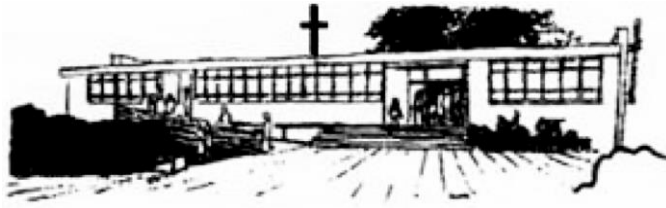


ST. JOSEPH'S CATHOLIC CHURCH



Fr. Andrew Fornal OP

Parish Priest

Fr. Pawel Barszczewski OP

Assistant Priest

Fr. Piotr Kruk OP

EMERGENCY PHONE: 02 9673 5046

Please leave a detailed Message

THIRD SUNDAY OF LENT

4th March 2018, Year B/2



BASSANO, Jacopo, The Purification of the Temple, c. 1580

Sunday Masses:

Saturday Vigil: 4:00pm (Mass in Polish)
6:00pm

Sunday: 8:30am
10:00am

Weekday Masses:

Monday-Friday 8:00am
Saturday 8:30am

Sacrament of Reconciliation:

Saturday after 8:30am Mass

ST. JOSEPH'S PRIMARY SCHOOL

Mrs. Patricia Reilly - Principal

School Office Times

8:30 am - 4:00 pm - Monday to Friday

Address

94 Joseph Street
Kingswood, NSW 2747

Telephone: 4726 4200; **Fax:** 4731 1432

www.stjosephskingswood.catholic.edu.au

Parish Office Hours: Tuesday and Thursday 9:00am - 2:00pm and Friday: 8:30am - 1:30pm

Address: 12 Richmond Rd, PO Box 39, Kingswood, NSW 2747 Telephone: 02 4721 4080; Fax: 02 4721 0089
Email: parish@stjosephskingswood.org; Web: www.stjosephskingswood.org; Facebook: [stjosephskingswood](https://www.facebook.com/stjosephskingswood)

ST. JOSEPH'S CATHOLIC PARISH

LITURGY

LITURGICAL CELEBRATIONS / MASS INTENTIONS

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.

First Reading: Exodus 20:1-17

Responsorial Psalm: Lord, You have the words of everlasting life.

Second Reading: 1 Corinthians 1:22-25

Gospel: John 2:13-25

VIGIL SATURDAY

6:00pm

SUNDAY 8:30am

10:00am

For the Parish

Monday 8:00am 3rd Week of Lent

Jan Zawadzki & Eugeniusz Newigier

Tuesday: 8:00am 3rd Week of Lent

Wednesday 8:00am 3rd Week of Lent

Thursday 8:00am 3rd Week of Lent

Friday 8:00am 3rd Week of Lent

Saturday 8:30am 3rd Week of Lent

ADORATION CHAPEL:

Open during office hours or speak to Fr Andrew.

ANOINTING OF THE SICK:

Please contact the Parish Office or one of the priests. In the case of Emergency please call the emergency number at the front of this bulletin.

BAPTISM OR MARRIAGE

Please contact the Parish Office.

RECENTLY DECEASED: Fr George O'Mara

DECEASED ANNIVERSARIES: Jan Zawadzki & Eugeniusz Newigier, John Francis Ryan

YOUTH MASS

The next Youth Mass will be Saturday 7th April at 6pm. Please spread the word to our young people.

FEAST OF ST JOSEPH 19TH MARCH

Masses at 8am followed by Morning Tea and 7pm followed by a light Supper. Please bring a plate to share. Novena starts Sunday 11th after 8.30 Mass.

STATIONS OF THE CROSS

Stations of the Cross will be at 6.30pm every Friday night during Lent.

HOLY WEEK - 26TH MARCH - 1ST APRIL

Reconciliation - Monday 26th - 9am to 12 noon & 5pm to 7.30pm.

Holy Thursday - Mass of the Lord's Supper - 7pm

**Good Friday - 11am Stations of the Cross
3pm The Lord's Passion**

Holy Saturday - Vigil - 7.45pm

Easter Sunday - 8.30am & 10am

WE PRAY FOR THE SICK: Kevin Collins, John McCahon, Kathryn Tuckwell, Carmel Kerr, Roger Stevens, Cameron Stevens, Shayla, Karen Morvan, Gisela Drobiszewski, Katalin Domotor, Charles Timmins, Barbara Thompson, Zig Barglik, Valerie Davies, Raymond Waters, Jason Isbitski, David Jenkins, Noeline Cruzado, Margaret Colville, Gill Waltisbuhl & Robert Waltisbuhl.

SICK LIST: If you have anyone for the sick list, (Due to privacy laws) contact the Parish Office to fill in a form and update it at the end of each month to keep the names on the sick list.

CATHOLIC CHURCH IN THE WORLD

POPE FRANCIS CATECHESIS

28th February: On the Liturgy of the Eucharist

Dear Brothers and Sisters, good morning!

In the Eucharistic Liturgy, through the holy signs, the Church renders continually present the Sacrifice of the new Covenant sealed by Jesus on the altar of the Cross (Cf. Second Ecumenical Vatican Council, Constitution *Sacrosanctum Concilium*, 47). The first Christian altar was the Cross, and when we come to the altar to celebrate Mass, our memory goes <back> to the altar of the Cross, where the first sacrifice was made. The priest, who represents Christ in the Mass, carries out what the Lord Himself did and entrusted to the disciples in the Last Supper: He took the bread and the chalice, rendered thanks, and gave them to the disciples, saying: "Take, eat . . . drink: this is my Body . . . this is the chalice of my Blood. Do this in memory of Me."

Obedient to Jesus' command, the Church ordered the Eucharistic Liturgy in moments that correspond to the words and gestures done by Him, on the vigil of his Passion. Thus, in the preparation of the gifts, the bread and wine are taken to the altar, namely, the elements that Jesus took in His hands. In the Eucharistic Prayer we give thanks to God for the work of Redemption and the offerings become the Body and Blood of Jesus Christ. It's followed by the breaking of the Bread and Communion, through which we relive the experience of the Apostles, who received the Eucharistic gifts from the hands of Christ Himself (Cf. *Ordinamento Generale del Messale Romano*), 72).

The preparation of the gifts corresponds, then, to Jesus' first gesture: "He took the bread and the chalice of wine. It's the first part of the Eucharistic Liturgy. It's good that it's the faithful that present the bread and wine to the priest, because they signify the spiritual offering of the Church, gathered there for the Eucharist. It's beautiful that it's in fact the faithful that bring the bread and wine to the altar. Although today "the faithful no longer bring, as before, their own bread and wine destined to the Liturgy, yet the rite of the presentation of these gifts keeps its value and spiritual meaning" (*Ibid.*, 73). And in this connection, it's significant that, in ordaining a new presbyter, the Bishop, when he gives him the bread and wine, says: "Receive the offerings of the holy people for the Eucharistic sacrifice" (Roman Pontifical – Ordination of Bishops, of presbyters and of deacons). It's the people of God that brings the offering, the bread and wine, the great offering for the Mass! Therefore, in the signs of

the bread and wine the faithful people put their own offering in the priest's hands, who places it on the altar or table of the Lord, "which is the centre of all the Eucharistic Liturgy" (*OGMR*, 73). That is, the centre of the Mass is the altar, and the altar is Christ. It's always necessary to look at the altar, which is the centre of the Mass. Offered, therefore, in the "fruit of the earth and the work of man," is the commitment of the faithful to make of themselves, obedient to the divine Word, a "pleasing sacrifice to Almighty God the Father," "for the good of all His Holy Church." Thus "the life of the faithful, their suffering, their prayer, their work, are united to those of Christ and to His total offering, and in this way they acquire a new value" (*Catechism of the Catholic Church*, 1368).

Our offering is certainly a small thing, but Christ is in need of this small thing. The Lord asks little of us, and He gives us so much. He asks little of us. He asks us for good will in ordinary life; He asks us for an open heart; He asks us for the will to be better to receive him who offers Himself to us in the Eucharist. He asks us for these symbolic offerings, which will then become His Body and His Blood. An image of this self-giving movement of prayer is represented by incense that, consumed in the fire, gives off a perfumed smoke that goes up on high: to incense the offerings, as is done on feast days, to incense the cross, the altar, the priest and the priestly people manifest visibly the offertory bond that unites all these realities to Christ's sacrifice (Cf. *OGMR*, 75). And don't forget: it's the altar that is Christ, but always in reference to the first altar, which is the Cross, and on the altar, which is Christ, we bring our little gifts, the bread and wine, which then will become so much: Jesus Himself who gives Himself to us.

And all this is what the prayer over the offerings expresses. In it the priest asks God to accept the gifts that the Church offers Him, invoking the fruit of the wonderful exchange between our poverty and His richness. In the bread and wine, we present our life to Him, so that it's transformed by the Holy Spirit into Christ's sacrifice and becomes, with Him, one spiritual offering pleasing to the Father. While the preparation of the gifts is thus concluded, it disposes us to the Eucharistic Prayer (Cf. *Ibid.*, 77).

May the spirituality of the gift of self, which this moment of the Mass teaches, be able to illumine our days, our relations with others, the things we do, the sufferings we meet, helping us to build the earthly city in the light of the Gospel.