

# Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



## VERITAS



Issue 21  
10th April 2022  
Year C

# Palm Sunday

**HOLY ROSARY CHURCH**

*Parish Priest*

**Fr Mannes Tellis OP**  
(To contact Please Text)  
0414 396 532

*Assistant Priest*

Fr Rafael Cabezon OP

**Dominican in residence**  
Br Francis McKinnon OP

**Holy Rosary Church**  
Cnr Phillip Avenue &  
Antill Street, Watson ACT

**Postal Address**  
PO Box 900, Dickson  
Telephone: Ph. 6248 5925

**Office Hours -**  
Monday, Tuesday,  
Thursday, Friday  
9am to 12.30pm

**Office Staff**  
Jacquie Cortese  
Jim Smith

Email:  
[watson@cg.org.au](mailto:watson@cg.org.au)

Website:  
[www.cg.org.au/watson](http://www.cg.org.au/watson)  
Facebook:

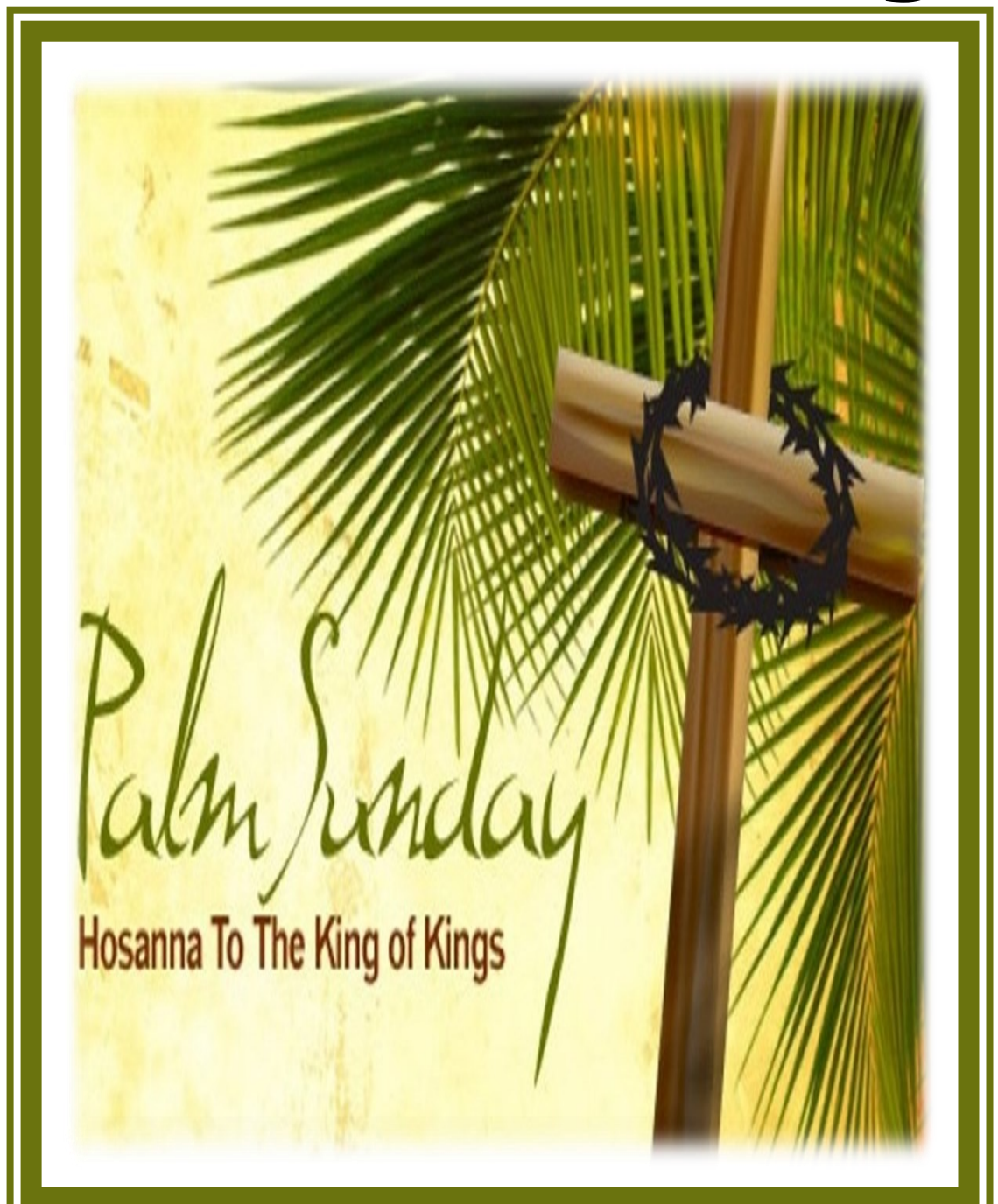
[www.facebook.com/Holy-Rosary-Parish-Watson](https://www.facebook.com/Holy-Rosary-Parish-Watson)

**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 12pm—12.30pm  
and 4pm—4.30pm

**Adoration - Holy Hour**  
Tuesday 12 Noon - 1:00pm

**Pray the Rosary**  
Before 10am Mass on Sundays



If you are in Urgent need of a Priest  
out of office hours call - 6248 8253

PARISH BULLETIN - DEADLINE for notices is **NOON TUESDAY** Please contact Jacquie in the  
office Ph. 6248 5925 or Email: [watson@cg.org.au](mailto:watson@cg.org.au)

# HOSANNA IN THE HIGHEST



## ENTRANCE ANTIPHON

**Entrance Antiphon: cf. John 12:1, 12-13**

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: 21:8-9, 17-20, 23-24**

**(R) My God, my God,  
why have you abandoned me?**

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.'

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.

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!

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

**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 Long Form

**Gospel: Luke 22:14-23:56**

The passion of our Lord Jesus Christ according to Luke

**Key: N. Narrator. J. Jesus. O. Other single speaker. C. Crowd, or more than one speaker.**

**N.** When the hour came, Jesus took his place at table, and the apostles with him. And he said to them,

**J.** I have longed to eat this passover with you before I suffer; because, I tell you, I shall not eat it again until it is fulfilled in the kingdom of God.

**N.** Then, taking a cup, he gave thanks and said,

**J.** Take this and share it among you, because from now on, I tell you, I shall not drink wine until the kingdom of God comes.

**N.** Then he took some bread, and when he had given thanks, broke it and gave it to them, saying,

**J.** This is my body which will be given for you; do this as a memorial of me.

**N.** He did the same with the cup after supper, and said,

**J.** This cup is the new covenant in my blood which will be poured out for you.

And yet, here with me on the table is the hand of the man who betrays me. The Son of Man does indeed go to his fate even as it has been decreed, but alas for that man by whom he is betrayed!

**N.** And they began to ask one another which of them it could be who was to do this thing.

A dispute arose also between them about which should be reckoned the greatest, but he said to them,

**J.** Among pagans it is the kings who lord it over them, and those who have authority over them are given the title Benefactor. This must not happen with you. No; the greatest among you must behave as if he were the youngest, the leader as if he were the one who serves.



## GOSPEL

**Cont...**For who is the greater: the one at table or the one who serves? The one at table, surely? Yet here am I among you as one who serves!

You are the men who have stood by me faithfully in my trials; and now I confer a kingdom on you, just as my Father conferred one on me: you will eat and drink at my table in my kingdom, and you will sit on thrones to judge the twelve tribes of Israel.

Simon, Simon! Satan, you must know, has got his wish to sift you all like wheat; but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in your turn must strengthen your brothers.

**N.** He answered,

**O.** Lord, I would be ready to go to prison with you, and to death.

**N.** Jesus replied,

**J.** I tell you, Peter, by the time the cock crows today you will have denied three times that you know me.

**N.** He said to them,

**J.** When I sent you out without purse or haversack or sandals, were you short of anything?

**N.** They answered,

**C.** No.

**N.** He said to them,

**J.** But now if you have a purse, take it; if you have a haversack, do the same; if you have no sword, sell your cloak and buy one, because I tell you these words of scripture have to be fulfilled in me: *He let himself be taken for a criminal.* Yes, what scripture says about me is even now reaching its fulfilment.

**N.** They said,

**C.** Lord, there are two swords here now.

**N.** He said to them,

**J.** That is enough!

**N.** He then left to make his way as usual to the Mount of Olives, with the disciples following. When they reached the place he said to them,

**J.** Pray not to be put to the test.

**N.** Then he withdrew from them, about a stone's throw away, and knelt down and prayed, saying,

**J.** Father, if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine.

**N.** Then an angel appeared to him, coming from heaven to give him strength. In his anguish he prayed even more earnestly, and his sweat fell to the ground like great drops of blood.

When he rose from prayer he went to the disciples and found them sleeping for sheer grief. He said to them,

**J.** Why are you asleep? Get up and pray not to be put to the test.

**N.** He was still speaking when a number of men appeared, and at the head of them the man called Judas, one of the Twelve, who went up to Jesus to kiss him. Jesus said,

**J.** Judas, are you betraying the son of Man with a kiss?

## GOSPEL

**Cont...N.** His followers, seeing what was happening, said,

**C.** Lord, shall we use our swords?

**N.** And one of them struck out at the high priest's servant, and cut off his right ear. But at this Jesus spoke:

**J.** Leave off! That will do!

**N.** And touching the man's ear he healed him. Then Jesus spoke to the chief priests and captains of the Temple guard and elders who had come for him. He said,

**J.** Am I a brigand, that you had to set out with swords and clubs? When I was among you in the Temple day after day you never moved to lay hands on me. But this is your hour; this is the reign of darkness.

**N.** They seized him then and led him away, and they took him to the high priest's house. Peter followed at a distance. They had lit a fire in the middle of the courtyard and Peter sat down among them, and as he was sitting there by the blaze a servant-girl saw him, peered at him, and said,

**O.** This person was with him too.

**N.** But he denied it.

**O.** Woman, I do not know him.

**N.** Shortly afterwards someone else saw him and said,

**O.** You are another of them.

**N.** But Peter replied,

**O.** I am not, my friend.

**N.** About an hour later another man insisted, saying,

**O.** This fellow was certainly with him. Why, he is a Galilean.

**N.** Peter said,

**O.** My friend, I do not know what you are talking about.

**N.** At that instant, while he was still speaking, the cock crew, and the Lord turned and looked straight at Peter, and Peter remembered what the Lord had said to him, 'Before the cock crows today, you will have disowned me three times.' And he went outside and wept bitterly.

Meanwhile the men who guarded Jesus were mocking and beating him. They blindfolded him and questioned him, saying,

**C.** Play the prophet. Who hit you then?

**N.** And they continued heaping insults on him.

When day broke there was a meeting of the elders of the people, attended by the chief priests and scribes. He was brought before their council, and they said to him,

**C.** If you are the Christ, tell us.

**N.** He replied,

**J.** If I tell you, you will not believe me, and if I question you, you will not answer. But from now on, the Son of Man will be seated at the right hand of the Power of God.

**N.** Then they all said,

## GOSPEL

**Cont...C.** So you are the Son of God then?

**N.** He answered:

**J.** It is you who say I am.

**N.** They said,

**C.** What need of witnesses have we now? We have heard it for ourselves from his own lips.

**N.** The whole assembly then rose, and they brought him before Pilate.

They began their accusation by saying,

**C.** We found this man inciting our people to revolt, opposing payment of the tribute to Caesar, and claiming to be Christ, a king.

**N.** Pilate put to him this question:

**O.** Are you the king of the Jews?

**N.** He replied,

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

**N.** Pilate then said to the chief priests and the crowd,

**O.** I find no case against this man.

**N.** But they persisted,

**C.** He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.

**N.** When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod's jurisdiction he passed him over to Herod, who was also in Jerusalem at that time.

Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day.

Pilate then summoned the chief priests and the leading men and the people. He said,

**O.** You brought this man before me as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, So I shall have him flogged and then let him go.

**N.** But as one man they howled,

**C.** Away with him! Give us Barabbas!

**N.** (This man had been thrown into prison for causing a riot in the city and for murder.)

Pilate was anxious to set Jesus free and addressed them again, but they shouted back,

**C.** Crucify him! Crucify him!

**N.** And for the third time he spoke to them,

**O.** Why? What harm has this man done? I have found

## GOSPEL

**Cont...no case against him that deserves death, so I shall have him punished and then let him go.**

**N.** But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts were growing louder.

Pilate then gave his verdict: their demand was to be granted. He released the man they asked for, who had been imprisoned for rioting and murder, and handed Jesus over to them to deal with as they pleased.

As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. Large numbers of people followed him, and of women too, who mourned and lamented for him. But Jesus turned to them and said,

**J.** Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For the days will surely come when people will say, 'Happy are those who are barren, the wombs that have never borne, the breasts that have never suckled!' Then they will begin to say to the mountains, 'Fall on us!'; to the hills, 'Cover us.' For if men use the green wood like this, what will happen when it is dry?

**N.** Now with him they were also leading out two other criminals to be executed.

When they reached the place called The Skull, they crucified him there and the two criminals also, one on the right, the other on the left. Jesus said,

**J.** Father, forgive them; they do not know what they are doing.

**N.** Then they cast lots to share out his clothing.

The people stayed there watching him. As for the leaders, they jeered at him, saying,

**C.** He saved others, let him save himself if he is the Christ of God, the Chosen One.

**N.** The soldiers mocked him too, and when they approached to offer vinegar they said,

**C.** If you are the king of the Jews, save yourself.

**N.** Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him, saying,

**O.** Are you not the Christ? Save yourself and us as well.

**N.** But the other spoke up and rebuked him:

**O.** Have you no fear of God at all? You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus, remember me when you come into your kingdom.

**N.** He replied,

**J.** Indeed, I promise you, today you will be with me in paradise.

**N.** It was now about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said,

**J.** Father, into your hands I commit my spirit.

**N.** With these words he breathed his last.

## GOSPEL

### Cont...*All kneel and pause a moment*

When the centurion saw what had taken place, he gave praise to God and said,

**O.** This was a great and good man.

**N.** And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts.

All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen.

Then a member of the council arrived, an upright and virtuous man named Joseph. He had not consented to what the others had planned and carried out. He came from Arimathaea, a Jewish town, and he lived in the hope of seeing the kingdom of God. This man went to Pilate and asked for the body of Jesus. He then took it down, wrapped it in a shroud and put him in a tomb which was hewn in stone in which no one had yet been laid. It was Preparation Day and the sabbath was imminent.

Meanwhile the women who had come from Galilee with Jesus were following behind. They took note of the tomb and of the position of the body.

Then they returned and prepared spices and ointments. And on the sabbath day they rested, as the Law required.

The Gospel of the Lord.

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

## GOSPEL Short Form

### Gospel - Luke 23:1-49

**The Passion of our Lord Jesus Christ according to Luke**

**Key:** **N.** Narrator. **□** Jesus. **O.** Other single speaker. **C.** Crowd, or more than one speaker.

**N.** The elders of the people and the chief priests and scribes rose, and they brought Jesus before Pilate. They began their accusation by saying,

**C.** We found this man inciting our people to revolt, opposing payment of the tribute to Caesar, and claiming to be Christ, a king.

**N.** Pilate put to him this question:

**O.** Are you the king of the Jews?

**N.** He replied,

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

**N.** Pilate then said to the chief priests and the crowd,

**O.** I find no case against this man.

**N.** But they persisted,

**C.** He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.

**N.** When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod's jurisdiction he passed him over to Herod, who was also in Jerusalem at that time.

Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes

## GOSPEL

**Cont...**on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day.

Pilate then summoned the chief priests and the leading men and the people. He said,

on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day.

Pilate then summoned the chief priests and the leading men and the people. He said,

**O.** You brought this man before me as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, So I shall have him flogged and then let him go.

**N.** But as one man they howled,

**C.** Away with him! Give us Barabbas!

**N.** (This man had been thrown into prison for causing a riot in the city and for murder.)

Pilate was anxious to set Jesus free and addressed them again, but they shouted back,

**C.** Crucify him! Crucify him!

**N.** And for the third time he spoke to them,

**O.** Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and then let him go.

**O.** You brought this man before me as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, So I shall have him flogged and then let him go.

**N.** But as one man they howled,

**C.** Away with him! Give us Barabbas!

**N.** (This man had been thrown into prison for causing a riot in the city and for murder.)

Pilate was anxious to set Jesus free and addressed them again, but they shouted back,

**C.** Crucify him! Crucify him!

**N.** And for the third time he spoke to them,

**O.** Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and then let him go.

## GOSPEL

**Cont....J.** Father, forgive them; they do not know what they are doing.

**N.** Then they cast lots to share out his clothing.

The people stayed there watching him. As for the leaders, they jeered at him, saying,

**C.** He saved others, let him save himself if he is the Christ of God, the Chosen One.

**N.** The soldiers mocked him too, and when they approached to offer vinegar they said,

**C.** If you are the king of the Jews, save yourself.

**N.** Above him there was an inscription: 'This is the King of the Jews.'

One of the criminals hanging there abused him, saying,

**O.** Are you not the Christ? Save yourself and us as well.

**N.** But the other spoke up and rebuked him:

**O.** Have you no fear of God at all? You got the same sentence as he did, but in our case we deserved it: we are paying for what we did. But this man has done nothing wrong. Jesus, remember me when you come into your kingdom.

**N.** He replied,

**J.** Indeed, I promise you, today you will be with me in paradise.

**N.** It was now about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said,

**J.** Father, into your hands I commit my spirit.

**N.** With these words he breathed his last.

### **All kneel and pause a moment**

When the centurion saw what had taken place, he gave praise to God and said,

**O.** This was a great and good man.

**N.** And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts.

All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen.

The Gospel of the Lord.

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

## COMMUNION ANTIPHON

### **Communion Antiphon - Matthew 26: 42**

Father,  
if this chalice cannot pass without my drinking it,  
your will be done.

The palms used today symbolise Christ's triumph, while the cross is the symbol of the death through which his triumph is achieved. Traditionally, Catholics take the palms and place them in a position of prominence in their homes as a reminder of the passion Christ endured for us. The palm is often attached to a cross uniting these two symbols. Do you have a cross or crucifix in your home?

## HOLY WEEK

The week from Palm Sunday to Easter Sunday is the Church's holiest week. But before we get into the moving farewell of Jesus to his disciples on Easter Thursday, the despair of Good Friday and then the Resurrection on Easter Sunday, there is Jesus' entry into Jerusalem. 'Jesus comes to Jerusalem (the "City of Peace" but he brings it a peace that is different from that which prevails in a purely political sense. It is a peace grounded in God ("heaven") and God's action – a peace that will meet with rejection from those who interests it threatens.'

### PALM SUNDAY



As always when we approach scripture we must be alert to the embedded irony which the writers seem always to weave into their narrative.

The approach of the Messiah into Jerusalem (his city) is accomplished not on a glorious chariot or some kind of noble steed but on a donkey!!! Pretty anti-climatic. Funny enough though mules and donkeys were common transport for kings of Judea for instance Solomon rides to his coronation on a mule that belonged to David (1 Kings 1:33–44), and all David's sons ride mules (2 Sam. 13:29). The prophet Zechariah predicts an unnamed king riding into Jerusalem on a donkey .

***Glad news for thee, widowed Sion; cry out for happiness, Jerusalem forlorn! See where thy king comes to greet thee, a trusty deliverer; see how lowly he rides, mounted on an ass, patient colt of patient dam!***

***(Zech. 9:9)***

Unlike the kings of the earth the true King Jesus Christ does not aggrandize or seize his throne through warfare or any earthly type intrigue. His kingdom is his by nature for he is God, and yet even this state is one he does not take for granted.

Our second reading from the letter to the Philippians outlines yet another ironic situation.

***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.***

Jesus did not cling to his divine right. The Greek word "Harpagmos" "to grasp or cling" is a rare word never used in the Greek Old Testament. This word only appears here in the New Testament Letter to the Philippians. Paul uses this little hymn or poem which actually pre-dates him to highlight Christ's ironic situation Jesus is God but his prerogative as a divine person to majesty and power are set aside. The full meaning of this unique Greek word "Harpagmos" conveys something



**Cont...**of the idea that the thing clung to is for personal gain or something to be exploited to that end. Paul in this part of his letter 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

## THE GREAT WEEK

We enter, from Palm Sunday, the Great Week, that is Holy Week. It is the highest week of days in the Church calendar and thus a solemn time for us all.

In Holy Week we re-visit those cornerstone events of our faith—Our Lord's entry into Jerusalem where he is hailed as the King of the Jews, to the betrayal of the Lord on Spy Wednesday. We then commemorate on Holy Thursday the threefold institution of the Ministerial Priesthood, the Holy Eucharist and the Law of Loving service our neighbour. On Good Friday we once more recall the supreme sacrifice of God's only begotten Son, the Lamb whose blood is shed to wash our sins away. Finally on Holy Saturday Eve we celebrate the most solemn event of the Church calendar and the Mother of all vigils—The Easter Vigil. At the Easter Vigil we celebrate light overcoming darkness and death being conquered by life. We celebrate the resurrection of the Lord Jesus and the life giving sacrament of baptism, the sacrament which we have all received and which links us on the deepest level to all the events we've been celebrating—the paschal mystery.

I pray that you will be able to join us for the triduum of services as we follow Jesus in his final hours. May the Risen One bless you all and draw you more deeply to himself.  
Fr Mannes

## GOSPEL REFLECTION

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 Fr Anthony Axe OP](#)

"Apart from the cross, there is no other ladder by which we may get to heaven."  
- St. Rose of Lima

## THE PASSION ACCORDING TO LUKE

*Palm Sunday of the Passion of the Lord.  
Fr Columba Ryan OP preaches  
on the special emphases of Luke's account  
of the sufferings of our Lord.*

Palm Sunday according to one or other of the first three Gospels; on Good Friday according to John (none of them, be it noted, dwell on the gory details). We wait till Easter Sunday to hear the vindication of so much suffering, the glorious Resurrection of the Lord.

On Palm Sunday in this year's cycle of readings, we have the Passion according to Luke. It is worth noticing his particular approach. Though his Gospel and Matthew's and Mark's run closely parallel and evidently draw on mostly the same sources, there are significant differences.

All the Gospel writers and the earliest Christians felt that the ignoble ending of Christ's life, his disgrace and the common death of a criminal, was a scandal. How could he be the promised Messiah, the one to whom all Israel's hopes were pinned? They had thought of a Messiah who would come with pomp and power to inaugurate his kingdom on earth. That Jesus came to such an end showed him to be a blasphemer and impostor! His followers had to read over again the texts from the Jewish Scriptures and discover, as the disciples did on the road to Emmaus (Luke again), that he was the Suffering Servant who would bear the sins of many. The Scriptures had in fact foreshadowed this in passages till then scarcely perceived.

But Luke, along with these passages, wanted also to depict Jesus as the classical 'wise man' whose self-control, freedom from fear and courage was a model to his followers, and as a righteous man, innocent of any crime, generous to his persecutors. This desire marks out certain characteristic touches to Luke's account. Three times he has Pilate saying he found no crime in Jesus (though John also records this). Luke is particularly intent upon exonerating the generality of the Jewish people from blame, laying it on their chief priests and rulers. As for the common people, as Jesus went to be crucified, the women lament him and a great crowd follow him; and though they had come to see a spectacle they turn away 'beating their breasts'.

Of all the evangelists, Luke alone tells us of Jesus' generosity, that when Peter strikes the high priest's servant, he heals the ear. Luke alone records his words of comfort to the women of Jerusalem:

Father, forgive them for they know not what they do. Luke alone records his offer to the good thief of a place in paradise; and Luke alone gives us his last words on the Cross -

Father, into thy hands I commit my spirit  
a cry which shows him not powerless  
but the righteous man willingly accepting  
his death.

Perhaps too we should recall Luke's characteristic emphasis on prayer. Twice in the garden of Gethsemane he bids his disciples pray, and in his own prayer was comforted (Luke alone tells us this) by a ministering angel. These are only some of the salient features of Luke's account of the Passion. <http://english.op.org/torch>

## SALVATION

Alone, the good thief perceives that Jesus brings salvation of a different kind: not present rescue from death but a reconciliation with God opening the way to sharing in the Kingdom. His simple plea, "Jesus, remember me ...", meets with the majestic assurance: "This day (not in some vague future) you will be with me in Paradise," an intermediate state of blessedness preparatory to the full arrival of the Kingdom).

**PALM SUNDAY** - Be reminded of the reason for the Easter Season. Amongst all the busyness that goes on reflect on Jesus. His resurrection.

### PLEASE NOTE

The time change for the 2nd Rite of Reconciliation at St Joseph's on Wednesday 13th April from 7pm to 6.30pm

## PARENTS & BUBS ALPHA



Do you want to grow further in your faith? Do you want to meet other local parents? Then why not give Alpha a try. Please join us in the Parish Centre, 10am Friday mornings from 6 May for coffee and croissants as we explore the person and message of Jesus Christ. Babies and toddlers welcome. For more information contact Emily on emilykathrynhall@gmail.com.

## EASTER OFFERING

Easter Offering Envelopes for the support of Fr Mannes, Fr Rafael & Br Francis are in the containers next to the Holy Water fonts at the rear of the Church. Place the envelopes with your donation in the First Collection Boxes.

## HOLY LAND COLLECTION

The annual collection for the support of the church in the Holy Land will take place on Good Friday. This collection promotes the missionary work by providing welfare Assistance to local Christians with health, education, employment and housing.

Parishes, schools, orphanages and medical centres throughout the Holy Land also rely on assistance from this collection. It also maintains 70 churches and shrines associated with the life of Jesus.

Please remember the Christians of the Holy Land on Good Friday and keep them in your prayers. Thank you



**CHRISM MASS** – Join the Archbishop and the Clergy of the Archdiocese on Monday 11 April at 5.00pm in St Christopher's Cathedral, Forrest for this most important Holy Week ceremony. It is this Mass that the **Holy Oils** used in the various Sacramental Rites of the Church are blessed and consecrated. Everyone is most welcome.

**THE MILITARY ORDINARIATE OF AUSTRALIA** - Invites members of your parish community to The National ANZAC Day Mass at St Christopher's Cathedral at 8:00am on Monday 25 April. Guests are asked to be seated by 7:45am. The Ensign Party will enter the Cathedral before 8:00am.

**NET FOR GOD** - Ecumenical gathering, share a cuppa, pray, discuss. This month's film is "Mr. Dialogue"

**Anglican Bishop Josiah Idowu-Fearon** shares on dialogue and reconciliation between Muslims and Christians and within the Anglican communion. Holy Cross Church 6.30 pm this Sunday.

## PRAYERS

In Your Prayers please remember those in our community who are ill: Greg O'Neill, Ruth Burke, Frank Zobec, Mary Martin, Edith Jensen, Anne Corver, Barbara Wilson, Veronica & Paul Cornelly, Mimma Gia, Rosa Maria Santos, Ursula Ramsay, Philip Bailey, Fr Ellis Clifford, Bob Hackett, Joe Schimizzi, Awny El-Ghitany, Mary Lou Pentony, Elizabeth Webster, Peter Catlin, Terry Stephens, Pamela Sandy, Maureen Blood, Beth Delos Santos, Bernard Druett, Denis Lawrence, Patricia Zorzi, June Pollard, Gwen Gleeson, Sue King, Anthony Parsonage, Neville Caulfield, Maggie McKeon, Patricia Brown

## RECENTLY DECEASED

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

Sr Val Grimson OP,  
Paul Smith, Joyce Cheyne, Tony Saunders

## IN LOVING MEMORY

Eugene Lipinski

## BAPTISM

*Ariela & Alexia Miranda*

will be baptised this weekend.  
May their life be filled with God's peace,  
and their heart's with God's love...  
on this Baptism day and always.



## 40th WEDDING ANNIVERSARY



Congratulations  
Peter & Anne McDonald  
Celebrating their 40th Wedding  
Anniversary. Married in Oxford  
England on 13th April 1982.  
Thank you for your example  
of commitment to God, to each  
other, and to our Parish  
Community.

**BIBLE STUDY** Verbum: Bible study for Young Adults (18-35) Monday nights at 6pm in the Parish Centre a group of young adults from around North Canberra come to study the scriptures and pray.

**HOLY ROUNDABOUT YOUTH GROUP** Sundays 3.30 - 5.00pm weekly Sunday afternoon youth group for 11-17 years at Holy Cross Church Hackett.

**PRAY THE ROSARY** Sunday Mornings prior to 10.00am Mass the Rosary will be recited. You are welcome to join in.

**HOLY MARY MOTHER OF GOD PRAYER GROUP** meets 2.00pm 1st, 2nd & 4th Thursdays in the Parish Centre. Contact the Office for information.

**CRAFT GROUP** meets noon - 4.00pm in the Parish Centre on Wednesdays.

**DOMINICAN LIBRARY** will open **Saturday** mornings, 9.30am - 12.00 noon in the Parish Centre. All welcome.

**BLACKFRIARS MEDITATION GROUP** meets on Thursday evenings in the 7.30pm Parish Centre. Enquiries John Jarvis 6296 2001 or Michael Flynn 6257 1038 - www.wccm.org

**WEEKLY READER FORMATION** - Formation sessions are on Wednesday evenings. These sessions provide reflection on the Scripture readings for the following Sunday.

All parishioners are invited. – Meet in the church Office

The new Liturgy Roster is available in the Sacristy.