



ONE MISSION, TWO PARISHES



Third Sunday of Easter – Year B Sunday 14 April 2024

Administrator

Fr Dean Mathieson

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

**THIS WEEK - Tues 6pm-7pm*

Understanding the Scriptures - Luke 24:35–48

Jesus in today's Gospel teaches His apostles how to interpret the Scriptures.

He tells them that all the Scriptures of what we now call the Old Testament refer to Him. He says that all the promises found in the Old Testament have been fulfilled in His Passion, death, and Resurrection. And He tells them that these Scriptures foretell the mission of the Church—to preach forgiveness of sins to all the nations, beginning at Jerusalem.

In today's First Reading and Epistle, we see the beginnings of that mission. And we see the apostles interpreting the Scriptures as Jesus taught them to.

God has brought to fulfillment what He announced beforehand in all the prophets, Peter preaches. His sermon is shot through with Old Testament images. He evokes Moses and the Exodus, in which God revealed himself as the ancestral God of Abraham, Isaac, and Jacob (see Exodus 3:6, 15). He identifies Jesus as Isaiah's suffering servant who has been glorified (see Isaiah 52:13).

John, too, describes Jesus in Old Testament terms. Alluding to how Israel's priests offered blood sacrifices to atone for the people's sins (see Leviticus 16; Hebrews 9–10), he says that Jesus intercedes for us before God (see Romans 8:34), and that His blood is a sacrificial expiation for the sins of the world (see 1 John 1:7).

Notice that in all three readings, the Scriptures are interpreted to serve and advance the Church's mission—to reveal the truth about Jesus, to bring people to repentance, the wiping away of sins, and the perfection of their love for God.

This is how we, too, should hear the Scriptures. Not to know more "about" Jesus, but to truly know Him personally, and to know His plan for our lives.

In the Scriptures, the light of His face shines upon us, as we sing in today's Psalm. We know the wonders He has done throughout history. And we have the confidence to call to Him, and to know that He hears and answers.

Scott Hahn

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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.

Vatican Human Dignity Declaration ("Dignitas Infinita")

The Vatican has released a new and important document that stresses HUMAN DIGNITY in the light of the many ethical issues of today. The Dicastery for the Doctrine of the Faith's new document "Dignitas Infinita" ("Infinite Dignity") is a welcome summary of Catholic ethical/moral teaching on many of the "hot button" issues of our time.

The Document's Introduction summarizes its purpose concisely. It is to reaffirm "the indispensable nature of the dignity of the human person in Christian anthropology."

In its first three chapters it reaffirms fundamental principles based on good philosophical foundations, enlivened in the Easter joy of our Christian Faith.

The Declaration then critiques many current issues in the light of these principles. These issues include "offences against life itself" (e.g. Murder, genocide, abortion, euthanasia, suicide). It also comments on "violations of the integrity of the human person" (e.g. Mutilation, torture, psychological pressures).

Finally, it includes "offences against human dignity" (e.g. Poverty, arbitrary imprisonment, deportation, slavery, prostitution, degrading working conditions). The list goes on to include, for example, surrogacy, the death penalty, gender theory, digital violence, gambling, and so on.

You can read the document by searching "[DIGNITAS INFINITA](#)"

MINISTERS OF THE WORD

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

13 and 14 April
Shirley Prabha
Rachel Greal
Beryl Chelliah
Genevieve Hemsley & Stefanie Chin
Dung Luong & Thuan Tran

20 and 21 April
Janice D Souza
Kelvin Chen
May McKeown
Molly Hemsley & Andrew Johny
Youth group

EXTRAORDINARY MINISTERS OF THE EUCHARIST

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

Ian Holmes
Owen Greal
Kana Chelliah
Pat Kawalevski
Hoang Nguyen

Olive Hammill
Peter Naughtin
Megan McLean
Laura Cigana
Youth group

SLIDE OPERATORS

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

Choir
Volunteer
Anthony Fernandez
Manny Gonzalez
Toan Tran

David Prabha
Michelle Chen
Paul Tierney
Lee Min Yee
Theresa Nguyen

SL WELCOMERS 13/14 APR

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

SL CHURCH CLEANING

20th April – Sonya's Team
Sonya O'Farrell, Rose Knight,
Joe Brogno & Netty Solomon

SL CHURCH FLOWERS

13th April - Ellen Donoghue
20th April - Jo Adams

ST CHURCH FLOWERS

Parishioners

ST COUNTERS

This week Team 2:
Raj & Violet Fonn
Next week Team 3:

Peter Deayton & Kelvin Chen

SL WELCOMERS 20/21 APR

6:00pm Libby Theodore
8:30am Joe Brogno
ST 10.30am Volunteer

ST CHURCH CLEANING

27th April @ 8am
Hoang Nguyen, Anico Yee,
Dzung Vu & Trong Nguyen.

WE REMEMBER IN PRAYER this weekend all who are sick, especially Tony Lobo, Bernadine O'Meara, 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 Catherine Fogarty, Fr James Kierce, Jarrod Anderson, Sarah Rose, Sabatino Di Giantomaso, Mary Watson, Marlene Beatty, Ann, William & Frances Reynolds, Anna Zboril, Ellen McKenna, Claire Tudor, Antonia & Bruno Marin, Doreen Parslow, John Andrew, John Bradley & Dawn Berry. May they rest in peace.

*****HOLY HOUR THIS WEEK*****

For this week Exposition of the Blessed Sacrament will be on
Tuesday 6pm-7pm (not Wednesday)

PROJECT COMPASSION: Project Compassion Boxes can be left at SL in the basket near the picture of St Joseph and at ST in the basket near the Holy Oils cabinet on the sanctuary. www.caritas.org.au/project-compassion or phone 1800 024 413. So far we have dispatched \$1,499.10 from St Timothy's and \$2,491.85 from St Luke's to Caritas. Receipts will be issued to those who requested them in due course. Thank you for your generosity.

GOOD FRIDAY HOLY PLACES COLLECTION: Thanks once again for your generous donations to the Holy Places collection. We have sent \$1,179.25 from St Timothy's and \$929.70 from St Luke's to the Franciscans who support Christians in the Holy Land.

Resources

MELBOURNE CATHOLIC: [The extravagant mercy of God](#)

MAJELLAN FAMILY MEDIA: [A call to seize love and service](#)

THE JOURNEY THIS WEEK: On The Journey This Week: Fr Joshua Whicker says that Jesus is here now to redeem us in the fullness of our humanity in our current lived experience. Mother Hilda says speak and listen with the eyes of God. Plus, Fr Tony Percy, Byron & Francine Pirola, and Fr Mike Delaney. The Journey podcast available at www.jcr.org.au.

PALMS AUSTRALIA: Would you like to volunteer overseas? An In-Person Information session is happening on April 22nd at Sacred Heart Primary School, Oakleigh. More information [HERE](#)

STEWARDSHIP CORNER:

The First collection is for the priest and retired priests.

The Second collection is for parish expenses

ST: Weekly First Collection Presbytery Envelopes: \$253

Thanksgiving Stewardship Envelopes this week: \$378

Vietnamese Donation: \$136.40

Monthly Direct Debit and Credit Card donations for Presbytery for March: \$360

Monthly Direct Debit and Credit Card donations for Church for March: \$1,079

SL: Last week's Church Stewardship Envelopes: \$301

Last week's Presbytery Stewardship Envelopes: \$298

Monthly Direct Debit and Credit Card donations for Presbytery for March: \$2,000

Monthly Direct Debit and Credit Card donations for Church for March: \$2,399

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: Cry out with joy to God, all the earth; O sing to the glory of his name. O render him glorious praise, alleluia.

Response to the Psalm: Lord, let your face shine on us.

Gospel Acclamation: Alleluia, alleluia! Lord Jesus, make your word plain to us: make our hearts burn with love when you speak. Alleluia!

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

Communion Antiphon: The disciples recognized the Lord Jesus in the breaking of the bread, alleluia.

The Holy Mass - Introductory Rites

The Introductory Rites have a definite objective, namely "to make the assembled people a unified community and to prepare them properly to listen to God's word and celebrate the Eucharist" ("General Instruction of the Roman Missal," No. 24). Since the earliest times of the Church, the people gathered as an assembly on the Lord's Day (Didache, No. 14). As they were gathering, oftentimes psalms were recited in preparation for the Mass.

To give the Mass a definite starting action, at a very early age, an entrance ritual evolved whereby the priest passed into the community to recite the first prayer. Eventually, the priest entered to the accompaniment of the choir. Other traditions were soon adopted, which included the incensation and the asperges. The incensation ritual came from the East. The blessed smoke was intended to signify and awaken sentiments of purification and sanctification. Psalm 50, the Miserere, was chanted. Keep in mind that in the Old Testament times, incense was used to keep demons away as well as to purify the sacrifices to God.

The formal greeting sequence at the beginning of Mass is recorded in St. Augustine's The City of God. Since the earliest times of the Church, the Mass began with the sign of the cross. Tertullian (d. c. 250) described the common usage of the sign of the cross: "In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our foreheads with the sign of the cross" ("De corona," 30). The Penitential Rite was prescribed by the Didache: "On the Lord's Day of the Lord, gather together, break bread and give thanks, after confessing your transgressions so that your sacrifice may be pure" (No. 14). This rite involved an examination of conscience and a public confession of sins before the celebration of the Eucharist. However, the penitential rite today should not be confused with the Sacrament of Penance, which remains essential for the forgiveness of mortal sins.

In the present format of Mass, after the greeting, the priest conducts either the Asperges or the Penitential Rite the Confiteor followed by the Kyrie, a brief penitential rite, or the Kyrie with petitions. The Confiteor ("I confess ...") originated about the eighth century, but the one we have today is basically from the Mass promulgated by Pope St. Pius V (1570).

The use of the Kyrie spread through the Church about the sixth century, and always preceded the priest's prayer. This chant of "Lord have mercy, Christ have mercy" originated in the early fourth century in the Antioch-Jerusalem liturgy. The Kyrie was adapted to be the ending of various petitions. In the East as many as 42 petitions were offered. Until the eighth century, the litany would continue until the pope (or priest) gave a signal to stop. In the ninth century, it was fixed at nine, and today, there are three petitions offered. Presently, in the Mass, the Kyrie is chanted after the Confiteor, or three petitions may be offered ending with either "Lord have mercy" or "Christ have mercy."

William Saunders

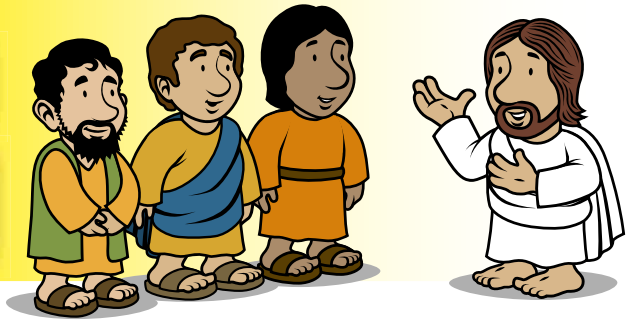
**"They were still talking about all this when Jesus himself stood among them
and said to them, 'Peace be with you!' "**

Luke 24:36

Jesus rose from the dead

3rd Sunday of Easter, Year B

When Jesus appeared to his disciples he was not a ghost, but truly alive! How did Jesus help the disciples believe that he had risen from the dead? Write or draw you answer.



Jesus asked that the Good News be spread from Jerusalem to every nation. Unscramble the following words about the Good News.

esJus vases = _ _ _ _ _ S _ _ _ _

elvo = _ _ _ e

doGo sewN = _ _ _ _ _ _ _ W _

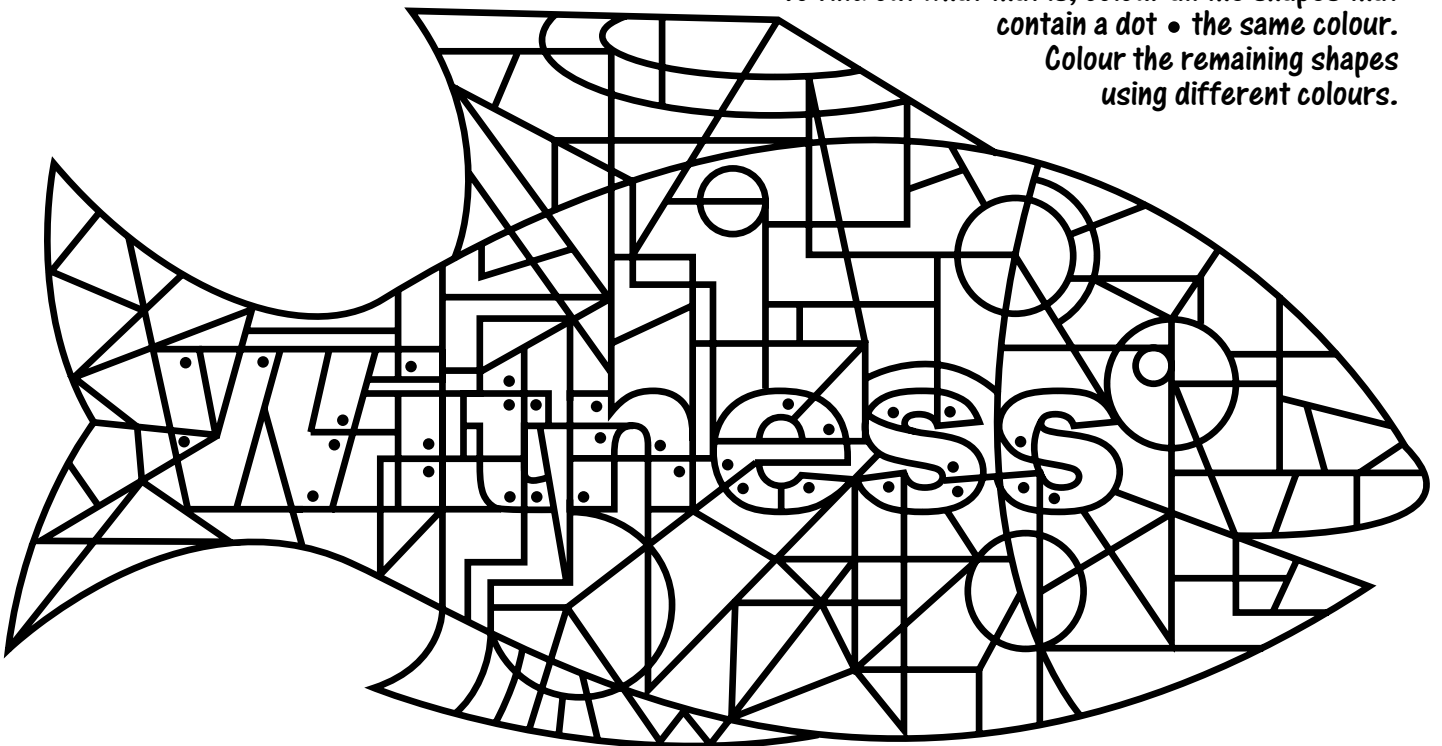
gvforie niss = f _ _ _ _ _ _ _ n _

reefdom = _ r _ _ _ o _

naltree flei = e _ _ _ _ a _ _ _ f _

gealhin = h _ _ _ _ _ _

There is something that Jesus asks us to do for him.
To find out what that is, colour all the shapes that contain a dot • the same colour.
Colour the remaining shapes using different colours.



SUNDAY READINGS

READ AT HOME

3rd Sunday of Easter

Year B

14 April 2024



Collect

May your people exult for ever, O God,
in renewed youthfulness of spirit,
so that, rejoicing now in the restored glory of our adoption,
we may look forward in confident hope
to the rejoicing of the day of resurrection.
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

To preach repentance for the forgiveness of sins is what the risen Lord commissions the disciples to do (Lk 24:27). Repentance might strike us as a Lenten, rather than an Easter, concern. A quick glance through a standard collection of Easter hymns reveals common themes like triumph, joy, light, glory, eternal life and feasting, and only occasional references to pardon from sin. It's worth turning our minds back to what many of us heard as we were marked on Ash Wednesday: "Repent, and believe in the Gospel." This brief injunction suggests that repentance is choosing to let go of all that hinders our embrace of the good news. It's a perennial summons to come forth from the grave of our self-obsession and live.

A reading from the Acts of the Apostles

3:13–15, 17–19

Peter said to the people 'You are Israelites, and it is the God of Abraham, Isaac and Jacob, the God of our ancestors, who has glorified his servant Jesus, the same Jesus you handed over and then disowned in the presence of Pilate, after Pilate had decided to release him. It was you who accused the Holy One, the Just One, you who demanded the reprieve of a murderer while you killed the prince of life. God, however, raised him from the dead, and to that fact we are the witnesses.

'Now I know, brothers, that neither you nor your leaders had any idea what you were really doing; this was the way God carried out what he had foretold, when he said through all his prophets that his Christ would suffer. Now you must repent and turn to God, so that your sins may be wiped out.'

Responsorial Psalm

Ps 4:2, 4, 7, 9

R. Lord, let your face shine on us.

or

R. Alleluia.

When I call, answer me, O God of justice;
from anguish you released me, have mercy and
hear me! **R.**

It is the Lord who grants favours to those whom he
loves;
the Lord hears me whenever I call him. **R.**

'What can bring us happiness?' many say.
Lift up the light of your face on us, O Lord. **R.**

I will lie down in peace and sleep comes at once,
for you alone, Lord, make me dwell in safety. **R.**

First Reading

Readers would be well advised to take up their New Testaments and read Acts 3:1-12 to familiarise themselves with the event that leads to today's extract from Peter's third speech. By restoring a lame beggar to lively health, Peter has amazed the crowd. He immediately sets about instructing them lest they misunderstand what has happened. The miracle is not his doing, but God's. This assertion serves as a springboard for a lengthy proclamation of the good news.

In the short section that we hear, Peter insists that God is the principal actor in the drama of Jesus' death and resurrection. All is in accord with the divine plan, and all has been accomplished by divine power. Nonetheless the people have played a part by their complicity in Jesus' condemnation and death. Peter both accuses and excuses them for this. Now their task is to acknowledge guilt and repent.

In these few verses Peter raises complex questions about divine and human agency that continue to daunt believers. At the same time he highlights the unique importance of Jesus, naming him in turn as servant, the Holy One, the Just One, and the prince of life. His final focus on the need to repent may seem downbeat, but it bears the promise of complete forgiveness.

Leaving aside the thorny issue of the interplay between human freedom and divine purpose, readers have the immediate task of delivering a text comprised largely of long sentences with dependent clauses. The more they can imagine themselves to be members of the assembly trying to grasp Peter's message in a single hearing the better. Careful study of his rhetoric to distinguish between his core assertions and their elaboration will be invaluable. A confident tone, a measured pace and thoughtful pausing will serve the assembly well.

Responsorial Psalm

At heart, Psalm 4 is a personal prayer of peaceful trust that ensues from the psalmist's delivery by God from a distressing experience. At the same time the psalm is multi-faceted. It contains a plea for a merciful hearing, a declaration of confidence in God, a word of wisdom, and a final expression of childlike trust.

In the context of Easter, Christian believers will readily identify this with the person of Jesus. He called on God in his distress, entrusted himself into God's hands, was heard favourably by the one who loved him, and was raised to see God's glorious face.

The short response – "Lord, let your face shine on us" – invites us to make the psalmist's confession of trust our own. In whatever way the shadow of death looms over us, we ask for the light of God's face to dispel it. Within the verses there is constant movement back and forth between prayers addressed to God and general affirmations. They ought not be muddled by hasty proclamation. Additional care needs to be taken with the unusual format of two-line stanzas.

A reading from the first letter of St John

2:1–5

I am writing this, my children,
to stop you sinning;
but if anyone should sin,
we have our advocate with the Father,
Jesus Christ, who is just;
he is the sacrifice that takes our sins away,
and not only ours,
but the whole world's.
We can be sure that we know God
only by keeping his commandments.
Anyone who says, 'I know him',
and does not keep his commandments,
is a liar,
refusing to admit the truth.
But when anyone does obey what he has said,
God's love comes to perfection in him.

A reading from the holy Gospel according to Luke

24:35–48

The disciples told their story of what had happened on the road and how they had recognised Jesus at the breaking of bread.

They were still talking about this when Jesus himself stood among them and said to them, 'Peace be with you!' In a state of alarm and fright, they thought they were seeing a ghost. But he said, 'Why are you so agitated, and why are these doubts rising in your hearts? Look at my hands and feet; yes, it is I indeed. Touch me and see for yourselves; a ghost has no flesh and bones as you can see I have.' And as he said this he showed them his hands and feet. Their joy was so great that they could not believe it, and they stood dumbfounded; so he said to them, 'Have you anything here to eat?' And they offered him a piece of grilled fish, which he took and ate before their eyes.

Then he told them, 'This is what I meant when I said, while I was still with you, that everything written about me in the Law of Moses, in the Prophets and in the Psalms, has to be fulfilled.' He then opened their minds to understand the scriptures, and he said to them, 'So you see how it is written that the Christ would suffer and on the third day rise from the dead, and that, in his name, repentance for the forgiveness of sins would be preached to all the nations, beginning from Jerusalem. You are witnesses to this.'

Second Reading

Having begun our series of readings from 1 John with an extract from its last chapter, we return to an early part of the letter. From today the readings progress through the chapters in their original order.

Today's text gets off to an arresting start: "I am writing this, my children, to stop you sinning." This abrupt statement of intent is softened both by the use of the affectionate term "children" and by what follows. John assures his community that Christ has taken the whole world's sin away and continues to be our advocate. Elsewhere in John the role of advocacy is attributed to the Paraclete (eg Jn 14:16.26).

It seems that some people are claiming a knowledge of God that allows them to live as they please. John is categorical. The evidence for knowing God (a knowing that means being in a loving personal relationship) is keeping the commandments. Later in the letter, in a verse we will hear on the Fifth Sunday, John explains what these commandments are: believing in Jesus and loving one another (3:23). Like the letter as a whole, this reading has the character of an address by a teacher or spiritual director. It invites thoughtful delivery and meditative reception.

Gospel

Luke's account of the risen Lord's appearance has parallels with last Sunday's gospel story from John. Fear is a common feature. In John, the disciples are afraid of the Jews; in Luke, they are terrified by the sight of Jesus. In John, Jesus explicitly greets them with "Peace"; Luke clearly implies this is Jesus' wish. Both evangelists stress the physicality of Jesus' presence. In John, it's the sceptical Thomas whom Jesus invites to touch his wounds; in Luke, it's all the disciples. Luke reports that Jesus gave evidence of his bodily reality by eating fish. John has a similar story to tell, but in the appendix to his gospel (21:1-25).

Luke also repeats elements from the preceding episode of the journey to Emmaus, but in reverse. On the way to Emmaus, Jesus first sheds light on the baffling event of his death by explaining the scriptures to the two disciples; only at table are their eyes fully opened. In Jerusalem that night, he first eats, then interprets the scriptures. This done, a new and decisive era opens up. Jesus commissions the disciples to preach "repentance for the forgiveness of sins . . . to all the nations." Luke goes on to write an entire book about this mission.

Who are the ones designated as witnesses? When the two disciples return to Jerusalem from Emmaus, they "found the Eleven assembled together with their companions." In the light of this statement, it's plausible that those being sent included the women who had accompanied Jesus from Galilee and witnessed his death (23:49). This is certainly the mission of all the baptised today.

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 EASTER

FIRST READING (NRSV)

A reading from the Acts of the Apostles **3:13–15, 17–19**

At the temple gate, Peter addressed the people:

"The God of Abraham, the God of Isaac, and the God of Jacob, the God of our ancestors has glorified his servant Jesus, whom you handed over and rejected in the presence of Pilate, though he had decided to release him.

"But you rejected the Holy and Righteous One and asked to have a murderer given to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses.

"And now, friends, I know that you acted in ignorance, as did also your rulers.

In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer.

"Repent therefore, and turn to God so that your sins may be wiped out."

SECOND READING (NRSV)

A reading from the first letter of John **2:1–5**

My little children,

I am writing these things to you so that you may not sin.

But if anyone does sin,

we have an advocate with the Father;

Jesus Christ the righteous;

and he is the atoning sacrifice for our sins,

and not for ours only but also for the sins of the whole world.

Now by this we may be sure that we know him,

if we obey his commandments.

Whoever says, "I have come to know him,"

but does not obey his commandments, is a liar,

and in such a person the truth does not exist;

but whoever obeys his word,

truly in this person the love of God has reached perfection.

By this we may be sure that we are in him.

GOSPEL (NRSV)

A reading from the holy gospel according to Luke **24:35–48**

The two disciples told the eleven and their companions

what had happened on the road to Emmaus,

and how Jesus had been made known to them

in the breaking of the bread.

While they were talking about this,

Jesus himself stood among them and said to them,

"Peace be with you."

They were startled and terrified,

and thought that they were seeing a ghost.

He said to them,

"Why are you frightened,

and why do doubts arise in your hearts?"

Look at my hands and my feet;
see that it is I myself.
Touch me and see;
for a ghost does not have flesh and bones
as you see that I have."
And when he had said this,
he showed them his hands and his feet.
While in their joy they were disbelieving and still wondering,
he said to them,
"Have you anything here to eat?"
They gave him a piece of broiled fish,
and he took it and ate in their presence.
Then he said to them,
"These are my words that I spoke to you while I was still with you-
that everything written about me in the law of Moses,
the prophets, and the psalms must be fulfilled."
Then he opened their minds to understand the scriptures,
and he said to them,
"Thus it is written,
that the Messiah is to suffer
and to rise from the dead on the third day,
and that repentance and forgiveness of sins
is to be proclaimed in his name to all nations,
beginning from Jerusalem.
You are witnesses of these things."

Blessing for Easter

May God, who by the Resurrection of his Only Begotten Son
was pleased to confer on us
the gift of redemption and of adoption,
give us gladness by his blessing.
Amen.

May he, by whose redeeming work
we have received the gift of everlasting freedom,
make us heirs to an eternal inheritance.
Amen.

And may we, who have already risen with Christ
in Baptism through faith,
by living in a right manner on this earth,
be united with him in the homeland of heaven.
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 Solemn Blessing for Easter Time, Roman Missal p 712.)

PRAYER IS LIFE



majellan media
family



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

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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.