

Welcome to the community of the Catholic Parish of St John 23rd Glenwood-Stanhope Gardens where the love of Christ is shining in so many ways.

**Our PARISH MISSION**

The Parish of St John XXIII is a faith community with the Eucharist as its heart. Inspired by John XXIII's prophetic opening of the windows of the Church, we welcome the fresh air of the Holy Spirit, inviting every person to share in the responsibility of enriching the life and faith of our community by sharing their gifts and talents."

**Gospel Reflection**

Three times in Matthew's Gospel in connection with his suffering is Jesus proclaimed Son of David: once by blind men just before he enters Jerusalem (Matt 20:31), and then by the crowds as he enters Jerusalem as they wave their palm fronds at him wildly (Matt 21:9, 15), which we hear in conjunction with our own procession. It has occurred already on four other occasions in Matthew: in the very opening sentence (Matt 1:1), with another cure of two blind men (Matt 9:27), on the lips of the crowd after the cure of a blind and mute man (Matt 12:23), and on the lips of the Canaanite mother of the possessed girl (Matt 15:22).

This connects him with Jewish expectation. The Jews were desperate for a new leader who would give them freedom, and restore their independence and dignity. The crowds shout hosanna, in praise of the one who is coming to rescue them, coming to save them. Matthew proclaims Jesus as the new king, but, even more importantly, a king in a new way. Matthew turns to the prophet Zechariah to show that the king comes not in a chariot leading an army, but on the back of a donkey, leading the poor and the blind (Zech 9:9). The important word that Matthew quotes from Zechariah is 'humble'.

This is the king not born in a blaze of publicity, but in obscurity; this is a king born not in a palace, but in a barn full of animals; this is a king not looked after by hordes of slaves and servants, but who looks after the needs of others; this is a king who does not rub shoulders with the rich and famous, but with the poor and rejected; this is a king crowned not with gold and precious stones, but with thorns; this is a king not lifted up on a throne, but on the cross of suffering and shame, humiliation and execution.

You may recall the forty-year advertising slogan of a fast-food outlet: 'have it your way'. That is what the Jews wanted; they wanted a king their way. 'No pickles', they shouted. 'We don't want humility, we want power; we don't want suffering, we want glory.' Well, pickles is what God offers us. If there is one reality the world should know about the story of Jesus, if there is one thing we should be prepared for if we wish to call ourselves followers of Jesus, it is that he was all about turning the world upside down.

The crowds at the gates missed it, the crowds at the trial before Pilate missed it, the crowds at Golgotha missed it, many Christians over the centuries have missed it. Jesus came to suffer, to be insulted, to be spat upon, to make no resistance. St Augustine of Hippo said:

Someone is sure to ask: 'If he had such power, why did he not demonstrate it when his enemies were taunting him and saying: "If he is the Son of God, let him come down from the cross"?' He was showing us how to endure; that was why he deferred the exercise of his power. If he were to come down because he was stung by their words, they would think he had succumbed to their mockery. (In Euangelium Iohannis Tractatus 37)

If we wave our palm branches and walk behind Jesus today, we walk the way of the cross. This is the path we take this week. We thank God that the Son of David is the suffering servant. We thank God that Jesus has walked it before us. We thank God for the Spirit, who has enabled the martyrs to walk it after him. We thank God for the many other people who, in the simplicity and obscurity of their everyday lives, have walked it after him. We thank God that the way of death to sin is the way to life eternal.

Geoffrey D Dunn

**Mass Times**

<b>Mon</b>	8:30am
<b>Tues-Fri</b>	9:15am
<b>Sat</b>	9:00am, 6pm Vigil
<b>Sun</b>	7:30am 9am 10:30am 6pm
<b>Holy Cross Primary School</b>	
<b>Wed</b>	9:15am <i>during school days</i>
<b>2nd Sat</b>	7:30pm Indonesian Mass

**Masses of Devotion**

<b>1st Tues</b>	7:30pm Novena Mass <i>Our Lady of Perpetual Help</i>
<b>1st Fri</b>	7:30pm Novena Mass <i>Sacred Heart of Jesus</i>

**Exposition + Benediction**

<b>1st Fri</b>	after 9.15am, 7.30pm
<b>Wed</b>	8:00pm Holy Hour

**Reconciliation**

<b>After the weekday masses</b>	
<b>Sat</b>	after the 9am mass <i>until 10.30am</i> 5:15 - 5:45pm <i>before the Vigil Mass or upon request</i>

**Sacraments**

<b>Sun</b>	12pm Baptism <i>by appointment</i>
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**Prayers**

<b>Tue</b>	7:00pm Rosary and novena prayers ( <i>Church Tabernacle</i> )
<b>Thurs</b>	7:00pm Lectio Divina ( <i>church</i> )
<b>Fri</b>	6.30pm Christ Catholic Community Prayer Group ( <i>office</i> ) <i>Pauline Camilleri 0407 417039</i>

**Special Blessings**

<b>Blessing during masses</b>	
<b>1st Sun</b>	Birthday celebrants
<b>3rd Sun</b>	Wedding anniversaries

**Homebound?**

Homebound and would like to receive Holy Communion please contact the parish office or send text message to Rose Franco on 0401 387427

**COELIACS**

Those who are gluten intolerant may receive communion with a gluten low host. Please inform the acolyte before Mass.

Join & be part of our community. Welcome pack at the church foyer or scan the QR code



If you want to be part of our mailing list please email [Communications@john23rd.org.au](mailto:Communications@john23rd.org.au)



**Office for Safeguarding**

**Parramatta Way is to:**

Act with Justice, and state that we have a zero tolerance for any form of abuse or harm to children or any person Act with justice and ensure that laws and obligations are upheld, and safety is paramount <https://safeguarding.org.au/>

**Paschal Triduum 2026**

<p><b>Holy Thursday</b> 2<sup>nd</sup> April</p> <p>7:30pm - Mass of the Lord's Supper followed by Repose of the Blessed Sacrament <i>stay with the Lord until 12:00pm</i> Location - School Hub</p>	<p><b>Good Friday</b> 3<sup>rd</sup> April</p> <p>10:00am - Stations of the Cross at John XXIII Location - College grounds 3:00pm - The Lord's Passion Location - School Hub</p>	<p><b>Easter Sunday</b> 5<sup>th</sup> April</p> <p>Regular Mass Times at church 7:30am; 9:00am; 10:30am 11:30am Easter Egg Hunt 6:00pm</p>
<p><b>Holy Saturday</b> 4<sup>th</sup> April</p> <p>7:00pm - Easter Vigil Location - SJ23rd Church</p>		

*Note: There will be no 9:15am mass on Holy Thursday, Good Friday or Holy Saturday*

**ACKNOWLEDGEMENT OF COUNTRY**

In the spirit of reconciliation, we acknowledge the traditional custodians of the lands in which the Catholic Parish of St John XXIII and the Diocese of Parramatta sits, the land of the Darug and Gundungurra people. We would like to pay our respects to the Aboriginal Elders past, present and future for they hold the traditions, memories and wisdom of Mother Earth on which we place our feet upon today.

## Entrance Antiphon

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!

## First Reading

Isaiah 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 ashamed.

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

*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.

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

Matthew 27:11-54

*The passion of our Lord Jesus Christ according to Matthew*

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 he 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, or Jesus 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 judgment, 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!'

## Special Intentions

Names published with permission

*Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they, through the mercy of God, rest in peace. Amen*

### Born to eternal life

Swineetha Fernando, Prageeth Fernando

### Remembrances:

Sylvaine Magda Fiot

### Death Anniversary

### Sick

*Lord Jesus, heal me. Heal in me whatever You see needs healing. Heal me of whatever might separate me from You. Heal my memory, heal my heart, heal my emotions, heal my spirit, heal my body, heal my soul. Lay Your hands now gently upon me and heal me through Your love for me. Amen.*

Brian McCunnie, John Tipton, Valeria Laureta, Bev Osborn, Lucas Colleta, Dr Bronwyn Andrews Dudley Francis, Marilyn Nalapo, Christina Properzi, Raymond Lanzona, Elizabeth Langley, Gerald Simbulan, Brendan Prideaux Marcelino Matteazi, Carlo Bueno, Helen West, Victor Pons, Ksenija Bosnic, Zena Samar, Charlie Busuttill, Elsie Knapp, Perla Magculang, Fausto Bayot, Isagani Ocampo, Myrna Manalili, Lenka Olivier Talija, Elizabeth Candame, Florentina Elisura, Cathie Christie, Rosanna John Pellissery, Peter McArdle, Melissa Nava, Imelda Vinluan, Cindy Dadvivas, Louise Smith, Lily Camilleri, Rosie Carbonel, Joshua McCarroll, Hilary Regan, Mary Phillips, Mr Thomas Mary Bormate, Carrie Conolly, Jonathan Gemin, Babies with Blister disease, Jerwin McCarron, Emma Matoza, Margaret Harrison, Barbara Thompson, Maria Romeo, Renado Naldo, Jude Newnes, Natasha Leitao, Troy James, Carlo Dominic, Manuel Sarris, Bev Lewis, Ryan Dixon, Zoey Illic

### Thanksgiving

*If you or a family member is homebound and would want to receive communion in your home please contact the parish office.*

## Gospel (cont'd)

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 round 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 to 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.

*All kneel and pause a moment.*

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.'

## Communion Antiphon

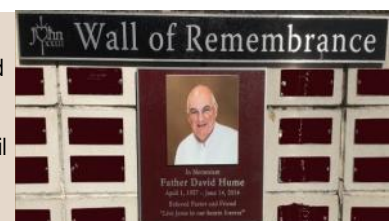
Father, if this chalice cannot pass without my drinking it, your will be done.

## COLUMBARIUM

If you are considering purchasing a niche, we still have spaces available. These are open to parishioners, families, friends and our neighbouring parishes. For more information, please contact the Parish Office.

## MEMORIAL WALL

The wall in front of the church is devoted to the memory of our deceased family and friends, especially if they are buried overseas. For any enquiries please email [columbarium@john23rd.org.au](mailto:columbarium@john23rd.org.au)  
The plaques cost \$600.00



## CONTACTS

### PARISH OFFICE

#### Office Hours

Tue - Fri 8.30 - 4.00pm

#### Office Contacts

☎ (02) 8883 5981

160 Perfection Avenue,  
Stanhope Gardens NSW 2768

### MAILING

PO Box 23, Stanhope Gardens,  
NSW 2768

### CLERGY

#### Parish Priest:

Fr Jolly Chacko

✉ [jolly@john23rd.org.au](mailto:jolly@john23rd.org.au)

☎ 0417 541 637 (emergency only)

#### Assistant Priest:

Fr Bartholomew Chukwu

✉ [chukwu@john23rd.org.au](mailto:chukwu@john23rd.org.au)

### STAFF

#### Secretary: Tanya Gatt

✉ [secretary@john23rd.org.au](mailto:secretary@john23rd.org.au)

#### Finance: Renuka Soosaipillai

✉ [accounts@john23rd.org.au](mailto:accounts@john23rd.org.au)

#### Sacramental Coordinator:

Helen Zammit

✉ [sacramental@john23rd.org.au](mailto:sacramental@john23rd.org.au)

### OTHER CONTACTS

#### Parish Council:

John McCabe

✉ [johnmccabe5@gmail.com](mailto:johnmccabe5@gmail.com)

#### Maintenance issues:

David Gorkic

✉ [maintenance@john23rd.org.au](mailto:maintenance@john23rd.org.au)

#### Columbarium queries:

✉ [columbarium@john23rd.org.au](mailto:columbarium@john23rd.org.au)

John McCabe

Mei Velasco

Julian Martin

Suni Fernando

Helen Festejo

Ajith Lobo

Rebecca Reynolds



## OUR PARISH SCHOOLS

#### Ambrose Early Learning

160 Perfection Ave Stanhope Gardens

☎ (02) 9852 0585

✉ [celstanhope@parra.catholic.edu.au](mailto:celstanhope@parra.catholic.edu.au)

🌐 [www.celstanhope.catholic.edu.au](http://www.celstanhope.catholic.edu.au)

#### Holy Cross Primary

49 Meurants Lane, Glenwood

Principal: Attila Lendvai

☎ (02) 8664 7100

✉ [holycross@parra.catholic.edu.au](mailto:holycross@parra.catholic.edu.au)

🌐 [www.hcglenwood.catholic.edu.au](http://www.hcglenwood.catholic.edu.au)

#### St John XXIII Catholic College

160 Perfection Ave Stanhope Gardens

Principal: Frank Chiment

☎ (02) 9852 0500

✉ [stjohn23stanhope@parra.catholic.edu.au](mailto:stjohn23stanhope@parra.catholic.edu.au)

🌐 [www.stjohn23stanhope.catholic.edu.au](http://www.stjohn23stanhope.catholic.edu.au)

If any sick or elderly parishioners or their family members, would like a visit from the Vincentians, please contact the Parish Office or share the relevant contact details with us.

We would be happy to arrange a visit if it would be appreciated.

## Praying together

*When we pray together, our faith is strengthened and our community is drawn closer. Join us to deepen your faith and open your heart to the presence of the Holy Spirit.*

### Rosary Statue Family Roster

	3	10	17	24	31
Mar	Paguinto	Hala	Ruggiero	Barnouti	Cruz
Apr	Jacob	Sebastian	Ring	Shalini	
May	Ruggiero	Sebastian	Available	Mandapat	
Jun	Hala	Available	Deang	Available	Available

*"A family that prays together, stays together - Fr Patrick Peyton"*

Rosary statue contacts Techie Sarlabus [techie.sarlabus@gmail.com](mailto:techie.sarlabus@gmail.com) or Melva Paguinto [mcipi85@yahoo.com.au](mailto:mcipi85@yahoo.com.au)

### A Friendly Reminder to Our Parish Community

We kindly ask all parishioners to help care for our church by cleaning up after themselves after masses

Small actions-such as returning items to their place and disposing of rubbish properly. Help keep our church clean, welcoming, and ready for everyone.

Thank you for your care and consideration in looking after our shared spiritual home.

## March Calendar

Mon	30	8:30am - Mass
Tues	31	9:15am - Mass 7:00pm - Rosary & Novena Prayer Our Lady of Perpetual Help

## April

Wed	1	9:15am - Mass 8:00pm - Holy Hour
Thurs	2	Holy Thursday 7:30pm - Chrism Mass
Fri	3	Good Friday 10:00pm - Station of the Cross 3:00pm - The Lord's Passion
Sat	4	Easter Vigil 7:00pm - Mass
Sun	5	Easter Sunday 7.30am, 9:00am, 10:30am Mass 11:30pm - Easter Egg Hunt 6:00pm - Mass

## Pastoral Ministries

*The best way to find yourself is to lose yourself in the service of others. Mahatma Gandhi*  
We are in need of volunteers to assist in the different pastoral ministries in our Parish.



## WE NEED YOU

### ⇒ SRE Teachers

If you could spare an hour during weekdays to spread God's word teaching the scriptures to children, **WE NEED YOU**. We currently have 4 public primary schools and a high school in our parish where we hold scripture classes during school hours for 30 minutes during Mondays, Tuesdays, Wednesdays, Thursdays and Fridays. For more information please call Asoki 0430 020265 or Renuka 0414 795814. Training and resources will be provided.

### ⇒ CLEANERS AND GARDENERS

As we give our heartfelt thanks to the wonderful volunteers who faithfully keep our church clean, our gardens green, and our surroundings welcoming, we also invite others to join this valued ministry. A few more helping hands would make a great difference in caring for our shared spiritual home. If you are able to assist, please contact Tanya at the parish office.

### ⇒ CAKE ANGELS

If anyone is interested to be involved and take leadership of this fun loving dynamic group please contact Tanya at the parish office or Techie at 0438 201436.



### Young at Hearts Seniors Group

Contact either of the following:

Frank Coleiro - 0459 504625

Trevor Coutinho - 0407 150399



## Vinnies

join the good works  
Message Rose Franco 0401 387427

## YOUTH/YOUNG ADULT GROUPS

### BLAZE YOUTH Year 7 to 12

**WHEN:** 7:00 - 9:00pm

**WHERE:** St John XXIII College (C Block Bell space)

For any queries, please email [blaze@john23rd.org.au](mailto:blaze@john23rd.org.au) or DM @blazeyouthsj23 on Insta | FB

Contact Ellena - 0478 685 191

### IGNITE YOUNG ADULTS 18 - 35 years of age

**WHEN:** First Sundays each month 7:00 - 9:30pm

**WHERE:** St John XXIII Staffroom

For any queries please either email [ignite.stjohn23@gmail.com](mailto:ignite.stjohn23@gmail.com) or DM on @ignite\_sj23

### CRL (Community of the Risen Lord)

Rojith de Silva 0405 9563210

Nimeshi Fernando 0417 101009

### YFC (Youth for Christ)

Dominic Lim 0468 826253 *Australia*

Ronan Limuangco 0478 629629 *International*

## Diocesan News



For more events please go to <https://parrocatholic.org/connect/events/> or <https://catholicoutlook.org/>

*We are very grateful to all our parishioners who always generously support our Parish.*



**FIRST COLLECTION** supports the priests and deacons of the Diocese.

**SECOND COLLECTION** provides for the running costs of our church, ministry expenses. We have a Planned Giving Program. We encourage parishioners to register for direct debit or credit card deductions as alternative to an envelope system. Support can be provided via the registration forms available at the church foyer or from the website or scan the QR Code

*TapnGo machines available by the entrances.*

**HALL PROJECT**

**Prayer**

Almighty God, we thank you for your many blessings to our parish and to each of us.

We pray for your guidance and wisdom as we prepare ourselves to begin the construction. May your Holy spirit be with all our Engineers, architects, builders and all involved in this project. Protect them from harm and grant them skill and diligence. May this hall be a place of unity, fellowship and faith formation for our community, a space where we can grow in faith and serve others. Bless all our sponsors, donors and each of us who contribute in our own humble ways and means. Whatever we do, may we do it for your glory.

St. Joseph, the patron of families and workers, **Pray for us**  
 St. John XX111, Patron of our parish, **Pray for us**  
 St. Vincent Ferrer, Patron of all builders, **Pray for us**

**Church building project - Ways to donate**

- ★ Dedicated "Tap & go" machines
  - ★ Bank transfer  
**Account name** - Glenwood Stanhope Gardens St John 23rd Parish  
**BSB** 067 950 **A/C** 100002469  
**Reference** - BD (your name)
  - ★ BPOINT – For credit card donation visit  
<https://www.bpoint.com.au/pay/StJohnXXIIIPGSG>
  - ★ scan QRCode
- Thank you for your support!



**Please consider transitioning from envelope giving to digital or cash giving**

Currently 6% of the donations to our parish is received through envelope giving. We are planning to discontinue this option in the future. The reasonings behind this move are cost effectiveness, to reduce paper wastage and convenience. Switching from envelope to electronic/ cash giving can significantly enhance convenience for both donors and to the parish staff. Whilst thanking you for your generous commitment in helping the parish finances, we request your kind consideration to switch from envelope giving to one of the following:

- **direct debit arrangements to your nominated bank account or credit card**
- **Regular bank transfers set up at your end to the parish bank account**

**Account name - Glenwood Stanhope Gardens St John 23rd Parish**  
**BSB - 067 950 A/C - 100002469**

**Reference: PG (your initial and family name)**

- **Donating through cash or using the "Tap & go" machines**

Please contact the parish office to update us with your preferred giving option. Either by phoning 02 88835981 or emailing [accounts@john23rd.org.au](mailto:accounts@john23rd.org.au)

**THANK YOU TO OUR DINNER DANCE SUPPORTERS**



Trust the sale of your home with your local Parishioner and award-winning licensed real estate agent, **John Irudayaraj.**

A member of your church who believes in the power of giving back, mention this advert and if John sells your home he will make a donation directly to the Church.

**0433 969 731**  
[johnirudayaraj@mcgrath.com.au](mailto:johnirudayaraj@mcgrath.com.au)  
 McGrath Northwest

**McGrath**



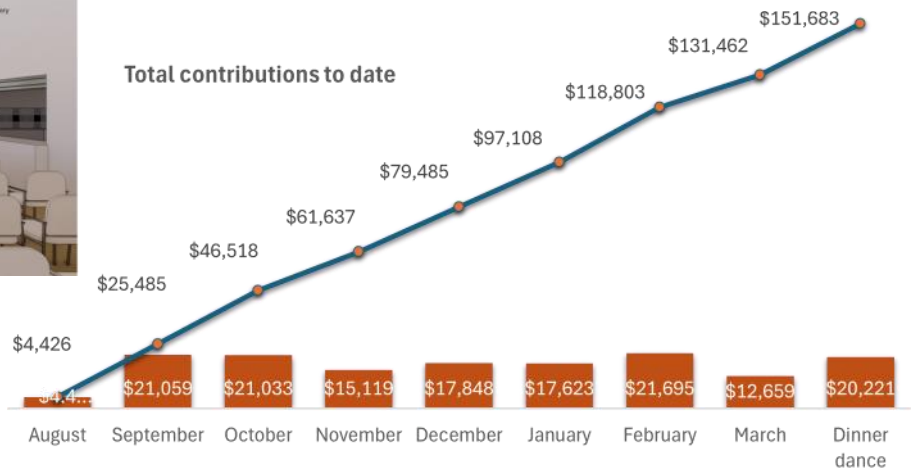
**CLIMBING LADDERS**  
 Early Learning & Montessori Centre

LG1/25 Regent Honeyeater Grove, North Kellyville NSW 2155

☎ 02 9629 4444    🌐 [www.climbingladders.com.au](http://www.climbingladders.com.au)



**Total contributions to date**



# UPCOMING Community EVENTS

## YAH'S CALENDAR OF EVENTS

15 <sup>th</sup> May, Friday, 11:30am	Mother's Day lunch, The Fiddler RSVP 8 <sup>th</sup> May
10 <sup>th</sup> July, Friday after mass	Morning tea

For all inquiries/confirmation/RSVPs please call or text  
Frank 0459 504 625 or Trevor 0407 150 399



Building our  
Community

### Please contact either

Nanette - 0404 465600  
Techie - 0438 201436

As a vibrant community of St John XXIII Parish, we invite our various cultural groups and ministries to take part in our parish life by hosting a Saturday Vigil or Sunday morning mini-event after our Mass celebrations. These gatherings are a wonderful way to share your culture, connect and strengthen our sense of family and belonging within the parish. We encourage everyone to come along, participate and support these community-led activities. We also welcome suggestions for future events, fundraising ideas, or any offers of help — your creativity and support are always appreciated and play an important part in making our parish life joyful and thriving!



## COUPLES FOR CHRIST

Warmly invites you to a Christian Life Program (CLP)

Starting on April 12, 2026 at 2:00 pm  
160 Perfection Avenue, Stanhope Gardens 2768

Couples for Christ (CFC) is a Catholic movement intended for the renewal and strengthening of Christian family life through the power of the Holy Spirit.

The Christian Life Program (CLP) is an established worldwide program intended to lead participants into fuller understanding of God's call to them as Christians

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- \*Stronger Relationship with God

Contact: Benedick 0476410458 Lito 0450704341 Nick 0412553584

For more information about CFC, please visit the following websites:  
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Alpha is a series of sessions that allows people to connect, discover more about their faith and answer life's biggest questions. We invite you to join us as we go on this journey together.

#### KEY DETAILS

Dates: 16 Apr to 25 Jun 2026  
Time: Thursdays, 7.15pm to 9.15pm  
Food: Dinner will be provided  
Cost: Free

Interested? Register today.



#### Want to know more? Join us on the following dates:

Sunday, 22nd March - Morning tea after 9am mass  
Saturday, 28th March - Soup night after 6pm mass  
Sunday, 12th April - Morning tea after 10.30 am mass

THERE'S A SEAT FOR  
YOU AT THE TABLE.



This year our Parish is blessed to have 3 catechumens who are in their final weeks of preparation to be baptized in the Church and be Confirmed and receive Holy Eucharist.

Please pray for **Eric, Evangeline & Jessica**

In addition to the 3 catechumens above, we have

**Luca, Trysha, Jo and Patrick**

receiving the sacrament of confirmation and Holy Eucharist.

Please pray for them each day in their final preparation in the faith journey and for their families.



RCIA

Rite of Christian Initiation of Adults



**FUNDRAISING ACTIVITIES FOR EASTER**

Please support our mini Easter fundraising events and help make a difference in our parish community. Join us in celebrating this joyful season while contributing to a worthy cause. Your generosity and support will be greatly appreciated!



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All Sunday Morning Masses

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**CHOCOLATE RAFFLE**

Chocolate Easter baskets are up for raffle! Raffle will be on the day. Tickets for \$5 will be available for purchase on Easter Sunday.



Dear parishioners,  
 We invite you to keep watch with Jesus at the **Altar of Repose on Holy Thursday, 2 April**. Please consider spending one hour in quiet prayer and reflection between 9 pm and 12 midnight. Your presence during this sacred time is a meaningful gesture of faith and devotion, echoing the call to stay close to the Lord in his hour of need.  
 We encourage you to join us in this peaceful vigil and share in the spirit of Holy Thursday with our parish community.



**DEVOTION TO THE DIVINE MERCY**



2nd Sunday after (12th April) Easter  
 from 4:00 - 5.30pm followed by 6pm mass.

PLEASE JOIN US FOR  
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 ANNUAL  
**EASTER**  
*Egg Hunt*

AFTER THE 10:30AM MASS IN THE COLUMBARIUM GARDEN	SUNDAY <b>5<sup>TH</sup></b> APRIL 2026	FOR CHILDREN UP TO 12 YEARS OF AGE
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IF YOU WOULD LIKE TO MAKE A DONATION OF SMALL, SOLID EASTER EGGS PLEASE LEAVE THEM IN THE BOX IN THE CHURCH KITCHEN AT YOUR EARLIEST CONVENIENCE. WE ASK ALL DONATIONS TO BE BROUGHT IN NO LATER THAN HOLY SATURDAY EVENING.

## The Easter Triduum: Entering into the Paschal Mystery

*The liturgical year is a great and ongoing proclamation by the Church of the Gospel of Jesus Christ and a celebration of the Mystery of the Word.*

Carl E. Olson

Through this yearly cycle, the Catechism of the Catholic Church explains, “the various aspects of the one Paschal mystery unfold” (CCC 1171). The Easter Triduum holds a special place in the liturgical year because it marks the culmination of the yearly celebration in proclaiming the Passion and Resurrection of Jesus Christ.

The Latin word triduum refers to a period of three days and has long been used to describe various three-day observances that prepared for a feast day through liturgy, prayer, and fasting. But it is most often used to describe the three days prior to the great feast of Easter: Holy Thursday, Good Friday, and Holy Saturday and the Easter Vigil. The General Norms for the Liturgical Year state that the Easter Triduum begins with the evening Mass of the Lord’s Supper on Holy Thursday, “reaches its high point in the Easter Vigil, and closes with evening prayer on Easter Sunday” (par 19).

Just as Sunday is the high point of the week, Easter is the high point of the year. The meaning of the great feast is revealed and anticipated throughout the Triduum, which brings the people of God into contact — through liturgy, symbol, and sacrament — with the central events of the life of Christ: the Last Supper, His trial and crucifixion, His time in the tomb, and His Resurrection from the dead. In this way, “the mystery of the Resurrection, in which Christ crushed death, permeates with its powerful energy our old time, until all is subjected to him” (CCC 1169). During these three days of contemplation and anticipation the liturgies emphasize the sacrificial death of Christ on the Cross, and the sacraments of baptism and the Eucharist, by which the faithful enter into the life-giving Passion of Christ and grow in hope of eternal life in Him.

### Holy Thursday | The Lord’s Supper

The Triduum begins with the evening Mass of the Lord’s Supper on Holy Thursday, which commemorates when the Eucharist was instituted at the Last Supper by Jesus. The traditional English name for this day, “Maundy Thursday”, comes from the Latin phrase *Mandatum novum* — “a new command” (or mandate) — which comes from Christ’s words: “A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another” (Jn 13:34). The Gospel reading for the liturgy is from the first part of the same chapter and depicts Jesus washing the feet of the disciples, an act of servitude (commonly done by slaves or servants in ancient cultures) and great humility.

Earlier on Holy Thursday (or earlier in the week) the bishop celebrates the Chrism Mass, which focuses on the ordained priesthood and the public renewal by priests of their promises to faithfully fulfill their office. In the evening liturgy, the priest, who is *persona Christi*, will wash the feet of several parishioners, oftentimes catechumens and candidates who will be entering into full communion with the Church at Easter Vigil. In this way the many connections between the Eucharist, salvation, self-sacrifice, and service to others are brought together.

These realities are further anticipated in Jesus’ remark about the approaching betrayal by Judas: “Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all.” The sacrificial nature of the Eucharist is brought out in the Old Testament reading, from Exodus 12, which recounts the first Passover and God’s command for the people of Israel, enslaved in Egypt, to kill a perfect lamb, eat it, and then spread its blood over the door as a sign of fidelity to the one, true God. Likewise, the reading from Paul’s epistle to the Christians in Corinth (1 Cor 11) repeats the words given by the Son of God to His apostles at the Last Supper: “This is my body that is for you. Do this in remembrance of me” and “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”

Thus, in this memorial of Jesus’ last meal with His disciples, the faithful are reminded of the everlasting value of that meal, the gift of the priesthood, the grave dangers of turning away from God, the necessity of the approaching Cross, and the abiding love that the Lord has for His people.

### Good Friday | Veneration of the Cross

This is the first full day of the Easter Triduum, a day commemorating the Passion, Cross, and death of Jesus Christ, and therefore a day of strict fasting. The liturgy is profoundly austere, perhaps the most simple and stark liturgy of the entire year. The liturgy of the Lord’s Passion consists of three parts: the liturgy of the Word, the veneration of the Cross, and the reception of Communion. Although Communion is given and received, this liturgy is not a Mass; this practice dates back to the earliest years of the Church and is meant to emphasize the somber, mournful character of the day. The Body of Christ that is received by the faithful on Good Friday was consecrated the prior evening at the Mass of the Lord’s Supper and, in most cases, was adored until midnight or another late hour.

The liturgy of the Word begins with silence. After a prayer, there are readings from Isaiah 52 and 53 (about the suffering Servant), Psalm 31 (a great Messianic psalm), and the epistle to the Hebrews (about Christ the new and eternal high priest). Each of these readings draws out the mystery of the suffering Messiah who conquers through death and who is revealed through what seemingly destroys Him. Then the Passion from the Gospel of John (18:1-19:42) is proclaimed, often by several different lecturers reading respective parts (Jesus, the guards, Peter, Caiaphas the high priest, Pilate, the soldiers). In this reading the great drama of the Passion unfolds, with Jew and Gentile, male and female, and the powerful and the weak all revealed for who they are and how their choices to follow or deny Christ will affect their lives and the lives of others.

The simple, direct form of the Good Friday liturgy and readings brings the faithful face to face with the cross, the great scandal and paradox of Christianity. The cross is solemnly venerated after intercessory prayers are offered for the world and for all people. The deacon (or another minister) brings out the veiled cross in procession. The priest takes the cross, stands with it in front of the altar and faces the people, then uncovers the upper part of the cross, the right arm of the cross, and then the entire cross. As he unveils each part, he sings, “This is the wood of the cross.” He places the cross and then venerates it; other clergy, lay ministers, and the faithful then approach

and venerate the cross by touching or kissing it. In this way each person acknowledges the instrument of Christ’s death and publicly demonstrates their willingness to take up their cross and follow Christ, regardless of what trials and sufferings it might involve.

Afterward, the faithful receive Communion and then depart silently. In the Byzantine rite, Communion is not even offered on this day. At Vespers a “shroud” bearing a painting of the lifeless Christ is carried in a burial procession, and the faithful keep vigil before it through the night.

### Holy Saturday and Easter Vigil | The Mother of All Vigils

The ancient Church celebrated Holy Saturday with strict fasting in preparation of the celebration of Easter. After sundown the Christians would hold an all-night vigil, which concluded with baptism and Eucharist at the break of dawn. The same idea (if not the identical timeline) is found in the Easter Vigil today, which is the high point of the Easter Triduum and is filled with an abundance of readings, symbols, ceremony, and sacraments.

The Easter Vigil, the Church states, ranks “the mother of all vigils” (General Norms, 21). Being a vigil — a time of anticipation and preparation — it takes place at night, starting after nightfall and finishing before daybreak on Easter, thus beginning and ending in darkness. It consists of four general parts: the Service of Light, the Liturgy of the Word, Christian Initiation, and Liturgy of the Eucharist.

The Service of Light begins outdoors (or in a space outside of the main sanctuary) and in darkness. A fire is lit and blessed, and then the Paschal candle, which symbolizes the light of Christ, is lit from the fire by the priest, who proclaims: “May the light of Christ, rising in glory, dispel the darkness of our hearts and minds.” The biblical themes of light removing darkness and life overcoming death suffuse the entire Vigil. The Paschal candle will be placed in the sanctuary (usually by the altar) for the Easter season, then will be kept in the baptistery so that when the sacrament of baptism is administered the candles of the baptized can be lit from it.

The faithful then join in procession back to the main sanctuary. The deacon (or priest, if no deacon is present), carries the Paschal Candle, lifting it three different times and chanting: “Christ our Light!” The people respond by singing, “Thanks be to God!” Everyone’s candles are lit from the Paschal candle and the faithful return in procession into the sanctuary. Then the *Exultet* is sung by the deacon (or priest or cantor). This is an ancient and beautiful poetic hymn of praise to God for the light of the Paschal candle. It may be as old as Saint Ambrose (d. 397) and has been part of the Roman tradition since the ninth century. In the darkness of the church, lit only by candles, the faithful listen to the song of light and glory:

*Rejoice, O earth, in shining splendor, radiant in the brightness of your King!  
Christ has conquered! Glory fills you! Darkness vanishes for ever!*

And, concluding:

*May the Morning Star which never sets find this flame still burning: Christ, that Morning Star,  
who came back from the dead, and shed his peaceful light on all mankind,  
your Son, who lives and reigns for ever and ever. Amen.*

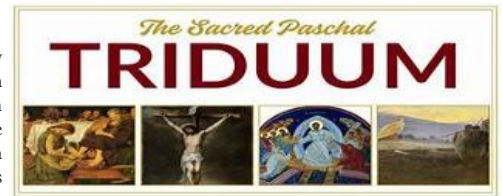
The Liturgy of the Word follows, consisting of seven readings from the Old Testament and two from the New Testament. These readings include the story of creation (Genesis 1 and 2), Abraham and Isaac (Genesis 22), the crossing of the Red Sea (Exodus 14 and 15), the prophet Isaiah proclaiming God’s love (Isaiah 54), Isaiah’s exhortation to seek God (Isaiah 55), a passage from Baruch about the glory of God (Baruch 3 and 4), a prophecy of Ezekiel (Ezekiel 36), Saint Paul on being baptized into Jesus Christ (Rom 6), and the Gospel of Luke about the empty tomb discovered on Easter morning (Luke 24:1-21).

These readings constitute an overview of salvation history and God’s various interventions into time and space, beginning with Creation and concluding with the angel telling Mary Magdalene and others that Jesus is no longer dead; “You seek Jesus of Nazareth, the crucified. He has been raised; he is not here.” Through these readings “the Lord ‘beginning with Moses and all the prophets’ (Lk 24:27, 44-45) meets us once again on our journey and, opening up our minds and hearts, prepares us to share in the breaking of the bread and the drinking of the cup” (General Norms, 11).

Some of the readings are focused on baptism, that sacrament which brings man into saving communion with God’s divine life. Consider, for example, Saint Paul’s remarks in Romans 6: “We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.” Easter is in many ways the season of baptism, the sacrament of Christian initiation, in which those who formally lived in darkness and death are buried and baptized in Christ, emerging filled with light and life.

From the early days of the ancient Church the Easter Vigil has been the time for adult converts to be baptized and enter the Church. After the conclusion of the Liturgy of the Word, catechumens (those who have never been baptized) and candidates (those who have been baptized in a non-Catholic Christian denomination) are initiated into the Church by (respectively) baptism and confirmation. The faithful are sprinkled with holy water and renew their baptismal vows. Then all adult candidates are confirmed and general intercessions are stated. The Easter Vigil concludes with the Liturgy of the Eucharist and the reception of the Body, Blood, Soul, and Divinity of the Crucified and Risen Lord. For as Eastern Catholics sing hundreds of times during the Paschal season, “Christ is risen from the dead; by death He conquered death, and to those in the graves, He granted life!”

<https://catholiceducation.org/en/culture/the-easter-triduum-entering-into-the-paschal-mystery.html>



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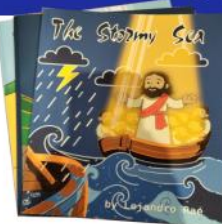
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