

WEEKEND MASSES:

Saturday Vigil: 5pm
 Sunday: 8am, 9.30am

WEEKDAY MASS TIME:

Mon. 7.00am Tues 6.00pm
 Wed. 9.00am Thurs 7.00am
 Fri 9.00 am Sat 9.00am

HOLY HOUR: Tues.5.00pm–6.00pm
Saturday 8.00am – 9.00am

CONFESSION: 10 mins before Mass
and Saturdays 8.00 – 8.55am

Tuesday 5.15pm – 5:45pm

BAPTISMS: at 9.30am Sunday Mass

BAPTISM Prep: Thurs. 4th April. 7pm

WEDDINGS: By appointment.

ANOINTING MASS: 6th / 7th April 2019

Stations of the Cross: Fridays 6.30pm

24 Hours for the Lord: 9:30am Fri 29th

March to 9:30am Sat 30th March

Our sick: Dragica Furda, Ron Payne, May Kenny, Carmen Camilleri, Jan Gurba, Mary Carmen Borg, Norma Cook, Josefa Dabu, Josie Lay, Christine Woodard, Lonza Busuttill, Maria Suszycka, Urszula Kaminska, Thea Van Gastel, Josephine Marinilli, Joan Hagley, Amy Zuschmann, Steven Marinilli and all dear friends from Mildred Symons House & housebound.

Please read Catholic Weekly, only \$2 per copy.

<http://catholicfaitheducation.blogspot.com.au/> [HTTP://CATHOLICREADINGS.ORG](http://CATHOLICREADINGS.ORG)
<https://www.compellingtruth.org>
www.vocationcentre.org.au

<http://www.ibtministries.org>
 EWTN-Kids (catechism for Kids)

Catholic News Service,
 Catholica; Zenith News; **Fish Eaters**
<http://www.liturgy.sydneycatholic.org/>
www.catalystforrenewal.org.au
<https://www.cruxnow.com>
 The Catholic Thing: First Things

Sat: 9am: +David Vigil 5pm: +Eileen Low; Sun: 8am: +Carmela De Vincenzo; 9.30am: +Special Intention; Mon: +George Archer & Jack Mohan; Tues: +Fr. Jim Melony; Wed: +Sr. Miriam; Thurs: +Rosa Manderano; Fri: For Relief and Deliverance of Souls in Purgatory, FOSS; Sat: For the Relief & Deliverance of the Most Holy Souls in Purgatory



Come and hear a fascinating talk on Monday 8th April, at 7.30pm in the hall.
“Why Divine Mercy Sunday is like no other Sunday”

Jesus has promised to give you astounding gifts on that day! Mercy may be the basic message of the gospel, however most of us have very little appreciation of the incredible gifts that are offered to those who embrace His Mercy, and especially on Divine Mercy Sunday. Jesus told St Faustina that even the angels are in awe of His mercy! You will be too! So come to this inspiring talk and visual presentation. Discover why St John Paul II saw the message of Divine Mercy as THE special task of his Pontificate and why this message is transforming peoples' lives! Come along and invite your friends and family. Presented by Paul Elarde; Light supper provided.

The Catholic Archdiocese of Sydney Safeguarding Office

If you or a person close to you has been abused by someone working or ministering within the Archdiocese of Sydney, we invite you to contact us. We will listen to you respectfully, offer support and discuss the options you have available to you. Please contact the Safeguarding and Ministerial Integrity Office on ph: 02 9390 5810 or karen.larkman@sydneycatholic.org

My Dear Parishioners, for Palm Sunday (13th / 14th April) could you please bring from your gardens cut palms branches for the blessing. This year our school children will do the same. Blessed branches will be kept at school and homes to be burned into ashes for Ash Wednesday next year.

From Palm Sunday to Divine Mercy Sunday

- 14th April Palm Sunday
- 18th April Holy Thursday;
 10.30am Holy Oils Mass at the Cathedral
 7 pm Last Supper (Mass) at St. Joseph's
 Vigil until 9 pm in St. Peter Chapel
- 19th April Good Friday;
 10am Stations of the Cross
 3pm Passion of the Lord
 7pm Station of the Cross
- 20th April Easter Saturday
 10am Blessing of food for Easter table
 6 pm Easter Vigil (four liturgies)
- 21st April Easter Sunday
 Masses Time: 8am and 9.30am
- 25th April ANZAC Day Mass 8 am
- 28th April Divine Mercy Sunday
 Masses Time: 8am, 9.30am and 3pm
 Devotions unlit 5pm.

Thank you for taking part in 24 hours for Christ.

Every Saturday up to Easter we will have one hour working bee from 10 – 11am. Could be considered as a part of our Lenten activities.

7th April at 2am, clocks go back one hour.

Project Compassion – reminder

Catholic Care Pregnancy, Counselling and Support 13 18 19; 0400 092 555 www.rachelsvineyard.org.com

The Lenten Season emphasizes two themes: baptism and penance. During Lent, the Church prepares both catechumens and the faithful to celebrate the Death and Resurrection of the Lord. The catechumens celebrate the Rite of Election on the First Sunday of Lent and examine their lives by means of the Scrutinies in preparation for Baptism, Confirmation and Eucharist. The faithful prepare themselves for the renewal of their baptismal promises on Easter by being more attentive to God's Word and by penance. For both groups, new life in the risen Christ is the goal. There are two ways to count the "40 days." The lectionary presents the "baptismal" Lent consisting of the 40 days from the First Sunday of Lent through the Mass of the Lord's Supper on Holy Thursday. This is a special time of prayer for those preparing for baptism at the Easter Vigil. Lent is also the time when the faithful reflect on their own baptism as well as on conversion in their lives, repentance and reconciliation. This penitential emphasis is symbolized by the Lenten fast from Ash Wednesday through Holy Saturday (not including Sundays which are never days of penance).

Covering of Crosses and Images in Lent: The custom in many places is to veil from before first vespers or the vigil Mass of the Fifth Sunday of Lent while others limit this veiling from after the Mass of the Lord's Supper on Holy Thursday. Crosses are unveiled after the Good Friday ceremonies. All other images are unveiled shortly before the Mass of the Easter Vigil. Neither the Stations of the Cross nor stained glass windows are ever veiled. The custom of veiling the images during the last two weeks of Lent originates from the former liturgical calendar in which the Passion was read on the Fifth Sunday of Lent ("Passion Sunday") as well as on Palm Sunday, Tuesday and Wednesday of Holy Week, and Good Friday. For this reason the period following the Fifth Sunday of Lent was called Passiontide. A remnant of this custom is the obligatory use of the first Preface of the Lord's Passion during the Fifth Week of Lent. Although this is true, the historical origin of this practice lies elsewhere. It probably derives from a custom, noted in Germany from the ninth century, of extending a large cloth before the altar from the beginning of Lent. This cloth, called the "Hungertuch" (hunger cloth), hid the altar entirely from the faithful during Lent and was not removed until during the reading of the Passion on Holy Wednesday at the words "the veil of the temple was rent in two."

The origin of the Cross: The cross was not widely used in mainstream Christianity until the time of the Roman emperor Constantine – about 300 years after Christ established His Church. According to the book *Babylon Mystery Religion*, the cross originated among the ancient Babylonians of Chaldea. From there, it spread to ancient China, India, and Mexico, parts of Africa and other places, centuries before Christianity was born. Ages ago in Italy, before the people knew anything of the arts of civilization, they believed in the cross as a religious symbol. It was regarded as a protector and was placed upon tombs. In 46 B.C., Roman coins show Jupiter holding a long scepter terminating in a cross. The Vestal Virgins of pagan Rome wore the cross suspended from their necklaces, as the religious do now" The cross was not widely used in mainstream Christianity until the time of the Roman emperor Constantine about 313 AD.