

# St Joseph's Catholic Parish

Easter Sunday of the Resurrection  
of the Lord  
Year B, 31 March, 2024

Embracing the communities of  
Cherbourg, Goomeri, Murgon,  
Proston and Wondai



*Unity in Diversity ... being one in Christ through Baptism!*



*What is Easter about?*

On Christmas, we celebrate the Incarnation – God becoming human – with Jesus's birth. During Lent, we recall the cross – Jesus's crucifixion and death.

At Easter, we rejoice in the empty tomb – Jesus's resurrection. Easter is the day Jesus rose from the dead after being crucified.

The empty tomb means that Jesus's words rang true. He fulfilled the promises of Scripture and conquered sin and death.

Had Jesus not risen from the dead, the world would have seen Him as just a prophet or teacher instead of who he is: the Son of God, the Messiah.

Jesus overcoming death is the reason we know His name today. It's the foundation of all Christianity. With His death and resurrection, Jesus opened heaven to all of us. Because of Easter, we know that no matter what sufferings we experience or what sins we struggle with, God is always with us.

*Easter is everything.*

## CHRISM MASS



### Homily at the Chrism Mass

Archbishop Mark Coleridge,  
Cathedral of Saint Stephen,  
21 March 2024

This evening we are drawn deep into the mystic triad of the Mediterranean world – the grain, the grape and the olive. The grain and the grape will become the bread and wine which we bring to the altar to become, by the Spirit's power, the Body and Blood. The olive will become the three oils which, again by the Spirit's power, we bless and consecrate.

The grain, the grape and the olive are found everywhere in the Mediterranean world; they are on every table; they could hardly be more ordinary. Yet it is these things which God their creator takes to himself and invests with his own presence and power, the extraordinary inhabiting the ordinary, heaven making a home on earth. Such is the humility of the incarnate God who wants to meet us where we are.

The religious use of oil takes us deep into a very old story and deep into the mystic triad of the saving institutions of ancient Israel – the priesthood, the prophetic movement and the monarchy. Because it was the priests, the prophets and the kings who were

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*On the Sunday following Easter  
we celebrate ...*

## Divine Mercy Sunday

Here are some extracts from a sermon given by Pope John Paul II on the occasion of the canonisation of Sister Faustina Kowalska on 30 April 2000:

Today my joy is truly great in presenting the life and witness of Sr Faustina Kowalska to the whole Church as a gift of God for our time. It was between the First and Second World Wars that Christ entrusted his message of mercy to her. Those who remember, who were witnesses and participants in the events of those years and the horrible sufferings they caused for millions of people, know well how necessary the message of mercy was.

Jesus told Sr Faustina: "Humanity will not find peace until it turns trustfully to divine mercy".

What will the years ahead bring us? What will man's future on earth be like? We are not given to know. However, it is certain that in addition to new progress there will unfortunately be no lack of painful experiences. **But the light of divine mercy will illumine the way for the men and women of the third millennium.**

## Today's readings

Acts 10: 34, 37-43; Colossians 3: 1-4;  
John 20:1-9

*Response:*

This is the day the Lord has made;  
let us rejoice and be glad!

*Gospel Acclamation:*

Alleluia, alleluia! Christ has become  
our pascal sacrifice; let us feast with joy  
in the Lord. Alleluia!

### NOTICE

There will be no **weekday Masses** in the parish during the week following Easter Sunday (1 April to 5 April 2024)

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anointed for sacred service; and that service was to ensure that the counter-society of God, the community of slaves set free, remained faithful to its God-given identity in a world where that identity was always threatened. The priest was anointed to offer sacrifice to God; the prophet to speak the word of God; the king to keep the people united under God. The sacrifice was to ensure the communion of the people with God; the word was spoken by a God who never ceased to communicate with the people; and the unity was guaranteed only if the people obeyed God, listened to their true king.

Those anointed were ordinary people, but the ordinary oil used to anoint them was infused with an extraordinary power which was the Spirit of God who alone could breathe life into his people. Ordinary people were called by God into extraordinary service of the divine plan, and called by the God who would both equip and accompany those he called and anointed.

All three of these – priest, prophet and king – converge in Jesus Christ,

the Messiah, the Anointed One in whom the fullness of God's saving power is found. As true man, he is an ordinary human being, as some of his townsfolk remarked: "Is this not the son of Joseph?" (Luke 4:22). But filled with the Holy Spirit, Jesus bears all the extraordinariness of God: he is God-with-us, fully divine. He it is who offers sacrifice to God, the sacrifice of himself on the Cross; he it is who not only speaks God's word but is the word made flesh; he it is who gathers not only Israel but all nations together, drawing them to himself.

What is true of Jesus is true of those who are 'in Christ', as Saint Paul would say. Being 'in Christ' refers not to some mystical union but to membership of one of the communities which Paul had founded around the Mediterranean basin, the Church which he would come to call, extraordinarily, "the Body of Christ". These communities becoming the Body of Christ were no less extraordinary than the bread and wine becoming the Body and Blood of the Lord or the oil being infused with the power of the Holy Spirit. But as the Body of Christ they shared in the priestly, prophetic and royal identity of Christ, as we do. They too were anointed in Baptism, as we are; and that anointing incorporated them as it does us into Jesus crucified and risen.

Yet incorporation into him was and is only the beginning of the story. Then comes the long and arduous process of conforming ourselves to him, imitating him, to adopt again the language of Saint Paul (1 Cor 11:1). In the Apostle's understanding, to imitate Christ is not just to be a good person like him or even to follow his moral teaching and example. It is, as Paul says in Philippians, "to reproduce the pattern of the Lord's death" (3:10) – in other words, to live in our own lives the mystery of the Lord's death and resurrection which are not past events but are to be the pattern of our lives here and now.

This is especially true of those who, from within the community of the baptised, are chosen and anointed



## Parish Directory, Saint Joseph's Parish

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### We pray for those who are sick:

Renee Elliott; Allan McKeering;  
David McIntosh; Bob Ricketts.

for ordained ministry. They are drawn into the priesthood of Christ in order to offer his sacrifice on behalf of the Church and the world; and at their ordination the bishop urges them to "imitate the mystery you celebrate". The ordained are not just to celebrate the sacrifice but to become the sacrifice. Only in that way will their ministry serve to ensure that the entire community of those incorporated into Christ is being conformed to him. How good it is, then, that here among us this evening our ordained brothers renew the promises of their ordination.

We are left then with a triad of triads – grain, grape and olive; priest, prophet and king; incorporation, conformity and mission. All of these are under the influence of the Spirit and infused with the Spirit's power; and this draws us into the mystic triad of the Trinity from which all things come. From that abyss of perfect love, the whole creation has come forth, including the grain, the grape and the olive; from that abyss of perfect love has come forth Israel, the community of slaves set free with its saving institutions; from that abyss of perfect love have come forth finally Jesus Christ and the Church which is his Body. All glory be to the Father who creates, to the Son who saves and to the Spirit who sanctifies, the God "who is, who was and who is to come, the Almighty" (Rev 1:8). Amen.