



# Holy Family Parish Northeast Mallee

## Palm Sunday

### Sunday, 5 April 2020



**Parish Priest:** Fr Matthew Thomas

St Mary's Presbytery 62 Splatt St

Po Box 71 Swan Hill, Vic 3585

Phone: 03 5032 4144

[northeastmallee@ballarat.catholic.org.au](mailto:northeastmallee@ballarat.catholic.org.au)

#### Office Hours

Tues, Thurs and Fri

10am -2pm

#### **Parish Admin Officers:**

Glenda Klabbers

Mary Kennedy

#### **Child Protection Officers:**

Damian and Karen Kelly

#### Incorporating the Catholic Communities of

Sacred Heart Church, Culgoa

St Michael's Church, Lalbert

St Joseph's Church, Lake Boga

St Joseph's Church, Nandaly

S's Peter & Paul, Quambatook

St Mary's Church, Swan Hill

St Mary's Church, Sea Lake

Notices for Bulletin need to be received at the office by Wednesday morning.

#### Parish Prayer

God our Father,

Through the intercession of the Holy Family our patron, we pray that you bless this parish so that we may love you more.

Help parents to be a good example to their children and our youth to grow in strength as good Christians.

Encircle our families with your loving care; to the sick and the weak grant health; to the aged bring serenity; and to those in sorrow joy.

May we grow stronger in faith and may our love for one another become deeper in our daily life. Amen.



#### Recent Deaths

Joe Prochilo

#### Weekday Masses

Monday: No Mass

Tuesday: No Mass

Wednesday: No Mass

Thursday: No Mass

Friday: No Mass

#### Anniversaries of Death

Lena Mazarella, Alma Higgins, Marianna Ganci, Sr Dawn Power, Anna Nocera, Patrick Daltron, Les Wright, Tony Colombro, Patrick Phyland, Carmine & Francesco Trinci, Raffaello Amitrano, Annette Gargulio, Jane McInerney,

### CHANNEL 7 TO BROADCAST ST MARY'S CATHEDRAL, SYDNEY, EASTER SERVICES.

GOOD FRIDAY'S LORD'S PASSION will go to air on Friday 10<sup>th</sup> April at 3pm while EASTER SUNDAY MASS, celebrated by Archbishop Anthony Fisher OP will air on Sunday 12<sup>th</sup> April from 10.30am



#### Schools within the Parish

##### Primary

##### **St Mary's Primary School Sea Lake**

Principal: Kate Nunn

47 Hannon Street, Sea Lake

Ph: 03 5070 1272

[Principal@smsealake.catholic.edu.au](mailto:Principal@smsealake.catholic.edu.au)

##### **St Mary's Primary School Swan Hill**

Principal: Kate Quin

2 Murlong St Swan Hill

Ph. 03 5033 2541

[principal@smswanhill.catholic.edu.au](mailto:principal@smswanhill.catholic.edu.au)

##### Secondary

##### **St Mary MacKillop College**

Principal: Michelle Haeusler

53 McCrae Street, Swan Hill

Ph: 5032 9771

[Principal@mackillopsh.vic.edu.au](mailto:Principal@mackillopsh.vic.edu.au)

#### Sick List

Jarrod Crimmins, Jack Donohue, Sean Carroll, Ronald Duryea, Jude Lewis, Yvonne Annan, Sarah Kenny, Michael Bourke

During these difficult times your continued donations to the presbytery and parish support are greatly appreciated.

If you wish to drop off your stewardship envelopes please leave under door at Parish office or drop off on a Tuesday or Friday.

#### Finances

1<sup>st</sup> Collection (Support Clergy)

2<sup>nd</sup> Collection (Parish Support)

Including C/Cards and D/Debt

Thank you for your generous contribution to the running of the parish and the support of our priests

#### Child Safe Church

Here in the Parish of Holy Family North East Mallee follow the Child Safe Standards outlined by the Victorian Government and we also implement procedures and standards as directed by the Ballarat Diocesan Office

#### Saints / Feast Days

##### This Week

Mon: Bl Notker

Tues: St John Baptist de la Salle

Wed: St Julie Billiart

Thurs: St Madeleine Sophie Barat

Fri: Bl Antoine Frederic Ozanam

Sat: St Stanislaus

## MARRIAGE MATTERS

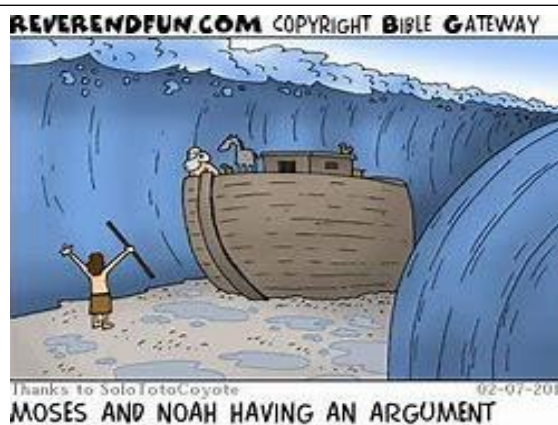
### Challenged when we witness how others love

St Paul recognises the amazing humility of Jesus who accepts death on the cross out of love for God and us. We wonder and are challenged by the joy of a friend who daily visits his wife who has dementia; in his great love he feeds her, puts her to bed each evening, prays with her. Could we love like this?

### NO ROSARY IN THE PARK UNTIL FURTHER NOTICE

#### Prayer for Rain:

Loving God, Maker of all things And protector of your people, In you we live and move and have our being. In your mercy come to our aid, send us the rain we need, and teach us to seek your lasting help on our journey through life. We ask this blessing through Christ Our Lord. Amen.



In these difficult times please remember the elderly in your area. Call them daily to make sure they are ok. If you can assist in any way eg shopping, collecting medication etc, this can allieviate some stress and arrange to leave it at their door when task is finished.

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The Ballarat diocesan website has a list of links for Mass on line, resources for things like Sacred Space: 10 minute prayer and reflection, pray at home, pray as you go are just a few of the links as well as activities to do as a family so head over to [www.ballarat.catholic.org.au](http://www.ballarat.catholic.org.au) and discover what is on offer



### This week: Daily Act of Kindness

- Reconcile with God through prayer.
- Make amends or reconcile with someone.
- Be thoughtful and prayerful this week. It is Holy Week.
  - At bedtime pray for people affected by bushfires.
  - Change or quit a bad or unhealthy habit/behaviour.
- Spend time in silent prayer and pray for the people around us and the world in this difficult time.
- Watch a movie or read a book on spiritual growth.

### Food for Thought:

Why do all four gospels deal with the Passion at such length?

What reasons can you suggest for the gospel of Matthew emphasising the innocence of Jesus?

What emotions might the disciples have felt as they saw the events of the Passion unfold?

In what ways is this Passion narrative both solemn and joyful?

Why might the passion narratives have been the first parts of the gospels to be written?

How do you respond to hearing or reading the Passion?

Why might some people see the Cross as an odd symbol for Christianity?

How does the story of Christ's Passion play out in our own lives today?

**Make some time daily to pray at home. Set aside an area that you can sit quietly and pray, meditate, or read a verse from the bible. You may have a place outside that you enjoy being in, make this your go to spot, take time out from your day and stop and pray for the world,**

- Updates from Bishop Paul, the Australian Catholic Bishops Conference and other agencies is available from the diocesan website [www.ballarat.catholic.org.au](http://www.ballarat.catholic.org.au)
- Continue to check the diocesan website as new resources are being added to this page for people to access during this time of social isolation. There are also links to online Masses within and outside the diocese.
- Garratt Publishing have provided resources for "Holy Week at Home" for individual and family prayer.
- Liturgy Brisbane have provided resources for Palm Sunday scripture reflection and family activities.

Jesus was brought before Pontius Pilate, the governor, and the governor put to him this question, 'Are you the king of the Jews?' Jesus replied, 'It is you who say it.' But when he was accused by the chief priests and the elders he refused to answer at all. Pilate then said to him, 'Do you not hear how many charges they have brought against you?' But to the governor's complete amazement, he offered no reply to any of the charges.

At festival time it was the governor's practice to release a prisoner for the people, anyone they chose. Now there was at that time a notorious prisoner whose name was Barabbas. So when the crowd gathered, Pilate said to them, 'Which do you want me to release for you: Barabbas, or Jesus who is called Christ?' For Pilate knew it was out of jealousy that they had handed him over.

Now as he was seated in the chair of judgement, his wife sent him a message, 'Have nothing to do with that man; I have been upset all day by a dream I had about him.'

The chief priests and the elders, however, had persuaded the crowd to demand the release of Barabbas and the execution of Jesus. So when the governor spoke and asked them, 'Which of the two do you want me to release for you?' they said 'Barabbas'. 'But in that case,' Pilate said to them 'what am I to do with Jesus who is called Christ?' They all said, 'Let him be crucified!' 'Why?' he asked 'What harm has he done?' But they shouted all the louder, 'Let him be crucified!' Then Pilate saw that he was making no impression, that in fact a riot was imminent. So he took some water, washed his hands in front of the crowd and said, 'I am innocent of this man's blood. It is your concern.' And the people, to a man, shouted back, 'His blood be on us and on our children!' Then he released Barabbas for them. He ordered Jesus to be first scourged and then handed over to be crucified.

The governor's soldiers took Jesus with them into the Praetorium and collected the whole cohort around him. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. To make fun of him they knelt to him saying, 'Hail, king of the Jews!' And they spat on him and took the reed and struck him on the head with it. And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him.

On their way out, they came across a man from Cyrene, Simon by name, and enlisted him to carry his cross. When they had reached a place called Golgotha, that is, the place of the skull, they gave him wine to drink mixed with gall, which he tasted but refused to drink. When they had finished crucifying him they shared out his clothing by casting lots, and then sat down and stayed there keeping guard over him.

Above his head was placed the charge against him; it read: 'This is Jesus, the King of the Jews.' At the same time two robbers were crucified with him, one on the right and one on the left

The passers-by jeered at him; they shook their heads and said 'So you would destroy the Temple and rebuild it in three days! Then save yourself! If you are God's son, come down from the cross!' The chief priests with the scribes and elders mocked him in the same way. 'He saved others,' they said 'he cannot save himself. He is the king of Israel; let him come down from the cross now, and we will believe in him. He put his trust in God; now let God rescue him if he wants him. For he did say, "I am the son of God."' Even the robbers who were crucified with him taunted him in the same way.

From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice, 'Eli, Eli, lama sabachthani?' that is, 'My God, my God, why have you deserted me?' When some of those who stood there heard this, they said, 'The man is calling on Elijah,' and one of them quickly ran to get a sponge which he dipped in vinegar and putting it on a reed, gave it him to drink. 'Wait!' said the rest of them 'and see if Elijah will come to save him.' But Jesus again crying out in a loud voice, yielded up his spirit.

At that, the veil of the Temple was torn in two from top to bottom; the earth quaked; the rocks were split; the tombs opened and the bodies of many holy men rose from the dead, and these, after his resurrection, came out of the tombs, entered the Holy City and appeared to a number of people. Meanwhile the centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said, 'In truth this was a son of God.'

**Next Week's Readings:**

First Reading: Acts 10:34. 37-43

Second Reading: Col 3:1-4

Gospel: Mt 28:1-10

## ***Gospel Reflection***

The Passion narrative, as described in the gospel of Matthew, is keen to drive home two particular points. Firstly, throughout this gospel, the gospel writer is at pains to demonstrate Jesus as fulfilling the prophecy of scripture. At the time of the arrest and the use of the thirty pieces of silver, we are reminded that these things took place to fulfil scripture. Secondly, this particular gospel emphasises the innocence of Jesus throughout the passion narrative: he is 'sold out' by one of his followers; his trial before the Sanhedrin is a farce; his most loyal follower denies association with him; Pilate declares himself innocent of Jesus' blood and the crowd accepts the consequences of their actions. At no point is any hint of guilt cast over Jesus. He is an innocent whose fate has been manipulated by others. In this gospel there is no conversation between Jesus and the criminals between whom he is crucified. There is no suggestion that Jesus too is a criminal who is deserving of his fate. His innocence is manifest.

These two themes merge together in this gospel. The manner of Jesus' arrest, trial and death are all in accordance with the prophecy of scripture (i.e. in accordance with God's will), and yet it is emphasised throughout that Jesus is innocent. There can be no accusation that Jesus is in any way deserving of his treatment and yet what befalls him is in keeping with God's plan. It emphasises the sacrificial act made by Jesus: a proven innocent giving his life for the good of others. The actions of those who plot against Jesus to seek his downfall actually serve to bring about his purpose. No other outcome was possible. The writer assures the audience that the death of Jesus was no accident; it was intended from the very beginning.

### **Gospel Focus – Uniquely Matthew**

The passion narrative in the gospel of Matthew follows the gospel of Mark very closely. However, unlike in other sections of the gospel the Matthew writer has not just inserted sections from the Mark account. Rather, the material is reworked and given a unique Matthean 'flavour'. In addition, the Matthew account includes five events that are not found in the Mark account: Judas hanging himself (27:3-10); Pilate's wife's dream (27:19); Pilate's washing his hands (27:24-25); extraordinary events at the time of Jesus' death (27:51b-53); sealing and guarding the tomb (28:62-66).

## **Living the Gospel**

### **The Blame Game**

This Passion narrative has been used in the past as justification for persecution of Jews. The text has the people of Jerusalem calling out, 'his blood be on us and on our children!' This has been interpreted (poorly) as reason to condemn all subsequent generations of Jews for the death of Jesus. However, this gospel was written in the aftermath of the fall of Jerusalem and destruction of the Temple in 70 CE. The gospel writer sought some explanation for this disaster in the story of Jesus' life and death: it is the children of the crowd at Jesus' death who suffered in the fall of Jerusalem.

## **Scriptural Context**

### **Passion narratives**

Towards the end of the 19th Century, the German scholar, Martin Kähler, described the gospels as 'passion narratives with lengthy introductions'. Over time, this description was more commonly applied to the gospel of Mark, but it is quite true of all four gospels. The passion elements are the climax of each gospel narrative and were probably written first to establish the unique interpretation of each of the gospel communities. The remainder of the gospel was written to 'set the scene' for the culmination of the message in the passion. Reading the four accounts of the passion reveal the unique styles and themes of the different gospel writers.