

Granville Catholic Church Record

Vol. 7. No. 16

April 17, 2022

Easter Sunday of the Resurrection of the Lord

The Official Bulletin of Holy Cross Parish



THE PARISH OFFICE

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Cheryl Fortini

Acting Principal of Holy Trinity School

Shauna Nash

Acting Principal of Delany College

Shauna Nash

HOLY FAMILY CHURCH

Holy Mass

Tuesday, 9:15 a.m.

Wednesday, 6:00 p.m.

Thursday, 9:15 a.m.

Friday, 9:15 a.m.

Saturday, 9:15 a.m. and 4:30 p.m.

Sunday, 7:30 a.m., 8:30 a.m., 5:00 p.m.

Confessions

Wednesday, 6:30 p.m. to 7:00 p.m.

Holy Rosary Wednesday, 6:30 p.m.

Nigerian Community Mass

Second and fourth Sunday of the month,

11:00 a.m.

Rosters

Readers

8:30 a.m.

5:00 p.m.

DONATIONS

BSB: 067-950

Account: 00007247

Name: Granville Catholic Parish

SOCIAL MEDIA



holycrossgranville.org.au



HolyCrossGranville



Holy Cross Parish App



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HOLY TRINITY CHURCH

Holy Mass

Tuesday, 6:30 p.m.

Wednesday, 8:15 a.m.

Thursday, 8:15 a.m.

Friday, 8:15 a.m.

Saturday, 8:15 a.m. and 6:00 p.m.

Sunday, 10:00 a.m. and 3:00 p.m.

Confessions

Saturday, 10:00 a.m. to 10:30 a.m.

Holy Mass and Adoration of the Blessed Sacrament

First Friday of the month, 7:00 p.m.

Holy Mass in Latin

First Thursday of the month, 6:00 p.m.

Ghanaian Chaplaincy Mass

Second and last Sunday of the month,

11:30 a.m.

Vietnamese Chaplaincy Mass

Sunday, 5:00 p.m.

Rosters

Church Cleaning Group 4: G. Pinto, M. Asiedu, M. Moses, G. Dankwah, S. Martin, M. Magpayo, C. Elygado, J. Puni, J. Osei-Yamoah, A. Osei-Yamoah, L. Tordilla, J. Fili, J. John, A. Abosh, O. Ifeanyi, J. Raj, S. Joseph

Readers

Vigil Sarah Vella, Racquel La Rosa, Gerry Pinto

10:00 a.m. Pierre Mariasson, Jake Fili, Mary Georges

PRAYERS FOR THE SICK

Janelle Allan, John Anjoul, Marlene Ashton, John Augustus, Frank Azzopardi, Antonio Bifulco, Ann Blesson, Vincenzo Colosimo, Marcus El-Khoury, Lucy Farrugia, Carmel Galea, Evangeline Grabato, John Graham, Thomas Hayek, Elizabeth Hicks, Peter Higgins, Therese Khalil, Kay King, Ruth La Rosa, Jacob Lee, Josephine Magro, Ester Matos, Sid Morgan, Scott Moulton, Tony Moussa, Ben Nursoo, Sarah-Joy O'Connor, Flory Pinto, Don Provest, Therese Smeal, Ricardo Tognini, Lorraine Vella, Sam Wardan.



*Lord Jesus Christ, our Redeemer,
by the grace of your Holy Spirit
cure the weaknesses of your servants,
and mercifully restore them to full health.
St. Raphael the Archangel, pray for us.*

IN MEMORIAM

Kabalan Abboud, Michael Alwan, Attard Family, Axiak Family, Danny Azan, Miklina Azzopardi, Victor Azzopardi, Bonello Family, Betty Borg, Kathleen Bradbery, Paul Bradbery, Dick Cahill, Gwen Cahill, Vince Cahill, Phyllis May Denmeade, Maria Gambin, Bruce Gardiner, Maureen Gardiner, Joe Grech, Mary Grech, Sam Grech, Kathleen Gunderson, Simon Haddad, Kelvin Huitt, Joe Joseph, May Joseph, Nouhad Khoury, Mary Lam, Marie McDonald, Betty McGrath, Nancy McIntyre, Jean Newell, Tony Newell, Haydee Nursoo, Neville O'Sullivan, Doris Pickering, Robert Pidgeon, Peter Robertson, Saliba Family, Anna Saunig, Gilda Stillen, Emmanuel Tabone, Joseph Vella, Graham Wales, William Yott, Dib Zaiter.



*Eternal rest grant unto them, O Lord,
and let perpetual light shine upon them.*

HOLY CROSS PARISH

EASTER

Appeal

PRAYER ✠ FASTING ✠ ALMSGIVING

Holy Mass
Visiting Sick
Baptism
Devotions
Baptism
Community
Catechetics
Sacraments
Holy Communion
Carols on the Lawn
Repairs & Maintenance
Carols by Candlelight
Processions
Readers
Choir
Cross Walk
Special Religious Education
Restoring the Church
Confirmation
Fair
Music
Lent
Scripture
Feeding Poor
Parish
Holy Week
Christmas
Tenebrae
Altar Servers
Schools
First Fridays
Prayer
Shrove Tuesday
Day to Day Costs



PARRAMATTA CATHOLIC FOUNDATION

GOOD SAMARITAN APPEAL



Will you love your neighbours as God loves you so no-one is alone or left behind?



\$25

can provide friendship through a **weekly support group**.



\$50

can provide a **fresh vegetable** box for a struggling family or several seniors.



\$100

can provide **weekly companionship calls** for vulnerable seniors with no family or friends.



\$250

can help provide a **refugee welcome program** to connect with locals.



\$500

can provide **group support for children with anxiety**.



\$650

can provide a **water tank for a community garden**.



\$1,000

can train volunteers in **mental health first aid**.



\$2,000

can provide **disaster recovery support** for those affected by fires or floods.

Your gift today will provide comfort and support for those who are isolated and alone.

Your gifts to Parramatta Catholic Foundation support the charitable works of the Diocese of Parramatta and Catholic Care across Western Sydney and the Blue Mountains, and are not limited to those described in this appeal.

The Easter Vigil in the Holy Night

The Readings

First Reading **The Book of Genesis** (1:1-2:2)

In the beginning God created the heavens and the earth. Now the earth was a formless void, there was darkness over the deep, and God's spirit hovered over the water.

God said, 'Let there be light', and there was light. God saw that light was good, and God divided light from darkness. God called light 'day', and darkness he called 'night'. Evening came and morning came: the first day.

God said, 'Let there be a vault in the waters to divide the waters in two.' And so it was. God made the vault, and it divided the waters above the vault from the waters under the vault. God called the vault 'heaven'. Evening came and morning came: the second day.

God said, 'Let the waters under heaven come together into a single mass, and let dry land appear.' And so it was. God called the dry land 'earth' and the mass of waters 'seas', and God saw that it was good.

God said, 'Let the earth produce vegetation: seed-bearing plants, and fruit trees bearing fruit with their seed inside, on the earth.' And so it was. The earth produced vegetation: plants bearing seed in their several kinds, and trees bearing fruit with their seed inside in their several kinds. God saw that it was good. Evening came and morning came: the third day.

God said, 'Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years. Let them be lights in the vault of heaven to shine on the earth.' And so it was. God made the two great lights: the greater light to govern the day, the smaller light to govern the night, and the stars. God set them in the vault of heaven to shine on the earth, to govern the day and the night and to divide light from darkness. God saw that it was good. Evening came and morning came: the fourth day.

God said, 'Let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven.' And so it was. God created great sea-serpents and every kind of living creature with which the waters teem, and every kind of winged creature. God saw that it was good. God blessed them, saying 'Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply upon the earth.' Evening came and morning came: the fifth day.

God said, 'Let the earth produce every kind of living creature: cattle, reptiles, and every kind of wild beast.' And so it was. God made every kind of wild beast, every kind of cattle, and every kind of land reptile. God saw that it was good.

God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth.'

God created man in the image of himself, in the image of God he created him, male and female he created them.

God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth.' God said, 'See, I give you all the seed-bearing plants that are upon the whole earth, and all the trees with seed-bearing fruit; this shall be your food. To all wild beasts, all birds of heaven and all living reptiles on the earth I give all the foliage of plants for food.' And so it was. God saw all he had made, and indeed it was very good. Evening came and morning came: the sixth day.

Thus heaven and earth were completed with all their array. On the seventh day God completed the work he had been doing. He rested on the seventh day after all the work he had been doing.

Responsorial Psalm

(Ps 103:1-2, 5-6, 10, 12-14, 24, 35. *R.* see v. 30)

R. Lord, send out your Spirit,
and renew the face of the earth.

Bless the Lord, my soul!
Lord God, how great you are,
clothed in majesty and glory,
wrapped in light as in a robe. *R.*

You founded the earth on its base,
to stand firm from age to age.
You wrapped it with the ocean like a cloak:
the waters stood higher than the mountains. *R.*

You make springs gush forth in the valleys:
they flow in between the hills.
On their banks dwell the birds of heaven;
from the branches they sing their song. *R.*

From your dwelling you water the hills;
earth drinks its fill of your gift.
You make the grass grow for the cattle
and the plants to serve man's needs. *R.*

How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of your riches.
Bless the Lord, my soul! *R.*

Second Reading
The Book of Genesis (22:1-18)

God put Abraham to the test. 'Abraham, Abraham,' he called. 'Here I am' he replied. 'Take your son,' God said 'your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you.'

Rising early next morning Abraham saddled his ass and took with him two of his servants and his son Isaac. He chopped wood for the burnt offering and started on his journey to the place God had pointed out to him. On the third day Abraham looked up and saw the place in the distance. Then Abraham said to his servants, 'Stay here with the donkey. The boy and I will go over there; we will worship and come back to you.'

Abraham took the wood for the burnt offering, loaded it on Isaac, and carried in his own hands the fire and the knife. Then the two of them set out together. Isaac spoke to his father Abraham, 'Father' he said. 'Yes, my son' he replied. 'Look,' he said 'here are the fire and the wood, but where is the lamb for the burnt offering?' Abraham answered, 'My son, God himself will provide the lamb for the burnt offering.' Then the two of them went on together.

When they arrived at the place God had pointed out to him, Abraham built an altar there, and arranged the wood. Then he bound his son Isaac and put him on the altar on top of the wood. Abraham stretched out his hand and seized the knife to kill his son.

But the angel of the Lord called to him from heaven, 'Abraham, Abraham' he said. 'I am here' he replied. 'Do not raise your hand against the boy' the angel said. 'Do not harm him, for now I know you fear God. You have not refused me your son, your only son.' Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt-offering in place of his son. Abraham called this place 'The Lord provides', and hence the saying today: On the mountain the Lord provides.

The angel of the Lord called Abraham a second time from heaven. 'I swear by my own self – it is the Lord who speaks – because you have done this, because you have not refused me your son, your only son, I will shower blessings on you, I will make your descendants as many as the stars of heaven and the grains of sand on the seashore. Your descendants shall gain possession of the gates of their enemies. All the nations of the earth shall bless themselves by your descendants, as a reward for your obedience.'

Responsorial Psalm (Ps 15:5. 8-11. R. v.1)

℟. Preserve me God, I take refuge in you.

O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.

I keep the Lord ever in my sight:
since he is at my right hand,
I shall stand firm. ℟.

And so my heart rejoices, my soul is glad;
even my body shall rest in safety.
For you will not leave my soul among the dead,
nor let your beloved know decay. ℟.

You will show me the path of life,
the fullness of joy in your presence,
at your right hand happiness for ever. ℟.

Third Reading
The Book of Exodus (14:15-15:1)

The Lord said to Moses, 'Why do you cry to me so? Tell the sons of Israel to march on. For yourself, raise your staff and stretch out your hand over the sea and part it for the sons of Israel to walk through the sea on dry ground. I for my part will make the heart of the Egyptians so stubborn that they will follow them. So shall I win myself glory at the expense of Pharaoh, of all his army, his chariots, his horsemen. And when I have won glory for myself, at the expense of Pharaoh and his chariots and his army, the Egyptians will learn that I am the Lord.'

Then the angel of the Lord, who marched at the front of the army of Israel, changed station and moved to their rear. The pillar of cloud changed station from the front to the rear of them, and remained there. It came between the camp of the Egyptians and the camp of Israel. The cloud was dark, and the night passed without the armies drawing any closer the whole night long. Moses stretched out his hand over the sea. The Lord drove back the sea with a strong easterly wind all night, and he made dry land of the sea. The waters parted and the sons of Israel went on dry ground right into the sea, walls of water to right and to left of them. The Egyptians gave chase: after them they went, right into the sea, all Pharaoh's horses, his chariots, and his own horsemen.

In the morning watch, the Lord looked down on the army of the Egyptians from the pillar of fire and cloud, and threw the army into confusion. He so clogged their chariot wheels that they could scarcely make headway. 'Let us flee from the Israelites,' the Egyptians cried 'the Lord is fighting for them against the Egyptians!' 'Stretch out your hand over the sea,' the Lord said to Moses 'that the waters may flow back on the Egyptians and their chariots and their horsemen.' Moses stretched out his hand over the sea and, as day broke, the sea returned to its bed. The fleeing Egyptians marched right into it, and the Lord overthrew the Egyptians in the very middle of the sea. The returning waters overwhelmed the chariots and the horsemen of Pharaoh's whole army, which had followed the Israelites into the sea; not a single one of them was left. But the sons of Israel had marched through the sea on dry ground, walls of water to right and to left of them. That day, the Lord rescued Israel from the Egyptians, and Israel saw the Egyptians lying dead on the shore. Israel witnessed the great act that the Lord had performed against the Egyptians, and the people venerated the Lord; they put their faith in the Lord and in Moses, his servant.

It was then that Moses and the sons of Israel sang this song in honour of the Lord:

Responsorial Psalm (Ex 15:1-6. 17-18. R. v.1)

℟. I will sing to the Lord,
Glorious his triumph.

I will sing to the Lord, glorious his triumph!
Horse and rider he has thrown into the sea!
The Lord is my strength, my song, my salvation.
This is my God and I extol him,
my father's God and I give him praise. ℟.

The Lord is a warrior! The Lord is his name.
The chariots of Pharaoh he hurled into the sea,
the flower of his army is drowned in the sea.
The deeps hide them; they sank like a stone. ℟.
Your right hand, Lord, glorious in its power,
your right hand, Lord, has shattered the enemy.
In the greatness of your glory you crushed the foe. ℟.

You will lead your people
and plant them on your mountain,
the place, O Lord, where you have made your home,
the sanctuary, Lord, which your hands have made.
The Lord will reign for ever and ever. ℟.

Epistle

The Letter of St. Paul to the Romans (6:3-11)

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life. If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realise that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a man dies, of course, he has finished with sin. But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he die, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

Responsorial Psalm (Ps 117:1-2, 16-17, 22-23)

℟. Alleluia. Alleluia. Alleluia.

Give thanks to the Lord for he is good,
for his love has no end.
Let the sons of Israel say:
'His love has no end.' ℟.

The Lord's right hand has triumphed;
his right hand raised me up.
I shall not die, I shall live
And recount his deeds. ℟.

The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes. ℟.

Gospel

The Gospel of Luke (24:1-12)

On the first day of the week, at the first sign of dawn, the women went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?' And they remembered his words. When the women returned from the tomb they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them.

Peter, however, went running to the tomb. He bent down and saw the binding cloths, but nothing else; he then went back home, amazed at what had happened.



CHRISTOS ANESTI! ALITHOS ANESTI!

Easter Sunday of the Resurrection of the Lord

The Readings

First Reading

The Acts of the Apostles (10:34, 37-43)

Peter addressed Cornelius and his household: 'You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil. Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses—we have eaten and drunk with him after his resurrection from the dead—and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

Responsorial Psalm

(Ps 117:1-2, 16-17, 22-23. R. v.24)

℟. This is the day the Lord has made;
let us rejoice and be glad.

Give thanks to the Lord for he is good,
for his love has no end.

Let the sons of Israel say:
'His love has no end.' ℟.

The Lord's right hand has triumphed;
his right hand raised me up.
I shall not die, I shall live
And recount his deeds. ℟.

The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes. ℟.

Second Reading

The Letter of St. Paul to the Colossians (3:1-4)

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when

Christ is revealed—and he is your life—you too will be revealed in all your glory with him.

Sequence

Christians, to the Paschal Victim
offer sacrifice and praise.
The sheep are ransomed by the Lamb;
and Christ, the undefiled,
hath sinners to his Father reconciled.
Death with life contended:
combat strangely ended!
Life's own Champion, slain, yet lives to reign.
Tell us, Mary:
say what thou didst see upon the way.
The tomb the Living did enclose;
I saw Christ's glory as he rose!
The angels there attesting;
shroud with grave-clothes resting.
Christ, my hope, has risen:
he goes before you into Galilee.
That Christ is truly risen from the dead we know.
Victorious king, thy mercy show!

Gospel Acclamation

Alleluia, alleluia!
Christ has become our paschal sacrifice;
let us feast with joy in the Lord.
Alleluia!

Gospel

The Gospel of John (20:1-9)

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.'

So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.