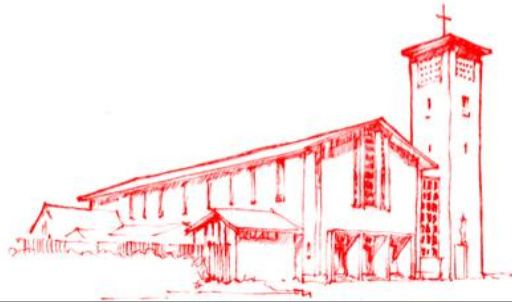


Welcome

St Joan of Arc Parish Haberfield



PALM SUNDAY OF THE PASSION OF THE LORD YEAR C 13 APRIL 2025

Parish Office:

97 Dalhousie St Haberfield NSW
2045

P: 02 9798 6657

E: admin@stjoanofarc.org.au

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Office hours:

Tuesday—Friday 9am-3pm

Parish Priest:

Fr Thomas Kurunthanam
thomas.kurunthanam@sydneycatholic.org

Parish Team:

Secretary: Paula Cheng

Parish Safeguarding Support Officer (PSSO):

Tony Mediati

M: 0413 481 039

E: PSSO@stjoanofarc.org.au

Eucharist:

Weekend:

Easter Vigil: 7.00pm

Easter Sunday: 9.00am

Weekdays:

Wednesday: 9.00am

Thursday: 9.00am

Friday: 9.15am

Reconciliation:

Saturday: 4:30pm - 4.50pm

SJOA Primary:

Principal: Amanda Gahan

P: 9798 9780

Domremy College:

Principal: Antoinette McGahan

P: 9712 2133

Marriage Relationship Education

E: mre@catholiccare.org

P: 9509 1234

Healing Grief & Loss after Abortion

M: 0400 092 555

E: info@rachelsvineyard.org.au

Catholic Care Pregnancy Counselling Support

P: 13 18 19

From the Pastor

The Crucifixion

The Crucifixion and the suffering Jesus endured is the theme of Palm Sunday. This year the Passion Reading is from the Gospel according to Luke.

Historical Background

The exact origins of crucifixion as a method of execution are unclear. It is not mentioned in the Old Testament, but historical evidence suggests that the practice was used as early as the 6th century BC by the Persians. The Babylonians and Assyrians likely used similar forms of execution even earlier. In the 4th century BC, Alexander the Great adopted crucifixion and introduced it to his empire.

By the 3rd century BC, the Romans had learned the method from the Phoenicians. By the 1st century BC, crucifixion had become a standard Roman practice, primarily used for slaves, disgraced soldiers, Christians, and foreigners—never Roman citizens. Roman guards overseeing crucifixions were required to remain until the victim had died. To hasten death and end their duty sooner, they sometimes fractured the victim's legs, stabbed them with a spear, delivered a sharp blow to the chest, or even lit a fire at the base of the cross.

The Crucifixion of Jesus

From the Roman perspective, Jesus and the two others crucified with Him were seen as dangerous rebels who threatened Roman order and peace.

The site of Jesus' crucifixion is referred to by Luke simply as "the Skull," whereas Mark (15:22) and Matthew (27:33) use the Aramaic term "Golgotha." The name "the Skull" is unclear in origin—it may refer to the shape of the hill. At the time of Jesus, this location was outside Jerusalem's city walls. The city has since expanded, and the traditional site now lies within its boundaries. Through the efforts of Empress Helena, mother of Emperor Constantine, the Church of the Holy Sepulchre was built over the site and dedicated in AD 335. Today, the Basilica is cared for by Greek Orthodox, Roman Catholic, Coptic Orthodox, and even some Muslim families.

Jesus was crucified between two criminals, fulfilling the prophecy in Isaiah 53:12: "He poured out himself to death and was numbered with the transgressors." Hanging on the cross, Jesus prayed, "Father, forgive them," in alignment with his earlier teaching: "Bless those who curse you, pray for those who abuse you" (Luke 6:28). As Paul later wrote: "None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory" (1 Corinthians 2:8).

The dividing of Jesus' garments by casting lots reflected Roman custom—victims were crucified naked or nearly so. Spiritually, this fulfills Psalm 22:18: "They divide my clothes among themselves, and for my clothing they cast lots."



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Jesus was mocked by rulers, soldiers, and even one of the criminals beside him. This too echoes Psalm 22:7: *“All who see me mock at me; they make mouths at me, they shake their heads.”* Thus, the Psalms’ foreshadowing of the Messiah is realized in Jesus.

The leaders scoffed: *“He saved others; let him save himself if he is the Messiah of God, his chosen one!”* (Luke 23:35). This mocking irony recalls the angel’s proclamation of Jesus’ birth: *“To you is born this day in the city of David a Saviour, who is the Messiah, the Lord”* (Luke 2:11), Jesus’ own announcement of salvation at the synagogue in Nazareth (Luke 4:18-21), and later, to Zacchaeus, Jesus declared: *“Today salvation has come to this house”* (Luke 19:9).

One of the criminals prayed: *“Jesus, remember me when you come into your kingdom.”* This echoes Mary’s praise in Luke 1:54: *“He has helped his servant Israel, in remembrance of his mercy,”* and Psalm 25:7: *“According to your steadfast love remember me.”* The word “remember” also resonates with Jesus’ command at the Last Supper: *“Do this in memory of me.”*

Jesus replied, *“Truly I tell you, today you will be with me in Paradise,”* symbolizing the restoration of what was lost through Adam’s disobedience. Humanity, once expelled from God’s presence, is now welcomed back through Christ’s redemptive act.

Crucifixion was meant to serve as a public deterrent. The charges were usually written on a wooden plaque, worn around the neck or placed above the cross. For Jesus, the inscription read: *“Jesus of Nazareth, the King of the Jews.”* Though meant as mockery, it ironically proclaimed the truth.

Even non-disciples recognized His innocence: Pilate (Luke 23:4), Herod (Luke 23:8), the good thief (Luke 23:41), and the centurion (Luke 23:47).

At His death, Jesus prayed a psalm of trust, not despair: *“Father, into your hands I commend my spirit”* (Luke 23:46), echoing Psalm 31:5.

The Timing of Jesus’ Death

The timing of Jesus’ death was significant. The Lord our Saviour was crucified at 9:00 AM (“the third hour”) and died at 3:00 PM (“the ninth hour”). This coincided with the time when Passover lambs were sacrificed at the Temple.

During the Passover, one lamb per ten pilgrims was slaughtered, amounting to tens of thousands. Because of this volume, the ritual, which was meant to occur in the evening, began at an earlier time of 3:00 PM. Priests collected the blood and poured it at the altar’s base, while families roasted the meat for the meal.

Jesus’ death was accompanied by darkness from noon until 3:00 PM. This apocalyptic sign echoes Old Testament prophecy: *“The sun will be dark at noon”* (Amos 8:9; cf. Isaiah 13:10). The three hours of darkness also recall the plague of darkness over Egypt (Exodus 10:21–22), which preceded the liberation of God’s people from Pharaoh—the prelude to a new liberation through Christ.

Easter Blessing of Eggs & Food

A beautiful and meaningful tradition takes place on Holy Saturday morning—the blessing of Easter eggs and food. This custom originated in Europe, particularly in Eastern European countries, and has been cherished for centuries.

The tradition dates back to the early 12th century and is a Christian adaptation of an ancient symbol of spring and fertility. For Christians, the Easter egg (not to be confused with chocolate eggs) symbolizes the stone tomb from which Christ emerged to new life. On Holy Saturday morning, families bring eggs—often hand-painted or decorated—to the church for blessing. These blessed eggs are then taken home and become part of the Easter meal following the Easter Vigil.

Over time, the Easter food basket has grown to include more items such as cheese, a loaf of bread, and even ham. A plain white candle, symbolizing the light of the Resurrection, is also placed in the basket.

This year at St Joan of Arc, **the blessing of Easter food baskets will take place after Morning Prayer at 9 a.m. on Holy Saturday.** During your family’s Easter meal, you may light the blessed candle and share the blessed food to highlight the joy of the celebration—especially with children. One of the parents may also bless the home using Easter water to mark the occasion.

Gospel for the Blessing of Palms [Luke 19:28-40](#)

A reading from the holy Gospel according to Luke.

“Blessed is he who comes in the name of the Lord”

Jesus went on ahead, going up to Jerusalem.
When he drew near to Bethphage and Bethany

at the place called the mount that is called Olivet,
he sent two of the disciples,
saying, ‘Go into the village opposite,
whereon entering you will find a colt tied,
on which no one has ever yet sat;
untie it and bring it here.

If anyone asks you,
“Why are you untying it?” you shall say this,
“The Lord has need of it”.

So those who were sent went away
and found it as he had told them.

And as they were untying the colt,
its owners said to them,

‘Why are you untying the colt?’

And they said,
‘The Lord has need of it’.

And they brought it to Jesus,
and throwing their garments on the colt
they set Jesus upon it.

And as he rode along,
they spread their garments on the road.

As he was now drawing near,
at the descent of the Mount of Olives,
the whole multitude of the disciples
began to rejoice and praise God with a loud voice
for all the mighty works that they had seen, saying,
‘Blessed is the King who comes in the name of the
Lord! Peace in heaven and glory in the highest!’

And some of the Pharisees in the multitude said to
him, ‘Teacher, rebuke your disciples’.

He answered,
‘I tell you, if these were silent, the very stones would
cry out’.

The Gospel of the Lord.

First Reading [Isaiah 50:4-7](#)

A reading from the prophet Isaiah

*I did not cover my face against insult and I know I will
not be ashamed.*

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.

Responsorial Psalm [Ps 21:8-9. 17-20. 23-24. R. v.2](#)

(R) My God, my God, why have you abandoned me?

1. 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)
2. 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)
3. 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)
4. 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)

Second Reading [Philippians 2:6-11](#)

A reading from the letter of St Paul to the Philippians
*He humbled himself to become like us and God raised
him on high.*

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.

Gospel Acclamation [Philippians 2:8-9](#)

Praise to you, Lord Jesus Christ, king of endless glory!
Christ became obedient for us even to death
dying on the cross.

Therefore God raised him on high
and gave him a name above all other names.
Praise to you, Lord Jesus Christ, king of endless glory!

Vangelo Lc 19,28-40

Benedetto colui che viene nel nome del Signore.

In quel tempo, Gesù camminava davanti a tutti salendo verso Gerusalemme. Quando fu vicino a Bètfrage e a Betània, presso il monte detto degli Ulivi, inviò due discepoli dicendo: «Andate nel villaggio di fronte; entrando, troverete un puledro legato, sul quale non è mai salito nessuno. Slegatelo e conducetelo qui. E se qualcuno vi domanda: “Perché lo slegate?”, risponderete così: “Il Signore ne ha bisogno”».

Gli inviati andarono e trovarono come aveva loro detto. Mentre slegavano il puledro, i proprietari dissero loro: «Perché slegate il puledro?». Essi risposero: «Il Signore ne ha bisogno».

Lo condussero allora da Gesù; e gettati i loro mantelli sul puledro, vi fecero salire Gesù. Mentre egli avanzava, stendevano i loro mantelli sulla strada. Era ormai vicino alla discesa del monte degli Ulivi, quando tutta la folla dei discepoli, pieni di gioia, cominciò a lodare Dio a gran voce per tutti i prodigi che avevano veduto, dicendo:

«Benedetto colui che viene,
il re, nel nome del Signore.

Pace in cielo
e gloria nel più alto dei cieli!».

Alcuni farisei tra la folla gli dissero: «Maestro, rimprovera i tuoi discepoli». Ma egli rispose: «Io vi dico che, se questi taceranno, grideranno le pietre».

Parola del Signore.

Prima lettura Is 50,4-7

*Non ho sottratto la faccia agli insulti e agli sputi,
sapendo di non restare confuso.*

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

Salmo responsoriale Sal 21

Dio mio, Dio mio, 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!».

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.

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

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.

Seconda lettura Fil 2,6-11

Cristo umiliò se stesso, per questo Dio lo esaltò.

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:

«Gesù Cristo è Signore!»,
a gloria di Dio Padre.

Parola di Dio

Canto al Vangelo Fil 2,8-9

Lode e onore a te, Signore Gesù!

Per noi Cristo si è fatto 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.
Lode e onore a te, Signore Gesù!

**REFLECTION by Fr Michael Tate
Lowly Prince of Peace**

Jesus entered Jerusalem, not as a warrior in the tradition of King David as many had hoped for, but riding simply on a donkey. The disciples and the crowd applauded him, but they proved fickle in their support.

On the other hand, Jesus remained steadfast in his commitment to *non-violent* revolutionary change of the religious and political systems so as to establish the reign of God. Why did he renounce marshalling human and angelic warriors to further his cause? First, Jesus embodied God-for-us, and God does not want the destruction of those he has created out of love. Second, Jesus had a premonition that an armed revolt would lead to the destruction of Jerusalem and the dispersal of the Jewish people (as occurred in 70AD).

Third, Luke's Gospel recounts that as Jesus laboured up Mount Calvary he turned to some wailing women and said, 'Daughters of Jerusalem, do not weep for me, weep rather for yourselves and for your children.' He knew that they suffer grievously in armed uprising. This is seen in barbaric reality in our own time with women being tortured and raped in campaigns of terror, trafficked into sexual slavery, suffering the loss of sons, husband and lovers.

We could take a moment to pray that the Church of the 21st century, successor of the pacifist Church of the first three centuries, may enter on a new period of reflection on these issues, grappling with the desire to protect the innocent, yet always challenged by the man on a donkey, Divine Prince of Peace.

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UNDERSTANDING THE GOSPEL

Historical Context – Crucifixion

The Romans used crucifixion as a deterrent against insurrection and rebellion. Not only was it an agonising death it was usually a slow, drawn out death – taking days to die. Victims were always crucified in public settings; alongside main thoroughfares or on hilltops outside a city. The victims were left on the cross for weeks while birds and wild dogs ate their bodies. The idea of crucifixion was that nothing was left to bury as this was the ultimate domination and humiliation of the rebel. The account of Jesus dying within a few hours is very unusual.

Scriptural context – One with the lost

Throughout the Gospel of Luke, Jesus is portrayed as not only the champion of the poor and outcast, but indeed being one with them. The witnesses to his birth in this gospel are lowly shepherds, not the wise men from the East. His parables and actions are addressed to the lost and the lowly. He eats with sinners and other outcasts – to the horror of Jewish leaders. Finally, at his death, Jesus is crucified as a criminal with other criminals. This gospel in particular addresses the message and ministry of Jesus to those on the margins of society.

Gospel Focus – Changing expectations

The early audience of the gospel accounts would have known exactly what was meant by crucifixion. It was an all too familiar reality for them as the Romans sought to suppress any suggestion of opposition to their rule. The early audience would have recognised that the account of Jesus' death and burial was not in keeping with their knowledge of what normally happened. They would have known that something special was being conveyed through this story. They would have known that the story of his death was only a prelude to the real story of Jesus' passion – his resurrection.

Greg Sunter © Creative Ministry Resources Pty Ltd

Project Compassion

**Bring your Project
Compassion Donations –
boxes and envelopes –
to the Mass of the Last Supper
on Holy Thursday (7.30 PM).**

**Place it in the basket provided
in the Church.**

Make an offertory of it.

Want to Join Catholic Church? RCIA

There are a number of non-Catholic persons in the parish who may be interested in joining the Church. It could be a spouse who is either baptised in another denomination of Christian faith or a non-baptised person. It also could be someone without any Christian connections so far. But the good news is, we are commencing a specially designed program, RCIA 2025, to help those people. Sr Ruth Davis will be leading the program, and it will commence in June. For more information, please contact Fr Thomas or the parish office.

Recently Deceased: Ellen Forrester, Ines Ciaschettii, Connie Scardilli

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

Anniversary: Ilario Furlan, Santo Talarico

Rest in Peace: Antonietta Gangemi

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:

Lucy Denley, Lucy Tudehope, Silvana Cocilova, Vittoria Colantuono, Enrico Cuomo, Neville Hill, John Kcoury, Mary Finios, Glen Dixon, Roberto Tramarin, Vittoria Lavecchia, Rosa Santos, Elisha Lau, Liz Smith, Pat Rankine, Jerry Andre, Donna Neeley, Adeline Ashing, Annelise Buda, Giovanni Luci, Stephan Ferenc, Giancarlo Buda, Mario Bianco.

Holy Father's Prayer Intention for April

For the use of new technologies

Let us pray that the use of the new technologies will not replace human relationships, will respect the dignity of the person, and will help us face the crises of our times.

"How I would like for us to look less at screens and look each other in the eyes more," the Pope said in a pre-recorded video released on April 1. "Something's wrong if we spend more time on our cellphones than with people. The screen makes us forget that there are real people behind it who breathe, laugh, and cry."

He added: "It's true, technology is the fruit of the intelligence God gave us. But we need to use it well. It can't benefit only a few while excluding others."

Pope Francis encouraged the faithful to "use technology to unite, not to divide. To help the poor. To improve the lives of the sick and persons with different abilities. Use technology to care for our common home. To connect as brothers and sisters."

Weekly Diary 14 - 20 April 2025

Date	Time	To note
Tuesday, 15 Apr	6:30 pm - 8:00 pm	Confession
Wednesday, 16 Apr	9:00 am	Mass
	9:30 am	Faith Formation Committee
	6:30 pm - 8:00 pm	Confession
Thursday, 17 Apr Holy Thursday	7:30 pm	Mass of the Lord's Supper
Friday, 18 Apr Good Friday	10:00 am	Stations of the Cross
	3:00 pm	Passion of the Lord, Holy Places Appeal
Saturday, 19 Apr Easter Saturday	9:00 am - 9:30 am	Morning Prayer & Blessing of Food
	7:00 pm	Easter Vigil Mass
Sunday, 20 Apr Easter Sunday	9:00 am	Easter Mass

Jubilee of Justice

Jubilee years are celebrated every twenty five years, and are an occasion of grace, an opportunity to renew our own commitment to Christ and to renew society, to make it more just, more in conformity to God's vision for humanity.

Mass at St Joan of Arc has been confirmed for Sunday 25 May, our day of the Jubilee for Justice. This will be a wonderful opportunity to celebrate the work for justice in Australia and the world.

All those involved in the world of the law and secular, canonical and ecclesiastical justice (judges, public prosecutors, magistrates, lawyers, legal practitioners, etc.) are especially invited to this jubilee event, together with their families.



TIM



I am the oldest of four children. In the year I was born, my parents bought their home in Turner Avenue, Haberfield. I recall that our home was a menagerie and always in a state of improvement, which is the price one pays for being the child of a veterinarian and an architect. Ours was a loving family with very engaged parents, and I've modelled my own parenting on theirs as much as I can. My father, Harry, the product of a Catholic family of Irish heritage was, and is, deeply committed to the Catholic faith. My mother, Tanya, converted to Catholicism later in life.

I recall our faith at home being practiced every Sunday and on special events such as the Easter Vigil Mass when we would bring the light home from the Pascal candle and pray as a family. I made my first Holy Communion at Santa Maria Del Monte (in the Santa Sabina Chapel, where I was to marry my wife many years later). Not long afterwards I became an altar server. Fr. Frank Mecham was the priest at that time, and I remember his scholarly homilies even if I never really took to Latin at school. In those

days a lot of other kids served, and I have always been one to put up my hand to help.

I am part of a generation, after Vatican II, that came to know God as loving and benevolent. My mother wanted me to have a Jesuit education, and I attended St Aloysius' College where intellectual curiosity was encouraged. The Jesuits' approach was skeptical and scientific rather than demanding adherence to doctrine in an unthinking way. I recall the peaceful early morning masses before classes, and very lively religion classes with the Priests and Brothers. A Jesuit education helped me develop a faith through reflection and discernment. The emphasis on service, social justice and critical thought has also stood me in good stead in my career.

I was eighteen when I became an acolyte and I have continued to serve more or less continuously to this day. When my two children Edward and Matilda were younger they would sometimes join me on the altar as servers which was always special to me. Being an acolyte provides a special appreciation of the Eucharist as the source and summit of the Catholic life.

I also find God in our natural world. I have always enjoyed the wilderness, from the first long walk I did aged 17 on the Overland Track in Tasmania. My wife Anna-Maria, who I met on our very first day at University, shares my love for nature. 1992, the year I left school, was the year of the Rio Earth Summit, and for some reason it was a moment when my concern for the environment crystallised. I remember Pope John Paul II and his key role in the global environmental movement at the time. His teachings laid the foundations for Pope Francis' encyclical on climate change many decades later.



Tim & Anna-Maria on their wedding day

I teach and research at the University of Sydney Law School where I specialise in international law and the law of the sea. Much of my work concerns environmental issues, and how we can use the law to safeguard the natural world. It is difficult not to be confronted by the global ecological crisis. However, losing hope is no answer. As Pope Francis says, we need a new and universal solidarity to meet the urgency of the challenge that humanity faces.

I do have hope for the future, and for the continued relevance of a Church that is beacon of light, truth and faith and is connected to people's lives. Pope Francis has been a revolutionary figure in ministering to the poor and caring for creation. I hope and pray that we will build on his work, recognizing and responding to injustice, and holding powerful interests to account.

Upcoming events

* Cancer Council Big Morning Tea — 25 May * St Vincent De Paul Clothing Drive — 24 May

Holy Week

Confession Tuesday & Wednesday, April 15 & 16: @6.30pm-8.00pm

Holy Thursday April 17

10.30 am Chrism Mass
@ St Mary's Cathedral
7.30 pm Presentation of
the Holy Oils
7.35 pm Mass of the
Lord's Supper &
Washing of Feet.
(Bring your Project
Compassion envelopes
and boxes for offertory)
Adoration @ the Altar
of Repose till midnight

Good Friday April 18

10 am Stations of the
Cross
3 pm Passion Service

**Visit of 7 churches guide books
are available at the entrance
of the church.**

Holy Saturday April 19

9 am Morning
Prayer and
Blessing of Food
7 pm Solemn
Easter Vigil

Easter Sunday April 20

9 am Easter Mass
**(NO evening
Mass)**



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 5813 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.

St Joan of Arc Scholarship – Term 1 2025 Report

Following on from last weeks' report of our scholarship student for 2023-2024 we have now received a report from John Berne School about the student who has been awarded the scholarship for 2025.

Student X

Student X is a year 7 student who commenced at John Berne School in term 1 of 2025.

Prior to attending John Berne School, he was a student at Redfern Jarjum College which is a primary school for urban Aboriginal children that caters for students who are not coping or participating in mainstream primary schools.

Student X has ADHD, a history of early life trauma and struggled during primary school to regulate his emotions. Student X had instances of defiance and reactivity leading to his referral to John Berne for high school. Like Redfern Jarjum College, John Berne caters for the additional support needs of students, including Student X, who would have likely found mainstream secondary education challenging.

Since starting at John Berne School this term, Student X has had many positive interactions with staff and other students. His attendance is strong and he has been actively participating in lessons and outdoor education. Already, he has shown that with support and a specialist education setting, he is an engaged member of our school community. With ongoing support and connection to our school community, Student X will continue to make progress both personally and academically.

Thank you to Fr Thomas and everyone at St Joan of Arc for your generosity in funding the scholarship again this year. Your support is making a positive difference for the young people and their families.

Principal, John Berne School