

**ST AMBROSE CHURCH IS TEMPORARILY CLOSED
DUE TO COVID-19 PROTOCOLS**

Act of Spiritual Communion

My Jesus,
I believe that You
are present in the Most Holy Sacrament.
I love You above all things,
and I desire to receive You into my soul.

Since I cannot at this moment
receive You sacramentally,
come at least spiritually into my heart.
I embrace You as if You were already there
and unite myself wholly to You.

Never permit me to be separated from You.

Amen.

Your intentions will be offered to God by us
in our private masses.

Fr. Brian Egan (Parish priest)
Fr. Chaminda Wanigasena (Assistant Priest)



Fr. Brian Egan, Parish Priest
Fr Chaminda Wanigasena, Assistant Priest
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St Ambrose Primary School
Stuart St, Concord West
Principal: Ms Linda McFadden
Ph: 9743 5605
info@stambconcord.catholic.edu.au

Sunday Masses: Sat Vigil 5pm

Sunday 9.30am & 5pm

Weekday Masses: 9am Mon, Wed, Thurs, Fri (or Fri 9.15am school Masses)

Tuesday evening 7.30pm

Reconciliation: Sat 3.30 – 4.30pm

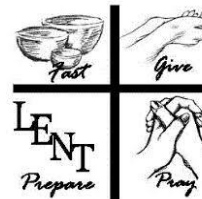
Adoration: Mon & Fri 6-9pm, Tues 5.45pm – 7.15pm,

Sat 3.30 - 4.30pm, Italian Cenacle: Mon 9.30am

Holy Hour & Cenacle: Wed after 9am Mass, Fri 9.30am

Baptisms: 2nd & 4th Sundays of the month at 11am by appointment.

Weddings: by appointment. Contact Parish Office.



Fifth Sunday of Lent (Yr A) 29 March 2020

Last Monday afternoon, I closed the door of St Ambrose Church. I don't know when it will open again.

It's hard to believe I have had to shut you believing parishioners out, knowing you are all full of the love of Jesus. We are all left in confusion. A light has gone out.

We are left to our own devices. Imagine a child in all its innocence being shut out of their home.

Where can we go? For us parishioners, the church on this corner is our spiritual home, now closed.

2020 Sacraments Program

**Our Sacramental Program has been suspended
until further notice.**

Please God with all these restrictions, the spread of the virus will be halted soon. Our prayer is that our dear Church will soon be open again. We will come before the Lord singing for joy.

Until then, we just have to keep our faith alive. The parish church is closed. The domestic church is always open. I am talking about your homes. Your home is now your church.

As you sit at home, you might pray for your family and loved ones that God will keep them safe. Fr Chaminda and I will be praying for all you faithful parishioners.

The Archbishop has recommended reading the scriptures and making use of television and online Masses. The Archbishop has advised that priests should ensure that parishioners can contact them. Our phone number is 9743 1023.

We wait in hope for when the doors of St Ambrose Church will be flung open.

Until then God keep you safe.

Father Brian F Egan.

CWL Silver Circle – Week 2 Results

1 st Prize	No. 41	\$20.00	Fr. Brian
2 nd Prize	No. 01	\$10.00	Kerry Wijngaarden

A message from the Archdiocese of Sydney

Abuse is a crime. The appropriate people to deal with a crime are the police. If you – or anyone you know – have been abused, please contact the police. Alternatively, you can contact the Safeguarding and Ministerial Integrity Office safeguardingenquiries@sydneycatholic.org or call (02) 9390 5810 or You may also want to speak to your Parish Priest who will be able to provide support and guidance.

The Archdiocese has a legal obligation to report crimes to the police

Pandemic

What if you thought of it
as the Jews consider the Sabbath –
the most sacred of times?

Cease from travel.
Cease from buying and selling.
Give up, just for now,
on trying to make the world
different than it is.
Sing. Pray. Touch only those
to whom you commit your life.
Center down.

And when your body has become still,
Reach out with your heart.
Know that we are connected in ways
that are terrifying and beautiful. (You could hardly deny it now.)

Know that our lives are in one another's hands.
(Surely, that has come clear.)
Do not reach out your hands.
Reach out your heart.
Reach out your words.
Reach out all the
tendrils of compassion that move, invisibly,
where we cannot touch.

Promise this world you love –
For better or for worse,
in sickness and in health,
so long as we all shall live.

-Lynn Ungar -



**Please remember in your prayers the following
for whom Masses will be offered.**

Recently Deceased: Gianni Musumeci, Frank Alvaro, Paul Wright

Anniversaries: Ron & Ruby Tolhurst, Lidia Merlino, Julia Georges, Jack Cucina, Stanley Evan Sheedy, Benito Portelli, Delores Borg

Others: Fr Kevin McGovern, Patrick & Margaret Egan, Veronica & Anne Gough, Mario Iannacito, Angelo Iannacito, Mabel & Kevin Rice, Peter Waters, Helen Timpanaro, Paul Broderick, Harry O'Hara, Eugene & Aileen Morris, Ted & Laura Merlino, Harriet David, Michael Culligan, Angelina Camuglia, Dr Leonado Dimaculangan, Jennifer Bast, Doug Kemp, Carmel Cullinan, Francesca Vizzari, Anthony Zovaro, Eric Pewal, Chris Elliott, Paola Pilosio, John Ferranda, Olivero Vendramin, Thomas Murickananickal & Kochappan, Joseph, Anna Nguyen, Gordon Bridges, John Baptist Nguyen, Giuseppe Rubbo, Teofilo Zamora, Paul, Filomena Agostino, Marie Madeleine Danev, Nicola Betro, Margaret Sharpe, Tamam Koloj, Helen Timpanaro, Mario Gemin, John Ryan, John Kennedy, Antoinette Constable, Ludivina Green, Agata Rodi, John Baptista Zammit, Catherine and John Manning, Joe and Mary Mangion, Rema Flannery, Margaret Jean Sharpe, John Pomroy, Mary & Ernest Vanzella, Gaetano Patamia, Filomena Agostino, Mehzen Mawad, Ruby Madera, Caoile Families, Iannacito, Funaro & Di Iorio Families, Guiseppa & Maria Idiotta, Whiteford Family, Culligan Family, Cootes Family, Zammit Family, DeBono Family, Moses Family, Nancy's Family, Dahdah Family, Wheeler & Higgins Families, Morson Family, Abraham, George & Cherote Families, Kennedy and McGovern Families, John White, June Bates, Dorothy Vantwest, Thelma & Stephen Muller & Family, Soloman Family, Merrell, Bourke, Gielis & Shields Families, deceased members of St Vincent de Paul Society, dearly departed souls and all souls in Purgatory.

Please pray for the sick especially:

David Bagnato, Angela, Imogen Warner, Rosaria Natalina Patamia, Felice Minutillo, Charlie Rossini, Kelly & Ursula, Giuseppina Algozzino, Peggy Kerr, Viru, Fr Paul Boyers, Kevin McGrath, John and Betty Gattenhof, Esther and Terry Tully, Gary and Leslie Mc Grath, Rosa Mastro, Tanya Greenaway, Gianna, Matthew, Luisa, Zia Pina, Grace Comare, Veronica Rutherford, Sean Peters, Elizabeth Esguerra, Juliet Walsh, Barbara Wayne, , Marilyn Deguara, Elijah, Adrian Vanzella, Matthew Chan, John Rodrigues, Belinda Nicholls, Nan Peters, Carmela Smigliani, Shinta Widzaza, Alan Borg, Rosa Maria Santos, Bhupinder Tamber, Rebecca Sinclair, Marina Arasaratnam, Teresa Domalewski, Adel Abraham, Anne Vassily, Gloria Clark, Kim Long, Bob & Marion Merrell, Terry Murphy, Stacey Spencer, Joanne Ford, David, Celia and Gomes Family, Warwick Cook, Louise, James Anthony Manassa, June Corcoran, Rosina Morson, Celina Shaw, Laurence

O'Connell, Sam Carroll, Dr Bede Muller, Robert Carey, Carmen Zammit, Mario Bianco, Rochelle Rodrigues, Kevin Desouza, Pat Toohey, Charmaine Yu, Anne Collins, Anna Viteznik, Adrian Walker, Lauren Wedd, Sara Benjamin & Family, Peter Weinfede, Ivy Ross, Dr Siri Kannangara, Maria Rosa de Angelis, Frank Zappia, Cecily Culligan

Special Intention: Maria, Milagros Gonzalez, Alvaro Family

Mass Intentions / Offerings (Effective 25 March 2020)

Mass intentions/offerings are welcome. Please email Fr Chaminda on mcrwanigasena@gmail.com

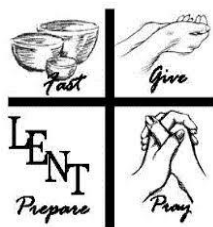
Information Required: Intention and the date intention to be offered. eg, kindly offer Mass for the soul of _____, on date. Please indicate if it for a special reason please eg, anniversary of death, recently deceased.

If your intention is related to recovery of illness, please supply name of the sick person and the date you would like the Mass offered.

For all other intentions please state basic intentions and the requested date.

If you or anyone you know within the Parish is experiencing distress or anxiety during this current situation, our priests are available to have a chat over the phone (parish office 9743 1023, please leave a message if unattended) or alternatively you can email Fr Chaminda on mcrwanigasena@gmail.com so that he may contact you.

In the event that you or someone you know is experiencing problems with lack of food please contact CatholicCare on 131819.



Br Julian's Reflection – Fifth Sunday of Lent

Jesus cried out in a loud voice: "Lazarus, come out!" The dead man came out, tied hand and foot with burial bands, and his face wrapped in a cloth...So Jesus said to them: "Untie him, and let him go." John 11, 1 - 44

This Sunday's gospel reading is the story of Jesus raising Lazarus from the dead. It is the culmination of what is called the "Book of Signs" in John's Gospel. There are seven signs in total:

The changing of water into wine at the wedding feast in Cana - John 2, 1 - 11

The healing of the royal official's son - John 4, 43 - 54

The healing of the invalid at the pool of Bethesda - John 5, 1 - 16

The feeding of the five thousand - John 6, 1 - 15

Jesus walking on the water during the storm on the lake - John 6, 16 - 21

The healing of the man born blind - John 9, 1 - 41

The raising of Lazarus from the dead - John 11, 1 - 44

John uses these seven signs to establish for his audience the real identity of Jesus as the Word of God in human flesh and blood, the light of the world and the author of life. These signs, in John's mind, are so extraordinary that they should convince anyone that Jesus really is the Son of God.

But, as John builds the story of the raising of Lazarus, he shows how the disciples, who had witnessed all seven signs, had failed to grasp what those signs were pointing to. They had failed to understand who Jesus really was. And Martha, too, is equally blind to his identity. John weaves into his story a sequence of misunderstandings to demonstrate how those closest to Jesus still had not understood who he was.

When Jesus heard of Lazarus' illness, he predicted that his friend's sickness would not end in death, but would lead to an outcome that would redound to the glory of God. After a delay of two days, when he invited his disciples to accompany him to Judea, they realised he was heading into danger. Some discouraged him, and Thomas even pronounced, with a degree of bravado and rashness, that all of them

should join him in walking towards martyrdom. But they stopped in Bethany, at the house of Martha, Mary and Lazarus, only to learn that Lazarus had died and was already buried. Bethany is just a stone's throw from Jerusalem. Clearly, Thomas and the other disciples had failed to grasp the significance of Jesus' assertion that something momentous would take place in Bethany. On the way, Jesus had already spoken euphemistically of Lazarus' death by stating: "Our friend Lazarus is at rest; I am going to wake him." Yet again, the disciples did not understand. As if exasperated, Jesus has no choice but to be blunt: "Lazarus is dead."

Whether or not these are verbatim accounts of what actually happened is of no real significance. John is using the conversational snippets as a story-telling device to illustrate the huge gap between the way Jesus thought and understood and the way in which his disciples failed to comprehend what was going on around them. But that's not the end of the misunderstandings in this story. When Martha reprimands Jesus for delaying, he makes no attempt at an excuse or an explanation. Even when he declares to Martha: "Your brother will rise again", she responds by saying that she knows all about the resurrection of the dead on the last day. Moreover, there were people in the crowd of mourners who were engaged in "Wouldn't you Think?" conversations: "Wouldn't you think that if he could restore the sight of a man born blind, he would have been able to stop his best friend from dying?" But what got up the noses of the religious leaders was the growing popularity of Jesus, swelled by the news that he had in fact raised Lazarus from the dead. They were also hostile at Jesus' assertion: "I am the resurrection. Anyone who believes in me, even if he dies, will live, and whoever lives and believes in me will never die." This assertion of Jesus and his raising of Lazarus from the grave, were tantamount to his signing his own death warrant.

The love that Jesus grew to have for the God who had loved him into life and accompanied him throughout his 33 years became so full and profound that it overflowed to those closest to him and to all whom he invited to come close. That was the love that brought Lazarus back to life. When Jesus proclaimed: "I am the resurrection and the life. Those who believe in me will never die", Martha's response indicated that, while she didn't fully understand him, she was far from rejecting him. The religious leaders, however, not only refused to entertain what Jesus had said and done, but rather, threatened by his rising popularity, laid plans to have him murdered.

But this gospel we hear today asks us what our response is to Jesus' assertion. What do we make of it? What do we make of his raising his friend from a grave in which his body had lain for four days? Lazarus was restored to the kind of life that had left him. He would die a second time. I like to think that Martha and Mary, having seen their brother restored to life, faced their own deaths without fear, and that Lazarus himself faced his second death in a similar way. As I reflect on this gospel I am reminded of an extraordinary man I came to know and admire. Tim Leyland was a very talented and intelligent man sought after by multinational businesses to guide them in reinventing themselves. Tim once described himself as an agnostic Jew. When he was dying of terminal cancer, he requested the prayers of his religious friends: "Please pray that I will experience my dying to the full. It will be an experience I've not had before." Underneath that remark was a faith he did not realise he had. Something in his "religious" friends had rubbed off.

The resurrection of Lazarus anticipated God's resurrection of Jesus and the vindication of his life and mission, of all that he had said and done. But the life of the resurrected Jesus was a completely new kind of life, a life that would never die. That's the kind of life we anticipate will be ours as a consequence of the death and resurrection of our brother, Jesus who invites us to come close and experience something of the mercy, compassion and love of God.

All the healing miracles that Jesus performed gave a better quality of life to those he healed. However, they also delayed the inevitability of death. But they held out a promise of God's mercy, compassion and love as they simultaneously extended an invitation to believe in a God who loves us endlessly and promises us, after death, a life that will never end. In the meantime, Jesus invites us to be on the lookout for all those Lazaruses we encounter who are bound-up, oppressed, less than fully alive or yet to find the freedom needed for living wholesome lives. "Unbind them", he says to us, "let them grow free."

**PROJECT
COMPASSION**
GO FURTHER TOGETHER

4th Sunday of Lent
22 March 2020



Tawonga is a 10-year-old girl living with a disability, and struggling with food insecurity and discrimination in Malawi. Since participating in a Caritas Australia supported program, Tawonga's life has transformed.

Please donate to Project Compassion 2020 to so this transformational program can continue to empower vulnerable women, men and children, and strengthen the communities around them.

Let's Go Further, Together. You can donate through Parish boxes and envelopes, by visiting www.caritas.org.au/projectcompassion or phoning 1800 024 413.



Unexpected Kindness
is the most powerful,
least costly,
and most underrated agent of human change.

