

**CATHOLIC PARISH OF HEALESVILLE, INCORPORATING HEALESVILLE (ST BRIGID'S),  
YARRA GLEN (ST ALOYSIUS) & MARYSVILLE (OUR LADY OF THE SNOWS)**



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**PASSION SUNDAY**  
**21<sup>st</sup> MARCH 2021 (YEAR B)**

**THE LITURGY OF THE WORD**



**Gospel:** Mark 11:1-10

When they drew near to Jerusalem, to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, and said to them, 'Go into the village opposite you, and immediately as you enter it you will find a colt tied, on which no one has ever sat; untie it and bring it. If anyone says to you, "Why are you doing this?" say, "The Lord has need of it and will send it back here immediately"'. And they went away, and found a colt tied at the door out in the open street; and they untied it. And those who stood there said to them, 'What are you doing, untying the colt?' And they told them what Jesus had said; and they let them go. And they brought the colt to Jesus and threw their garments on it; and he sat upon it. And many spread their garments on the road, and others spread leafy branches which they had cut from the fields. And those who went before and those who followed cried out, 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is

the kingdom of our father David that is coming! Hosanna in the highest!'

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

**Solemn Procession**

**First Reading:** Isaiah 50:4-7

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. **Thanks be to God.**

**Responsorial Psalm:** Ps 21:8-9, 17-20, 23-24

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

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.

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.  
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.  
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

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. **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:** Mark 14: 1-15:47

The passion of our Lord Jesus Christ according to Mark

N It was two days before the Passover and the feast of Unleavened Bread, and the chief priests and scribes were looking for a

way to arrest Jesus by some trick and have him put to death. For they said,

C It must not be during the festivities, or there will be a disturbance among the people.

N Jesus was at Bethany in the house of Simon the leper; he was at dinner when a woman came in with an alabaster jar of very costly ointment, pure nard. She broke the jar and poured the ointment on his head. Some who were there said to one another indignantly,

C Why this waste of ointment? Ointment like this could have been sold for over three hundred denarii and the money given to the poor;

N and they were angry with her. But Jesus said,

J Leave her alone. Why are you upsetting her? What she has done for me is one of the good works. You have the poor with you always and you can be kind to them whenever you wish, but you will not always have me. She has done what was in her power to do; she has anointed my body beforehand for its burial. I tell you solemnly, wherever throughout all the world the Good News is proclaimed, what she has done will be told also, in remembrance of her.

N Judas Iscariot, one of the Twelve, approached the chief priests with an offer to hand Jesus over to them. They were delighted to hear it, and promised to give him money; and he looked for a way of betraying him when the opportunity should occur.

On the first day of Unleavened Bread, when the Passover lamb was sacrificed, his disciples said to him,

C Where do you want us to go and make the preparations for you to eat the Passover?

N So he sent two of his disciples, saying to them,

J Go into the city and you will meet a man carrying a pitcher of water. Follow him, and say to the owner of the house which he enters, 'The Master says: Where is my dining room in which I can eat the Passover with my disciples?' He will show you a large upper room furnished with couches, all prepared. Make the preparations for us there.

N The disciples set out and went to the city and found everything as he had told them, and prepared the Passover.

When evening came he arrived with the Twelve. And while they were at table eating, Jesus said,

J I tell you solemnly, one of you is about to betray me, one of you eating with me.

N They were distressed and asked him, one after another,

O Not I, surely?

N He said to them,

J It is one of the Twelve, one who is dipping into the same dish with me. Yes, the Son of Man is going to his fate, as the scriptures say he will, but alas for that man by whom the Son of Man is betrayed! Better for that man if he had never been born!

N And as they were eating he took some bread, and when he had said the blessing he broke it and gave it to them saying,

J Take it; this is my body.

N Then he took a cup, and when he had returned thanks he gave it to them, and all drank from it, and he said to them,

J This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God.

N After the psalms had been sung they left for the Mount of Olives. And Jesus said to them,

J You will all lose faith, for the scripture says, 'I shall strike the shepherd and the sheep will be scattered.' However after my resurrection I shall go before you to Galilee.

N Peter said,

O Even if all lose faith, I will not.

N And Jesus said to him,

J I tell you solemnly, this day, this very night, before the cock crows twice, you will have disowned me three times.

N But he repeated still more earnestly,

O If I have to die with you, I will never disown you.

N And they all said the same.

They came to a small estate called Gethsemane, and Jesus said to his disciples,

J Stay here while I pray.

N Then he took Peter and James and John with him. And a sudden fear came over him, and great distress. And he said to them,

J My soul is sorrowful to the point of death. Wait here, and keep awake.

N And going on a little further he threw himself on the ground and prayed that, if it were possible, this hour might pass him by. He said,

J Abba (Father)! Everything is possible for you. Take this cup away from me. But let it be as you, not I, would have it.

N He came back and found them sleeping, and he said to Peter,

J Simon, are you asleep? Had you not the strength to keep awake for one hour? You should be awake, and praying not to be put to the test. The spirit is willing but the flesh is weak.

N Again he went away and prayed, saying the same words. And once more he came back and found them sleeping, their eyes were so heavy; and they could find no answer for him. He came back a third time and said to them,

J You can sleep on now and take your rest. It is all over. The hour has come. Now the Son of Man is to be betrayed into the hands of sinners. Get up! Let us go! My betrayer is close at hand already.

N Even while he was still speaking, Judas, one of the Twelve, came up with a number of men armed with swords and clubs, sent by the chief priests and the scribes and the elders. Now the traitor had arranged a signal with them. He had said,

O 'The one I kiss, he is the man. Take him in charge, and see he is well guarded when you lead him away.'

N So when the traitor came, he went straight up to Jesus and said,

O Rabbi!

N and kissed him. The others seized him and took him in charge. Then one of the bystanders drew his sword and struck out at the high priest's servant, and cut off his ear.

Then Jesus spoke,

J Am I a brigand that you had to set out to capture me with swords and clubs? I was among you teaching in the Temple day after day and you never laid hands on me. But this is to fulfil the scriptures.

N And they all deserted him and ran away. A young man who followed him had nothing on but a linen cloth. They caught hold of him, but he left the cloth in their hands and ran away naked.

They led Jesus off to the high priest; and all the chief priests and the elders and the scribes assembled there. Peter had followed him at a distance, right into the high priest's palace, and was sitting with the attendants warming himself at the fire.

The chief priests and the whole Sanhedrin were looking for evidence against Jesus on which they might pass the death sentence. But they could not find any. Several, indeed, brought false evidence against him, but their evidence was conflicting. Some stood up and submitted this false evidence against him,

C We heard him say, 'I am going to destroy this Temple made by human hands, and in three days build another, not made by human hands.'

N But even on this point their evidence was conflicting. The high priest then stood up before the whole assembly and put this question to Jesus,

O Have you no answer to that? What is this evidence these men are bringing against you?

N But he was silent and made no answer at all. The high priest put a second question to him,

O Are you the Christ the Son of the Blessed One?

N Jesus said,

J I am, and you will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven.

N The high priest tore his robes, and said,

O What need of witnesses have we now? You heard the blasphemy. What is your finding?

N And they all gave their verdict: he deserved to die.

Some of them started spitting at him and, blindfolding him, began hitting him with their fists and shouting,

C Play the prophet!

N And the attendants rained blows on him.

While Peter was down below in the courtyard, one of the high-priest's servant-girls came up. She saw Peter warming himself there, stared at him and said,

O You too were with Jesus, the man from Nazareth.

N But he denied it, saying

O I do not know, I do not understand what you are talking about.

N And he went out into the forecourt. The servant-girl saw him and again started telling the bystanders,

O This fellow is one of them.

N But he again denied it. A little later the bystanders themselves said to Peter,

C You are one of them for sure! Why, you are a Galilean.

N But he started calling curses on himself and swearing,

O I do not know the man you speak of.

N At that moment the cock crew for the second time, and Peter recalled how Jesus had said to him, 'Before the cock crows twice, you will have disowned me three times.' And he burst into tears.

First thing in the morning, the chief priest together with the elders and scribes, in short the whole Sanhedrin, had their plan ready. They had Jesus bound and took him away and handed him over to Pilate.

Pilate questioned him,

O Are you the king of the Jews?

N He answered,

J It is you who say it.

N And the chief priests brought many accusations against him. Pilate questioned him again,

O Have you no reply at all? See how many accusations they are bringing against you!

N But to Pilate's amazement, Jesus made no further reply.

At festival time Pilate used to release a prisoner for them, anyone they asked for. Now a man called Barabbas was then in prison with the rioters who had committed murder during the uprising. When the crowds went up and began to ask Pilate the customary favour, Pilate answered them,

O Do you want me to release for you the king of the Jews?

N For he realised it was out of jealousy that the chief priests had handed Jesus over. The chief priests, however, had incited the crowd to demand that he should release Barabbas for them instead. Then Pilate spoke again.

O But in that case, what am I to do with the man you call king of the Jews?

N They shouted back.

C Crucify him!

N Pilate asked them,

O Why? What harm has he done?

N But they shouted all the louder,

C Crucify him!

N So Pilate, anxious to placate the crowd, released Barabbas for them and having ordered Jesus to be scourged, handed him over to be crucified.

The soldiers led him away to the inner part of the palace, that is, the Praetorium, and called the whole cohort together. They dressed him up in purple, twisted some thorns into a crown and put it on him. And they began saluting him,

C Hail, king of the Jews!

N They struck his head with a reed and spat on him; and they went down on their knees to do him homage. And when they had finished making fun of him, they took off the purple and dressed him in his own clothes.

They led him out to crucify him. They enlisted a passer-by, Simon of Cyrene, father of Alexander and Rufus, who was coming in from the country, to carry his cross. They brought Jesus to the place called Golgotha, which means the place of the skull.

They offered him wine mixed with myrrh, but he refused it. Then they crucified him, and shared out his clothing, casting lots to decide what each should get. It was the third hour when they crucified him. The inscription giving the charge against him read: 'The king of the Jews.' And they crucified two robbers with him, one on his right and one on his left.

The passers-by jeered at him; they shook their heads and said,

C Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!

N The chief priests and the scribes mocked him among themselves in the same way. They said,

C He saved others, he cannot save himself. Let the Christ, the king of Israel, come down from the cross now, for us to see it and believe.

N Even those who were crucified with him taunted him.

When the sixth hour came there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice,

J Eloi, Eloi, lama sabachthani?

N This means, 'My God, my God, why have you deserted me?' When some of those who stood by heard this, they said,

C Listen he is calling on Elijah.

N Someone ran and soaked a sponge in vinegar and, putting it on a reed, gave it him to drink, saying,

O Wait and see if Elijah will come to take him down.

N But Jesus gave a loud cry and breathed his last.

All kneel and pause a moment.

And the veil of the Temple was torn in two from top to bottom. The centurion, who was standing in front of him, had seen how he died, and he said,

O In truth this man was a son of God.

N There were some women watching from a distance. Among them were Mary of Magdala, Mary who was the mother of James the younger, and Joset, and Salome. These used to follow him and look after him when he was in Galilee. And there were many other women there who had come up to Jerusalem with him.

It was now evening, and since it was Preparation day (that is the vigil of the Sabbath), there came Joseph of Arimathaea, a prominent member of the Council, who himself lived in hope of seeing the kingdom of God, and he boldly went to Pilate and asked for the body of Jesus. Pilate, astonished that he should have died so soon, summoned the centurion and enquired if he was already dead. Having been assured of this by the centurion, he granted the corpse to Joseph who brought a shroud, took Jesus down from the cross, wrapped him in the shroud and laid him in a tomb which had been hewn out of the rock. He then rolled a stone against the entrance of the tomb. Mary of Magdala and Mary the mother of Joset were watching and took note of where he was laid.

The Gospel of the Lord. **Praise to you Lord Jesus Christ.**

#### **FROM FR FRANCIS**

Palm Sunday this weekend marks the beginning of Holy Week, the climax of the liturgical year. The reading of the Passion (this year from St Mark's Gospel) sets the solemn

tone for the whole week. We know these accounts, having heard them year after year, yet they remain ever fresh and vivid, filled with pathos. These narratives are so dense they require considerable time to digest. Every detail contains a nugget of insight into the mystery of Divine Love, offered for our meditation. And so it is good for us to revisit these often, lest our hearts grow cold and we become insensitive to the relevance of the story of Jesus' Passion for us here and now.

I remember in my teens when the movie *Titanic* (1997) came out since I saw it with my family at the cinema, something we rarely did as a family. It's funny to think that everyone who went to see that movie in one sense already knew the story. There was no unexpected plot twist (spoiler alert!): predictably, the ship sinks with almost everyone on it. And yet in the course of the movie we become attached to the characters because we recognise their fundamental humanity and can identify with their desperation, fear and loss. As the story unfolds our hearts are genuinely moved by the monumental tragedy of the story, or more specifically, the thought of losing those we love and being helpless to do anything except to love them to the end. By the end of the film there was barely a dry eye in the theatre, with plenty of sniffles and nose blowing to expose the raw emotions of the audience.

Such was the effect of Mel Gibson's *The Passion of the Christ* (2004) – it served to bring the story of Jesus' Passion to life. At the time the secular critics (who had previously never had any difficulty with gratuitous violence – um, hello: Quentin Tarantino?!?!?) suddenly turned squeamish, and heaped excoriating criticisms of the film's graphic violence. *The Passion of the Christ* is without a doubt graphic, but I think what makes the violence so shocking is the knowledge of Who it is being crucified, and the reason why He suffers...for us! Humans naturally experience empathy for those who we see suffering, but when the victim is innocent and full of goodness it affects us all the more profoundly. Add to that the knowledge that we each personally participate in the sufferings of Christ and that makes for some rather uncomfortable viewing. Personally, I think *The Passion of the Christ* is a genuine

cinematic masterpiece, though it is admittedly the kind of film one can only stomach to watch once every few years. Perhaps the vivid eye for detail Mel Gibson brings to the Passion story serves a healthy corrective to the many sanitised, romanticised images of the crucifixion from the past 700 years. One thinks of the prophesy of Isaiah: “As the crowds were appalled on seeing him – so disfigured did he look that he seemed no longer human... a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him.”

As we embark on this sacred week let’s conscious take up the opportunity to spend this week meditating upon the Passion of Christ. Hopefully we will all have the opportunity to participate in the liturgies of the Triduum which enable us to personally enter into the Sacred Mysteries of our redemption. Hopefully the week as a whole enables us slow down a little and enter into a more contemplative frame of mind, so that the story of Christ’s Passion can stir our hearts and become the story of our salvation.

Yours in Christ, Fr Francis Denton

### **OUR SUNDAY CUPPA IS BACK!!!**



**Please join us for our usual cuppa in the hall after Sunday Masses. Hope to see you there!**

### **MASS TIMES AND LINKS THIS WEEK**

**There will be no morning Mass this Thursday, Holy Thursday.**

### **MASS TIMES FOR EASTER**

**We welcome Fr John O’Reilly who will be with us for the Easter ceremonies this year.**

**Mass of the Lord’s Supper, Holy Thursday 1<sup>st</sup> April 2021, 7.30 pm, St Brigid’s.**

<https://www.trybooking.com/BPQOA>

**Stations of the Cross, Good Friday, 10 am at St Aloysius, Yarra Glen.**

<https://www.trybooking.com/BPQOW>

**Celebration of the Lord’s Passion, Good Friday, 3.00 pm, St Brigid’s**

<https://www.trybooking.com/BPQOY>

**Easter Vigil, Holy Saturday, 7.30 pm, St Brigid’s**

<https://www.trybooking.com/BPQPE>

**Easter Sunday Mass, 8.30 am, St Brigid’s**

<https://www.trybooking.com/BPQPH>

### **CHANGES IN THE PRESBYTERY**

From 5<sup>th</sup> April 2021, Sharon will be carrying out all secretarial duties at St Brigid’s Parish. Her phone no is 0448 658 418. The office will be open on Thursdays between 9am and 2 pm. Debbie will continue on as Pastoral Worker.

### **TOWARDS A ST BRIGID’S PARISH PASTORAL COUNCIL**

**Dear friends,** as we face together the challenges of the future we would like to announce that our parish is exploring the establishment of a Pastoral Council. A Council has the potential:

- to listen and learn from many different voices in our community
- to nourish, support, and link the roles and activities we currently have
- to explore new opportunities for being missionary people
- to support our parish priest and leaders in their roles
- and more!

We are at the earliest planning stage:

**Step 1 has been the formation of a Preparation Committee.**

The members are: Fr Francis Denton, Parish Administrator, Mrs Debbie Edwards, Parish Pastoral Associate, Mrs Elissa Roper, Parish Theologian, Dr Jo Drummond, Liturgy Leader, Mr Rod Hysted, Audio & Visual Leader

**These are not the future members of the Council! Expressions of interest will be welcomed at a later stage.**

**Step 2** will involve information sessions for the parish to learn about Pastoral Councils, to ask questions, and to have discussions. **Information sessions will be held after Easter.** Short and sharp!

Everyone is encouraged to come along and get involved. We want to build our parish up together!

For more information contact any of the Committee or email Elissa at [elissaroper@hotmail.com](mailto:elissaroper@hotmail.com)

**THANKS TO ALL INVOLVED IN THIS WEEK'S ANOINTING MASS AND LUNCH**

Once again our thanks go out to all who helped out to make our Anointing Mass and Lunch such a wonderful success. Thanks to those involved in advertising and organising invitations, in donating, preparing and serving the food, in transportation, and to all who attended, making the day a terrific chance to catch up after such a long time. Well done to all!



**PROJECT COMPASSION – CARITAS AUSTRALIA**

Thank you for your offering to help the world's most vulnerable through Project Compassion. Boxes may be returned at weekend Masses from Easter Sunday.

**SOME THOUGHTS FROM DEBBIE**

Throughout Lent we sit with Jesus, we travel with him and we learn from him. We also learn about ourselves. During the coming week we are given the unique opportunity to live the highs and the deepest lows of Jesus' earthly journey, right alongside him. We can wonder how he felt, and what fears he wrestled with. We can wonder at his experience of giving himself to his apostles in the Blessed Eucharist for the first time. The liturgy of the Church helps us to feel as Jesus felt, just as he knows exactly how we feel in each and every moment of our lives. Through

his human journey, walked with us every step of our own highs and lows, we learn of our own humanity, and of his divinity.

On Passion Sunday, or Palm Sunday, and again on Good Friday, you will notice that Father's vestments are red, the colour of blood shed in sacrifice. I always think that it is also a good reminder for us of the Holy Spirit's quiet but active presence throughout our liturgies. We pray through the Holy Spirit, who speaks for us when words fail us, and they tend to fail us for all sorts of reasons in Holy Week. Passion Sunday's Mass begins with a reading of the account of Jesus' triumphant entry into Jerusalem, and, most unusually, we hear a second Gospel, the whole story of Jesus' final week with his apostles from go to woe, literally. The church is decorated with Palms and we are given palms to hold as we arrive before Mass, which Father blesses during the liturgy. Last year, freshly confronted by a new phenomenon called 'lockdown', a surprising number of people begged staff to leave blessed palm for them to collect from the closed door of the church. Blessed palm has been a significant part of our worship for years, but in being denied this sacramental last year, we were reminded to focus on its importance in our routine. Thank God, this year we can take palm to our homes as we have always done. As we hold our blessed palms, we remember Jesus riding into Jerusalem, the city of God, as the Old Testament scriptures foretold hundreds of years before, riding on a donkey, a beast of work and of peace. Horses were often reserved for the rich, or for the powerful. Jesus is acclaimed by the people as a king. They meet him at the city gates, and lay palms and their cloaks on the ground before him, the traditional greeting for visiting royalty. For us, this is acknowledgement of Christ the King. But this was the final straw for the religious leaders, who were mad with jealousy and threatened by Jesus' call for them to act justly in God's service, and for the Romans, who were politically threatened –

Caesar was not going to tolerate anyone who united Israel with authority. For both the religious and the political leaders, power and their jobs were at risk. (*How do we deal with Jesus? We need to kill him, get rid of him permanently.*) The people saw Jesus as a means to escape from the power of the authorities and were swept up with excitement at Jesus the wonder worker. (*Jesus!! Hosanna! We love you!! Be our king!!!*). How do we imagine the apostles and disciples felt? A couple of days after their master was acclaimed as 'King', every one of them, except for John, scattered and ran when Jesus most needed them. I wonder how Jesus felt as he experienced the heights of human acclamation and the depths of human degradation, in one short burst of emotion and action. Our Mass begins with the elation of Jesus' entry into Jerusalem with shouts of praise, and then moves to us hearing the whole story of his last meal with his beloved friends, his betrayal, trial, torture and death, just a couple of days later. We are left empty as we hear of him being placed in the tomb. The story stops there.

But we are filled with hope, we are Easter people. We know the glory that awaits on Easter Sunday through our memorial of Jesus' resurrection. Passion Sunday is a celebration that forcefully reminds us that Jesus defeated death itself, is truly alive, and is our true king. Hosanna!

**COLLECTION TOTALS – THANK YOU!**

**St Brigid's Healesville, 21<sup>st</sup> Mar 21**

Thanksgiving: \$394.60  
 Presbytery: \$192.50

**St Aloysius, Yarra Glen 21<sup>st</sup> Mar 21**

Thanksgiving: \$200.00  
 Presbytery: \$11.00  
 Yarra Glen Op Shop: \$2500

**Our Lady of the Snows, Marysville 18<sup>th</sup> Mar 21**

Thanksgiving: \$46.50

**PARISH PRAYER LIST**

WE PRAY FOR ALL WHO HAVE DIED

Brian Warton.

WE PRAY FOR THOSE WHO ARE SICK AND FOR THOSE WHO CARE FOR THEM

Babies Emmett, Noah Glen Christie, Tedi and Santi; Roman, Blake Smith, Trish Leahy, John Snell, Abby Sharp, Peter Munro, Megan, Bernie Jansen, Andrew Sharp, John, Glenn, Lyn Francis, Dorothy Barber, Fiona, Annie Preuss, Michelle Ryan, Damian, John, Alison, Heather, Julie Bates, Garry Dettman, Bradley Jordan, Jeanette Henkel, Richard Galbraith, Debbie Huby, Geoff Lucas, Sandra Donkin, Dorothy Fraser, Glen, Fred Bullas, Fred Coullas, Evie Gleeson, Indy Dawes, Rade Krstic, Megan Williams, Michael Wood, Bill Howie, Jennie, Michael, Margo & Stephen Youngberry, Marie Hammond, John Mulholland, Rhiannon Days, Val Savitt, Ron Garland, Jaz Nueber, James Cooney, Robert, Mary & Gerard Bariola, Tilly Van der Zee, Lydia, Joyce Slattery, Lawrie Field, Annie, Bob Ireland, Val & Michael Christie, Ted & Peter Bowling, Natasha, Mia, James, Richard Adams, Mitchell & Wynn Wilson, , Anne Bateman, Veronica Ireland, Wendy Turner (Ireland), Lauren, Brooke, Anthony, Laura Baosde Pinto, Michelle, Judy, Annette Fromholtz, Bill Skate

WE PRAY FOR THOSE WHOSE ANNIVERSARIES ARE IN MARCH

Sr Nell Russell (03.03.16), Ronald Donchi (05.03.83), H. Weda (12.03.03), Rene Chandler(13.03.96), Helen Srafford, (16.03.08), Frank McDonald (12.03.04), John Doensen (17.03.17), Ziggy Nadolski (18/3/11), Claudio Latin (20.03.13), Mary Snell (22.03.12), Antonio Bariola (24.03.99), John Field (23.03.42), Mary Wood (23.03.03), Eva Jansen (2006) , Erica Fries (2005), Mavis McKenzie (2006), Harry van de Ven, Susan Sosic (25.03.19)