St Joseph's Church

Bassendean

20 Hamilton Street Bassendean WA 6054
PO Box 9 Bassendean WA 6934
Office Tel: 9379 2691 | Presbytery Tel: 9279 1549
Email : bassendean@perthcatholic.org.au
https://stjosephbassendean.com

Mass Timings:

Saturday Evening:	Mass 6pm
Sunday:	Mass 7am, 9am
Tues - Sat:	Morning Prayer, Rosary 6:45am
Tues - Sat:	Mass 7:30am
Confessions:	30 minutes before Mass

Confessions, Baptism & Marriage by appointment

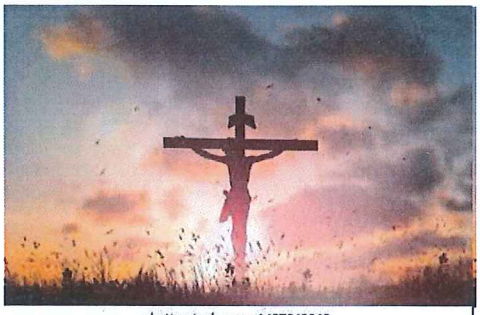
Parish Priest	Fr. Antony Suresh	*pp.bassendean@perthcathohc.org.au*
Secretary	Catherine Gordon	*Tue-Fri. 9:00am -12:30pm*
Pastoral Council Chair	Michael Knubley	*0418 911 961 mbknubley@gmail.com*
Liturgy Co-ordinator	Caterina Knubley	*0409 885 324 theknubleys@gmail.com*
Perpetual Adoration Co-Ord.	Tina Russo	*0419 004 944* marianfaithful@hotmail.com
Safeguarding Officers	Nicola Gallagher	*0424 108 223*
	Wendy Louise	0414 442 612

29th March 2026 Palm Sunday of the Passion of the Lord

Reflection on the Passion of Our Lord Jesus Christ + by Father Vincent Serpa, O.P.

The agony in the garden was really the agony in His mind. He suffered the passion in His mind before He suffered it in His body—to the point of actually affecting the latter by sweating blood. But from then on, it was His bodily suffering that affected His mental suffering.

At the base of all His suffering was the one thing that human beings dread the most: rejection. He was betrayed by Judas, denied by Peter and abandoned by all the rest of His Apostles; those He had hand-picked as His closest intimates. He was most rejected by those who put Him to death. They not only wanted Him dead, they wanted Him to suffer. They not only considered Him to be worth nothing, they considered Him to be worth minus nothing! This significance was not lost on Him. He felt fully the rejection as each physical agony reminded Him.



So we thank Him for joining us on our human journey and actually choosing to experience what we fear the most.

We thank Him for enduring the arrest and the cruelty of the guards and the Sanhedrin. We thank Him for enduring the cruelty of Pilate who allowed Him to be executed rather than risk his own political ruin—and for the cruelty of Herod who wanted to be entertained by having Him work a miracle. We thank Him for all the time He spent satisfying their preoccupation with themselves, just delaying His ultimate death. We thank Him for the anxiety of that night in a cell.

The next morning He was brutally scourged with such intensity and violence that He became as an aged man in a matter of minutes. His multiple wounds bloodied His entire body. The loss of so much blood not only severely weakened Him; it also caused a severe, throbbing headache that remained with Him for the duration.

We thank Him for this and for the mockery He received when they put a purple cloth on His shoulders and pushed a crown of thorns down into His head which intensified His headache. They blindfolded Him and slapped Him, insisting that He 'prophesy' who had hit Him. The spat on Him and beat Him.

He stood at the praetorium in utter disgrace according to the attitude of the crowd—while in reality, He stood in utter glory: almighty God, being present to every person who has ever suffered rejection, joining them in their moment of pain. It was there that He was sentenced to death by crucifixion. As a further humiliation, He was forced to carry His instrument of execution. He revealed to St. Bernard that carrying the cross was His most painful agony. He was so weak, He could hardly walk. So the weight of the cross on His shoulder was unbearable. It most likely dislocated His shoulder. It is not surprising that He fell down on the stone streets that were filthy with animal dung—with the cross on top of Him. And He got up each time.

It was only with the help of Simon of Cyrene that He made it to the top of Calvary. There they drove the nails into the carpal tunnels of His hands, causing pain throughout His upper body. The nail in His feet registered great pain through all the sensitive nerves there. When the cross was righted, His upstretched arms squeezed His lungs and He began to pant for lack of oxygen. So He had to push down on His crucified feet to push His body up in order to fill His lungs with air. This took great effort because He was so weak. Yet He managed to maintain such effort for three hours of agony which increased gradually as He became weaker moment by moment.

By the end of the third hour, His agony was at its peak. He had come to the point where His strength simply gave out and He suffocated. In this eternal moment as He died, He gave us His life. Transcending time, this moment of divine love is present to us in the tabernacles of the world.

Thank you, Lord. We adore you O Christ and we praise you. By your holy cross, you have redeemed the world!

March/April **the Gathering**

Sun 29th March Palm Sunday
Wed 1st April School Mass @ 9:00am
Holy Thur 2nd April Mass @ 7:00pm
Good Fri 3rd April Stations of the Cross @10:00am
Liturgy of the Word @ 3:00pm
Easter Vigil 4th April Mass @ 7:00pm
Easter Sun 5th April Masses @ 7:00am & 9:00am
Easter egg hunt after 9 am Mass

Liturgy Roster for 4th to 5th Apr 2026

Mass	7:00pm - Vigil	7:00am	9:00am
ACOLYTES:	Nic De Luca; I Darch	A Dzieciol	G Jaune
READERS:	N De Luca & N Menda	A Greenfield	T Marchei
COMMS:	M D'Cunha	L Pepi	S Ngarotata
E/O Minister	M D'Cunha	J Joseph	M Knubley
SERVERS:	V Rule: A Dichiera		N Van der Westhuizen S Jaffray; M Pham
Counters	Team 4 - A and M Fernandes		
Cleaners	T Loc		

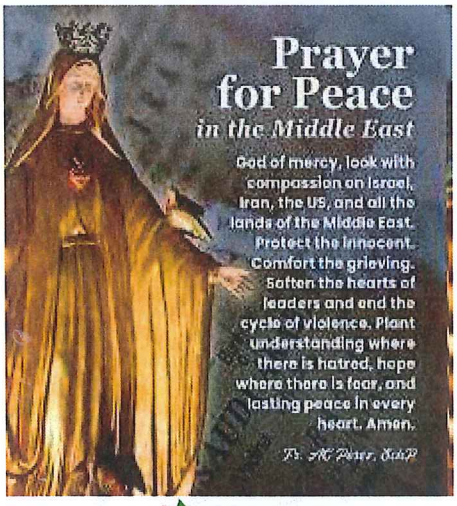
Mass Remembrances/Anniversaries/Sp. Int.

RS=repose of souls /TG=thanksgiving /SP=special intention

SAT 28-Mar 6:00 PM RS-Leona Nebel
SUN 29-Mar 7:00 AM RS-Ilia & Rino Rossi
9:00 AM RS-Leona Nebel
TUE 31-Mar 7:30 AM RS- Geoff Gordon,Dominic Lai Cheung,
RS - Holy Souls, Jane Leung Chin Chun
RS - Eugenio Carvalho, Leona Nebel
WED 1-Apr 9:00 AM
THU 2-Apr 7:00 PM PRO POPULO
Good FRI 3-Apr 3:00 PM Good Friday
Easter Vigil 7:00 PM Easter vigil PRO POPULO
Easter SUN 5-Apr 7:00 AM PRO POPULO
9:00 AM PRO POPULO

Pray for :-

Those who are suffering in wars in Middle East, in natural diasters, in religious persecutions and the sick in the parish: Francisco Sorgiovanni, Cameron Merifield, Rhys & Hugo Spencer and Ermelina Vescovo.



Holy Land (Good Friday) Collection

(**St Joseph Parish will collect the Good Friday Collection on the night of the Holy Thur 2nd April)

1. On April 3rd we celebrate Good Friday. This is a unique day when we recall the love of Jesus unto death for us, when he shows us the extent to which God is in solidarity with our suffering humanity. Can we use this occasion to recall our need to be in solidarity with those suffering around us, and in a particular way, with the suffering Church of the Holy Land?

2. Supporting the church in the Holy Land is an historic mission. Since the time of St. Paul, who urged his missionary Churches not to forget the needs of the Church in Jerusalem, Christians worldwide have understood the responsibility to support the land where Jesus walked.

3. It has never been easy to be a Christian in the Holy Land. In these challenging times in the Middle East, Christians are experiencing unique hardships, made all the worse due to the pandemic, the war in Gaza and now the war with Iran. We have an opportunity to help them through the Holy Land Collection.

4. Christians in the Holy Land face special challenges, The political, religious and military challenges in the Holy Land are more complex than ever. The wars, unrest and instability have been especially hard on Christians. Supporting the Holy Land Collection offers hope to the Holy Land Christians. Over recent years, their difficulties have been greatly magnified by the Covid-19 Pandemic and now two wars which have prevented pilgrims visiting the Holy Land.

5. Who are these Christians? Christians living in the Holy Land today are descendants of those who first lived the Christian faith. It is vital that Christians continue to live, work and pray in the Holy Land.

6. The Holy Land Collection offers all Catholics an opportunity to express their solidarity with Christians in the Holy Land. A donation to the Holy Father's annual appeal is a direct way to make a difference in the lives of those caught up in war, violence and instability in this region.

7. What has been accomplished?

- Supports 29 parishes, four homes for orphans, three academic institutions
- Helps keep schools open for over 10,000 pre-K through to Grade 12 students
- Supports 120 men preparing to be priests or brothers
- Helps rehabilitate 80 homes for Christian families
- Provides senior care facilities in Bethlehem and Nazareth
- Creates over 1,500 jobs in the Holy Land for Christians who would otherwise be unemployed.
- Preserves 54 shrines connected with the life of Jesus and the prophets

8. Thank you for supporting the Holy Land Collection as encouraged by Pope Leo XIV and every Pope before him. Through this Collection, you join with Catholics around the world to stand in solidarity with the Church in the Holy Land.

OUR PARISH FAMILY

Holy Week 2026

March 28 Saturday before Palm Sunday
6.00 pm: Blessing of Palm leaves and
Solemn Procession - Holy Mass

March 29 Palm Sunday
7.00 am: Blessing of Palm leaves
and Procession - Holy Mass
9.00 am: Blessing of Palm leaves and
Solemn Procession - Holy Mass

March 31 Tuesday of Holy Week
"He alone showed mercy for our sins"
7.30 am: Holy Mass
7.00 pm: Chrism Mass at St Mary's Cathedral

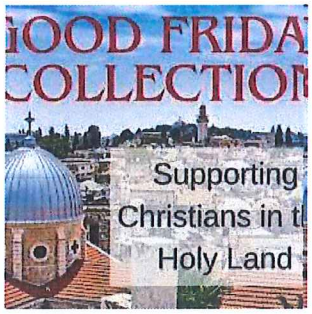
April 2 Holy Thursday
"Love one another as I have loved you"
7.00 pm: Holy Mass of the Lord's Supper
- Washing of the feet
- Holy Eucharist Procession
-Adoration (Up to 11.00 pm)
** ***Collection for the Holy Land***

April 3 Good Friday
"Christ became obedient for us even to death,
dying on the cross"
7.00 am- 3.00 pm: Adoration (Private)
10.00 am: Stations of the cross
3.00 pm: Liturgy of the Word
- Adoration of the Holy Cross
- Holy Communion
** ***Collection for Caritas Project Compassion***
** ***Day of fasting and abstinence***

April 4 Holy Saturday
"Why look among the dead for someone who is alive"
7.00 pm: Blessing of Fire
-Procession with the Light of Christ (Exultet)
- Liturgy of the Word
- Blessing of the Holy Water
- Baptismal Liturgy
- Liturgy of the Holy Eucharist

April 5 Easter Sunday
"I am the Resurrection and the Life"
7.00 am: Holy Mass of Easter celebration
9.00 am: Solemn Celebration of Holy Mass of Easter

Let us celebrate the miracle of Easter and the beauty of God's New Creation!



Good Friday Collection- St Joseph Parish will collect the Good Friday donation on Holy Thur April 17. You might like to donate cash or with the special Good Friday envelopes which is available at the back of the church.

****Project Compassion boxes** - Please bring back the Project Compassion box on Good Friday and placed them in the collection box at the back of the church

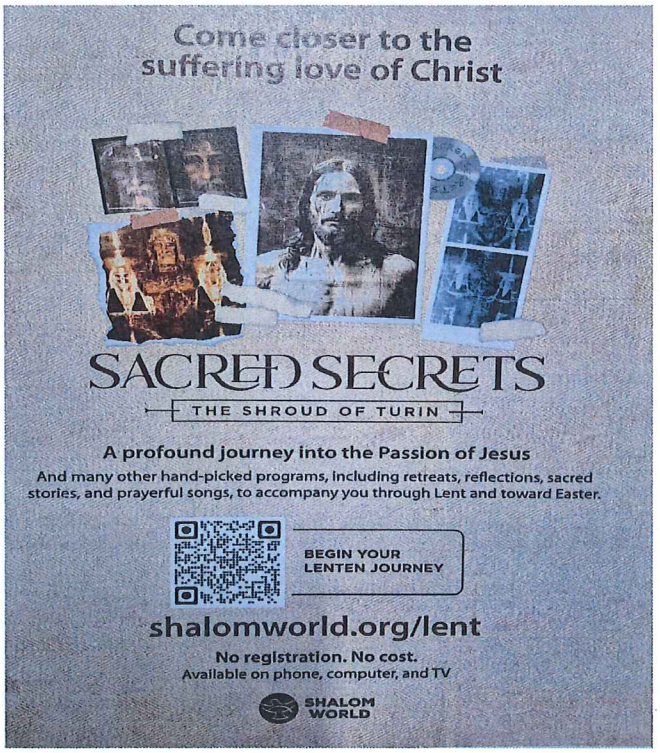
****NO ADORATION Holy Thursday to Holy Saturday-**Adorers and visitors to St Joseph's Adoration Chapel, please note that from 7pm Holy Thursday until Holy Saturday evening, Jesus in the Blessed Sacrament will be in repose. That means no adoration over this period. Adoration will recommence directly after evening Mass on Holy Saturday, 4th April.

**** Easter Sunday April 5 after 9 am Mass**
Easter Egg Hunt

- Parents and grandparents encourage to bring your children and grandchildren for this special EASTER EGG HUNT after the 9 am Easter Mass on Sunday 5th April 2026.

Please bring along your personal treat bag to carry your chocolates.

Let's get ready for the hunt...



The Living Word

Palm Sunday of the Passion of the Lord, Year A

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 fulfil
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 h-e 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, orJesus 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.'

Reflection *by Greg Sunter*

The Passion narrative, as described in the gospel of Matthew, is keen to drive home two particular points. Firstly, throughout this gospel, the gospel writer is at pains to demonstrate Jesus as fulfilling the prophecy of scripture. At the time of the arrest and the use of the thirty pieces of silver, we are reminded that these things took place to fulfil scripture. Secondly, this particular gospel emphasises the innocence of Jesus throughout the passion narrative: he is 'sold out' by one of his followers; his trial before the Sanhedrin is a farce; his most loyal follower denies association with him; Pilate declares himself innocent of Jesus' blood and the crowd accepts the consequences of their actions. At no point is any hint of guilt cast over Jesus. He is an innocent whose fate has been manipulated by others. In this gospel there is no conversation between Jesus and the criminals between whom he is crucified. There is no suggestion that Jesus too is a criminal who is deserving of his fate. His innocence is manifest.

These two themes merge together in this gospel. The manner of Jesus' arrest, trial and death are all in accordance with the prophecy of scripture (i.e. in accordance with God's will), and yet it is emphasised throughout that Jesus is innocent. There can be no accusation that Jesus is in any way deserving of his treatment and yet what befalls him is in keeping with God's plan. It emphasises the sacrificial act made by Jesus: a proven innocent giving his life for the good of others. The actions of those who plot against Jesus to seek his downfall actually serve to bring about his purpose. No other outcome was possible. The writer assures the audience that the death of Jesus was no accident; it was intended from the very beginning.

Communion Antiphon

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