
Granville Catholic Church Record

Vol. 7. No. 17

April 24, 2022

Second Sunday of Easter, Year C

The Official Bulletin of Holy Cross Parish

Today, the 2nd Sunday of Easter, is known throughout the Church as Divine Mercy Sunday. It has been celebrated in this way since the year 2000 when Pope St. John Paul II declared that this Sunday would honour the Divine Mercy of Christ as revealed to St. Mary Faustina Kowalska.

From the diary of this young Polish nun, a special devotion began spreading throughout the world in the 1930's. The message is nothing new, but is a reminder of what the Church has always taught through scripture and tradition: that God is merciful and forgiving and that we, too, must show mercy and forgiveness. But in the Divine Mercy devotion, the message takes on a powerful new focus, calling people to a deeper understanding that God's love is unlimited and available to everyone—especially the greatest sinners.

The message and devotion to Jesus as the Divine Mercy is based on the writings of St. Faustina Kowalska, an uneducated Polish nun who, in obedience to her spiritual director, wrote a diary of about 600 pages recording the revelations she received about God's mercy.

Even before her death in 1938, the devotion to the Divine Mercy had begun to spread. The message of mercy is that God loves us—all of us—no matter how great our sins. He wants us to recognise that His mercy is greater than our sins, so that we will call upon Him with trust, receive His mercy, and let it flow through us to others. Thus, all will come to share His joy.



DIVINE MERCY SUNDAY

2nd SUNDAY of EASTER

The earliest element of the devotion to the Divine Mercy revealed to St. Faustina was the image of Christ.

On February 22, 1931 Our Lord appeared to her with rays radiating from His heart and said, "Paint an image according to the pattern you see, with the signature: Jesus I trust in You. I desire that this image be venerated, first in your chapel, and throughout the world. I promise that the soul that will venerate this image will not perish. I also promise victory over its enemies already here on earth, especially at the hour of death. I myself will defend it as My own glory. I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. That vessel is this image."

Jesus added: "The two rays denote blood and water. The pale ray stands for the water which makes souls righteous. The red ray stands for the blood which is the life of souls. These two rays issued forth from the very depths of My tender mercy when My agonised heart was opened by a lance on the Cross. These rays shield souls from the wrath of my Father. Happy is the one who dwell in their shelter, for the just hand of God shall not lay hold of him. By means of this image I shall grant many graces to souls. It is to be a reminder of the demands of my mercy, because even the strongest faith is of no avail without works."

So on this 2nd Sunday of Easter let us beseech the Divine Mercy of our risen Lord and Saviour and pray, "Jesus, I trust in you."

THE PARISH OFFICE

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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

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Name: Granville Catholic Parish

SOCIAL MEDIA

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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 1: L. Hale,

D. Portelli, L. Toman, W. Krasinski,

J. Galea, A. Quinlan, B. Francis,

L. Franco

Readers

Vigil Sisters, Rebecca Hanson,

Rosette Chidiac

10:00 a.m. Jasmine Miranda,

Joseph Ojiba, Raphaella Chidiac

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.

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*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.*

Thank You

We thank all those who over Holy Week and in celebration of Easter gave so generously in support of the various collections. Whether for the Holy Land Appeal, the Catholic Foundation Appeal, the first collection in support of the diocese, or the second collection in support of the parish, we are grateful to you for your kindness and your support.

In particular, the regular support of many parishioners to the second collection in support of the parish is greatly appreciated. Your regular contributions, whether by the planned giving envelopes or by direct debit, allow the parish to undertake many works including those of Holy Week, such as Tenebrae, the Cross Walk and the decoration of the church.

May God bless all those who give and may you be granted the reward of your generosity in support of the Church.

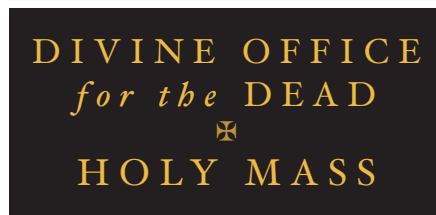
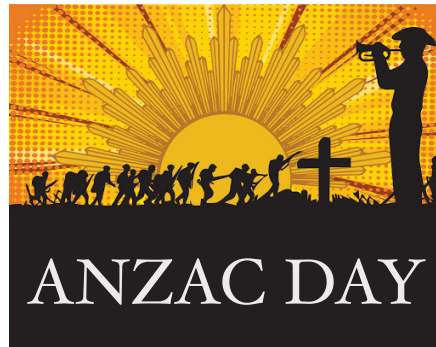
**First Confession
and First Holy Communion
Enrolments**

Enrolments are now open for the Sacrament of Penance (first Confession) and the Sacrament of the Eucharist (first Holy Communion).

The Masses for the first Holy Communions will be said on Saturday, 15 October and Saturday, 22 October.

Enrolments are open to those in year 3 and above who have been Baptised in the Catholic Church. Enrolment forms are available from Fr. Andrew after Mass and must be completed and returned by Sunday, 26 June.

In addition, enrolment forms will be available to be collected from Holy Trinity Church on Tuesday, 3 May at 3:30 p.m. and from Holy Family Church on Wednesday, 4 May at 3:30 p.m.



MONDAY, 25th APRIL
9:00 a.m.
HOLY TRINITY CHURCH

On Monday,
as we commemorate Anzac Day,
the Divine Office for the Dead
will be prayed at 9:00 a.m.
followed by Holy Mass at 9:15 a.m.
in Holy Trinity Church



REQUIEM ÆTERNAM
DONA EIS, DOMINE,
ET LUX PERPETUA
LUCEAT EIS.
REQUIESCANT IN PACE.

“Ensure that we never forget
to pray for those who have paid
the supreme sacrifice
that they may rejoice in the peace
of eternal life.”

—Most Rev. Max L. Davis,
Bishop of the Australian
Military Services

**Thank You
to Dan and Pat Hale**

We owe our thanks to Dan and Pat Hale for their generous donation in support of the new television screens for Holy Trinity Church.

One of the screens, which had been in place in the church for a number of years, unfortunately no longer worked and was in need of replacement. On hearing of this, Dan and Pat Hale very quickly and very kindly offered to pay for the replacement of the screens.

Their generosity meant that the new, and much larger, screens could be installed in the church ready for the Sacred Triduum.

In thanksgiving, please pray for Dan and Pat and for their family, that they may be granted the blessings of almighty God for their generosity and their kindness to the church.

**Sacrament of Confirmation
Enrolments**

Enrolments for the Sacrament of Confirmation have now closed. Those who enrolled their child to receive the Sacrament of Confirmation will have received a message advising them of the days and times for the lessons. If you have enrolled your child and you have not received a message, please speak with Fr. Andrew.

Temporary Mass Times

The temporary Mass times introduced to assist parishioners to attend Mass during the pandemic will continue for the time being, but with the easing of government public health restrictions, consideration will be given as to whether these times are still needed. Currently, there are 9 Masses offered across the weekend and there are at least 17 Masses throughout the week.

HOMILY OF POPE ST. JOHN PAUL II ON THE CANONISATION OF ST. FAUSTINA KOWALSKA

SUNDAY, 30 APRIL, 2000

“Confitemini Domino quoniam bonus, quoniam in saeculum misericordia eius”; “Give thanks to the Lord for he is good; his steadfast love endures for ever” (Ps 118:1). So the Church sings on the Octave of Easter, as if receiving from Christ's lips these words of the Psalm; from the lips of the risen Christ, who bears the great message of divine mercy and entrusts its ministry to the Apostles in the Upper Room: “Peace be with you. As the Father has sent me, even so I send you... Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained” (Jn 20:21-23).

Before speaking these words, Jesus shows his hands and his side. He points, that is, to the wounds of the Passion, especially the wound in his heart, the source from which flows the great wave of mercy poured out on humanity. From that heart Sr. Faustina Kowalska, the blessed whom from now on we will call a saint, will see two rays of light shining from that heart and illuminating the world: “The two rays”, Jesus himself explained to her one day, “represent blood and water” (*Diary*, Libreria Editrice Vaticana, p. 132).

Blood and water! We immediately think of the testimony given by the Evangelist John, who, when a soldier on Calvary pierced Christ's side with his spear, sees blood and water flowing from it (cf. Jn 19:34). Moreover, if the blood recalls the sacrifice of the Cross and the gift of the Eucharist, the water, in Johannine symbolism, represents not only Baptism but also the gift of the Holy Spirit (cf. Jn 3:5; 4:14; 7:37-39).

Divine Mercy reaches human beings through the heart of Christ crucified: “My daughter, say that I am love and mercy personified”, Jesus will ask Sr. Faustina (*Diary*, p. 374). Christ pours out this mercy on humanity through the sending of the

Spirit who, in the Trinity, is the Person-Love. And is not mercy love's “second name” (cf. *Dives in misericordia*, n. 7), understood in its deepest and most tender aspect, in its ability to take upon itself the burden of any need and, especially, in its immense capacity for forgiveness?

Today my joy is truly great in presenting the life and witness of Sr. Faustina Kowalska to the whole Church as a gift of God for our time. By divine Providence, the life of this humble daughter of Poland was completely linked with the history of the 20th century, the century we have just left behind. In fact, it was between the First and Second World Wars that Christ entrusted his message of mercy to her. Those who remember, who were witnesses and participants in the events of those years and the horrible sufferings they caused for millions of people, know well how necessary was the message of mercy.

Jesus told Sr. Faustina: “Humanity will not find peace until it turns trustfully to divine mercy” (*Diary*, p. 132). Through the work of the Polish religious, this message has become linked for ever to the 20th century, the last of the second millennium and the bridge to the third. It is not a new message but can be considered a gift of special enlightenment that helps us to relive the Gospel of Easter more intensely, to offer it as a ray of light to the men and women of our time.

What will the years ahead bring us? What will man's future on earth be like? We are not given to know. However, it is certain that in addition to new progress there will unfortunately be no lack of painful experiences. But the light of divine mercy, which the Lord in a way wished to return to the world through Sr. Faustina's charism, will illumine the way for the men and women of the third millennium.

However, as the Apostles once did, today too humanity must welcome into the upper room of history the risen Christ, who shows the wounds of his Crucifixion and repeats: Peace be with you! Humanity must let itself be touched and pervaded by the Spirit given to it by the risen Christ. It is the Spirit who heals the wounds of the heart, pulls down the barriers that separate us from God and divide us from one another, and at the same time, restores the joy of the Father's love and of fraternal unity.

It is important then that we accept the whole message that comes to us from the word of God on this Second Sunday of Easter, which from now on throughout the Church will be called “Divine Mercy Sunday”. In the various readings, the liturgy seems to indicate the path of mercy which, while re-establishing the relationship of each person with God, also creates new relations of fraternal solidarity among human beings. Christ has taught us that man not only receives and experiences the mercy of God, but is also called “to practise mercy” towards others: “Blessed are the merciful, for they shall obtain mercy” (Mt 5:7) (*Dives in misericordia*, n. 14). He also showed us the many paths of mercy, which not only forgives sins but reaches out to all human needs. Jesus bent over every kind of human poverty, material and spiritual.

His message of mercy continues to reach us through his hands held out to suffering man. This is how Sr. Faustina saw him and proclaimed him to people on all the continents when, hidden in her convent at Lagiewniki in Kraków, she made her life a hymn to mercy: *Misericordias Domini in aeternum cantabo*.

Sr. Faustina's canonisation has a particular eloquence: by this act I intend today to pass this message

on to the new millennium. I pass it on to all people, so that they will learn to know ever better the true face of God and the true face of their brethren.

In fact, love of God and love of one's brothers and sisters are inseparable, as the First Letter of John has reminded us: "By this we know that we love the children of God, when we love God and obey his commandments" (5:2). Here the Apostle reminds us of the truth of love, showing us its measure and criterion in the observance of the commandments.

It is not easy to love with a deep love, which lies in the authentic gift of self. This love can only be learned by penetrating the mystery of God's love. Looking at him, being one with his fatherly heart, we are able to look with new eyes at our brothers and sisters, with an attitude of unselfishness and solidarity, of generosity and forgiveness. All this is mercy!

To the extent that humanity penetrates the mystery of this merciful gaze, it will seem possible to fulfil the ideal we heard in today's first reading: "The community of believers were of one heart and one mind. None of them ever claimed anything as his own; rather everything was held in common" (Acts 4:32). Here mercy gave form to human relations and community life; it constituted the basis for the sharing of goods. This led to the spiritual and corporal "works of mercy". Here mercy became a concrete way of being "neighbour" to one's neediest brothers and sisters.

Sr. Faustina Kowalska wrote in her Diary: "I feel tremendous pain when I see the sufferings of my neighbours. All my neighbours' sufferings reverberate in my own heart; I carry their anguish in my heart in such a way that it even physically destroys me. I would like all their sorrows to fall upon me, in order to relieve my neighbour" (Diary, p. 365). This is the degree of compassion to which love leads, when it takes the love of God as its measure!



ST. FAUSTINA KOWALSKA

*"In the evening,
when I was in my cell,
I became aware of the Lord Jesus
clothed in a white garment.
One hand was raised in blessing,
the other was touching
the garment at the breast.
From the opening
of the garment at the breast
there came forth two large rays,
one red and the other pale.*

*In silence
I gazed intently at the Lord;
my soul was overwhelmed with fear,
but also with great joy.
After a while Jesus said to me,
'paint an image
according to the pattern you see,
with the inscription:
Jesus, I trust in You.'*



It is this love which must inspire humanity today, if it is to face the crisis of the meaning of life, the challenges of the most diverse needs and, especially, the duty to defend the dignity of every human person. Thus the message of divine mercy is also implicitly a message about the value of every human being. Each person is precious in God's eyes; Christ gave his life for each one; to everyone the Father gives his Spirit and offers intimacy.

This consoling message is addressed above all to those who, afflicted by a particularly harsh trial or crushed by the weight of the sins they committed, have lost all confidence in life and are tempted to give in to despair. To them the gentle face of Christ is offered; those rays from his heart touch them and shine upon them, warm them, show them the way and fill them with hope. How many souls have been consoled by the prayer "Jesus, I trust in you", which Providence intimated through Sr. Faustina! This simple act of abandonment to Jesus dispels the thickest clouds and lets a ray of light penetrate every life. *Jezu, ufam tobie.*

Misericordias Domini in aeternum cantabo (Ps 88 [89]:2). Let us too, the pilgrim Church, join our voice to the voice of Mary most holy, "Mother of Mercy", to the voice of this new saint who sings of mercy with all God's friends in the heavenly Jerusalem. And you, Faustina, a gift of God to our time, a gift from the land of Poland to the whole Church, obtain for us an awareness of the depth of divine mercy; help us to have a living experience of it and to bear witness to it among our brothers and sisters. May your message of light and hope spread throughout the world, spurring sinners to conversion, calming rivalries and hatred and opening individuals and nations to the practice of brotherhood. Today, fixing our gaze with you on the face of the risen Christ, let us make our own your prayer of trusting abandonment and say with firm hope: Christ Jesus, I trust in you!

DIVINE MERCY CHAPLET

Our Father, Hail Mary
and the Apostle's Creed

For each of the five decades on each
"Our Father" bead of the rosary, pray:

Eternal Father,
I offer you the Body and Blood,
Soul and Divinity
of Your Dearly Beloved Son,
Our Lord, Jesus Christ,
in atonement for our sins
and those of the whole world.

For each of the five decades on each
"Hail Mary" bead of the rosary, pray:

For the sake of His sorrowful Passion,
have mercy on us and on the whole world.

Concluding Prayer

Holy God,
Holy Mighty One,
Holy Immortal One,
have mercy on us and on the whole world.

(Repeat 3 times)

Closing Prayer

Eternal God, in whom mercy is endless
and the treasury of compassion inexhaustible,
look kindly upon us
and increase Your mercy in us,
that in difficult moments
we might not despair
nor become despondent,
but with great confidence
submit ourselves to Your holy will,
which is Love and Mercy itself. Amen.



“For what other great nation has a god so near to it as the Lord our God is whenever we call to him? And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today? But take care and watch yourselves closely, so as neither to forget the things that your eyes have seen nor to let them slip from your mind all the days of your life; make them known to your children and your children’s children” (Dt 4:7-9). It is from this passage from the Book of Deuteronomy and made popular by Rudyard Kipling’s poem “Recessional” that we have the epitaph “Lest we forget.”

The word “lest” means much more in the English language than “unless.” It is more a warning to us that we should not, must not forget. Just as the writer of the book of Deuteronomy warns that we must not let these things slip from our minds so we must honour the memory of those who have gone before and remember the sacrifices they made to which we are the heirs.

To honour the fallen is not to glorify war. It is, instead, an act of mercy and the fulfilment of our Christian duty to pray for the repose of the souls of those who have died and to commend them to the peace of almighty God.

Lest we forget that freedom is not a given but something for which we must have the courage to defend against those who would take it from us. Only in freedom can the human spirit choose for or against. Only in freedom can we make a choice to love. It is freedom that God gave to us when He created us in His image and likeness—a freedom to choose to love Him, or to not.

Let us pray for all who have died in battle and let us not forget the freedom forsaken for our peace. May almighty God grant them eternal rest and may the passing peace on earth for which they fought be granted to them as eternal peace in heaven.

ANZAC DAY

REQUIEM ÆTERNAM DONA EIS, DOMINE,
ET LUX PERPETUA LUCEAT EIS.
REQUIESCANT IN PACE.

THE DIVINE OFFICE FOR THE DEAD *and* HOLY MASS
MONDAY, 25th APRIL at 9:00 a.m. in HOLY TRINITY CHURCH

Second Sunday of Easter, Year C

The Readings

Introit (1 Pt. 2:2)

Like newborn infants,
you must long for the pure, spiritual milk,
that in him you may grow to salvation, alleluia.

First Reading

The Acts of the Apostles (5:12-16)

The faithful all used to meet by common consent in the Portico of Solomon. No one else ever dared to join them, but the people were loud in their praise and the numbers of men and women who came to believe in the Lord increased steadily. So many signs and wonders were worked among the people at the hands of the apostles that the sick were even taken out into the streets and laid on beds and sleeping-mats in the hope that at least the shadow of Peter might fall across some of them as he went past. People even came crowding in from the towns round about Jerusalem, bringing with them their sick and those tormented by unclean spirits, and all of them were cured.

Responsorial Psalm (Ps. 117:2-4, 22-27. R. v. 1)

R. Give thanks to the Lord for he is good,
his love is everlasting.

Let the sons of Israel say: 'His love has no end.'
Let the sons of Aaron say: 'His love has no end.'
Let those who fear the Lord say: 'His love has no end.' R.

The stone which the builders rejected
has become the corner stone.
This is the work of the Lord, a marvel in our eyes.
This day was made by the Lord;
we rejoice and are glad. R.

O Lord, grant us salvation; O Lord grant success.
Blessed in the name of the Lord is he who comes.
We bless you from the house of the Lord;
the true God is our light. R.

Second Reading

The Book of the Apocalypse (1:9-13, 17-19)

My name is John, and through our union in Jesus I am your brother and share your sufferings, your kingdom, and all you endure. I was on the island of Patmos for having preached God's word and witnessed for Jesus; it was the Lord's day and the Spirit possessed me, and I heard a voice behind me, shouting like a trumpet, 'Write down all that you see in a book.' I turned round to see who had spoken to me, and when I turned I saw seven golden lamp-stands and, surrounded by them, a figure like a Son of man, dressed in a long robe tied at the waist with a golden girdle.

When I saw him, I fell in a dead faint at his feet, but he touched me with his right hand and said, 'Do not be afraid; it is I, the First and the Last; I am the Living One. I was dead and now I am to live for ever and ever, and I hold the keys of death and of the underworld. Now write down all that you see of present happenings and things that are still to come.'

Gospel Acclamation (Jn. 20:29)

Alleluia, alleluia!
You believe in me, Thomas, because you have seen me;
happy those who have not seen me, but still believe!
Alleluia!

Gospel of John (8:1-11)

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you. As the Father sent me, so am I sending you.'

After saying this he breathed on them and said: 'Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

Communio (Jn. 20:27)

Bring your hand
and feel the place of the nails,
and do not be unbelieving
but believing, alleluia.