



Sacred Heart Parish

13 Park Road, Cabramatta

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Facebook: <https://www.facebook.com/cabraparish/>

Fourth Sunday of Lent Year C – 30 March 2025

Parish Priest:

Fr Remy Son-Lam Bui

Assistant Priest:

Fr John Pham

Parish office hours:

Tuesday-Friday
9.00am to 4.30pm

Parish Secretary:

Quyen Le Phan

Accounts:

Mary Pankiw (Fridays)

Weekday Mass Times:

English:

Mon, Tues, Thurs, Fri:
7.00am
Wed: 6.30pm
Sat: 9.00am

Vietnamese:

Tues & Thurs: 6.30pm
Wed: 7.00am

Weekend Masses

English:

Saturday Vigil: 6.00pm

Sunday: 8.30am; 10.00am;
6.00pm

Vietnamese:

Saturday Vigil:

(Chaplain): 7.30pm

Sunday:

7.00am; 7.30pm
(Chaplain): 4.00pm

Exposition:

Saturdays: 8.00am

Reconciliation:

Wed: 6.00pm
Sat: 8.10am - 8.50am
5.30pm - 5.50pm

Convent/Pastoral Care

Sisters of Our Lady

of the Southern Cross

Phone: 9723 3704

Sick Call Contact Number

0451 945 756

S.V.D.P.

Phone: 9823 1222

SHC Primary School

Principal: Julie Straub

Phone: 9724 1560

Baptism & Wedding

By appointment

(6 months in

advance for weddings)

At home in God's Mercy

There was once a boy who after having a terrible argument with his father decided to leave home. After some time of not being in contact with his family the boy realised that he missed living at home along with the love and support of his parents and brothers and sisters.

And so, the boy writes a letter to his father asking if he can come home. In the letter the son says that he will pass by the house and if he sees a yellow ribbon on a tree he will know that the father will accept him back.

The son hitchhikes home and in the end is picked up by a truck driver. As the boy nears his house, he is afraid to look at the orchard. He asks the trucker to tell him if there is a yellow ribbon tied to a tree. The man responds, "*Son, there is a yellow ribbon on every tree in the orchard!*"

The story sounds somehow like a "*modern version*" of the beautifully crafted parable in today's Gospel (Lk 15:1-3,11-32) – uniquely found in the Gospel according to St Luke. Some scholars suggest this should be called the parable of the 'prodigal father' or the "merciful father" rather than the 'prodigal son' because its central light is cast upon the father's character and his radical love for his two sons. In its context, that of Jesus' response to complaints against his befriending sinners - it's quite clear that Jesus aims to present a very different kind of God – the God of radical compassion who delights in showing mercy to repentant sinners.

The younger son demanded his family heritage (while his father was still alive!) and on a wayward search for independence, self-interest and happiness in a far country – in the unfamiliar. That choice brought so much shame and scandal to the son himself, the father, and their community that he would be ostracized for good. But on his return, "*while he was still a long way off, the father saw him...and ran towards him...*" This would suggest he was untiringly watching out for the son and his return long before it happened. He was then interested in showering his kisses on the son and restoring the son's dignity than even the son's 'confession of sin'. In the eyes of his villagers, he bore whatever shame and damage on his son's behalf.

Meanwhile, the elder son, though staying at home and doing all duties, got lost in his envy and hostility. Considering himself as "*a slave*", he was not really "*at home*" either – not in touch with the warmth, love and compassion there. He represented the Pharisees who mistook holiness with segregation from sinners (hence, their name literally means "*the separated ones*"). The loving father was also untiringly reaching out and bringing him in...

God, in Jesus Christ, knows us and our sinfulness better than we know ourselves. In spite of this, God loves us lavishly more than we love ourselves. He is more eager to forgive than we are to ask for forgiveness. And we too are called to be "*ambassador*" of his mercy to the world, starting with those under our same roof. (cf. Second Reading, 2 Cor 5:17-21)

With 63 children (and their families) who are celebrating their first Reconciliation Sacrament this Monday, we give thanks to God for that gift of forgiveness and new growth. May we too have such an opportunity to seek for God's mercy and share it with others (especially on the coming 10th April when we gather as a community for the Second Rite of Reconciliation).

Are we ready and willing to 'come home' to God – the source of our true well-being and self-fulfillment?

Are we truly 'at home' to welcome and enjoy the father's goodness with our strayed brothers and sisters?

Fr. Remy Son - Lam Bui

Pope's April prayer intention



FOR THE USE OF THE NEW TECHNOLOGIES

Let us pray that the use of the new technologies will not replace human relationships, will respect the dignity of the person, and will help us face the crises of our times.

Pope Francis

Lent & RCIA Journey: The Rites of Scrutiny—10am Sunday Mass

Our 16 catechumens have begun the third stage of their journey, called the period of Purification and Enlightenment. It is a period of more intense spiritual preparation, consisting more in interior reflection than in catechetical instruction, and is intended to purify the minds and hearts of the elect as they search their own consciences and do penance. The celebration of certain rites, particularly the scrutinies, starting on this 3rd, and the following 4th & 5th Sunday of Lent) is meant to uncover, then heal all that is weak, defective, or sinful in the hearts of the elect; to bring out, then strengthen all that is upright, strong, and good. For the scrutinies are celebrated in order to deliver the elect from the power of sin and Satan, to protect them against temptation and to give them strength in Christ, who is the way, the truth, and the life. These rites, therefore, should complete the conversion of the elect and deepen their resolve to hold fast to Christ and to carry out their decision to love God above all. (*Rite of Christian Initiation of Adults, nos 125-126*)

Sacrament of First Reconciliation 2025

Children and parents/carers have completed five weekly sessions of catechesis for First Reconciliation. The Sacrament will be celebrated **on Monday 31st March at 7.00pm**. Please keep them, their parents & catechists in your prayers. Thank you.

Pilgrimage to St Brigid's Church, Coogee, Saturday, 5/04/2025 – Cancelled

Due to The Chapel of Our Lady of the Poor is not open on weekends, so we need to reschedule our visit for a future date. We apologize for any inconvenience.

First Saturday–Mass Anointing of the Sick

We invite you and your loved ones who have been sick physical and spiritual to 9.00am Mass this Saturday (**05 April**) for the sacrament of healing. Follow by morning tea and gathering undercover outside of the church.

Please join in the ministry of healing of the sick through your prayers and presence at least.

Palms needed for Palm Sunday

We need palms or olive branches for Palm Sunday (12 & 13 April) if you would like to donate, please bring them to the church **by Friday 11 April** or contact the office at 97242151 as early as possible that we may come and pick them up. Thank you for your assistance.

Giáo xứ xin Lá cho Lễ Lá

Xin quý vị giúp cho Giáo xứ những nhánh lá dừa kể cả lá Ô-liu để dùng cho Lễ Lá (ngày 12 & 13 tháng tư) sắp tới, nếu quý vị muốn tặng xin mang đến nhà thờ vào **thứ sáu 11/04/2025** hoặc liên lạc văn phòng giáo xứ theo số 97242151 trong thời gian sớm nhất để chúng tôi đến lấy về (nếu quý vị cần người chặt những nhánh lá chúng tôi sẽ giúp). Cảm ơn sự giúp đỡ của quý vị.

RECONCILIATIONS FOR EASTER:

Monday 07/04/2025 7.00 pm Vietnamese Chaplain

Thursday 10/04/2025 7.15 pm Parish Bilingual

NGHI THỨC HÒA GIẢI (XUNG TỘ):

Thứ Hai 07/04/2025 7g00 tối Giáo Đoàn - Quý Cha Tuyên Ủy

Thứ Năm 10/04/2025 7g15 tối Giáo Xứ tiếng Anh & tiếng Việt

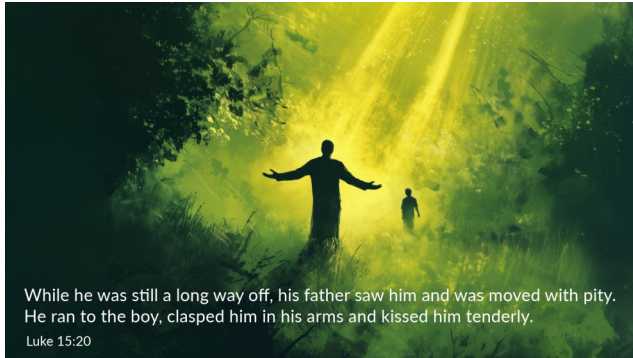
Mass Intentions

Recently Deceased: Joseph Duong Toan (VN), Maria (VN), Peter

R.I.P. & Anniversaries: Fr Patrick McAuliffe, Ronald Robinson, Ivan Puskas, Maria (4), Joseph (4), Peter, Paul, John, Anthony (2), Dominic, Catarina, Martino, Cecilia,, Francis Borgia, Maria Madalena (2), Anna (3), souls of ancestors, grandparents & family members (2), for all souls (5) Phaolo Cao Van Tri, Maria Le Thi Oai, Lucia Cao Thi Anh Tuyet, Maria Cao Thi Bach Cuc, Giuseppe, Anania, Femeli, Giuseppe, Mammone, Joseph Bui, Pereira, Fransisco Pinheiro,

Teresa Nguyen Thi Thu, Maria Ngoc Van, John Zammit, Stephano, Francis Xavier Maria, Joseph Nguyen Duc Hiep, Anna Nguyen Thi Hien

Other Intentions: For the sick, for the conversion of hearts (2), thanksgiving to God, Mary & Joseph (6), peace and wellbeing for family & friends (5), for safe travel, for healing & recovery, for stable work, for personal intention (3), thanksgiving to God, Mary, Holy Spirit & all Saints,



Fourth Sunday of Lent Year C

First Reading: Joshua 5:9-12

A reading from the book of Joshua

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.

Second Reading: 2 Corinthians 5:17-21

A reading from the first letter of St Paul to the Corinthians

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: 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

A reading from the holy Gospel according to Luke

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."

Chúa Nhật IV Mùa Chay - Năm C

Bài đọc 1: Gs 5, 9a. 10-12

Trích sách Giosuê.

Trong những ngày ấy, Chúa phán cùng Giosuê rằng: "Hôm nay, Ta đã cất sự dơ nhớp của Ai-cập khỏi các ngươi!" Con cái Israel tạm trú tại Galgali và mừng Lễ Vượt Qua vào ban chiều ngày mười bốn trong tháng, trên cánh đồng Giêricô. Ngày hôm sau Lễ Vượt Qua, họ ăn các thức ăn địa phương, bánh không men và lúa mạch gặt năm ấy. Từ khi họ ăn các thức ăn địa phương, thì không có manna nữa. Và con cái Israel không còn ăn manna nữa, nhưng họ ăn thổ sản năm đó của xứ Canaan.

Đáp Ca: Tv 33, 2-3. 4-5. 6-7

Đáp: Các bạn hãy ném thử và hãy nhìn coi, cho biết Chúa thiện hảo nhường bao (c. 9a).

Bài đọc II: 2 Cr 5, 17-21

Trích thư thứ nhất của Thánh Phaolô Tông đồ gửi tín hữu Côrintô.

Anh em thân mến, nếu ai ở trong Đức Kitô, thì người đó sẽ là một thụ tạo mới, những gì là cũ đã qua đi: nay đây tất cả mọi sự đã trở thành mới. Vì mọi sự bởi Thiên Chúa, Đấng đã nhờ Đức Kitô giao hoà chúng ta với mình, và trao phó cho chúng tôi chức vụ giao hoà. Thật vậy, Thiên Chúa là Đấng giao hoà thế gian với chính mình Người trong Đức Kitô, nên không kể chi đến tội lỗi của loài người, và đặt lên môi miệng chúng tôi lời giao hoà. Nên chúng tôi là sứ giả thay mặt Đức Kitô, như chính Chúa dùng chúng tôi mà khuyên bảo. Vì Đức Kitô, chúng tôi van nài anh em hãy giao hoà với Thiên Chúa. Đấng không hề biết tội, thì Thiên Chúa làm nên thân tội vì chúng ta, để trong Ngài, chúng ta trở nên sự công chính của Thiên Chúa.

Câu Xướng Trước Phúc Âm: Lc 15, 18

Tôi muốn ra đi trở về với cha tôi và thưa người rằng: Thưa cha, con đã lỗi phạm đến trời và đến cha.

Phúc Âm: Lc 15, 1-3. 11-32

Tin Mừng Chúa Giêsu Kitô theo Thánh Thánh Luca.

Khi ấy, những người thu thuế và những kẻ tội lỗi đến gần Chúa Giêsu để nghe Người giảng; thấy vậy, những người biệt phái và luật sĩ lẩm bẩm rằng: "Ông này đón tiếp những kẻ tội lỗi và cùng ngồi ăn uống với chúng". Bấy giờ Người phán bảo họ dụ ngôn này: "Người kia có hai con trai. Đứa em thưa với cha rằng: "Thưa cha, xin cha cho con phần gia tài thuộc về con". Người cha liền chia gia tài cho các con. Ít ngày sau, người em thu nhặt tất cả của mình, trẩy đi miền xa và ở đó ăn chơi xa xỉ phung phí hết tiền của. Khi nó tiêu hết tiền của thì vừa gặp nạn đói lớn trong miền đó, và nó bắt đầu cảm thấy túng thiếu. Nó vào giúp việc cho một người trong miền, người này sai nó ra đồng chăn heo. Nó muốn ăn những đồ cặn bã heo ăn cho đầy bụng, nhưng cũng không ai cho. Bấy giờ nó hồi tâm lại và tự nhủ: "Biết bao người làm công ở nhà cha tôi được ăn uống dư dật, còn tôi, tôi ở đây phải chết đói. Tôi muốn ra đi trở về với cha tôi và thưa người rằng: "Thưa cha, con đã lỗi phạm đến trời và đến cha, con không đáng được gọi là con cha nữa, xin cha đối xử với con như một người làm công của cha". Vậy nó ra đi và trở về với cha nó. Khi nó còn ở đằng xa, cha nó chợt trông thấy, liền động lòng thương; ông chạy ra ôm chèoang lấy cổ nó và hôn nó hồi lâu... Người con trai lúc đó thưa rằng: "Thưa cha, con đã lỗi phạm đến trời và đến cha, con không đáng được gọi là con cha nữa". Nhưng người cha bảo đầy tớ: "Mau mang áo đẹp nhất ra đây và mặc cho cậu, hãy đeo nhẫn vào ngón tay cậu, và xỏ giày vào chân cậu. Hãy bắt con bê béo làm thịt để chúng ta ăn mừng: vì con ta đây đã chết, nay sống lại, đã mất, nay lại tìm thấy". Và người ta bắt đầu ăn uống linh đình.

"Người con cả đang ở ngoài đồng. Khi về gần đến nhà, nghe tiếng đàn hát và nhảy múa, anh gọi một tên đầy tớ để hỏi xem có chuyện gì. Tên đầy tớ nói: "Đó là em cậu đã trở về, và cha cậu đã giết bê béo, vì thấy cậu ấy về mạnh khỏe". Anh liền nổi giận và quyết định không vào nhà. Cha anh ra xin anh vào. Nhưng anh trả lời: "Cha coi, đã bao năm con hầu hạ cha, không hề trái lệnh cha một điều nào, mà không bao giờ cha cho riêng con một con bê nhỏ để ăn mừng với chúng bạn. Còn thằng con của cha kia, sau khi phung phí hết tài sản của cha với bọn đàn đấm, nay trở về thì cha lại sai làm thịt bê béo ăn mừng nó". Nhưng người cha bảo: "Hỡi con, con luôn ở với cha, và mọi sự của cha đều là của con. Nhưng phải ăn tiệc và vui mừng, vì em con đã chết nay sống lại, đã mất nay lại tìm thấy".