



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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Third Sunday in LENT Year B

7th March 2021

LANGUAGE, SYMBOLS, AND SELF-UNDERSTANDING

Ron Rolheiser

A reporter once asked two men at the construction site where a church was being built what each did for a living. The first man replied: "I'm a bricklayer." The second said: "I'm building a cathedral!" How we name an experience largely determines its meaning.

There are various languages within a language, and some speak more deeply than others.

Thirty years ago, the American Educator, Allan Bloom, wrote a book entitled, *The Closing of the American Mind*. This was his thesis: Our language today is becoming ever more empirical, one-dimensional, and devoid of depth. This, he submits, is closing our minds by trivializing our experiences.

Twenty years earlier, in rather provocative essay, *The Triumph of the Therapeutic*, Philip Rieff had already suggested the same thing. For Rieff, we live our lives under a certain "symbolic hedge", that is, within a language and set of concepts by which we interpret our experience. And that hedge can be high or low. We can understand our experience within a language and set of concepts that has us believe that things are very meaningful or that they are quite shallow and not very meaningful at all. Experience is rich or shallow, depending upon the language within which we interpret it.

For example: Imagine a man with a backache who sees his doctor. The doctor tells him that he's suffering from *arthritis*. This brings some calm. He now knows what ails him. But he isn't satisfied and sees a psychologist. The psychologist tells him that his symptoms are not just physical but that he's also suffering from *mid-life crisis*. This affords him a richer understanding of his pain. But he's still dissatisfied and sees a spiritual director. The spiritual director, while not denying him *arthritis* and *mid-life crisis*, tells him that this pain is really his *Gethsemane*, his cross to bear. Notice all three diagnoses speak of the same pain but that each places it under a different symbolic hedge.

The work of persons such as Carl Jung, James Hillman, and Thomas Moore have helped us understand more explicitly how there is a language which more deeply touches the soul.

For instance: We see the language of soul, among other places, in some of our great myths and fairy tales, many of them centuries old. Their seeming simplicity masks a disarming depth. To offer just one example, take the story of *Cinderella*: The first thing to notice is that the name, *Cinderella*, is not an actual name but a composite of two words: *Cinder*, meaning ashes; and *Puella*, meaning young girl. This is not a simple fairy tale about a lonely, beaten-down, young girl. It is a myth that highlights a universal, paradoxical, paschal dynamic which we experience in our lives, where, before you are ready to wear the glass slipper, be the belle of the ball, marry the prince, and live happily ever after, you must first spend some prerequisite time sitting in the ashes, suffering humiliation, and being purified by that time in the dust.

Notice how this story speaks in its own way of what in Christian spirituality we call "lent", a season of penance, wherein we mark ourselves with ashes in order to enter an ascetical space in order to prepare ourselves for the kind of joy which (for reasons we only know intuitively) can only be had after a time of renunciation and sublimation. *Cinderella* is a story that shines a certain light into the depth of our souls. Many of our famous myths do that.

However no myth shines a light into the soul more deeply than does scripture. Its language and symbols name our experience in a way that helps us grasp the genuine depth inside our own experiences.

Thus, there are two ways of understanding ourselves: We can *be confused* or we can *be inside the belly of the whale*. We can *be helpless before an addiction* or we can *be possessed by a demon*. We can *vacillate between joy and depression* or we can *alternate between being with Jesus 'in Galilee' or with him 'in Jerusalem'*. We can *be paralyzed as we stand before globalization* or we can *be standing with Jesus on the borders of Samaria in a new conversation with a pagan woman*. We can *be struggling with fidelity in keeping our commitments* or we can *be standing with Joshua before God, receiving instructions to kill off the Canaanites so as to sustain ourselves in the Promised Land*. We can *be suffering from arthritis* or we can *be sweating blood in the garden of Gethsemane*. The language we use to understand an experience defines what the experience means to us.

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In the end, we can *have a job* or we can *have a vocation*; we can be *lost* or we can be *spending our 40 days in the desert*; we can be *bitterly frustrated* or we can be *pondering with Mary*; or we can be *slaving away for a pay check* or we can be *building a cathedral*. Meaning depends a lot on language.

We are using SERVICE NSW QR CODE for check in.

Nowra, Culburra, Berry and Bomaderry – **are now using the Service NSW QR check in**

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

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

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
1 st Saturday of the month		

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

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

Change to Friday Mass times.

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

Nowra – 11:30 am & Bomaderry – 5:30pm

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



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

Stations of the Cross will be held Friday after Mass at Vincentia.



Rosary:

Nowra - Tuesday after 8:00am Mass

Berry - Tuesday after 5:30pm Mass

Culburra – Thursday before 5:30pm Mass

Bomaderry - Friday before 5:30pm Mass

Vincentia – Monday to Thursday after Mass (during Lent)



We prayerfully remember the recently deceased and those whose anniversaries occur at this time: **Jean English**. We pray also for all who have died from Covid-19 in Australia and worldwide.



PROJECT COMPASSION – 3rd Week of Lent

Please donate to Project Compassion 2021 and help people living with disabilities in the Solomon Islands gain access to education and clean water, empowering them with skills to protect our common home.

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

Australian bishops release new sexual abuse protocol

A new national protocol for responding to historical child sexual abuse and any new allegations in the Catholic Church was introduced on February 1, 2021. It is intended as a national benchmark forming a consistent approach for Catholic authorities and entities in investigating, compensating and providing ongoing care for people alleging child sexual abuse and survivors. The 67-page National Response Protocol can be accessed via the Bishops Conference website at: <https://www.catholic.org.au/nationalresponseprotocol>



ST JOHN THE EVANGELIST CATHOLIC HIGH SCHOOL NOWRA

Are you considering enrolment at St John's? Were you unable to attend our recent Open Night? Then join one of our **SCHOOL TOURS!**

WEDNESDAY 10 MARCH 2021

9:30am - 10am & 3:30pm - 4pm

To book, please phone 4423 1666 or email info@sjedow.catholic.edu.au

ST JOHN'S YEAR 7 2022 ENROLMENTS ARE NOW OPEN!

Year 7 2022 Enrolment Applications close on Monday 29 March 2021.

Contact St John's on 4423 1666 or download an enrolment package www.sjedow.catholic.edu.au



Nowra CWL – monthly meeting in the Parish Centre on Tuesday 9th March.

Morning tea from 9:30am, followed by meeting at 10am. All interested parishioners most welcome!

Prayer for the Year of St. Joseph



Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.
Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy, and courage,
and defend us from every evil. Amen.

Jamberoo Abbey Online Retreat - Remembering Holy Saturday

The retreat will be made available during the Holy Week. It explores the mystery of Holy Saturday, on what it means to live in "in-between" times, liminal times. There will be video talk everyday starting from Palm Sunday to Easter Sunday. This retreat will be given by an oblate of Jamberoo Abbey, Rev Catherine Eaton.

For more information, go to:

<https://www.jamberooabbey.org.au/retreats/online-retreats/holy-week-retreat/>

Diocesan Youth Ministry Coordinator – Catholic Diocese of Wollongong

Suitably experienced and qualified persons are encouraged to apply for the role of Youth Ministry Coordinator in the Diocese of Wollongong. Applications **close on Tuesday, 16 March**. For more information and a detailed role description, please go to <http://dow.sh/CYMWJob> or contact helen.bennett@dow.org.au

Third Sunday in LENT Year B

Entrance Antiphon

Cf. Ps 24:15-16

My eyes are always on the Lord, for he rescues my feet from the snare. Turn to me and have mercy on me, for I am alone and poor.

A reading from the book of Exodus

Ex 20:1-3, 7-8, 12-17

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 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. '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

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

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| 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.) | 3. The fear of the Lord is holy,
abiding for ever.
The decrees of the Lord are truth
and all of them just. (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.) | 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.) |

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

1 Cor 1:22-25

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 3:16

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!

A reading from the holy Gospel according to John

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.

Communion Antiphon

Jn 4:13-14

For anyone who drinks it, says the Lord, the water I shall give will become in him a spring welling up to eternal life.