



Pius News

Palm Sunday Year A

9th April 2017

GOOD FRIDAY BY RON ROLHEISER

Good Friday was bad long before it was good, at least from outward appearances. God was being crucified by all that can go bad in the world: pride, jealousy, distrust, wound, self-interest, sin. It's no accident the Gospels tell us that, as Jesus was dying, it grew dark in the middle of the day. Few images are more telling. As Jesus hung upon the cross, seemingly, light gave way to darkness, love to hatred, and life to death. How can that be good?

Moreover, as he was dying, Jesus no longer seemed divine, powerful, and in control of things, both in terms of what was happening in the world and in what was happening inside of himself. The world was sinking into distrust and, if the Gospels are to be believed, Jesus, the incarnate God, seemed to be sinking into a personal doubt, one so gripping that it triggered the words: "My God, my God, why have you forsaken me!" What's happening here? How can this be good? To understand what happened on Good Friday we need to separate what was happening on the surface from what was happening at some deeper place.

The surface event was bad and can never by any imaginary be called good. Sincere religious people, good though weak, out of fear and weakness were selling out what was best in them and either helping incite the execution of Jesus or standing passively by and letting it happen. In effect, other than a few strong women who were not succumbing to fear or group-hysteria but who are too disempowered to practically do anything about it, everyone was aiding in the crucifixion of God, either out of ignorance, jealousy, or weakness. In Jesus' own words, darkness was having its hour. The human, social, and political drama that played out on Good Friday was not good. It showed humanity at its worst before God's seeming silence.

But there was something deeper happening on Good Friday, a drama was playing out inside the recesses of Jesus' private soul and conscience the result of which was antithetical to all that was happening on the surface, in the crowd. Inside his struggle to accept what was happening in that situation and to accept what was being asked of him, we see the ultimate moral and religious drama: love struggling with and then triumphing over hate, trust struggling with and then triumphing over paranoia, and forgiveness struggling with and then triumphing over bitterness.

We see that epic struggle, first, playing itself out in his agony in the garden of Gethsemane where Jesus literally sweats blood in the face of his options, that is, standing before every form of opposition, hatred, ignorance, and misunderstanding he must decide to either give himself over in trust or to flee in self-preservation. He chooses the former and, we are told, he is then strengthened by a divine presence.

But acceptance is not exactly full surrender and the next day, on Good Friday, the final test takes place. The angel who strengthened him in Gethsemane seems to disappear when he is on the cross and a crushing dark night of doubt now racks him to the point of making him cry out with what seemingly sounds like despair: "My God, my God, why have you forsaken me !"

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(Fr Ron Rolheiser cont)

His acceptance, given to his Father the night before, at this crucial moment, is made infinitely more difficult by the seeming absence of his Father who had, up to now, had been his very breath. In the face of that seeming abandonment, Jesus had to make a choice for faith, love, and trust at the rawest level, in ultimate darkness. What's the choice? What does Jesus do?

In the words of Karl Rahner, Jesus lets himself "sink into the incomprehensibility of God." He surrenders to God whom he cannot at that moment feel or understand but only trust. Here's where Good Friday turns from bad to good, Jesus surrenders himself not in bitterness, grasping, or anger, but in trust, gratitude, and forgiveness. In that surrender, the struggle between good and evil, the most epic of all battles, is won.

Ultimately, all that's wrong in our world will not be vanquished by a morally superior violence, no matter how virtuous are those who are doing the vanquishing. Good violence will never rid the world of bad violence. We will rid our world of those powers that perennially crucify God only when each of us, like Jesus, can let our bitterness, grasping, and anger give way to trust, gratitude, and forgiveness. And, barring being extraordinarily gifted by special grace, we will all, like Jesus, have to let ourselves sink into the incomprehensibility of God, that is, by trusting even when we don't understand, by loving even when we are hated, and by forgiving even when we are being hurt.

All of us will have our Good Fridays, not least in our experience of death. By every appearance, they will look bad, but if we give ourselves over in trust they will be good.

MINISTRY ROSTER 13, 14, 15/16 April 2017

Please check the notice board at the back of the Church for all ministries over the Triduum and Easter.

Church Cleaners: Team E: Pearce/Kaminski/Chukuma/Jose

Easter Vigil Candles in the Church

Due to the excessive mess of wax on the carpet after the vigil and the many hours of volunteers on their knees with a hot iron cleaning up the wax, candles have been banned from the vigil. Instead battery operated flicker candles were available to purchase last year. Bring your candle with you to the vigil. If you don't have one or misplaced your candle they will be available to purchase a replacement for \$3. These can be purchased from the main foyer after Mass on Holy Thursday or before the Vigil. These candles have a battery life of approximately eight hours, so can be used over a number of years.



Parish Prayer Network:
Prayers for any need.

All you need to do is call one of the following:
Marie 8264 9569, Maureen 8261 6906
or Beth 8396 2079



St Vincent de Paul Food Bank

This week—**WEETBIX, BREAKFAST CEREAL, RICE, FULL CREAM LONG LIFE MILK, PASTA, PASTA SAUCE,** Cans of Tomatoes, Jam, Milo, Vegemite.

Items for baby layettes: cotton vests, socks or booties, nappies, nappy pins, disposable nappies, cotton blankets, cotton sheets, towels, soap, wipes, wash cloths, baby shampoo, bibs, onesies, wool. Items can be left in foyer.

Thank You

Diary Dates:

- April 10th: Chrism Mass Cathedral 6pm
(street parking only)**
- April 13th: Holy Thurs Mass 7.30pm**
- April 14th: Good Friday Station of the Cross
Church 9.30am
Outdoor Stations Kildare 11am
Liturgy 3pm**
- April 15th: Easter Vigil 7pm**
- April 16th: Masses Easter Sunday 9.30am & 5.30pm**
- April 24th: Anzac Eve Vigil Mass & Procession 6pm
St Francis Xavier Cathedral.
*After Mass will be a procession to the
War Memorial on North Terrace***
- May 21st: Marian Procession Parklands**

April Edition of the Southern Cross

Please note, there will be no charge for the April edition of the Southern Cross. Please pick on up your copy as you leave the church.

Good Friday collection will be for the support of the Holy Places appeal.

This collection promotes the missionary work of the Church in the Holy Land by providing welfare assistance to the local Christians in such as health, education, employment and housing. The collection is also used to maintain 74 churches and shrines associated with the life of Jesus.

Holy Thursday

One collection will be taken up and donated to the work of our local St Vincent de Paul Group

April Indonesian Mass

Please Note: the Indonesian Mass will this month be celebrated on 23rd April at 12.30pm due to Easter falling on the 3rd Sunday.

PLEASE REMEMBER THE SICK OF OUR PARISH IN YOUR PRAYERS

Elisabeth Burns, Helen Durkin, Ian Wallace, Marie Kelly, Tony Petrie.

Please Note:

The parish sick list has recently been updated. Names will now be left on for a maximum of 6 weeks. If you would like to be added some one from the parish please contact the parish office on 82612428 or dernancourt@oblates.com.au

Mass times at St Pius X

Saturday vigil	6.30pm
Sunday	9.30am & 5.30pm
Tue & Wed	9.15am
Thurs	9.30am
Fri	9.15am

Daily Morning Prayer:

Tues, Wed, Fri 8.40am

Thurs 8.55am

Rosary: Tues, Wed & Fri 8.55am

Thurs 9.10am

Reconciliation: Sat 11.30am—12 noon

Thankyou

—the parish community wishes to thank the very generous parishioner who gave up her time this week over a number of days to clean the hall carpets, wash and iron the curtains & clean the windows.

First Reading Is 50:4-7

A reading from the prophet Isaiah

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.) 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.'

Second Reading Phil 2:6-11

A reading from the letter of St Paul to the Philippians

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!



**Today is Palm Sunday which marks
Jesus triumphal entry into Jerusalem. It
is also the beginning of Holy Week .**