



St Mary's Cathedral

SYDNEY

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Sunday, 11 March 2018
Fourth Sunday of Lent – Year B



Dear Parishioners and Visitors,

In last week's bulletin I wrote on the reception of Holy Communion especially from the perspective of "communion" in and with the Church. To receive Holy Communion one must already be in communion with the Church.

Holy Communion is – clearly – the fruit of the Eucharistic sacrifice, the Mass. So to understand the reception of Holy Communion it is also necessary to understand what the Mass is.

The Eucharist which the Lord instituted on the night he was betrayed is not merely a "reminder" of his death and resurrection, but a sacramental re-presentation of his sacrifice on the Cross.

When the Church celebrates the Eucharist, the memorial of her Lord's death and resurrection, this central event of salvation becomes really present and "the work of our redemption is carried out". This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father only *after he had left us a means of sharing in it* as if we had been present there. (Pope St John Paul II, *Ecclesia de Eucharistia*, 11)

Now there is not enough room in a parish bulletin to exhaustively discuss the relationship of the sacrifice of the Mass to the sacrifice of Calvary. A brief summary of the Church's teaching would be that, in the sacrificial offering of the Eucharist, the sacrifice of the Cross, once and for all consummated on Calvary, is "represented" in the Mass, "represented" having a meaning of "rendered present once again." It is identical with the sacrifice of Calvary.

The victim of the sacrifice is the same: As on the Cross, so in the Eucharist, it is Christ who is offered. It is always Christ, and he alone, who is the price paid for our salvation. Therefore in the Eucharistic celebration the body and blood of Christ are rendered present: it is they, with the person of the Saviour to whom they belong, who are presented as an offering to the Father for the salvation of humanity and for all the graces bound to this salvation.¹

The one offering the sacrifice is the same: it is Christ who offers himself, though no longer being on earth he works by way of the ministry of priests.

The only difference between the two sacrifices – Calvary and the Mass – is the manner in which they are offered. The sacrifice of the Cross was a bloody immolation, while the Eucharistic sacrifice is of a ritual order and excludes the shedding of any blood. In the Eucharist, the body and blood of Christ are offered under the species of bread and wine which are sacramental signs. The Eucharistic sacrifice is a sacramental sacrifice.

On Calvary the sacrifice which obtains the salvation of the world was accomplished once and for all. It is an historical event, forever unique. The sacramental sacrifice of the Eucharist, instituted by Christ to foster the growth of the Church, is celebrated in reference to the sacrifice of Cross and depends entirely on it, since the victim is the same and he who offers it is the same.

The sacrifice accomplished on Calvary has no need of being repeated. Yet Christ instituted the sacramental sacrifice so that the Church could participate, the Baptised could cooperate, in the sacrifice and so be joined more closely to Christ.

Now, the saving effect of the sacramental sacrifice is fully realized when the Lord's body and blood are received in Communion. But if one does not actually receive Holy Communion at Mass, one can still join oneself to the offering of the sacrifice. It would be a real mistake to think that coming to Mass only has value if one can go to Holy Communion. And, as I discussed last week, there are times when one should not receive.

A little more next week.

Blessings and peace,

Fr Don Richardson, Dean



¹ cf. *The Eucharist, Gift of Divine Life*, theological-historical Commission for the Great Jubilee, Ch 6

Liturgy...

First Reading 2 Chr 36:14-16. 19-23

A reading from the book of Chronicles

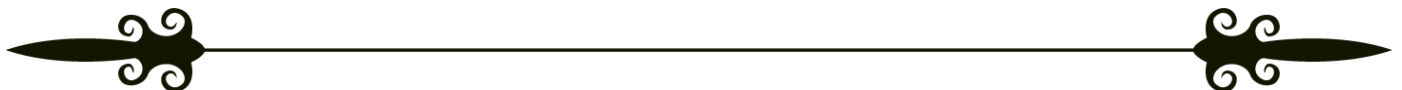
The wrath and the mercy of the Lord are revealed in the exile and liberation of his people.

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.”’

**The word of the Lord.
Response: Thanks be to God!**



Liturgy...

Responsorial Psalm Ps 136. R. v.6

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

1. By the rivers of Babylon there we sat and wept, remembering Zion; on the poplars that grew there we hung our harps. **(R.)**
2. 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.)**
3. O how could we sing the song of the Lord on alien soil? If I forget you, Jerusalem, let my right hand wither! **(R.)**
4. O let my tongue cleave to my mouth if I remember you not, if I prize not Jerusalem above all my joys! **(R.)**





Second Reading Eph 2:4-10

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

When we were dead through sins, he brought us to life.

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.

The word of the Lord.

Response: Thanks be to God!





Liturgy

Gospel Acclamation Jn 3:16

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!



Gospel Jn 3:14-21

A reading from the holy Gospel according to John

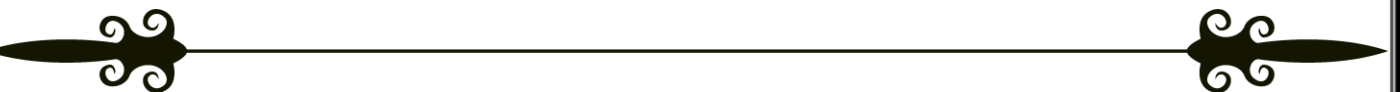
God sent his Son into the world that we might be saved through him.

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 believes 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.’

The Gospel of the Lord

Response: Praise to you Lord Jesus Christ!





CATHEDRAL CLERGY

*Archbishop Anthony Fisher OP
 Father Donald Richardson, Dean
 Father Brendan Purcell
 Father Emmanuel Yoon Jae Seo
 Father Pierluigi Passoni*

CATHEDRAL STAFF

*Chris Backhouse- Cathedral Sacristan
 Thomas Wilson – Director of Music
 Helen Morassut – General Manager, St Marys
 Cathedral Precinct*

A COPY OF THE CATHOLIC WEEKLY CAN BE PURCHASED FOR \$2

Weekend Mass	Saturday Vigil: 6.00pm Sunday: 7.00am, 9.00am, 10.30am (Solemn High Mass); 12noon Latin Mass in the extraordinary form; 6.00pm Mass
Weekday Mass	Monday to Friday: 6.45am, 1.10pm & 5.30pm; Saturday: 9.00am & 12noon Public Holidays: 9am (or as advertised)
Reconciliation	Monday-Friday: 12noon -1.00pm & 5.00pm to 5.25pm Saturday 11.30am- 11.55am, 4.30-5.30pm
Vespers (Evening Prayer)	Monday to Thursday: 5.00pm; Saturday 5.30pm; Sunday 5.00pm (with Benediction of the Blessed Sacraments)
Stations of the Cross	Fridays: 4.30pm – 16 & 23 March

****COELIACS: Special Provision is made for Coeliacs at the Cathedral. Those who are gluten intolerant may receive communion either from the Chalice or with a gluten low host. Application should be made to the Sacristan before Mass.**