



St Patrick's Catholic Parish

Wall Street Camperdown, PO Box 64, Camperdown VIC 3260.

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St Patrick's Church
Camperdown

St Brendan's Church
67 Curdie St, Cobden

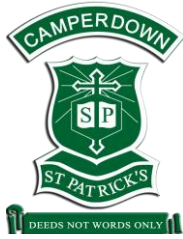
St John's Church
High St, Lismore

St Joseph's Church
61 Main Rd Derrinallum

Parish Priest: Fr Neville Stanislaus

Parish Secretary: George Swierczek

Parish Child Safety Officer: Rose Henry Ph: 0407 875 886



St Patrick's Primary School

Principal Mr Michael McKenzie

Dimora Ave

Phone: 5593 1962

Mobile: 0409 962 148

email:

principal@spcamperdown.catholic.edu.au



Mercy Regional College

Principal: Sharon Gillett

Email: www.mercy.vic.edu.au

McAuley Campus

Camperdown - Phone: 5593 2011

O'Keefe Campus

Noorat - Phone: 5592 5353

Dear Friends,

This weekend we celebrate Palm Sunday in which we commemorate Jesus' triumphant entry into Jerusalem. A large crowd welcomes Jesus into Jerusalem, spreading their cloaks on the road and cutting branches from trees and putting them in his path. Here, Jesus is received the way worldly kings and emperors are welcomed by their local people. The crowd is overwhelmed with joy because they see Jesus as their Messiah, who comes to save them from their oppressors, especially the Romans. They shout "Hosanna", meaning 'save us now'.

But Jesus does not enter the city of David like a conqueror or warrior. Instead, he rides on a donkey, fulfilling the prophecy of the prophet Zechariah of a meek king entering Jerusalem. In ancient times, kings like David and Solomon had their royals ride on powerful horses or on chariots after the pattern of the Greek and the Roman cultures. Still, the humble ride does not hide the kingly dignity of Jesus, for as the rest of the prophecy reveals, this king shall proclaim peace to the nations. His dominion shall be from sea to sea. Peace cannot be conquered by the sword. It is a gift of God. We received this through the passion, death and resurrection of Jesus. As we go through 'Holy Week' in the coming days let us closely take part in Jesus' passion, death and resurrection and obtain his gift of peace in our lives. - Neville



Weekend Mass Times

Saturday: 6.30pm Cobden

Sunday: 9am 1st Sun. Simpson

9am 2nd Sun. Lismore

9am 3rd/5th Sun. Timboon

9am 4th Sun. Derrinallum

(Lay led assembly will be held on the other weekends)

Sunday: 11 am Camperdown.

Weekday Mass Times

Wednesday: 9am Cobden

(2nd Wed. 10.30 Lovely Banks)

2nd Thurs. 10.30 Sunny Side

Friday: 9.30 am Camperdown

When there is a funeral, morning Mass will be cancelled.

Almighty and Everlasting God, You have given the human race Jesus Christ our Saviour as a model of humility. He fulfilled Your Will by becoming Man and giving His life on the Cross. Help us to bear witness to You By following His example of suffering and make us worthy to share in His Resurrection. Amen

Pray for the Sick:

Please remember those who are in ill health: Fr Denis Dennehy, Vincent Bacha, Brendan Fowler, Wilson Watts, Beth Hose, Kristen Pickford, Devin McKlaren, John O'Brien, John Ryan

Parish Notices

All notices need to be delivered in writing, emailed or phoned into the Parish Office by noon Thursday.

George Swierczek 0439 145 805

We pray for Mary Parker who has died recently and those whose anniversaries are at this time: Marietta Kelson, Ray Buso, Christopher Till, Elizabeth Carey, Bruce Martin, Leonard Riches, Martina Langenhuizen, Catherine Place, Kevin Osborne, Damian Burke

A Prayer in This Time of Distress: O God, healer of all our ills, to whom we turn in his time of distress, grant, we pray in the power of faith, eternal rest to the dead and comfort to those who mourn, health to the sick and peace to the dying, strength to medical workers, wisdom to our leaders and a spirit of kindness to us all. Through our Lord Jesus Christ your son who lives and Reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Palm Sunday, Year A – April 2nd 2020

Father Neville's Televised Mass

We have organised the Palm Sunday Mass to be run from Camperdown live at 10:30am Sunday the 5th of April. We will run it using Zoom - you will need to have Zoom app added to the device that you will use. (Computer, Laptop, Tablet, iPad, smartphone, iPhone) this link will take you to the place to get the app).

If all else fails call Pat on 0418173854.

If you are not too sure how it works we will be running a practice session at 10:00am.

To access this test click on the link below and it should open your browser with a connection to the Chapel

<https://us04web.zoom.us/j/934246090>

For help if that fails call Pat on 0418 173 854.

The Mass will be available on the link below, if you want to check it you can click on it and it will be waiting to start.

<https://us04web.zoom.us/j/882214435>

Planned Giving: Pending the re-opening of our churches, you may deposit your pledge amount into the Parish Account: Account Name – St Patrick's Parish Account; BSB Number – 083 561; Account Number _ 51571 8126. Thank you for contributions and your continuing support of the Parish.

DOBCEL Visit: on 21st of April 6.30 pm at Mercy Regional College Library DOBCEL a meeting will be held to explain the Parish Leadership Team, Finance committee and to all the Parishioners about the changing over of the School Governance. Please make this date free to attend the information meeting with the DOBCEL members.

Our Diocesan Community

The latest edition of ODC and eNews is now available to read online at www.ballarat.catholic.org.au under "News and Events"

Novel coronavirus (COVID-19)

- We continue to distribute information regarding the coronavirus as it received. All updates are also on the diocesan website "news" section". As per the latest information from the government, all places of worship are closed, including chapels.
- Also on this page we are updating regularly resources for people to use during the social isolation time, including links to online Masses.

Hello Everyone,

Greetings to you all. I hope you are keeping well in this very unusual time of the coronavirus.

As you know, the current pandemic means that we are unable to have public celebrations of Mass.

One particular question that I have been considering is what we should do regarding the celebration of the Chrism Mass (Mass of the Oils), which we usually celebrate on the Monday of Holy Week.

While we cannot postpone the celebration of the Easter Triduum, we can postpone the Chrism Mass. This was confirmed recently in the attached document from the Congregation for Divine Worship.

In our diocese, the Chrism Mass has a particularly strong communal element, drawing together people from all around the diocese. Not only does this gathering include a renewal of commitment to ministry by our priests. We also include a renewal of commitment to all the varied ministries that serve our diocesan community. So, it seems appropriate to postpone our Chrism Mass till later in the year when we might be free to have our usual diocesan-wide gathering.

I propose postponing the Chrism Mass to about six months' time, when I would hope that restrictions because of the coronavirus will have been lifted. Following our usual custom of celebrating the Chrism Mass on a Monday evening, I propose that we celebrate the Chrism Mass this year at 6:30 pm on Monday, September 21, the feast of St Matthew, apostle and evangelist.

God bless you all.

Bishop Paul

LITURGY OF THE WORD

Commemoration of the Lord's Entrance into Jerusalem

"Blessed is he who comes in the name of the Lord" Year A

✠ A reading from the holy Gospel according to Matthew. 21: 1-11

We are a Child-safe, Welcoming and Environmentally-friendly Parish

- ¹ When they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, Jesus sent two disciples, ² 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.
- ³ If anyone says anything to you, you shall say, "The Lord has need of them," and he will send them immediately'. ⁴ This took place to fulfil what was spoken by the prophet, saying, ⁵'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'.
- ⁶ The disciples went and did as Jesus had directed them; ⁷ they brought the ass and the colt, and put their garments on them, and he sat thereon. ⁸ Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road.
- ⁹ 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!'
- ¹⁰ And when he entered Jerusalem all the city was stirred, saying, 'Who is this?'
- ¹¹ And the crowds said, "This is Jesus the prophet, from Nazareth in Galilee."

First Reading: Is 50:4-7

A reading from the prophet Isaiah

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.

This is the Word of the Lord

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

A reading from the letter of St Paul to the Philippians

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.

This is the Word of the Lord

Gospel Acclamation (Please stand for the 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 Reading: [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 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, 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

We, the Parish community wish to pledge ourselves for our children's safety and well-being

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.'

This is the Gospel of the Lord

REFLECTION by Dianne Bergant CSA

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 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.

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