

IN THE PRAYER OF THE FAITHFUL WE PRAY FOR:

Our Sick: Those of our community.

Recently Deceased:

Repose of the Souls: Katherine Soc and those whose anniversary occur about this time and those whose names are on the memorial wall.

**Church
Cleaning**

Saturday 8th February — Island Community

Safeguarding of children and vulnerable young people.

St Dominic's Community holds the care, safety and wellbeing of children as a fundamental responsibility of the church. This commitment is drawn from, and inherent to, the teaching and mission of Jesus Christ, with love, justice and dignity of each human person at the heart of the Gospel. A cultural of safety within the Church ensures that children can actively and fully participate in the life of the Church and realise their potential in a faith community. **We are committed to upholding the safety and dignity of each child and young person and ensuring that they are able to grow and develop in a caring and supportive environment in our Church.**

For those families with children, they are very welcome, and if your children become unrest during the celebration of the Holy Eucharistic, please use the Children Room on the side of the church, you can still listen to the homily from there.



Introduction and Request for Blessing -

Mothers Who Pray For Their Children Movement

As a Movement, we walk humbly with the Church, for the Church, and within the Church. Our Charism is 'restoring families by the power of prayer' with the pillars of Humility, Obedience, and Unity. Our weekly groups and methodology include praying the Chaplet

Rosary for Children, a Formation study, and Lectio Divina that always occurs in the Church or parish grounds, meaning that we will always be grounded in our Catholic Faith. **INSTAGRAM - MOTHERS / FACEBOOK - MOTHERS / YOUTUBE - MOTHERS CHANNEL.** Please click on the links above and find out more about us.

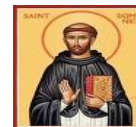
Mothers Who Pray for Their Children movement to our 2nd National Conference, to be held on Saturday, 15th February 2025, at the Catholic Leadership Center, 576 Victoria Parade, East Melbourne, from 9.00am to 5.00pm. More info on 0417 391 298

THANKSGIVING OFFERING ONLINE TO: ST DOMINIC'S CHURCH BSB: 083 347 ACCOUNT NUMBER: 67441 1404

PLEASE TYPE YOUR THANKSGIVING
ENVELOPE NUMBER WHEN YOU DO
THE TRANSACTION.

The Parish has the facility of
**EFTPOS DEBIT, VISA CARD
and MASTER CARD.** This is a
good option for those who do
not carry cash and would like
to contribute to the church.
**The set up is of: \$5.00;
\$10.00; \$20.00 and \$50.00**

ST DOMINIC'S CATHOLIC CHURCH



408 CAMP ROAD, BROADMEADOWS. PO BOX 274, DALLAS VIC 3047

Office/Presbytery: Phone: 03 9309 2575

Email: broadmeadows@cam.org.au

<https://www.melbcatholic.org/broadmeadows>

PARISH PRIEST: Fr Peter Njau, CSSp; Email: njau2560@gmail.com

PARISH SECRETARY: Ana Miriam Guardado

OFFICE HOURS: Tuesdays, Wednesdays & Fridays from 8.00am-2.00pm

ST DOMINIC'S SCHOOL—PRINCIPAL: Ms Alison Bretag, PHONE: 03 9309 4146

PARISH MASS TIMES

Sundays: 6.00pm Vigil Mass (Saturday evening)
9.00am 1st & 3rd Sundays: Vietnamese Mass
9.00am 2nd, 4th & 5th Sundays: English Mass
11.00am: English Mass
1.00pm: Spanish Mass

Weekdays: Tuesday to Saturday 9.00am Mass

Morning Prayer of the Church: Tuesday to Saturday at 8.25am

Rosary: Tuesday to Sunday before Mass.

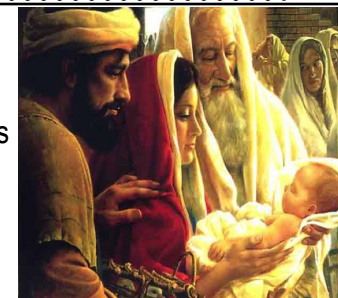
Adoration of the Blessed Sacrament: Every Wednesday from 6.00pm to 8.00pm

Benediction: Every Friday following the 9.00am Mass.

Sacrament of Reconciliation: Tuesday to Saturday before or after Mass.

Baptism Information/Preparation: Every First Sunday of the month at 3.00pm.

Anointing of the Sick: Every Third Friday of the Month at 9.00am Mass.



The Presentation of the Lord - Year C

2nd February 2025

First Reading: Malachi 3:1-4

The Lord whom you seek will come to his temple.

Responsorial Psalm: Ps 23:7-10. R. v.10

(R.) Who is this king of glory? It is the Lord!

Second Reading: Hebrews 2:14-18

He had to be made like us in all things.

Gospel Acclamation: Luke 2:32

Alleluia, alleluia!

This is the light of revelation to the nations,
and the glory of your people Israel. Alleluia!

Gospel: Luke 2:22-40

My eyes have seen your saving power.

NEXT SUNDAY READINGS: Isaiah 6: 1-8; Isaiah 6: 1-8; Luke 5: 1-11

***Gospel Reflection* by Greg Sunter**

The gospel writer has merged two different ritual events into one in this passage: a ritual of purification following childbirth and an act of redeeming a first-born son through tribute to the Temple. The ritual of purification referred to would take place forty days after childbirth and today's feast is the fortieth day from Christmas and the celebration of the birth of Jesus. It was a ritual for the mother, not the child. Mary and Joseph took the opportunity of attending the Temple to bring Jesus into the presence of God who, according to tradition, dwelt in the Temple. The tradition associated with this purification of women after childbirth dictated that a lamb and a turtledove or pigeon be sacrificed. However, for the poor, an extra turtledove or pigeon could be substituted for the lamb. The gospel tells us that Mary and Joseph were sacrificing a pair of birds. This fact gives us an indication of the status of Mary and Joseph – they were sufficiently poor that they could not afford to sacrifice a lamb.

The other ritual alluded to in the passage relates to the tradition from Exodus 13:2 and Numbers 18:15 that every first-born son belonged to the Lord and had to be 'bought back' or 'redeemed' by payment to the Temple. The original command of the first-born belonging to the Lord meant that the child was destined to serve in the Temple. However, the child could be 'redeemed' from this service by payment to the Temple.

There is a great contrast between the forceful entry into the Temple by the Lord as foretold by Malachi in today's first reading and the humble entry of the baby Jesus into the Temple. It reinforces the way in which throughout his ministry Jesus confounded many of the expectations about the Messiah.

Historical Context – Service in the Temple

The ritual of the redemption of the first-born son originates in Exodus 13:2 where God claimed the first-born sons of Israel as God's own. These sons were to be sanctified for service in the Temple. However, this service was taken away from the first-born sons of every tribe and reserved exclusively for the sons of the tribe of Levi and the descendants of Aaron, the high-priest. It is from this tradition that we encounter the 'Levites' in the gospel accounts. The Levites were involved in various ministries in the Temple: assisting the priests; musicians; and slaughtering sacrifices.

Have you thought? – The role of the observer

In today's gospel passage, it is the devout Simeon and the prophetess, Anna, who declare the greatness and far-reaching influence of the child that has been brought to the Temple. This is a common feature of the gospel accounts. It is not Jesus himself who proclaims his greatness but those who have observed him and recognised the revelation of God's presence amongst the people. It is a role that continues today. Those of us who believe and recognise the presence and influence of God in the world are challenged to proclaim it in both our actions and our words.

Gospel Focus – A sword

Simeon's second pronouncement about Jesus is addressed to the child's mother, Mary. Having predicted the rejection that Jesus will endure, Simeon tells Mary, 'and a sword will pierce your own soul too.' He appears to be referring to the sacrifice that Mary will have to make in the future. On this day, Mary and Joseph have 'redeemed' their son from service to the Lord in the Temple. Despite this, Jesus is still destined for service to God and Mary will have to surrender him back to the Lord. Simeon suggests that Mary herself will be a sacrifice offered to God at this time.

Sacramental Enrolment—First Holy Communion

Enrolments are now taking for the Sacrament of Reconciliation and First Holy Communion for those children who attend government school, and who are in Year 3 and above.

Please visit the Parish office and complete the enrolment form.

Classes will start in February, so it is urgent for parents to enrol the children.

Caritas Australia's Gaza Crisis Appeal

We urgently need your support.

The ceasefire means more aid can assist people in Gaza, but the need is immense and the recovery long. Gaza's people cannot recover alone. They need the support of the global community to survive and rebuild.

Please donate to Caritas Australia's Gaza Crisis Appeal.

You can donate online www.caritas.org.au/gaza or phone 1800 024 413

A poster for Caritas Australia's Gaza Crisis Appeal. It features the Caritas Australia logo at the top left. Below it, the text 'GAZA CRISIS APPEAL' is written in bold. A paragraph of text states: 'A ceasefire means more aid can assist people affected in Gaza. Your support is urgently needed.' At the bottom left, there is a red button that says 'DONATE NOW'. To the right of the button, the website 'www.caritas.org.au/gaza' and the phone number '1800 024 413' are listed. On the right side of the poster, there is a photograph of a person standing in front of a damaged building in Gaza. A QR code is located in the bottom right corner of the poster.

What is a jubilee? Jubilee years are a time of newness. They have been celebrated throughout the history of the Church, but their roots go back to the Old Testament, when the Israelites were commanded to celebrate a jubilee every 50 years. Beginning with the blowing of a ram's horn—the yobel, from which the word jubilee comes—on the Day of Atonement, it was meant to be a kind of 'reset' or 'refresh' for their relationship with God and with each other. Debts would be forgiven, misappropriated land returned, slaves freed, and the land given rest. It was a stark and dramatic reminder for the ancient Israelites that nothing was absolutely theirs—not even the Promised Land. '... the land belongs to me,' God told them, 'and you are only strangers and guests of mine' LEV 25:23 The Israelites were to live as if everything was a grace and blessing from the God who brought them out of Egypt

Being pilgrims of hope in the world

St Mary of the Cross Mackillop used to say: 'We are but travellers here.' For the 2025 Jubilee Year, Pope Francis invites us to reflect on what it means to be pilgrims of hope: a people who are not only travellers here but walking in joyful anticipation of 'the heavenly goal to which we have been called' (SNC §25). Pope Francis believes that, in today's world, hope suffers; that too many people have been robbed by cynicism and despair. During Jubilee 2025, he wants everyone to have 'an intense experience of the love of God that awakens in hearts the sure hope of salvation in Christ' (SNC §6). Only this hope—born from knowing that nothing can separate us from God's love (Rom 8:35-39)—can breathe life back into weary souls. This hope is not optimism. It is not a forced positivity in the face of hardship and evil. It is a grace from God, a trust in the Lord's promises: that he is good, that he is merciful, and that we are journeying towards the one who says, 'Look, I am making everything new' (Rev 21:5)