

Liturgy Rosters:
 Many thanks for your ministry in the Parish
Weekend: of 12th & 13th of April:
Passion Sunday Year C
Vigil: 6.00pm

Reader: P O'Brien
 Passion Readers D Baudinette & D Kierce
 Prayers: Volunteer Please
 HC Minister: M Lambert
 Computer: A O'Brien

Sunday Mass: 10.30am
 Reader: M Schultz
 Passion Readers J Amor & K Arnott
 Prayers: D Kierce
 HC Minister: B McGenniken
 Computer: B Dillon

Easter Triduum Ministries
Holy Thursday 7.00pm

Reader Anne McIntyre
 Prayers Volunteer Please
 Foot Washing Volunteers Please we need at least 4 people
 HC Minister Kathy Loftus
 Computer Ann O'Brien

Good Friday 3.00pm
 Reader Volunteer Please
 Passion Readers 2 Volunteers Please
 Solemn Intercessions A & P O'Brien
 Computer Bernie Dillon

Holy Saturday 6.00pm
 Readers Anne McIntyre & Kathy Loftus
 Easter Epistle Reader Kerry Arnott
 HC Minister Marg Lambert
 Computer Ann O'Brien

Easter Sunday 10.30am
 Reader Maureen Schultz
 Prayers Jeanette Sandeman
 HC Minister Diane Kierce
 Computer Bernie Dillon

Weekend: of 26th & 27th of April:
2nd Sunday in Easter Year C
Vigil: 6.00pm

Reader: G Priestley
 Prayers: D Baudinette
 HC Minister: M Lambert
 Computer: A O'Brien

Sunday Mass: 10.30am
 Reader: J Sandeman
 Prayers: M Picard
 HC Minister: I Eichler
 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 normally 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 2-3 hours in the mornings or afternoons.

We currently have a pressing need for Volunteers on each of the days of operating during our advertised Hours, and for on-call volunteers who can fill in at other times.

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



13th of April
Passion Sunday
Year C 2025



Holy Week Parish Services
15th to 20th of April 2025

Tuesday 7.00pm Sacrament of Penance
Wednesday 10.00am Mass
Stations of the Cross 4.30pm

Easter Triduum:
Holy Thursday 7.00pm Mass of the Lord's Supper

Good Friday 3.00pm The Passion of our Lord Jesus Christ
Holy Saturday 6.00pm Easter Vigil Mass
Easter Sunday: 10.30am Mass

Recent Death: Rev Kevin Murphy.

Anniversaries: 13th to 20th of April.

Loretta Pye, Wes Sawyer, Norma Grayson, Joseph Galea, Anne Martin, Kevin Kearney, Sr Mary Roarty IBVM, Matthew Couttie, Thelma Churchill, Patricia Bailey, Dawn Clancey, Graeme Sewell, Stephen Quinlivan, Lenny Kirwan, Stan Fredericks, Elda Strada, Mary Guy, Baylee Rogers, Margaret Noske, Valerie Dooley, Elizabeth Kearney, Rev Francis Madden, Rachel Twomey.

Prayer Requests:

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

If you have any prayer requests please contact 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

Please Mute your phone in the Church during Mass



Dates to Remember:

Please come to Supper in the Presbytery after the Easter Vigil, bring a plate & Drinks to share.

25th April Anzac Day Mass 9.00am



"The Spire"
All Saints Parish
 Portland - Heywood - Dartmoor

All Saints Parish Office
Office Entrance 8 Henty Street
Postal address 8 Henty Street
Portland VIC 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: Wednesdays 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 Gundiimara 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.



As we approach the holy season of Easter, Project Compassion invites all of us to come together in a powerful expression of faith, solidarity, kindness and generosity.

As it is showcased in our yearly publication Together: Partnership in Action, the transformative impact of your support helps lift communities out of poverty, restore dignity and help families build resilience in the face of hardship.

The stories you have heard over the last few weeks – Toefu-ata'iga's, Lam's and Irene's – are just a glimpse of the profound impact of your support. Throughout the 2023-2024 financial year alone, the power of your generosity helped reach more than 1 million participants across 36 countries.

In Africa, 553,995 people were supported through 15 development initiatives, such as the A+ Program in Malawi. Memory, a young woman who graduated with an advanced certificate in carpentry, is one of many beneficiaries.

In the Pacific, 107,193 people benefited from projects like roof replacements at Papua New Guinea's Lemakot Health Centre, ensuring safe and hygienic healthcare delivery.

In Asia, Caritas reached over 1 million people through 28 programs, including sustainable agricultural training for Chiquito in Timor-Leste, whose thriving farm now sustains his family.

The power of your generosity is particularly relevant during Lent, and your support of Project Compassion is a testament to our shared faith in action. Through almsgiving, fundraising and prayer, we walk together, following Christ's example of love and mercy. By serving people experiencing poverty and vulnerability, we follow in the footsteps of Jesus, who came to serve, not to be served.

Your generous support this Lenten Season will enable Caritas Australia to provide life-changing support to vulnerable communities in need. You can support Project Compassion 2025 by scanning our own parish's QR code here. →



We now have CDF Pay; You can use this QR Code portal for all you giving if you wish.

****Before using please cancel any prior electronic payments**.**

When you access this code, follow the prompts for frequency of payment, then amount, then; "My giving is for ..." Stewardship, (Parish Account) or Priest Support (Presbytery Account), then record your personal and Card details as the prompts ask you. Thank you. Fr Gregory Tait PP

Planned Giving for Parish Account
Given this week inc eft \$1116.00
Target \$55,000
Total YTD 2024-2025, \$42,457.40

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: \$799.55
 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 **Is 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 awakens 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 backward. **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 **Phil 2:6-11**

A reading from the letter of St Paul to the Philippians

2:6 Christ Jesus 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 **Lk 23:1-49**

The Passion of our Lord Jesus Christ according to Luke.

23:1 The assembly rose as a body and brought Jesus before Pilate. **2** They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." **3** Then Pilate asked him, "Are you the king of the Jews?" He answered, "You say so." **4** Then Pilate said to the chief priests and the crowds, "I find no basis for an accusation against this man." **5** But they were insistent and said, "He stirs up the people by teaching throughout all Judea, from

Galilee where he began even to this place."

6 When Pilate heard this, he asked whether the man was a Galilean. **7** And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. **8** When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign. **9** He questioned him at some length, but Jesus gave him no answer. **10** The chief priests and the scribes stood by, vehemently accusing him. **11** Even Herod with his soldiers treated him with contempt and mocked him; then he put an elegant robe on him, and sent him back to Pilate. **12** That same day Herod and Pilate became friends with each other; before this they had been enemies.

13 Pilate then called together the chief priests, the leaders, and the people, **14** and said to them, "You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him. **15** Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. **16** I will therefore have him flogged and release him."

18 Then they all shouted out together, "Away with this fellow! Release Barabbas for us!" **19** (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.) **20** Pilate, wanting to release Jesus, addressed them again; **21** but they kept shouting, "Crucify, crucify him!" **22** A third time he said to them, "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him." **23** But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed. **24** So Pilate gave his verdict that their demand should be granted. **25** He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

26 As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus. **27** A great number of the people followed him, and among them were women who were beating their breasts and wailing for him. **28** But Jesus turned to them and said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. **29** For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.' **30** Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' **31** For if they do this when the wood is green, what will happen when it is dry?"

32 Two others also, who were criminals, were led away to be put to death with him. **33** When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left. **34** Then Jesus said, "Father, forgive them; for they do not know what they are doing." And they cast lots to divide his clothing. **35** And the people stood by, watching; but the leaders scoffed at him,

saying, "He saved others; let him save himself if he is the Messiah of God, his chosen one!" **36** The soldiers also mocked him, coming up and offering him sour wine, **37** and saying, "If you are the King of the Jews, save yourself!" **38** There was also an inscription over him, "This is the King of the Jews."

39 One of the criminals who were hanged there kept deriding him and saying, "Are you not the Messiah? Save yourself and us!" **40** But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? **41** And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong." **42** Then he said, "Jesus, remember me when you come into your kingdom." **43** He replied, "Truly I tell you, today you will be with me in Paradise."

44 It was now about noon, and darkness came over the whole land until three in the afternoon, **45** while the sun's light failed; and the curtain of the temple was torn in two. **46** Then Jesus, crying with a loud voice, said, "Father, into your hands I commend my spirit." Having said this, he breathed his last. **47** When the centurion saw what had taken place, he praised God and said, "Certainly this man was innocent." **48** And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts. **49** But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.

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NEW TESTAMENT COMMENTARY by Mary Coloe PBVM

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.

© Mary Coloe

Dr Mary Coloe PBVM is a Presentation sister and teaches in the field of New Testament studies at the Yarra Theological Union. She was Associate Professor in New Testament at the Australian Catholic University and has taught at Boston College, the Jesuit School of Theology Berkeley, and at the Ecce Homo Biblical Institute Jerusalem. Her specialist research areas include the Gospel of John and early Jewish Christian relationships. Dr Coloe has written numerous books, essays and journal articles on these and other topics and is a member of Studiorum Novi Testamenti Societas and other biblical associations. Her home page is <http://dlibrary.acu.edu.au/staffhome/macoloe/>