WELCOME TO OUR PARISH

Welcome to the house of God. Let your troubles give way to peace. Let your fears give way to hope.

Let your spirit be renewed by God's awesome love. Receive the blessings awaiting in God's house. We serve the community through education, social activities, sacramental preparation, and comfort to the sick and those who mourn. Whether you are a long time resident, newly arrived, or visitor, we wish you peace, joy and Love of Christ.

If we can help in any way, please call us on 9622 2920	
NAME :	
ADDRESS :	
PHONE :	
I would like to register	_
I would like to join the Planned Giving Program	Ш
This is a change of address or phone number	
I am moving out of the Parish	
I would like to learn more about becoming a Catholic	
Please drop in with the parish envelopes or hand in t	

The Easter Vigil

the Parish Office.

This is the night, when humbled by darkness; we welcome awe-expiring light. Humbled by the telling of the story of our salvation, we renew with full throat our Baptismal commitment and welcome new members to our community.

We sing our alleluias during the night because Christ has risen from the dead. But no small part of our alleluias comes from the joy we receive by sharing in Christ's life. This is a night of deepest humility for we come face to face with who Christ is and a challenge to become more perfectly that risen life for others.



EASTER 8/9 April 2023				
Acolytes	Vigil: Eugene Miu, Derick Soares, Sandy Manamperi 8am: Jerome Irudayaraj 9.30am Kilifi Huihui			
Ministers	Vigil: Kilifi Huihui, VOLUNTEER 8am: Chrisha Gonzales, Helen Gonzales 9.30am: Paul Gow, Anna Bellissimo			
Readers	Vigil: Pepito Ferriols, Christina Diaz, Jemma Sarmiento, Alison Punch 8am: Jo Cabasa, Erika Hein 9.30am SUB RQ, Kamela Huihui			
Altar Servers	Vigil: Anthony Melki, Diana Park, Sean Park, Philip Park 8am: K.Maruthanayagam, VOLUNTEERS 9.30am Lourdes Sadipoor, VOLUNTEERS			
Morning tea (after 9.30am Mass)	Young Adults Group			
Church cleaning	8 April Tongan Community			
Welcomers	Vigil: VOLUNTEER 8am: Joyce Hillbrick 9.30am: VOLUNTEER			





EMERGENCY Ukraine Appeal

Help provide urgent humanitarian assistance to people in Ukraine.

DONATE TODAY www.caritas.org.au/ukraine 1800 024 413 toll free



7 April 7 April	Good Friday Stations of the Cross Practice for Acolytes, Altar Servers,	10:00am
•	and Readers	11.30am
7 April	Celebration of the Lord's Passion	3:00pm
8 April	Confession	9.30-10.30am
8 April	Practice for Acolytes, Altar Servers	
	and Readers	2.00pm
8 April	Holy Saturday - Easter Vigil Mass	6:00pm
9 April	Easter Sunday Masses	8am, 9:30am





PARISH OF SEVEN HILLS "Still a wonderful place to pray & stay".

Parish Priest: Fr Henry Huu Duc Tran Parish Office Team:

Rosie Sadipoor, Kim Dang Jane Nguyen

Sacrament Co-Ordinator: Mrs Artelle Lenthall Office Hours: Monday-Friday: 9am - 3.00pm

WEEKDAY MASS:

Thursday 9.00am

WEEKEND MASS:

Saturday Vigil 6pm

Tues, Wed, Fri. 8.00am

Sunday 8am & 9:30am

Parish School: Principal:

OLOL 8869 6800 Ms Keiran Byrnes

Reconciliation: Saturday 4:30-5:30pm **Baptismal Preparation:** 19th April 2023 Baptism: 23rd April 2023

Parish Website: www.olol7hills.com.au Pastoral Care of the Sick: Sandy Manamperi

0480 266 339 Facebook https://www.facebook.com/OLOL7Hills/

HOLY THURSDAY AND GOOD FRIDAY Year A

6th & 7th April, 2023

EASTER: Triduum: "Triduum' comes from two Latin words (tres and dies), which mean 'a space of three days". But since we have four days with special names - Holy Thursday, Good Friday, Holy Saturday and Easter Sunday - the 'three' may be confusing to some. The Easter Triduum begins at sundown on Holy Thursday with the Mass of the Lord's Supper and concludes with Easter evening prayer at sundown on Easter Sunday; its high point is the celebration of the Easter Vigil.

The Gospel for this special night is also about washing and water. It is fraught with symbolism that brings us to model our own lives after the loving servant Jesus. The importance of this symbolic foot washing is that we, Jesus' followers, 'should also do'. This is a symbolic act - in our society today we are hardly expected to take a basin and begin washing the feet of our dinner quests. What is expected of faithful followers of Jesus is to recognise the dignity of all others to be agents of fidelity and justice, to be inclusive in our relationships to lift, the burdens of others, to love without reserve and without expectations of reward or return. These actions of loving servants are carried out in the ordinary circumstances of our daily living. Being so risky as to smile and pleasantly greet a stranger on the street who looks tired or agitated, being patient with children who demand our attention, planning a special meal simply to surprise the family on an ordinary day are all ways we can be loving servants. The possibilities are unlimited for us to do as Jesus did; all we need do is follow the model he gave us.

On this day when we remember in subdued celebration that Jesus suffered and died, we are presented with a picture of Jesus as the servant whose suffering is graphically described in the first reading. In this light, Jesus is the one who is ever faithful to his mission so "that the Scripture might be fulfilled". Jesus is ever the suffering servant: he submitted to scourging and crowning, acceding his power as the Divine Son to an earthly ruler whose power had "been given from above". Jesus is ever the suffering servant: he carried the cross himself," shouldering alone the burden of our denial and infidelity, even in his hour of death he expresses concern for his mother and Beloved Disciple and "he handed over the spirit" with dignity and without condemning those who condemn him.

VENERATION OF THE CROSS: The veneration of the cross is the second major structural part of the Good Friday Liturgy of the Lord's Passion, coming between the other two, the Liturgy of the Word and Holy Communion. In its popular expression, it is often the most emotional and engaging part of the liturgy. The veneration can easily fall into focusing only on Christ crucified. There are other layers of meaning. Reverencing the cross is the gesture bridging our hearing the Passion proclamation and our receiving Communion and being transformed ever more perfectly into the Body of Christ, who gives its life for the good of others. It is more that an act of piety, it witnesses to our refusal to deny Jesus and journey with him through suffering and even death.

EASTER PROCLAMATION: The Exsultet: Into the darkness processes the deacon with the blessed, lit Easter candle. Three times he stops to proclaim that Christ is our light. All light their candles and process into the sacred space. The Easter candle is given an adorned place of honour near the ambo. The deacon is blessed so that he 'may worthily proclaim (Christ's) Easter praise". Then begins the Easter Proclamation, the Exsultet - so named because it begins and reiterates over and over, "Rejoice." The Latin verb exsulto literally means to leap up frequently. On this night we cannot contain our joy: the loving, suffering servant is risen and exulted!

The Exsultet is our very first hymn each year in praise of the risen Christ. It recapitulates in one great song the mystery we have been celebrating during the Triduum and the very meaning of our lives as Christians. We celebrate God's wonderful care for us and God's boundless merciful love. We celebrate that Christ has ransomed us with his blood. We celebrate this night when Jesus Christ broke the chains of death and rose triumphant from the grave".

(Living Liturgy - For Sunday and Solemnities 2008, Liturgical Press)

POPE FRANCIS HOLY THURSDAY

Dear brothers and sisters, good morning!

We are in the middle of Holy Week, which lasts from Palm Sunday to Easter Sunday. Both these Sundays are characterized by the feast that takes place around Jesus. But they are two different feasts. Last Sunday, we saw Christ solemnly entering Jerusalem, as though for a feast, welcomed as the Messiah: cloaks (cf. Lk 19:36) and branches cut from trees (cf Mt 21:8) were laid before him on the ground. The exultant crowd loudly blesses "the King who comes", and acclaims "Peace in heaven and glory in the highest!" (*Lk* 19: 38). Those people there celebrate because they see Jesus' entry as the arrival of a new king, who would bring peace and glory. That was the peace those people were waiting for: a glorious peace, the fruit of royal intervention, that of a powerful messiah who would have liberated Jerusalem from the Roman occupation. Others probably dreamed of the

re-establishment of a social peace and saw Jesus as the ideal king, who would feed the crowd with bread, as he had done already, and would work great miracles, thus bringing more justice into the world. But Jesus never speaks of this. He has a different Passover ahead of him, not a triumphal Passover. The only thing that he is concerned about in the preparation of his entry into Jerusalem is to ride "a colt tied, on which no-one has ever yet sat" (v. 30). This is how Christ brings peace into the world: through meekness and mildness, symbolized by that tethered colt, on which no-one had ever sat.

No-one, because God's way of doing things is different to that of the world. Indeed, just before Passover, Jesus explains to the disciples, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you" (Jn 14:27). They are two different approaches: the way the world gives us peace, and the way God gives us peace. They are different. The peace Jesus gives to us at Easter is not the peace that follows the strategies of the world, which believes it can obtain it through force, by conquest and with various forms of

imposition. This peace, in reality, is only an interval between wars: we are well aware of this. The peace of the Lord follows the way of meekness and the cross: it is taking responsibility for others. Indeed, Christ took on himself our evil, sin and death. He took all of this upon himself. In this way he freed us. He paid for us. His peace is not the fruit of some compromise, but rather is born of self-giving. This meek and courageous peace, though, is difficult to accept. In fact, the crowd who exalted Jesus is the same that a few days later will shout, "Crucify him!" and, fearful and disappointed, will not lift a finger for him. In this regard, a great story by Dostoevsky, the so-called Legend of The Grand Inquisitor, is always relevant. It tells of Jesus who, after several centuries, returns to Earth. He is immediately welcomed by the rejoicing crowd, which recognizes and acclaims him. "Ah, you have returned! Come, come with us!". But then he is arrested by the Inquisitor, who represents worldly logic. The latter interrogates him and criticizes him fiercely. The final reason for the rebuke is that Christ, although he could, never wanted to become Caesar, the greatest king of this world, preferring to leave humanity free rather than subjugate it and solve its problems by force. He could have established peace in the world, bending the free but precarious heart

our freedom. "Hadst Thou taken the world and Caesar's purple, Thou wouldst have founded the universal state and given universal peace" (The Brothers Karamazov, Milan 2012, 345); and with a lashing sentence he concludes, "For it anyone has ever deserved our fires, it is Thou" (348). Here is the deception that is repeated throughout history, the temptation of a false peace, based on power, which then leads to hatred and betrayal of God, and much bitterness in the soul. In the end, according to the story, the Inquisitor "longed for [Jesus] to say something, however bitter and terrible". But Jesus reacts with a gentle and concrete gestures: "He suddenly

of man by force of a higher power, but he chose not to: he respected

approached the old man in silence and softly kissed him on his bloodless aged lips" (352). Jesus' peace does not overpower others; it is not an armed peace, never! The weapons of the Gospel are prayer, tenderness, forgiveness and freely-given love for one's neighbour, love for every neighbour. This is how God's peace is

brought into the world. This is why the armed aggression of these days, like every war, represents an outrage against God, a blasphemous betrayal of the Lord of Passover, a preference for the face of the false god of this world over his meek one. War is always a human act, to bring about the idolatry of power. Before his final Passover, Jesus says to his disciples: "Let not your hearts be troubled, neither let them be afraid" (Jn 14:27). Yes, because while worldly power leaves only destruction and death in its wake – we have seen this in recent days – his peace builds up history, starting from the heart of every person who welcomes us. Easter is therefore the true feast of God and humanity, because the peace that Christ gained on the cross in giving himself is distributed to us.

Therefore, the Risen Christ, on Easter Day, appears to the disciples, and how does he greet them?

"Peace be with you!" (Jn 20:19-21). This is the greeting of Christ victorious, the Risen Christ. Brothers, sisters, Easter means "passage". This year above all, it is a blessed occasion to pass from the worldly god to the Christian God, from the greed that we carry within us to the charity that sets us free, from the expectation of a peace brought by force to the commitment to bear real witness to the peace of Jesus. Brothers and sisters, let us place ourselves before the Crucified One, the wellspring of our peace, and ask him for peace of heart and peace in the world.

Let us Pray for the Sick

Leonila Ahillon, George Alagiah, Neil Amaratunga, Mamerto Angele, Mary Attard, Cynthia Avery, Rosenda Bolano, Barrie Chamberlain, Rosella Booth, Jock Clark Snr, Sarujini Chary, Maximilian Epondulan, Anthony Janicska, John Glover, Blago Milicevic, Rita Leon, William Orley, Sr Colleen O'Sullivan RSJ, Debra Price, Camy Ratnam, Pummalin Sumcad, Sue Tipaldo, Natalie Woodward, Carmen Xuerib

If you would like to add to our Sick List or know of any Parishioner that is unwell please contact Father Henry or the Parish Office on 9622 2920

Let us Pray for the Deceased

Recently Deceased: Agnes Bonello, Anton, Philomena & Clarence Corera, Bonosa Enfesta, Vernie Flores, John & William Formosa, Ranjan Fernando, Charlie Gauci, Bernard Gauci, Maria Garufo, Emmanuel Grech, Desmond Grogan, Estelle Hardwick, Debbie Mifsud, Jessica Neodama, Paiboon Pundmand, Jude Ranasinghe, Maria Reyes, Lucia Yap Ong, Caroline Uy, Julian Epondulan

Anniversaries: Fredy Alphonse, Michelle Azzopardi, Carmen Attard, Frank & Fortunata Baiada, Elvina Barnaba, Romeo Biniahan, Sam Borg, Saviour Caruana, Audrey & Herman Chelliah, Charlie Chircop, Antonia, Melvyn Fernandes, Josephine Francis, E. Franklin, Sheela Franklin, Emilia Galea, Sam Gardia, Mary Gardia, Jean Garrick, Elsie Garrick, Karl Garrick, Tarcisio 'Archie' Gatt, Christine Gomez, Charlie Gravina, Leonie Jordan, Chinedu Joseph & Family, Sammy Formusa, Harold Lafleur, Rosine Lafleur, Apolinario Maglaya, Thomas Snr Morrissey, Stephen & Louis Mula, Jason Muscat, Jim & Philippa Muscat, Alberto Nahoy, Sashin Patrick, Mile Perak, John Ratnam, Cornelio & Iluminada Rondario, Vivian Silva, Rosary Silva, Pauline & Santan Soares, Shane Vaz,

Remembrance: France Angseeing, Roy, Mary & Des Barney, Sam Borg, Lina Cabaero, Lim Cho, Dennis Clarke, Myrna Cruz, Conception, Emerenciana Dizon, Anacleto Dizon, Dominic & Monica D'Souza, Peter Diab, Bebe Diab, Felina Maglaya, Cini & Mangion Family, M.A Fernando, Zaren & Sam Formosa, Charlie Gauci, Gerard Marcello, Pauline Meilak, Mary Mifsud, Emilia & William Mifsud, Marcel Mohsen, Anton & Lourda Motha, Louis & Stephen Mula, Muscat Family, Josephine & Charles Muscat, Mary Muscat, Francis Muscat, Josefina Lim, Adrian Pereira, Rosaline Ratnam, Jose Reyes, Laureano Reyes, Yolanda Reyes, Karen Reyes, Rodrigues Family, Jose Sanchez, Sem Serna, Debe Toufic, Tony Vassallo, Jim Vella, Hector & Rita Welgampola,



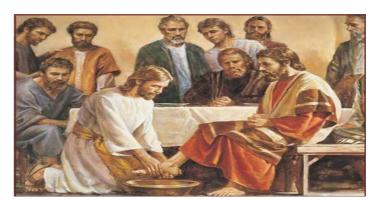
GOOD FRIDAY COLLECTION FOR THE HOLY LAND

On Good Friday a collection is taken up in every Catholic Church around the world to support the people and places of the Holy Land. Christians of the Holy Land rely heavily on the help that comes to them during this special moment of the year. The collection also allows the Holy Land Franciscans to staff and maintain the Holy places and shrines. This enables those who live in the Holy Land and those who visit to deepen their faith and their spiritual and cultural connection to salvation history.



Caritas Thank you for supporting our Caritas Project Compassion for 2023. AUSTRALIA It would be appreciated if all could

return their Project Compassion boxes as soon as possible. If you require a receipt please make sure the details on the lid are completed.



Entrance Antiphon

We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.

Collect

O God, who have called us to participate in this most sacred Supper, in which your Only Begotten Son, when about to hand himself over to death, entrusted to the Church a sacrifice new for all eternity, the banquet of his love, grant, we pray, that we may draw from so great a mystery, the fullness of charity and of life. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

First Reading: Exodus 12:1-8,11-14

The law for the Passover meal.

Responsorial Psalm: Our blessing-cup is a communion with the blood of Christ.

Second Reading: Corinthians 11:23-26

Until the Lord comes, ever time you eat this bread and drink this cup, you proclaim his death.

Gospel Acclamation

Praise and honour to you, Lord Jesus Christ! I give you a new commandment: love one another as I have loved you. Praise and honour to you, Lord Jesus Christ!

Gospel: John 13:1-15

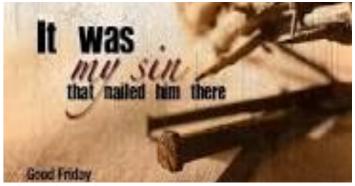
To the end he showed his love for them.

WASHING OF FEET

Communion Antiphon: This is the Body that will be given up for you; this is the Chalice of the new covenant in my Blood, says the Lord; do this, whenever you receive it, in memory of me.

TRANSFER OF THE MOST BLESSED SACRAMENT

EASTER OFFERING ENVELOPES: The Easter offering envelopes go to the support of priests throughout the diocese. This includes priests who are active in ministry and those who have retired. Your generosity is appreciated.



Today we celebrate the great gift of God's love and healing - the Holy Eucharist. This great gift, where Jesus, our Saviour, comes with wondrous intimacy and friendship to each of us. We explore his humanity, humility and service as he washes the feet of the disciples. We have the opportunity to spend time a little later watching and praying with him as he agonises over his fast approaching Passion and Death.

Praver

Remember your mercies, O Lord, and with your eternal protection sanctify your servants, for whom Christ your Son, by the shedding of his Blood, established the Paschal Mystery. Who lives and reigns for ever and ever.

First Reading: Isaiah 52:13-52:12

He surrendered himself to death, while bearing the faults

Responsorial Psalm

Father, I put my life in your hands.

Second Reading: Hebrews 4:14-16: 5:7-9

He learned obedience and became the source of eternal salvation for all who obey him

Gospel Acclamation

Glory and praise to you, Lord Jesus Christ! 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. Glory and praise to you, Lord Jesus Christ!

Gospel: John 18:1-19:42

The Passion of our Lord Jesus Christ According to John

