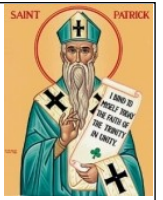


KU-RING-GAI CHASE CATHOLIC PARISH



'Seek God, Find God, Embrace God in Jesus'

Diocese of Broken Bay ~ 5th April 2020 ~ Palm Sunday of the Passion of the Lord

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

(Entrance: Mt 21:1-11) **Is 50:4-7; Phil 2:6-11; Mt 26:14—27:66**

Our Mission Statement: *'Help others to recognise, through their experiences, that Jesus who died and is risen is the truth that lights up their lives'*

Our Vision Statement: *'That the parishioners of Ku-ring-gai Chase Catholic Parish grow as missionary disciples and live as community in Christ inviting all people into our Parish, welcoming them to our Parish life and embracing the rich diversity of our community'*

ALL PUBLIC MASSES have been SUSPENDED INDEFINITELY

“Churches are not being closed, buildings are being closed.

You are the Church! You are to remain open.”

[pinched from the] Diocese of Geraldton

Dear brothers and sisters,

Have you ever read the Gospel words of John 9:4, **“The night is coming, when no one can work”**? Now, in these days, all over the world, many have lost their jobs. As we approach total locked down, I don't ask you, “How are you?”, I believe I know the answer. We are all going through a difficult time, but it is during these days that we need to hope in the Lord who knows everything, indeed, **“even the hairs of your head are all counted. Do not be afraid”** Luke 12:7.

In these days, some people are asking, “If there is a God, why are all these bad things happening?”

Let me try to help you here...

We feel hotter when standing near a big fire and not as hot when standing near a small fire, this makes sense to us.

With the sun however, we know the sun looks bigger in size in the morning and smaller in size at noon and yet, we feel hotter when the sun is smaller at noon, than we do when the sun is bigger in the morning.

So what is the truth regarding our experience with the Sun regarding size and heat? We don't know the logic.

The famous Indian philosopher, Aravind Ghosh, once said, “The logic of the infinite God seems to be a magic to the finite man”.

We are already in Holy Week. These are very important days in the life of a Christian, the Salvific days.

In these days, we remember and experience the most important days of salvation, which we get through our Saviour's passion, suffering, death and resurrection. This Sunday we celebrate Palm Sunday or Passion Sunday. It is an occasion to reflect on the final week of Jesus' life—His glorious entry into Jerusalem, Last Supper and Institution of the Holy Eucharist, His agony, His passion, His suffering, His death on the Cross and finally his glorious Resurrection.

The sufferings, crucifixion and death of Jesus is called the ‘Passion of Christ’ because, the life of Jesus was full of emotion, enthusiasm, concern and compassion for others. The word *passion* is associated with all these words.

**The Passion of Jesus tells us, that suffering is not reserved for sinners,
innocents may also suffer.**

That is what we are experiencing in these days of COVID-19.

We need to remember, reflecting upon the suffering and death of Jesus, that we are basically being told a story about eternal and everlasting love — God's love for us — for our salvation.

This time of lockdown may be a perfect opportunity to spend more time in meaningful prayer, reflection, meditation and thoughts for others.

The culmination of the Passion of Jesus is the Resurrection,

“On the third day he rose again from the dead”.

**The Resurrection of Jesus gives us the message that,
there is a reward for all our sufferings, and there is a certain time to get that reward.**

Let us hope, we will soon overcome all these difficult times.

Please know you are in mine and Fr Shaju's prayers and in our masses in a special way this Holy Week as we celebrate these days without the physical presence of our KCCP community. We ask your prayers for us as well, as this will be the first time in our priesthood of 25 years, that we cannot be physically with you on Our Lords road to Calvary and life giving Resurrection.

With assurance of my prayers.

Fr Joy Thomas

[PS: I will give you a blessing ... At the beginning of Holy Week, I bless you with an extra hour of sleep!



PASTORAL CENTRE

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Phone: (02) 9456 2450

Email: parishkccp@bbcatholic.org.au

Website: www.bbcatholic.org.au/kccp

Facebook: <https://www.facebook.com/Ku-ring-gai-Chase-Catholic-Parish-1789189034642054/>

Parish Office Hours: 9am – 3.30pm.

Parish Priest: Fr Shaju John, OSH

Assistant Priest: Fr Joy Thomas, OSH

The 250 Club!

New Series about to start. Be sure to contact the office to ensure you are financial. To make it easier, we are taking payment by credit card over the phone. Please call us on 9456 2450. Your support of this parish fundraiser, in the current circumstances, is more important than ever. Thank you so very much.

Week 17 ~ 16/03/2020 ~ Number: 215 ~ Winner: David Burke ~ \$25.00

Week 18 ~ 23/03/2020 ~ Number: 796 ~ Winner: Penny Loughland ~ \$25.00

Emergency sick calls 468 341 841 (Out of office hours only)

HOSPITAL ADMISSION:

If you are admitted to hospital, please write down your religion as Catholic to receive Catholic Services.

Be sure to notify the Pastoral Centre if hospitalised and you would like our own priests to attend.

**THIS WEEK'S READINGS
and PRAYERS**



As a child I can remember our diocese having large processions for the feasts of Corpus Christi, Christ the King and one of the Marian feast days. They were called 'public demonstrations of Catholic faith'. For children they were sometimes long and boring, but they did give us a sense that we belonged to something big, and someone bigger, and that our faith had a 'stand up and be counted' dimension to it. For many Catholics today large-scale religious processions are quickly becoming a thing of the past. That's a pity.

The point of religious processions is not just to get us from one location to the next. It is also to mark a rite of passage. Think of the smaller processions most Christians undertake in their lives: to the baptismal font; down the aisle to take their marriage vows, or to graduate from a school or college and to be farewelled. In each case we recess out of the Church differently from how we entered it: as a newly initiated member of the Christian community; as a husband or wife; as a graduate; and to be buried.

The Palm Sunday Procession is the last congregational one mandated by the Missal to be observed throughout the entire Church. Recalling Jesus' procession into Jerusalem this procession is not meant to be an historical pageant. Like all liturgical moments it's meant to intersect with our own lives and speak to our journey of faith. What makes this procession so powerful is that it starts with hysteria and ends in death. And that tells us something we need to hear.

Matthew's account of the Passion is very tough on the Jewish leaders. His entire Gospel has been preparing the hearer for this. Matthew shows that even though the Jews had the New Moses right in front of them, they were unable to recognise him because he didn't fit their expectations of the Messiah. The crowd in Jerusalem receive him like a pop star, acclaiming him as their own. By week's end the Chief Priests and elders manipulate the crowd's enthusiasm to force Pilate to execute Jesus. And throughout it all, during the adulation of the crowd, their change of allegiance to Barabbas and at his trial, Jesus hardly says a word. In Matthew's Gospel Jesus' silence is deafening.

In the journey of faith we should always be on our guard against being part of a manipulated crowd. The unchecked enthusiasms of a crowd can carry us away to places, people or things we would not ordinarily choose and should not embrace. If we are vulnerable, a gifted guru through his or her version of eternal life can whip us up into a frenzy. We only have to look at the power of the media and advertising to see how susceptible we are to becoming a slave to fashionable ideologies, dress codes and what and who is in or out. Every time we buy something because someone else has it or because we convince ourselves that our wants are really our needs, the crowd has won. The story of Passion Sunday is that manipulation of a crowd, even by legitimate authorities, can be the beginning of spiritual death. Hype often distorts priorities, blurs good judgment and can choose expediency over integrity.

So what's the remedy to being manipulated, to regaining a sense of what really matters, to standing up against the crowd for the values we know are right? Jesus shows us in Matthew's Gospel. It starts with silence. It's being a contemplative in a manic world and praying for the courage to dissent from the crowd's hyped-up madness.

As we process into Holy Week, this annual rite of passage for our faith, may we model our lives on Jesus in every way by creating the silence we need in our lives to sort out our priorities, by using silence powerfully in a world that loves words but has very little to say about our meaning and destiny and allowing our sacrificial love, even to the point of death, to do all the talking. © Richard Leonard SJ

HOLY WEEK
Palm Sunday of the Passion of the Lord
Monday 06/04
 Weekday, Mass of the day
 Preface of Passion of the Lord II
 Is 42:1-7; Jn 12:1-11
Tuesday 07/04
 Weekday, Mass of the day
 Preface of Passion of the Lord II
 Is 49:1-6; Jn 13:21-33, 36-38
Wednesday 08/04
 Weekday, Mass of the day
 Preface of Passion of the Lord II
 Is 50:4-9; Mt 26:14-25
Holy Thursday 09/04
 Evening Mass of the Lord's Supper
 Preface of the Most Holy Eucharist I
 Concluding Rite: solemn reservation
 Ex 12:1-8, 11-14; 1 Cor 11:23-26;
 Jn 13:1-15

(Good) Friday of the Passion of the Lord 10/04
 I. Liturgy of Word
 II. The Adoration of the Holy Cross
 III. Holy Communion
 Is 52:13 - 53:12; Heb 4:14-16, 5:7-9; Jn 18:1-19:42

Holy Saturday 11/04 (Easter Vigil)
 Gen 1:1 - 2:2; Gen 22:1-18;
 Ex 14:15 - 15:1; Els 54:5-14;
 Is 55:1-11; Baruch 3:9-15, 32 - 4:4;
 Ezek 36:16-28; Rom 6:3-11;
 Mt 28:1-10

Ku-ring-gai Chase Parish
Remembers & prayers for...

RECENTLY DECEASED: Clare Daley, Greg Cooper, Peter Hanson, Peter O'Connell, Jillian Arthur, Win Colman, Jimmy Fitzgerald.
ANNIVERSARIES: Joseph Treacy, James Treacy, Denis Mulligan, Araceli B. Padlan, Rosalinda de Ramos, Concepcion & Gesmundo Daria, Elde & Andrea Daria, Geoff Warren, Luz Turqueza, Eufemia Tugadi, Rose Hayden, Neville Nicholson, Clem Salmon, Francis, Hilda & Terence Conlon, Dr Michael Way, Dr Frances Maung, Karen Fitzgerald, Bill Colman, Rita McEncroe, Wlodek Pieprzytic,
PRAYERS FOR THE SICK: Dan Leavy, Kerrin Enright, Patricia O'Malley, Alfredo R De Ramos, Marie Mickelson, Doug Hawkins, Felicity Fone, Graeme Kachel, Antonio, Anna Nicholson, Pat Bowden, Peter Brooks, Brian Treacy, Erick Enriquez, Charles Abela, Elaine Estrellado, Maureen Sharpe, Eve Davis (baby), Penny Rigor, Jwona Nowak, Irena Fellmann, Elaine Longmuir, Paula McGaulley, Michael Quinn, June Eileen, Patricia Smith (Carlton), Ramona Estrellado, Cathy Gleeson, Rosalinda de Ramos, Jaz Pitts, Georgia Meyers, Angela Smith, Matthew Franklin, Jeanette Bakker, Ewa Rakozy, Jean Cook, Betty Borg, Morrie Ramsden, Brian Neary, Edwina Subramany, Aiko Concepcion, John Buckley, Ellen Asistente, Sam Calacoci, Barbara Jones, Arlene Josen, Kath Lock, Cadia Maestri, Marcelina De Ramos, Matthew Conlon, Patrick Dorahy, John Macy, Tom Dawson, Narelle Cartwright, Mary Fernandes, Patricia Sanders, Monique Leyden, Frederick Novak, Barbara & Maciej Maciejewski, Alfredo De Ramos Sr.

(Shared by TWITO—in case you've forgotten, that stands for That Woman In The Office)

Sitting at home on Wednesday evening, around 8.10pm I received a text from Fr Joy which I will share with you here. Fr Joy texted: "I don't know who wrote this, but it's beautiful .. and if you think it is good to put in our bulletin do it. Fr Joy".

Seriously folks, this is the easiest thing I've been asked to do all week ! ...

**We fell asleep in one world,
and woke up in another.**

**Suddenly Disney is out of magic,
Paris is no longer romantic,
New York doesn't stand up anymore,
the Chinese wall is no longer a fortress,
and Mecca is empty.**

**Hugs and kisses suddenly become weapons,
and not visiting parents and friends becomes an act of love.**

**Suddenly you realise that power, beauty and money are
worthless and can't get you the oxygen you're fighting for.**

The world continues its life and it is beautiful.

**It only puts humans in cages.
I think it's sending us a message:**

"You are not necessary.

**The air, earth, water and sky without you are fine.
When you come back, remember,
that you are my guests, not my masters."**

(If we could acknowledge who wrote this we would. Whomever you are, thank you for sharing).

Latest information from the Diocese:

- ◆ “On the advise from the Congregation for Divine Worship and the Disciple of the Sacraments, and after consulting the Council of Priests, I have deferred the celebration of the Chrism Mass to such a time when both clergy and people can come together. While we are about to celebrate our most sacred liturgies at a unique moment in history, our faith makes us certain that the power of Christ, risen from the dead, will bring forth light from our darkness. May our confidence in the Light of Christ and our prayerful celebration of our sacred Rites, embolden us to live and proclaim the Good News of Jesus Christ to the world.” *Bishop Anthony.*
- ◆ Bishop Anthony will share a short video message to the people of Broken Bay each week. Please share with your community. **Be careful, be kind, be creative.** A message from Most Rev Anthony Randazzo <https://youtu.be/4nkHF1sPh4E>

Watch Mass live-streamed to your home from our Facebook page At the NEW TIME of 9am every Sunday via our Facebook page.

Like our Facebook page so you are ready to live-stream Mass from our parish.
<https://www.facebook.com/Ku-ring-gai-Chase-Catholic-Parish-1789189034642054/>

Our Holy Week Liturgies and Masses will also be live-streamed via our Facebook page as follows:

* Holy Thursday:	Evening Mass of the Lord's Supper:	7pm
* Good Friday:	Passion of the Lord:	3pm
* Holy Saturday:	Easter Vigil Mass:	7pm
* Easter Sunday:	Easter Sunday Mass:	9am

During this period of suspension of masses, we want to keep in touch with you! We are doing so via:

KCCP Website: <https://www.bbcatholic.org.au/kccp>; **Parish email:** parishkccp@bbcatholic.org.au; **Parish office:** 9456 2450

KCCP Facebook page: <https://www.facebook.com/Ku-ring-gai-Chase-Catholic-Parish-1789189034642054/>

Friday mailouts (pls emailed—send us your email details if not receiving); **Diocese of Broken Bay Website:** <https://www.bbcatholic.org.au/>

Something new: Are You Receiving Our Regular Friday Mailout (via Email).

We are sending out a **Regular Friday Email** to parishioners which we hope will be appreciated and informative. If you are not receiving an email then we don't have your most current email address. Please send an email from yourself to: parishkccp@bbcatholic.org.au and insert in the subject line **“Please add this email to the Friday Mailout List”**.

We want to stay in touch with you and for you to know that we are here for you. KCCP Staff.

Liturgy of the Word

Sunday 05 Apr 2020
Palm Sunday of the Passion of the Lord

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

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

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

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

Phil 2:8-9

Praise to you, Lord Jesus Christ, king of endless glory!
Christ became obedient for us even to death dying on the cross.
Therefore God raised him on high and gave him a name above all other names.
Praise to you, Lord Jesus Christ, king of endless glory!

Gospel

Mt 27:11-54 (Shorter form)

The passion of our Lord Jesus Christ according to Matthew

Jesus was brought before Pontius Pilate, the governor, and the governor put to him this question, 'Are you the king of the Jews?' Jesus replied, 'It is you who say it.' But when he was accused by the chief priests and the elders he refused to answer at all. Pilate then said to him, 'Do you not hear how many charges they have brought against you?' 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, 'Which do you want me to release for you: Barabbas, or Jesus who is called Christ?' 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, 'Have nothing to do with that man; I have been upset all day by a dream I had about him.'

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, 'Which of the two do you want me to release for you?' they said 'Barabbas'. 'But in that case,' Pilate said to them 'what am I to do with Jesus who is called Christ?' They all said, 'Let him be crucified!' 'Why?' he asked 'What harm has he done?' But they shouted all the louder, 'Let him be crucified!' 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, 'I am innocent of this man's blood. It is your concern.' And the people, to a man, shouted back, 'His blood be on us and on our children!' 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 around 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, 'Hail, king of the Jews!' 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 '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!' The chief priests with the scribes and elders mocked him in the same way. 'He saved others,' they said '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 put his trust in God; now let God rescue him if he wants him. For he did say, "I am the son of God."' 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, 'Eli, Eli, lama sabachthani?' that is, 'My God, my God, why have you deserted me?' When some of those who stood there heard this, they said, 'The man is calling on Elijah,' 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. 'Wait!' said the rest of them 'and see if Elijah will come to save him.' But Jesus again crying out in a loud voice, yielded up his spirit.

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, 'In truth this was a son of God.'

The Creed is said, and the Universal Prayer takes place.

Communion Antiphon

Mt 26:42

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