



ST JOHN'S CATHOLIC PARISH
& PRIMARY SCHOOL

ST JOHN'S CATHOLIC PARISH

52 Yarra Street

HEIDELBERG



We acknowledge the traditional custodians of the land on which our parish stands, the Wurundjeri-Balluk clan of the Woi wurrung people in the Kulin Nation.

Central to the mission of St John's Parish is an unequivocal commitment to fostering the dignity and integrity of children and young people and providing them with a safe and supportive environment in which to flourish.

PARISH PRIEST Fr Joel Peart

PARISH SECRETARY: Mary Peeris

SAFEGUARDING COMMITTEE CHAIR:

Michelle Penson (0499 891 101)

PASTORAL ASSOCIATE:

Elizabeth Williamson (0447195553)

PARISH OFFICE:

52 Yarra Street Heidelberg 3084

t: 9457 1066

e: heidelberg@cam.org.au

w: pol.org.au/heidelberg

Facebook.com/stjohnheidelberg

OFFICE HOURS:

Tues—Fri 9:30am to 2:30pm

MASS TIMES:

Tues to Sat: 9:15am & Sat Vigil
6pm, Sun: **8:30am, 10:30am & 5pm**

RECONCILIATION (CONFESSION):

Sat 9:45-10:30am & 5:30-6pm

WEDDINGS: By appointment

FIRST RECONCILIATION,

FIRST COMMUNION, CONFIRMATION:

Parish Secretary (9457 1066)

LEGION OF MARY: Meet every
Wednesdays at 10.30am at parish
house in Xavier Room. All
Welcome. Fatima Statue
Enquires, Contact Sue
0449260206

ST JOHN'S CATHOLIC PRIMARY

Maureen Stella (Principal)

55 Cape St Heidelberg 3084

t: 9459 2963;

office@sjheidelberg.catholic.edu.au

HALL HIRE:

Contact parish office during office
hours.

*26TH/27TH MARCH 2022,
FOURTH SUNDAY OF LENT, YEAR C*

PARISH PRAYER

Heavenly Father, we the parishioners of St John's are grateful for all we have received from the men, women and children of our past. Help us to cherish and maintain our parish heritage. Most of all, enable us to be people who welcome the stranger, the needy, the sick and the lonely. Like St John, our patron saint, may we be people who love others, as your Son Jesus, asked us to do. We make this prayer, through Christ our Lord. *Amen.*

CELEBRATING THE MERCY OF GOD

Jesus tells the parable of the Lost Son as a defence against criticism of the welcome he gives 'tax collectors (social outcasts) and sinners' and his 'eating with them' - that is, his festive celebration with them of the mercy of God.

The parable powerfully depicts the dehumanisation of a young man who had callously requested his inheritance from his father and who subsequently squanders it. Reduced to wanting to eat what pigs eat – what could be worse for a Jew? – the young man “comes to his senses”. This may be a painful moment of growth in self-knowledge. It does not, however, represent much of a conversion: he remains calculating: “I can't go back as a son. But at least if I get in as a servant, I'll be clothed and fed”.

On his return, his father does not let him finish his prepared speech about coming back as a servant. Instead, overcome with compassion, he welcomes the boy and orders a big family celebration. Why? Because the son who was dead has come back to life; the lost one has been found.

The hostile reaction of the older brother is a key focus and challenge of the parable. We never in fact learn whether he goes in and shares in the music and dancing or whether he remains outside, locked in anger and resentment.

The parable seems to describe two kinds of sinfulness—and to suggest that one is much easier for God to deal with than the other? Is there perhaps a bit of both kinds in me?

Fr Brendan Byrne sj

FROM THE PERSPECTIVE OF ... THE OLDER BROTHER

We might have a little sympathy for the position of the older brother who has stuck by his father and done all that was required of him. All of a sudden his wayward brother returns and his father pulls out all the stops to welcome him home. The older brother is like the Pharisees and scribes who criticised Jesus for dining with sinners. They were sticklers for the rules and had no sense of compassion if it involved moving outside the requirements of Law. Like the older brother, they could not comprehend a God who could be extravagant in expressing his love.

27/28 March	Sat 6:00pm	Sun 8:30am	Sun 10:30am	Sun 5pm
Reader	Pamela Smith	Michelle LeMaster	Elizabeth Williamson	Leela Cherubim
3/4 April	Sat 6:00pm	Sun 8:30am	Sun 10:30am	Sun 5pm
Reader	Domenica Ashworth	Pietro Sciotto	Robyn Laurie	Mary Kotefski
MORNING TEA : 3RD APRIL - Carmel & Marguerite				

HOLY WEEK



TIMETABLE 2022

PALM SUNDAY: 9TH/10TH APRIL

Sat Vigil 6pm, Sun: 8:30am, 10:30am & 5pm.

HOLY THURSDAY: 14TH APRIL

(No Morning mass)
Mass of the Lord's Supper 7.00pm.

GOOD FRIDAY : 15TH APRIL

Station of the Cross 11.00am in the church.
Celebration of the Lord's Passion 3.00p.m.

HOLY SATURDAY : 16TH APRIL

(No Morning mass)
Easter Vigil 8.00p.m.

EASTER SUNDAY: 17TH APRIL

Mass 8.30a.m. and 10.30a.m.
(No Evening mass)



PROJECT COMPASSION: From her life as a child soldier in the Democratic Republic of Congo, Rosalie is now a business owner, a community leader and a role model for other ex-combatants seeking to readjust to civilian life. To help women like Rosalie to succeed in the future, providing hope *For All Future Generations*. Donate through boxes / envelopes / 1800 024 413 / lent.caritas.org.au

**THE VICAR GENERAL , VERY REV FR JOE CADDY AM HAS
COMMENDED TWO APPEALS TO PARISH COMMUNITIES**

FLOOD APPEAL - SOCIETY OF ST VINCENT DE PAUL

The floods in Queensland and New South Wales are having a devastating effect on the people living in these regions of Australia. For those wishing to support the long-term recovery work to be undertaken by St Vincent de Paul Society in Queensland and New South Wales, financial donation can be made either directly to either state through:

www.vinnies.org.au - Flood appeal - St Vincent de Paul Society - Good Works (vinnies.org.au)

Or by Calling Queensland (07) 3010 1000
Or New South Wales - (02) 9568 0262.

CARITAS AUSTRALIA - UKRAINE EMERGENCY APPEAL

The people of Ukraine are living through a crisis that will impact the country for years to come. Caritas Australia has launched an appeal to support Caritas Ukraine and other partners in the region. The appeal will support the provision of clean water, hygiene and food kits to vulnerable families, as well as safe collection centers for families on the move, emergency accommodation and support for distressed children and families.

<https://www.caritas.org.au/donate/emergency-appeals/ukraine/>

Or contact 1800 024 413

LENT AND EASTER

Selection of useful and inspiring resources and articles from around the web has been collected to help you enter more deeply into the Lent and Easter seasons: <https://summit.melbournecatholic.org/libraries/2022/lent-and-easter-useful-links/>

MORNING TEA: in the parish hall 3rd April, following the 10.30a.m. mass. You are invited to join fellow parishioners for a cuppa and a chat.

GEMS: Tuesday March 29th in the St Francis Xavier Meeting Room 10.00a.m. to 12.00 New members always welcome and transport is available. Elizabeth 0447195553.

HOLY THURSDAY, WASHING OF THE FEET: Part of the Holy Thursday celebration includes the washing of the feet of twelve parishioners. Anyone who would like to participate in this celebration please put down your name on the sheet in the foyer.

PALM SUNDAY: On Palm Sunday parishioners are invited to bring with them palm and olive branches or any other suitable greenery. These will be blessed before the Mass as we celebrate the entry of Jesus into Jerusalem. It would be greatly appreciated if you could bring some extra pieces for parishioners who do not have access to suitable greenery.

DO YOU KNOW OF SOMEONE WHO CAN'T GET TO MASS ANY LONGER?: Would they like to be visited and perhaps have communion taken to them? Contact: Elizabeth 0447195553

PLEASE REMEMBER IN YOUR PRAYERS

RECENTLY BAPTISED: Olivia Chiara, Zachary Prince, Siena Briglia.

THE SICK: Michael Kemp, Judy Catlow, Gertruda Krzysik.

ANNIVERSARY: Richard Sullivan, Reg Kemp, David Kemp, Greg Seymon, Shane Whitbread.

RECENTLY DECEASED:

Please submit any items for the newsletter, including sick, recently deceased and anniversaries, by Thursday morning latest. Thank you.

ENTRANCE : LOVE IS HIS WORD

Love is His word, love is His way
feasting with men fasting alone,
living and dying, rising again,
love, only love, is His way.

Refrain:

Richer than gold is the
love of my Lord
better than splendour and wealth.

COMMUNION : I HAVE LOVED YOU?

Refrain:

I have loved you with an everlasting love,
I have called you, and you are mine;
I have loved you with an everlasting love,
I have called you, and you are mine.

Seek the face of the lord and long for him:
He will bring you his light and his peace ?

Seek the face of the lord and long for him:
He will bring you his joy and his hope.

Seek the face of the Lord and long for him:
He will bring you his care and his love.

RECESSIONAL: TO YOU, OUR HOLY GOD

To you, our Holy God. We bring our praises
Strong. We call on all to laud and sing your
Joyful song. Sing praise to God, who
Is the sovereign of all things. O praise the Lord!

CONFITEOR

I confess to almighty God and to you,
my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
(And, striking their breast, they say:)
through my fault, through my fault,
through my most grievous fault;
(Then they continue:)
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints, and you,
my brothers and sisters,
to pray for me to the Lord our God.

NICENE CREED

I believe in one God, the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,

begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

*(At the words that follow, up to and including and
became man, all bow.)*

and by the Holy Spirit was incarnate of the Virgin
Mary, and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

R.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,

R.

who with the Father and the Son is adored and
glorified,

R.

who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.

Amen

MEMORIAL ACCLAMATION: We proclaim your Death, O
Lord, and profess your Resurrection until you come
again.



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.

ENTRANCE ANTIPHON

Rejoice, Jerusalem, and all who love her.
Be joyful, all who were in mourning;
exult and be satisfied at her consoling breast.

FIRST READING

Joshua 5:9-12

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.

RESPONSORIAL PSALM

Ps 33:2-7

Response: 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 Corinthians 5:17-21

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.

GOSPEL ACCLAMATION

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

Luke 15:1-3. 11-32

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."

COMMUNION ANTIPHON

You must rejoice, my son,
for your brother was dead and has come to life;
he was lost and is found.