



7th March 2021

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*The Dublin Province of the Congregation of the
Most Holy Redeemer*

Announces the Profession of Perpetual Vows of

Br Ryan M Holovlasky C.Ss.R

on
Sunday 7th March 2021
at 11:00am
8

Ordination to the Order of Deacon
through the Imposition of Hands and the Invocation of the Holy Spirit

By

Bishop Noel Treanor

Bishop of Down and Connor

On

Sunday 21st March 2021

at 11:00am

at Clonard Monastery Belfast

Ceremonies can be viewed on the Webcam: <https://www.clonard.com/web-cam/>

LENT at CLONARD

JOIN US FOR THIS WEEK
Monday, 8th March 2021
AT 7:30pm

I WAS NAKED AND YOU CLOTHED ME



Speaker: Marie Carson

Join us on the Clonard Webcam: <https://www.clonard.com/web-cam/>

Please note these Monday evening services will be in the form of a Redemptorist Mission and will not be a mass.

Webcam and Public Masses in Clonard

MASSSES via the WEBCAM

PUBLIC MASSES in CLONARD

7.00am	9.30am	11.00am		Sunday March 7 th
7.00am	9.30am	6.15pm		Monday March 8 th
7.00am	9.30am	6.15pm		Tuesday March 9 th
7.00am	9.30am	6.15pm		Wednesday March 10 th
7.00am	9.30am	6.15pm	9.00pm	Thursday March 11 th [Novena Masses]
7.00am	9.30am	6.15pm		Friday March 12 th
7.00am	9.30am	7.30pm [Vigil Mass]		Saturday March 13 th

No Public Masses

GOD'S WORD IN MARCH 2021

Third Sunday of Lent

Exodus 20:1-17: Ps 18: 1 Cor 1:22-25; John 2:13-25

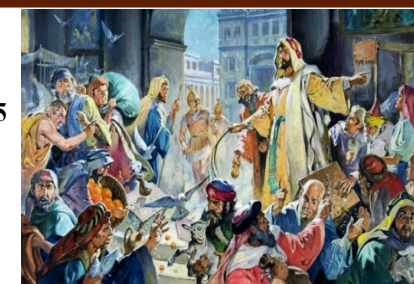
Destroy this Temple!

In the Synoptic Gospels, the cleansing of the temple takes place during the final week of the life of Jesus. John has placed it closer to the beginning of his Gospel. Both the synoptics and John agree that it is the first public act which Jesus performs in the Jerusalem. It will help to consider this story in two parts. Firstly, there is the account of an incident in the temple (13-16). This is followed by a confrontation with the Jewish religious authorities who ask for a sign to justify his action. This confrontation is unique to John: in the other Gospels, the temple authorities are horrified at Jesus' action and determined to bring him to account for it, but only in John will Jesus engage with them in a controversy about his action.

Substantial parts of the Jerusalem survived its destruction by the Romans in 70AD. Herod the Great planned to build his temple on a large platform of compacted earth and rubble. Its retaining wall, known today as the Western or "Wailing" Wall and some archways connecting it to one of the hills of Jerusalem created a street along which were shops and market stalls, for the convenience of pilgrims. In addition to souvenirs, the most common objects on sale were the doves required for sacrifice. Only wealthy worshippers could afford larger sacrificial animals, such as sheep or oxen. Different kinds of coins circulated in Israel and pilgrims brought their own currency with them. The temple tax had to be paid with one particular coin, the Tyrian tetradrachma, so money changers were kept busy. Although the temple incident is often described as "the cleansing of the temple", its real purpose lies deeper. Jesus' action is not simply cleaning up the temple or a protest at the high prices charged. The violence of overturning tables and causing the animals to stampede is better seen as an act of judgement on the temple, a statement that it has ceased to manifest the presence of God. The temple figures more prominently in John than in any of the other gospels. For John, Jesus is the New Temple, the place where the glory of God now dwells, and worship of the community he will establish will no longer be animal sacrifice, but worship 'in spirit and in truth,' as he will reveal to the Samaritan woman (John 4:24)

The religious leaders demand to know his authority for acting in this way. In John's Gospel, words often have a double meaning. By Jesus' time, the rebuilding of the temple begun by Herod the Great had been going on for over 40 years and was still incomplete. Jesus' words, "Destroy this temple and in three days I will raise it up" might be taken as the words of a deranged madman and that is how the Jews understand them. The narrator supplies the explanation of the misunderstanding to the reader - the new temple is the Temple of Jesus' body. Even his disciples are unable to understand what it means. Only in the Church, after the resurrection, will they be able to grasp the full import of the words.

Courtesy of REALITY magazine



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TROCAIRE CAMPAIGN

Trocaire boxes will be available at the back of the church. We encourage you to pick one up.