



CORPUS CHRISTI PARISH, CRANEBROOK, NSW

The Net

PALM SUNDAY OF THE PASSION OF THE LORD YEAR A—28TH AND 29TH MARCH

We, the people of Corpus Christi, seek to grow in living Christ-centred mission, sharing our gifts to foster welcome, justice and community in today's world.

A very warm welcome to anyone who is new to the parish.



Commemoration of the Lord's Entrance into Jerusalem 21: 1-11

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.

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.'

First Reading 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.

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

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.

Gospel Acclamation

Philippians 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

Shorter form
Matthew 27:11-54

The passion of our Lord Jesus Christ according to Matthew

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.'

Continued on next page

WEEKEND MASS TIMES

SATURDAY VIGIL 6pm

SUNDAY 7.30am & 9.30am

WEEKDAY MASSES

Tuesday & Wednesday at 6pm

Thursday & Friday at 9.10am

RECONCILIATION

Saturday evening from 5.00pm -

5.45pm in the Meeting Room

ROSARY

Fridays after morning Mass

CORPUS CHRISTI PARISH

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(Tues, Wed, Thurs & Fri)

PARISH TEAM:

Parish Priest-Fr Abraham

Kunnatholy CMI

-Abraham.Kunnatholy@
parracatholic.org

- 0492894167 (emergencies only)

- Presbytery: 4729 1675

Mrs Sue Weekes — Secretarial
Support

Mrs Vanessa Sultana — Office
Support

SCHOOLS OF THE PARISH:

Corpus Christi Primary —

ph 4726 2200 (Principal - Mrs
Sarah O'Rourke)

Xavier College — ph 4777 0900
(Principal - Mr Michael Pate)

We acknowledge the Traditional Custodians who have walked upon and cared for this land for thousands of years.

Visit our website: www.corpuschristi.org.au

'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.

From Parish Priest's Desk

Palm Sunday brings before us a striking contrast: praise and rejection, joy and suffering. As Jesus enters Jerusalem, the people cry out, "Hosanna to the Son of David!" (Matthew 21:9). Yet, within a few days, the same voices will shout, "Crucify Him!" (Matthew 27:22).

What changed? Or more importantly, what changes in us? We too welcome Jesus with enthusiasm when life is favourable—when prayers are answered and everything seems in place. But when following Christ leads us to sacrifice, forgiveness, patience, or suffering, our commitment is tested.

Jesus enters Jerusalem in humility, riding on a donkey. He does not come with power or force, but with love and surrender. He knows what awaits Him—betrayal, rejection, and the Cross—yet He moves forward with courage. His kingship is not about domination, but about self-giving love.

Palm Sunday invites us to examine our hearts. Are we followers only when it suits us? Do we stand with Christ only in moments of joy, or also in moments of trial? Will our "Hosanna" today remain faithful tomorrow?

The Passion narrative we hear today reveals the depth of God's love. Jesus embraces the Cross freely. Every suffering He endures is an expression of His love for us. At the same time, it challenges us to respond—not just with words, but with commitment.

As we enter Holy Week, we are invited to walk with Jesus—not as spectators, but as true disciples. Let our palms become more than symbols; let them be signs of a heart ready to follow Christ all the way to Calvary.

May this Holy Week transform us—from 'people of passing praise' to 'people of lasting faith', from words to witness, and from the Cross to the hope of Resurrection.

Fr Abraham Kunnatholy CMI

POPE LEO XIV'S PRAYER INTENTION FOR MARCH



For disarmament and peace

Let us pray that nations move toward effective disarmament, particularly nuclear disarmament, and that world leaders choose the path of dialogue and diplomacy instead of violence..



LET US OFFER GIFTS OF PRAYER

Recently Deceased:

Deirdre Dimeck

Anniversaries:

Mario Vella, George Keane, Rodolfo Severino

For those who are sick:

Darren Hooton, Ruta Pelenatino, Rose Zahra, Marlene Rodger,

Parish News

Catholic Parish of Corpus Christi

Holy Week Schedule

Thursday 2nd April - 7.00pm

Mass of the Lord's Supper

A beautiful celebration of the origins of our Eucharist.

Friday 3rd April - 10.00am

The Stations of the Cross

by Corpus Christi Primary

Friday 3rd April - 3.00pm

Celebration of the Passion of the Lord

A Mass honouring the great sacrifice of Christ.

Saturday 4th April - 7.00pm

The Easter Vigil Mass in the Holy Night

The highlight of the Church year, celebrating our greatest hope

Sunday 5th April - 7.30am & 9.30am

Sunday of the Resurrection (Easter Sunday)

Rejoicing in the new Easter light and blessings

WEEKDAY MASSES DURING HOLY WEEK

Due to our Holy Week celebrations, our usual weekday Masses on Wednesday, Thursday and Friday (1st–3rd April) will not be celebrated.

LITURGICAL ROSTER FOR HOLY WEEK

Thank you to everyone who volunteered to participate in our Holy Week celebrations as a Liturgical Minister. The roster is available in the parish foyer. If you've volunteered, please take a moment to check the roster.

We are still in need of a data operator for our Holy Thursday and Easter Vigil Masses. If you are able to help, please write your name on the roster.

CORPUS CHRISTI PARISH LENTEN RETREAT – THANK YOU

We give thanks to all who participated in our four-day Parish Lenten Retreat last week at Corpus Christi Parish. It was a prayerful and successful time of reflection for our community. Sincere thanks to Lorrene, Nony and AnnMarie for caring for the children during the retreat, and to Luz, Ninfa, Nhems, Michelle and Hanna for helping to prepare the supper each evening. Thank you also to Moreno and Terry, our acolytes, Ellen and Max our musicians and to all our readers and commentators for their faithful service.

We are especially grateful to Fr Abraham for leading the retreat talks and guiding us throughout the week. We also thank all those who assisted in any way behind the scenes to help make the retreat such a meaningful experience.



LENT

Corpus Christi Sacrament Dates 2026



First Reconciliation (Penance)
This sacrament has already taken place for 2026. Dates for 2027 will be published later this year.

CONFIRMATION

Parent Information and Registration evening:

Wednesday 22nd of April at 7pm

Parent and Child Formation Sessions:

Sessions will run on Wednesday evenings and Thursday afternoons from April 29th until June 11th. (Seven sessions per child)



Sacrament Dates:

Saturday June 27th at 10am

Sunday June 28th at 9.30am

FIRST EUCHARIST

Parent Information and Registration evening:

Wednesday August 12th at 7pm

Parent and Child Formation Sessions:

Sessions will run on Wednesday evenings and Thursday afternoons from August 19th until September 10th (Four sessions per child)

Sacrament Dates:

Saturday September 12th at 10am

Saturday September 12th at 6pm

Saturday September 19th at 10am

Sunday September 20th at 9.30am



BAPTISMS, WEDDINGS AND FUNERALS

Baptisms take place on the first and third Sunday of each month at 11am.

Parents wishing to have their child baptised are asked to contact the Parish Office to book the date of baptism and to register for the Rite of Welcome and Information Meeting. (These take place on the fourth Sunday of the month prior to your child's baptism.)



Bookings for weddings and funerals are taken on request. Please contact the Parish Office.

CONGRATULATIONS TO OUR FIRST RECONCILIATION

CHILDREN

We warmly congratulate the 92 children of our parish who received the Sacrament of First Reconciliation for the first time last Thursday. This is a beautiful step in their faith journey, and we keep them and their families in our prayers as they continue to grow in God's love and mercy.



We warmly thank all parents and families for their support and commitment in preparing their children for this sacrament. Our heartfelt gratitude also goes to Moreno and Josie, our facilitators, for their care and dedication; to Hanna and Michelle, for their generous hospitality to our priests; and to our visiting priests and Fr Abraham, for guiding the children through their preparation and leading the celebration. We are deeply grateful to everyone who contributed to making this such a special and prayerful occasion.

DATES FOR YOUR DIARY...

Parish Morning Tea

Our parish hosts a morning tea after our 9.30am Mass on the second Sunday of every month. Our next parish morning tea will take place on

SUNDAY 12TH OF APRIL

'Young in Spirit' Seniors Group

Our seniors group meets on the last Friday morning of each month after 9.10am Mass in the Parish Office. Our next senior's morning tea will take place on

FRIDAY 24TH OF APRIL



PARISH WORKING BEES 2026 – THANK YOU & UPCOMING DATES

Thank you to all who took part in our Parish Working Bee last weekend. Your efforts helped prepare our grounds for Easter and are greatly appreciated.

We warmly invite parishioners to mark their diaries and join us for the remaining Working Bees, held from 9:00am – 12:00pm:



- Saturday, May 30th – Preparing for our Parish Feast Day
- Saturday, September 26th – Garden refresh after winter
- Saturday, December 12th – Preparing for Christmas

All help is welcome, even if only for a short time. Light refreshments will be provided.

PLANNED GIVING ENVELOPES

Parishioners who receive Planned Giving Envelopes are advised that their new envelopes for the months of April to September 2026, are now available for collection from the parish foyer.



Thank you to everyone who collected their envelopes last weekend.



Diocesan News



Caritas AUSTRALIA

PROJECT COMPASSION

Palm Sunday
28–29 March 2026

As Project Compassion 2026 comes to a close, we thank you for your generous support throughout Lent. This year, we shared the stories of four inspiring people whose lives are being uplifted through your compassion.

Your support is helping them overcome challenges and build stronger futures. There is still time to donate! Together, we can continue nurturing hope and empowering communities facing poverty and injustice.



Please donate today.

You can support Project Compassion 2026 through the donation boxes, envelopes or by scanning the QR code. Or online at: www.projectcompassion.org.au/donate Or by calling: 1800 024 413

Thank you for standing with us, as we Unite Against Poverty this Lent.

Palm Sunday of the Passion of the Lord Year A —28th and 29th March

REFLECTION by Greg Sunter

Gospel Reflection

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).

Questions for Adolescents

- Q. Why do all four gospels deal with the Passion at such length?
- Q. What reasons can you suggest for the gospel of Matthew emphasising the innocence of Jesus?
- Q. What emotions might the disciples have felt as they saw the events of the Passion unfold?
- Q. In what ways is this Passion narrative both solemn and joyful?

Questions for Adults

- Q. Why might the passion narratives have been the first parts of the gospels to be written?
- Q. How do you respond to hearing or reading the Passion?
- Q. Why might some people see the Cross as an odd symbol for Christianity?
- Q. How does the story of Christ's Passion play out in our own lives today?

Learning moments

Break the narrative of the Passion into a number of 'movements' or phases. For each 'movement' identify an image or symbol that conveys the meaning of that particular movement.

Imagine that you are producing a film based on Matthew's account of the Passion. Select a section of the narrative and identify elements of a film that would best depict this part of the narrative (e.g. camera angles, style of musical score, use of close up or wide angle shot, pace, etc).

REFLECTION by Fr Michael Tate

Lowly Prince of Peace

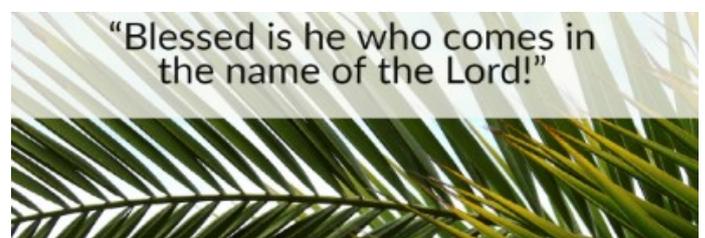
Jesus entered Jerusalem, not as a warrior in the tradition of King David as many had hoped for, but riding simply on a donkey. The disciples and the crowd applauded him, but they proved fickle in their support.

On the other hand, Jesus remained steadfast in his commitment to non-violent revolutionary change of the religious and political systems so as to establish the reign of God. Why did he renounce marshalling human and angelic warriors to further his cause?

First, Jesus embodied God-for-us, and God does not want the destruction of those he has created out of love. Second, Jesus had a premonition that an armed revolt would lead to the destruction of Jerusalem and the dispersal of the Jewish people (as occurred in 70AD).

Third, another Gospel (Luke) recounts that as Jesus laboured up Mount Calvary he turned to some wailing women and said, 'Daughters of Jerusalem, do not weep for me, weep rather for yourselves and for your children.' He knew that they suffer grievously in armed uprising. This is seen in barbaric reality in our own time with women being tortured and raped in campaigns of terror, trafficked into sexual slavery, suffering the loss of sons, husband and lovers.

We could take a moment to pray that the Church of the 21st century, successor of the pacifist Church of the first three centuries, may enter on a new period of reflection on these issues, grappling with the desire to protect the innocent, yet always challenged by the man on a donkey, Divine Prince of Peace.



The **Living Word**

For Children

PALM SUNDAY OF THE PASSION OF THE LORD YEAR A —28TH AND 29TH MARCH 2026

FIRST READING

I let them beat my back
and pull out my beard.
I didn't turn aside
when they insulted me
and spit in my face.
But the Lord God keeps me
from being disgraced.
So I refuse to give up,
because I know
God will never let me down.

DISCUSSION STARTERS:

Who are the people who love you?
What special things do they do for you?
Jesus suffered and died because he loved us.
How can we show God's love to others?
Today is the beginning of a special week of celebrations.
How can we participate in Holy Week?

GOSPEL READING

Pilate Questions Jesus

Jesus was brought before Pilate the governor, who asked him, "Are you the king of the Jews?" "Those are your words!" Jesus answered. 12 And when the chief priests and leaders brought their charges against him, he did not say a thing.

Pilate asked him, "Don't you hear what crimes they say you have done?" But Jesus did not say anything, and the governor was greatly amazed.

The Death Sentence

During Passover the governor always freed a prisoner chosen by the people. 16 At that time a well-known terrorist named Jesus Barabbas was in jail. So when the crowd came together, Pilate asked them, "Which prisoner do you want me to set free? Do you want Jesus Barabbas or Jesus who is called the Messiah?" 18 Pilate knew the leaders had brought Jesus to him because they were jealous. While Pilate was judging the case, his wife sent him a message. It said, "Don't have anything to do with that innocent man. I have had nightmares because of him."

But the chief priests and the leaders convinced the crowds to ask for Barabbas to be set free and for Jesus to be killed. Pilate asked the crowd again, "Which of these two men do you want me to set free?"

"Barabbas!" they shouted.

Pilate asked them, "What am I to do with Jesus, who is called the Messiah?"

They all yelled, "Nail him to a cross!"

Pilate answered, "But what crime has he done?"

"Nail him to a cross!" they yelled even louder.

Pilate saw that there was nothing he could do and that the people were starting to riot. So he took some water and washed his hands[b] in front of them and said, "I won't have anything to do with killing this man. You are the ones doing it!"

Everyone answered, "We and our own families will take the blame for his death!"

Pilate set Barabbas free. Then he ordered his soldiers to beat Jesus with a whip and nail him to a cross.

Soldiers Make Fun of Jesus

The governor's soldiers led Jesus into the fortress and brought together the rest of the troops. They stripped off Jesus' clothes and put a scarlet robe on him. They made a crown out of thorn branches and placed it on his head, and they put a stick in his right hand. The soldiers knelt down and pretended to worship him. They made fun of him and shouted, "Hey, you king of the Jews!" Then they spit on him. They took the stick from him and beat him on the head with it.

Jesus Is Nailed to a Cross

When the soldiers had finished making fun of Jesus, they took off the robe. They put his own clothes back on him and led him off to be nailed to a cross. On the way they met a man named Simon who was from Cyrene, and they forced him to carry Jesus' cross.

They came to a place named Golgotha, which means "Place of a Skull." There they gave Jesus some wine mixed with a drug to ease the pain. But when Jesus tasted what it was, he refused to drink it.

The soldiers nailed Jesus to a cross and gambled to see who would get his clothes. Then they sat down to guard him. Above his head they put a sign that told why he was nailed there. It read, "This is Jesus, the King of the Jews." The soldiers also nailed two criminals on crosses, one to the right of Jesus and the other to his left.

People who passed by said terrible things about Jesus. They shook their heads and shouted, "So you're the one who claimed you could tear down the temple and build it again in three days! If you are God's Son, save yourself and come down from the cross!" The chief priests, the leaders, and the teachers of the Law of Moses also made fun of Jesus. They said, "He saved others, but he can't save himself. If he is the king of Israel, he should come down from the cross! Then we will believe him. He trusted God, so let God save him, if he wants to. He even said he was God's Son." 44 The two criminals also said cruel things to Jesus.

The Death of Jesus

At noon the sky turned dark and stayed that way until three o'clock. Then about that time Jesus shouted, "Eli, Eli, lema sabachthani?" which means, "My God, my God, why have you deserted me?"

Some of the people standing there heard Jesus and said, "He's calling for Elijah." One of them at once ran and grabbed a sponge. He soaked it in wine, then put it on a stick and held it up to Jesus.

Others said, "Wait! Let's see if Elijah will come and save him." 50 Once again Jesus shouted, and then he died.

At once the curtain in the temple[i] was torn in two from top to bottom. The earth shook, and rocks split apart. Graves opened, and many of God's people were raised to life. They left their graves, and after Jesus had risen to life, they went into the holy city, where they were seen by many people.



Children's Worksheet



Hosanna!

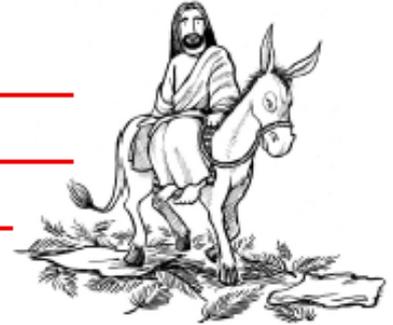


Palm Sunday of the Passion of the Lord, Year A

Fill in the details of the events of Holy Week.

PASSION SUNDAY

Write down what you know about the procession of palms.

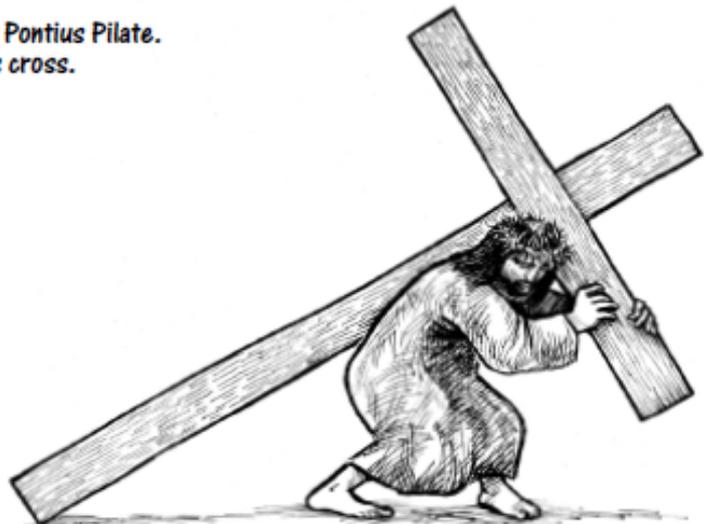


HOLY THURSDAY

Draw Jesus and his disciples at the last supper.

GOOD FRIDAY

Draw Jesus standing trial before Pontius Pilate. Then colour in Jesus carrying his cross.



HOLY SATURDAY

Holy Saturday is a quiet time when we reflect on the death of Jesus.

How do you think Jesus' friends and family were feeling on that day?

Bishop Vincent's Easter Message 2026

Dear Sisters and Brothers,

The peace of the Risen Christ be with you! In this Easter season of 2026, we are all living in very troubled, wounded times. With so much conflict, violence and entrenched hatred, we might even be tempted to occasionally lament: Where is our God?

In such chaotic times it is good to be reminded of a wonderful story about St Teresa of Avila.

One day the devil appeared to her, disguised as Jesus. St Teresa wasn't fooled for even a second, dismissing the devil. Before leaving, the devil asked her, "How could you be so sure I wasn't Jesus? Teresa replied: "You didn't have any wounds - Christ has wounds!"

One of the most striking elements of our Gospel's Resurrection stories is that Jesus is still wounded in all of them. The crucifixion wounds do not disappear. The resurrected body of Christ remains marked by his earthly suffering, forever. It is not until the disciples see the wounds of Christ that they recognise Jesus for who he is.

Our Catholic faith, however, refuses to gloss over our own personal wounds - the wounds of our brothers and sisters, and those of our suffering planet, with hollow positive thinking. Instead, our Holy Father Pope Leo urges us to move beyond passivity. Leo challenges us to become peacemakers!

And we can all become peacemakers in very simple ways. If only we had the eyes of faith we would notice that peacemaking is all around us. To name only a few examples:

- In the quiet, tender care of our nurses and care-givers in our hospitals, especially to the elderly and the dying

- ◆ In the patient and professional care of our Catholic teachers who generously serve our young people
- ◆ - In the quiet heroism of parents as they sacrifice themselves for the good of their children

- In the outreach of our social services like Catholic Care who help the needy

- In the lives of ordinary people who refuse to become resentful and instead choose to forgive and love their enemies.

Yes, the wounds of such peacemakers do not embitter them but become fountains of peace and hope for others.

This Easter let us allow the risen Lord to roll away the rocks of pride, ego and selfishness from our hearts. May we banish all violence from our lives. May the light of the risen Christ that streams from his glorified wounds bring joy, healing and peace to us all.

For "By His wounds we are healed". A blessed Easter to you all.

Bishop Vincent Long OFM Conv, Bishop of Parramatta

Palm Sunday

Isaiah 50: 4-7 | Ps 22: 8-9, 17-18, 19-20, 23-24 | Philippians 2: 6-11 | Matthew 26:14-27:66

It is only once in every three years that we publicly share together Matthew's full account of the arrest, trial and death of Jesus. Today is that day. Matthew's passion is rich in every sense of the word. It is the longest account of what Jesus endured, and it also has the most diverse cast of characters. Only Matthew devotes attention, not only to the tragic fate of Judas who was filled with remorse, but also to the thirty pieces of silver which were used to buy a cemetery for foreigners called the Field of Blood. Only Matthew tells us about the dream of Pilate's wife which leads her to send a message to her husband that he should have nothing to do with Jesus. Matthew's Gospel features several dreams. Joseph is told in a dream to take Mary as his wife, to flee with his family to Egypt and later to return from Egypt. Dreams are one of the many links between Matthew's Gospel and the Hebrew scriptures.

This is by no means to say that Matthew's Gospel is merely an interesting piece of literature. It is only to suggest that, in Holy Week, Matthew's Passion is a wonderful encounter to enter slowly as we spend time with the Lord, allowing the mystery of the cross to deepen within us. One commitment we might make is to take a section each day this week and stay with it for ten minutes:

Monday Mt 26: 14-35

Tuesday Mt 26: 36-56

Wed Mt 26: 57-75

Thursday Mt 27: 1-26

Friday Mt 27: 27-56

Saturday: Mt 27: 57-66

The trial and death of Jesus reminds us of the tragedy of injustice that continues to this day in so many places around the world. Throughout Lent, Caritas Australia, through Project Compassion, has attempted to draw our attention to many important issues in our world. We have been invited to take up the cross and follow Jesus in our own time as we *Unite Against Poverty*. We can pray, with Jesus, 'Let it be as you, not I, would have it.' God's desire is for peace, healing and unity in the face of all the challenges facing humanity. Let us help Jesus carry the cross in our time.



Photo: Mansini with her granddaughter in their garden in a small village in Fiji. Credit: Caritas Australia.

Prayer of Intercession

For all who suffer injustice as Jesus did and for those who take up the cross to follow Jesus. May our work to end injustice bring peace, healing and unity in the face of all the challenges facing humanity.

Diocesan News

Springwood East Timor Support Group INVITATION

27th Annual Tribute Night

Join with us to celebrate
30 Years of support
for Timor Leste'



Timor Medal
Awarded to SETSG 2025

Saturday 16 May 2026

7:00 pm for a 7:30 start

St Thomas Aquinas School Hall
168 Hawkesbury Rd, Springwood

To aid the Timorese people
with medical and education initiatives

BYO nibbles & drinks - Tables of 8 to 10
Eftpos available

Tickets \$20 each (payable on entry)

Enquiries and Bookings: 0425209840



Diocese of
PARRAMATTA

BISHOP
VINCENT
PRESENTS

ARCHBISHOP JIMENEZ



WHO WILL SPEAK ON THE TOPIC:

AN IMMIGRANT BISHOP FOR AN IMMIGRANT CHURCH

TUESDAY 21 APRIL 2026
6.00PM

ST PATRICK'S CATHEDRAL
CLOISTER HALL,
1 MARIST PL, PARRAMATTA

PLACES ARE LIMITED!
REGISTER HERE:
parracatholic.org/jimenez

IN PARTNERSHIP WITH THE SISTERS OF SAINT JOSEPH

A CONVERSATION ON HOUSING AND HOMELESSNESS

The Bishops' 2025 Statement on homelessness raises a critical question for all of us:

*How can we, as individuals and communities,
strengthen our support for people
who have been made homeless,
and work collaboratively to bring about greater justice?*

With the support of Bishop Long, join us for an hour-long
conversation on zoom at 5.00pm on Thursday 23 April to raise
some possible responses to the urging of the 2025 Bishops'
Statement: **Signs of Hope on the Edge**.

This is a major issue for many of us who are deeply concerned with the rapidly
increasing homelessness in this country, the rising cost of housing, the number of
women and children living in cars, and the lack of affordable housing for younger
Australians.

With the support of Bishop Long, we would like to hold a conversation to discuss
these concerns. We look forward to sharing ideas on this critical issue.

If you would like to participate
in this conversation, please sign
up, using the QR code.

Return date for registration:
Monday 20 April



Sisters of Saint Joseph
of the Sacred Heart



Catholic Youth
PARRAMATTA

GOOD FRIDAY NIGHT WALK



3 APRIL

START
ST PATRICK'S CHURCH
BLACKTOWN
DOORS OPEN 9:00PM

FINISH
ST PATRICK'S CATHEDRAL
PARRAMATTA

REGISTER HERE: PARRACATHOLIC.ORG/GFNV

Parish Notices

SAFEGUARDING TRAINING

As part of the Diocese of Parramatta's commitment to ensuring all children and adults at risk are safe, respected, protected and supported in our care, all staff and volunteers in our parishes, chaplaincies, agencies, ministries and councils are required to complete Mandatory Safeguarding.

For online training opportunities please visit: <https://learning.safeguarding.org.au/>

For more information, please email: safeguardingtraining@parracatholic.org

Parish Giving

Planned Giving/Parish Donations

Your gift to Planned Giving helps cover the running of the parish and also contributes towards outreach in our parish community and beyond.

If you would like to contribute directly, the parish bank details are:

BSB: 067 950
Acct No: 100000698
Acct Name: Cranebrook Parish

Please ensure you put your details in the reference section (ENVELOPE N# OR SURNAME)

Please contact the Parish Office (02 4730 1249) if you

- ◇ are contributing to the Planned Giving Program via the envelope system and would like to change to credit card or direct debit;
- ◇ would like to join the Planned Giving Program.

With many thanks to all these local businesses who support our parish throughout the year.

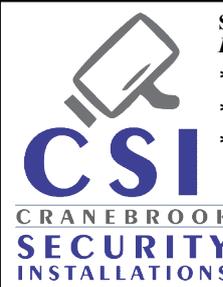
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