



Infant Jesus Parish

Served by Teresian Carmelite Friars

Fr. Greg Burke, OCD (Parish Priest)
Fr. John Pallippadan, OCD (Assistant Priest)
Fr. Tadgh Tierney, OCD (Assistant Priest)
Fr. John Follent, OCD



infantjesusmorley

Palm Sunday of the Passion of the Lord A, Year A

5 April 2020

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 fulfill 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 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, 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.'

Truly this was a Son of God—by Sister Anastasia Reeves OP

Have you ever wondered how you would have responded to the events of the Passion had you been there? In today's Gospel, with whom do you most closely identify? Peter? Judas? Pilate? The crowds who praise Jesus or the crowds who condemn him? The centurion who believed? The false witnesses who accused Jesus? The passers by who seem to ignore the whole thing? Or, one of the women who faithfully follow Christ to the bitter end?

...we can be any one of this figures, perhaps many of them at particular points in our lives. We have wounded hearts bearing a mixture of praise and betrayal. This season of Lent has reminded us that we want to be good, to be brave, to live with integrity, but we often find ourselves compromising.

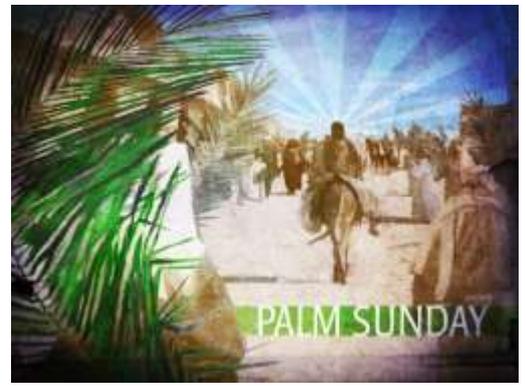
In just a few days, many of these same Gospel figures will be transformed as they witness Christ's definitive victory over sin and death. Fear will be replaced with joy, and the guilt of betrayal with mercy. Some of those weak and wounded figures—Peter, the centurion, Pilate's wife (whom we will meet on Friday), the noticeably absent cohort of apostles—will realise that, what on Good Friday looks to be a total disaster, is by Easter Sunday, in fact, the fulfilment of Christ's sovereign, efficacious plan of salvation for the whole cosmos. They will rejoice in the forgiveness and salvation that Christ has wrought for each of them.

We, too, need Christ just as much as those who lived with him. Our sins may not be as public as Peter's, but we know we need forgiveness for the times we have betrayed the Lord, and we also know we need God's ongoing mercy.

Even the Blessed Mother, although she was conceived and lived without original or personal sin, is as dependent on Christ for her salvation, as we are. She shows us how to receive and cooperate with God's saving grace with no impediments and with fullness of our being. Just a few days ago, we commemorated the annunciation, when Mary gave a most explicit "yes" to God's saving plan by welcoming the Lord Jesus as her own son. We can almost hear trumpets blare as all creation rejoices. This week, Mary continues to say "yes" to God's plan, although now her yes is hidden beneath silence, darkness and grief..

Mary shows us how best to enter into Holy Week—standing in contrast to the frantic movement of the Passover pilgrims in Jerusalem and the cries of the bloodthirsty crowd, Mary prays. Let us then spend this week in her company, prayerfully focused on Jesus our Saviour, thanking him for all he has offered for our salvation. Perhaps we might follow a timeline of what would have happened on each day of the original Holy Week (there are plenty online), read the Gospel passage for each day, or pray the Stations of the Cross. If you have slipped in your Lenten resolutions, it is not too late to try again with renewed fervour this Holy Week..

As we pondered back on the first Sunday, Lent is a desert revealing our dependence on God, our need of his help and grace. At Mary's side, we go even deeper into the desert by meditating on Christ's suffering, which in some mysterious way encapsulates our small response of love to Love, himself. Let us not ignore Christ, nor run away, nor get overly preoccupied with life's minor details, but cling faithfully to him.—*Grace, Lenten program 2020*



PARISH OFFICE CLOSED

In accordance with the recent directives from the government, our parish office will be closed at the end of business day this Wednesday, 1st April until further notice. You can still leave a phone message on 9276 8500 or email secretary@infantjesusparish.org.au and Billie will get back to you as soon as possible. You can also speak to any of the priests directly by making the appropriate option when phoning the office number.

COLUMBARIUM COMMITTEE INFORMATION

We advise that the Committee is available for immediate interments only, where someone is recently passed away and the family wishes to have the ashes interred. All other applications are temporarily suspended until further notice.

Our Columbarium gates are still opened from 7am to 6pm for loved ones to come for a visit.

Should you need to make contact with the committee please phone the parish office on 9276 8500 and speak to one of the staff or leave a message. Thank you.



Collection for the Holy Land 2020
To be postponed to Sunday 13 September

The current COVID-19 pandemic preventative measures have preclude the normal community celebration of Holy Week. The Christian communities in the Holy Land, also exposed to the risk of contagion and living in contexts already full of serious sufferings, benefit every year from the generosity of the faithful from all over the world. This solidarity enables them to continue their evangelical presence, in addition to maintaining schools and social structures that assist all citizens with healthcare, education and peaceful coexistence, attending above all to the weakest and poorest. For this reason, Pope Francis has approved the proposal that the Collection for the Holy Land, for the year 2020, to take place on Sunday 13th September, near the Feast of the Exaltation of the Holy Cross.



PLENARY COUNCIL 2020
Communal Discernment
Responses to the Six National Theme

Groups of parishioners met monthly taking up the challenge of being part of the discernment phase of the Australian Catholic Plenary Council process. The



discussions were aimed at discerning what God is asking us to do now in response to the goals which emerged from the Listening phase of the process. Many thanks to the parishioners who contributed to the discernment process. To read the responses, please go to our Facebook at infantjesusmorley or go to our website at www.infantjesusparish.org.au

Please also note that these following parish groups are temporarily suspended:

- | | | |
|--------------------------|------------------------|------------------|
| Line dancing | Yoga | Playgroup |
| Friendship | Alpha | Connect |
| Tai Chi | Bible Study | Meditation |
| Lectio Divina | Infant Jesus of Prague | Prayer |
| Vinnies Meeting | Youth Group | Keeping in Touch |
| Church and Parish Centre | Cleaning | |
| Sacred Heart of Sodality | Children Liturgy | |
| Exposition | Eucharistic Prayer | |
| Bible Study | PREP | Novena |
| Teresian Prayer Group | Baptism | |
| Parent Meeting | | |



Parish Prayer Concerns

Recently Deceased: Eddie Chi, Vincent O'Neill and Michelangelo Rossi;

Deceased: Deceased members of Le and Tran Family and Pham Family; Melvyn Federicks and Gerald Yeo;

Anniversaries: Raquel Carver;

The Sick of the Parish: Molly (Mary) Williams, Lisa Nettleton; Sam Bonnanella, and all the sick who are in need of our prayers.

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



PILGRIM STATUE will be suspended due to well being of the volunteers and restrictions imposed by the government.

The Sacrament of Penance/Reconciliation

Following the directive from the Archbishop, the Sacrament of Penance/Reconciliation (First Rite) scheduled on our Church for every Saturday will be suspended from this weekend until further notice. However please contact Frs Greg, Tadgh and John for individual requests for the Sacrament.



The directive from the Archdiocese regarding to the Sacrament of Penance/Reconciliation is as follow:

Only the First Rite of Penance (individual confession and absolution) can be celebrated, because of the restrictions on numbers. Priest will do their best to respond to individual requests for the Sacrament, but it is not possible to establish and publicise particular times when the sacrament will be available. People who identify within themselves the need for confession should contact their parish clergy. It is also important to remember that in these extraordinary circumstances we are still able to come before God in sorrow and seek his forgiveness, confident that he is "full of mercy and compassion". As I said above many things are changing, but God's compassion, mercy and forgiveness never change. - Pastoral letter dated 24 March

Our Parish Team

Parish Priest: Fr. Greg Burke - pp@infantjesusparish.org.au
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Columbarium Committee: Angela Youens - columbarium@infantjesusparish.org.au
Parish Inclusion Coordinator: Sue Baile - 0497 163 387
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Office hours: Monday - Thursday 9.30am -12.30pm
Facebook: [infantjesusmorley](https://www.facebook.com/infantjesusmorley) Web: www.infantjesusparish.org.au

PROJECT COMPASSION 2020
Parish Donations during Covid-19 Restrictions

| DONATION METHOD | ACTION REQUIRED |
|------------------------------------|--|
| Weekly PC envelope or donation box | <ul style="list-style-type: none"> If by cash, either deliver to the parish office or deposit at an NAB branch (see Caritas Australia's banking details below) If by credit card or cheque, either deliver to the parish office or mail to Caritas's Highgate office (see address below) |
| PC Website | If by credit card: https://lent.caritas.org.au/#blank |
| EFT | Caritas banking details: BSB: 086 006 Account No: 826 198 877 Account name: Caritas Australia WA Project Compassion Reference: Parish name e.g. "Infant Jesus" |
| Cheque | Either deliver to parish office or mail to Caritas' Highgate office (see address below) |
| Cash | Deliver to parish office or deposit at NAB branch (see Caritas banking details above) |
| Phone | <ul style="list-style-type: none"> (08)9422 7925 Caritas Highgate, Monday to Friday 1800 024 413 Caritas National Office |
| Mail | If by cheque or credit card: 40A Mary Street, HIGHGATE WA 6003 |
| In person | If by cash, credit or cheque: Leave at reception, Catholic Pastoral Centre (CPC), 40A Mary St, Highgate, WA. Monday to Friday, 9am to 5pm, subject to change during Covid-19 emergency |



Sixth Sunday of Lent

Dominic, 47 is a former teacher and father of six from Papua New Guinea. In 2016, he became involved with the Caritas Australia's Safe House and Family Anonymous programs and turned a difficult life and an unhappy relationship around. The program provides gender-based violence prevention

training, counselling services and safe accommodation for women and children survivors of violence. Now a community trainer, he works with other men to help them to change their behaviour and build more harmonious family lives. Dominic and his wife, Christophylda say that their relationship has been transformed – and their family life is now harmonious, happy and safe.



Please donate to Project Compassion 2020 to help uplift vulnerable communities and support the rights of indigenous peoples around the world.

Let's Go Further, Together. You can donate through Parish boxes and envelopes, by visiting www.caritas.org.au/projectcompassion or phoning 1800 024 413.

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