

St Michael's Parish, Nowra

Incorporating the Catholic Communities of St Michael's, Nowra – St. Patrick's, Berry – Sacred Heart, Bomaderry - Help of Christians, Culburra – St Joseph's, Kangaroo Valley – Holy Spirit, Vincentia.



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Bookings for Weekend Masses, please see notice inside bulletin

First Sunday in LENT Year B

21st February 2021

Change in Weekday Mass times for Fridays.

Mass times for Fridays for the next 4 weeks will be as follows

Nowra – 11:30 am & Bomaderry – 5:30pm

The 8:00 Mass will be cancelled till after Easter.

Current health regulations stipulate school Masses cannot be open to the public (Parish). Therefore children of St Michael's will now celebrate Mass at 9:30am.

We are using SERVICE NSW QR CODE for check in.

Nowra, Culburra, Berry and Bomaderry – **are now using the Service NSW QR check in. The Service NSW QR remembers your details or signing in at the door.**

For Mass at Kangaroo Valley, please email ronankangaroo1@gmail.com

For Mass at Vincentia - call **0435 862 156** or email holyspiritvincentia@gmail.com



Lenten Season – Stations of the Cross will be held on Fridays 10:00am, St Patrick's Berry. Weather permitting, outside in the church grounds.

St John the Evangelist Catholic High School
Open Night for future students 2022 & beyond.

Wednesday 24th February 2021

3 tour sessions available 4pm, 5:15pm & 6:30pm

Current Year 6 & Year 10 students & their families are encouraged to attend.

Register at www.sjedow.catholic.edu.au

John Purcell Way, Nowra 4423 1666



New member of our parish team appointed.

This week we received notice from the Bishop regarding the appointment of

Fr Joseph Pothenparimpil
(currently Assistant Camden).

We will look forward to giving Fr Joseph a hearty welcome and learn about him. His appointment will become effective from 13 April 2021.

Ministers of Holy Communion

In order to reintroduce Eucharistic Ministers to help with the distribution of Holy Communion at all Churches, could those who wish to help for the ministry please give you name to the office.

Please ensure that you are not in the at-risk category.

ENTERING LENT

FR. RON ROHLEISER OMI

Sometimes the etymology of a word can be helpful. Linguistically, lent is derived from an old English word meaning springtime. In Latin, *lente* means slowly. Etymologically, then, lent points to the coming of spring and it invites us to slow down our lives so as to be able to take stock of ourselves.

That does capture some of the traditional meaning, though the popular mindset. It understands lent mostly as a season within which we are asked to fast from certain normal, healthy pleasures so as to better ready ourselves for the feast of Easter.

One of the images for this is the biblical idea of the Desert. Jesus, we are told, in order to prepare for his public ministry, went into the desert for forty days and forty nights during which time he fasted and, as the Gospel of Mark tells us, was put to the test by Satan, was with the wild animals, and was looked after by the angels.

Lent has always been understood as a time of us to imitate this, to metaphorically spend forty days in the desert like Jesus, unprotected by normal nourishment so as to have to face "Satan" and the "wild animals" and see whether the "angels" will indeed come and look after us when we reach that point where we can no longer look after ourselves.

For us, "Satan" and "wild animals" refer particularly to the chaos inside of us that normally we either deny or simply refuse to face – our paranoia, our anger, our jealousies, our distance from others, our fantasies, our grandiosity, our addictions, our unresolved hurts, our sexual complexity, our incapacity to really pray, our faith doubts, and our moral secrets. The normal food that we eat, distracted ordinary life, works to shield us from the deeper chaos that lurks beneath the surface of our lives.

Lent invites us to stop eating whatever protects us from having to face the desert that is inside of us. It invites us to feel our smallness, to feel our vulnerability, to feel our fears, and to open ourselves up the chaos of the desert so that we can finally give the angels a chance to feed us. That's the Christian ideal of lent, to face one's chaos.

To supplement this, I would like to offer three rich mythical images, each of which helps explain one aspect of lent and fasting:

In every culture, there are ancient stories, myths, which teach that all of us, at times, have to sit in the ashes. We all know, for example, the story of Cinderella. The name itself literally means, the little girl (*puella*) who sits in the ashes (*cinders*). The moral of the story is clear: Before you get to be beautiful, before you get to marry the prince or princess, before you get to go to the great feast, you must first spend some lonely time in the ashes, humbled, smudged, tending to duty and the unglamorous, waiting. Lent is that season, a time to sit in the ashes. It is not incidental that we begin lent by marking our foreheads with ashes.

The second mythical image is that of sitting under Saturn, of being a child of Saturn. The ancients believed that Saturn was the star of sadness, of heaviness, of melancholy. Accordingly they weren't always taken aback when someone fell under its spell, namely, when someone felt sad or depressed. Indeed they believed that everyone had to spend certain seasons of his or her life being a child of Saturn, that is, sitting in heaviness, sitting in sadness, waiting patiently while some important inner thing worked itself out inside the soul. Sometimes elders or saints would put themselves voluntarily under Saturn, namely, like Jesus going into the desert, they would sit in a self-induced heaviness, in the hope that this melancholy would be means to reach some new depth of soul. That too is the function of lent.

Finally there is the rich image, found in some ancient mythologies, of letting our tears reconnect us with the flow of the water of life, of letting our tears reconnect us to the origins of life. Tears, as we know, are salt-water. That is not without deep significance. The oceans too are salt water and, as we know too, all life takes its origins there. Hence, we get the mystic and poetic idea that tears reconnect us to the origins of life, that tears regenerate us, that tears cleanse us in a life-giving way, and that tears deepen the soul by letting it literally taste the origins of life. Given the truth of that, and we have all experienced its truth, tears too are a desert to be entered into as a Lenten practice, a vehicle to reach new depths of soul.

The need for lent is experienced everywhere: Without sublimation we can never attain what is sublime. To truly enter a feast there must first be a fast. To come properly to Easter there must first be a time of desert, ashes, heaviness, and tears.

Weekday Masses

Nowra Monday to Friday 8:00am
 Wednesday 5:30pm
 Friday 11:30am

Berry Tuesday – 5:30pm
Culburra Thursday – 5:30pm
Bomaderry Friday – 5:30pm

K' Valley Tuesday to Thursday 9:00am
Vincentia Mon, Thurs & Friday 8:00am
 Tue & Wed 5:30pm

Weekend Masses

Nowra Saturday 5:00pm
 Sunday 8:00am
 9:30am
 5:00pm

Culburra Saturday 5:00pm
Bomaderry Sunday 9:30am
K'Valley Sunday 11:00am
Berry Sunday 8:00am

Vincentia Saturday 6:00pm
 Sunday 9:30am
 Croatian Mass Saturday 7:00pm
 1st Saturday of the month

Reconciliation/Confessions

Nowra Saturday: 9:30 – 10:30
Culburra Saturday before 5:00pm Vigil Mass
Vincentia Saturday: 5:00pm

Berry Tuesday following 5:30 Mass
Bomaderry Friday following 5:30 Mass



You may have noticed this device at No. It is a Donation Point Tap device and enables the parish to accept cashless donations.

The Donation Point Tap device processes a set donation of \$10.00. Simply tap your debit/Visa or MasterCard to donate. It is secure and the screen will show if your donation has been successful.

Your card must be held on the device to donate – it cannot read your card details from your wallet or bag as you walk past. The device makes a loud beep sound when you hold your card on it.

The Diocese is providing a Donation Point Tap to every parish in the diocese.

Rosary:

Nowra - Tuesday morning after 8:00am Mass
 Berry - Tuesday evening after 5:30pm Mass
 Bomaderry - Friday evening after 5:30am Mass
 Vincentia – Friday morning after 8:00am Mass



We prayerfully remember the recently deceased **Barbara Howard**, and those whose anniversaries occur at this time: **Tom McQuade** and **Margaret Doughen**. We pray also for all who have died from Covid-19 in Australia and worldwide.

PROJECT COMPASSION



Jamila is a Rohingya refugee living in a camp in Bangladesh with her elderly mother and baby daughter. With the support of Caritas Australia, and through Caritas Bangladesh, Jamila has been able to access to emergency food, shelter, counselling, and vocational training that will help to support her family.

Please donate to Project Compassion 2021 to help mothers like Jamila be more for her family and her community.

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

READERS ROSTER NOWRA MASSES

We are encouraging people to become a reader at the **9:30am Mass**.

You will be provided with training and guidance. Please contact Bernadette Pullen

bpullen@outlook.com.au or 0402136691. The rosters will begin in March.

First Sunday in LENT Year B

Entrance Antiphon

When he calls on me, I will answer him; I will deliver him and give him glory, I will grant him length of days.

A reading from the book of Genesis

Gen 9:8-15

God spoke to Noah and his sons, 'See, I establish my Covenant with you, and with your descendants after you; also with every living creature to be found with you, birds, cattle and every wild beast with you: everything that came out of the ark, everything that lives on the earth. I establish my Covenant with you: no thing of flesh shall be swept away again by the waters of the flood. There shall be no flood to destroy the earth again.'

God said, 'Here is the sign of the Covenant I make between myself and you and every living creature with you for all generations: I set my bow in the clouds and it shall be a sign of the Covenant between me and the earth. When I gather the clouds over the earth and the bow appears in the clouds, I will recall the Covenant between myself and you and every living creature of every kind. And so the waters shall never again become a flood to destroy all things of flesh.'

Responsorial Psalm

Ps 24:4-9. R. see v.10

(R.) Your ways, O Lord, are love and truth to those who keep your covenant.

1. Lord, make me know your ways.
Lord, teach me your paths.
Make me walk in your truth, and teach me:
for you are God my saviour. (R.)

In your love remember me,
because of your goodness, O Lord. (R.)

2. Remember your mercy, Lord,
and the love you have shown from of old.

3. The Lord is good and upright.
He shows the path to those who stray,
he guides the humble in the right path;
he teaches his way to the poor. (R.)

A reading from the first letter of St Peter

1 Pt 3:18-22

Christ himself, innocent though he was, died once for sins, died for the guilty, to lead us to God. In the body he was put to death, in the spirit he was raised to life, and, in the spirit, he went to preach to the spirits in prison. Now it was long ago, when Noah was still building that ark which saved only a small group of eight people 'by water', and when God was still waiting patiently, that these spirits refused to believe. That water is a type of the baptism which saves you now, and which is not the washing off of physical dirt but a pledge made to God from a good conscience, through the resurrection of Jesus Christ, who has entered heaven and is at God's right hand, now that he has made the angels and Dominations and Powers his subjects.

Gospel Acclamation

Praise to you, Lord Jesus Christ, king of endless glory!
No one lives on bread alone, but on every word that comes from the mouth of God.
Praise to you, Lord Jesus Christ, king of endless glory!

A reading from the holy Gospel according to Mark

Mk 1:12-15

The Spirit drove Jesus out into the wilderness and he remained there for forty days, and was tempted by Satan. He was with the wild beasts, and the angels looked after him. After John had been arrested, Jesus went into Galilee. There he proclaimed the Good News from God. 'The time has come' he said 'and the kingdom of God is close at hand. Repent, and believe the Good News.'

Communion Antiphon

One does not live by bread alone, but by every word that comes forth from the mouth of God.