

ST. JOSEPH'S CATHOLIC CHURCH



Fr. Andrew Fornal OP

Parish Priest

Fr. Pawel Barszczewski OP

Assistant Priest

Fr. Piotr Kruk OP

EMERGENCY PHONE: 02 9673 5046

Please leave a detailed Message

THE ASCENSION OF THE LORD

8 May 2016, Year C/2



LORENZO Monaco, Antiphonary (Cod. Cor. 3, folio 59)
c. 1410

Sunday Masses:

Saturday Vigil: 4:00pm (Mass in Polish)

6:00pm

Sunday: 8:30am
10:00am

Weekday Masses:

Monday-Friday 8:00am

Saturday 8:30am

Sacrament of Reconciliation:

Saturday after 8:30am Mass

ST. JOSEPH'S PRIMARY SCHOOL

Mrs. Franziska Jackson - Principal

School Office Times

8:30 am - 4:00 pm - Monday to Friday

Address

94 Joseph Street
Kingswood, NSW 2747

Telephone: 4732 3999; **Fax:** 4731 1432

www.stjosephskingswood.catholic.edu.au

Parish Office Hours: Tuesday, Thursday 9:00am - 2:00pm and Friday: 8:30am - 1:30pm

Address: 12-22 Richmond Rd, PO Box 39, Kingswood, NSW 27 Telephone: 02 4721 4080; Fax: 02 4721 0089

Email: parish@stjosephskingswood.org; Web: www.stjosephskingswood.org; Facebook: [stjosephskingswood](https://www.facebook.com/stjosephskingswood)

LITURGY

LITURGICAL CELEBRATIONS / MASS INTENTIONS

Responsorial Psalm: God mounts his throne to shouts of joy; a blare of trumpets for the Lord.

Entrance Antiphon: Men of Galilee, why gaze in wonder at the heavens? This Jesus whom you saw ascending into heaven will return as you saw him go, alleluia.

VIGIL SATURDAY

	6:00pm		No Mass Intention
SUNDAY	8:30am		No Mass Intention
	10:00am		For the Parish
Monday:	8:00am	7 th Week of Easter	George Colville
Tuesday:	8:00am	St. Antoninus Pierozzi of Florence	No Mass Intention
Wednesday	8:00am	7 th Week of Easter	No Mass Intention
Thursday	8:00am	7 th Week of Easter	No Mass Intention
Friday	8:00am	Our Lady of Fatima	No Mass Intention
Saturday	8:30am	St. Matthias	No Mass Intention

ADORATION CHAPEL:

Open during office hours or speak to Father Andrew to arrange another time.

ANOINTING OF THE SICK:

Please contact the Parish Office or one of the priests. In the case of Emergency please call the emergency number at the front of this bulletin.

RECENTLY DECEASED:

DECEASED ANNIVERSARY:

George Colville

PRAYER FOR FAITH IN OUR FUTURE:

Gracious God, source of all life, you call us together in faith and love as the Diocese of Parramatta.

As one body in Christ, may we respond to your Word, attend to the signs of the times, and live as your disciples in word and deed.

Renew our hearts in your Holy Spirit to grow and share our faith with the world; give us courage and grace to live faith in our future. We ask this through Christ our Lord. Amen.

POPE FRANCIS' PRAYER INTENTIONS FOR MAY:

Universal: That, rejecting the culture of indifference, we may care for our neighbours who suffer, especially the sick and the poor.

Evangelization: That Mary's intercession may help Christians in secularized cultures be ready to proclaim Jesus.

WE PRAY FOR THE SICK: : Kevin Collins, Alistair McArthur, Dianne Devitt, John McCahon, Kathryn Tuckwell, Carmel Kerr, Debbie O'Connor, Roger Stevens, Cameron Stevens, Shayla, Karen Morvan, Gisela Drobiszewski, Charles Timmins, Barbara Thompson, Zig Barglik, Mavis Murphy, Bus Maybaum, Valerie Davies, Janet Boreham, Anne Tucker, Raymond Waters, Francene Flannery, Jason Isbitski, Rosslyn Talbot & Noeline Cruzado.

SICK LIST: If you have anyone for the sick list, (Due to privacy laws) contact the Parish Office to fill in a form and update it at the end of each month to keep the names on the sick list.

PARISH AND DIOCESE



On Thursday, 5 May 2016, Pope Francis has announced the appointment as the fourth Bishop of Parramatta, the Most Reverend Vincent Long Van

Nguyen, O.F.M. Conv., who has been until now an Auxiliary Bishop of the Archdiocese of Melbourne.

'Coming to Australia by boat as a refugee from Vietnam, I found myself a newcomer in Melbourne. I now consider myself a newcomer to the Diocese of Parramatta. I know I'll be enriched by the many cultures that make up the great Western Sydney.

Born on 3 December 1961 in Gia-Kiem, Vietnam, Bishop Long is the fourth in a family of five boys and two girls. In 1972, he joined the diocesan minor seminary which was later disbanded by the communist Government.

In 1980 he left Vietnam to begin a new life in Australia. In 1983, Bishop Long became a Conventual Franciscan friar. Studying for the priesthood in Melbourne, Bishop Long was ordained on 30 December 1989.

He was elected Superior of Conventual Franciscans in Australia in 2005 and appointed as Assistant General of the same Order and transferred to Rome in 2008. Bishop Long was appointed an Auxiliary Bishop of the Archdiocese of Melbourne on 20 May 2011. A date for Bishop Long's Liturgical reception as the Fourth Bishop of Parramatta will be advised soon. The Diocese of Parramatta has been vacant since the transfer on 18 September 2014 of Bishop Anthony C. Fisher, O.P., to the Archdiocese of Sydney.

SECOND COLLECTION: ENVELOPES \$ 869.00

LOOSE: \$ 330.45

First collection contributions go to the Diocese to support the priests working in the Parish.

Second collection contributions go directly to the Parish to support day to day operation of the Parish.

SACRAMENTAL PREPARATION PROGRAM:

First Communion: 29 May 2016

Confirmation: 22 November 2016

Registration: 28 August 2016

SKY YOUTH GROUP:

Wednesday 11th May 3:00 pm - 5:00 pm.

LEGION OF MARY:

Newly formed Presidium of "Mary Seat of Wisdom" in our Parish would like to invite you to join them. Meetings are held on every Tuesday from 6:00pm to 7:30pm in the old office building. All persons interested in meeting and participating in Legion's activities are welcome.



Weekend 15/16 May Sesi Devine and Dylan Nelson will be asking for your support to cover the costs of their pilgrimage to Poland for World Youth Day. There will be an exit collection at all Masses on this weekend. Please support them. The final payment has to be made by 17 May.

PENTECOST VIGIL:

Saturday 14th May after 6:00pm Mass until 9:00pm. All are most welcome.

INTERNATIONAL DAY:

PARISH AND SCHOOL COMBINED:

Sunday 15th May after 10:00am Mass. Please have flags at Church by Saturday morning to be displayed. Please bring a national dish to share.

CATHOLIC CHURCH IN THE WORLD

GENERAL AUDIENCE:

Dear Brothers and Sisters, good morning!

We all know the image of the Good Shepherd, who carries the lost sheep on His shoulders. This icon has always represented Jesus' solicitude towards sinners and the mercy of God, who is not resigned to lose anyone. Jesus narrates the parable to make us understand that His closeness to sinners should not scandalize but, on the contrary, should spur in everyone a serious reflection on the way we live our faith. The narration sees, on one hand, the sinners that approach Jesus to hear Him and, on the other, the suspicious Doctors of the Law and the scribes who move away from Him because of His behaviour. They move away because Jesus approaches the sinners. They were proud, they were arrogant; they considered themselves just.

Our parable unfolds around three figures: the shepherd, the lost sheep and the rest of the flock. However, the only one who acts is the shepherd, not the sheep. Hence, the shepherd is the only true protagonist and everything depends on him. A question introduces the parable. "What man among you having a hundred sheep and losing one of them would not leave the ninety-nine in the desert and go after the lost one until he finds it?" (*Luke 15:4*). It is a paradox that induces to doubt the action of the shepherd: is it wise to abandon the ninety-nine for one sheep and, what is more, not in the safety of the sheepfold, but in the desert? According to the biblical tradition, the desert is a place of death where it is difficult to find food and water, without shelter and at the mercy of wild beasts and robbers. What can ninety-nine vulnerable sheep do? The paradox continues nevertheless, saying that, having found the sheep, the shepherd "lays it on his shoulders, rejoicing, and, upon his arrival home, he calls together his friends and neighbors and says to them, 'Rejoice with me because I have found my lost sheep.'" (v. 6). It seems, therefore, that the shepherd does not go back to the desert to recuperate the whole flock! Inclined to the one sheep, he seems to forget the other ninety-nine. But in reality, it is not so. The teaching Jesus wishes to give us is, rather, that no sheep can be lost. The Lord cannot be resigned to the fact that even one person alone can be lost. God's action is that of one who goes in search of his lost children to then celebrate and enjoy with all finding them again. It is an unstoppable desire: not even ninety-nine sheep can stop the shepherd and keep him closed in the sheepfold. He could reason thus: "I weigh the matter: I have ninety-nine, I have lost one, but it is no great loss." Instead, he goes to seek it because each one is very important for him, and that

one is the neediest, the most abandoned, the most discarded, and he goes to find it. We are all advised: the style with which God acts is mercy towards sinners and He is absolutely faithful to this mercy: nothing and no one will be able to deter Him from His will of salvation. God does not know our present throwaway culture. God has nothing to do with this. God does not discard any person. God loves all, He seeks all, one by one! He does not know the word "discard the people," because He is all love and all mercy.

The Lord's flock is always on the way: it does not possess the Lord. We cannot delude ourselves, imprisoning Him in our schemes and our strategies. The shepherd will be found there where the lost sheep is. Therefore, the Lord is to be sought where He wishes to meet us, not where we presume to find Him! In no other way will the flock come together again other than by following the way traced by the shepherd's mercy. While he looks for the lost sheep, he incites the ninety-nine to participate in the reunification of the flock. Then, not only the sheep carried on the shoulders, but the whole flock will follow the shepherd to his home, to celebrate with "friends and neighbours."

We must reflect often on this parable, because there is always someone in the Christian community who is missing and has gone away and left his place empty. Sometimes this is discouraging and leads us to believe that it is an inevitable loss, a sickness without remedy. It is then that we run the danger of shutting ourselves in a sheepfold, where there will not be the smell of the sheep, but the stink of the closed! And Christians? We must not be closed, because we will have the stink of closed things. Never! It is necessary to go out and not to be closed in on ourselves, in small communities, in the parish, considering ourselves "the just." This happens when the missionary impetus is lacking, which leads us to encounter others. In Jesus' vision, there are no definitively lost sheep, but only sheep to be found again. We must understand this well: no one, for God, is definitively lost. Never! God seeks us up to the last moment. Think of the good thief; but only in Jesus' vision no one is definitively lost. The perspective, therefore, is altogether dynamic, open, stimulating and creative. It drives us to go out in search, to undertake a path of fraternity. No distance can keep the shepherd far away, and no flock can renounce a brother. To find one who is lost is the joy of the shepherd and of God, but it is also the joy of the whole flock! We are all sheep that have been found again and gathered by the Lord's mercy, called to gather the whole flock together with Him!

Original text: Italian. Translation by ZENIT