

CWL Meeting

Next meeting will be held in the Parish Board room on Thursday 7th April 2022 after the Anointing Mass. Thank you.

Readings for 4th Sunday of Lent Year C/2

FIRST READING: Joshua 5:9-12 : The people of God went to the promised land and there kept the passover.

Ps 33:2-7 : Taste and see the goodness of the Lord.

SECOND READING: 2 Cor 5:17-21 : God reconciled us to himself through Christ.

GOSPEL ACCLAMATION (Lk 15:18)) Alleluia, alleluia! 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! Alleluia!

GOSPEL: Lk 15:1-3,11-32 : Your brother here was dead and has come to life.

Weekly Diary : 28th March – 3rd April 2022

Monday 28th	: 8.00am.	Mass followed by Novena to Our Lady of Perpetual Help
Tuesday 29th	: 6.00pm.	2nd Rite Reconciliation—Church
Wednesday 30th	: 9.30am.	Christ Catholic Community Prayer Group-Parish Meeting Room
Thursday 31st	: 9.30am.	Mass followed by Rosary
Friday 1st	: 5.30pm.	Stations of the Cross
Saturday 2nd	: 5.00pm.	: 5th Sunday of Lent Year C/2
Sunday 3rd	: 7.00 am. + 9.00 am.	: 5th Sunday of Lent Year C/2

PRAYERS FOR THE SICK AND DECEASED

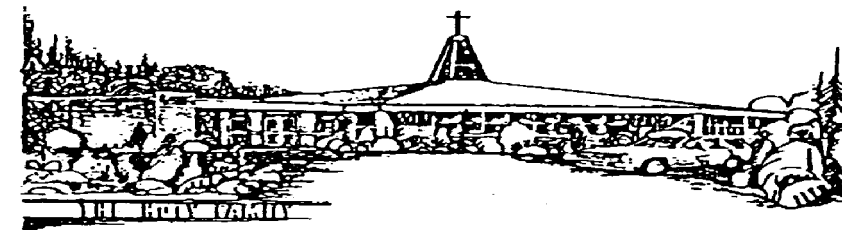
PRAYER: O Lord Jesus Christ, rest your weary ones, bless your dying ones, soothe your suffering ones, pity your afflicted ones, shield your joyous ones, and all for your love's sake. Amen. (St Augustine)

Prayers have been requested for the following :

RECENTLY DECEASED: Jure Selak (George), Patrick Thomas Powell, Peter John Smith, Joan Manning

ANNIVERSARIES: Bill McNamee, James Leslie Collett, Sol Betros, Anthony Abood, Trevor Norman, Liwanag C. de Luna, Henry Dyer, Michael Penridge, Peter Crowe, Jesus & Salustia Balasabas, Julie Victoria, Saneng David, Eulalia Vizon, Giuseppe Cini,

SICK LIST: Geoffrey Eaborn, Margaret Cotton, Frank Balinas, Lavinia Azucena, Marta Szysz, Riley Dodds, Mary Carrick, Kayden Chong, Ruth Stretton, Gerard Bijoux, Peter O'Rourke, Fr. David Wilson S.M., Rhalda Leonard, Sasha Whelan, Ann Daly, Bernard Murphy, Marie Roberts, Romulo Salilig, Beverly Holley, Orazio Smeralda, Darren Pascoe, Peter Smith (Ashmore), Joe McAloon, Madeline Hodgetts, Marie Turnbull, Christine Kyriakides, George Kyriakides, Morris Lynch, George Docherty, Christina Ang, Sofia Bean, Vivienne Mitchell, Shingo Sawabe, Sonia D'Angiolo, Riany Chandler, Juliet Wee, Jean Di Benedetto, Marie Dupois, Abigail O'Donell, Terry Owsnett, Ronald Sincock, Dolares Kelly, Mary McDonnell, Bill Walker, Courtney Blount, Simon Stretton, Philomena McAloon, Margaret Kwong, Marilyn Rodgers, Frank Hewitt, Anthony Donellan, Dolores Kilian, Mary Ann Boeheme, Maureen Currie, Nancy Kelly, Tamara Toms, Baby Charlie Shirran, Bernie Pack, Elizabeth Norris, Ken Hannam, Gail Callaghan

HOLY FAMILY PARISH, RUNAWAY BAY4th Sunday of Lent Year C/2Sunday 27th March 2022

PARISH PRIEST
Fr. Marty Larsen

PARISH STAFF

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Hours:
8.30am—3.00pm
Monday—Tuesday
8.30am-1.00pm
Wednesday-Thursday
(closed FRIDAY)

Reconciliation:
Please contact the Parish
Office.

Baptisms
Every 2nd & 4th
Saturday & Sunday at 11am.
Please contact the Parish
Office.

St Francis Xavier School:
Principal : Paul Rees
Tel: 5537 2633

HELLO! From Fr Marty

*“Our greatest business in life
is not to see what lies dimly at a distance,
yet to do what clearly lies at hand.”*
Thomas Carlyle



We continue to welcome you back to church!!!

Do you believe that God wants to act with power in your life today?

Power to set you free from evil and hurtful desires, fear and oppression.

Throughout the Scriptures we see God performing mighty acts to save his people from death and destruction.

As we approach Easter, learn to hear the Scriptures as they speak to you today.

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Bishop Tim Norton SVD



It is with great joy that we welcome Bishop Tim Norton to our parish on Thursday 21st of April 9.30am mass. Stay tuned for more details!

Important dates :

Reconciliation Tuesday 29th March at 6pm.
Anointing Mass Thursday 7th of April 9.30am.

Gospel Reflection



Today's gospel contains the familiar parable of the prodigal son. In so many ways it appears as a reworking of the Cain and Abel story of Genesis 4. In tales of the Rabbis there are similar accounts of fathers or kings who had two sons and usually one son learns to grow up while the other fails to gain wisdom and maturity.

This parable occurs only in Luke's gospel leading us to surmise that the story contains a message he particularly wanted to put before his mostly Gentile community. An important setting for the parable is specified in the preamble, which tells us that Jesus was welcoming the tax collectors and sinners who came to listen to him, while the Pharisees and scribes grumbled their criticism of his attitude to those they disapproved of (notice not all Pharisees were opposed to Jesus; we should avoid generalising). So, the three parables need to be understood as lessons in recovering what was lost. The shepherd leaves his sheep to go and bring back the lost one, the woman turns her house upside down to look for the one coin she had lost, and the father waits with anxiety mixed with deep longing and hope to welcome back the son he thought he had lost.

Some Pharisees had lost the ability to offer the gift of forgiveness

The Pharisees and scribes addressed by Jesus had no concept of reaching out to those who had gone astray and were lost. They had clearly forgotten what it was like to welcome back the rudderless, the apparent failures, the wasters. With their reverence for externals they had

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developed a habit of passing judgement on others who did not appear to meet their misplaced standards. They had lost the ability to offer people the gift of a second chance and forgiveness and they criticised the one individual who was extravagant with this gift as he extended hope and new life to all those who came to him. Just by the way, the Aramaic word for 'forgive' is *shebaq*, which has the basic meaning of leave, let go, release, allow. The implication is that the one forgiving lets the issue go and does not hang on to a grudge or offence. Genuine forgiveness requires generosity and the mature ability to write off the insult or outrage and move on without further consequence. The Old English '*forgiefan*' means give up, provide, and the word implied being prepared to surrender something of oneself. A person cannot really forgive if their attitude is one of superiority and condescension.

There is so much one could mine from the parable of the prodigal, but a couple of salient features are worth pondering. The son comes back with a half-hearted motive; he figures he would be better off as a servant in his father's household than rotting penniless in a pigsty. Hardly a lofty reason for going back home! But the father is not the least bit concerned about motives. All he sees is that his son has returned, and he does virtual cartwheels as he goes out to meet him. See! He doesn't wait for the lad to come to him, the Dad meets him halfway, as it were. This is prodigal generosity; this is true love. On his way back the son has been rehearsing an apology, but the father doesn't even give him a chance to get his little speech out; he is too excited, hugging the boy and ordering a banquet. The father is moving on; all is forgiven.

Do the Pharisees and scribes get this? They are the elder brother, unable to really see what Jesus is saying with his portrait of a welcoming father who loves extravagantly and doesn't need apologies? The message, of course, is: anyone who wants to come is more than welcome. The Pharisees and their mates consider that they have kept the requirements of Torah and yet this teacher/prophet from Galilee overlooks them in favour of the 'deplorables'. Like the elder brother they don't realise what they already have in their gift of the Jewish tradition. They cannot see that their 'piety' is superficial, narrow and self-serving and therefore worthless.

Luke is reassuring his mostly Gentile community that their Johnny-come-lately status is no bar to their being welcomed by Jesus. The spiritual offering was made to the Jews but most of them rejected it, so it is offered to the Gentiles, and those who accept it are welcome.

How well do I forgive? How welcoming am I to those who don't agree with me? Am I able to make many fresh starts in my relationships? Can I readily offer the gift of a second chance to others? Do I have the maturity to move on past a hurt or insult without fallout?

The Church fonts are now filled with holy water.



Rosie's

Lent is a time for prayer, alms giving and fasting. Rosie's is very grateful for the continuing support of Holy Family and St. Francis Xavier School. As Rosies receives no government support, they rely solely on donations. Anything you can give to help would be wonderful.

They can only accept non perishable food items, as they no longer have a drop in centre. The types of goods that are useful are : soup, baked beans, spaghetti, breakfast cereal, long life milk, tea, coffee, milo, biscuits or other non perishable food. There are two bins at the back of the Church for you to place your donations. Many thanks.