



THE CARMELITE

Parish of Port Melbourne and Middle Park
in the care of the Carmelites since 1882

*We acknowledge the Yalukit Willam Clan, the traditional owners and
custodians of this land. We pay our respects to them.*

May we walk gently here.

Palm Sunday of the Passion of our Lord 28 March 2021

I Keep Trying a reflection by Peter Thomas, member of the JPIC Team

My octogenarian neighbour, a woman who as a child fled to Australia seeking refuge from the murderous Nazi regime has worked tirelessly both at a local and national level in the cause of justice. I applaud her humanity and feel inadequate in her presence. She prompts me to ask myself whether in my life-time I have been too cautious, too proper and too self-obsessed. "It is when we all play safe that we create a world of utmost insecurity" says the Dalai Lama. And "never see a need without doing something about it" is one of the most motivating and well-known sayings of Mary MacKillop. Most people like me stand in awe in the presence of greatness, in the presence of those souls that untiringly give their lives in the service of others. Yet I console myself knowing that perfection is a myth... This is good to know, but is never an all-embracing excuse!

Oblate priest, Ron Rolheiser shook my complacency recently when he wrote, "The Jesus who invites us into personal piety and church doctrine is the same Jesus who tells us that nobody will get to heaven without a letter of reference from the poor." Rolheiser quotes Jim Wallis, the founder of Sojourners a magazine, a peace movement and spirituality. Wallis is a layman, an US evangelical with deep catholic and ecumenical sympathies. Wallis suggests seven principles of engagement for Christian 'political' involvement in the world....

- God hates injustice.
- The kingdom of God is a new order.
- The church is an alternative community.
- The kingdom of God transforms the world by addressing the specifics of injustice.
- The church can be the conscience of the state, holding it accountable for upholding justice and restraining its violence.
- Take a global perspective.
- Seek the common good.

In these seven principles Jim Wallis is sharing with us what he sees as the intersection of social justice and the gospel. He's also highlighting for me how often we are seduced into reading scripture as a story addressed to me rather than to me and to others, the community. Hence individualism reduces the gospel to a privatized relationship between 'Jesus and me' and sin is personal and rarely communal or societal. When I fall into this way of thinking it prevents me from seeing generational sin and systemic injustice.

Both our Churches are fitted with a hearing induction loop. Please use the 'T' or other appropriate switch on your hearing aid. Please tell us if you experience any difficulty.

OUR PARISH

Churches

St Joseph's
cnr Rouse & Stokes Streets
Port Melbourne

Our Lady of Mount Carmel
cnr Richardson & Wright Streets
Middle Park

Sunday Masses

6.00pm (Sat) Mount Carmel
9.00am Saint Joseph's
10.30am Mount Carmel

Reconciliation

after 9.00am Mass Saturday

Carmelite Parish Office

274 Rouse Street
Port Melbourne Vic 3207

Telephone 03 9681 9600
Facsimile 03 9681 9608

After Hours Emergency
0408 754 283

Email parish@sj-mc.org.au

Parish Website www.sj-mc.org.au

Carmelite Website
www.carmelites.org.au

Office Hours 9am-4pm (non COVID times)

Monday, Wednesday, Friday (CLOSED TUESDAYS & THURSDAYS)

Parish Priest

Fr Hugh Brown OCarM

Parish Secretary

Anne Ierardo

Pastoral Life Co-ordinator

Michael Murray

Finance Officer

Shane Harrison

Facilities Manager

Ken Chaffer

Safeguarding Officer

Frances Correa

Galilee Regional Catholic Primary School

Bank Street
South Melbourne Vic 3205
Telephone 03 9699 2928

THIS WEEK

Monday 29 March

9.00am Mass, St Joseph's

Tuesday 30 March

9.00am Mass, Mt Carmel

Wednesday 31 March

9.00am Mass, St Joseph's

Thursday 1 April - Holy Thursday

9.00am Morning Prayer, both churches

7.00pm **Mass of the Lord's Supper, St Joseph's**

Friday 2 April - Good Friday

9.00am Morning Prayer, both churches

3.00pm **Good Friday liturgies, both churches**

Saturday 3 April - Holy Saturday

9.00am Morning Prayer, both churches

7.00pm **Easter Vigil of the
Resurrection of the Lord, Mt Carmel**

Sunday 4 April - Easter Sunday

9.00am Mass, St Joseph's

10.30am Mass, Mt Carmel

WE REMEMBER

Those who are sick or ill and in need of prayer: Theody Advincula, Thecla Broderick, Paul Caghi - Cao, Kelly Edwards, Judy Fairhall, Frances Farrugia, Lyn Faul, Rose Fennell, Gary Finn, Maurice Fitzpatrick, Gerard Friary, Ivy Hermence, Ernie Knight, Marino Mihocic, Felicity Morgan, Marie O'Connor, Sylvia Poliakova, Rafal Rafalski, Michael Ristevski, Lucie Carmen Rodriguez, Dennis Rohan, Lorraine Rohan, Keith Ryder, Teresa Sheehan, Jane Spiteri, Helen Stanley, Jim Sullivan, Maureen Toohey, Troy Vincent, Julie Wain, Sr Barbara Walsh RSG, Jonathon Wil, Vivienne Williams, Tami Yap.

Those whose have died recently: Patricia Franklin, Patrick Harrington, Glen Stuart, those who have died in the floods in Australia, and all those affected by COVID_ 19 throughout the world.

Those whose anniversaries of death occur about this time: Leo Coleman, Josie Hall, Zenaida Santos, and Carmelites, Michael Camilleri and Bernard Shah.

IN OUR PARISH

My church has given me a number of social justice themes that encompass the whole of living. First and foremost is the proclamation that human life is sacred and the dignity of each person is the foundation for building a moral vision for society. You could say that this belief is the foundation of all the principles of Catholic social teaching. But lest I fall into that trap of 'individualism' it also tells me that the person is not only sacred but also social. How we organize society in economics and politics, in law and policy as these things affect human dignity and the capacity for each of us to grow in community. It reminds me that I have a right to participate in society seeking always the common good, especially for the poor and vulnerable.

Creating the circumstances that help me to exercise my rights and responsibilities is complex but fundamental is the issue of human rights. Human dignity can only be achieved if human rights are protected. Of course rights come with duties and responsibilities---to one another, to our families, and to the larger society. And then there's the issue of the dignity of work and the rights of workers. The church emphatically tells me that work is more than a way to make a living; it's a way in which I participate in God's creation! With that lofty notion I need to be mindful of things like the basic rights of workers, the right to productive work and the right to decent and fair wages.

We are rightfully proud in Australia to call this nation multicultural and to rejoice and respect the traditions and culture of our First Nations peoples. My church unequivocally says we are one human family whatever our national, racial, ethnic, economic, religious and ideological differences. Loving my neighbor has a global dimension and at the core of this solidarity is the pursuit of justice and peace. When 17 year old Swedish girl, Greta Thunberg began protesting holding world governments to their promise to meet the carbon emissions target agreed in Paris, in 2015 she was demonstrating her stewardship of creation. My church asks the same of me. Care for the Earth is not just a slogan, it's a requirement of my faith; it's an

MINISTERS

**3/4 April
Easter Sunday**

7.00pm Mount Carmel (Vigil)

Commentator: N/A

Readers: See Roster

Eucharistic Ministers: TBA

Communion to the Sick: TBA

9.00am St Joseph's

Commentator: N/A

Reader: William Kininmonth

Eucharistic Ministers: Frances Correa, Elaine Kininmonth

Counters: *Childrens' Liturgy* N/A

10.30am Mount Carmel

Commentator: N/A

Readers: Margaret Fagan

Eucharistic Ministers: Ann Crump

Childrens' Liturgy N/A

Hospitality N/A

THANK YOU

for your generosity last Sunday

St Joseph's

Carmelite and

Parish Offering \$584.00

Our Lady of Mt Carmel

Carmelite and

Parish Offering \$1,271.00

environmental challenge that has fundamental moral and ethical dimensions that cannot be ignored.

My neighbour belongs to no church, synagogue or temple but her many acts of goodness and her passionate action to bring about justice in areas where injustice prevails is a shining example of a life that promotes virtue by the doing of good deeds. I must do the same. My church tradition, inspired by the gospel has a rich treasure trove of wisdom about building a just society and living a life of holiness amidst the challenges of our modern society. It's up to me, it's up to you, it's up to all of us.....

**Ref: 'Jesus and Justice', Ron Rolheiser OMI, Feb 10, 2008
United States Conf. of Catholic Bishops 'Themes of Catholic Social Teaching' 202**

IN OUR PARISH

Safeguarding Compliance Requirements

The Safeguarding Committee would like to thank all those who have completed their safeguarding compliance requirements of the code of conduct declaration and the Working With Children Check. We are grateful for the fantastic response.

Hard copies of the code of conduct, code of conduct declaration, process for applying for a Working With Children Check, linking your current Working With Children Check card to the parish are available at the back of the church if you need. Signed copies of the code of conduct declaration can be put into the parish letter box or put into an envelope and placed in the collection baskets at the weekend masses.

We can assist you with the Working With Children Check. It only takes a few minutes and can be done from your home, except for getting your photo taken at the Post Office in case of a new Working With Children Check. There is no charge. We are here to support and help you so please send an email to sj-mc.safeguarding@com.com.au.

The Safeguarding Committee

Palm Sunday Walk for Justice for Refugees *Today, Sunday 28 March 2021*

The annual Walk for Justice for Refugees will take place on Palm Sunday with a Rally outside the State Library, Swanston Street at 2.00pm. Speakers include Julian Burnside QC, Sister Brigid Arthur from the Brigidine Asylum Seekers Project, Mostafa Azimbitar, a recently released Asylum Seeker and representatives from the Faith Communities Council of Victoria. Please wear a mask and sign in with the QR Code to be provided on the day..

4 April 2021



Daylight Savings

Please remember that next weekend (Easter Sunday) is the end of daylight savings. So put your clocks back an hour. An extra hour of sleep.

You don't want to be at church too early!

St Joseph's Feast Day

We thank everyone who joined us for the celebration of the feast of St Joseph on 19 March 2021. A special thankyou to Fr Maurice, our celebrant. It was a memorable occasion and ended with an enjoyable morning tea.

***Rosary Group
St Joseph's.***

IN OUR PARISH - THE CARMELITE CENTRE

What's On at the Carmelite Centre

Tuesdays: Centering Prayer, 5.00pm (Via Zoom)

Thursdays: Meditation, 7.00pm

Fridays: Lectio Divina, 9.30am (Via Zoom)



The Legend of Saint Simon Stock and Scapular Devotion with Paul Chandler OCarm, 10.30am - 12.00 pm midday (Via Zoom)

In April, Paul Chandler will explore the topic The Legend of Saint Simon Stock and Scapular Devotion.



For most people their first and perhaps only contact with the Carmelite Order is the Brown Scapular of Our Lady of Mount Carmel, which remains a very popular Catholic devotion. Sadly, much of what is written about the scapular and Simon Stock, on the internet and elsewhere, is misleading or just plain wrong. Paul will lead us in exploring the true history of the Scapular, its purpose, and meaning for today.

Paul Chandler is an Australian Carmelite who studied theology in Rome and medieval spirituality in Toronto. He taught church history for 20 years in Melbourne and since 2010 has been spiritual director at Holy Spirit Seminary in Brisbane.

All are welcome to join. Please book through the Carmelite Centre so you can be sent the zoom link and any pre-reading material, and pay through bank transfer. Cost \$10.00 Thank you.

On the first Wednesday morning of each month we explore a topic related to the rich tradition of Carmelite Spirituality.

Coming Carmelite Conversations:

5 May – John Day on Fratelli Tutti: A Challenge for our Christian Life

2 June – Dr Michelle Jones on The Spirituality of St John of the Cross and Contemporary Ecological Concerns

The Carmelite Centre is a joint venture of the Carmelites of Australia and East Timor and our Parish of Port Melbourne/Middle Park.

Address: 214 Richardson Street, Middle Park Vic 3206 (Mel Ref 2K C10)

T: (03) 9690 5430 Website: www.thecarmelitecentremelbourne.org

Carmelite Centre Program Bookings

T: 9690 5430 (leave message if unattended) or registration@thecarmelitecentremelbourne.org
via website: www.thecarmelitecentremelbourne.org



Port Melbourne/Middle Park Parish

Lent and Easter Timetable 2021

Holy Thursday 1 April

- 9:00am: Morning Prayer – Both Churches
7:00pm: Mass of the Lord's Supper at St Joseph's

Good Friday 2 April

- 9.00am: Morning Prayer – Both Churches
3:00pm: Solemn Commemoration of the Lord's Passion –
Both Churches

Holy Saturday 3 April

- 9.00am: Morning Prayer – Both Churches
7:00pm: Easter Vigil at Our Lady of Mount Carmel

Easter Sunday 4 April

- 9:00am: Easter Mass at St Joseph's
10:30am: Easter Mass at Mount Carmel

Good Friday Collection for the Holy Land

The annual collection for the support of the church in the Holy Land takes place on Good Friday. This collection promotes the missionary work of the church in the Holy Land by providing welfare assistance to local Christians in areas such as health, education, employment and housing. The collection is also used to maintain 74 churches and shrines associated with the life of Jesus.

Parish Office

The Parish Office will be closed at 4.00pm on Wednesday 31 March. On Thursday 1 April staff will be organising to get all Easter Liturgical Requisites in the churches for the Holy Week Liturgies. The Parish staff will return on Wednesday 7 April.

PROJECT COMPASSION



Your donation will support programs around the world that provide vulnerable people with the skills and opportunities they need. Project Compassion money boxes and envelopes are available for collection from the Church foyer. The money boxes are an excellent way to introduce your children to Project Compassion.

PLEASE RETURN YOUR PROJECT COMPASSION BOXES OR ENVELOPES TO CHURCH ON HOLY THURSDAY EVENING MASS AT St JOSEPH'S. THANK YOU.

REFLECTION ON THIS WEEK'S READINGS

In the third verse of the rousing hymn, How Great Thou Art, we sing,

***'And when I think that God his Son not sparing
sent him to die I scarce can take it in.
That on the cross my burden gladly bearing,
he bled and died to take away my sin.'***

This verse enshrines a long-held tradition that Jesus died as a necessary atonement to God for our sins. From this perspective Jesus' suffering and death was the price of the ransom paid to evil so that we might share in God's life. Alternatively, the death of Jesus is seen as the only thing that satisfied God's anger at our sins, and caused God to love us again.

We should be very careful about what we sing! On the one hand this theology rightly shows us the extraordinary love Jesus has for us. On the other hand it says some very difficult things about God. What loving creator, for example, would say that the torture and death of his beloved son is the only way he can be happy about his creatures? What just judge, no matter how angry he or she might be at the crimes laid out in the courtroom, would allow an innocent man to die for the guilty? And how powerful is God over evil if the only way to keep it in check is through human sacrifice? These are serious questions and they have an impact on our everyday life of faith, and can sometimes alienate us from believing that God is our all-loving Father in heaven.

Today, we rightly hear a lot about victims – people, who through no choice or fault of their own, have been dealt with wrongly by others who are free to act otherwise and who know better. In some of the ways we think about the passion, Jesus becomes God's victim. Through no fault of his own, and seemingly powerless in the face of his Father's will, Jesus becomes a victim of God's need for a sacrifice, a ransom or atonement.

As a result, many of us can feel that sometimes we are God's victims too, because if God wanted Jesus to suffer and die, why should we be surprised or complain when we receive large crosses to carry as well?

Mark's account of the passion tends to reinforce Jesus as victim. Mark has Jesus eating with the outcasts, his friends betraying, denying or deserting him. He tells us that Jesus is terrified at the prospect of death and calls on his 'Abba' or 'daddy' to help him out. In the end he accepts 'the will of God' but even then feels abandoned by God on the Cross.

I often think we misread what Jesus is referring to when he accepts God's will in the Garden. Rather than refer to the particular will of the Father to see Jesus suffer and die on Good Friday, I think it's more helpful and consoling to understand it as referring to God's will that Jesus remains faithful to the way he lived. If by doing that Jesus threatened the religious and political authorities of his day so much that they have to murder him, then his death is the ultimate sacrifice which reveals how far God was prepared to go in love for us. This reveals to us that Jesus came 'to live', and that by faithfully living this life he was put to death by the powers of sin. Through the cross we see the price to be paid in confronting sin in our day and obediently living out the demands of God's kingdom of justice and peace.

OUR LITURGY

ENTRANCE

The Celebrant, Cross Bearer, and Readers will process into the church for the reading and blessing of the palms.

BLESSING OF PALMS

ACCOUNT OF THE LORD'S ENTRANCE INTO JERUSALEM

(Matthew 27:1-11)

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."

GATHERING HYMN

Sing to the Lord! Hosanna!

REFRAIN:

Sing to the Lord! Ho san na! Sing to the Lord all Na-tions!
God has made sal - va - tion known. Ho san-na! Ho san na!

Fine. VERSES:

Ho san na! 1. Sing to the Lord!
2. Bless - ed is He who
4. O gates lift high your heads, grow

1. Sing to Christ the King! Praise the Lord with shouts of glad - ness
2. comes in God's name! God a - lone is our sal - va - tion!
4. high - er an - cient doors! Let Him en - ter: Christ our Sav - iour!

1. Ho - san na!
2. Ho - san na!
4. Ho - san na!

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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

PSALM 22 MY GOD, MY GOD

Refrain

Marty Haugen



My God, my God, O, why have you a - ban-doned me?

All who see me laugh at me, they mock me and they shake their heads:
"He relied on the Lord, let the Lord be his refuge.

As dogs around me, they circle me about.
Wounded me and pierced me, they can number all my bones.

My clothing they divided, for my garments casting lots,
O Lord, do not desert me, but hasten to my aid.

I will praise you to my people, and proclaim you in their midst.
O fear the Lord and praise him, give glory to his name.

Philippians 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

Cantor first time repeated by All.
Then All each time thereafter.

Music: Bernadette Farrell



Praise to you O Christ our_ Sav-iour. Word of God and Lord of Life!



Praise to you O Christ our_ Sav-iour. Glo - ry and praise to you!

Mark 15:1-39

Celebrant First thing in the morning,
the chief priests together with the elders and 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."
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.

Reader 1 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 for 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.
"But in that case, what am I to do with the man you call king of the Jews?"
"Crucify him!" "Why? What harm has he done?" "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.
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.

Reader 2

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, 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.

Celebrant:

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!" *{Ely, Ely, larma sa-bach-tar-nee}*
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 to him to drink,
"Wait and see if Elijah will come to take him down."
But Jesus gave a loud cry and breathed his last.

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."*
There were some women watching from a distance.
Among them were Mary of Magdala,
Mary who was the mother of James the younger and Joset,
and Salome.

These used to follow him and look after him when he was in Galilee.
And there were many other women there who had come up to
Jerusalem with him.

Reader 1

It was now evening, and since it was Preparation Day,
that is the vigil of the sabbath,
there came Joseph of Arimathaea,
a prominent member of the Council, who himself lived
in the hope of seeing the kingdom of God,
and he boldly went to Pilate and asked for the body of Jesus.

Pilate, astonished that he should have died so soon,
summoned the centurion and enquired if he was already dead.
Having been assured of this by the centurion,
he granted the corpse to Joseph who brought a shroud,
took Jesus down from the cross, wrapped him in the shroud
and laid him in a tomb which had been hewn out of the rock.
He then rolled a stone against the entrance to the tomb.
Mary of Magdala and Mary the mother of Jesus were watching
and took note of where he was laid.

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APOSTLES CREED

I believe in God, the Father almighty,
Creator of heaven and earth,
and in Jesus Christ,
his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and life everlasting. Amen.

Cel: The Lord be with you. **All: And with your Spirit.**

Cel: Lift up your hearts. **All: We lift them up to the Lord.**

Cel: Let us give thanks to the Lord, our God. **All: It is right and just.**

The Celebrant prays the preface at the end of which all sing:

HOLY, HOLY

Holy

Mass for the City:
Setting by Richard Proulx

Ho-ly, ho-ly, ho-ly Lord God of hosts. Heav-en and earth are full of your glo-ry. Ho-san-na, ho-san-na, ho-san-na in the high-est. Bless-ed is he who comes in the name of the Lord. Ho-san-na, ho-san-na, ho-san-na in the high-est. Ho-san-na, ho-san-na, ho-san-na in the high-est.

TEXT: From the English translation of the Roman Missal © 2010, ICEL. All rights reserved. Setting Copyright © 1988, 2010 by GIA Pub. Inc. All rights reserved.

THE MYSTERY OF FAITH

James Chepponis:
Jubilation Mass

Save us, Sav-iour of the world, for by your cross and res-ur-rec-tion You have set us free. You have set us free.

LAMB OF GOD

Refrain: All

Jesus Lamb of God

Bernadette Farrell

Hear our prayer, Hear our prayer, through this bread and wine we share may we be your sign of peace ev'ry where.

Cel: Behold the Lamb of God. Behold
him who takes away the sins of the World.
Blessed are those called to the supper of the Lamb.

All: **Lord I am not worthy that you should enter under my roof,
but only say the word and my soul shall be healed.**

COMMUNION HYMN

UNLESS A GRAIN OF WHEAT

Bernadette Farrell

REFRAIN:

Un - less a grain of wheat shall fall up - on the ground_ and
die, ___ it re - mains ___ but a sin - gle grain_ with no life. ___

Fine

VERSES:

1. { If we have died with him then we shall live with him;
2. { If an - y one serves ___ me then they must fol - low me;
3. { { Make your home in me as I make mine in you;
4. { If you re - main in me and my word lives in you;
5. { { Those who love me are loved by my Fa - ther;
6. { { Peace I leave with you, my peace I give to you;

to Refrain

1. if we hold firm we shall reign with him. ___
2. wher - ev - er I am my ser - vants will be.
3. those who re - main in me bear much fruit. ___
4. then you will be my dis - ci - ples. ___
5. we shall be with them and dwell in them. ___
6. peace which the world can - not give is my gift.

Text based on John 12:24. Text and music © 1983, Bernadette Farrell.
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RECESSIONAL HYMN

TREE OF LIFE

REFRAIN

Turn our hearts, — turn our—
 minds, make us branch-es hold-ing fast to the— vine Pa-tient
 keep - er, draw us to your ten-der mer - cy, tree of life

VERSE 1

1. We re - mem - ber we are mor-tal breath of God but of the
 earth. Through the des - ert we must tra vel tast - ing hung - er, knowing

To Refrain **VERSE 2**

thirst. Turn our sin - ful we are pride - ful We have all gone a -
 2. We are
 stray. Deep with - in us we are need - ful of a
To Refrain
 clean heart day — by day. Turn our

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This Holy Week let's celebrate that God spared nothing in showing us how to live. As we commemorate Jesus' life, death and resurrection may we move from being victims of a bloodthirsty God to choosing again to follow Jesus' example and live lives which are faithful, loving and obedient. May we also appreciate that this life continues to, literally, threaten 'the hell out of' those opposed to the reign of God in our world, but that as Jesus was faithful to God and God to Jesus, so they will remain faithful to us as well, no matter what.

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