

# ST COLUMBA'S PARISH

23/24 FEBRUARY 2025

SOUTH PERTH

7TH SUNDAY IN  
ORDINARY TIME

## Parish Priest

Fr. Nino Vinciguerra  
nino.vinciguerra@perthcatholic.org.au  
Mobile: 0468 467 421

## Parish Deacon

Deacon Bruce Talbot  
bruce.talbot@perthcatholic.org.au

## Parish Secretary

Isabella Robertson  
admin.south.perth@perthcatholic.org.au  
Mobile: 0466 579 740  
Parish Office Phone: 9367 3950

## ST COLUMBA'S PRIMARY SCHOOL:

**Principal:** Mr. Allen McMahon

**Phone:** 6436 9500

**Mail:** PO Box 8307 South Perth WA 6951

**Email:** www.stcolumbassp.com.au

## SEND US MAIL:

PO Box 52 South Perth WA 6951

## WEEKLY TIMETABLE

### Saturday

11:30am Cancelled for 1/3/25	Reconciliation
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6:00 pm	Vigil Mass
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### Sunday

7:30am	Mass
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9:30 am	Mass
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### Monday, Tuesday, Friday

10:00am	Mass
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### Wednesday & Thursday

5:00pm	Mass
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## MASS INTENTION REQUESTS:

If you would like a Mass intention or Prayers for the Sick to be listed in the bulletin and/or Prayer of the Faithful, please email or call Isabella.

**BAPTISM:** Celebrated on Sunday's at 11am

Enquires to: admin.south.perth@perthcatholic.org.au

**COLUMBA CARE:** Convenor Shaun Maton admin.south.perth@perthcatholic.org.au

**COLUMBARIUM:** Enquiries to: admin.south.perth@perthcatholic.org.au

**MARRIAGE:** Celebrated at 1pm and 3:30pm on Saturdays. Other days by arrangement:

Enquires to: admin.south.perth@perthcatholic.org.au

**SACRAMENTAL PROGRAM FOR SCHOOL CHILDREN: FIRST HOLY COMMUNION, CONFIRMATION, PRE-CONFIRMATION, & FIRST RECONCILIATION:** Contact Catechist Helen by phone/text on 0401 329 479

St Columba's parish acknowledges the Whadjuk people of the Noongar nation, the Traditional Owners who have walked upon and cared for this land for thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander peoples to this country and commit ourselves to the ongoing journey of reconciliation

### MASS INTENTIONS:

**6pm Vigil:** Parishioner's intentions.

**7:30am:** For Lady Margaret Falvey, recently deceased at 102 years of age in New Zealand, mother of parishioner Michael Falvey.

**9:30am:** For Sue Catling, now in palliative care.

### RECONCILIATION TIME RESCHEDULED - 1 MARCH 2025:

We will not be holding Reconciliation during the customary time of 11:30am on the 1st of March. Apologies for any inconvenience this may have caused. Thank you for your understanding.

### LENTEN COURSE ON THE OLD TESTAMENT

Why do we need to know or study the Old Testament?

Jesus knew and prayed with what we call the Old Testament; it was the only Scriptures he had!

Fr Nino will conduct four sessions, one per week. Each session is inter-active, with take home handouts and Q&A opportunities. At the completion of the Course, you will have a very good overall knowledge of the structure of Old Testament, an understanding of its key aspects, and valuable insights into the Easter.

The Course will be conducted during the first four weeks of Lent.

Next week there will be a flyer with more details.

Knowledge of the Old Testament give's us insights into Jesus.

### THIS WEEK'S OFFICE HOURS

**Monday:** 3pm onwards

**Tuesday:** 3:30pm onwards

**Wednesday:** 3pm onwards

**Thursday:** 3pm onwards

**Friday:** 3:30pm onwards

**DONATING TO OUR PARISH:** Whilst we prefer contributions by direct credit, we invite you to use the EFTPOS machines as you enter the church, or the cash collection boxes at either entrance.

**1<sup>st</sup> Collection  
– For the Priest**

**Bank: NAB  
BSB: 086 006  
ACC: 72646 1615**

**2<sup>nd</sup> Collection  
– For the Parish  
Expenses**

**Bank: NAB  
BSB: 086 006  
ACC: 45853 7299**

### MASS ON TUESDAY:

On Tuesday, 25th of February, Fr. Nino is unavailable to offer Mass. Fr. Stephen Ochola will be offering Mass. Thank you, Fr. Stephen.

### RENOVATION UPDATE #4

As a result of an inspection from the Property Management Team of our Archdiocese, and after consultation with the Parish Pastoral and Finance Councils the decision was made that a renovation of the Parish House (built in 1938) was necessary. Additional to the Parish House, we have had to conduct other necessary maintenance issues. The result is that our financial reserves are not sufficient and we need to raise more funds.

I am very thankful to John Robertson, Chair of the Parish Pastoral Council and Joe Rapanaro, Chair of the Parish Finance Council, and their Council members for their invaluable expertise and support in all the work that has been undertaken. I am very conscious and thankful for so many other parishioners who have given their advice and encouragement.

Joe and John, very kindly will address us briefly at all Masses this weekend and will be available after Mass to receive any queries you may have.

A key aspect of our update this morning is the request to all parishioners to review their financial support of the parish and to consider using Direct Credit for the 2nd Collection.

*- Fr. Nino Vinciguerra*

## SCRIPTURE COMMENTARY

by Brendan Byrne SJ

Today's Gospel continues Luke's instruction to his disciples known as the Sermon on the Plain. As if the Beatitudes (and Woes) that we heard last Sunday were not radical enough, the Sermon now pushes vulnerability to fresh extremes. A long instruction begins (v. 27) and ends (v. 35) with the extraordinary command to 'love your enemies'. This is the central theme. In between come concrete illustrations of what loving one's enemies might mean in practice: returning blessing for a curse, turning the other cheek, not withholding one's shirt from a person who demands one's coat, and so forth. All involve responding to injury or unreasonable demand with nothing but generosity and the abandonment of all claim to recompense. [It has been plausibly suggested that the instruction has in view the situation of people in an occupied country such as Palestine was at the time of Jesus under the Romans. The injuries listed are particularly those that ordinary citizens would be likely to suffer at the hands of Roman soldiers, who could bully and plunder them at will]. The attitudes Jesus commends make no sense in themselves. Once again, as so often in the Gospels, allowance has to be made for the exaggeration that often marks the prophetic speech of Jesus. He is not laying down maxims to be followed literally. Rather, he is seeking to inculcate a fundamental attitude according to which one would be prepared to be vulnerable to a degree that would be thought foolish by the standards of the world. The grounds for adopting a policy of such vulnerability and generosity towards others, even one's enemies, stems from what one both discerns in God and experiences from God. As in the case of the Beatitudes, the policy only makes sense in the context of the distinctive vision of God and relationship to God that Jesus communicates to his own. As obedient children follow the example of their parents, so, concludes Jesus, by acting in this way 'you will be children of the Most High, who is kind to the ungrateful and the wicked.'

Likewise, in view of this relationship with God, the members of the community are to be 'compassionate' as their Father is compassionate. If they refrain from judging (that is, condemning others), they themselves will avoid being judged (condemned [at the final judgment] by God)).

If they forgive they will be forgiven (by God). If they are generous in giving, they will meet with an extraordinary measure of generosity in return ('a full measure, pressed down, shaken together and running over will be poured into your lap'). The principle is: 'The measure you give will be the measure you get back.' The sense is not that God waits to see the level of human generosity before deciding how generous to be in return. God's aim from the start is to be as extravagantly generous as possible. But, just as the volume of water one can draw from a tank depends upon the capacity of the vessel one brings to draw from it, so the generosity of the human 'receptacle' conditions the amount ('measure') God can give. Any limitation stems from the human, not the divine side.

The **First Reading**, from 1 Samuel 26, tells of an incident in the early career of David when he had become a fugitive fleeing from the jealous vengeance of King Saul. According to the account, David had a fine opportunity to kill Saul – at that time his enemy. He refused to do so because of his reverence for 'the Lord's anointed' (Saul). The incident provides a biblical precedent for the kind of attitude commended – albeit more radically – in the Gospel.

The **Second Reading**, from 1 Corinthians 15:45-49, plunges us without warning into one of Paul's more complex arguments from the scriptural tradition. In the face of doubts circulating in the Corinthian community about the possibility of risen bodily existence for human beings (see 1 Cor 15:12, 35), Paul draws on a comparison/contrast between the humanity we have inherited from Adam and the transformed humanity we are destined to receive modelled on that of our risen Lord. The first Adam was simply a human being ('a living soul') who passed on ordinary human life to his descendants. This life, stemming from an ancestor formed from 'clay' ('earthly'), is terminated by death. The Second Adam ('Last Adam'), as 'life-giving Spirit', has the capacity to communicate a mode of bodily existence that, while truly human, is vivified by the Spirit and hence able to transcend the barrier of physical death (see Rom 8:11). The comparison between Christ and Adam, while complex, makes the vital point that risen existence is about the attainment of true humanity. As risen Lord, Christ is the model and exemplar of what God intends for all human beings.