Catholic Parish of Our Lady & St Joseph

Sheringham & Cromer

PARISH MAGAZINE

SPRING

2026

Catholic Parish of Our Lady & St Joseph

58 Cromer Road, Sheringham, NR26 8RT

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Our Lady of Refuge Church

147 Overstrand Road, Cromer, NR27 0JH

St Joseph Church

58 Cromer Road, Sheringham, NR26 8RT

Sunday Mass Times

6pm • Saturday Anticipatory Mass at Our Lady of Refuge

9am • Sung Mass at Our Lady of Refuge

11am • Sung Mass at St Joseph

On the last Sunday of the month:

3pm • Old Rite Mass at St Joseph (confessions from 2.30pm)

Confession Times

Confession can be requested at reasonable times before or after any Mass, or by prior appointment, and always at the following times:

Saturdays: **10am – 10.30am at St Joseph**

5.30pm – 5.50pm at Our Lady of Refuge

Tuesdays: **6pm – 6.50pm at St Joseph**

The last edition of the parish magazine went like hot cakes, so more copies have been printed this time. May it go like hot cross buns! Please also share it with those unable to get out and come to Mass.

This issue brings together the rich life of our parish over the coming year, with a diary of some key events for 2026, including dates and times for events during Lent and Easter. Our new Hospitality Network is introduced, inviting everyone to share responsibility for building a warm and welcoming parish family. We reflect on the Parish Pastoral Council's thoughtful discussion on teaching and formation in faith. We can also read about the meaning of catechesis, loving God through silent reverence, and even a short introduction to contemporary female scripture scholar. We will also get a little taste of Italy! May these pages help to inform, deepen, and encourage us as we grow in faith and fellowship throughout the year.

Just finally before we begin: last year, our average Mass attendance recorded for both the diocese and Charity Commission was 185. This is the highest it has been since 2019 (184). The "count" is done in October, but I feel that for our parish, being so seasonal, something is a bit off about having one spot count. We may not be serving well the whole Church today by sticking solely to some old ways. So I will keep a tally of numbers every month in 2026 to plan better. In January 2026, our average attendance was: Sundays: **204** (6pm = 33; 9am = 32; 11am = 74; 3pm = 65) • Tuesdays: 11 • Wednesdays: 13 • Thursdays: 13 • Fridays: 12 • Saturdays: 11 • New Year's Eve: 42 • New Year's Day: 36 • Epiphany: 150 (72 New Rite + 78 Old Rite). Perhaps my obsession with small, apparently insignificant details will prove useful for us all in the long term!

May you have a Happy Lent, and, when it comes, a Blessed Easter.

Fr Simon

Some events for your diary throughout 2026

17 Feb., 6pm: Shrove Tuesday Mass followed by pancake party at St Joseph

21 Feb., 10.30am: "Confession: why it is essential and how to do it" at St Joseph (talk repeated at Our Lady of Refuge on 1 April)

17 March, 6-8pm at the Cathedral: Lent Station Mass (transport available)

19 March, 9.30am: St Joseph's Day Mass (not sung) followed by bacon sandwich breakfast cooked by Fr Simon in St Joseph Hall

22 March after the 11am Mass: Lent Soup Lunch

31 March, 11.30am in the Cathedral: Mass of Chrism (transport available)

4 May: Diocesan Pilgrimage to Walsingham (transport available)

17 May at Sunday Masses: Crowning of Our Lady

After the 11am Mass, a bring and share lunch

4 June at 2pm: Mass for the Sick and tea party at Our Lady of Refuge

7 June: Corpus Christi Sunday, with procession at the 11am Mass

After the 11am Mass, a bring and share lunch

16 August: Parish Barbeque after the 11am Mass

4 Sep. at 6pm: Parish Fish & Chips & Quiz night at St Joseph Hall (ticketed)

8 Sep. at 7pm: Mass with our Bishop and confirmations at St Joseph

24 Sep. at 10am: Parish Feast Day at Our Lady of Refuge, followed by party

18 Oct. 5pm: A Celebration of Cardinal Newman at St Joseph

10 Dec.: Mass of the Sick and tea party at Our Lady of Refuge

& other events will also emerge throughout the year!

Hospitality Network: *a new way to share with one another at the family table*

At the start of this year, the work of the long-standing *Social Committee* was remodelled into a new, looser hospitality network of parishioners (you!) who will help facilitate opportunities for all people to gather in fellowship, and to facilitate all parishioners to lend a hand with the practicalities.

The former *Social Committee* worked tirelessly to help bring our geographically wide parish together more, especially over these past **17-and-a-half years** since our parish's foundation. Because some members were ready to retire, some had already been compelled to stop by circumstances, and even some had been called back to the Lord, there was a need to open things up a little bit and think about the future in a fresh way.

The new Hospitality Network will be coordinated by parishioners **Veronica Marett** and **Mary Cheves**. It is deliberately not called a *committee*, because it is open to all people helping when needed. It's important that we remember that there isn't "a fixed group" of other people that "puts things on" or "does things", but we must all muck in according to our ability. *You are part of this network* of hospitality simply by being a parishioner.

It's also important to note that the purpose of the Hospitality Network is not to fundraise. Its purpose is to facilitate family hospitality among us.

Do support our family life together not only by helping when events come round, but, most importantly, by your presence, which enriches all of us.

New parish telephone numbers

The parish now has two new telephone numbers. This change has been made for several practical and pastoral reasons.

Our previous landline had become increasingly unreliable, with frequent faults and periods when calls were not getting through properly. At times, messages could not be received, and Fr Simon was often unaware that anyone had tried to contact him.

More generally, telephone systems are moving from physical to digital lines, and changes will be unavoidable in the coming years. Updating our arrangements now allows the parish to prepare sensibly for the future.

In modern parish life, a priest is rarely sitting permanently in the presbytery. With only one priest serving the parish, and with wider diocesan responsibilities, Fr Simon is often working elsewhere. A mobile phone enables him to remain accessible even when he is not on site, and in practice this has already improved communication.

Fr Simon will keep reasonable office hours on his working days, Tuesday to Sunday, and will be as available as possible. Emergency calls may be made at any time, and, when he is present locally, he will respond in a prompt and pastoral way.

The new system also provides a dedicated phone for the parish's operations manager, supporting administration, hall bookings, and maintenance work without relying on personal numbers.

We hope these new arrangements will help the parish to serve you more reliably and effectively.

Parish Pastoral Council

On 15 January, the Parish Pastoral Council met with Fr Simon to reflect on the subject of *teaching*. Since teaching is the primary responsibility of a parish priest, and in law the first of his listed functions, to help him in this, he invited the Council to consider the following questions:

1. From your experience of this parish and the people connected to it, what specific areas of the faith most need sustained and careful teaching, and why?
2. What helps people in the parish receive teaching fruitfully, and what discourages or prevents them from engaging with it, even when the content is good?
3. Given the real circumstances and limits of this parish, what forms of teaching are both realistic to offer and capable of helping people grow more deeply in faith, rather than remaining at the surface?

In response, the Council reflected that many parishioners would benefit from greater confidence in speaking about their faith, whether with other parishioners, family, friends, or colleagues. There can be a reluctance to discuss faith because people feel they lack the tools to express it clearly, or sometimes because they do not feel secure in their own understanding. There is therefore a need for greater confidence in understanding what it means to

be Catholic, and what Catholics believe, particularly in relation to the Trinity, the sacraments, and prayer.

It was also noted that certain themes would benefit from sustained attention, especially the meaning and structure of the Mass, the liturgical seasons, and the Church's teaching documents and their relevance to daily life.

The Council emphasised that, as Catholics, we are not called simply to come to church in order to "receive". All of us share responsibility for announcing Christ. Going deeper in faith is not only for personal benefit, but so that we may become more effective witnesses in our own circumstances. Parishioners need to be encouraged to see themselves as capable of being formed as missionaries, rather than assuming "it's not for me". Taking ownership of what we believe enables us to speak about it more naturally and to share it in simple, ordinary ways.

In considering how teaching is received, the Council highlighted the importance of balancing content and delivery. Teaching needs to be clear, accessible, and rooted in ordinary life. Excessive technical or professional language can discourage engagement and make people feel excluded. Some parishioners may feel inadequate when teaching appears overly academic, even when the intention is good. While all of us should be challenged in faith, this challenge should not be a challenged to our intellectual abilities.

Where group teaching includes opportunities for discussion or sharing, these need to be carefully moderated. Such moments should not become occasions where confident voices dominate and quieter members withdraw. Similarly, a judgemental or "wagging finger" approach should be avoided, as it can discourage openness and growth.

The Council noted that Sunday homilies and short teaching sections in the parish newsletter are already appreciated and helpful. Realistically, the Sunday homily remains the principal moment of teaching for most parishioners. Over time, however, other forms of teaching could also be developed, including reading groups, recommended materials, online meetings, and house groups.

The accessibility of these forms of teaching needs careful consideration. Occasional larger events, such as missions or retreats, can give people something to look forward to and prepare for. At the same time, smaller and more regular guidance (such as recommendations of books, podcasts, or other resources) can also be valuable. Parishioners are more likely to engage with such material when it is personally endorsed by the parish priest. In this area, it is often unnecessary to create new resources, as many good materials already exist.

It was also recognised that the way activities are presented can affect participation. Advertising a "talk on scripture", for example, may feel unappealing or intimidating to some, particularly those who are shy or who

feel the subject is not for them. Parishioners themselves have a role to play here, both by responding generously when opportunities are offered and by inviting others to come with them personally. Individual invitations given in friendship can be especially effective in encouraging participation.

More broadly, the Council reflected that the overall approach to teaching is crucial. Rather than beginning from the question "Do people want to be changed?", it may be more helpful to ask, "How can people be enriched?" Most Catholics desire to grow in their faith, and genuine enrichment naturally leads to changes in attitudes, habits, and ways of thinking. Teaching should be understood as an opportunity for God's grace to work within us.

Finally, the Council noted that further reflection is needed on both the content of teaching and the practical ways in which it is delivered. These decisions can place significant pressure on a priest who already carries many responsibilities in the parish and diocese. A balanced and sustainable approach is therefore essential. Parishioners should be willing to attend and support events wherever they are held, recognising that repeating the same sessions in multiple locations places additional strain on limited resources.

For teaching to bear lasting fruit, it needs to become part of the normal life and culture of the parish. This requires long-term planning, shared responsibility, and a commitment to sustainability, so that formation in faith becomes an established and enduring aspect of parish life.

Echoing Christ to Others: our work in catechesis • *Michele Otway*

In Acts 8:30-31, we hear of Philip's encounter with an Ethiopian eunuch reading from the prophet Isaiah. Philip asks him, *"Do you understand what you are reading? "And he said, "How can I, unless someone guides me?" And he invited Philip to come and sit with him.'*

The subsequent conversion of the eunuch reveals both the saving power of sacred scripture, and the importance of our mission, mandated at our baptism, to teach our faith so that it might be passed to others.

When we talk about "teaching" the faith, the church from its earliest beginnings used a particular Greek word to name this activity: "*catechesis*". It is a term for instruction that literally means to "echo down to others". An echo does not carry the source of its sound within itself but transmits its source. The source of our echo, or catechesis, is simply Christ. It is the aim of all catechesis to proclaim the Gospel to adults, youth, and children to "put people in communion with Jesus Christ" (Catechism of the Catholic Church 426).

Putting people in communion with Jesus Christ can be stimulated by their witness of our own words, actions, worship, prayer, and moral choices. A powerful method of responding to the question 'what do you believe?' is to simply say: "Come to my parish and I'll show you". Even our physical Church can offer unexpected opportunities to echo our faith to others. I recall a teaching colleague telling me about a visit to Norwich Cathedral she

undertook with a group of students. Following the guided tour, one came up to her and earnestly asked, "Carol, do Christians believe Jesus was the Son of God"?

In an increasingly secularised world, there is a need to echo our faith in our Christian life both through our witness and to affirm in a straightforward way what we believe. Some of us may feel unconfident talking about our faith to others. This may partly be because for many years parish catechesis was focused solely on the education in the faith of children and young people preparing for the First Holy Communion or Confirmation, leading to many of us having very little instruction beyond our teenage years. There is now an increasing recognition in the Church that the catechesis of children and adults must go hand and hand together. If we want children to have good teaching of the faith, we need to have good adult teaching as well if we are to pass on the riches of our faith to the next generation and beyond.

Catechesis takes many forms and whilst it includes the initiation of adults, youth and children it is also intended to enable **all** of us to grow in faith and discipleship. Before we can pass on the content of the faith to others even informally with friends, family, parishioners, and colleagues, we have to *know* it ourselves. Thankfully we are living in the golden age of catechesis, we have the gift of a Catechism which is offered to us as a sure norm for our faith, we have excellent homilies, teaching inserts in our newsletters, and opportunities to attend talks and presentations about our faith in our own parish. Taking up

opportunities to physically meet and discuss faith with others in a supportive environment is life enhancing and helps us to see our own faith as a living, growing and vigorous relationship with Christ and his Church.

My Life back in the UK since 2012 • *Helen Cardani*

After moving to the outskirts of Milan in 1974 where I lived and worked for the whole of my career at the International School of Milan first as a primary school teacher then as the Primary School Principal, I moved back after retiring with my husband Lucio to Cromer. My parents were still living here, and we had fallen back in love with Cromer for its peace, beautiful environment and my personal connections to our parish church. We had got married in Our Lady of Refuge, as did my brother, and my second brother, and my mother and father were laid to rest here. It is and will always be a very special place of worship. Many have often asked why move back to Cromer, and not stay in sunny, beautiful Italy. Apart from those personal reasons, Ryanair could take me back to Milan whenever I liked, and for Lucio, the draw of being able to play golf just around the corner was a winner!

As an active person, I was happy to accept the role of Group Scout Leader at West Runton, taking over from Paul Henriksen, who had just been made NEN Scout Commissioner. Children have always been at the forefront of

everything I have ever done. Being a mother of two, and then literally a mother to hundreds of them at school, I was only too happy to take on this new role. I have been volunteering in scouting for the past 12 years and have found this role stimulating with a great sense of achievement. These young members learn to leave their mobiles at home for an hour or two to learn to enjoy team building, life-long skills through outdoor adventure and independence. I would recommend anyone who has a few hours to spare, as it is very rewarding. I have only just recently stepped down from my Group Lead Volunteer role at West Runton to allow me more time to spend with family and friends in Milan, but remain a proud member of this group.

My other major interest in life has always been singing. Teaching music and choir at the school was my 'get away' from my role as principal, and whenever I was not in my office, I could always be found in the music room or theatre practising songs and preparing the musicals. Singing here in the church choir allows me to relax and feel totally content. Anyone can be part of a choir. There is no such thing as 'I have not a singing voice' It is accessible to everyone, is important for stress relief, enhances one's mood and improves well-being. Not only that, being in the choir at Our Lady of Refuge provides a joyful way to connect with oneself and others. Why not try… we'd love to have you with us!

To conclude my short 'history' I shall leave you all with a famous Northern Italian dish to try out – *Risotto Milanese* – hailing from the Lombardy region and is a staple of Milanese cuisine!

Ingredients

5 ½ cups of Chicken stock, preferably homemade

2 tablespoons of Olive oil

1 small onion chopped

Salt and pepper

1 ½ cups of Arborio Rice

Pinch of saffron threads

½ cup of dry white wine

½ cup of grated Parmesan cheese

2 tablespoons of chopped parsley

Directions:

Boil stock and leave to simmer, In a large saucepan heat the olive oil, add onion, season with salt and pepper, cook over moderate heat until softened, add the rice, crumble the saffron into the wine and add to the rice, cook until wine is absorbed and leave to rest without heat for the taste of the wine to fully absorb. (The longer you leave it the better the taste is) when you are ready add

the warm stock, a ½ a cup at a time stirring constantly until it is nearly absorbed between additions, The risotto is done when the rice is '*Al dente*' and is thick and creamy (takes about 20 minutes) Add more salt if needed.(a tip – add a couple of thin cheese slices to give it a more creamy texture) and then serve immediately with an abundant covering of Parmegiano! Enjoy with a glass of good Italian wine like Pinot Grigio!

Margaret Barker and Temple Theology • *Tom Hepenstal*

In the Judaism of Jesus' day, the Jerusalem Temple stood at the centre of the religious world, and its ceremonial rites made it *the* pilgrimage destination for Jews from all over the ancient near east. At its heart was a cult comprising of an extensive and complex system of sacrifice and atonement, expressed by means of an annual liturgical festival cycle. Significantly, a number of passages in the Gospels indicate that Jesus' ministry bears a close thematic connection to the world of the Temple. For example, according to Matthew, Jesus' teaching about the Temple forms the basis of the charge made against him that leads to his passion and death (Mt. 26:61). Perhaps relatedly, the moment of Jesus' death is linked by three of the evangelists to the tearing of the Temple veil (Mt. 27:51; Mk 15:38; Lk. 23:45), which is a detail seemingly resonant with

symbolic significance. Greater appreciation of the Temple, therefore, could potentially enrich our reading of these and other related passages.

The work of one scholar in particular is associated with the study of this field. Margaret Barker, who over the course of a number of years has published several volumes on the subject, has demonstrated the important part played by the Temple in shaping the background to New Testament theology. Barker contends that the first Christians were steeped in the theological perspective derived from the Temple, aspects of which were adopted and adapted by them to give expression to their beliefs about Jesus. Barker's work attempts to identify and trace Temple themes as they appear in early Jewish and Christian texts, including those of the New Testament.

According to Barker, Temple theology incorporates traditions associated with the Garden of Eden, giving rise to the idea that the Temple's inner sanctuary, the Holy of Holies, is the meeting place between heaven and earth. As the holiest part of the Temple, this is the location *par excellence* where the divine presence is said to be found. According to the biblical account, this inner sanctum was prohibited to everyone but the high priest, who was only allowed to enter it during the annual Day of Atonement festival in order to make expiation for the sins of the people (see Leviticus 16). The Holy of Holies was the place of the cherub throne or mercy seat, according to the earlier desert tabernacle tradition (Exodus chapters 25-31; 36-40), which was the distant forerunner of the later Jerusalem Temple (1 Kings 5-8; cf. 2 Chronicles

3-4). As the focal point of the cult, it provided the means whereby sins were forgiven and the creation restored to its divinely-mandated order.

The veil separating the main body of the Temple from the Holy of Holies was a magnificent, exquisitely-crafted curtain, and concealed the vision of the divine realm from the people. Similarly, the vestments worn by the high priest were equally ornate and impressive. The priestly robes were a vestige of the ancient Davidic king, who in the days of Solomon's Temple acted as an intermediary between earth and heaven. Veil and high priestly robes, therefore, represented symbolically both the connection *and* the separation of earthly and heavenly worlds. The sight of the high priest as he re-emerged from beyond the veil on the Day of Atonement represented the vision of the divine sphere insofar as it could be experienced by humankind. Barker suggests that this simultaneous revealing *and* concealing of the divine presence helped to shape earliest Christian ideas about the incarnation (*Gate of Heaven*, 104). Similarly, the motif of the throne of God in the Holy of Holies passed into all Christian imagery related to the final judgement (*Gate of Heaven*, 133).

There is space only for a few examples of possible references to Temple themes in New Testament texts. Paul, for instance, refers to Jesus as 'a sacrifice of atonement' (Rom. 3:25), in other words as the new mercy seat (cf. Lev. 16:14). And in the Gospels Jesus is said to reprise the role of the Jewish (i.e. Davidic) king, the semi-angelic intermediary figure of the Temple tradition,

mentioned above (e.g., Matt. 21:9; 27:37; and synoptic parallels; cf. John 19:19). And most strikingly, the author of the Letter to the Hebrews describes Jesus as a high priest serving in a heavenly version of the Temple (Heb. 8:1-2). Jesus, it is claimed, atones for human sins by his blood, as opposed to that of sacrificed animals (9:11-12), which is the usual method of atonement in the earthly Temple. Perhaps this is also connected in some way to Jesus' cryptic self-reference when he remarks on 'the temple of his body' (John 2:21).

For an accessible introduction to Barker's work see, *Temple Theology: An Introduction* (SPCK, 2004). See also, *Temple Themes in Christian Worship* (Bloomsbury, 2008); *The Gate of Heaven: the History and Symbolism of the Temple in Jerusalem* (SPCK, 1991).

[Fr Simon: Shortly after I arrived in the parish, someone asked me after a Sunday Mass "Have you read Margaret Barker's books? Because listening to your homilies, it sounds like you are influenced by her". I was amazed that someone else was aware of this niche scripture scholar, whom I discovered very much by accident in dusty and quiet Oxford libraries! So I asked Tom – who asked that question of me after Mass a year ago – to write a little about her thought for us]

Loving God through the Veil • *Joseph Jarvis*

This article begins a two-part reflection on the words of Jesus at the heart of God's law. When he was asked which is the greatest commandment, Christ's answer was both simple and demanding: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment" (Mt. 22: 37-38). We turn first to the commandment that stands at the foundation of all others – an all-encompassing call to love God with the entirety of who we are.

To love God in this way requires preparedness, reverence, and attentiveness – especially in the sacramental life as offered to us in the Catholic Church. This truth finds its fullest expression in the Holy Eucharist, where Christ is present Body, Blood, Soul and Divinity.

As scripture reminds us, "Now we see through a glass darkly; but then face to face. Now I know in part; then I shall know fully, even as I am fully known" (1 Cor. 13:12). The Mass is veiled not because God is absent or wishes to hide, but because the reality before us is too vast, too luminous, to behold directly. Heaven touches earth; eternity enters time; the sacrifice of Calvary is made present under signs and symbols. To love this veil – its gestures, its silence, its beauty and form – is to stand in humble awe before the mystery we receive.

However, the veil can also become a place of misdirected attachment. Precision, reverence, warmth, or participation can each become a substitute for conversion if separated from interior surrender. When the external forms of the liturgy – whatever the rite, whatever the style – become the *aim* rather than the *threshold* into the mystery, the doorway we are meant to pass through, we risk admiring the signs and clinging to them (or even be distracted by them if we dislike those forms), while missing the reality they can reveal.

The liturgy draws us beyond what we see and hear, to encounter the living mystery that shapes and lifts our hearts toward God. "Lift up your hearts". The question is not which veil, nor which gestures or forms we prefer, but whether the veil draws us inward, gently guiding us, in co-operation with the graces he offers, toward the God who waits to meet us in the Real Presence.

Indifference and irreverence, along with moments when we are distracted within ourselves during worship or when our own words or actions distract others, erode our capacity for love, dull our awareness of God's presence, and weaken our resistance to sin.

Like Our Lady and St Joseph before the new-born Christ at the Nativity, and with those at the Foot of the Cross at his Crucifixion, we are called to stillness, reverence, and humility.

For example, kneeling is a bodily act of humility before his Presence; a statement that he is God and I am not. Or intentional silence before God,

before and after Mass (or at adoration) quiets the soul and re-orders its loves to attend first to God. This attentiveness matters because loving God is not passive, as scripture reminds us: “We do not wrestle against flesh and blood, but against the rulers… against the spiritual forces of evil” (Eph. 6: 12).

To love God with all our heart, soul and mind is to allow ourselves to be formed by reverence – to pass through the veil rather than cling to it.

The liturgy is like sunlight streaming through a window: it does not replace God, but reveals his Presence, inviting us to receive him with reverence and humility. This encounter flows outward, shaping how we love and serve our neighbours. Just as light brightens a room, love for God received in worship spills into the world, forming hearts that are merciful, patient, and courageous. When we pass through the veil with openness, worship transforms both our interior lives and our actions, fulfilling the call to love God wholly and love our neighbour actively.

True worship draws us through the veiled Presence of God, cultivating reverence stillness, and interior attentiveness – practices that form the soul in contemplation. By engaging the liturgy not as an end but as a gateway, we prepare to encounter God more fully, a foretaste of the Beatific vision.

Lent & Easter 2026

Retreat Day • 21 February

"**Confession: why it is essential and how to do it**" from 10.30am (tea from 10am) until 2pm (bring a packed lunch) at St Joseph's Hall • *some of the talk repeated on* 1 April at Our Lady of Refuge

Wednesdays in Lent

Meditations on the Lord's Passion during adoration at Our Lady of Refuge (following the 9.30am Mass) followed by *Warm Wednesday*

Fridays in Lent

Stations of the Cross at 6pm at St Joseph

Third Sunday of Lent • 8 March

2pm Solemn **Stations of the Cross** at Our Lady of Refuge

Lent Station Mass • 17 March

At the Cathedral with Bishop Peter: • 6pm Confessions, 7pm Mass, followed by soup supper • *Transport will be available*

St Joseph Day • 19 March • Secondary Parish Feast

9.30am Mass at St Joseph (not sung) followed by bacon sandwich breakfast in the Hall

Fifth Sunday of Lent • 22 March

Lent Soup Lunch after the 11am Mass in St Joseph Hall

Palm Sunday • 29 March

Procession with Branches at the 9am and 11am Sunday Masses

Mass of Chrism • 31 March

11.30am in the Cathedral • *Transport will be available*

Maundy Thursday • 2 April

8pm Mass of the Lord's Supper at St Joseph

Good Friday • 3 April

11am Walk of Witness in Holt (begin at Methodist Church)

11.15am Walk of Witness in Sheringham (begin at Anglican Church)

3pm Solemn Liturgy of the Lord's Passion at St Joseph

6pm Stations of the Cross at Our Lady of Refuge • *Confessions after*

Holy Saturday • 4 April

10.30am – 12noon Confessions at St Joseph

8pm Solemn Mass of the Sacred Paschal Vigil at St Joseph

Easter Day • 5 April

9am and 11am Sunday Masses

Going into hospital?

There is sometimes confusion about how Catholic chaplaincy works at the Norfolk & Norwich Hospital, especially in emergencies.

The hospital provides a mobile phone that is staffed 24 hours a day by the Catholic Duty Chaplain. There is always a priest on duty, though it may not be the same priest each time and may not be based at the Cathedral. This priest responds to hospital emergencies when they arise.

In an emergency, please inform the hospital directly—either the ward staff or the chaplaincy team—that a Catholic priest is needed. The hospital will then contact the duty chaplain, who will come as soon as possible. Depending on who is on duty, this may involve travelling some distance. This system, established during Fr Simon's time as hospital chaplain, works very well. If you inform Fr Simon that someone is in hospital, he will also use this system to contact the duty chaplain.

For longer stays, the Catholic Chaplain usually visits the hospital weekly to see patients who have requested a visit. He is supported by trained lay visitors who can offer prayer and Holy Communion. Please note that the chaplain will only know you wish to be visited if you or a family member informs the hospital, as he does not have access to patient records.

For hospital chaplaincy requests:

- Do not contact the Cathedral
- Call Hospital Chaplaincy: **01603 287470**
- If unavailable, call the hospital main number: **01603 286286**

You may also leave a message for Fr Simon, and he will follow it up as soon as he is able.