



SUNDAY 29TH MARCH, 2026 PALM SUNDAY YEAR A **Reflection on the Gospel (Matthew 26:14 - 27:66)**

This year we hear Matthew's passion narrative through the lens of armed conflict and death from deprivation. The prospect of untimely death is a reality for many. Even more abhorrent is the ongoing practice of capital punishment in so many places, particularly when a just person is put to death for specious reasons or to political ends.

That's what confronts us in today's Gospel, although the Gospel writers pay little attention to the details of the suffering and death of Jesus: they are more interested in the meaning of these events.

The Romans execute Jesus outside Jerusalem when the city is filled with Jewish pilgrims, there for the Passover festival. For Jesus' friends and followers, every subsequent Passover will be celebrated in the light of his death by crucifixion. They share their memories and reflect on the meaning of his death in the light of their sacred traditions.

Every element of the Passover story, the ancient story of God's deliverance of their ancestors, resonates with echoes of the experience of Jesus who is now present to them in a new way. Little wonder, then, that the final events of Jesus' life were probably the first part of his story to be committed to writing.

Though Matthew draws much of his material from Mark, he fashions the tradition into a new narrative and adds several distinctive features. "To fulfil all righteousness" is Jesus' stated mission (3:15). He has declared "blessed" those who suffer for the sake of righteousness (justice or right relationship)" (5:10). He now embodies his own teaching, as the just or righteous one, the one in right relationship with God. The prayer on his lips as he faces death (Psalm 22) is that of the suffering just Israelite who is utterly faithful to his mission and whose trust in God never fails.

There are hints that Jesus' death is not the end but is rather the inauguration of the new age of God's empire, a compassionate alternative to the brutality of Rome. In response to the high priest Caiaphas, Jesus points beyond death to his resurrected life "at the right hand of power...." Extraordinary signs follow his death: the tearing of the temple curtain; the trembling of the earth; the recognition by the Roman centurion and his

companions that this man is of God; and finally, the opening of the graves and appearance of the dead in anticipation of the resurrection of those who accept him as the Christ.

These signs offer the hope of reversal to all who have witnessed the events surrounding Jesus' death. They offer hope to the women who have followed him all the way from Galilee and "ministered to him". They offer hope to the male disciples who have deserted or denied him, to faithful disciples like Joseph of Arimathea, and even to his Roman executioners. They have the potential to bring hope to us all at this time, especially to those who put their lives on the line for others.

By Sr. Veronica Lawson, RSM

DEATHS & ANNIVERSARIES

We pray for those who have died recently and for **Joseph and Maryanne Cassar, June Rodgers and Francesca Librizzi** whose anniversaries occur at this time. May they rest in peace.

ENTRANCE AND BLESSING OF PALMS

Today in memorial of Christ's entrance to Jerusalem pieces of palm are available at the entrances to the churches for parishioners to take on arrival. At the beginning of Mass, the priest will sprinkle the palm branches with holy water and an account of the Lord's entrance into Jerusalem is proclaimed.



Where does the word "Synod" come from?

The word *Synod* comes from the Greek *syn-hodos*, meaning "walking together on the road." This reminds us that the Christian life is never meant to be lived alone. Faith is a shared journey, where we support one another, listen to one another, and discern together how best to follow Christ.

First Reading: Isaiah 50:4-7

A reading from the prophet Isaiah

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.

The Word of the Lord. (R.) Thanks be to God.

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

A reading from the letter of St Paul to the Philippians

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.

The Word of the Lord. (R.) Thanks be to God.

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 Version: Matthew 27:11-54

The passion of our Lord Jesus Christ according to

Matthew.

Jesus, then, was brought before 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."** Pilate said to them, **What am I to do with Jesus who is called Christ?"**

They all said, **"Let him be crucified!"**

Pilate asked: **"Why? 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 round 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 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 clothes 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, saying, **"He saved others; 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 puts 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 Elijah,"** and one of them quickly ran to get a sponge which he dipped in vinegar and, putting it on a reed, gave it him to drink. The rest of them said, **"Wait! See if Elijah will come to save him."** But Jesus, again crying out in a loud voice, yielded up his spirit.

All kneel and pause a moment.

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, entering 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."**

The Gospel of the Lord.

(R.) Praise to you, Lord Jesus Christ

THE 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.***

Communion Antiphon: Matthew 26:42

Father, if this chalice cannot pass without me drinking it, your will be done.

PROJECT COMPASSION

Your donations in Project Compassion boxes and envelopes can be returned at Mass.

WORKING BEE: Save the Date

St Augustine's Church: 4th April, 10 -11.30am

JOSEPH'S CORNER HIGH TEA FUNDRAISER

We warmly invite you to join us at our High Tea Fundraiser on 3rd May from 2pm – 5pm at Mount St. Joseph Girls' College, 133 Maidstone Street, Altona 3018.

Ticket price; \$40 per person. For table bookings of 10 or any dietary requirements, please contact Rob Quail on 0407687003. **Donations of goods, services, or vouchers** for our silent and main room auctions would be appreciated.

GOOD FRIDAY ECUMENICAL WAY OF THE CROSS

All are invited to an Ecumenical Service on Good Friday. Arrive at the Pilgrim Uniting Church, Bayview Road Yarraville at 11am on Friday 3rd April for the start of the service. Then all will walk to St. Augustine's Church, where the service will continue. Then the group will walk to the Baptist Church, High Street Yarraville. (Opposite Coles).

2ND RITE OF RECONCILIATION

**Wednesday 1st April at 7.30pm
at St. Augustine's Church**

HOLY LAND COLLECTION ON GOOD FRIDAY

The annual collection, which will take place on Good Friday, 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. It is used to maintain over 70 churches and shrines associated with the life of Jesus. This year the Holy Land continues facing an income shortfall in funds due to on-going effects of the Pandemic, wars in Gaza and now Iran which discourages or prevents pilgrims coming to the Holy Land. Please remember the Christians of the Holy Land in your prayers.

PARISH PRIEST:

Rev. Fr. Werner Utri

PARISH SECRETARY: Emilia Balkan

PHONE: 0401 158 113;

(03) 9314 7710

EMAIL: yarraville@cam.org.au

ST. AUGUSTINE'S OFFICE HOURS:

Tuesdays, Wednesdays, Fridays
9.30am till 2.30pm

PARISH WEBSITE:

www.melbatholic.org/yarraville

SAFEGUARDING: Pat Mc Laughlin

patmac766@gmail.com

PARISH CHURCHES

ST AUGUSTINE'S

71 Somerville Road Yarraville

CORPUS CHRISTI

376 Geelong Road, Kingsville

ANNUNCIATION

4 Nolan Avenue, Brooklyn

PARISH NEWSLETTER:



To receive an Email copy of our newsletter, scan the QR code.

LITURGY TIMES

TUESDAY MASS

St Augustine's....6.00 pm
Exposition: 5.30 –6.00pm

WEDNESDAY MASS

Corpus Christi.....9.15 am

THURSDAY MASS

St Augustine's...9.15 am

FRIDAY MASS

Corpus Christi....9.15 am

SATURDAY MASS

Corpus Christi....9.30 am

SATURDAY VIGIL MASS

St Augustine's...5.00 pm

SUNDAY MASS

Annunciation.....8.00 am
St Augustine's....9.30 am
Corpus Christi..11.00 am
St Augustine's...11.30 am
(Polish)

RECONCILIATION:

SATURDAYS after 9.30am
Mass at Corpus Christi
St. Augustine's...4.15pm

NEXT ITALIAN MASS

On hold until further notice

COLLECTIONS

THE FIRST COLLECTION supports the Priests of our Parish, the Archbishop, Priests on special duties and retired priests.

THE SECOND COLLECTON (includes envelopes), supports the running costs of the Church and pastoral initiatives.

To set up a **Direct Debit** Payment to our bank accounts for the Presbytery and the Church, use these account details.

St. Augustine's Yarraville Church Account:
BSB 083347 Account No. 638052213.

St. Augustine's Yarraville Presbytery A/C:
BSB 083347 Account No. 638051413

Corpus Christi Kingsville Church Account:
BSB 083347 Account No. 485182315

Presbytery Account:

BSB 083347 Account No. 638051413

**TAP AND GO CONTACTLESS
DONATION TERMINALS**

in the foyers of the churches.
Follow the prompts and choose your nominated amount to donate.

Codes for one off donations via credit card



Unique to the Parish of St. Augustine's



Unique to the Parish of Corpus Christi

There are census cards at the back of the church for new subscribers wishing to use weekly envelopes. Record details and put the card on the collection plate or contact the Parish office for a set of envelopes.

ST. VINCENT DE PAUL

Many thanks for your donations of non-perishable food. Cereal, long life milk, tea, coffee, milo, soup, pasta, pasta sauce, baked beans, spaghetti, tins of tuna, tinned fruit, rice, jam, biscuits; washing powder/liquid, shampoo, soap, deodorant, toothpaste and brushes are always needed.

ACKNOWLEDGEMENT OF COUNTRY - We acknowledge the Traditional Custodians who have walked upon and cared for this land for thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander people to this country and commit ourselves to the ongoing journey of reconciliation.

ROSTER Palm Sunday A

READERS: **St. Augustine's**

5.00pm Kath Baker

9.30am Gerald Bain-King
Sam/Anna

READERS: **Corpus Christi**

11am ... Joe Fusca, Mary Huynh

MINISTERS: **St. Augustine's**

5.00pm.....Frank Galea

9.30am.....Pat McLaughlin

MINISTER: **Corpus Christi**

11.00am.....Hong Nguyen

COUNTING: Val Taylor

Holy Thursday 7.30pm

READERS: **St. Augustine's**

Mary Huynh, Krys Biront

MINISTER: Nic Fusca

Good Friday 3.00pm

READERS: **St. Augustine's**

Val Taylor, Natasha Fernandes,
Brian Anthony, Rose Thomas

MINISTERS: Joe Fusca, Hong Nguyen,
Joseph De Bono

Holy Saturday 7.30pm

READERS: **St. Augustine's**

Marie Vanderwert, Greg Buhagiar,
Kath Baker, Aileen Martin

MINISTER: Mary Vella

Easter Sunday

READERS: **9.30am St. Augustine's**

Andrea Wilberger, Sam/Anna

MINISTER: Gerald Bain-King

READERS: **11am Corpus /Christi**

Joe Fusca, Imelda Gibson

MINISTER: Khanh Nguyen

**SAFETY OF CHILDREN AND ALL
VULNERABLE PEOPLE**

At Yarraville, Kingsville and Brooklyn, we hold the care, safety and well-being of children and all vulnerable people as a central and fundamental responsibility of our communities. The Parish Statement of Commitment and Reporting Process are on display at the entrance of all the Churches and all Diocesan Policies are available on the website or at the parish office.

www.cam.org.au/Professional-Standards/Statements