

**ST AMBROSE CHURCH IS TEMPORARILY CLOSED  
DUE TO COVID-19 PROTOCOLS**

**Act of Spiritual Communion**

My Jesus,  
I believe that You  
are present in the Most Holy Sacrament.  
I love You above all things,  
and I desire to receive You into my soul.

Since I cannot at this moment  
receive You sacramentally,  
come at least spiritually into my heart.  
I embrace You as if You were already there  
and unite myself wholly to You.

Never permit me to be separated from You.

Amen.

Your intentions will be offered to God by us  
in our private masses.

**Fr. Brian Egan (Parish priest)**  
**Fr. Chaminda Wanigasena (Assistant Priest)**

**2020 Sacraments Program**

**Our Sacramental Program has been suspended  
until further notice.**



Fr. Brian Egan, Parish Priest  
Fr Chaminda Wanigasena, Assistant Priest  
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St Ambrose Primary School  
Stuart St, Concord West  
Principal: Ms Linda McFadden  
Ph: 9743 5605  
[info@stambconcord.catholic.edu.au](mailto:info@stambconcord.catholic.edu.au)

**Sunday Masses: Sat Vigil 5pm**

Sunday 9.30am & 5pm

Weekday Masses: 9am Mon, Wed, Thurs, Fri (or Fri 9.15am school Masses)

Tuesday evening 7.30pm

Reconciliation: Sat 3.30 – 4.30pm

Adoration: Mon & Fri 6-9pm, Tues 5.45pm – 7.15pm,

Sat 3.30 - 4.30pm, Italian Cenacle: Mon 9.30am

Holy Hour & Cenacle: Wed after 9am Mass, Fri 9.30am

Baptisms: 2<sup>nd</sup> & 4<sup>th</sup> Sundays of the month at 11am by appointment.

Weddings: by appointment. Contact Parish Office.



**Palm Sunday (Year A) 5 April 2020**

Palm Sunday is here and our church is closed. There is a short little prayer service on the parish website where each family can pray together and remember Jesus riding into Jerusalem on a donkey.

The sad reality is that we cannot have a communal celebration of Palm Sunday in our church. There will be no Mass where we hold up our palms and have them blessed. I am starting to miss participating in the Church's year. We take a lot of our ordinary life for granted.

We have to obey the law. But please be assured that Fr Chaminda and I are praying for the needs of the parish. We say a Mass each day for the wellbeing of the families of the parish. It is devastating for priests not

have parishioners around the church: attending Mass or praying in the church. Has anyone here ever lived in such a time of locked churches?

People tell me that they are watching televised Masses and live streamed Masses from other parishes. We are working on getting Mass live-streamed from here. Hopefully we will have an Easter Mass for you at home. This is good to help us get through this time. We are waiting in joyful hope for the day when churches are open again.

Priests are exempt from a lot of the rules about staying at home. If you need any form of pastoral assistance please give the presbytery a call on 9743 1023.

God bless you all. Fr B

### HOLY WEEK AT HOME

Listed on our website under the Publications, then Bulletin tab, there are some beautiful liturgies prepared by Liturgy Brisbane which can be used by you and your family during Holy Week at home.

1. Palm Sunday
2. End of Lent
3. Holy Thursday
4. Good Friday
5. Easter Sunday

### Channel 7 to broadcast Easter Services from St Mary's Cathedral

We are very pleased to announce that Channel 7 will broadcast -

1. The Lord's Passion on Good Friday (10 April) at 3pm
2. Easter Sunday Mass (12 April) at 10:30am

Live from St Mary's Cathedral.

At a time when Catholic churches across Australia are closed during the COVID-19 pandemic, this is a wonderful opportunity for people across all ages and no matter where they live to participate in the Mass at the holiest time in our Church's year.



**Please remember in your prayers the following  
for whom Masses will be offered.**

**Recently Deceased:** Tony McLeod, Gianni Musumeci, Frank Alvaro

**Anniversaries:** Ron & Ruby Tolhurst, Lidia Merlino, Julia Georges, Jack Cucina, Stanley Evan Sheedy, Benito Portelli

**Others:** Fr Kevin McGovern, Patrick & Margaret Egan, Veronica & Anne Gough, Mario Iannacito, Angelo Iannacito, Mabel & Kevin Rice, Peter Waters, Helen Timpanaro, Paul Broderick, Harry O'Hara, Eugene & Aileen Morris, Ted & Laura Merlino, Harriet David, Michael Culligan, Angelina Camuglia, Dr Leonado Dimaculangan, Jennifer Bast, Doug Kemp, Carmel Cullinan, Francesca Vizzari, Anthony Zovaro, Eric Pewal, Chris Elliott, Paola Pilosio, John Ferranda, Olivero Vendramin, Thomas Murickananickal & Kochappan, Joseph, Anna Nguyen, Gordon Bridges, John Baptist Nguyen, Giuseppe Rubbo, Teofilo Zamora, Paul, Filomena Agostino, Marie Madeleine Danev, Nicola Betro, Margaret Sharpe, Tamam Koloj, Helen Timpanaro, Mario Gemin, John Ryan, John Kennedy, Antoinette Constable, Ludivina Green, Agata Rodi, John Baptista Zammit, Catherine and John Manning, Joe and Mary Mangion, Rema Flannery, Margaret Jean Sharpe, John Pomroy, Mary & Ernest Vanzella, Gaetano Patamia, Filomena Agostino, Mehseen Mawad, Ruby Madera, Caoile Families, Iannacito, Funaro & Di Iorio Families, Guisepe & Maria Idiotta, Whiteford Family, Culligan Family, Cootes Family, Zammit Family, DeBono Family, Moses Family, Nancy's Family, Dahdah Family, Wheeler & Higgins Families, Morson Family, Abraham, George & Cherote Families, Kennedy and McGovern Families, John White, June Bates, Dorothy Vantwest, Thelma & Stephen Muller & Family, Soloman Family, Merrell, Bourke, Gielis & Shields Families, deceased members of St Vincent de Paul Society, dearly departed souls and all souls in Purgatory.

### **Please pray for the sick especially:**

David Bagnato, Angela, Imogen Warner, Rosaria Natalina Patamia, Felice Minutillo, Charlie Rossini, Kelly & Ursula, Giuseppina Algozzino, Peggy Kerr, Viru, Fr Paul Boyers, Kevin McGrath, John and Betty Gattenhof, Esther and Terry Tully, Gary and Leslie Mc Grath, Rosa Mastro, Tanya Greenaway, Gianna, Matthew, Luisa, Zia Pina, Grace Comare, Veronica Rutherford, Sean Peters, Elizabeth Esguerra, Juliet Walsh, Barbara Wayne, , Marilyn Deguara, Elijah, Adrian Vanzella, Matthew Chan, John Rodrigues, Belinda Nicholls, Nan Peters, Carmela Smigliani, Shinta Widzaza, Alan Borg, Rosa Maria Santos, Bhupinder Tamber, Rebecca Sinclair, Marina Arasaratnam, Teresa Domalewski, Adel Abraham, Anne Vassily, Gloria Clark, Kim Long, Bob & Marion Merrell, Terry Murphy, Stacey Spencer, Joanne Ford, David, Celia and Gomes Family, Warwick Cook, Louise, James Anthony Manassa, June Corcoran, Rosina Morson, Celina Shaw, Laurence O'Connell, Sam Carroll, Dr Bede Muller, Robert Carey, Carmen Zammit, Mario Bianco, Rochelle Rodrigues, Kevin Desouza, Pat Toohey, Charmaine Yu, Anne Collins, Anna Viteznik, Adrian Walker, Lauren Wedd, Sara Benjamin & Family, Peter Weinfoe, Ivy Ross, Dr Siri Kannangara, Maria Rosa de Angelis, Frank Zappia, Cecily Culligan

### Mass Intentions / Offerings (Effective 25 March 2020)

Mass intentions/offerings are welcome. Please email Fr Chaminda on [mcrwanigasena@gmail.com](mailto:mcrwanigasena@gmail.com)

Information Required: Intention and the date intention to be offered. eg, kindly offer Mass for the soul of \_\_\_\_\_, on date. Please indicate if it for a special reason please eg, anniversary of death, recently deceased.

If your intention is related to recovery of illness, please supply name of the sick person and the date you would like the Mass offered.

For all other intentions please state basic intentions and the requested date.

If you or anyone you know within the Parish is experiencing distress or anxiety during this current situation, our priests are available to have a chat over the phone (parish office 9743 1023, please leave a message if unattended) or alternatively you can email Fr Chaminda on [mcrwanigasena@gmail.com](mailto:mcrwanigasena@gmail.com) so that he may contact you.

In the event that you or someone you know is experiencing problems with lack of food please contact CatholicCare on 131819.

### A message from the Archdiocese of Sydney

Abuse is a crime. The appropriate people to deal with a crime are the police. If you – or anyone you know – have been abused, please contact the police. Alternatively, you can contact the Safeguarding and Ministerial Integrity Office [safeguardingenquiries@sydneycatholic.org](mailto:safeguardingenquiries@sydneycatholic.org) or call (02) 9390 5810 or You may also want to speak to your Parish Priest who will be able to provide support and guidance.

The Archdiocese has a legal obligation to report crimes to the police

**PROJECT  
COMPASSION**  
GO FURTHER TOGETHER

5th Sunday of Lent  
5 April 2020

 **Caritas**  
AUSTRALIA

Dominic, 47, is a father of six from Papua New Guinea. In 2016, he became involved with Caritas Australia's partner, Centre of Hope who runs a safe house and family anonymous programs and turned a difficult life and an unhappy relationship around.

**Please donate to Project Compassion 2020 to help support the Safe House project and help bring greater harmony to families in Papua New Guinea.**

**Let's Go Further, Together.** You can donate through Parish boxes and envelopes, by visiting [www.caritas.org.au/projectcompassion](http://www.caritas.org.au/projectcompassion) or

### Br Julian's Reflection – Palm Sunday of the Passion of the Lord



***Great crowds of people spread their cloaks on the road, while others were cutting branches from the trees and spreading them in his path. The crowds who went in front of him and those who followed were all shouting: "Hosanna to the son of David"...Pilate said to them: What am I to do with Jesus who is called Christ?" They all said: "Let him be crucified!" He asked: "But what harm has he done?" But they shouted all the louder: "Let him be crucified!"***

Matthew 21, 1-11 and 26, 14 – 27, 66

Holy Week begins and ends in drama. It starts with Jesus' dramatic entry into Jerusalem, mounted on a donkey. The gospel readings of Passion Sunday and Good Friday are extensive presentations by Matthew and John of the dramatic events that constituted the passion and death of Jesus. We are each invited to choose for ourselves the role or roles which fit or coincide with the way in which we are living out our lives. The liturgy invites us to choose our own parts, to identify in those three dramas with the players in whom we recognise ourselves. It invites us to be participants rather than observers who have paid for comfortable seats. What follows here is a series of scenes that might draw us into the drama and help us to make our own meaning of it, Let us allow the drama to unfold and let us take our part. No other homily is needed.

Jesus did not have to orchestrate his entry into Jerusalem. Following his raising of Lazarus from the grave in nearby Bethany, word had spread that he was approaching Jerusalem. What he had said and done had increased his popularity among the ordinary people who had come to regard him as a capable teacher, a healer and, indeed, a leader. His celebrity status had become a huge threat to those in power, and the welcome he received as he came into the city unsettled them further. Yet, he was experienced enough to know that worshipping crowds were very fickle. He had already experienced rejection when he refused to bow to crowd demands. He knew what it was to have threats on his life. He had learned not to have total confidence in his disciples and would soon state that one of them would betray him and another deny all association with him. Was he tempted to play the crowd as he rode in, increasing his popularity by giving them what they demanded or by criticising the Roman occupiers? Instead, he lessened his popularity by turning over the tables of the stall-keepers in the Temple court-yard, who were making a profit out of the worshippers. It was love for a world that was broken and shackled that kept him focussed. Self-interest mattered nothing to him.

Though I'm not an avid student of history, I read some months ago that Abraham Lincoln was shot and fatally wounded by a Confederate sympathiser in a theatre in Washington on Good Friday 1865. Six days earlier, on Palm Sunday the people of America rejoiced when General Robert E. Lee surrendered to Ulysses Grant, commander of the Union forces at a courthouse in Virginia, thereby ending the bloody civil war that had devastated the nation. Hosannas in Virginia on Palm Sunday, crucifixion in Washington on Good Friday! As we hear read the accounts of the passion and death of Jesus, we are prompted to reflect on our triumphs and failures, our integrity and our moral compromises, our support of decent people and our betrayals. As we follow Jesus through the bogus trial that condemned him, we will find ourselves mixing with the good, the bad, the weak and the fence-sitters. With whom in this drama do I identify? For what do I need to repent? Am I prepared to get down from the fence and fully commit myself to walking in the footsteps of Jesus, even if it means ridicule, rejection, loss of reputation?

The great Swiss Protestant theologian, Karl Barth was noted for his aphorisms. He once said: "Joy is the simplest form of gratitude." And followed that up with: "Laughter is the closest thing to the grace of God." In giving advice to preachers, he commented: "Sermons should be written with the Bible in one hand and the newspaper in the other." If we are prepared to read the daily newspaper with an open heart and a discerning eye, we will discover the action of God in the goodness and decency of people the world over. We will also find there accounts of the evil perpetrated by some of our fellow human beings. The crucifixion of Jesus continues for as long as people for whom Jesus lived and died are oppressed, persecuted, tortured and murdered.

Still, it is true that the only places where you and I will meet God in our everyday lives are in the thoughts we think, the feelings we feel, the people we encounter, the events that happen around us and in the multiple facets of creation close to us and in the universe in which our world is located. Barth's remark about the Bible and the newspaper provided the title to a book *The Bible and the New York Times* published in 1998 by Fleming Rutledge, an Episcopalian theologian and preacher. Still going strong at the age of 83, Rutledge's preaching invariably relates the message of Jesus to the events happening in the contemporary world. In another of her books *Crucifixion: Understanding the Death of Jesus Christ* she writes:

"If our preaching does not intersect with the times, we are fleeing the call to take up the cross. We can learn from the example of Dostoevsky, who in *The Brothers Karamazov* used material that he read in the newspapers to give a human face to the problem of evil."

The readings of Holy Week are confrontational. They invite us to confront our own shadow side, our own darkness, our own need for repentance. Do we dare invite Jesus Christ into our world and into our lives? After all, he comes as one who disturbs and unsettles, who challenges our lived priorities, who questions the things we seem to value - status, possessions, control, image, wealth and comfort. These things don't sit easily on the Jesus who, riding on a donkey, entered Jerusalem to the acclaim of an adoring crowd.

If our churches were open this coming Good Friday, many of us would participate in the Stations of the Cross. The sixth station is named *Veronica Wipes the Face of Jesus*. Its origin is in a legend that grew up in the Eastern Church. It tells of how a woman broke from the crowd with a towel and wiped the face of Jesus as he made his way to Calvary. She later discovered the imprint of Jesus' face on her cloth. Like so many legends it was added to and improved over the years. By the 4<sup>th</sup> century, the woman who had reached out to Jesus was identified as the woman with the haemorrhage who was cured by Jesus after breaking through the crowd to touch his cloak (Matthew 9, 20-22; Mark 5, 25-34; Luke 8, 43-48). The woman was even given the name Bernice. However, somebody in the 14<sup>th</sup> century, presumably to ensure that the significance of the image on the cloth/veil was not lost changed the woman's name to Veronica, a name derived from the Latin words *vera* meaning true and *icon* meaning image. The legend is now set into the 6<sup>th</sup> station of the Cross which embodies the truth that those brave enough to step out of the crowd to those marginalised by disease, poverty, the circumstances of life, a criminal record carry in their heart and their compassionate actions the face of Jesus. Are we among them?

# JRS FOODBANK

During these unprecedented times people seeking asylum in the community need your help now more than ever. Non-perishable food, toiletries and financial donations are desperately needed and appreciated.

## Food items:

- Basmati Rice
- Cooking Oil
- Long life milk
- Tinned tuna, red kidney beans, lentils, chickpeas and fruit
- Biscuits and muesli bars
- Oats and cereal

## Toiletries:

- Nappies (large sizes)
- Toothpaste and toothbrushes
- Shampoo
- Sanitary pads and napkins
- Razors and shaving foam
- Deodorant (male & female)
- Soap

Thank you for walking with us at this critical time! We provide emergency payments and food to hundreds of individuals, including children to pay for rent and life-saving medications. These individuals do not have access to Centrelink, Medicare, the pharmaceutical benefits scheme so your support is critical.

Please contact [Amelia.Savage@jrs.org.au](mailto:Amelia.Savage@jrs.org.au) to donate.



