

# Our Lady of the Rosary Parish, Fairfield

Archdiocese of Sydney Est. 1946

10th April, 2022 - Palm Sunday of the Passion of the Lord - Year C



## MISSION STATEMENT

We are a believing community in the Catholic Tradition, whose heart is Jesus Christ, celebrated in the Eucharist. Our catholicity is lived through the diverse nature of our community which is open and welcoming to all. Daily we are open to the Holy Spirit who speaks to us through the Gospel, enabling us to experience personal and social transformation.

## PARISH INFORMATION

**Parish Administrator:** Rev Fr Bob Bossini  
**Assistant Priest:** Rev Fr Andrew Fu  
**Assistant Priest:** Rev Fr Tibebeselassie Abza  
**Deacon:** Rev Mr Benjamin Saliba  
**Parish Office:** 2 Weston Street  
Fairfield NSW 2165  
**Presbytery:** 18 Vine St. Fairfield 2165  
**Email:** [admin@olrfairfield.org.au](mailto:admin@olrfairfield.org.au)  
**Phone:** (02) 9724 5997  
**Emergency Ph:** 0488 693 482

**Office Hours:**  
Mondays - Fridays 9am - 5pm

**Parish Website:** [www.olrfairfield.org.au](http://www.olrfairfield.org.au)

**SATURDAY:** 8.30am

### SUNDAY MASS

in English (Vigil) 6.00pm (Sat)  
in Polish 7.30am  
in English 9.00am, 10.30am & 6pm  
in Vietnamese 4.30pm

### WEEKDAY MASS

**Monday - Friday:** 9.30am

**Monday & Tuesday:** 7pm

**Friday Mass:** 7.00pm First Friday of the month

**Novena Mass:** 1st Wednesday of the Month 6.30pm

**Novena Prayer:** Wednesday 6.30pm Our Lady of Perpetual Help

**Holy Hour:** Vietnamese Community 6pm on the last Friday of the Month.

### Catechist Coordinator

Heather Watt: Contact Parish Office

### Catholic Women's League:

Matilda Petersen on 0426 847 213 - Meeting 4th Thursday of month.

**St Vincent de Paul** - Meeting 1st Thursday of month: Marcel D'Abrera 0418 231 368



Like our Parish Facebook page *Our Lady of the Rosary Fairfield Parish*

## SACRAMENTS

### Confession

Saturday 5.00pm - 5.30pm, Before/After Mass or by appointment.

### Baptism

Contact the Parish Office to make an appointment. A Baptism preparation class is required prior to Baptism. Baptism Enrolment form needs to be submitted to the Parish Office.

### Marriage

By appointment – six months notice required and undergo Marriage Preparation Course. Check with Parish Secretary for more information.

### Anointing of the Sick

Please check the Parish Bulletin for future dates for the administration of this Sacrament during Mass. Outside Mass times, requests to be anointed can take place after any Mass or by appointment.

*For all church or room bookings, please contact Priscilla!*

*Email: [priscilla@olrfairfield.org.au](mailto:priscilla@olrfairfield.org.au)*

## SCHOOLS

### OLR Primary School

20 Vine Street, Fairfield Tel: (02) 9727 9064  
Principal: Ms Jackie Vella  
[info@olrfairfield.catholic.edu.au](mailto:info@olrfairfield.catholic.edu.au)

### Patrician Brothers' College

Boys Year 7–12 Tel: (02) 9728 4488  
Principal: Mr. Peter Wade  
[info@pbcfairfield.catholic.edu.au](mailto:info@pbcfairfield.catholic.edu.au)  
Monastery: (02) 9724 1247

### Mary Mackillop Catholic College

Girls Year 7–12 Tel: (02) 9725 4322  
Principal: Ms. Gilda Pussich  
[info@mmcwakele.catholic.edu.au](mailto:info@mmcwakele.catholic.edu.au)

### SCECS Outside School Hours Care

Ph: (02) 9568 8218 Website: [www.scecs.nsw.edu.au](http://www.scecs.nsw.edu.au)

## A Message from the Archdiocese of Sydney

Child sexual 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 & Ministerial Integrity Office at (02) 9390 5810 or [safeguardingenquiries@sydneycatholic.org](mailto:safeguardingenquiries@sydneycatholic.org)

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.

This Parish pays respect to the Gadigal People of the Eora Nation, the traditional custodians of this land.

**Palm Sunday of the Passion of the Lord —Year C**

**Entrance Antiphon** Cf. Jn 12: 1, 12-13; Ps 23: 9-10

Six days before the Passover,  
when the Lord came into the city of Jerusalem,  
the children ran to meet him;  
in their hands they carried palm branches  
and with a loud voice cried out:

\* Hosanna in the highest!  
Blessed are you, who have come in your abundant mercy!

O gates, lift high your heads;  
grow higher, ancient doors.  
Let him enter, the king of glory!  
Who is this king of glory?  
He, the Lord of hosts, he is the king of glory.

\* Hosanna in the highest!  
Blessed are you, who have come in your abundant mercy!

**1<sup>st</sup> Reading** Is 50:4-7

A reading from the prophet Isaiah

*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?

**Second Reading** Phil 2:6-11

A reading from the letter of St Paul to the Philippians

*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** Lk 23:1-49

The passion of our Lord Jesus Christ according to Luke

The elders of the people and the chief priests and scribes rose,  
and they brought Jesus before Pilate.

They began their accusation by saying, 'We found this man inciting our people to revolt, opposing payment of tribute to Caesar, and claiming to be Christ, a king.' Pilate put to him this question, 'Are you the king of the Jews?' 'It is you who say it' he replied. Pilate then said to the chief priests and the crowd, 'I find no case against this man.' But they persisted, 'He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.' When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod's jurisdiction he passed him over to Herod who was also in Jerusalem at that time.

Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day.

Pilate then summoned the chief priests and the leading men and the people. 'You brought this man before me' he said 'as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, so I shall have him flogged and then let him go.' But as one man they howled, 'Away with him! Give us Barabbas!' (This man had been thrown into prison for causing a riot in the city and for murder.)

Pilate was anxious to set Jesus free and addressed them again, but they shouted back, 'Crucify him! Crucify him!' And for the third time he spoke to them, 'Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and then let him go.' But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts were growing louder.

Pilate then gave his verdict: their demand was to be granted. He released the man they asked for, who had been imprisoned for rioting and murder, and handed Jesus over to them to deal with as they pleased.

As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. Large numbers of people followed him, and of women too, who mourned and lamented for him. But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For the days will surely come when people will say, "Happy are those who are barren, the wombs that have never borne, the breasts that have never suckled!" Then they will begin to say to the mountains, "Fall on us!"; to the hills, "Cover us!" For if men use the green wood like this, what will happen when it is dry?' Now with him

they were also leading out two other criminals to be executed.

When they reached the place called The Skull, they crucified him there and the two criminals also, one on the right, the other on the left. Jesus said, 'Father forgive them; they do not know what they are doing.' Then they cast lots to share out his clothing.

The people stayed there watching him. As for the leaders, they jeered at him. 'He saved others,' they said 'let him save himself if he is the Christ of God, the Chosen One.' The soldiers mocked him too and when they approached to offer him vinegar they said, 'If you are the king of the Jews, save yourself.' Above him there was an inscription 'This is the King of the Jews.'

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, but in our case we deserved it; we are paying for what we did. But this man has done nothing wrong. Jesus,' he said 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied 'today you will be with me in paradise.'

It was now about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said, 'Father, into your hands I commit my spirit.' With these words he breathed his last.

*All kneel and pause a moment.*

When the centurion saw what had taken place, he gave praise to God and said, 'This was a great and good man.' And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts.

All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen.

### Communion Antiphon

Mt 26:42

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

Dear Friends,

With today's liturgy we enter into the most sacred time of the Liturgical year – Holy Week. What we celebrate today prepares us for the celebration of the Easter Triduum – the period beginning with Holy Thursday and ending on Easter Sunday. Our liturgy today will begin with the re-enactment of Jesus' triumphant entry into the city of Jerusalem amidst the joy and cheering of the crowd – the same crowd who would be calling for his death in the coming days.

The Gospel [Luke 22:14-23:56] speaks of the final days of Jesus. It begins with the account of the Last Supper and ends with the placing of Jesus' body in tomb. Between these two events we have the betrayal, denial, trial, passion and death of Jesus. It is a story that has been so often recounted to us that we run the risk of it becoming too familiar. Its impact may be lost on us. It is a fruitful exercise for us to spend some time with this reading during the week. In so doing we can actually walk with Jesus on the way to Calvary and to the tomb. This allows us to consider where we stand in this story. Are we like the crowd that mocks and condemns anything or anyone who may be a little different to us or who seems to be a threat to us? Are we like Pilate in our not being strong enough to stand up

for what is right in the face of opposition? Are we like the crowd that stands silent at the foot of the cross, not worrying about or being moved by the suffering of the world? Are we like the disciples who left Jesus to face his passion alone because of personal fear?

The way of the cross is more than just a ritual or liturgical celebration. It invites us to firstly consider the great love that God has for us. It allows us to consider that Jesus did not rely on or cling to his divine status but gave it up in order to experience our pain and suffering!

Luke's version of the Passion has Jesus entering into a dialogue with the two criminals who were executed with him [Luke 22: 39-43]. One of the criminals rebukes Jesus and asks that he saves them all from this cruel and undignified death. The second criminal takes him to task and reminds him that in their case, the sentence of death is justified, whereas in Jesus' case he has been unjustly tried and condemned. He then asks Jesus to remember him when he enters into his kingdom. Jesus then promises him that he will experience paradise that very day. The Passion of Jesus reminds us that we as his disciples need to follow in his way, by daily taking up our cross in imitation of him. It may mean that we may be unjustly treated for our beliefs and way of life. Ultimately it means that we have the assurance of Jesus' presence in every moment and step of our journey. It is a promise that paradise is with us today if we are prepared to be faithful to him and to his ways. May our emersion into the events of Holy Week and Easter bring us blessings and grace. Luke's account of the Passion has Jesus turning around and looking straight at Peter just after he denied him for the third time. Peter remembered the Lord's prediction of his denial and he went outside and wept [22:61]. As we stand and have Jesus turn and look at us, what will be our reaction?

Fr Robert Bossini,  
Administrator

### *We Remember and Pray for:*

**Recently Deceased:** Witold Kotela, Maurice Muscat, Osorio Verdial.

**Anniversary of Death:** Bonaria Borra

**In Loving Memory of:** Cecilia Anh Thi Nguyen, Martha Theresa Phuong Thao Nguyen Tran, Isabel Tuyet Thi Dang, Maria Giuseppe Petrella Fiore, Elizabeth Sapienza, Stefano Cagliostro, All Souls, Giuseppe Gagliano, Carmel Windred, Giacomo & Raffaele Uglietta, Vincenza Cagliostro, Concetto & Annuciata D'Amico, Graziella & Nina D'Amico, Carmel Windred, Gianni D'Amico, Concetto & Annuciata D'Amico, Eleontina Di Domencia, Joseph & Carmen Camilleri, Giuseppe Gagliano, Charlie Camilleri, Karmenua & Vincenza Ciantai, Domenico Marzano, Harold Aviet, Ramon Masian, Cecilia Masian, Telesfora Masian, Melchor Masian, Tomas Masian Alfonso Savickis, Antanas Kramilius, Veronika Rusa, Longinas Pukys, Kalim Saliba, Albertin & Joseph Jabroo, Shane Keith Warne, Maria Tram Thi Le Son, Ashley Aviet, Bedour & Jamil Sadiq.

**Sick:** 1 yr old Grace & 9 yr old Archer, Peter Wilson & Graham Windred.

**Thanksgiving:** Peter & Maria Wilson, for 50 years of marriage

**Special Intentions:** Irmgard & Leon Kacalak

**OUR LADY OF THE ROSARY, FAIRFIELD  
HOLY WEEK & EASTER TRIDUUM  
2022**

**Sunday April 10<sup>th</sup>: Palm Sunday of the Passion of the Lord**

*7.30am: Mass in Polish*

*9.00am: Mass in English (preceded by Blessing of palms & Procession)*

*10.30am: Mass in English (preceded by Blessing of palms & Procession)*

*4.30pm: Mass in Vietnamese (preceded by Procession @ 4.15pm)*

*6.00pm: Mass in English (preceded by Blessing of palms & Procession)*

**Monday April 11<sup>th</sup>**

*9.30: Mass*

*7.00pm: Mass*

**Tuesday April 12<sup>th</sup>**

*9.30: Mass*

*7.00pm: Mass*

**Wednesday April 13<sup>th</sup>**

*9.30: Mass*

**Thursday April 14<sup>th</sup>**

***No morning Parish Mass***

*10.30am: Chrism Mass at St Mary's Cathedral*

*5.00pm: Mass of the Lord's Supper (in Vietnamese)*

*7.30pm: Mass of the Lord's Supper & Procession to the Altar of Repose and Reflection till 11.30pm*

***Confessions after Mass: Fr Bob Bossini (Reconciliation Room); Fr Andrew Fu (Sacristy)***

**Friday April 15<sup>th</sup>: GOOD FRIDAY**

*10.00am: Stations of the Cross (in English)*

*11.00am: Stations of the Cross (In Vietnamese)*

*3.00pm: Commemoration of the Lord's Passion (in English)*

*5.00pm: Commemoration of the Lord's Passion (in Vietnamese)*

**Saturday April 16<sup>th</sup>: EASTER VIGIL**

*9.30am: Food Blessing (Polish Community)*

*6.00pm: Easter Vigil (in English)*

*8.30pm: Easter Vigil (in Vietnamese)*

**Sunday April 17<sup>th</sup>: Easter Sunday**

*7.30am: Mass in Polish*

*9.00am: Mass in English*

*10.30am: Mass in English*

*4.30pm: Mass in Vietnamese*

***No Evening Mass in English***