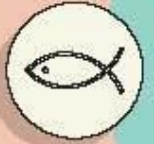




## WELCOME TO PALM SUNDAY AND HOLY WEEK

Upon Jesus' entrance into Jerusalem, the people greeted him with hope and joy exclaiming "Hosanna in the highest. Blessed are you, who have come in your abundant mercy!" Let us at this time, remind ourselves that we too are a people of hope and joy as we welcome Jesus into our hearts and homes this Holy Week.



### READING SUNDAY'S GOSPEL — THE PASSION OF THE LORD MT 26:38-39

'My Father, if it is possible let this cup pass me by. Nevertheless, let it be as you, not I, would have it.'

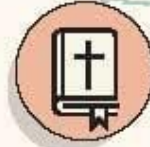
Read the full text of the Gospel in 'parts' with your family at <https://liturgyhelp.com/> (Create a free account)

### REFLECTION:

Humility is above all God's way. God humbles himself to walk with his people...During this week, let us set about with determination along this same path of humility, with immense love for him, our Lord and Saviour. Love will guide us and give us strength. For where he is, we too shall be (cf. Jn 12:26)

(Pope Francis, Palm Sunday Homily, 29 March 2015)

**Q.** In challenging times and with humility, do you surrender and trust in God and pray, as Jesus did and as we do in the Our Father, "Your will be done"?



### PRAYER:

Dear Lord, I pray that you keep our families safe from all that is going on in the world. I also pray for the countries and people who are suffering because of the Coronavirus.

**Amen**

(Vanessa Sarkis - Year 2, Glenorie Public School)



### CHILDREN'S RESOURCES:

Holy Week activities & explanation:  
<https://cathfamily.org/holy-week-explained/>

Stations of the Cross for Families:  
<https://thekidsbulletin.com/stations-of-the-cross/>

### ADDITIONAL RESOURCES:

Stations of the Cross:  
[https://www.cssr.org.au/pray\\_with\\_us/dsp-default.cfm?loadref=263](https://www.cssr.org.au/pray_with_us/dsp-default.cfm?loadref=263)

The following resources are on the Formed platform, free short-term subscription available

Reflection on Palm Sunday by Edward Sri  
<https://watch.formed.org/videos/palm-sunday-of-the-passion-of-the-lord-april-14-2019>

Talk on Holy Week by Dr Brant Pitre  
<https://watch.formed.org/holy-week-by-dr-brandt-pitre/videos/holy-week>

### SONG:

Matt Maher - 40 days:  
<https://www.youtube.com/watch?v=NWKRhk-yY0>

### THIS WEEK:

Create a sacred prayer space in your home using branches (palm, olive or Eucalyptus), a crucifix, a candle and some holy water.



<https://www.bestcoloringpagesforkids.com/wp-content/uploads/2018/02/Branches-Palm-Sunday-Coloring-Pages.jpg>

MORE HOLY WEEK RESOURCES AT  
<http://bbcatholic.org.au/connected>



CATHOLIC  
DIOCESE OF  
BROKEN BAY

## This Week's Sunday Readings: Palm Sunday, Year A

### **First Reading: Isaiah 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?**

1. 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.)
2. 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.)
3. 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.)
4. 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 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: Mt 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 around him. Then they stripped him and made him wear a scarlet cloak, and having twisted some reeds 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, one on the right and one on the left. The passers-by jeered at him; they shook their heads and said 'So you would destroy the Temple and rebuild it in three days! Then save yourself! If you are God's son, come down from the cross!' The chief priests with the scribes and elders mocked him in the same way. 'He saved others,' they said 'he cannot save himself. He is the king of Israel; let him come down from the cross now, and we will believe in him. He put his trust in God; now let God rescue him if he wants him. For he did say, "I am the son of God."' Even the robbers who were crucified with him taunted him in the same way.

From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice, 'Eli, Eli, lama sabachthani?' that is, 'My God, my God, why have you deserted me?' When some of those who stood there heard this, they said, 'The man is calling on Elijah,' and one of them quickly ran to get a sponge which he dipped in vinegar and putting it on a reed, gave it him to drink. 'Wait!' said the rest of them 'and see if Elijah will come to save him.' But Jesus again crying out in a loud voice, yielded up his spirit. 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.'

*Scripture readings from the English Translation of the Lectionary for Mass, © 1969. 1982, International Committee on English in the Liturgy, Inc. (ICEL); The Grail Translation of the Psalms © 1962.*

## **Gospel Reflection by Greg Sunter, LiturgyHelp**

The Passion narrative, as described in the gospel of Matthew, is keen to drive home two particular points. Firstly, throughout this gospel, the gospel writer is at pains to demonstrate Jesus as fulfilling the prophecy of scripture. At the time of the arrest and the use of the thirty pieces of silver, we are reminded that these things took place to fulfil scripture. Secondly, this particular gospel emphasises the innocence of Jesus throughout the passion narrative: he is 'sold out' by one of his followers; his trial before the Sanhedrin is a farce; his most loyal follower denies association with him; Pilate declares himself innocent of Jesus' blood and the crowd accepts the consequences of their actions. At no point is any hint of guilt cast over Jesus. He is an innocent whose fate has been manipulated by others. In this gospel there is no conversation between Jesus and the criminals between whom he is crucified. There is no suggestion that Jesus too is a criminal who is deserving of his fate. His innocence is manifest.

These two themes merge together in this gospel. The manner of Jesus' arrest, trial and death are all in accordance with the prophecy of scripture (i.e. in accordance with God's will), and yet it is emphasised throughout that Jesus is innocent. There can be no accusation that Jesus is in any way deserving of his treatment and yet what befalls him is in keeping with God's plan. It emphasises the sacrificial act made by Jesus: a proven innocent giving his life for the good of others. The actions of those who plot against Jesus to seek his downfall actually serve to bring about his purpose. No other outcome was possible. The writer assures the audience that the death of Jesus was no accident; it was intended from the very beginning.

### **Scriptural context – Passion narratives**

Towards the end of the 19th Century, the German scholar, Martin Kähler, described the gospels as 'passion narratives with lengthy introductions'. Over time, this description was more commonly applied to the gospel of Mark, but it is quite true of all four gospels. The passion elements are the climax of each gospel narrative and were probably written first to establish the unique interpretation of each of the gospel communities. The remainder of the gospel was written to 'set the scene' for the culmination of the message in the passion. Reading the four accounts of the passion reveal the unique styles and themes of the different gospel writers.

### **Different View – The Blame Game**

This Passion narrative has been used in the past as justification for persecution of Jews. The text has the people of Jerusalem calling out, 'his blood be on us and on our children!' This has been interpreted (poorly) as reason to condemn all subsequent generations of Jews for the death of Jesus. However, this gospel was written in the aftermath of the fall of Jerusalem and destruction of the Temple in 70 CE. The gospel writer sought some explanation for this disaster in the story of Jesus' life and death: it is the children of the crowd at Jesus' death who suffered in the fall of Jerusalem.

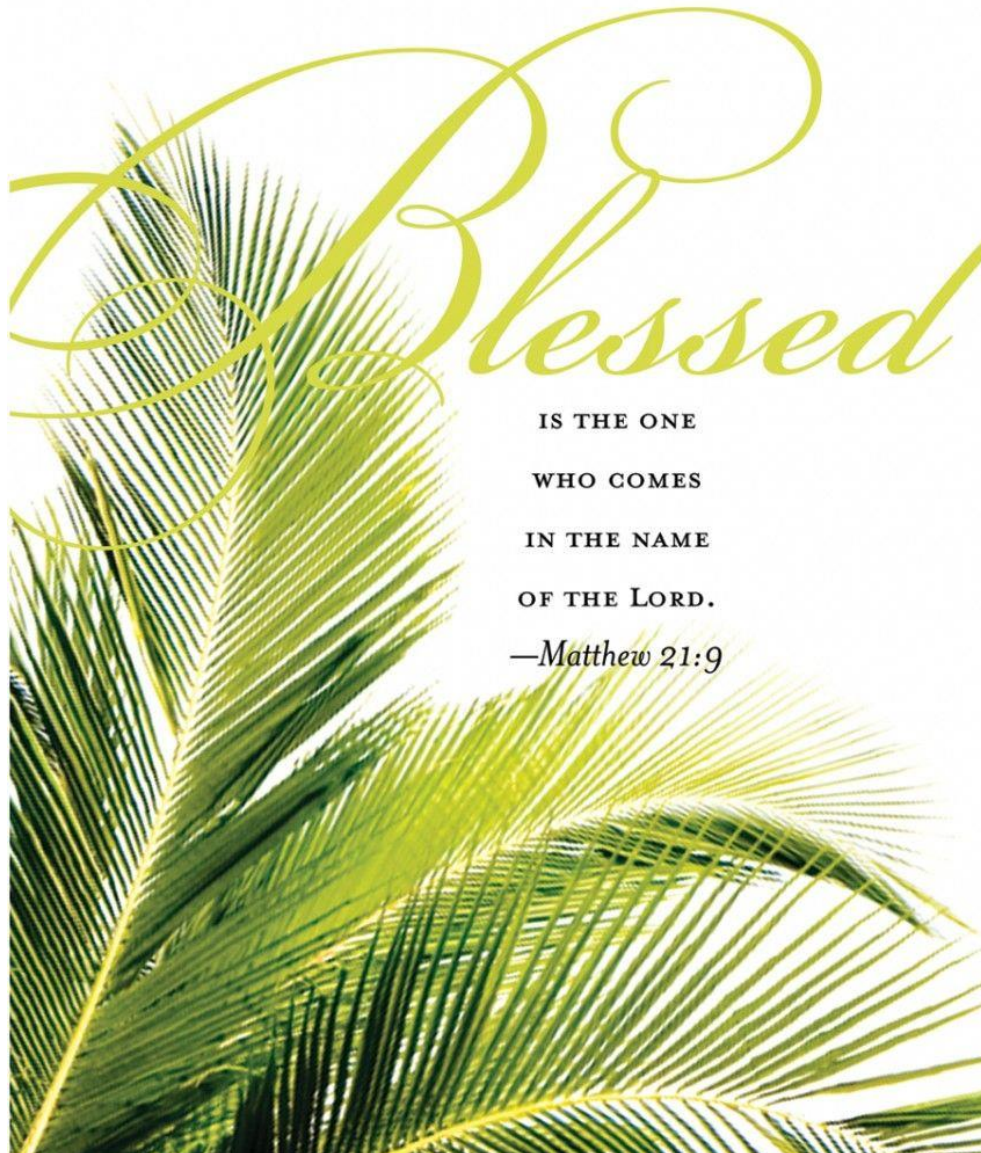
### **Gospel Focus – Uniquely Matthew**

The passion narrative in the gospel of Matthew follows the gospel of Mark very closely. However, unlike in other sections of the gospel the Matthew writer has not just inserted sections from the Mark account. Rather, the material is reworked and given a unique Matthean 'flavour'. In addition, the Matthew account includes five events that are not found in the Mark account: Judas hanging himself (27:3-10); Pilate's wife's dream (27:19); Pilate's washing his hands (27:24-25); extraordinary events at the time of Jesus' death (27:51b-53); sealing and guarding the tomb (28:62-66).

## Reflection by Dianne Bergant CSA, LiturgyHelp

As we prepare to enter the sacred time of Holy Week, we look again at the significance of Christ in our lives. Though he was really in the form of God, Jesus came in the form of a slave. We have a saviour who was crushed for our iniquities, nailed to a cross as a convicted felon, and there endured the sense of abandonment. We have a saviour who was finally lifted up and exalted precisely because he emptied himself of his divine privileges. Unlike conquerors who triumph by putting down their opponents, Jesus was raised up because he himself was first willing to be put down. We have a saviour who first offered himself for us and then continues to offer himself to us as an example to follow. As he was willing to empty himself for our sake, so we must to be willing to empty ourselves for the sake of others.

The best way to enter Holy Week with Jesus is in the company of those with whom he has identified himself: the poor and the broken; the humiliated and the marginalised; those who suffer the abuse of others; those who never use rank to force their will. If we are to be saved, we must go where salvation takes place: in our streets and in our homes where violence rages; in the dark corners of life where despair holds sway; wherever the innocent are abused or the needy are neglected; wherever there is misunderstanding or fear or jealousy. We must go wherever Christ empties himself for our sake.

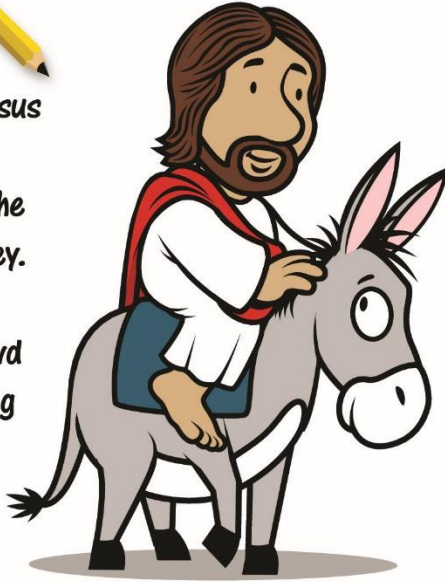




My name is

# Hosanna! Hosanna!

A crowd of people came to see Jesus as he entered Jerusalem on the back of a donkey. Draw yourself amongst a crowd of people waving palm fronds at Jesus.



Draw or write what happened on each of these special days during Holy Week.



Palm Sunday



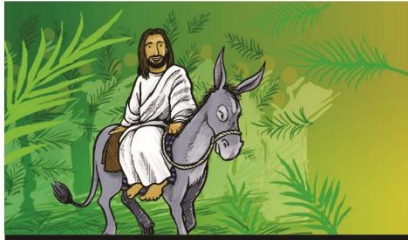
Holy Thursday



Good Friday



Easter Sunday



# Hosanna!



Passion Sunday, Year A

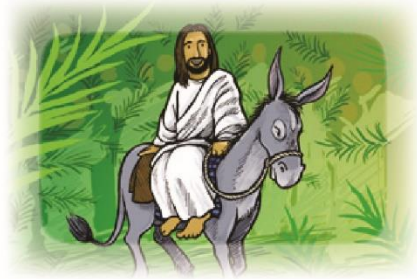
## PASSION SUNDAY

Write down what you know about the procession of palms.

---

---

---



## HOLY THURSDAY

Draw Jesus and his disciples at the last supper.

## GOOD FRIDAY

Draw the crowd watching Jesus.



## Gospel Mt 21:1-11

When they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, Jesus sent two disciples, saying to them, 'Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, you shall say, "The Lord has need of them," and he will send them immediately'. This took place to fulfil what was spoken by the prophet, saying, 'Tell the daughter of Zion, Behold, your king is coming to you, humble and mounted on an ass, and on a colt, the foal of an ass'.

The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, 'Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!' And when he entered Jerusalem all the city was stirred, saying, 'Who is this?' And the crowds said, "This is Jesus the prophet, from Nazareth in Galilee."

VIEW

# LOCKDOWN, A PRAYER.

Yes there is fear. Yes there is isolation. Yes there is panic buying. Yes there is sickness. Yes there is even death.

But,

They say that in Wuhan after so many years of noise, you can hear the birds again. They say that after just a few weeks of quiet, the sky is no longer thick with fumes but blue and grey and clear. They say that in the streets of Assisi people are singing to each other across the empty squares, keeping their windows open so that those who are alone may hear the sounds of family around them. They say that a hotel in the West of Ireland is offering free meals and delivery to the housebound, sick and elderly.

All over the world people are slowing down and reflecting. All over the world people are looking at their neighbours in a new way. All over the world people are waking up to a new reality, to how big we really are.

To how little control we really have.

To what really matters.

To Love.

So we pray and we remember that yes there is fear. But there does not have to be hate.

Yes there is isolation. But there does not have to be loneliness.

Yes there is panic buying. But there does not have to be meanness.

Yes there is sickness. But there does not have to be disease of the soul.

Yes there is even death. But there can always be a rebirth of love.

Wake to the choices you make as to how to live now, today.

Listen, behind the factory noises of your panic, the birds are singing again. The sky is clearing, and we are always encompassed by Love.

Open the windows of your soul and though you may not be able to touch across the empty square, share love.

*Adapted from Lockdown - A Reflection by  
Brother Richard Hendrick OFM Cap*

## MASS AT HOME

There are several options to tune into Mass at home, here are a few:

- ❖ Diocese of Lismore Youtube Channel: 8am Sunday Mass from Lismore
- ❖ Macleay Valley Catholic Parish: 9.30am Sunday Mass livestreamed and available for viewing anytime from [www.facebook.com/macleayvalleycatholicparish](http://www.facebook.com/macleayvalleycatholicparish)
- ❖ St Francis Xavier, Lavender Bay Mass on Demand comes to you every day from the Jesuit church of St Francis Xavier via the CathNews YouTube channel, view via this link: <https://www.youtube.com/watch?v=qei01-PBHwU>
- ❖ Daily Mass Archdiocese of Melbourne: <https://melbournecatholic.org.au/Mass>
- ❖ The 1.00pm Mass is streamed live daily (Mon - Fri) from St Patrick's Cathedral in Melbourne and is then available as a recording on demand until one hour prior to the next 1.00pm Mass. On Sundays, the 11.00am Mass is streamed and it is also available as a recording on demand.
- ❖ Daily Mass Archdiocese of Canberra and Goulburn: <https://www.catholicvoice.org.au/mass/>

### FREEVIEW TV:

Tune in to channel 10 on Sunday mornings at 6:00am for 'Mass for You at Home'.

Tune in to Channel 7 on Good Friday and Easter Sunday for Liturgies broadcast from St Mary's Cathedral Sydney.

## SOME OPTIONS FOR DAILY PRAYER

We encourage you to read the Sunday readings, perhaps with your family and friends. Take some time to reflect on them and share your reflections with each other. If you don't have access to a missal you can find the readings online here: <https://www.dow.org.au/media-resources/daily-mass-readings/>

The Diocese of Lismore has a Youtube channel. This includes hours of video reflections from Bishop Greg on a range of topics. Sunday Mass is also livestreamed Sundays at 8am.

The Australian Catholic Bishops Conference now have a dedicated portal of resources specifically for those homebound during the pandemic. These are listed in four categories: Masses Online; Sunday Readings and Liturgical Resources; Holy Week Resources; Prayers and Scripture. <https://www.catholic.org.au/prayathome>

LiturgyHelp is a wonderful resource, which many dioceses, parishes and other church agencies subscribe to. It is currently offering free access to a range of prayer resources for personal and family prayer, with resources for all age groups. In particular, they hope that Catholics in social isolation around the world can gain a sense of prayerful solidarity with their local faith community and the whole Body of Christ. Head to their web page and sign up for free. <https://liturgyhelp.com/aus/pray>



Bishop Robert Barron's Word On Fire has many prayers, videos, reflections and other resources, including Daily Mass.

The Irish Jesuits have a wonderful website of reflections and prayers based on the Daily Mass Readings: <https://livingspace.sacredspace.ie/>

The Catholic Online website has a whole range of prayers, <https://www.catholic.org/prayers/> These include the Rosary, Stations of the Cross, The Chaplet of Divine Mercy, Information about the Saints of the Day.

Living Word – Daily Gospel reflections. Subscription available at <https://cgcatholic.org.au/LivingWord/> or view daily at [www.catholicvoice.org.au](http://www.catholicvoice.org.au).

### **MAKE A SPIRITUAL COMMUNION**

An ancient practice of the Church for those who cannot be present at Mass is to make a spiritual communion. We have a simple prayer you can pray with longing in your heart to be united to Jesus:

My Jesus,  
I believe that You  
are present in the Most Holy Sacrament.  
I love You above all things,  
and I desire to receive You into my soul.  
Since I cannot at this moment  
receive You sacramentally,  
come at least spiritually into my heart. I embrace You as if You were already there and unite  
myself wholly to You. Never permit me to be separated from You.  
Amen.