



St Mary's Presbytery
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NRCDDT – Registered Charity - 1134449

Parish Priest: Fr Dominic O'Connor

Deacon Martyn Chambers, Deacon David Witherick (Ret.)

Priest to the Polish Community: Fr Stanisław Kowalski SChr,

School: St Mary's Catholic Primary Academy, Ashlawn Drive,
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Hospital: Pilgrim Hospital, Sibsey Road, Boston PE21 9QS

Prison: HMP North Sea Camp

If you know of a parishioner who is an in-patient at the Pilgrim hospital, please contact Father at the Presbytery (01205 362056) or Deacon Martyn (07753531859) .

In the Parish of Saint Mary's



Our Lady of the Rosary

*In the end my Immaculate Heart will
triumph! Fiat!*

Liturgical calendar

Day	Date	Time		Liturgical Calendar	Mass Intention
Saturday	1	4.00pm	Eng	The Annunciation	
Sunday	2	9.30am Noon 7.30pm	Eng Pol Pol	Palm Sunday	Parish
Monday	3	12.30pm	Eng	Mon Holy Week	
Tuesday	4	9.30am	Eng	Tues Holy Week	
Wednesday	5	7.00am	Eng	Wed Holy Week	
Thursday	6	7.30pm	Eng	Maundy Thursday	
Friday	7	9.00am 3.00pm	Eng Eng	Good Friday Tenebrae Solemn Service	
Saturday	8	9.00am 9.00pm	Eng Eng	Tenebrae Easter Vigil	
Sunday	9	9.30am	Eng	Easter Sunday	Parish

MAUNDY THURSDAY WATCHING UNTIL 11.30PM THEN COMPLINE

DIVINE MERCY NOVENA STARTS GOOD FRIDAY TO EASTER SATURDAY

Divine Mercy:

Adoration/Holy Hour:

Confessions: See details back of newsletter

SIGN UP SHEET FOR READERS FOR HOLY WEEK AT THE BACK OF CHURCH AND SIGN UP SHEET FOR WASHING OF THE FEET.

CONFIRMATIONS: Any candidate for the Sacrament of Confirmation, please see Father.

Monday in Holy Week

- 12.30pm Mass

Tuesday in Holy Week

- 9.30am Mass
- 11.30am Altar Servers' practice
(for Thursday and Friday Liturgies)

Wednesday in Holy Week

- 7.00am Mass
- Chrism Mass at the Cathedral 11.30am

Maundy Thursday

- 10.00am Confessions
- 7.30pm Mass of the Lord's Supper ***Followed by watching until 11.30pm***

Good Friday (Divine Mercy Novena Starts)

- 9.00am Office of Reading and Morning Prayer "Tenebrae"
- 11.00am Walk of Witness Centenary Church
- 2.00pm Confessions
- 3.00pm Liturgy of the Passion and Death of O.L.J.C.
(Confessions heard afterwards)

Holy Saturday

- 9.00am Office of Reading and Morning Prayer "Tenebrae"
- 10.00am Confessions
- 12.00pm Altar Servers' Practice (Those involved in vigil)
- 4.00pm Confessions
- 9.00pm Solemn Easter Vigil

Easter Sunday

- 9.30am Mass



DIVINE MERCY SUNDAY

THE GREATEST DAY OF GRACE IN THE YEAR
SERVICE SUNDAY 16TH APRIL AT 3.00PM
CONFESSIONS HEARD BEFORE.....START PREPARING!!

DIVINE MERCY NOVENA INDULGENCE

Briefly, here are the other main differences between the "special graces" promised by Jesus for Divine Mercy Sunday, and the plenary indulgence offered by the Church for special devotions to the Divine Mercy on Mercy Sunday:

- 1) To receive special graces that our Lord promised for Divine Mercy Sunday, the only condition is to receive Holy Communion worthily on Divine Mercy Sunday (or the Vigil celebration) by making a good Confession beforehand and staying in the state of grace and trusting in His Divine Mercy. Any plenary indulgence granted by the Church, on the other hand, involves the fulfilment of a number of conditions, including prayer for the Holy Father's intentions, Confession and Holy Eucharist, and the carrying out of the special indulgenced work (in this case: participating in public devotions to the Divine Mercy on Divine Mercy Sunday itself).
- 2) The special graces promised by our Lord for Divine Mercy Sunday can be received by a soul in a state of grace, but with imperfect love for God, and imperfect contrition for sin-as long as the soul merely trusts in the mercy of God, and clings to Him because of His promised benefits. A plenary indulgence, however, can only be obtained through the performance of an indulgenced work as an expression of pure love for God. If the intentions of one's indulgenced work are not pure (say, the work is done in part out of fear of hell or purgatory, and loathing for oneself - or the desire to impress one's friends and relatives! - rather than purely out of love for God) then the indulgence obtained will be only partial, not plenary.
- 3) The special graces that our Lord promised for Mercy Sunday can only be received for oneself, through the devout reception of Holy Communion on Mercy Sunday (as stated in #1 above). A plenary indulgence, however, can be offered for oneself, or for souls suffering in purgatory.
- 4) The most special grace promised by our Lord for Mercy Sunday is nothing less than the equivalent of a complete renewal of baptismal grace in the soul: "complete forgiveness (remission) of sins and punishment." Such a measure of grace can only be received otherwise through baptism itself, or through making a sacramental confession as an act of perfect contrition for sin, out of pure love for God.

SUMMARY OF CONDITIONS

- 1) Be to the best of one's knowledge in a state of grace
- 2) Make a confession within two weeks either side. Our Lord did ask that we also go to confession on the day itself.
- 3) Receive Holy Communion worthily on the day.
- 4) Make some devotional act to Divine Mercy.



PALM SUNDAY: We shall process from the hall with palms

Retiring collection for the Easter Flowers this weekend

Any volunteers to join the permanent flower rota to contact me on 01205 358832, leaving a message on the answerphone if not in, or, e-mail me at eileen.m.busby@cloud.com.

'GIFT AID ENVELOPES

For those who continued to use the envelopes during 2022/23 there is a box of envelopes available for collection in the Narthex. These are old envelopes so please read the note attached to the box. We would ideally like parishioners to pay directly into the church bank account as this reduces bank charges incurred for handling cash. Thanks to all parishioners who Gift Aid their offerings. Queries etc. to Chaz: 07778840886 or chaz.mayhew@btinternet.com.'

A message from Bishop Patrick:

Our vision for the Diocese of Nottingham is to become a more outward-looking missionary Catholic community. We are currently reorganising our parish and deanery structures, and to ensure we are supported in mission-focused initiatives the Diocese has launched a Mission Enabling Programme. We must also develop a financial plan, one that is well informed and meets our needs. Therefore after Easter we are commencing a consultative phase, with professional support, to gather opinions from parishioners about our funding strategies. If you are asked please consider giving your views, through a one-to-one conversation or an at-Mass survey. Please also pray for our mission and for this journey of discernment, that we can share the love and message of Christ more widely.

For the full message from Bishop Patrick, visit www.dioceseofnottingham.uk/news/consultation

Sunday Collection: 26 March 2023

Envelope: £ Loose Plate: £ Candles: £ If donating by cheque please make it payable to Boston Roman Catholic Parish. Thank you for your financial support and those too who pay through the bank. "The Parish has received £1689.20 from HMRC for the December quarter return"
Thank you all for gift aiding your donations. Chaz Mayhew. (07778840886)

Tea and cakes raised £900 for Centrepoint – fantastic effort. Many thanks to those who hosted and those who attended.

Second Collections: 7th April Holy Places; 30th April Clergy formation Fund

OF YOUR CHARITY PLEASE PRAY FOR

- The sick and housebound and for those who need your prayers, Alan Potter, Liam Lane, Valerie Bianco, Graham Parkinson, Sadie Wheate, Fay Cowell, David Locking and Jack Newell. Michael Campbell
- Let us pray for a successful retreat for our Keralan community this week.

PLEASE NOTE THIS LIST WILL BE UPDATED IN A COUPLE OF WEEKS SO IF YOU WISH THE UNDERLINED/ITALICS INTENTION TO CONTINUE PLEASE SEE FATHER. THANKS.



From the Parish Priest's Desk...Our Lenten Journey.

What is the importance of seeing Palm Sunday as part of a journey? Luke's gospel makes it clear that Jesus is on a journey – physical and spiritual - “He set his face resolutely to Jerusalem” (Lk 9:51) It is a journey of ascent – “going up” as He himself often refers to it. Physically Jerusalem is higher and it is the end of His journey. But in a deeper sense he is “going up to the Father.” He would have prayed the psalms of ascent. (Psalms 120-134) We should also remember that Jesus saves in light of who he is and what he does.

What is the importance of the Entrance into Jerusalem? Jesus is entering Jerusalem as King. That is clear. The King has come to his city to find whether it will welcome him and what fruits it will show him. (cf the parable of the fig tree – the parables in Luke leading up to his entrance.) Entering on a donkey is humble but also the royal sign fulfilling Zechariah 9:9 and as his forerunner Solomon had done in 1 Kings 33-34 (vip) – there was no doubt this was the return of the king. Likewise the spreading of garments was a tradition of royal kingship and lastly their greeting “Hosanna! Blessings on him who comes in the name of the Lord! Blessings on the coming kingdom of our father David!” (Mk 11:9). Hosanna was a word that meant both a cry for help and a cry of rejoicing – finally the long awaited King has come to establish his kingdom. Absolutely true but not quite in the way they would have expected. His kingdom was of a different kind and had a different power. Also, he has also come to celebrate the Passover.

How should we understand the very important phrase Passover of the Lord? The word Passover has many meanings and they interlink: the Passover of the Israelites leaving Egypt – Our Lord is celebrating the passage from sin and slavery to freedom as children of God and instituting the Eucharist. Secondly, it became associated with the word “passion” and hence, it meant the passion and death of Our Lord. Thirdly, it means the passing of Jesus to the Father. He came down from heaven and now he is returning. It is his exodus – as he had discussed with Elijah and Moses at the transfiguration (Lk 9:31).

What is the importance of the phrase “Blessed is he who comes in the name of the Lord?” As Pope Emeritus Benedict RIP pointed out this greeting (Ps 118) from being one to greet the pilgrims acquired messianic significance; therefore, they are greeting Jesus as the one promised by God and therefore, they are rendering him praise and briefly he is accepted for who he is.

What does the phrase “the coming of the Lord” refer to? There are many important themes for Holy Week but one might be suggested that might pay great dividends in our understanding of this the greatest of weeks. Historically Our Lord entered the city: this was his coming as King and the Messiah – the city was not prepared and they rejected him. Following this rejection in AD 70, the city was visited by the Romans and destroyed, again they were unprepared and had not repented; but those who had converted to Christianity were saved since Our Lord had warned them of the signs when this was to happen (cf Mt 24). There is also going to be the final coming of Our Lord at the end of time and we do not know the hour of that “coming.”

What is the relevance of this phrase for us? However, we must remember that like Palm Sunday and like the end of time, we are visited by Jesus during our lives. He comes in different forms and we must be watchful and vigilant that we do not miss the time of our visitation by the Lord. How must be watchful? Matthew (24:45-25:46) gives Our Lord's advice in three parables and each time we hear that word “Watch”: we must be good stewards looking after what the Lord has entrusted to our care so that we are ready when he comes; we must be like the five prudent virgins who had oil in their lamps and who were prepared: the oil that we must have is the Holy Spirit within us who will make sure – if we listen – that we are recognise our visitation. Finally, we must make good use of the talents that God has given us so that we can account for them at our judgement. But also Our Lord then goes on to tell us how we will recognise him and how to use our talents: we will see him in the naked, the thirsty, the hungry, those in prison. It is in helping these that will not only recognise him but use our talents wisely.

What is the connection between his coming, his presence and the Mass? Twice but both times significantly, Matthew uses the word Perousia which we translate “coming.” But it really means presence especially the presence of royalty. Hence Matthew is emphasising that Our Lord IS present. Pope Emeritus Benedict points out that this has a liturgical sense as well as one of kingship; hence Our Lord is truly present in the Liturgy, He becomes present during the Holy Sacrifice of the Mass. It is here that we must recognise his presence. This is why just before the Eucharistic Prayer we sing Hosanna and blessed is he who comes in the name of the Lord. It is the recognition of his presence at mass and feeding on his body that enables us to be watchful and fruitful and enables us to discern his presence in our neighbour. For Mother Teresa could only minister to the poor because she recognised in them Christ and that recognition came from the mass, her meditation and the time spend in adoration.

This week Christ will institute the priesthood and the mass. He will suffer and die for us to redeem us; his resurrection will bring new life. But he asks only that we follow him. He wants us to help in the plan of redemption. Not just to conquer our faults but to redeem others. Our mission is his mission – his mission was redemption on the cross – let's welcome the cross and see in our sufferings and death an invitation to redeem the world. The cross is difficult but beautiful and gives meaning to everything. This is the wood of the cross on which hung the saviour of the world – come let us adore.....and we must add, and participate.

God bless, Fr. Dominic *Fiat!*

