

DEAERY OF ST EDMUND CAMPION ENGLISH MARTYRS—

VALE OF THE WHITE HORSE PASTORAL AREA

www.portsmouthdiocese.org.uk

www.hendredcatholicparish.org.uk

East Hendred Catholic Parish

Holy Week and Easter

10th – 17th April 2022



Reflection – Sunday, the First Day of the Week

IN THE early church the first believers 'devoted themselves to the apostles teaching and fellowship, to the breaking of bread and the prayers' (Acts 2:42). This seems to have been on Sunday, the first day of the week. We hear about Sunday in 1 Corinthians 16:2 and in Revelation 1:10 where we hear of John being 'in the Spirit on the Lord's Day'. About the same time (end of 1st century AD) in the *Didache*, we hear that the Church gathered to break bread on the Lord's Day and the letters of Ignatius (ob. 108 AD) tell us that the Jewish Sabbath has been replaced by Sunday because of its association with the resurrection of Christ (Epistle to the Magnesians 9:1). Much later (4th century), the Syrian *Apostolic Constitutions* tell Christians to observe both the Sabbath (Saturday) and the Lord's Day (Sunday), the former because God rested on the seventh day having completed the work of Creation, and the latter because of the Resurrection of Christ on the first day of the week. This is the first hint we have about the modern weekend, though it was nearly 2,000 years before a two-day break in the working week became normal.

There have been three further developments in the meaning of Sunday. First, with St Augustine of Hippo (354-430 AD) who taught that Sunday is not only the first day of Creation but the eighth day, an eternal day when, Christ having risen from the dead, the Age of Eternal Life is here, into which we are born by Baptism and in which we are nourished by the Holy Eucharist. The second development – not so much a development as a deviation – was the Protestant teaching that Sunday is the replacement of Saturday and a day on which, like the Sabbath, there should be no activity other than prayer and study. It was the remains of this 'Victorian Sabbath' that was finally banished with the deregulation of Sunday trading. Unsurprisingly many, instead of worshipping on Sunday, now go shopping and those at the poorer end of society now find themselves having to work at weekends. The third, an emphasis of the Second Vatican Council, is that every Sunday is in effect a little Easter, recovering the practice of the Early Church. Our priority as Catholic Christians, is to celebrate the beginning of each week as if it were Easter Day, We do this by sharing in the celebration of his Passion and Resurrection and by greeting the Risen Lord in the Breaking of Bread.

Fr Andrew

CONTACT DETAILS

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HOLY WEEK & EASTER

10th - 17th April 2021

All masses live-streamed www.churchservices.tv/easthended

Church open from 9am each day

Sunday 10th April	PALM SUNDAY OF THE PASSION OF THE LORD (Year C) [Red] 9.30am Ceremonies & Parish Mass <i>beginning (weather permitting) at Champs Chapel</i> 11.15am Holy Mass (St Patrick's, East Ilsley) 6pm Holy Mass
Monday 11th April	<i>Monday in Holy Week</i> [Purple] 9.15am Holy Mass
Tuesday 12th April	<i>Tuesday in Holy Week</i> [White] 11am Chrism Mass (Portsmouth Cathedral) https://www.churchservices.tv/portsmouthcathedral/embed#tab-player
Wednesday 13th April	<i>Wednesday in Holy Week</i> [Purple] 9am Morning Prayer 9.15am Holy Mass
Thursday 14th April	<i>Thursday in Holy Week</i> [Purple] 9am Morning Prayer
EASTER TRIDUUM	
MAUNDY THURSDAY	[White] 8pm Mass of the Lord's Supper <i>followed by the Watch of the Passion</i>
GOOD FRIDAY 15th April	<i>Day of Fasting and Abstinence</i> [Red] 9am Morning Prayer 12 noon Stations of the Cross 3pm Celebration of the Passion of the Lord
HOLY SATURDAY 16th April	9am Morning Prayer [-]
EASTER EVE	8pm Easter Vigil in the Holy Night [Gold]
EASTER SUNDAY 17th April	9.30am Solemn Mass 11.15am Holy Mass (St Patrick's, East Ilsley) Evening No Mass
Confessions:	Monday to Saturday: <i>after Mass or Morning Prayer</i>

FOR YOUR PRAYERS



HOLY FATHER'S APRIL PRAYER INTENTION

We pray for health care workers who serve the sick and the elderly, especially in the poorest countries; may they be adequately supported by governments and local communities.

DIOCESAN PRAYER INTENTION

Monday 11 th	All lectors and readers in the Diocese
Tuesday 12 th	All Priests of the Diocese
Wednesday 13 th	All Deacons of the Diocese
Thursday 14 th	Extraordinary Ministers of Holy Communion
Friday 15 th	Peace in the Holy Land
Saturday 16 th	All those who mourn

THE SICK AND THOSE IN NEED

Baby Martha, Sid Wallace, Diana France, John Castle, Petal Connell, Daniel Cuevas, John Stringer, Louise Woodhouse, Mary Wallace, Brenda Paddon, Karen Greig, Mary McNichol, Elizabeth Gunn, Des McNichol

THE FAITHFUL DEPARTED

Week 10th-16th April: Jack Linton, Winifred Mary Sykes, Frances Castle, Michael Watts, John Stibbs, Frank Morgan, James Dunn, Marcella Raab.

East Hendred Catholic Parish

NOTICEBOARD

Volunteers wanted to help decorate the church for Easter from 10:00am on Holy Saturday. You don't need to be an expert flower arranger just interested in making St Mary's look beautiful for Easter.

COLLECTIONS OVER EASTER

There are two collections over Easter. The Good Friday collection is for the Holy Places, the Catholic Church's annual support for the sacred sites of the Holy Land.

<https://donate.giveasyoulive.com/campaign/holy-land-collection>



Jerusalem

The Easter collection itself is a contribution to the upkeep of the Parish Priest. Fr Andrew's annual stipend relies significantly on Christmas and Easter collections. Please use the envelopes provided if you can: gift aid can then be collected.

CARMELITE WEEKEND RETREAT (8th-10th April)

This weekend retreat with Fr Liam Finnerty OCD will be a time to journey with the Prophet Isaiah in preparation for Holy Week. You can attend online, come daily to the Priory for the session talks or stay at the Priory for the weekend retreat. The talks will be made available for later viewing to all those who register.

[FIND OUT MORE](#)

SAFETY IN CHURCH

Though there is no longer free Rapid Flow Testing, numbers of those infected by COVID remain high. Please persevere with mask-wearing, hand-sanitising, and, whenever possible, testing before coming to Mass.

CHURCH SERVICES

On Sunday 3rd April 2022, 293 people viewed, 86 machines looking only at St Mary's. 63 of these were in the UK and 23 from seven other countries. 114 probably stayed on-line long enough to take part in Mass.

SYCAMORE

The **SYCAMORE** course concludes this Tuesday, 12th April, and at the Easter Vigil Barbara Lovell and will McDonagh hope to be baptised and, with Ian Firth and Susie Morrissey, who will be received into the full communion of the Catholic Church, they will be confirmed and receive Holy Communion for the first time. Please pray for them.

PARISH SECRETARY

Contact Ma Lluïsa Jarne on office@hendredcatholicparish.org.uk If you need to speak to her in person, she is available at one of the St Mary's Sunday masses and also on Mondays, 6pm-8pm, on 07983045824.

PORTSMOUTH DIOCESAN PILGRIMAGE TO LOURDES 2022

18th – 22nd July, flying from Bournemouth Airport.

lourdes@portsmouthdiocese.org.uk

MUSIC FOR PASSIONTIDE

Many thanks to *St Mary's Schola* for an enjoyable recital of Passiontide music on Sunday 3rd April. Thank you too to those who supported this.

THE LITURGIES OF HOLY WEEK AND EASTER

There are no Mass Sheets in this edition of the Bulletin because each of the liturgies of Holy Week and Easter has its own booklet.

CHILDREN'S LITURGY

CROSSES

We have ordered some small wooden crosses which children are invited to take home to decorate and display.

THE RELIGION TEACHER



THREE tools to teach or share this week . . .

1. [Holy Week Lesson Plan & Worksheets](#) - Here is a collection of activities and worksheets you can use for Holy Week next week. Also, you might try one of these [Stations of the Cross Activities](#) during the next couple of weeks.

2. **Holy Week Bible Stories** – Jared, founder of the Religion Teacher, wrote and packaged a collection of Holy Week Bible stories in his book [Take Up Your Cross](#). In his mind, he pictured teachers reading these stories to their kids in class as well as parents reading them at home. Here are a few you might read to your children as we head towards Holy Week and Easter:

- [Palm Sunday Story for Kids: Jesus Enters Jerusalem](#)
- [The Passover Feast: A Bible Story for Kids](#)
- [Crossing the Red Sea: A Bible Story for Kids](#)
- [The Criminals on the Cross: A Bible Story for Kids](#)
- [Easter Sunday Morning: A Bible Story for Kids](#)
- [A Kid at the Crucifixion](#) (This is a fictional story about a child's experience witnessing the passion, death, and Resurrection.)

3. **New!** [Exodus and Moses Activities](#) - Help your kids understand the history and meaning of the events of Holy Week by teaching them about Moses and the Book of Exodus. Make sure they understand what Jesus was celebrating in Jerusalem at the Last Supper. Just as God freed his people from slavery in Egypt, Jesus Christ freed us from slavery to sin.

TWO videos to watch and share . . .

1. [The Meaning of Hosanna Video](#) - As Jesus entered Jerusalem, the people sang "Hosanna in the highest!" We proclaim this same word, Hosanna, during the Palm Sunday procession and then again during the Eucharistic prayer. Why? What does Hosanna mean? [Watch and share](#).

2. [The Meaning of INRI on the Cross Video](#) - Above the head of Jesus on every crucifix is inscribed the letters INRI. Teach your kids the meaning of these letters with this short video.

[Subscribe to The Religion Teacher's YouTube channel here](#) for the latest videos.

ONE prayer to share . . .

[Holy Week Prayer Services](#) - I put together this list of prayer service ideas you can use beginning next week. I hope you find something that fits with your classes and kids.

The Religion Teacher's Vision:

Ever Day, Every Class, Every Student: an Encounter with Christ

www.thereligionteacher.com

Author of [Praying the Angelus](#), [To Heal, Proclaim, and Teach](#), [31 Days to Becoming a Better Religious Educator](#), and [Christ in the Classroom](#)

Find my most popular children's book on Amazon: [Beatitales: 80 Fables about the Beatitudes for Children](#)



Palm Sunday(C)
St Luke Passion



Luke 22:14 – 23:56 (RSV)

Ev The Passion of our Lord Jesus Christ according to Luke.

When the hour came, Jesus sat at table, and the apostles with him.
And he said to them,

✠ I have earnestly desired to eat this Passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God.

Ev And he took a cup, and when he had given thanks he said,

✠ Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes.

Ev And he took bread, and when he had given thanks he broke it and gave it to them, saying,

✠ This is my body which is given for you. Do this in remembrance of me.

Ev And likewise the cup after supper, saying,

✠ This cup which is poured out for you is the new covenant in my blood. But behold the hand of him who betrays me is with me on the table. For the Son of man goes as it has been determined; but woe to that man by whom he is betrayed!

Ev And they began to question one another, which of them it was that would do this. A dispute also arose among them, which of them was to be regarded as the greatest. And he said to them,

✠ The kings of the Gentiles exercise lordship over them; and those in authority over them are called benefactors. But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves. You are those who have continued with me in my trials; and I assign to you, as my Father assigned to me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren.

Ev And he said to him,

O Lord, I am ready to go with you to prison and to death.

Ev He said,

✠ I tell you, Peter, the cock will not crow this day, until you three times deny that you know me.

Ev And he said to them,

✠ When I sent you out with no purse or bag or sandals, did you lack anything?

Ev They said,

T Nothing.

Ev He said to them,

✠ But now, let him who has a purse take it, and likewise a bag. And let him who has no sword sell his mantle and buy one. For I tell you that this scripture must be fulfilled in me, ‘And he was reckoned with transgressors’; for what is written about me has its fulfilment.

Ev And they said,

T Look, Lord, here are two swords.

Ev And he said to them,

✠ It is enough.

Ev And he came out, and went, as was his custom, to the Mount of Olives; and the disciples followed him. And when he came to the place he said to them, Pray that you may not enter into temptation.

And he withdrew from them about a stone's throw, and knelt down and prayed,

✘ Father, if you are willing, remove this cup from me; nevertheless not my will, but yours, be done.

Ev And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground. And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, and he said to them,

✘ Why do you sleep? Rise and pray that you may not enter into temptation.

Ev While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him; but Jesus said to him,

✘ Judas, would you betray the Son of man with a kiss?

Ev And when those who were about him saw what would follow, they said,

T Lord, shall we strike with the sword?

Ev And one of them struck the slave of the high priest and cut off his right ear. But Jesus said,

✘ No more of this!

Ev And he touched his ear and healed him. Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him,

✘ Have you come out as against a robber, with swords and clubs? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.

Ev Then they seized him and led him away, bringing him into the high priest's house. Peter followed at a distance; and when they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them.

Then a maid, seeing him as he sat in the light and gazing at him, said,

Maid This man also was with him.

Ev But he denied it, saying,

O Woman, I do not know him.

Ev And a little later some one else saw him and said,

O You also are one of them.

Ev But Peter said,

O Man, I am not.

Ev And after an interval of about an hour still another insisted, saying,

O Certainly this man also was with him; for he is a Galilean.

Ev But Peter said,

O Man, I do not know what you are saying.

Ev And immediately, while he was still speaking, the cock crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny me three times'. And he went out and wept bitterly.

Now the men who were holding Jesus mocked him and beat him; they also blindfolded him and asked him,

T Prophecy! Who is it that struck you?

Ev And they spoke many other words against him, reviling him.

When day came, the assembly of the elders of the people gathered together, both chief priests and scribes; and they led him away to their council, and they said,

T If you are the Christ, tell us.

Ev But he said to them,

✠ If I tell you, you will not believe; and if I ask you, you will not answer. But from now on the Son of man shall be seated at the right hand of the power of God.

Ev And they all said,

T Are you the Son of God, then?

Ev And he said to them,

✠ You say that I am.

Ev And they said,

T What further testimony do we need? We have heard it ourselves from his own lips.

** [short form begins here]

Ev Then the whole company of them arose, and brought him before Pilate. And they began to accuse him, saying,

T We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king.

Ev And Pilate asked him,

O Are you the King of the Jews?

Ev And he answered him,

✠ You have said so.

Ev And Pilate said to the chief priests and the multitudes,

O I find no crime in this man.

Ev But they were urgent, saying,

✠ He stirs up the people, teaching throughout all Judea, from Galilee even to this place.

Ev When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he belonged to Herod's jurisdiction, he sent him over to Herod, who was himself in Jerusalem at that time. When Herod saw Jesus, he was very glad, for he had long desired to see him, because he had heard about him, and he was hoping to see some sign done by him. So he questioned him at some length; but he made no answer. The chief priests and the scribes stood by, vehemently accusing him. And Herod with his soldiers treated him with contempt and mocked him; then, arraying him in gorgeous apparel, he sent him back to Pilate. And Herod and Pilate became friends with each other that very day, for before this they had been at enmity with each other.

Pilate then called together the chief priests and the rulers and the people, and said to them,

O You brought me this man as one who was perverting the people; and after examining him before you, behold, I did not find this man guilty of any of your charges against him; neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him; I will therefore chastise him and release him.

Ev But they all cried out together,

T Away with this man, and release to us Barabbas

Ev - a man who had been thrown into prison for an insurrection started in the city, and for murder. Pilate addressed them once more, desiring to release Jesus; but they shouted out,

T Crucify, crucify him!

Ev A third time he said to them,

O Why, what evil has he done? I have found in him no crime deserving death; I will therefore chastise him and release him.

Ev But they were urgent, demanding with loud cries that he should be crucified. And their voices prevailed. So Pilate gave sentence that their demand should be granted. He released the man who had been thrown into prison for insurrection and murder, whom they asked for; but Jesus he delivered up to their will.

And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. And there followed him a great multitude of the people, and of women who bewailed and lamented him.

But Jesus turning to them said,

✠ Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us'. For if they do this when the wood is green, what will happen when it is dry?

Ev Two others also, who were criminals, were led away to be put to death with him.

And when they came to the place which is called The Skull, there they crucified him, and the criminals, one on the right and one on the left. And Jesus said,

✠ Father, forgive them; for they know not what they do.

Ev And they cast lots to divide his garments.

And the people stood by, watching; but the rulers scoffed at him, saying,

T He saved others; let him save himself, if he is the Christ of God, his Chosen One!

Ev The soldiers also mocked him, coming up and offering him vinegar, and saying,

T If you are the King of the Jews, save yourself!

Ev There was also an inscription over him, 'This is the King of the Jews'. One of the criminals who were hanged railed at him, saying,

O Are you not the Christ? Save yourself and us!

Ev But the other rebuked him, saying,

O Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.

Ev And he said,

O Jesus, remember me when you come into your kingdom.

Ev And he said to him,

✠ Truly, I say to you, today you will be with me in Paradise.

Ev It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said,

✠ Father, into your hands I commit my spirit!

Ev And having said this he breathed his last.

All kneel and pause a moment.

Ev Now when the centurion saw what had taken place, he praised God, and said,

O Certainly this man was innocent!

Ev And all the multitudes who assembled to see the sight, when they saw what had taken place, returned home beating their breasts. And all his acquaintances and the women who had followed him from Galilee stood at a distance and saw these things.

**** [short form ends here]**

Now there was a man named Joseph from the Jewish town of Arimathea. He was a member of the council, a good and righteous man, who had not consented to their purpose and deed, and he was looking for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down and wrapped it in a linen shroud, and laid him in a rock-hewn tomb, where no one had ever yet been laid. It was the day of Preparation, and the sabbath was beginning. The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; then they returned, and prepared spices and ointments. On the sabbath they rested according to the commandment.

FOOD FOR THE JOURNEY

11th-19th April 2022

Monday in Holy Week

Reading

John 12:1-11 (RSV)

The Anointing at Bethany

12 Six days before the Passover, Jesus came to Bethany, where Laz'arus was, whom Jesus had raised from the dead. **2** There they made him a supper; Martha served, and Laz'arus was one of those at table with him. **3** Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. **4** But Judas Iscariot, one of his disciples (he who was to betray him), said, **5** 'Why was this ointment not sold for three hundred denarii and given to the poor?' **6** This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. **7** Jesus said, 'Let her alone, let her keep it for the day of my burial. **8** The poor you always have with you, but you do not always have me.' **9** When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Laz'arus, whom he had raised from the dead. **10** So the chief priests planned to put Laz'arus also to death, **11** because on account of him many of the Jews were going away and believing in Jesus.

Reflection

ST JOHN'S Gospel lays out the final week of Jesus' life spaciouly, just as he had done with the first week of Jesus' ministry. In today's Gospel we have an incident told differently in Matthew, Mark, and Luke. Matthew and Mark have a similar incident in the final week (Matt 26, Mark 14), whereas Luke sites it earlier (Luke 7). There is presumably a link between the anointing of the feet of Jesus at Bethany and his washing of the disciples' feet later in the week on Maundy Thursday. St Clement of Alexandria and some modern scholars see the fragrance of the ointment filling the house as not only a sign of the Christ, the Anointed One, but

also a reference to Jesus' remark in Mark 14:9: 'wherever the gospel is preached in the whole world, what she has done will be told in memory of her'. The fragrance of the Gospel fills not only the house where Jesus is present but the whole of the Gentile world. This fragrance is of an ointment used to prepare a body for burial, as Jesus explains, but it is to be the fragrance of the glorified body of the Messiah, raised from the dead.

Tuesday in Holy Week

12th April

Reading

John 13:21-38 (RSV)

Jesus foretells his Betrayal

13 ²¹ When Jesus had thus spoken, he was troubled in spirit, and testified, 'Truly, truly, I say to you, one of you will betray me.' ²² The disciples looked at one another, uncertain of whom he spoke. ²³ One of his disciples, whom Jesus loved, was lying close to the breast of Jesus; ²⁴ so Simon Peter beckoned to him and said, 'Tell us who it is of whom he speaks.' ²⁵ So lying thus, close to the breast of Jesus, he said to him, 'Lord, who is it?' ²⁶ Jesus answered, 'It is he to whom I shall give this morsel when I have dipped it.' So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot. ²⁷ Then after the morsel, Satan entered into him. Jesus said to him, 'What you are going to do, do quickly.' ²⁸ Now no one at the table knew why he said this to him. ²⁹ Some thought that, because Judas had the money box, Jesus was telling him, 'Buy what we need for the feast'; or, that he should give something to the poor. ³⁰ So, after receiving the morsel, he immediately went out; and it was night.

³¹ When he had gone out, Jesus said, 'Now is the Son of man glorified, and in him God is glorified; ³² if God is glorified in him, God will also glorify him in himself, and glorify him at once. ³³ Little children, yet a little while I am with you. You will seek me; and as I said to the Jews so now I say to you, 'Where I am going you cannot come.' ³⁴ A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. ³⁵ By this all men will know that you are my disciples, if you have love for one another.'

³⁶ Simon Peter said to him, 'Lord, where are you going?' Jesus answered, 'Where I am going you cannot follow me now; but you shall follow afterward.' ³⁷ Peter said to him, 'Lord, why cannot I follow you now? I will lay down my life for you.' ³⁸ Jesus answered, 'Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow, till you have denied me three times.'

Reflection

IN TODAY'S Gospel, we learn about the betrayal of Jesus that will lead to his arrest, trial, passion, and death. Somewhat surprisingly, none of the disciples – even the Beloved Disciple who is singled out in this passage for the first time – knew which of them will be the betrayer. We can't even be sure that Judas Iscariot himself knew. Those hearing the Gospel learnt at the Anointing at Bethany – yesterday's incident – not only was Judas a thief but also that he would be the betrayer. At that stage, that was for us to know and for the disciples to find out later.

It is only after Jesus hands him the morsel at the Last Supper that 'Satan enters [Judas]'. Simon Peter persuades John, the Beloved Disciple, to find out from Jesus who is the betrayer, and John (and presumably Peter) privately witness the handing over the morsel and its significance. The morsel reminds us of the Eucharist – not everyone who partakes is a worthy partaker – and of the warning about treachery in Ps. 41:9: 'Even my bosom friend in whom I trusted, who ate of my bread, has lifted his heel against me'. Even when Judas goes out, everyone assumes that he has just gone shopping.

This is no human struggle that is taking place: it is a battle between God and Satan. Simon Peter thinks he can play a part in the struggle – and lay down his life in defending the Master – but Jesus warns him that he will deny him three times before cockcrow. So much for human bravery! God, in the glorification of Christ, will be victorious and win the costly and supernatural victory.

Wednesday in Holy Week

13th April

Reading

Matthew 26:14-25 (RSV)

The Betrayal is plotted and the Passover Meal begins

26 ¹⁴ Then one of the twelve, who was called Judas Iscariot, went to the chief priests ¹⁵ and said, 'What will you give me if I deliver him to you?' And they paid him thirty pieces of silver. ¹⁶ And from that moment he sought an opportunity to betray him.

¹⁷ Now on the first day of Unleavened Bread the disciples came to Jesus, saying, 'Where will you have us prepare for you to eat the passover?'

¹⁸ He said, 'Go into the city to such a one, and say to him, 'The Teacher says, My time is at hand; I will keep the passover at your house with my disciples.'" ¹⁹ And the disciples did as Jesus had directed them, and they prepared the passover.

²⁰ When it was evening, he sat at table with the twelve disciples; ²¹ and as they were eating, he said, 'Truly, I say to you, one of you will betray me.' ²² And they were very sorrowful, and began to say to him one after another, 'Is it I, Lord?' ²³ He answered, 'He who has dipped his hand in the dish with me, will betray me. ²⁴ The Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born.' ²⁵ Judas, who betrayed him, said, 'Is it I, Master?' He said to him, 'You have said so.'

Reflection

THIRTY PIECES of silver was the value placed on a slave, gored by an ox (Exodus 21:32). It was also the wage of the shepherd cast back into the Treasury (Zech 11:13). No doubt Jesus – and St Matthew (who alone gives us the precise sum) – is aware of these ironies, as are we. Judas' motive – greed, disappointment in what the Messiah turned out to be, or agitator to make the Messiah act as he should – remains unclear. In seeking an opportune time to betray Jesus, Judas settles upon the Passover, and theologically there could not be a more appropriate time for the death of a slave and the price of a shepherd. It is the Kairos, for the death and resurrection. 'My time is at hand', says Jesus.

Matthew's account is slightly different from John's. In Matthew, the disciples anxiously each ask if he is the betrayer. Judas joins in last – perhaps to disguise his plans – and gets the answer 'You have said so'.

Scholars continue to speculate about when the Last Supper took place. Matthew, Mark, and Luke appear to suggest Wednesday evening but John (and the Church thereafter) go for Thursday. There are complicated questions about which Calendar is being followed – so there may be more unanimity than we think – and, in favour of Wednesday, that does permit more time for the intense schedule of events in the unfolding of the Passion, involving variously Arrest, Trial by Sanhedrin, Trial by Herod, Trial by Roman Procurator. The advantage of John's timing is not least that it allows us on this, 'Spy Wednesday', to stay with – and meditate on – the plot to destroy Jesus. It is a plot of the sinful against the Innocent One and therefore it is a plot in which we are all implicated.

Maundy Thursday

14th April

Reading

1 Corinthians 11:23-26 (RSV)

The Institution of the Lord's Supper

²³ For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it, and said, 'This is my body which is for you. Do this in remembrance of me.' ²⁵ In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

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Reflection

AS WE use this passage as the second reading at Mass on Maundy Thursday, we are probably not immediately aware of its context in St Paul's teaching. He is dealing with problems in Corinth where there is participation in pagan sacrifices and much social disagreeableness. It seems that the well-to do would invite their friends to supper beforehand, leaving the poor and the slaves outside, admitted only for the commemoration of the Lord's Supper. St Paul suggests that everyone eats together or at least eats beforehand. It was this separation of the *agape* or love-feast from the eucharistic celebration which led to the Eucharist being a stand-alone rite rather than part of a meal at table. As it stands, the passage we read is almost certainly the first account we have of the origins of the Eucharist but it is important for us to realise (despite the insistence of some on re-creating a Jewish Passover meal or what it might have been to be in the Upper Room on the night that Jesus was betrayed) that the Mass is not a version of the Last Supper. Rather it is a celebration of, and participation in, the whole Paschal mystery – Supper, Cross, Tomb, Resurrection, Second Coming. The Mass is thus a meal and a sacrifice, an experience of bereavement and suffering, an encounter with the Empty Tomb and the Risen Lord, and a foretaste and pledge of eternal glory.

GOOD FRIDAY

10th April

Reading

Hebrews 4:14-16; 5:7-9 (RSV)

Jesus the Great High Priest

4 ¹⁴ Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. ¹⁵ For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without

sinning. ¹⁶ Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need....

5 ⁷ In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. ⁸ Although he was a Son, he learned obedience through what he suffered; ⁹ and being made perfect he became the source of eternal salvation to all who obey him.

Reflection

The Mystery of the Cross

GOOD Friday tells us of the suffering, death, and burial of the one who entered the Holy City of Jerusalem amidst great jubilation only five days earlier. At any reckoning, it is a story of human tragedy, but it is not only the tragedy of a young man, who was brutally executed, after showing so much brilliance as a religious teacher and healer. That would be true in a universe without God. I remember an undergraduate whom I met in university days who had a striking portrayal of the crucifixion over his mantelpiece. He wasn't himself a believer but he valued the picture as an example of good behaviour. The human tragedy is much more than the loss of innocent life. It is well-expressed in the desolation of the bereaved disciples on the Emmaus Road after the Crucifixion. 'But we had hoped that he was the one to redeem Israel' (Lk 24:21), they told the mysterious stranger. It's the Redeemer who has died.

We can draw much from the good behaviour. Here is one who is perfectly obedient. The reading from Hebrews puts it this way:

Although he was a Son, he learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him.

So, at the very least, salvation is derived from the obedience of one who is perfect. We obey him just as he obeyed the will of his Father. But the one to redeem Israel is not just obedient. He suffers representatively. When we read Isaiah and encounter the 'Suffering Servant' – which we repeatedly do – we can never be sure whether we are talking about one man or a whole people. Or, to be more precise, we can do justice to the sayings only if we bear in mind that this is both a man and a people. A man who suffers. A people who suffer. Such has the complex destiny of Israel appeared over the years, particularly in the last 75 years.

Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on him the iniquity of us all.

So the one who is obedient also suffers representatively, and we have to embrace the mystery that he is 'stricken, smitten by God'. We also have to embrace the mystery that his chastisement makes us whole, we are healed by his stripes. That, as Isaiah says, the Lord has laid on him the iniquity of us all. His life is poured out as a fragrant offering, a sacrifice to God, the one sacrifice which ends any need on our part to offer other sacrifices.

None of this is at all easy to understand, and simplistic explanations won't do. We have to wait for Easter, and for the stranger on the Emmaus Road to explain himself, if we are really to begin to understand. Meanwhile the Letter to the Hebrews helps us on our way. Here is the 'great high priest who has passed through the heavens, Jesus, the Son of God....not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.'

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Reflection – *Spiritual Warfare*



St Sophia's Cathedral. Kyiv

THE BISHOP'S Pastoral Letter this Lent has asked us to take part in spiritual warfare, combatting the evil that is besetting Europe:

¹² For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Ephesians 6:12*

The weapons in our armoury are prayer, fasting, and almsgiving, and here are some ways in which we can do these things.

I Prayer

Adoration and Mass

We have introduced periods of Adoration before Sunday evening Mass and certain midweek Mass.

Confession

Lent is the time to prepare for Easter. Confessions take place at 8.45am on Sundays and after Mass any weekday or on demand.

Rosary

We are encouraged to make good use of the Rosary, especially during Lent the Sorrowful Mysteries. There will usually be a public decade on each of the Sorrowful Mysteries after Mass on Mondays to Fridays but the Rosary is mainly a private devotion.

The Prayer to St Michael the Archangel

Though its public use was discontinued after Vatican II, Pope St John Paul II, in his battle against communism, recommended its use and Bishop Philip is now making a similar recommendation.

The prayer draws heavily on imagery from the Apocalypse which some find particularly helpful in a time of war.

Saint Michael the Archangel, defend us in battle. Be our protection against the wickedness and snares of the devil; May God rebuke him, we humbly pray; And do thou, O Prince of the Heavenly Host, by the power of God, thrust into hell Satan and all evil spirits who wander through the world for the ruin of souls. Amen.

Psalm 31

Rabbi Yaakov Bleich, the Chief Rabbi for Ukraine, has asked Jews and Christians around the world to pray Psalm 31 in solidarity with those in Ukraine who are under attack. Apparently millions of people are saying this psalm daily. Verses 2-6 are a convenient abbreviation, printed here.

1 A Psalm of David

2 In you, LORD, I take refuge;
let me never be put to shame.
In your righteousness deliver me;

3 incline your ear to me;
make haste to rescue me!
Be my rock of refuge,
a stronghold to save me.

4 For you are my rock and my fortress;
for your name's sake lead me and guide me.

5 Free me from the net they have set for me,
for you are my refuge.

6 Into your hands I commend my spirit;
you will redeem me, LORD, God of truth.

II Fasting and Abstinence

The formal fasts are Ash Wednesday and Good Friday, when healthy adults under 60 years old are asked to make do with one main meal and a couple of snacks. The elderly and those with certain medical conditions are under no such obligation but all of us are asked to take whatever part we can in the spirit of fasting.

On Fridays throughout the year, except solemnities, and whatever our age, we are asked to do without meat, a small contribution to the care of the planet. Fasting and abstinence, like physical exercise, are ways of training the body but, as with any discipline, also impact on our spiritual life and can be 'offered up'.

III Almsgiving

Caritas-Spes had been working in Eastern Ukraine with the displaced families from the ongoing conflict in the disputed territories.

If you would like to support Caritas work in the emergency in Ukraine, please donate by visiting their website <https://www.caritas.org/where-caritas-work/europe/ukraine-spes/>
