



St Patrick's Parish Newsletter

Stawell and Landsborough

5th Sunday of Lent- Year C—April 7, 2019



ANNIVERSARIES:

Edward Walsh; Ron Pruess; Dale Wheeler

THIS WEEK:

St Pauls Sunday Missal Page 783

WEEKDAY MASSES THIS WEEK: ; TUES, THURS, FRI
10.00 AM IN THE CHURCH. STATIONS OF THE CROSS
AFTER FRIDAY MASS.

WED—EVENTIDE 10.30AM

WEDNESDAY

2) LENTEN DISCUSSION—Presbytery—1.00-2.30

3) CENTERING PRAYER IN THE HALL 2.00pm

CONFESSIONS —Before or after 10.00am weekday
Masses by request (i.e. – just ask Fr Eric.) ; 10.00am
Saturdays; Landsborough—before Sunday Mass. Any
other time contact Fr Eric 0419 597 063

BISCUITS FOR PRISONERS:



Victorian Prison Fellowship have a drive for biscuits to be distributed among the many prisoners in Victorian prisons this Easter.

**PROJECT
COMPASSION**



5th Sunday of Lent 7th April 2019

Salma featured in Project Compassion 2013. At the time she was pregnant with her first child, sick and terribly frightened. In distress, she sought the help of a midwife trained by Caritas' Safe Motherhood Program. Six years on, she's now a healthy mother of two strong, happy children. Salma is committed to giving her children the education they need to provide them with the future she hoped for.

Please donate to Project Compassion 2019 and help reduce infant mortality rates in countries like Bangladesh and proved hope to pregnant women in remote communities for happy and healthy families.

Lives change when we all give 100%. You can donate through Parish boxes and envelopes, by visiting www.caritas.org.au/projectcompassion or phoning 1800 024 413.

EASTER CEREMONIES 2019:

HOLY WEEK MASS AND OTHER CELEBRATIONS:

Monday April 15 6.30pm—the Mass of the Oils at St Patrick's Cathedral, Ballarat.

Holy Thursday 6.00pm—The Mass of the Lords Supper.

Good Friday Good Friday 19th April "A Walk through the Easter Story" 11am departing from the Stawell Post Office corner, followed by the service at the Town Hall car park garden at 11.05am. BYO chair optional. For those who wish there is the opportunity to order a fish and chip lunch to follow that service.

3.00pm— Celebration of the Lord's Passion

Holy Saturday—7.00pm—The Easter Vigil. (please note change of time.)

Easter Sunday Dawn Service on Big Hill begins at 6.30am followed by breakfast in the Uniting Church Hall.

Masses— 8.30am & 10.30am in Stawell

There will be **NO** celebrations at Landsborough this year again as we have no visiting priest—this includes no Sunday Mass. I do apologise for this.

FINANCES LAST WEEKEND:

Presbytery Collection \$ 461.40

Parish Collection: \$ 462.00

Loose Collection: \$ 83.10

Collection is for the clergy stipend, presbytery costs and support of the bishop and sick and retired priests. The 2nd collection is for the upkeep of the

SICK LIST

Noah Amarant; Kathryn Young; Glenis Leddin; Lourdes de la Cerna; Kath Hayes (Ballarat); John Delaney; Lynn Wright; John Jess; Simon Monas; Angela Moore; Peter Duffy (Canada); Kate Sargent; Yvonne Evans; Margaret Boag; Nigel James (Canberra); Ian Kindred; Sharron Pickering; Andrew Van Diezen; Benjamin Wolfson; Bernie O'Callaghan; Patty Fenwick; Robbie Loxton; Nicole Lee (Horsham); Brian O'Loughlin; Beryl Walsh; Shirley Gerritsen; Jordan Young; Steven Oates; Marg Rowe, Doreen Duffy; Barry Larkin

NB: A Family member of the sick person must contact the Parish Office to have names added.

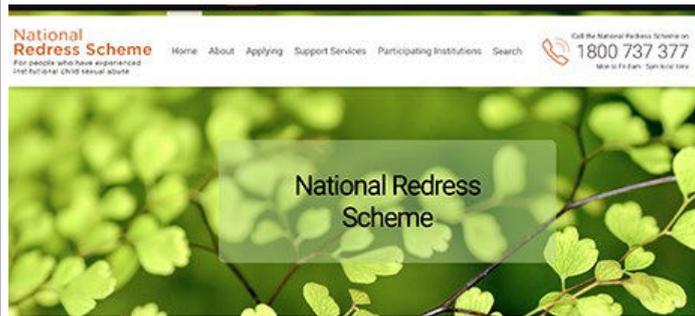
HUMOUR:

Questions asked by people who have not read the Bible:

1. are the Epistles the wives of the Apostles?
2. are Sodom and Gomorrah husband and wife?
3. Why did the Lord God created the man first? Ans. Practice makes perfect! Another answer: To give the man a chance to say something.
4. When did the Lord God create man? Ans. In the afternoon, just before eve(Eve).

NEWS

PARLIAMENTARY COMMITTEE CALLS FOR REDRESS OVERHAUL



The committee called for the maximum redress payment to be increased from \$150,000 to \$200,000 cap (National Redress Scheme website)

The National Redress Scheme must be overhauled if it is to provide justice for child sexual abuse survivors, a federal parliamentary committee says. Source: SBS News.

The cross-party committee is also demanding churches and charities be penalised if they refuse to participate.

It also wants significant changes to the \$3.8 billion scheme made now, including increasing the maximum amount of compensation survivors can receive.

"The report has found that, as it currently operates, the redress scheme is at serious risk of not delivering on its objective of providing justice to survivors," it said.

The substantive legislative and policy changes would require the support of whichever party wins the federal election as well as agreement from state and territory governments, which the committee deemed significant but not insurmountable barriers.

"The committee has concluded that without leg-

islative change the scheme may never be properly accepted by survivors as a fair scheme and a real alternative to litigation," the report said.

Institutions that have not yet signed up to the scheme are being named and shamed, but the committee said more pressure was needed.

"Institutions that refuse to recognise their role in the abuses that occurred and to accept responsibility for their actions should be subject to clear penalties, which could include the suspension of tax concessions and the withdrawal of their charitable status."

The committee also cited concerns that some institutions may be using the redress scheme as leverage when negotiating legal settlements with survivors seeking higher compensation payments.

The MPs and senators backed demands by survivors and victims' advocates for changes to key areas where the redress scheme falls short of the recommendations of the royal commission into child sexual abuse in Australian institutions.

It called on the Commonwealth, state and territory governments to agree to increase the maximum redress payment from \$150,000 to the royal commission's \$200,000 cap.

It also wants a new framework for assessing redress applications and access to lifelong counselling.

Lawyer and victims' advocate Judy Courtin said the current assessment framework created a hierarchy of abuse and failed to recognise the impact on victims.

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Reported in CathNews.com***

NEXT WEEKENDS READINGS:

(A chance to prepare ahead for next week's Liturgy of The Word)

PALM SUNDAY

The Commemoration of the Lord's Entrance into Jerusalem
Gospel Year C 19: 28-40

† A reading from the holy Gospel according to Luke.

"Blessed is he who comes in the name of the Lord"

28 Jesus went on ahead, going up to Jerusalem.

29 When he drew near to Bethphage and Bethany At the place called the mount that is called Olivet, he sent two of the disciples,

30 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.

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

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

33 And as they were untying the colt, its owners said to them, 'Why are you untying the colt?'

34 And they said, 'The Lord has need of it'.

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

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

37 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,

38 saying, 'Blessed is the King who comes in the name of the Lord!

39 Peace in heaven and glory in the highest!' And some of the Pharisees in the multitude said to him, 'Teacher, rebuke your disciples'.

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

READINGS AT MASS:

First Reading Is 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.

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 Phil 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.

Gospel Lk 22:14 – 23:56

Longer form

The passion of our Lord Jesus Christ according to Luke

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 the 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 the table, surely? Yet here I am 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 fulfillment.
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 peo-

ple, 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 also in Jerusalem at that time.
Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some 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 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 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 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.

REFLECTION BY GREG SUNTER

Lk 23:1-49

Gospel Reflection

Christianity is a faith of paradox: leadership through service; greatness through humility; and life through death. The greatest paradox of all is the paradox of the cross. The death of Jesus through the most humiliating form of capital punishment in history would appear to be exactly what the Jewish authorities hoped it would be: the end of the Jesus movement. The ignoble death of a group's leader through public execution is usually enough to bring about the end of any movement. However, Christians know that the death of Jesus is not the end of the story.

His resurrection, that we celebrate at Easter next weekend, is the twist in the tale that means the death of Jesus, rather than being a point of despair, in fact becomes a moment of hope. This difference of expectation is captured in the Lukan account of the crucifixion by the two criminals with whom Jesus is crucified. One joins in the mockery of Jesus, whilst the other recognises the innocence of Jesus and has faith that Jesus will enter into his kingdom. This second criminal acts as an example for all people of faith. He reminds us that those with faith still have to face death and still have to face up to the consequences of their actions, and yet the way we approach death should not be with despair, but rather with hope and confidence that we will share in Christ's resurrection.

The reading of the Passion narrative leaves us up in the air. It leaves us in a better position than the disciples at the time. They were downcast by what they felt was the defeat of Jesus, but we know the end of the story! We know that out of this darkness will come light and hope!

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.

Questions for Adolescents

Q. How do you think the disciples felt after Jesus was arrested, tried and crucified so quickly?

Q. Although this is a long passage, what is the advantage of reading the Passion in its entirety?

Q. Why might Luke's gospel emphasise the innocence of Jesus and the injustice of his treatment?

Q. Why is it important for Christian people to recall this apparent low point in Jesus' life?

Questions for Adults

Q. Why is it Peter, the chosen leader of the disciples, who denies knowing Jesus?

Q. Which aspects of this account mark it out as belonging to the gospel of Luke?

Q. Why do the gospels go into such detail about the death of Jesus?

Q. Why would the beliefs of early Christianity have been confronting to the Greeks and Romans?

Learning moments

Having read or listened to the Passion narrative, simply sit in silence for a short time and reflect on it. Divide the Passion narrative into phases or 'movements' and suggest appropriate symbols, images or actions that capture the essence of each movement of the story.

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Pope Francis delivers the homily at morning Mass at Domus Sanctae Marthae yesterday (Thursday) (CNS/Vatican Media)

BE COURAGEOUS IN PRAYER: POPE

Published: 05 April 2019

Christians must be courageous when praying to God and not simply repeat prayers "like a parrot", Pope Francis said yesterday. Source: NCR Online.

"In common parlance, people use an expression that I really like when they have a goal: 'I put it all on the line.' In intercessory prayers, this also applies: 'I put it all on the line'; it is the courage to go forward. But perhaps the doubt may arise: 'I do this, but how do I know the Lord listens to me?' We have a certainty: Jesus. He is the great intercessor," the Pope said in his homily during his morning Mass at Domus Sanctae Marthae.

Alessandro Gisotti, interim Vatican spokesman, told journalists that Italian President Sergio Mattarella was among those present at the morning Mass.

In his homily, the Pope reflected on the day's first reading from the Book of Exodus in which Moses intercedes with God on behalf of the people of Israel, who had fallen into sin.

The Bible, he said, is full of examples of holy men and women who prayed fervently to God, almost as if "they were arm-wrestling" with him. They do so, he explained, because they "had faith that the Lord would give them grace."

Jesus, too, Francis said, "prays for us at this moment" and no matter what way Christians pray, it is Christ "who takes my prayer and presents it to the father."



"Jesus does not need to speak before the father: he shows him his wounds. The father sees his wounds and gives us the grace," he said. "When we pray, let us remember that we do it with Jesus. When we do a courageous prayer of intercession, we do it with Jesus."

© NCR (National Catholic Reporter
Reported in CathNews.com.au

BUY CHOCOLATES MADE WITHOUT SLAVERY THIS EASTER

Ethical purchasing of Easter Chocolate

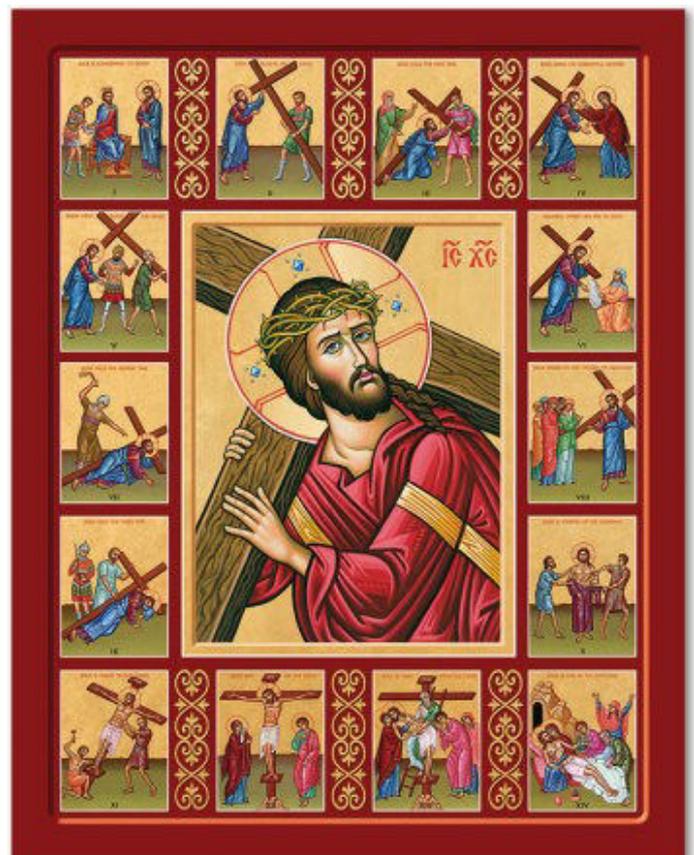
In 2015 Pope Francis said that "every person ought to have the awareness that purchasing is always a moral – and not simply an economic – act." Cocoa is a key ingredient of chocolate. Much of the chocolate sold in Australia is made using cocoa beans picked by children, many of whom have been enslaved or forced to work in exploitative conditions. Most of these children have never even tasted chocolate. To buy slavery-free Easter chocolate look for any three certification symbols on the wrapper. If you have any questions access ACRATH at <https://acrath.org.au/slaveryfree>.

There is now a wide range of slavery-free chocolate and Easter eggs available, including a budget priced range of UTZ certified products in ALDI, Coles and a wide selection at Higgs and OXFAM shops. Chocolatier also produces Fair Trade Easter chocolate. Check the labels on the wrappers. For more information go to www.acrath.org.au/take-action/slavery-free-easter

PLENARY COUNCIL

Submissions for the Plenary Council are open until March 6, 2019. Bishop Paul has filmed a short video which can be added to your own parish pages (the Pastoral Ministry Office can assist with this) or you may wish to show this at weekend Masses <https://www.ballarat.catholic.org.au/our-diocese/dsp-default.cfm?loadref=131>

For those parishes that have held or are planning to hold a Plenary Council Meeting – let us know and we can publish this information in our diocesan news (photos would be good too).



ROSTERS:

LANDSBOROUGH (8.30AM):

This Week (March 31)

Readers: B G Browne/J Murphy

Procession of the gifts: D & M Browne

Ext. Minister: E Amarant

Next Week (April 7)

Readers: C Browne/M Browne

Procession of Gifts: BG & W Browne

Ext Minister: M Traynor

Church Care: April 14 M Browne

Church Grounds— April—Volunteer please

STAWELL:

This Week (April 6) 10.30AM

Welcomer: K Ashton

Readers: J Van Diesen/L Morgan

Ext Ministers: G Comitti/S Enriquez/M R Thomas

Procession of Gifts: G & G Pickering

(April 7) 10.30AM

Welcomer: P Gooden

Readers: K Dallinger/K Dalton

Ext Ministers: H Potter/L Morgan/M R Thomas

Procession of Gifts: L & M Habben

Next Week (April 13) 6.00PM

Welcomer: D McIntosh

Readers: J Raeburn/N Rathgeber

Ext. Ministers: B Walsh/A Ellis

Procession of Gifts: I J Croton

(March 31) (April 6) 6.00PM

Welcomer: R, S, M Farrell Farrell

Readers: S Little/H Potter

Ext. Ministers: V Enriquez/M Rowe/K Dalton

Procession of Gifts: P Gooden

Counters: Today: G Pickering/E Driscoll

Next Week: T & A Ellis

ALTAR SOCIETY : Next week: Liz & Kay

MARY'S STATUE:

April 7-13 Di O'Donnell; 14-20 K & P Fenwick; 21-27 J Lauder; 28—May 4 P & H Rathgeber; 5-11 D Duffy; 12-18 D McIntosh; 19-25 B Walsh; 26-June E T Driscoll.

Extraordinary Ministers, part of your duty is to clean the Sacred Vessels in the sacristy after Mass and prepare them for the next Mass—fill wine and water cruets, etc. Put filled cruets in the fridge.

Scripture Reader and Extraordinary Ministers are meant to process with the priest at the start and end of Mass. Reader Carries the Lectionary to the Sanctuary at the start of Mass, but does not carry it out at the end.

He looked up and said, 'Woman, where are they? 'No one, sir,' she replied. 'Neither do I condemn you,' said Jesus 'go away, and don't sin any more.'



WEEKEND MASSES YEAR B:

Stawell: Saturday 6.00pm

Sunday at 10.30am.

Landsborough: Sunday Mass at 8.30am.

WEEKDAY MASSES (YEAR 2):

Tues; Wed; Thurs; Fri 10.00am. 2nd & 4th Wednesday of Month-Eventide-10.30am. **(Check front of Bulletin for any changes to this routine. Funeral Masses take the place of weekday Mass)**

RECONCILIATION:

Stawell: Saturday 10.00 am, before or after each weekday Mass (by request) or by appointment at any time. At Landsborough: Before 8.20 am Sundays

MEETINGS & GATHERINGS:

Prayer Group: every Monday, 1.30pm.

Cuppa tea Stawell—2nd Sunday after Mass;

Landsborough—3rd Sunday after Mass.

St Vincent de Paul: 2nd & 4th Mondays 2.30pm in Parish Hall.

CWL: 3rd Wednesday commencing with 10.00am Mass.

The English translation of the Psalm Responses, the Alleluia and Gospel Verses, and the Lenten Gospel Acclamations from the Lectionary for Mass © 1997, 1981, 1968, International Committee on English in the Liturgy, Inc. All rights reserved.

Our diocesan website:

www.ballarat.catholic.org.au

Our parish website can be accessed through the diocesan site.

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Any queries relating to rosters and volunteers please contact June Raeburn on 53583506.

ST PATRICK'S PARISH, STAWELL

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E-mail: stawell@ballarat.catholic.org.au

eric.bryant@ballarat.catholic.org.au

Finance Manager: Gloria Pickering (Thursdays 11.00-12; 1.00pm -5.00pm)

Welfare and Safety Officer: Helen Potter

ST PATRICK'S SCHOOL

Principal: Mrs. Elizabeth (Liz) McIntyre

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Stawell. 3380.

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