

Fr SAWADOGO Bertrand Nabalem Wendé

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France, 8th February 2023

To

His Excellency Bishop Patrick Joseph

McKinney

Bishop of Nottingham

Objet: Thank you for the warm welcome to your diocese

Good morning His Excellency Bishop Patrick McKinney,

It is with great and immense joy that I come to express my gratitude for the welcome I have received during the last four months in your diocese for my internship at De Montfort University. I finished my internship at the University of Montfort with success and returned to France on 15 February. The little encounter I had with you during my stay at St. Joseph's parish made me happy. Your simplicity, your attention to my study project and your concern that I be well in your diocese, your attention to the reality of my diocese of origin, touched me. You even made a point of mentioning the life of my diocese in your homily during the Mass at Saint Joseph's parish. Thank you for this fatherly heart. Your generosity made this internship possible. It was impossible for my home diocese of Burkina Faso (Ouahigouya) to provide for me in terms of food and accommodation in Leicester. You took care of everything for free. You have made your own the joys and sorrows of my diocese of Burkina which is going through an unprecedented security crisis: In Burkina we are still counting our dead; we are counting our martyrs because many Christians have lost their lives under the arms of these radical Muslims who are against everything that does not conform to Islam, all the symbols of the state, the development structures, the education of young people (schools), etc. It is sure that religion is only a pretext but unfortunately we have not yet identified the

real reason for their wickedness. All we know is that our lives are priceless in the eyes of these terrorists who sow terror and desolation everywhere. We face misery with people struggling to get a meal a day; we face misery with displaced people (over 2 million internally displaced people because of terrorism). We are faced with the closure of the few schools, thus mortgaging the future of millions of children who have nothing left but the streets and the hope of peace as their only motivation for life. The disaster continues and our benefactors are getting tired because humanly speaking we cannot see the end of the tunnel.

This situation puts the Catholic Church in an untenable position: How to denounce the actions of radical Islamists without falling into the amalgam by treating all Islam as a dangerous and violent religion? We know that many of our fellow Muslims, who are very kind and fraternal to us Christians and refuse to take up arms to kill us in the name of the Muslim religion, are also victims of radical Islamists. Inter-religious dialogue is more than necessary. However, I assure you that it is difficult to be objective, peaceful, merciful, to turn the other cheek in accordance with the Gospel of this 7th Sunday of Ordinary Time (cf Mt 5, 38-48) when we see that our executioner is in no position to repent. Personally, since 2018 my own parents have been chased out of their village like so many others. May God pacify our grieving hearts and convert those of our tormentors. One of the questions on our minds is the source of funding for these terrorists.

God only knows, but what is certain is that they have a good source of support given the arsenal of warfare in their possession and the carefully thought-out strategy put in place to kill us, starve us, pillage us, rape women, etc.

So I came from this particular church in Burkina where the mere fact of being a Christian is a crime in the eyes of the terrorists, where every day is a victory, where the Church is called to witness to Christ who not only proclaims the Good Word but also Christ who multiplies the bread to feed the hungry, Christ who heals the wounded, the sick, quite simply Christ who also cares for the Body My study project in renewable energies is part of this social action of the Church. Thank you for opening the doors of your diocese to me and showing me that the Church is family.

Please express my gratitude to :

To Father Simon Gillespie for his kindness, his availability and his support in the search for my visa, which was complicated. He was always there to reassure me on your behalf that I was expected in the diocese. His various emails every week (every Wednesday)

allowed me to be in communion with your diocesan church of Nottingham but also with the universal Church thanks to the various texts of the Magisterium that he sends us.

To Father Raphael Imoni for putting me up for 3 weeks while I waited for my accommodation at Sacred Heart to be ready. He was there for me when I needed him and I thank him.

To Father David Cain with whom I stayed for three months. He was very kind to me: He lent me his bike to go to the university every day for my course; he fed me, etc. I did not lack anything. I didn't lack anything. He was very generous to me. He associated me in his pastoral activities with great confidence. He was an elder to me. I also think of Deacon Seamus who also left a positive impression on me by his faith, his kindness, his pastoral commitment. With them I think of the whole pastoral team: Bro Prince, Bro John. I cannot forget the whole parish community of Sacred Heart which has supported me.

To the priests of the deanery (retired and active). They accepted me as their younger brother and son and really helped me to grow. John Cahill, the parish priest of St Peter's who agreed to be my spiritual director during my stay. His guidance and prayers helped me to grow in my priesthood.

To the parish communities of St Joseph's and John Bosco parishes where I went on several occasions to replace parish priests who were ill for Mass, to St Peter's and Thomas More parishes where I went for confessions, I express my gratitude. They have been very sympathetic to me.

Everyone has been very kind to me. With Masses, blessings of houses, cars etc, giving the sacraments to the sick in families or in old people's homes, invitations to families, visits to some places offered by the faithful, the football matches I played with Fr David and the teachers of St Paul's Catholic School, the matches at Derby County Stadium where I supported as a new Club Fan, the film sessions, the fraternal talks at the Rectory and my studies, I can say that I flourished on all levels: intellectual, spiritual, human and social.

I entrust my home diocese, its social and spiritual project to your prayers. I pray for your beautiful Church. I have been strengthened by meeting it.

Yours,

Bertrand Nabalem Wendé SAWADOGO



The Eucharist

Receiving the Eucharist this Lent



Introduction

During Lent, by almsgiving, prayer and fasting we reflect on the Kingly, Priestly and Prophetic Mission given to us in Baptism, when we became members of Christ's body, the Church, called to share his life to the fullest. Our communion with God and with one another is expressed most beautifully when we gather, in our parishes and other communities, to celebrate the Eucharist, the source and summit of the Church's life.

This booklet will help us reflect on the centrality of the Eucharist in our lives, and to prepare us to receive the Precious Blood from the Chalice once again in our Diocese, beginning with the Mass of the Lord's Supper on Maundy Thursday this year.

Pope Francis describes our parishes as places of welcome, 'schools of service and generosity, with their doors always open: to those who are excluded, and those included – to all.' Let us pray that our celebration of the Eucharist will lead them to be such places.

The Introductory Rites



Why do we celebrate Mass on Sundays?

Sunday is the Lord's Day – the day of Creation and the day of Resurrection! We are an Easter People, and 'Alleluia' is our song! And so we are obliged, out of our love for God and neighbour, to gather on Sunday to celebrate Mass, and also to rest. But if we cannot gather, e.g., because we are ill, the obligation does not apply.

WE GATHER

We **gather** as one – we may arrive at our churches individually or as families, but we gather as one.

How do we prepare to celebrate Mass?

We should also gather in good time so that we can bless ourselves with holy water, genuflect to the Blessed Sacrament, find our place and settle down ready to celebrate Mass. Pope Francis teaches us that 'The Eucharist is not a prize for the perfect, but a powerful medicine and nourishment for the weak;' we should also be properly disposed to celebrate Mass and receive Holy Communion, examining our consciences and celebrating the Sacrament of Reconciliation if we are conscious of having committed grave sin – priests are available in all our parishes to hear confessions.



WE LISTEN

In the Liturgy of the Word we listen as one – to the First Reading, from the Old Testament or Acts of the Apostles, the Second Reading, from the New Testament, the Gospel and the Homily, responding in the Psalm, Profession of Faith and Prayer of the Faithful.



WE OFFER

In the Presentation of the Offerings and Eucharistic Prayer, we offer as one, taking part in the sacrifice of praise, for the Mass remembers the Last Supper as Sacrament, re-presents the Crucifixion as Sacrifice, and looks forward to the Resurrection as Celebration.

The Liturgy of the Word

How do we listen carefully?

It can be quite a challenge to listen attentively to all the readings at Mass! We should listen to the readings, join in the prayers, sing the hymns and take part in the silence as best we can. One good way of preparing is to read the Sunday readings beforehand so that we're ready to hear them in church. St Jerome says that 'Ignorance of Scripture is ignorance of Christ'.

The Liturgy of the Eucharist

What do we call the bread and the wine?

Before the Consecration, when the Celebrant says 'Take this, all of you, and eat of it...' and 'Take this, all of you, and drink from it...' it is bread and wine. But after the Consecration it is the Body of Christ under the appearance of bread and the Blood of Christ under the appearance of wine, and so we should call it the Body of Christ' or 'the Sacred Host' and the Blood of Christ or 'the Precious Blood'.

The Liturgy of the Eucharist



How do we receive Holy Communion?

We process forward to the Altar, bow before the Sacred Host and say 'Amen' when the minister says, 'The Body of Christ'. We receive it on the tongue, or on the palm and place it on our tongue straight away. Then we consume it immediately. If we are receiving the Precious Blood, we bow before the Chalice and say 'Amen' when the minister says, 'The Blood of Christ', We take the Chalice, consume the Precious Blood and return it to the minister. We then return to our place, kneel or sit, and make our thanksgiving.

Do we have to receive Holy Communion from the Chalice?

The Church teaches that the Body, Blood, Soul and Divinity of Christ is present in both the Sacred Host and Precious Blood, and so there is no obligation to receive Holy Communion from the Chalice. However, the Eucharist is a sign of our unity in our diversity as the body of Christ, and so the Church teaches that Holy Communion 'has a fuller sign when it takes place under both kinds, for in this form the sign of the Eucharistic banquet is more clearly evident and clearer expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord'. However, 'Christ, whole and entire, and the true Sacrament, is received even under only one species, and hence that as regards the resulting fruits, those who receive under only one species are not deprived of any grace that is necessary for salvation'.

WE RECEIVE

In the Communion Rite, we receive as one. We say the Lord's Prayer, exchange a sign of peace and kneel to prepare ourselves to receive Holy Communion, making sure that we are properly disposed to receive the Body and Blood of Christ, God's greatest gift that keeps on giving.



"The Body of Christ"

AMEN



"The Blood of Christ"

AMEN



'O Sacrament
most holy, O
Sacrament
divine, all
praise and all
thanksgiving
be every
moment
thine.'



WE ARE SENT

In the Concluding
Rites, we are sent
out as one,
receiving God's
blessing to be his
presence in the
world in which
we live.

What if I cannot receive Holy Communion?

If you have not received your First Holy Communion, or if for another reason you cannot receive Holy Communion, many people go forward to receive a blessing, indicating their intention by crossing their arms. We all receive God's blessing at the end of Mass, but processing to the Altar could be a way of making 'a spiritual communion' – and getting young children used to processing to the Altar with their families.

What do we do when we get back to our seats?

We should kneel or sit and make our thanksgiving, either by singing the hymn or by praying quietly, maybe saying, 'O Sacrament most holy, O Sacrament divine, all praise and all thanksgiving be every moment thine,' or 'Lord Jesus, make me a better person, more considerate towards others, more honest with myself and more faithful to you.'

The Concluding Rites

Why is 'Mass' called 'Mass'?

It comes from the Latin words of the dismissal at the very end of Mass – Ite, missa est. We are sent out in peace to love and serve the Lord, as we have all got a mission to announce the Gospel of the Lord and glorify him in our lives. This means that our 'Amen' to the Lord in Holy Communion is to be an 'Amen' to him in all people and in the world in which we live, seeing him in others and serving him in others, so that what we celebrate at the Altar becomes a reality in our daily lives until we can gather again to celebrate the Eucharist, our great thanksgiving to almighty God.

'HUMAN BEINGS ALL OVER THE WORLD TODAY NEED NOURISHMENT. AND THIS NOURISHMENT IS NOT JUST TO SATISFY PHYSICAL HUNGER. THERE ARE OTHER HUNGERS – FOR LOVE, FOR IMMORTALITY OF LIFE, FOR AFFECTION, FOR BEING CARED FOR, FOR FORGIVENESS, FOR MERCY. THIS HUNGER CAN BE SATIATED ONLY BY THE BREAD THAT COMES FROM ABOVE. JESUS HIMSELF IS THE LIVING BREAD THAT GIVES LIFE TO THE WORLD. HIS BODY OFFERED FOR OUR SAKE ON THE CROSS, HIS BLOOD SHED FOR THE PARDON OF THE SINS OF HUMANITY IS MADE AVAILABLE TO US IN THE BREAD AND WINE OF THE EUCHARIST TRANSFORMED IN THE CONSECRATION.

'BUT THE EUCHARIST DOES NOT END WITH THE PARTAKING OF THE BODY AND BLOOD OF THE LORD. IT LEADS US TO SOLIDARITY WITH OTHERS. THE COMMUNION WITH THE LORD IS NECESSARILY A COMMUNION WITH OUR FELLOW BROTHERS AND SISTERS. AND THEREFORE, THE ONE WHO IS FED AND NOURISHED BY THE VERY BODY AND BLOOD OF CHRIST CANNOT REMAIN UNAFFECTED WHEN HE SEES HIS BROTHERS AND SISTERS SUFFERING WANT AND HUNGER. THOSE NOURISHED BY THE EUCHARIST ARE CALLED TO BRING THE JOY OF THE GOSPEL TO THOSE WHO HAVE NOT RECEIVED IT. STRENGTHENED BY THE LIVING BREAD WE ARE CALLED TO BRING HOPE TO THOSE WHO LIVE IN DARKNESS AND IN DESPAIR.'

POPE FRANCIS, VIDEO MESSAGE TO PARTICIPANTS OF
NATIONAL EUCHARISTIC CONGRESS OF INDIA
12TH NOVEMBER 2015



The Catholic Diocese of
Nottingham

Introduction

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How do we receive Holy Communion?

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O Sacrament most holy, O Sacrament divine, all praise and all thanksgiving be every moment thine.

The Concluding Rites

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'Human beings all over the world today need nourishment. And this nourishment is not just to satisfy physical hunger. There are other hungers – for love, for immortality of life, for affection, for being cared for, for forgiveness, for mercy. This hunger can be satiated only by the bread that comes from above. Jesus himself is the living bread that gives life to the world. His body offered for our sake on the cross, his blood shed for the pardon of the sins of humanity is made available to us in the bread and wine of the Eucharist transformed in the consecration.

'But the Eucharist does not end with the partaking of the Body and Blood of the Lord. It leads us to solidarity with others. The communion with the Lord is necessarily a communion with our fellow brothers and sisters. And therefore, the one who is fed and nourished by the very body and blood of Christ cannot remain unaffected when he sees his brothers and sisters suffering want and hunger. Those nourished by the Eucharist are called to bring the joy of the gospel to those who have not received it. Strengthened by the living Bread we are called to bring hope to those who live in darkness and in despair.'



Right Reverend Patrick Joseph McKinney

Bishop of Nottingham

Pastoral Letter on the Mass and the Eucharist

**appointed to be read at Sunday Masses celebrated in the Diocese of Nottingham
on Saturday 25th and Sunday 26th February 2023; The First Sunday of Lent**

Dear brothers and sisters in Christ,

At the Mass of the Last Supper on Holy Thursday this year, a very special occasion when we celebrate and give thanks for the gift of the Eucharist, we will have the opportunity to begin to receive once again the Precious Blood of Christ during Holy Communion. In preparation for the return of this special moment, I've arranged that a simple little leaflet on the Mass be produced for use in all parishes throughout this Season of Lent. My hope is that this leaflet will play a part in helping us to reflect prayerfully upon, and to deepen still more, our understanding of the Mass. Throughout Lent I would like to encourage you to think about the Mass in these two ways: first, as a treasured place where we can truly encounter Christ Jesus, our Saviour; then, secondly, to see Christ himself, whom we encounter here in Mass, as the one who motivates and sends us out to recognise, love and honour His presence in all the people we meet, especially the disadvantaged and those most in need.

In our celebration of Mass, the Crucified and Risen Lord invites each of us to encounter Him; we come into His presence and we are invited to open our hearts to Him. Why? Because he loves us and cares about all that is going on in our lives. Here in Mass we remember and celebrate the sacrifice that Jesus made for us through His death on the Cross and His Resurrection from the dead. We celebrate that the Crucified and Risen Christ Jesus is now truly here for each of us as the Bread of Life and as the Chalice of Salvation. He feeds us spiritually, and brings us His strength, comfort and healing. He also empowers and send us out to bear courageous witness to Him in our daily lives, safe in the knowledge that He walks with us, and so we are never on our own.

What must we do at Mass so that we can truly have a heart-to-heart with Christ? Simply this: bring to Him all that is going on in our lives: our joys, hopes and desires, as well as our worries and struggles, particularly the ways in which we fall short of what we know the Lord wants for us. It is here too that, in the scriptures, we are invited to let the Lord teach and inspire us; and in feeding us spiritually in Holy Communion, to allow Him to nourish and help us to live out our faith each day.

This leads to the second way of looking at the Mass; to see it as a challenge, encouragement and inspiration to the ways in which we live out our faith. Pope Saint John Paul II spoke of the Eucharist

as 'the active school of love for neighbour'. He saw clearly the unity there should be between the breaking of the Eucharistic bread in the Mass and our Christian commitment each day to work with Christ for the creation of a world transformed by His love, forgiveness, compassion and mercy. St John Paul II recognised that it is here in the Mass, in our encounter with Christ, that we are challenged and encouraged to grow in greater awareness of the dignity of each and every person in the eyes of God. Christ Jesus, whom we truly encounter here in Mass, wishes to fashion us, his disciples, into a community of people who seek to unite prayer with action, praise with the seeking of justice, and adoration with the transformation of our society. Why here at Mass? Because we believe that the Risen Christ, who is truly present here in the Eucharist, and to whom we rightly show such respect and reverence, is the same Christ Jesus who is also truly present in every person, especially in the disadvantaged and those most in need. So, in and through our encounter with Christ here in Mass, we find ourselves sent out to love and serve Him in those we meet each day, in our homes, places of work and neighbourhoods.

This Lent I want to encourage you in all the excellent ways you are living out your Eucharistic faith by loving and serving Christ in those around you. Thank you for your prayer, which must underpin everything you seek to do; for your involvement in local food banks and warm banks, the soup kitchens, the work of the parish Justice & Peace and Saint Vincent de Paul groups; the collection of warm clothes this winter for the homeless and those seeking refuge here; your generous financial support for local charities and also for CAFOD who, working with their local partners on the ground, are bringing much needed relief to people in Turkey, Syria, and so many other troubled areas of the world. In all of these ways, and in the many other examples of your outreach, you are not simply responding to the needs of others. You are doing much more because, as Christ's disciples, everything you do for others, you do out of love of Him whom you encounter afresh in every Mass. Christ is the WHY behind everything we do as his disciples. He it is who motivates and sends us out from Mass into our local communities to recognise, love, honour and serve Him, in the poor and disadvantaged, and in those many people who are now struggling to make ends meet during this cost of living crisis.

This inseparable connection between the Eucharist and our response to the needs of the others around us, especially the poor and exploited, cannot be emphasised enough. The breaking of bread, the transformation of what is bread and wine into the sacramental presence of Christ here in Mass, asks of us that we allow ourselves to be transformed and guided by the Lord. In this way we can each play our part, as the Lord's instruments, in shaping our society and world more in accordance with the values of God's Kingdom. May this Lent be a blessed time when you allow the Lord to draw ever nearer to you with His love, and to send you out as his co-workers, his disciples. Thank you for all you do to treasure and to live out each day our beautiful Eucharistic faith!

With prayer and good wishes,

+ Patrick

Bishop of Nottingham



Scan to book!

Nottingham Diocesan Lourdes Pilgrimage Under the leadership of Bishop Patrick McKinney



The Lourdes Theme for 2023 is
"Go and tell the priests
to build a chapel here"
We look forward to welcoming you on pilgrimage!

Saturday 15th - Thursday 20th July
By air for 5 nights, from £709

For more details, please contact
www.tangney-tours.com/nottingham - 01732 886666

TANGNEY TOURS

Pilgrim House, Station Court,
Borough Green, Kent,
TN15 8AF, UK



THREE LUMINARIES OF THE WESTERN CHURCH



A SERIES OF WEEKEND RETREATS



Arrivals from 3pm for a 6pm start on Friday
 Departures from 3pm on Sunday
 Cost (per retreat)

Single room: £180 p.p.*

Twin room (sharing): £135 p.p.*

*Costs include full board

Friday dinner - Sunday lunch inclusive



21st - 23rd April 2023

ST. JOHN OF THE CROSS

Encounter St John's down-to-earth approach to holiness, letting your faith be guided by the experiences God sends us

Preached by FR MATTHEW BLAKE, OCD,
 Parish Priest of Our Lady of Mount Carmel &
 St Simon Stock, Kensington



2nd - 4th June 2023

ST IGNATIUS OF LOYOLA

Understand the principles for discerning the will of God in our earthly pilgrimage

Preached by FR DOMINIC ROBINSON, SJ,
 Parish Priest of Farm Street Church, London



29th September - 1st October 2023

ST THÉRÈSE OF LISIEUX

Learn St Therese's way of trust in God, surrendering to His will and thanking Him in all things

Preached by CANON JOHN URDIS,
 Spiritual Director at St Mary's College,
 Oscott, Birmingham

Call 01254 827329

Email events@christianheritagecentre.com

Visit www.christianheritagecentre.com/events

FOR MORE INFORMATION

The Christian Heritage Centre,
 Stonyhurst College, Clitheroe, BB7 9PZ

Your Excellency,

the *Pontificium Institutum Altioris Latinitatis* wish to inform you about the new edition of the intensive course of Latin as a spoken language *Lingua Ecclesiae*. The course is organized by us along with the *Italian Institute for Classical Studies*. The course will be held in Rome in September 2023 and it addresses exclusively to ecclesiastics who will spend the entire length of the course, i.e. one month, living together, guested by an ecclesiastic accommodation, carefully chosen. Beside the studying, the guests could dedicate themselves to several moments of pray that take place during the day.

In the past editions, we have hosted more than 150 students who, coming from different dioceses of the Church, are now refining their juridical, philosophical and theological studies, or teaching Latin in their dioceses.

In the morning we give lessons of *Lingua Latina*; in the afternoon the time is dedicated to personal study and optional courses of *Latinitas Patristica*, *Latinitas Canonica* and *Latinitas Liturgica*. Besides, starting from the 2023 edition, we will also provide an in-depth language course in the afternoon.

Furthermore, we will also offer the *Lingua Ecclesiae Online* course and students might follow our courses through live streaming.

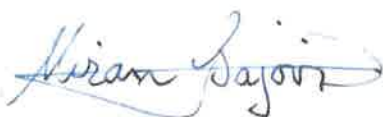
For the whole month and in every moment of the day the only communication language will be Latin (in lessons as in daily life). Since day one, the teachers of the *Italian Institute for Classical Studies* will give lessons in Latin and guide the students to the acquisition of an active and passive usage of the language, with a deliberated and efficient methodology acquired through the years. At the end of the course, students, even those who did not have any previous knowledge of Latin, will be able to read and understand easily Latin texts which are the spiritual and cultural tradition of the Church.

Besides, having passed the exams, the students will acquire a maximum of 25 ECTS, guaranteed by the *Pontificium Institutum Altioris Latinitatis* of the Università Pontificia Salesiana.

We hope that your kind courtesy will help us in sharing the information with those who might be interested.

Thanking you for your time and attention, we attach some informative material, in order to shed some light on the nature and the goal of the courses.

Yours in Christ,



Prof. don Miran Sajovic
Preside-Decano
Pontificium Institutum Altioris Latinitatis



Prof. Federico Pirrone
Presidente
Istituto Italiano di Studi Classici



USEFUL INFORMATION

Lodging:

- ◆ Pension Mater Mundi
- ◆ Daily liturgical celebration

Tuition: from € 1890

(includes classes, books, room and board)

How to participate:

- ◆ Lessons in presence



INFORMAZIONI UTILI

Alloggio:

- ◆ Casa per ferie *Mater Mundi*
- ◆ Celebrazione quotidiana della liturgia

Costo: a partire da € 1890

(comprende lezioni, libri, vitto, alloggio)

Modalità di partecipazione:

- ◆ In presenza

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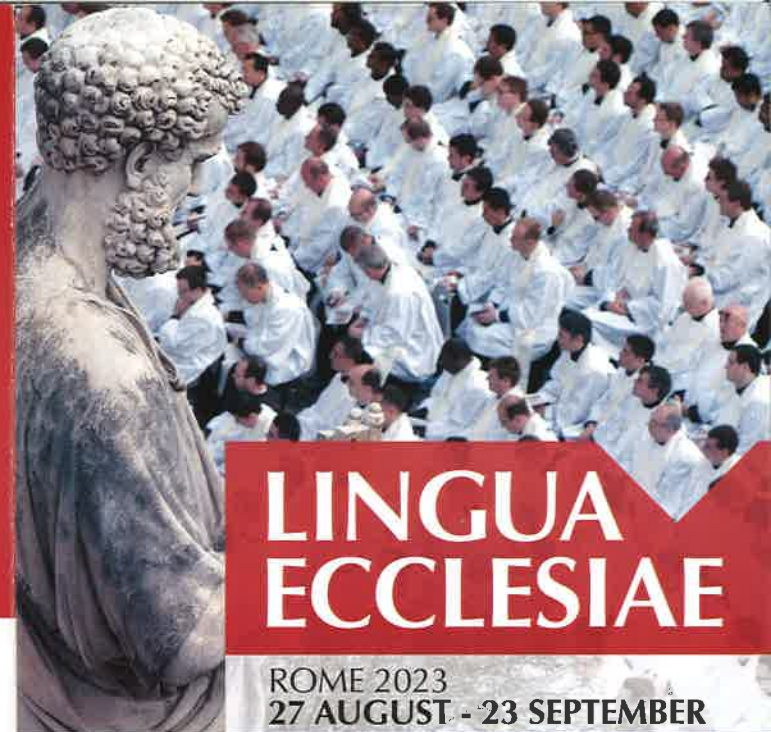
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LINGUA ECCLESIAE

ROME 2023

27 AUGUST - 23 SEPTEMBER

25 CREDITS - ECTS



IL PRIMO CORSO ESTIVO DI **LATINO VIVO** PER ECCLESIASTICI



THE FIRST SUMMER COURSE IN **LIVING LATIN** FOR ECCLESIASTICS

Graphic: Desigine, Liliana M. Agostinelli



CORSO INTENSIVO DI LATINO VIVO PER ECCLESIASTICI

25 crediti ECTS RICONOSCIUTI DAL PONTIFICIUM INSTITUTUM ALTIORIS LATINITATIS PRESSO L'UNIVERSITÀ PONTIFICIA SALESIANA



UN MESE DI CONVIVENZA A ROMA

LATINO UNICA LINGUA DI COMUNICAZIONE

INTRODUZIONE ALLA LATINITAS CHRISTIANA

► **Prerequisiti:**

- ◆ nessuna conoscenza pregressa

► **Obiettivi:**

- ◆ studio dell'intera grammatica latina
- ◆ apprendimento di circa 2500 vocaboli

► **Finalità:**

- ◆ accesso diretto alla letteratura cristiana in lingua latina
- ◆ uso attivo scritto e orale del latino

► **Più di 125 ore totali di corsi**

- **Corsi:**
- ◆ *Lingua Latina*
 - ◆ Potenziamento linguistico (facoltativo)
 - ◆ Un corso a scelta tra:
Latinitas Canonica
Latinitas Liturgica
Latinitas Patristica

- **Docenti** dell'Istituto Italiano di Studi Classici e di diverse Università Pontificie

INTENSIVE COURSE IN LIVING LATIN FOR ECCLESIASTICS

valid for 25 credits ECTS RECOGNIZED BY THE PONTIFICIUM INSTITUTUM ALTIORIS LATINITATIS AT THE PONTIFICAL SALESIAN UNIVERSITY



LIVING FOR ONE MONTH WITH FELLOW STUDENTS IN ROME

LATIN AS THE SOLE LANGUAGE OF COMMUNICATION

INTRODUCTION TO LATINITAS CHRISTIANA

► **Pre-requisites:**

- ◆ No prior knowledge required

► **Objectives:**

- ◆ Study the entirety of Latin grammar
- ◆ Learning about 2500 words

► **Goal:**

- ◆ Ability to read Christian literature in the original Latin
- ◆ Know how to speak and write in Latin

► **More than 125 hours in total**

- **Courses:**
- ◆ *Lingua Latina*
 - ◆ Language in-depth course (optional)
 - ◆ A chosen course among:
Latinitas Canonica
Latinitas Liturgica
Latinitas Patristica

- **Instructors** of the Istituto Italiano di Studi Classici and of others Pontifical Universities



Marriage and Civil Partnership (Minimum Age) Act 2022

Advice for Clergy and Parish Administrators

Introduction

The Marriage and Civil Partnership (Minimum Age) Act 2022 was passed by the UK Government on 28th April 2022. The Act comes into force on Monday 27th February 2023.

The Act will raise the age of marriage and civil partnership to 18 years in England and Wales to protect children from the scourge of forced marriage. This means that 16 to 17-year-olds will no longer be able to marry or enter a civil partnership under any circumstances, including with parental or judicial consent. It will not be possible for anyone under 18 years of age to marry or enter a civil partnership after this date.

Currently forced marriage is only an offence if the person uses a type of coercion, for example threats, to cause someone to marry, or if the person lacks capacity to consent to marry under the Mental Capacity Act.

This Act will therefore also expand the criminal offence of forced marriage in England and Wales to make it an offence in all circumstances to do anything intended to cause a child to marry before they turn 18 years of age. It will therefore now be an offence to cause a child under the age of 18 years of age to enter a marriage in any circumstances, without the need to prove that a form of coercion was used. The forced marriage offence will continue to include ceremonies of marriage which are not legally binding, for example in community or traditional settings.

Implications for the Church

In November 2022, the Bishops' Conference passed a formal resolution to align the minimum age of marriage in canon law within England and Wales to 18 years. The Code of Canon Law allows for the local Bishops' Conference to make particular law for the minimum age of marriage. This is found in canon 1083.2:

Canon 1083

§1. A man before he has completed his sixteenth year of age and a woman before she has completed her fourteenth year of age cannot enter into a valid marriage.

§2. The conference of bishops is free to establish a higher age for the licit celebration of marriage.

Paragraph 2 allows for the raising of the age required for the lawful celebration of marriage but has no effect on the marriage's validity. The Bishops passed the resolution and the draft

decree has been forwarded to the competent Dicastery of the Holy See for *recognitio* to be granted.

However, the law makes another clear distinction which needs to be considered by the parishes and communities of the Church. The Act places an amendment to Section 121 of the Anti-social Behaviour, Crime and Policing Act 2014 (offence of forced marriage: England and Wales). The amendment (in the form of an insertion) states:

A person commits an offence under the law of England and Wales if he or she carries out any conduct for the purpose of causing a child to enter into a marriage before the child's eighteenth birthday (whether or not the conduct amounts to violence, threats, any other form of coercion or deception, and whether or not it is carried out in England and Wales).

This insertion means that a person commits an offence under the law of England and Wales if he or she carries out "any conduct" which assists the child to enter into marriage before the age of 18 years.

This amendment has implications for the supply of Baptism Certificates, the completion of the marriage paperwork and the preparation for matrimony meetings with clergy and catechists required by Church Law, even if the marriage is to take place outside the jurisdiction of England and Wales, including marriages that are to take place in Northern Ireland or Scotland. If a person presents for marriage under 18 years of age, any of the actions noted above (but not limited to these) may be considered as contrary to the provision of the Act and constitute a criminal act.

It is therefore not permitted, under this Act, for any person who acts on behalf of the Church to engage with a person who petitions for marriage who is not 18 years of age in any form for preparation for, or celebration of, matrimony.

Rev. Canon Christopher Thomas

16th February 2023

FINAL