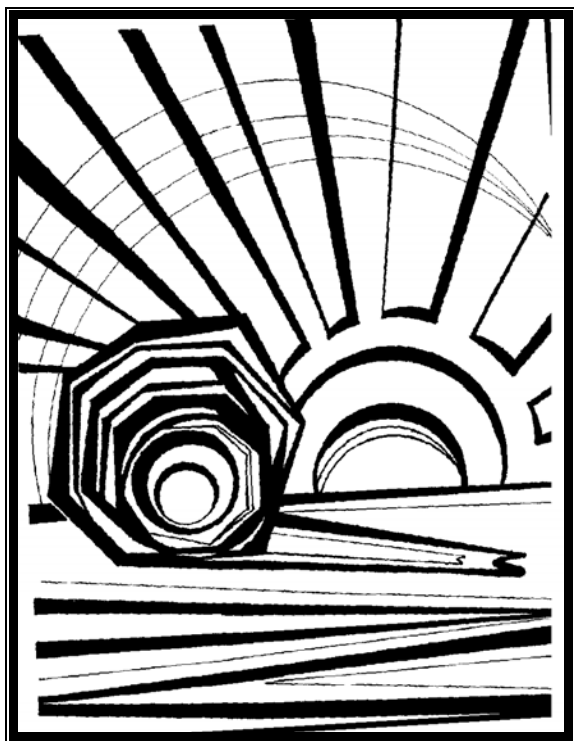


# Ealing Abbey Parish Magazine



Easter 2007

All contributions to the Parish Magazine are welcome. Please send them to "The Editor – Parish Magazine" c/o the Parish Office or by e-mail: [parishoffice@ealingabbey.org.uk](mailto:parishoffice@ealingabbey.org.uk).

## **‘The Lord be With You’**

*Dominus Vobiscum*, “The Lord be with you”, is a greeting that invokes the presence of the risen Lord. It is a benediction, a blessing that has been described as summing up the entire history of our salvation. It holds all the promise and hope of Easter. This very simple ritual greeting help bring to the fore of our awareness at Mass our common Christian identity as the people gathered together by the Lord. This our identity, of course, derives from the resurrection of Jesus, our Lord and God and his gift of the Holy Spirit.

*Et cum spiritu tuo*, “and with your spirit” we reply, or “and also with you” as the current missal translates it. The priest has not said “The Lord be with us”. The greeting that he gives, is given in the name of Christ. What the priest is called to do and only dares to do because it is his calling, is to speak the greeting of the risen Christ to the Church. He is also a recipient of that greeting. The response “and also with you” asks the Holy Spirit to bless the priest. He receives this greeting, blessing, benediction in the same act of faith as all who believe that the Lord has gathered them there in his presence.

As well as in some form at the beginning of mass this greeting of benediction is exchanged at each new part of Mass. It is a reminder that Christ himself is in our midst. As one author put it; he heads our eucharist, for he himself is “the Offerer and the Offered, the Receiver and the Received”.

This greeting is a kind of symbol. A symbol is a mysterious thing. It gathers together meaning and speaks to the whole of who we are. It contains something of a greater reality into which it draws those who recognise the symbol. The disciples who met Jesus on the road to Emmaus on the day of his resurrection recognised the Lord in the symbol of the breaking of bread and in it they also recognised

themselves as his disciples and in this recognition they became bearers of the good news of the crucified, risen Lord. (Luke 24.13-35).

The Benediction “*Dominus vobiscum*” “*Et cum spiritu tuo*”, “the Lord be with you And with your spirit”, is doing what the whole of the liturgy is doing; it is making us recognise that we are brothers and sisters, members of Christ, it is showing us that we are one people, a single body - a structured, organised body and it is setting us, in Jesus, before a Father who redeems us. This Lord is the one who revealed to Moses “I am who I am” (Exodus 3.14). He makes his dwelling place amongst us. Jesus says “And remember, I am with you always, until the end of the age.” (Matthew 28:20). This remembering happens most especially in and through the Mass but this is so that it happens in and through our prayer, our reflection on the teachings of the church and the conduct of our daily lives. By his gift of the Spirit, in doing this, in being this, we encounter the presence in our lives of the Lord who rose from the dead at Easter. We become his disciples and bearers of the good news of his victory over sin and death.

May I take the liberty of ending as the second letter to Timothy ends “The Lord be with your spirit. Grace be with you.”

D. Peter

## THE MASS

What is the Mass? It is Holy Thursday, Good Friday and Easter Day (about 33 AD in Jerusalem, in what was then part of the Roman Empire Called “Palestina”) made present, today, in ritual. It is not merely a meal which reminds us of the Last Supper on Holy Thursday or a Passion Play which helps us recall Good Friday, or a Sunrise Service celebrating the Resurrection on Easter Day. It is all three brought together.

The basic shape of the ritual of the Mass can be likened to a meal. The Mass is principally a sacrifice but it is helpful to remember this basic meal shape. When friends gather for a meal they sit and talk (the Scriptures and Homily). Eventually they move to the table, say grace (the Offertory), pass the food (Holy Communion) and go home.

The initial greeting and “opening prayer” which sums up our intentions is followed by the *Liturgy of the Word*. This contains readings of extracts from the Bible. We stand for the Gospel – that part which describes the life of Jesus Christ – because it has a special place of honour among Christians. It is followed by the Homily and the reciting of the *Creed* which sums up the beliefs of Christians. This first part of the Mass concludes with the Intercessions.

The *Liturgy of the Eucharist* is both Meal and Sacrifice. The bread and wine to be used for the sacrifice are brought to the altar and the priest offers them to God with a blessing. Before he offers the wine he mixes it with water as it was done in Jesus’ day. He then washes his hands for the same reason. These actions also have the symbolic significance, in the first, of cleansing from sin and, in the second, our coming to share in the divinity of Christ who humbled himself to share in our humanity. After a preface and the singing of the *Sanctus*, the Eucharistic Prayer, or Canon, commences. This is the very centre of the Mass and the heart of our faith. During this prayer the priest recalls the events of the Last Supper. He, acting in the person of Christ himself, changes the bread and wine into the body and blood of Christ using the very words of Jesus.

After this, we come to the *Rite of Communion*. This starts with the “Our Father” and proceeds to the Sign of Peace where the congregation may make a gesture of peace, union and forgiveness to those around them. Then the priest breaks the Body of Christ placing a small portion in the chalice of the Precious Blood. The *Agnus Dei* is said or sung. Then we are shown the body of Christ and, after the priest has consumed both Body and Blood, the sacrifice of the Mass is complete. The congregation then comes forward to receive Holy Communion if they are Catholics. The mass concludes with a prayer and notices followed by the blessing.

*Reprinted from the Civic Mass Order of Service, this summary was prepared using and adapting material from “A Walk Through the Mass: Step by Step explanation” by Thomas Richstatter OFM as appearing in Catholic Update ([www.americancatholic.com](http://www.americancatholic.com))*



## **Servers' Outing to Westminster Cathedral** **by Ruth Comerford (age 11)**

### **The Lord's Prayer Course**

A straightforward and engaging 6-session study of the Our Father through teaching, works of art and scripture, all rooted in the new Compendium of the Catechism of the Catholic Church. Read, contemplate and rediscover the depth, simplicity and beauty of this most familiar of all prayers.

The programme is written by the Maryvale Institute of Theology and produced in conjunction with the Catholic Truth Society (CTS). It is a beautiful and superbly-produced resource. Each participant receives a folder, containing the 6 sessions, each with a text to read together, a work of art, group activities based on Scripture and the text of the *Compendium*, summary points and prayers.

Through its combination of scripture, art and catechesis it enables participants to prayerfully deepen their relationship with God.

This course will begin on Tuesday 25th June, beginning at 7.30pm and ending at 9.30pm with a refreshment break.

*No written work expected, no previous knowledge necessary.  
Looking forward to welcoming you to the "The Lord's Prayer".*

On Saturday 10<sup>th</sup> February at 1 o' clock at Ealing Abbey, many of the altar servers of the parish climbed onto a coach and drove to Westminster Cathedral.

On the way there, there was plenty of chatter, laughter and excitement at what we were going to see. We arrived at approximately 1.45 in the busy piazza. There were altar servers parading into the cathedral, wearing their different coloured robes and cassocks. Priests from the diocese were milling around, guiding the children in and straightening their vestments.

Eventually we were shown inside - what a cathedral! As soon as you enter you can see an enormous crucifix lined with gold and detail. It was very large and the aisle stretched so far out. The stations of the cross were truly magnificent and the marble - thirty six types in all!

There was a lot of hustle and bustle with agitated adults having children step on their coats and toes. We were shown to our seats, all fifty of us!

Priests from each parish in the diocese, Fr Timothy representing us, came up the aisle preceded by lots of altar servers. The Cardinal was to preside over the proceedings but sadly was called away to a funeral. The singing was tremendous, led by the Cardinal Vaughan Memorial School's Schola Cantorum.

**Marriage Mass 2007**  
**Ealing Abbey**  
*by Anne Riley*

Way into the mass, after the renewal of serving promises and "Be still for the presence of the Lord", there was a lot of bumping and crashing as everyone knelt and yanked down their kneelers!

The organ made a pure, loud, sound that filled the whole place. It was very squashy and draughty in the cathedral though! But for all the discomfort of squashed toes and baggage, the whole experience was a very memorable and holy one, one that we shall all cherish very much.

After mass we skedaddled to Planet Hollywood, a shop and café in London. We saw a lot of amazing buildings on the way including: St James' Palace, the Trocadero, the Ritz Hotel and the Hard Rock café. There was a lot to talk about so the coach was not a good place for anyone with a headache! A definite sense of awe was exchanged when we passed towering buildings covered in giant screens rather like a mini New York.

Planet Hollywood was a mass of coloured lights, famous costumes, electronic screens, featuring new films and music. Hamburgers and chips were ordered for us and despite them not being Aberdeen Angus they were quite alright!

After a hurried visit to the toilets we clambered back onto the coach, heading straight back to the abbey.

Thank you very much to everyone who joined in and a special thank you to Patricia Bench for taking us.

Do You .....?                      I Do.

Do you celebrate your wedding anniversary every year? Some anniversaries are extra special and Barry and I look forward to our Ruby Wedding Anniversary in 2009. Marriage is important to us and for the last 25 years or so we have endeavoured to develop our spirituality as a couple through membership of the Teams of Our Lady.

You may have seen the publicity for a celebration Mass for married couples in Ealing Abbey on 11<sup>th</sup> February this year. You may even have attended the Mass and been intrigued by the participation of the Polish parish. How did it all come about?

Well, the Polish parish have celebrated such a Mass for several years and have warmly welcomed English-speaking people. We found it a profoundly enriching experience to reflect upon and renew our commitment to each other in such a spiritual way and thought that other Ealing Abbey parishioners would benefit too. So last Autumn, Marysia, Ania and I approached Father Peter to ask him to consider the possibility of organising a similar Mass during National Marriage Week 2007. To our delight he was all in favour and gave us every encouragement to go ahead. It soon transpired that the Polish parish had chosen the same date for their event, so with their agreement, we decided to try to work together to hold a bilingual liturgy at the Abbey and the planning team was enlarged to include Father Dariusz, Cherry and Geraldine. As you can imagine, producing the Order of Service in both languages was a complicated and time consuming task. The collaboration between the two parishes proved to be very fruitful and it is hoped will be followed by other ventures such as a joint Corpus Christi procession.



## TRIDENT NUCLEAR MISSILE SYSTEM REPLACEMENT

*In March, the House of Commons approved the British government's plans to update and replace the UK's Trident nuclear weapons system but the debate will no doubt continue. **Christians Together In Central Ealing** give their views on this issue.*

- Trident and its successor do not meet Britain's actual security needs. Irrelevant to countering terrorism, or to our role in local conflicts like Kosovo, Sierra Leone, Afghanistan. Who would we use it against?
- If we claim that nuclear weapons are necessary to *our* security, then other, less secure nations will want them too (they do). Nuclear threat leads inevitably to proliferation.
- The cost is out of proportion to other spending, including military. The submarines alone would cost £20 billion, apart from rockets, warheads, infrastructure, decommissioning etc; plus £1 billion a year to run. Meanwhile the army in Afghanistan is dangerously under-funded and under-resourced.
- The use of such weapons could never be morally justified, and makes mockery of the 'just war' concept. (Each Trident warhead has 8 times the power of the Hiroshima bomb, which killed 140,000 people. Each of the 4 submarines carries about 48 of these.) The threat to use them brings discredit and hostility.
- The upgrades and replacement of Trident go against the terms of the Non-Proliferation Treaty, to which Britain is a signatory; and the International Court of Justice has ruled that the use *or threat* of nuclear weapons is against international law.
- "Independent deterrent"? In fact it is fundamentally dependent on the Americans, for many technical essentials, as well as political factors.

It is virtually impossible to conceive of Britain's use of it against American wishes, so why have it?

- Jobs. A fraction of the cost would promote far more industrial/commercial development with long-term jobs, and more useful research and development.

*This briefing paper was prepared by the 'Christians Together In Central Ealing, Justice, Peace and Integrity of Creation (JPIC)' group before the House of Commons vote to encourage people to write to their MP.*

### ***TURBULENT TIMES IN THE FAR EAST*** ***The Story of the Malone Family 1893-1946*** ***by Desmond Malone***

This book by parishioner Desmond Malone was published just before Christmas. It tells a personal story, beginning with the author's grandfather who left Dublin for the army in 1865. After service in India, Canada, Egypt and the Sudan, he settled in China.

The period covered encompasses the beginning of European trade with China, the Opium Wars, the Sino-Japanese conflict, the Second World War and focuses on a personal tale of the author's family internment in Japanese prison camps for a period of three years from 1942-1945.

Copies priced at £6.99 can be obtained from Pitshanger Book Shop, on Amazon.co.uk or can be bought directly from the author (020 8998 2105)

*Published by Athena Press 2006*  
*ISBN 1-84401-702-8*

**FROM THE PARISH REGISTERS:**

**Baptism**

*December*

Alexander Rakowski  
Harrison Rakowski  
Aimee Hatch  
Beatrice Allen  
Lily Duffy  
Albert Emany  
Louis Fernandes  
Maya Fernandes  
Katherine Newman  
Calum Kearins  
Charlie Kearins  
Sophia Shahbaznia  
Grace Shahbaznia  
Olivia Edozien  
Charlotte Kvassay-Norfolk  
Emily Baxter  
Isabelle Strahan  
Emma Strahan

*January*

Luke Duffy  
Lee Franczewski  
Antony Beshay  
Wholle Ndiaye  
Mia Selimovic  
Mak Selimovic  
*February*  
Katie Malone  
Dylan D'Costa  
Georgie Murphy  
Connie Uwera  
Charles Puczyniec  
Anne Prest  
Savanna Buckley

**Marriage**

*December*

Fiona Doyle and Stephen O'Connor

**Death**

*December*

Marcus Knight  
Alicia Michorowska

*January*

Michael Conway  
Mary Duke  
Maria McKay  
Eileen Jackson

*February*

Anne Crehan  
Leslie Lyons  
Sister Jeanne Antide

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Lord, you are to be blessed and praised;  
All good things come from you:  
You are in our words and in our thoughts,  
And in all that we do.  
Amen

*St. Teresa of Avila*

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