

Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



VERITAS



Issue 18
21st March 2021
Year B

Fifth Sunday in Lent

HOLY ROSARY CHURCH

Parish Priest

Fr Mannes Tellis OP

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Mass Times

Monday - NO Mass
Tuesday & Thursday
6:45am

Wednesday & Friday
5:30pm

Saturday - 9:00am

Vigil - 5:pm

Sunday - 8:00am, 10:00am,
5:00pm

Reconciliation

Saturday 12pm-12.30pm
and 4pm-4.30pm

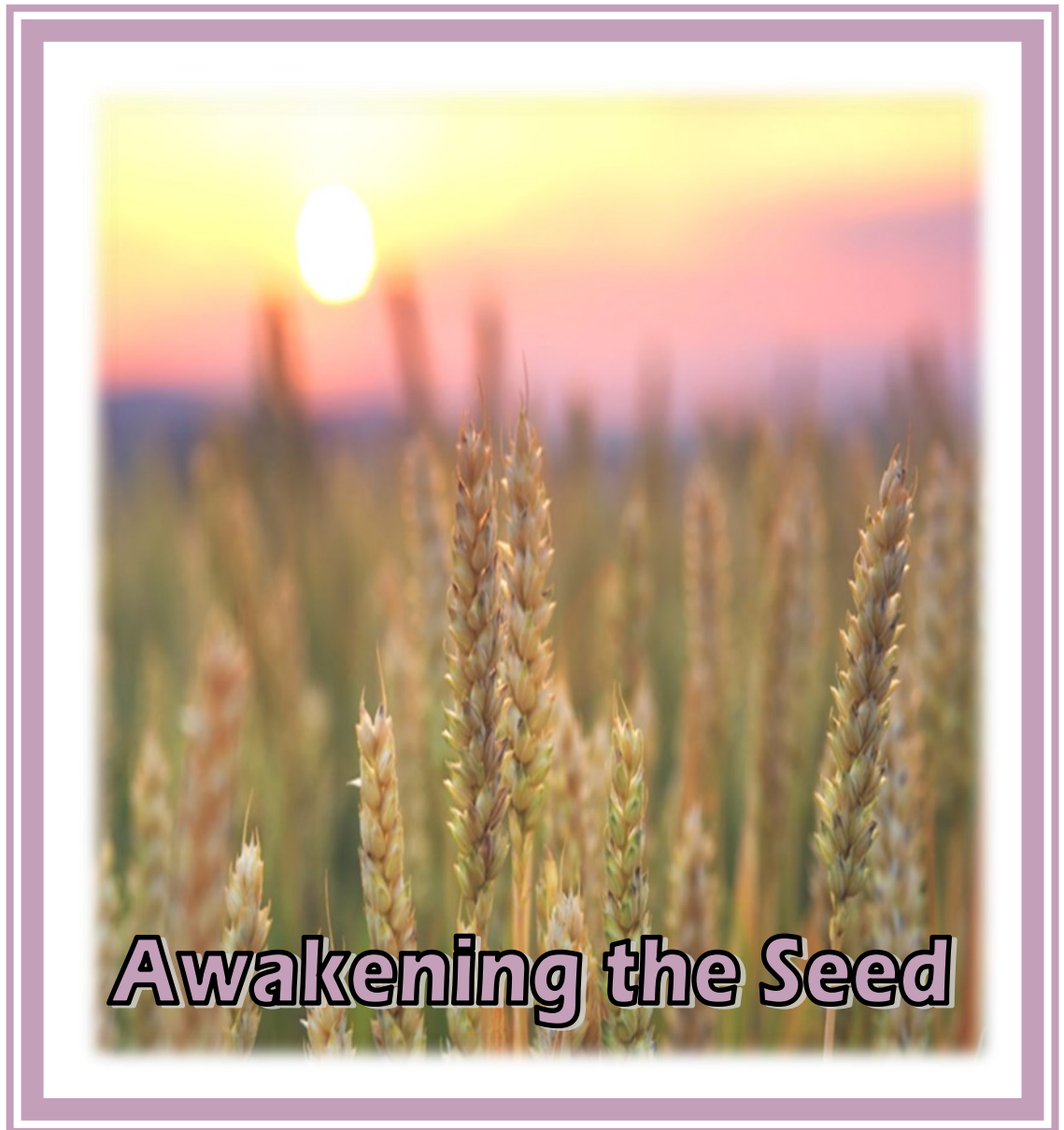
Adoration - Holy Hour

Tuesday 12 Noon - 1:00pm

Pray the Rosary

First Saturday each month 3.30pm

If you are in Urgent need of a Priest
out of office hours call - 6248 8253



Awakening the Seed

**If you are feeling unwell please DO NOT come to church.
Please scan the QR Code & record your name, alternatively please write
your name and contact number on the register provided.
PLEASE sanitise your hands on entering the foyer or parish centre.
Please DO NOT return your bulletin to the basket, if you are not taking
it home put it in the bin.**

QR CODE

It is now **MANDATORY** for parishioners & visitors to use the *Check In CBR App*. to attend Mass.

If you do not have the CBR App, you will need to either log in with a family member or friend otherwise complete your details on the parish Tablet at the Sign-In desk All names are still needed to be recorded for numbers attending as the capacity is capped at 200.

ENTRANCE ANTIPHON

Give me justice, O God,
and plead my cause against a nation that is faithless.
From the deceitful and cunning rescue me,
for you, O God, are my strength.

FIRST READING

First Reading: Jeremiah 31:31-34

A reading from the prophet Jeremiah

See, the days are coming - it is the Lord who speaks - when I will make a new covenant with the House of Israel and the House of Judah, but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. They broke that covenant of mine, so I had to show them who was master. It is the Lord who speaks. No, this is the covenant I will make with the House of Israel when those days arrive - it is the Lord who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbour to try to teach neighbour, or brother to say to brother, 'Learn to know the Lord!' No, they will all know me, the least no less than the greatest - it is the Lord who speaks - since I will forgive their iniquity and never call their sin to mind.

The word of the Lord.

Thanks be to God.

RESPONSORIAL PSALM

Responsorial Psalm 50:3-4, 12-15

Create a clean heart in me, O God.

Have mercy on me, God,
in your kindness.
In your compassion
blot out my offence.
O wash me more and more
from my guilt
and cleanse me from my sin.

A pure heart create for me, O God,
put a steadfast spirit within me.

Do not cast me away
from your presence,
nor deprive me of your holy spirit.

Give me again the joy of your help;
with a spirit of fervour sustain me,
that I may teach transgressors
your ways
and sinners may return to you.

Create a clean heart in me, O God.

SECOND READING

Second Reading: Hebrews 5:7-9

A reading from the letter to the Hebrews

During his life on earth, Christ offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

The word of the Lord.

Thanks be to God.

GOSPEL ACCLAMATION

Gospel Acclamation: John 12:26

Glory to you, Word of God, Lord Jesus Christ!
If you serve me, follow me, says the Lord;
and where I am, my servant will also be.
Glory to you, Word of God, Lord Jesus Christ!

GOSPEL

Gospel: John 12:20-30

A reading from the holy Gospel according to John

Among those who went up to worship at the festival were some Greeks. These approached Philip, who came from Bethsaida in Galilee, and put this request to him, 'Sir, we should like to see Jesus.' Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus. Jesus replied to them:

'Now the hour has come
for the Son of Man to be glorified.
I tell you, most solemnly,
unless a wheat grain falls on the ground and dies,
it remains only a single grain;
but if it dies, it yields a rich harvest.

Anyone who loves his life loses it;
anyone who hates his life in this world
will keep it for the eternal life.

If a man serves me, he must follow me,
wherever I am, my servant will be there too.
If anyone serves me, my Father will honour him.

Now my soul is troubled.

What shall I say:

Father, save me from this hour?

But it was for this very reason that I have come to this hour. Father, glorify your name!

A voice came from heaven, 'I have glorified it,
and I will glorify it again.'

People standing by, who heard this, said it was a clap of thunder; others said, 'It was an angel speaking to him.' Jesus answered, 'It was not for my sake that this voice came, but for yours.

'Now sentence is being passed on this world;
now the prince of this world is to be overthrown.
And when I am lifted up from the earth,
I shall draw all men to myself.'

By these words he indicated the kind of death he would die.

The Gospel of the Lord.

Praise to you, Lord Jesus Christ.

COMUNION ANTIPHON

Amen, Amen I say to you: Unless a grain of wheat
falls to the ground and dies, it remains a single grain.
But if it dies, it bears much fruit.

FIFTH SUNDAY OF LENT REFLECTION

This week we reflect on how Jesus' sacrifice and death fulfilled the new covenant God made with his people 'Jesus' dying, like a single grain falling on the earth, will produce a "rich harvest", that is, the drawing of all to eternal life.'

As we contemplate the wonder of Jesus' sacrifice, we look at the paradox of a 'Day dedicated to happiness', that it is when we look to others, and recognise how much we depend on them and our relationships with them and the world that supports us, that we are the happiest.

This week, let us pray to give generously to others.

SEEING THE CHRIST

Fifth Sunday of Lent.

Fr Benjamin Earl OP preaches

on the simple request that triggers Christ's passion.

From time to time, probably, all Christians ask themselves, 'what would it have been like to have been in the gospels, to have seen Christ face to face?' Today we get our question answered. We came to know Jesus not by having met him during his life on earth. Rather we were introduced to him by reputation: those who formed us in the Christian faith told us about him. But just knowing things about Jesus is not what the Christian faith is about. We want to know and love Jesus. Having heard about him and having believed what we have heard, ultimately, we wish to see Jesus.

This is where today's gospel comes in. The Greeks who say to Philip, 'we wish to see Jesus,' say this not only in their own name, but also on behalf of all those throughout history who will hear about the fame of Jesus, but not have the opportunity to see him in the flesh. The Greeks speak for us.

When Jesus hears that there are some Greeks wanting to see him, his reply is not directed just at them, but it is a reply to all who wish to see him. Up to this point in St John's gospel, we repeatedly read, 'his hour had not yet come.' Now, things change.

Now, Jesus says:

'The hour has come for the Son of man to be glorified.'

And once the voice of the Father has thundered from heaven, the gospel seems to shift up a gear. After years of preaching and working of miraculous signs, the Passion of the Christ begins: the whole sequence of events that we commemorate over the next two weeks.

But remember what it is that triggers this momentous change: the arrival of some anonymous Greeks and the seemingly innocuous request, 'we wish to see Jesus.' The consequences of such a simple phrase probably surprised the Greeks, and might surprise us. But the fact is that the whole mission of Jesus was that he should be seen; and be seen not just by the Jewish people, but by the whole of the wider world which the Greeks represent.

Obviously when I say that Jesus' mission was that he should be seen, I'm not talking about the first-century equivalent of being mentioned regularly in a newspaper society or gossip column. Christ is not a celebrity, he is the 'source of eternal salvation';

we don't long to see him with the eyes of idle curiosity but with the eyes of faith. It is that vision of faith which saves us from our sins, and seeing God in eternity is the reward of salvation. And so it is the news that the world is ready to see him that triggers the saving work of Christ: his passion and death.

SEEING THE CHRIST

Cont...At the end of today's gospel, Jesus says: 'I, when I am lifted up from the earth, will draw all men to myself.'

This is the closest he comes to actually answering the request of the Greeks who wish to see him. They were to see him, not for a quiet chat, but instead lifted up on the cross. There, they were drawn to him not by the grotesque spectacle of crucifixion, but by the love of God and their thirst for his mercy, which comes only through Christ.

In the liturgy we too are present in the gospel. We say 'we wish to see Jesus', and we do see him lifted up before us, at every celebration of the Eucharist. We see him in a particularly intense way through the celebration of the liturgy of Holy Week. We see Christ, and he draws us to himself, in all the sacraments, especially at this time the Sacrament of Penance and the reception of Holy Communion. The Christ we now see through sacramental signs, we still long to see face to face.

This too is promised to us; Christ who was exalted on the cross was also raised from the dead, and draws all who long to see him to the fullness of happiness for all eternity in the vision of God, a joy that as yet we cannot possibly comprehend.

<http://english.op.org/torch>

SEEING JESUS

Some Greeks came up to Philip and made this request: "Sir, we should like to see Jesus." They are to find Jesus, of course, in the grain of wheat fallen to earth and dying. They are to find Jesus in the one who is lifted up from the earth and loses his life. If we should like to see Jesus, we need to look for the fallen grains of wheat around us, the sick and impoverished, the abused and oppressed. If we should like to see Jesus, we need to look for those who are losing their lives, the victims of poverty, abuse, discrimination, and war. What we need is a new covenant, a covenant of love and forgiveness. We need to have written in our hearts that we are God's people, that we aspire to be like Christ in transforming the darkness of the world's pain into the life and joy of Easter.

Jesus who came as 'Emmanuel' (God with us, Mt 1:23) and who promises to be with his people until the end of the age (Mt 28:20) is hidden in those most in need; to reject them is to reject God made manifest in history.

Gerald Darring <http://liturgy.slu.edu/>

NOTE ON THE GOSPEL

"Despite any misgivings, Jesus faced his 'hour' because of the Father's will. His death would reveal the glory of the Father (ie define what sort of God the Christians believed in). And glorify the 'name' of the Father. Since the name revealed the character and inner strength of the person, according to ancient belief, 'glorifying the name of the Father' meant revealing the power of the Father. Jesus would show the God's power with an outpouring of his love. Jesus' prayer, and the heavenly response, affirmed the coming of Jesus' 'hour'. As the cross revealed the Father's love, it also revealed the Father's judgment. The ruler of the world (the Evil One) would be ejected. And everyone would be lifted up with Jesus, on the cross and in the resurrection (the image in 12:32 could refer to either). John, then, affirmed God's love did not save anyone from suffering on this earth, or even physical death. But, the faithful Christian would enjoy the presence of God now and in the life to come. All of this, because of Jesus."

An extract on the Gospel by Larry Broding.



Amidst the struggle of Lent, the Church give us small oases to feast lest we grow weary with our fasting, prayer and almsgiving. In the Lenten period we normally get three feasts to enjoy ourselves St Patrick, St Joseph and the Annunciation.

I want to concentrate on St Joseph, as the Holy Father has recently written an Apostolic Letter *Patris Corde* "With a Father's heart", to help us get a grasp on true Christian fatherhood and to venerate the holy foster father of Our Lord and Saviour Jesus Christ.

St Joseph, as can be attested by the numerous churches, institutions and religious orders, including the Josephite sisters, all point to the importance of the man whom history might dub Joseph the Silent. Our understanding of this gentle patriarch is gleaned from the very few verses of St Matthew's gospel and St Luke's. Joseph says nothing but does much and it is here that he appears as a man of action, honour and a protector of his spouse the Blessed Virgin Mary and the child Jesus.

Yet Joseph is from a noble family and tribe. Matthew's gospel confirms he is of the tribe of Judah, the royal house, the house of King David. This occurrence was no coincidence for this happening establishes Jesus' own royal credentials, as the angel Gabriel announced to Mary "the Lord God will give him the throne of his father David, and he shall reign over the house of Jacob eternally; 33 his kingdom shall never have an end" (Lk 1:32-33).

The Holy Father in his letter recounts the scant information we have for this great man:

We know that Joseph was a lowly carpenter (cf. *Mt* 13:55), betrothed to Mary (cf. *Mt* 1:18; *Lk* 1:27). He was a "just man" (*Mt* 1:19), ever ready to carry out God's will as revealed to him in the Law (cf. *Lk* 2:22.27.39) and through four dreams (cf. *Mt* 1:20; 2:13.19.22). After a long and tiring journey from Nazareth to Bethlehem, he beheld the birth of the Messiah in a stable, since "there was no place for them" elsewhere (cf. *Lk* 2:7). He witnessed the adoration of the shepherds (cf. *Lk* 2:8-20) and the Magi (cf. *Mt* 2:1-12), who represented respectively the people of Israel and the pagan peoples.

Cont...Joseph had the courage to become the legal father of Jesus, to whom he gave the name revealed by the angel: "You shall call his name Jesus, for he will save his people from their sins" (*Mt* 1:21). As we know, for ancient peoples, to give a name to a person or to a thing, as Adam did in the account in the Book of Genesis (cf. 2:19-20), was to establish a relationship.

In the Temple, forty days after Jesus' birth, Joseph and Mary offered their child to the Lord and listened with amazement to Simeon's prophecy concerning Jesus and his Mother (cf. *Lk* 2:22-35). To protect Jesus from Herod, Joseph dwelt as a foreigner in Egypt (cf. *Mt* 2:13-18). After returning to his own country, he led a hidden life in the tiny and obscure village of Nazareth in Galilee, far from Bethlehem, his ancestral town, and from Jerusalem and the Temple. Of Nazareth it was said, "No prophet is to rise" (cf. *Jn* 7:52) and indeed, "Can anything good come out of Nazareth?" (cf. *Jn* 1:46). When, during a pilgrimage to Jerusalem, Joseph and Mary lost track of the twelve-year-old Jesus, they anxiously sought him out and they found him in the Temple, in discussion with the doctors of the Law (cf. *Lk* 2:41-50).

A model of Christian Fatherhood and Manhood

Pope Francis recalls the words of Pope St Paul VI when he said: "by making his life a sacrificial service to the mystery of the incarnation and its redemptive purpose. He employed his legal authority over the Holy Family to devote himself completely to them in his life and work. He turned his human vocation to domestic love into a superhuman oblation of himself, his heart and all his abilities, a love placed at the service of the Messiah who was growing to maturity in his home".

Joseph had authority over the home but it was not a tyrannical authority, but one of service. In this age of concern over the treatment of women, which we have seen in the past week, the attitude and demeanour of St Joseph can be a model for Christian men in their relations with their spouses, their families and in their workplace. St Joseph is a beacon of true Christian manhood in that he puts himself last and works for the good of his family, not strutting his stuff in a macho misogynistic way but rather in a manner of humility, serenity and respect.

Joseph, as the Holy Father recalls, accepted Mary for who she was and in a manner that respected her, Pope Francis teaches: Joseph accepted Mary unconditionally. He trusted in the angel's words. "The nobility of Joseph's heart is such that what he learned from the law he made dependent on charity. Today, in our world where psychological, verbal and physical violence towards women is so evident, Joseph appears as the figure of a respectful and sensitive man. Even though he does not understand the bigger picture, he makes a decision to protect Mary's good name, her dignity and her life. In his hesitation about how best to act, God helped him by enlightening his judgment".[18]

As a father, Joseph also teaches Christian men the honour and dignity of fatherhood. Sadly in our modern world, fathers too often shirk their responsibility, move on to greener pastures, or fail to take their role seriously. Children need good fathers. Boys need a good father to show them how to be good men, whereas girls need good fathers so that they may realise that men are not to be feared or cast aside but are integral to the balance and nature of human society,

Cont...furthermore, a good father for a girl gives a girl a true understanding of how a man should behave.

A model of work

An aspect of Saint Joseph that has been emphasized from the time of the first social Encyclical, Pope Leo XIII's *Rerum Novarum*, is his relation to work. Saint Joseph was a carpenter who earned an honest living to provide for his family. From him, Jesus learned the value, the dignity and the joy of what it means to eat bread that is the fruit of one's own labour.

In our own day, when employment has once more become a burning social issue, and unemployment at times reaches record levels even in nations that for decades have enjoyed a certain degree of prosperity, there is a renewed need to appreciate the importance of dignified work, of which Saint Joseph is an exemplary patron.

Patron of the Church

Just as he looked after the child Jesus and his Mother, St Joseph, by decree of Bl. Pius IX gave St Joseph the title of patron of the universal Church. Hence it is the case that the Church comes under his special protection and intercession. It is with this mindset that this weekend I will consecrate our parish to St Joseph. We will pray a special prayer at the end of each Mass in order to do this. There are special prayer cards for St Joseph available too.

God love you all. You're all in my prayers. Fr Mannes OP

The final section of today's Gospel might be read as John's parallel to the agony in the garden. Unlike the Synoptic Gospels, the Gospel of John does not record Jesus' anguished prayer in the garden of Gethsemane before his arrest.

Although comparable words are found in today's reading, Jesus gives a confident response to the question he raises when asking God to save him from his impending death. After announcing his conviction that it is for this purpose that he came, a voice from heaven speaks, as if in answer to Jesus' prayer. This voice, like the one heard at Jesus' baptism and at Jesus' Transfiguration—events reported in the Synoptic Gospels but not in John's Gospel—affirms that God welcomes the sacrifice that Jesus will make on behalf of others. In John's Gospel, Jesus teaches that this voice was sent for the sake of those who would believe in him.

In today's Gospel, we also hear Jesus speak about the cosmic framework against which we are to understand his passion, death, and Resurrection. Through his death and Resurrection, Jesus conquered Satan, the ruler of this world. In this way the world is judged, but the judgment is not condemnation. Instead, through Jesus' dying and rising, salvation is brought to the world.

Excerpt <https://www.loyolapress.com/catholic-resources/liturgical-year/sunday-connection/fifth-sunday-of-lent-cycle-b-sunday-connection/>

QUOTE OF THE DAY

'Untilled ground, however rich, will bring forth thistles and thorns; so also the mind of man.'

Teresa of Ávila

PRAYER OF CONSECRATION OF THE PARISH TO ST JOSEPH

○ Glorious Patriarch and Patron of the Church!

○ Virgin Spouse of the Virgin Mother of God!

○ Guardian and Virginal Father of the Word Incarnate!

In the presence of Jesus and Mary,
we, the clergy and lay faithful of the Parish of Holy Rosary,
choose you this day to be our father, guardian, and protector.

○ great Saint Joseph, whom God has made the Head of the Holy Family,
accept us, we beseech you, though utterly unworthy,
to be members of your "Holy House."

Present us to your Immaculate Spouse;

ask her also to adopt us as her children.

With her, pray that we may constantly think of Jesus,
and serve him faithfully to the end of our lives.

○ Terror of Demons, increase in us virtue,

protect us from the evil one,

and help us not to offend God in any way.

○ Spiritual Father, we hereby consecrate the Parish of Holy Rosary to you.

In faithful imitation of Jesus and Mary,

we place all our concerns under your care and protection.

To you, after Jesus and Mary, we consecrate our bodies and souls,

with all their faculties, our spiritual growth, our homes,

and all our affairs and undertakings.

Forsake us not, but adopt us as servants and children of the Holy Family.

Watch over us at all times, but especially at the hour of our deaths.

Console and strengthen us with the presence of Jesus and Mary so that, with you,
we may praise and adore the Holy Trinity for all eternity.

Amen.

A NOTE OF REASSURANCE

As we face the challenge of entering deeply into the climax of the Church's year of faith - the commemoration of the Saviour's Paschal mystery. It is as if the liturgy of this last Sunday of our journey anticipates our mood and reassures us. The readings bring us some of the greatest texts of the Scriptures, texts which – as we stand among the Greek pilgrims who wanted to 'see Jesus' - help us, in the words of the gospel, to come to terms with 'the kind of death Jesus was to die.'

The horror of the Saviour's Cross is plainly stated: His "obedience" to the Father's will, according the letter to the Hebrews, is made with "prayer and entreaty, with loud cries and tears. And John's gospel tells us, "his soul was troubled," as his fateful "hour" approached – in which he was to give all, like "a wheat grain" which 'falls on the ground and dies.'

If he invites us to share this fate with him – "wherever I am, my servant will be there too" – he also helps us to trust in his Father, as we face the ordeals of our personal lives. His prayer is "heard," and through the sufferings which have been a sharing in the destructiveness and darkness of our world, he enters into a new and final existence. In the words of the letter to the Hebrews, he is "made perfect"; as John's gospel puts it, he is "glorified."

This is a powerful statement in biblical language - God's "glory" is the incomparable divine greatness. Having "emptied himself" to become one with us, the manhood he shares with us is now filled with divine greatness – and the grain which falls to the ground "yields a rich harvest," transforming the whole of creation.

From a homily on today's readings by Fr John Thornhill sm

KEEPING COMPANY WITH THE LORD

'Jesus is near his end in the Gospel of today. What precipitates his words, "Now the hour has come for the Son of Man to be glorified", is the approach for the first time in his ministry of Greeks (Gentiles) seeking him out. It was "to gather into one the dispersed children of God" that Jesus was to die. The "hour" of his death and resurrection, his glorification, has finally come for him to be lifted up and draw *all* people to himself: gentiles together with people of Israel.

'Jesus presents a brief parable. Symbolically Jesus is the still-potent grain of wheat fallen to the ground; from the ground-down Jesus springs the harvest of believers glorified by him, with him, to gain eternal life.

'The Lord suffers in crucifixion; we too suffer in obedience to the Father's will: the deaths of those dear to us; our own ill-health and injuries, and diminished vigour in ageing; the waning of love and support from those on whom hopes had been set; overthrown hopes of success as we had conceived it; ridicule and rejection, maybe; and dependency on others as years take their toll. And so we keep company with the Lord as he comes to his death and to his glory.

In Jesus' resignation and his overarching hope, where better could you and I be as he gathers us with him into glory?

Excerpt from a homily by Fr Theodore Taylor OP

HUMOUR - A Sure-fire Memory

A customer at the RTA wanted a personalised license plate with his wedding anniversary on it. As we completed the paperwork he explained, 'This way I can't forget the date.'

A few hours later, I recognized the same young man waiting in my line. When his turn came, he said somewhat sheepishly, 'I need to change the numbers on that plate application.'

JEREMIAH

The **First Reading**, from Jer 31:31-34, features a passage destined to become significant in the New Testament tradition. Faced with the failure of the people in respect to the original Sinai covenant, the prophet Jeremiah records the divine intent to forge a "new covenant" with the house of Israel and Judah. The difference between this covenant and the former one will be that, instead of laws and requirements written on tablets of stone and so imposed on human beings "from outside", as it were, this will be a covenant "written" deep in people's hearts. Not only will they know its requirements, they will also have the capacity to observe them willingly in the context of a renewed and intimate relationship with God.

GIFT OF THE SPIRIT

St Paul sees this promise fulfilled in the gift of the Spirit (2 Cor 3:3-6; Rom 8:2). Likewise, the accounts of the institution of the Eucharist, in their Pauline (1 Cor 11:23-25) and Lukan (Luke 22:19-20) form, have Christ say over the cup, "this is ... the new covenant in my blood". The shedding of Christ's blood on Calvary inaugurates the "new covenant" of which Jeremiah spoke; believers of subsequent generations re-enact their entry into that new covenant and receive its benefits each time that they fulfil the Lord's command, "Do this in memory of me".

A tradition running across the New Testament brings out the personal cost to Jesus of undergoing the death he endured to bring us into this new covenant. It does so by portraying a moment of shrinking on his part from going through with it. The most dramatic portrayal of this motif comes in the three Synoptic accounts of Jesus' agony in the Garden of Gethsemane when he prays for a time to his Father that the "cup" held out before him be removed (Matt 26:36-39; Mark 14:33-36; Luke 22:40-44).

PRECIOUS TRUTH

The short extract from Hebrews (5:7-9) in the **Second Reading** contains an echo of the same tradition. As a sense of the divinity of Christ increased in the early Church tradition the memory of a very human shrinking from death on his part might well have been suppressed. That it was preserved alongside the growing sense of his status as divine Son of God was doubtless because it enshrined so precious a truth. That Jesus found what was required of him so costly as to lead him to beg that it be removed witnessed to the extremity of his love. Every believer can, then, make their own the words of Paul: "(He) loved me and delivered himself up for me" (Gal 2:20).

In what way did Christ "learn obedience through what he suffered" (Heb 5:8)? The sense of this odd phrase seems to be that it was in his passion that Christ plumbed to the depth what obedience to his mission from the Father involved. Being Son did not shield him from suffering. On the contrary, by going through with his suffering and death he paid the cost of being faithful to who he was precisely as his Father's Son.

The Gospel, John 12:20-33, contains a momentary Johannine echo of the same motif in the Fourth Gospel. Jesus exclaims, "Now my soul is troubled. And what should I say – 'Father, save me from this hour?'" (v. 27). What sparks off this reaction in Jesus – and the parable about the grain of wheat that precedes it (v. 24) – is the arrival on the scene of "some Greeks". The reason that Jesus reacts in this way can

PRECIOUS TRUTH

Cont...be seen from the end of the passage when he says, "And I, when I am lifted up from the earth, will draw all people to myself", together with the comment of the evangelist, "He said this to indicate the kind of death he was to die" (vv. 32-33).

RICH HARVEST

The "Greeks" are the forerunners of all those people from afar (including the Gentile world) whom the love of Jesus, demonstrated supremely upon the cross, will draw to the Father and so to eternal life. The arrival of these Greeks and their desire to "see" Jesus indicates that the "hour" of his death is at hand. Their presence also shows that his dying, like a single grain falling upon the earth, will produce a "rich harvest", that is, the drawing of all to eternal life. In this way the cross will overthrow the ruinous grip of the "prince of this world" (Satan) upon human life.

We can detect a hint of the mission of the later church as, first Andrew, then Philip, "mediate" the access of these Gentiles to Jesus.

Brendan Byrne, SJ

FASTING DURING LENT

'There is a wonderful legend, that I hope is true, that a 19th century bishop of Goulburn wanted permission from Rome for his people to have two eggs at breakfast. But, being no great Latinist, he asked for *due oves* rather than *due ova*. According to legend, Rome was so struck by the harshness of conditions on the frontier that they granted permission: people in Goulburn could indeed have two sheep for breakfast during Lent.'

- Bishop Bill Wright

THE SHAPE OF OUR RELATIONSHIPS

A Day of Happiness (20 March) sounds sweet, but is paradoxical. When we are happiest we don't think about ourselves. We just get on with living. But if we make it our life's business to be happy and spend our days planning it, we usually finish up being dissatisfied and discontented. It seems odd that a Day of Happiness should leave us feeling unhappy.

One sign of happiness in other people can be found in their self-forgetfulness. When we turn our attention away from ourselves to others, we feel great grief with them in their losses and sadness, and great joy with them in their good fortune. And we feel grateful for our relationship with them. Our feelings show that we are not isolated human beings who must hoard happiness.

LOOK OUTWARDS

We are shaped by our relationships to others and to our world. When we attend to those relationships and go out generously to others, we live fully. When we look inwards and ask ourselves what we can get from others, our lives become shrivelled. Our hearts rattle like the kernels in fallen acorns. The more we live to be happy, the more aware we become of our unhappiness.

The key to happiness lies in our relationships and in recognising how much we depend on other people and on the world that supports us. We are happiest when those relationships are respectful and when the people in our world care for one another. A happy society is one in which the relationships between people and groups in society are just, and where people keep in mind others in business, in government and in all the groups they belong to. To build happiness is to cease thinking of ourselves as competitive individuals whose lives turn around making profit from every exchange.

THE SHAPE OF OUR RELATIONSHIPS

Cont...We come to see our good to lie in the good of all. Happiness is when all people can live freely and confidently without need to be silent, to flee or to endure in silence insults and violence. They know that other people are looking out for them.

Fr Andrew Hamilton SJ

WHY A CATHOLIC?

'What exactly is it that makes me stay [in the Catholic Church]? Firstly, it's part of who I am. I was baptised into this Church and it is an essential part of my spiritual heritage. I love the Mass. I love the Gospels. I love the simplicity of the Jesus' message of love - so simple and yet such a challenge.

'I made a decision a number of years ago to focus on the positive aspects of my Church. This doesn't mean I don't notice injustice and inequality. I do - all the time. This does annoy me and sometimes it affects the quality of my prayer - if I allow it.

'It is important to turn our attention to the things that give us life, rather than those that diminish it. We are living in a watershed point in history where Catholic women are being called to play an increasingly important role in almost every aspect of life in the Church and they are stepping up to this challenge splendidly.'

- Donella Johnston, Director, Office for the Participation of Women
Full text: <http://www.cathnews.com/article.aspx?aeid=30436>

SUNDAYS & FEAST DAYS

'Just as we mark our lives by anniversaries, birthdays and national holidays, the Church celebrates the mysteries of Christ's life in a pattern every year.

Each and every Sunday is a celebration of the resurrection of Jesus Christ and as such Sunday is considered to be a major feast day. Among the other feast days that the Church remembers and celebrates are Christ's conception on the feast of the Annunciation, Christ's birth at Christmas, Christ's death on Good Friday, Christ's resurrection on Easter Sunday and sending of the Holy Spirit at Pentecost.'

From the Catholic Enquiry Centre

ATTENDING WEEKEND MASS

Parishioners will now be required to book to attend Weekend and special Masses. As numbers are restricted to 200 it is essential to book for the Holy Week Ceremonies. As of 6 March 2021 it is mandatory for all people over the age of 16 who enter the church to register their attendance using the Check In CBR App.

If you do not have the CBR App, you will need to either log in with a family member or friend; otherwise complete your details on the parish Tablet at the Sign-In desk - see the Hospitality Ministers.

Booking for Weekend Mass



A Try Booking link will be sent out each Monday. Use this link to book for weekend Masses. Bookings are essential.

LENT

LENT EUCHARISTIC ADORATION will be held Tuesday Evenings during Lent from 6.00pm—7.00pm.

STATIONS OF THE CROSS during Lent there will be Stations of the Cross following the 5:30pm Mass each Friday.

EASTER SINGING - Choir Practice will be in the church, 7.30 pm – 8.30 pm, on Mondays. For further information, or to let me know you are coming so I can have music for you, phone Maureen Robinson 61617100 or email bamp@webone.com.au

PROJECT COMPASSION - Please make a donation to Project Compassion this Lent either in a box or a set of donation. Envelopes to support Caritas Australia. Through your generosity you are assisting some of the world's most vulnerable people build better futures for themselves, their families and their communities.

DARAMALAN COLLEGE

- Yr 7 enrolments now open - visit school website.
- Open Evening 25th March - bookings essential
- Try Dara for a day - bookings essential

PARISH

PARISH SCHOOL OF RELIGION - Parish School of Religion has recommenced in the Parish Centre from 9am. All children between from Year 3 – 6 are welcome – especially families wanting their children to prepare for sacraments, where the child does not attend a Catholic school. Contact Nicole Webb - 0414139170.

PRAY THE ROSARY - First Saturday each month 3.30pm

HOLY MARY MOTHER OF GOD PRAYER GROUP meets 2.00pm 1st, 2nd & 4th **Thursdays** in the Parish Centre. Contact the Office for information.

BLACKFRIARS MEDITATION GROUP will meet on **Tuesday** evenings during Lent in the 7.30pm Parish Centre. Enquiries John Jarvis 6296 2001 / Michael Flynn 6257 1038 / www.wccm.org

CRAFT GROUP meets noon - 4.00pm in the Parish Centre every **Wednesday except the Third week**.

DOMINICAN LIBRARY will open **Saturday** mornings, 9.30am - 12.00 noon in the Parish Centre. All welcome.

WEEKLY READER FORMATION

Weekly Reader Formation sessions have resumed on Wednesday evenings. These sessions provide reflection on the Scripture readings for the following Sunday. All parishioners are invited. – Meet at the door of the office at 7.30pm OR join us online using Zoom. Zoom details are - <https://zoom.us/j/91493407836>
[pwd=eVBQR0hnZ05CL1YzWU93YmJLNm53UT09](https://zoom.us/j/91493407836)

The Meeting ID is 983 138 1937 and the passcode is 815443.

PARISH BULLETIN - DEADLINE for notices is NOON TUESDAY
Ph. 6248 5925 or Email: watson@cg.org.au

WOMEN'S EVENING - This weekend women in the area are attending an Ecumenical evening organised by Holy Cross Anglican church, to which all women are invited.

Sunday Evening Gathering 21 March, Holy Cross Church

7pm Prayer & discussion followed by Wine and cheese etc.

No registration necessary but numbers appreciated.

Info: <https://holycrosshackett.org.au/?p=1918>

Contact: Kate Watson 0490330897

AID TO THE CHURCH IN NEED - A message from *Aid to the Church in Need Australia*: Across the world tens of millions of Christian families are in exile following persecution because of their faith. Could you help stand in solidarity with our brothers and sisters and help ease their heavy burdens? Visit www.aidtochurch.org/refugees

In Your Prayers please remember those in our community who are ill:

Alexia Harris, Maria Martiniello, Greg O'Neill, Ruth Burke, Moya McGrath, Carol Hallam, Mary Martin, Barbara Wilson, Mark Thompson, Ursula Ramsay, Edith Jensen, Frank Zobec, June Pollard, Philip Bailey, Fr Ellis Clifford, Mimma Gia, Awny El-Ghitany, Rosa Maria Santos, Margaret Suillivan, Mary Lou Pentony, Zelma McManus, Elizabeth Webster, Bob Hackett, Paul Neddrrie, Pamela Sandy, Maureen Blood, Beth Delos Santos, Terry Stephens, Joe Schimizzi, Anne Corver, Bernard Druett, Anna Linard, Veronica & Paul Cornelly, Patricia Sargent

Our recently Deceased: May they find peace and comfort in the embrace of the Lord.

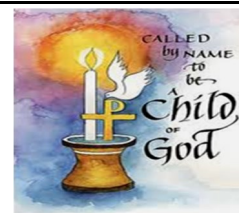
Vincent Liston, Elsie Laughton, Marion Bolin, Noel Quinn

In loving Memory

Michael Cramsie

BAPTISM

Peter John Jackson - Hope
will be baptised this weekend.
May his life be filled with God's peace,
and his heart with God's love....
on this Baptism day and always.



ADORATION - Would you like to spend some special time with our Lord? Visit Him in the Blessed Sacrament. Adoration will be held each Tuesday from 12 noon until 1:00pm in the Church .

LENTEN PRAYER SERVICE using the songs and prayers of Taize Sunday 21st March, 5:30 - 6:30pm. Enjoy the songs and prayers of the Taize community in this contemplative prayer service. Hosted by the Immanuel Lutheran church (37 Burnie St, Lyons). All are welcome. Enquiries to Caroline Weller (c.weller@internode.on.net)

DOMINICAN FATHERS
FIRST COLLECTION CHANGE OF BANKING DETAILS
Account Name: Dominican Fathers Watson
BSB: 083 347
ACN: 97 310 5044

ROSTER 27 / 28 March 2021 PALM SUNDAY

Saturday 5pm

| | | |
|------------------|---------------------|----------|
| Acolyte / Server | M. Tran | |
| Readers | J. de Riva O'Phelan | M. Kraaz |

Sunday 8am

| | | |
|------------------|-----------|-------------|
| Acolyte / Server | J. Smith | |
| Readers | N. Clarke | G. Thompson |

Sunday 10am

| | | |
|------------------|---------------|--------------|
| Acolyte / Server | H. Beasley | |
| Readers | M. Fitzgerald | K. McCluskey |

Sunday 5pm

| | | |
|------------------|-----------|-----------|
| Acolyte / Server | L. Kim | |
| Readers | K. Watson | J. Curnow |
| Counters | J. Smith | W. Wade |