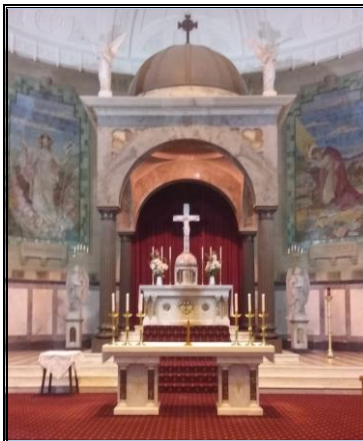




PARISH OF ASCOT VALE

ST MARY OF THE IMMACULATE CONCEPTION

ST MARY'S CHURCH, 123 ST LEONARDS ROAD, ASCOT VALE
ST MARGARET'S CHURCH, BARB STREET, MARIBYRNONG

Parish Priest: Rev Fr Desmond J Moloney
Assistant Priest / Lithuanian Chaplain: Rev Fr Joseph Deveikis
Presbytery / Parish Office: 123 St Leonards Rd, Ascot Vale (Postal: PO Box 468 Ascot Vale 3032)
Telephone: 9370 6688
Website: www.melbourne.org/ascotvale
Email: ascotvale@cam.org.au
Office Hours: Tue – Thu 9.30am – 3.00pm *Secretary: Carmen D’Rosario*
Principal, St Mary’s School: Mr Denis Johnstone T: 9370 1194
Principal, St Margaret’s School: Mr John Rudd T: 9318 1339

Weekend Mass Times

Saturday Vigil:

6.00pm St Mary’s

Sunday:

8.30am St Margaret’s

10.30am St Mary’s

6.00pm St Mary’s (Spanish)

Weekday Mass Times

Mon 10.00am St Mary’s

Tue 9.00am St Mary’s

Wed 9.00am St Mary’s

7.00pm St Mary’s

Thu 9.00am St Mary’s

Fri 9.15am St Mary’s

Sat 9.30am St Mary’s

Reconciliation

(Confession)

Saturday

10.00–10.30am St Mary’s

5.30–5.45pm St Mary’s

Eucharistic Adoration

Tue 9.30–10.30am St Mary’s

Sat 10.00–11.00am St Mary’s

Baptisms at St Mary’s

Baptisms are celebrated on the
2nd & 4th Sundays of each
month at 12:00 noon.

Baptism Information Sessions
are held in St Mary’s Church
at 7:30 pm on the first Thursday
of each month. Parents desiring
the baptism of their child must
attend one of these sessions.

4th Sunday of Lent – 30 March 2025

The 4th Sunday of Lent is Laetare Sunday, ‘Rejoicing’ Sunday, when in the midst of our Lenten penances we anticipate the joy of Easter.

Celebrating Holy Week and the Sacred Paschal Triduum

Palm Sunday 13 April

Holy Thursday 17 April 7.30 pm Mass of the Lord’s Supper St Mary’s

Good Friday 18 April 11.00 am Stations of the Cross St Mary’s
3.00 pm Celebration of the Passion of the Lord St Mary’s

Holy Saturday 19 April 8:00 pm Easter Vigil St Mary’s

Easter Sunday 20 April 8.30 am Easter Sunday Mass St Margaret’s
10.30 am Easter Sunday Mass St Mary’s
6:00 pm Easter Sunday Mass (Spanish) St Mary’s

Sacrament of Reconciliation – Lent

Normal Confession times Saturdays 10:00-10:30am, 5:30-5:45pm

Confessions will also be available at the following times:

Friday 11 April St Mary’s Church 7:30 – 8:00pm (following Stations)

Sunday 13 April St Margaret’s Church 9:30am (following 8:30am Mass)

Wednesday 9 April St Mary’s Church 7:30 – 8:00pm (following 7:00pm Mass)

No Confessions Holy Saturday 19 April

Stations of the Cross on Fridays of Lent - 7:00pm

First Friday & First Saturday devotions

This Friday is the 1st Friday of the month, with devotions after the morning Mass. Saturday is the 1st Saturday: we will have devotions at Holy Hour after 9:30am Mass.

Daylight Saving ends next weekend

Daylight saving ends next weekend 5/6 April 2025, please turn your clocks back an hour – an hour extra sleep.

Morning Tea after Mass

The Parish Community Group will be holding morning tea after 10.30am Mass at St. Mary’s on Sunday, 6th April. We would like to invite everyone to come along and have a cuppa and something to eat, while chatting with fellow parishioners. It is always good to say hello to a person you haven’t met before, as well as chat to other parishioners whom you do know. You are welcome to bring a plate of food to share. Everyone is welcome, so please come along!



ROSTERS FOR NEXT WEEKEND – 5/6 Apr 2025

Parish Counters: J & S Crooks; J Balzan

Ministers of the Word			Extraordinary Ministers of Holy Communion	
Time	St Mary's	St Margaret's	St Mary's	St Margaret's
6.00 pm	P Familiari		F Pinto	
8.30 am		S Varghese		J Gilmartin
10.30 am	D Cutinho		R Rotunno	

Hymns:

Entrance: CWBII 540

Offertory: CWBII 295

Communion: CWBII 648

Reflection: CWBII 293

Recessional: CWBII 520

Recently Deceased: Juanita Argete; Margharita Corti

Anniversaries: Rosie & Louis Menezes; Francesco & Mary DeDomenico; Daniel & Milred Andrews

Readings Next Week: 5th Sunday of Lent (Year C) Is 43:16-21; Phil 3:8-14; Jn 8:1-11

Lent

Project Compassion 2025 shares three stories from around the world.

Irene lives in the Kongolo Region in the Democratic Republic of the Congo (DRC) and faced immense challenges after losing her father to war and raising her children in poverty. With support from Caritas Australia, Irene received vocational training in sewing and farming and can now support her whole family.

Please donate today.

You can support Project Compassion 2025 through the donation boxes, envelopes or by scanning the QR code above.

Or online at: caritas.org.au/project-compassion

Or by calling: 1800 024 413

CARITAS AUSTRALIA
**PROJECT
COMPASSION**



Request – St Vincent De Paul

ST.VINCENT DE PAUL is struggling with limited resources and growing demand, so we are asking if anyone in the parish has an unneeded cot or pram they could give to a young couple expecting a child in the near future. If you can help please ring 0416 088 214.

Jubilee prayer

Father in heaven, may the faith you have given us in your son, Jesus Christ, our brother, and the flame of charity enkindled in our hearts by the Holy Spirit, reawaken in us the blessed hope for the coming of your Kingdom.

May your grace transform us into tireless cultivators of the seeds of the Gospel.
May those seeds transform from within both humanity and the whole cosmos in the sure expectation of a new heaven and a new earth, when, with the powers of Evil vanquished, your glory will shine eternally.

May the grace of the Jubilee reawaken in us, Pilgrims of Hope, a yearning for the treasures of heaven. May that same grace spread the joy and peace of our Redeemer throughout the earth.

To you our God, eternally blessed, be glory and praise for ever. *Amen.*

'Dilexit nos' – encyclical letter of Pope Francis on the Human and Divine Love of the Heart of Jesus Christ, 24 October 2024

The encyclical is divided into five chapters.

Chapter 3

THIS IS THE HEART THAT HAS LOVED SO GREATLY

Devotion to the heart of Christ is not the veneration of a single organ apart from the Person of Jesus. What we contemplate and adore is the whole Jesus Christ, the Son of God made man, represented by an image that accentuates his heart. That heart of flesh is seen as the privileged sign



of the inmost being of the incarnate Son and his love, both divine and human. More than any other part of his body, the heart of Jesus is "the natural sign and symbol of his boundless love". [28]

It is essential to realize that our relationship to the Person of Jesus Christ is one of friendship and adoration, drawn by the love represented under the image of his heart. We venerate that image, yet our worship is directed solely to the living Christ, in his divinity and his plenary humanity, so that we may be embraced by his human and divine love.

Whatever the image employed, it is clear that the living heart of Christ – not its representation – is the object of our worship, for it is part of his holy risen body, which is inseparable from the Son of God who assumed that body forever. We worship it because it is "the heart of the Person of the Word, to whom it is inseparably united". [29] Nor do we worship it for its own sake, but because with this heart the incarnate Son is alive, loves us and receives our love in return. Any act of love or worship of his heart is thus "really and truly given to Christ himself", [30] since it spontaneously refers back to him and is "a symbol and a tender image of the infinite love of Jesus Christ". [31]

For this reason, it should never be imagined that this devotion may distract or separate us from Jesus and his love. In a natural and direct way, it points us to him and to him alone, who calls us to a precious friendship marked by dialogue, affection, trust and adoration. The Christ we see depicted with a pierced and burning heart is the same Christ who, for love of us, was born in Bethlehem, passed through Galilee healing the sick, embracing sinners and showing mercy. The same Christ who loved us to the very end, opening wide his arms on the cross, who then rose from the dead and now lives among us in glory.

It is understandable, then, that the Church has chosen the image of the heart to represent the human and divine love of Jesus Christ and the inmost core of his Person. Yet, while the depiction of a heart afire may be an eloquent symbol of the burning love of Jesus Christ, it is important that this heart not be represented apart from him. In this way, his summons to a personal relationship of encounter and dialogue will become all the more meaningful. [33] The venerable image portraying Christ holding out his loving heart also shows him looking directly at us, inviting us to encounter, dialogue and trust; it shows his strong hands capable of supporting us and his lips that speak personally to each of us.

St Vincent de Paul Helpline: 1800 305 330, Monday – Friday, 10 am – 3pm.

4th Sunday of Lent

FIRST READING

Jos 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.

The word of the Lord.

RESPONSORIAL PSALM

Ps 33:2-7

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

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

Lk 15:18

Glory and praise 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. Glory and praise to you, Lord Jesus Christ!

GOSPEL

Lk 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.'"

The Gospel of the Lord