



## PALM SUNDAY YEAR B

28th March 2021

*A Parish of the Diocese  
of Motherwell.  
The Bishop;  
Rt. Rev. Joseph A. Toal  
www.rcdom.org.uk  
Scottish Charity No  
SC011041*

## Readings

### First Reading

Isaiah 50:4-7

*My face I did not shield from buffets and spitting knowing that I shall not be put to shame.*

### A reading from the Book of the Prophet Isaiah

The Lord GOD has given me  
a well-trained tongue,  
that I might know how to speak to the weary  
a word that will rouse them.  
Morning after morning  
he opens my ear that I may hear;  
and I have not rebelled,  
have not turned back.  
I gave my back to those who beat me,  
my cheeks to those who plucked my beard;  
my face I did not shield from buffets and spitting.

The Lord GOD is my help,  
therefore I am not disgraced;  
I have set my face like flint,  
knowing that I shall not be put to shame

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### Responsorial Psalm

Psalm 22:8-9, 17-18, 19-20, 23-24

### **R. My God, my God, why have you abandoned me?**

All who see me scoff at me;  
they mock me with parted lips, they wag their heads:  
“He relied on the LORD; let him deliver him,  
let him rescue him, if he loves him.”



Indeed, many dogs surround me,  
a pack of evildoers closes in upon me;  
They have pierced my hands and my feet;  
I can count all my bones.

**R. My God, my God, why have you abandoned me?**

They divide my garments among them,  
and for my vesture they cast lots.  
But you, O LORD, be not far from me;  
O my help, hasten to aid me.

**R. My God, my God, why have you abandoned me?**

I will proclaim your name to my brethren;  
in the midst of the assembly I will praise you:  
“You who fear the LORD, praise him;  
all you descendants of Jacob, give glory to him;  
revere him, all you descendants of Israel!”

**R. My God, my God, why have you abandoned me?**

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## Second Reading

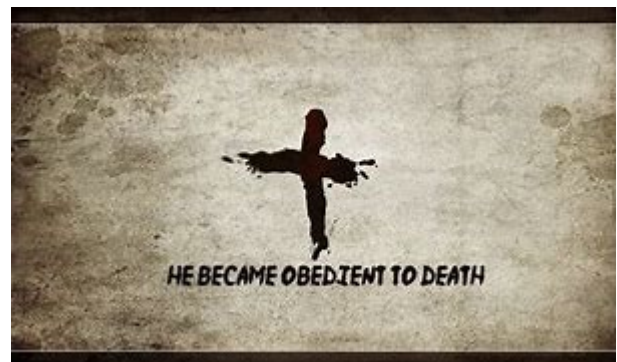
**Philippians 2:6-11**

*Christ humbled himself. Because of this God greatly exalted him.*

**A reading from the Letter of Saint Paul to the Philippians**

**C**hrist Jesus, though he was in the form of God,  
did not regard equality with God  
something to be grasped.  
Rather, he emptied himself,  
taking the form of a slave,  
coming in human likeness;  
and found human in appearance,  
he humbled himself,  
becoming obedient to the point of death,  
even death on a cross.

Because of this, God greatly exalted him  
and bestowed on him the name  
which is above every name,  
that at the name of Jesus  
every knee should bend,  
of those in heaven and on earth and under the earth,  
and every tongue confess that  
Jesus Christ is Lord,  
to the glory of God the Father.



## Acclamation before the Gospel

Phil 2:8-9

Christ became obedient to the point of death,  
even death on a cross.  
Because of this, God greatly exalted him  
and bestowed on him the name which is above every name.

## Gospel

Mark 15:1-39

As soon as morning came,  
the chief priests with the elders and the scribes,  
that is, the whole Sanhedrin, held a council.  
They bound Jesus, led him away, and handed him over to Pilate.  
Pilate questioned him,  
“Are you the king of the Jews?”  
He said to him in reply, “You say so.”  
The chief priests accused him of many things.  
Again Pilate questioned him,  
“Have you no answer?”  
See how many things they accuse you of.”  
Jesus gave him no further answer, so that Pilate was amazed.

Now on the occasion of the feast he used to release to them  
one prisoner whom they requested.  
A man called Barabbas was then in prison  
along with the rebels who had committed murder in a rebellion.  
The crowd came forward and began to ask him  
to do for them as he was accustomed.  
Pilate answered,  
“Do you want me to release to you the king of the Jews?”  
For he knew that it was out of envy  
that the chief priests had handed him over.  
But the chief priests stirred up the crowd  
to have him release Barabbas for them instead.  
Pilate again said to them in reply,  
“Then what do you want me to do  
with the man you call the king of the Jews?”  
They shouted again, “Crucify him.”  
Pilate said to them, “Why? What evil has he done?”  
They only shouted the louder, “Crucify him.”  
So Pilate, wishing to satisfy the crowd,  
released Barabbas to them and, after he had Jesus scourged,  
handed him over to be crucified.

The soldiers led him away inside the palace,  
that is, the praetorium, and assembled the whole cohort.  
They clothed him in purple and,  
weaving a crown of thorns, placed it on him.



They began to salute him with, “Hail, King of the Jews!”  
and kept striking his head with a reed and spitting upon him.  
They knelt before him in homage.  
And when they had mocked him,  
they stripped him of the purple cloak,  
dressed him in his own clothes,  
and led him out to crucify him.  
They pressed into service a passer-by, Simon,  
a Cyrenian, who was coming in from the country,  
the father of Alexander and Rufus,  
to carry his cross.

They brought him to the place of Golgotha  
—which is translated Place of the Skull—,  
They gave him wine drugged with myrrh,  
but he did not take it.  
Then they crucified him and divided his garments  
by casting lots for them to see what each should take.  
It was nine o’clock in the morning when they crucified him.  
The inscription of the charge against him read,  
“The King of the Jews.”  
With him they crucified two revolutionaries,  
one on his right and one on his left.  
Those passing by reviled him,  
shaking their heads and saying,  
“Aha! You who would destroy the temple  
and rebuild it in three days,  
save yourself by coming down from the cross.”  
Likewise the chief priests, with the scribes,  
mocked him among themselves and said,  
“He saved others; he cannot save himself.  
Let the Christ, the King of Israel,  
come down now from the cross  
that we may see and believe.”  
Those who were crucified with him also kept abusing him.

At noon darkness came over the whole land  
until three in the afternoon.  
And at three o’clock Jesus cried out in a loud voice,  
“*Eloi, Eloi, lema sabachthani?*”  
which is translated,  
“My God, my God, why have you forsaken me?”  
Some of the bystanders who heard it said,  
“Look, he is calling Elijah.”  
One of them ran, soaked a sponge with wine, put it on a reed  
and gave it to him to drink saying,  
“Wait, let us see if Elijah comes to take him down.”  
Jesus gave a loud cry and breathed his last.  
The veil of the sanctuary was torn in two from top to bottom.  
When the centurion who stood facing him  
saw how he breathed his last he said,  
“Truly this man was the Son of God!”



## REFLECTION ON PALM SUNDAY

Just a little more than a year ago, the great powers of the world were confident. America, the #1 economy in the world, was in the midst of one of the longest “bull markets” in recent history. China, the #2 economic power, was flexing its military and economic muscle. Europe was getting ready for another high tourist season in Spring and Summer.

But then a tiny microbe came along and changed all this. Political leaders, business leaders, scientists, were all caught unprepared and confounded. Many people grew ill and died. Economies went into a tailspin. It was like being out at sea, caught off-guard by a violent storm.

So what are we to learn from this crisis and how are we to make our way out of it? Perhaps the Lenten season, the setting for this drama, provides some clues to answering this riddle.

### PALM SUNDAY

Palm Sunday marks the transition from Lent into Holy Week. We do well to recall that Lent begins with ashes and the phrase “remember man that you are dust and unto dust you shall return.” Then we come to Palm Sunday. The anointed king of David enters the royal city. Yet he chooses for his vehicle a common beast of burden.

Keep in mind that when a conquering hero of the ancient world rode into town in triumph, it was normally in a regal chariot or on the back of a stately stallion. Legions of soldiers accompanied him in the victory procession. Triumphal arches, festooned with relief sculptures, were often erected to immortalize his valiant victory.

### A DONKEY FOR THE KING?

After driving out demons, healing the sick, and raising the dead, it was time for the King of Kings to enter the Holy City. But to do so, he rode not on the back of a warhorse, but a donkey. His companions accompanied him brandishing not swords, but palm branches. The monument to his victory, erected a week later, was not an arch, but a crucifix.

His earthly beginning was frightfully humble. And his earthly end would be no different. The wood of the manger prefigured the wood of the cross.

From beginning to end, the details are humiliating. No room in the inn. Born amidst the stench of a stable. Hunted by Herod’s henchmen. Growing up in a far-flung province of the Roman Empire—Galilee, the land where the country accent is so thick, you can cut it with a knife. How was it that the high priest’s servant-girl knew Peter was a disciple of Jesus? His hillbilly accent gave him away (Matthew 26:73). Jesus’ disciples were not cultured, learned men of ability. They were drawn from the low-life of a backwater region.



## HUMILITY & HUMILIATION

When one of his closest companions offered to betray him, he did not require millions. Jesus' worth was reckoned to be no more than the Old Testament "book value" for a slave—thirty pieces of silver (Ex 21:32).

When he was finally handed over to the Romans, he was not given the punishment meted out to Roman citizens. Beheading was the quick, dignified way to execute someone of any standing. Instead Jesus was given punishments reserved only for slaves and rebellious members of subjugated peoples – flagellation and crucifixion. These two penalties were not just about the pain, but about the humiliation. In first century Judea, men and women typically covered themselves from head to toe, even in the scorching heat. A crucified man was stripped naked and put on display for all to see.

But this is not primarily a story of violence and humiliation. The events of Holy Week are much more about love and humility.

## HUMILITY – HE HUMBLER HIMSELF

That's why on Passion Sunday we read the powerful words of Paul's letter from the Philippians (2:6-11). Though the Divine Word was God, dwelling in the serene heights of heavenly glory, he freely plunged to the depths of human misery, joining himself to our frail nature, entering into our turbulent world. As if this act of humility were not enough, he further humbled himself, accepting the status of a slave. His act of stooping down to wash the feet of his disciples (Jn 13) was a parable of his whole human existence, for this act was regarded as so undignified that not even Israelite slaves could be compelled to do it.

But that's just it. Jesus was not compelled to do it. He willingly lowered himself in his birth, in his ministry, in his death. No one took his life from him. He freely laid down his own life (Jn 10:18). Others did not have the chance to humble him; he humbled himself.

## PRIDE, THE ORIGINAL SIN

It had to be so. The Second Adam had to undo the damage caused by the first. What was the sin of our first parents? They disobeyed because they wanted to know what God knew, to be like God, to exalt themselves over God (Gen 3). They were bitten by the Serpent, and injected with the deadly venom of Pride. The antidote, the anti-venom could only be humility. The foot-washing, donkey-riding New Adam would crush the head of the deadly serpent by means of loving, humble obedience.

The first-born of many brothers lowered himself to the dust from which the First Adam has been made—indeed humility comes from the word "humus." But God responded to his humility by exalting him far above Caesars, kings, and even Hollywood stars. And he invites us to share his glory with him. But first we must walk on his road to glory, the royal road of the cross.

## PALM SUNDAY AND VICTORY OVER COVID-19

At the time of Jesus, Jerusalem was impressed with its own beauty. The Temple, remodelled by Herod the Great, gleamed with splendour and was the pride of the people. Jerusalem was confident in itself, and saw a path to victory through violence and worldly power.

Jesus, in contrast, came in humility, with a call to salvation through humble repentance. He called God's people to recognize that they were not sufficient to save themselves, that they needed a saviour, and that God has sent them one, as a free, undeserved gift as from a loving Father.

In his *Urbi et Orbi* message, Pope Francis noted that the COVID-19 crisis, "exposes our vulnerability and uncovers those false and superfluous certainties around which we have constructed our daily schedules, our project, our habits and priorities. It shows us how we have allowed to become dull and feeble the very things that nourish, sustain and strengthen our lives and our communities."

Of course we ought to seek prudently to minimize the damage of the coronavirus storm to lives and livelihood.

But if we simply try to work our way out of it through our own cleverness, we will have failed to learn the lesson of Palm Sunday. The path to salvation is not one of self-assertion, of relying on our own greatness, but instead, through acknowledging our absolute dependence upon God. The Palm Sunday road of humility and obedience is ultimately the only way out of the humiliation caused by the tiny microbe that has brought the world to its knees.

*Marcellino D'Ambrosio*



## A SONNET FOR PALM SUNDAY

We come now, on Palm Sunday, to the beginning of Holy Week: a strange Palm Sunday, a strange Holy Week, in which we cannot make the outward and visible journeys and gestures, exchanges and gatherings that have always bodied forth the inner meaning of this week; the procession of palm crosses, the choral singing of hosannah, all those things that echo the events of the first Palm Sunday.

But the inner journey is more necessary than ever, and in the sonnets that follow I have explored the truth that what was happening 'out there' and 'back then' as Christ entered Jerusalem is also happening 'in here' and 'right now'. There is a Jerusalem of the heart. Our inner life also has its temple and palaces, its places of corruption, its gardens of rest, its seat of judgement.

In the sequence of sonnets which begins today I invite you to walk with Christ, and let him walk with you on both an outer and an inner journey that leads to the cross and beyond.

Now to the gate of my Jerusalem,  
The seething holy city of my heart,  
The saviour comes. But will I welcome him?  
Oh crowds of easy feelings make a start;  
They raise their hands, get caught up in the singing,  
And think the battle won. Too soon they'll find  
The challenge, the reversal he is bringing  
Changes their tune. I know what lies behind  
The surface flourish that so quickly fades;  
Self-interest, and fearful guardedness,  
The hardness of the heart, its barricades,  
And at the core, the dreadful emptiness  
Of a perverted temple. Jesus come  
Break my resistance and make me your home.

*From Sounding the Seasons, by Malcolm Guite, CanterburyPress 2012*



## PICTURE MEDITATION ON THE GOSPEL



We are in the Old Church in Delft, Netherlands; we are looking at a stained-glass window of Joep Nicolas, 1957. The artist beautifully uses the construction of the windows. The centre part is destined for Jesus upon his donkey. The outer parts on the left and the right are filled with cherishing people. Their mouths make clear that they are just singing 'Ho(sanna)!' They spread their garments on the ground: a sign that they submit themselves to Jesus. Jesus' royal entry into Jerusalem required the cherishing with branches; these branches evoked the word 'Hosanna!' as if it were the Feast of Tabernacles when people celebrated the coming of God's kingship! And all that is now adapted to Jesus.

The artist underlines this by the blessing of Jesus' right hand. Moreover he dresses Jesus in a stainless white undergarment and in a red garment, colour of love... and martyrdom. That preludes what will happen a few days later. Then the crowd will shout, 'Crucify him!' He will be humiliated and crucified with a sign above his head, 'King of the Jews.' It will be the moment that he gives his life for the message of charity and forgiveness. In Christian art martyrs are pictured with a palm branch, the palm of victory. Now we realise that Jesus himself has a palm branch as well in his left hand...

Not often is this scene is pictured this way. Most of the time we see Jesus passing us from the side. Here Jesus is pictured frontally. He comes right in my direction. What does that do with me? How will I receive him? Do I sing also? Do I share?

## A LENTEN REFLECTION

Rather than a movement towards perfection that is individual, self-generated and has overtones of personal achievement, rooting and grounding in God moves us into fruitfulness that is generous and expressive of mutual interdependence. The soil that nurtures growth is formed through the breaking down of former generations of plant matter and the work of myriad micro-organisms and insects. Fertilisation relies on the activity of bees, butterflies and moths, attracted and fed by a flower's nectar. Birds feed on the hedgerow berries in late summer and autumn, and return the gift by distributing seed. Fruit forms, falls and gives seed for generations of life beyond itself.

We are made in the image and likeness of God, whose being is ever fruitful. God is love, and love goes beyond itself to give life to another. The common life of the Trinity — our true life, not just as individuals but in our wider relationships — rests on such generosity and self-transcendence. But we must learn to receive as well as give. We find salvation, not as individuals, but in, with and through one another. Competitive holiness has no place here.

Searching for a metaphor to describe the movement that has run through the whole of his life, and is now drawn from him in the face of death, Jesus says: 'Unless a grain of wheat falls into the earth and dies, it remains but a single grain, but if it dies, it bears much fruit' (John 12:24). The realisation of the fullness of being lies not in self-protection or self-aggrandisement but in relationship. As we let our self-absorption fall we find our true self in the giving and receiving of love. This generosity is the defining shape of God's life and our life — as individuals, as community, and in our choices.



## THE DAILY “EXAMEN” IN THE MIDST OF COVID

In this present pandemic there is much talk in the media and all around us about life afterwards and how this will or will not be affected by the experiences we have lived through during these months: losses of friends or family members, restrictions on movement, travel and visits, enforced isolation, the dangers of infection, being confined to one place, working from home, and so forth. Looking to the future, people are talking about whether the pandemic has changed us and, if so, how? What has it shown us about the way we lived before it struck? Are we going to go back to the same or live differently? If differently, why and how and, crucially, what are we using as a guide to the new life?

It is worth exploring the possibility that Covid-19 may be offering us the grace of a particular time and place. And in connection with that I want to outline a way in which the Ignatian examen might furnish a prayerful method of reflection to guide us into the future. Such a reflection might have the following elements.

A general prayer of thanksgiving for gifts received, in recognition that ‘all that is good and every gift descend from on high...as rays descend from the sun, and waters from a fountain’ (Spiritual Exercises §237).

- A prayer to the Holy Spirit for enlightenment and guidance in this period of reflection.
- Memory: calling to mind the gifts received in particular places and over a particular period of time during this pandemic, with a prayer of thanksgiving.
- Reflection: how have I responded to these gifts of grace? A prayer of sorrow if I have in any way neglected or abused them.
- Reflection: from my experience so far, can I identify a grace associated with this time of pandemic and the particular places in which I have lived?
- Reflection: how might I accept and respond to this grace in such a way that it helps to give shape and direction to life in the future?
- A prayer of thanksgiving for blessings received. It is unlikely of course that the answers to these questions will come at once. Waiting on God in patient silence is a central element in contemplative prayer. However, repeated gently over time, the examen, I would suggest, allows an awareness of grace offered in particular times and places to emerge, albeit slowly, and enlarges and strengthens one’s capacity to respond to it courageously, generously and wisely going into the future. *David Lonsdale*

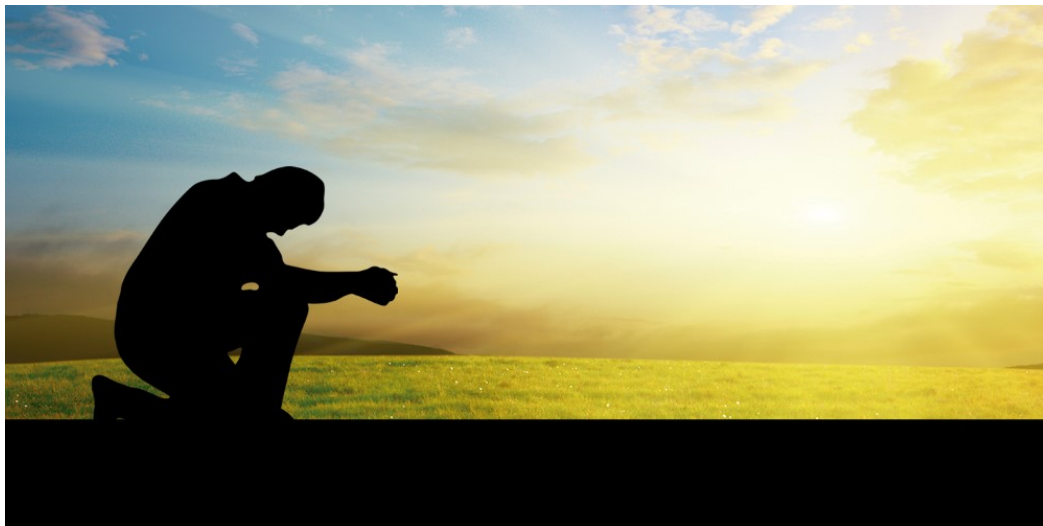
Remember there are many resources to foster your prayer and spiritual life during this health emergency. Please continue to check our parish website and Facebook page for new materials. Each week I post a video with a little reflection on the Sunday Gospel. Also check out our Links page on the website and you will be directed to other useful sites. Remember our twitter account too— [@saintaths](#). Some beautiful prayers and reflections can be accessed there.

Our diocesan website also has online prayer resources—go to [www.rcdom.org.uk](http://www.rcdom.org.uk). There is also a closed Facebook group you might wish to join—Contemplative Theology. All you have to do is ask to join. There are also Twitter accounts you may find helpful: [@LectioMotherwel](#), [@rcmotherwell](#) and [@motherwellRE](#) Recently a new Facebook page has been opened: Motherwell Diocese Adult Formation. You'll find material there aimed at deepening our understanding of the faith.

The Liturgy of the Hours, the prayers and readings of the Mass and much more can be found at [www.ibreviary.com](http://www.ibreviary.com)

Beautiful reflections for all seasons and times can be found at [www.thesacredbraid.com](http://www.thesacredbraid.com)

Another good resource is <http://www.catholicireland.net> Reflections on the readings of the Mass, suggestions for children's faith formation and lots more.





## Private visits to the church

The church is now open for the public celebration of Mass. It will remain open each day from 9am to dusk for private prayer. To ensure the safety of all who visit, only the Gathering Area will be accessible. When paying a visit for private prayer:

- Sanitize your hands upon entering
- Choose any seat whilst maintaining social distancing
- When you have finished, sanitize your hands
- Take the large bottle of sanitizer and spray all over the seat you have used. There is no need to wipe it.
- Sanitize your hands again before leaving Please try your best not to touch any surface other than the chair you are using. Also note that the toilet is not available for use.





## RE-OPENING OUR CHURCH FOR MASS

Our church is now open for public Mass. Please keep the following in mind:

1. **The obligation to attend Sunday Mass remains suspended.** If you choose to come to Mass, please consider attending Mass during the week, to take pressure off the Masses on Saturday evening and Sunday morning. If you feel anxious about taking part in Mass with others or feel that you are vulnerable in any way, please do not hesitate to stay at home nor feel guilty about it. Mass will continue to be live streamed.

2. The capacity of the church will be reduced due to social distancing.

- **This means you will need to book your place for the Mass you choose to attend. If you do not have a seat booked, you are not guaranteed entry.** This is to ensure that each person who comes to Mass already has a seat allocated. • Couples will be able to sit together, as will families from the same household.

- To book: Please book online if possible from the Homepage of the parish website. If you are not online, ask a member of your family or a fellow parishioner to book for you. If this is still not possible, telephone/text **07907 609182** and leave a message. For more information, go to the page in the bulletin [BOOKING YOUR SEAT FOR MASS](#)

- If you are booking for people outwith your household, please indicate this and also their names, and phone numbers. This ensures not only that they are guaranteed a seat but also that we have a record of everyone present.

- Please make your booking as early as possible. Also remember to cancel if for whatever reason you cannot take up your booking.

3. Apart from children under 5 and people with a diagnosed health issue, everyone must wear a face-covering before entering the church and during the celebration of Mass.

4. Each parishioner will be greeted at the door by ushers. You will be asked to stand in front of the camera for your temperature to be taken. If a high temperature is recorded, you will be tested once again by a hand-held thermometer. If your temperature is still too high, you will be asked to return home. Both tests are anonymous. Sanitising liquid will be available as you enter and leave and must be used. The toilet will not be available for use.

5. You will be accompanied by an usher to your designated seat. You are requested to take the seat indicated by the usher.

6. Everyone will remain seated throughout Mass which will last 30-35 minutes.

7. Holy Communion will be distributed at the very end of Mass, after the final blessing and dismissal. For the reception of Holy Communion, please follow the directions of the usher who will indicate when to leave your seat. The congregation will present themselves according to where they are seated: first, those seated around the organ, then those seated on Our Lady's side, then those on the Sacred Heart's side, finally those seated in the Oratory. Once you have received Holy Communion, please sanitise your hands once more, then leave the church immediately by the side door. Make your way to the front of the church where you can wait for your family and friends.

8. Baskets will be available at each door for your weekly contribution. Please consider donating through a Standing Order.

9. The Church will be sanitised after every Mass.

10. You can volunteer if you are over 16. The over 70s can also volunteer as long as they have no underlying health issue. This is a wonderful opportunity for our young people to contribute not only to our parish life but also to be involved in the nation's struggle against the virus. I know you will appreciate this code of practice has been drawn up to protect your health and the health of others. Your co-operation will be deeply appreciated. These are challenging times for the parish and the Church. Thank you for your patience, forbearance and support. This is also a time of many graces and blessings and a God-given opportunity for us to grow as a community of faith.

If you test positive for the coronavirus and have taken part in a recent Mass in the church, please inform Fr Magill

## BOOKING YOUR SEAT FOR MASS

(Please print off this sheet for family members and friends who are not online)

You can book your seat for Mass by going to our parish website [www.stathanasiuscarluke.org](http://www.stathanasiuscarluke.org) and by following the instructions there. The booking system is very easy to follow.

Everyone who can is asked to use online booking. This ensures not only that your seat is reserved but also that your name and details are recorded in case you need to be contacted. These details will be deleted after 3 weeks.

If you are making multiple bookings, you must do these separately. For instance, you may be requesting tickets for six people; three from the same household, one couple and one individual. This means you would have to make 3 bookings: one for a family block, one for a couple's seating and one for an individual.

Only members of the same household may sit together.

**If you are not online, please ask a family member or fellow parishioner to book on your behalf. Your name and contact details must be entered into the system, not those of the person booking for you. The person booking should enter their own email address.**

If for whatever reason you cannot make your booking online, you can do so by calling **07907 609182**. Please leave a voicemail with

- Your name
- Your phone number
- Your choice of Mass (day and date)
- The number of seats required and the names of those requesting the seats.

You will receive a text or call to confirm your request.

This is a very different way of coming to our celebration of Mass together but it is necessary during these challenging times. Please have patience and forbearance. Very quickly we'll all grow accustomed to this process and hopefully it will become second nature to us. If you have any questions, please contact Fr Magill.

## LIVE STREAMING

WE USE LIVE STREAMING TO ENABLE:

1. HOUSEBOUND PARISHIONERS TO ENGAGE WITH MASS FROM HOME RELATIVES/FRIENDS WHO CANNOT ATTEND A BAPTISM / WEDDING / FUNERAL TO VIEW IT
2. EVANGELISATION: ENABLING THOSE WHO CANNOT OR DO NOT ATTEND CHURCH TO ENGAGE WITH ACTS OF WORSHIP.

THESE REASONS ARE NECESSARY IN THE LEGITIMATE INTERESTS OF THE CHURCH. THE IMAGES ARE MADE AVAILABLE LIVE ONLINE AND CAN BE ACCESSED BY ANYONE. LIVE STREAMING IS CARRIED OUT CONTINUOUSLY FROM OUR CHURCH. YOU MAY LOG ON AT ANY TIME TO PAY A VIRTUAL VISIT.

THE CAMERA FOCUSES ONLY ON THE SANCTUARY AREA AND THE AREA IMMEDIATELY IN FRONT OF IT. IF YOU DO NOT WISH TO HAVE YOUR IMAGE LIVE STREAMED PLEASE BEAR THIS IN MIND.

About Us This Parish is part of the Roman Catholic Diocese of MOTHERWELL, registered charity number SC011041. If you have questions about this notice, please contact [frmagill@rcdom.org.uk](mailto:frmagill@rcdom.org.uk)



**Pope Francis' prayer intention for March:** Intention for evangelization - Sacrament of reconciliation

Let us pray that we may experience the sacrament of reconciliation with renewed depth, to taste the infinite mercy of God.

This month's Lucky Numbers Draw: 1st no 29 William Chapman £125; 2nd No 58 Eddie Kelly £75; 3rd No 31 Gerard Donnelly £50.

Please contact Eddie Kelly at [treasurer@stathanasiuscarluke.org](mailto:treasurer@stathanasiuscarluke.org) for your winnings



The new camera in the church will give better picture and sound quality. The installation is now completed. Mass and Services can be accessed only from the homepage of the parish website. We

will no longer be using Facebook.

*Please pray for the eternal rest of Karol Resning. May the Lord comfort and console his brother Gerry and his loved ones at this time of their loss.*

**Our church has now re-opened. A maximum of 50 people are allowed to attend each Mass. Our booking system is available once again so make sure you book your place for the Mass which you want to attend. Private visits can be made during the day**

Remember there are *Stations of the Cross* in the church and online this Tuesday of Holy Week at 7pm. Please also consider joining our final Zoom reflections of Lent, this Sunday 7-7.30pm. More information can be accessed on the homepage.

**SUNDAY TAKEAWAY:** So, in these holy days, in our homes, let us stand before the Crucified One, the fullest measure of God's love for us, and before the God who serves us to the point of giving his life, and let us ask for the grace to live in order to serve. May we reach out to those who are suffering and those most in need. May we not be concerned about what we lack, but what good we can do for others. Why did all this take place? Once again, it was done for our sake, to *serve* us. So that when we have our back to the wall, when we find ourselves at a dead end, with no light and no way of escape, when it seems that God himself is not responding, we should remember that we are not alone. Jesus experienced total abandonment in a situation he had never before experienced in order to be one with us in everything. He did it for me, for you, to say to us: "Do not be afraid, you are not alone. I experienced all your desolation in order to be ever close to you". That is the extent to which Jesus served us: he descended into the abyss of our most bitter sufferings, culminating in betrayal and abandonment. Today, in the tragedy of a pandemic, in the face of the many false securities that have now crumbled, in the face of so many hopes betrayed, in the sense of abandonment that weighs upon our hearts, Jesus says to each one of us: "Courage, open your heart to my love. You will feel the consolation of God who sustains you". *Pope Francis*

**HOLY MASS: Vigil of Sunday:** Saturday, 6pm; **Sunday:** 11am. **Monday-Friday:** 10am. **SACRAMENT OF RECONCILIATION:** Saturday 5.30–5.55pm and on request.

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Chairman of the Parish Pastoral Council: Mr Ronnie Cook. Parish Treasurer: Mr Eddie Kelly (email: [treasurer@stathanasiuscarluke.org](mailto:treasurer@stathanasiuscarluke.org))