

The Living Word

Palm Sunday of the Passion of the Lord, Year B

24 March 2024

to ask Pilate the customary favour, Pilate answered them, 'Do you want me to release for you the king of the Jews?' For he realised it was out of jealousy that the chief priests had handed Jesus over. The chief priests, however, had incited the crowds to demand that he should release Barabbas for them instead. The Pilate spoke again. 'But in that case,' he said to them 'what am I to do with the man you call king of the Jews?' They shouted back, 'Crucify him!' 'Why?' Pilate asked them 'What harm has he done?' But they shouted all the louder, 'Crucify him!' 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 in purple, twisted some thorns into a crown and put it on him. And they began saluting him, 'Hail, king of the Jews!' 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.

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 heads and said, 'Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!' The chief priests and the scribes mocked him among themselves in the same way. 'He saved others,' they said 'he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe.' 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, 'Eloi, Eloi, lama sabachthani?' which means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this they said, 'Listen, he is calling on Elijah'. Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink saying, 'Wait and see if Elijah will come to take him down.' 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 had died, and he said, 'In truth this man was a son of God.'

Reflection by Greg Sunter

By the time the gospel accounts came to be written, it was more than 35 years after the death of Jesus. The Gospel of Mark is now very widely held to have been the first of the four gospels, written in about the year 70 CE. One of the reasons for the writing of the gospels was the fact that those who had walked and talked with Jesus were becoming old and dying. There was a sense of capturing the story before the last eye witnesses were gone. This is very evident in the Passion narrative from the gospel of Mark. One can almost hear an elderly voice dictating the events: 'then this happened ...; then he said ...; then we all thought ...' Like so much of this particular gospel, there is very little embellishment. It's like an old time detective show, 'Just give us the facts!' The gospel of Mark presents the story of the Passion as a sequence of events with little commentary or theological reflection. (That is partly why it lends itself so well to being read by several voices.)

One of the best examples that the gospel is a straightforward recollection of events is the inclusion of the scene in Gethsemane when the young man ran away naked. No storyteller would create such a bizarre, unexplained event. There is no explanation of who the young man is, why he was wearing only a loincloth, nor why the armed men tried to seize hold of him. It is reported in exactly the same style as the rest of the story - very matter-of-fact. The presence of the young man - both in Gethsemane and in the gospel - has puzzled scholars for many years, yet if nothing else, it provides evidence of the way in which this Passion narrative was transmitted from lived experience, to memory, to oral account, to written gospel.

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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 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 shorter form Mk 15:1-39

First thing in the morning, the chief priests together with the elders and the 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, 'Are you the king of the Jews?' 'It is you who say it' he answered. And the chief priests brought many accusations against him. Pilate questioned him again, 'Have you no reply at all? See how many accusations they are bringing against you!' 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 crowd went up and began



Catholic Parish of St Mary Queen of Heaven Georges Hall

Parish Priest: Rev. Peter Krigovsky
Secretary: Mrs. Zenna Azar (Tues 9.30am—5.30pm)
Address: 15 Georges Cres, Georges Hall NSW 2198
Website: <http://www.smgh.org.au>
Facebook: [fb.me/smg2](https://www.facebook.com/smg2)
Telephone: 9727 3759
Email: parishoffice.smgh@bigpond.com
Streaming: <https://cutt.ly/StMarys>

St Mary's Catholic Primary School, Georges Hall
God and Us Together

Principal: Mrs Monica Palmer
School Tel: 02 9727 0000
Website: www.stmgeorghall.syd.catholic.edu.au
School email: info@stmgeorghall.catholic.edu.au

HOLY WEEK AND EASTER TIMETABLE

Palm Sunday - March 24

Sat 5.00pm—English Vigil Mass
Sat 6.30pm—Vietnamese Vigil Mass
Sunday 8.00am, 10.00am—English Mass
Sunday 5.30pm—Vietnamese Mass

Monday - March 25

9.00am English Mass (Sacrament of Rec. available after Mass)

Tuesday - March 26

9.00am—English Mass (Sacrament of Rec. available after Mass)

Wednesday - March 27

5.00pm—Exposition & Adoration
6.00pm—English Mass (Sacrament of Rec. available after Mass)

Holy Thursday - March 28

Special collection for Caritas Project Compassion

10.30am—Mass of the Oils at St. Mary's Cathedral
5.00pm—Vietnamese Mass of the Last Supper
7.30pm—English Mass of the Last Supper
9.00 - 10.00 pm Holy Hour Led by Vietnamese Community

Good Friday - March 29

Special collection for the Holy Land

10.00am—English Stations of the Cross
3.00pm—English Celebration of the Passion of the Lord
5.00pm—Vietnamese Celebration of the Passion of the Lord
8.00pm—Vietnamese Stations of the Cross

Holy Saturday - March 30

9.30am—Set up and clean the church
7.30pm—English Easter Vigil
7.30pm—Vietnamese Easter Vigil at Paul Keating Park

Easter Sunday - March 31

8.00am—10.00am English Mass
5.30pm—Vietnamese Mass

MASS TIMES (English):
 Vigil Mass 5:00pm (Saturday)
 Sunday 8:00am & 10:00am

Weekdays:
 Mon. Tue. Thu. Fri. Sat. 9:00am
 Wednesday 6:00pm

VIETNAMESE MASS
 Vigil Mass 6.30 pm (Saturday)
 Sunday 5.30pm

RECONCILIATION
 Saturday 4.30pm-4.55pm
 or anytime on request

ADORATION OF THE BLESSED SACRAMENT
 Wednesday 5.00pm—6.00pm
 Friday after Mass 9am-10.30am

SACRAMENT OF THE ANOINTING OF THE SICK
 Offered to those in need on
 1st Tuesday at 9.00am Mass

Baptisms: Sunday 11.00am
 Bookings are necessary

Parish Pastoral Council:
 Michael Anderson, Veronica Denning, Elaine Nehme, Zenna Azar, Paul Abdul Ahad, Natalie Goetz, Monica Palmer, Linh Bui, Jannette Samawi, Grace Mokdassi

Finance Committee:
 Michael Anderson, Ted Goetz, Veronica Denning, Eileen Stevenson

Children first Sacraments:
 Please contact Elaine Nehme:
nehme.elaine@yahoo.com.au

Golden Oldies: Lorraine Impala

St Vincent de Paul: Mary Scott

Special Religious Education (SRE) Catechist Coordinator:
 Zenna Azar

Music Ministry: Vivienne Mosely

Youth Ministry: Grace Mokdassi

Childrens Liturgy: Nancy Khalil

Childrens' Choir:
 Natalie Showah, Jicy Kasparian

COVID-19 is still around, please use sanitiser when you enter the church.

ADDITIONAL NOTICES If you are interested in any diocesan events, please

collect a copy of the additional bulletin at the back of the church.

HOLY WEEK & EASTER TRIDUUM
 Holy Week has been held in great reverence

since the very early years of the Church. In the Triduum, or Three Days -- Holy Thursday, Good Friday and Holy Saturday -- the Church gives us a singularly dramatic, intense and richly symbolic expression of the very heart of Christian belief. Even in our unspiritual time and culture, the Triduum and Easter reaffirms the essence of the Church's central beliefs in the strongest possible way -- a way which penetrates the deepest recesses of the human heart, and calls forth a response from all, young and old, rich and poor, and in every state of life.

By participating in the liturgy of the Church and by increasing our own observance of these holy days in our homes, we can deepen our understanding of these events in the history of salvation.

The Easter Triduum begins with the evening Mass of the Lord's Supper, reaches its high point in the Easter Vigil, and closes with Evening Prayer on Easter Sunday. The celebration of the Triduum is the culmination of the entire liturgical year.

FAST AND ABSTINENCE

Good Friday, the day on which Christ was crucified, is a day of both fast and abstinence.

The law of fasting binds those who have completed their eighteenth year, until the beginning of their sixtieth year; the law of abstinence binds those who have completed their fourteenth year. The law of abstinence forbids the use of meat. The law of fasting allows only one full meal a day, but does not prohibit taking some food in the morning and evening, observing - as far as quantity and quality are concerned - approved local customs.

HOLY THURSDAY COLLECTION Please bring your Project Compassion Boxes and/or envelopes. The money donated will be used by Caritas Australia for various of their charitable projects. Thank you.

GOOD FRIDAY 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. Please remember the Christians of the Holy Land once again on this Good Friday. Your generosity is greatly appreciated. Please also pray that peace and harmony will become a reality in the birthplace of Jesus, the 'Prince of Peace'.

PREPARING THE CHURCH FOR EASTER SUNDAY
 Saturday 30 March from 9.30am - if you can come along to help set up church for Easter, all volunteers welcome and greatly appreciated.

EASTER ROSTERS Anyone interested in serving at any of the Palm Sunday and Holy Week Liturgies, (*who has completed and provided their Working with Children Check details to the parish*) please write your contact details on the sheets at the back of the church or email parishoffice.smgh@bigpond.com

ST MARY QUEEN OF HEAVEN'S ANNIVERSARIES
 Did you know that In November 1973 Cardinal Freeman appointed Father John O'Keefe as the first resident Parish Priest. Did you know that the present church was blessed and opened by Archbishop Clancy on 27 May 1984.

We are so blessed to be a part of this beautiful community and it is fitting that we celebrate these milestones. We are planning to celebrate both anniversaries together on Sunday 16 June 2024. Parishioners are invited to share their memories - if you have a captivating memory or photograph please write about the memory and forward it and/or photos to parishoffice.smgh@bigpond.com We are also looking for a small group of parishioners to coordinate the celebration. If you can offer your time and energy to this project, please speak to Father Peter or email parishoffice.smgh@bigpond.com

SAFEGUARDING OUR PARISH - Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know, have been abused, please contact the police. Alternatively, you can contact the Safeguarding Office at 02 9390 5810 or Email: safeguardingenquiries@sydneycatholic.org. The Archdiocese has a legal obligation to report crimes to the police.

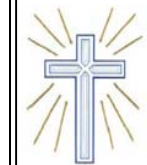
Our parish has a folder with Safeguarding information in the church for parishioners to view. Check out the latest safeguarding newsletter. A link to the Archdiocese's Child Safeguarding Policy is available from the homepage of our parish website and on display in the folder. Enquiries: Veronica via email: parishoffice.smgh@bigpond.com
Check out the latest Safeguarding newsletter-in the folder

Date/Mass	Greeters	Commentator	Proclaimers	Extraordinary Ministers	Acolytes	Altar Servers	Altar Servers
March 23/24 - Palm Sunday of the Passion of the Lord, Year B							
5.00 pm Sat	Chris Lockart	Yvette Nehme	Mary Gibbons	Zenna Azar Annette Simpson	Chaben Azar	Gabriel Azar Jack Colley	Anthony Torbay Harry Colley
<i>EXTRA READERS</i>	Narrator:	<i>Pauline Tonkli</i>	Other:	<i>Zenna Azar</i>	Crowd:	<i>Congregation</i>	
8.00 am Sun		Danuta Maka	Jenny Freeburn	Goetz Family	Bernie Freeburn	Gabriele Serratore Harry Ross	Lucas Ross Elizabeth Tobaji
<i>EXTRA READERS</i>	Narrator:	<i>Danuta Maka</i>	Other:	<i>Ted Goetz</i>	Crowd:	<i>Congregation</i>	
10.00 am Sun		Rosemary Lim	Ghanem Family	Alex Driessen Maurice Gili	Andrew Driessen	James Ghanem Marcus Kasparian	Isabella Maamari Abie Khalil
<i>EXTRA READERS</i>	Narrator:	<i>Donna Busuttill</i>	Other:	<i>Melissa Ghanem</i>	Crowd:	<i>Congregation</i>	



Please Remember In Your Prayers Our Sick

Judith Van Baardwyk, Cornelius Van Baardwyk, Diane Small, Jayden Turk, Joseph Akkary, Daniel Clarke, Warren Clarke, Azelia Donati, Eileen Ellery, Paul Evans, Kerry Gibbons, Christine Hughes, Sue James, Daniel Matesic, Phillip Nehme, Robert Sanders, John Smallwood, Tony Strambio



Let us Pray For All Those Who Have Died

Eddie Counihan, Tom Counihan, George Stevenson, Robert Lawler, Ancrea, Trevor Newton, Ross Graham, Lise Goetz, Max Graham, Hillary + Rita + their sons, Nabill + Bahia + Elias + Eilie Maroun, Norma Younane, Raemanos + Wadia Nehme, Youssef + Martha + Chalitta + Issetteye Tannous, Marina Safer, Halina Donarska, Ennio Fattore, Elizabeth Gieseman, Ryan Lynch, The Pientka fml., Kathleen Gibson, Claudia & Nora Tabares

*Eternal rest grant unto them O Lord and let perpetual light shine upon them.
 May they rest in peace. Amen.*

Rest In Peace