



Thursday 14th April 2022

Parish Priest: Fr. Steven Rigo **Assistant Priests:** Fr. Tao Pham & Fr. Dixon George

Parish Pastoral Associates: Jacinta Bright & Sr. Margaret Sapsford

The Partnered Parishes of:

St. Mary's

204 Grimshaw St.,
Greensborough, 3088

Parish: 9435 1543

Email: Greensborough@cam.org.au

Website: www.cam1.org.au/greensborough

Secretaries: Frances Olofsson & Sharon Prosser

Mass Times

Tuesday to Friday: Mass 9.15am

Saturday: Vigil Mass 6.30pm

Sunday: Mass 8.00am, 10.00am & 5.00pm

Reconciliation Times

Saturday: 9.00am & 5.45pm

Parish School Principal

Mrs. Marisa Matthys **Ph:** 9433 4000 **or Email**
principal@smgreensborough.catholic.edu.au

Sacred Heart

25 Gipson Street,
Diamond Creek 3089

Parish: 9401 6361

Email: DiamondCreek@cam.org.au

Website: www.pol.org.au/diamondcreek

Secretary: Pat Guatta

Mass Times

Wednesday & Friday: Mass 9.15am

St Peter's: 1st & 3rd Saturday 7.15pm

Sunday: Mass 9.00am

Reconciliation Times

Friday: 9.45am to 10.15am

Parish School Principal

Mr. Jim O'Sullivan **Ph:** 9438 1590 **or Email**
principal@shdiamondcreek.catholic.edu.au

St. Thomas the Apostle

251 Diamond Creek Road,
Greensborough Nth 3088

Parish: 9434 7373

Email: greensboroughnorth@cam.org.au

Website: www.pol.org.au/greensboroughnorth

Secretary: Lisa Leahy

Mass Times

Tuesday & Thursday: Mass 9.15am

Saturday: Vigil Mass 6.00pm

Sunday: Mass 10.30am

Reconciliation Times

Saturday: 9.30am to 10.00am

Parish School Principal

Mr David Delaney **Ph:** 9434 4565 **or Email**
principal@stgreensboroughnth.catholic.edu.au

EASTER SERVICES 2022

Good Friday, 15th April, 2022:

St. Thomas the Apostle, Greensborough Nth.; **3:00pm**

Sacred Heart, Diamond Creek; **3:00pm**

St. Mary's, Greensborough; **3:00pm**

Easter Vigil Mass, 16th April, 2022:

Sacred Heart, Diamond Creek; **7:30pm**

St. Mary's, Greensborough; **6:30pm**

Easter Sunday Mass, 17th April, 2022:

Sacred Heart, Diamond Creek; **9:00am**

St. Thomas the Apostle, Greensborough Nth; **10:30am**

St. Mary's, Greensborough; **8:00am & 10:00am (No 5:00pm Mass)**



**Our Partner Parishes respectfully acknowledge the Wurundjeri people who are the traditional custodians of this land
and we respect to the Elders past and present.**

Holy Thursday – Evening Mass of the Lord's Supper

First Reading Ex 12:1-8, 11-14

The law for the passover meal.

The Lord said to Moses and Aaron in the land of Egypt, 'This month is to be the first of all the others for you, the first month of your year. Speak to the whole community of Israel and say, "On the tenth day of this month each man must take an animal from the flock, one for each family: one animal for each household. If the household is too small to eat the animal, a man must join with his neighbour, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two doorposts and the lintel of the houses where it is eaten. That night, the flesh is to be eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs. You shall eat it like this: with a girdle round your waist, sandals on your feet, a staff in your hand. You shall eat it hastily; it is a passover in honour of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt, I am the Lord. The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of remembrance for you, and you must celebrate it as a feast in the Lord's honour. For all generations you are to declare it a day of festival, for ever.'"

Responsorial Psalm

Ps 115:12-13. 15-18. R. cf. 1 Cor 10:16

**(R.) Our blessing-cup is a communion
with the blood of Christ.**

1. How can I repay the Lord
for his goodness to me?
The cup of salvation I will raise;
I will call on the Lord's name. (R.)
2. O precious in the eyes of the Lord
is the death of his faithful.
Your servant, Lord, your servant am I;
you have loosened my bonds. (R.)
3. A thanksgiving sacrifice I make:
I will call on the Lord's name.
My vows to the Lord I will fulfil
before all his people. (R.)

Second Reading 1 Cor 11:23-26

Until the Lord comes, every time you eat this bread and drink this cup, you proclaim his death.

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

Gospel Acclamation Jn 13:34

**Praise and honour to you,
Lord Jesus Christ!**

**I give you a new commandment:
love one another as I have loved you.**

**Praise and honour to you,
Lord Jesus Christ!**

Gospel Jn 13:1-15

To the end he showed his love for them.

It was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the world, but now he showed how perfect his love was.

They were at supper, and the devil had already put it into the mind of Judas Iscariot son of Simon, to betray him. Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel he was wearing.

He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'At the moment you do not know what I am doing, but later you will understand.' 'Never!' said Peter. 'You shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me.' 'Then, Lord,' said Simon Peter, 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are.'

When he had washed their feet and put on his clothes again he went back to the table. 'Do you understand' he said 'what I have done to you? You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you.'



Reflection by Greg Sunter

There's a whole lot going on in our celebration of Holy Thursday. Firstly, it marks the beginning of the Easter Triduum – the three days that follow the journey of Jesus from life to death to resurrection. Secondly, Holy Thursday is a commemoration of the Last Supper – the meal Jesus shared with his disciples – and the first reading of this liturgy reminds us that this meal was taking place as part of the Feast of the Passover. It reminds us that Jesus and his disciples were faithful Jews who were in tune with the feasts and celebrations of the Jewish calendar. Thirdly, the meal that Jesus and his disciples shared and that we commemorate this Holy Thursday is regarded in the Church as the institution (or instigation) of the Eucharist. The second reading demonstrates Paul's influence on the theology surrounding the Eucharist and its link to the Last Supper. The words of Jesus at this meal are the words of consecration used at every Mass.

Finally, the washing of the disciples' feet, recorded in the gospel of John but in none of the synoptic gospels, is re-enacted by priests and parishioners every Holy Thursday as a reminder of the obligation that we have as Christians to be first and foremost servants to one another. In this gospel passage, Jesus sets the example of service not only to his disciples but to all those who would call themselves Christian. Jesus reminds his disciples that they call him Lord and Master – titles of enormous respect and reverence – yet, he humbles himself before each of them and performs the role of a host welcoming a guest, or more correctly, the role of a host's servant. Jesus tells us that if he, held in such esteem, can be servant to others, then each of us must do the same.

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