

Bunuru

January – April
2023

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ABORIGINAL CATHOLIC MINISTRY

Message Stick BIRAK Season2023



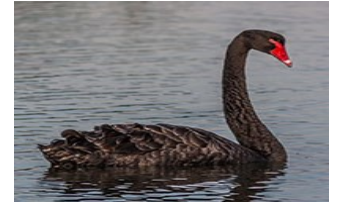
ABORIGINAL CATHOLIC MINISTRY ARCHDIOCESE OF PERTH, WA



“Helping our mob grow in faith and culture”



The lifestyle for the Noongar communities during Bunuru—season of adolescence



Second summer: February-March - Coast living and fishing time.



The lifestyle for the Nyoongar communities during Bunuru

Bunuru is the hottest time of the year with little to no rain. Hot easterly winds continue with a cooling sea breeze most afternoons if you're close to the coast.

Therefore, traditionally this was, and still is, a great time for living and fishing by the coast, rivers and estuaries.

Because of this, freshwater foods and seafood made up major parts of the diet during this time of year.



Bunuru is also a time of the white flowers with lots of white flowering gums in full bloom, including Jarrah, Marri and Ghost Gums.

Another striking flower that is hard to go past is the female *Zamia (Macrozamia riedlei)*. Being much larger than that of its male counterpart, the huge cones emerge from the centre

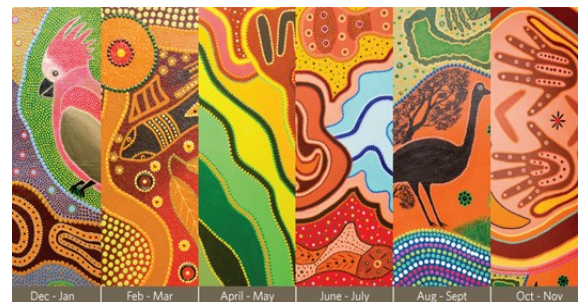
Noongar Words for Inclusion in Mass & Prayer

Father- Yirra Maaman

Son- Ngank

Holy- Kwobadak

Spirit- Wirn



ABORIGINAL SEASONS OF SOUTH WESTERN AUSTRALIA

For more information Bureau of Meteorology—<http://www.bom.gov.au/>

Good News Translation taken from Warda kwabba

Good News Translation taken from Warda kwabba

GOSPEL READING (LUKE 22:31-46): JESUS PRAYS ON THE MOUNT OF OLIVES.

Jesus waangki natj Peter boorda koolyoomitj baalang

31“Simon, Simon! Ni! Boolanga-Yira kaaditj Satan-ang, baal boorda-djonany-kariny mandang noonookany, walak-walakiny kwabba wer wara, yakina-mokiny boodjerang walak-walakiny kwolaka wer dalba.

32Yalga ngany ngakaka Boolanga-Yirany maar-yango noonany, Simon, ngarl noonang koort-karni yoowart boorda-wanni. Kidji nginda noonook korl-koorl nganyany, noonook djarnyak yanga mardayin noonookang ngooniyak.” **33**Peter waangki, “Birdiyar, ngany kakatar yardjangan noonook-boongal kidji wanni noonook-boongal!” Jesus waangki, **34**“Ngany warranga noonook, Peter, nidja kadik, kwadjat djert mira, noonook boorda warranga mo koolyooma, waangkiny noonook yoowart kaaditj nganyany.”

Kooda-boya, bwokooda wer djena-bwoka

35Karro Jesus waangki-djinang baalang ngooldjarany, “Alidja kedela, nginda ngany waangki-koorl noonookany bandak-koorlo, kooda-boya-birt, bwokooda-birt wer djena-bwoka-birt, noonooka nganala noolong, wa?” “Yoowart keny noolong,” baalap waangki. **36**“Yalga yeyi,” Jesus waangki, “moorta kadak kooda-boya ka bwokooda, baal djarnyak barrang baalany; kidji moorta yoowart kadak kitji, baal djarnyak bangal-yanga baalang bwoka kidji bangal-barrang kitj. **37**Narla ngany warranga noonookany, Boordakiny-Kooranyi waangki, ‘Baal boorda-djin-baminy-yan wara-wara moort-mokiny!’ Nidja djarnyak edjena nganyak narla moodlooka boordak-yan nganyang, yeyi djarnyak mandang edjena.” **38**Ngooldjara waangki, “Djinang! Nidja koodjal kitj, Birdiyar!” “Alidja kinyak!” Jesus waangki.

Jesus waangki Boolanga-Yirany Kardal Koorayinang

39Jesus wort-koorl ngomon karlamaya kidji baal yira-koorl Kard-Koorayinang, alidjap baal kalyakool koorl. Baalang ngooldjara kambarn baalany. **40**Nginda Jesus yoowal-koorl alidjap, baal waangki baalapany, “Noonookany djarnyak ngakaka Boolanga-Yirany natj noonooka yoowart djabalar djooroot-bwora doniny-karrinyang.” **41**Karro Jesus wort-koorl baalapany, yoowart kadjali, boya-kwardiny-mokiny. Jesus boni-nanookawin kidji baal waangki Boolanga-Yirany. **42**“Maaman,” baal waangki, “Bayinya noonook koordook, noonook kayar wort-kanga nidja yoodjil, nidja yoodjil wara bakkanang. Yalga noonook yoowart djarnyak don natj ngany koordook: noonook djarnyak don natj noonook koordook dono.” **43**Djin-djin-kwabba yoowal-koorl Boolanga Yirakang Boodjer-yen kidji maar-yanga Jesus mardayin-ngatti-biny. **44**Jesus malyak bakkano wara-ngatti kidji baal waangki Boolanga-Yirany ngwidam-ngatti. Nganyang banya djabalar, yirribininy boodjerak ngop-mokiny. **45**Ngolonga Jesus nganitj waangkiny Boolanga-Yirany, baal yiraba kidji baal korl-koorl baalang ngooldjarany. Baal djinang baalapany ngwoordiny bidjar, mordibang-yan narla baalapang koort-wara-wara. **46**Baal waangki baalapany, “Nadgil noonooka ngwoorndiny bidjar? Yiraba kidji ngakaka Boolanga-Yirany natj noonooka yoowart djabalar djooroot-bwora doniny-karrinyang.”



Taken from the [Warda Kwabba Luke-Ang The Good News Nyoongar Gospel of Luke](#)

Lord Hear Our Prayer- Yirra Birdiah dwangkiny ngaala waankiny

Bible Readings from Luke 22:35-43 -New International Version

Luke 22:31-46



³¹ “Simon, Simon, Satan has asked to sift all of you as wheat. ³² But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers.”

³³ But he replied, “Lord, I am ready to go with you to prison and to death.”

³⁴ Jesus answered, “I tell you, Peter, before the rooster crows today, you will deny three times that you know me.”

³⁵ Then Jesus asked them, “When I sent you without purse, bag or sandals, did you lack anything?”

“Nothing,” they answered.

³⁶ He said to them, “But now if you have a purse, take it, and also a bag; and if you don’t have a sword, sell your cloak and buy one. ³⁷ It is written: ‘And he was numbered with the transgressors’^[b]; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.”

³⁸ The disciples said, “See, Lord, here are two swords.”

“That’s enough!” he replied.

Jesus Prays on the Mount of Olives

³⁹ Jesus went out as usual to the Mount of Olives, and his disciples followed him. ⁴⁰ On reaching the place, he said to them, “Pray that you will not fall into temptation.” ⁴¹ He withdrew about a stone’s throw beyond them, knelt down and prayed, ⁴² “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” ⁴³ An angel from heaven appeared to him and strengthened him. ⁴⁴ And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.^[c]

⁴⁵ When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow. ⁴⁶ “Why are you sleeping?” he asked them. “Get up and pray so that you will not fall into temptation.”



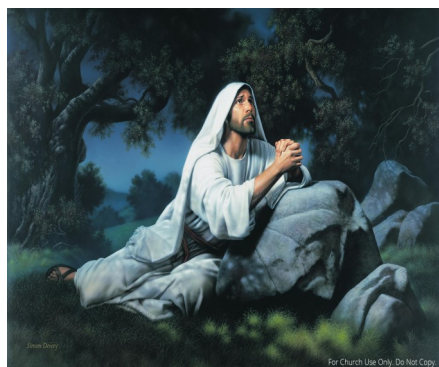
From the NIV Bible

5 Lenten Prayer's 2023

Praying and Fasting for Lent

The Biblical practice of fasting can be found in both the Old Testament and the New, with Moses ([Exodus 34:28](#); [Deuteronomy 9:9-18](#)), Elijah ([1 Kings 19:8](#)), and our Lord ([Matthew 4:2](#)) all participating in 40-day fasts. Fasting is a way of denying ourselves the excesses and distractions of life so that we might be more aware of the Lord's voice. It is also a way of disciplining yourself, strengthening your "spiritual muscles" so to speak so that when temptations arise in life, you are already used to saying "no" to your desires.

And finally, fasting is also a way of participating, in a small way, in the sufferings of Christ and can be particularly powerful when accompanied by prayer and confession.



1. Lent Prayer for Strength and Guidance

Lord God Almighty, shaper and ruler of all creatures, we pray for your great mercy, that you guide us towards you, for we cannot find our way.

And guide us to your will, to the need of our soul, for we cannot do it ourselves. And make our mind steadfast in your will and aware of our soul's need.

Strengthen us against the temptations of the devil, and remove from us all lust and every unrighteousness, and shield us against our foes, seen and unseen.

Teach us to do your will, that we may inwardly love you before all things with a pure mind. For you are our maker and our redeemer, our help, our comfort, our trust, our hope; praise and glory be to you now and forever.

2. Protect from Any Temptation

O Christ, Son of God, for our sake you fasted forty days and allowed yourself to be tempted. Protect us so that we may not be led astray by any temptation. Since man does not live by bread alone, nourish our souls with the heavenly food of your Word; through your mercy, O our God, you are blessed and live and govern all things, now and forever. Amen.

3. Lent Prayer for Strength and Protection

Lord God, heavenly Father, you know that we are set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant us such strength and protection, to support us in all danger, and carry us through all temptations; through your Son, Jesus Christ our Lord. Amen.

4. Lent Prayer for God to bring beauty from ashes:

Dear God, In this season of Lent, we're reminded of our own difficulties and struggles. Sometimes the way has seemed too dark. Sometimes we feel like our lives have been marked by such grief and pain, we don't see how our circumstances can ever change. But in the midst of our weakness, we ask that you would be strong on our behalf. Lord, rise up within us, let your Spirit shine out of every broken place we've walked through. Allow your power to be manifest through our own weakness, so that others will recognize it is You who is at work on our behalf. We ask that you would trade the ashes of our lives for the beauty of your Presence. Trade our mourning and grief for the oil of joy and gladness from your Spirit. Trade our despair for hope and praise. We choose to give you thanks today and believe that this season of darkness will fade away. Thank you that you are with us in whatever we face and that you are greater than this trial. We know and recognize that you are Sovereign, we thank you for the victory that is ours because of Christ Jesus, and we are confident that you have good still in store for our future. We thank you that you are at work right now, trading our ashes for greater beauty. We praise you, for you make all things new. In Jesus' Name, Amen.

5. Lent Prayer for a Clean Heart

Create a clean heart in me, O God: a humble heart, a meek heart, a peaceful heart, a benevolent heart, a devout heart which does evil to no one, which does not repay evil for evil, but overcomes evil with good, which loves you above all things, thinks always about you, speaks about you, gives you thanks, delights in hymns and spiritual songs, and has its citizenship in heaven. Amen.



Article from <https://www.crosswalk.com/faith/prayer/a-prayer-for-lent.html>

ACM Services



Sacramental Celebrations

We have been blessed in welcoming a few of our Mob into the Catholic Community through the Sacraments of Baptism, Eucharist and Confirmation over the last few months. If you are interested in developing your faith further through the Church's sacraments, please get in contact with us so that Sr Helen and the team can make contact. Please contact **us on 9328 7529 and speak to one of our staff.**

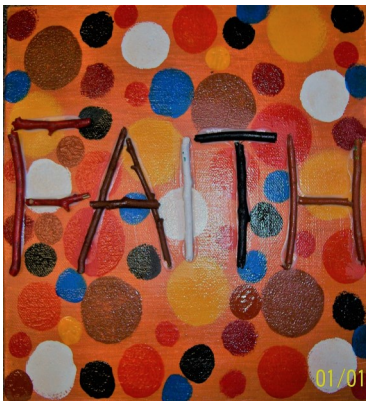
Funerals

At ACM we want to support you and your family through your sorrow when someone dies. We can offer pastoral care, support planning and access finances as well as conducting the funeral services and leading in culturally appropriate ways. Give Donna a call at the office to talk about this.



Regular Sunday Mass

Regular Sunday Mass has continued at Embleton. Mass commences at 11am on Sunday's . Mass will also be held at Clontarf throughout the year at 5pm. Please do join us—all are welcome!



Home Mass

Home Masses are a simple and special way to develop our church community in your local area. If you would like to host a home mass, please contact **us on 9328 7529 and speak to one of our staff.**

Hospital Visits

Our team members visit hospitals Fremantle - Sir Charles Gairden & Royal Perth Hospital. If you wish for the team to visit someone in hospital please contact **us on 9328 7529 and speak to one of our staff.**

Hostel Visits

Hostel Visits Our team members visit hostels Allawah Grove, Autumn Centre. If you wish for the team to visit someone in the hostel **please contact us on 9328 7529 and speak to one of our staff.**

SAFEGUARDING --??

Understanding Culture and Faith

The melding of Traditional belief systems and Catholic faith.



Aboriginal and Torres Strait Islander Culture has been in place for over 60,000 years in Australia and is the oldest surviving culture in the world. However, there was not a singular 'culture' shared by the thousands of language groups that covered the Australian continent at the time of settlement. Each group had different environments and differing kinship systems, dreamtime stories and spiritual beliefs. There were, however, constant threads throughout including the concept of a creator spirit that looks provides and watches over us. Aboriginal and Islanders are a spiritual people, a people who are aware of the spiritual reality of the land and of their own lives.

When early Christian Ministries introduced the Bible to Aboriginal people, the Elders recognised many similarities between the Old Testament stories and traditional stories, laws and the teachings of God (or a creator Spirit). They believed and had faith in their Ancestor Spirit and relied on Him for all their needs. He was their Protector, Provider, Carer and Saviour. His name was honoured.

Traditional culture uses stories to teach about sharing, caring for each other and the land and providing moral guidance. The stories throughout the bible serve the exact purpose - placed God's teachings into our own cultural context. An excellent example was provided by Pastor George Rosendale:

Then there is the story of the black and white cockatoos. They were brothers. One day the white cockatoo found the black cockatoo sitting under a shady tree looking angry and upset. 'What is wrong, brother?' 'I'm angry with dad because he made me black. Why didn't he make me like you? I'm going to change myself'. He went to his uncle's country and asked him for honey and clay. 'Get as much as you like, there's plenty there'. He got the clay and honey and went back home. He powdered the clay and rubbed honey all over himself and put the powdered clay on. He looked at himself and said, 'Now I look like my brother'. His grandpa got so angry with him and he called on the monsoon to bring rain. It washed all the clay off him.

Later his brother came and spoke to him. He reminded him about his father's love for him. He took him to the father and made things right again. Today the black cockatoo is happy. He's singing when flying and feeding. Jesus our Big Brother has made things right for us. He has broken the barrier that kept us away from our Father and each other. (Eph. 2:11-22; Rom. 5:1-11.)

The story illustrates wonderfully the ways in which Aboriginal and Torres Strait Islander Catholics can adapt and see the similarities of the stories contained in the bible with traditional teaching and stories. The underlying lesson is clear, it is the context that provided the feeling of ownership of the teaching. Once these connections are made, the Gospel is perfectly relevant and at the centre of the faith systems of Aboriginal and Torres Strait Islander Catholics. Aboriginal and Torres Strait Islander Culture has been in place for over 60,000 years in Australia and is the oldest surviving culture in the world. However, there was not a singular 'culture' shared by the thousands of language groups that covered the Australian continent at the time of settlement. Each group had different environments and differing kinship systems, dreamtime stories and spiritual beliefs. There were, however, constant threads throughout including the concept of a creator spirit that looks provides and watches over us. Aboriginal and Islanders are a spiritual people, a people who are aware of the spiritual reality of the land and of their own lives.

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Taken from National Aboriginal and Torres Strait Islander Catholic Council; www.natsicc.org.au

Tribute to Deacon Boniface Perdjert

Deacon Boniface, a respected Elder and the first Aboriginal permanent deacon, passed away in 2019. As the national Aboriginal and Torres Strait Islander Catholic Council's tribute page for Deacon Boniface says: *His words and actions spoke loudly to the members of the Wadeye Community – of which he was a deeply loved and respected Elder – but also to the Catholic Hierarchy with whom he shared his wisdom on many official occasions.*

<http://www.natsicc.org.au/a-tribute-to-deacon-boniface.html>

On the first anniversary of Deacon Boniface's death we share for your reflection these words that he wrote in the later 1970s: *God did not begin to take an interest in people with the incarnation of his Son, nor with Abraham. My people existed here in Australia thousands of years before Abraham. In all that time God was with my people.*

He worked through their culture. He was saving us despite human weakness. He was preparing us for the day when he would see the features of Aboriginals in the image of his Son.

So I must recognize, I must use the things of God that are in my culture. I must use them in his service. If I do not do this, my faith and my service are shallow. They are pretending. They belong to someone else, not me.

God has asked us to love him with whole mind, heart and soul. So I must give myself to God as an Aboriginal. This is what God wants or he would not have made me what I am.

<http://www.natsicc.org.au/a-tribute-to-deacon-boniface.html>



DEACON BONIFACE

When I read the Gospels, I read them as an Aboriginal. There are many things in the Gospel that make me happy to be an Aboriginal because I think we have a good start .. Christ did not get worried about material things...

He was born in the countryside in a cave. like many of us have been born. He walked about like us and with nowhere to lay his head. He died with nothing on a cross. So many of our people die with nothing. He liked the bush as we do. He loved nature ... He loved the big things like the hills and open spaces. He loved the little things like the mustard seed and the grain of wheat and the corn, drops of cold water and the little sparrows. We have similar 3 things like seeds and berries and yams, small water holes, and we like the quietness of the hills and the bush. Like him we have a deep sense of God in nature.

We like the way he uses the things of nature to teach, and the important part nature plays in the Sacraments ... We can appreciate also the community nature of the Church, because we are very conscious of being part of a group bound by Religious ties. We are strong on ceremony. through dance and song and painted bodies. Our ceremony closely involves groups and group participation... So the ceremony of the Mass, the ceremony of the Sacraments and the ceremony of the liturgy should find a ready response in us, provided it is made meaningful, based on a theology that is tuned to the Aboriginal mind.

Deacon Boniface Perdjert

ULURU STATEMENT FROM THE HEART



We, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart: Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs.

This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago. This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty.

It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown. How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years? With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood. Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people.

Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future. These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness. We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish.

They will walk in two worlds and their culture will be a gift to their country. We call for the establishment of a First Nations Voice enshrined in the Constitution. Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination. We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history. In 1967 we were counted, in 2017 we seek to be heard.

We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.



the Uluru Statement from the Heart

History is calling

In 2023 all Australians will have a once in a generation chance to come together with First Nations Peoples to deliver a brighter future for our nation. Voting yes in the referendum means accepting the invitation of the Uluru Statement from the Heart, recognising First Nations as the original inhabitants of this country and giving us a say in the policies and laws that affect us.

There is no doubt enshrining a First Nations Voice in the Constitution will improve outcomes for First Nations Peoples around Australia where successive governments have failed. We know Aboriginal and Torres Strait Islander People have the solutions to improve their own lives and the Voice will ensure those solutions are not just heard, but have the greatest chance to be implemented. We are excited to walk alongside you to deliver this important change for our country. By sharing your support and encouraging others to join us, we can keep up the momentum for a successful yes vote.

Thank you for your commitment. Pat Anderson AO & Professor Megan Davis Co-Chairs, Uluru Dialogue

ULURU STATEMENT FROM THE HEART Cont...

First Nations Voice

A Voice, enshrined in the Constitution, will permanently protect First Nations' advice in our democratic structure and provide First Nations Peoples with a strong institutional foundation to influence decision making. Having a First Nations Voice means the Australian Parliament will be compelled to listen to First Nations Peoples whenever it is exercising its power to make laws and policies that affect them. Embedding the Voice in the Constitution means this power cannot be removed or diminished by future governments. It provides certainty, durability and stability so that First Nations Communities can plan and build for the long term. Securing a First Nations Voice, protected by the Constitution, is critical. It is the act which will unlock the full potential of the reforms that follow. It will deliver a permanent, institutional power to First Nations Peoples and will ensure they take part in the development of all the laws and policies that affect them, including the development of processes for agreement-making and truth-telling.

Background to the Voice Despite ongoing calls by Aboriginal People since the early days of colonisation for a respectful and equal relationship, successive governments have ignored calls for constitutional recognition of First Nations Peoples. To address this, and ensure First Nations Peoples informed any proposed constitutional change, the most significant consultations of First Nations Peoples across Australia were conducted, known as the Regional Dialogues. First Nations Regional Dialogues The Regional Dialogues, held across 2016 and 2017, were a series of in-depth, multi-day, grassroots meetings with First Nations Communities across the country, supported by the constitutional lawyers of the UNSW Indigenous Law Centre. They involved a dialogue based on civics education, legal education and constitutional options. They invited the sharing of stories and views of First Nations Peoples and served as a forum for the resolution of tensions, agreements and disagreements between the many voices invested in the idea of constitutional recognition. Torres Strait, BRISBANE, Ross River, Darwin, Broome, Perth, SYDNEY, Dubbo, Canberra, Hobart, MELBOURNE, ADELAIDE.

Uluru Statement from the Heart The dialogues led to the National Constitutional Convention at Uluru, a meeting of leaders and representatives of the Communities that took part in the Regional Dialogues. It was there, over the course of four days, that each Regional Dialogue read out its record of meeting. The common consensus for constitutional recognition was a protected First Nations Voice in the Constitution. Following the consensus in the Constitution form of recognition, the Uluru Statement from the Heart was written and issued to the Australian people, calling for a First Nations Voice and the establishment of a Makarrata Commission to oversee agreement-making and truth-telling. Many years and many lives had led to this moment: a powerful consensus built on the strength, conviction and heart of all those involved.

Referendum 2023 An alteration to the Australian Constitution can only be achieved through a referendum. All Australians of voting age will have the opportunity to vote at the ballot box in support of enshrining a First Nations Voice into the Australian Constitution. A successful referendum requires what is known as a "double majority". This means a majority of all Australians, plus a majority of the six states, must vote yes. The populations of the territories are included in the national count of Australians, but not in the count of the states, as they are not one of the six original states. We now know that we will be going to a referendum in 2023. The date of the referendum is decided by the Federal Government. To make this happen, the Government will introduce a bill that will allow the referendum if it passes both houses of Parliament or is passed by the lower house twice. The date will then be set, the question on the ballot paper finalised, and an education program will commence to make sure Australians are fully informed at the ballot box.

[Learn more and sign up for regular updates at ulurustatement.org](http://ulurustatement.org) [@ulurustatement](mailto:ulurustatement@ulurustatement.org) www.ulurustatement.org.au

Mass Calendrer

January

- ◆ 29th Jan
 - ◆ 5th Feb
 - ◆ 12th Feb
 - ◆ 19th Feb
 - ◆ 22nd Feb
 - ◆ Ash Wednesday
 - ◆ 26th Feb
- 1st Sunday of Lent



Ash Wednesday

*Remember that you are dust,
and to dust you shall return.*

~Ecclesiastes 3:20

LENT

†

*...And what does the Lord
require of you
but to do justice,
and to love kindness
and to walk humbly
with your God?
~Micah 6:8*

March

- ◆ 5th March
- ◆ 2nd Sunday of Lent
- ◆ 12th March
- ◆ 3rd Sunday of Lent
- 19th March
- 4rd Sunday of Lent
- 26th March
- ◆ 5th Sunday of Lent

Other Important Dates:

Friday -17th March

**St
Patrick's
Day**



**21st May—THE
ANUNCIATION OF THE
LORD**



ISAIAH 53:3-5

"He was despised and rejected by men,
a man of sorrows, and familiar with
suffering. Like one from whom men
hide their faces he was despised, and
we esteemed him not. Surely he took
up our infirmities and carried our
sorrows, yet we considered him
stricken by God, smitten by him, and
afflicted. But he was pierced for our
transgressions, he was crushed for our
iniquities. The punishment that
brought us peace was upon him, and
by his wounds we are healed."



April



**2nd April PASSION
SUNDAY (Palm
Sunday)**

**6th April
Holy Thursday
Mass & Feet Washing
ACM Office**

**7th April
Good Friday
9th April
Easter Sunday**

**16th April
1st Sunday of Easter
24th April
2nd Sunday of Easter**

**30th April
3rd Sunday of Easter**

Other Important dates:

⇒ **25th April ANZAC
DAY**



Kids Corner

A winding path calendar for the 40 days of Lent. The path starts at the bottom right with '1 ASH WEDNESDAY' and ends at the top right with 'EASTER SUNDAY !!'. Key events are marked: '2ND SUNDAY', '3RD SUNDAY', '4TH SUNDAY', '5TH SUNDAY', 'PALM SUNDAY', 'GOOD FRIDAY', 'HOLY SATURDAY', and 'HOLY THURSDAY'. The path is decorated with a palm frond, a cross, a chalice, and a tomb. The text '40 DAYS OF LENT' is written in the center of the path.

40 Days of Lent Calendar - © TheCatholicKid.com

Lent

W Q K P G N I T S A F P K V K F L
 P O A S H W E D N E S D A Y C Z R
 S N R E C I F I R C A S T N R K L
 R S L R V Z K Y N B N N S N U K B
 H C E W O F X P G N E E M O C E D
 M R P N H S J B G L H F X I I E N
 C X C N E F Y N P S T P G T F W J
 V R G W B V I M A P E R N A I Y Q
 T N O B M R I P T A P A I I X L J
 P R H S P N T G S H M Y V L I O K
 L E L S S Q P T R R K E I I O H W
 B N N L Q R E F M O K R G C N V B
 Z X N A E R G K T C F K S N H R C
 B R N P N R F B L T C F M O C K K
 T K A F B C J N K L K K L C P M Q
 W R N M Y L E X C R Q C A E L V J
 E L M E D I T A T I O N Y R Q F C

almsgiving	lent
ashes	meditation
ash wednesday	penance
cross	prayer
crucifixion	prepare
easter	reconciliation
fasting	sacrifice
forgiveness	sorrow
holy week	spring

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Palm Sunday

Matthew 21:1-11

Blessed is he who comes in the name of the Lord!

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Find the hidden words

Jerusalem
 Bethphage
 Jesus
 Disciples
 Village
 Donkey
 Lord
 Crowd
 Cloaks
 Branches
 Road
 Hosanna
 David

An illustration of Jesus riding a donkey, surrounded by children and a crowd. One child is holding a palm branch. The scene is set on a road with hills in the background.

Easter Egg

Color By Number

1 God Is Great
 2 Praise The Lord
 3 God Is Good
 4 Love The Lord
 5 Jesus Loves Me
 6 The Resurrection
 7 Easter

1-Blue
 2-Red
 3-Green
 4-Purple
 5-Pink
 6-Yellow
 7-Orange

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A large Easter egg divided into seven sections, each containing a phrase and a number for coloring. The phrases are: 1. God Is Great, 2. Praise The Lord, 3. God Is Good, 4. Love The Lord, 5. Jesus Loves Me, 6. The Resurrection, 7. Easter.



Hang It On The Cross

If you have a secret sorrow,
a burden or a loss,
An aching need for healing...

Hang It On The Cross.

If worry steals your sleep
and makes you turn and toss,
If your heart is feeling heavy...

Hang It On The Cross.

Every obstacle to faith
or doubt you come across,
Every prayer unanswered...

Hang It On The Cross.

For Christ has borne our brokenness
and dearly paid the cost
To turn our trials to triumph...

Hanging On The Cross.

—Lisa O. Engelhardt