

## ST DOMINIC'S, DURSLEY & ST JOSEPH'S, NYMPFIELD

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5 <sup>th</sup> Apr	<b>LENT V (Year C)</b>	5.30pm	Sunday Mass (Pro Populo)	Nympsfie
6 <sup>th</sup> Apr	<b>Passiontide or Late Lent begins - Veiling in church</b>	10.30am	Sunday Mass ( )	Dursley
		4.00pm	<b>Lenten Evening Worship</b>	<b>St Bartholamew, Lower Cam</b>
7 <sup>th</sup> Apr	Late Lenten Feria	No public mass		
8 <sup>th</sup> Apr	Late Lenten Feria	9.30am	Mass (S Finney )	Dursley
9 <sup>th</sup> Apr	Late Lenten Feria	9.30am	Mass (Tina & Lawrence)	Dursley
10 <sup>th</sup> Apr	Late Lenten Feria	10.00am	Mass ( )	Nympsfie
11 <sup>th</sup> Apr	Late Lenten Feria	<b>Noon</b>	<b>Stations</b>	Dursley
	<i>The Compassion of the Virgin</i>	6.00pm	Holy Hour with Rosary & Confessions	Dursley
		7.00pm	Mass ( )	Dursley
12 <sup>th</sup> Apr	Late Lenten Feria	Noon	Mass	Dursley
	<i>Lazarus Saturday</i>	3.00pm-4.00pm	Confessions	Dursley
12 <sup>th</sup> Apr	<b>LENT VI (Year C) The Sunday of Palms and Passion</b>	5.30pm	Procession & Sunday Mass (Pro Populo)	Nympsfie
13 <sup>th</sup> Apr		10.30am	Procession & Sunday Mass ( )	Dursley
		6.00pm	<b>Stations &amp; Benediction</b>	<b>Dursley</b>

### MASS PROPERS FOR LENT V - (Year C)

**Entrance Antiphon** Give me justice, O God, and plead my cause against a nation that is faithless. From the deceitful and cunning, rescue me, for You, O God, are My Strength

**First Reading – Isaiah 43:16-21** 'Behold, I am doing a new thing and I will give drink to my chosen people.'

**Responsorial Psalm** What great deeds the LORD worked for us! Indeed, we were glad.

**Second Reading – Philippians 3:8-14** St Paul says he suffers the loss of all things or the sake of Christ, becoming like Him in His death.

#### **Gospel Acclamation**

Choir: (Sung) Praise and honour to You, Lord Jesus Christ.

All: (Sung) Praise and honour to You, Lord Jesus Christ.

[Said] Even now, says the LORD, return to Me with all your heart, for I am gracious and merciful.

(Sung) Praise and honour to You, Lord Jesus Christ.

**Gospel Reading – John 8:1-11** *The Woman taken in adultery.*

**Communion Antiphon** Has no one condemned you, woman? Neither do I condemn you. From now on, sin no more.



**POPE'S INTENTIONS FOR APRIL** For the use of the new technologies. Let us pray that the use of the new technologies will not replace human relationships, will respect the dignity of the person, and will help us face the crises of our times.

**CELEBRATION OF MARRIAGE AND FAMILY LIFE MASS** Bishop Bosco is looking forward to celebrating Mass in the Cathedral on **Saturday 17<sup>th</sup> May (12 noon)** and is inviting all families to join him to acknowledge the joys and challenges of family life. In addition, we will celebrate those couples with significant anniversaries this year. If you are, or know of a couple, celebrating a special anniversary during 2025 please do let us know. You just need to send the names to our email address: [adult.education@cliftdiocese.com](mailto:adult.education@cliftdiocese.com) with an address so that a personal invitation can be sent out from the bishop, including the number of years celebrating. It is always a wonderful Mass at the Cathedral, and it is always good to see so many of you there.

## FORTHCOMING DATES AND EVENTS

- **Tuesday 8<sup>th</sup> April @ 11.30** in the church hall **The Osma Ladies Group**. Please bring a packed lunch for yourself. Drinks will be provided. New members always welcome. This time there will be a **30minute demonstration of Flexicise by Andrea Benson**
- Sunday 7<sup>th</sup> September [Sunday closest to Our Lady's Birthday] Annual Clifton Pilgrimage to Our Lady of Glastonbury

### **COACH TO THE CHRISM MASS - CLIFTON CATHEDRAL WEDNESDAY 16<sup>TH</sup>**

**APRIL 2024** The coach will pick up at Dursley at 9:20am (Other pick-ups: Stroud 8:45am; Stonehouse 9:00am) Return journey leaves Clifton at 12:30pm COST: £8.50 per adult and £3 per child. Payment will be collected on the coach. **The deadline for sign up is Tuesday 8<sup>th</sup> April.**

**THE SACRED TRIDUUM - THE THREE HOLY DAYS OF CHRIST'S PASSOVER** We will observe the Sacred Triduum **together as two parishes together in communion** and we will celebrate the Resurrection on the **First Sunday of Easter on the 20<sup>th</sup> April 2025.**

12<sup>th</sup> & 13<sup>th</sup> Apr Palm Sunday of the Lord's Passion, usual pattern of Masses

**6.00pm Stations & Benediction in Dursley on Palm Sunday Evening**

14<sup>th</sup> & 15<sup>th</sup> Apr Fig Monday & Temple Tuesday, 10.00am Mass in Nympsfield & Noon in Dursley

16<sup>th</sup> Apr. Spy Wednesday Chrism Mass in Clifton. Masses 8.00am Dursley & 6.00pm in Nympsfield

17<sup>th</sup> Apr. Maundy Thursday **7.30pm Joint Evening Mass of the Lord's Supper, Dursley**

18<sup>th</sup> Apr. Good Friday **3.00pm Joint Celebration of the Lord's Passion, Dursley.**

**7.00pm "Maria Desolata" - Revisiting the Stations with the Disconsolate Mother of God in Nympsfield**

19<sup>th</sup> Apr. Holy Saturday - The Great and Holy Sabbath - **10.30am Blessing of "Polish" Baskets and Easter foods in Dursley**

### **FIRST SUNDAY OF EASTER**

19<sup>th</sup> Apr. **9.00pm Great Paschal Vigil and First Mass of Easter, Dursley**

20<sup>th</sup> Apr. **9.00am Second Mass of Easter in Nympsfield**

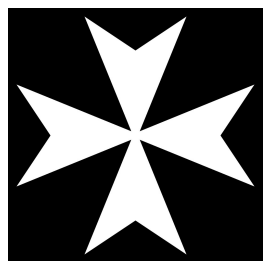
**11.00am Third Mass of Easter in Dursley,**

**6.00pm Fourth Mass of Easter in Nympsfield**

## **THE 200 CLUB FOR MARCH**

- 1<sup>st</sup> Prize Number 160 Maire Murphy
- 2<sup>nd</sup> Prize Number 66 Tony Lindsay
- 3<sup>rd</sup> Prize Number Jerry Whitney

**THE WAY OF THE CROSS - VIA CRUCIS** As a devotion, this began in Jerusalem, where the pilgrims



would retrace Christ's last journey with the cross from the Roman Fortress of the Praetorium to Golgotha and the Church of the Resurrection (Holy Sepulchre). Gradually, chapels came to be built along the way to mark the events and pious beliefs about the Way of Sorrow, the Via Dolorosa. During the time of the Crusader Kingdoms of Outremer, numbers vastly increased and those returning home began to tell us in Europe about what they had heard and seen. With the fall of the Kingdom of Jerusalem to Saladin during the Third Crusade, pilgrimage became all but impossible. Accordingly, it became the custom to erect numbered crosses on the walls of churches in imitation of the chapels along the Via Dolorosa. Walking and praying at each stop were what was important. Traditionally, the Stations are a non-

liturgical devotion. No words are provided. The Church tells us that the numbered crosses are what mark the Stations and not the pictures on the wall. Indulgences are attached to the Devotion under the usual conditions [recent Confession and Holy Communion, sorrow for sin and prayer for the Holy Father's intentions]. Where crowds prevent us all from following round on foot, at least one person must walk from Station to Station, usually the crucifer. St Francis of Assisi wrote prayers for this Devotion. St Lawrence of Brindisi, St Alphonsus de Liguori, St John Henry Newman and countless priests and nuns have written sets of prayers and meditations for the faithful. We may have our favourites, but there is no one set that is prescribed by the Church. The shrine at Knock has a shop which only sells Stations booklets, hundreds of them. New ones are published every year. The Popes in Rome have walked the Via Crucis at the Colosseum on Good Friday evening in recent decades. The prayers for these occasions have been composed by distinguished Catholic and Ecumenical leaders, scholars and communities, e.g. Patriarch Bartholomew I of Constantinople and the Taizé monastic community.



## **ST MARY OF EGYPT - MODEL OF CONVERSION**

We know about her from a Life, written of her by Sophronius, Patriarch of Jerusalem (634–638). Mary of Egypt, also known as Maria Aegyptiaca, was born in Egypt, and at the age of twelve ran away from her parents to the city of Alexandria. There, she lived an extremely dissolute life. The story goes that she often refused the money offered for her sexual favours, as she was driven "by an insatiable and an irrepressible passion", and that she mainly lived by begging, supplemented by spinning flax. After 17 years of this lifestyle, she travelled to Jerusalem for the Great Feasts of the Exaltation of the Holy Cross. She undertook the journey as a sort of "anti-pilgrimage", stating that she hoped to find in the pilgrim crowds at Jerusalem even more partners to sate her lust. She paid for her passage by offering sexual favours to other pilgrims, and she briefly continued her habitual lifestyle in Jerusalem. Her *Vita* relates that when she tried to enter the Church of the Holy Sepulchre for the celebrations, she was barred by an unseen force. Realizing this was because of her impurity, she was struck with

remorse, and upon seeing an icon of the Virgin Mary outside the church, she prayed for forgiveness and promised to become an ascetic. She attempted again to enter the church, and this time was able to go in. After venerating the relic of the True Cross, she returned to the icon to give thanks, and heard a voice telling her, "If you cross the Jordan, you will find glorious rest." She immediately went to the monastery of Saint John the Baptist on the banks of the River Jordan, where she received absolution and afterwards Holy Communion. The next morning, she crossed the Jordan eastwards and retired to the desert to live the rest of her life as a hermit in penitence. She took with her only three loaves of bread she had bought, and once she had eaten these, lived only on what she could find in the wilderness. Approximately one year before her death, she recounted her life to Zosimas of Palestine, who encountered her in the desert. When he unexpectedly met her in the desert, she was completely naked and almost unrecognizable as human. She asked Zosimas to toss her his mantle to cover herself with, and then she narrated her life's story to him. She asked him to meet her at the banks of the Jordan on Holy Thursday of the following year, and to bring her Holy Communion. When he fulfilled her wish, she crossed the river to get to him by walking on the water, and received Holy Communion, telling him to meet her again in the desert the following Lent. The next year, Zosimas went to the same spot where he first met her, some twenty days' journey from his monastery. There, he found her lying dead; an inscription written in the sand next to her head stated that she had died the very night he had given her Communion, her incorrupt body miraculously transported to that spot. He buried her body with the assistance of a passing lion. On returning to his monastery, he related her life story to the other brethren, and it was preserved among them as oral tradition until it was written down by Sophronius.

## **PASTORAL LETTER ON THE TERMINALLY ILL ADULTS (END OF LIFE) BILL**

5/6 April 2025

Fifth Sunday of Lent

My dear brothers and sisters in Christ,

I wish to speak with you today about the process in which our Parliament is currently considering legalising assisted suicide through the Terminally Ill Adults (End of Life) Bill. As I have made clear earlier in this debate, as Catholics we have maintained a principled objection to this change in law recognising that every human life is sacred, coming as a gift of God and bearing a God-given dignity. We are, therefore, clearly opposed to this Bill in principle, elevating, as it does, the autonomy of the individual above all other considerations.

The passage of the Bill through Parliament will lead to a vote in late April on whether it progresses further. This will be a crucial moment and I, together with all the Bishops of England and Wales, am writing to ask your support in urging your MP to vote against this Bill at that time.

There are serious reasons for doing so. At this point we wish not simply to restate our objections in principle, but to emphasise the deeply flawed process undergone in Parliament thus far. We wish to remind you that it is a fundamental duty of every MP to ensure that legislation is not imposed on our society which has not been properly scrutinised, and which will bring about damaging consequences.

The Terminally Ill Adults (End of Life) Bill will fundamentally change many of the key relationships in our way of life: within the family, between doctor and patient, within the health service. Yet there has been no

Royal Commission or independent inquiry ahead of its presentation. It is a Private Member's Bill. The Bill itself is long and complex and was published just days before MPs voted on it, giving them inadequate time to consult or reflect upon it. The time for debate was minimal. The Committee examining the Bill took only three days of evidence: not all voices were heard, and it comprises an undue number of supporters of the Bill. In short, this is no way to legislate on such an important and morally complex issue.

One consequence of this flawed process is that many vital questions remain unanswered. Can MPs guarantee that the scope of the Bill will not be extended? In almost every country where assisted suicide has been introduced the current scope is wider than was originally intended. What role, if any, will the judiciary have in the process? We were told that judicial oversight was a necessary and vital part of the process; now we are told it isn't needed at all. What will protect the vulnerable from coercion, or from feeling a burden on family? Can the National Health Service cope with assisted suicide or will it, as the Health Secretary has warned, cause cuts elsewhere in the NHS? Can MPs guarantee that no medical practitioner or care worker would be compelled to take part in assisted suicide? Would this mean the establishment of a 'national death service'?

In contrast to the provisions of this Bill, what is needed is first-class, compassionate palliative care at the end of our lives. This is already provided to many in our society but, tragically, is in short supply and underfunded. No-one should be dispatched as a burden to others. Instead, a good society would prioritise care for the elderly, the vulnerable, and the weak. The lives of our families are richer for cherishing their presence.

It is sad reflection on Parliament's priorities that the House of Commons spent far more time debating the ban on fox hunting than it is spending debating bringing in assisted suicide.

I am sure that you will share these concerns. It is now clear that this measure is being rushed without proper scrutiny and without fundamental questions surrounding safeguards being answered. This is a deeply flawed Bill with untold unintended consequences.

Every MP, and government, has a solemn duty to prevent such legislation reaching the statute book. So I appeal to you: even if you have written before, please make contact now with your MP and ask them to vote against this Bill not only on grounds of principle but because of the failure of Parliament to approach this issue in an adequate and responsible manner.

In his Letter to the Philippians, from which we heard in the Second Reading, St Paul reflects on the difficulties and responsibilities of life. He speaks of 'pressing on' and 'striving' for the fulness of life promised in Christ Jesus. Yet he is totally confident in his struggles because, as he says, 'Christ Jesus has made me his own'.

We too have many struggles. We too know that Christ Jesus has made us his own. So we too press on with this struggle, so important in our times.

May God bless you all.

**Vincent Cardinal Nichols**

*Archbishop of Westminster* - President, Catholic  
Bishops' Conference of England and Wales

**Bosco McDonald**

*Bishop of Clifton*