

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.'

GOSPEL CONNECTIONS

The Body of Christ Serves the Body of Christ to Become the Body of Christ

Jesus offers his disciples bread and wine, which is what they expected him to do as table host. But he offers them also his body and blood, which they did not expect and receive in confusion and distress.

And then Jesus goes into the night, to face his betrayer and accusers. His body is handed over, spat upon in the presence of the high priest, sold for a bag of silver. The crowds cry out to see his body crucified. His flesh is whipped and his brow is crushed by a crown of thorns. His thirst is mocked by vinegar on a sponge, and his limbs are torn by nails. And finally, the body of Jesus is murdered on the cross, and taken down and carried away for burial. One would have thought that would have been the end of it, and mercifully so.

But the body of Christ rises from the dead and lives on in our community of faith. Jesus offers his body again and again to those who would be his disciples. And now we claim this body as our own and offer it to a world which longs to see the face of love.

What is your primary reaction to the passion of Christ: horror, fear, discomfort, love? What is your response to the passion of Christ in your daily life?

Spend some time reflecting on the Eucharist. Allow this time of social distancing and isolation to give you the opportunity to consider what you miss? How does the Eucharist give you the chance to focus on what Saint Augustine stated: *be what you receive and receive what you are.* (gpbs.com.au)

Sacred Heart Parish Koorinal

4th/5th April, 2020

Sunday Mass Times:

Sat. Vigil: 5:30pm Sunday: 9am, 5:30pm

Daily Mass Times:

Monday / Wednesday / Friday: 5:45pm

Tuesday / Thursday: 7.00am

Saturday: 9.30am

Parish Sec: Roxy Locke
(Mon. Thurs. Fri. 9am-2pm)
Pastor: Fr John Baptist (Mob 0415 371 627)
Parish Council Chair: David Collie
Parish Council Sec: Marsha Reilly
Presbytery: 71 White Avenue, Koorinal. 2650
Telephone: 02 6922 6057

Changes to Mass times will be on Chapel door.
Reconciliation: Sat. 10.00am-10.30am

Parish Pastor Email: koorinalchurch@sacredheartparish.net.au

Facebook: <https://www.facebook.com/groups/sacredheartkoorinal/>

Web Site: <https://koorinalchurchsacredheartparish.net/>

Parish Council Email: shkparishcouncil@gmail.com

Safeguarding Officer: Anne Brown Phone 6926 2937 Email annie1.temple@gmail.com

PLEASE PRAY FOR:

RECENTLY DECEASED: Jack J. McGlynn, Robert Larkin, Joan Lowe, Margaret Hogan, Thomas (Kerry) McDonnell, Mary McInnes, Dr. Phil Zammit, John Loth CFC, Brian Connolly, Mary Desira, Frank Corbett, John Hosie, Beryl Pearson, Gerard Davis, Gerard Gaynor, Sr. Ann McRae pbvm, Thea Bowen, Fr. Frank Bell, John Maloney, Laurent Stout.

ANNIVERSARIES/ REMEMBRANCES

SICK: Theresa Gallucci, Christina Walker, Ilona Gortva, Laurence Roche, Dorothy Castle, William Trist, Miriam McCoy, Joanne Huckel, Terry Phegan, Mary Condell, Genevieve Keogh, Dorothy Waterford, Shivaun Clifton, Barry Parnell, Hayden O'Callaghan, June Kimber, Bob Barclay, Denise Goonan, Adam Horsley, Finley Owens.

PLEASE CONSIDER GIVING TO YOUR PARISH BY DIRECT GIVING

The on-line contributions details for the ***1st Collection*** is

BSB 066-789 A/C No. 100005657

The ***2nd collection*** is BSB 066-789 A/C No. 100005658

PALM (PASSION) SUNDAY, YEAR A

To prepare for next Sunday's Mass go to St Louis Jesuits – The Centre for Liturgy website: <http://liturgy.slu.edu> and/or Jerusalem Bible Translation of Readings: <http://www.universalis.com/>

FIRST READING: A reading from prophet 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.
The Word of the Lord. *Thanks be to God.*

RESPONSORIAL PSALM: Ps 21

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.'

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.

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!

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.'

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.
The Word of the Lord. *Thanks be to God.*

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

The Passion of our Lord Jesus Christ according to Matthew. (27:11-54)

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 round 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,