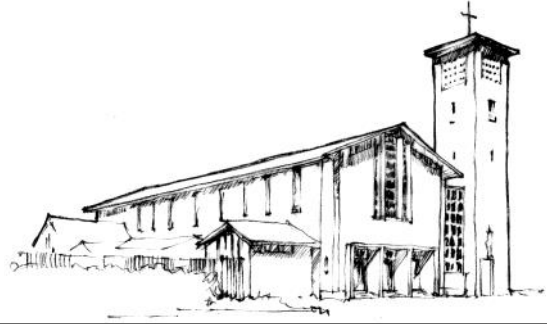


Welcome to

St Joan of Arc Parish Haberfield



PALM SUNDAY OF THE PASSION OF THE LORD

YEAR B

24 March 2024

Parish Office:

97 Dalhousie St Haberfield NSW 2045

P: 02 9798 6657

E: admin@stjoanofarc.org.au

W: www.stjoanofarc.org.au

Office hours:

Tues, Wed, Thurs 9am - 3pm

Parish Priest: Fr Thomas Kurunthanam

Thomas.Kurunthanam@sydneycatholic.org

Parish Team:

Secretary:

Antonella Pesci (on leave)

Pastoral Associate:

Maria Condello

Pastoral.Associate@stjoanofarc.org.au

Parish Safeguarding Support Officer (PSSO):

Tony Mediati

0413 481 039

PSSO@stjoanofarc.org.au

Eucharist:

Easter Vigil

Saturday 7.30pm

Easter Sunday: 9.00am

Holy Week:

Wednesday 9 am.

Thursday 7.30 pm (Mass of the Last Supper of the Lord)

Holy Week Reconciliation:

Monday 6.30 pm –8.00 pm

Tuesday 6.30 pm—8.00 pm

Wednesday 6.30 pm—8.00 pm

Schools:

SJOA Primary:

Principal: Amanda Gahan

P: 9798 9780

Domremy College:

Principal: Antoinette McGahan

P: 9712 2133



From the Pastor

Through the passion narratives of the Gospel, we see Jesus who was killed in a very shameful way is in fact the true giver of life.

Jesus riding on a donkey through the eastern gate of Jerusalem city countered the Jewish belief of a warrior kind of messiah. Jesus mounted on a donkey, was the symbol of peace, not warrior, yet victorious.

During the trial, Jesus revealed his divinity to the people around him who looked at him as a criminal. As they tried to put down the life of Jesus, their actions became fulfilment of the scriptures and prophecies. Ironically those who hated Jesus became agents of God's revelation of Jesus as the true Messiah.

At the end of the passion narrative, we hear the centurion, a gentile, professing Jesus as "the Son of God". Jesus is revealed the gentiles as "Son of God". This revelation is no more a monopoly of the Israelites, but revealed to all peoples of the earth.

God became man in the person of Jesus so that man can share in the life of God. In our human life, persecution, rejection, and condemnation may seem to diminish the meaning of life and sense of hope. But looking through the prism of the passion of Jesus, you see how God turns your miseries into meaningful life. Therefore don't be downcast when others condemn you and try to make your life miserable. Keep up your passion for the Word of God and walk the way of the cross. Don't ever think of parking your life or religion. Live your life to a fuller measure and enter the Kingdom of God.

We shall relive the Passion of the Lord again on Good Friday—first with the Stations of the Cross led by Domremy students and then in the afternoon through the public veneration of the Cross.

Easter Triduum Starts with Mass of the Last Supper of the Lord on Holy Thursday. Presentation of the Oils, washing of feet, and visit to the Altar of Repose will be the highlights of Holy Thursday. The Church will be open till 11 pm for the 'Seven Church Visitation'.

On Easter Saturday all parishioners are invited to 'Lauds' at 9.30 am followed by blessing of Easter food. You may bring a hamper of boiled eggs/bread/slices/pastries/wine to be blessed. Sharing this blessed food with the family at Easter meal can highlight the religious dimension of the feast.

Asking for God's forgiveness for our sins is very important in our preparation for Easter Grace. Therefore I will be available to hear confessions Monday to Wednesday of this week 6.30 pm—8.00 pm.

Our Vision as presented in our Strategic Plan

"...a welcoming and modern Catholic community grounded in faith and spirituality, we want to engage with and build a broader community, particularly among the young and with the families of our local Catholic school as well as providing pastoral outreach to those in need within our Haberfield community and also reach out to deliver broader social justice in our community, our nation and beyond."

*A reading from the prophet Isaiah
(50: 4-7)*

I did not cover my face against insult: I know I shall not be shamed 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 (Ps: 21(22):8-9,17-20,23-24

R. My God, my God, why have you abandoned 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.'

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

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.

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

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!

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

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.'

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

*A reading from the letter to the 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.

The word of the Lord.

Thanks be to God.

Gospel Acclamation (Philippians 2:8-9)

Glory to you, Word of God, Lord Jesus Christ!
If you serve me, follow me, says the Lord;
and where I am, my servant will also be.
Glory to you, Word of God, Lord Jesus Christ!

*A Reading from the holy Gospel according to
Mark 11:1-10*

When they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, and said to them, 'Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If any one says to you, "Why are you doing this?" say, "The Lord has need of it and will send it back here immediately."' And they went away, and found a colt tied at the door out in the open street; and they untied it. And those who stood there said to them, 'What are you doing, untying the colt?' And they told them what Jesus had said; and they let them go. And they brought the colt to Jesus, and threw their garments on it; and he sat upon it. And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out, 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!'

The Gospel of the Lord.

Praise to you, Lord Jesus Christ



È allo stesso tempo l'ora della luce e l'ora delle tenebre.

L'ora della luce, poiché il sacramento del Corpo e del Sangue è stato istituito, ed è stato detto: "Io sono il pane della vita... Tutto ciò che il Padre mi dà verrà a me: colui che viene a me non lo respingerò... E questa è la volontà di colui che mi ha mandato, che io non perda nulla di quanto mi ha dato, ma lo risusciti l'ultimo giorno" (Gv 6,35-39). Come la morte è arrivata dall'uomo così anche la risurrezione è arrivata dall'uomo, il mondo è stato salvato per mezzo di lui. Questa è la luce della Cena.

Al contrario, la tenebra viene da Giuda. Nessuno è penetrato nel suo segreto. Si è visto in lui un mercante di quartiere che aveva un piccolo negozio, e che non ha sopportato il peso della sua vocazione. Egli incarnerebbe il dramma della piccolezza umana. O, ancora, quello di un giocatore freddo e scaltro dalle grandi ambizioni politiche. Lanza del Vasto ha fatto di lui l'incarnazione demoniaca e disumanizzata del male.

Tuttavia nessuna di queste figure collima con quella del Giuda del Vangelo. Era un brav'uomo, come molti altri. È stato chiamato come gli altri. Non ha capito che cosa gli si faceva fare, ma gli altri lo capivano? Egli era annunciato dai profeti, e quello che doveva accadere è accaduto. Giuda doveva venire, perché altrimenti come si sarebbero compiute le Scritture? Ma sua madre l'ha forse allattato perché si dicesse di lui: "Sarebbe stato meglio per quell'uomo se non fosse mai nato!"? Pietro ha rinnegato tre volte, e Giuda ha gettato le sue monete d'argento, urlando il suo rimorso per aver tradito un Giusto. Perché la disperazione ha avuto la meglio sul pentimento? Giuda ha tradito, mentre Pietro che ha rinnegato Cristo è diventato la pietra di sostegno della Chiesa. Non restò a Giuda che la corda per impiccarsi. Perché nessuno si è interessato al pentimento di Giuda? Gesù l'ha chiamato "amico". È veramente lecito pensare che si trattasse di una triste pennellata di stile, affinché sullo sfondo chiaro, il nero apparisse ancora più nero, e il tradimento più ripugnante? Invece, se questa ipotesi sfiora il sacrilegio, che cosa comporta allora l'averlo chiamato "amico"? L'amarazza di una persona tradita? Eppure, se Giuda doveva esserci affinché si compissero le Scritture, quale colpa ha commesso un uomo condannato per essere stato il figlio della perdizione?

Non chiariremo mai il mistero di Giuda, né quello del rimorso che da solo non può cambiare nulla. Giuda Iscariota non sarà più "complice" di nessuno.

Dal libro del profeta Isaia (50,4-7)

Il Signore Dio mi ha dato una lingua da discepolo, perché io sappia indirizzare una parola allo sfiduciato. Ogni mattina fa attento il mio orecchio perché io ascolti come i discepoli. Il Signore Dio mi ha aperto l'orecchio e io non ho opposto resistenza, non mi sono tirato indietro. Ho presentato il mio dorso ai flagellatori, le mie guance a coloro che mi strappavano la barba; non ho sottratto la faccia agli insulti e agli sputi. Il Signore Dio mi assiste, per questo non resto svergognato, per questo rendo la mia faccia dura come pietra, sapendo di non restare confuso.

Parola di Dio.

Rendiamo grazie al Signore.

Salmo Responsoriale (Sal 21)

Mio Dio, mio Dio, perché mi hai abbandonato?

Si fanno beffe di me quelli che mi vedono, storcono le labbra, scuotono il capo: «Si rivolga al Signore; lui lo liberi, lo porti in salvo, se davvero lo ama! **R**

Un branco di cani mi circonda, mi accerchia una banda di malfattori; hanno scavato le mie mani e i miei piedi. Posso contare tutte le mie ossa. **R**

Si dividono le mie vesti, sulla mia tunica gettano la sorte. Ma tu, Signore, non stare lontano, mia forza, vieni presto in mio aiuto. **R**

Annuncerò il tuo nome ai miei fratelli, ti loderò in mezzo all'assemblea. Lodate il Signore, voi suoi fedeli, gli dia gloria tutta la discendenza di Giacobbe, lo tema tutta la discendenza d'Israele. **R**

Dalla lettera Fil (2: 6-11)

Cristo Gesù, pur essendo nella condizione di Dio, non ritenne un privilegio l'essere come Dio, ma svuotò se stesso assumendo una condizione di servo, diventando simile agli uomini. Dall'aspetto riconosciuto come uomo, umiliò se stesso facendosi obbediente fino alla morte e a una morte di croce. Per questo Dio lo esaltò e gli donò il nome che è al di sopra di ogni nome, perché nel nome di Gesù ogni ginocchio si pieghi nei cieli, sulla terra e sotto terra, e ogni lingua proclami:

Parola di Dio.

Rendiamo grazie al Signore.

Canto al Vangelo (Fil 2,8-9)

Gloria e lode a te, o Cristo!
Per noi Cristo si è fatto obbediente fino alla morte, e alla morte di croce.
Per questo Dio l'ha esaltato e gli ha dato il nome che è sopra ogni altro nome.
Gloria e lode a te, o Cristo!

† Dal Vangelo secondo Marco (Mc 11,1-10)

Quando furono vicini a Gerusalemme, verso Bètfage e Betània, presso il monte degli Ulivi, Gesù mandò due dei suoi discepoli e disse loro: «Andate nel villaggio di fronte a voi e subito, entrando in esso, troverete un puledro legato, sul quale nessuno è ancora salito. Slegatelo e portatelo qui. E se qualcuno vi dirà: "Perché fate questo?", rispondete: "Il Signore ne ha bisogno, ma lo rimanderà qui subito"».

Andarono e trovarono un puledro legato vicino a una porta, fuori sulla strada, e lo slegarono. Alcuni dei presenti dissero loro: «Perché slegate questo puledro?». Ed essi risposero loro come aveva detto Gesù. E li lasciarono fare. Portarono il puledro da Gesù, vi gettarono sopra i loro mantelli ed egli vi salì sopra. Molti stendevano i propri mantelli sulla strada, altri invece delle fronde, tagliate nei campi. Quelli che precedevano e quelli che seguivano, gridavano: «Osanna! Benedetto colui che viene nel nome del Signore!

Benedetto il Regno che viene, del nostro padre Davide!

Osanna nel più alto dei cieli!».

Parola del Signore.

Lode a te, Signore Gesù Cristo

Writings by the Fathers of the Church

Blessed is He who comes in the name of the Lord; blessed is the King of Israel.

From the discourse "On the Palm Branches" by Saint Andrew of Crete

Let us go together to meet Christ on the Mount of Olives. Today He returns from Bethany and proceeds of His own free will towards His holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with Himself, we are told in Scripture, above every sovereignty, authority and power, and every other name that can be named, now comes of his own free will to make His journey to Jerusalem. He comes without pomp or ostentation. As the psalmist says: He will not dispute or raise His voice to make it heard in the streets. He will be meek and humble, and He will make His entry in simplicity.

Let us run to accompany Him as He hastens towards His passion, and imitate those who met Him then, not by covering His path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before Him by being humble and by trying to live as He would wish. Then we shall be able to receive the Word at His coming, and God, whom no limits can contain, will be within us.

In His humility Christ entered the dark regions of our fallen world and He is glad that

He became so humble for our sake, glad that He came and lived among us and shared in our nature in order to raise us up again to himself. And even though we are told that He has now ascended above the highest heavens – the proof, surely, of his power and godhead – His love for man will never rest until he has raised our earthbound nature from glory to glory, and made it one with His own in heaven.

So let us spread before His feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in His grace, or rather, clothed completely in Him. We who have been baptized into Christ must ourselves be the garments that we spread before Him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of His victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: Blessed is He who comes in the name of the Lord. Blessed is the king of Israel.

Passion Narrative according to Mark

Gospel Focus – This man was a son of God

By the time we have stood and listened to this lengthy Passion narrative, the listener may have started to wilt by the time we get to the death of Jesus. Yet the gospel writer keeps one of the most important messages for this moment. As Jesus dies, a centurion standing by utters the inspired words, 'In truth, this man was a son of God.' Famously played by John Wayne in the movie, *The Greatest Story Ever Told*, the centurion is the voice of the gentile – the non-Jew – representing all those throughout the world who will recognise the truth of Jesus' life and purpose.

Have you thought? Passion of the Passion

The Passion narrative is very aptly named. The emotion and power of this story is nothing short of passionate. The gospel writer's style of fast paced, unadorned factual narrative is a very effective way of helping the reader/listener to engage in the story. It is, after all, the first half of the most important Christian story – finished off by the resurrection that is celebrated on Easter Sunday. It is easy to see why this stark, narrative style was embellished and expanded upon by the later gospel writers and yet it is perhaps the more passionate for the lack of explanation and theologising.

Living the Gospel – Before the cock crows

Peter is an interesting character in the gospels. He is one of the first of the disciples to be called; Jesus changes his name and places great trust in him; he is witness to the most significant moments of Jesus' life; he is able to profess his faith in Jesus as the Christ and yet it is he who denies even knowing Jesus. We might have thought that Peter was Jesus' most loyal and faithful follower, yet it is he who can't stand up and claim that he was a follower of Jesus. Is it any wonder that it is difficult for us today sometimes?

REFLECTION

Palm Sunday Readings

Entrance: Mark 11:1-10 or John 12:12-16.
Mass: Isa 50:4-7, Phil 2:6-11, Mark 14:1-15:47

For the opening procession's commemoration of Jesus' entering Jerusalem there is a choice between the accounts of Mark and John. There are distinct differences between John and the Synoptic Gospels, in which Jesus rides a colt (Matthew having a donkey too!), and people sing variant forms of Psalm 118(117):25-26 and spread garments on the road, Matthew and Mark adding leafy branches. Matthew's prophetic citation is in fact a merging of Isaiah 62:11 and Zechariah 9:9. In John nothing is put on the road, but the people do sing another form of Psalm 118 (117):25-26 and carry palms (as do the multitude from all nations greeting the Lamb in Rev 7:9), and only after this does Jesus himself find and sit on a young donkey which John links to a variant form of Zechariah 9:9. Thus John is the only one to mention palms, so it is his account that gave rise to the name of *Palm Sunday*. His version also has much in common with later descriptions of the rituals of the harvest festival, Sukkot (Tabernacles). John 7:2 has the New Testament's only explicit mention of that feast, when Jesus went up to Jerusalem in secret while the people, hoping he would come, kept watch for him. At the current feast, Passover, they again watch for him, and when they hear that he is coming they go out to greet him. Thus John threads the two feasts together via the people's watchfulness and the way they greet him five days before Passover with the ritual procession from the prior harvest festival. Since John's text for today's entrance immediately precedes last Sunday's gospel, we appear to have another link to its reference to the rich harvest consequent on the death of the single grain of wheat.

The theme of obedient submission even in the face of unjust treatment is picked up in the first reading (Isa 50:4-7), part of the Third Servant Song which provides the images all the

evangelists employ to depict the mistreatment endured before the crucifixion. The responsorial psalm provides the source for the cry "My God, my God, why have you abandoned me" which Jesus uttered from the Cross. Although that sounds like a cry of despair, the psalm ends in hope and praise of God who reigns. Missing from our abbreviated form is the following reference to people of all nations bowing to God. That thought is reflected instead in the second reading (Philippians 2:6-11; see also the reflections for the feast of Exaltation of the Holy Cross and the Twenty-Sixth Sunday in Ordinary Time A) in the hymn that praises the reciprocal self-abasement of Jesus in his incarnate humility even unto death on the Cross, and of all beings bending the knee to his name.

Today's Passion narrative begins with Jesus at table in Bethany when an unnamed woman poured costly perfume on his head, an act he interprets as preparatory to burial. Matthew reports this too, but John tells a significantly different version, while Luke has yet another variant taking place much earlier and linked to the burial only by the names of the other attending women who will be present at the crucifixion. Mark's is the only account read at this time, being sufficiently brief a version to be accommodated in the Passion. For this reason it is advisable that, when possible, today's shorter alternative should not be used; this element then finds its parallel on Holy Saturday night when we read of the women taking perfumes to the tomb, belatedly to anoint his body for burial, only to find they are too late in a way they could not imagine.

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St Mark's Parish Drummoyne

2nd Rite of Reconciliation
Tuesday 26 March at
7:00pm



A message from the Archdiocese of Sydney

Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know have been abused, please contact the police. Alternatively, you can contact the Safeguarding and Ministerial Integrity Office at (02) 9390 5810 or safeguardingenquiries@sydneycatholic.org. You may also want to speak to your Parish Priest who will be able to provide support and guidance. The Archdiocese has a legal obligation to report crimes to the police.

Behold, I make all things new.
(Rev. 21:5)

A EUCHARISTIC RETREAT DAY
for those involved in Liturgical Ministries

11 May 2024, 10AM - 4PM
St Martha's, Leichhardt




LITURGY OFFICE
Catholic Archdiocese of Sydney



DOMINICAN SISTERS OF Saint Cecilia.
Founded in 1860—Nashville

Register using [Trybooking.com](https://www.trybooking.com)
Questions: sydney@op-tn.org

Day of the Unborn Child

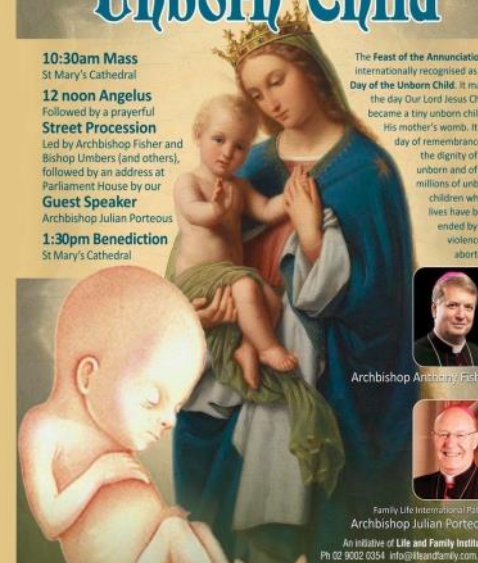
I will not forget you, I have carved you on the palm of my hands. (Isaiah 49)

The Feast of the Annunciation is internationally recognised as the Day of the Unborn Child. It marks the day Our Lord Jesus Christ became a tiny unborn child in His mother's womb. It is a day of remembrance of the dignity of the unborn and of the millions of unborn children whose lives have been ended by the violence of abortion.

10:30am Mass
St Mary's Cathedral

12 noon Angelus
Followed by a prayerful **Street Procession**
Led by Archbishop Fisher and Bishop Umbers (and others), followed by an address at Parliament House by our **Guest Speaker** Archbishop Julian Porteous

1:30pm Benediction
St Mary's Cathedral




Archbishop Anthony Fisher
Archbishop Julian Porteous
An initiative of Life and Family Institute
Ph 02 9002 0054 info@lifeandfamily.com.au

Sydney, Sunday 14 April 2024

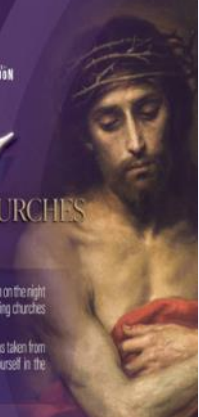
Caritas Australia Bag

Please support the work of Caritas Australia this Lent and BUY A BAG.
End Poverty. Promote Justice. Uphold Dignity.
Together we can make a difference for all future generations.

\$15 at the Piety Store before and after Mass. Thank you to all those who have purchased a bag. We still have 180 bags to sell. Please support our Parish Fundraising drive for Project Compassion.



7 Churches Visitation on Holy Thursday



The seven churches visitation is a devotion started in Rome and popularized by St Philip Neri in the 16th century. The pilgrimage can take place between any 7 churches in which we attend the Mass of the Lords Supper. At all the churches along the way the pilgrims stop to pray with our Lord to truly present to us at each Alter of Repose.

By partaking in the Seven Churches Visitation, we keep vigil with Jesus, joining Him in His prayers to the Father in the Garden of Gethsemane.

Our church will be open until 11pm on Holy Thursday for pilgrims to visit the Order or Repose.

To help the pilgrims prayer resource for each of the 7 Churches is available in the foyer of the church for you to pick up.

Inner West Open Churches for Visitation on Holy Thursday

CONCORD WEST - ST AMBROSE
2 Burke Street, Concord West

DRUMMOYNE - ST MARK
33 Tranmere Street, Drummoyne

DULWICH HILL - ST PAUL OF THE CROSS
532 New Canterbury Road, Dulwich Hill

ENFIELD - ST JOSEPH
126 Liverpool Road, Enfield

HABERFIELD - ST JOAN OF ARC
97 Dalhousie Street, Haberfield

LEWISHAM - ST THOMAS OF CANTERBURY
3 Thomas Street, Lewisham

MARRICKVILLE - ST BRIGID
392 Marrickville Rd, Marrickville

Recently Deceased:

Grace Walsh, Jack Coleman, Sheila McKeough, Fr Michael Kelly, Fr Kevin Bates SM, Giuseppe Ierardo, Franco Galasso, Pia Rozzi, Pietro Leto, Lorenzo Di Donato, Judith Molloy, Betty Artz

Please note: Names of **Recently Deceased** will remain for **1 month** period before being removed.

Anniversary:

Elisabetta Areana, Giuseppe Ciliberto, Martin Carey, Concetta Cardillo, Giuseppe Aversa, Davide & Teresa Gazzola.

Rest in Peace:

Francesco Giannini, Luigi Criniti, Concetta Lo Surdo, Giustino Tauriello, Antonio Nesci, Beniamino Di Pasquantonio, Antonino Di Girolamo, Nunzia Grazia Scuderi, Saverio Mafodda,, Anna Vella, Tamaso Tonga, Flavia Ciliberto, Lucia Terranova, Paolo Quattropiani, Asela Savieti., Rosario Belfiore, Gilda Belfiore, Francesco Nicola, Petronilla Rinaldi, Lee & The families, Lattari & Aversa families,

Please note: Names of **Anniversary and Rest in Peace** will remain for **2 weeks** period before being removed.

In your love and concern please pray for the following ill members of our community: Sam Taufa'ao, Enrico Cuomo, Neville Hill, John Kcoury, Mary Finios, Rose Uthappa, Glen Dixon, Venu Uthappa, Roberto Tramarin, Vittoria Lavecchia, Anna Attard, Rosa Santos, Elisha Lau, Aitken Family, Liz Smith, Pat Rankine, Jerry Andre, Donna Neeley, Adeline Ashing, Annelise Buda, Giovanni Luci, Stephan Ferenc, Giancarlo Buda, Mario Bianco, Jozo Tadic.

In keeping with the Privacy Act names cannot be published in our Parish Bulletin without the permission of the persons themselves or their next of kin. Please specify on your Mass Envelope your intention to include the person's name in this Bulletin or contact the Parish Office on 9798 6657

Welcome & Events Committee SJA

Easter Raffle

The W&EC is having an Easter Raffle. The prizes are lovely vases filled with chocolate eggs, chocolates and Nutella biscuits.

Tickets: \$1 each or 6 for \$5.
On sale this weekend after all Masses; to be drawn on Palm Sunday (24/3) after 9am Mass.
Good luck everyone!!



Judith Molloy goes to God

Judith Molloy, sister of Chis Molloy, was a long time parishioner and she died early hours of Monday 18th March. Her funeral will be at 10am on Tuesday 26th March at this church. May her soul rest in peace.



The Grail in Australia



Pope Francis has called for 2025 to be a Jubilee Year.
"Pilgrims of Hope: On the path of peace"

2024 will be a year of prayer and spiritual preparation. The Jubilee Year itself is a time of pilgrimage, prayer, repentance and acts of mercy. Jubilee means rest, forgiveness and renewal.

Monthly Prayer Intentions

March

For the new Martyrs

We pray that those who risk their lives for the Gospel in various parts of the world inflame the Church with their courage and missionary enthusiasm.

April

For the role of women

We pray that the dignity and immense value of women be recognized in every culture, and for the end of discrimination that they experience in different parts of the world.



IGNITE Your Spirit

IGNITE YOUR SPIRIT in Nature. Relax, Reflect on your journey, Rejuvenate your body, mind and spirit in the Serene surrounds of JAMBERROO ABBEY

Friday 19th (from 3pm for 6.00pm start) to Sunday 21st April 2024 (2pm finish)

Jamberoo Abbey, 695 Jamberoo Mountain Road, Jamberoo NSW

YOUNG ADULTS (aged 18 to mid-30s)
COST: \$280 early bird (shared cottage/own room, \$360 early bird (Private Hermitage).
After 22nd March prices \$320 and \$400.

Inquiries: admin@grailaustralia.org.au
To Book: events.humanitix.com/ignite-your-spirit

Flyers with more details on table in foyer.

Triduum 2024



Holy Thursday 28 March

7:30pm - Mass of the Lord's Supper

Presentation of Holy Oils,
Washing of Feet,
Altar of Repose (open till 11 pm for Seven Churches Visits)
(Please note there will be no morning Mass)



Good Friday, 29 March

10am - Stations of the Cross

(Students from Domremy to lead)

3pm - Passion of the Lord

Veneration of the Cross
Collection for Holy Places



Holy Saturday, 30 March

9:30am - Morning Prayers, Blessing of Easter food

(please bring items of food for your Easter celebration to be blessed)

7:30pm - Easter Vigil

Blessing of Fire & Easter Candle
Blessing of Water

Easter Sunday, 31 March

9am - Solemn Mass

(Please note there will be NO evening Mass on Easter Sunday)

Parish Reconciliation for Holy Week

Monday 25th March

6:30 - 8pm

Tuesday 26th March

6:30 - 8pm

Wednesday 27th March

6:30-8pm

