

The Living Word

Fourth Sunday of Lent, Year C

First Reading Jos 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.

Responsorial Psalm

Ps 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 Cor 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.

Gospel Acclamation Lk 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 Lk 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

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29TH/30TH MARCH 2025

4TH SUNDAY OF LENT

SEND US MAIL:

25 Forrest Street, South Perth, 6151
PO Box 52, South Perth WA 6951

Parish Priest

Fr. Nino Vinciguerra
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Mobile: 0468 467 421

Parish Deacon

Deacon Bruce Talbot
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Parish Secretary

Isabella Robertson
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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

THIS WEEK'S OFFICE HOURS

Monday: 7am to 12pm
Tuesday: 3pm onwards
Wednesday: 3pm onwards
Friday: 7am onwards

WEEKLY TIMETABLE

Saturday

11:30 am	Reconciliation
6:00 pm	Vigil Mass Live-Streamed

Sunday

7:30am	Mass
9:30 am	Mass

Monday, Tuesday

10:00am	Mass
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Wednesday, Thursday

5:00pm	Mass
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Friday

10:00am	Mass
5:30pm	Stations of the Cross

MASS INTENTION REQUESTS:

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

BAPTISM: Celebrated every second Sunday of the month 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 Saturday's. 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: For Parishioner's intentions.

7:30am: For Parishioner's intentions.

9:30am: For Parishioner's intentions.

ANZAC COMMEMORATION CONCERT - Featuring Mozart Requiem Orchestral and Choral Performance by Choralis Australia and Perth Baroque Orchestra:

Please join us in the Church on the eve of Anzac Day on the **24th of April at 8pm** for a 45minute performance.

Choralis Australia is a Western Australian group of 16 semi-professional singers from the national Choralis Australis. Perth Baroque Orchestra has approximately 20 players who will be performing. Both choir and orchestra will come together, conducted by Dr. Margaret Pride OAM, we hope you will join us for a special evening of beautiful music, all free of charge.

APPOINTMENT: The Archbishop has formally appointed Deacon Bruce as the Deacon of St. Columba's. Please pass on your congratulations.



SACRAMENTAL PROGRAM FOR SCHOOL CHILDREN - Confirmation, First Holy Communion & First Reconciliation:

Children who attend Catholic Schools/Colleges that do not have a Church attached. External candidates receive sacramental preparation classes at their school but need to enrol at their Parish to receive the Sacrament.

Parents, please contact our Catechist Coordinator Helen directly by phone/text on 0401 329 479 to discuss enrolling your child to receive the Sacraments.

STATIONS OF THE CROSS: Stations of the Cross will be held on each Friday at 5:30pm throughout Lent.

2nd RITE OF RECONCILIATION: Will be held on the 8th of April at 7pm.

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.

1st Collection
– For the Priest

Bank: NAB
BSB: 086 006
ACC: 72646 1615

2nd Collection
– For the Parish
Expenses

Bank: NAB
BSB: 086 006
ACC: 45853 7299



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**PROJECT
COMPASSION**

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

**WE ARE NOW ON INSTAGRAM! FOLLOW
US:**



@stcolumbasparish



HOLY WEEK MASS TIMES:

2nd Rite of Reconciliation: 8th of April at 7pm

Holy Thursday: 7pm Mass

Good Friday: 10am Stations of the Cross and 3pm Service

Easter Vigil: 7pm Mass

Easter Sunday: 7:30am & 9:30am

ANGELO STREET PARTY - 3rd of May 2025 - 1pm to 5pm:

St. Columba's Parish will be hosting a fundraising stall at the upcoming Angelo Street Party. We are looking for donations of baked goods, preserves and crafts. If you would like to assist at the market stall or donate any homemade goods, please leave your contact details on the sign up sheet at the main porch entrance or email Isabella. Isabella will provide more information throughout the week!



GOSPEL [Continued]

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.'"

SCRIPTURE COMMENTARY by Brendan Byrne SJ.

It is hard to imagine a richer fare for the preacher than the content of today's long Gospel: the Parable of the Lost (Prodigal) Son, Luke 15:1-3, 11-32. For once too, the Second Reading, 2 Corinthians 5:17-21, fits well with the Gospel. According to Paul, God's reconciling presence and power entered into the most 'ungodly' reaches of the human condition to transform it and bestow upon it the holiness and love of God.

The parable told in the Gospel is the final and largest of three parables in Luke 15 (the first being the Lost Sheep, the second the Lost Coin). Jesus tells all three as a defence against criticism of the of the welcome he gives to 'tax collectors (social

outcasts) and sinners' and his 'eating with them' them' – his celebration with them of their discovery of the mercy and hospitality of God. The three parables defend this behaviour in the light of a particular image of God that, cumulatively, they build up and project – a God who displays love to an extravagant and, humanly speaking, foolish degree.

That is why, of all the suggestions made for a title, I think the best remains: 'The Lost Son'. The young man's behaviour is very callous. Culturally understood, he is in effect saying to the father: 'You're as good as dead to me. Give now what I'm due to inherit when you at last are.'

The parable vividly describes the gradual dehumanisation of the young man. Reduced to wanting to eat the pigs' food – what could be worse for a Jew! – 'he comes to his senses' (literally, 'comes to himself' – a painful moment of self-knowledge). But this is hardly a moment of true conversion. He is calculating: 'I can't go back as a son. But at least if I can get back as a servant, I'll be clothed and well fed.'

But this is not the end. The father does not allow the young man to finish his prepared speech about coming back as a servant. Bring out the best robe, the ring (sign of authority in the household), sandals (servants went barefoot) – all symbols of full reinstatement as son. And then the great communal celebration. Why? Because the one who was dead has come back to life; the lost one has been found. This refrain – sounded here and again at the end – imposes a trajectory of 'lostness' and 'foundedness' over the more conventionally religious one of sin and forgiveness.

Let's admit: the older brother has very reasonable grounds for complaint. His 'conversion' to the way his father sees things and behaves is difficult. We never learn whether he goes in and shares in the music and dancing or whether anger and resentment keep him forever outside.

And that is the real bite of the parable. Are you inside with the younger brother joining in the celebration of God's mercy or does anger and resentment keep you stamping your foot with the older son outside? Like so many of Jesus' parables this is one is basically saying, 'Come to the feast'. The only blockage is what may lie, unconverted, in your heart.