



Pius News

3rd Sunday of Lent Year A

19th March 2017

NOTHING IS EVER REALLY OURS BY RON ROLHEISER

Everything is gift. That's a principle that ultimately undergirds all spirituality, all morality, and every commandment. Everything is gift. Nothing can be ultimately claimed as our own. Genuine moral and religious sensitivity should make us aware of that. Nothing comes to us by right.

This isn't something we automatically know. During a class some years ago, a Monk shared with me how, for all the early years of his religious life, he had been resentful because he had to ask permission of his Abbott if he wanted anything: "I used to think it was silly, me, a grown man, supposedly an adult, having to ask a superior if I wanted something. If I wanted a new shirt, I would have to ask the Abbott for permission to buy it. I thought it was ridiculous that a grown man was reduced to being like a child."

But there came a day when he felt differently: "I am not sure of all the reasons, but one day I came to realize that there was a purpose and wisdom in having to ask permission for everything. I came to realize that nothing is ours by right and nothing may be taken as owned. Everything's a gift. Everything needs to be asked for. We need to be grateful to the universe and to God just for giving us a little space. Now, when I ask permission from the Abbott because I need something, I no longer feel like a child. Rather, I feel like I'm properly in tune with the way things should be, in a gift-oriented universe within which none of us has a right to ultimately claim anything as one's own.

This is moral and religious wisdom, but it's a wisdom that goes against the dominant ethos within our culture and against some of our strongest inclinations. Both from without and from within, we hear voices telling us: If you cannot take what you desire then you're weak, and weak in a double way: First, you're a weak person, too timid to fully claim what's yours. Second, you've been weakened by religious and moral scruples so as to be incapable of seizing the day. To not claim what is yours, to not claim ownership, is not a virtue but a fault. It was those kinds of voices that this monk was hearing during his younger years and because of them he felt resentful and immature.

But Jesus wouldn't echo these voices. The Gospels make it pretty clear that Jesus would not look on so much that is assertive, aggressive, and accumulative within our society, despite the praise and envy it receives, and see this as admirable, as healthily seizing the day. I doubt too that Jesus would share our admiration of the rich and famous who claim, as by right, their excessive wealth and status. When Jesus states that it is harder for a rich person to go to heaven than for a camel to pass through the eye of a needle, he might have mitigated this by adding: "Unless, of course, the rich person, childlike, asks permission from the universe, from the community, and from God, every time he buys a shirt!" When Jesus tells us that children and the poor go to heaven more easily he is not idolizing either their innocence or poverty. He's idolizing the need to recognize and admit our dependence. Ultimately we don't provide for ourselves and nothing is ours by right.

When I was in the Oblate novitiate, our novice master tried to impress upon us the meaning of religious poverty by making us write inside of every book that was given us the Latin words: *Ad Usam*. Latin for: *For use*. The idea was that, although this book was given to you for your personal use, you ultimately did not own it. It's was just yours temporarily. We were then told that this was true of everything else given us for our personal use, from our toothbrushes to the shirts on our backs. They were not really ours, but merely given us for our use.

One of the young men in that novitiate eventually left the order and became a medical doctor. He remains a close friend and he once shared with me how even today, as a doctor, he still writes those words, *Ad Usam*, inside all his books: "I don't belong to a religious order and don't have the vow of poverty, but that principle our novice master taught us is just as valid for me in the world as it is for any professed religious. Ultimately we don't own anything. Those books aren't mine, really. They've been given me, temporarily, for my use. Nothing belongs to anybody and it's good never to forget that!"

It's not a bad thing as an adult to have to ask permission to buy a new shirt. It reminds us that the universe belongs to everyone and that all of us should be deeply grateful that it gives us even a little space.

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Third Sunday of Lent 19th March 2017



The 'woman at the well' is one of the best known of the Gospel stories, a story extremely rich in offering us insights into our own daily life. In fact, we have to be careful not to be so overwhelmed by the length and depth of the story that we do not receive its messages.

At this well, Jesus speaks (heaven forbid) to a Samaritan, and a woman, at that — double trouble! In their encounter, she teases him and he engages her in 'imaginative dialogue' that takes her to a new depth of understanding about herself. This offers her a way out of the cycle of emotional abuse in which she has been caught. His greatest gift is to treat her with respect for her personal dignity. Through this encounter she is transformed.

This week we are challenged by the story of some of our First Australians. The survivors of Kinchela Boys Home (KBH) are men stolen as children from their families, their country and their communities. Pope Francis tells us, "Every life is sacred, every human person is endowed with an inalienable dignity."

Just as the Samaritan woman, encouraged by her encounter with Jesus, moved back into her community, Uncle Richard and the men of KBH walk together with renewed confidence, learning from each other and, with the support of Caritas Australia, sharing the painful stories of their journey of healing. Let us commit ourselves to the good of our First Australian brothers and sisters and promote reconciliation across our land.



Please donate to Project Compassion 2017 and help our First Australian brothers and sisters.

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

Birthline Telephone Counselling Course

Full training is given on a free 10-week Telephone Counselling Course from May 2 - July 4 on Tuesday evenings from 7pm to 9pm on all aspects of our organisation.

Please email birthline@birthline.org.au or contact Grace on 0413 380 833.

Lectures on the Faith

Mons Robert Aitken will begin a series of lectures explaining the Catholic Faith on Monday March 20. The lectures are designed to give Catholics a better understanding of their Faith. They would also be of value to those who are not Catholic but are interested in knowing what the Catholic Church is and what it teaches.

The lectures will be in the Cathedral choir room from 7.30pm-9.00pm. There is no cost. Phone 8295 2349 or 8431 7771 for more information.

Easter Raffle

The Easter Raffle has started. Can you please help us by donating something to go in the baskets. If you would prefer, you could give Dot some money and she will buy the Easter goodies for you.

Thank you
Dot, Lou & Marie

Day of the Unborn Child Appeal

In the Archdiocese of Adelaide, the day of the Unborn Child occurs on the Feast of the Annunciation. A special collection will be taken up at the same time as other collections in support of the work undertaken by Birthline, Right to Life in South Australia, Martercare Australia and Genesis Pregnancy Support Inc.

The Day of the Unborn Child assists us to focus on those people in our families and communities who have experienced an sort of child-bearing loss, whether miscarriage, still-birth, the death of a baby soon after birth, or abortion. We thank you in anticipation for your generous support of those who work tirelessly with individuals and families who require these important resources and services.

A collection will be taken up at all Masses next weekend, March 25 & 26.

Herbie Weber R.I.P.

Herbie's funeral will be in the church on Tuesday 11am followed by refreshments in the hall. Parishioners attending are asked to bring either a plate of sandwiches or cake.

Mass Times at St Pius X

Saturday Vigil 6.30pm
Sunday 9.30am & 5.30pm
Tues & Wed 9.15am Mass
Thurs 9.30am
Fri 9.15am
3rd Sunday of the Month 12.30pm Indonesian Mass

Daily Morning Prayer: Tues, Wed, Fri 8.40am
 Thurs, 8.55am

Rosary: Tues, Wed, Fri 8.55am. Thurs 9.10am

RECONCILIATION: Saturdays 11.30am-12noon

EXPOSITION: Fridays during school term time
 10am—12 noon
 6pm – 9pm

Please note there will be a special 9.15am mass on Monday March 27th for the Feast of the Annunciation.

PLEASE REMEMBER THE SICK OF OUR PARISH IN YOUR PRAYERS

Alan Birtles, Alan Hughes, Alex Stirrat, Alicia Prince, Alison Hellams, Anna Johnston, Anne McEvoy, Anthony Young, Anton Niemoeller, Ayette Ramos, Barbara Stirling, Bernadette Thornton, Bill Adcock, Charles Greeneklee, Charlotte Johnstone, Cherrri Hyde, Christine Brasser, Christine Gordon, Claudia Rose, David Beaven, Damian Canavan, Elisabeth Burns, Emma Altin, Eva McCarthy, Fr Alfred Farrugia, Fr David Shelton OMI, Fr John O’Doherty OMI, Fran Lewis, Geoff Monteleone, Georgina Evans, Gill Chuachett, Graham Hellams, Granville Davies, Greg Cashmere, Helen Durkin, Hermy Ramos, Ian Roberts, Ian Wallace, Jackie Chin, Jason Luis, Jean Keanan, Jet Robinson, Josie Cinmino, Justin Rowe, Katie Correll, Kath Bradfield, Kathleen Duggan, Lara Luis, Lisa Johnstone, Margaret Baugham, Martin Cox, Maria Galinato, Maria Schinella, Marie Trainor, Marthese Cinelli, Mary Meatheringham, Maryrose Aquilina, Maureen Cunningham, May Green, Michael Frederick, Mollie Davidson, Moya Nussio, Murray Williams, Paddy McLean, Pat Durkin, Paul Halman, Peter Hale, Peter Kelly, Philip McKelliff, Ray Bragg, Renata Stirrat, Richard Walsh, Robert Kean, Roeben Johnstone, Ron Todd, Ros Venn, Stanley Sagucio, Tania Altin, Terry Bayldon, Theresa Sara, Tony Petrie, Tony Siciliano, Trish Hehir, Marie Kelly.

Recently Deceased: Herbie Weber

Diary Dates:

Fridays in Lent: Stations of the Cross 7.20pm
March 25th: There will be a special 9.15 am mass on the Feast of the Annunciation
April 4th: Regional Reconciliation at Modbury Parish 7pm
April 16: Easter Sunday



St Vincent de Paul Food Bank

This week—**WEETBIX, BREAKFAST CEREAL, RICE, FULL CREAM LONG LIFE MILK, PASTA, PASTA SAUCE**, Cans of Tomatoes, Jam, Milo, Vegemite.

Items for baby layettes: cotton vests, socks or booties, nappies, nappy pins, disposable nappies, cotton blankets, cotton sheets, towels, soap, wipes, wash cloths, baby shampoo, bibs, onesies, wool. Items can be left in foyer.

Thank You



Parish Prayer Network:

Prayers for any need.

All you need to do is call one of the following:
 Marie 8264 9569, Maureen 8261 6906
 or Beth 8396 2079

9.30am Mass this weekend we welcome the children and parents from years 2 and 3 St Pius X Primary School .

MINISTRY ROSTER 25/26 March 2017

Ministers Please Note:

This roster follows the original roster. If you have made any changes they will not be reflected here. Please check the notice board at the back of the church for updates.

C	Sr Pat Keane
R1	Patricia Beaven
R2	Keith Collins
EM1	Jaipee Paje
Em2	Bill Edmonds
Em3	Marie Smith
Em4	Jean Canil
M	James Lloyd

9.30am

C	Margaret Duggan
R1	John McManus
R2	Vin Thomas
Em1	Jos Hensing
Em2	Charlie Baldacchino
Em3	Bob Powell
Em4	Marian Powell
M	

5.30pm

C	Anne Goss
R1	Mark McCarthy
R2	Kathy Nicholls
Em1	Judith Mohan
Em2	Michael Wright
Em3	Heather Hier
Em4	Ian Goss
M	Sonia & Group

Church Cleaners: Team B: Nappa/Colangelo

Altar Linen: 26th March: Bernadette

First Reading Ex 17:3-7

A reading from the book of Exodus

Give us water to drink.

Tormented by thirst, the people complained against Moses. 'Why did you bring us out of Egypt?' they said. 'Was it so that I should die of thirst, my children too, and my cattle?' Moses appealed to the Lord. 'How am I to deal with this people?' he said. 'A little more and they will stone me!' The Lord said to Moses, 'Take with you some of the elders of Israel and move on to the forefront of the people; take in your hand the staff with which you struck the river, and go. I shall be standing before you there on the rock, at Horeb. You must strike the rock, and water will flow from it for the people to drink.' This is what Moses did, in the sight of the elders of Israel. The place was named Massah and Meribah because of the grumbling of the sons of Israel and because they put the Lord to the test by saying, 'Is the Lord with us, or not?'

The word of the Lord.

Responsorial Psalm

Ps 94:1-2, 6-9. R. v.8

*(R.) If today you hear his voice,
harden not your hearts.*

1. Come, ring out our joy to the Lord; hail the rock who saves us.
Let us come before him, giving thanks, with songs let us hail the Lord. (R.)
2. Come in; let us bow and bend low; let us kneel before the God who made us for he is our God and we the people who belong to his pasture, the flock that is led by his hand. (R.)
3. O that today you would listen to his voice! 'Harden not your hearts as at Meribah, as on that day at Massah in the desert when your fathers put me to the test; when they tried me, though they saw my work.' (R.)

Second Reading Rom 5:1-2, 5-8

A reading from the letter of St Paul to the Romans

The love of God has been poured into our hearts by the Holy Spirit which has been given to us.

Through our Lord Jesus Christ by faith we are judged righteous and at peace with God, since it is by faith and through Jesus that we have entered this state of grace in which we can boast about looking forward to God's glory. This hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us. We were still helpless when at his appointed moment Christ died for sinful men. It is not easy to die even for a good man – though of course for someone really worthy, a man might be prepared to die – but what proves that God loves us is that Christ died for us while we were still sinners.

The word of the Lord.

Gospel Acclamation See Jn 4:42. 15

*Glory to you, Word of God, Lord Jesus Christ!
Lord, you are truly the Saviour of the world;
give me living water, that I may never
thirst again.*

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

Gospel Jn 4:5-15, 19-26, 39-42

(or longer form: Jn 4:5-42)

A reading from the holy Gospel according to John

The water that I shall give will turn into a spring of eternal life.

Jesus came to the Samaritan town called Sychar, near the land that Jacob gave to his son Joseph. Jacob's well is there and Jesus, tired by the journey, sat straight down by the well. It was about the sixth hour. When a Samaritan woman came to draw water, Jesus said to her, 'Give me a drink.' His disciples had gone into the town to buy food. The Samaritan woman said to him, 'What? You are a Jew and you ask me, a Samaritan, for a drink?' – Jews, in fact, do not associate with Samaritans. Jesus replied:

*'If you only knew what God is offering and who it is that is saying to you:
Give me a drink,
you would have been the one to ask,
and he would have given you living water.'*

'You have no bucket, sir,' she answered 'and the well is deep: how could you get this living water? Are you a greater man than our father Jacob who gave us this well and drank from it himself with his sons and his cattle?' Jesus replied:

'Whoever drinks this water will get thirsty again: but anyone who drinks the water that I shall give will never be thirsty again: the water that I shall give will turn into a spring inside him, welling up to eternal life.'

'Sir,' said the woman, 'give me some of that water, so that I may never get thirsty and never have to come here again to draw water. I see you are a prophet, sir. Our fathers worshipped on this mountain, while you say that Jerusalem is the place where one ought to worship.' Jesus said:

'Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we do know; for salvation comes from the Jews. But the hour will come – in fact it is here already – when true worshippers will worship the Father in spirit and truth: that is the kind of worshipper the Father wants. God is spirit, and those who worship must worship in spirit and truth.'

The woman said to him, 'I know that Messiah – that is, Christ – is coming; and when he comes he will tell us everything.' 'I who am speaking to you,' said Jesus 'I am he.'

Many Samaritans of that town had believed in him on the strength of the woman's testimony, so, when the Samaritans came up to him, they begged him to stay with them. He stayed for two days, and when he spoke to them many more came to believe; and they said to the woman, 'Now we no longer believe



because of what you told us; we have heard him ourselves and we know that he really is the saviour of the world.'

The Gospel of the Lord.

Reflection

by Michael Tate

The Jewish people worshipped at the Temple in Jerusalem. The Samaritans to the north worshipped on Mount Gerizem. But Jesus says to the woman of Samaria: 'Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem . . . true worshippers will worship the Father in spirit and truth.'

We do this by acknowledging Jesus Christ as our sacred site. Jesus is where God is to be found. In his earthly ministry this was around places like the well in Samaria. As Risen Lord, he is to be found in those in dire need, and in the Heavenly Bread. In both cases we need to incline the body as an act of worship: in the case of the needy, by doing something practical; in the case of the Heavenly Bread, by genuflecting, bowing, before the Blessed Sacrament.

We could pause for a moment to reorientate ourselves to the Sacred Site who is the Risen Christ, acknowledging him as indeed the 'Saviour of the World'.

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