



# St Mary's Cathedral

SYDNEY

St. Mary's Road Sydney NSW 2000  
Phone: (02) 9220 0400 Fax: (02) 9223 5208  
Email: [info@stmaryscathedral.org.au](mailto:info@stmaryscathedral.org.au)  
Connect with us on Social Media!  
[www.facebook.com/stmaryssydney](http://www.facebook.com/stmaryssydney)  
Instagram: @stmaryscathedralsydney

---

**Sunday, 18 March 2018**  
**Fifth Sunday of Lent – Year B**

---



Dear Parishioners and Visitors,

In the past two Sunday bulletins I have written about the Eucharist and the reception of Holy Communion, and will conclude this week.

Firstly I wrote about the need for being “in” communion with the Church, in a life of grace, as necessary for the actual reception of the Eucharist in Holy Communion.

Last week I discussed the Eucharist as a sacramental sacrifice, its relationship to the sacrifice of Christ on the Cross, and the ways in which we can participate in that sacrifice.

To bring those two strands together: the fullest form of participation in the Eucharist is the actual reception of Holy Communion. Yet this requires – to be authentic and appropriate – that the person receiving Holy Communion has preserved the invisible bonds of communion intact. As Pope St John Paul II reminds in *Ecclesia de Eucharistia*, not only does one need faith, but one needs to persevere in sanctifying grace and love:

Keeping these invisible bonds intact is a specific moral duty incumbent upon Christians who wish to participate fully in the Eucharist by receiving the body and blood of Christ. The Apostle Paul appeals to this duty when he warns: “Let a man examine himself, and so eat of the bread and drink of the cup” (1 Cor 11:28). Saint John Chrysostom, with his stirring eloquence, exhorted the faithful: “I too raise my voice, I beseech, beg and implore that no one draw near to this sacred table with a sullied and corrupt conscience. Such an act, in fact, can never be called 'communion', not even were we to touch the Lord's body a thousand times over, but 'condemnation', 'torment' and 'increase of punishment’”.

That is why the Church stipulates that anyone conscious of a grave sin, and hence fallen away from the life of grace, must receive the sacrament of Reconciliation (Penance) before coming to communion.

The two sacraments of the Eucharist and Penance are very closely connected. Because the Eucharist makes present the redeeming sacrifice of the Cross, perpetuating it sacramentally, it naturally gives rise to a continuous need for conversion, for a personal response to the appeal made by Saint Paul to the Christians of Corinth: “We beseech you on behalf of Christ, be reconciled to God” (2 Cor 5:20). If a Christian's conscience is burdened by serious sin, then the path of penance through the sacrament of Reconciliation becomes necessary for full participation in the Eucharistic Sacrifice. <sup>1</sup>

But, as I noted earlier, Eucharistic Communion is not a reward for the pure and perfect, but is strength for the small and weak. Once we have become conscious of sin and obtained forgiveness and restoration to the life of grace, through the Sacrament of Reconciliation, then we should seek our spiritual strength in Holy Communion, placing our hope in the merciful goodness and healing that Christ has willed to communicate to us through the Eucharist.

These last couple of weeks of Lent are days to prepare ourselves, especially through the sacrament of Reconciliation, for true Communion in the Body and Blood of Christ.

“Anyone who does eat my flesh and drink my blood has eternal life and I shall raise that person up on the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood lives in me and I live in that person.”  
(John 6.54-56) (NJB).

May the Lord bless us as we approach the celebration of His Passover.

Fr Don Richardson, Dean



---

<sup>1</sup> Pope St John Paul II, Encyclical letter *Ecclesia de Eucharistia*, 37.

*Liturgy...*

**First Reading Jer 31:31-34**

**A reading from the prophet Jeremiah**

*The days are coming when I will make a new covenant with Israel and I will forgive their iniquity.*

See, the days are coming – it is the Lord who speaks – when I will make a new covenant with the House of Israel and the House of Judah, but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. They broke that covenant of mine, so I had to show them who was master. It is the Lord who speaks. No, this is the covenant I will make with the House of Israel when those days arrive – it is the Lord who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. There will be no further need for neighbour to try to teach neighbour, or brother to say to brother, ‘Learn to know the Lord!’ No, they will all know me, the least no less than the greatest – it is the Lord who speaks – since I will forgive their iniquity and never call their sin to mind.

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

---

**Responsorial Psalm Ps 50:3-4. 12-15. R. v.12**

**(R.) Create a clean heart in me, O God.**

1. Have mercy on me, God, in your kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. **(R.)**
  2. A pure heart create for me, O God, put a steadfast spirit within me. Do not cast me away from your presence, nor deprive me of your holy spirit. **(R.)**
  3. Give me again the joy of your help; with a spirit of fervour sustain me, that I may teach transgressors your ways and sinners may return to you. **(R.)**
-

Liturgy...

**Second Reading Heb 5:7-9**

**A reading from the letter to the Hebrews**

*He learnt to obey and became for all the source of eternal salvation.*

During his life on earth, Christ offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering; but having been made perfect, he became for all who obey him the source of eternal salvation.

**The word of the Lord.**

**Response: Thanks be to God!**



**Gospel Acclamation Jn 12:26**

**Glory to you, Word of God, Lord Jesus Christ!**

If you serve me, follow me, says the Lord;  
and where I am, my servant will also be.

**Glory to you, Word of God, Lord Jesus Christ!**



## *Liturgy*

**Gospel     Jn 12:20-33**

**A reading from the holy Gospel according to John**

*If a grain of wheat falls on the ground and dies, it yields a rich harvest.*

Among those who went up to worship at the festival were some Greeks. These approached Philip, who came from Bethsaida in Galilee, and put this request to him, 'Sir, we should like to see Jesus.' Philip went to tell Andrew, and Andrew and Philip together went to tell Jesus. Jesus replied to them:

'Now the hour has come for the Son of Man to be glorified. I tell you most solemnly, unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest. Anyone who loves his life loses it; anyone who hates his life in this world will keep it for the eternal life. If a man serves me, he must follow me, wherever I am, my servant will be there too. If anyone serves me, my Father will honour him. Now my soul is troubled. What shall I say: Father, save me from this hour? But it was for this very reason that I have come to this hour. Father, glorify your name!'

A voice came from heaven, 'I have glorified it, and I will glorify it again.'

People standing by, who heard this, said it was a clap of thunder; others said, 'It was an angel speaking to him.' Jesus answered, 'It was not for my sake that this voice came, but for yours.'

'Now sentence is being passed on this world; now the prince of this world is to be overthrown. And when I am lifted up from the earth, I shall draw all men to myself.'

By these words he indicated the kind of death he would die.

**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**

<b>Weekend Mass</b>	Saturday Vigil: 6.00pm Sunday: 7.00am, 9.00am, 10.30am (Solemn High Mass); 12noon Latin Mass in the extraordinary form; 6.00pm Mass
<b>Weekday Mass</b>	Monday to Friday: 6.45am, 1.10pm & 5.30pm; Saturday: 9.00am & 12noon Public Holidays: 9am (or as advertised)
<b>Reconciliation</b>	Monday-Friday: 12noon -1.00pm & 5.00pm to 5.25pm Saturday 11.30am- 11.55am, 4.30-5.30pm
<b>Vespers (Evening Prayer)</b>	Monday to Thursday: 5.00pm; Saturday 5.30pm; Sunday 5.00pm (with Benediction of the Blessed Sacraments)
<b>Stations of the Cross</b>	Fridays: 4.30pm – 16 & 23 March
<b>Easter Monday</b>	Public Holiday: 1 Mass only at 9.00am. Cathedral opening hours remain unchanged.

**\*\*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.