



# arrissimú! LENT/EASTER 2011

THE NEWSLETTER OF THE OLD ROMAN CATHOLIC MISSION in SUSSEX & THE SOUTH EAST



## MARCH

1<sup>st</sup> **S. DAVID**  
Patron Saint of Wales

8<sup>th</sup> **S. THOMAS AQUINAS**  
"I have just written  
out of the Sacrament  
of My Body"

Two princesses ask him  
about Christianity

17<sup>th</sup> **S. PATRICK**  
Patron Saint  
of Ireland

19<sup>th</sup> **S. JOSEPH**  
Foster Father  
of Our Lord

21<sup>st</sup> **S. BENEDICT**  
founded one of the great Religious Orders

25<sup>th</sup> **ANNUNCIATION** of the B.V.M.  
**LADY DAY**

REHOLD THE HANDMAID  
OF THE LORD

FULL OF GRACE

SEPTUAGESIMA SEXAGESIMA  
QUINQUAGESIMA

**SHROVE TUESDAY**

**ASH WEDNESDAY**  
Remember  
O man  
that dust  
thou art  
and to dust  
shalt thou return

Shrove = Pardon

## LENT

40 DAYS PREPARATION FOR EASTER

I II III  
IV **Mothing  
or Refreshment Sunday**  
(And 2 more Sundays in Lent overleaf)

PRAYER  
Our weapon  
against the Devil

FASTING  
Our weapon  
against the Flesh

ALMSGIVING  
Our weapon against the World

Get thee hence  
Satan

## PASSIONTIDE

The last fortnight of Lent

V **PASSION SUNDAY**  
Passion means  
Suffering

VI **PALM SUNDAY**

HOSANNA

## HOLY WEEK

He died that we might be forgiven

**INRI**

He died to make us good

This is My Body

He descended into Hell

**MAUNDY THURSDAY**

**HOLY SATURDAY**

**GOOD FRIDAY**

## EASTER

I AM RISEN AND AM STILL WITH THEE ALLELUIA

## APRIL

3<sup>rd</sup> **S. RICHARD**  
was a poor student at  
Oxford

16<sup>th</sup> **S. MAGNUS**  
refusing to fight  
unjustly

19<sup>th</sup> **S. ALPHEGE**  
praying in the  
snow at night

21<sup>st</sup> **S. ANSELM**

23<sup>rd</sup> **S. GEORGE**  
for Merrie England

25<sup>th</sup> **S. MARK**  
writing his Gospel

30<sup>th</sup> **S. CATHERINE**  
of Siena



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## REGULAR SERVICES

### Sundays

0900 Low Mass\*  
1215 Sung Mass

### Weekdays

0900 Low Mass

### Solemnities

0900 Low Mass  
1200 Sung Mass

## MASS CENTRES

### Domus Ecclesia

[Sunday 1215, Weekdays 0900]

52 Regency Square  
Brighton BN1 2FF

### \*Annexe Brighton Congress Hall

[Sunday 0900]

Park Crescent Terrace

Brighton BN

## CLERGY

### Parish Administrator

Canon Jerome Lloyd OSJV VG

### Spanish/Portuguese Chaplain

Canon Emilio Tundidor OSJV

### Parish Assistant, London

Revd Mr Andrew Scurr  
MA (Oxon) Msc (Edin)

### Parish Assistant, Brighton

Mr Peter Southgate  
MICM DHyp MBSCH

## PARISH OFFICE

For Holy Baptism, Holy Matrimony,  
Funeral Rites, Confession and  
general enquiries

“Domus Ecclesia”

52 Regency Square  
Brighton BN1 2FF

Tel: 01273 774889

parishoffice@occesussex.co.uk  
WWW.OCCESUSSEX.CO.UK

## HOLY DAYS THIS MONTH

On which it is earnestly recommended  
to hear Mass...

### MARCH

04 St Casimir

07 Ss Perpetua & Felicity, *Martyrs*

08 St John of God, *religious*

### 09 ASH WEDNESDAY

[St Frances of Rome, *religious*]

17 St Patrick, *Bishop*

18 St Cyril of Jerusalem, *Bishop & Doctor*

19 St Joseph

23 St Turibius of Mongrevjo, *Bishop*

### 25 THE ANNUNCIATION OF THE LORD

### APRIL

02 St Francis of Paola, *hermit*

04 St Isidore, *Bishop & Doctor*

05 St Vincent Ferrer, *priest*

07 St John Baptist de la Salle, *priest*

11 St Stanislaus, *Bishop & Martyr*

13 St Martin I, *Pope & Martyr*

### 21 MAUNDAY THURSDAY

[St Anselm, *Bishop & Doctor*]

### 22 GOOD FRIDAY

### 23 HOLY SATURDAY

[St George, *Martyr & St Adalbert, Bishop & Martyr*]

### 24 EASTER SUNDAY

[St Fidelis of Sigmaringen, *priest & Martyr*]

### 25 ST MARK, Evangelist

28 St Peter Chanel, *priest & Martyr*

29 St Catherine of Siena, *Virgin & Doctor*

St Pius V, *Pope*

## OF OBLIGATION

24 April Easter Sunday

## CHANTRY anniversaries...

### MARCH

05 Rex Jameson

08 James E Bostwick Archbishop

19 Edwin Ryland

25 Stanley Wardley

26 Don Carlos Duarte Costa  
Archbishop

26 Monsignor Alfred N Gilbey

30 William J Price

### APRIL

02 Eive Tungsted

08 Cindy Curran

15 Reginald Bundy

15 Peter Robbins

17 Stephen Gillham Deacon

19 Michael Stone

20 Frances Kelly

22 Doris Small

25 Nikki Andrews

27 David Elliott

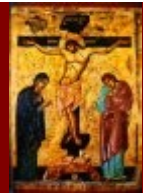
*Of your charity, please pray also for the recently departed; Joan Eaves, John G Beckett, Anthony Branston, Muriel Stevens, Constance Cave, Esther Upton, Gladys Langley, Winifred Strudwick, Lilian Pal, Alfred Coomber. Spike*

*And for the following who have asked for prayer; Peter Southgate; John Ridgeway-Wood; Raymond; Sandra Alvarez; Patrick Loughlin; Ben Burt; Fiona Cliffe; Tiffany Vickery; Fr Nathan Monk & Family; Teresa; Mark Lanahan; David & Woan Luck; Desiree, Jennifer & Raymond Daniels; Lucia Rossetti; Daniel Oosthuizen & Margaret Sewell; Frederick Tundidor; Lionel Davidge; Andrew; Les; Donna & Family; Rex; Magdalena Mitevski; Emma Pizzey & Family; Beth G & Mark B; G Egan & Family; Michael Bushby; Fr Peter Bolton; Jonathan; Michelle Triska; Fr Brian Vandungey; Clare & Ian Pruden; Fr Stephen Robson; Finn Murphy; Nick; John Osbourne;*



# Carissimi! LENT/EASTER 2011

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**Carissimi!** Welcome to this second edition of a Parish Newsletter which we had hoped to produce on a monthly basis, but will attempt to produce quarterly instead. Regular News and Updates can be found on the Parish Blog on the Parish website and for week to week news, that will be the place to see “what’s happening”! The Parish Blog has been running for three years now and as well as news can be found daily postings about Saints on their feast days and other items of interest on custom and devotion for Catholics etc, as well as any weekly notices.

March and April this year cover perhaps the most holiest seasons of the Church's year. The season of Lent prepares us for the celebration of Easter and this year we have a wonderful opportunity for a communal observance of Lent, Holy Week and Easter. Through the generous invitation of our ecumenical friends in Churches Together, Majors Mark & Tracey Bearcroft of the Salvation Army, we have secured use of the Annexe's facilities at the Brighton Congress Hall within which to offer Dominical Masses and Sacrum Triduum liturgies and we hope as many of our registered members and interested parties will seize the opportunities to participate in worship together.

The holy season of Lent provides us with an opportunity to really focus on our spiritual life and what's important to us i.e. our salvation! **LESSONS FROM GESIMA** combines the themes of Fr Jerome's homilies based on the Sunday Gospels from the pre-season of Lent and the ideas presented to focus our Lenten observance – the disciplines we should be employing and why.

In this issue is printed the Brighton Parish's daily horarium, providing plenty of opportunities to sanctify one's daily observance of Lent. Just as it was beneficial for the Faithful of Apostolic times to come together daily for mutual prayer and support, so too may the Twenty-first Century Catholic receive encouragement and sustenance by availing himself of these extra opportunities for prayer, reception of Sacraments and fellowship. Nobody finds Lenten Observance easy, so why

**DAILY MASS ONLINE**



**Broadcast LIVE on the internet  
from “Domus Ecclesia”  
[www.stcuthmans.camstreams.com](http://www.stcuthmans.camstreams.com)**

not make a point of increasing your Mass attendance or watching the Daily Mass Online to receive words of encouragement and fortitude for the task ahead!

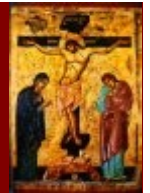
**LENTEN OBSERVANCE** provides plenty of ideas and advice about traditional ways to observe Lent. From customs like Fasting and Abstinence through traditional devotions that one might add to one's daily routine. There are many side-benefits to a spiritual observance of Lent including health and psychological well being!

Lent and Holy Week also provide plenty of opportunities for Christians to come together and there are various ecumenical activities going on around the Brighton Parish providing opportunities to meet other Christians during this holy season in common. The **LENT STUDY GROUP “Caritas”** will be meeting again on Monday evening's at Dorset Gardens Methodist Church guided by Fr Jerome and the Revd Nik Wooler (a trainee Methodist minister).

There's also another chance to join with Christians from all over Brighton to sing the great Passiontide and Eastertide highlights from Handel's **“THE MESSIAH”** recapturing the joy and camaraderie of last Advent season when “Part I” was performed! There's absolutely no previous singing experience required to participate in this venture, more details here [page]! Fr Jerome will be conducting and singing with soloists from around the Churches including Mjr Tracey Bearcroft [soprano] and Fr Robert Chavner [countertenor].

Also included in this edition is an account of **ANDREW SCURR**'s formal reception into the Clerical state as a Tonsured Seminarian. Completing his period of Pre-formation, Andrew was received into the Formation programme proper by His Excellency, Bishop Dennis Beever OSJV during the Pontifical Mass for the Feast of the Purification of the Blessed Virgin Mary, at the Mother House of the Oratory of St John Vianney in Northamptonshire. Andrew has been appointed our second Parish Assistant with responsibility for the coordination of the Mission's activities in London.

Don't miss out on all the News and articles of interest in this bumper edition of “Carissimi”! **Enjoy!**



## Pastoral Letter

Brothers and sisters in Christ... The holy season of Lent is a time not just of preparation to celebrate the great feast of Easter and the promise of salvation, but a real opportunity to focus on our spiritual development generally. Whilst traditionally Catholics add to their devotions and spiritual observances during this period, in truth the personal spiritual discipline that we seek to instill in ourselves ought not to be limited conceptually to just these forty days from Ash Wednesday. The daily observance of discipline during Lent should form a foundation for the daily conversion of our lives in the discernment of God's will for us and thus the fulfillment of our lives both in this world and in the next.

Understanding that our Lenten Observance is a process of developing foundations for our ongoing conversion and life in Christ, it is important for us

too to understand how our own conversion can lead to the conversion of other's hearts also.

Those of you who watch or attend the Daily Mass Online will appreciate how often I talk of Charity, indeed of what I call the "Divine Economy of Charity" - i.e. the interrelationship of God's love in Christ for us and of our love in return for Him and for Him in each other, in order for us to know and love ourselves as He intends for us. Essentially this is about how we can become "Christ-like" which is the ultimate goal of Catholic life. Becoming "Christ-like" is of course to become "God-like" but here there is a need for us to be clear about our terms and understanding. Catholics ought to desire to express in their lives, both interiorly and exteriorly the love of God.

**Holy Mother Church desires us to base our Lenten Observance on Charity because Good Friday is all about God's love in Christ's death on the Cross, and His Resurrection about our living that hope that His love gives in our lives.**

Expressing God's love, i.e. Charity, is not easy and requires a self-giving, a self-sacrificing that many are put off by. We read in St Paul's First letter to the Corinthians [which is the Epistle for the last Sunday before Lent, *Quinquagesima*] about the characteristics of

love, of Charity and whilst we hold them up as desirable, yet how often do we practice them? "*Love is patient, love is kind. It does not envy, it does not boast, it is not proud.*" [13:4] Truth be



Canon Lloyd OSJV

told, rarely. How hard do we even try to practice them? Everyday we are presented with situations in which to practice these virtues, how often do we pass them by?

Matthew xxvi:39 "*My Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will.*" These are the words of Our Lord in the Garden of Gethsemane, after the Last Supper and before He is betrayed, they are the words of His Passion, of His anguish. Only through the incredible act of love, His death, could mankind have any chance of salvation and eternal life. The very last thing that Our Lord would want is not to be able to complete His mission for His Father and even for us. Jesus was worried about being separated from God the Father.

Our Lord was going to be separated from His Father because He was about to have every single sin that Mankind had ever committed, or would ever commit, laid directly upon Him. He knew that He was going to be carrying all the sins of the world on the Cross. 2 Corinthians 5:12 "*For He made Him who knew no sin, to be sin for us, that we might become the righteousness of God in Him.*"

In response to James and John, Jesus said. "*Can you drink the cup I drink...?*" [Mk x:38] James and John don't ask the

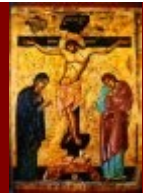
**JOIN US!**  
**SUNDAY 0900 LOW MASS**  
**ANNEXE BUILDING**  
**BRIGHTON CONGRESS HALL**  
**PARK CRESCENT TERRACE**  
**BN2 3HD**



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question that naturally pops into our head, "What are you talking about, Jesus? What is this cup?" They thought they already knew. They thought they had the answers. Jesus had already told them three times about His upcoming Passion. But they didn't understand. James and John thought Jesus' cup would be the cup that the king drank wine from, as we see from Nehemiah (i:11). How wrong they found themselves to be!

Jesus' cup is the cup of suffering. The cup of sorrow. The cup Jesus would drink fully. He did not sip from this cup. He drank it all. The suffering, the mockery, the humiliation, His death. All of it Jesus endured because this was the cup His Father had given to Him. Jesus drank this cup of suffering for you, and He promises that you will drink the same cup for others.

We know for the Apostles 'this cup' was their martyrdom for the Gospel, but that's not necessarily what it may mean for us. We too are called to drink this cup of suffering. Suffering for others. *"For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered"* [Romans 8:36; Psalm 44:23]. We find the cup of suffering whenever our faith is questioned by the world we live in. It can be as personal as someone calling us ignorant, bigoted or intolerant for our worldview. Most times it's a general media blitz completely slanted against Jesus and the one true faith. Suffering need not be physical. Many times we suffer even more from words than from actions.

However, challenges on a daily basis are opportunities to express Charity, we are in fact being challenged to partake of this 'cup' of Christ, that we may prove our Christ-likeness, our love. This cup of suffering, is in fact, a cup of love – the

Chalice of Charity, of our Salvation.

Sin separates the unbaptised from God, we who have been baptised are now united to Him, our expression of His love through us in Charity is what will bring those separated from God, to Him and prevent us from becoming separated from Him again, ourselves. For the sake of Christ's love, we make ourselves suffer in Lent in order that we might love, as He loved.

*"And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward."* [Matthew vi:16]

We hear these words right at the beginning of Lent on Ash Wednesday. How else might we disguise our Lenten Observance for God's benefit alone, if not by being generally joyful about our faith?!

Through the 'cup' that separated Our Lord from God for *our* sins, we ought ourselves to be joyful and demonstrate our joy even when recalling our fallen condition and need for His 'cup of suffering' for our sakes; which is what Lent is all about! Our joy at being baptised entitles us to eternal life [John iii:3-5], our joy at receiving the Holy Eucharist that promises our eternal life [John vi:54], our joy at being absolved after Confession fitting us for eternal life [John xx:23], our joy at living life *with* God not against Him [Romans viii:31]... This is what should be manifested in our lives towards others.

So, how do we demonstrate all this in our lives? Firstly by not avoiding the challenges presented to us daily, to act in Charity towards God and each other. By consecrating ourselves and our day in

prayer and by not ignoring opportunities to serve Christ in others. Always we should be mindful of Our Lord's own warning [Matthew xxvi:35-46] *"Then He will answer them, 'Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.' These will go away into eternal punishment, but the righteous into eternal life."* Similarly, we should not avoid the opportunities presented to us to express Charity by speaking about our faith, particularly when challenged [Matthew 10:33] *"But whoever denies me before men, him I will also deny before my Father who is in heaven."* Especially if we have a real sense of joy in our hearts about our salvation and the possibility of salvation for those whom we love and should love!

Our Lenten Observance, disguised by a joy that is expressed in humility and love, Charity, will change and transform us and even, possibly, those around us. A lovely translation of the Latin used in the traditional Prefaces of the Mass, reads, *"It is very meet, right and our bounden duty..."* So it is, our Lenten Observance is a duty, a responsibility of all faithful Catholics to deepen their understanding of God's love, as an expression of their own love, in response to His love made manifest in Christ on the Cross on Good Friday, expressed in the hope of the eternal life promised us by His Resurrection.

May our Lenten Observance so assure us of our endeavour for Heaven, that we may become, as St Augustine says, an Easter people with "Alleluia" as our song! Most faithfully in Christ



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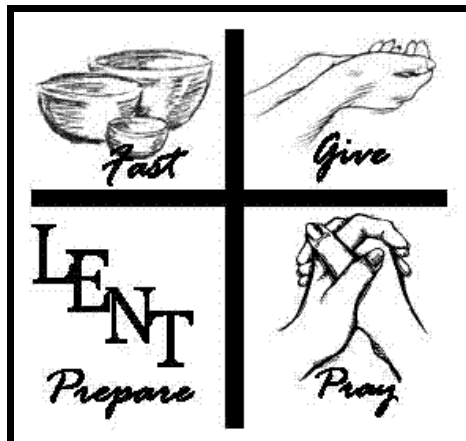
During Pontifical Mass on the Feast of the Purification of the Blessed Virgin Mary, His Excellency Bishop Dennis Beevers OSJV tonsured and admitted into the Clerical state, seminarian Mr Andrew Scurr of London (ORCC South East).

Andrew had successfully completed the Pre-formation Course and had been discerning his vocation with the ORCCE for a period of eighteen months prior to the final recommendation to the Bishop by the Examining Chaplains. The event was preceded by a Formation Retreat led by Canons Jerome Lloyd OSJV (ORCC South East) and Glenn Fleurinck OSJV (ORCC Belgium) who share responsibility for Formation for our Diocese.

Andrew assists the Parish as coordinator of the Mass Centre in London, organising dates and venues for Mass to be offered. In addition, Andrew is also a Seminarian, a candidate for the Sacred Ministry in the Old Roman Catholic Church in Europe.

Andrew became a Catholic whilst studying Mathematics at Christ Church College, Oxford and received Confirmation under the auspices of the University Chaplaincy. Through conversations with friends and Chaplains, Andrew began to discern a vocation to the priesthood. After graduation, Andrew began discerning his vocation studying initially at the Venerable English College, Rome and later as a Postulant and Novice with the London Congregation of the Oratory at Brompton. Whilst studying for his MSc in Financial Mathematics at Edinburgh, Andrew worshipped with a Traditional Latin Mass community there and his love for the Traditional Latin Mass began. Andrew taught mathematics at Mill Hill School and later at the Royal Ballet School before becoming Head of Mathematics at St Edmund's College Ware, London. For the past ten years, Andrew has worked in the Financial Services sector in the City.

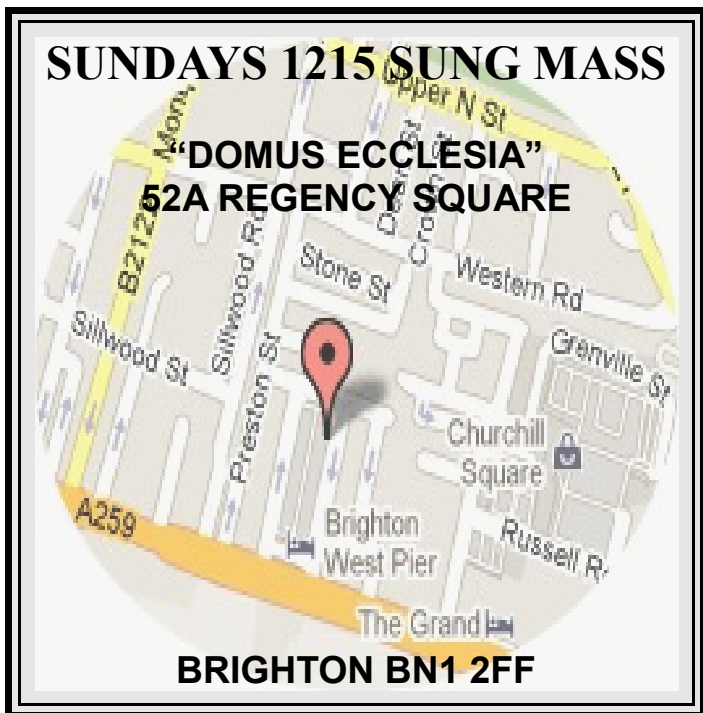
Discovering the broadcast Masses of the Traditional Latin Mass online aired from our Parish, Andrew made contact with the Parish Priest and since October 2009 began discerning his vocation to the Sacred Ministry with the ORCCE. Completing the Pre-Formation Course and after recommendation to the Bishop by the Examining Chaplains, Andrew was Tonsured and received into the Seminary Formation process formally at Candlemass, February 2011. With his previous experience at the Venerable English College and the Brompton Oratory taken into account and the expected completion of his Seminary Formation and post-graduate studies in Theology, Andrew (DV) will be Ordained in 2013 to serve the ORCC South East mission in London.



**L**ent (the word "Lent" comes from the Old English "lencten," meaning "springtime") lasts from Ash Wednesday to the Vespers of Holy Saturday - forty days + six Sundays which don't count as "Lent" liturgically. The Latin name for Lent, Quadragesima, means forty and refers to the forty days Christ spent in the desert which is the origin of the Season. The last two weeks of Lent are known as "Passiontide," made up of Passion Week and Holy Week. The last three days of Holy Week - Maundy Thursday, Good Friday, and Holy Saturday - are known as the "Sacred Triduum."

The focus of this Season is the Cross and penance, penance, penance as we imitate Christ's forty days of fasting, like Moses and Elias before Him, and await the triumph of Easter. We fast (see below), abstain, mortify the flesh, give alms, and think more of charitable works. Awakening each morning with the thought, "How might I make amends for my sins? How can I serve God in a reparative way? How can I serve others today?" is the attitude to have.

We also practice mortifications by "giving up something" that would be a sacrifice to do without. The sacrifice



One responds with "God will forgive you." Done with an extensive examination of conscience and a sincere heart, this practice can be quite healing (also note that confessing sins to a priest is a Sacrament which remits mortal and venial sins; confessing sins to those you've offended is a sacramental which, like all sacramentals one piously takes advantage of, remits venial sins.)

the Fridays of Lent, or, because there are seven of them, and seven Fridays in Lent, you might want to consider praying one on each Friday. These Psalms, which include the Psalms "Miserere" and "De Profundis," are perfect expressions of contrition and prayers for mercy. So apt are these Psalms at expressing contrition that, as he lay dying in A.D. 430, St. Augustine asked that a monk write them in large letters near his bed so he could easily read them.

Another great prayer for this season is that of St. Ephraem, Doctor of the Church (d. 373). This prayer is often prayed with a prostration after each stanza:

O Lord and Master of my life, take from me the spirit of sloth, despondency, lust of power, and idle talk;  
But grant rather the spirit of chastity, humility, patience, and love to thy servant.

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother; for blessed art Thou unto the ages of ages.

## MEDITATION ON DEATH

Chapter 23 of "The Imitation of Christ"  
By Thomas à Kempis (d. A.D. 1471)

Very soon the end of your life will be at hand: consider, therefore, the state of your soul. Today a man is here; tomorrow he is gone. (I Machabees 2:63) And when he is out of sight, he is soon out of mind. Oh, how dull and hard is the heart of man, which thinks only of the present, and does not provide against the future! You should order your every deed and thought, as though today were the day of your death. Had you a good conscience, death would hold no terrors for you; (Luke 12:37) even so, it were better to avoid sin than to escape death. (Wisdom 4:16) If you are not ready to

could be anything from desserts to television to the marital embrace, and it can entail, too, taking on something unpleasant that we'd normally avoid, for example, going out of one's way to do another's chores, performing "random acts of kindness," etc. A practice that might help some, especially small children, to think sacrificially is to make use of "Sacrifice Beads" in the same way that St. Thérèse of Lisieux did as a child.

Because of the focus on penance and reparation, it is traditional to make sure we go to Confession at least once during this Season to fulfill the precept of the Church that we go to Confession at least once a year, and receive the Eucharist at least once a year during Eastertide. A beautiful old custom associated with Lenten Confession is to, before going to see the priest, bow before each member of your household and to any you've sinned against, and say, "In the Name of Christ, forgive me if I've offended you."

Both are quite good for the soul!!

In addition to mortification and charity, seeing and living Lent as a forty day spiritual retreat is a good thing to do. Spiritual reading should be engaged in (over and above one's regular Lectio Divina). Maria von Trapp recommended "the Book of Jeremias" and the works of Saints, such as "The Ascent of Mount Carmel", by St. John of the Cross; "The Introduction to a Devout Life", by St. Francis de Sales; "The Story of a Soul", by St. Thérèse of Lisieux; "The Spiritual Castle", by St. Teresa of Avila; "the Soul of the Apostolate," by Abbot Chautard; the books of Abbot Marmion, and similar works."

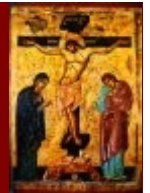
As to prayer, praying the beautiful Seven Penitential Psalms (Psalms 6, 31, 37, 50, 101, 129, and 142) is a traditional practice. It is most traditional to pray all of these each day of Lent, but if time is an issue, you can pray them all on just



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die today, will tomorrow find you better prepared? (Matthew 24:44) Tomorrow is uncertain; and how can you be sure of tomorrow? Of what use is a long life, if we amend so little? Alas, a long life often adds to our sins rather than to our virtue!

Would to God that we might spend a single day really well! Many recount the years since their conversion, but their lives show little sign of improvement. If it is dreadful to die, it is perhaps more dangerous to live long. Blessed is the man who keeps the hour of his death always in mind, and daily prepares himself to die. If you have ever seen anyone die, remember that you, too, must travel the same road.(Hebrews 9:27)

Each morning remember that you may not live until evening; and in the evening, do not presume to promise yourself another day. Be ready at all times, (Luke 21:36) and so live that death may never find you unprepared. Many die suddenly and unexpectedly; for at an hour that we do not know the Son of Man will come. (Matthew 24:44) When your last hour strikes, you will begin to think very differently of your past life, and grieve deeply that you have been so careless and remiss.

Happy and wise is he who endeavours to be during his life as he wishes to be found at his death. For these things will afford us sure hope of a happy death; perfect contempt of the world; fervent desire to grow in holiness; love of discipline; the practice of penance; ready obedience; self-denial; the bearing of every trial for the love of Christ. While you enjoy health, you can do much good; but when sickness comes, little can be done. Few are made better by sickness, and those who make frequent pilgrimages seldom acquire holiness by so doing.

Do not rely on friends and neighbours, and do not delay the salvation of your soul to some future date, for men will forget you sooner than you think. It is better to make timely provision and to acquire merit in this life, than to depend on the help of others. And if you have no care for your own soul, who will have care for you in time to come? The present time is most precious; now is the accepted time, now is the day of salvation. (2 Corinthians 6:2) It is sad that you do not employ your time better, when you may win eternal life hereafter. The time will come when you will long for one day or one hour in which to amend; and who knows whether it will be granted?

Dear soul, from what peril and fear you could free yourself, if you lived in holy fear, mindful of your death. Apply yourself so to live now, that at the hour of death, you may be glad and unafraid. Learn now to die to the world, that you may begin to live with Christ. (Romans 6:8) Learn now to despise all earthly things, that you may go freely to Christ. Discipline your body now by penance, that you may enjoy a sure hope of salvation.

Foolish man, how can you promise yourself a long life, when you are not

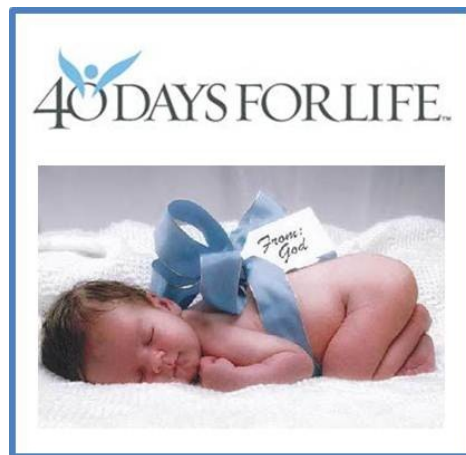
certain of a single day? (Luke 12:20) How many have deceived themselves in this way, and been snatched unexpectedly from life! You have often heard how this man was slain by the sword; another drowned; how another fell from a high place and broke his neck; how another died at table how another met his end in play. One perishes by fire, another by the sword, another from disease, another at the hands of robbers. Death is the end of all men (Ecclesiasticus 7:2) and the life of man passes away suddenly as a shadow. (Psalm 38:7; 143:4)

Who will remember you when you are dead? Who will pray for you? Act now, dear soul; do all you can; for you know neither the hour of your death, nor your state after death. While you have time, gather the riches of everlasting life. (Luke 12:33; Galatians 6:8) Think only of your salvation, and care only for the things of God. Make friends now, by honouring the Saints of God and by following their example, that when this life is over, they may welcome you to your eternal home.(Luke 16:9)

Keep yourself a stranger and pilgrim upon earth, (I Peter 2:11), to whom the affairs of this world are of no concern. Keep your heart free and lifted up to God, for here you have no abiding city. (Hebrews 13:14) Daily direct your prayers and longings to Heaven, that at your death your soul may merit to pass joyfully into the presence of God.

## FORTY DAYS FOR LIFE

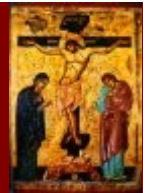
**From 9 March to 17 April**, people all over the world will be praying and witnessing in a concerted pro-Life effort to bring awareness of the evil of abortion, to bring help and consolation to those who have been drawn into the





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culture of death, and to unite people who believe in the sanctity of human life

40 Days for Life is an international pro-life initiative which takes place in many locations around the world. It involves prayer, vigils and community action to draw attention to the evil of abortion and to help people to understand the sanctity of human life.

In 2008, according to Department of Health statistics the total number of abortions on residents of England and Wales was 195,296. This number excludes the 6,862 abortions performed on non-residents in the UK. (a total of 202,158)

## A PRACTICAL WAY TO GET INVOLVED IN SAVING LIVES!

The Parish Mission will be supporting the work and efforts of **Abort 67** during Lent 2011 by praying for the charity and its work, fasting and saving money for luxury items as a charitable contribution.

If you're giving up luxury items for Lent, why not save the money and put it towards the efforts of those actively involved in saving the lives of children?

Abort67 is the name given to the public education project that seeks to change the way people think about abortion.

In 1967 the Abortion Act was passed



granting legal abortions to all women in the UK. Abort 67 would like to see the law reversed to give full protection to the unborn. The best way to achieve this goal of changing public policy is to first change public opinion.

Abort67 is partnered with The Center for Bio-Ethical Reform (CBR) and CBR UK. Abort67 is a non-religious organisation though many of its supporters and helpers belong to various faith groups. Abortion is not just a "religious" issue it is a matter of human rights that all should be concerned about.

For more information about Abort 67 visit their website at [www.abort67.co.uk](http://www.abort67.co.uk)

## Food in Lent

According to the 1983 Code of Canon Law, the rule for the universal Church during Lent is to abstain on all Fridays (inside or outside of Lent) and to both fast and abstain on Ash Wednesday and Good Friday.

Some traditional Catholics might follow the older pattern of fasting and abstinence during this time, which for the universal Church required:

Ash Wednesday, all Fridays, and all Saturdays: fasting and total abstinence. This means 3 meatless meals -- with the two smaller meals not equalling in size the main meal of the day -- and no snacking.

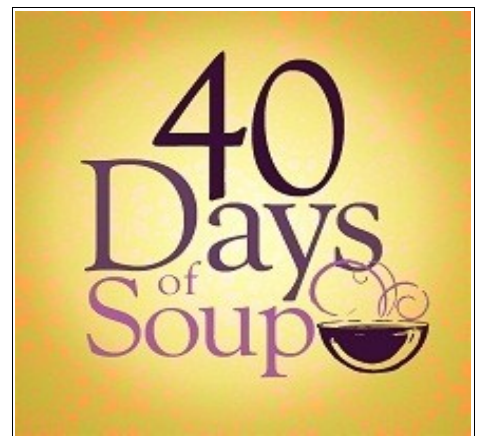
Mondays, Tuesdays, Wednesdays (except Ash Wednesday), and Thursdays: fasting

and partial abstinence from meat. This means three meals -- with the two smaller meals not equaling in size the main meal of the day -- and no snacking, but meat can be eaten at the principle meal.

On those days of fasting and abstinence, meatless soup is traditional (see recipes). Sundays, of course, are always free of fasting and abstinence; even in the heart of Lent, Sundays are about the glorious Resurrection. This pattern of fasting and abstinence ends after the Vigil Mass of Holy Saturday.

As to special Lenten foods, vegetables, seafoods, salads, pastas, and beans mark the Season, in addition to the meatless soups. Listed below are some websites where you can find some excellent suggestions for Soup recipes!

- [http://www.catholicmom.com/len\\_t\\_recipes.htm](http://www.catholicmom.com/len_t_recipes.htm);
- <http://italianfood.about.com/od/holidaydishes/tp/aa010306.htm>
- <http://aggreen.net/food/recipes.html>
- <http://tipnut.com/meat-free-recipes/>
- <http://www.goodhousekeeping.com/food/holidays/recipes-for-lent>





## Fasting & Abstinence...

...is not necessarily as severe as the popular character Marjorie Dawes' favourite suggested diet of "Dust" [from the TV Show "Little Britain"]! But many think it might be! So what *is* the Church's understanding of fasting and abstinence?

**ABSTINENCE:** in the Latin Church, abstinence means refraining from eating the meat from mammals or fowl, and soup or gravy made from them. Fish is allowed, hence Fridays are known as "Fish Fridays." Traditionally, the laws of abstinence apply to all aged 7 and over, but the new Code of Canon Law applies it to all who have completed their 14th year.

**PARTIAL ABSTINENCE:** meat and soup or gravy made from meat may be eaten once a day at the principle meal.

**FASTING:** is the taking of only one full meal (which may include meat) and two smaller, meatless meals that don't equal the large one meal. No eating between meals is allowed, but water, milk tea, coffee, and juices are OK. Meat is allowed at one meal (assuming abstinence isn't also expected on a given day). Traditionally, everyone over 21 years of age and under 59 years of age is bound to

observe the law of fast; but the present Code of Canon Law sets the ages of 18 and 59 as the limits.

**Note that in following these disciplines designed to make one mindful of Christ's sacrifice, to put the world into perspective, and to discipline the body, true charity trumps every other law; Catholics are not Pharisees.** In other words, if you are asked to a sit-down dinner at a Protestant's house on Friday, and the host, unaware of Catholic practices, has worked hard to prepare a huge roast beef, eat the beef and say nothing (unless you believe this person, upon learning of the discipline, would, say, see your having eaten the meat as a sign of Catholic weakness or hypocrisy and it would cause scandal or something. In other words, weigh the situation and show the Love of Christ).

This same charity applies to yourself: if you truly forget that it's "Fish Friday" and you find yourself eating a big, juicy steak, stop eating the steak and don't beat yourself up over what you've already eaten. If the will isn't involved, there is no culpability (though one should pay better attention next week!).

## Stational Churches in Lent:

When Lent returns each year, Catholics have many sacramentals and customs to treasure: ashes, palms, fasting, Stations of the Cross, and Lenten retreats, to name a few. Few Catholics, however, know about the tradition of observing the Roman Stational Churches as a spiritual guide through Lent.

Historically, on particular days the faithful of Rome would gather (or collect together) with the Pope at a designated



church called the "*ecclesia collecta*". After the recitation of a prayer there, the assembly proceeded to another church referred to as the Stational church. In procession, they chanted the Litany of the Saints. At the Stational church, as the Pope began the celebration of Mass, he gathered the petitions of all the faithful into a unified prayer called the "collect".

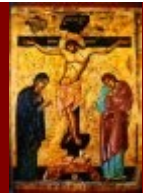
As one might expect, the practice of observing the Roman Stational Churches did not unfold all at once, but developed gradually over centuries. For example, in Constantinople, Milan and Rome the Church did not initially celebrate the Eucharist on the Lenten weekdays. The prayers, readings, and psalms offered on the Lenten weekdays, which eventually gave birth to the Divine Office, concluded with the "*Orationes Solemnes*" (Solemn Prayers). Mass was not offered. By the close of the 5th century, Lenten weekdays evolved from a synaxis (Greek = "gathering"), a continuation of the Jewish synagogue



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service, into Eucharistic synaxis — the Sacrifice of the Mass. Over time, the Roman Missal eventually designated eighty-six Stational days using forty-five Stational churches in the course of the liturgical year, with stations assigned on solemnities such as Easter and Christmas. Most of the Stational liturgies, however, occur during Lent. Pope Pius XI in 1934 made the most recent modification to the list of Stational churches, adding Santa Agatha and Santa Maria Nuova. Rome's Stational liturgies slowly developed into this highly organized system, not only designating a specific church for each day of Lent, but also assigning specific liturgical propers (i.e. prayers, readings and choral chants) specially fit for each of these Lenten liturgies, as can be seen in the 1962 Missal of Blessed John XXIII.

### PROCESSIONAL NATURE OF

**LITURGY:** The Pope participated in the Stational processions *“accompanied by the entire clergy of the Lateran Basilica, and by the high palace dignitaries, laymen, and clerics”*. The processional nature of the liturgy appeared in other places than Rome. By the 4th century,

the Church in Jerusalem organized liturgical processions to bring worshipers to the Biblical Holy Land sites. In Constantinople, the emperor made a ceremonial procession through the palace and into Hagia Sophia, in the company of the bishop - an image pointing to the rule of God and His Christ in the Heavenly Kingdom.

The Pope's Stational processions displayed a stately quality as the Holy Father marched from the Lateran to the Stational church of the day. As John Baldovin, SJ, observed in his study of early Stational liturgies, as these processions of praying Christians wound their way through the Seven Hills of Rome they began to bring the Catholic faith to the public square. The processional liturgies, in a sense, revealed the Church to be that City of God set on a hill as a light of Christ before the world.

However, the senatorial and aristocratic class resisted Constantine's program of Christianization until the beginning of the 5th century. According to Baldovin, *“no Christian building stood in the venerable monumental area of Rome, the*

cathedra) assuming the status of the emperor's throne, the Pope enjoying an imperial guard, and the Church using elements of imperial court ceremony, like processional candles and incense, all of which transformed the scale of the Sacred Liturgy and gave it weight in the eyes of the public.

### TITULAR CHURCHES AND ROMAN BASILICAS:

In the early centuries of the Church in Rome, there was no central basilica within the city. Constantine built basilicas, such as the Lateran, on the outskirts or outside the city walls. Instead, the Christians in the city of Rome worshiped in houses obtained by the Church for that purpose, called *“tituli”*. The tituli were located in the population centers of the city, but their distribution throughout the city was very uneven. They served as places for *“worship, baptism, instruction, welfare, administration, and living quarters for the clergy”*. All of the major basilicas and titular churches except three were used during Lenten stations. *“All of the Sundays ... are observed in the major basilicas, while weekdays ... are celebrated in the tituli”*. By the 4th century Rome had its twenty-five titular churches — and amazingly most of these churches retain the same names today.


*Forum, until two hundred years after Constantine's*

*acceptance of Christianity”*.

Another historian of this period observed that the eventual *“eclipse of the imperial administrators in Rome by the authority of the Pope”* manifested itself in multiple ways: the bishop's throne (i.e.

Since not all the Christians of Rome could attend the same Mass, delegations from the twenty-five tituli titulus attended the Stational liturgies along with the clergy of these parishes. In order that the Sacred Liturgy could be offered in each Stational church with solemnity, Pope Hilarius (461AD) gave liturgical vessels (i.e. chalices, patens, etc.) for Stational services to the tituli. As a sign of the unity of the entire mystical Body of Christ with the Pope as its visible head, acolytes transported to the priests of each the Blessed Sacrament

**LENT LUNCHES**  
**EVERY TUESDAY FROM 12 NOON**



**The Fitzherbert Centre**  
**St John the Baptist**  
**Bristol Rd, Kempton**

**Tues: March 15**  
**Tues: March 22**  
**Tues: March 29**  
**Tues: April 05**  
**Tues: April 12**



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(fermentum) that had been consecrated by the Pope.

**VENERATING THE STATIONAL SAINTS:** The Stational observance, as liturgical scholar Pius Parsch once put it, is "a constant exhortation to worship in common". It effectively reminds us that a company of saints surrounds the Church militant on its earthly pilgrimage. On a Stational day Parsch says, "the saint was represented as a living person, and considered as alive and present in the midst of the congregation".

While processing to the station, the people chant the Litany of the Saints. The Church includes in that litany the Stational saint of the day, whom the Church has selected as the icon of Christian virtue for our imitation. Thus, Stational observance offers a magnificent way of venerating the saints.

The daily Mass propers of Lent generally refer to the Stational Saint or to some historical event associated with the place. For example, San Lorenzo in Luciana is the Stational church for the third Friday of Lent. Historically, the Gospel that day is about the woman at the well, and San Lorenzo is located over the site of an old well. On the third Saturday of Lent, the epistle tells the Old Testament story of Susanna, and the Gospel recalls the woman caught in the act of adultery. Naturally, the Pope selected Santa Susanna as the Stational church for that day. San Eusebius is the Stational church for the fourth Friday of Lent, located on the site of an ancient necropolis. This serves as a perfect place to read the Gospel for that day about the raising of Lazarus.

In the New Testament, we learn that Saint Peter suffered imprisonment twice. Acts 12:6 reports that an angel caused the chains to fall from Peter's hands and led him to freedom past the sleeping guards. Eudocia, the wife of Emperor Teodosio II (408-450 AD), journeyed to

there reading the Gospel passage where Christ says, "I was in prison and you came unto me". The number of links in Peter's chains corresponds to the number of days remaining until Easter, when "Judah's lion burst his chains and crushed the serpent's head".



**Stational CHURCHES FROM THE MIDDLE AGES TO AVIGNON:** In his book *The Liturgical Year*, Dom Prosper Gueranger, Benedictine Abbot of Solesmes, observed that the practice of the Stational churches constituted a core Lenten practice in the monastic life of the Middle Ages: "Particularly on the Wednesdays and Fridays, processions used frequently to be made from one church to another. In monasteries, these processions were made in the cloister, and barefooted. This custom was suggested by the practice of Rome, where there is a 'Station' for every day of Lent which, for many centuries, began by a procession to the Stational church".

Some report that Christians abandoned the practice of the Stational churches in the Middle Ages when Pope Clement V moved the papacy to Avignon in 1305. But history records that Margery Kempe (1373-1440), the English mystic, gave an account of her participation the Stational churches in her pilgrimage to Rome during Lent in 1415. In addition, the Augustinian friar John Capgrave visited Rome between 1447 and 1452, about 35 years after Kempe's stay in Rome, and made a historic record of his participation in the Stational church liturgies in his book.

Jerusalem, found the chain that had bound Peter during his second imprisonment, and gave it to Pope Leo the Great (440-461). When Pope Leo compared this chain to the other chain he had from Saint Peter's nine-month-long imprisonment in the Mamertine Prison, they miraculously fused together into one unbreakable series of links.

Because of this miracle, Eudocia built the Basilica of Saint Peter in Chains, and dedicated it to the apostle in the year 442. On Monday of the first week of Lent the Church makes a Stational visit

**TWENTIETH-CENTURY RESTORATION:** In 1586, Sixtus V



## LENT 2011

*ALL Services offered at Domus Ecclesia are broadcast via the internet*

[WWW.OCCESUSSEX.CO.UK](http://WWW.OCCESUSSEX.CO.UK)

### **March 9th ASH WEDNESDAY**

0900 Low Mass & Imposition of Ashes - *Domus Ecclesia*

1200 Sung Mass & Imposition of Ashes - *Domus Ecclesia*

### **SUNDAYS IN LENT**

0900 Mass - *Brighton Congress Hall, Park Crescent Terrace [Not Broadcast]*

1215 Mass - *Domus Ecclesia*

1730 Exposition & Benediction - *Domus Ecclesia*

### **MONDAYS IN LENT**

0900 Mass - *Domus Ecclesia*

1700 Holy Hour [*Eucharistic Adoration*] - *Domus Ecclesia*

1930 CARITAS Lent Study Group - *Dorset Gardens Methodist Church*

### **TUESDAYS IN LENT**

0900 Mass - *Domus Ecclesia*

1200 Lent Lunch [*Churches Together*] - *St John the Baptist's, Bristol Road*

1700 Holy Hour [*Eucharistic Adoration*] - *Domus Ecclesia*

### **WEDNESDAYS IN LENT**

0900 Mass - *Domus Ecclesia*

1700 Holy Hour\* [*Eucharistic Adoration*] - *Domus Ecclesia*

*\*Including Rosary meditation on the Sorrowful Mysteries*

2215 Latin Compline - *Domus Ecclesia*

### **THURSDAYS IN LENT**

0900 Mass - *Domus Ecclesia*

1700 Holy Hour [*Eucharistic Adoration*] - *Domus Ecclesia*

### **FRIDAYS IN LENT**

0900 Mass - *Domus Ecclesia*

1700 Holy Hour\* [*Eucharistic Adoration*] - *Domus Ecclesia*

*\*Including guided meditation on the Stations of the Cross*

### **SATURDAYS IN LENT**

0900 Mass - *Domus Ecclesia*

1000 Holy Hour [*Eucharistic Adoration*] - *Domus Ecclesia*

1200 Lent Lunch [*Covenant Churches*] - *St Nicholas's, Dyke Road*



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attempted to popularize the stations, but with little success. In 1870, the unified Italian government imprisoned the Pope, so he could not visit the churches of Rome. In 1929, the Lateran Treaty freed the Pope from his captivity, and while Pius XI did not resume the Stational practice himself, he encouraged other bishops to take up the practice by granting indulgences.

Monsignor Carlo Respighi (d. 1947), who served as the Prefect of the Apostolic Ceremonies and Magister of the *Collegium Cultorum Martyrum* in Rome, was instrumental in reviving the popularity of visiting the Lenten Stational churches. In 1959, John XXIII showed his love of the Stational churches as he revived the custom as a matter of

papal ceremony. Paul VI, in the Latin editio typica altera of the 1970 *Missale Romanum*, strongly recommended (*valde commendatur*) that this custom continue, at least in larger churches worldwide.

Under John Paul II, the Congregation for Divine Worship in 1988 stated that *"the Roman tradition of the 'Stational' churches can be recommended as a model for gathering the faithful in one place ... at the tombs of the saints, or in the principle churches of the city or sanctuaries, or some place of pilgrimage which has a special significance for the diocese"*. And today our Holy Father Pope Benedict XVI reminds us, *"These rites retain their value, despite the passing of centuries, because they recall how important it also is in our day to accept Jesus' words without compromises: 'If any man would come after me, let him deny himself and take up his cross daily and follow me.'"*

*churches truly enriches Lent beyond the regular sacrifices.... The rhythm of a different church, a new martyr each day so early in the morning, is a powerful reminder of the purpose of Lent and the Way of the Cross lived by so many in the past."*

**LOCAL "VISITS" TO THE Stational CHURCHES:** On the diocesan level, bishops today can designate certain churches as Stational churches for Lent. If this were done, the people of a diocese would have a unique opportunity to make a mini-Lenten pilgrimage in the tradition of the Roman Stational churches, to which an indulgence could be attached. It would provide an opportunity to highlight the importance of communal fasting, prayer and almsgiving.

In parishes, Stational shrines can be erected as has been done at St. John Cantius in Chicago for the past decade. The people can erect a Lenten Stational church shrine in a conspicuous place (e.g., a side altar, the vestibule, a side chapel) with a placard displaying the title of the Stational Church of the Day. Small votive candles or candelabra could be placed around the painting, icon or relic of the Stational saint appointed for that day. Before Mass, the people could meet the celebrant at the Stational church shrine as the Roman Church gathers at the *ecclesia collecta*. The celebrant may then reverence this Stational church shrine, incensing the painting, icon or relic of the Stational saint. Before the people chant the Litany of the Saints, the priest or deacon may chant, *"Procedamus in pace"*, to which the people reply, *"In Nomine Christi. Amen."* As the procession makes its way through the church toward the altar, a thurifer, crucifer, and acolytes could lead the procession.

Those who have the privilege to visit Rome in Lent can usually expect the Holy Father to begin Lent by making a pilgrimage to the Aventine Hill at Santa Sabina, the Stational church for Ash Wednesday. The *Collegium Cultorum Martyrum* celebrates Holy Mass at all the Stational churches daily at 5:00 p.m. And at least since the Holy Year of 1975, priests and seminarians of the North American College have established the custom of visiting the Stational churches during Lent, walking to each church for an early Mass at 7:00 a.m. As an Australian seminarian recently observed, *"Attending the Stational*

**ST BARTHOLOMEW'S ANN STREET**  
**Friday 1<sup>st</sup> April & Saturday 2<sup>nd</sup> April**  
**7.30pm**  
**BRIGHTON FESTIVAL CHORUS**  
**Brighton Festival Youth Choir**



An enlightening programme of some of the most ethereal choral music of our time. From the haunting sounds of **BARBER'S "Adagio"** and **LAURISDEN'S**

mystical *"Lux Aeterna"* to **TAVERNER'S** radiant *"Two hymns to the Mother of God"*, sit back and let the entrancing harmonies of these choral masterpieces seep into your soul...

Conductor: James Morgan  
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Tickets £18 (£12c) available from  
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## St Frances of Rome:

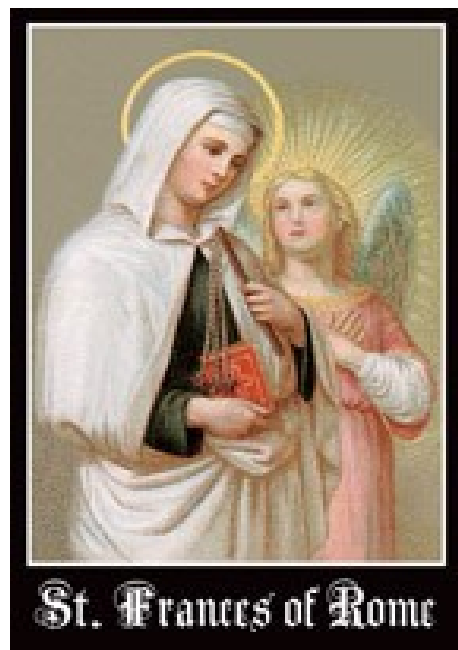
Born in Rome in 1384, Saint Frances was married off by her parents at the age of 12 to Roman nobleman Lorenzo Pontiano. Though Frances had desperately wanted to become a nun, she succumbed to her parents' will and thus it was God's will that she be with her husband for 40 years during which time they never had an argument. Though the couple went through severe financial hardships, Frances always praised God for His providence.

Frances had a large family and always felt her household duties were as much a prayer as kneeling in church as she often said, "A married woman must leave God at the altar to find Him in her domestic cares." After her husband died, she founded the Oblates and became a nun. She had many visions including often

where her guardian angel would shine such a bright light that she was able to read her Divine Office at night via the Heavenly light. She promoted the concept of guardian angels and was also given the day she would die, March 9 and true to God's word, He took her home on that day in 1440 at the age of 56.

St. Frances founded the institute known as the "*Oblati di Tor de Specchi*" in the Holy City. She was a wealthy patrician and after her husband died, she gave up all her wealth to live a life of abject poverty. Her special privilege from heaven was familiar conversation with her guardian angel. Reading the life of St. Frances, one gains the impression that she moved and lived in the spiritual world more than on earth; in fact, that which gives her life its unique character is her intimate relationship with the blessed world of holy spirits.

During the three periods of her life, three angels of different rank accompanied her, ready to protect her soul against any onslaught of hell and to lead her step by step to spiritual perfection. Day and night the saint saw her angel busy at a mysterious task. With three little golden spindles he unceasingly spun golden threads, strung them around his neck, and diligently wound them into balls. A half year before her death he changed his work. Instead of spinning more golden thread, he began to weave three carpets of varying size with the golden thread he had spun. These carpets symbolized her lifework as virgin, mother, and religious.



St. Frances of Rome

Shortly before her death, she noticed how the angel was hurrying his work, and his face was unusually fresh and happy. At the very moment when the last carpet had reached its required length, her soul departed into eternal bliss.

## NOTICES

**NEW MASS CENTRE OPENS SUNDAY MARCH 13:** from the First Sunday in Lent a 0900 Low Mass will be offered in the Annexe building of the Brighton Congress Hall, Park Crescent Terrace. This is an exciting opportunity for our folks to invite new people to a public space and offering of the Holy Mass; please DO invite people, family and friends to join us in worship and experience for themselves the "most beautiful thing this side of heaven"!

**ASHWEDNESDAY (March 9):** Blessing & Imposition of Ashes will be available at BOTH the 0900 and 12 Noon Masses, Confessions 1030-1130 (at Domus Ecclesia).

**ST NICHOLAS' CHURCH DYKE ROAD  
WEDNESDAY LUNCHTIME RECITALS  
1230**

**MARCH**

**02 Jennifer Jones (Soprano) & Jonathan Leigh (Pianist)**  
**09 Sarah Denman (Piano)**  
**16 Janet Ormerod (Mezzo) & Fiona Baines (Soprano)**  
**23 Ingrid Cusido (Piano)**  
**30 Mary Chappelle (Soprano)**

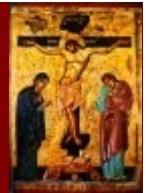
**APRIL**

**06 Geoffrey James (Bass/Baritone) & Janet Bowles (Piano)**  
**13 James Shenton (Violin) & Glen Capra (Piano)**  
**20 Stabat Mater TBA**



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**LENT SERVICES:** please note that the Lent Services are now advertised including a daily Holy Hour (5pm) with Exposition and Benediction of the Blessed Sacrament in addition to daily Mass (9am). Each Holy Hour will encompass traditional devotions and/or a meditation as well as contemplative silence. Also Latin Compline & Benediction on Wednesdays at 10pm. However - please see the notice below!

**NO SERVICES advance notice:** regrettably there will be no services between March 14-19 (Mon/Tues/Weds/Thurs/Fri/Sat) in the first week of Lent, due to the Clergy attending the Ecumenical Marian Pilgrimage at Walsingham, organised by the Ecumenical Marian Pilgrimage Trust (with the support of the *Ecumenical Society of the Blessed Virgin Mary*, the *Fellowship of St Alban & St Sergius* and *The Catholic League*). Mass intentions will still be offered in Walsingham - if you would like an intention offered either at Mass or by a candle in the Shrine(s) by our Clergy, please contact Fr Jerome ASAP.

**CARITAS Lent Study Group:** will be meeting every Monday in Lent at Dorset Gardens Methodist Church from Monday, March 14, an ecumenical meeting of Christians from across the CTiCBK member Churches who share discussion, experience and ideas about how to live "Caritas" (charity) in our everyday lives. This would be a great way to meet other Christians and contribute to your own Lenten spiritual development and faith.

**ABORT 67:** Our Lent Fast money this year is intended to go towards the work of Abort 67 which seeks to educate people about Abortion and alternative choices. If you would like to contribute

towards the effort by donating money you would otherwise have spent on luxury items, please contact Fr Jerome. You can find our more information about Abort 67 at [www.abort67.co.uk](http://www.abort67.co.uk)

**FAITH & SEXUALITY WORKSHOP, Friday March 11: 5pm** The Friend's Meeting House, Middle Street, as part of the Brighton Winter Pride Week; Fr Jerome with leaders of other Faith communities in Brighton & Hove, will be leading workshops discussing LGBT sexuality and lifestyles with Religion. Fr Jerome will be leading a workshop particularly aimed at LGBT Catholics.

**CHURCHES TOGETHER LENT LUNCHESES:** at the Fitzherbert Centre next to St John the Baptist's Church, Bristol Road, Kemptown from 12 Noon. The different member Churches take it in turn each week to 'host' the lunch, providing the vittals and the Noon Devotion that begins the lunch. Our Parish will be 'hosts' on Tuesday, 22<sup>nd</sup> March; if you would like to volunteer to help with cooking/serving/washing-up we need helpers between 1030-2pm (or part thereof).

**HÄNDEL'S "MESSIAH"** from Scratch Part II **REHEARSALS;** every Tuesday from 8pm at Dorset Gardens Methodist Church; ALL welcome, music provided.

**TIME WITH GOD! Every Saturday in Lent from March 19<sup>th</sup>** 12 Noon at St Nicholas' Church, Dyke Road. Midday Prayer, light lunch and discussion led by the Clergy of St Nicholas'; Fr Robin has invited the Sunday preachers to tackle a thorny problem of Christian faith and/or practice, e.g. "I can't believe that God allows natural disasters". These themes will form the basis of the discussions after lunch on Saturdays. The Saturday Lent Soup Lunches are open to all and

will include a short act of worship at Noon followed by a cafe-style discussion starting about 1230. Everyone is welcome to share in the discussion and fellowship; if you do not hear the preacher, notes will be available.

**SATURDAY March 26th O Magnum Mysterium:** The Brighton Chamber Choir and Brighton & Hove (Actually) Gay Men's Chorus perform Widor's *Mass op36* (for two Organs) and Gabrieli and Lauridsen's *O Magnum Mysterium* amongst other pieces at St Bartholomew's Church, Ann Street, Brighton from 7.30pm Tickets: [www.wegotickets.com](http://www.wegotickets.com) £10.

**PALM SUNDAY PERFORMANCE 6.30pm Dorset Gardens Methodist Church;** after the success of the Advent performance, the singers from Churches Together in Central Brighton and Kemptown convene again to offer highlights from the Passion & Easter sections of Handel's masterpiece "The Messiah". Featuring soloists, Fr Robert Chavner (St Nicholas' Dyke Rd), Mjr Tracey Bearcroft (Salvation Army), Anthony Hawgood (St Paul's West St) and our own Fr Jerome Lloyd OSJV also directing the Chorus.

**SACRUM TRIDUUM (April 21-24):** we are delighted to announce that the traditional (pre 1955) liturgies of Maundy Thursday, Good Friday and Holy Saturday will be offered at 0900 in the Annexe building of Brighton Congress Hall. Following the "Mass of the Lord's Supper" there will be a vigil with the Blessed Sacrament until Midday in the Annexe and Good Friday following the *Veneration and Mass of the Presanctified* we will be joining with the Salvation Army and folks from St Peter's, The Annunciation and St Bartholomew's to process with the Cross



# arrissimí!

## LENT/EASTER 2011

THE NEWSLETTER OF THE OLD ROMAN CATHOLIC MISSION in SUSSEX & THE SOUTH EAST



**OLD ROMAN CATHOLIC CHURCH SOUTH EAST MISSION  
& PARISH MISSION OF BRIGHTON, SUSSEX**

**MAINTAINING AUTHENTIC  
CATHOLIC TRADITION  
WITH LOVE!**

*Do you want...*

**TRADITIONAL CATHOLIC SPIRITUALITY,  
MYSTICISM, LITURGY, MASS, DEVOTIONS,  
THOUGHT, LIFE, PRACTICES & CULTURE**

**JOIN US...**

**If you want the authentic Catholic Faith as it was taught by the Apostles and believed by the Saints and lived in the Catholic Church for two thousand years... that *embraces* and *includes* all manner of people from all walks of life desirous to know God through Jesus Christ in *His* Word and in *His* Sacraments...**

**The OLD ROMAN CATHOLIC tradition  
has been preserving the *original* Western expression  
of the Catholic Faith, alone, since 1910!**

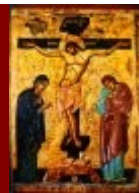
VISIT [WWW.OCCESUSSEX.CO.UK](http://WWW.OCCESUSSEX.CO.UK) AND FIND OUT HOW YOU  
CAN PLAY YOUR PART IN PRESERVING THE FAITH FOR FUTURE GENERATIONS  
*"FAITH, HOPE AND LOVE, THESE THREE WILL ALWAYS REMAIN,  
BUT THE GREATEST OF THESE IS LOVE" 1 Corinthians 13*



# Carissimi!

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to the Old Steine in silent witness, for the Churches Together act of worship at Noon with the Salvation Army Band. Please DO make a point of attending the liturgies and letting others know they will be celebrated. **ALL WELCOME!**

**FAITH IN THE CITY 2011 (May) "A sense of place":** Dorset Gardens Methodist Church: Colour, energy, thought-provoking ideas describes this exciting exhibition. Set in an award-winning building, a friendly welcome and lovely refreshments await our visitors. Works for sale are at realistic prices. This year poets join us so "word" will hang alongside "image". Also features an exhibition by University Fine Art students. The entire exhibition is held over three floors and a lift takes the strain for weary feet. See you there? Open weekends: Sats 11am-3.30pm, Suns 2.30-4.30pm other times by arrangement. Entry dates: Art pieces 20 April, Poetry pieces 1 April, contact Sue Harrington for entry forms [faithinthecity.dg@googlemail.com].

**CTiCBK MENTAL HEALTH VOLUNTEERS:** are you a qualified Mental Health Professional? Would you be interested in the development of a new Christian outreach ministry in the community, organised by the Churches for those suffering with Mental Health problems? Are you someone who might be interested in receiving training to support people with Mental Health issues within the context of a Church group/activity? If so, please contact Fr Jerome for more information.

**"CARISSIMI" NEWSLETTER:** the next edition will be out Eastertide in advance of Pentecost [DV] - if you would like to contribute any material or notices, please contact Fr Jerome ASAP!

**PARISH MEMBERSHIP:** Canon Lloyd and all the Parish Mission Team are happy to welcome new Parishoners and would appreciate you completing the online **Registration Form** for our Records. Completing the Registration Form ensures that Parishoners are easily identifiable as members of the parish for the purpose of receiving the Sacraments e.g. Baptism/Wedding/Last Rites and pastoral ministrations e.g. hospital/home visits.

Without a completed Registration Form it may be difficult for Clergy and the Pastoral Team to visit you in hospital or to arrange and conduct your Funeral.

None of the information contained here will be shared with external parties and it will be stored in accordance with the Data Protection Act and used only by Office Staff or the Pastoral Team to ensure our Records are up to date... visit [www.occesussex.co.uk](http://www.occesussex.co.uk) to register now!



## ECUMENICAL MARIAN PILGRIMAGE

During the first week of Lent, Fr Jerome, Andrew and Bishop Dennis will be in Walsingham sharing in an Ecumenical Marian Pilgrimage organised by the Ecumenical Marian Trust.

The Trust is not a membership

organisation, but serves to focus on a biennial Pilgrimage at Walsingham, combining devotional and liturgical elements according to the various Christian traditions in the United Kingdom with addresses and studies to increase understanding and learning, in the service of the Churches and their search for Christian Unity.

Thus it grew out of the work of the Ecumenical Society of the Blessed Virgin Mary, which it is intended to complement and with which it is closely linked. It also complements the work of the Fellowship of St Alban & St Sergius, the organisation for promoting friendship and unity between the Orthodox Church and the Catholic, Anglican and Free Church Christians in England and the UK in the same way. The Trust also enjoys happy relations with the Society of St John Chrysostom (to promote Catholic support, friendship and unity concerning the Orthodox and Oriental Orthodox Churches), the Anglican & Eastern Churches Association, the Fellowship of St Alban & St Sergius and Unitas-Catholic League (which supports Catholic ecumenism and Anglican-Catholic-Orthodox unity).

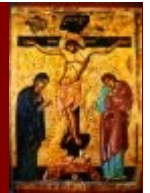
Visiting and staying to pray in the places where the Blessed Virgin Mary is loved and honoured as the Mother of God has been the path to spiritual wisdom and faith in God throughout the life and history of the Church. It is also the example and experience of Christ himself. When the Holy Family went up to Jerusalem together for the Passover, St Joseph and the Blessed Virgin Mary lost Jesus for a while; but they found him listening to the great teachers in the Temple - God his Father's house - amazing them at his understanding, his questions and answers. When he returned home with Mary and Joseph, St Luke



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records that He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. And Jesus increased in wisdom and stature, and in favour with God and men.

In the same spirit, the Ecumenical Marian Pilgrimage Trust arranges each year a pilgrimage on which members of many different Churches can come together, in hope of the Unity of Christians in the one Church. Every other year we go to Walsingham for a few days. In alternate years we spend a day at some other place where Mary's prayerful presence has been significant for Christians and 'prayer has been valid' in the past and to the present day.

Like Jesus, we listen to teachers and speakers, hoping to grow in learning and understanding. We also worship and pray at each others' services, looking forward to our full communion one day in the one house of the Father, on earth as it is in heaven. Like Jesus too, we do the Father's will by going to dwell with Mary the Mother of God. We look to her for guidance, and draw on the prayer and wisdom in her heart, the Most Highly Favoured, in order to grow in God's favour ourselves, and for our Churches to grow to be one again in Christ.

Our Clergy will be offering Masses as usual while away in Walsingham and are more than happy to take Prayer Intentions with them to the Holy House or the Slipper Chapel; please contact the Parish Office to register your intention.

## THE OREMUS NETWORK

The Oremus Network is a network of Catholics and other Christians of all communities, confessions and denominations who have committed to

daily prayer for "Your Catholic Voice", its mission and its members, and for Common Good , a movement of Christians from every tradition, confession and community dedicated to the conversion of culture and the promotion of the "common good".

"Everything starts from prayer. Without asking God for love, we cannot possess love and still less are we able to give it to others. Just as people today are speaking so much about the poor but they do not know the poor, we too cannot talk so much about prayer and yet not know how to pray." *Mother Teresa*

Please join Oremus and commit to daily prayer for our members and our mission. Without prayer, nothing of love can be built, sustained or grown.

As we have come together as a movement in "Your Catholic Voice", we know that for this work to bear fruit everything we undertake must begin, be accompanied by and sustained in prayer.

As Catholic Christians we join with Christians from various traditions, communities and communions in this prayer network. It is a response to the clear, clarion call of our Church to engage in what is called "spiritual ecumenism."

"Prayer is the most powerful weapon a Christian has. Prayer makes us effective. Prayer makes us happy. Prayer gives us all the strength that we need to fulfill God's commands. Yes, indeed, your whole life can and should be prayer." *Saint Josemaria Escriva*

We will pray in a manner that reflects the rich diversity of the Christian community. We will pray before, during and after every one of our actions

together. We will pray for all of the intentions of our movement. We will pray for the needs of our members and the needs of all those to whom we are sent. We will pray in response to the needs of the hour and in focused prolonged prayer efforts and chains.

Because we are Christians we know that prayer changes not only circumstances but also the ones who do the praying! Prayer expands our capacity to love and to live for God.

Prayer shapes and changes human history.

In praying together with and for one another we will become better equipped to serve and build together. We will be faithful to our mission and pray. We know that we will see the wonders of God unfold.

VISIT <http://www.ycvf.org/oremus/> to join today!

## CORPORAL WORKS OF MERCY & ACTS OF CHARITY

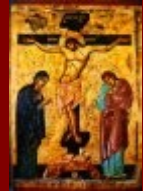
**DAILY MASS:** Not everyone who wants to come to Mass is able to do so. In particular, there are those whose health prevents them from coming to church. To ensure that such people are not cut off from the life of the church as represented in the Mass, every day Mass is broadcast over the internet so that these housebound parishioners are able to watch the daily Mass from their own homes.

If you know anyone who would like to join in and watch Mass from home, please contact the Parish Office with that person's contact details and, obviously,



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their phone number. If you would like to learn more about helping with the Mass for the housebound, please also contact the Parish Office.

If you yourself are able to attend Mass, why not make a point of attending the weekday Masses to answer the Priest and improve the experience of those watching, for whom you might pray? Mass is held at Domus Ecclesia, 52a Regency Square, Brighton.

**THE BRIGHTON SOUP RUN:** Serves hot soup and bread, tea and any other food that has been donated, to anyone who needs it, seven days a week on Brighton seafront locations.

Every evening, from 7.00-7.30pm in the first shelter past the Angel Peace Statue, and 8-8.30pm on Marine Parade opposite the Royal Crescent Mansions in Kemptown. The Soup Run is run by the St. Vincent de Paul Society (England and Wales), and is staffed entirely by volunteers drawn mainly from religious groups of all denominations in the area. Contact us if you are interested in joining one of our teams of volunteers.

Fr Ray Blake - Peace Statue Soup Run contact telephone: 01273 326793 Patrick Wallace, Kemptown Soup Runs contact telephone: 01273 604780

**CHURCHES TOGETHER:** If you would like to get more involved yourself in Churches Together, please visit the website

<http://churchestogether.webs.com> and join the site! There is a forum and newpage as well as a prayer request page, get to know Christians all over Brighton seeking to work together for mission in our city.

**ONLINE WEBSTORE:** In order to

build on the success of completing the first phase of the Parish Mission Plan, it is vital that as a church family we begin to increase not just in numbers, but in our financial giving also. Sadly all our ministries come with some cost, particularly our growing internet apostolate and our outreach programme requires funds for publicity materials in order that we can reach all those whom we would like to serve.

The Parish Website now has an Online Webstore where various traditional Catholic gifts and cards can be bought as well as Mass Stipends and other donations. From sponsoring the Altar Candles for a month in memory of a loved one, through sending friends a prayer card, do check out the Parish website for what's on offer and see how you can express your charity for others and for the Parish!

**EX ECCLESIA:** Our outreach to lapsed Christians/Catholics, enquirers and people who think or feel that their way of life or condition prevents them from developing a relationship with God.

Sometimes these events are combined with Catechetical presentation touching on subjects some find controversial.

If you have counselling skills and qualifications perhaps you might like to assist us in the variety of programmes both pastoral and discussive that we offer to address some of the issues people have. An open mind and a great deal of charity are also required. If you feel you have what it takes to re-present Catholicism as a truly loving faith... give Canon Lloyd a call on 01273 774889, meetings/events are usually held on Monday evenings.

## FOR ALL ENQUIRIES

### PARISH OFFICE

*"Domus Ecclesia"*

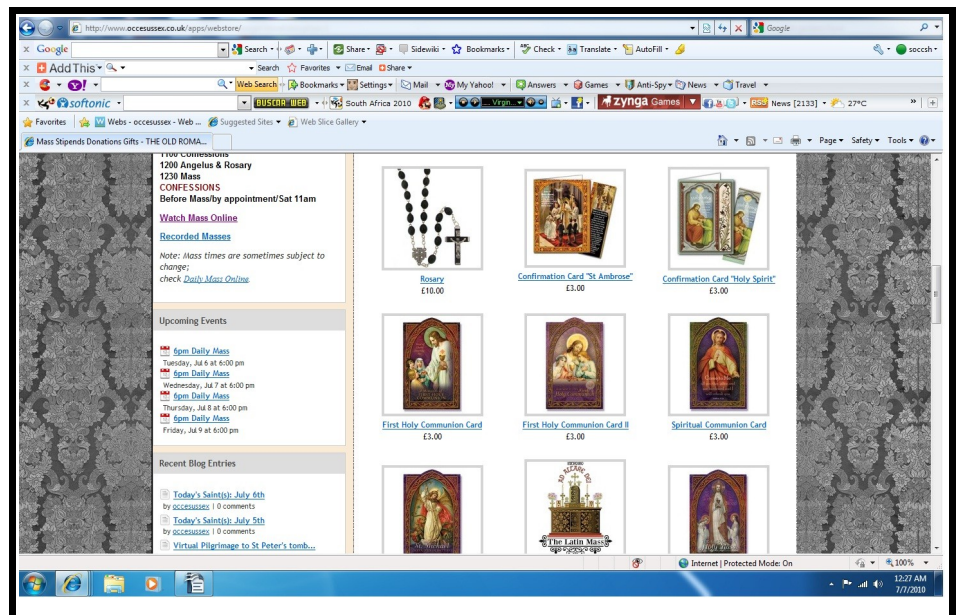
52 Regency Square

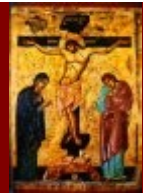
Brighton BN1 2FF

Tel: 01273 774889

[parishoffice@occesussex.co.uk](mailto:parishoffice@occesussex.co.uk)

[WWW.OCCESUSSEX.CO.UK](http://WWW.OCCESUSSEX.CO.UK)





## WHY BECOME AN OLD ROMAN CATHOLIC...

### Depositum Fidei

Many and various are the reasons why people become Old Roman Catholics! Essentially however, one should become an Old Roman Catholic because, on the basis of Holy Scripture and the continuous history of two thousand years, Old Roman Catholicism represents the fullest and most correct expression of the Catholic Faith as it has been lived and believed in the Western Catholice since the time of Christ and the Apostles.

Old Roman Catholicism is the continuation of the cultural, scholastic and devotional tradition of Western Latin Rite Christians. Old Roman Catholicism expresses this continuity by maintaining the Depositum Fidei: *"The faith once and for all delivered to the saints"* Jude 2; the Old Roman Catholic Churches maintain that Faith revealed in and through and imparted to the Apostles by, Our Lord Jesus Christ, the Eternal Word made Flesh, without addition or subtraction; Old Roman Catholicism maintains this single deposit by adhering faithfully to

- the received Sacred Tradition,
- the Holy Scriptures and
- the infallible Magisterium of the *Universal* Church.

### Lex orandi, lex credendi, lex vivendi

This Latin maxim addresses the centrality of worship in the life, identity and mission of the Church; *"Lex Orandi, Lex Credendi"*. The phrase in Latin literally means the law

of prayer ("the way we worship"), and the law of belief ("what we believe"). It is sometimes written as, *"lex orandi, lex credendi, lex vivendi"*, further deepening the implications of this truth - how we worship reflects what we believe and determines how we will live. The law of prayer or worship is the law of life. Or, even more popularly rendered, as we worship, so will we live...and as we worship, so will we become!

The Church has long understood that part of her role as mother and teacher is to watch over worship, for the sake of the faithful and in obedience to the God whom she serves. How we worship not only reveals and guards what we believe but guides us in how we live our Christian faith and fulfill our Christian mission in the world. The Old Roman Catholic Church preserves the ancient liturgy of the Latin Rite as it has been received and developed over the centuries and dependent on the preference of local communities, offers the liturgy in either traditional Latin or sacral English.

Worship is not an "add on" for a Catholic Christian. It is the foundation of Catholic identity; expressing our highest purpose. Worship reveals what we truly believe and how we view ourselves in relationship to God, one another and the world into which we are sent to carry forward the redemptive mission of Jesus Christ. How the Church worships is a prophetic witness to the truth of what it professes. Good worship becomes a dynamic means of drawing the entire human community into the fullness of life in Jesus Christ. It attracts - through beauty to Beauty. Worship informs and

transforms both the person and the faith community which participates in it. There is reciprocity between worship and life.

To express our adherence and praxis to the Catholic Faith received by us from the Apostles, the Old Roman Catholic Church uses the Roman Rite without addition or change, employing the Pontificale, Missale and Rituale Romanum with great care and exactness as to matter, form and intention in the administration of the seven Sacraments. She offers the holy sacrifice of the Mass in the Traditional Latin Rite i.e. in Latin language and according to the Rite of St Pius V, sometimes called the "Tridentine", "Gregorian" or "Extraordinary Form". Other services are sometimes conducted in Sacral English (traditional language) for pastoral necessity. However, Mass booklets in English/Latin are available and many of our parishoners comment how easy it is to become accustomed to the Latin responses... both young and old!

### Conscientia principatus

Old Roman Catholicism affirms the "primacy of conscience" and the formation of right conscience. Old Roman Catholic theology recognises that the Church's teaching magisterium has two objects:

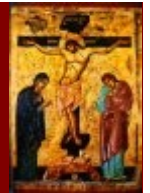
- the formation of conscience, in which case authority has an instructive quality;
- and the nurturing of an informed conscience to full maturity, in which case authority is guiding but not directive.



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In other words, Old Roman Catholicism seeks to instruct and to guide, not to dictate what a person should do, but to present to them the Tradition of the Church for them to make informed decisions.

The New Testament demonstrates essentially two ways in which the magisterium of the Church is to be understood; an interior teaching about everything, divined by the Holy Spirit derived from the anointing at Confirmation of the believer [1 John 2:27], and an external teaching role residing in certain members of the ecclesial community as illustrated by St Paul [Rom 12:6-8; I Cor 12:28-31]. In the Early Church, the external teaching role, like that of the bishop, meant catechesis, ongoing instruction in the lived experience of Faith. S Gregory the Great called this the "pastoral" role of the teaching office of the bishop.

In the early centuries, the authority behind adherence to the truth of faith and the acceptance of its demands was bourne by the whole Church. Only in the course of time did 'authority' come to be seen as deriving from the status/role of a specific person within the community teaching the truth. Later on, there would be made a distinction between the academic and pastoral magisterium i.e. the authority and roles of theologians and bishops. After the Reformation the universities began to decline in influence until after the French Revolution, with the suppression of many universities, the academic magisterium was all but destroyed. This void was then filled by the development of an heirarchical

magisterium transfered and embodied ultimately in the teaching office of the Pope.

It is against this heirarchical magisterium, particularly in relation to the Pope as defined by Vatican I, that Old Roman Catholicism maintains an original understanding of the Early Church regarding the teaching authority of the Church. Thus, while the Old Roman Catholic Church preserves, teaches and instructs the Faithful regarding the divine revelation of Scripture and Tradition, she does not seek to impose impersonal strictures of discipline to burden the consciences of the Faithful that might ultimately impede their observance of the praxis that would be most beneficial to them spiritually and developmentally. For this reason, Old Roman Catholicism maintains the principle of 'primacy of conscience' that the Faithful may be educated and enabled to make informed choices regarding their moral praxis.

### Veritatem facientes in caritate

*"Seeking the truth in charity"...* with an emphasis on community and Catholicism, which expresses a warmth and interest in the total person, Old Roman Catholic communities are able to address the needs of today's society in the early years of the Twenty-First Century...

- for the contemporary Catholic searching to maintain his/her Faith but desiring to do so without excessive institutionalism that often loses contact with the individual;
- for those with a Catholic

background who feel impeded from full participation in the life and Sacraments of the Church;

- for the many unchurched who desire the joy and peace of Our Lord's Word and His Holy Sacraments, Old Catholic communities provide available alternative and allow a person to be a part of Christ's Church, and be at peace with his/her conscience.

Old Roman Catholic communities, because of their size, can give individual attention to the individual spiritual needs of the faithful and, where necessary, develop unique ministries to meet those needs.



**"We do not condemn what we do not condone, but seek only to manifest in all that we do... within all that we are... and within all that we can be... the love of God, through His Son, Jesus Christ, for ALL people."**

*cf Romans 14:10-12  
Canon Lloyd OSJV*

*NOTE: "Stational Churches in Lent" Written by The Rev. Scott A. Haynes, SJC and published in the March, 2009 edition of the Adoremus Bulletin and on the St John Cantius website.*



## HOLY WEEK & EASTER 2011

*ALL Services offered at Domus Ecclesia are broadcast via the internet*

[WWW.OCCESUSSEX.CO.UK](http://WWW.OCCESUSSEX.CO.UK)

### **PALM SUNDAY *Dominica in Palmis***

0830 Blessing of Palms & Procession – *The Level, Brighton followed by,*

0900 Low Mass - *Brighton Congress Hall, Park Crescent Terrace*

1215 Sung Mass & Distribution of Palms - *Domus Ecclesia*

1830 “THE MESSIAH” - *Dorset Gardens Methodist Church*

### **HOLY MONDAY *Feria II Hebdomadæ Sanctæ***

0900 Mass - *Domus Ecclesia*

1700 Holy Hour [*Eucharistic Adoration*] - *Domus Ecclesia*

### **HOLY TUESDAY *Feria III Hebdomadæ Sanctæ***

0900 Mass - *Domus Ecclesia*

1700 Holy Hour [*Eucharistic Adoration*] - *Domus Ecclesia*

### **SPY WEDNESDAY *Feria IV Hebdomadæ Sanctæ***

0900 Mass - *Domus Ecclesia*

1700 Tenebræ [*of Holy Thursday*]- *Domus Ecclesia*

### **MAUNDY THURSDAY *Feria V in Cœna Domini***

0900 SOLEMN MASS OF THE LORD'S SUPPER followed by Vigil until Midday  
*Brighton Congress Hall, Park Crescent Terrace*

1700 Tenebræ [*of Good Friday*] - *Domus Ecclesia*

1945 An Evening Meditation - *Brighton Congress Hall, Park Crescent Terrace*

### **GOOD FRIDAY *Feria VI in Parasceve***

0830 VENERATION OF THE CROSS & MASS OF THE PRESANCTIFIED

*Brighton Congress Hall, Park Crescent Terrace followed by 1030 Churches Together*

PROCESSION OF WITNESS to *The Old Steine* for joint worship at 11am

1700 Tenebræ [*of Holy Saturday*] - *Domus Ecclesia*

### **HOLY SATURDAY *Sabbato Sancto***

0900 PASCHAL FIRE, VIGIL & FIRST MASS OF EASTER

*Brighton Congress Hall, Park Crescent Terrace*

### **EASTER SUNDAY *Dominica Resurrectionis***

0900 Mass - *Brighton Congress Hall, Park Crescent Terrace*

1200 SOLEMN MASS OF THE RESURRECTION - *Domus Ecclesia*

*All liturgies celebrated according to the pre-1955 Tradition of the Catholic Church*