

Mass Intentions (10th – 16th March).
Vigil 5pm: +Dr Ten; **Sun.:** 8am Pro Populo; 9.30am: +Lesley & May Ellesmore **Mon:** +Sime Vlakic; **Tues.** +Eileen Low; **Wed.:** +Dr Brian Mitchell; **Thurs.** +Norma Cook; **Fri.** +Chatherine Tan; **Sat:** +Adrain Han

To support our church;
<https://www.bpoint.com.au/pay/commoosterbayparish>

Catholic news: The Catholic Thing, National Catholic Reporter; EWTN; Crux, L'Osservatore Romano Vatican News; [Pope Francis@Pontifex](mailto:PopeFrancis@Pontifex)

We acknowledge the Gweagal People ,the traditional Custodians of this land.

St. Joseph's Como *cares* for safeguarding children. Safeguarding Office at 9390 5810 or safeguardingenquiries@sydneycatholic.org.

Daily Masses: 7:30am **Monday, Wednesday, Thursday and Saturday** (Saturday: Mass, Cenacle, Confession & Benediction); **Tuesday 5:30pm:** Adoration, Novena, Confession, Benediction and 6pm Mass. **Friday 9:15am, First Fridays** 7:30am Devotions @ 9:15am Mass.

Weekend Mass times: **Saturday:** Vigil 5pm **Sunday:** 8am, 9:30am and **2nd Sunday** of the month at 3pm: Divine Mercy Chaplet with Benediction and Mass.
Baptisms at 9:30 Mass(1st & 3rd Sunday)
 Other inquiries please contact Parish Office.

Our sick: Nerida Tullio, Steve Smith, Eileen Ellsmore, Elizabeth Mercieca, Steven Leeke, Helen Cramer, Max McLeod, Richard Davis, Michele McQuillan, Joan & Vince Fernandez, Drago Mikan, Therese Dorff, Steve Smith, Barbara Moore, Albert McMaster, Elizabeth Kinsela, Katrina Marinilli, Rita Shah, Julia Lock, Marie Lawsen, Ian Duffey, Eliette Majdandzic; Dragica Furda, Mary Carmen Borg, Josefa Dabu, Josie Lay, Christine Woodard, Urszula Kaminska, Josephine and Steven Marinilli, Nicholas Mircevski and all Dear Friends from **Mildred Symons House:** Next Mass 10.45am, 13th March, 2024.

Stations of the Cross Fridays 6.00 pm
1st Friday 1st March, Sacred Heart Devotion and Benediction from 7:30 am to 9.00am followed by the Mass.
Reconciliation every day 15mins before Mass.
2nd Rite of Reconciliation 20th March 7.00pm
Holy Thursday (28th March) 6.00 pm and adoration at the Altar of Repose till Midnight (due to the night pilgrimage to the seven churches).
Good Friday (29th March) Morning Prayer at 9.00am; Stations of the Cross 10.00 am; Good Friday Ceremonies 3.00 pm; Night Stations of the Cross at 6.00pm.
Easter Saturday (30th March) Blessing of Food for Easter Table at 10.00am; Easter Vigil with Four Liturgies 6.00 pm.
Easter Sunday; Masses at 8.00am and 9.30 am.

Laetare derives from the opening words of the Latin Mass, "Rejoice (Laetare) Jerusalem." (Is 66:10) The fourth Sunday in the Roman Catholic liturgical calendar is called Laetare Sunday in anticipation of the of the Festival of Life, Easter which will occur in 21days (31st March).

Chrism Mass will be celebrated at St Mary's Cathedral on Holy Thursday, 28 March at 10.30am. We all are invited to join our Archbishop Anthony Fisher to attend this Mass. *On this day no morning Masses in the local churches.*

Sutherland Shire 7 Churches Pilgrimage
 Holy Thursday 28th March
 9:00pm to 11:30pm
 (after Mass of the Lord's Last Supper)
 Churches, in order are:

- Holy Family, Menai
- St. John Bosco, Engadine
- St. Joseph's, Como – Oyster Bay
- St. Patrick's, Sutherland
- St. Catherine Laboure, Gympie
- Our Lady Star of the Sea, Miranda
- St. Aloysius, Cronulla

Parishioners are invited to join the Parish Council and Finance Committee. First meeting 17th April in the Parish office at 6:30pm. Please feel welcome to attend



Safeguarding, Child Protection and Ministerial Integrity.

Anyone is welcome at any time to take care for our church and its surroundings as Easter is fast approaching.

Nicodemus (*today's Gospel*) was an early follower of Jesus Christ, mentioned only in the Gospel of John. He was a Pharisee and a member of the Sanhedrin (the Jewish Council) in Jerusalem at the time of the trial and crucifixion of Jesus of Nazareth. The Gospel of John is unique because John's Jesus pre-existed and was present at creation as the *Logos* who became flesh according to the Christian doctrine of Incarnation. John's Jesus consistently claimed that he is the only one who has seen the Father, for he is the one and only Son, who came from the Father (John 1:14). John's unique portrait of Jesus is summed up in the speech to Nicodemus: John's Jesus appears at the intersection of Heaven and earth. He descended from the Father and will return: "Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him." (John 3:14-15) The word 'crucifixion' does not appear in John's gospel. Rather, his Jesus always referred to his future 'lifting up.' In relation to the two realms, Jesus contrasts the things from above with the things from below. In "being born again," the Greek word for 'again' also contained a root that meant "from above." Nicodemus' taking the term literally ("Surely they cannot enter a second time into their mother's womb...") represents the denseness of the lack of Jewish understanding of who Jesus is. The second mention of Nicodemus is during the Sanhedrin trial of Jesus: The third and final mention of Nicodemus is when Joseph of Arimathea (another believer and member of the Sanhedrin) claims the body of Jesus for burial: The "myrrh and aloes" signifies the belief in the status of Jesus as kings of the Jews. These spices were used for the burials of kings. The Gospel of Nicodemus was an apocryphal gospel that appeared sometime in the 4th or 5th century AC. It claimed to be written by Nicodemus and incorporated many details from an earlier apocryphal work, The Acts of Pilate. The Acts of Pilate noted that Pontius Pilate sent a detailed report about the crucifixion of Jesus to the Roman Senate, mentioning Nicodemus. The Gospel of Nicodemus has a much longer description of Nicodemus' arguments against the Sanhedrin, to spare Jesus' life. This gospel contains a fuller version of an earlier Christian claim that Jesus descended into Hell on Easter Saturday to contend with the Devil for the souls of righteous people who had died before Jesus appeared on earth. The Latin manuscripts added a detailed report by Pontius Pilate to the Roman emperor Claudius (r. 41-54 CE), emphasizing that Pilate was present at the tomb on Sunday morning and was a witness to the Resurrection. Similar to another text, the Narrative of Joseph of Arimathea, the Gospel of Nicodemus provided the names of minor characters not found in the New Testament. We learn the names of the two men crucified with Jesus, Dismas and Gestas. The centurion who struck Jesus' side with a spear in John's gospel is named Longinus. The relic associated with this event is known as the spear of Longinus and currently resides in Vienna. Nicodemus became a prominent figure in Renaissance and later art, in paintings and sculptures depicting the deposition of Christ. (Crux)