



St Patrick's Parish Stawell and Landsborough St Mary's Parish Ararat and Lake Bolac



We acknowledge the Djap Wurrung people, the traditional custodians of our parish land.

We pay our respects to their elders past and present. We respect the presence of the spirits of their ancestors among us.

Sunday April 10, 2022 Passion Sunday, Year C



Lectionary Art and Reflection by Jenny Close

For Jesus, his entry into Jerusalem was a triumph that had a seriously sinister side: this was the city in which he was both totally defeated and yet utterly triumphant. Jerusalem was a hub of trade and political intrigue. It was a sophisticated city and

Herod's grand Temple was not only a religious and cultural symbol, it was also political. Its stones spoke of permanence, power and dignity. Even so, its destruction overshadowed it, just as the cross overshadowed Jesus. Watch for the temple motif recurring in the drawings for the Triduum.

The Commemoration of the Lord's Entrance into Jerusalem [Luke 19: 28-40]

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'.

First Reading

[Is 50:4-7](#)

A reading from the prophet Isaiah
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
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 Acclamation

[Phil 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!

The Reading of the Passion Follows

Parish Information – Parishes of Stawell and Ararat

Parish Priest	Fr. Andrew Hayes andrew.hayes@ballarat.catholic.org.au
Parish Bulletin Online	www.ballarat.catholic.org.au – follow link to parish
Secretary / Child Safe	Jill Croxford ararat@ballarat.catholic.org.au
Parish Emails	ararat@ballarat.catholic.org.au or stawell@ballarat.catholic.org.au
Parish Office	304a Barkly St Ararat. Open Thursdays and Fridays 9am – 3pm
Phone	03 5352 5460
Post Box	PO BOX 92, Ararat, VIC 3377

Mass Times

Ararat	Sunday 8.30am
Stawell	Sunday 10.30am
Lake Bolac	1 st 3 rd 5 th Sundays 6.30pm Vigil Sat
Landsborough	2 nd 4 th Sundays 6pm Vigil Sat
Glenthompson	(Hamilton Parish) 2 nd 4 th Sundays 8.30am

Readings for next Sunday

April 17
Easter Sunday Year C
[Acts 10:34. 37-43](#) // [Col 3:1-4](#) // [Jn 20:1-9](#)

Weekday Masses (usual schedule)

Tuesday:	10am Stawell (Check bulletin for occasional changes)
Wednesday:	Aged Care
Thursday:	3.30pm Hopkins
Friday:	11am Ararat (Check bulletin for occasional changes)

Aged Care Roster

1st Wednesday 11.15am Eventide
2nd Wednesday 11am Lowe St
3rd Wednesday 10.30am Garden View
4th Wednesday 10am ARV

Holy Week and Easter Roster

Monday 11th	Mass of the Oils - 6.30pm, St Patrick's Cathedral, Ballarat
Tuesday 12th	No Mass in Stawell 10.30am Lenten Discussion Stawell
Wednesday 13th	11am Prayer Lowe St
Holy Thursday	10am Lenten Discussion Ararat 7pm Mass of the Lord's Supper Ararat
Good Friday	3pm Passion Stawell
Holy Saturday	6.30pm Easter Vigil Lake Bolac
Easter Sunday	8.30am Ararat // 10.30am Stawell

Stawell Combined Churches Ecumenical Services

Good Friday	15 th April, 11:30am. "A Walk through the Easter Story" Stawell Town carpark garden. BYO chair optional. There is the opportunity to order fish and chips before the service if you would like to stay on afterwards and share lunch.
Easter Sunday	17 th April, 6:30am. Dawn Service on Big Hill, followed by breakfast in the Uniting Church hall.

Recent Deaths:

Anniversaries Stawell

Thomas Naylor 1987, MaryEllen Lowe 1964, Sarah Seary 1985, Patricia Hayes 1997, Albert Nicholson 1997, Elizabeth (Betty) Tavener 1998, Kathleen Ryan 2005, Walter Francis 2006, Donald McLennen 1967, Kenneth Krause 1968, Domenico Scarsi 1977, Veronica Case 1964, Athol Pollock 1990, Darcy McSparron 1994

Anniversaries Ararat

Noreen Bonner, James V. Liston, Hilary Robinson, Fr Michael Nelan, Seamus Hennessy, Sr Clare Stansby RSM, Noel Fiscalini, Des Phillips, Nell Phillips, Ailsa Gilders, Joyce Kelly, Bernard Harrington, Peter Bulger, William Lannen, Joseph Bolcek, John Molloy

Golden Gate Roster

April 10 Libby // 17 Harry Anna // 24 Jim Jan
May 1 Teresa // 8 Libby // 15 Harry Anna // 22 Jim Jan // 29 Teresa

Lake Bolac Roster

Sat April 16 Reader team effort // Prayers of Faithful Denise Haslett // Cleaning team effort
Sat April 30 Reader Val Albert // Prayers of Faithful Damian Phillips // Cleaning Leanne Breen

Stawell Cuppa - There is a Cuppa after Mass today hosted by the Stawell CWL. Everyone welcome.

St Pat's CWL Easter raffle - tickets on sale after Mass

2 Prizes – Wine and chocolates/a beautiful hand-made doll with carrier and a spare set of clothes.

Tickets - \$2 for 1 or 3 for \$5. Raffle drawn after Easter Sunday Mass

Parish Merger Question Time

As we approach the merger of our parishes we have set aside time for parishioners to hear details and to ask questions.

Stawell's meeting will be Thursday 28th April 7pm in St Patrick's Church

Ararat will set aside time during Mass on Sunday May 1

What's Happening with the refurbishment of St Patrick's Church?

Very little will happen before parishioners have had an opportunity to ask questions and have a say. But for now, we see safety as a priority. Expect to see the sanctuary (the two steps added in Fr Brendan Davey's time) to be removed in the coming weeks. Taking the steps out removes a fall hazard. We will sit the altar and lectern on the floor for a while until we get sorted. When we do that, we're likely to move the altar and lectern back under the arch. Then we'll be able to move all the pews forward 3 or 4 metres. This will leave some open space at the back of the church.

Things we're talking about:

- Making the sanctuary one step high – the same height as the marble at the back of the sanctuary
- Handrails up the one step to the new sanctuary / and up to the tabernacle
- A ramp up the one step to the new sanctuary
- Carpet and paint
- A modern TV screen to replace the projector
- Fixing the heavy front doors to make them easier to open
- Making an aisle down the centre of the church – when we move the altar back under the arch we'll have a huge amount of extra space in the church. We'll discuss more what to do with the space – maybe a middle aisle
- Cleaning up the clutter including electrical cabling and gas pipes. eg. there's a fan at the back of the church near the offertory table that actually plugs in at the computer table up the front – an extension lead runs the entire length of the church. More to come.

Holy Land Collection – Good Friday, April 15, 2022

The annual collection for the support of the church in the Holy Land will take place on Good Friday, April 15. This collection promotes the missionary work of the Church in the Holy Land by providing welfare assistance to local Christians in areas such as health, education, employment and housing. Parishes, schools, orphanages and medical centres throughout the Holy Land also rely on assistance from this collection. It is also used to maintain over 70 churches and shrines associated with the life of Jesus. Last year, due to the ongoing global pandemic, it was again a difficult time for the Church and people of the Holy Land with much reduced income due to fewer pilgrims and lower church attendance around the world. This year, the Holy Land will continue facing an income shortfall due to the ongoing effects of the pandemic and so we again ask Catholics around the world to be as generous as possible. Please remember the Christians of the Holy Land on Good Friday and keep them in your prayers.

Project Compassion – Palm Sunday

Every day, more than 200 million children miss out on school, around 690 million people go hungry and 2.2 billion people cannot access clean drinking water. With your generosity, Caritas Australia has been able to help millions of vulnerable people around the world, through Project Compassion appeal. Please donate to Project Compassion 2022 to help continue empowering vulnerable communities around the world lift themselves and their communities out of poverty. You can donate through Project Compassion donation boxes and envelopes available from your parish, by visiting www.lent.caritas.org.au, or by calling 1800 024 413.

“Engaging Your Faith” online sessions

Catholic Theological College presents, “Engaging Your Faith”, a series of online short sessions offering an opportunity to explore your faith through a variety of topics including: Theology, Spirituality, Biblical Studies, Vatican II, Pastoral Studies, Laudato Si, Christian Meditation, Lectio Divina, Interfaith Relations, and Science and Religion. All topics are presented by lecturers of Catholic Theological College. For more information go to <https://ctc.edu.au/news-and-events/engaging-your-faith/>

Caritas Australia Ukraine Crisis Appeal

In a matter of weeks, millions of people have fled the conflict in Ukraine. Our long-standing partner, Caritas Ukraine, is on the ground, supporting people in need during this unfolding humanitarian crisis. Help provide urgent humanitarian assistance including shelter, food, clean water, medicine and psychological support to people affected by this crisis. Donate today at www.caritas.org.au/ukraine or call 1800 024 413 toll free. Keep up to date on the latest activities by Caritas agencies on the ground www.caritas.org.au/ukraine-news

ACRATH Appeal for Ukraine

The war in Ukraine draws attention to the link between armed conflict and human trafficking. The very presence of armed conflict and the displacement of people causes the intensification of trafficking. This war, among many others, continues to cause pain and death around the world. ACRATH, as a member of the Talitha Kum network, invites you to support the Appeal for Ukraine. Talitha Kum networks in the region are working to respond to the dire need for care and aid AND to identify and interrupt the horrendous work of traffickers. To donate go to <https://acrath.org.au/appeal-for-ukraine/>

Pope Francis' Prayer for Peace in Ukraine

I ask you to pray the Our Father for peace in Ukraine, now and throughout this Day. Let us ask the Lord to grant that the country may grow in the spirit of brotherhood, and that all hurts, fears and divisions will be overcome. We have spoken about the Holocaust. But let us think too that [in Ukraine] millions of people were killed [1932-1933]. They are a people who have suffered; they have suffered from hunger, suffered from much brutality and they deserve peace. May the prayers and supplications that today rise up to heaven touch the minds and hearts of world leaders, so that dialogue may prevail and the common good be placed ahead of partisan interests. Please, no more war.

New Testament Commentary by Mary Coloe PBVM

'This was a great and good man.'

Philippians 2:6-11; Luke 22:14-23:56

It's not fair!

During Liturgical Year C, the Palm Sunday Gospel is the Passion according to Luke. While all the evangelists narrate the events of Jesus' Passion, each one has its own distinctive emphasis and it can be helpful to read or listen to the accounts attentive to these differences. On Sunday, we listen to Luke, and then on Friday we always have the Passion according to John – two very different interpretations of the meaning of Jesus' death.

How often do we find ourselves saying or thinking, 'It's not fair'? Life sometimes hands us matters to deal with that catch us by surprise, that we were not expecting, and that seem to be out of our control. At such times, we can feel powerless and in this can wonder about the fairness of life and even ask, 'Is God being fair?'

Luke's emphasis in his passion story is that Jesus is innocent – that his death is undeserved – that it's not fair. Pilate says, 'I find no case against this man.' After sending Jesus to Herod, Pilate says again that he found no case against him, and neither had Herod. Even the soldiers who crucify him say, 'This was a great and good man.' Jesus is innocent.

The emphasis on Jesus' innocence is Luke's strategy to present the message of Jesus in a Roman world context where Jesus appeared to be executed by Rome as a political rebel – he is charged with inciting the people to revolt and opposing the Roman tax, and making claims to be a King. These are capital charges of insurrection. By the end of the first century, Christianity has spread beyond the land of Palestine into the broader Roman Empire and if the Christian message is to be well received, Jesus cannot be presented as some sort of terrorist well deserving death. So Luke emphasises that, from Rome's point of view, it was all a terrible error – Jesus was innocent of any crime.

Of course, in absolving the Roman Governor from causing Jesus' death, Luke places the blame on the chief priests and the leading men that have led to branding Jews as those responsible for killing Jesus. Historically, this view is nonsense. Pilate was not a weak vacillating governor wanting to appease the Jews. His behaviour as ruler could only be described as thuggish. On one occasion when a delegation of Jewish leaders went to Pilate to discuss an issue, Pilate ordered them slain by his soldiers. In fact, Pilate did such a bad job in ruling and keeping the peace, he was recalled as Governor.

So when reading Luke's account, realise that while based on the historical fact of Jesus' crucifixion by Rome, Luke elaborates on what happened for a theological purpose, and even as part of a preaching strategy to make the Christian message more acceptable.

Along with Jesus' innocence, notice how the disciples are portrayed. One will betray him, Peter will deny him, and none of them can keep watch with him while he prays on Mount Olivet. Jesus shares Eucharist with all these weak and failing disciples. He offers his life for them.

Jesus' innocence makes his words of forgiveness more powerful. Because he is the one who has suffered undeservedly, he is the one able to pray, 'Forgive them'. The Cross offers an alternative wisdom and power to the norm we find in the world today. Retribution and revenge are the currency of political powers, even though sometimes hidden behind the rhetoric of justice, or peace-making. And so a spiral of violence and evil spins out of control, with violent acts begetting further violence and hatred. Jesus knows his innocence, but rather than enter into the spiral of violence he entrusts his life into God's hands. He does not ask God for retribution for his tormentors; he has faith that a loving God is somehow present within the mystery of his suffering. We all face this choice in different situations – be part of Jesus' choice for peace and forgiveness, or be part of ongoing violence.