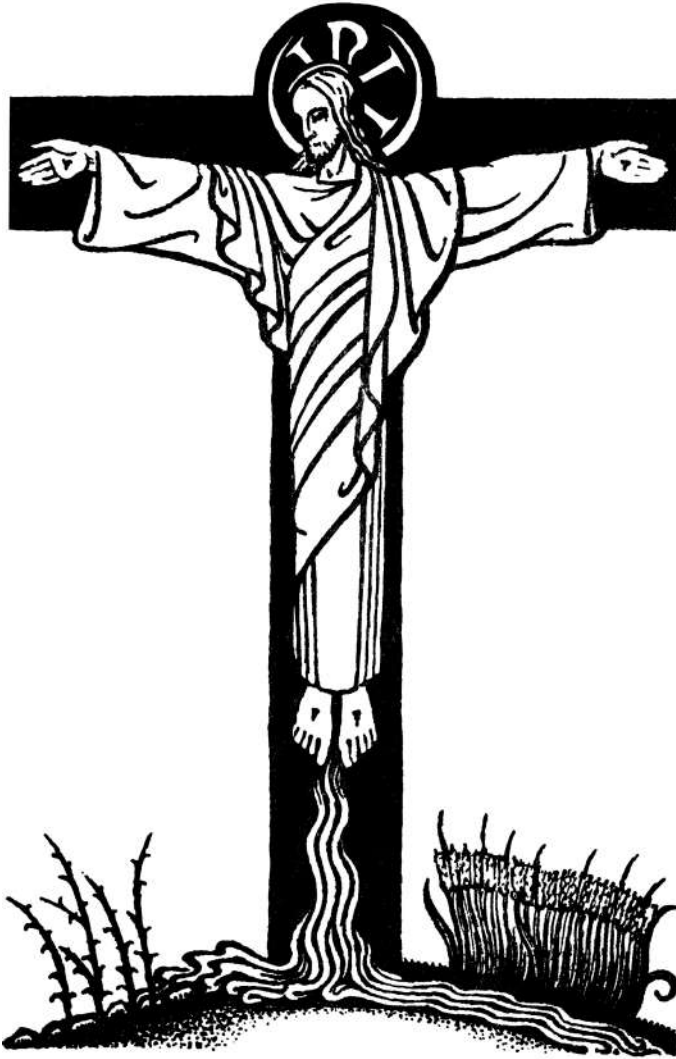


SAINT JOHN HENRY NEWMAN, VICTORIA

*A Roman Catholic Parish of the Ordinariate of the Chair of Saint Peter
under the patronage of Our Lady of Walsingham*



LENT, HOLY WEEK & EASTER 2026



THE PROGRAMME of services over Lent, Holy Week and Easter 2026 has been devised not so much to *add* to what normally takes place in the Church's day to day life by the provision of extra services, but to *enhance* what already happens and to encourage people to take advantage of the opportunities for worship, prayer and individual development which already exist. However, there are *three* important things which require our attention.

First, **ASH WEDNESDAY**. A solemn day of prayer and fasting which marks the beginning of the season of Lent. It is a day when we to turn to the Lord in penitence for our sins and seek his mercy and forgiveness. *We should not neglect this day*. It is an opportunity for us to receive the imposition of blessed ashes upon our foreheads – an outward sign to the world of our commitment to Christ and of the inward conversion and renewal we seek in our lives. It is also a day on which we should try to make sacramental confession to a priest, which is another opportunity for us to deepen and develop the life of the Holy Spirit within us.

Second, the services of the **TRIDUUM SACRUM** (the Three Holy Days), the Thursday, Friday, and Saturday of Holy Week and, in particular, the **EASTER VIGIL** celebrated this year before dawn on Easter Day, are at the heart and centre of what it means to be a professing and worshipping Christian. These services demand our attention and, as a manifestation of the worshipping and witnessing Church, are a sign of the vitality of our parochial community.

Third, there are many opportunities to assist us in our observance of Lent with extra liturgical celebrations, such as the Stations of the Cross, as well as time for deeper fellowship and growth as a Christian community here at St John Henry's, particularly through participation in our catechetical study. Throughout the season we are encouraged to enhance our discipleship by exploring new opportunities for worship, reflection, discussion, fellowship and charitable giving. *All* regular worshippers and visitors are invited to share in all that is offered during this holy time, and to incorporate one or more of these disciplines into a Lenten rule.

CATECHESIS

Fridays, 6.30 pm

Beginning on Friday 13th February, Fr Kenyon will be teaching an 18-session catechetical course on the Catholic Faith. The sessions cover the Creation and Fall, Salvation History, the Incarnation, the Paschal Mystery, the Trinity, the Church, Scripture and Tradition, Mary and the Four Last Things, Virtues and Vices, Natural Law and the Ten Commandments, Grace and the Beatitudes, Moral Action, Liturgy and Sacraments, Baptism and Confirmation, Confession, the Eucharist, Marriage, Prayer and Catholic Devotions. Each class lasts 90 minutes and includes a short break. Please register your interest by contacting Fr Kenyon directly at fr.lee.kenyon@ordinariate.net. It will be important to gauge numbers for the sake of accommodating participants.

STATIONS OF THE CROSS

Fridays, following Mass



Join us on Fridays after the 10 am Mass as we remember the Lord's Passion and walk the Way of the Cross, re-tracing the footsteps of Our Lord Jesus Christ on his solemn march to Calvary. A soup and bread luncheon follows Stations.

THE HOLY SACRIFICE OF THE MASS

Daily

The Holy Sacrifice of the Mass is offered *every day* at St John Henry's. You are encouraged, during Lent especially, to attend an additional Mass to assist you in deepening your faith and drawing you closer to Jesus Christ, whose passion, death, and resurrection we commemorate and celebrate at every Mass. Please note the weekly schedule for any time changes.

Sunday 7.30 am (Low) & 2.30 pm (Solemn)
(3.30 pm on the third Sunday of the month)

Monday 9.30 am | Tuesday 9.30 am

Wednesday 9.30 am | Thursday 9.30 am

Friday 10 am | Saturday 9.30 am



MATTINS

Mattins is prayed before daily Mass, according to *Divine Worship: Daily Office*, Monday to Thursday and Saturday at 8.30 am; and Friday at 9 am. Please check the weekly schedule for any changes.

CONFESSIONS

Confessions are heard daily (except Fridays) before Mass, from 9–9.15 am, and are available, by request, after every daily Mass. The Clergy are available throughout Lent to hear Confessions or to give spiritual advice. If you wish to make your Confession or need help to do so, or if you wish to discuss any matter, please see them. There are extra times for Confession on Shrove Tuesday, Ash Wednesday, and in Holy Week. See the particular days in this booklet for further details.



A LENTEN RULE



Our souls, like our bodies, get run down. Lent is a time for spiritual training; for raising ideals, for practising exercises and virtues in the hope that they may have permanent effect, and for doing penance for our sins. But we must be practical, not vague. It is better to choose one penance and stick to it, rather than aiming to do too much and failing, in fact, to do anything. Use the space overleaf to write down what you want to achieve, keep it by you, and assess how you have done each night.

Four things to aim for during Lent 2026:

1. Acquiring a particular virtue is in many ways more practical than trying to wipe out a particular sin. For instance, if tempted to gossip, try finding each day specific kind things to say about people. If the temptations are to envy or jealousy, try being especially kind to the person of whom one is envious; if to sloth, specific energetic acts can be undertaken.

2. The practice of a particular devotion is also an important part of Lent. For instance, you might consider coming to Mass during the week, or saying the rosary: any particular undertaking is a good idea, as is regular prayer for a particular intention.

3. A particular penance is the most traditional form of Lenten observance, and is vital for training the will. If we cannot even control our appetite for a cigarette, or a spoon of sugar in our tea, how can we hope to control a harsh temper or a cruel tongue?

4. Almsgiving is also vitally important. We remember that there are so many people in the world worse off than ourselves, and we set aside part of our income, or take the trouble to earn money for those less fortunate.

It is wise every day to pray for strength to fulfil your intentions, and each evening to consider how your resolutions have held up during the day.

My resolution for Lent 2026 is.....

The VIRTUE at which I will aim is.....

The DEVOTION that I will undertake is.....

The PENANCE that I will do is.....

I will give ALMS to.....

(Signed).....

(Date).....

FASTING AND ABSTINENCE

The rules for fasting and abstinence are:

Every person 14 years or older *must* abstain from meat (and items made with meat) on Ash Wednesday, Good Friday, and all the Fridays of Lent. Every person between the age of 18 and 59 *must* fast on Ash Wednesday and Good Friday.

Lent

is a great and holy season, given to us as a time of renewal at the heart of the Church's life. During these days we prepare for the celebration of the paschal mystery of the death, resurrection, and glorification of Jesus Christ. It is a time of austerity and simplicity, enabling us to focus on the things that matter in our common and individual lives. In these forty days Mother Church vests herself simply in violet. Her churches are bare, the *Alleluia* and *Gloria* are suppressed until Easter, and much of her gracious music is muted. Flowers at her altars and shrines are set aside, and, at the end of the season, the lamps will be extinguished, and her altars will be stripped. But this is her true springtime, when her children grow in grace, in ways often imperceptible, subtle and varied. Lent thus reminds us that the great graces are given by God, not when our senses perceive them or when our hearts are full of consolations, but in the silence and the stillness of 'the night'.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.



SHROVE TUESDAY

17th February

The word *shrove* is the past tense of the English verb *shrive*, which means to obtain absolution for one's sins by way of Confession and doing penance. Thus, Shrove Tuesday gets its name from the custom for Christians to be 'shriven' before the start of Lent. Join us in the evening of Shrove Tuesday for a traditional Pancake Supper, hosted by the Servers' Guild, which will be combined with a Games Night. Bring your favourite board game to play.

- 8.30 am Mattins
- 9.00 am Terce & Confessions (to 9.15 am)
- 9.30 am Mass**
- 10.20 am Confessions (to 11 am)
- 6.30 pm Pancake Supper & Games Night

ASH WEDNESDAY

18th February



LENT begins on this day of solemn fasting and abstinence with the imposition of blessed ashes on the foreheads of the faithful as a sign of conversion, penance, fasting, mortality, and deep sorrow for the ways in which sin disfigures the world and its people. Ash Wednesday not only prefigures the mourning of the death of Jesus, but also places us in a position to realise the consequences of sin. This is a sombre day of reflection on what needs to change in our lives if we are fully to follow Christ. *We should make every effort to attend Mass today.*

- 9.30 am Mattins
- 10.00 am Terce & Confessions (to 10.15 am)
- 10.30 am Mass and Imposition of Ashes**
- 5.00 pm Evensong
- 5.30 pm Confessions (to 6 pm)
- 6.30 pm SOLEMN MASS and IMPOSITION of ASHES**

LENT I

Sunday 22nd February

- 7.30 am Mass**
- 2.30 pm THE LITANY and SOLEMN MASS**
- 5.00 pm Evensong

THE CHAIR OF ST PETER Mon 23rd Feb



TODAY we keep the Solemnity of Title of our Ordinariate of the Chair of Saint Peter, a very ancient feast proven to have existed in Rome since the 4th century. We give thanks to God for the mission he entrusted to the Apostle Peter and his Successors. The Chair is the *cathedra*, the symbol of the Bishop's authority and of his *magisterium*, that is, the evangelical teaching which he is called to safeguard and to transmit to the Christian community. When a Bishop takes possession of a diocese that has been entrusted to him, wearing his mitre and holding his crozier, he sits on the *cathedra*. From this seat, as teacher and pastor, he will guide the journey of the faithful in faith, hope, and charity. Celebrating the 'Chair' of Peter means attributing a strong spiritual significance to that *cathedra* and recognising it as a privileged sign of the love of God, the eternal Good Shepherd, who wanted to gather his whole Church and lead her on the path of salvation.

8.30 am Mattins

9.00 am Terce & Confessions (to 9.15 am)

9.30 am Mass

LENT II

Sunday 1st March

7.30 am Mass

2.30 pm SOLEMN MASS

5.00 pm Evensong

LENT III

Sunday 8th March

7.30 am Mass

2.30 pm SOLEMN MASS

5.00 pm Evensong

LÆTARE SUNDAY

15th March



ON LÆTARE SUNDAY rose-coloured vestments are worn and the rule restricting the organ and flowers is relaxed as we anticipate with joy the coming Easter celebrations. The name of this day comes from the Introit at Mass which proclaims *Laetare, Jerusalem* ('*Rejoice ye with Jerusalem*'). Simnel cake will be blessed, as is customary on this day which is also known as **Mothering Sunday**. Simnel cakes have been known since mediæval times, and were traditionally eaten on this day. More recently, they became a Mothering Sunday tradition, when young girls in service would take one home to their mothers – and to their mother church – on their day off. To honour mothers, daffodils will also be blessed and distributed.

7.30 am Mass

3.30 pm SOLEMN MASS

6.00 pm Evensong

ST JOSEPH

Thursday 19th March



WE INTERRUPT the austerities of Lent to celebrate the solemnity of Saint Joseph, spouse of Our Lady, and Canada's patron saint. Joseph was an ordinary manual labourer, descended from the royal house of David. In the designs of Divine Providence he was destined to become the spouse of the Mother of God. His high praise is expressed in a single phrase, 'Foster-father of Jesus'. About him Sacred Scripture has little more to say than that he was a just man – an expression which indicates how faithfully he fulfilled his high trust of protecting and guarding God's greatest treasure upon earth, Jesus and Mary.

9.30 am Mattins

10.00 am Terce & Confessions (*to 10.15 am*)

10.30 am Mass

PASSION SUNDAY *22nd March – Passiontide begins*



PASSION SUNDAY is the beginning of Passiontide. The Church now enters the period of mourning over her divine Bridegroom as she puts on her widow's weeds. Passiontide marks the third stage in our preparation for Easter. If Septuagesimatide was only an introduction, and Lent a time of conversion and spiritual renewal, Passiontide in a special way commemorates Christ's suffering. From this day all images and statues are veiled until the Easter Vigil so that we might focus our attention on the coming celebration of the passion, death, and resurrection of Christ. The last days of his life are celebrated by the Church so that we can enter into the mystery and receive the fruits of our redemption. The Stations of the Cross alone are left unveiled, and all other crucifixes and crosses are veiled until after the Solemn Liturgy on Good Friday.

During the coming two weeks let us draw close to Christ in his bitter suffering, to Jesus the Man of Sorrows. Let us weep and sympathise with him; but let us likewise regard him as the conqueror upon the battlefield of Golgotha, with whom we too will be victorious. Let us see in him the King who rules while suffering upon the throne of the Cross, with whom we too may rule by rising above the troubles and misfortunes of life. In spirit let us follow our High Priest as he passes into the Holy of Holies to sacrifice himself for us; he is inviting us to share in his priesthood by offering ourselves as victims.

7.30 am **Mass**

2.30 pm **THE LITANY and SOLEMN MASS**

5.00 pm Evensong



LADY DAY

Wednesday 25th March



LONG KNOWN in England as Lady Day, today marks the Annunciation, the most when, at the message of the archangel Gabriel, the Lord brought tidings to Our Lady Mary that she was to be the Mother of God. It is the most sublime moment in the history of time, when the second Person of the Trinity assumed human nature in the Virgin's womb. Thus, it is a feast of Our Lord, even as it is of Mary, although the liturgy centres on Mary. We have, then, an opportunity to meditate upon the role that she played in the Incarnation, and thereby in the work of our redemption. Again, Lent's austerity is interrupted as we solemnly keep this day as a joyful feast.

It is a mystery that belongs to the temporal rather than to the sanctoral cycle in the Church's calendar and, as such, today's feast serves as the first harbinger of Advent and Christmas; the second will be the Nativity of Christ's holy precursor, St John the Baptist. The liturgy wants to say: only nine months and we again will stand before the new-born King of peace.

9.30 am Mattins

10.00 am Terce & Confessions (*to 10.15 am*)

10.30 am Mass



PALM SUNDAY

29th March – Holy Week begins



PALM SUNDAY ushers in the most important week in the Church's year, which enables us to recall and relive the truth that Jesus loves us with a love stronger than death; a love that turned a gallows into an altar. On this day we celebrate Christ's triumphant entry into Jerusalem, marking the end of his public ministry and the beginning of that conflict which nailed him to the cross. Palms are carried in procession to acclaim Jesus our King; a re-enactment originating in 4th Century Jerusalem when local Christians processed down the Mount of Olives into what is now the Church of the Resurrection, for the liturgy. Although we offer Christ a kingship he would not own, the events of Holy Week show us the kingship he *did* accept, namely that of the Cross.

3.30 pm SOLEMN MASS with the BLESSING of PALMS, the PALM PROCESSION (*outdoor, weather permitting*) **and the SINGING of ST MATTHEW'S PASSION**



HOLY MONDAY

30th March

8.30 am Mattins
9.00 am Terce & Confessions (*to 9.15 am*)
9.30 am Mass
10.20 am Confessions (*to 11 am*)

HOLY TUESDAY

31st March

8.30 am Mattins
9.00 am Terce & Confessions (*to 9.15 am*)
9.30 am Mass

SPY WEDNESDAY

1st April

8.30 am Mattins
9.00 am Terce & Confessions (*to 9.15 am*)
9.30 am Mass
6.30 pm Tenebrae (*Sung Mattins & Lauds of Maundy Thursday*)



THE THREE LAST DAYS of Holy Week are often called the Sacred Triduum (Triduum Sacrum). These days bring to a climax and to a conclusion our preparation for Easter. The Church is, as we have often seen, an artist in the matter of graduated intensity. From Septuagesima on it has been a constant crescendo. Pre-Lent was the first step, then Lent. In Lent an irresistible onward drive was apparent. Then Passiontide, and a further step at Palm Sunday, which marked the beginning of Holy Week. Now we enter the Holy of Holies, the Sacred Triduum: a three-part drama on Christ's redemptive work. There is an inseparable union between the death and resurrection of Christ – the two together constitute the Easter mystery.

MAUNDY THURSDAY

2nd April (evening)



TONIGHT we celebrate the three gifts Our Lord imparted to his Bride the Church: the Priesthood, the Eucharist, and a Love stronger than death. In the liturgical events of this evening the Church enters the *Cena Domini*, the Supper of the Lord. He, the Lord and Master of all, kneels humbly to wash the feet of those whom he has called to serve. At the table with his closest disciples, the Lord brings together all the sacrifices of the Old Law as he takes bread and wine and makes himself the one Sacrifice of a new dispensation, the Sacrifice of his Church. Then together they go forth into the night, to the Mount of Olives, to the Garden of Gethsemane, and the drama of his Passion begins.

10.00 pm SOLEMN MASS of the LORD'S SUPPER, PROCESSION of the BLESSED SACRAMENT to the ALTAR of REPOSE, the STRIPPING of the ALTAR, and THE WATCH before the BLESSED SACRAMENT (to 6.30 am on Good Friday)



GOOD FRIDAY

3rd April



WE CALL GOOD THIS DAY when Our Lord loved us and gave himself up for us, redeeming us from sin and death, and opening up to us the way to eternal life with God the Father. Thus, while the liturgical rites of the day are austere, they are marked by the triumphant sign of Christ's Cross. We who gather for the Good Friday liturgy are not only assistants at the Passion, expressing the human emotion of grief and mourning, but *Christian* men and women whose gift of faith in the one Redeemer and Saviour gives them confidence and hope. The death of the Lord Jesus breaks open the Mystery of the Trinity; the God who is Love is revealed in the language and terms of a fallen world, that is, through rejection, pain and suffering. But at the heart of the Passion is the divine paradox: death itself is put to death on this day which we call 'good'.

6.30 am Tenebrae (*Mattins & Lauds of Good Friday*)

10.00 am The SOLEMN LITURGY of GOOD FRIDAY, with the SINGING of ST JOHN'S PASSION, the SOLEMN PRAYERS, VENERATION of the CROSS and HOLY COMMUNION from the BLESSED SACRAMENT reserved



HOLY SATURDAY

4th April (morning)

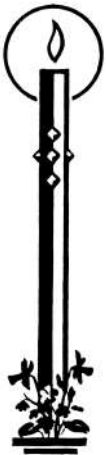
The Church now waits at the tomb of the crucified Christ. On this day of prayer and fasting, the austerity of Lent and Passiontide reaches the point of emptiness and desolation. Mary's heart and soul are pierced and full of sorrow, for her Son, our Lord and hers, has descended to the dead and now harrows Hell, preaching to the departed who waited in hope for the coming of their promised Messiah. As we now wait in hope for his Resurrection, Holy Saturday remains simple and expresses a mood of preparation and anticipation.



- 8.00 am Tenebrae (*Mattins & Lauds of Holy Saturday*)
9.30 am Antecomunion
10 am Confessions (*to 11 am*)

THE EASTER VIGIL

Sunday 5th April



THIS IS THE HIGH POINT of the Christian year, the celebration of the Paschal Mystery in the great Easter Mass, summit and source of the liturgical action and life of God's People. This 'holy night' is the mother of all holy vigils that begins the queen of feasts. The full meaning of the Easter Vigil is a waiting for the Lord. He who took our flesh, now rises in that same human body, glorified and immortal, as befits the new life of Resurrection. With the joyous 'alleluias' of her new Passover, Mother Church celebrates a unique event, at once historical and cosmic. At the broken tomb, the Incarnation reaches its fulfilment, and the ultimate purpose of our Redemption is revealed in the frailty of human flesh – nothing less than a literal sharing in the glory of his bodily Resurrection. For this we were washed by the waters of Baptism; for this we were sealed with the Spirit's fragrant Chrism; for this we feast on the Body and Blood of the One who leads us on into eternal life.

- 5.30 am THE EASTER VIGIL with the BLESSING of the NEW FIRE, the PASCHAL PRÆCONIUM, the LITANY of the SAINTS, the RENEWAL of BAPTISMAL VOWS, and the FIRST MASS of EASTER, followed by a PARISH BREAKFAST**

EASTER DAY

Sunday 5th April



WE HAVE SCALED THE MOUNTAIN, and the victory is ours! The goal toward which we strove during forty anxious days, the goal already outlined for us at the beginning of Lent, has finally been achieved. Light now triumphs over darkness, and a divine Sun beams its warm, clear light into the kingdom of God's elect. Today the Christian year reaches its supreme moment in the celebration of the Lord Jesus Christ, the Incarnate Word, risen indeed in our human flesh, glorified in that flesh, triumphant over the mortality of that flesh. Again and again, the liturgy resounds with the cry of 'Alleluia!', as the people reborn through the Paschal Mystery wait in joyful hope for the day when they too will share the glory of their risen Lord.

Almighty God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened to us the gate of everlasting life: we humbly beseech thee, that as by thy special grace preventing us thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect. Through the same Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. Amen.

3.30 pm Mass with the Blessing of Easter Eggs

EASTER WEEK

Monday 6th–Saturday 11th April

THE FIRST EIGHT DAYS of the Easter Season, from Easter Day to Low Sunday (also known as Divine Mercy Sunday) make up the **EASTER OCTAVE** and are celebrated as Solemnities of the Lord. **Mass** is offered every day of the Octave at the usual times.



EASTER

THE GREAT FIFTY DAYS OF EASTERTIDE form a single festival period in which the sense of joy created at the Easter Vigil is sustained through the following seven weeks, and the Church celebrates the gloriously Risen Christ:

*Triumphant in his glory now,
His sceptre ruleth all,
Earth, heaven, and hell before him bow,
And at his footstool fall.*

Fulbert of Chartres, 960–1028

Early Christians gave the name Pentecost to this whole fifty-day span of rejoicing, which Tertullian calls ‘this most joyful period’ (*letissium spatium*). It is sometimes also called ‘Great Sunday’ since aspects of the liturgies of Easter Day are prolonged: it is the custom, for example, for the Paschal Candle to stand prominently in church for all of the Eastertide services. So, too, the Alleluia appears frequently in liturgical speech and song. Mattins begins with the traditional collection of Pauline texts known as the Easter Anthems, and white and gold vestments and paraments emphasise the joy and brightness of the season.

On the fortieth day there has, from the late 4th century, has been a particular celebration of Christ’s Ascension. He commissions his disciples to continue his work, he promises the gift of the Holy Ghost, and then he is no longer amongst them in the flesh. The Ascension is therefore closely connected with the theme of mission. The arrival of the promised gift of the Holy Ghost on the Day of Pentecost (Whitsunday) completes and crowns the Easter Festival.



NOTES

Lord, bless to me this Lent. Lord, let me fast most truly and profitably, by feeding in prayer on thy Spirit: reveal me to myself in the light of thy holiness.

Suffer me never to think that I have knowledge enough to need no teaching, wisdom enough to need no correction, talents enough to need no grace, goodness enough to need no progress, humility enough to need no repentance, devotion enough to need no quickening, strength sufficient without thy Spirit; lest, standing still, I fall back for evermore.

Shew me the desires that should be disciplined, and sloths to be slain. Shew me the omissions to be made up and the habits to be mended. And behind these, weaken, humble, and annihilate in me self-will, self-righteousness, self-satisfaction, self-sufficiency, self-assertion, vainglory.

May my whole effort be to return to thee; O make it serious and sincere persevering and fruitful in result, by the help of thy Holy Spirit and to thy glory, my Lord and my God.

Eric Milner-White OGS CBE DSO, 1884–1963