



TO BE ON EARTH THE HEART OF GOD



**KIT**  
**@ KIPPAX**

ST JOHN THE APOSTLE PARISH - KIPPAX ACT  
MARCH 2025



# Time for Reflection

## The Cross and the Path to Transfiguration

The Cross casts its shadow over every life. Anticipated and unexpected burdens—griefs, betrayals, anxieties—bring pain and anguish, sometimes driving us to distraction, despair, or self-pity. We often call these our crosses.

Though we long to be relieved of them, experience teaches us that beneath many of our crosses lie hidden opportunities for hope, healing, and resurrection. Jesus recognized the transformative power of life's burdens and invited his disciples to embrace their crosses—not as mere suffering, but as pathways to new life for themselves and others.

The Transfiguration of Jesus was a moment of profound revelation to Peter, James, and John—a glimpse of divine glory shining through his humanity. It was an unveiling of the goodness and love of God, alive in him and reaching out to the world. St. Irenaeus of Lyons reminds us: *"The glory of God is a person fully alive."* God's goodness and love dwell deep within each of us, calling us to become living transfigurations—mirrors of divine love in our daily lives.

When a lawyer asked Jesus, "What is the greatest commandment?" he replied: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt 22:37). This response reveals the path to transformation—our heart, soul, and mind are transfigured through a deep, reciprocal love relationship with God.

We enter into transfiguration through three pathways:

1. The Way of the Heart – Our hearts are transformed through relationships—with God, with others, and through the struggles of life. The miracle of love transforms us by integrating the ignored, dormant, wounded, disowned parts of the self into one. Love and compassion reshape us, making us more Christ-like.
2. The Way of the Spirit – Contemplation and deep reflection open us to God's transfiguring presence, allowing us to see beyond the immediacy of our human experience into the mystery of divine love.
3. The Way of the Mind – The Transfiguration of Christ is a profound revelation of the Triune God, calling us to deeper understanding, wonder, and faith.

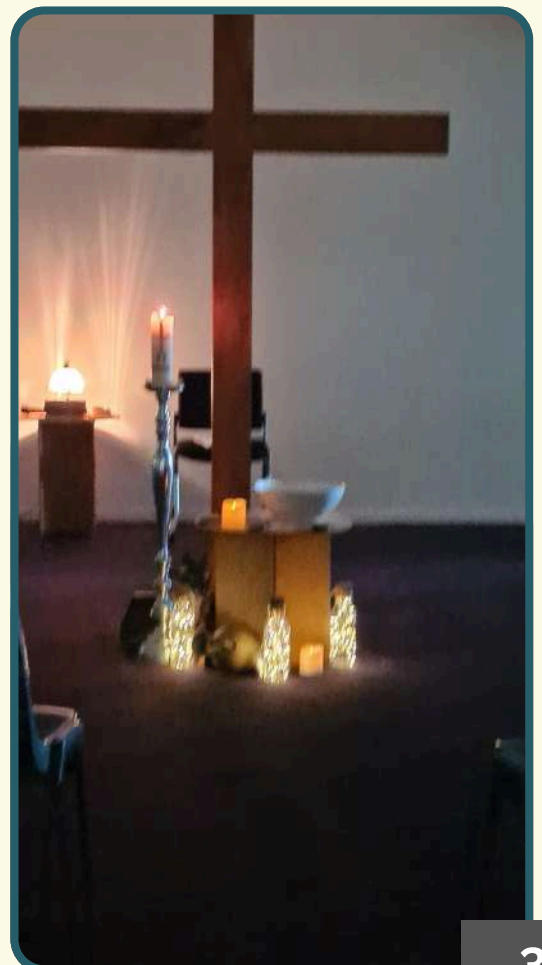
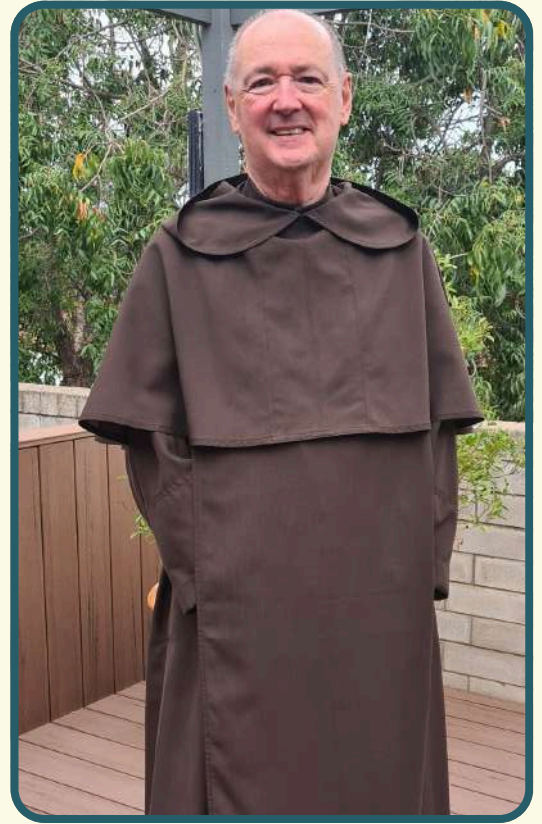
The Transfiguration invites us to pause—to see, hear, feel, and wonder. In this sacred space, we receive God's grace anew, allowing our hearts to be "strangely warmed" in unexpected ways. As we journey deeper into the heart of God, the Holy Spirit works within us, illuminating our own transformation and calling us to reflect the radiance of Christ to the world.

*To be on earth the Heart of God*

# EDITOR'S NOTE

## The Month of March in dot point

- Visit from: Fr. Dominic Gleeson and Mrs. Narita Perrotta from the MSC Formation team conducted a 3-year Pastoral Ministry Review for Fr. Chung and checked in with Fr. Tru.
- Ash Wednesday: Lent began on 5 March with well-attended Masses.
- Life is a Journey Retreat: Led by Fr. Chris McPhee MSC, the six-day retreat (10–15 March) was a blessed time for the parish (featured on pages 8–11).
- Sacrament of Penance: Celebrated on 19 March (St. Thomas Aquinas) and 20 March (St. John the Apostle), with 68 children receiving the sacrament. They will soon prepare for the Sacrament of the Eucharist on the Feast of the Precious Body and Blood of Christ (photos on page 6).
- Parish Office Retreat: Staff retreat led by Carmelite Br. Daryl Moresco, photo of Sharon, Kirsty, and Marian with Daryl (photo on this page). Frs. Tru and Chung were camera shy.





## MESSAGE OF HIS HOLINESS POPE FRANCIS FOR LENT 2025

*Let us journey together in hope*

This Lent, as we share in the grace of the Jubilee Year, I would like to propose a few reflections on what it means to journey together in hope, and on the summons to conversion that God in his mercy addresses to all of us, as individuals and as a community.

First of all, to journey. The Jubilee motto, “Pilgrims of Hope”, evokes the lengthy journey of the people of Israel to the Promised Land, as recounted in the Book of Exodus. This arduous path from slavery to freedom was willed and guided by the Lord, who loves his people and remains ever faithful to them. It is hard to think of the biblical exodus without also thinking of those of our brothers and sisters who in our own day are fleeing situations of misery and violence in search of a better life for themselves and their loved ones. A first call to conversion thus comes from the realization that all of us are pilgrims in this life; each of us is invited to stop and ask how our lives reflect this fact. Am I really on a journey, or am I standing still, not moving, either immobilized by fear and hopelessness or reluctant to move out of my comfort zone? Am I seeking ways to leave behind the occasions of sin and situations that degrade my dignity? It would be a good Lenten exercise for us to compare our daily life with that of some migrant or foreigner, to learn how to sympathize with their experiences and in this way discover what God is asking of us so that we can better advance on our journey to the house of the Father. This would be a good “examination of conscience” for all of us wayfarers.

Second, to journey together. The Church is called to walk together, to be synodal. [2] Christians are called to walk at the side of others, and never as lone travellers. The Holy Spirit impels us not to remain self-absorbed, but to leave ourselves behind and keep walking towards God and our brothers and sisters. [3] Journeying together means consolidating the unity grounded in our common dignity as children of God (cf. Gal 3:26-28). It means walking side-by-side, without shoving or stepping on others, without envy or hypocrisy, without letting anyone be left behind or excluded. Let us all walk in the same direction, tending towards the same goal, attentive to one another in love and patience.

This Lent, God is asking us to examine whether in our lives, in our families, in the places where we work and spend our time, we are capable of walking together with others, listening to them, resisting the temptation to become self-absorbed and to think only of our own needs. Let us ask ourselves in the presence of the Lord whether, as bishops, priests, consecrated persons and laity in the service of the Kingdom of God, we cooperate with others. Whether we show ourselves welcoming, with concrete gestures, to those both near and far. Whether we make others feel a part of the community or keep them at a distance. [4] This, then, is a second call to conversion: a summons to synodality.

Third, let us journey together in hope, for we have been given a promise. May the hope that does not disappoint (cf. Rom 5:5), the central message of the Jubilee, [5] be the focus of our Lenten journey towards the victory of Easter. As Pope Benedict XVI taught us in the Encyclical Spe Salvi, *“the human being needs unconditional love. He needs the certainty which makes him say: ‘neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord’ ( Rom 8:38-39)”*. [6] Christ, my hope, has risen! [7] He lives and reigns in glory. Death has been transformed into triumph, and the faith and great hope of Christians rests in this: the resurrection of Christ!

This, then, is the third call to conversion: a call to hope, to trust in God and his great promise of eternal life. Let us ask ourselves: Am I convinced that the Lord forgives my sins? Or do I act as if I can save myself? Do I long for salvation and call upon God’s help to attain it? Do I concretely experience the hope that enables me to interpret the events of history and inspires in me a commitment to justice and fraternity, to care for our common home and in such a way that no one feels excluded?

Sisters and brothers, thanks to God’s love in Jesus Christ, we are sustained in the hope that does not disappoint (cf. Rom 5:5). *Hope is the “sure and steadfast anchor of the soul”*. [8] It moves the Church to pray for “everyone to be saved” ( 1 Tim 2:4) and to look forward to her being united with Christ, her bridegroom, in the glory of heaven. This was the prayer of Saint Teresa of Avila: *“Hope, O my soul, hope. You know neither the day nor the hour. Watch carefully, for everything passes quickly, even though your impatience makes doubtful what is certain, and turns a very short time into a long one” ( The Exclamations of the Soul to God, 15:3)*. [9]

May the Virgin Mary, Mother of Hope, intercede for us and accompany us on our Lenten journey.

<https://www.vatican.va/content/francesco/en/messages/lent/documents/20250206-messaggio-quaresima2025.html>

**“THE HUMAN BEING  
NEEDS UNCONDITIONAL  
LOVE”.**



# Baptisms



We welcome into the SJA Community  
Body of Christ.

The following children were baptised during the month of March:

**Charlotte Gow** – Daughter of Duncan and Geordanna

*Congratulations Joe & Maria  
50th Wedding Anniversary*



# Sacrament of Penance



Nicholas \* Alexandra \* Cameron \* Sophie \* Allegra \* Ryan \* Eleanor \* Patrick  
Bevan \* Lillah \* Alessia \* Camille \* Jacob \* Michael \* Amelia \* Nate \* Zara \* Adeline  
Alexander \* Jake \* Everleigh \* Rylee \* Emma \* Liam \* Grace \* Penny \* Lianna

## Feast of the Annunciation

We recently celebrated the “Feast of the Annunciation of the Lord”. Did this title seem a little strange to you? Vatican News says that: “As early as the middle of the 6th century in the East, and the 7th century in Rome, there is evidence of this Feast celebrated on 25 March. Since this feast is connected with the Lord Jesus and to His entry into history, the revised liturgical calendar gave this feast the title of the “Annunciation of the Lord”, over the more popular Annunciation of Mary.” (Your paragraph text) For me this solemnity remains a central feast day associated with Mary, as without her consent, the story of salvation would have been a very different one.

Art in its early forms on the catacombs, caves and in early churches spotlights what was important to the early Christians and the stories they held dear. As early as the second half of the 2nd century there is a picture of the annunciation from the Catacomb of Priscilla in Rome, Italy. It is simple picture with two figures, Mary seated and an angel with hand extended indicating the angel is speaking. Mary’s head is uncovered in the tradition of Roman virgins.



In more recent times, the team from Yale University discovered in the Dura-Europos Church in modern day-Syria artworks dating back to the 2nd and 3rd Century. Among that work is a picture of a woman leaning over a well. Initial interpretations assume that it is the Samaritan woman of John’s gospel. Another interpretation is that it relates to a pre-annunciation story about Mary found in the Proto-Evangelium of St James, a respected source in the early Eastern Church:

“And she took the pitcher, and went out to fill it with water. And, behold, a voice saying: Hail, you who have received grace: the Lord is with you; blessed are you among women! And she looked round, on the right and on the left, to see when this voice came.”

There are later representations of this story such as the icon in San Marco Basilica, Venice, dated 1579. I like the representation of Mary at the well as it reminds me that Nazareth, on the West Bank, the place of the Annunciation, was established around a well. It was a small hamlet of possibly a few hundred people at the time of Jesus birth and not on any main travel route. Mary would have spent time as an ordinary young girl at that well, now known as Mary’s Well or Mary’s Spring. She would have gathered with the other women to collect water and no doubt to chat. Mary received her call from an ordinary life among ordinary people.

In the story of Mary at the Well we can find an echo of Isaiah 12:3: “Therefore with joy you will draw water from the wells of salvation.”

Elizabeth McDonald

Photos: Annunciation from the Catacomb of Priscilla.

Woman at the Well from Yale University:

<https://news.yale.edu/2016/02/12/yale-art-gallery-painting-might-be-oldest-known-image-virgin-marylcon.c.1579>.

Annunciation, San Marco Basilica, Venice, Italy.

[commons.wikimedia.org/wiki/File:Annunciation,San\\_Marco\\_\(Venice\).JPG](https://commons.wikimedia.org/wiki/File:Annunciation,San_Marco_(Venice).JPG)

(Note the symbols above her head, indicate she is the Mother of God)



# ***Life is a Journey Retreat***

## ***Reflection by Pam Connor***

Gathered into a room together we glimpsed heaven. In the beginning, Fr Chris opened wide his heart to us, gently prodding us "Come and see". He challenged us with silence and to name our deepest desire, to break the void in us. "You in me and I in You".

On the second day, Leonard Cohen in his world-weary, gravelly voice intoned "If It Be Your Will" drawing us near and binding us tight. We saw that it was good. I started to feel community around me.

The third day we listened to Leonard Cohen again in "Anthem" and perceived the crack in everything allowing light to flow in. We thought deeply about the scapegoat, rejection and perfection, and where are we now? It was very good.

The fourth day - Living the Redeemed Present. We pondered on a poem by James Maher msc "My Loved One". Fr Chris reflected on Mark 10:46-52, the story of Bartimaeus. Jesus asked us: "What do you want me to do for you?" When we could courageously answer this most intimate question Jesus told us: "Go your way; your faith has saved you." It was very good.

The fifth day. A day of silence. A liturgy of forgiveness. We sat at Jesus' feet and let the chains fall away. God saw that it was good.

The final day of the retreat Jesus spoke to us from the cross and we spoke back to Jesus. By this final day we felt the love and support of our community; a strong and vibrant community; a community of love.

And thanks Fr Chris for your wisdom and down to earth love.



# Life is a Journey

- Heart to Heart -
- Grace is what has created the void, for grace to be filled in it.
- Breaking Open.
- God's is forever
- 'Love your neighbour... as you love yourself'
- I know what has held me back
- God's will is God's love — even in challenging situations
- Going Home
- U in me I in you
- Lyric — Desolation — Resurrection
- Self forgiveness
- Powerful experience
- Self forgiveness - sacrifice, suffering - wisdom
- You in me and I in you
- Release me of the chains of Guilt
- Openness. Freeing

# Life is a Journey

A glimpse of heaven

Face your shame - hold it up to God!

To move ahead - dump the rot.

as when my challenge

LOVE

Love - love of self

Powerful/wonderful experience.

Will

Heart to heart

The crack is where the light comes in

Throw off

Desire for God  
Godly desires

Open my heart Lord

Your will . . . .

Gratitude

Affirmed

Challenging  
eschewing

freedom/love

A profound experience

I in you and you in me

Perfect in Imperfection  
~ that's how the light gets in

Desire  
to receive  
love.

A prodigal daughter welcomed

# *Life is a Journey*

## Mission

**M**entoring the willing to  
**I**nvestigate one's niggling  
**S**earch for life's gifted journey  
**S**ecreted so often  
**I**n the face-to-face encounters with happenings  
**O**perating with demanding urgency  
**N**umbing the vitality of inner life's reality.

## Retreat

**R**esurrecting  
**E**nergising  
**T**ransforming  
**R**ecalling - replenishing the  
**E**ver present  
**A**wareness of the Christ's  
**T**estament

*"You in me & I in you"*  
*in each breath*  
*a real presence*

"Do you not believe that I am in the Father  
 and the Father is in me? The words that I  
 say to you I do not speak on my own; but the  
 Father who dwells in me does his works."

"If you love me, you will keep my commandments.

And I will ask the Father, and he will give  
 you another Advocate to be with you forever.

This is the Spirit of truth, whom the world  
 cannot receive because it neither sees him nor know him.

You know him, because he abides WITH you,  
 and he will be IN you. (Jn. 14:10; 15-17)

Jesus answered him, "those who love me will keep  
 my word, and my Father will love them, and we  
 will come to them and make our home with them." V23

*YCS Belconnen*  
SEE. JUDGE. ACT.



Year groups 7-12 are welcome  
After Sunday Mass at 7:00-9:00  
Saint John the Apostle Church in Kippax

Our instagram @sjayouthcanberra

**DATES FOR 2025!!**

March 9th	Join us for games, praise, prayer, food and social justice
April 6th	
May 11th	
June 1st	Dinner is provided, however it is funded by attendee donations
June 29th	
July 27th	
August 17th	
September 14th	
October 19th	
November 16th	
December 14th	

Have your voice heard? Scan to see more

## Contentment

Have you stopped to stand and stare and seen wonders here and there? Have you met some worried people weighed down with grief and care?

Many too you've met who were brimming with content, but have you ever tried to contemplate what contentment really meant?

To be happy with one's lot, at ease with what we've got, is a virtue to be nurtured in us all.

For if we can be content with whatever life has sent,

We'll be happy and our happiness will spread not just to those around us but to all the years ahead!

*Eamonn Murtagh*



## **Journeying together in hope – the merging of St John the Apostle Parish, Kippax with St Thomas Aquinas Parish, Charnwood.**

Journeying together in hope – the merging of St John the Apostle Parish, Kippax with St Thomas Aquinas Parish, Charnwood.

As most of you are aware, the Steering Group tasked with discerning the future of both St John the Apostle and St Thomas Aquinas Parishes has recommended that the two parishes merge. While a recommendation was required sooner than initially anticipated due to the unforeseen relocation of Fr Gerard from Charnwood to Douglas Park, we want to assure everyone that this decision was not taken lightly.

The Steering Committee made use of an experienced facilitator to help our discernment process. After discussions with both MSCs and senior members of the archdiocese he presented us with a series of “realities” that we needed to consider going forward. Basically, these were:  
Vocations to the priesthood are declining.

There is a shortage of priests everywhere, for both Archdiocesan and MSC clergy. Some parishes within the archdiocese have already merged due to these reasons. There are currently eight other parishes within the archdiocese in a similar situation to our own.

All church land and buildings belong to the archdiocese notwithstanding that parish communities may have paid for the structures that have been built on that land.

Under Canon Law, only the archbishop can appoint a parish priest and MSC clergy can only be appointed parish priests with his consent. The Archbishop can close, combine, or establish new parishes as he wishes, although he is supposed to take the wishes of any existing parishioners into account.

Although far from certain, there is at least a possibility that at some time in the future our parish may only have one priest, and – under canon law a single priest can only say three Masses in any one day (a Saturday vigil mass is considered to be a Sunday mass).

The Steering Committee acknowledged these realities and, given that the MSC Provincial and the Archbishop had already agreed that the two parishes should come together, we felt we had very little power to influence the outcome. However, we did have an opportunity to influence the way in which we would come together.

### **Three models were proposed:**

**A “cluster” or “collaborative” model.** In this scenario both St John the Apostle and St Thomas Aquinas would keep their local identities, structure and committees. They would continue to function as two separate entities, basically as they are now. They would essentially share a common parish priest, who would be required to divide his attention between two communities and sets of committees. It would effectively double Fr Tru’s workload and we thought this would be unsustainable in the long term.

**Amalgamation.** Under this model one parish effectively absorbs the other and becomes larger, while the smaller one essentially disappears. The downside is that one parish then suffers a complete loss of identity which in turn may lead to poor parishioner morale and lower mass attendance among parishioners of the most impacted parish and, potential disharmony within the community.

**The third model is a merger.** Under this model both parishes are dissolved and a new, single parish is created, but with two different mass sites. This has happened to St Michael’s, Kaleen and St Monica’s, Evatt which have merged to form the North Belconnen parish, and St Matthew’s, Page and St Vincent’s, Aranda parishes merging to form the new South Belconnen parish.

The Steering Committee felt that the “merger” model was the best choice for our given circumstances. In keeping with similar mergers on the northside, we would be known as the West Belconnen Parish, although it should be recognised that this new name would be used primarily for administrative purposes. Each mass site would be known by its original church name.

A number of changes will be required for this process to go ahead, and we have been encouraged by the success of those that have already taken place: Both Parish Pastoral Councils will need to be dissolved, and a new combined one established. This change has effectively already taken place, with James Nield (SJA) being elected the new chairperson and Julie Lean (STA) elected as the deputy chairperson of the combined PPC.

Both Finance Committees will need to be dissolved and a single Finance Committee established. This is slightly more complicated, given the fact that STA was formerly an archdiocesan parish and that SJA has traditionally been an MSC parish. The Archdiocesan Finance team has agreed to help us transition into the new arrangement.

Administration for both parishes would be centralised, with the need for a common phone number, common parish bulletin and website.

There will need to be a single Sacramental Coordinator and Sacramental program working across both sites and in collaboration with both schools. This has effectively already occurred, and children from both schools, and other children outside those school communities are currently preparing for their first Holy Communion. Weekday Masses are already being shared across both mass sites.

Other decisions will also need to be made at some stage in the future, particularly in relation to how we make best use of the presbyteries and parish centres. We encourage suggestions and ideas from parishioners.

So... what happens next?

The Steering Committee will assist Fr Tru in drafting a letter concerning these proposed changes which will be sent to the Archbishop. This is then taken to two separate Archdiocesan bodies, one of which is known as the "Council of Priests" and the other as "the Consultors" to be ratified. These groups meet every three months.

Once the proposal is passed by each body, and accepted by the Archbishop, the two parishes will be dissolved and the new parish of West Belconnen will be officially established.

Anything else?

The steering committee was established by Fr Tru to provide advice on how to move forward. In providing the recommendation for the two parishes to merge, its work is now complete. It will now be replaced by a transition committee which will oversee and coordinate the behind the scenes 'nuts and bolts' work required for the merger to be successful. This will require liaison with office staff, finance, liturgy and other committees of both SJA and STA and with Archdiocesan personnel.

We have a long road ahead of us, and much work to do. We acknowledge these outcomes may be unsettling for some, but we ask that you walk with us and focus on the many things that our two parishes have in common and unite rather than divide us. In this year of Jubilee let us move forward with optimism and hope. We are after all, one people under one God. In the words of Pope Francis:

*"Christians are called to walk at the side of others, and never as lone travellers. The Holy Spirit impels us not to remain self-absorbed, but to leave ourselves behind and keep walking towards God and our brothers and sisters. Journeying together means consolidating the unity grounded in our common dignity as children of God. It means walking side-by-side, without shoving or stepping on others, without envy or hypocrisy, without letting anyone be left behind or excluded. Let us walk in the same direction, tending towards the same goal, attentive to one another in love and patience".*

Jenny McGee

On behalf of the Steering Committee



# Pope Francis' Prayer Intention

## April 2025

### **For the use of the new technologies**

Let us pray that the use of the new technologies will not replace human relationships, will respect the dignity of the person, and will help us face the crises of our times.



### **With The Spirit's Sword**

Satan wanted Mary's Son to form  
bread from a stone,  
to rule earth's kingdoms  
by worshipping him,  
and to cast himself  
from the temple's pinnacle.

But the father of lies  
and the prince of darkness  
should have known better  
than to go toe to toe  
with the Truth and  
the Light of the world.

For with the Spirit's sword,  
God's Holy Word,  
the Lord Jesus defeated the devil.

Shane Murtagh





# Vinnies

## The Impact of “One Thing More”

The number of people struggling to make ends meet is rising. A recent Foodbank Report reveals that 48% of low-income Australian households faced food insecurity in the past year. Key findings include:

11% of households worry about running out of food before they can buy more.

13% are reducing food intake or buying cheaper items.

19% are skipping meals or going entire days without eating, often to ensure children have enough food. Sometimes, children miss out too.

Among low-income families earning under \$34,000 annually, around a third fall into this category. A 2019 ACTCOSS Report showed approximately 25,000 Canberrans could not afford proper meals, a situation that has worsened since then.



Over six weeks, local Vinnies volunteers responded to more than 60 calls for help. They provided food to two-thirds of the households visited, though they often ran out of supplies. As autumn and winter approach, we ask those who can to add “one thing more” to their grocery shopping and place it in the blue tubs in the church foyer.

We are in urgent need of non-perishable nutritious foods, including:

Canned fish (tuna or salmon in water)

Canned beans, meat (chicken, ham, SPAM)

Canned vegetables, tomatoes, and fruit

Pasta, pasta sauces, rice, breakfast cereals

Peanut butter, olive or canola oil, long-life milk

Instant mashed potatoes, canned stews, soups, “meals in a box”

***Tip: If possible, choose canned goods with pop-top or ring-pull lids for easier access.***



## ST JOHN THE APOSTLE PARISH

## SAFEGUARDING COMMITMENT

St John the Apostle Parish is committed to safeguarding and upholding the dignity and rights of all our children and vulnerable people.

We seek to empower children, their families and carers, and vulnerable people, to have a say, to be listened to, and to be protected. This approach is at the centre of all of our thinking and action.



### **PARISH SAFEGUARDING VOLUNTEERS**

The role of the Parish Safeguarding Volunteer is to be an additional point of contact in the Parish on matters relating to the safeguarding of children, young and vulnerable people, complementing the roles of the Parish Priest and Parish Secretary. They can provide advice on how complaints can be made, and forward concerns, relating to the protection safeguarding of children, young and vulnerable people within the Parish to the Institute for Professional Standards and Safeguarding Manager.

Jenny McGee and Carl Madsen –  
[safeguarding.kippax@cg.org.au](mailto:safeguarding.kippax@cg.org.au)

***We love to celebrate mass with  
 the children and  
 vulnerable people of our  
 parish.  
 Safeguarding and care is  
 everyone's responsibility.***

### **KIT @Kippax**

KIT is produced for the St John the Apostle Catholic Community from contributions submitted by parishioners. Send submissions to [kippax@cg.org.au](mailto:kippax@cg.org.au)

**Editor** Marian England \* **Graphic Design:** Kirsty Vera

St John the Apostle Parish Kippax ACT \* 25 Blackham Street, HOLT ACT 2615

# APRIL 2025



1	Tuesday	
2	Wednesday	
3	Thursday	Liturgy Council Meeting - 7:00pm - Parish Library Gethsemane - Prayer before the Blessed Sacrament - 7:30pm
4	Friday	1st Friday of the month - Mass of the Sacred Heart Meditation - 5:15om Parish Library
5	Saturday	
6	Sunday	<b>Fifth Sunday of Lent - Year C</b> <b>YCS - Parish Centre - 7:00pm</b>
7	Monday	
8	Tuesday	
9	Wednesday	
10	Thursday	Parish Pastoral Council - 7:00pm - Parish Library Gethsemane - Prayer before the Blessed Sacrament - 7:30pm
11	Friday	Meditation - 5:15om - Parish Library
12	Saturday	
13	Sunday	<b>Palm Sunday</b>
14	Monday	<b>School Holidays</b> <b>Chrism Mass - St Christopher's Cathedral</b>
15	Tuesday	
16	Wednesday	
17	Thursday	Holy Thursday Mass of the Lord's Supper 7:00pm
18	Friday	Good Friday Stations of the Cross 10:00am      The Passion of Our Lord Jesus Christ 3:00pm
19	Saturday	Holy Saturday    Easter Vigil in the Holy Night 7:00pm
20	Sunday	<b>Easter Sunday Masses 8:30am, 10:00am - NO evening mass</b>
21	Monday	<b>Monday within the Octave of Easter</b>
22	Tuesday	Women's Breakfast - 7:30am - Bean Origin Cafe
23	Wednesday	
24	Thursday	
25	Friday	ANZAC Day Meditation - 5:15om Parish Library
26	Saturday	
27	Sunday	<b>2nd Sunday of Easter - Year C</b>
28	Monday	<b>Term 2 commences</b> <b>Sacrament of Confirmation - Formation Evening for parents 7:00pm-8:30pm</b>
29	Tuesday	
30	Wednesday	Friendship Group - Morning tea 10:15am
31		

**ST JOHN THE APOSTLE**

**IT'S TIME TO  
DONATE**



**GOAL  
\$10,000**

**QUARTERLY APPEAL TO COVER EXPENSES:**



- \* **Insurance**
- \* **Electricity**
- \* **Levies**

**BANK DEPOSIT**

**Account Name: St John the Apostle Parish  
BSB: 062 786  
Account Number: 00013630  
Reference: Quarterly Appeal**