

The Living Word

Palm Sunday of the Passion of the Lord, Year A

Gospel Mt 21:1-11

Blessed is he who comes in the name of the Lord.

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.

First Reading Is 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

Ps 21:8-9. 17-20. 23-24. R. v.2

(R.) My God, my God, why have you abandoned me?

1. All who see me deride me.
They curl their lips, they toss their heads.
'He trusted in the Lord, let him save him;
let him release him if this is his friend.' (R.)
2. Many dogs have surrounded me,
a band of the wicked beset me.
They tear holes in my hands and my feet.
I can count every one of my bones. (R.)

3. They divide my clothing among them.
They cast lots for my robe.
O Lord, do not leave me alone,
my strength, make haste to help me! (R.)
4. I will tell of your name to my brethren
and praise you where they are assembled.
'You who fear the Lord give him praise;
all sons of Jacob, give him glory.
Revere him, Israel's sons.' (R.)

Second Reading Phil 2:6-11

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 Phil 2:8-9

Praise to you, Lord Jesus Christ, king of endless glory!

Christ became obedient for us even to death

dying on the cross.

Therefore God raised him on high

and gave him a name above all other names.

Praise to you, Lord Jesus Christ, king of endless glory!

Gospel shorter form Mt 27:11-54

Jesus was brought before Pontius Pilate, the governor, and the governor put to him this question, 'Are you the king of the Jews?' Jesus replied, 'It is you who say it.' But when he was accused by the chief priests and the elders he refused to answer at all. Pilate then said to him, 'Do you not hear how many charges they have brought against you?' But to the governor's complete amazement, he offered no reply to any of the charges.

At festival time it was the governor's practice to release a prisoner for the people, anyone they chose. Now there was at that time a notorious prisoner whose name was Barabbas. So when the crowd gathered, Pilate said to them, 'Which do you want me to release for you: Barabbas, or Jesus who is called Christ?' For Pilate knew it was out of jealousy that they had handed him over.

Now as he was seated in the chair of judgement, his wife sent him a message, 'Have nothing to do with that man; I have been upset all day by a dream I had about him.'

The chief priests and the elders, however, had persuaded the crowd to demand the release of Barabbas and the execution of Jesus. So when the governor spoke and asked them, 'Which of the two do you want me to release for you?' they said 'Barabbas'. 'But in that case,' Pilate said to them 'what am I to do with Jesus who is called Christ?' They all said, 'Let him be crucified!' 'Why?' he asked 'What harm has he done?' But they shouted all the louder, 'Let him be crucified!' Then Pilate saw that he was



Reflection by Greg Sunter

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.

making no impression, that in fact a riot was imminent. So he took some water, washed his hands in front of the crowd and said, 'I am innocent of this man's blood. It is your concern.' And the people, to a man, shouted back, 'His blood be on us and on our children!' Then he released Barabbas for them. He ordered Jesus to be first scourged and then handed over to be crucified.

The governor's soldiers took Jesus with them into the Praetorium and collected the whole cohort around him. Then they stripped him and made him wear a scarlet cloak, and having twisted some thorns into a crown they put this on his head and placed a reed in his right hand. To make fun of him they knelt to him saying, 'Hail, king of the Jews!' And they spat on him and took the reed and struck him on the head with it. And when they had finished making fun of him, they took off the cloak and dressed him in his own clothes and led him away to crucify him.

On their way out, they came across a man from Cyrene, Simon by name, and enlisted him to carry his cross. When they had reached a place called Golgotha, that is, the place of the skull, they gave him wine to drink mixed with gall, which he tasted but refused to drink. When they had finished crucifying him they shared out his clothing by casting lots, and then sat down and stayed there keeping guard over him.

Above his head was placed the charge against him; it read: 'This is Jesus, the King of the Jews.' At the same time two robbers were crucified with him, one on the right and one on the left.

The passers-by jeered at him; they shook their heads and said 'So you would destroy the Temple and rebuild it in three days! Then save yourself! If you are God's son, come down from the cross!' The chief priests with the scribes and elders mocked him in the same way. 'He saved others,' they said 'he cannot save himself. He is the king of Israel; let him come down from the cross now, and we will believe in him. He put his trust in God; now let God rescue him if he wants him. For he did say, "I am the son of God."' Even the robbers who were crucified with him taunted him in the same way.

From the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out in a loud voice, 'Eli, Eli, lama sabachthani?' that is, 'My God, my God, why have you deserted me?' When some of those who stood there heard this, they said, 'The man is calling on Elijah,' and one of them quickly ran to get a sponge which he dipped in vinegar and putting it on a reed, gave it him to drink. 'Wait!' said the rest of them 'and see if Elijah will come to save him.' But Jesus again crying out in a loud voice-e, yielded up his spirit.

At that, the veil of the Temple was torn in two from top to bottom; the earth quaked; the rocks were split; the tombs opened and the bodies of many holy men rose from the dead, and these, after his resurrection, came out of the tombs, entered the Holy City and appeared to a number of people. Meanwhile the centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, and they were terrified and said, 'In truth this was a son of God.'

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ST. PATRICK'S CATHOLIC PARISH, KILMORE

Parish Administrator: Rev. Fr. Anh Nguyen
Pastoral Worker: Sr. Yen (Anne) Phung LHC

Phone: 03 5782 1084

Office Hours: Mon, Wed, Fri | 9.30 am – 4.30 pm

(Emails or calls outside of office hours will be attended to when we are next in the office.)

Parish Secretary: Caterina Bosevski

Bookkeeper: Lorraine Nagle

Email: kilmore@cam.org.au

Website: www.melbcatholic.org/s/kilmore



PALM SUNDAY (YEAR A)

29 MARCH 2026

Parish Sacramental Program 2026

First Reconciliation

Information day: Friday April 24th, 2026 at 4 pm.

Classes: will be held in the church from 4 pm to 5 pm on the Friday afternoon of the 1st, 8th, 15th, 22nd, 29th of May & 5th, 12th, 19th of June 2026.

Celebration: will be held at St. Patrick's church on Friday June 26th, 4:30 pm.

Confirmation:

Information day: Friday July 17th, 2026 at 4 pm

First Holy Communion:

Information day: Friday October 9th, 2026 at 4 pm

Please contact the parish office if you wish to enrol your child into our sacramental program in 2026, by emailing: kilmore@cam.org.au

HOLY LAND COLLECTION—GOOD FRIDAY APRIL 3rd 2026

The annual collection for the support of the church in the Holy Land will take place on Good Friday, April 3rd. 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. Parishes, schools, orphanages and medical centres throughout the Holy Land also rely on assistance from this collection. It is also used to maintain over 70 churches and shrines associated with the life of Jesus. Due to the Covid pandemic, the war in Gaza and now the war with Iran, recent years have been and continue to be extremely difficult for the Church and people of the Holy Land with much reduced income due to fewer pilgrims and visitors. Last year, Australian Catholics donated \$1.7 million through the Good Friday Collection, a wonderful effort that went a long way to assist the Church of the Holy Land. But this year, the Holy Land continues facing an income shortfall in funds due to the ongoing effects of the Pandemic, the war in Gaza and now the war with Iran, all of which discourage or totally prevent pilgrims coming to the Holy Land. And so, we again urge Catholics around the world to be as generous as possible. Please remember the Christians of the Holy Land on Good Friday and please keep them in your prayers. Thank you.



**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.*

ST PATRICK'S CHURCH OPEN DAYS: Please note that St Patrick's Church will be open from 9.30am to 2.30pm on Monday, Wednesday & Friday, for private prayer.

CHURCHES

St. Patrick's, Kilmore

Our Lady Help of Christians, Broadford

Our Lady of the Way, Wallan

St. Michael's, Wandong

SUNDAY MASSES

Sat (Vigil)	5 pm, Broadford 6.30 pm, Kilmore
Sun	8.45 am, Wallan 10.45 am, Kilmore

WEEKDAY MASSES

Tue, Thu-Sat	9 am, Kilmore
Wed	9 am, Wallan

(Please note: out of school terms, Wednesday Mass will be at Kilmore)

CONFESSION

8.15am, Tuesday to Saturday before 9am morning Mass

DEVOTIONS

Adoration & Benediction

Thu 9.30 am, Kilmore

Divine Mercy Chaplet

15 minutes prior to each weekday Mass, Kilmore

Rosary

after each weekday Mass, and Sunday 8.20 am (Wallan) & 10.20 am (Kilmore)

DONATE

To support our Parish and Priests, scan the QR code with your phone camera to donate.



First Collection (Presbytery Support)

Presbytery Account

BSB 083 347 | ACC 684 632 382

Second Collection (Church Support)

Church Account

BSB 083 347 | ACC 672 646 971

St. Patrick's Parish is committed to safeguarding the safety, wellbeing, and dignity of children, young people, and adults.

PARISH DIARY:

Sat, 28 Mar : SATURDAY OF THE 5TH WEEK OF LENT

9 am Communion Service, St. Patrick's
5 pm Vigil Mass, Our Lady Help of Christians
6.30 pm Vigil Mass, St. Patrick's

Sun 29 Mar: PALM SUNDAY OF THE PASSION OF THE LORD

8.45 am Mass, Our Lady of the Way
10.45 am Mass, St. Patrick's

Mon, 30 Mar: MONDAY OF HOLY WEEK

8.30 am Mass, St. Patrick's Church

Tue, 31 Mar: TUESDAY OF HOLY WEEK

NO 9 am MASS
7 pm Reconciliation Service, Our Lady of the Way

Wed, 1 Apr: WEDNESDAY OF HOLY WEEK

9 am Mass, St. Patrick's Church (*please note NOT at Our Lady of the Way*)
7pm Reconciliation Service, St Patrick's
7.30 pm RCIA Session 20, St. Patrick's Parish Centre

Thu, 2 Apr: THURSDAY OF HOLY WEEK

NO 9 am MASS

Easter Service Times

HOLY THURSDAY 2ND APRIL

7pm Kilmore, 7.30pm Wallan

GOOD FRIDAY 3RD APRIL

Stations of the Cross 9.30am Wallan,
11.30am Kilmore

Good Friday Service 1pm Broadford,
3pm Kilmore, 3pm Wallan

EASTER VIGIL SATURDAY 4TH APRIL

4.30pm Mass Broadford, 7pm Mass Kilmore, 7pm Mass Wallan

EASTER SUNDAY 5TH APRIL

8.45 am Mass Wallan, 10.45pm Mass Kilmore

DIVINE MERCY SATURDAY 11TH APRIL

5pm Broadford, 6.30pm Kilmore

DIVINE MERCY SUNDAY 12TH APRIL

8.45am Mass Wallan, 10.45am Mass Kilmore, Confessions
10.50am -12.15pm, Benediction 12.15pm



PARISH SAFEGUARDING OFFICERS:

Pauline Duff, Brian O'Dwyer, Ben Boyd, and Laura Garland
(Northern Region, Safeguarding Unit).

kilmore@cam.org.au or Laura.Garland@cam.org.au

PLEASE NOTE

The Easter edition of our Parish Magazine "The Shamrock", is available for collection—a gold coin donation would be appreciated.

VOLUNTEER ROSTERS:

	<u>28/29 Mar</u>	<u>4/5 Apr</u>
<u>BROADFORD 5pm (Sat):</u>	28 Mar	4 Apr
Reader	B. O'Dwyer	P. Fleming
EMHC	C. O'Dwyer	B. O'Dwyer
<u>KILMORE 6.30pm (Sat):</u>	28 Mar	4 Apr
Reader	R. Emmanuel	J. O'Callaghan
EMHC	J. Jain	C. Clancy
PowerPoint	P. Duff	P. Duff
<u>WALLAN 8.45am (Sun):</u>	29 Mar	5 Apr
Reader	G. Pannuzzo	G. Pannuzzo
EMHC	P. Hutchinson	T. Cooney
EMHC	S. Buckley	J. Sapiano
PowerPoint	R. Quinn	R. Quinn
<u>KILMORE 10.45am (Sun):</u>	29 Mar	5 Apr
Reader	M. Bourne	S. Ramganathan
EMHC	K. Archer	C. Dodd
PowerPoint	W. Reece	K. Curry
<u>FLOWERS:</u>	C. Eid	E. Ferraresi
<u>HOME EUCHARIST:</u>	TBA	H. Clancy
	TBA	P. Duff
<u>CLEANERS KILMORE:</u>	G. Pereira	L. Beaumont
	B. Collier	C. Eid

Thu 2 Apr: 7 pm Kilmore: Sarathy Ramganathan, Danielle Selar
7.30pm Wallan: Evelyn Robertson

Friday 3 Apr: 3pm Kilmore: Danielle Selar, Michelle Ramsey,
Sean Carroll, Anita Matthew
3pm Wallan: Evelyn Robertson, Rosebelle Quinn,
Norbert Ryan

Sat 4 Apr: 7pm Kilmore: John O'Callaghan, Marg Fleischmann
Sarathy Ramganathan
7pm Wallan: Norbert Ryan, Evelyn Robertson,
Coleen Aguinaldo

LET US PRAY FOR THE FOLLOWING

Recently Deceased: Tijo Jose Thomas

Anniversaries

Janet Maureen Laffan, Graham Meier, Valda Patricia Ryan,
Andrew Carleton Ellis, Mary Johnson, Philip Stewart,
Jim Gough, Col & Kath Breakell, Br. Dacius, Ian Johnson,
Frank Colyer, Aileen Mona Shea, Donna Grace, Elizabeth
Fennell, Gavin Quillinan, Br. Ronald Louis Campbell, Gerard
O'Dwyer, Margaret Ashdowne, Aileen O'Dwyer and all
anniversaries which occur at this time.

The Sick

Fr Prakash Cutinha, Pina D'Agostino, Theo Aitchison, Julie
Ahearn, Bernadette McWhinney, Pa'i Su'a, Daisy Aguinaldo,
Liam Heffernan, Nancy Ryan, Joan O'Brien, Michelle Chatfield
and all people who are in need of our prayers.

PLEASE NOTE: Names in the sick list will remain there for 4 weeks.

If you wish for that person to continue to be prayed for, please advise the parish office again. If you are submitting the name of someone other than yourself and family, please obtain their permission.



Synod Corner: Synodality is not new

Synodality is not a modern invention. From the earliest days of the Church, Christians gathered to pray, listen, and discern together. In the Acts of the Apostles, the Church faced difficult questions and resolved them not through power struggles, but through prayer, dialogue, and trust in the Holy Spirit.

St. Patrick's Parish is a Child Safe Environment. All children are to be supervised by a parent/guardian at all times.