

Supporting our Parish:

(1) Offering envelopes or the Planned Giving Program (2) Online Donations via the website (3) Cashless tap devices (4) Collection - the 1st collection is for Archdiocesan priests and the 2nd collection is for parish expenses.

PLEASE REMEMBER IN YOUR PRAYERS:

Sick: Rosa Agostino, Christina Apolinari Irma Buoro, Daniel Clarke, Warren Clarke Eileen Ellery, Bourke Gibbons, Kerry Gibbons Heather Graham, Tamara Kalass Daniel Matesic, Phillip Nehme, Romela Onkowiedjaja, Marie Reic, Vic Ryan David Sanders, John Sanders, Mary Strambio Tony Strambio, Margaret Ward.

Recently Deceased: Antonia Simeone Bishop Bede Heather, George Voss Fr Isidip Wilson

Anniversaries: Ron Brow Gweneth Lydia Armstrong, Josef Pietras, Jim Waldron, Bert Tankard, Paul Nohra Mary Gillard, Evelyn Eldridge Elizabeth Mellyard, Eddie Gillard James Donehue Georgette Buttie Eric Ball Pope John Paul II, Emma Falconer

Eternal rest grant unto them O Lord and let perpetual light shine upon them. May all the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

Safeguarding our Parish:

Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know, have been abused, please contact the police. Alternatively, you can contact the Safeguarding Office at 93905810 or safeguardingenquiries@sydneycatholic.org. The Archdiocese has a legal obligation to report crimes to the police.

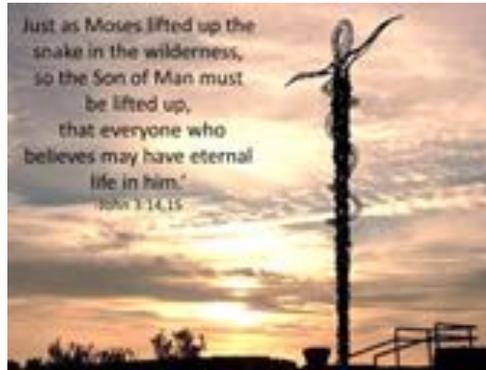
The rain falls on all the fields, but crops grow only in those that have been tilled and sown.
Chinese saying

2021 Sacrament of First Reconciliation

An information session will be held on **Tuesday 4 May at 7pm** in the Church for parents/guardians wanting to enrol their children who are in Year 3 or older, for the Sacrament of First Reconciliation.

Communion to the Sick

Anyone intending to take Holy Communion to the sick, please speak to Father Laurie prior to Mass.



Youth Group: Ephesus

Sunday fortnight 6pm - 7.30pm
Instagram: @smghephesus
Contact: Grace Mokdassi gracemokdassi@gmail.com
Ephesus will be back on the 18th of April!

"Unless there is a Good Friday in your life, there can be no Easter Sunday."
Ven. Fulton Sheen

St Mary's Primary School

Ph: 9727 0000
www.stmgeorgheshall.catholic.edu.au

2022 Enrolments

are now open for our school. Tours are held fortnightly, on Tuesdays. Bookings are essential.

St Mary Queen of Heaven, Georges Hall



Palm Sunday | Year B | Sun 28th March 2021



15 Georges Cres, Georges Hall
Phone: 9727 3759
Website: www.smgh.org.au

Parish Priest: Fr Lawrence Cauchi
E: parishoffice.smgh@bigpond.com

Secretary: Veronica Denning
E: veronicad.smgh@bigpond.com

Facebook: fb.me/smggh2

Mass Streaming: <https://cutt.ly/StMarys>

SUNDAY MASSES

Saturday Vigil: 5pm
Sunday: 8am, 10am, 5pm

Vietnamese Masses:

Sat. Vigil: 6.30pm & Sunday: 3pm

Weekday Masses:

Tuesday: 6pm
(Preceded by Holy Hour at 5pm)
Wednesday - Friday: 9am
(Preceded by the Rosary at 8.45am)

Reconciliation:

Saturday 4pm or by appointment

† Holy Week Ceremonies †

Holy Thursday

7.30pm - Mass of Last Supper

Including washing of feet and procession with the blessed sacrament

Good Friday

10am - Stations of the Cross

procession throughout the parish grounds

3pm - Celebration of the Lord's Passion.

Holy Saturday

7pm - Easter Vigil

Including blessing of the fire, blessing of the Paschal candle

Easter Sunday

8am, 10am and 5pm - Holy Mass

Reconciliation

Tuesday after the 6pm Mass until 8pm.
Holy Thursday after the Mass until 9pm.

† † †

Rosters for Holy Week

Acolytes, Commentators, Readers, Extraordinary Ministers of Holy Communion - Roster for Holy Week are on display in the church. Thank you to our volunteers.

Preparing church for Easter Vigil

We need volunteers to help set up the church for the Easter Vigil Mass. If you have some spare time on Saturday 03 April at 10.00am your help would be gratefully appreciated. Thank you



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

(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 Acclamation

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 Reflection by Mary Coloe

Mark's Gospel provides us with the first written account of the Passion and provides the basic shape for the other evangelists to follow. What is distinctive in Mark's interpretation is the emphasis given to Jesus' suffering and sense of abandonment. Mark's account expresses what Paul describes in his letter to the Philippians, the full self-emptying of Jesus in death. Many Christians, when asked about the death of Jesus tell the story combining many aspects from the four Gospels without being aware that each Gospel is quite different. The basic story stays the same – arrest, trial, crucifixion, and death, burial – but the details are different and it is in the details that each evangelist's focus becomes clear. For Mark, Jesus' passion is also about his disciples and their failure. The only disciple who is commended is the woman who anoints Jesus. Peter fails, in spite of his profession to remain faithful. The disciples all sleep during Jesus' distress in Gethsemane, then they all desert him. During Jesus' trial, when asked if he is the Christ, Jesus replies to his accusers, 'I am.' This declaration is the Greek equivalent of Israel's name of God, YHWH – I AM. Simultaneously Peter is denying his identity as a disciple. In Mark, there are no male disciples at the cross, just some women who keep watch. Mark's Gospel is being written around the year 70 CE. It is a time of great turbulence and the small Christian community in Rome is under threat. Since the year 64 CE the emperor Nero had begun a wave of persecution of Christians, and in the year 70 Roman armies finally captured and destroyed Jerusalem. It is a time when the faith of believers is being tested. They might well feel that God has abandoned them.

Mark depicts a Jesus who also experiences suffering, anguish, the sense of abandonment by God and even death. Jesus, in Mark's gospel, is no super-hero, but a vulnerable human being, victim to the power of the Empire, the dismay of human friends who abandon him in his hour of need, and even the apparent silence of God. Jesus knows human suffering. This is a Jesus whom Mark's community can identify with. The disciples also are presented as weak and frightened followers of Jesus. Again, Mark's community could identify with these failing men and women.



***Jesus believes
a sinner has a future
not just a past.***