

# St Mary's Church, Lanark

Tel - 01555 662234

Email – [stmarylanark@rcdom.org.uk](mailto:stmarylanark@rcdom.org.uk)



## **Message from Fr. Doyle as we begin Holy Week:**

This year we will not have the consolation and privilege of a public commemoration of these central events our Lord's life his Paschal Mystery, the Sacred Triduum of Holy Thursday, Good Friday and Easter Sunday. We may very well feel bereft and broken-hearted at this situation. But we also know that our adherence to the Government's instruction to remain in our homes, however, hard we may find this is also part of our charity towards our neighbour.

It is a new commandment of Holy Thursday to "love one another as I have loved you", we set before us the example of Christ, our Lord who stooped to wash his disciples feet instructing them to do likewise. The way in which we wash our neighbours feet at this time is through our social responsibility by remaining indoors. Like Christ in his Agony in the Garden alone and tormented we to experience in our own self-isolation the pain of isolation our separation from family and friends; we feel keenly the impoverishment of our lives without those we love most in this world. Yet the Paschal Mystery is the fulfilment of Christ's work of Redemption for his sacrifice on Good Friday wins for us Eternal Life, just as the sacrifice we are all called to make at this time is also life saving. For we protect the lives of those most vulnerable by our adherence to the current guidelines.

This is a Holy Week like no other we have ever known before: as I celebrate alone these central mysteries of our Lord's life, I do so united in prayer and faith with you, my beloved parishioners, keeping each of you in my prayers and remembering you, as united with the whole Church throughout the world, we celebrate the great events of our Redemption: the Death and Resurrection of our Saviour His Passover from death to Eternal Life.

### Anniversaries & Easter Remembrances

Owen, Margaret & John Dempsey; William, Martin, Harry, Jean & Dan McPhail; James & Mary McCrossan; Theresa Casagrande; Stuart McDougall; Bert & Betty Sinton; Arthur, Jessica John, Christie, John Christie Jnr; Rena & James Travers; Sarah & Joseph Quinn; Christine McPhail; Bridie Donaghey; John Donnelly; Robert Kennedy.

### **Live streaming of the Easter Triduum from our homes.**

The Triduum does not lend itself well to being celebrated by one person and does not lend itself to being watched by others. It might be a better idea to celebrate the sacred Triduum with the Holy Father. This would give a sense of being linked as a Catholic Church in these strange times. The presentation the other evening of the Urbi et Orbi was beautiful and prayerful as well as being well produced by the Vatican and well received by our people. The simultaneous English translation was also very good.

#### ***Times for the Vatican Liturgy (All times UK Time BST)***

**April 5** - Palm Sunday, 10am.

**April 9** - Holy Thursday, Mass of the Lord's Supper 5pm.

**April 10** - Good Friday, 5pm liturgy of the Lord's passion.

**April 10** - Way of the Cross, 8pm, in front of St Peter's Basilica.

**April 11** - Easter vigil Mass, 8pm.

**April 12** - Easter morning Mass, 10 am followed by the pope's blessing "urbi et orbi".

**Plenary Indulgence** : In these exceptional and difficult times Our Holy Father, Pope Francis has shown that his extraordinary ministry of mercy continues unabated, even coming into its own at this moment of greatest need and anxiety. Ever filled with the compassion of Christ, the Good Shepherd he wishes to assure God's faithful people of the forgiveness of their sins in the absence of a priest and the opportunity to make a sacramental confession. The Church through the authority granted by her Divine Saviour, wishes to impart at this exceptional time the treasure of Christ's forgiveness entrusted to the church. The Holy See, through the Apostolic Penitentiary, has granted the gift of the Plenary Indulgence on the point of death to those who have been unable to receive the Sacrament of Anointing and Viaticum during the present emergency while, assuring them of the prayers of the Church, and entrusting them to Divine Mercy by virtue of the communion of saints.

*Please Note:*

**Good Friday** is a Day of Fasting & Abstinence



### **Do You Or Anyone You Know, Require Assistance?**

We currently have a team of volunteers who are keeping in touch via telephone with some of our more vulnerable Parishioners. We aim to offer support and a friendly ear to those who may need it. We also have organisations we can contact if anyone requires physical assistance with shopping, prescriptions, etc.

**If you or someone you know would benefit from this, please get in touch with the Church on 01555 662234 or email [stmarylanark@rcdom.org.uk](mailto:stmarylanark@rcdom.org.uk)**

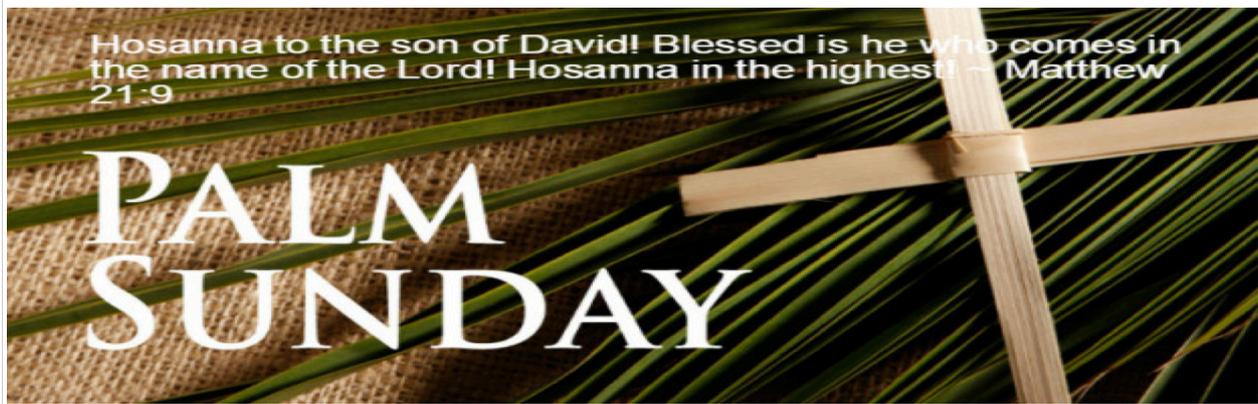


### **The Paschal Triduum:**

Often called the *Easter Triduum* or simply the *Triduum*, begins during Holy Week, and consists of Holy Thursday, Good Friday, Holy Saturday, and Easter Sunday. This includes the Great Easter Vigil, the high point of the Triduum. The word Triduum comes from the Latin word meaning "three days." It begins the evening of Maundy Thursday and ends at Evening Prayer on Easter Sunday. Thus the Triduum consists of three full days which begin and end in the evening. The Triduum technically is not part of Lent (at least liturgically), but Holy Thursday, Good Friday, and Holy Saturday are still reckoned as part of the traditional forty day Lenten fast. The Triduum celebrates the heart of our faith, salvation, and redemption: the death and resurrection of Jesus Christ. Thus, the Triduum commemorates the Institution of the Eucharist (the "sacrament of sacraments"), the passion, crucifixion, death of the Lord, his descent to the dead, and finally his glorious resurrection on Easter Sunday morning. Along with the Ascension, these important events make up the *Paschal Mystery*.

Thus, even though the liturgical year begins chronologically at Advent, it reaches its culmination during the Easter Triduum, particularly at Easter, the "solemnity of solemnities," the "Great Feast." The Catholic Catechism describes the importance of the Triduum:

*Beginning with the Easter Triduum as its source of light, the new age of the Resurrection fills the whole liturgical year with its brilliance. Gradually, on either side of this source, the year is transfigured by the liturgy. It really is a "year of the Lord's favour." The economy of salvation is at work within the framework of time, but since its fulfillment in the Passover of Jesus and the outpouring of the Holy Spirit, the culmination of history is anticipated "as a foretaste," and the kingdom of God enters into our time.*



In the liturgy of Palm Sunday we commemorate two important events in the closing days of Jesus' earthly life: his entry into Jerusalem and his trial and crucifixion at the end of that week. They make an uneasy combination.

At the beginning of the week we see Jesus being welcomed into Jerusalem by the joyful crowds who sing 'Hosanna to the Son of David'. The introduction to this Mass described this entry as a 'triumph'. A 'triumph' was awarded to a victorious general in ancient Rome: but Jesus' was a curious kind of 'triumph' if it is compared to the triumph awarded to a conquering hero entering Rome. Jesus is not preceded by his massed troops marching side-by-side; the spoils of war are not displayed for all to see; the conquered people are not paraded for the jeering crowds. At this moment Jesus has claimed the attention and affection of the crowd. Although he is only mounted on a colt the crowds still claim him as the 'Son of David', they recognise him as the rightful king of the Jews, the Messiah. And their cries mean that Jesus is brought once again to the attention of the Roman authorities as everyone prepares for the feast of the Passover, the feast when Jewish longings for independence came to a head, when the whole city was as apt to explode into rioting as it was to settle to the religious rites associated with the commemoration of the exodus of the Jewish people out of Egypt into the Promised Land.

At the end of the week we see Jesus betrayed, arrested, tried, condemned and crucified - as he had known he would be. The crowds had been turned against him, the Roman authorities manipulated, his disciples cowed into denial and desertion. Alone he was taken to Golgotha and there, stripped and crucified, he accepted the fate of all mankind - to enter the gates of death - but death was being transformed: there is nothing whatever to celebrate in the Passion of Christ unless we hold on to this central fact. Death was and remains transformed: from being the gateway to the underworld it has become the gateway into eternal life for all who believe in the name of him whose name *is above all other names so that all beings in the heavens, on earth, and in the underworld, should bend the knee at the name of Jesus and every tongue should acclaim Jesus Christ as Lord to the glory of God the Father* (cf. Philippians 2.9-11).

What, then, does it mean to believe in the name of Jesus? How is this to be made visible in our lives? Let us listen once more to the words of the scriptures which have been presented to us today: Each morning when we wake, for as long as we walk upon this earth, the Lord wakes us to hear, to listen like a disciple (cf. Isaiah 50.4). We listen in the first place to the Word of God in Scripture. We listen when we set aside time for prayer. We listen when we take account of the needs of those around us. The Scriptures announce that we have been given the tongue of a disciple. We have been provided with speech so that we know how to encourage and sustain the weary (cf. Isaiah 50.4).

When we look at ourselves we know that we often fall short of these ideals. Let us not be discouraged. The Gospel today places before us a series of pen-pictures of men and women in the course of the Passion narrative. We are presented with the woman who anoints the feet of the Lord; with Judas as he betrays Jesus to the Chief Priests, with the disciples preparing the Last Supper and sharing it with the Lord. We have seen the Lord's chosen three asleep whilst he suffered in the Garden, we have seen the guards who arrested him, Peter denying him, Pilate confused and weak - but eventually bowing to the popular demand for blood. We have seen Jesus mocked and tortured by the soldiers. We have seen Simon of Cyrene carrying the cross. We have seen the soldiers crucifying Jesus upon the cross. We have seen the women watching, praying, suffering with Christ from afar. And the truth is that at different times we are all of these people. When we pause to reflect, when we are honest with ourselves we know that we are all of these people. It is not easy to admit that we have been asleep when others, in whom we should have seen the face of Christ, have suffered. It is not easy to reveal that we, too, have denied our Saviour. In short it is not easy to say that we have betrayed our Christian baptism. But if we are human disciples of Jesus it is most likely that we are no better than the first disciples: we, too, have been called by the Lord, but we, too, are a motley crew who depend on the saving power of God if we are to do anything right, if we are to retrace in our lives the footsteps of Jesus Christ.

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