

St Timothy's, Forest Hill & St Luke the Evangelist, Blackburn South



ONE MISSION, TWO PARISHES



Fourth Sunday of Lent – year B Sunday 10 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

Thank you for the warm welcome I've received since arriving a couple of weeks ago. I've had an opportunity to meet many after Masses and at morning teas. I hope to properly meet many more over the coming weeks.

As you'll see, the bulletin looks slightly different this week, but hopefully not too different! One thing I thought might be helpful as we lead up to Holy Week is an explanation of the Easter Triduum, the high point of the Church year. So below (this week) you'll find a general summary of the Triduum and in the next weeks we'll look at the three parts - Holy Thursday, Good Friday, and the Saturday's Easter Vigil.

The Easter Triduum: Entering into the Paschal Mystery

Through this yearly cycle, the Catechism of the Catholic Church explains, "the various aspects of the one Paschal mystery unfold"(CCC 1171). The Easter Triduum holds a special place in the liturgical year because it marks the culmination of the yearly celebration in proclaiming the Passion and Resurrection of Jesus Christ.

The Latin word triduum refers to a period of three days and has long been used to describe various three-day observances that prepared for a feast day through liturgy, prayer, and fasting. But it is most often used to describe the three days prior to the great feast of Easter: Holy Thursday, Good Friday, and Holy Saturday and the Easter Vigil. The General Norms for the Liturgical Year state that the Easter Triduum begins with the evening Mass of the Lord's Supper on Holy Thursday, "reaches its high point in the Easter Vigil, and closes with evening prayer on Easter Sunday" (par 19).

Just as Sunday is the high point of the week, Easter is the high point of the year. The meaning of the great feast is revealed and anticipated throughout the Triduum, which brings the people of God into contact — through liturgy, symbol, and sacrament — with the central events of the life of Christ: the Last Supper, His trial and crucifixion, His time in the tomb, and His Resurrection from the dead. In this way, "the mystery of the Resurrection, in which Christ crushed death, permeates with its powerful energy our old time, until all is subjected to him" (CCC 1169). During these three days of contemplation and anticipation the liturgies emphasize the sacrificial death of Christ on the Cross, and the sacraments of baptism and the Eucharist, by which the faithful enter into the life-giving Passion of Christ and grow in hope of eternal life in Him.

(From, Carl E. Olson. "The Easter Triduum: Entering into the Paschal Mystery.")

Office (for both Parishes): 17 Stevens Road Forest Hill Vic 3133

Parish Office tel: 03 9412 8499; Presbytery tel: 03 9877 2292

Email: foresthill@cam.org.au | Web: sttimothys.org.au

Email: blackburnsouth@cam.org.au | Web: blackburnsouth.org.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.

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 8:30pm SL
10:30am ST
5pm ST

9 and 10 March

Dale Dixon
Patrick Kelly
Steve Kilroe Smith
Stefanie Chin & Alfred Lee
Chi Nguyen & Dung Luong

16 and 17 March

Joe Ferlazzo
Caren Garlick
Margaret Gearon
Molly Hemsley & Martin Harris
Youth Group

EXTRAORDINARY MINISTERS OF THE EUCHARIST

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

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

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

SLIDE OPERATORS

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

David Prabha
Michelle Chen
Anthony Fernandez
Lee Min Yee
Toan Tran

Choir
Michelle Chen
Steve Kilroe Smith
Manny Gonzalez
Theresa Nguyen

SL WELCOMERS 9/10 MAR

6:00pm Libby Theodore
8:30am Joe Brogno
10:30am Volunteer

SL CHURCH CLEANING

16th Mar – Bianca's Team
Bianca Broccio, Shirley Prabha,,
Libby Theodore,
Merlyn Tauro & Franca Leo

SL CHURCH FLOWERS

No flowers during Lent

ST CHURCH FLOWERS

No flowers during Lent

SL WELCOMERS 16/17 MAR

6:00pm Tony Fernandez
8:30am Marie Pekish
10:30am Volunteer

ST CHURCH CLEANING

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

ST COUNTERS

This week Team 5:
Anico Yee & Pabs Gonzales
Next week Team 6:
Peggy & Ngery D'Cruz

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, the Italiano family and all those Parishioners unable to be among us this weekend. For all who have died especially Stephen Yeates who died recently, for the casualties of war in Ukraine, Israel and Gaza and for those whose anniversaries occur about this time especially Elsie Carr, Florence Lloyd, Carmine Rizzuto, John Collins, Inge Cammans, Gwendoline Fuller, James, Thomas, Luisa Cigana, Reginald Peters, Sarah Smith, Ona Kilby, Mary McLoney, Sr. Anne Dynon, Noreen Taylor, Cheryl Taylor and Giuseppe Cigana. May they rest in peace.

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

FETE PLANNING MEETING

St Luke's 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.

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

Confession will be heard at **St Luke's 6pm-8pm on Tuesday 19th March**

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 or phone 1800 024 413

Resources

MELBOURNE CATHOLIC: [Celebrating Courageous Women of Faith](#)

MAJELLAN FAMILY MEDIA: [A Celebration of Love, Leadership and Legacy](#).

THE JOURNEY THIS WEEK: On The Journey This Week: Sr Katherine Stone MGL asks do we truly believe that: "God sent his Son into the world so that through him the world might be saved." Mother Hilda tells what really happens when we pray for somebody else. Plus, Fr Tony Percy and from the Pietà Lenten Series, Darren McDowell, and Trish McCarthy. The Journey podcast available at www.jcr.org.au.

STEWARDSHIP CORNER:

ST: Weekly First Collection Presbytery Envelopes: \$112

Thanksgiving Stewardship Envelopes this week: \$180

Vietnamese Donation: \$136.65

SL: Last week's Church Stewardship Envelopes: \$293

Last week's Presbytery Stewardship Envelopes: \$240

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

Raise your voices ...

Entrance Antiphon: Rejoice, Jerusalem, and all who love her. Be joyful, all who were in mourning; exult and be satisfied at her consoling breast.

Response to the Psalm: Let my tongue be silenced, if ever I forget you!

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

Eucharistic Acclamation: We proclaim your Death, O Lord, and profess your Resurrection until you come again.

Communion Antiphon: Jerusalem is built as a city bonded as one together.

It is there that the tribes go up, the tribes of the Lord, to praise the name of the Lord.

God gave his only Son to save us

4th Sunday of Lent, Year B

Draw or write some of the ways we can see

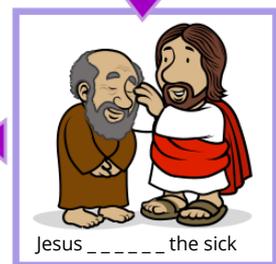
God's love in the world today. Jesus Saves Us



Jesus was ____ in a stable

When he grew up he proclaimed the Good News

Jesus performed miracles

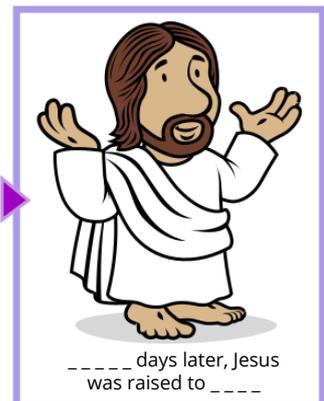


Jesus _____ the sick



Jesus' disciples joined him for the Last _____

Jesus was nailed to a cross and died



_____ days later, Jesus was raised to _____

Write a prayer about how you would like God to help you.

Dear Lord,



Amen.

God gave his only Son to save us

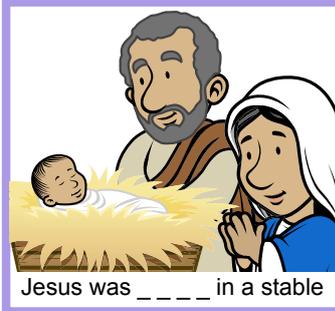


4th Sunday of Lent, Year B



Draw or write some of the ways we can see God's love in the world today.

Jesus Saves Us



Jesus was _____ in a stable



When he grew up he proclaimed the Good News



Jesus performed miracles



Jesus _____ the sick

Write a prayer about how you would like God to help you.



Dear Lord,

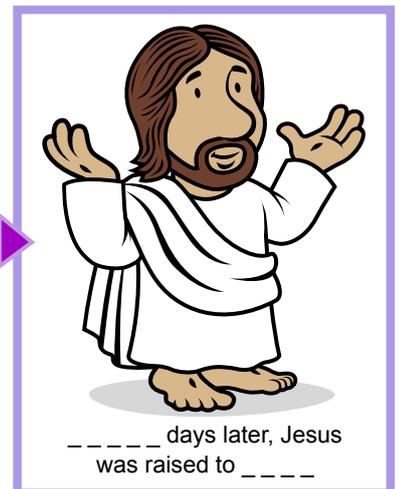
Amen.



Jesus' disciples joined him for the Last _____



Jesus was nailed to a cross and died



_____ days later, Jesus was raised to _____

SUNDAY READINGS

READ AT HOME

Fourth Sunday of Lent

Year B

10 March 2024



Collect

O God, who through your Word
reconcile the human race to yourself in a wonderful way,
grant, we pray,
that with prompt devotion and eager faith
the Christian people may hasten
toward the solemn celebrations to come.
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

Happily, the last words in both the Jewish and Christian scriptures are full of promise. The books of the Jewish bible conclude with King Cyrus' decree that the exiles in Babylon should return to Jerusalem to rebuild the Temple and their lives. The last book of the New Testament, Revelation, finishes with the assurance and blessing of Jesus' return. Each happy ending, however, is preceded by trauma – the exile, on the one hand, and Jesus' apparent defeat on the cross, on the other. These over-arching stories and their many small-scale counterparts in the Bible encourage and challenge us. They nourish our hope but remind us that the way to paradise doesn't detour around life's trials. It goes through them.

A reading from the second book of Chronicles

36:14–16, 19–23

All the heads of the priesthood, and the people too, added infidelity to infidelity, copying all the shameful practices of the nations and defiling the Temple that the Lord had consecrated for himself in Jerusalem. The Lord, the God of their ancestors, tirelessly sent them messenger after messenger, since he wished to spare his people and his house. But they ridiculed the messengers of God, they despised his words, they laughed at his prophets, until at last the wrath of the Lord rose so high against his people that there was no further remedy.

Their enemies burned down the Temple of God, demolished the walls of Jerusalem, set fire to all its palaces, and destroyed everything of value in it. The survivors were deported by Nebuchadnezzar to Babylon; they were to serve him and his sons until the kingdom of Persia came to power. This is how the word of the Lord was fulfilled that he spoke through Jeremiah, 'Until this land has enjoyed its sabbath rest, until seventy years have gone by, it will keep sabbath throughout the days of its desolation.'

And in the first year of Cyrus king of Persia, to fulfil the word of the Lord that was spoken through Jeremiah, the Lord roused the spirit of Cyrus king of Persia to issue a proclamation and to have it publicly displayed throughout his kingdom: 'Thus speaks Cyrus king of Persia, "The Lord, the God of heaven, has given me all the kingdoms of the earth; he has ordered me to build him a Temple in Jerusalem, in Judah. Whoever there is among you of all his people, may his God be with him! Let him go up."'

Responsorial Psalm

Ps 136

R. Let my tongue be silenced, if I ever forget you!

By the rivers of Babylon
there we sat and wept,
remembering Zion;
on the poplars that grew there
we hung up our harps. **R.**

For it was there that they asked us,
our captors, for songs,
our oppressors, for joy.
'Sing to us,' they said,
'one of Zion's songs.' **R.**

O how could we sing
the song of the Lord
on alien soil?
If I forget you, Jerusalem,
let my right hand wither! **R.**

O let my tongue
cleave my mouth
if I remember you not,
if I prize not Jerusalem
above all my joys! **R.**

First Reading

In spite of their length – 29 and 36 chapters respectively – the books of 1 and 2 Chronicles provide only one reading each in the three-year cycle of Sundays and feasts. The unnamed author, writing at an unknown time after the exile, reworks the history of Israel to highlight the monarchy and above all the Temple. Today's text brings 2 Chronicles to a close and leads into the books of Ezra-Nehemiah (the final verses of the one being repeated as the opening verses of the other). Each of the first readings for these Lenten Sundays highlights a key moment in the history of Israel. Today's moment is a dark one, the exile. The Chronicler sums up his thesis: the whole people have brought this disaster on their own heads by defiling the Temple with idolatry and refusing to heed the prophets. As a result the whole of Jerusalem, including the Temple, is destroyed, and the people exiled. But redemption comes unexpectedly from a foreigner – Cyrus, king of Persia – acting as God's agent and decreeing the rebuilding of the Temple. Fittingly, the arrangement of books in the Jewish Bible allows Cyrus' pledge to serve as a hope-filled conclusion.

A climactic episode in Israel's history is condensed in today's reading. It's a drama in three acts – the prelude (the people's infidelity), the centrepiece (the destruction of Jerusalem), and the postlude (the decree of return). The story lends itself to dynamic delivery. Thoughtful readers will readily appreciate its colour and energy and will take care to strike the right degree of both drama and pace.

Responsorial Psalm

As it appears in the lectionary, Psalm 136/137 is a deeply poignant lament, perfectly in tune with the first reading's account of the exile. It presents itself as the people's sorrowful remembering of their painful experience in Babylon, now that they have returned home. Steeped in a sense of loss, aggravated by the taunting of their captors, it draws us into the passion the exiles feel for their beloved homeland.

It progresses from lament to a moment of self-condemnation. The psalmist pronounces a kind of curse upon himself, praying that his right hand should wither and his tongue be silenced if he failed to cherish Jerusalem above all else. This paves the way for a curse that we do not hear because it has been omitted from the lectionary. Shocking to modern ears, the psalmist prays for the infant children of Israel's enemies to be stoned to death. All that can be said here is that in its original context such a vengeful wish was a plea for divine justice to be done.

The reader is confronted with two challenges. The first concerns the response. As an outburst of deep feeling it may surprise the assembly. Both the sentiment and the text are likely to be unfamiliar. Readers will need to proclaim it strongly, while ensuring there is a slight pause between its two parts. They may need to repeat it with the congregation the first time. The second concerns the verses. The lines are so short that readers will be sorely tempted to run each line into the next. What will save them from this is respect for the psalm as both poetry and prayer. Each line needs to be allowed its full emotional power. This is not a psalm to be hurried.

**A reading from the letter of St Paul
to the Ephesians**

2:4–10

God loved us with so much love that he was generous with his mercy: when we were dead through our sins, he brought us to life with Christ - it is through grace that you have been saved - and raised us up with him and gave us a place with him in heaven, in Christ Jesus.

This was to show for all ages to come, through his goodness towards us in Christ Jesus, how infinitely rich he is in grace. Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that you have done, so that nobody can claim the credit. We are God's work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it.

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

3:14–21

Jesus said to Nicodemus:

'The Son of Man must be lifted up
as Moses lifted up the serpent in the desert,
so that everyone who believes
may have eternal life in him.
Yes, God loved the world so much
that he gave his only Son,
so that everyone who believed in him may not be lost
but may have eternal life.
For God sent his Son into the world
not to condemn the world,
but so that through him the world might be saved.
No one who believes in him will be condemned;
but whoever refuses to believe is condemned already,
because he has refused to believe
in the name of God's only Son.
On these grounds is sentence pronounced:
that though the light has come into the world
men have shown they prefer
darkness to the light
because their deeds were evil.
And indeed, everybody who does wrong
hates the light and avoids it,
for fear his actions should be exposed;
but the man who lives by the truth
comes out into the light,
so that it may be plainly seen
that what he does is done in God.'

Second Reading

If anyone was suffering from Lenten fatigue, today's reading from Ephesians is the perfect antidote. It is a wonderfully affirmative summing up of the good news and, in particular, of Paul's teaching on salvation as God's free gift, not the achievement of human effort. Scholars are divided in their opinion as to whether Ephesians is by Paul himself or a later disciple. One feature of today's passage suggests the latter. In the letters agreed to be authentically his, Paul speaks of believers' resurrection as yet to be fully realised, whereas here the author declares resurrection to be a present reality.

It seems that the Jerusalem Bible's lovely phrase, "we are God's work of art," is considered too free by more recent translators. They render it less attractively, in forms such as "we are what he has made us" (NRSV) or "we are his handiwork" (NAB). All the same, the image brings to mind the prophet Jeremiah's oracle of the divine potter (18:1-6). While the insistent message of the reading is that we are saved by the goodness and grace of God, good works have their place. They are the fruit of that saving love.

Readers will surely find this text a privilege to proclaim. It is entirely encouraging and inspiring. Clearly their pleasant task is to communicate its good news to the assembly with warmth, assurance and love, at a pace that allows everyone to take its message to heart.

Gospel

At first the gospel dovetails with the good news offered by the second reading. It opens with the promise of a life-giving sign, one even greater than that of the serpent lifted on high by Moses in the desert (Num 21:4-9). That sign temporarily restored life to the afflicted Israelites. The sign of the Son of Man being lifted up will give eternal life.

After this assertion by Jesus, the remainder of the reading seems to be an editorial elaboration by John. He sets out with a concise account of the good news. God loved the world so much he gave his only Son, that all who believed in him would have eternal life. From this point on the reading becomes confronting rather than comforting. The gift God offers is a two-edged sword, for those who refuse to believe condemn themselves. They choose darkness over light, evil over the truth. John had foreshadowed this choice in the Prologue when he wrote "the world did not know him ... and his own people did not accept him" (1:10-11).

Nicodemus plays a positive role in John's gospel – he will defend Jesus before the Sanhedrin (7:50-52) and provide lavishly for Jesus' burial (19:39) – but at this point he chooses to come to Jesus under cover of darkness (3:2). Perhaps John wants us to see that his tentative search for the truth ultimately brings him out of the darkness into the light. The passage ends affirmatively. To live by the truth is to live in the light and let goodness be seen. In sum, the reading offers much food for thought and thus calls for wise delivery. As usual, the NRSV renders the text inclusively.

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.

FOURTH SUNDAY OF LENT – YEAR B

FIRST READING (NRSV)

A reading from the second book of Chronicles 36:14–16, 19–23

All the leading priests and the people were exceedingly unfaithful,
following all the abominations of the nations;
and they polluted the house of the Lord
that he had consecrated in Jerusalem.
The Lord, the God of their ancestors,
persistently sent his messengers to them,
because he had compassion on his people
and on his dwelling place;
but they kept mocking the messengers of God,
despising his words, and scoffing at his prophets,
until the wrath of the Lord against his people became so great
that there was no remedy.
Therefore the Lord brought up against them the king of the Chaldeans,
who burned the house of God,
broke down the wall of Jerusalem,
burned all its palaces with fire,
and destroyed all its precious vessels.
The king took into exile in Babylon
those who had escaped from the sword,
and they became servants to him and to his sons
until the establishment of the kingdom of Persia,
to fulfil the word of the Lord by the mouth of Jeremiah,
until the land had made up for its sabbaths.
All the days that it lay desolate it kept sabbath,
to fulfil seventy years.
In the first year of King Cyrus of Persia,
in fulfilment of the word of the Lord spoken by Jeremiah,
the Lord stirred up the spirit of King Cyrus of Persia
so that he sent a herald throughout all his kingdom
and also declared in a written edict:
"Thus says King Cyrus of Persia:
The Lord, the God of heaven,
has given me all the kingdoms of the earth,
and he has charged me to build him a house at Jerusalem,
which is in Judah.
Whoever is among you of all his people,
may the Lord his God be with him!
Let him go up."

SECOND READING (NRSV)

A reading from the letter of Paul to the Ephesians 2:4–10

God, who is rich in mercy,
out of the great love with which he loved us
even when we were dead through our trespasses,
made us alive together with Christ—
for it is by grace you have been saved.
And God raised us up with Christ and seated us with him
in the heavenly places in Christ Jesus,
so that in the ages to come
God might show the immeasurable riches of his grace
in kindness toward us in Christ Jesus.

For by grace you have been saved through faith,
and this is not your own doing;
it is the gift of God.
This is not the result of works,
so that no one may boast.
For we are what he has made us,
created in Christ Jesus for good works,
which God prepared beforehand to be our way of life.

GOSPEL (NRSV)

A reading from the holy gospel according to John 3:14–21

Jesus said to Nicodemus:
"Just as Moses lifted up the serpent in the wilderness,
so must the Son of Man be lifted up,
that whoever believes in him may have eternal life.
For God so loved the world that he gave his only Son,
so that everyone who believes in him may not perish
but may have eternal life.
"Indeed, God did not send the Son into the world to condemn the world,
but in order that the world might be saved through him.
Those who believe in him are not condemned;
but those who do not believe are condemned already,
because they have not believed
in the name of the only Son of God.
"And this is the judgment,
that the light has come into the world,
and people loved darkness rather than light
because their deeds were evil.
For all who do evil hate the light
and do not come to the light,
so that their deeds may not be exposed.
But those who do what is true come to the light,
so that it may be clearly seen
that their deeds have been done in God."

Concluding Prayer

Prayer over the People (Fourth Sunday of Lent)

Look upon those who call to you, O Lord,
and sustain the weak;
give life by your unfailing light
to those who walk in the shadow of death,
and bring those rescued by your mercy from every evil
to reach the highest good.
Through Christ our Lord.
Amen.

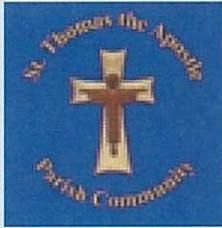
And may the blessing of almighty God,
the Father, and the Son, and the Holy Spirit,
come down on us and remain with us for ever.
Amen.

(Adapted from the Prayer over the People for the Fourth Sunday of Lent, Roman Missal p. 272)

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!



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
W 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.