

Mass Readings in March (Sunday Year C)

Lent 2	28th February	Genesis 15:5–12, 17–18 Philippians 3:17–4:1 Daniel 9:4–10 Isaiah 1:10, 16–29 Jeremiah 18:18–20 Jeremiah 17:5–10 Genesis 37:3–4, 12–13, 17–28 Micah 7:14–15, 18–20	Luke 9:28–36 Luke 6:36–38 Matthew 23:1–12 Matthew 20:17–28 Luke 16:19–31 Matthew 21:33–43, 45–46 Luke 15:1–3, 1–32
*Monday Tuesday Wednesday Thursday Friday Saturday	St David 2nd March 3rd March 4th March 5th March 6th March	Exodus 3:1–8, 13–15 1 Corinthians 10:1–6, 10–12 2 Kings 5:1–15 Daniel 3:25, 34, 43 Deuteronomy 4:1, 5–9 Jeremiah 7:23–28 Hosea 14:2–10 Hosea 5:15–6:6	Luke 13:1–9 Luke 4:24–30 Matthew 18:21–35 Matthew 5:17–19 Luke 11:14–23 Mark 12:28–34 Luke 18:9–14
Lent 3	7th March	Joshua 5:9–12 2 Corinthians 5:17–21 Isaiah 65:17–21 Ezekiel 47:1–9, 12 Isaiah 49:8–13 Exodus 32:7–14 Wisdom 2:1, 12–22 Jeremiah 11:18–20	Luke 15:1–3, 11–32 John 4:43–54 John 5:1–16 John 5:17–30 John 5:31–47 John 7:1–2, 10, 25–30 John 7:40–52
Monday Tuesday Wednesday Thursday Friday Saturday	8th March 9th March 10th March 11th March 12th March 13th March	Isaiah 43:16–21 Philippians 3:8–14 Daniel 13:1–9, 15–17, 19–30, 33–62 Numbers 21:4–9 Daniel 3:14–20, 91–92, 95 Genesis 17:3–9 Jeremiah 20:10–13 Ezekiel 37:21–28	John 8:1–11 John 8:1–20 John 8:21–30 John 8:31–42 John 8:51–59 John 10:31–42 John 11:45–56
Lent 4	14th March	(Procession) Isaiah 50:4–7 Philippians 2:6–11 Isaiah 42:1–7 Isaiah 49:1–6 Isaiah 50:4–9	Luke 19:28–40 Luke 22:14–23:1–49 John 12:1–11 John 13:21–33, 36–38 Matthew 26:14–25
Monday Tuesday Wednesday Thursday *Friday Saturday	15th March 16th March 17th March 18th March ST JOSEPH 20th March	Exodus 12:1–8, 11–14 1 Corinthians 11:23–26 Isaiah 52:13–53:12 Hebrews 4:14–16; 5:7–9 No Mass today	John 13:1–15 John 18:1–19:42
Lent 5	21st March	Acts 10:34, 37–43 Colossians 3:1–4	John 20:1–9
Monday	22nd March		
Tuesday Wednesday *Thursday Friday Saturday	23rd March 24th March ANNUNCIATION 26th March 27th March		
Palm Sunday	28th March		
Monday Tuesday Wednesday Maundy Thurs. Good Friday Holy Saturday	29th March 30th March 31st March 1st April 2nd April 3rd April		
EASTER DAY	4th April		

* Ferial series of readings: readings of the solemnity will be read in Church.

Ebbsfleet Extra

March 2010



Calendar of Events

Bishop's House, Dry Sandford,
Abingdon, Oxon, OX13 6JP.
01865 390746, www.ebbsfleet.org.uk



March

5th–7th March Ebbsfleet Lay Council, Ascot Priory

Stational Masses (I): Masses of Chrism

27th March 11.30am – Chrism Mass (Holy Nativity, Knowle, Bristol)
30th March 11.30am – Chrism Mass (St John, New Hinksey, Oxford)
31st March 11.30am – Chrism Mass (St James, Wednesbury)
7.00pm – Plymouth Chrism Mass (Bishop John Ford,
St Peter, Plymouth)

May

Stational Masses (II): Paschal Stational Masses with Holy Confirmation

4th May 7.00pm – Paschal Stational Mass (St Mary, Bathwick)
12th May 7.00pm – Paschal Stational Mass (St Paul, Charlestown)
18th May 7.00pm – Paschal Stational Mass (Coventry)
20th May 7.00pm – Paschal Stational Mass (Birmingham)

The Ebbsfleet Rule of Life

1. We attend the Eucharist and receive Holy Communion, especially on Sundays and principal feasts and holy days.
2. We study Holy Scripture regularly, especially the Gospel of the Day.
3. We take some part in Daily Prayer, whether at church or at home.
4. We practise examination of life and habits of quietness and solitude.
5. We give generously and regularly to support the work of the Church.
6. We give of our talents and our time in the service of others, mindful of our responsibilities as citizens.
7. We pray and work for justice and peace and the coming of God's kingdom.

Notice board

This section evolves month by month. Watch out for new items and changes.



FOLLOWING 22ND FEBRUARY, WHAT NOW?

In what is a most unsettling time for the Church, Bishop Andrew will continue to be available for private consultation and meetings of clergy and laity. We remain committed to helping and supporting even-handedly those who will carry on, more or less whatever happens, to those who are making individual journeys, and to those who are seeking to join the new Ordinariates being erected by the Pope for groups of Anglicans.

CHRISM MASSES

There will be three Ebbsfleet Chrism Masses this year: 11.30am on the Saturday before Holy Week in Bristol, 11.0am on Tuesday of Holy Week in Oxford, and 11.30am on Wednesday of Holy Week in the West Midlands. Further details in the Calendar. Clergy in Truro diocese are invited to join with Devon clergy in the Plymouth Chrism Mass, celebrated by Bishop John Ford.

PASCHAL STATIONAL MASSES

Times for these are published in the Calendar. The aim is to bring together priests and people from the whole area to celebrate the Easter mysteries and to administer the sacraments of initiation. This year Bishop Andrew will also be confirming at St Luke, Kingstanding, at the Easter Vigil, and at SS Mary and Chad, Longton, on Ascension Day, as well as in a variety of parishes between Easter Day and the summer.

EXCITEMENT AT WALSINGHAM

Stargazers, the Walsingham Children's Pilgrimage, takes place from 19th–21st March. Suitable for children aged 7–11. Contact the Hospitality Department at the Shrine (01328 820239) or accom@olw-shrine.org.uk

EBBSFLEET CHILDREN & YOUNG PEOPLE'S EUCHARISTIC FESTIVAL

Have you got Saturday 12th June in your diary yet? That is the date for Brean Sands. Further information from Jackie Ottaway: bishop.andrew@ebbsfleet.org.uk

ORDINATIONS

Please pray for this year's Ebbsfleet ordinands. Daniel Lloyd is to be ordained deacon to serve at Stony Stratford and Calverton. Michael Berrett is to be ordained priest to continue to serve at Wantage Parish Church. Matthew Pittam is to be ordained priest to continue to serve at St Luke, Holbrooks, Coventry. Bishop Andrew is planning to be the ordaining bishop for these ordinations. Pray also for Stuart King and Michael Bailey, to be ordained deacon in cathedral ordinations. Michael will also serve at St Luke, Holbrooks. Further details in due course.

Ebbsfleet Lay Council Weekend Residential



The Lay Council meets three times a year, in addition to the Lay Congress (this year on Saturday, 25th September, at All Saints', Weston Super Mare – a date for your diaries). As Rosemary Parslow mentioned in the January issue of *Ebbsfleet Extra*, the Council sees good communications as especially important in this time of time of change and discernment for Catholic-minded Anglicans. We shall be including the dates of Council meetings in the Calendar of Events so people will know when a meeting is coming up, and will have a chance to feed in things they would like us to consider. We also intend to give brief post-meeting summaries in *Ebbsfleet Extra*. We are working on ways to make it easier for the Person in the Pew to contact us directly: connexions between Council Members and Parish Representatives are generally good, but we realise that this can't be the sole channel of communication.

One limitation that Council meetings have, valuable and important thought they are, is that they are inevitably quite short – not least because many members travel long distances. We have to focus on the business in hand, and there is little time afterwards for informal discussion or general chit-chat before people disappear on their journeys back to Derby, Cornwall, &c.

This situation prompted one member to make the excellent suggestion that the Council spend a longer period of time together, when we could think in more depth about the challenges facing us and could do some longer term planning. And more importantly this would also offer an opportunity for retreat: a chance to step back from quotidian busyness, waiting quietly on the Lord together.

The Council and Bishop Andrew all endorsed the idea enthusiastically, and the decision was taken to replace our spring meeting with a weekend at Ascot Priory. We are very grateful to the Warden, Fr Philip Ursell, for making this possible. The Priory is a place of great significance for us who are heirs of the Oxford Movement, and in recent years has proved an excellent venue for Ebbsfleet events.

We shall be there over the weekend of 6th–7th March, and hope that Bishop Andrew will be able to join us for part of the time. Please pray for us on these dates, and if you have any thoughts or ideas you would like to offer, do let us know, either via your Parish Representative or directly to a Council Member: contact details may be found at <http://www.ebbsfleet.org.uk/congcoun.htm> An account of the weekend will be published in due course.

David Smart
Chairman of the Lay Council

The Bishop's Pastoral Letter



Sing a New Song to the Lord

IT MAY seem odd reading about Church Music in the rich months when we contemplate the Passion and celebrate the Resurrection of Christ. And yet this is the season of the year which has most engaged serious composers and when musicians have to rehearse hardest: think of the number of musical items sung during the Easter Triduum, from Maundy Thursday to Easter Day, much of it without instrumental accompaniment. In churches where music is simple and resources modest, there are particular challenges and opportunities at this time of year. An able cantor singing alone and facilitating congregational participation can produce results as arresting and beautiful as anything in a cathedral or monastery.

The Anglo-catholic tradition had a finely developed musical tradition before the liturgical upheaval of the 1970s and some of that, like those rows of sturdy terrace houses pulled down about the same time, now seems to have been better than what has replaced it. And yet, since 1970, there have been a burst of hymns and worship songs, one or two durable mass settings, and a number of new ways of doing church music. Some, at least, of this will last a while longer. .

Many churches have maintained the robed choir. Often this is no longer a way of engaging the children of the parish in the worship of the church but an adult activity. It is important to

realise that adult activities do not in themselves win admiration and sympathy from onlookers. Bells have to be rung properly and music has to be performed well if they are to earn a place in people's affection and attention. Other churches have more informal arrangements: music groups, cantors, choirs singing without uniform from the back or side of the church. Again, the kind of tolerance people show for little children reading unintelligibly or singing out of tune is not readily extended to adults messing up in these areas.

We are at another time of upheaval. Just like the 1970s, new liturgical texts are emerging, a new faithfulness to original texts is demanded, and a new respect for traditional music and words increasingly fashionable. This is a very good time for each congregation to talk and think about music and, indeed, about the whole way we approach the celebration of the liturgy. As Bishop John Richards, the first Bishop of Ebbsfleet, used to say, 'what we need are centres of excellence'. Not centres of virtuoso performance or elaborate settings but a rethink of what can be done really well. There indeed is a challenge as Holy Week and the Easter Triduum approach.

May God bless you as you walk in the way of the cross and discover it to be the way of life and peace.

Facing East



IN SOME churches, the celebrant 'faces the people' over the altar. In others he 'has his back to the people' and 'faces East' – the almost universal practice until forty or fifty years ago. In many cases the practice chosen is simply common sense: what works best in a particular building. New Liturgical Movement, an internet blogsite, recently published a note on this from the Congregation of Eastern Churches (the original is dated Epiphany 1996). We in turn publish an extract because it helpfully explains what otherwise sometimes puzzles people: 'why does the priest turn his back on us?' The pearl in the oyster is the quotation from Saint John of Damascus, who lived in the second half of the seventh century. He was a great hymn writer and two or three of his hymns (e.g. 'Come ye faithful raise the strain') are still sung

107. Prayer facing the east

Ever since ancient times, it has been customary in the prayer of the Eastern Churches to prostrate oneself to the ground, turning toward the east; the buildings themselves were constructed such that the altar would face the east. Saint John of Damascus explains the meaning of this tradition: "It is not for simplicity nor by chance that we pray turned toward the regions of the east (...). Since God is intelligible light (1 Jn 1:5), and in the Scripture, Christ is called the Sun of justice (Mal 3:20) and the East (Zech 3:8 of the LXX), it is necessary to dedicate the east to him in order to render him worship. The Scripture says: 'Then the Lord God planted a garden in Eden, in the east, and he placed there the man whom he had formed' (Gen 2:8). (...) In search of the ancient homeland and tending toward it, we worship God. Even the tent of Moses had its curtain veil and propitiatory facing the east. And the tribe of Judah, in as much as it was the most notable, encamped on the east side (cf Num 2:3). In the temple of Solomon, the Lord's gate was facing the east (cf Ezek 44:1). Finally, the Lord placed on the cross looked toward the west, and so we prostrate ourselves in his direction, facing him. When he ascended to heaven, he was raised toward the east, and thus his disciples adored him, and thus he will return, in the same way as they saw him go to heaven (cf Acts 1:11), as the Lord himself said: 'For just as lightning comes from the east and is seen as far as the west, so will the coming of the Son of Man be' (Mt 24:27). Waiting for him, we prostrate ourselves toward the east. It is an unwritten tradition, deriving from the Apostles."

This rich and fascinating interpretation also explains the reason for which the celebrant who presides in the liturgical celebration prays facing the east, just as the people who participate. It is not a question, as is often claimed, of presiding the celebration with the back turned to the people, but rather of guiding the people in pilgrimage toward the Kingdom, invoked in prayer until the return of the Lord.

Such practice, threatened in numerous Eastern Catholic Churches by a new and recent Latin influence, is thus of profound value and should be safeguarded as truly coherent with the Eastern liturgical spirituality.

The Liturgical Year – Passiontide Prayers



*We published these **Common Worship Times and Seasons** versions of traditional devotional texts two years ago. Many are closer to the originals than the translations we have been using. Here they are once more as Passiontide and Easter approach.*

We adore you, O Christ, and we bless you,
We adore you, Christ, and we bless you;
because by your holy cross you have redeemed the world.
We adore you, Christ, and we bless you.
Glory be to the Father, and to the Son, and to the Holy Spirit.
We adore you, Christ, and we bless you. (*adapted*)

O Saviour of the world,
who by your cross and precious blood have redeemed us,
save us and help us, we humbly pray.

We glory in your cross, O Lord,
and praise you for your mighty resurrection:
For by virtue of your cross, joy has come into our world.

O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery, and by the tranquil operation of your perpetual providence carry out the work of our salvation: and let the whole world feel and see that things which were cast down are being raised up and things which have grown old are being made new and that all things are returning to perfection through him from whom they took their origin, even Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever.

Almighty Father, look with mercy on this your family for which our Lord Jesus Christ was content to be betrayed and given up into the hands of sinners and to suffer death upon the cross; who is alive and glorified with you and the Holy Spirit, one God, now and for ever.

Christ humbled himself for us, and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every other name. *cf Philipians 2:8–11 (RSV)*