

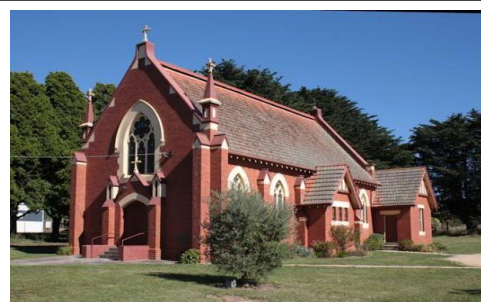
WELCOME TO THE CATHOLIC PARISH'S OF ST AMBROSE WOODEND & ST MARY'S LANCEFIELD AND ROMSEY



ST AMBROSE
18 Templeton Street
Woodend



ST MARY'S
(Our Lady of Lourdes)
27 Chauncey St Lancefield



ST MARY'S
(Immaculate Conception)
85 Main St Romsey

Second Sunday of Lent - Year C

16th March, 2025

Mass Times

Weekend

Saturday 5pm Woodend, 6.30pm Lancefield

Sunday 9am 1st & 3rd Romsey, 2nd, 4th and 5th Lancefield, 11am Woodend

Weekday

Tuesday 6pm Woodend followed by the Rosary

Wednesday 9.30am Woodend and Lancefield

Thursday 9.30am Woodend and Romsey

Friday 9.30am Woodend and 10:15am Lancefield

Reconciliation

Woodend: 2nd Saturday of the month 10am-10.30am. Lancefield 3rd Sunday of the month 10am-10.30am

Healing Mass

Romsey: 1st Saturday of the month 10am – Rosary begins at 9:30am

Parish Staff

Parish Priest: Fr John Healy 47 Urquart St Woodend. Ph: 03 54272690 Mobile: 0439 033 750.

Email: john.healy@cam.org.au

Assistant Priest: Fr Brian Muling 27 Chauncey St Lancefield. Ph 03 54292130

Email: brian.muling@cam.org.au

Parish Secretary Woodend: Bernadette Petruccelli 47 Urquart St Woodend. Ph: 03 54272690.

Email: bernadette.petruccelli@cam.org.au

Parish Secretary Lancefield: Tammie Dalgleish 27 Chauncey Lancefield. Ph 03 54292130.

Email: lancefield@cam.org.au

Office Hours

Woodend Monday 9am - 4pm & Friday 9am - 4pm

Lancefield Wednesday 8am - 5pm & Friday 8am - 5pm

Websites

Woodend: www.stambrosewoodend.com.au

Lancefield: www.melbcatholic.org/s/lancefield

School Communities

St Ambrose Woodend Principal: Bronwyn Phillips Ph 03 54271285.

Email office@sawoodend.catholic.edu.au Website: www.stambrose.catholic.au

St Mary's Lancefield Principal: Gabe Agius Ph 03 54291359.

Email office@smlancefield.catholic.edu.au Website: www.smlancefield.catholic.edu.au

Child Protection

We hold the care, safety and well-being of children and all vulnerable people as a central and fundamental responsibility for our community.

Diocesan Polices are available at www.melbournecatholic.org.au

The Living Word

Second Sunday of Lent, Year C

16 March 2025

First Reading Gn 15:5-12, 17-18

God made a covenant with Abraham, his faithful servant.

Taking Abram outside the Lord said, 'Look up to heaven and count the stars if you can. Such will be your descendants' he told him. Abram put his faith in the Lord, who counted this as making him justified.

'I am the Lord' he said to him 'who brought you out of Ur of the Chaldeans to make you heir to this land.' 'My Lord, the Lord' Abram replied, 'how am I to know that I shall inherit it?' He said to him, 'Get me a three-year-old heifer, a three-year-old goat, a three-year-old ram, a turtledove and a young pigeon.' He brought him all these, cut them in half and put half on one side and half facing it on the other; but the birds he did not cut in half. Birds of prey came down on the carcasses but Abram drove them off.

Now as the sun was setting Abram fell into a deep sleep, and terror seized him. When the sun had set and darkness had fallen, there appeared a smoking furnace and a firebrand that went between the halves. That day the Lord made a Covenant with Abram in these terms:

'To your descendants I give this land, from the wadi of Egypt to the Great River.'

Responsorial Psalm

Ps 26:1. 7-9. 13-14. R. v.1

(R.) The Lord is my light and my salvation.

1. The Lord is my light and my help;
whom shall I fear?
The Lord is the stronghold of my life
before whom shall I shrink? (R.)
2. O Lord, hear my voice when I call;
have mercy and answer.
Of you my heart has spoken:
'Seek his face.' (R.)
3. It is your face, O Lord, that I seek,
hide not your face.
Dismiss not your servant in anger;
you have been my help. (R.)
4. I am sure I shall see the Lord's
goodness
in the land of the living.
Hope in him, hold firm and take heart.
Hope in the Lord! (R.)

Second Reading Phil 3:17 - 4:1 or Phil 3:20 - 4:1 (shorter form)

Christ will transfigure these bodies of ours into copies of his glorious body.

My brothers, be united in following my rule of life. Take as your models everybody who is already doing this and study them as you used to study us. I have told you often, and I repeat it today with tears, there are many who are behaving as the enemies of the cross of Christ. They are destined to be lost. They make foods into their god and they are proudest of something they ought to think shameful; the things they think important are earthly things. For us, our homeland is in heaven, and from heaven comes the saviour we are waiting for, the Lord Jesus Christ, and he will transfigure these wretched bodies of ours into copies of his glorious body. He will do that by the same power with which he can subdue the whole universe.

So then, my brothers and dear friends, do not give way but remain faithful in the Lord. I miss you very much, dear friends; you are my joy and my crown.

Gospel Acclamation Mt 17:5

Glory and praise to you, Lord Jesus Christ!
From the shining cloud the Father's voice
is heard:

this is my beloved Son, hear him.

Glory and praise to you, Lord Jesus Christ!

Gospel Lk 9:28-36

As Jesus prayed, the aspect of his face was changed, and his clothing became brilliant as lightning.

Jesus took with him Peter and John and James and went up the mountain to pray. As he prayed, the aspect of his face was changed and his clothing became brilliant as lightning. Suddenly there were two men there talking to him; they were Moses and Elijah appearing in glory, and they were speaking of his passing which he was to accomplish in Jerusalem. Peter and his companions were heavy with sleep, but they kept awake and saw his glory and the two men standing with him. As these were leaving him, Peter said to Jesus, 'Master, it is wonderful for us to be here; so let us make three tents, one for you, one for Moses and one for Elijah.' - He did not know what he was saying. As he spoke, a cloud came and covered them with shadow; and when they went into the cloud the disciples were afraid. And a voice came from the cloud saying, 'This is my Son, the Chosen One. Listen to him.' And after the voice had spoken, Jesus was found alone. The disciples kept silence and, at that time, told no one what they had seen.



Reflection by Fr Michael Tate

One often hears the conventional wisdom: 'All religions are the same, with somewhat different packaging.' But, do they believe the same thing about the human person?

What if one believed that the most vital part of a person was 'the soul' which alone was destined for Heaven? This is not the Christian belief.

Today's Gospel recounts that Jesus' body was transfigured. This was no out-of-the-body experience of religious ecstasy. Jesus' body was totally translucent, totally radiant with Divine Light. Every molecule of his materiality was reverberating in the halo of divine glory.

That is the destiny which God desires for us also. When we are really in harmony with God, when we really participate in the life of God, then that Divine Life envelops and permeates our whole person, *bodysoul*. That is our *ultimate* destiny, but can it be anticipated in the lives of those close to God?

You might care to read the story of St Seraphim of Sarov from the Russian Orthodox tradition. A follower recounts the dazzling bodily transformation of the saint with the blaze of light spilling over onto the snow-covered meadow.

We might pause for a moment to affirm our Christian hope that, with God's grace, we will be radiant with Divine Light, our bodies immersed in translucent glory, filled with infinite joy in our hearts.

mtate@bigpond.com

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EVERYONE WELCOME

Ministry	15/03/25	16/03/25	22/03/25	23/03/25	29/03/25
Musician	Rosalie	Christine	Rosalie	Agnes	Rosalie
Reader	Joanne	Anne B	Michael M	Judith	Joan
Collector	Vol req	Ged	Vol req	Joe	Vol req
Cleaner	-----	Monica	-----	Anne T	-----
Location	LF	Rom	LF	LF	LF

Could those listed on the roster please advise if you are unavailable.

CONTINUING PRAYER LIST:

Please pray for the following who are in continuing need of our prayers:
Christine Cheney, Kath Ireland & Brendan Coburn.

MYSTERY OF FAITH

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

PRAYER OF THE FAITHFUL – RESPONSE: *Lord, hear our prayer.*

R: We pray for ourselves and the special needs of all in our parish community. We pray for those who are sick – especially **Pope Francis, Bp. Peter Connors** and those on our parish prayer list – the frail, and for all who care for them. For the faithful departed: for those who have died recently and for those whose anniversaries occur at this time, especially **Wendy Lakin, Mark Naismith & Peg Hawkins**. May they receive the reward of eternal life.

We pray to the Lord.

Lord, hear our prayer.

All **HAIL MARY**
CELEBRANT **FINAL CLOSING PRAYER**
All **JUBILEE PRAYER**

Father in heaven, may the **faith** you have given us in your son, Jesus Christ, our brother, and the flame of **charity** enkindled in our hearts by the Holy Spirit, reawaken in us the blessed **hope** for the coming of your Kingdom. May your grace transform us into tireless cultivators of the seeds of the Gospel. May those seeds transform from within both humanity and the whole cosmos in the sure expectation of a new heaven and a new earth, when, with the powers of Evil vanquished, your glory will shine eternally. May the grace of the Jubilee reawaken in us, **Pilgrims of Hope**, a yearning for the treasures of heaven. May that same grace spread the joy and peace of our Redeemer throughout the earth.

To you our God, eternally blessed, be glory and praise for ever.

Amen.

Collections last week Presbytery \$320 Thanksgiving \$1285
1st collection: Presbytery & Priest 2nd collection: Thanksgiving (envelope)

Next week's readings: Exodus 3:1-8, 13-15; 1 Corinthians 10:1-6,10-12; Luke 13:1-9

NICENE CREED

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

CHILD PROTECTION
is **everyone's** responsibility

**Safety of Children and
All Vulnerable People**

The St. Mary's Safeguarding Children and Young People Policy is on display on the church noticeboards or via the parish office.

All children leaving the church during Mass must be accompanied by a parent.

Child Safety Committee

Fr. John Healy
Tammie Dalgleish
Michael Mooney
Monica Tomlinson

Baptism

As arranged with the Parish Secretary on the 4th Sunday of the month

Marriages

Arranged by appointment with at least 6 months' notice. Please contact parish office.

Funerals

Contact Fr. John directly.
Contact Fr. Brian directly.

Thanksgiving

Any parishioner wishing to join the Thanksgiving program is invited to contact Tammie at the parish office to arrange some Thanksgiving envelopes. Thanksgiving contributions by Direct Debit or Credit Card welcome.

Welcome

St. Mary's Parish community warmly welcomes visitors and new parishioners. We invite new parishioners to introduce yourself to Fr. John/Fr. Brian, fill in a census card located in the church foyer and place in either collection or contact Tammie directly at the parish office.

Volunteering Ministries

A current Working with Children Check is required to volunteer within the parish.

Help is always welcome!

Power Point operator at Mass
Reader of the Word
Church Cleaning & Gardening



MASS for the FEAST of St. PATRICK

Mass to celebrate St Patrick the patron of our Archdiocese will be celebrated on

Monday 17th March - 9.30am - St Ambrose, Woodend.

Feast Days this week.

March 17th – Feast of St. Patrick

Apostle to Ireland (389–461)
St. Patrick is remembered for his role in implanting the Church in Ireland. But his first introduction to Ireland was involuntary. At the age of sixteen he was kidnapped from his village in Roman Britain and taken to Ireland as a slave. Sold to a local king, he spent six years in menial occupations. His life was not valued more highly than the beasts he tended. Eventually, an opportunity arose for him to escape, and he made his way back home. But he had changed. Apart from the scars of his ordeal, he bore the zeal of a profound faith. He believed his sufferings and deliverance had been ordained for some purpose. After studying for the priesthood in Gaul, he had a dream in which Irish voices, the voices of those who had stolen his youth, cried out for him to return. In 432, by now a bishop, he returned to the land of his oppressors to devote himself to their salvation.

The Mother Church here in Melbourne is dedicated to St Patrick. May the faith of Patrick inspire the faith of all in our Archdiocese.



STATIONS OF THE CROSS

Friday 21st March – 7pm – St. Mary's, Romsey

All are invited to come and reflex on the journey of Jesus to the Cross. The Stations of the Cross will follow scripture passages linked to each moment of that journey.

March 19th – Feast of St. Joseph

(First Century)

After Joseph and Mary were betrothed, Mary was discovered to be pregnant. Matthew's Gospel relates the story from Joseph's perspective. Here, the discovery of Mary's pregnancy precedes any divine reassurance, thus presenting Joseph with a terrible dilemma. According to the law, Mary should be stoned to death. But Joseph, "being a just man and unwilling to put her to shame," resolves to divorce her quietly. Fortunately, an angel appears in Joseph's sleep to explain the source of Mary's condition, and he is apparently satisfied.

After Jesus' birth, Joseph is alerted in another dream to the threat from King Herod, and so leads his family to safety in Egypt, returning to Israel only following assurance in a dream that "those who sought the child's life are dead." While Joseph recedes from the Gospel story, he remains a reminder of Jesus' humble origins—and an enduring reminder of his humanity.



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CARITAS – PROJECT COMPASSION

Mite boxes and giving envelopes are now available in church.

PRIEST & PRESBYTERY BY DIRECT DEBIT

Anyone not already contributing to the Priest & Presbytery expenses who would like to contribute may do so by direct debit to the acct below:

**St. Mary's Presbytery Account
NAB
BSB: 083 347**

Acct: 64151 8467

Please use your surname as the reference.

THANKSGIVING BY DIRECT DEBIT

Anyone not already on the Thanksgiving Program who would like to contribute to the Church may do so by direct debit to the acct below:

**St. Mary's Church Account
NAB
BSB: 083 347**

Acct: 64150 3257

Please use your surname and TG number as the reference.

**Do you have foot
problems?**



Andrew Baddeley | Podiatrist

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Light in the Desert

A LENTEN RESOURCE

Second Sunday in Lent, Year C

Revised New Jerusalem Bible © 2019 by Darton, Longman and Todd Ltd

Now about eight days after these sayings, taking Peter, John and James with him he went up the mountain to pray. And it happened that, as he was praying, the aspect of his face was changed and his clothing became dazzling white. And suddenly, there were two men talking to him; they were Moses and Elijah appearing in glory, and they were speaking of his departed which he was to accomplish in Jerusalem ... a cloud came and covered them with shadow; and as they went into the cloud the disciples were afraid. And a voice came from the cloud saying, 'This is my Son, the Chosen One. Listen to him.' (Luke 9: 28-31, 34-36)

Did you know?

Points of interest and Catholic lore.

'Jesus' call to conversion and penance, like that of the prophets before him, does not aim first at outward works, "sackcloth and ashes," fasting and mortification, but at *conversion of heart, interior conversion*. Without this, such penances remain sterile and false; however, interior conversion urges expression in visible signs, gestures, and works of penance ... Scripture and the [Church] Fathers insist on three forms: *fasting, prayer, and almsgiving*, which express conversion in relation to oneself, to God, and to others' (CCC §1430, 1434).

Exploring the faith

We started Lent with the desert. Now we come to another place 'set apart' in the Bible: the mountaintop. If the desert signifies struggle and testing, the mountaintop signifies divine revelation and communion with God. The prophet Ezekiel reveals that the garden of Eden was, in fact, set on a mountain (Ez 28:13-14); it was from Mount Sinai that God delivered the law



The Transfiguration of the Lord, by D Nolle (1694).

to Moses, and where Moses and the elders ate and drank in God's presence (Ex 24:11); it was on a mountain that the prophet Elijah heard the still, small voice of God (1 Kings 19:11-13); it was from a mountain that Christ delivered his most famous sermon (Matthew 5-7); and it was on a mountaintop that the apostles witnessed Christ transfigured, receiving a glimpse of who he truly was as the Son of God (Lk 9:28-36). It was no wonder Peter wanted to make shelters and stay there.

The mountaintop signifies
divine revelation and
communion with God.

Dei verbum is Vatican II's Dogmatic Constitution on Divine Revelation. One of Christianity's many distinguishing marks is that we hold to Divine Revelation. We are not simply a philosophy or moral system. We believe something, and someone, has been revealed to us. While there are specific *things*, specific *teachings*, that have been revealed (Christ was a teacher, after all), *Dei verbum* draws us into the deeper reality that God reveals *himself* first and foremost. He reveals that he is a communion of love—Father, Son, and Holy Spirit—and that through the sacraments we are raised out of our fallen condition to share in that divine life. This is not esoteric doctrine. Instead, it teaches us something that could change the way we see Christianity, and our own lives, forever.

Reading from *Dei verbum*

2. In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature. Through this revelation, therefore, the invisible God out of the abundance of His love speaks to men as friends and lives among them, so that He may invite and take them into fellowship with Himself ...

4. To see Jesus is to see His Father. For this reason Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth. Moreover He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal ...

8. Therefore the Apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter (see 2 Thess 2:15), and to fight in defence of the faith handed on once and for all (see Jude 1:3) Now what was handed on by the Apostles includes everything which contributes toward the holiness of life and increase in faith of the peoples of God; and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes.

This tradition which comes from the Apostles develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts, through a penetrating understanding of the spiritual realities which they experience, and through the preaching of those who have received through Episcopal succession the sure gift of truth ...

21. The Church has always venerated the divine Scriptures just as she venerates the

body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God's word and of Christ's body ... For in the sacred books, the Father who is in heaven meets His children with great love and speaks with them; and the force and power in the word of God is so great that it stands as the support and energy of the Church, the strength of faith for her sons, the food of the soul, the pure and everlasting source of spiritual life.

Questions

- » In the Scriptures, the mountaintop evokes divine revelation and communion. Have you ever had a 'mountaintop experience' where you felt especially loved or spoken to by God? What happened?
- » What stands out to you most from this passage from *Dei verbum*? Why?
- » How might a deeper understanding of Divine Revelation, as set out here in *Dei verbum*, aid our Lenten conversion of heart? How might it move us to continue on the path of prayer, fasting, and almsgiving?

Notes
