

Parish of Keady, Derrynoose & Madden  
Palm Sunday 10th April 2022

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**CHURCH NOTICES**

**KEADY:**

Monday Novena Mass at 7pm

Tuesday - Wednesday Mass at 10am

**Chrism Mass:** Wednesday at 7pm in Armagh Cathedral

**Holy Thursday:** Mass of the Lord's Supper at 7pm, with Adoration at the altar of repose ending with Night Prayer at 10pm

**Good Friday:** Celebration of the Passion of Our Lord at 3pm and Stations of the Cross: 7.30pm

**Holy Saturday: Easter Vigil at 9.30pm**

**Easter Sunday Mass 11.30am**

**Eucharistic Adoration Monday 3-6pm.**

**Confessions:** after all weekday Masses and after Mass on Holy Thursday.

**Divine Mercy Novena** begins on **Good Friday** and will be prayed every day at 6.30pm except Easter Sunday when the novena prayers will be after 11.30 Mass.

**DERRYNOOSE**

**Holy Thursday:** Mass of the Lord's Supper at 8pm, with adoration at the altar of repose ending with Night Prayer at 10pm

**Good Friday:** Celebration of the Passion of Our Lord at 8pm  
Mass Sunday 10am

**Confessions:** after Mass on Thursday

**MADDEN**

Mass Tuesday at 7pm with Adoration from 6pm

**Holy Thursday:** Mass of the Lord's Supper at 7pm

**Good Friday:** Celebration of the Passion of Our Lord at 7pm  
Mass Sunday at 9am

**Confessions:** after Tuesday Mass

**LATELY DECEASED**

Annie Cullen - Annvale Road, Jimmy Rocks - Lisdrumbrocas, Milford,  
Jim Haughey - Fairgreen, Shaun McGeown - Manchester (Husband of  
Gabrielle McKeever), Gabrielle Chambers, Eileen Smyth, Maureen  
McGleenan, Ciaran McGurgan, Angela McCarren, Cecelia Cleary.

**MONTHS MEMORY**

Maureen McGleenan - Wednesday 20<sup>th</sup> April @10am Keady  
Gabrielle Chambers - Saturday 23<sup>rd</sup> April @6.30pm Vigil Mass Keady

*Congratulations to all the boys and girls in the parish who are now confirmed members of our church. May the Holy Spirit be their strength and guide throughout their life.*



**PALM SUNDAY**

Palm Sunday is the final Sunday of Lent, the beginning of Holy Week, and commemorates the triumphant arrival of Christ in Jerusalem, days before he was

crucified. Palm branches are a widely recognized symbol of peace and victory. Because the palms are blessed, they may not be discarded as rubbish. Instead, they are appropriately gathered at the church and incinerated to create the ashes that will be used in the following year's Ash Wednesday observance. The vestments today are red, symbolizing the redemption in blood that Christ paid for the world. Palms will be blessed at all Masses today. There will be a number of Blessed Palm Leaves and Crosses available after Mass. Please take 1 per family. Perhaps take one for anyone alone or not able to attend Mass.

**RETURN OF SUNDAY MASS OBLIGATION**

The Irish Bishops have issued a statement that the moral obligation to attend Mass on Sundays and Holydays which was suspended in March 2020 due to the Covid pandemic is now being restored. While we are grateful for the prayers, support and spiritual closeness of all who have participated in the Mass by viewing online over the past two years, it will be good to have everyone return to normal worship and remind ourselves of the unique grace we have in being able to receive Our Lord's Body and Blood in Holy Communion.

The Bishops state: "We pray in the Mass that it is 'indeed right and just, our duty and our salvation' to give thanks to the Lord, and the Sunday Eucharist is our greatest act of thanksgiving. During the Season of Lent, we encourage everyone to return to Sunday and weekday Mass in our churches, welcoming each other back as we gather once more together. From Easter Sunday, 17 April, this will once again be deemed an essential expression of faith for all in our Church in Ireland. As always, those whose health is vulnerable or who are unwell will not be under any obligation to attend Mass and should keep themselves safe and pray at home until they are better."

**CANON CRAWLEY'S TRIP TO LETTERKENNY**

Monday 2<sup>nd</sup> May for 4 nights/5 days. Bed, Breakfast Evening Meal and light lunch while touring. Staying in Mount Errigal Hotel. A number of places left. Cost is 390 Euro. Tours during the week. Tel 02837531242 to speak to Nuala or [info@keadyparish.net](mailto:info@keadyparish.net)

**EASTER MASS CARDS**

A variety of Easter Mass Bouquets are available from all Church Sacristies, Parish Office, SVP, & Michael Fletcher.

**ARMAGH DIOCESAN YOUTH COMMISSION (ADYC)**

ADYC are continuing with the Youth Lenten Retreat days, open to all. The last one will be in Collon today. Please use the below link to register your interest.

[https://docs.google.com/forms/d/e/1FAIpQLSexopAseNllknSolQilgKrNy-3EMgkqdUExxesLvu5TjTJysg/viewform?usp=sf\\_link](https://docs.google.com/forms/d/e/1FAIpQLSexopAseNllknSolQilgKrNy-3EMgkqdUExxesLvu5TjTJysg/viewform?usp=sf_link)

**SISTERS OF ST CLARE:** Now that the longer evenings have arrived, the Sisters have agreed to come to Keady for a special Mass on **Monday 25 April at 7pm** to mark their leaving the parish last autumn after 150 years. Archbishop Eamon Martin will celebrate the Mass and there will be refreshments in the hall afterwards when people will have a chance to chat with the nuns and wish them well in their retirement.

**VOLUNTEERS REQUIRED.** As the church has returned to regular services and normal opening times, we are now seeking volunteers to help out with the cleaning of the church. Anyone who feels they could volunteer for a few hours should contact Ann Irwin or ring the Parish Office. Any help would be greatly appreciated.

**ROSARY AT THE GROTTOS**

The Rosary will be prayed each day during the month of May at hundreds of grottos around the Island of Ireland. To see a list of locations, or to register a grotto (or other suitable location) simply visit [www.coastalrosaryireland.ie](http://www.coastalrosaryireland.ie) You can also register by texting 087 278 6552. We are praying for Ireland and for peace in the world.

**WEEKLY COLLECTION**

Keady £1763.48 - Derrynoose £365.18 - Madden £348.30. Euro €196.30  
**Total £2476.96.** Thank you for your continued support we are very grateful to all parishioners who have continually supported the parish Sunday collection. We thank those who pay by envelope, cash and online, especially those who have generously backdated their contributions.

**PARISH ENVELOPES FOR 2022/2023**

The new Parish envelopes have now been distributed to most parishioners. We thank all volunteers who were involved in the delivery. Unfortunately, and for various reasons we have less volunteers this year and could not deliver to every area in general. In particular, the Darkley Road; Castleblaney Road, Tievenamara Road, Granemore Road and Annvale Road have been affected. These envelopes can now be collected directly by parishioners from the porch on the sacristy side of St Patrick's Church, Keady. If you have not received your envelope and it is not in the porch, please ring the parish office and we will endeavour to get your new box to you before next Sunday.



Today's Mass may be preceded by a procession or simple or solemn entrance. Palms are blessed and carried in procession.

THE PASSION Luke 22:14-23:56

(N=Narrator; J=Jesus; O=Others; C= Crowd)

The passion of our Lord Jesus Christ according to Luke.

People: Glory to you, O Lord.

N/ When the hour came Jesus took his place at table, and the apostles with him. And he said to them,

J/ I have longed to eat this Passover with you before I suffer; because, I tell you, I shall not eat it again until it is fulfilled in the kingdom of God.

N/ Then, taking a cup, he gave thanks and said,

J/ Take this and share it among you, because from now on, I tell you. I shall not drink wine until the kingdom of God comes.

N/ Then he took some bread, and when he had given thanks, broke it and gave it to them, saying,

J/ This is my body which will be given for you; do this as a memorial of me.

N/ He did the same with the cup after supper, and said,

J/ This cup is the new covenant in my blood which will be poured out for you. And yet, here with me on the table is the hand of the man who betrays me. The Son of Man does indeed go to his fate even as it has been decreed, but alas for that man by whom he is betrayed!

N/ And they began to ask one another which of them it could be who was to do this thing. A dispute arose also between them about which should be reckoned the greatest, but he said to them,

J/ Among pagans it is the kings who lord it over them, and those who have authority over them are given title Benefactor. This must not happen with you. No; the greatest among you must behave as if he were the youngest, the leader as if he were the one who serves. For who is the greater: the one at table or the one who serves? The one at table, surely? Yet here am I among you as one who serves! You are the men who have stood by me faithfully in my trials; and now I confer a kingdom on you, just as my Father conferred one on me: you will eat and drink at my table in my kingdom, and you will sit on thrones to judge the twelve tribes of Israel.

Simon, Simon! Satan, you must know, has got his wish to sift you all like wheat; but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in your turn must strengthen your brothers.

N/ He answered,

O/ Lord, I would be ready to go to prison with you, and to death.

N/ Jesus replied,

J/ I tell you, Peter by the time the cock crows today you will have denied three times that you know me.

N/ He said to them,

J/ When I sent you out without purse or haversack or sandals, were you short of anything?

N/ They answered,

C/ No.

N/ He said to them,

J/ But now if you have a purse, take it; if you have a haversack, do the same; if you have no sword, sell your cloak and buy one, because I tell you these words of scripture have to be fulfilled in me: He let himself be taken for a criminal. Yes, what scripture says about me is even now reaching its fulfilment.

N/ They said,

C/ Lord, there are two swords here now.

N/ He said to them,

J/ That is enough!

N/ He then left the upper room to make his way as usual to the Mount of Olives, with the disciples following. When they reached the place he said to them,

J/ Pray not to be put to the test.

N/ Then he withdrew from them, about a stone's throw away, and knelt down and prayed, saying,

J/ Father, if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine.

N/ Then an angel appeared to him, coming from heaven to give him strength. In his anguish he prayed even more earnestly, and his sweat fell to the ground like great drops of blood.

When he rose from prayer he went to the disciples and found them sleeping for sheer grief. He said to them,

J/ Why are you asleep? Get up and pray not to be put to the test.

N/ He was still speaking when a number of men appeared, and at the head of them the man called Judas, one of the Twelve, who went up to Jesus to kiss him. Jesus said,

J/ Judas, are you betraying the Son of Man with a kiss?

N/ His followers, seeing what was happening, said,

C/ Lord, shall we use our swords?

N/ And one of them struck out at the high priest's servant, and cut off his right ear. But at this Jesus spoke.

J/ Leave off! That will do!

N/ And touching the man's ear he healed him.

Then Jesus spoke to the chief priests and captains of the Temple guard and elders who had come for him. He said,

J/ Am I a brigand that you had to set out with swords and clubs? When I was among you in the Temple day after day you never moved to lay hands on me. But this is your hour; this is the reign of darkness.

N/ They seized him then and led him away, and they took him to the high priest's house. Peter followed at a distance. They had lit a fire in the middle of the courtyard and Peter sat down among them and as he was sitting there by the blaze a servant-girl saw him, peered at him, and said,

O/ This person was with him too.

N/ But he denied it, saying,

O/ Woman, I do not know him.

N/ Shortly afterwards

someone else saw him and said,

O/ You are another of them.

N/ But Peter replied,

O/ I am not, my friend.

N/ About an hour later,

another man insisted, saying,

O/ This fellow was certainly

with him. Why, he is a Galilean.

N/ Peter said,

O/ My friend, I do not know

what you are talking about.

N/ At that instant, while he was

still speaking, the cock crew, and

the Lord turned and looked

straight at Peter, and Peter

remembered what the Lord had

said to him, 'Before the cock crows

today, you will have disowned me

three times.' And he went outside

and wept bitterly.

Meanwhile the men who guarded

Jesus were mocking and beating

him. They blindfolded him and

questioned him, saying,

C/ Play the prophet. Who hit

you then?

N/ And they continued heaping

insults on him.

When day broke there was a

meeting of the elders of the

people, attended by the chief

priests and scribes. He was

brought before their council, and

they said to him,

C/ If you are the Christ, tell us.

N/ He replied,

J/ If I tell you, you will not

believe me, and if I question you,

you will not answer. But from now

on, the Son of Man will be seated at

the right hand of the Power of God.

N/ Then they all said,

C/ So you are the Son of God then?

N/ He answered,

J/ It is you who say I am.

N/ They said,

C/ What need of witnesses

have we now? We have heard it

for ourselves from his own lips.

N/ The whole assembly then

rose, and they brought him

before Pilate. They began their

accusation by saying,

C/ We found this man inciting

our people to revolt, opposing

payment of tribute to Caesar,

and claiming to be Christ, a king.

N/ Pilate put to him this

question,

O/ Are you the king of the

Jews?

N/ He replied,

J/ It is you who say it.

N/ Pilate then said to the chief

priests and the crowd,

O/ I find no case against this

man.

N/ But they persisted,

C/ He is inflaming the people

with his teaching all over Judaea;

it has come all the way from

Galilee, where he started, down

to here.

N/ When Pilate heard this, he

asked if the man were a Galilean;

and finding that he came under

Herod's jurisdiction he passed

him over to Herod who was in

Jerusalem at that time.

Herod was delighted to see

Jesus; he had heard about him

length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day.

Pilate then summoned the chief priests and the leading men and the people. He said,

O/ You brought this man before me as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, so I shall have him flogged and then let him go.

N/ But as one man they howled,

C/ Away with him! Give us Barabbas!

N/ This man had been thrown into prison for causing a riot in the city and for murder.

Pilate was anxious to set Jesus free and addressed them again, but they shouted back,

C/ Crucify him! Crucify him!

N/ And for the third time he spoke to them,

O/ Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and then let him go.

N/ But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts were growing louder.

Pilate then gave his verdict: their demand was to be granted. He released the man they asked for, who had been imprisoned for rioting and murder, and handed Jesus over to them to deal with as they pleased.

As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. Large numbers of people followed him, and of women too, who mourned and lamented for him. But Jesus turned to them and said,

J/ Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For the days will surely come when people will say, "Happy are those who are barren, the wombs that have never borne, the breasts that have never suckled!" Then they will begin to say to the mountains, "Fall on us!"; to the hills, "Cover us!" For if men use the green wood like this, what will happen when it is dry?"

N/ Now with him they were also leading out two other criminals to be executed.

When they reached the place called The Skull, they crucified him there and the two criminals also, one on the right, the other on the left. Jesus said,

J/ Father, forgive them; they do not know what they are doing.

N/ Then they cast lots to share out his clothing.

The people stayed there watching him. As for the leaders,

they jeered at him, saying,

C/ He saved others, let him save himself if he is the Christ of God, the Chosen One.

N/ The soldiers mocked him too, and when they approached to offer him vinegar they said,

C/ If you are the king of the Jews, save yourself.

N/ Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him, saying,

O/ Are you not the Christ? Save yourself and us as well.

N/ But the other spoke up and rebuked him,

O/ Have you no fear of God at all? You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus, remember me when you come into your kingdom.

N/ He replied,

J/ Indeed, I promise you, today you will be with me in paradise.

N/ It was now about the sixth hour and with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said,

J/ Father, into your hands I commit my spirit.

N/ With these words he breathed his last.

All Kneel and pause a moment.



N/ When the centurion saw what had taken place, he gave praise to God and said,

O/ This was a great and good man.

N/ And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts. All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen.

Then a member of the council arrived, an upright and virtuous man named Joseph. He had not consented to what the others had planned and carried out. He came from Arimathaea, a Jewish town, and he lived in the hope of seeing the kingdom of God. This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid. It was Preparation Day and the Sabbath was imminent.

Meanwhile the women who had come from Galilee with Jesus were following behind. They took note of the tomb and of the position of the body. Then they returned and prepared spices and ointments. And on the Sabbath day they rested, as the Law required.

N/ Now with him they were also leading out two other criminals to be executed.

When they reached the place called The Skull, they crucified him there and the two criminals also, one on the right, the other on the left. Jesus said,

J/ Father, forgive them; they do not know what they are doing.

N/ Then they cast lots to share out his clothing.

The people stayed there watching him. As for the leaders,

## THE PASSION OF CHRIST

The well-known hymn 'Rock of Ages' has some vivid images:

"Nothing in my hand I bring, Simply to thy cross I cling."

It would be hard indeed to cling to the cross of Christ, while still clinging to our own achievements.

The cross only makes sense when we reach the end of our own resources.

People often discover its meaning in prison or in wartime, but seldom when they are living in the lap of luxury.

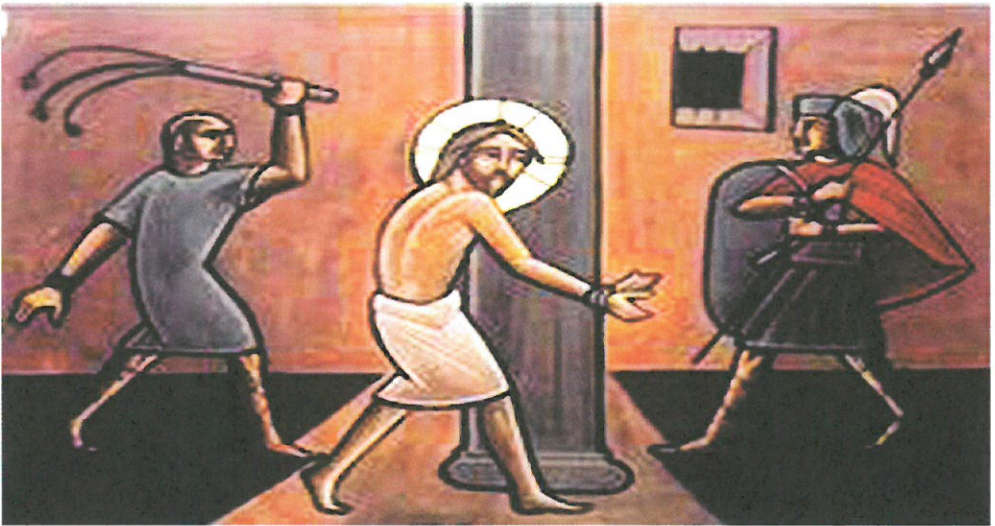
During the Second World War, Edith Sitwell wrote:

"Still falls the Rain – Dark as the world of man, black as our loss – Blind as the nineteen hundred and forty nails Upon the Cross."

Summary  
The cross only begins to make sense at the very moment that we reach the end of our own resources. The cross of Christ, far from being a decoration or a badge of identity, is the very substance of our pain and struggle.

# SUNDAY LETTER

Series: The Seasons; Passion Sunday Year C; 10 Apr 2022



The cross of Christ, far from being a decoration or a badge of identity, is the very substance of our pain and struggle. It tells us that there is hope, even when we are at our very worst; and equally, it says that our best is never good enough: "Nothing in my hand I bring."

The cross extends beyond us at both ends of the scale: it measures our life. Or rather, Jesus – the man who bore the cross – is the measure of our life. The cross shows us his full range ... it goes beyond our reckoning.

### The Centre of Life

St Thomas Aquinas was asked from where he got his wisdom. "At the foot of the cross of Christ," he replied. There, contemplating the life and death of Jesus, he found a wisdom that went beyond human wisdom. Wisdom is described in The Book of Wisdom as ...

Reaching mightily from one end of the earth to the other. (Wisdom 8:1)

In Jesus, wisdom is no abstract thing. It is a lived experience. Jesus reaches mightily from one end of the human scale to the other, and beyond. He so identified himself

Question  
In what way do we inflict suffering on ourselves?  
What does it mean to say that Jesus 'became sin for us'?  
Prayer  
Lord, help me to let go of all that is holding me back.

with us that St Paul could say "he became sin for us":

For our sake God made the sinless one into sin. (2 Cor 4:21)

And at the other end of the scale:

Through him we have access to the Father. (Eph 2:18)

### Life Through Suffering

There is a difference between inevitable suffering and the suffering we bring upon ourselves (even if they are both equally painful). Much of our suffering is self-inflicted. Have you heard of the monkey trap? It is a container with a very small opening on top. When the monkey reaches into it for a piece of fruit, he is unable to pull his hand out because his fist, while clutching the fruit, is too big. To be free, all he would have to do is to open his fist and let go of the fruit. But that is the one thing he is unwilling to do. And so he is caught. He is caught by his own greed. Aren't we all? Don't we make our own lives into monkey traps? We trap ourselves with our own greed, fear, lazy habits, addictions, anger ... in a word, everything we hold onto.

### All in Christ ... There is No Other

Of course we are trapped in the other kind of suffering too, the inevitable suffering that is part of human life. We know all too well that birth, life and death are challenging. But whatever our suffering, self-inflicted or otherwise, it finds its meaning in the cross of Christ. Because Christ is 'one with the Father' he is the beginning and the end, the full range:

I am the Alpha and the Omega, the Beginning and the End. (Rev 21:6)