

Parish Priest: Fr. Gerry O'Hora: 096-36164 Mobile: 0877614971

Priest in Residence: Canon George McHale : 096-36191 Mobile: 0872945770

Parish Email: kilglass-enniscrone@killaladiocese.org

Parish Webcam: www.churchtv.ie/enniscrone or www.churchtv.ie/kilglass

Garda Mobile: 0868578263

Keeping Children Safe: the Diocese of Killala is fully committed to keeping children safe. Information is available about diocesan child safeguarding on the website www.killaladiocese.org/safeguarding. Anyone with issues or concerns around the safety of children should telephone the diocesan confidential helpline 0871003554. Concerns and complaints may also be passed on directly to TUSLA (Child & Family Agency) and/ or An Garda Síochána.

PALM SUNDAY OF THE LORD'S PASSION —24 MARCH 2024

MASS TIMES — Church of Our Lady Assumed into Heaven, Enniscrone

Sat.	March 23rd	8pm:	Antoinette Hallinan (Anniv.)
Sun.	March 24th	10am:	Winnie Daughan (1st Anniv.)
Mon.	March 25th	9.30am:	Johnny & Bernie Kennedy , Shannon/Glan, Culleens
		8.15pm:	Sacrament of Penance (with number of confessors available)
Tues.	March 26th	9.30am:	The Forde Family & Mary Faulkner
		6.30pm:	Chrism Mass in St. Muredach's Cathedral
Wed.	March 27th	9.30am:	Maureen & Willie Rouse
Thurs.	March 28th	Holy Thursday	7pm: Evening Mass of the Lord's Supper
Fri.	March 29th	Good Friday	12noon-1pm Confessions
			3pm: Celebration of the Lord's Passion
			8pm: Stations of the Cross
Sat.	March 30th	Holy Saturday	
		12noon to 1pm:	Confessions (number of Confessors)
		Easter Vigil	8pm: People of the Parish & the deceased of their families
Sun.	March 31st	Easter Sunday	10am: The Resurrection of the Lord
			Maura Kelly & Deceased Kelly & Carroll families

MASS TIMES — Church of the Holy Family, Kilglass

Sat.	March 23th	12noon:	Bridie Hannon (2nd Anniv.)
Sun.	March 24th	12noon:	Gerard Gilroy
Mon.	March 25th	7pm:	Tom & Mary Kate O'Hara & dec'd family
		7.30pm:	Sacrament of Penance (with number of confessors available)
Tues.	March 26th	6.30pm:	Chrism Mass in the Cathedral
Wed.	March 27th	7pm:	Della Hanley (2nd Anniv.), Rita (Anniv.) & Bernard Kavanagh & deceased families
Thurs	March 28th	Holy Thursday	Evening Mass of the Lord's Supper
		7pm:	People of the Parish & deceased of their families
Fri.	March 29th	Good Friday	Confessions: 11am to 12 noon
		12noon:	Stations of the Cross
		7pm:	Celebration of the Lord's Passion
Sat.	March 30th	Holy Saturday	8pm: Easter Vigil-
			People of the Parish & the deceased of their families
Sun.	March 31st	Easter Sunday	12noon: Myra & Paddy Sheridan

We pray for recently deceased:

Michael John Ruane England and formerly of Ballymoneen, Castleconnor.
(Brother of Kathleen Lynn (RIP) & Margaret Flynn of Ballymoneen)

Invitation to the Chrism Mass: Parish Pastoral Council members and parishioners are invited to the Chrism Mass in the Cathedral in Ballina on Tuesday March 26th at 6.30pm . During the Chrism mass Bishop John blesses the oils that will be used in administering the sacraments of Baptism (Oil of Catechumen), Confirmation (Oil of Chrism) and the Anointing of the Sick (Oil of the Sick) from Holy Week onwards. The priests of the diocese also renew their priestly vows. Please join us for this special mass.

Dawn Mass, Olde Cemetery, Easkey Village on Easter Sunday at 6am. Refreshments afterwards.

Kilglass House Easter Egg Hunt: Annual Easter Egg Hunt and Family Day is on Easter Sunday, 31st March, 12- 3pm in Kilglass House (F26H685). Strictly ticket only event. Text or call 083 446 1322 to book. Tickets €5 per child.

Indoor food and Craft Market every Saturday in The Old Church, Enniscrone from 11am to 3pm. It features a wide range of handmade gifts, paintings, home baking, vegetables, bric a brac and local crafts. All welcome . Please support

Notices for Church Bulletin: Any notices that you would like to have included in our weekly Parish Bulletin can be emailed to kilglass-enniscrone@killaladiocese.org or send a message to Kilglass Enniscrone Parish Facebook Page. Notices can also be dropped into the Parish House. Please have notices in by 12 noon on Wednesdays.

Collectors sought to take up the collection at the weekend masses in both churches. Please text the Parish Mobile 0877614971 with your name and contact details if willing to volunteer.

Holy Communion for Coeliacs: The priest at Mass has low gluten hosts for people who are coeliac or have gluten intolerances. When coming forward to receive Holy Communion in **Enniscrone or Kilglass**, please indicate to the priest that you are a coeliac

Bereavement Programme at Knock Shrine A four week programme on 'Understanding Grief, a journey towards Healing' will be held in St John's Welcome Centre, Knock on April 9th, 16th, 23rd and 30th beginning each evening at 8pm. It will be presented by Monica Morley. Admission is free but booking is essential. Call 094-9375320.

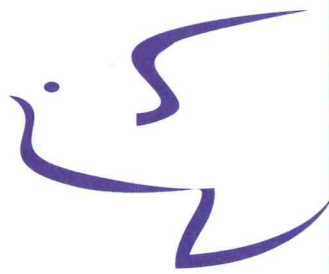
The North West Hospice Memorial Walk. Sunday 14th April at 12 midday in Sligo. Walk in memory of a family member, friend, neighbour or work colleague.

Register online now at www.northwesthospice.ie/memorialwalk/ or call (071) 9170523"

Irish charity Bóthar are dedicating their Easter Appeal to humanitarian aid for Palestine. Cheques or Postal Orders may be sent to Bóthar, Regus Castletroy, Business Reply, Limerick, V94 Y6FD. Donations by phone on 1800 26 84 63 or online at Bóthar.ie.

Synodality Explored: Facing the Future Together with Cardinal Mario Grech, Keynote Speaker, Secretary General of the Synod of Bishops on Friday 19th and Saturday, 20th April at St. John's Welcome Centre, Knock Shrine. Facilitator: Professor Eamonn Conway, Advisor to the General Assembly of the Synod of Bishops . Day 1 The Synod: A Global View . Day 2 The Synod: Ireland and the World *Speakers will include: Julieann Moran, General Secretary of the Synodal Pathway in Ireland. Fr. Declan Hurley Co-Chair of the National Steering Committee for the Synodal Pathway in Ireland and Vicar General of the Diocese of Meath;*
Professor Renée Köhler Ryan Notre Dame University, Australia, a voting Member of the 16th General Assembly of the Synod of Bishops representing Oceania.
Rev. Dr Dermot Ryan, Director of Adult Faith Development for the Diocese of Ossory. Invited lecturer at Maynooth University & Carlow College.

SeniorLine is Ireland's national telephone service for older people open every day of the year 10am to 10pm, Freephone 1800 80 45 91. Callers may feel isolated, alone, wish to discuss a problem in confidence, or for company during their day. SeniorLine's older volunteers are trained to listen, to support, to discuss options and to refer caller to other helpful services if necessary. So don't be alone if sharing a problem would help. Phone SeniorLine 1800 80 45 91, open every day of the year 10am-10pm



SUNDAY LETTER

Series: The Seasons; Passion Sunday, Year B; 24 Mar 2024

The Cross of Christ

German theologian, Martin Kaeler, described the gospels as "accounts of the death of Jesus, preceded by long introductions."

The essential Christian proclamation is,

"Christ has died,
Christ is risen,
Christ will come again."

Our primary interest in Christ is the manner of his death, and that God raised him from death, giving us the hope of rising with him.

The cross of Christ has been a potent symbol throughout the ages. Its vertical axis, it is said, joins heaven and earth, and its horizontal axis joins all ages and races of humankind; everything meets in the broken body of Christ.

Summary

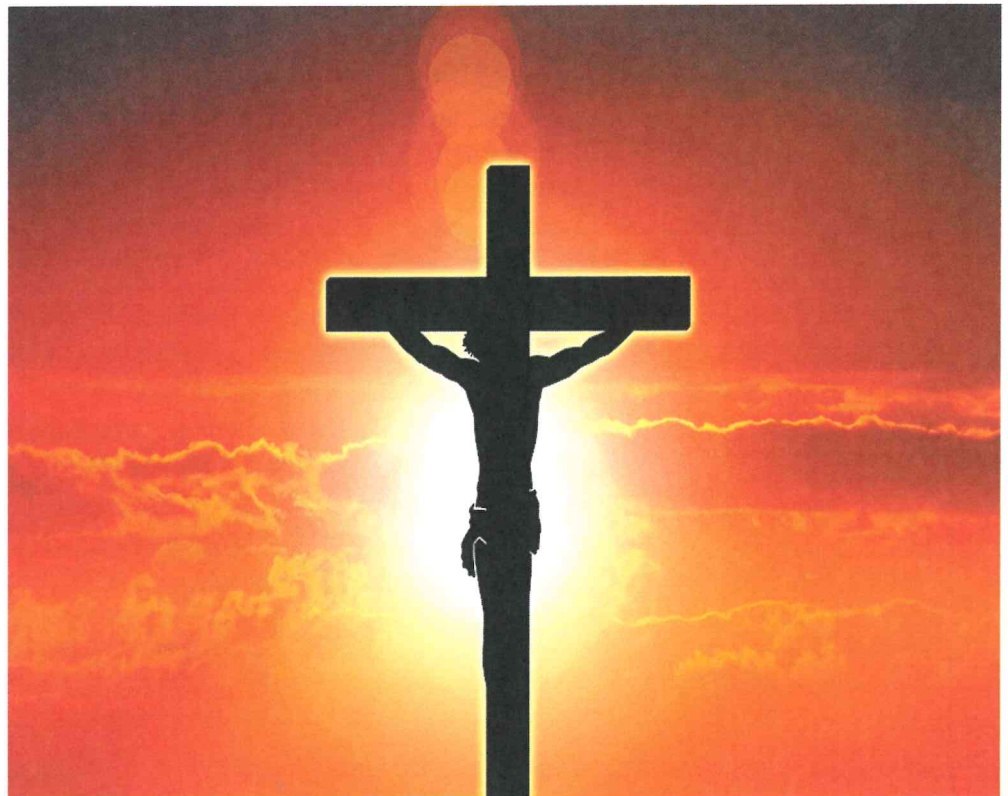
The primary Christian interest in Christ is the manner of his death, and that God has raised him from death, giving us the hope of rising with him.

Question

Why does it take a crucified Church to bring a crucified Christ before the eyes of the world?

Prayer

Lord, help me to follow your narrow way.



The Christian faith, without the Cross, is nothing. The Cross tells us that our goodness is not good enough – we cannot 'achieve' God by our own efforts; that would be to possess God as a sort of ornament on a life of achievement. Our ego would indeed love to do this, and it is always ready to imagine that it has, in fact, done so.

A popular writer of spiritual books – books that never mention the Cross of Christ – said in an interview that, for him, the Cross was like a question-mark, or a giant hook, reaching up to heaven for an answer. Christ is not necessary to such a spirituality, so it is well to explore only the aesthetic aspects of the faith. However, St Paul wrote: "we preach Christ crucified" (1 Cor 1:23).

The Narrow Road

The grave is a narrow place, and to suffer is distressing; but this is the narrow road that leads to life. The Scriptures, first of all, and then the saints and mystics, vouch for this. First the narrow way, then the opening out. Here are a few of the many texts that illustrate this:

King David wrote,

He brought me forth into a large place. (Ps 18:19)

St Matthew wrote:

The gate is narrow and the road is hard that leads to life. (Mt 7:14)

Meister Eckhart said,

"The more the soul is collected [focused], the narrower she is, and the narrower, the wider."

Madame Guyon, the 18th-century French mystic, wrote,

"How very narrow is the gate which leads to a life in God! – and how little one must be to pass through it; it is nothing else but death to self! But when we have passed through it, what enlargement we find!"

Her mentor, Bishop Fénelon, wrote,

"When we are faithful in instantly dropping all superfluous and restless reflections, which arise from a self-love that is totally different from charity, we shall be set in a large place even in the midst of the strait and narrow path."

He also wrote,

"We are in a narrow place, indeed, when we are enclosed in self, but when we emerge from that prison, and enter into the immensity of God and the liberty of his children, we are set at large."

A Crucified Church

A Christianity without the Cross has never worked, and it is never likely to. It takes a crucified Church to bring a crucified Christ before the eyes of the world. ■

GOSPEL Mark 14:1-15:47

(N=Narrator; J=Jesus; O=Other Speaker; C=crowd)

The passion of our Lord Jesus Christ according to Mark

N/ It was two days before the Passover and the feast of Unleavened Bread, and the chief priests and scribes were looking for a way to arrest Jesus by some trick and have him put to death. For they said,

C/ *It must not be during the festivities, or there will be a disturbance among the people.*

N/ Jesus was at Bethany in the house of Simon the leper; he was at dinner when a woman came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on his head. Some who were there said to one another indignantly,

C/ *Why this waste of ointment? Ointment like this could have been sold for over three hundred denarii and the money given to the poor;*

N/ ... and they were angry with her. But Jesus said,

J/ Leave her alone. Why are you upsetting her? What she has done for me is one of the good works. You have the poor with you always and you can be kind to them whenever you wish, but you will not always have me. She has done what was in her power to do; she has anointed my body beforehand for its burial. I tell you solemnly, wherever through-out all the world the Good News is proclaimed, what she has done will be told also, in remembrance of her.

N/ Judas Iscariot, one of the Twelve, approached the chief priests with an offer to hand Jesus over to them. They were delighted to hear it, and promised to give him money; and he looked for a way of betraying him when the opportunity should occur. On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to him,

C/ *Where do you want us to go and make the preparations for you to eat the passover?*

N/ So he sent two of his disciples, saying to them,

J/ Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, 'The Master says: Where is my dining room in which I can eat the passover with my disciples?' He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.



N/ The disciples set out and went to the city and found everything as he had told them, and prepared the Passover. When evening came he arrived with the Twelve. And while they were at table eating, Jesus said,

J/ I tell you solemnly, one of you is about to betray me, one of you eating with me.

N/ They were distressed and asked him, one after another, O/ Not I, surely?

N/ He said to them,

J/ It is one of the Twelve, one who is dipping into the same dish with me. Yes, the Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! Better for that man if he had never been born!

N/ And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them, saying,

J/ Take it; this is my body.

N/ Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them,

J/ This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.

N/ After psalms had been sung they left for the Mount of Olives. And Jesus said to them,

J/ You will all lose faith, for the scripture says, 'I shall strike the shepherd and the sheep will be scattered'. However after my resurrection I shall go before you to Galilee.

N/ Peter said,

O/ Even if all lose faith, I will not.

N/ And Jesus said to him,

J/ I tell you solemnly, this day, this very night, before the cock crows twice, you will have disowned me three times.

N/ But he repeated still more earnestly,

O/ If I have to die with you, I will never disown you.

N/ And they all said the same. They came to a small estate called Gethsemane, and Jesus said to his disciples,

J/ Stay here while I pray.

N/ Then he took Peter and James and John with him. And a sudden fear came over him, and great distress. And he said to them,

J/ My soul is sorrowful to the point of death. Wait here, and keep awake.

N/ And going on a little further he threw himself on the ground and prayed that, if it were possible, this hour might pass him by. He said,

J/ Abba (Father)! Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it.

N/ He came back and found them sleeping, and he said to Peter,

J/ Simon, are you asleep? Had you not the strength to keep awake one hour? You should be awake, and praying not to be put to the test. The spirit is willing but the flesh is weak.

N/ Again he went away and prayed, saying the same words. And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. He came back a third time and said to them,

J/ You can sleep on now and take your rest. It is all over. The hour has come. Now the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is close at hand already.

N/ Even while he was still speaking, Judas, one of the Twelve, came up with a number of men armed with swords and clubs, sent by the chief priests

and the scribes and the elders. Now the traitor had arranged a signal with them. He had said, O/ 'The one I kiss, he is the man. Take him in charge, and see he is well guarded when you lead him away.'

N/ So when the traitor came, he went straight up to Jesus and said, O/ Rabbi!

N/ and kissed him. The others seized him and took him in charge. Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear. Then Jesus spoke,

J/ Am I a brigand that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.

N/ And they all deserted him and ran away. A young man who followed him had nothing on but a linen cloth. They caught hold of him, but he left the cloth in their hands and ran away naked. They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled there. Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire. The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death-sentence. But they could not find any. Several, indeed, brought false evidence against him, but their evidence was conflicting. Some stood up and submitted this false evidence against him,

C/ *We heard him say, 'I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands'.*

N/ But even on this point their evidence was conflicting. The high priest then stood up before the whole assembly and put this question to Jesus,

O/ Have you no answer to that? What is this evidence these men are bringing against you?

N/ But he was silent and made no answer at all. The high priest put a second question to him,

O/ Are you the Christ the Son of the Blessed One?

N/ Jesus said,

J/ I am, and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.

N/ The high priest tore his robes, and said,

O/ What need of witnesses have we now? You heard the blasphemy. What is your finding?

N/ And they all gave their verdict: he deserved to die.

Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting,

C/ *Play the prophet!*

N/ And the attendants rained blows on him. While Peter was down below in the courtyard, one of the high-priest's servant-girls came up. She saw Peter warming himself there, stared at him and said,

O/ You too was with Jesus, the man from Nazareth.

N/ But he denied it, saying

O/ I do not know, I do not understand what you are talking about.

N/ And he went out into the forecourt. The servant-girl saw

him and again started telling the bystanders,

O/ This fellow is one of them.

N/ But he again denied it. A little later the bystanders themselves said to Peter,

C/ *You are one of them for sure! Why, you are a Galilean.*

N/ But he started calling curses on himself and swearing,

O/ I do not know the man you speak of.

N/ At that moment the cock crew for the second time, and Peter recalled how Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times'. And he burst into tears. First thing in the morning, the chief priest together with the elders and scribes, in short the whole Sanhedrin, had their plan ready. They had Jesus bound and took him away and handed him over to Pilate. Pilate questioned him,

O/ Are you the king of the Jews?

N/ He answered,

J/ It is you who say it.

N/ And the chief priests brought many accusations against him. Pilate questioned him again,

O/ Have you no reply at all? See how many accusations they are bringing against you!

N/ But to Pilate's amazement, Jesus made no further reply. At festival time Pilate used to release a prisoner for them, anyone they asked for. Now a man called Barabbas was then in prison with the rioters who had committed murder during the uprising. When the crowd went up and began to ask Pilate the customary favour, Pilate answered them,

O/ Do you want me to release for you the king of the Jews?

N/ For he realised it was out of jealousy that the chief priests had handed Jesus over. The chief priests, however, had incited the crowd to demand that he should release Barabbas for them instead. Then Pilate spoke again.

O/ But in that case, what am I to do with the man you call king of the Jews?

N/ They shouted back.

C/ *Crucify him!*

N/ Pilate asked them,

O/ Why? What harm has he done?

N/ But they shouted all the louder,

C/ *Crucify him!*

N/ So Pilate, anxious to placate the crowd, released Barabbas for them and, having ordered Jesus to be scourged, handed him over to be crucified. The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. They dressed him up in purple, twisted some thorns into a crown and put it on him. And they began saluting him,

C/ *Hail, king of the Jews!*

N/ They struck his head with a reed and spat on him; and they went down on their knees to do him homage. And when they had finished making fun of him, they took off the purple and dressed him in his own clothes. They led him out to crucify him. They enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross. They brought Jesus to the place called Golgotha, which means the place of the skull. They offered him wine mixed with myrrh, but he refused it. Then they crucified him, and shared out his clothing,

casting lots to decide what each should get. It was the third hour when they crucified him. The inscription giving the charge against him read: 'The King of the Jews.' And they crucified two robbers with him, one on his right and one on his left. The passers-by jeered at him; they shook their heads and said,

C/ *Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!*

N/ The chief priests and the scribes mocked him among themselves in the same way. They said,

C/ *He saved others, he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe.*

N/ Even those who were crucified with him taunted him. When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour, Jesus cried out in a loud voice,

J/ *Eloi Eloi, lama sabachthani?*

N/ This means 'My God, my God, why have you deserted me?'

When some of those who stood by heard this, they said,

C/ *Listen, he is calling on Elijah.*

N/ Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink, saying,

O/ Wait and see if Elijah will come to take him down.

N/ But Jesus gave a loud cry and breathed his last.

All kneel and pause a moment.

N/ And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he had died, and he said,

O/ In truth this man was a son of God.

N/ There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger, and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up to Jerusalem with him.

It was now evening, and since it was Preparation Day (that is the vigil of the sabbath), there came Joseph of Arimathea, a prominent member of the Council, who himself lived in the hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who brought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance to the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid.