Hungary's celebrated foie gras.

Simple Hungarian Roast Goose — Cut a whole goose into 4-6 large pieces and rub with salt (very generously!) and some ground pepper. Place skin down in a (preferably cast iron) roasting pan with 1 cup of water and 5-6 tablespoons of goose fat. Roast slowly—3 hours at 170 °C (340 °F)—basting with its own fat until crisp and golden. The salt exalts the natural rich and sweet taste of the goose. Delicious with braised red cabbage.

Braised Red Cabbage — Sauté one chopped onion in goose fat, add thinly sliced red cabbage, salt, and a spoon of sugar. Cover and cook gently until tender, stirring frequently. When almost ready, add a splash of vinegar and cook for a few more minutes. Adjust salt, sugar and vinegar to taste.

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*The Vicar's day-off is Tuesday. With enquiries about Baptisms, Weddings, Banns, or Funerals, please, contact the Vicar. **If you are in hospital, live in a care home, or are house-bound and you wish to receive Holy Communion and/or Anointing, or to make your Confession, please let the Vicar know and he will be very happy to visit you.***

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