



ST JOHN'S CATHOLIC PARISH
& PRIMARY SCHOOL

ST JOHN'S CATHOLIC PARISH

52 Yarra Street
HEIDELBERG



We acknowledge the traditional custodians of the land on which our parish stands, the Wurundjeri-Balluk clan of the Woi wurrung people in the Kulin Nation.

Central to the mission of St John's Parish is an unequivocal commitment to fostering the dignity and integrity of children and young people and providing them with a safe and supportive environment in which to flourish.

PARISH PRIEST Fr Joel Peart

PARISH SECRETARY: Mary Peeris

SAFEGUARDING COMMITTEE CHAIR:

Michelle Penson (0499 891 101)

PASTORAL ASSOCIATE:

Elizabeth Williamson (0447195553)

PARISH OFFICE:

52 Yarra Street Heidelberg 3084

t: 9457 1066

e: heidelberg@cam.org.au

w: pol.org.au/heidelberg

Facebook.com/stjohnheidelberg

OFFICE HOURS:

Tues—Fri 9:30am to 2:30pm

MASS TIMES:

Tues to Sat: 9:15am & Sat Vigil

6pm, Sun: **8:30am, 10:30am & 5pm**

RECONCILIATION (CONFESSION):

Sat 9:45-10:30am & 5:30-6pm

WEDDINGS: By appointment

FIRST RECONCILIATION,

FIRST COMMUNION, CONFIRMATION:

Parish Secretary (9457 1066)

LEGION OF MARY: Meet every

Wednesdays at 10.30am at parish house in Xavier Room. All

Welcome. Fatima Statue

Enquires, Contact Sue

0449260206

ST JOHN'S CATHOLIC PRIMARY

Maureen Stella (Principal)

55 Cape St Heidelberg 3084

t: 9459 2963;

office@sjheidelberg.catholic.edu.au

HALL HIRE:

Contact parish office during office hours.

*9TH/10TH APRIL 2022,
PALM SUNDAY, YEAR C*

PARISH PRAYER

Heavenly Father, we the parishioners of St John's are grateful for all we have received from the men, women and children of our past. Help us to cherish and maintain our parish heritage. Most of all, enable us to be people who welcome the stranger, the needy, the sick and the lonely. Like St John, our patron saint, may we be people who love others, as your Son Jesus, asked us to do. We make this prayer, through Christ our Lord. *Amen.*

JESUS' PASSION ACCORDING TO LUKE

St Luke's account of the Passion does not dwell on the details of Jesus' suffering to the extent that the starker accounts of Mark and Matthew do. A principal concern of Luke is to establish and proclaim Jesus' innocence. His execution on the charge of being a pretended messianic troublemaker is shown to be a monstrous miscarriage of justice. Jesus is the Messiah, yes. But he is a Messiah who brings peace (19:42). The kingdom that he would bring is not one where those who exercise authority lord it over others, as among pagan authorities (22:25-27). It is a kingdom of service, whose sole aim is reconciliation (with God) and the enhancement of human life. Disciples who reach for their swords are told to put them away (22:49-51). Even as he is nailed to the cross Jesus prays forgiveness for those who torment him (23:34).

So the central issue of the Passion is what kind of Messiah Jesus is and what is the nature of the salvation he brings. 'Save yourself', is the cry coming from three parties who mock him on Calvary: the leaders, the soldiers, one of the thieves crucified with him. What they mean by 'save' is 'Get yourself ('and us' in the case of the thief) down from these crosses.' Alone, the good thief perceives that Jesus brings salvation of a different kind: not present rescue from death but a reconciliation with God that will open 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' – that is, in an intermediate state of blessedness preparatory to the full arrival of the Kingdom.

In the end, then, it is the perspective and the faith of the good thief that all readers of the Passion are invited to share. Discipleship will not exempt them from death – it will in fact require a daily dying (9:23) that may in some circumstances (persecution, injustice) become all too real. The Passion is an assurance that all who embark upon such a life are companions with Jesus on his journey to the Father (23:46).

Fr Brendan Byrne sj

HOLY WEEK LITURGIES AT ST PATRICK'S CATHEDRAL TO BE TELEVISED ON COMMUNITY CHANNEL C31 (CHANNEL 44 ON TV) AND STREAMED LIVE ON THE ARCHDIOCESAN YOUTUBE CHANNEL: Palm Sunday April 10th 11.00am, Holy Thursday April 14th 7.30pm, Good Friday April 15th 3.00pm, Easter Vigil April 16th 7.30pm, Easter Sunday April 17th 11.00am. For those in our community, particularly those in hospitals, aged care and prisons, who are still unable to gather with the rest of the community and participate in our Holy Week Liturgies.

9/10 April	Sat 6:00pm	Sun 8:30am	Sun 10:30am	Sun 5pm
Reader 1	Peter Penson	Marguerite Ryan	Robyn Laurie	Leela Cherubim
Reader 2	Elizabeth Williamson	Claire Newsome	Pietro Sciotto	Mary Kotefski
16/17 April	Sat 7:00pm	Sun 8:30am	Sun 10:30am	Sun 5pm
Reader 1	Michelle LeMaster	John McGrath	Robyn Laurie	NO MASS
Reader 2	Leela Cherubim	Margaret Andrews		
Reader 3	Domenica Ashworth			

HOLY WEEK



TIMETABLE 2022

PALM SUNDAY: 9TH/10TH APRIL

Sat Vigil 6pm, Sun: 8:30am, 10:30am & 5pm.

HOLY THURSDAY: 14TH APRIL

(No Morning mass)

Mass of the Lord's Supper 7.00pm.

GOOD FRIDAY : 15TH APRIL

Station of the Cross 11.00am in the church.

Celebration of the Lord's Passion 3.00p.m.

HOLY SATURDAY : 16TH APRIL

(No Morning mass)

Easter Vigil 7.00p.m.

EASTER SUNDAY: 17TH APRIL

Mass 8.30a.m. and 10.30a.m.

(No Evening mass)

HOLY THURSDAY COLLECTION: The collection on Holy Thursday, 14th of April goes for the good work done by St Vincent de Paul Conference.

HOLY LAND COLLECTION: The annual collection for the support of the church in the Holy Land will take place on Good Friday, April 15th. This collection promotes the missionary work of the church in the Holy Land and to maintain over 70 churches/shrines associated with the life of Jesus which are continued to be affected due to reduced income from fewer pilgrims due to the ongoing global pandemic. It is a difficult time for the church and people of the Holy land.

EASTER OFFERING ENVELOPES: are available in the church foyer. Money from the Easter Offering (together with the collections to priest support) goes to support priests in our parish, sick and retired priests, priests in poorer parishes and the ministry of the archbishop. Thank you for your generosity.

PROJECT COMPASSION BOXES: Please return your Project Compassion boxes from now. You can place them in the collection bag or into the container on the sanctuary or return them to the sacristy or the parish house.



PROJECT COMPASSION: Every day, more than 200 million children miss out on school, around 690 million people go hungry and 2.2 billion people cannot access clean drinking water.

With your generosity, Caritas Australia has been able to help millions of vulnerable people around the world, through Project Compassion appeal.

Donate through boxes / envelopes / 1800 024 413 / lent.caritas.org.au

We can help vulnerable communities face their challenges today and build a better tomorrow **For All Future Generations.**

'We're not the church we were any more'

Father Joe Caddy, Vicar General

Clergy from across the Archdiocese met on Wednesday 30 March for an opportunity to pray and reflect on the Archdiocese's initiative of missionary renewal, **Take the Way of the Gospel**, and how to approach the realities of a post-COVID world and church. It was the first in-person seminar held for clergy in 2022, after Victoria's tumultuous year of COVID lockdowns and restrictions. Archbishop Peter A Comensoli opened the gathering, thanking the priests for their presence and acknowledging the various challenges and opportunities facing their communities as they continue to open up and reorient themselves to the mission in a post-COVID time. 'It's good to have a large portion of our clergy come together in prayer, formation and fellowship,' said the Archbishop. Several topics were discussed at the gathering, from the pastoral to the practical, but a key focus of the session was the Take the Way of the Gospel initiative for missionary renewal in the Archdiocese. Speaking to clergy on Wednesday, Fr Joe Caddy AM, Vicar General of the Archdiocese, said that it was now time to recalibrate after the disruption of COVID. 'Over the last 12 months we've welcomed the questions that have come through around Take the Way of the Gospel, particularly for the request for a more formal consultation with clergy and laity to take place,' said Fr Caddy.

To read more: <https://melbournecatholic.org/news/clergy-gather-for-update-on-take-the-way-of-the-gospel>

PLEASE REMEMBER IN YOUR PRAYERS

RECENTLY MARRIED: Emily Batten with John Crocitti.

THE SICK: Patricia Wong, Michael Kemp, Judy Catlow, Gertruda Krzysik.

ANNIVERSARY: Vera O'Callaghan.

Please submit any items for the newsletter, including sick, recently deceased and anniversaries, by Thursday morning latest. Thank you.

ENTRANCE : HAIL REDEEMER

Hail Redeemer, King divine!
Priest and Lamb, the Lord of time,
King, whose reign shall never cease,
Prince of everlasting peace.

Refrain:

Angels, saints and nations sing :
"Praised be Jesus Christ our King;
Lord of life, earth, sky and sea,
King of love on Calvary!"

COMMUNION : WILL YOU LOVE ME?

Will you give me your life forever?
Will you carry my cross ev'ry day?
Will you walk in the light of my presence?
Will you follow the truth of my ways? **R.**

Refrain:

Will you love me as I have loved you?
Will you live with me the darkness as I die?
For the moon and the stars will be gone like the night,
and the sun will be shining on you.

Like the purest of gold in the furnace,
is your love strong enough to endure?
Does your faith carry on through the shadows?
Does it shine in the night for the world. **R.**

Can you walk in the footprints of silence
through the wilderness sands in the sun,
from the desert of doubt and temptation,
to the glorious mountain of fire? **R.**

RECESSIONAL: ALL GLORY, PRAISE, AND HONOUR

Refrain

All glory, praise, and honour
to you, Redeemer, King!
To whom the lips of children
made sweet hosannas ring.
You are the King of Israel,
And David's royal Son,
and, in the Lord's Name coming,
the King and Blessed One. **R.**

The company of angels
Are praising you on high;
as here on earth your people
Respond with joyful cry. **R.**

CONFITEOR

I confess to almighty God and to you,
my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
(And, striking their breast, they say:)
through my fault, through my fault,
through my most grievous fault;

(Then they continue:)

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints, and you,
my brothers and sisters,
to pray for me to the Lord our God.

NICENE CREED

I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

*(At the words that follow, up to and including and
became man, all bow.)*

and by the Holy Spirit was incarnate of the Virgin
Mary, and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and
glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.
Amen

MEMORIAL ACCLAMATION: We proclaim your Death, O
Lord, and profess your Resurrection until you come
again.



FIRST READING

Isaiah 50:4-7

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

Psalm 50:3-4. 12-15

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

SECOND READING

Philippians 2:6-11

His state was divine, yet Christ Jesus did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are, and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

GOSPEL ACCLAMATION

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

Praise to you, Lord Jesus Christ, king of endless glory!

GOSPEL

Lk 23:1-49

The elders of the people and the chief priests and scribes rose, and they brought Jesus before Pilate. They began their accusation by saying, 'We found this man inciting our people to revolt, opposing payment of tribute to Caesar, and claiming to be Christ, a king.' Pilate put to him this question, 'Are you the king of the Jews?' 'It is you who say it' he replied. Pilate then said to the chief priests and the crowd, 'I find no case against this man.' But they persisted, '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.' 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. 'You brought this man before me' he said '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.' But as one man they howled, 'Away with him! Give us Barabbas!' (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, 'Crucify him! Crucify him!' And for the third time he spoke to them, '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.' 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, '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?' 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, 'Father forgive them; they do not know what they are doing.' Then they cast lots to share out his clothing. The people stayed there watching him. As for the leaders, they jeered at him. 'He saved others,' they said 'let him save himself if he is the Christ of God, the Chosen One.' The soldiers mocked him too and when they approached to offer him vinegar they said, 'If you are the king of the Jews, save yourself.' Above him there was an inscription 'This is the King of the Jews.' One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. '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,' he said 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied 'today you will be with me in paradise.' 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, 'Father, into your hands I commit my spirit.' 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, 'This was a great and good man.' 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.