



Westmead Catholic Community PARISH HEARTBEATS

Official Weekly Bulletin of Sacred Heart Parish, Westmead

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'The sacred heart of Jesus is an open heart...' St Teresa of Kolkata

Palm Sunday of the Passion of the Lord

23 - 24 March 2024



ENTRANCE ANTIPHON JN 12:1, 12-13, PS 23:9-10

*Six days before the Passover, when the Lord came into the city of Jerusalem, the children ran to meet him; in their hands they carried palm branches and with a loud voice cried out: * Hosanna in the highest!*

Blessed are you, who have come in your abundant mercy!

O gates, lift high your heads; grow higher, ancient doors.

Let him enter, the king of glory!

Who is this king of glory?

He, the Lord of hosts,

he is the king of glory.

** Hosanna in the highest!*

Blessed are you, who have come in your abundant mercy!

FIRST READING

IS 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

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.'
- 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.'

SECOND READING

PHIL 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

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

MK 15:1-39 (SHORT FORM)

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 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 crowd 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.

(continued page 2)

PARISH CONTACTS

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Parish Priest

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MASS TIMES - Parish Church

Saturday: 6:00pm (Vigil)

Sunday: 8:00am & 9:30am

Mon, Tue, Wed, Fri, Sat: 9:00am

RECONCILIATION

Saturday: 5:00pm to 5:30pm

BAPTISMS

1st Sundays or by arrangement

MARRIAGES & FUNERALS

By arrangement with the Parish Priest
(min 6 months notice for weddings)

ANOINTING OF THE SICK

By arrangement with the Parish Priest

The Westmead Catholic Community acknowledges the Burramattagal people of the Darug nation, traditional custodians of the land on which we gather, recognising elders past & present. We aim to be an inclusive faith community, welcoming people of all ages, races, creeds, genders, orientations, marital status & cultures.

PARISH DIARY DATES

23 / 24 March *Palm Sunday of the Passion of the Lord*
 30 / 31 March *Easter Sunday of the Resurrection of the Lord Solemnity with octave*
 30 March *Easter Midnight Tamil Mass 11.30pm*
 9/10 March - 27/28 April *First Eucharist forms available at weekend masses*

ANNOUNCEMENTS

HOLY WEEK & EASTER PROGRAM

<i>Holy Mon-Wed</i>	<i>25 - 27 March</i>	<i>Mass</i>	<i>9am</i>
<i>Holy Thursday</i>	<i>28 March</i>	<i>Mass of the Lord's Supper</i> <i>Solemn Reservation until 10pm</i>	<i>7pm</i>
<i>Good Friday</i>	<i>29 March</i>	<i>Way of the Cross</i> <i>Celebration of the Lord's Passion</i>	<i>10am</i> <i>3pm</i>
<i>Holy Saturday</i>	<i>30 March</i>	<i>Easter Vigil (including Lucernarium)</i>	<i>7pm</i>
<i>Easter Sunday</i>	<i>31 March</i>	<i>Mass</i>	<i>8am, 9.30am</i>

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.'

COMMUNION ANTIPHON

Father, if this chalice cannot pass without my drinking it, your will be done.

Mt 26:42

Easter Vigil
Battery Operated Candles are available for use in the Easter Vigil for a \$2 donation.



Alternatively, Wax Candles with plastic holders are for parishioner use also to participate in the liturgy. We ask that you please return your plastic holder to the box provided, so we may sanitise and recycle for use again next year. When returning these holders, we ask that you please remove your used candle first and discard this candle into a waste bin. *If you would like to take the plastic holder home, please make a donation towards purchase costs.*

Volunteers are sought to assist in the distribution and collection of wax and battery candles. Please contact the parish office if you can assist.

Holy Land Good Friday Collection: 29 March

The annual Pontifical Good Friday Collection will be held on Friday 29 March around Australia. The collection continues to support the works of Holy Land Custody through the generosity of the Australian Church.

The Church instructs that the **Easter Vigil on Holy Saturday** must commence after sunset and not at the same time as normal weekend Mass Vigils.

THEFORE THE EASTER VIGIL WILL COMMENCE AT 7PM ON 30 MARCH



Palm Sunday

Palm Sunday, also called Passion Sunday is the final Sunday of Lent, the beginning of Holy Week, and commemorates the triumphant arrival of Christ in Jerusalem, days before he was crucified. During Palm Sunday Mass, palm fronds are distributed to parishioners who carry them in a ritual procession into church. The palms are blessed and as such, they may not be discarded and instead are appropriately gathered at the parish and incinerated to create the ashes that will be used in the following year's Ash Wednesday observance. In the Gospels, Jesus entered Jerusalem riding a young donkey, and to the lavish praise of the townspeople who threw clothes, or possibly palms or small branches, in front of him as a sign of homage. This was a customary practice for people of great respect. Palm branches are widely recognised symbol of peace and victory, hence their preferred use on Palm Sunday. The use of a donkey instead of a horse is highly symbolic, as it represents the humble arrival of someone in peace, as opposed to arriving on a steed in war. The principal feature of the liturgy following the procession is the recitation of the account of the Passion of Christ.



NEXT SUNDAY'S READINGS: 31 MARCH

EASTER SUNDAY OF THE RESURRECTION OF THE LORD

1ST READING: ACTS 10:34, 37-43
 2ND READING: COL 3:1-4
 GOSPEL: JN 20:1-9

