



Gospel Mk 11:1-10

Blessed is he who comes in the name of the Lord.

When they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples, and said to them, 'Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If anyone says to you, "Why are you doing this?" say, "The Lord has need of it and will send it back here immediately"'. And they went away, and found a colt tied at the door out in the open street; and they untied it. And those who stood there said to them, 'What are you doing, untying the colt?' And they told them what Jesus had said; and they let them go. And they brought the colt to Jesus and threw their garments on it; and he sat upon it. And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out, 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that is coming! Hosanna in the highest!'

or Gospel Jn 12:12-16

A great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, 'Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel!' And Jesus found a young ass and sat upon it; as is written: 'Fear not, daughter Zion; behold, your king is coming, sitting on an ass's colt!' His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him.

First Reading Is 50:4-7

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?

- 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.)
- 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.)
- 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.)
- 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

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.

They offered him wine mixed with myrrh, but he refused it. Then they crucified him, and shared out his clothing, casting lots to decide what each should get. It was the third hour when they crucified him. The inscription giving the charge against him read: 'The king of the Jews.' And they crucified two robbers with him, one on his right and one on his left.

The passers-by jeered at him; they shook their hands and said,

C Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself; come down from the cross!

N The chief priests and the scribes mocked him among themselves in the same way. They said,

C He saved others, he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe.

N Even those who were crucified with him taunted him. When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice,

J Eloi, Eloi, lama sabachthani?

N This means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said,

C Listen he is calling on Elijah.

N Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink, saying,

O Wait and see if Elijah will come to take him down.

N But Jesus gave a loud cry and breathed his last.

All kneel and pause a moment.

And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he died, and he said,

O In truth this man was a son of God.

N There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger, and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up to Jerusalem with him.

It was now evening, and since it was Preparation day (that is the vigil of the Sabbath), there came Joseph of Arimathea, a prominent member of the Council, who himself lived in hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who brought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance of the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid.



Reflection by Fr Michael Tate

Jesus entered Jerusalem, not as a warrior in the tradition of King David as many had hoped for, but riding simply on a donkey. The disciples and the crowd applauded him, but they proved fickle in their support.

On the other hand, Jesus remained steadfast in his commitment to non-violent revolutionary change of the religious and political systems so as to establish the reign of God. Why did he renounce marshalling human and angelic warriors to further his cause?

First, Jesus embodied God-for-us, and God does not want the destruction of those he has created out of love. Second, Jesus had a premonition that an armed revolt would lead to the destruction of Jerusalem and the dispersal of the Jewish people (as occurred in 70AD).

Third, another Gospel (Luke) recounts that as Jesus laboured up Mount Calvary he turned to some wailing women and said, 'Daughters of Jerusalem, do not weep for me, weep rather for yourselves and for your children.' He knew that they suffer grievously in armed uprising. This is seen in barbaric reality in our own time with women being tortured and raped in campaigns of terror, trafficked into sexual slavery, suffering the loss of sons, husband and lovers.

We could take a moment to pray that the Church of the 21st century, successor of the pacifist Church of the first three centuries, may enter on a new period of reflection on these issues, grappling with the desire to protect the innocent, yet always challenged by the man on a donkey, Divine Prince of Peace.

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Gospel Acclamation Phl 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 Mk 14:1-15:47

N It was two days before the Passover and the feast of Unleavened Bread, and the chief priests and scribes were looking for a way to arrest Jesus by some trick and have him put to death. For they said,

C It must not be during the festivities, or there will be a disturbance among the people.

N Jesus was at Bethany in the house of Simon the leper; he was at dinner when a woman came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on his head. Some who were there said to one another indignantly,

C Why this waste of ointment? Ointment like this could have been sold for over three hundred denarii and the money given to the poor;

N and they were angry with her. But Jesus said,

J Leave her alone. Why are you upsetting her? What she has done for me is one of the good works. You have the poor with you always and you can be kind to them whenever you wish, but you will not always have me. She has done what was in her power to do; she has anointed my body beforehand for its burial. I tell you solemnly, wherever throughout all the world the Good News is proclaimed, what she has done will be told also, in remembrance of her.

N Judas Iscariot, one of the Twelve, approached the chief priests with an offer to hand Jesus over to them. They were delighted to hear it, and promised to give him money; and he looked for a way of betraying him when the opportunity should occur.

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to him,

C Where do you want us to go and make the preparations for you to eat the Passover?

N So he sent two of his disciples, saying to them,

J Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, 'The Master says: Where is my dining room in which I can eat the Passover with my disciples?' He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.

N The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

When evening came he arrived with the Twelve. And while they were at table eating, Jesus said,

J I tell you solemnly, one of you is about to betray me, one of you eating with me.

N They were distressed and asked him, one after another,

O Not I, surely?

N He said to them,

J It is one of the Twelve, one who is dipping into the same dish with me. Yes, 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!

N And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them saying,

J Take it; this is my body.

N Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them,

J This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.

N After the psalms had been sung they left for the Mount of Olives. And Jesus said to them,

J You will all lose faith, for the scripture says, 'I shall strike the shepherd and the sheep will be scattered.' However after my resurrection I shall go before you to Galilee.

N Peter said,

O Even if all lose faith, I will not.

N And Jesus said to him,

J I tell you solemnly, this day, this very night, before the cock crows twice, you will have disowned me three times.

N But he repeated still more earnestly,

O If I have to die with you, I will never disown you.

N And they all said the same.

They came to a small estate called Gethsemane, and Jesus said to his disciples,

J Stay here while I pray.

N Then he took Peter and James and John with him. And a sudden fear came over him, and great distress. And he said to them,

J My soul is sorrowful to the point of death. Wait here, and keep awake.

N And going on a little further he threw himself on the ground and prayed that, if it were possible, this hour might pass him by. He said,

J Abba (Father)! Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it.

N He came back and found them sleeping, and he said to Peter,

J Simon, are you asleep? Had you not the strength to keep awake for one hour? You should be awake, and praying not to be put to the test. The spirit is willing but the flesh is weak.

N Again he went away and prayed, saying the same words. And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. He came back a third time and said to them,

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

N Even while he was still speaking, Judas, one of the Twelve, came up with a number of men armed with swords and clubs, sent by the chief priests and the

scribes and the elders. Now the traitor had arranged a signal with them. He had said,

O 'The one I kiss, he is the man. Take him in charge, and see he is well guarded when you lead him away.'

N So when the traitor came, he went straight up to Jesus and said,

O Rabbi!

N and kissed him. The others seized him and took him in charge. Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear.

Then Jesus spoke,

J Am I a brigand that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.

N And they all deserted him and ran away. A young man who followed him had nothing on but a linen cloth. They caught hold of him, but he left the cloth in their hands and ran away naked.

They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled there. Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death sentence. But they could not find any. Several, indeed, brought false evidence against him, but their evidence was conflicting. Some stood up and submitted this false evidence against him,

C We heard him say, 'I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands.'

N But even on this point their evidence was conflicting. The high priest then stood up before the whole assembly and put this question to Jesus,

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

N But he was silent and made no answer at all. The high priest put a second question to him,

O Are you the Christ the Son of the Blessed One?

N Jesus said,

J I am, and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.

N The high priest tore his robes, and said,

O What need of witnesses have we now? You heard the blasphemy. What is your finding?

N And they all gave their verdict: he deserved to die.

Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting,

C Play the prophet!

N And the attendants rained blows on him.

While Peter was down below in the courtyard, one of the high-priest's servant-girls came up. She saw Peter warming himself there, stared at him and said,

O You too were with Jesus, the man from Nazareth.

N But he denied it, saying

O I do not know, I do not understand what you are talking about.

N And he went out into the forecourt. The servant-girl saw him and again started telling the bystanders,

O This fellow is one of them.

N But he again denied it. A little later the bystanders themselves said to Peter,

C You are one of them for sure! Why, you are a Galilean.

N But he started calling curses on himself and swearing,

O I do not know the man you speak of.

N At that moment the cock crew for the second time, and Peter recalled how Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times.' And he burst into tears.

First thing in the morning, the chief priest together with the elders and scribes, in short the whole Sanhedrin, had their plan ready. They had Jesus bound and took him away and handed him over to Pilate.

Pilate questioned him,

O Are you the king of the Jews?

N He answered,

J It is you who say it.

N And the chief priests brought many accusations against him. Pilate questioned him again,

O Have you no reply at all? See how many accusations they are bringing against you!

N But to Pilate's amazement, Jesus made no further reply.

At festival time Pilate used to release a prisoner for them, anyone they asked for. Now a man called Barabbas was then in prison with the rioters who had committed murder during the uprising. When the crowds went up and began to ask Pilate the customary favour, Pilate answered them,

O Do you want me to release for you the king of the Jews?

N For he realised it was out of jealousy that the chief priests had handed Jesus over. The chief priests, however, had incited the crowd to demand that he should release Barabbas for them instead. Then Pilate spoke again.

O But in that case, what am I to do with the man you call king of the Jews?

N They shouted back.

C Crucify him!

N Pilate asked them,

O Why? What harm has he done?

N But they shouted all the louder,

C Crucify him!

N So Pilate, anxious to placate the crowd, released Barabbas for them and having ordered Jesus to be scourged, handed him over to be crucified.

The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. They dressed him up in purple, twisted some thorns into a crown and put it on him. And they began saluting him,

C Hail, king of the Jews!

N They struck his head with a reed and spat on him; and they went down on their knees to do him homage. And when they had finished making fun of him, they took off the purple and dressed him in his own clothes.

They led him out to crucify him. They enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross. They brought Jesus to the place called Golgotha, which means the place of the skull.

WELCOME JAMIE CASTILLO

Jamie Castillo, a 3rd Year Seminarian studying at Corpus Christi College, will join us for Holy Week. Please make him feel welcome and stop for a friendly chat.

IN YOUR PRAYERS

SICK

Maria Pace, Marie Jonas, Fred Schembri,

RECENTLY DECEASED

ANNIVERSARIES

Michael Deren, Clare Meneze

PARISH SUPPORT

Thank you all for your continued support. For those who prefer to, online donations can be made as follows:-

Presbytery Collection – 1st Collection

Account Name: St Peter's Presbytery A/C BSB: 083 347 Account No. 66541 7521 Reference as your first initial then surname, or remain anonymous

Church Collection – 2nd Collection

Account Name: St Peter's Church Account BSB: 083 347 A/C No. 53530 4676 Reference as your first initial then surname and if known, your giving number e.g. ASmith T/G 500

GOOD FRIDAY – HOLY PLACES

COLLECTION The annual collection for the support of the church in the Holy Land takes place on Good Friday. This collection promotes the missionary work of the Church in the Holy Land, providing welfare assistance to local Christians in areas such as health, education, employment and housing. The collection is also used to maintain churches and shrines associated with the life of Jesus. Your generosity is appreciated.

DIVINE MERCY NOVENA IN PREPARATION FOR THE FEAST OF MERCY Starting on Good Friday, 2nd April, to Saturday, 10th April. Rosary, Mass and Divine Mercy Novena. 7.00pm on all days except on the two Saturdays (3rd & 10th April) which will be at 2.00pm. **Divine Mercy Feast Celebration** – Sunday 11th April at 1.30pm. Adoration, Confessions. 3.00pm – Divine Mercy Chaplet followed by Holy Mass.

PARISH NEWS

ST PETER'S PARISH & PRIMARY SCHOOL

50 YEAR GOLDEN JUBILEE -2 APRIL 2021

We will recognise our 50 Year Anniversary jointly on Sunday, 2nd May, when Archbishop Peter Comensoli will come to celebrate our Jubilee Mass at 10.30am. Following the Mass, we will gather for refreshments and be entertained by St Peter's school children who will be performing a Harmony Dance. If you know former parishioners who you think would like to be invited, can you please contact the Parish Office by next by Thursday, 1st April.

LENTEN PENANCE WITH EUCHARISTIC ADORATION

We will have Lenten Penance with Eucharistic Adoration on **Wednesday 31st March at 7.00pm.** (No Mass). Priests will be available for individual Confessions.

CARITAS AUSTRALIA: PROJECT COMPASSION 2021 'BE MORE'

Please commence returning your donation boxes or envelopes from Good Friday onwards. There will be a basket on the side of the Altar or you can place them in the collection basket.

PALMS Thank you to all who donated palms for our Palm Sunday masses this weekend.

HOLY WEEK AND EASTER MASS REGISTRATIONS Government regulations require us to continue booking in for Mass. This should be done via Try Booking. For any or all of the Easter Services, please go to the following Link.

<https://www.trybooking.com/BPWXR>

Bookings for all Easter Masses are now open and close on Holy Thursday, 1st April at 3.00pm. For those without internet access, please call the Parish Office by **3.00pm on Holy Thursday** and leave your name, contact number, the Masses you will be attending & for how many people.

LENTEN SCRIPTURE JOURNEY WITH ST JOSEPH The final meeting will be held on **Tuesday, 13th April** at 7.00pm in the Parish Centre. We will conclude with a cuppa after the meeting.

HOLY WEEK

Monday of Holy Week – 29 March

9.15am - Mass

Tuesday of Holy Week – 30 March

9.15am - Mass.

7.30pm - Chrism Mass at St Patrick's Cathedral.

Wednesday of Holy Week – 31 March

9.15am Morning Mass

7.00pm – Lenten Penance with Eucharistic Adoration – no Mass (*Priests will be available for individual Confessions*)

HOLY THURSDAY – 1 April

7.00pm – Evening Mass of the Lord's Supper.

8.30pm – Altar of Repose & Eucharistic Adoration until midnight

GOOD FRIDAY – 2 April

10.30 am - Way of the Cross

3.00pm - Solemn celebration of The Lord's Passion

HOLY SATURDAY – 3 April

7.00pm The Easter Vigil Mass – Blessing of Fire, Paschal Candle & Baptismal Water followed by solemn Mass of Easter.

EASTER SUNDAY – 4 April

8.30am Mass (Bilingual)

10.30am Mass (English)

No 5.00pm Mass on Easter Sunday however there will be 7.00pm Divine Mercy Novena followed by Mass on Easter Sunday

EASTER FLOWERS

Donations towards our Altar Easter flowers would be appreciated.

VOLUNTEERS REQUIRED FOR EASTER TRIDUUM MASSES - Holy Thursday, Good Friday and Holy Saturday. We have a clipboard in the narthex. If you are able to volunteer for the Easter Services, it would be appreciated if you could do so by Monday. *All volunteers (except Altar Servers under the age of 18) must have a current Working with Children Check.*

EASTER OFFERINGS

Envelopes are available in the narthex.

ST PETER'S PARISH, KEILOR EAST

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Facebook:

<https://www.facebook.com/St-Peters-Parish-Keilor-East-248965765799277>

MASS TIMES

Weekend Mass Times:

9.15am Saturday Morning Mass

6.00pm Saturday Vigil Mass

8.30am, 10.30am & 5.00pm Sunday Masses

Weekday Mass Times:

9.15am Tuesday, Thursday & Friday (followed by Exposition of the Blessed Sacrament & Benediction)

7.00pm Wednesday (followed by Benediction & Devotion to two hearts)

RECONCILIATION

9.45am Saturday; 5.30pm Saturday

ST PETER'S PRIMARY SCHOOL

Principal: Ms Linda Tarraran

Phone: 03 9337 4111

Email: principal@spkeiloreast.catholic.edu.au

Administration: Ms Belinda McPherson & Mrs Sherrill Johnson

SCHOOL NEWS

END OF TERM 1

Thursday, 1st April

Wishing all St Peter's Primary school staff, students and their families, a safe and blessed Easter.

The Parish of St Peter's, Keilor East and the Diocese of Melbourne are committed to the care, wellbeing and protection of children, young people and vulnerable people in our community.