

# Catholic Parish of Blackiriars

Issue 19  
2nd April 2023  
Year A

Under the care of the Dominican Fathers



## VERITAS



# Palm Sunday

### HOLY ROSARY CHURCH

A warm welcome is extended to guests & parishioners celebrating our Eucharist today.

**Parish Priest**

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**Mass Times**

Monday - NO Mass

Tuesday & Thursday  
8.00am

Wednesday & Friday  
5:30pm

Saturday - 9:00am  
Vigil - 5:pm

Sunday - 8:00am, 10:00am,  
5:00pm

**Reconciliation**

Saturday  
4pm - 4.45pm

**Adoration - Holy Hour**  
Friday's 6pm - 7pm

**Pray the Rosary**

Before 10am Mass on Sundays



PARISH BULLETIN - DEADLINE for notices is

**NOON TUESDAY**

Please contact the office Ph. 6248 5925  
or Email: [watson@cg.org.au](mailto:watson@cg.org.au)



## ENTRANCE ANTIPHON

**Entrance Antiphon - Cf. Jn 12: 1, 12-13; Ps 23: 9-10**

Six days before the Passover,  
when the Lord came into the city of Jerusalem,  
the children ran to meet him;  
in their hands they carried palm branches  
and with a loud voice cried out:  
Hosanna in the highest!  
Blessed are you,  
who have come in your abundant mercy!  
O gates, lift high your heads;  
grow higher, ancient doors.  
Let him enter, the king of glory!  
Who is this king of glory?  
He, the Lord of hosts, he is the king of glory.  
Hosanna in the highest!  
Blessed are you,  
who have come in your abundant mercy!

## FIRST READING

**First reading - Isaiah 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.

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

**Responsorial Psalm Ps 22:8-9, 17-18, 19-20, 23-24**

**My God, my God, why have you abandoned me?**

All who see me scoff at me;  
they mock me with parted lips,  
they wag their heads:  
"He relied on the LORD; let him deliver him,  
let him rescue him, if he loves him."

Indeed, many dogs surround me,  
a pack of evildoers closes in upon me;  
They have pierced my hands and my feet;  
I can count all my bones.

They divide my garments among them,  
and for my vesture they cast lots.  
But you, O LORD, be not far from me;  
O my help, hasten to aid me.

I will proclaim your name to my brethren;  
in the midst of the assembly I will praise you:  
"You who fear the LORD, praise him;  
all you descendants of Jacob, give glory to him;  
revere him, all you descendants of Israel!"

**My God, my God, why have you abandoned me?**

## SECOND READING

**Second reading - Philippians 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.

The word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION

**Gospel Acclamation - Philippians 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!

## GOSPEL

**Gospel - Matthew 26:14 - 27:66**

The Passion of our Lord Jesus Christ  
according to Matthew

**Narrator** One of the Twelve, the man called Judas Iscariot, went to the chief priests and said,

**Others** What are you prepared to give me if I hand him over to you?

**Narrator** They paid him thirty silver pieces, and from that moment he looked for an opportunity to betray him. Now on the first day of Unleavened Bread the disciples came to Jesus to say,

**Crowd** Where do you want us to make the preparations for you to eat the passover?

**Narrator** He replied:

**Jesus** Go to so-and-so in the city and say to him, 'The Master says: My time is near. It is at your house that I am keeping Passover with my disciples.'

**Narrator** The disciples did what Jesus told them and prepared the Passover.

When evening came he was at table with the twelve disciples. And while they were eating he said:

**Jesus** I tell you solemnly, one of you is about to betray me.

**Narrator** They were greatly distressed and started asking him in turn,

**Crowd** Not I, Lord, surely?

**Narrator** He answered,

**Jesus** Someone who has dipped his hand into the dish with me will betray me. The Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! Better for that man if he had never been born!

**Narrator** Judas, who was to betray him, asked in his turn,

**Others** Not I, Rabbi, surely?

Cont...

**Narrator** Jesus answered:

**Jesus** They are your own words.

**Narrator** Now as they were eating, Jesus took some bread, and when he had said the blessing he broke it and gave it to the disciples and said:

**Narrator** Now as they were eating, Jesus took some bread, and when he had said the blessing he broke it and gave it to the disciples and said:

**Jesus** Take it and eat; this is my body.

**Narrator** Then he took a cup, and when he had returned thanks he gave it to them, saying:

**Jesus** Drink, all of you, from this, for this is my blood, the blood of the covenant, which is to be poured out for many for the forgiveness of sins. From now on, I tell you, I shall not drink wine until the day I drink the new wine with you in the kingdom of my Father.

**Narrator** After psalms had been sung they left for the Mount of Olives. Then Jesus said to them,

**Jesus** You will all lose faith in me this night, for the scripture says: *I shall strike the shepherd and the sheep of the flock will be scattered*, but after my resurrection I shall go before you to Galilee.

**Narrator** At this, Peter said,

**Others** Though all lose faith in you, I will never lose faith.

**Narrator** Jesus answered him,

**Jesus** I tell you solemnly, this very night, before the cock crows, you will have disowned me three times.

**Narrator** Peter said to him,

**Others** Even if I have to die with you, I will never disown you.

**Narrator** And all the disciples said the same.

Then Jesus came with them to a small estate called Gethsemane; and he said to his disciples,

**Jesus** Stay here while I go over there to pray.

**Narrator** He took Peter and the two sons of Zebedee with him. And sadness came over him, and great distress. Then he said to them,

**Jesus** My soul is sorrowful to the point of death. Wait here and keep awake with me.

**Narrator** And going on a little further he fell on his face and prayed:

**Jesus** My Father, if it is possible, let this cup pass me by. Nevertheless, let it be as you, not I, would have it.

**Narrator** He came back to the disciples and found them sleeping, and he said to Peter:

**Jesus** So you had not the strength to keep awake with me one hour? You should be awake, and praying not to be put to the test. The spirit is willing, but the flesh is weak.

**Narrator** Again, a second time, he went away and prayed:

**Jesus** My Father, if this cup cannot pass by without my drinking it, your will be done!

**Narrator** And he came back again and found them sleeping, their eyes were so heavy. Leaving them there, he went away again and prayed for the third time, repeating the same words. Then he came back to the disciples and said to them,

**Jesus** You can sleep on now and take your rest. Now the hour has come when the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is already close at hand.

**Narrator** He was still speaking when Judas, one of the Twelve, appeared, and with him a large number of

Cont....

men armed with swords and clubs, sent by the chief priests and elders of the people. Now the traitor had arranged a sign with them. He had said,

**Others** 'The one I kiss, he is the man. Take him in charge.'

**Narrator** So he went straight up to Jesus and said,

**Others** Greetings, Rabbi.

**Narrator** and kissed him. Jesus said to him,

**Jesus** My friend, do what you are here for.

**Narrator** Then they came forward, seized Jesus and took him in charge. At that, one of the followers of Jesus grasped his sword and drew it; he struck out at the high priest's servant, and cut off his ear. Jesus then said,

**Jesus** Put your sword back, for all who draw the sword will die by the sword. Or do you think that I cannot appeal to my Father who would promptly send more than twelve legions of angels to my defence? But then, how would the scriptures be fulfilled that say this is the way it must be?

**Narrator** It was at this time that Jesus said to the crowds,

**Jesus** Am I a brigand, that you had to set out to capture me with swords and clubs? I sat teaching in the Temple day after day and you never laid hands on me.

**Narrator** Now all this happened to fulfil the prophecies in scripture. Then all the disciples deserted him and ran away.

The men who had arrested Jesus led him off to Caiaphas the high priest, where the scribes and the elders were assembled. Peter followed him at a distance, and when he reached the high priest's palace, he went in and sat down with the attendants to see what the end would be.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus, however false, on which they might pass the death sentence. But they could not find any, though several lying witnesses came forward. Eventually two stepped forward and made a statement,

**Other** This man said: 'I have power to destroy the Temple of God and in three days build it up.'

**Narrator** The high priest then stood up and said to him,

**Others** Have you no answer to that? What is this evidence these men are bringing against you?

**Narrator** But Jesus was silent. And the high priest said to him,

**Others** I put you on oath by the living God to tell us if you are the Christ, the Son of God.

**Narrator** Jesus answered:

**Jesus** The words are your own. Moreover, I tell you that from this time onward you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.

**Narrator** At this, the high priest tore his clothes and said,

**Others** He has blasphemed. What need of witnesses have we now? There! You have just heard the blasphemy. What is your opinion?

**Narrator** They answered,

**Crowd** He deserves to die.

**Narrator** Then they spat in his face and hit him with their fists; others said as they struck him,

**Crowd** Play the prophet, Christ! Who hit you then?

**Narrator** Meanwhile Peter was sitting outside in the courtyard, and a servant-girl came up to him and said,

**Others** You too were with Jesus the Galilean.

**Narrator** But he denied it in front of them all, saying:

Cont....

**Others** I do not know what you are talking about.

**Narrator** When he went out to the gateway another servant-girl saw him and said to the people there,

**Others** This man was with Jesus the Nazarene.

**Narrator** And again, with an oath, he denied it:

**Others** I do not know the man.

**Narrator** A little later the bystanders came up and said to Peter,

**Crowd** You are one of them for sure! Why, your accent gives you away.

Then he started calling down curses on himself and swearing:

**Others** I do not know the man.

**Narrator** At that moment the cock crew, and Peter remembered what Jesus had said, 'Before the cock crows you will have disowned me three times.' And he went outside and wept bitterly.

When morning came, all the chief priests and the elders of the people met in council to bring about the death of

Jesus. They had him bound, and led him away to hand him over to Pilate, the governor.

When he found that Jesus had been condemned, Judas his betrayer was filled with remorse and took the thirty silver pieces back to the chief priests and elders, saying:

**Others** I have sinned. I have betrayed innocent blood.

**Narrator** They replied:

**Crowd** What is that to us? That is your concern.

**Narrator** And flinging down the silver pieces in the sanctuary he made off and hanged himself. The chief priests picked up the silver pieces and said,

**Crowd** It is against the Law to put this into the treasury: it is blood-money.

**Narrator** So they discussed the matter and bought the potter's field with it as a graveyard for foreigners, and this is why the field is called the Field of Blood today. The words of the prophet Jeremiah were then fulfilled: *And they took the thirty silver pieces, the sum at which the precious One was priced by children of Israel, and they gave them for the potter's field, just as the Lord directed me.*

Jesus, then, was brought before the governor, and the governor put to him this question:

**Others** Are you the king of the Jews?

**Narrator** Jesus replied,

**Jesus** It is you who say it.

**Narrator** But when he was accused by the chief priests and the elders he refused to answer at all. Pilate then said to him,

**Others** Do you not hear how many charges they have brought against you?

**Narrator** 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,

**Others** Which do you want me to release for you: Barabbas, or Jesus who is called Christ?

**Narrator** 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,

**Others** Have nothing to do with that man; I have been

Cont....

upset all day by a dream I had about him.

**Narrator** 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,

**Others** Which of the two do you want me to release for you?

**Narrator** they said,

**Crowd** Barabbas.

**Narrator** Pilate said to them:

**Others** But in that case, what am I to do with Jesus who is called Christ?

**Narrator** They all said:

**Crowd** Let him be crucified!

**Narrator** Pilate asked:

**Others** Why? What harm has he done?

**Narrator** But they shouted all the louder,

**Crowd** Let him be crucified!

**Narrator** 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,

**Others** I am innocent of this man's blood. It is your concern.

**Narrator** And the people, to a man, shouted back,

**Crowd** His blood be on us and on our children!

**Narrator** 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 round 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,

**Crowd** Hail, king of the Jews!

**Narrator** 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,

**Crowd** 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!

**Narrator** The chief priests with the scribes and elders mocked him in the same way, saying:

**Crowd** He saved others; 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 puts his trust in God; now let God rescue him if he wants him. For he did say, 'I am the son of God.'

Cont....

**Narrator** 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,

**Jesus** Eli, Eli, lama sabachthani?

**Narrator** That is, 'My God, my God, why have you deserted me?' When some of those who stood there heard this, they said,

**Crowd** The man is calling on Elijah.

**Narrator** 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. The rest of them said:

**Crowd** Wait! See if Elijah will come to save him.

**Narrator** But Jesus, again crying out in a loud voice, yielded up his spirit.

**Here all kneel and pause for a short time.**

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,

**Crowd** In truth this was a son of God.

**Narrator** And many women were there, watching from a distance, the same women who had followed Jesus from Galilee and looked after him. Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

When it was evening, there came a rich man of Arimathea, called Joseph, who had himself become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered it to be handed over. So Joseph took the body, wrapped it in a clean shroud and put it in his own new tomb which he had hewn out of the rock. He then rolled a large stone across the entrance of the tomb and went away. Now Mary of Magdala and the other Mary were there, sitting opposite the sepulchre.

Next day, that is, when Preparation Day was over, the chief priests and the Pharisees went in a body to Pilate and said to him,

**Crowd** Your Excellency, we recall that this impostor said, while he was still alive, 'After three days I shall rise again.' Therefore give the order to have the sepulchre kept secure until the third day, for fear his disciples come and steal him away and tell the people, 'He has risen from the dead.' This last piece of fraud would be worse than what went before.

**Narrator** Pilate said to them:

**Others** You may have your guard. Go and make all as secure as you know how.

**Narrator** So they went and made the sepulchre secure, putting seals on the stone and mounting a guard.

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

## PALM SUNDAY 2023



The overarching theme of our Palm Sunday celebration is the duplicity and fickleness of the human heart. The arrival of Jesus into his city of Jerusalem is met with great acclaim and adulation. Yet, by the end of the week these same crowds would turn, or be turned, by the religious authorities and the fear they would use to coerce the people into condemning an innocent man, a man they knew to be the king, the Messiah they had hoped for.

Yet, all of this was a part of God's providential plan for humanity. The innocent lamb had to be slaughtered so that his blood might plead mercy for sinners. This typology fits snugly into the Passover story. The lamb of Exodus slain on the night before the Israelites would flee Egypt, its blood painted on the lintels of the house to avert the gaze of the Angel of Death, now becomes reality in the Jesus' story. The innocent blood of God's Son painted on the cross averts the eternal punishment due to sin and draws those who invoke that blood not just to a promised land, but to divine life.

Our traditional second reading from St Paul, which is an adaption of one of the earliest Christian hymns, outlines the irony of the situation. This passage from the Letter to the Philippians narrates how God becomes human, how God empties himself of glory to abase himself for sinners so that sinners, in turn, may be freed from the corruption of sin and death and inherit a share in the divine nature.

**'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;'**

The message of this second reading is that Jesus did not cling to his divine right. Paul in this part of his letter to the Philippians is endeavouring to suggest that although Christ had every right to make a big deal about things because he was God, he chose not to. This understanding would indicate that Jesus, unlike so many ambitious rulers of the ancient world, did not view his divine dignity as something to be used for selfish purposes. Rather, the eternal Son lowered himself into history to come among us as a servant.



Today on Palm Sunday Jesus enters into that service he was born for, namely to be the final paschal sacrifice, the most efficacious sacrifice, the sacrifice to whom all the other sacrifices of the Law had pointed. Today it is by his wounds we are healed.

God love you all. You're all in my prayers.  
Fr Mannes OP

## A DISTURBING ENTRANCE

*Palm Sunday of the Passion of the Lord.  
Fr Colin Carr OP preaches on three things  
that distinguish Matthew's account of Holy Week.*

A person gets remembered in all sorts of different ways: no two people will have exactly the same memories, but their different memories will build up a whole picture which gets more interesting the more it is added to.

Many different people wrote about Jesus in the decades after his death. Four accounts of his life and teaching, his death and resurrection, are found in the Christian scriptures. They're interestingly similar and they're interestingly different.

I want to look at three things which Matthew's gospel says about Jesus' last days -- things which the other accounts don't mention.

The first is that Jesus came riding into Jerusalem not on one donkey but on two -- a donkey and a colt. The disciples laid their cloaks on *them*; Jesus sat on *them*. And the result was that the whole city was in turmoil. Matthew stresses that this is a fulfilment of an ancient prophecy that Zion's king would come riding on a donkey, and on a colt, the foal of a beast of burden.



These days the scholars insist that Matthew was reading the prophecy too literally, that the prophet had only referred to one animal: it was a donkey, and, to be precise, a colt; just as we might say:

*She's a tennis player, and a very good tennis player too.*

Maybe the prophet did originally have only one animal in mind; but Matthew's gospel was written by someone who reflected deeply on the way Jesus made the old prophecies come alive, and who noted that when Jesus did fulfil an ancient prophecy, he caused a stir.

Perhaps he wanted to stress how very humble Jesus' view of kingship was -- ludicrously humble, we might say. Perhaps the parent donkey and the foal represented for him the old and the new which Jesus held together in his teaching and his life; he wasn't averse to allegories.

But for Matthew, above all Jesus was fulfilling what had been promised by God's seers in the past. He was responding to a destiny and a vocation which might have uncomfortable consequences and might cause a stir, but so be it. The promise to Abraham was accompanied by a command to go precariously into the unknown; it was being fulfilled by the humble king who rode precariously towards his deadly throne.

A second incident which only Matthew records is the message which Pilate's wife sent to Pilate as he was sitting on his judgement seat; he was trying, rather feebly, to do justice. His wife tried to influence him to leave well alone -- to dismiss the case: she had been suffering all day because of a dream about this just man, Jesus. Pilate knew that the motives of Jesus' accusers were not good; his wife insisted Jesus was innocent; but Pilate

Cont....was prevailed on by the loud voices of the crowd, and he did what was expedient rather than what was just. The yells of the crowd were more persuasive than the rather vague voice of a dreamer. Dreams don't rate highly as persuaders in a world of harsh political realities.

The woman who dreamed, and was upset by her dream, didn't seem like a strong advocate for the innocence of Jesus. But it is only people like her who can recognise Jesus for what he is. He appeals to more than just our calculating common sense: he is found by those who are open to their imagination, who are able to be disturbed by him.

The third special contribution of Matthew is the earthquake, the splitting of the rocks and the raising of the saints, who visited the Holy City after Jesus' resurrection. (Don't ask me what they did on Saturday - it's puzzling enough as it is.)

The earth was disturbed -- the same word as is used for the disturbance Jesus brought to the city when he rode in on two donkeys. Jesus fulfilled his destiny, and caused a disturbance. Again.

Jesus the disturber came into the city, and the disturbance turned the city against him; he disturbed Pilate's wife through a dream, and she allowed herself to be convinced of his innocence; his death disturbed the rocks which held the dead, and the dead came to life.

Jesus will always be the disturber; we choose whether his troublesome approach will turn us away from him to comfortable expediency, or teach us the truth and bring us life.

## TWO PROCESSIONS, A SINGLE HEART

'Today's liturgy celebrates two processions, a procession into the city of Jerusalem, and a procession outside the city walls. Each appears to be quite different from the other. One is a scene of triumph and joy, but the other is one of sorrow and mockery. In each case it is the same character who is on the move, and again it is perhaps the same crowd that accompanies him. 'That same central character is of course Jesus the Christ, the same yesterday, today and for ever. He enters Jerusalem in triumph like a victorious king, and he leaves like a defeated prisoner, one bound for execution. And yet in each case he is the same - obediently making his way to the cross to vanquish sin and death, to capture our hearts for his Father, to lead our souls in final triumph to paradise. 'But while the same central character is the Christ, our unchanging king, that same crowd is of course us. Like the crowd, the mob of the Gospels, we are changeable. We too can be double-hearted, as long as our hearts are not fully taken prisoner to Christ. Lie the Gospel's crowd, we are willing to cheer when things seem to be going well, but we can also be ready to jeer when things appear not so propitious.

'But the calling we receive from Christ is an invitation to join one side, to be single-hearted rather than double-hearted. This Lenten season, with its traditional forms of penance, is our opportunity for us to grow into a single-hearted people, a heart that cheers God rather than jeers him, a heart set on the love of God and on the love of our neighbours as ourselves. *Fr Simon Gainé OP*

## A STORY OF PEACE



**Pope Francis in his April prayer intention for peace is asking us all to take a risk and trust in each other.**

In stories about war there are two kinds of heroes. In most stories the hero is the fearless soldier who leads his troop into desperate situations, shoots most of the people who resist, and comes out victorious, all guns blazing. In other stories the hero, in other stories, less common and generally regarded as less exciting, the hero is a person who goes empty handed into an enemy camp, is beaten up by the soldiers, but talks their way into seeing the King and persuades him to make peace. Many lives are saved.

In Australia at present the story of the heroic soldier is the more fashionable. It celebrates the brave soldiers, civilians and political leaders who resist the enemy, insist on staying the course regardless of cost, are fascinated by weaponry and military strategy, see off all the pacifists and critics, and press on for victory. Their world is divided into allies and enemies, heroes and monsters, supporters and cowards. Afterwards, as a Roman writer said of a similar venture, 'They made a desert and called it peace.'

Pope Francis in his April prayer intention for peace clearly favours the second kind of story and its heroes - those who make peace and not war. He wants the story of peace-making to be the one that citizens of all nations tell and to which we all listen. Where the story of peace and non-violence spreads it does so because it is more human and attractive than the stories of war-like heroes, and because those who make peace are more attractive and more complete human beings.

And yet, though their message is more attractive, people who make peace are relatively few and don't draw a large audience. Perhaps we find it easier to see strangers as enemies and to arm ourselves against them because they touch into our fears. Our weapons, war games, battle cries and alliances help us handle our anxiety. To arm ourselves and put on masks and helmets when we go out of the places where we feel safe makes us feel secure. It increases our fear of others who are different from us, and makes us want to seek more powerful weapons to make us even more secure. If instead we are to go into the enemy's camp with empty hands, allay their anxieties and take a risk on trusting our enemies as people like ourselves, we need to rise above our fears. That is difficult and

Cont....certainly risky.

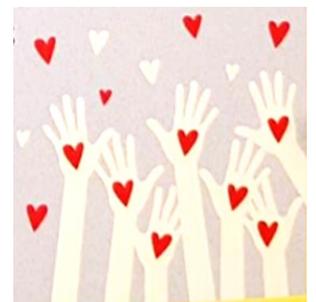
Such a risk invites people to meet person to person, not as representatives of armies. It is an act of trust in ourselves that we are worth hearing and in those whom we meet that they are human like ourselves.

The hopes that Pope Francis asks us to have are modest - to decrease the number of weapons held by persons and by states. Yet even if they did decrease only a little that would make a big difference. Fear and anger make us pile up weapons. To put some out of use speaks of growing trust and confidence.

We read often heartbreaking stories of children being shot in schools, mothers in shopping centres, and Muslims near their places of worship. If enough people say that enough is enough in one nation, enough nations decline to buy bigger and worse weapons, and that the movement to disarmament spreads, that may be the start of the better world for which Pope Francis prays.

## KINDNESS

KINDNESS - In a world whirled askew by greed, ego, hate and malice, it's comforting to know that an amazing tool for change is right here in our hands. It costs nothing. It can be used by young and old, rich and poor, the hearty and infirm. And it's scientifically proven to work it's kindness.



Kindness won't fight climate change. But kindness powers the hearts of every volunteer who battles fire and floods. It's in every individual who reaches out to help the devastated reclaim balance from tragedy.

*And its kindness that helps to heal the broken hearts of everyone with a life shattered by catastrophe.*

Kindness rolls up in trucks to bring hope to farmers whose futures are vanishing on scorching winds.

Kindness offers gifts to disadvantaged children; helps provide a Christmas lunch to the homeless; visits the aged in care and those who are sick in hospital.

Kindness is everywhere - in a kind word or smile to a lonely person; in the deep pockets of donors supporting a cause and in a thousand and one selfless acts that tip the balance for good every day.

Interestingly, there's no such thing as a 'small act of kindness'. Kindness is never small. It's a world changer.

Kindness is love with its work boots on. And kind acts - performed by enough people - can transform the world. Kindness is contagious. Jamil Zaki wrote in Scientific American

*"people imitate not only the particulars of positive actions, But also the spirit underlying them. This implies that kindness itself is contagious, And, can cascade across people, taking on new forms along the way."*

Even more recent studies into the genetics of kindness

Cont...suggest that the urge to be kind is hardwired into us. And right now, we all need to dig deep and draw on that as ugliness and violence push our bright and beautiful world to the dark side and forces of hate smudge the human soul.

Kindness gives us the tools we need to fight back. It empowers us to fight gently, irrevocably and without ever lifting a hand or raising a voice in anger. Kindness disarms. And we can disarm hate if you, me and people everywhere revalue kindness. Let's reverse this decline of humanism that's being forced on us by the haters...one kindness at a time.

And when better to start changing the world for the better than at the present time.

## JOURNEYING TOGETHER

Passion Sunday, known also as Palm Sunday, is a day of many journeys but the particular journey we remember today is that of Jesus riding on an ass from Bethany into Jerusalem to begin his Passion. The crowd hails him exultantly as 'he who comes in the name of the Lord', but that same crowd, fickle as ever and reflecting our own moral instability, will in a few days cry out with the demand for his crucifixion.

'Perhaps the most important journey we make during our lives, and which we should contemplate every Holy Week, is from our own sin and selfishness to a life lived with God. That journey is made possible by yet another journey we remember today, Jesus' ultimate journey to Calvary. Today, and for the rest of this week, we join our life's journey with his and our two journeys merge on the same road as we accompany him on his journey towards our salvation.

[Excerpt from a homily by Fr Anthony Axe OP](#)

## THANK YOU

Sister Veronica thanks most sincerely Fr Mannes and parishioners for their warm greetings, gifts and prayers on the occasion of her 100th birthday on Tuesday 21/3/23 and for the pre birthday celebration at Gan-Gang in her honour on Thursday 16/3. Veronica would wish to thank you all personally but she is not well and won't be at mass this coming weekend.

## A TASTE OF VIETNAM

A Taste of Vietnam Dinner - A Big THANK YOU to all who helped organise especially Richard and Siobhan Tanzer. A special Thank You to Kay Murphy and Kath O'Brien for their work setting up the tables. It was a most enjoyable night had by all.

Watch this space for our next function.

Don't be irreplaceable - if you cannot be replaced, you cannot be promoted.

I changed my password to "incorrect." So, whenever I forget what it is the computer will say "Your password is incorrect."

The Wi-Fi went down during family dinner tonight. One kid started talking and I didn't know who he was.

Hell is wallpapered with all your deleted selfies.

We are all time travellers moving at the speed of exactly 60 minutes per hour.

Retirement is the time in your life when time is no longer money.

## PRAYERS

In Your Prayers please remember those in our community who are ill:

Mary Martin, Anne Corver, Barbara Wilson, Mimma Gia, Philip Bailey, Veronica Cornelly, Rosa Maria Santos, Peter Catlin, Beth Delos Santos, Ursula Ramsay, Sue King, Fr Ellis Clifford, Joe Schimizzi, June Pollard, Awny El-Ghitany, Pamela Sandy, Elizabeth Webster, Una Ford, Terry Stephens, Maureen Blood, Una Bell, Lily Copeland, Neville Caulfield, Maggie McKeon, Michelle Brotohusodo, Carmel Slammon, Katey Tuite, Brian & Suzanne Brown, Maria Bankovsky, Fr Rafael Cabezon OP

## RECENTLY DECEASED

Our recently Deceased: May they find peace and comfort in the embrace of the Lord.

Giuseppe Caruso, Urbanus Lingga

## IN LOVING MEMORY

Felipe Miragaya

## HOLY WEEK - EASTER

**Holy Thursday Readers** - Terry de Luca  
6.30pm - Ken McCluskey

**Good Friday Readers** - Margaret Proctor  
3.00pm - Nancy Clarke  
- Justine Curnow

**Holy Saturday Readers** - Nancy Clarke  
7.30pm - Cath Barbaro  
- Maryanne Falk  
- Carmel Rheinberger

**Easter Sunday** - Ken McCluskey  
10.00am - Michael Fitzgerald

## DONATIONS TO PARISH & PRIESTS

**Parish details** to contribute to the Planned Giving.  
Bank details – Account Name: Blackfriars Parish Watson  
BSB: 062786 - A/C : 000013341 - Reference: Name

**Priests details** to contribute to the First Collection.  
Details – Account Name: Dominican Fathers Watson  
BSB: 083 347 Account number: 97 310 5044  
Reference: Your Name - Donation

## DONATIONS TO ST DOMINICS GARDEN CAN BE MADE USING THE PARISH BANKING DETAILS BANK DETAILS - REFERENCE GARDEN

### Six Stories with Lots of Meanings

1. Once all villagers decided to pray for rain. On the day of prayer, all the people gathered, but only one boy came with an umbrella. *That is FAITH.*
2. When you throw babies in the air, they laugh because they know you will catch them. *That is TRUST.*
3. Every night we go to bed without any assurance of being alive the next morning, but still we set the alarms to wake up. *That is HOPE.*
4. We plan big things for tomorrow in spite of zero knowledge of the future. *That is CONFIDENCE.*
5. We see the world suffering, but still, we get married and have children. *That is LOVE.*
6. On an old man's shirt was written a sentence 'I am not 80 years old; I am sweet 16 with 64 years of experience. *That is ATTITUDE.*