

Making a Spiritual Communion

In the name of the Father
and of the Son
and of the Holy Spirit. **Amen.**

My Jesus,
I believe that you are present
in the Most Holy Sacrament.
I love you above all things,
and I desire to receive you into my soul.
Since I cannot at this moment
receive you sacramentally,
come at least spiritually into my heart.
I embrace you as if you were already there
and unite myself wholly to you.
Never permit me to be separated from you.
Amen.

O sacred Banquet,
wherein Christ is received;
the memory of His Passion is renewed,
the mind is filled with grace,
and the pledge of future glory
is given unto us.
Soul of Christ, sanctify me.

Body of Christ, save me.
Blood of Christ, refresh me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
O Good Jesus, hear me.
Within Thy Wounds, hide me.
Suffer me not to be separated from Thee.
From the malicious enemy defend me.
In the hour of my death call me.
And bid me come to Thee.
That with all Thy Saints I may praise Thee
For ever and ever. **Amen.**

Our Father who art in heaven,
hallowed be thy name.
Thy kingdom come.
Thy will be done on earth,
as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil.



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THE PARISH OF CARDIFF ST MARY THE VIRGIN THIS IS THE NIGHT



AT HOME WITH HOLY WEEK

This is the Night!

I love the Easter Proclamation—but then I’m not the one who has to listen to me singing it! Also known as the Exsultet, this is what is sung at the Easter Vigil when we have entered the church with the lit Paschal Candle, its light spreading through the lit candles of all present.

Once the candle has been placed in a prominent position next to the Lectern, the priest (or deacon if there is one) begins praising God for the Resurrection of Christ.

When I was first ordained as Deacon my training Incumbent (priest) spent many hours helping me to rehearse it so that I could sing it as well as possible. We tweaked the music a little, so that I could cope with the range and make at least a good try at it!

The Easter Vigil is central to our liturgical year as Christians. It is at the heart of our Easter celebrations. As Sunday is for the Christian week, so Easter is to the year!

This little booklet has been designed to help us give to and get the most from Holy Week, whether you are able to participate in the public celebrations or have to stay at home, and we shall use some of the words and themes of the Easter Proclamation of that Holy Night, to explore each day of Holy Week.

I hope that, wherever you are, you will be drawn deeper into the Mystery of Christ’s Death and Resurrection. Holy Week is not a re-enactment of what happened two thousand years ago. We are not actors when we gather for worship. The benefits of Christ’s saving death and resurrection are made present to us, and we are drawn into the beauty of God’s Love.

Fr Dean

Easter Morning

First Reading Acts 10:34,37-43

Peter addressed Cornelius and his household: ‘You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses – we have eaten and drunk with him after his resurrection from the dead – and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.’

Second Reading Colossians 3:1-4

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God’s right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed – and he is your life – you too will be revealed in all your glory with him.

Gospel Matthew 28:1-10

After the sabbath, and towards dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the sepulchre. And all

at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like lightning, his robe white as snow. The guards were so shaken, so frightened of him, that they were like dead men. But the angel spoke; and he said to the women, ‘There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen, as he said he would. Come and see the place where he lay, then go quickly and tell his disciples, “He has risen from the dead and now he is going before you to Galilee; it is there you will see him.” Now I have told you.’ Filled with awe and great joy the women came quickly away from the tomb and ran to tell the disciples. And there, coming to meet them, was Jesus. ‘Greetings’ he said. And the women came up to him and, falling down before him, clasped his feet. Then Jesus said to them, ‘Do not be afraid; go and tell my brothers that they must leave for Galilee; they will see me there.’

At Home with Prayer

Alleluia! Christ is Risen!
He is risen indeed, Alleluia!

This is our Easter greeting to one another, and a bold belief in the Lord who has burst from the tomb, a declaration that Christ is risen from the dead to live for ever. Today, seek out those signs of new life in the world: the rising of the sun, the birds building nests, the flowers beginning to open—as well as those symbols of life which we traditionally exchange in the form of Easter Eggs. How can all these signs and symbols feed and nurture us in our life with Christ the Risen Lord? Take them to your time in prayer.

Easter Vigil

During the Easter Vigil, there is an extended series of readings and Psalms from Holy Scripture when we meditate on how God in times past saved his people and, in these last days, has sent us his Son as our Redeemer. The references for the readings are given here:

Genesis 1:1—2:2 or 1:1, 26-31a
Genesis 22:1-18 or 22:1-2, 9a, 10-13, 15-18
Exodus 14:15—15:1
Isaiah 54:5-14
Isaiah 55:1-11
Baruch 3:9-15, 32(4:4)
Ezekiel 36:16-17a, 18-28

The First Mass of Easter

First Reading

Romans 6:1-11

Does it follow that we should remain in sin so as to let grace have greater scope? Of course not. We are dead to sin, so how can we continue to live in it? You have been taught that when we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life. If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realise that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a Christian dies, of course, he has finished with sin. But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus

Gospel

Matthew 28:1-10

After the sabbath, and towards dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the sepulchre. And all at once there was a violent earthquake, for the angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. His face was like lightning, his robe white as snow. The guards were so shaken, so frightened of him, that they were like dead men. But the angel spoke; and he said to the women, 'There is no need for you to be afraid. I know you are looking for Jesus, who was crucified. He is not here, for he has risen, as he said he would. Come and see the place where he lay, then go quickly and tell his disciples, "He has risen from the dead and now he is going before you to Galilee; it is there you will see him." Now I have told you.' Filled with awe and great joy the women came quickly away from the tomb and ran to tell the disciples.

And there, coming to meet them, was Jesus. 'Greetings' he said. And the women came up to him and, falling down before him, clasped his feet. Then Jesus said to them, 'Do not be afraid; go and tell my brothers that they must leave for Galilee; they will see me there.'

At Home with Prayer

Fire and water are powerful symbols of the Easter Vigil. If you're unable to gather for the public celebrations, light one candle as your own Paschal Candle for your home and as a focus for prayer. The Candle in church will burn constantly for the next eight days during the Octave of Easter. Place a bowl of water centrally as a physical reminder of your own baptism. Consider how, though the church cannot gather together, we are united in Christ. Whether we pray in solation or with others, we always pray with and as the church.

Each day as it comes

Within these pages you will find some bible readings for each day, a reflection, prayers and ideas for prayer, and some images from previous Holy Week celebrations at St Mary's Church.

If you're at home during Holy Week, try to make a Spiritual Communion each day, using the prayers on the back of this booklet. Try to create an atmosphere or discipline of prayer which reflects the uniqueness of each day of Holy Week. Take each day as it comes, and move through the week with purpose and momentum, seeking the blessings which God wishes to give to us

Rejoice!

"Rejoice, let Mother Church also rejoice, arrayed with the lightning of his glory, let this holy building shake with joy, filled with the mighty voices of the peoples."

The words of the (shorter version of) the Easter Proclamation are given on the next page, and can form a beautiful meditation for us at home, as well as listening to them proclaimed at the Easter Vigil.

In this booklet, you'll also find readings of Holy Scripture which feature in our celebrations this week.



**How holy is this feast
in which Christ is our food**



The Easter Proclamation

A Pillar of Fire

As the Israelites escape to freedom, they need a guide, and the assurance that God is with them. As they enter the wilderness, they see a pillar of fire and a cloud of smoke, by night, by day.

The Exodus of the People of Israel is a watershed moment, a turning point, a memory which will be etched in the mind of the Jewish people to this day. At Passover, they recount what God did for them when they were in slavery to the Egyptians, how he liberated them, and let them through the waters of the Red Sea, the image of the Promised Land leading them onwards through those wilderness years to come.

And so the Exsultet proclaims that *“This is the night, when once you led our forebears, Israel’s children, from slavery in Egypt and made them pass dry-shod through the sea. This is the night that with a pillar of fire banished the darkness of sin!”*

As we rejoice in the Resurrection of the Lord in the light of the Paschal flame, we hear the words: *“May this flame be found still burning by the Morning Star: the one Morning Star who never sets, Christ your Son, who, coming back from death’s domain, has shed his peaceful light on humanity, and lives and reigns for ever and ever.”*

As the People of Israel were led through the waters of the Red sea, so we are led through the waters of Baptism, sharing in Christ’s death so that we may share in his Resurrection too. Easter is the time for Baptism to be celebrated and, drawn to the baptismal waters, we renew the promises first made when we were baptised.

As God fed the People of Israel with Manna in the desert, so through Christ, and his ongoing gift to us of himself in the Eucharist, we are fed with the Bread of Life, and together proclaim the Mystery of Faith: ‘Christ has died, Christ is Risen, Christ will come in glory.’

This is the night, when once you led our forebears, Israel’s children, from slavery in Egypt and made them pass dry-shod through the sea. This is the night that with a pillar of fire banished the darkness of sin! (from the Easter Proclamation)

Holy Saturday

**The Light of Christ!
Thanks be to God!**

**Christ yesterday and today,
the Beginning and the End,
the Alpha and the Omega
all time belongs to him and all the ages
To him be glory and power
through every age and for ever.**

**By his holy and glorious wounds,
May Christ the Lord guard and protect us.**

The Exsultet

Exult, let them exult, the hosts of heaven,
exult, let Angel ministers of God exult,
let the trumpet of salvation
sound aloud our mighty King's triumph!
Be glad, let earth be glad, as glory floods her,
ablaze with light from her eternal King,
let all corners of the earth be glad,
knowing an end to gloom and darkness.
Rejoice, let Mother Church also rejoice,
arrayed with the lightning of his glory,
let this holy building shake with joy,
filled with the mighty voices of the peoples.
It is truly right and just,
with ardent love of mind and heart
and with devoted service of our voice,
to acclaim our God invisible, the almighty
Father,
and Jesus Christ, our Lord, his Son, his Only
Begotten.
Who for our sake paid Adam's debt to the
eternal Father,
and, pouring out his own dear Blood,
wiped clean the record of our ancient sinfulness.
These, then, are the feasts of Passover,
in which is slain the Lamb, the one true
Lamb,
whose Blood anoints the doorposts of believers.
This is the night,
when once you led our forebears, Israel's
children,
from slavery in Egypt
and made them pass dry-shod through the
Red Sea.
This is the night
that with a pillar of fire
banished the darkness of sin.
This is the night
that even now, throughout the world,
sets Christian believers apart from worldly
vices

and from the gloom of sin,
leading them to grace
and joining them to his holy ones.
This is the night,
when Christ broke the prison-bars of death
and rose victorious from the underworld.
O wonder of your humble care for us!
O love, O charity beyond all telling,
to ransom a slave you gave away your Son!
O truly necessary sin of Adam,
destroyed completely by the Death of Christ!
O happy fault
that earned so great, so glorious a Redeemer!
The sanctifying power of this night
dispels wickedness, washes faults away,
restores innocence to the fallen, and joy to
mourners.
O truly blessed night,
when things of heaven are wed to those of
earth,
and divine to the human.
On this, your night of grace, O holy Father,
accept this candle, a solemn offering,
the work of bees and of your servants' hands,
an evening sacrifice of praise,
this gift from your most holy Church.
Therefore, O Lord,
we pray you that this candle,
hallowed to the honour of your name,
may persevere undimmed,
to overcome the darkness of this night.
Receive it as a pleasing fragrance,
and let it mingle with the lights of heaven.
May this flame be found still burning
by the Morning Star:
the one Morning Star who never sets,
Christ your Son,
who, coming back from death's domain,
has shed his peaceful light on humanity,
and lives and reigns for ever and ever.
Amen.

Palm Sunday

Almighty ever-living God,
who as an example of humility
for the human race to follow
caused our Saviour to take flesh
and submit to the Cross,
graciously grant that we may
heed his lesson of patient suffering
and so merit a share in his Resurrection.

Hosanna to the Son of David;
Blessed is he who comes
in the name of the Lord,
the king of Israel.
Hosanna in the highest!

Necessary Sin?

Have you seen those 'video trials' where children are left in a room with a bowl of sweets, and told not to eat one until the parent returns? The next few minutes are filled with angst and temptation, as the child considers whether or not to have a sweet or two. Surely, no one would notice. Sometimes, one sweet leads to another which leads to another, and an empty bowl! Such videos are often quite humorous but they also share something of what it means to be human!

Perhaps it was inevitable that Adam, the figurative first man, would go astray. Given the freedom to make decisions for himself, the liberty to live as he pleased, it's not surprising that some of what he did fulfilled a need for selfish gain, to try to make him greater than he was, rather than living according to God's plan.

God doesn't operate us like robots, does not control us or pull our strings. We are not puppets for his pleasure. He does not make us love him or live for him. After all, who can be *made* to love anyone? And so God gives us complete freedom to do as we please and yet all the time calls us closer to him, wanting us to be drawn into a loving relationship.

In Holy Scripture, Jesus is called 'The Second Adam' and at the Easter Vigil, the Exsultet proclaims, *'O truly necessary sin of Adam, destroyed completely by the Death of Christ! O happy fault that earned so great, so glorious a Redeemer!'*

It may seem a strange way to describe 'sin' as 'necessary' But here is meant perhaps the sense that Adam's sin was bound to happen, considering the freedom he has been given. It's into the mess of humanity, the grit and grime of sin, that Christ takes flesh. He becomes human in every way except sin, says St Paul.

His saving love takes him to the pain of the cross. Usually on Good Friday, the faithful are invited to offer a physical gesture of veneration by approaching the unveiled cross to bow, to touch, to kiss. We draw close to Christ, to kiss salvation, to embrace Love who has embraced us. He is our glorious Redeemer.

O truly necessary sin of Adam, destroyed completely by the Death of Christ! O happy fault that earned so great, so glorious a Redeemer!

(from the Easter Proclamation)



Good
Friday

**This the wood of the cross
on which hung the
Salvation of the world!
Come let us worship!**

Were the whole realm of nature mine,
that were an offering far too small;
Love so amazing, so divine,
demands my soul, my life, my all

Triumph and Trumpet Blasts

Positions of celebrity and fame can be fragile. Certain newspapers and magazines are all too quick to catch someone out. The paparazzi swoops in, invading people's privacy, claiming their story is in the public interest. Their claims are clarified by those who dip into their pockets to pay for a copy of the latest headlines, revelling in the downfall of a pop star or politician or who ever it may be. How quickly a situation can change.

And so too for Jesus. Yes, he has made his enemies, and there are many who have already plotted his downfall, planned his death. But for now, on that first Palm Sunday, Jesus is hailed as a King. The crowd sings 'Hosanna!' They strip trees of branches and remove the cloaks off their back to create a royal road for Jesus. A few days later, and the cheering of the crowds has turned deathly, as they cry, Crucify him! Crucify him!" This is his downfall.

Or so they think. Whilst Jesus enters Jerusalem, he is also entering the reality of his suffering and death. The difficulty of embracing his call, the cost of love, will be played out in Gethsemane, as he prays that the cup of suffering may pass from him, and yet still he seeks the Father's will.

The Easter Proclamation of the Vigil is a victorious song of Christ's powerful love. *"Exult, let them exult, the hosts of heaven, exult, let Angel ministers of God exult, let the trumpet of salvation sound aloud our mighty King's triumph!"* Yes, the Church rejoices, joining the song of heaven. Christ was hailed as King on Palm Sunday, and yet on Easter Sunday, the Day of Resurrection, we celebrate what it means for Christ to be our triumphant King.

It's a popular tradition on Palm Sunday to visit the graves of loved ones, to clean and clear the gravestones, and decorate them with flowers. It is a sign and symbol of anticipating the glory of resurrection. As St Paul wrote (1 Thessalonians 4:18) "For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first."

**'Exult, let them exult, the hosts of heaven, exult, let
Angel ministers of God exult, let the trumpet of
salvation sound aloud our mighty King's triumph!'**

Palm Sunday

Gospel of the Lord's

Entrance into Jerusalem Matthew 21:1-11 **Philippians 2:6-11**

When they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, Jesus sent two disciples, saying to them, 'Go into the village facing you, and immediately you will find an ass tied, and a colt with her: untie them and bring them to me. If anyone says anything to you, you shall say, "The Lord has need of them," and he will send them immediately.' This took place to fulfil what was spoken by the prophet, saying, *'Tell the daughter of Sion, Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass.'* The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, 'Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!' And when he entered Jerusalem, all the city was stirred, saying, 'Who is this?' And the crowds said, 'This is the prophet Jesus from Nazareth of Galilee.'

His state was divine, yet Christ Jesus did not cling to his equality with God but emptied himself to assume the condition of a slave and became as men are; and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which 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 that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father. The Lord says this: I am now going to open your graves; I mean to raise you from your graves, my people, and lead you back to the soil of Israel. And you will know that I am the Lord, when I open your graves and raise you from your graves, my people. And I shall put my spirit in you, and you will live, and I shall resettle you on your own soil; and you will know that I, the Lord, have said and done this – it is the Lord who speaks.

At Home with Prayer

If you're unable to participate in the gathered celebration today, hold a Palm Cross (or other cross) in your hand. Read the gospel of the Lord's entrance into Jerusalem. Reflect on the crowds who laid the palms and cloaks upon the ground to welcome Jesus, the Messiah as he entered the holy city,

- Think about how can you welcome Jesus afresh into your lives.
- What cross are you called to carry? What is the sacrifice, the burden, the pain that you bear?
- Think of others, too, whose pain or sorrow is known to you, and pray for them.

Good Friday

First Reading

Isaiah 52:13-53:12

See, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds were appalled on seeing him – so disfigured did he look that he seemed no longer human – so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: 'Who could believe what we have heard, and to whom has the power of the Lord been revealed?' Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty we saw him, no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him. And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed. We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers never opening its mouth. By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living; for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth. The Lord has been pleased to crush him with suffering. If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done. His

soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself. Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

Second Reading

Hebrews 4:14-16,5:7-9

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace when we are in need of help. During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

At Home with Prayer

Place a crucifix or cross in a central position. Offer a gesture of veneration—such as a kiss or place your forehead to the cross. What does the death of Jesus mean to you, to the world? Perhaps you can also make the Stations of the Cross from your armchair, or create your own journey around the house by using the Station of the Cross Resource available separately.

Maundy Thursday

Second Reading 1 Corinthians 11:23-26

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

Gospel John 13:1-15

It was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the world, but now he showed how perfect his love was. They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel he was wearing. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'At the moment you do not know what I am doing, but later you will understand.' 'Never!' said Peter 'You shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me.' 'Then, Lord,' said Simon Peter 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all

of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are.'

When he had washed their feet and put on his clothes again he went back to the table. 'Do you understand' he said 'what I have done to you? You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you.'

At Home with Prayer

There are many aspects to the liturgical celebrations of today. Usually, the holy oils to be used in the sacramental celebrations of the church are presented. We obey the command, the Mandatum, of Jesus to wash one another's feet, and learn how to serve and love one another. We celebrate the Eucharist on the night that Jesus gave us this precious gift. We watch and wait at the Altar of Repose.

If you're unable to attend in the celebrations of this night, spend some time in quiet prayer, in watching and waiting.

Think of those whom you are called to serve. Pray for people who are working on the frontline, for carers and medical staff, for teachers and social workers, emergency services, food providers, and others.

What acts of kindness and love can you do within your own situation?

At Home with Jesus

At the heart of Holy Week is the celebration of the Holy Triduum, those three days which take place from the evening Mass of the Lord's Supper until the Easter Vigil. The three days beforehand are quieter, simpler moments.

The Gospel Reading from the Mass on Monday of Holy Week is a beautiful moment, when Mary and her family have given a dinner for Jesus at their home in Bethany. There she anoints the feet of Jesus, and wipes them with her hair. There is some remonstrance—"What a waste of money! But Jesus protects her and speaks in her defence, declares that what she has done is a beautiful thing, for she has prepared him for burial. In a few day's time, when Jesus has died there will be a rushed burial. When the women return to the grave on Sunday morning, to complete the anointing traditions, they discover the tomb to be empty and the news soon sinks in that Jesus is risen from the dead.

During these days, let us pray for a quiet attentiveness to the beautiful moments we see in our lives, and be alert to the ways in which we can serve Jesus at home—just like Mary and Martha did!

Monday Gospel Reading John 12:1-11


Six days before the Passover, Jesus went to Bethany, where Lazarus was, whom he had raised from the dead. They gave a dinner for him there; Martha waited on them and Lazarus was among those at table. Mary brought in a pound of very costly ointment, pure nard, and with it anointed the feet of Jesus, wiping them with her hair; the house was full of the scent of the ointment. Then Judas Is-

cariot – one of his disciples, the man who was to betray him – said, 'Why wasn't this ointment sold for three hundred denarii, and the money given to the poor?' He said this, not because he cared about the poor, but because he was a thief; he was in charge of the common fund and used to help himself to the contributions. So Jesus said, 'Leave her alone; she had to keep this scent for the day of my burial. You have the poor with you always, you will not always have me.' Meanwhile a large number of Jews heard that he was there and came not only on account of Jesus but also to see Lazarus whom he had raised from the dead. Then the chief priests decided to kill Lazarus as well, since it was on his account that many of the Jews were leaving them and believing in Jesus.

BELOW: worshippers bend or bow or kneel to kiss or touch the cross during the Veneration of the Cross from the Liturgy of the Lord's Passion on Good Friday



Maundy Thursday



O God, who have called us to participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of charity and of life.

Dry Shod through the Sea

At the start of one of his journeys, the travel writer Paul Theroux is in Gibraltar. He recounts an incident of watching a tourist who teased and taunted some of the monkeys. Unimpressed by the way the monkeys retaliated, he cried out, "These monkeys are cruel. When I hit them, they bite me."

If this is true for animals, then it is certainly true of us. As we grow up, we learn what we think is acceptable behaviour from those around us, our family at first, and then friends, and other we look up to—role models, whether local or famed.

We love because God first loved us, said St John. He has loved us into being, and throughout our lives and the life of the whole of humanity, has surrounded us with his undying love, and out of great love for the world, he sent his Only Begotten Son.

On the night of his arrest, when Jesus sits to celebrate the Passover with his people, as he gives us the gift of the Eucharist as a perpetual memorial of his death, he rises from table, ties a towel around his waist and washes his disciples' feet. "As I have washed your feet, so you ought to wash one another's feet," he says.

Jesus has given them, and so us, an example of how to serve, he has given a command, a *mandatum* to love. This year, with current restrictions, we will not be allowed to celebrate the ritual of the washing of feet at the Evening Mass of the Lord's Supper. However, the command to love and to serve remains. We too are to wash one another's feet and also to have the humility to receive the help and care, the concern, the love from others, and not to be too proud to admit we need help at times.

The Easter Proclamation sings, "O wonder of your humble care for us! O love, O charity beyond all telling, to ransom a slave you gave away your Son!" On this Maundy Thursday night, we are given an indication of his death to come, and in giving us the Eucharist, we receive the benefits of the ransom he has paid to liberate us.

This is the night, when once you led our forebears, Israel's children, from slavery in Egypt and made them pass dry-shod through the Red Sea.

(from the Easter Proclamation)
