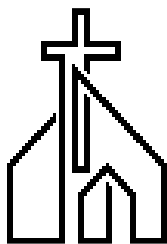


Parish of Timboon



St Joseph's Timboon & St Andrew's Simpson
 Parish Priest: Fr. Neville Stanislaus
 Parish Secretary: George Swierczek 0439 145 805
 31 Hamilton Street. PO Box 62, Timboon 3268
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 Parish Safeguarding Officer: Ruth Hoffmann 0429983253
WE ARE A CHILD SAFE PARISH.



Our Sick: Bailey Delaney, Pat Thornton, Patrick Giblin, Bernadette Moloney
Anniversaries occurring in March: Charles Boyle, Jeff Lathouwers. Michael Dodd, Matthew Delaney, Robert Maslin, Mary O'Keefe. Coleman O'Keefe, Brian Smith. Perc Roberts. Carmel O'Connor. Paul Couch. Geoff Gale. Martin Van Duynhoven. Park Conheady. Barry Risdale. Kathleen Noonan. Rose McMeel. Maria Townsend. Frank Vogels. Riley Hutchins.



COVID UPDATE

- Please sign in using pen and paper or use the QR Code. .
- Wearing a mask is no longer mandatory in churches or chapels. However, the government recommends that we wear a face mask when we cannot maintain 1.5 metres distance from other people.

The Taking of the Temple

Why did Jesus lash out in the temple? Because he was mad? Many sermons we hear about the cleansing of the temple are about the holy anger of Jesus. But the remarkable violence Jesus unleashes - destroying property, whipping men and animals out of the temple - is about more than righteous anger. Jesus is establishing his claim on God's house.

Who lives in God's house? That's like asking who's buried in Grant's Tomb. When Jesus throws everybody else out (*in Mark's gospel, Jesus blocks the entrance and won't let anyone pass through*), Jesus is saying that he alone has a right to claim God's house. Jesus acts like any homeowner who discover squatters in his living room. He forcibly ejects them.

John's gospel is told as a book of signs, pointing to the full divinity of Jesus. If the other three gospels show us intimate details of Jesus' humanity, John focuses primarily on Jesus' divine identity. The taking of the temple is a powerful display of sovereignty that's unmistakable. In the end, it's Jesus' claims about the temple that are raised at his trial and lead to his death.



SACRAMENT OF BAPTISM

We welcome, through the Sacrament of Baptism Charlie Edward Zentai, son of Phillip and Sophie .

May the Holy Spirit he receives today guide him, as he grows in faith in his loving family and our Catholic Community.



Third Sunday of Lent
 7th March 2021



Oliva, 22, could not read, write or count, and her business was losing money. Then she attended Caritas Australia-supported literacy and numeracy classes, and set up a home classroom to teach her neighbours. Now her classes, business and family are thriving, and she aims to become a pastor and run for local leadership.

Please donate to Project Compassion 2021 and support people like Oliva's gain access to education to build a brighter future and live in communities that upholds everyone's dignity.

You can donate through Parish boxes and envelopes, by visiting www.caritas.org.au/projectcompassion or phoning 1800 024 413.

Mercy Regional College Camperdown Open Day

Information sessions and campus tours will be held on Thursday, March 25 from 3.30pm – 7.30pm. To register and for more information go to <https://www.mercy.vic.edu.au/join-our-college/open-day-2021/>

Timboon	March 7th	March 14th Ass of W & C	Mar 21st Mass 9am
Welcome		P Martin	A McMeel
Leaders		T & E O' Connor	
Statue		M van Nieuwkerk	J & G Delaney
Reader		C Martin	T O'Connor
P.O.F.		P Nicholson	E O'Connor
Gifts			
Bulletin	C Marr A McMeel	C Marr A McMeel	C Marr A McMeel
Slides	A Vogels	A Vogels	A Vogels



Gospel Jn 2:13-25

Destroy this sanctuary, and in three days I will raise it up.

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

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

Reflection by Dianne Bergant CSA

Israel believed that the temple was built over the navel of the universe, the *axis mundi*, that spot where the world above and the world below met the world of history, thus enabling the three worlds to communicate. When Jesus called himself the new temple, he was claiming to be the centre of the universe, the spot where three-way cosmic communication occurs, the presence of God in the midst of the community. When we accept him in faith, we are accepting these claims. We may profess this belief, but do our lives reflect it?

Although some consider the law a rigid set of precepts, it is really more a collection of directives that have grown out of the experience of life. To say that Jesus is the wisdom of God means that God's wisdom is made known in him and that he is the way that points to God. While laws often embody distinctive cultural values or customs, as wisdom of God, Jesus crosses cultural boundaries and breaks down cultural distinctions. As the wisdom of God, Jesus fulfils the expectations of any and all codes of law.

Both the law and the temple witness to the power of God in the lives of believers. However, both institutions pale in the light of Jesus who is identified as the power of God. This divine power is not revealed in lofty precepts or in magnificent stones, but rather in the broken and pierced body of Jesus Christ. How willing are we to accept him?

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The Living Word

Third Sunday of Lent, Year B

7 March 2021

First Reading Ex 20:1-17

(or shorter form Ex 20:1-3, 7-8, 12-17)

The Law was given through Moses.

God spoke all these words. He said, 'I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery.

'You shall have no gods except me.

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

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

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

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

'You shall not kill.

'You shall not commit adultery.

'You shall not steal.

'You shall not bear false witness against your neighbour.

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

Responsorial Psalm Ps 118:11 R. Jn 6:68

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

1. The law of the Lord is perfect, it revives the soul.
The rule of the Lord is to be trusted, it gives wisdom to the simple. (R.)
2. The precepts of the Lord are right, they gladden the heart.
The command of the Lord is clear, it gives light to the eyes. (R.)
3. The fear of the Lord is holy, abiding for ever.
The decrees of the Lord are truth all of them just. (R.)
4. They are more to be desired than gold, than the purest of gold
and sweeter are they than honey, than honey from the comb. (R.)

Second Reading 1 Cor 1:22-25

We are preaching a crucified Christ, a scandal to many, but to those who have been called, the wisdom of God.

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

Gospel Acclamation Jn 3:18

Praise to you, Lord Jesus Christ, King of endless glory!

God loved the world so much, he gave us his only Son, that all who believe in him might have eternal life.

Praise to you, Lord Jesus Christ, King of endless glory!