

Liturgy Rosters:
Many thanks for your ministry in the Parish

This Weekend: 23rd & 24th March
Passion Sunday

Saturday: 6.00pm

Reader: J Howman
Prayers: D Baudinette
Minister: K Howman
Computer: D Kierce

Sunday: 10.30am

Reader: K Arnott
Prayers: A McIntyre
Minister: D Arnott
Computer: B Dillon

Next Weekend: Easter Weekend
30th & 31st March

Saturday Easter Vigil: 6.00pm

Reader: **Volunteer Please**
Prayers: **Volunteer Please**
Minister: **Volunteer Please**
Computer: A O'Brien

Easter Sunday: 10.30am

Reader: **Volunteer Please**
Prayers: **Volunteer Please**
Minister: **Volunteer Please**
Computer: B Dillon

Following Weekend: 6th & 7th April
Vigil: 6.00pm

Reader: J Howman
Prayers: P Howman
Minister: K Howman
Computer: D Kierce

Sunday: 10.30am

Reader: K Arnott
Prayers: J Sandeman
Minister: A McIntyre
Computer: B Dillon

All Saints Outreach Op-Shop:

(In Woolworth's Car park)
Phone: 5521 1587

The Parish Outreach Op-Shop is always in need of good quality clothing, bric a brac or furniture.

Donations during shop hours only.

Please ring Outreach for pick up if necessary. Thank you all for your ongoing support of Outreach.

Outreach is open

Monday 1pm - 3pm
Tuesday 10am - 1pm
Wednesday 10am - 3pm
Thursday 10am - 3pm
Friday 10am - 4pm
Saturday 10am - 12pm

Outreach is a significant fundraiser within the Parish and we regularly need Volunteers to give 3 hours in the mornings or afternoons.

We currently have a pressing need for Volunteers on Thursday from 1-3pm.

Please contact Kate Howman 0428235218 or Diane Kierce 0427946053 for further information.

LEAVING A GIFT IN YOUR WILL

All Saints Parish has been present at most of the important milestones in your life: your Baptism, your First Communion, at times of great celebration and at times of great sadness. By leaving a gift to your Parish in your Will, you will leave a legacy of faith – a legacy to help ensure that the mission and pastoral outreach that has been important to you will continue both for today's needs and for those of our children, our grandchildren and beyond.

If you would like to receive a weekly copy of "The Spire" by email, please send us an email and we can add you to a list of subscribers



24th of March

2024

Passion
Sunday
Year B



Holy Week Services 25th to 31st of March 2024

Monday 11.30 Mass of the Holy Oils Ballarat

Tuesday: 7.00pm Sacrament of Penance

**Wednesday: 10.00am Mass
4.00pm Rosary**

**Thursday: 6.00pm
Mass of the Lord's Supper:**

**Friday: 3.00pm
Passion of our Lord Jesus Christ**

Holy Saturday: 6.00pm Easter Vigil

Easter Sunday: 10.30am Mass

Anniversaries: 25th to 31st of March.

Alice Tobin, Joyce Jakubik, Cheryl Leonard, Josie Kelly, Michael Mugavin, Elizabeth Moroney, Dan McCabe, Veronica Ketelaars, Rev Leo Baker SCC, Nancy Walsh, John Fothergill, Ted Pound, Clinton Baulch, Judith Lane, Shirley Beavis, John Arundell, Michael Couttie, Jarrod Barclay, David Edge, Les Downes.

Prayer Requests:

Les Hildebrand, Lea-anne Bourke, Michelle Mutch, Deanne Atkinson, Jose Trimble.

If you have any prayer requests please contact Antonella at the Parish Office; for privacy reasons only Next of Kin may ask for names to be added: Thank you.

Baptisms and Marriages

by appointment with Fr. Gregory Tait.

Sacrament of Penance

1st Saturday of the month at 10.00am
or any other time by appointment with Fr Gregory

Dates to Remember

Easter Anointing Mass Friday, 5th of April at 10.00am & 11.00am Morning Tea in Presbytery, please bring a plate to share.

Please mute your Phone in the Church



"The Spire"

All Saints Parish

Portland - Heywood - Dartmoor

All Saints Parish Office
Entry via 8 Henty Street
PO Box 210 Portland 3305
Phone: 5523 1046

email: portland@ballarat.catholic.org.au
www.ballarat.catholic.org.au/parishes
Rev. Gregory A. D. Tait, P.P.
email: greg.tait@ballarat.catholic.org.au

Mobile 0475 512530

Parish Office Hours: Most Tuesdays to Fridays
9.00am till 3.00pm or by appointment
with Fr Gregory

All Saints Parish is committed to Child Safety - our Child Safety Policy and Code of Conduct are on display on the Parish website and noticeboard in the Tower Entrance of the Church.

All Saints Parish Portland acknowledges the Traditional Owners and Custodians of the land on which our Parish Community meets, the Gunditjmara people. We pay our respects to their Elders past and present and emerging. We commit ourselves to the ongoing journey of reconciliation and constitutional acknowledgement of first nation peoples.



This year, we shared with you the story of three inspiring women from across the globe, who overcame challenges to complete their education, access water and find secure employment. With the support of compassionate people like you, they are now forging a path to a better future for their families and their communities.

Ronita from the Philippines has now graduated high school and secured a job at a call centre. This job was only possible because of a certificate she gained from completing her studies.

Leaia and her family now have a water tank at their home in Samoa. She and her family now have a steady supply of clean drinking water. Next year, they will also have a toilet built, with the support of Caritas Samoa, which will further improve their health and living conditions.

Memory completed her vocational training course in carpentry and joinery. After completing a work contract at one of the largest electrical companies in Malawi, Memory now plans to return to her village and provide carpentry services to people in her community. It's through the generosity of people like you that we can continue to support people like Ronita, Leaia and Memory.

There is still time to donate! Together, we can help vulnerable communities face their challenges today and build a better tomorrow, for all future generations.

You can donate through Project Compassion donation boxes and envelopes available from your parish, by visiting caritas.org.au/project-compassion or by calling **1800 024 413**.

Our Parish Finances

Planned Giving for Parish Account

Given inc. eft \$3,282.00

Target \$62,400

Total YTD 2023-2024, \$40,957.10

Project Compassion 2024 \$870.00 so far.

Direct deposit payments for planned giving and donations can be made electronically. Details are as follows:

Account Name: Portland Catholic Church
BSB: 083 532
Account No. 5159 81661

Presbytery Account

Priest support, inc eft: \$871.55

Direct deposit payments for the presbytery account can be made electronically. Details are as follows:

Account Name:

All Saints Presbytery Portland
BSB: 083 526
Account No. 24476 6002

Liturgy of the Word

First Reading **Isaiah 50:4-7**

A reading from the prophet Isaiah

50:4 The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens, wakens my ear to listen as those who are taught. **5** The Lord God has opened my ear, and I was not rebellious, I did not turn backwards. **6** I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. **7** The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame;

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

2:6 who, though he was in the form of God, did not regard equality with God as something to be exploited, **7** but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, **8** he humbled himself and became obedient to the point of death even death on a cross. **9** Therefore God also highly exalted him and gave him the name that is above every name, **10** so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, **11** and every tongue should confess that Jesus Christ is 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!

Gospel

Shorter form

Mark 15:1-39

15:1 As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. **2** Pilate asked him, 'Are you the King of the Jews?' He answered him, 'You say so.' **3** Then the chief priests accused him of many things. **4** Pilate asked him again, 'Have you no answer? See how many charges they bring against you.' **5** But Jesus made no further reply, so that Pilate was amazed. **6** Now at the festival he used to release a prisoner for them, anyone for whom they asked. **7** Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. **8** So the crowd came and began to ask Pilate to do for them according to his custom. **9** Then he answered them, 'Do you want me to release for you the King of the Jews?' **10** For he realized that it was out of jealousy that the chief priests had handed him over. **11** But the chief priests stirred up the crowd to have him release Barabbas for them instead. **12** Pilate spoke to them again, 'Then what do you wish me to do with the man you call the King of the Jews?' **13** They shouted back, 'Crucify him!' **14** Pilate asked them, 'Why, what evil has he done?' But they shouted all the more, 'Crucify him!' **15** So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

16 Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. **17** And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. **18** And they began saluting him, 'Hail, King of the Jews!' **19** They struck his head with a reed, spat upon him, and knelt down in homage to him. **20** After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

21 They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. **22** Then they brought Jesus to the place called Golgotha (which means the place of a skull). **23** And they offered him wine mixed with myrrh; but he did not take it. **24** And they crucified him, and divided his clothes among them, casting lots to decide what each should take. **25** It was nine o'clock in the morning when they crucified him. **26** The inscription of the charge against him read, 'The King of the Jews.' **27** And with him they crucified two bandits, one on his right and one on his left. **29** Those who passed by derided him, shaking their heads and saying, 'Aha! You who would destroy the temple and build it in three days, **30** save yourself, and come down from the cross!' **31** In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, 'He saved others; he cannot save himself. **32** Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.' Those who were crucified with him also taunted him.

Gospel Continued overpage →

33 When it was noon, darkness came over the whole land until three in the afternoon. **34** At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' **35** When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' **36** And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' **37** Then Jesus gave a loud cry and breathed his last. **38** And the curtain of the temple was torn in two, from top to bottom. **39** Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was God's Son!'

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Gospel Reflection by Greg Sunter:

By the time the gospel accounts came to be written, it was more than 35 years after the death of Jesus. The Gospel of Mark is now very widely held to have been the first of the four gospels, written in about the year 70 CE. One of the reasons for the writing of the gospels was the fact that those who had walked and talked with Jesus were becoming old and dying. There was a sense of capturing the story before the last eye witnesses were gone. This is very evident in the Passion narrative from the gospel of Mark. One can almost hear an elderly voice dictating the events: 'then this happened ...; then he said ...; then we all thought ...' Like so much of this particular gospel, there is very little embellishment. It's like an old time detective show, 'Just give us the facts!' The gospel of Mark presents the story of the Passion as a sequence of events with little commentary or theological reflection. (That is partly why it lends itself so well to being read by several voices.)

One of the best examples that the gospel is a straightforward recollection of events is the inclusion of the scene in Gethsemane when the young man ran away naked. No storyteller would create such a bizarre, unexplained event. There is no explanation of who the young man is, why he was wearing only a loincloth, nor why the armed men tried to seize hold of him. It is reported in exactly the same style as the rest of the story – very matter-of-fact. The presence of the young man – both in Gethsemane and in the gospel – has puzzled scholars for many years, yet if nothing else, it provides evidence of the way in which this Passion narrative was transmitted from lived experience, to memory, to oral account, to written gospel.

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?

Questions for your personal reflection:

1. Why is it important that we continue to 'tell the story' of the Passion?
2. Which elements of this Passion narrative are challenging / confronting / surprising?
3. Can you find examples of how the writing style of this gospel enhances the drama of the story?
4. Which films or artworks depicting the Passion have you found to be inspiring?
5. How does Christ's Passion story reflect the reality of human existence?

Learning moments.

- Identify effective symbols or images that would help a congregation or group better understand and appreciate a reading of the Passion narrative.

© Greg Sunter: Greg Sunter has worked in Catholic Education (Brisbane) for many years, most recently as a member of the Religious Education team and Mission and Formation team. He has extensive experience of praying with young people and forming others to lead prayer with young people. He is the author of books on adolescent faith, is a regular speaker at youth and evangelisation conferences, and is a retreat and reflection facilitator and presenter. His areas of interest include religious education, theology, scripture, spirituality, Catholic ethos, prayer, and ministry with young people.