

**Parishes of St. Mary's Dungarvan,
Kilgobinet – Colligan – Kilbrien,
An Rinn – Sean Phobal.**

Holy Thursday: Do this in memory.

The celebration of the Mass began as a remembrance of those three days between Holy Thursday and Easter Sunday, from the Last Supper to the empty tomb and for many of us during our regular daily or weekly presence, the Mass is the place where we gather all our memories. The memories of our dead and our prayers for someone who is ill, for a daughter far away, for a son who never thinks about God now, for a friend in great trouble, for an unhappy marriage, for guidance, for help, for the young and the old, for ourselves, always we are remembering. When we think about it we are made up of memories, a collection of them. Who am I? Who are you? Some memories are important, others less so, others are funny, a few are sad, but all of them go into making up you. There is no one else in the world, never was nor will be, with exactly your memories. No one else fell off the bike at exactly that place at that moment in the history of the world, no one else carries your scar, felt your joy or pain or shame. And this is the person who comes to Mass, the real you, not the cook or the teacher, the wife or the mother, but you, all of you. And you kneel down, with the weight of your memories upon you and you say, "This is me Lord. Remember me." Isn't it beautiful that on Calvary a man on the cross beside the cross of Christ said, *Lord remember me when you come into your kingdom.* May his prayers always be ours.

*Pass it on! - Ronan Drury, 1924-2017, Selected writings compiled by
Paul Clayton-Lea and Maria Flood, pages 79-80.*

Good Friday: The Pietà

The Pietà, as we all know, is a sculpture done by Michaelangelo in 1498. It depicts Jesus' mother, Mary, holding his dead body in her arms. Her countenance is that of a broken-hearted mother, bound to her son, and unable to let him go. 'The name Pietà can be translated into the word "pity", and she may indeed have had pity on him, he had, after all, suffered a terrible death.

But Pietà is better translated with the English word "compassion," meaning "to suffer with someone." Mary suffered with Jesus on his way of the cross and, as she held him, she continued to suffer with him.

Contd On page 4.

She bore his humiliation, his pain, and his death within her. And in fact, we are all called to do that. And not only are we called to suffer with Jesus, but we are called to suffer with the body of Christ when it is starving, homeless and jobless. The body of Christ with whom we suffer has cancer, AIDS and malnutrition. It is lonely, abandoned in a nursing home and invisible.

When Pope Francis asks us to include the poor in our lives and society, he is asking us to suffer with the poor and to allow our compassion to turn into work for justice and generosity.

We must love others to the bitter end, as Mary loved Jesus. Let us bear in our hearts the haunting image of the Pietà, the dead Jesus in the arms of his compassionate mother. From such compassion, can we allow love to flow?

Bill Huebsch: Praying the Stations with Pope Francis, pages 28-29.

Easter: He is Risen.

"Fundamentally, the story of the Resurrection is the only story we ever need to hear as Christian, because if this story is not true, then everything is meaningless. All my preaching is worthless, in fact all that is ever said, written, proclaimed, announced about Christianity is futile if we fail to believe the story of the resurrection. Let me say it again, if Christ did not rise from the dead, all of this is worthless.

Secondly, if we do not take this as an article of faith then everything else has no meaning. You can't say, 'well I believe this and that about Christianity but when it comes to the resurrection, I'm not sure', then none of the rest really matters. Our faith is in vain and we are the most pitiful of all creation. At the heart of the New Testament is the belief in Christ crucified, otherwise everything is a joke. If we truly believe that Christ is risen then he must be the centre of our lives.

Death is now not the last word. Jesus has risen from the dead and this world is not all that there is. The natural world is final framework of our lives—the world and everything in it. What if the universe is not the final thing and a new heaven and a new earth are being born. The resurrection of Jesus from the dead shows us as definitively as possible that God is up to something greater than we can imagine. We don't have to live as if death is our master. Death is not the final reality. The world is in a time of growth and maturation destined to be transformed into something higher and more splendid."

Easter Sunday, Fr John Paul Sheridan, The Furrow, March 2024, pages 119-120.