

Our Lady and St Peter, Aldeburgh
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Newsletter for
Palm Sunday of the Passion of the Lord 02/04

Masses during the Week

All Masses from Aldeburgh are live-streamed*

Saturday: 1800. Aldeburgh*
Sunday: 0915 Leiston
1100 Aldeburgh* (People of the parish)
Monday 09.00 Aldeburgh*
09.30 Aldeburgh - Confessions
1900 Aldeburgh: Seven Last Words
Tuesday 1130 Cathedral: **Chrism Mass**
Wednesday 0900 Aldeburgh*
Holy Thursday 1900 Aldeburgh Mass of the Lord's Supper*
Good Friday 0945 Procession of Witness – gather at Aldeburgh Parish Church for procession through town centre to the Baptist Church
1100 Leiston Children's Stations of the Cross
1500 Leiston: Celebration of the Passion
1930 Aldeburgh Stations of the Cross
Holy Saturday 2030 Aldeburgh* The Easter Vigil.
Easter Sunday 0915 Leiston (People of the Parish)
1100 Aldeburgh * (William Lane +)

Livestreamlink for Mass

https://studio.youtube.com/channel/UC-GsEOvS0m19a_jvjwGLRDw/livestreaming

Welcome to anyone who is visiting us this weekend and/or the Triduum. Please feel at home among the people of this corner of the Lord's vineyard

Holy Week and the Triduum: This will be my last Holy Week in the parish, and I do hope that you will do your best to be with us for the Triduum liturgies of Holy Thursday, Good Friday and above all the Easter Vigil, as you have over the past eleven years. On Holy Thursday Kevin Gale will be received into full communion and confirmed at the evening Mass of the Lord's Supper

In addition to the Sacred Triduum (Thursday, Friday and Saturday), please note also that there will be another opportunity for confession on Monday after Mass, for as long as is needed. On Monday evening, we have Seven Last Words at 19.00 – details elsewhere in newsletter, and on Tuesday the Chrism Mass in the Cathedral at 1130 when priests renew their vows and oils to be used in the celebration of the sacraments will be blessed.

Money Matters: Thank you for your generosity in last week's collection which came to £192.15. We're grateful for the generous weekly standing orders. In the meantime, we continue to appreciate and rely on all who pay by standing

order and we still encourage you to set up one, if you haven't yet done so. In these days when not everyone has returned to mass, it is all the more necessary that we can be assured of a regular income, irrespective of Mass attendance. The only details you need are these: Sort Code 20-98-07: a/c number: 90777048. **And for Gift Aid purposes, the Charity number for the diocese is 278742.** Thank you for your continued generosity. The parish account is: St Peter's Catholic Church Parish Account': Registered Charity: No 278742'. If you have a problem trying to set up direct debit, please get in touch.

Please remember in your prayers Liz O'Connor, Bernie McComish, Alex Vachell, Phil Harris, Giovanna Cimenti, Margaret Stubbs, Heather Mabey, Maureen Dawson, Brigid Simpson, Dominic Dobson, Fr Brendan Moffatt, Annie Morris, Kate Hoare, Helen McGuire, Una Blissett, Anne Alban, Derek Randall, Veronica Bayley, Peg Regan, Ailsa Miller, Angela Brunning, and all who are sick or in isolation; and all who died recently and for Doreen Johnson, John Russell, and all whose anniversaries occur this week.

Parish Pilgrimage to Puglia: For the last few years – with the exception of lockdown/pandemic, we have had a more or less annual parish pilgrimage organised by David Jennings. Following our pilgrimage to Rome last September, we plan to go to Puglia this year. The proposed dates are Monday, 16th October to Friday, 20th. David has been in touch with those who have been before, but if you are interested and haven't travelled with us on previous pilgrimages, do let me know and I will give you the necessary information.

Lent Lunches – Soup and roll – tea and coffee – last chance this Wednesday. – this week I will be there!

Leiston Quakers are leading a time of Quaker worship for all Christians in the town. Tuesday at 1030.

The Lent Book – 'The Falling of Dusk' seems to be going down well for some who have read it. We'll have a chance to discuss it, as promised, at Annie Morris' house, 2a Tower Lane on Wednesday of this week at 1030. Please join us if you can.

Holy Communion Under Both Kinds will be re-introduced on Holy Thursday. I have shared a reflection on the restoration of the practice on my talk this week (Wednesday 22nd) on Fr Tony's Home Channel. Just a few things to note:

- Though encouraged for many years, the option to receive from the chalice remains with the communicant.
- It is a fuller sign of the Lord's command to eat and drink.
- The Bishops' Conference of England and Wales have studied the medical concerns and are happy to go ahead.
- Anglicans restored the chalice about a year ago, and there don't appear to have been any problems.
- I am more than happy to consume any Precious Blood remaining in the chalice, should extraordinary ministers of communion feel uneasy about doing so.

Seven Last Words. On Monday of Holy Week at 1900 in Our Lady and St Peter we shall, as has been the custom since before I came to Aldeburgh be having a performance of Haydn's 'Seven Last Words' with readings to accompany each of the words from Timothy Radcliffe OP's book of meditations.

Readings for Palm Sunday (Year A)



The following gospel passage is read at the beginning of Mass, after the palms have been blessed.

Matthew 21:1-11

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.'

Then all sing:

*All glory, laud and honour to thee, Redeemer King
to whom the lips of children made sweet hosannas sing*

Thou art the King of Israel,
thou David's royal Son,
who in the Lord's name comest,
the King and blessed one. *All glory*

The company of angels
are praising thee on high,
and mortal folk and all things
created make reply.

The people of the Hebrews
with palms before thee went;
our prayer and praise and anthems
before thee we present.

To thee before thy passion
they sang their hymns of praise;
to thee now high exalted
our melody we raise.

Thou didst accept their praises,
accept the prayers we bring,
who in all good delightest
thou good and gracious King!

These are the readings for Mass

First reading: Isaiah 50:4-7

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.

The word of the Lord. **Thanks be to God.**

Responsorial Psalm

My God, my God, why have you forsaken me?

All who see me deride me. They curl their lips, they toss their heads.

'He trusted in the Lord, let him save him; let him release him if this is his friend.'

Response

Many dogs have surrounded me, a band of the wicked beset me.

They tear holes in my hands and my feet I can count every one of my bones.

Response

They divide my clothing among them. They cast lots for my robe.

O Lord, do not leave me alone, my strength, make haste to help me!

Response

I will tell of your name to my brethren and praise you where they are assembled.

'You who fear the Lord give him praise; all sons of Jacob, give him glory. Revere him, Israel's sons.'

Response

Second reading: Philippians 2:6-11

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.

Gospel Acclamation

Praise to you, O Christ, king of eternal glory! Christ 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 names. Praise to you, O Christ, king of eternal glory!

The text of St Matthew's account of the Passion will be Read by four voices. You are invited to stand, if you are able, but feel free to be seated if this is easier for you.

Sunday Reflection: The story of the Passion of Christ is

read as we begin Holy Week. Matthew follows Mark in recording the opening words of the psalm as Jesus' last words, and thus shows how deep is the anguish of Jesus, the good man abused by evil-doers. The words of Jesus are misunderstood by the bystanders, who attempt to prolong his life by offering him vinegar. Matthew tells us that at his death Jesus freely gives up his spirit. Matthew, who has already spoken of darkness over the whole earth, narrates apocalyptic happenings at the death of Jesus. But the death of the Son of God also heralds new Life, not only for Jesus but also for the saints who sleep in death. Furthermore Matthew has those guarding Jesus join the centurion in a chorus of awe-struck faith at the death of Jesus. He implies that Jesus brings new life both to Jewish saints and gentile soldiers, in other words to all. The faithful women from Galilee, who have served Jesus throughout his ministry, stand by as witnesses of to these awesome events.