



Contact us ...

Fr Anthony Nguyen (Parish Priest)
Fr Peter Varengo
Joan Parr (Secretary1)

Fr Anthony's mobile phone 0424 376 193 is available anytime via text. In the case of an emergency a call can be made.

Email: collclift@hotmail.com; office@olsc.org.au
Website: olsc.org.au
https://www.facebook.com/olscjoehncollcliftcoll7/
videos/143554354029158

St Joseph's Community
46 Otter Street, Collingwood
School: 9419 4918

The Chapel of the Good Shepherd
St Heliers Street, Abbotsford Tel: 9417 2909

St John the Baptist Community
61 Queens Parade, Clifton Hill
Tel: 9481 7333 School: 9489 1346

School Principals
Ms Rachel Smith (St Joseph's Primary)
Mrs Kerrie Campagna (St John's Primary)

If you wish to assist in "keeping the parish afloat" we offer different ways of giving ... direct debit, credit card or sacrificial envelopes. Ring the office on 9481 7333. Our Parish bank account details are: BSB 083-347 account: 16647 1224.

Sacramental Reception ...

Baptism : Second and fourth Sundays of the month at 12 noon (email the office to book)

Marriage: by appointment

Reconciliation: approach a priest before Mass

First Communion and Confirmation: Preparation for this is conducted in our two schools; we also offer this preparation to State School children. Email our office at office@olsc.org.au for further information.

Normal Mass Times at OLSC

St John's:
Tuesday, Thursday at 9.15am, Saturday 8.30am, 6:00 pm
Sunday at 9:00 am (Italian), 11:00am and 5:00pm

St Joseph's:
Monday to Saturday at 9am, Saturday 6:00pm (English)
Sunday at 9:00am (Vietnamese)

Good Shepherds:
Monday, Wednesday, Friday, Sunday 9:30am

At Our Lady of the Southern Cross, we hold the care, safety and wellbeing of children and young people as a central and fundamental responsibility of our parish.

We acknowledge that we are meeting on the traditional land of the Wurundjeri people and offer our respects to the elders past, present and future. We recognise and respect the cultural heritage of this land.

Parish of Our Lady of the Southern Cross

March 18/19, 2023 (4th Sunday of Lent) Year A

For those whom we remember...

Mass Intention: Anna Zahonyi.
Condolences: We pray for the families and souls of those who have departed recently.
Anniversaries: Silvino Ferrante, Rosa Addamo, Mario Mastrocinque .

For prayers of healing

Please remember the following in our prayers:
Andrew Wilson, Ian Armstrong, Matt Kennedy, Betty Croker, Attilio and Dorina De Rango, Terry Whelan, Mario Misurelli, Julia O'Malley, Teresa Boetti, Cecily Hollingworth, Fr Chris Riley, Tony Addamo, Lorena Ferri.

Parish Lenten series

The parish is holding a series of Lenten Reflections, prayers and sharing on Thursdays at 7:30-8:30pm during Lenten Season. All are welcome to join us at St John's Church.

Reading Roster

March 19	9am Mass	11am Mass	5pm Mass
1st Reader 2nd Reader P of F Special Min	Peter Carnovale, Edvige Giammarino Grace Addamo	Bernadette Riley John Andrews Jeanette Conway Margaret Amarant	Kevin Baker Matt Kennedy Marie Ryan
March 26	9am Mass	11am Mass	5pm Mass
1st Reader 2nd Reader P of F Special Min	Peter Carnovale, Edvige Giammarino Grace Addamo	John Andrews Bernadette Riley Jen Payne Margaret Amarant	Michael Taylor Anna Taylor Julie

Playing your part at Mass

EASTER HELPERS WANTED AT BOTH CHURCHES

For Holy Thursday, Good Friday including Stations of the Cross, Saturday Vigil and Easter Sunday we need people for the following:

- ◆ Meeters and Greeters
- ◆ Readers
- ◆ Washing of the Feet (Holy Thursday only)
- ◆ Offertory Procession
- ◆ Special Ministers

Please put your name down for any or all of these tasks on the large sheets at the back of the Church. Include your contact details please.
Thanks for your support of our parish.

Church Centenary

IMPORTANT DATE AND INVITE

Please keep **Sunday 8 October** free as we will be celebrating the Centenary of the Consecration of our church on that day.

You may have ideas to share of how best to celebrate that important historic occasion in the lead up to and on the day.

Leave your name and contact details in the Office. Be part of our centenary.



4th Sunday of Lent

Today, we celebrate the fourth Sunday of Lent (2nd Scrutiny). Let us continue to pray, fast, and give alms to glorify and praise our Lord! God loves us so deeply that He hopes we will follow the true light of His beloved Son.

The Fourth Sunday of Lent is traditionally called Laetare Sunday. Laetare is a Latin word that means "rejoice" and is meant to be a break during Lent's time of sorrow and penance and to remind us of the upcoming celebration of Easter. Today's Gospel describes the reason for our joy: God's great love for us has been revealed in Jesus. Through his Passion, Death, and Resurrection, Christ has reconciled us with God and one another.

The weather ... ?

- 1) Which of the following directly causes wind?
- 2) Because it contains strong updrafts, which of these cloud types produces the most hail?
- 3) What term is frequently used to describe lightning that is so far away that observers cannot hear the thunder?
- 4) True or false: Most people survive being struck by lightning.
- 5) True or false: Lightning never strikes the same place twice.

Answers: Uneven heating from the Sun; Cumulonimbus; Heat lightning; True; False.



St Patrick's Day

Many Irish immigrants came to Australia to escape famine in their homeland. About 30 percent of Australians are believed to have some Irish ancestry today. One way of preserving Irish traditions and customs in Australia is celebrating St Patrick's Day each year. St Patrick is one of Ireland's patron saints.

Sight and Blindness—A Faith Journey

A brief tribute to an eye specialist in the obituary pages of a daily read simply, 'You did not give me sight; you gave me life' - signed, 'Jocelyn'.

As we approach the climax of Holy Week the Word of God takes on a strong sense of urgency demanding we take a stand on who Jesus is and on who we are as believers. Although Jesus barely enters the intense emotional exchange between a blind man, his family, and the incensed leaders, Jesus is the focus of the search that eventually leads to a divergent decision: acceptance or rejection expressed by the antitheses of sight or blindness, light or darkness, faith, or unbelief. Jesus is the one who is on trial because rather than a wonder-worker, by restoring sight to a man born blind his miracle is a sign of the saving presence of God in our human story. However, for this to be saving we need to see beyond and through the external sign itself and accept God's life-giving action in our real everyday life, or the sign remains meaningless at best or downright death-dealing deceit at worst. In this case, the healing of the blind man confronts us with the dilemma of deciding between blind acceptance in faith that God does not abandon us in the darkness of struggle and death, or the blindness of self-righteous rejection on the grounds of a pretentious security that says, "I know the answer to life's mysteries, as well as to the workings of God".

Sitting for a lifetime waiting uselessly by the pool, ridiculed, scorned, and culturally condemned to total darkness from his very birth as a punishment for his sins and the sins of his parents, the blind man was certainly not seeking a conversion experience, and typically Jesus takes the initiative and approaches the man who has never seen the light. In that gesture of human promotion, Jesus not only restores blindness, but he also destroys all the moral, religious, social connotation and taboos that blindness carried in that climate, and he excitedly decides for discipleship of Jesus. There lies the challenge of faith. A blind person becomes the seer, because he is able to go beyond the sign and see the active presence of God who touched his eyes and is present in the struggle and doubts of his life. In stark contrast, faced with the same questions and challenges to their faith and life, Jesus' opponents not only fail to see, but categorically refuse to look beyond the sign, and refusing to believe they are the blind ones and decide only for rejection and death. The blind sees because he accepts Jesus' injunction to move out of his static apathy and self-pity and abandoning expectations and presuppositions he trusts in this Jesus as the only one who can truly heal him. Is our faith a blind trust in a God hidden from our physical senses and apparently unknown, but always there, touching us in our blindness and inviting us to journey along with him, not knowing where he is likely to take us?
Fr Peter Varengo