

EASTER MASS TIMES

Stations of The Cross

Every Friday during Lent commencing

Friday 4th March, 2022

6.30pm Rosary

7pm Mass

Stations of The Cross after Mass.

Palm Sunday:

10th April, 2022

5pm Vigil Mass (Saturday)

8.30am and 10am Sunday

Holy Thursday:

14th April, 2022

No 9am Mass

7pm Mass of The Lord's Supper

Quiet prayer and adoration until 9.45pm

The Church will remain open until 10pm

Good Friday:

15th April, 2022

10am Stations of The Cross

3pm Celebration of The Passion of The Lord

Holy Saturday:

16th April, 2022

No 9am Mass

6pm Easter Vigil

Easter Sunday The Resurrection of The Lord

17th April, 2022

8.30am and 10am Mass

Monday 18th April and Tuesday 19th April

No Mass

Reconciliation During Lent

Tuesdays 10am - 11am

Fridays 10am - 11am

Wednesdays 6pm - 6.45pm

Saturdays 4pm - 4.30pm

Support Your Parish Online

May I take this opportunity to thank those who have been supporting our Parish during the extensive lockdown. Your donations are greatly appreciated.

You can choose to make a donation online at our parish website at: www.stmelscampsie.org.au and click on the **Support Us** icon and follow the prompts.



OPEN DAYS

Wednesday 23 March 2022

3.30pm-5.30pm

Saturday 26 March 2022

10.00am-12noon

stmelscampsie.catholic.edu.au

Support Caritas Ukraine Appeal

Our thoughts and prayers are with the people of Ukraine during this devastating time. As millions of people are likely to be displaced due to Russia's invasion, your support is more important than ever for the people of Ukraine.

Our Parish will support this appeal at all masses this weekend by having a leaving collection. Ushers will be at the doors of the Church as you leave masses today.

You can also donate to the Caritas Ukraine Appeal at: <https://www.caritas.org.au/donate/ukraine-appeal/> Donations over \$2 are tax deductible.



A reminder that daylight savings will come to an end on Sunday morning the 3rd April at 2am so please remember to turn your clocks BACK ONE HOUR.

A message from the Archdiocese

Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know, have been abused, please contact the police. Alternatively you can contact the Safeguarding and Ministerial Integrity Office at: (02) 9390 5810 or email: safeguarding-enquiries@sydneycatholic.org You may also want to speak to your Parish Priest who will be able to provide support and guidance. The Archdiocese has a legal obligation to report crimes to the police.

20th March, 2022 Third Sunday of Lent Year C



St Mel's Parish

Est 1915

Feast Day: 6th February

7 Evaline Street Campsie NSW 2194

Ph. 9787 1582

Email: stmelscampsie@bigpond.com

Website: www.stmelscampsie.org.au

Parish Priest: Fr. Anthony Mifsud

Parish Secretary: Diane Daher

Parish Office Opening hours: 9.30am-3pm on Tuesday, Thursday and Friday.

Monday & Wednesday office is closed.

St Mel's Catholic Primary School:

9789 3800

PARISH MASS TIMES

Saturday Vigil: 5pm

Sunday: 8.30am, 10am

Weekdays: 9am Tuesday, Thursday, Friday, (

Wednesday: 7pm followed by adoration.

SACRAMENTS:

Reconciliation: 4pm to 4.30pm Saturday.

Baptisms: By arrangement, please call Parish Office or download an application from the Parish website at: www.stmelscampsie.org.au

Weddings: By arrangement with six months notice

Care for the Sick: Please call the presbytery.

DEVOTIONS:

Rosary: Every Tuesday, Thursday and Friday after the 9am Mass.

Adoration: After Wednesday 7pm Mass.

First Friday Adoration: Mass at 9am, followed by Adoration and Rosary.

Every Friday During Lent: 6.30pm Rosary, 7pm Mass followed by Stations of The Cross

SAINTS AND FEAST DAYS THIS MONTH

Sunday 6th March: First Sunday of Lent

Sunday 13th March: Second Sunday of Lent

Thursday 17th March: St Patrick (Bishop)

Saturday 19th March: St Joseph, Spouse of The Blessed Virgin Mary

Sunday 20th March: Third Sunday of Lent

Friday 25th March: The Annunciation Of The Lord (Solemnity)

Sunday 27th March: Fourth Sunday of Lent

FIRST READING Ex 3:1-8, 13-15*A reading from the book of Exodus*

Moses was looking after the flock of Jethro, his father-in-law, priest of Midian. He led his flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in the shape of a flame of fire, coming from the middle of a bush. Moses looked; there was the bush blazing but it was not being burnt up. 'I must go and look at this strange sight,' Moses said, 'and see why the bush is not burnt.' Now the Lord saw him go forward to look, and God called to him from the middle of the bush. 'Moses, Moses!' he said. 'Here I am' he answered. 'Come no nearer' he said. 'Take off your shoes, for the place on which you stand is holy ground. I am the God of your father,' he said 'the God of Abraham, the God of Isaac and the God of Jacob.' At this Moses covered his face, afraid to look at God.

And the Lord said, 'I have seen the miserable state of my people in Egypt. I have heard their appeal to be free of their slave-drivers. Yes, I am well aware of their sufferings. I mean to deliver them out of the hands of the Egyptians and bring them up out of that land to a land rich and broad, a land where milk and honey flow.'

Then Moses said to God, 'I am to go, then, to the sons of Israel and say to them, "The God of your fathers has sent me to you." But if they ask me what his name is, what am I to tell them?' And God said to Moses, 'I Am who I Am. This' he added 'is what you must say to the sons of Israel: "The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you." This is my name for all time; by this name I shall be invoked for all generations to come.'

WORD OF THE LORD.**RESPONSORIAL PSALM** Ps 102:1-4, 6-8, 11. R. v.8**(R.) The Lord is kind and merciful**

My soul, give thanks to the Lord,
all my being, bless his holy name.
My soul give thanks to the Lord
and never forget all his blessings. **(R.)**

It is he who forgives all your guilt,
who heals every one of your ills,
who redeems your life from the grave,
who crowns you with love and compassion. **(R.)**

The Lord does deeds of justice,
gives judgement for all who are oppressed.
He made known his ways to Moses
and his deeds to Israel's sons. **(R.)**

The Lord is compassion and love,
slow to anger and rich in mercy.
For as the heavens are high above the earth
so strong is his love for those who fear him. **(R.)**

SECOND READING 1 Cor 10:1-6, 10-12*A reading from the letter of St Paul to The Corinthians*

I want to remind you how our fathers were all guided by a cloud above them and how they all passed through the sea. They were all baptised into Moses in this cloud and in this sea; all ate the same spiritual food and all drank the same spiritual drink, since they all drank from the spiritual rock that followed them as they went, and that rock was Christ. In spite of this, most of them failed to please God and their corpses littered the desert.

These things all happened as warnings for us, not to have the wicked lusts for forbidden things that they had. You must never complain: some of them did, and they were killed by the Destroyer.

All this happened to them as a warning and it was written down to be a lesson for us who are living at the end of the age. The man who thinks he is safe must be careful that he does not fall.

WORD OF THE LORD.**GOSPEL ACCLAMATION** Mt 4:17*Praise to you, Lord Jesus Christ, king of endless glory!*

Repent, says the Lord;
the kingdom of heaven is at hand.

*Praise to you, Lord Jesus Christ, king of endless glory!***GOSPEL** Lk 13:1-9*A reading from the Holy Gospel according to Luke*

Some people arrived and told Jesus about the Galileans whose blood Pilate had mingled with that of their sacrifices. At this he said to them, 'Do you suppose these Galileans who suffered like that were greater sinners than any other Galileans? They were not, I tell you. No; but unless you repent you will all perish as they did. Or those eighteen on whom the tower at Siloam fell and killed them? Do you suppose that they were more guilty than all the other people living in Jerusalem? They were not, I tell you. No; but unless you repent you will all perish as they did.'

He told this parable: 'A man had a fig tree planted in his vineyard, and he came looking for fruit on it but found none. He said to the man who looked after the vineyard, "Look here, for three years now I have been coming to look for fruit on this fig tree and finding none. Cut it down: why should it be taking up the ground?" "Sir," the man replied "leave it one more year and give me time to dig round it and manure it: it may bear fruit next year; if not, then you can cut it down." **GOSPEL OF THE LORD**

*Gospel Reflection**by Greg Sunter*

When Jesus is asked about the deaths of some Galileans and some residents of Jerusalem, he seizes the opportunity to remind his audience that their obsession with the 'sin' of the victims is misplaced. He challenges all who are listening that unless they repent, they will all perish in a similar fashion. This would have been very confronting to those in the audience who were ingrained in the thinking that 'bad things only happen to bad people'. The purity codes of the day stated that if one maintained purity of action – obeying the Law and respecting the prohibitions on certain actions – then one was fulfilling one's duty and maintaining right relationship with God. Jesus chastises the people for this attitude and tells them that they all must 'repent'. For 1st Century Jews, the word 'repent' had a greater depth of meaning than our current understanding. Rather than simply 'being sorry', to repent meant to completely turn life around – both individually and as a society. His injunction to repent would be seen as a challenge to question motives and actions and set a new direction.

To follow this up, Jesus tells his audience a parable about a fig tree that has not borne fruit after three years. There are many interpretations of this parable and it is often interpreted in isolation from the gospel passage that immediately precedes it. Given the challenge to 'repent' that is given so strongly, we can see the parable as an example to the listeners that their time for repenting is running out. The one year reprieve for the fig tree is an indication to the listeners that their change of heart and change of spirit had better take shape in the very near future.

Scriptural context – Parables

The parable of the unproductive fig tree at the end of today's passage is not a straightforward story with a clear message. Indeed, this is a hallmark of the style of storytelling that we call 'parable'. A parable is deliberately open to interpretation at different levels. In the first instance, today's parable is a simple farming story. However, the original audience knew (as we know) that there had to be more to the story. Parables use metaphoric and symbolic language that invites the listener or reader to explore deeper and find a meaning that lies beyond the literal.

*We remember in our Masses***Lord, we commend to your loving care all the sick of our parish.**

We also pray for all the Souls of the faithful departed: Caterina Repice, Eren Yik Paang Wong, Zenaida Tuico Vitorino Jesus Santos, Antonio Ramos, Mrs Aida Camilleri, Maria Do Carmo, Manuel Outeirinho, Sr. Margaret Jennings, Patrick Schinkel and Schinkel family members, Simon & Josephine Gitanny, Said family members, Dorothy Stanton, Freda Budwee, Jennifer Blair, Genevieve Zoghbi Zeaiter, Luigi Zampino, Emanuel & Carmen Spiteri, Lennox Lolesio, Leodegario Enting Chan, Francesco Viterale, Georges Azzi, Tony Laban, Yvonne Hallo, Semaan Gorges, Francesco Viterale, Tony & Victor Karam, Joseph & Halema Moussa, Jhottos & Rosemont Moses, Therese Badaoui, James Lahood, Sayed Saad, **We pray for those whose anniversaries occur at this time:** Fahim, Jeanette Elias, Elias Makhlof, Nakad families, Mitch Daniel, Huggette Moses, Teofisto and Maura Mandanas, Victor Samuel, Francis Samia, Antonio Ramos, Vitorina Santos, Alex Henriquez, Maria Odete Da Silva, Hend El-Daher, Anthony Samuel, Vince Samuel, **Lord Hear Us.**