



## ONE MISSION, TWO PARISHES

Fifth Sunday of Lent – year B    Sunday 17 March 2024



### Administrator

Fr Dean Mathieson

### Part-time Parish Secretary

Sonya O'Farrell

Wednesdays,

Thursdays & Fridays

10am – 2pm

### SUNDAY MASS

Saturday Vigil

ST: & SL: 6pm

Sunday

St Luke's 8:30am

St Timothy's 10:30am

St Timothy's 5pm (Vietnamese)

### WEEKDAY MASSES

St Timothy's:

Wed & Thurs - 9:15am

Fri - 10am

1st Wed of the month

@ 10.00am Mass of Anointing

St Luke's:

Tues - 5pm

Wed, Thurs, Fri - 9:30am

Sat - 9am

Rosary after each morning Mass

### RECONCILIATION

SL: Sat 9.30am-10am

5.30pm – 5.50pm

### EXPOSITION OF THE BLESSED SACRAMENT

SL: Wed 7pm-8pm

### *The "Hour" Comes: Scott Hahn Reflects on the Fifth Sunday of Lent*

Our readings today are filled with anticipation. The days are coming, Jeremiah prophesies in today's First Reading. The hour has come, Jesus says in the Gospel. The new covenant that God promised to Jeremiah is made in the "hour" of Jesus—in His Death, Resurrection, and Ascension to the Father's right hand.

The prophets said this new covenant would return Israel's exiled tribes from the ends of the world (see Jeremiah 31:1, 3–4, 7–8). Jesus too predicted His passion would gather the dispersed children of God (see John 11:52). But today He promises to draw to Himself not only Israelites, but all men and women.

The new covenant is more than a political or national restoration. As we sing in today's Psalm, it is a universal spiritual restoration. In the "hour" of Jesus, sinners in every nation can return to the Father—to be washed of their guilt and given new hearts to love and serve Him.

In predicting He will be "lifted up," Jesus isn't describing only His coming Crucifixion (see John 3:14–15). Isaiah used the same word to tell how the Messiah, after suffering for Israel's sins, would be raised high and greatly exalted (see Isaiah 52:3). Elsewhere the term describes how kings are elevated above their subjects (see 1 Maccabees 8:13).

Troubled in His agony, Jesus doesn't pray to be saved. Instead, as we hear in today's Epistle, He offers himself to the Father on the Cross—as a living prayer and supplication. For this, God gives Him dominion over heaven and earth (see Acts 2:33; Philippians 2:9).

Where He has gone we can follow—if we let Him lead us. To follow Jesus means hating our lives of sin and selfishness. It means trusting in the Father's will, the law He has written in our hearts. Jesus' "hour" continues in the Eucharist, where we join our sacrifices to His, giving God our lives in reverence and obedience—confident He will raise us up to bear fruits of holiness.

*Scott Hahn*

*The annual Chrism Mass will take place at St Patrick's Cathedral this Wednesday 20th March at 10:30am. All are welcome to attend.*

***There will be no Mass at St Luke's this Wednesday.***

### **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.*

## **HOLY WEEK SCHEDULE**

### **Holy Thursday – 28th March**

*Mass of the Lord's Supper*

St Luke's & St Timothy's - 7pm

### **Easter Vigil – Sat 30th March**

St Luke's - 7:30pm

St Timothy's - 7:30pm

### **Good Friday – 29th March**

*Station of the Cross*

St Luke's - 10:30am, St Timothy's - 2:15pm

*Commemoration of the Lord's Passion*

St Luke's & St Timothy's - 3pm

### **Easter Sunday – 31st March**

St Luke's - 8:30am

St Timothy's - 10:30am

St Timothy's - 5pm

### **MINISTERS OF THE WORD**

Saturday 6pm SL  
6pm ST  
Sunday 8:30am SL  
10:30am ST  
5pm ST

### **16 and 17 March**

Janice D Souza  
Caren Garlick  
Margaret Gearon  
Molly Hemsley & Martin Harris  
Youth Group

### **23 and 24 March**

Olive Hammill & Joe Ferlazzo  
Hubert Lobo & Patrick Kelly  
Melina Barcellona & Peter McKeown  
Stefanie Chin & Genevieve Hemsley  
Thuy Vu & Thuan Tran

### **EXTRAORDINARY MINISTERS OF THE EUCHARIST**

Saturday 6pm SL  
6pm ST  
Sunday 8:30am SL  
10:30am ST  
5pm ST

Olive Hammill  
Eleanor Mendes  
Sonya O'Farrell  
Pat Kawelewski  
Youth Group

Godfrey Thong  
Owen Grealy  
Tony Fernandes  
Daphne Hickman  
Hoang Nguyen

### **SLIDE OPERATORS**

Saturday 6pm SL  
6pm ST  
Sunday 8:30am SL  
10:30am ST  
5pm ST

Choir  
Michelle Chen  
Megan McLean  
Manny Gonzalez  
Theresa Nguyen

Nigel Tauro  
Michelle Chen  
Paul Tierney  
Lee Min Yee  
Toan Tran

### **SL WELCOMERS 16/17 MAR**

6:00pm Tony Fernandez  
8:30am Marie Pekish  
ST 10.30am Volunteer

### **SL CHURCH CLEANING**

23rd Mar – Megan's Team  
Megan McLean, Janette Clark,  
Rita Gibb & Nikhita Paul

### **SL CHURCH FLOWERS**

No flowers during Lent

### **ST CHURCH FLOWERS**

No flowers during Lent

### **SL WELCOMERS 23/24 MAR**

6:00pm John Ryan  
8:30am Margaret Gearon  
ST 10.30am Volunteer

### **ST CHURCH CLEANING**

23rd March @ 8am  
Hoang Nguyen, Anico Yee,  
Dzung Vu & Trong Nguyen

### **ST COUNTERS**

This week Team 6:  
Peggy & Ngery D'Cruz  
Next week Team 7:  
Barry & Christine Silvester

WE REMEMBER IN PRAYER this weekend all who are sick, especially Allan MacDonald, Maura, Kit Bing Fan, Tony Keaney, Kathryn Holmes, Therese O'Donoghue, Stewart Davis, Mark, Jerry Donoghue, Margaret Hayes, Kevin Bolton, the Italiano family and all those Parishioners unable to be among us this weekend. For all who have died, for the casualties of war in Ukraine, Israel and Gaza and for those whose anniversaries occur about this time especially Kevin O'Donoghue, Annie Reynolds, Margaret Greenway, Leonard Patton, Bill McKenzie, Neven Brysha, Brother Pat Bicknell, Kevin Bradley, Miria Cardenti, Vincent Anderson, Vincenzo Gigliotti, Fr Walter Silvester SAC, Barbara Marcus and Veronica Buick. May they rest in peace.

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# MERCY MELBOURNE

**TUESDAY 19 MARCH**

**Parishes across Melbourne open for prayer and Confession**  
[mercymelbourne.org](http://mercymelbourne.org)

MERCY MELBOURNE

On Tuesday 19th March many parishes across Melbourne are taking part in 'Mercy Melbourne' - an initiative that invites parishes to open their doors for a special evening of prayer and the Sacrament of Confession.

You can see a list of all parishes involved at [mercymelbourne.org](http://mercymelbourne.org)

**Adoration and Confession - St Luke's 6pm-8pm on Tuesday 19th March**

**\*\*\* NO Holy Hour this Wednesday.**

**There will be Exposition of the Blessed Sacrament on Tuesday 6pm-8pm**

LENTEN DEVOTIONS

St Timothy's - Stations of the Cross on Friday mornings at 9.30am

St Luke's - Stations of the Cross on Friday afternoons at 3.00pm

PROJECT COMPASSION BOXES are available in the Church foyer/narthex for you to please take with you this weekend. You can help women like Memory seize better job opportunities and thrive in their community. Visit [www.caritas.org.au/project-compassion](http://www.caritas.org.au/project-compassion) or phone 1800 024 413

Resources ....

MELBOURNE CATHOLIC: [Catholic schools celebrate in the light of Christ](#)

MAJELLAN FAMILY MEDIA: [Spirituality of work](#)

THE JOURNEY THIS WEEK: On The Journey This Week: Sr Katherine Stone MGL says Jesus is very clear that following him means taking the road to the cross. Mother Hilda says God's protective concern for us abounds when we face challenges in life. Plus, Fr Tony Percy, and from the Pietà Lenten Series, Fr Antony Jukes, and Fr Sean Cullen with their Lenten reflections. The Journey podcast available at [www.jcr.org.au](http://www.jcr.org.au).

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STEWARDSHIP CORNER:

ST: Weekly First Collection Presbytery Envelopes: \$90

Thanksgiving Stewardship Envelopes this week: \$145

Vietnamese Donation: \$182.40

SL: Last week's Church Stewardship Envelopes: \$241

Last week's Presbytery Stewardship Envelopes: \$258

## **Parish Groups & Contacts**

### **Volunteers and 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**

Theresa Nguyen 0415 158 749

### **Parish Collection Preparers**

ST: Barry Silvester &

Michael Kawalevski

### **Stewardship Counters**

SL: Dale Dixon - 0433 885 087

Steve Kilroe-Smith - 0404 864 232

### **Parishes Safeguarding Committee**

Theresa Nguyen, Mary Italiano,

Darren McLean - 0417 774 504

Janette Clark - 9877 2292

### **Parish history**

SL: Margaret Gearon - 0409 807 135

### **Parish Accountant**

Bernard Negline

### **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

### **Parish Choirs**

ST: Mary Italiano & Theresa Nguyen

SL: Lina & Maria Mafi

0411 136 043

### **St Vincent de Paul Conference**

For Assistance: 1800 305 330

(Monday to Friday 10am-3pm)

### **Parish Contacts:**

ST: John McCoy

SL: Tony Lobo &

Steve Kilroe-Smith

**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.

**Response to the Psalm:** Create a clean heart in me, O God.

**Gospel Acclamation:** 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!

**Eucharistic Acclamation:** When we eat this Bread and drink this Cup, we proclaim your Death, O Lord, until you come again.

**Communion 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.

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#### LITURGICAL CALENDAR THIS WEEK:

Monday 18th (transferred from 17th) - **St Patrick**, Bishop, Missionary

Tuesday 19th - **St Joseph**, Husband of the Blessed Virgin Mary

Next Sunday - **Palm Sunday**

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As we approach Holy Week, we continue to look at the Easter Triduum...

### ***The Easter Triduum: Entering into the Paschal Mystery***

#### ***Holy Thursday***

The Easter Triduum begins with the evening Mass on Holy Thursday, referred to as The Mass of the Lord's Supper. This is where the Church re-lives the institution of the Eucharist and the Holy Sacrifice of the Mass at the Last Supper, as well as the institution of the priesthood, which took place the evening before Jesus was crucified.

After the homily there is an optional "washing of the feet" ceremony, where the priest washes the feet of others to signify his role as servant—just as Jesus did with his disciples. Extra hosts are consecrated at this Mass to be used on Good Friday when no Mass will be celebrated.

The Mass of the Lord's Supper on Holy Thursday concludes with a procession of the Blessed Sacrament to the "altar of repose," a place where the consecrated Host is kept, away from the main altar where Mass is normally celebrated.

Many parishes will create space for people to stay and pray before the Blessed Sacrament at this altar of repose late into the night, remembering Jesus' request in the Garden of Gethsemane for someone to "watch and pray" with Him.

#### ***Good Friday***

Good Friday is a mandatory day of fasting and abstinence. This is the day of the crucifixion, the day Jesus died for the sins of the world.

The parish altar looks very different on Good Friday: it is plain and bare. There is no consecrated Host in the tabernacle at the main altar of the church; it was carried away on Holy Thursday night to the "altar of repose" to signify Jesus' death. The candle by the tabernacle is blown out, and the tabernacle doors are left open to show that it is empty. Jesus is gone. This is quite dramatic, reminding us that Good Friday is a solemn day of mourning and prayer.

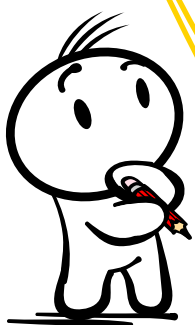
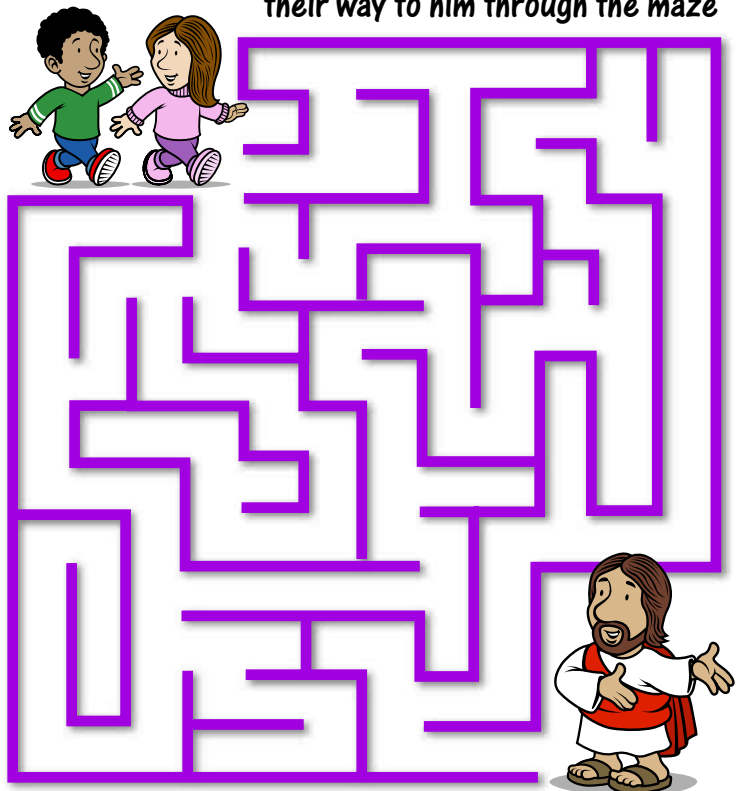
The ceremony on Good Friday is not a Mass—it is a communion service using the consecrated hosts from Holy Thursday. Good Friday is the only day of the year on which no Masses are offered. These Good Friday services often take place at 3 p.m., the hour that Jesus breathed his last on the cross. Often the priest will begin the service by prostrating himself in front of the altar. Veneration of the Cross takes place at this service.

# The grain that dies gives much wheat

5th Sunday of Lent, Year B

Draw or write about a person that you know who serves and follows Jesus.

These children want to follow Jesus. Help them find their way to him through the maze



In the grains of wheat, draw or write some of the ways that you can serve Jesus.

# SUNDAY READINGS

## READ AT HOME

Fifth Sunday of Lent

Year B

17 March 2024



### Collect

By your help, we beseech you, Lord our God,  
may we walk eagerly in that same charity  
with which, out of love for the world,  
your Son handed himself over to death.  
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

On two momentous occasions reported in all three synoptic gospels – Jesus' baptism and his transfiguration – a voice speaks from heaven, declaring that Jesus is God's Beloved Son. John offers no account of either event. Instead, he records the Baptist's testimony that the Spirit came down like a dove and rested on Jesus, "the Chosen One of God" (1:32-34). In place of a fleeting display of glory on the mount of transfiguration, the whole of John's gospel is shot through with divine glory. Thus, the one time a heavenly voice is heard, it speaks of glory. Jesus immediately presents his coming death as a triumph over death. Raised on high, he will draw all people into the glorious love he shares with the Father.

## A reading from the prophet Jeremiah

31:31–34

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.

## First Reading

Our accompaniment of Israel through its ancient history concludes fittingly with the promise of a new bond between God and the Chosen People. The prophet Jeremiah delivers an oracle of hope and love to a demoralised nation. Struggling to cope with the Babylonian conquest and the loss of all that signified God's choice of them – the temple, the land, the monarchy – the people are at a low ebb. God offers to forge a new relationship with them, attested not by outward signs but by what is in their hearts.

God's way for them – the Law – will be written in everyone's heart. It's a revolutionary gift, radically inclusive, independent of power, status, wealth, merit and learning, for "they will all know me, the least no less than the greatest – it is the Lord who speaks." The past is swept away by forgiveness and a new era begins.

This is a core text in both Testaments. The prophets Isaiah and Ezekiel echo Jeremiah in bearing the promise of a new and everlasting covenant. The author of the letter to the Hebrews cites the passage in its entirety (8:8-12) and repeats part of it later (10:16-17). Mark (10:25) and Paul (1 Cor 11: 25) allude to it in their accounts of the Last Supper.

Since this message of consolation is announced by the voice of God, it calls for proclamation that is both strong and sympathetic. From start to finish it is a word of encouragement, expressing generous and faithful love. This is how the assembly should hear it. The NRSV renders the text inclusively.

## Responsorial Psalm

Ps 50:3–4, 12–15

**R.** 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. **R.**

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. **R.**

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. **R.**

## Responsorial Psalm

In counterpoint to Jeremiah's oracle of divine forgiveness for the whole people, Psalm 50/51 is almost entirely an individual's confession of sin and plea for forgiveness. The six other psalms known as "penitential" also focus on the individual. The most well-known of them are today's psalm and Psalm 129/130, "Out of the depths I cry to you, O Lord."

Psalm 50/51 shifts backwards and forwards between consciousness of personal guilt and recognition of God's goodness. In the process there's a twofold confession – an explicit confession of sin and an implicit confession of faith. The psalmist puts faith in God's kindness and compassion and also in God's desire to impart a spirit of joy. This deep trust, along with the mention of teaching God's ways, aligns the psalm with the reading from Jeremiah.

The responsorial psalm has been compiled from the opening verse of Psalm 50/51 plus a pair of verses from mid-way through. The response comes from the latter in a slightly modified form. The nature of the psalm calls for a delivery that is prayerful, sincere and heartfelt. This will encourage the assembly to make the response a heartfelt plea of their own.

## **A reading from the letter to the Hebrews**

**5:7–9**

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.

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

**12:20–33**

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.

## **Second Reading**

No doubt these few verses from the letter to the Hebrews will bring Jesus' agonised prayer in the garden of Gethsemane to mind. However, the opening words – "During his life on earth" – suggests a pattern of prayer rather than a single occasion. The fact that Jesus quotes the psalms on several occasions, most notably on the cross, suggests he was in the habit of praying the psalms. If so, he would have cried out "aloud and with silent tears" often enough.

The author is intent on stressing Jesus' solidarity with us. It's a central theme of his letter. The humanity that Jesus shares unreservedly with us makes him our compassionate high priest. Like us, he too had to face the threatening power of death. The author adopts the prevailing view of his time, that suffering plays an important role in shaping character (he has more to say on this later, in 12:5-13). When he writes that Jesus' "prayer was heard," we know that Jesus was indeed not saved "from death" but "out of death."

This short text is charged with both feeling and faith. It invites readers to proclaim it with due seriousness and sensitivity. They will have served the assembly well if they fulfil the author's wish that his audience whole-heartedly identify with Jesus, their divine-human saviour.

## **Gospel**

Like the reading from Hebrews, this gospel passage seems to allude to Jesus' agony in the garden, reported by the synoptics but not by John. If so, John certainly presents the event very differently. It takes place publicly in Jerusalem, not secretly in a garden outside the city. Along with the crowd, the key players are Greeks, not Galileans. The disciples who approach Jesus are Philip and Andrew, not the favoured three of the synoptics, Peter, James and John. The episode precedes, rather than follows, his farewell meal. And characteristically, Jesus is in command in spite of his admission that "my soul is troubled."

The reading has numerous associations with other New Testament texts, but two powerful images in particular linger in the mind. The first is that of the grain of wheat that by dying yields a rich harvest. The second is that of Jesus being lifted up from the earth and drawing all humankind to himself. Each invites prolonged contemplation.

The passage alternates between narrative and discourse, with some dialogue for good measure. Each of these elements should be clearly distinguished in the proclamation. The successive declarations of Jesus call for a more authoritative and measured delivery. His sayings are concentrated with meaning and should not be rushed. All in all, this gospel serves as an overture that introduces the themes of the drama that is about to unfold.

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.

## **FIFTH SUNDAY OF LENT – YEAR B**

### **FIRST READING (NRSV)**

#### **A reading from the book of the prophet Jeremiah      31:31–34**

The days are surely coming, says the Lord,  
when I will make a new covenant  
with the house of Israel and the house of Judah.  
It will not be like the covenant that I made with their ancestors  
when I took them by the hand  
to bring them out of the land of Egypt—  
a covenant that they broke,  
though I was their husband,  
says the Lord.

But this is the covenant  
that I will make with the house of Israel after those days,  
says the Lord:  
I will put my law within them,  
and I will write it on their hearts;  
and I will be their God, and they shall be my people.  
No longer shall they teach one another,  
or say to each other; "Know the Lord,"  
for they shall all know me,  
from the least of them to the greatest, says the Lord;  
for I will forgive their iniquity,  
and remember their sin no more.

### **SECOND READING (NRSV)**

#### **A reading from the letter to the Hebrews      5:7–9**

In the days of his flesh,  
Jesus offered up prayers and supplications, with loud cries and tears,  
to the one who was able to save him from death,  
and he was heard because of his reverent submission.  
Although he was a Son,  
he learned obedience through what he suffered;  
and having been made perfect,  
he became the source of eternal salvation for all who obey him.

### **GOSPEL (NRSV)**

#### **A reading from the holy gospel according to John      12:20–30**

Among those who went up to worship at the festival were some Greeks.  
They came to Philip, who was from Bethsaida in Galilee,  
and said to him,  
"Sir, we wish to see Jesus."  
Philip went and told Andrew;  
then Andrew and Philip went and told Jesus.  
Jesus answered them,  
"The hour has come for the Son of Man to be glorified.  
Very truly, I tell you,  
unless a grain of wheat falls into the earth and dies,  
it remains just a single grain;  
but if it dies, it bears much fruit.

Those who love their life lose it,  
and those who hate their life in this world  
will keep it for eternal life.  
"Whoever serves me must follow me,  
and where I am, there will my servant be also.  
Whoever serves me, the Father will honour.  
"Now my soul is troubled.  
And what should I say— 'Father, save me from this hour'?  
No, it is for this reason that I have come to this hour.  
Father, glorify your name."  
Then a voice came from heaven,  
"I have glorified it, and I will glorify it again."  
The crowd standing there heard it and said that it was thunder.  
Others said, "An angel has spoken to him."  
Jesus answered,  
"This voice has come for your sake, not for mine.  
Now is the judgment of this world;  
now the ruler of this world will be driven out.  
And I, when I am lifted up from the earth,  
will draw all people to myself."  
Jesus said this to indicate the kind of death he was to die.

## Concluding Prayer

### Prayer over the People (Fifth Sunday of Lent)

Bless, O Lord, your people,  
who long for the gift of your mercy,  
and grant that what, at your prompting, they desire  
they may receive by your generous gift.  
Through Christ our Lord.  
**Amen.**

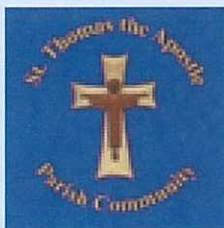
And may the blessing of almighty God,  
the Father, and the Son, and the Holy Spirit,  
come down on us and remain with us for ever.  
**Amen.**

(Adapted from the Prayer over the People for the Fifth Sunday of Lent, Roman Missal p. 283.)

PRAYER IS LIFE



majellan media  
*family*



## ***You are cordially invited to St. Thomas The Apostle Parish & Primary School's 70<sup>th</sup> 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, 17<sup>th</sup> 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

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Please confirm your attendance and number attending for catering purposes by **14<sup>th</sup> 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!***



# Our Lady of Sion College

## TALK AND TOUR MORNINGS

Please visit  
our website  
to book



**APPLICATIONS FOR YEAR 7, 2026**

close 16 August 2024

## EMBRACE LIFE AT SION

Talk and Tour Mornings for Term 1

**MONDAY 26 FEBRUARY, 9.30 AM**

**FRIDAY 19 APRIL, 9.30 AM**

Our Lady of Sion College  
Catholic Girls' College Years 7-12  
1065 Whitehorse Road, Box Hill 3128

**P** 9890 9097  
**E** [info@sion.catholic.edu.au](mailto:info@sion.catholic.edu.au)  
**W** [sion.catholic.edu.au](http://sion.catholic.edu.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.