



ONE MISSION, TWO PARISHES

Saint Timothy's & Saint Luke the Evangelist
Catholic Parishes, Forest Hill & Blackburn South

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WEEKLY BULLETIN: SUNDAY 3 MARCH 2024

THIRD SUNDAY OF LENT – YEAR B

REACH OUT IN LOVE AND MERCY: MARK 6: 32 - 34



Readings this week: Exodus 20:1-17; Ps 18; 1 Cor 1:22-25; John 2:13-25.

Gospel Reflection ~ Greg Sunter

The Temple in Jerusalem was (and still is) a powerful symbol of holiness and a symbol of the connection and relationship between God and the Hebrew people. It is often assumed that Jesus' anger was directed at the traders and moneychangers because their business had infringed on and desecrated the temple precinct. But the reality is a bit more complicated. The Temple was the holiest site for sacrifice to God. The tradition dictated that sacrifice made by a priest on the altar was the highest form of worship. The best animal to sacrifice was a healthy, properly formed creature. Rather than walking a lamb all the way from somewhere like Galilee to Jerusalem, the faithful would purchase their sacrifice animal at the Temple itself – thus the presence of the people selling cattle, sheep and doves. However, to further complicate matters, the Temple traders would not accept Roman coins to purchase the sacrificial animals as they bore the image of the deified emperor. Therefore, money changers were required to exchange Roman currency for acceptable coinage – so the money changers were also playing their part in the prayer life of the Temple.

Jesus' outrage is not so much with the traders and the money-changers as with the whole religious practice and hierarchical structure that has developed to a point where the only way a person can pray in a 'valid' way is to purchase an animal and hand it over to a priest who goes behind a screened wall to sacrifice the animal. The only way to seek God's forgiveness and mercy was to 'buy' it at the Temple. *This* was what outraged Jesus. He could not stomach the injustice nor the barriers that had been erected between the people and their God.

Scriptural context: This episode of outrage in the Temple is recorded in all four of the Gospels. Interestingly, the three synoptic gospels of Matthew, Mark and Luke place the event in the final days leading to Passion events while the Gospel of John places the event in the very early days of Jesus' public ministry. While the three synoptics are likely to be more chronologically correct, the Gospel of John uses the event very deliberately to make the point that Jesus is the new Temple – the new focus of God's presence in the world; the Word made flesh.

Historical Context: In Jewish tradition, the Temple marked the point of physical connection between God and humankind and between the past and the present. It was where God's story and humanity's story met. However, in the year 70 C.E. – some 40 years after Jesus – the Temple was destroyed by the Romans. The gospel of John is written another 20+ years later and so the reality of the Temple's destruction is still trying to be absorbed by the people. It was a very powerful image for the gospel writer to suggest that Jesus was the new Temple – the new point of connection.

Different View – Just like Jesus: This gospel passage must be one of the most commonly misused passages in the Bible. So often it is used as justification for someone losing their temper, or worse, an outrageous temper tantrum, or 'dummy spit'. People will declare in their defence, 'Well, Jesus lost his temper and got angry in the Temple!' They fail to appreciate the difference between their own hot-headedness and the outrage against injustice that was being expressed by Jesus. They also seem to miss the significance of the fact that this was a 'one off' for Jesus!

REACH OUT IN ...

Whitehorse Deanery
Eastern Region
Archdiocese of Melbourne

Fr Dean Mathieson

Administrator

Sonya O'Farrell

Part-time Parish Secretary
Wednesdays,

Thursdays & Fridays
10.00am – 2.00pm

SUNDAY MASS

ST: & SL: Saturday Vigil @ 6.00pm

Sunday ST: @ 10.30am *Australian*
5.00pm – *Vietnamese*
& SL: @ 8.30am

WEEKDAY MASS & SL: ROSARY

ST: Weds. & Thurs. @ 9.15am

Fri. @ 10.00am

1st Wednesday of the month
@ 10.00am Mass of Anointing.

SL: Tues. @ 5.00pm

Wed., Thurs. & Fri. @ 9.30am

Sat. Mass @ 9.00am

RECONCILIATION

SL: Saturday 9.30am – 10.00am &
5.30pm – 5.50pm

SL: EXPOSITION & BENEDICTION
The Blessed Sacrament is exposed
for Adoration Wednesday
Start: 7.00pm | End: 8.00pm

MACS Catholic Primary School
21 Stevens Road, Vermont, 3133 Vic
Tel: (03) 9878 4188

Ms. Anne Maree Jones **Principal**

Email: principal@sttims.catholic.edu.au

Website: <https://sttims.catholic.edu.au/>

MACS Catholic Primary School
46 Orchard Grove,
Blackburn South Vic 3130
Tel: (03) 9877 4023

Mrs. Clare Ryan: **Principal**

Email: principal@slblackburnsth.catholic.edu.au

Website: slblackburnsth.catholic.edu.au

Prayer to Saint Timothy

O God, who adorned Saint Timothy
with apostolic virtues, grant,
through his intercession that, living
justly and devoutly in this present
age, we may merit to reach our
heavenly homeland. Through our
Lord Jesus Christ, your Son, who
lives and reigns with you in the
unity of the Holy Spirit, God, for
ever and ever. Amen.

*Patron Saint of stomach and intestinal
disorders.*

Prayer to Saint Luke the Evangelist

O St. Luke, you were chosen to reveal
in preaching and writing God's love
for the poor. Moved by the heavenly
Spirit of Love, you detailed the life of
Jesus, showing His divinity and His
genuine compassion for all human
beings. Help those who already glory
in God's name to persevere in one
heart and one mind and inspire all
people that they may hear the Good
News of Salvation. Amen

*Patron Saint of artists, physicians,
surgeons, students and butchers.*

WE REMEMBER IN PRAYER this weekend all who are sick, especially Maura, Kit Bing Fan, Tony Keaney, Kathryn Holmes, Therese O'Donoghue, Stewart Davis, Mark, Jerry Donoghue, Margaret Hayes, Kevin Bolton and all those Parishioners unable to be among us this weekend. For all who have died recently, for the casualties of war in Ukraine, Israel and Gaza and for those whose anniversaries occur about this time especially Noreen Kelly, Cecilio Abadilla, Armando Colasanti, Eloide Leonardi, Charlie Curmi, Gerald Oliver, Frank Boyle, Dympha O'Reilly, Karen Day, Noel Tenorio, Hermina Brysha, Anne O'Connor, James Russouw, Mary Rose Hammett, John Burns, Rob Davey, Geordy Hanley, Mary Benson, Mary Maguire, Jim Parslow, Marie Mullane, Paul Griffin & Mary Greal. May they rest in peace.

LITURGICAL CALENDAR THIS WEEK: Lent 2024 ~ Monday: St Casimir; **Thursday:** Sts Perpetua & Felicity, martyrs; **Friday:** St John of God, religious; **Saturday:** St Francis of Rome, religious.

LENTEN DEVOTIONS: ST Lenten devotions = Stations of the Cross on Friday mornings at 9.30am throughout Lent; SL Lenten devotions = Stations of the Cross on Friday afternoons at 3.00pm throughout Lent.

FETE PLANNING MEETING SL: Our bi-annual parish fete will be held on Sunday October 20th this year. All parishioners are invited to attend our first planning meeting on Thursday March 14th starting at 7pm in our parish hall kitchen. For more information, please contact Sonya in the parish office.

PROJECT COMPASSION BOXES are available in the Church foyer/narthex for you to please take with you this weekend.



PROJECT COMPASSION ~ LEAIA'S STORY, SAMOA. You can help women like Leaia access clean water and look forward to a brighter future for her family by making a generous donation through Project Compassion boxes and envelopes, visiting www.caritas.org.au/project-compassion or phoning 1800 024 413.

VOCATIONS OFFICE NEWS Dear friends, I would like to thank you for your prayers for Vocations over the years. We were delighted to accept eight men to the Seminary for Melbourne this year: Chinh Tran, Rohan Prince, Luke Kennedy, Luke Emslie, Tung Phan, Joseph Maae, Patrick Harris and Mathews Noble. Many of you have personally helped and encouraged these men along their journey to apply to join the Seminary; it truly is a team effort! Please continue to pray for them! Part of the work of the Vocations Office is to promote Vocations throughout our Archdiocese. Please feel free to contact us if you have any thoughts/plans of how we can do so better. In Christ, Fr Dishan and the Vocations Team

INVITATION TO "EXPLORING THE GOSPEL OF MARK": March 7th, 7pm, St John the Evangelist Parish, Mitcham. You are invited to attend this session which will be facilitated by Ria Greene. She is a secondary school teacher and scripture scholar who speaks in a way that resonates with those who may not have a lot of experience in reading scripture. More details are on the notice board.

MELBOURNE CATHOLIC: Words to Live by

A VOCATION VIEW: "We proclaim Christ, Crucified!" (1 Cor 1:23) In the Crucifixion, we find strength. In the Cross is our triumph. Rest in His mercy that you might proclaim Him in all that you say and do

STEWARDSHIP CORNER: You shall not carve idols for yourselves in the shape of anything... - Exodus 20:4 How many "gods" do you put before God? "Idols" do not always take the shape of physical things, things we can touch and feel. Those are easy to recognize. Many times they take the form of things we cannot touch and are much harder to spot like pride, power, ego, time, comfort or health. Pray for God's help to prune our vices and to grow in virtue. (ST: Weekly First Collection Presbytery Envelopes: \$247; Thanksgiving Stewardship Envelopes this week: \$280; Vietnamese Donation: \$255.95; Monthly direct debits & credit cards for Stewardship \$1925; Monthly direct debits & credit cards for Presbytery \$360; SL: Last week's Church Stewardship Envelopes: \$232; Last week's Presbytery Stewardship Envelopes: \$208; Monthly direct debits & credit cards for Stewardship \$2716.50; Monthly direct debits & credit cards for Presbytery \$2152.50)

WE ACKNOWLEDGE THE TRADITIONAL CUSTODIANS who have walked upon and cared for this land for thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander peoples to this country and commit ourselves to the ongoing journey of Reconciliation.

WEEKEND PARISH MINISTRY ROSTER

MINISTERS OF THE WORD

SATURDAY **6:00 PM SL**
6:00 PM ST
SUNDAY **8:30 AM SL**
10:30 AM ST
5.00PM ST

2 AND 3 MARCH

Mia Perang
Peggy D'Cruz
Darren McLean
T. Yee & J. Roussetty
Tuyet Nguyen & Mai Le

9 AND 10 MARCH

Janice D Souza
Patrick Kelly
Steve Kilroe Smith
Stefanie Chin & Alfred Lee
Chi Nguyen & Dung Luong

EXTRAORDINARY MINISTERS OF THE EUCHARIST

SATURDAY **6:00 PM SL**
6:00 PM ST
SUNDAY **8:30 AM SL**
10:30 AM ST
5.00PM ST

2 AND 3 MARCH

Ian Holmes
Susan Chen
Megan McLean
Daphne Hickman
Hung Dinh

9 AND 10 MARCH

Melina Barcellona
Owen Greal
Sonya O'Farrell
Chin L Tay
Hoang Nguyen

SLIDE OPERATORS

SATURDAY **6:00 PM SL**
6:00 PM ST
SUNDAY **8:30 AM SL**
10:30 AM ST
5.00PM ST

2 AND 3 MARCH

Choir
Michelle Chen
Rosemary Donaldson
Manny Gonzalez
Toan Tran

9 AND 10 MARCH

David Prabha
Michelle Chen
Anthony Fernandez
Lee Min Yee
Toan Tran

SL WELCOMERS 2/3 MAR

6:00 PM John Ryan
8:30 AM Margaret Gearon
10:30 AM Volunteer

HOSPITALITY
THE BASIC LITURGICAL MINISTRY

SL CHURCH CLEANING

9th Mar – Val's Team
Val Fogarty, Jim Fogarty,
Anthony Fernandez,
Maureen Davis & Ellen Donoghue

SL CHURCH FLOWERS

No flowers during Lent

ST CHURCH FLOWERS

No flowers during Lent

ST COUNTERS

This week Team 4:
Mary Choy & Eileen Tam
Next week Team 5:
Anico Yee & Pabs Gonzales

SL WELCOMERS 9/10 MAR

6:00 PM Libby Theodore
8:30 AM Joe Brogno
10:30 AM Volunteer

ST CHURCH CLEANING

9th March @ 8am
Toan Tran, Dao Dinh,
Hieu Nguyen & Dieu Nguyen

THE JOURNEY THIS WEEK: On The Journey This Week: Sr Katherine Stone MGL says that sometimes burdensome details can seem to overtake the relationship we have with God. Mother Hilda says not all obstacles in life are bad, some are God saving us from ourselves. Plus, Fr Tony Percy on the 10 commandments, and Fr's Sean Cullen and Chris Sarkis. The Journey podcast available at www.jcr.org.au.

ARCHBISHOP COMENSOLI: This Lent, I wish to invite and encourage all parishes in the Archdiocese of Melbourne to participate in '**Mercy Melbourne**' on **Tuesday 19 March (6-9pm)**. Co-ordinated by Fr Dean Mathieson, this evening is an opportunity for all to experience the love that flows from the merciful heart of the Father. **Mercy Melbourne** is an initiative that invites parishes to open their doors in welcome for a special evening of prayer and Confessions. The purpose of this focused event is to highlight the importance of the Sacrament of Reconciliation and make it as easy as possible for all Catholics to experience the grace of the Sacrament as we prepare for the passion, death and resurrection of Our Lord. The simple format asks participating parishes to open their churches from **6pm-9pm on Tuesday 19 March**, and be available to hear Confessions.

MAJELLAN FAMILY MEDIA: WE ARE ALL WOVEN TOGETHER

ST LUKE'S PARENTS & FRIENDS FOOTY TIPPING: All parishioners are invited to take part – see notice board for more details

MAJI PILGRIMAGES: Please see pilgrimage notice on the notice board.

MISSION: TRANSFORM LIVES - THEIRS...AND YOURS: Communities in Africa, Asia, Australia and the Pacific are looking for qualified and experienced Australians from ALL sectors to share their skills with those who have had little opportunity for formal training. You too will learn and grow within a most welcoming community. Experience the joy as you assist to change lives. Learn more: Join our Mission Webinar March 5th, 2024, 6:00 - 6:30 pm. PALMS AUSTRALIA: 63 years preparing Australians for enduring global relationships to build sustainable, self-reliant, community development. More information on the notice board in the church foyer.

SAFETY STATEMENT: We are committed to a safe and nurturing culture for all children and vulnerable persons in our Church. Saint Luke the Evangelist Parish Blackburn South holds the care, safety, wellbeing of children and vulnerable persons as central and fundamental responsibilities of the Church. This commitment is drawn from and inherent to the teaching and mission of Jesus Christ, with love, justice and the sanctity of each human person at the heart of the Gospel.

Love and Mercy: Mark 6: 32 - 34

Parish Groups & Contacts

Lectors, Registrars, Collectors,
Extraordinary Ministers of the Eucharist,
Slide Projector Operator & Rosters

ST: Corrie Quimbo 9412 8499

SL: Margaret Gearon 0409 807 135

Baptism Preparation

ST: Mary Italiano 9412 8499

Vietnamese Community

Hoang Nguyen 0422 400 116

Andy Tran 0422 382 109

Vietnamese Youth

John Dinh 0448 977 037

Parish Collection Preparers

ST: Barry Silvester &

Michael Kawalevski

Stewardship Counters

SL: Dale Dixon - 0433 885 087

Steve Kilroe-Smith - 0404 864 232

Parish Pastoral Council

As we are one Mission now, it has been suggested that we require only one Chair?

Parishes Safeguarding Committee

Theresa Nguyen, Mary Italiano,

Darren McLean - 0417 774 504

Janette Clark - 9877 2292

Fr Gerard - 9877 2292

Parish History

SL: Margaret Gearon - 0409 807 135

Whitehorse Deanery - Fr Gerard

Finance Committee

Bernard Negline

Parish Accountant

SL: Hall Hire

Sonya O'Farrell @ the

Parish Office - 9877 2292

Church Sacristan

ST: Margaret King & Hoang Nguyen

SL: Greg Grant - 0401 644 474

Church Housekeeping

ST: Margaret King 9412 8499

Church Cleaning & Flowers

SL: Megan McLean - 0419 347 693

Church Linen

SL: Beryl Kanagalinggam

Parish Garden Maintenance

ST: Des Connors, Leo Watson,

Anico Yee & Vietnamese Community

SL: Darren McLean - 0417 774 504

Holy Communion to the housebound - T.B.A.

Parish Choirs

ST: Mary Italiano & Theresa Nguyen

SL: Lina & Maria Mafi

0411 136 043

Parish & School Fete Committee

SL: Mrs. Clare Ryan - 9877 4023

School Advisory Council

ST: Ms. Anne Maree Jones 9878 4188

SL: Mrs. Clare Ryan - 9877 4023

School Parents' Association

ST: Ms. Anne Maree Jones 9878 4188

SL: Mrs. Clare Ryan - 9877 4023

St Vincent de Paul Conference

For Assistance: 1800 305 330

(Freecall: Monday to Friday 10am-3pm)

Parish Contacts:

ST: John McCoy

SL: Tony Lobo &

Steve Kilroe-Smith

Raise your voices ... Entrance Antiphon: My eyes are always on the Lord, for he rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor.

Response to the Psalm: Lord, you have the words of everlasting life.

Gospel Acclamation: Praise to you, Lord Jesus Christ, king of endless glory! God loved the world so much, he gave us his only Son, that all who believe in him might have eternal life. Praise to you, Lord Jesus Christ, king of endless glory!

Eucharistic Acclamation: Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

Communion Antiphon: For anyone who drinks it, says the Lord, the water I shall give will become in him a spring welling up to eternal life.

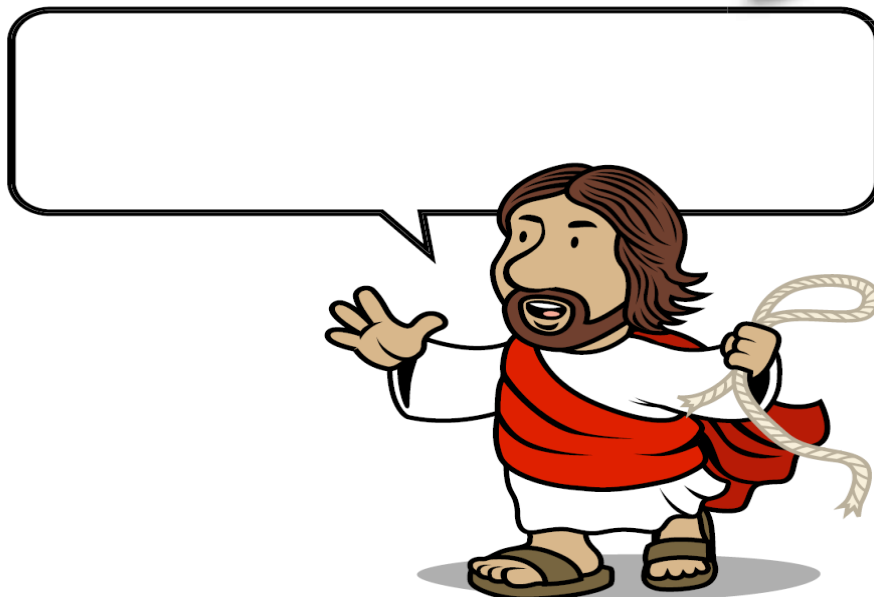
YEAR OF PRAYER – 2024: Vatican issues new resource for Year of Prayer

Jesus cleanses the temple

3rd Sunday of Lent, Year B



Jesus was not pleased when he found people selling things in the temple. Some people sold cattle, sheep and doves for sacrifice and some people changed Roman coins for temple coins. Draw some traders and money-changers in the temple and write down what Jesus said to them.



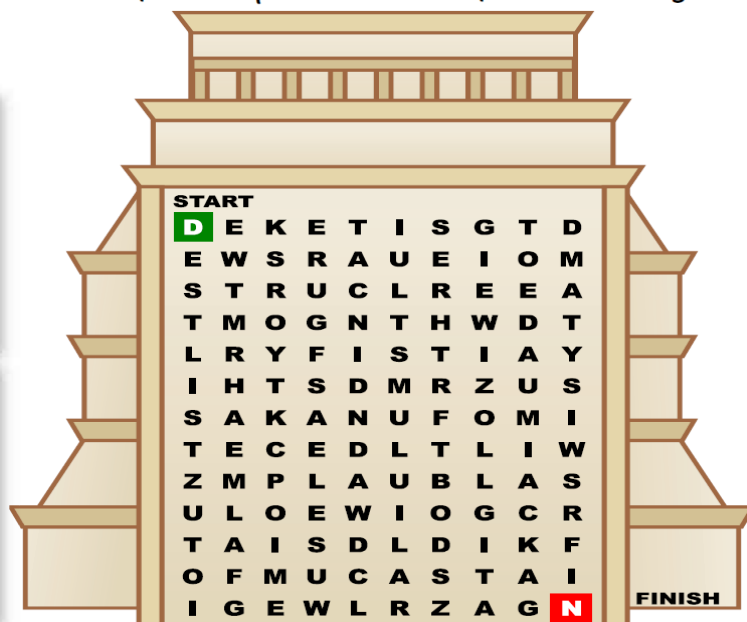
There are times when things make us angry; even Jesus got angry and upset sometimes. But there are good and bad ways of dealing with anger. Complete the statements below by using words and/or pictures.

When I'm angry I sometimes do the wrong thing by...

When I'm angry I can do the right thing by...

COMPLETE THE TEXT MAZE

"Destroy this temple and in three days I will build it again"



Jesus cleanses the temple

3rd Sunday of Lent, Year B



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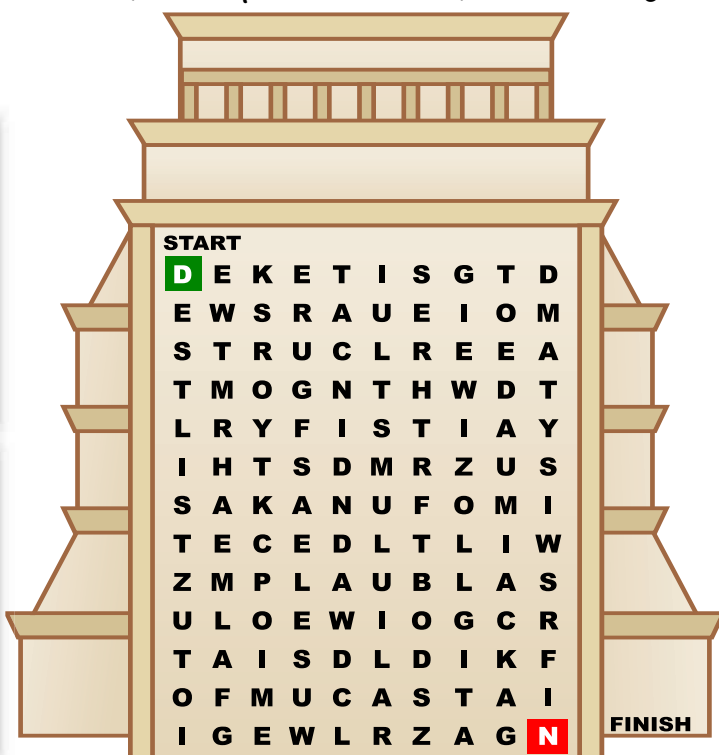
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When I'm angry I sometimes do the wrong thing by...

When I'm angry I can do the right thing by...

COMPLETE THE TEXT MAZE

"Destroy this temple and in three days I will build it again"



SUNDAY READINGS

READ AT HOME

Third Sunday of Lent

Year B

3 March 2024



Collect

O God, author of every mercy and of all goodness,
who in fasting, prayer and almsgiving
have shown us a remedy for sin,
look graciously on this confession of our lowliness,
that we, who are bowed down by our conscience,
may always be lifted up by your mercy.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Amen.

Readings and Commentaries

The English word “Lent” originated in the northern experience of spring as the days lengthened. Here in the south we can usefully shift from “lengthen” to “deepen,” even if it’s too soon to speak of the depths of winter. During Lent we seek to deepen our understanding of Jesus and our belief in him. Today’s readings invite us to reflect more deeply – on the Ten Commandments, on the crucified Christ, and on the Body of Christ. Are the commandments life-giving words for us, as they were for God’s people of old? Have we grasped the foolish divine wisdom of the cross? Are we conscious of Christ dwelling in us and us in Christ? Now’s the time to welcome the wisdom of the Spirit.

A reading from the book of Exodus 20:1–17

The Lord spoke all these words. He said, 'I am the Lord your God who brought you out of the house of slavery. 'You shall have no gods except me.

['You shall not make yourself a carved image or any likeness of anything in heaven or earth beneath or in the waters under the earth; you shall not bow down to them or serve them. For I, the Lord your God am a jealous God and I punish the father's fault in the sons, the grandsons, and the great-grandsons of those who hate me; but I show kindness to thousands of those who love me and keep my commandments.]

'You shall not utter the name of the Lord your God to misuse it, for the Lord will not leave unpunished the man who utters his name to misuse it.

'Remember the sabbath day and keep it holy. [For six days you shall labour and do all your work, but the seventh day is a sabbath for the Lord your God. You shall do no work on that day, neither you nor your animals nor the stranger who lives with you. For in six days the Lord made the heavens and the earth and the sea and all that these hold, but on the seventh day he rested; that is why the Lord has blessed the sabbath day and made it sacred.]

'Honour your father and your mother so that you may have a long life in the land that the Lord your God has given to you.

'You shall not kill. 'You shall not commit adultery. 'You shall not steal. 'You shall not bear false witness against your neighbour.

'You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his servant, man or woman, or his ox, or his donkey, or anything that is his.

[*Short Form: omit text in brackets.*]

Responsorial Psalm

Ps 18:8–11

R. Lord, you have the words of everlasting life.

The law of the Lord is perfect,
it revives the soul.

The rule of the Lord is to be trusted,
it gives wisdom to the simple. **R.**

The precepts of the Lord are right,
they gladden the heart.

The command of the Lord is clear,
it gives light to the eyes. **R.**

The fear of the Lord is holy,
abiding for ever.

The decrees of the Lord are truth
and all of them just. **R.**

They are more to be desired than gold,
than the purest of gold
and sweeter are they than honey,
than honey from the comb. **R.**

First Reading

This is not the place to debate the pros and cons of the catechism version of the Ten Commandments, but it's worth noting that even the shorter form of today's first reading has a bit of flesh not found on the catechetical bones. Like its longer counterpart, it begins by setting the "Ten Words" in the context of God's deliverance of Israel from slavery in Egypt. The unabbreviated text enlarges this perspective to encompass God's original work of creation.

The effect of these statements is to establish the identity of Israel's God as creator and redeemer. The commandments in turn identify Israel as God's own people. Far from being abstract moral imperatives, they are the norms that distinguish Israel from other peoples and make it a saving sign for the nations. There is no fixed and final formulation of these norms. A variation of the list is found in the book of Deuteronomy (5:6–21), and individual commandments are mentioned in other places. Allied with the strictures of the prophets, they reveal that Israel's creed and code were always a work in progress, forged in the furnace of history.

This being the only time in the three-year Sunday cycle when this passage appears, proclaiming the longer version would seem the preferable option. If this is taken, readers should take care not to hurry through the text. Each "word," whether accompanied by further elaboration or not, deserves to be heard in its own right. Since the whole reading is presented as God's speech, it should be delivered with appropriate solemnity.

Responsorial Psalm

Psalm 18/19 is something of a hybrid. It begins by extolling God's glory revealed in creation, moves to praise of God's wisdom embodied in the Law, and finishes with a plea for forgiveness and acceptance. The psalm's central section on the Law provides the verses of the responsorial psalm.

Complementing the reading from Exodus, it celebrates the Law as a treasure of wisdom entrusted by God to Israel. It bestows life, gladness, light, truth and justice. The Law binds God and people together in an eternal covenant. Contemporary worshippers may not find themselves in immediate sympathy with its stress on precepts, commands and decrees. They need to recall that for Israel these are but manifestations of the life-giving words of God that gave them identity and wisdom. That's why the psalmist acclaims them as sweeter than honey and more desirable than gold.

By way of exception, the response comes not from the psalm or even the Old Testament, but from the gospel. It's Simon Peter's faith-fired response to Jesus' question to the Twelve at the end of his discourse on the bread of life (John 6:68).

The wording of the psalm is succinct and the lines are short, so readers will need to lead the psalm thoughtfully, giving the congregation time to hear and absorb each phrase. Hebrew poetry is characterised by repetitive variation, as if one were viewing a gem from different angles. Readers who appreciate this quality and respect the psalm's poetic form will serve the assembly well.

**A reading from the first letter of
St Paul to the Corinthians**

1:22–25

While the Jews demand miracles and the Greeks look for wisdom, here are we preaching a crucified Christ; to the Jews an obstacle that they cannot get over, to the pagans madness, but to those who have been called, whether they are Jews or Greeks, a Christ who is the power and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

**A reading from the holy Gospel
according to John**

2:13–25

Just before the Jewish Passover Jesus went up to Jerusalem, and in the Temple he found people selling cattle and sheep and pigeons, and the money changers sitting at their counters there. Making a whip out of some cord, he drove them all out of the Temple, cattle and sheep as well, scattered the money changers' coins, knocked their tables over and said to the pigeon-sellers, 'Take all this out of here and stop turning my Father's house into a market.' Then his disciples remembered the words of scripture: Zeal for your house will devour me. The Jews intervened and said, 'What sign can you show us to justify what you have done?' Jesus answered, 'Destroy this sanctuary, and in three days I will raise it up.' The Jews replied, 'It has taken forty-six years to build this sanctuary: are you going to raise it up in three days?' But he was speaking of the sanctuary that was his body, and when Jesus rose from the dead, his disciples remembered that he had said this, and they believed the scripture and the words he had said.

During his stay in Jerusalem for the Passover many believed in his name when they saw the signs that he gave, but Jesus knew them all and did not trust himself to them; he never needed evidence about any man; he could tell what a man had in him.

Second Reading

As the season of Lent progresses, the cross comes into sharper focus. This short passage from Paul's first letter to the Corinthians has Paul doing what "the Greeks" prided themselves on, engaging in rhetoric and the play of ideas.

Paul writes eloquently about the paradox of the cross. On the one hand it defies the logic and rationality so beloved of Greek philosophers. On the other it is an enigma for Jewish interpreters of the Torah. Paul accuses them of wanting a sign that would persuade them to believe that the crucified Jesus was indeed the long-awaited messiah.

The challenge of the cross is not confined to Paul's contemporaries; it is perennial. Paul lays down the gauntlet for believers of every generation. With this text, readers have the opportunity to provoke the assembly to engage with the foolish wisdom of the cross and find in the crucified Christ "the power and wisdom of God." A strong and clear proclamation will serve the community well.

Gospel

John signalled a recurring theme of his gospel in the very first chapter: "He [the Word] came to his own domain and his own people did not accept him" (1:10). He wastes no time illustrating this assertion. Unlike the synoptic gospels who place the cleansing of the Temple just prior to the passion, John locates it within the opening phase of Jesus' ministry. This makes it the first of numerous occasions of conflict with "the Jews," a term which must be carefully understood as referring to the Jewish authorities, not the people as a whole. Clashes like this will grow in intensity as the story unfolds.

The episode also introduces a feature that is typical of John's gospel – that of misunderstanding. Time and again Jesus speaks of himself in terms that are interpreted at one level by his hearers but whose real truth eludes them. Here it's Jesus' reference to "this sanctuary" ("this temple," NRSV). His antagonists assume he means the temple building, but, as John helpfully explains, "he was speaking of the sanctuary that was his body." Even Jesus' disciples will not realise the full import of his words until after he has risen from the dead.

John had already described the preceding event, the changing of the water into wine at Cana, as the "first of the signs given by Jesus" (2:11). He underscores the importance of these signs by mentioning them again in the conclusion to today's reading and noting their role in prompting belief.

The dramatic character of this scene, combining description, action and dialogue, lends itself to strong proclamation. The exclusive language of the final verse is rendered inclusively in the NRSV.

An alternative translation of the scripture readings is given here from the New Revised Standard Version (NRSV). This may be particularly useful for those in parishes which use the NRSV Lectionary.

THIRD SUNDAY OF LENT – YEAR B

FIRST READING (NRSV)

A reading from the book of Exodus

20:1–17

God spoke all these words:

I am the Lord your God,
who brought you out of the land of Egypt,
out of the house of slavery;
you shall have no other gods before me.

[You shall not make for yourself an idol,
whether in the form of anything that is in heaven above,
or that is on the earth beneath,
or that is in the water under the earth.

You shall not bow down to them or worship them;
for I the Lord your God am a jealous God,
punishing children for the iniquity of parents,
to the third and the fourth generation of those who reject me,
but showing steadfast love to the thousandth generation
of those who love me and keep my commandments.]

You shall not make wrongful use of the name of the Lord your God,
for the Lord will not acquit anyone who misuses his name.

Remember the sabbath day, and keep it holy.

[Six days you shall labour and do all your work.

But the seventh day is a sabbath to the Lord your God;
you shall not do any work — you, your son or your daughter,
your male or female slave, your livestock,
or the alien resident in your towns.

For in six days the Lord made heaven and earth,
the sea, and all that is in them,
but rested the seventh day;

therefore the Lord blessed the sabbath day and consecrated it.]

Honour your father and your mother,
so that your days may be long in the land
that the Lord your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbour.

You shall not covet your neighbour's house;
you shall not covet your neighbour's wife,
or male or female slave, or ox, or donkey,
or anything that belongs to your neighbour.

[Short Form: omit text in brackets.]

SECOND READING (NRSV)

A reading from the first letter of Paul to the Corinthians

1:22–25

The message about the cross
is foolishness to those who are perishing,
but to us who are being saved it is the power of God.

For Jews demand signs and Greeks desire wisdom,
but we proclaim Christ crucified,
a stumbling block to Jews and foolishness to Gentiles,
but to those who are called, both Jews and Greeks,
Christ the power of God and the wisdom of God.

For God's foolishness is wiser than human wisdom,
and God's weakness is stronger than human strength.

GOSPEL (NRSV)

A reading from the holy gospel according to John 2:13–25

The Passover of the Jews was near,
and Jesus went up to Jerusalem.
In the temple he found people selling cattle, sheep, and doves,
and the money changers seated at their tables.
Making a whip of cords,
he drove all of them out of the temple, both the sheep and the cattle.
He also poured out the coins of the money changers
and overturned their tables.
He told those who were selling the doves,
"Take these things out of here!
Stop making my Father's house a marketplace!"
His disciples remembered that it was written,
"Zeal for your house will consume me."
The people then said to him,
"What sign can you show us for doing this?"
Jesus answered them, "Destroy this temple,
and in three days I will raise it up."
They then said,
"This temple has been under construction for forty-six years,
and will you raise it up in three days?"
But Jesus was speaking of the temple of his body.
After he was raised from the dead,
his disciples remembered that he had said this;
and they believed the scripture and the word that Jesus had spoken.
When he was in Jerusalem during the Passover festival,
many believed in his name
because they saw the signs that he was doing.
But Jesus on his part would not entrust himself to them,
because he knew all people
and needed no one to testify about anyone;
for he himself knew what was in everyone.

Concluding Prayer

Prayer over the People (Third Sunday of Lent)

Direct, O Lord, we pray, the hearts of your faithful,
and in your kindness grant your servants this grace:
that, abiding in the love of you and their neighbour,
they may fulfil the whole of your commands.
Through Christ our Lord.
Amen.

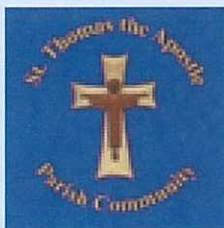
And may the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down on us and remain with us for ever.
Amen.

(Adapted from the Prayer over the People for the Third Sunday of Lent, Roman Missal p. 262)

PRAYER IS LIFE



majellan media
family



You are cordially invited to St. Thomas The Apostle Parish & Primary School's 70th anniversary

Past and present parishioners, staff and students, and families –
Join us for a day of celebration and thanksgiving. The day begins with morning mass, followed by lunch and an afternoon of entertainment for all. It's St. Patrick's Day so come with a touch of **green!**

- *School tours*
 - *Kids' activities*
 - *Video presentations*
 - *Roving MC*
-



Event date:

Sunday, 17th March 2024

Location:

St. Thomas The Apostle Parish & Primary School
57 Central Road, Blackburn VIC 3130

Time:

Mass commences at 10:30am
Lunch & activities start at 12:00pm

Please confirm your attendance and number attending for catering purposes by **14th February 2024** at <https://www.trybooking.com/CLTUA> or a sign up sheet has been provided in the narthex.

We look forward to seeing you!



Explore

THE GOSPEL OF MARK



The Gospel According to MARK

The beginning of the good news^a of
Jesus Christ, the Son of God.^b

2 As it is written in the prophet Isaiah,^c
“See, I am sending my messenger
ahead of you,^d

who will prepare your way;

16 As Jesus passed
Galilee, he saw Simon
drew casting a net into
the sea; he was with
his brothers James and John,
who were partners with him in the boat,
with Zebedee his brother-in-law. They
followed him when he called them.

*Gain a deeper understanding of this year's
Gospel readings*



RIA GREENE

Ria is an engaging speaker who has worked in Catholic education for over twenty years, with a focus on religious education and faith formation. She has experience as a parish catechist and sacraments coordinator, and has completed further studies in religious education and theology. She is Deputy Principal at St Bedes College Mentone.

Join us for an overview of Mark, the earliest and shortest Gospel. Mark emphasises Jesus' divine nature as the Son of God and calls us, as disciples, to urgent action

**Thursday 7th March
7pm - 9pm**

Coghlan Centre, St John the Evangelist Parish
494 Whitehorse Rd.
Mitcham.

Bookings:

Online: <https://www.trybooking.com/CPCOD>
Parish office: 9401 6366 or mitcham@cam.org.au



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PROJECT COMPASSION PRAYER 2024



God of all hope,
we pray for our world with all its beauty and need.
We thank you for the love in our lives that is
a mirror of your unending love.

May all creation know your compassion this Lent
and may we take courage to share it, especially with
those who don't have what they need.

In our time, we hear the same words you spoke to Moses:
'I will be with you,' when you ask us to do courageous things.

Through our prayer, fasting and almsgiving,
move us to act in the company of your Spirit,
showing compassion and acting for justice
to renew the face of the Earth,
now and for all future generations.

We ask this in the name of Christ.
Amen.