

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. 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.

Support Caritas Ukraine Appeal

Thank you for the support of this appeal last weekend. Our Parish raised a total of \$2,213.00. Our thoughts and prayers are with the people of Ukraine during this devastating time. Your support is more important than ever for the people of Ukraine and you can still donate to the Caritas Ukraine Appeal at:

<https://www.caritas.org.au/donate/ukraine-appeal/> Donations over \$2 are tax deductible.

Camino of St Joseph: An Overnight

Pilgrimage for Men

Friday 29-Saturday 30 April.

Join in this challenge in honour of our Spiritual Father for the Feast of St Joseph the Worker! The Camino will begin with 9pm Mass on Friday April 29 at St Jerome's, Punchbowl with Bishop Richard Umbers and conclude on Saturday April 30 with 5.30am Mass at St Michael's, Meadowbank followed by a bbq breakfast. The entire walk from start to finish will include 7 locations with 6 churches: from St Jerome's - Punchbowl, to St Felix - Bankstown, Immaculate Heart of Mary - Sefton, St Peter Chanel - Berala, St Joachim's - Lidcombe, Sydney Olympic Park and St Michael's, Meadowbank. Each location will feature a reflection on St Joseph and a short time in Adoration of the Blessed Sacrament. You can register at: <https://www.trybooking.com/BXRIT> - Cost is \$15.

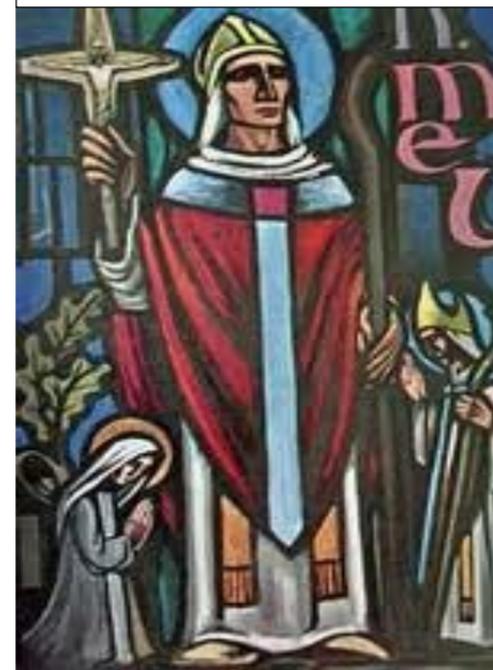


A reminder that daylight savings will come to an end on Sunday morning the 3rd April at 2am so please remember to turn your clocks BACK ONE HOUR.

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.

27th March, 2022 Fourth 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 Jos 5:9-12***A reading from the book of Joshua***

The Lord said to Joshua, ‘Today I have taken the shame of Egypt away from you.’

The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening in the plain of Jericho. On the morrow of the Passover they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day. From that time, from their first eating of the produce of that country, the manna stopped falling. And having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

WORD OF THE LORD.**RESPONSORIAL PSALM**

Ps 33:2-7. R. v.9

(R.) Taste and see the goodness of the Lord.

I will bless the Lord at all times,
his praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad. **(R.)**

Glorify the Lord with me.
Together let us praise his name.
I sought the Lord and he answered me;
from all my terrors he set me free. **(R.)**

Look towards him and be radiant;
let your faces not be abashed.
This poor man called; the Lord heard him
and rescued him from all his distress. **(R.)**

SECOND READING 2 Cor 5:17-21***A reading from the letter of St Paul to
The Corinthians***

For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God’s work. It was God who reconciled us to himself through Christ and gave us the work of handing on his reconciliation. In other words, God in Christ was reconciling the world to himself, not holding men’s faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ’s name is: be reconciled to God. For our sake God made the sinless one into sin, so that in him we might become the goodness of God.

WORD OF THE LORD.**GOSPEL ACCLAMATION** Lk 15:18***Praise and honour to you, Lord Jesus Christ!***

I will rise and go to my Father and tell him:
Father, I have sinned against heaven and against you.
Praise and honour to you, Lord Jesus Christ!

GOSPEL Lk 15:1-3. 11-32***A reading from the Holy Gospel according to
Luke***

The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the Pharisees and the scribes complained. ‘This man’ they said ‘welcomes sinners and eats with them.’ So he spoke this parable to them:

‘A man had two sons. The younger said to his father, “Father, let me have the share of the estate that would come to me.” So the father divided the property between them. A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.

‘When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Then he came to his senses and said, “How many of my father’s paid servants have more food than they want, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your paid servants.” So he left the place and went back to his father.

‘While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said, “Father, I have sinned against heaven and against you. I no longer deserve to be called your son.” But the father said to his servants, “Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found.” And they began to celebrate.

‘Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about.

“Your brother has come” replied the servant “and your father has killed the calf we had fattened because he has got him back safe and sound.” He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, “Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But for this son of yours, when he comes back after swallowing up your property – he and his women – you kill the calf we had been fattening.”

‘The father said, “My son, you are with me always and all I have is yours. But it is only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found.”’

GOSPEL OF THE LORD***Gospel Reflection***

by Greg Sunter

Today’s gospel is perhaps the most famous of the parables that are unique to the Gospel of Luke. Sadly, what is often overlooked is the accusation aimed at Jesus that leads into the telling of this and two other shorter parables (the Lost Sheep and the Lost Coin – Lk 15:4-10). The Pharisees and scribes accuse Jesus of what they regard to be abhorrent behaviour in relation to the purity code that dominated 1st Century life: not only does Jesus welcome sinners, he actually shares meals with them. This would be absolutely scandalous behaviour. Who you ate with was a reflection of who you were. To eat with sinners and the unclean effectively made you a sinner and unclean.

The three parables Jesus tells in response to this accusation are all about the lost being found and great rejoicing over the finding of the lost sheep, lost coin, or lost son. The Gospel of Luke – more so than any of the others – has a very strong focus on the message of Jesus being addressed to and welcomed by the outcasts and marginalised; in other words, the ‘lost’ of his society. Rather than being embarrassed by the accusation that he ate with sinners, Jesus would have worn those words like a badge of honour. It was exactly what his mission and ministry was all about – being one with the poor; the outcast; the sinful; the lost. The three parables, and particularly the parable of the lost son, demonstrate the joy of a loving God when one who was lost returns. The extravagant welcome the prodigal son receives from his father is symbolic of the extravagance of God’s love that will be poured out for any ‘sinner’ who returns to God.

Historical Context – Customs and culture

The parable of the lost son is a fascinating study of Jewish culture and purity laws. The son could not have distanced himself more from Jewish custom. Firstly, he demanded his inheritance, effectively treating his father as dead. Secondly, he travels to a pagan land and then in despair finds himself feeding pigs – animals whose meat was forbidden to Jews. He knows that his actions have alienated him from his family and culture and yet when he returns, his father gives him a fine robe and a ring to wear – signs of a father claiming a son as his own.

Have you thought? The Prodigal

Because the only context in which most people ever hear the word *prodigal* is in relation to this parable, there is a common misunderstanding of the word. Because the parable is also referred to as the parable of the lost son, many people think prodigal means lost. However, to be prodigal means to be wastefully extravagant. When the son took his father’s money he adopted a prodigal lifestyle. However, the irony of the story that is often lost is that the father too was prodigal in the extravagant welcome he gave. The father’s extravagance echoes God’s extravagant and abundant grace and love.

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, Da Silva & Viera families, 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:** Frank Stanton, Ramez and Rada Constantine, Danilo Tuico, 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.**