

Pilgrims to the City of the Passover this week

The Golden Gate in the eastern wall of Jerusalem gave access to the courtyards of the Temple from the Kedron Valley. One of the great memories of a visit to the Holy Land is of standing in the Garden of Gethsemane and seeing that gate, through which Jesus travelled in his Palm Sunday entry into the city. Ideally we might like to be there in a procession, entering Jerusalem this Sunday. What is more important though is that we follow Jesus this Holy Week in mind and heart, the beginning of which is symbolised in our parish with the holding of our palms in our hands.



We also this by hearing Matthew's account of the Passion. We need to hear the text in its original context first. By the time Matthew's Gospel was written, the destruction of Jerusalem in 70AD had taken place. Following the great dispersal of the Jewish-Christian community and the destruction of the city of Jerusalem, this community needed reassurance. The old centre of their universe was gone. Jesus was now the focus of every promise, the fulfilment of the law and the prophets. So, Matthew writes to show that every prophecy is fulfilled, the paschal lamb is slain, Jesus own sacrifice has brought an end to the need of temple animal sacrifices. The Son of Man is lifted up, the Messiah is now revealed as the *Suffering Servant* whom Isaiah prophesied, who *sets his face like flint*, who *knows he shall not be shamed*.

Our hearing of the Passion this Sunday draws us into the mystery of God made visible in a crucified Christ. Paradoxically, the three hours of crucifixion are the most productive and purposeful hours of Jesus' earthly life. Everything Jesus taught is now shown on the cross. His death is the culmination of a whole life of *giving himself away* for the sake of the community. Every parable is illuminated, the buried treasure is discovered, the grain falls to the ground and dies, the bread is broken, the cup is poured. Hear the particular elements of Matthew's Passion story this Sunday with particular interest. Pilate's wife's dream reminds us of the dreams of Joseph and also of the Magi at the time of Jesus' birth. The Magi and Pilate's wife also are Gentiles, with insights that the Jews lack. Matthew's Passion Narrative has some unique details: the sum of money Judas was paid for betraying Jesus, and his suicide; Pilate's wife and her dream; Pilate washing his hands; the four dramatic apocalyptic occurrences after Jesus' death; the placing of a guard at Jesus' tomb. All this correspond to the picture of Jesus and his Kingdom which Mathew paints and which we hear throughout this year.

We have been pilgrims on the road of Lent, and now we are nearing Jerusalem—not that place in the Holy Land, but certainly that heavenly Jerusalem, the meeting place of God and humanity for all eternity. All the issues, questions and aspirations we have been immersed in during these Sundays of Lent - the thirst of the woman at the well, the plight of the blind man, the gift of life to Lazarus—are now drawn together in the journey of Jesus to Calvary and resurrection. We are pilgrims on the same road, with the woman, the blind man, and Lazarus and his sisters. Our stories are now merging as we walk in the same faith towards the same destination. In a previous parish in which I served we used to sing a hymn which had the refrain, *On we go to Jerusalempilgrim people, we seek the Lord*. Who could make the journey in isolation? We are renewing our individual surrender, in order to live together according to the Scriptures, preparing again to enter into the *once-a-year* feast, the unfolding of the great story of God's own purpose on earth.

Welcome to St Andrew's Cathedral, St Mary's, Forebank, and Our Lady of Good Counsel

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Palm Sunday of the Lord's Passion

2 April 2023

Next Sunday: Easter Day
Year of Matthew (A)



Holy Week

*For our sake, Christ was obedient,
accepting even death, death on a cross.
But God raised him high
and gave him the name
which is above all other names.*

(St. Paul to the Philippians 2:8-9)

“The Church does not pretend, as it were, that it does not know what will happen with the crucified Jesus. It does not sorrow and mourn over the Lord as if the church itself were not the very creation which has been produced from his wounded side and from the depths of his tomb. All through the liturgies of this week the victory of Christ is contemplated and his resurrection is proclaimed”. (Thomas Hopko)

Our Sunday Masses:
Vigil Masses: NO 5.30 pm Vigil Mass
on Saturday
Day Masses:
9.45am in Our Lady of Good Counsel
11am [Solemn Mass] & 6pm in Cathedral
11.15am [Solemn Mass] in St Mary's, Forebank

This week's Daily Masses

St Andrew's Cathedral:

Monday & Tuesday at 1pm

No lunchtime Mass on Wednesday

St Mary's, Forebank:

Monday, Tuesday, & Wednesday at 11.30am

Our Lady of Good Counsel:

Monday, Tuesday & Wednesday at 10am

Morning Prayer before Mass each day.



**Palm Sunday Vespers and
Benediction today at 4pm
In St Andrew's Cathedral
All welcome**



I really hope you will be able to join us for this Annual Diocesan event, which takes place this coming **Wednesday 5 April at 7pm** in the Cathedral. All are welcome.

*In the yard of olive presses
Christ endured his agony;
Now the Church, rejoicing, blesses
Oil to serve his mystery!*

During this Mass, the Oils to be used in the Sacraments in the year to next Holy Week are blessed and consecrated. I would feel particularly supported if you would attend the Chrism Mass this year. The music of the Mass will be lead by the Dunkeld Diocesan Choir conducted by Mary Veal, with Sheriff Kevin Veal at the organ.

A collection for the upkeep of the **Shrines in the Holy Places in Jerusalem** is to be taken up at this time. Rather than disturb the rhythm of the Liturgy of Good Friday, will shall take this collection on the Second Sunday of Easter, that is Sunday 16 April.

Good Friday is a day of Fasting and Abstinence.

The Sacred Triduum in St Andrew's Cathedral

Holy Thursday: 6 April

Office of Readings and Morning Prayer at 10am
Mass of the Lord's Supper at 7pm.
followed by watching at the Altar of Repose until Night Prayer at 9pm.

Good Friday of the Lord's Passion: 7 April

Office of Readings and Morning Prayer at 10am
Liturgy of the Lord's Passion at 3pm
Stations of the Cross at 7.30pm

Holy Saturday: 8 April

Office of Readings and Morning Prayer at 10am
The Vigil of the Resurrection of the Lord at 8pm

Easter Day: Sunday 9 April

Solemn Mass of the Resurrection at 11am.
Sung Vespers and Benediction at 4pm.
Evening Mass at 6pm

Our Prayers for the sick: Father John Mundackal, Marian Jackson, Baby Joshua Hopkins, Joe Dolan, Patrick Ruddy, Agnes Whyte, Norman Hadden, Ray Conchie, Ross Murray, Theresa Kay, Heather Moffit, Sonya Rostan, Steven Hackney, Karen Dammer, Steven Kennedy, Margaret McMenemy, Isobel Blackmore, Jackey Forrest-Moore, Catherine Gallacher, Aubrey McMullan, Alexander McNeil, Sheila McCallum, Marie Manunga;

for those who have died recently: John Scott, Susanna Fernandez, Brian Kilkerr;

and those whose anniversaries occur at this time: James Devlin, Frank Ellis, Jane Traynor; Ronald Johnston, Andrew McDevitt; Anthony Duffy, Ernest Duffy, Tommy Reilly, Jean McReady, Elizabeth Stirling, Jack Stirling, Mina Dailly.

I now have booking forms for the **Diocesan Pilgrimage to Lourdes** which take place from 14 July to 21 July, flying from Edinburgh Airport. Costs depending on Hotel are £879 or £949 per person, with accommodation for assisted pilgrims at £879.

The latest **Cathedral 200 club** winners are:

Fiona McDade - £50; Betty Harrop - £30 and Joe Dolan - £20. Congratulations to the winners and sincere thanks to all who support the 200 Club. If you haven't paid your subscription of £36 can we ask that you do so as soon as possible.

Thank you for your contributions last Sunday of £349 in St Mary's, £520 in Broughty Ferry and £762 in the Cathedral.

Around 120 parishioners joined us for lunch after Mass in St Mary's, Forebank last Sunday for what turned out to be a great parish event, which seems to have been greatly enjoyed by everyone who took part: all ages, a wonderful variety of backgrounds and stories and all together enjoying hospitality in the house of the Lord!

Very sincere thanks to those who made this event possible by providing food and drinks, setting up the hall, welcoming everyone, and a special thank you to everyone who stayed for the clear up afterwards, Let us build on this event for the future.



This Sunday is **Palm Sunday**, when we stand on the threshold of another Holy Week. For all Christians, and for Catholics in a particular way, it is the most important week in the year.

Please don't stay away from the community gatherings this week unless there's no way you can be with us; be with us then in spirit and we shall remember you.

If you are free, please come to the Office of Readings and Morning Prayer to begin Holy Thursday at 10am in the Cathedral. The Morning Prayers over the three days centre on the singing and recitation of the Psalms which Jesus himself and his contemporaries would have prayed, especially at Passover time.

The principal Liturgies of the Easter Triduum, the Mass of the Lord's Supper, the Good Friday Liturgy of the Passion and the great Easter Vigil will be celebrated in all of our three churches: please ensure you take a **Holy Week Schedule** away with you this Sunday if you didn't get one last week.

Especially, please do your best to come to the **Mass of the Lord's Supper** on Thursday evening and experience it as brothers and sisters in a parish family, and invite your family and friends to be with us as well. This beautiful opening of the Triduum takes us back to the Upper Room of the Lord's Supper and recalls the institution of the Eucharist and the fact that we are a Eucharistic people. This Lent has been an intense experience of God's forgiving and inclusive love, as we have read the Gospels of Matthew & John. Holy Thursday is the night of communion and reconciliation, and all God's people, young and old, (even babes at the breast, the Church envisages) gather to open the three days of the Easter Triduum and to keep the Easter feast in its entirety.

On **Good Friday** our principal gathering is the afternoon **Liturgy of the Lord's Passion**. [But do come to the Office of Readings and Morning Prayer at 10am in the Cathedral to begin the day if you can.] It is on this day, when we have heard the Glorious Passion of John the Evangelist, and prayed for the whole world in the intercessions that we come forward (barefoot even?) to venerate the cross and venerate our saviour in his glorious passion.

Holy Saturday is a day of waiting at the Lord's tomb. If at all possible, please try to come to the Office of Readings and Morning Prayer to begin the day – again, 10am in the Cathedral. Holy Saturday of course leads us to the key gathering of the Church in the whole year that of the **Easter Vigil** – which begins in darkness round the paschal fire. Here is announced the first cry of Christ's resurrection, *Lumen Christi – Deo Gratias*. Then we follow light of the Easter Candle and praise God for his gift of light. Following that, we are seated and we listen to our story proclaimed in the readings of our salvation, from the Old Testament principally, and finally the Easter Gospel is proclaimed. Only after all that do we renew our Baptismal Promises, sign ourselves with blessed Easter water and celebrate the Easter Eucharist.

Each part of our story on this night, from Creation to Abraham and Isaac, to the great Exodus, speaks to us of our own sacrifices in faith, our own Exodus. We hear prophets calling us back to a right relationship with our God. The readings provoke and stimulate us: *'Do you know that when you were baptised into Christ Jesus, you were baptised into his death?'* This is the time for us to take our stand, alive, risen with new life.

The Holy Week Parish Liturgy Schedule is available for you at the back of the Church to take home with you.

The font is the water of creation, the water of the Red Sea, the water of the Jordan, the water of our baptism. The Vigil reaches its climax with the celebration of the Eucharist, the crowning of God's work in us, where he seats us at his table, and feeds us on the Body and Blood of Jesus; there is nothing more He can give. The night is now far on. We have given our time to God; in truth all we have given is a little of what he gives to us in the days and years of our lives. In that time He gives us our identity and our future and we gather on this night to receive these gifts from his hands.