



Fourth Sunday of Lent - Yr C

30th March, 2025

Parish Priest Fr Vincent Nguyen
66 Aitken Street, Gisborne Vic 3437
Ph: 5428 2591

Parish Secretary Tammie Dalglish
P O Box 467, Gisborne Vic 3437
Ph: 5428 2591

CHILD PROTECTION - is everyone's responsibility

Check the Parish Website for:

Child Safety & Code of Conduct Policy
Parish Privacy Act / Professional Standards

A parent must accompany any child leaving the church during Mass.

Parish Email gisborne@cam.org.au

Parish Website melbcatholic.org/s/gisborne

Secretary Hours Tuesday & Thursday 9:00am – 5:00pm

CONTINUING PRAYER LIST:

Please pray for those who are in ill health:

**Eileen S, Corine V, Anthony S,
Fran S, Helen K, Shane R, George T,
Jacqueline D, Sebastian M,
Diane M, Eddie G, Marg P, Zoe F,
Ellen K & Pat P.**

We pray for the recently deceased and for those who have
an anniversary at this time, especially **Glenis Morgana,
Michael Haire & Jack Haire.**

May they rest in peace

UPCOMING PARISH EVENTS

29/03/25 Saturday 6pm Mass – Gisborne
30/03/25 Normal Sunday Masses
30/03/25 Baptism
01/04/25 **NO Weekday Mass**
02/04/25 **NO Weekday Mass**
02/04/25 6:30pm – Baptism information evening
03/04/25 **NO Weekday Mass**
03/04/25 7pm – Liturgy meeting – Parish office
04/04/25 9:15am – Mass & Benediction – Gisborne
05/04/25 Saturday 6pm Mass – Gisborne
06/04/25 Normal Sunday Masses
08/04/25 **NO Weekday Mass**
08/04/25 The Oaks Mass

BAPTISM PRAYER

We ask our God, the giver of life, to bless you

Zach

who will be baptised this weekend.

We, the Parish Community of St. Brigid's Gisborne,
St. Patrick's Macedon & St. Ambrose Riddell's Creek
welcome and support you.

Amen**WELCOME Fr. JOHN**

We are fortunate this weekend that Fr. John Healy,
Parish Priest at Woodend, Lancefield & Romsey has been
able to step in and celebrate Mass with us while Fr. Vincent
is away.

THANK YOU Fr. JOHN**REFLECTION by Fr. Michael Tate**

For Jews, pigs are ritually unclean, so that living in a pig sty would make this young man unapproachable.

So, imagine the reaction of his Jewish audience when Jesus told the story of the father running to his son and embracing him still stinking of the pig sty, exclaiming, 'You were lost and now you are found.'

That is Jesus' portrayal of his heavenly Father's relationship with us.

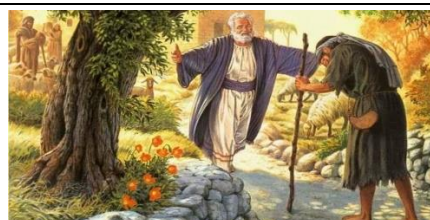
Of course, sometimes we are the older brother, resentful that someone seems to have had too easy a time of God's forgiveness. Is this the attitude of many who challenge the emphasis by Pope Francis on Mercy as the core of God's relationship with us?

More often, we are like the younger brother who has strayed to a far off place, sometimes quite deliberately.

We could resolve to approach the Sacrament of Mercy during Lent, knowing that our heavenly Father will run towards us, embracing us, exclaiming, 'You were lost but now you are found.' That is worth a celebration!

mtate@bigpond.com**Holy Week Mass Times 2025***All services at St. Brigid's Gisborne unless specified*

Fri 11 April 10am – Healing Mass
Wed 16 April 6:15pm – Tenebrae
Wed 16 April 7pm – Communal Service of Forgiveness
Thur 17 April 7pm – Mass of the Lord's Supper
Fri 18 April 10am – Stations of the Cross
Fri 18 April **PLEASE NOTE NO 9:15am MASS TODAY**
Fri 18 April 3:00pm - Passion of the Lord
Sat 19 April 7:00pm - Holy Easter Vigil
Sun 20 April 8:00am – Easter Sunday Mass **R/Creek**
Sun 20 April 9:30am – Easter Sunday Mass **Macedon**
Sun 20 April 11am – Easter Sunday Mass Gisborne





Rosters & Events



Ministers for next weekend's Masses

5th Sunday of Lent – Year C

5th & 6th April, 2025

6:00pm Mass St. Brigid's
Reader: N. Spiers
Eucharist: L. Scott

8:00am Mass St. Ambrose's
Welcomer: J. White
Reader: P. Lawry

Flowers:
No flowers
during Lent
Greenery only
please



9:30am Mass St. Patrick's
Reader: K. Petherbridge
Eucharist: K. Vandenberg

11:00am Mass St. Brigid's
Reader: C. Fry
Eucharist: T. Armstrong

2024 CARITAS PROJECT COMPASSION

Envelopes and mite boxes are now available in church for the Special Collection throughout Lent for Project Compassion.

Please give what you can.

Parish Healing Mass - Friday April 11th – 10am

There will be no 9:15am Mass on this day.

An open invitation is extended to all parishioners, family members and friends to attend the service.

'PARISH, PRIESTS AND PIONEERS, A HISTORY OF ST. BRIGID'S PARISH, GISBORNE'

The cost for the book is \$10 (A5 - small) or \$20 (A4 - large).

Books can be purchased directly from the Parish Office or at weekend Masses.

THANKSGIVING BY DIRECT DEBIT

If you would like to contribute to the Thanksgiving Program, you may do so by direct debit to the acct below:

**St. Brigid's Church Account
NAB**

BSB: 083 347

Acct: 6742 95773

Please use your surname and TG number as the reference.

PRIEST & PRESBYTERY BY DIRECT DEBIT

If you would like to contribute to the Priest & Presbytery expenses, you may do so by direct debit to the acct below:

**St. Brigid's Presbytery Account
NAB**

BSB: 083 347

Acct: 6672 72303

Please use your surname as the reference.

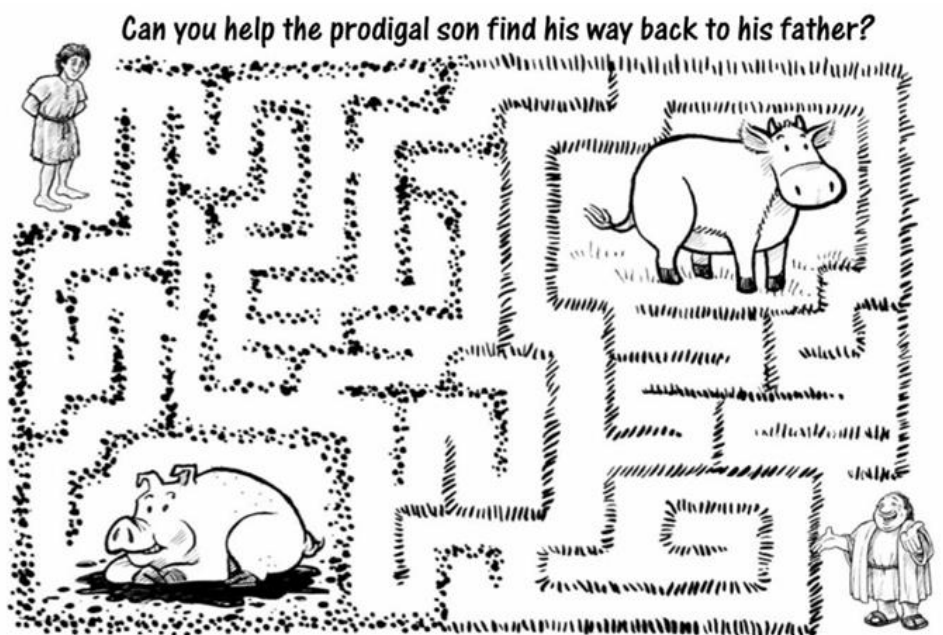
THE ANNUAL MELBOURNE PASSION PLAY

The Annual Melbourne Passion Play takes place on Palm Sunday (April 13th, 2025) and Good Friday (April 18th, 2025).

This play follows the life, death, and resurrection of Jesus Christ as part of the community's Holy Week celebrations.

For 25 years, this free of charge play has drawn a large audience from all walks of life, and for the first time will be brought to the West of Melbourne, at Catholic Regional College Sydenham.

*We will again have members of St. Patrick's Choir performing in this event.
Please support this event that brings to life the gospel message.*



KARATE CLASSES FOR ALL AGES

Thursday evenings 6pm - 1st TWO lessons
free then \$7 per class

No term commitment required;
pay as you come.

Enquiries: Kathryn Aprile—0404 340 892

WEEKLY SOCIAL CARDS NIGHT

St. Brigid's Hall – Tuesday 7:30pm start -
Entry \$10 per player

Light supper served on completion of play
EVERYONE WELCOME

OPEN HOUSE

Meet after 11am Sunday Mass at the
Kaffeine Bar for a coffee and chat.
Everyone Welcome!

SCRIPTURE STUDIES

Thursday – 10am
For all enquiries please contact
Bernie 0414 890 377

IN CASE OF EMERGENCY

Should you have a loved one gravely ill
and in need of anointing or the services
of a priest, please call the Parish
Landline on 5428 2591.

St Brigid's Parish Weekly Giving

Collections last week: Presbytery \$401
Thanksgiving \$1053

Thank you for your ongoing support
through the Thanksgiving Program.

Introduction: On this Sunday of Lent we listen to the story of the Prodigal Son. In the spirit of this key passage we too can acknowledge that we have sinned against heaven. Like the two brothers, each with their father and with one another we may be in need of reconciliation with each other.

1st Reading: Joshua 9:5-12

We hear how for the first time in the Promised Land the Jews celebrate the Passover. This ritual and religious feast became and still constitutes their religious and national identity.

2nd Reading: 2 Corinthians 5:17-21

We hear how being baptised into Christ means we become the new creation. St. Paul shows we are reconciled with God through Christ and we are to become ambassadors of that reconciliation.

Gospel: Luke 15:1-3, 11-32

We hear the greatest story of the Gospel, the most powerful of all Jesus' stories about reconciliation. We listen as if for the first time so that we hear its deepest meaning.

Prayer of Intercession: We have heard Jesus' words about the Father who is willing to forgive and forget. With confidence we can now direct our prayers to the Father through Jesus.

1. For those in authority in the Church: that their leadership may witness to the reconciling love of God and be of service to their brothers and sisters.

(pause) We pray to the Lord.

Lord, hear our prayer.

2. For all preparing for baptism that their faith may be strengthened and that their baptism may be a reminder to each one of us of the call to discipleship.

(pause) We pray to the Lord.

Lord, hear our prayer.

3. For the healing of envy and bitterness in families: that the welcome of the prodigal son may be a stimulus to the healing of family relationships.

(pause) We pray to the Lord.

Lord, hear our prayer.

4. For our community, that we may reach out especially to those marginalised members of our society who need our friendship and care.

(pause) We pray to the Lord.

Lord, hear our prayer.

5. We pray for ourselves and the special needs of all in our parish community. We pray for those who are sick – especially and those on our parish prayer list – the frail, and for all who care for them. For the faithful departed: for those who have died recently and for those whose anniversaries occur at this time, especially **Glenis Morgana, Michael Haire & Jack Haire**. Give strength and peace to their souls.

(pause) We pray to the Lord.

Lord, hear our prayer.

Please join in the parish Prayer.

Celebrant: Lord, your mercy stretches beyond our understanding and comprehension. May your spirit renew broken relationships and strengthen fragile hearts. We ask this through Christ our Lord. Amen.

Next week's readings: Isaiah 43:16-21; Philippians 3:8-14; John 8:1-11

ST. BRIGID'S GISBORNE PARISH PRAYER

God our Father, we thank you for all the blessings we enjoy in our parish family of St. Brigid's Gisborne.

Many have laboured to build our parish. May we all work together and hand in hand stand together.

May our parish be filled with holiness and prayer, faith and love.

May all who come here find a welcoming home, comfort in their needs and strength for their journey.

St. Brigid, St. Patrick, St. Ambrose and St. Colmcille watch over us always we pray, that with faith we grow and learn.

We make our prayer in Jesus name.

Amen.

APOSTLES' CREED

I believe in God, the Father almighty, creator of heaven and earth,

And in Jesus Christ, his only Son, our Lord,

Who was conceived by the Holy Spirit, (*all bow*)

born of the Virgin Mary, suffered under Pontius Pilate,

was crucified, died and was buried; "he descended into hell;

on the third day he rose again from the dead;

he ascended into heaven,

and is seated at the right hand of God the Father almighty;

from there he will come to judge the living and the dead.

I believe in the Holy Spirit, the Holy Catholic Church,

the communion of saints, the forgiveness of sins,

the resurrection of the body and life everlasting. Amen

The Living Word

Fourth Sunday of Lent, Year C

First Reading

Joshua 5:9-12

The people of God went to the promised land and there kept the passover.

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.

The word of the Lord.

Responsorial Psalm

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

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

1. 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.)
2. 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.)
3. 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

God reconciled us to himself through Christ.

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.

The word of the Lord.

Gospel Acclamation

Luke 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 Luke 15:1-3, 11-32

Your brother here was dead and has come to life.

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.”’

The Gospel of the Lord.

Light in the Desert

A LENTEN RESOURCE

Fourth Sunday in Lent, Year C

Revised New Jerusalem Bible © 2019 by Darton, Longman and Todd Ltd

The tax collectors and sinners, however, were all crowding round to listen to him, and the Pharisees and scribes complained saying, 'This man welcomes sinners and eats with them.' So he told them this parable ... 'There was a man who had two sons. The younger one said to his father, "Father, let me have the share of the estate that will 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 in loose living ...

Then he came to his senses and said ... "I will get up 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 hired men.' So he got up 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 ... the father said to the 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 fattened calf, and kill it; we will celebrate by having a feast, because this son of mine is dead and has come back to life; he was lost and is found." (Luke 15: 1-3, 11-13, 17-24).

Did you know?

Points of interest and Catholic lore.

The parable of the prodigal son encapsulates the journey of conversion and repentance, with the merciful Father at the centre: '... the fascination of illusory freedom, the abandonment of the father's house; the extreme misery in which the



The Prodigal Son, by John Macallan Swan (1888).

son finds himself after squandering his fortune; his deep humiliation at finding himself obliged to feed swine, and still worse, at wanting to feed on the husks the pigs ate; his reflection on all he has lost; his repentance and decision to declare himself guilty before his father; the journey back; the father's generous welcome; the father's joy—all these are characteristic of the process of conversion ... Only the heart of Christ Who knows the depths of his Father's love could reveal to us the abyss of his mercy in so simple and beautiful a way' (CCC §1439).

Exploring the faith

Another image that recurs throughout the Scriptures is the feast. Often, the Old Testament expresses Israel's hopes in the language of feasting. No matter what they faced, Israel was called again and again to put their trust in the Lord, to believe that no matter how dire things seemed he would lead them to a land of abundance, where their stomachs and their hearts would be full (cf. Jer 31:1-14).

The New Testament takes up this theme, speaking of 'the wedding feast of the Lamb' to which all people are invited at the end of time (Rev 19:9). Will we 'come to our senses' as the prodigal son did and rise to meet the heavenly Father who runs ahead to embrace and clothe us in the dignity of his household?

Vatican II's Constitution on the Sacred Liturgy, *Sacrosanctum concilium*, invites us to look beyond the veil and see the heavenly feast of which we eat whenever we partake of the Eucharist.

Reading from *Sacrosanctum concilium*

2. For the liturgy, 'through which the work of our redemption is accomplished,' most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it ... While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit, to the mature measure of the fullness of Christ, at the same time it marvellously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations under which the scattered children of God may be gathered together, until there is one sheepfold and one shepherd ...

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle; we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, Our Lord Jesus Christ, until He, our life, shall appear and we too will appear with Him in glory ...

9. The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy they must be called to faith and to conversion: 'How then are they to call upon him in whom they have not yet believed? But how are they to believe him whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent?' (Rom. 10:14-15). Therefore the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom He has sent, and may be converted from their

ways, doing penance. To believers also the Church must ever preach faith and penance, she must prepare them for the sacraments, teach them to observe all that Christ has commanded, and invite them to all the works of charity, piety, and the apostolate. For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father before men.

Questions

- » The parable of the prodigal son offers a vision of God the Father in striking terms. What stands out most to you about it? Have you ever experienced the love of the Father in a special way?
- » What stood out to you most from these passages in *Sacrosanctum concilium*? Why?
- » How are the sacrament of the Eucharist and penance connected? How might our prayer, fasting and almsgiving prepare us better to celebrate the liturgy?

Notes
