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# Granville

## Catholic Church Record

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Vol. II. No. 16.

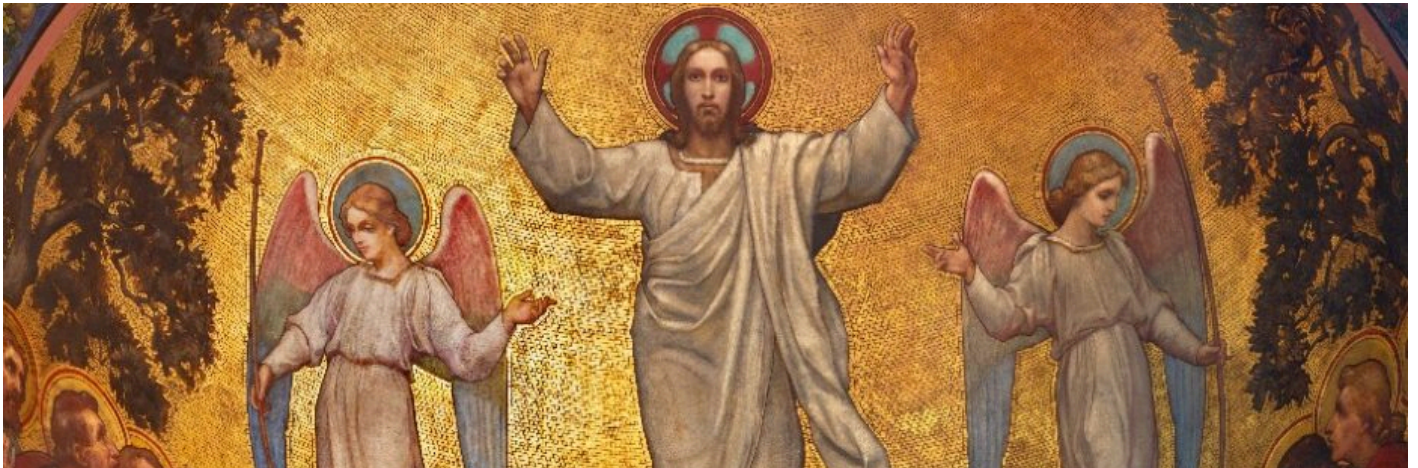
April 19, 2026

3rd Sunday of Easter, Year A

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The Official Bulletin of Holy Cross Parish

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### Peace & Witness: Living the Reality of the Resurrection

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The passage through the Easter season brings us to the road to Emmaus, a path that represents the transition from the darkness of grief to the light of faith. While the Gospel tells of two disciples walking in sorrow, it ultimately points toward two essential pillars of the Christian life: the gift of true peace and the serious duty of the witness. These are not merely ideas to be admired, but are the practical means by which the truth of the Resurrection is carried into a world that is often unsettled and searching for hope.

The peace that our Lord offers is far greater than a simple absence of noise or a life free from conflict. It is a profound, internal order that comes from the recognition of God's presence in our lives. For the disciples on the road, this peace was found when their "hearts burned within them" as the scriptures were explained. This is a peace rooted in the objective truth that death has been conquered. In our daily lives, this gift serves as an anchor, allowing us to remain steady and faithful even when we face trials or uncertainty. It

is a quiet, holy confidence that enables a soul to act with grace, knowing that the Risen Lord walks beside us, even when He remains hidden from our physical sight.

Once this peace is received, especially through the breaking of the bread, it must naturally lead to the work of witnessing. To be a witness is to live in such a way that the reality of the Resurrection is visible to others. It is more than just a private conviction; it is a visible commitment to the virtues of charity, honesty, and selfless service. Just as the disciples did not keep the news to themselves but hurried back to tell others, we are called to show through our actions that the Gospel is a living force. By standing firm in what is right and showing genuine kindness to those around us, we provide testimony that the promises of Christ are real and active today.

This vocation to be a witness is shared by everyone in the community. It is found in the integrity we bring to our daily work, the charity we show to our families, and the patience we exercise in difficult

moments. When we live with this purpose, we become a bridge for others to encounter the divine. Our lives become a sign that the joy of Easter is not a fleeting emotion but a transformative reality that changes how we see our purpose and our final end. It is a call to live with an eternal perspective, bringing the light of faith into every conversation and every task.

Ultimately, this Sunday reminds us that our own lives are part of the ongoing story of the Church. The peace we are given is a treasure meant to be shared, and our witness is the way that the light of Christ reaches those who are still walking in shadows. By focusing on these duties, we move forward with a clear sense of mission. We are called to be people of unwavering hope, carrying the mystery of the Resurrection into the world and offering others a glimpse of the lasting peace that only God can provide. As we continue through this holy season, may we be strengthened in our resolve to be faithful witnesses to the truth that the Lord is truly risen.

## THE PARISH OFFICE

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### Address

200 The Trongate,  
South Granville, N.S.W. 2142

T 0497 190 444

E granville@parracatholic.org

Tuesday to Friday 9:00 a.m. to 4:00 p.m.

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### Parish Administrator

Rev. Fr. Galbert Albino

### Assistant Priest

Rev. Fr. Joseph Nguyen

### Business and Projects Manager

John Portelli

### Sacraments and Youth Co-ordinator

Rosette Chidiac

### Catechist Co-ordinator

Lana Leatherby

### Piety Shop

Claudette Takchi and Annette Wirz

### Holy Family Primary School

T (02) 8633-8200

### Holy Trinity Primary School

T (02) 8633-8500

### Delany College

T (02) 8633-8100

## DONATIONS

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**BSB:** 067-950

**Account:** 00007247

**Name:** Granville Catholic Parish

## HOLY FAMILY CHURCH

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### 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, 8:30 a.m. and 5:00 p.m.

### Confessions

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

Sunday, 4:15 p.m. to 4:45 p.m.

### Adoration of the Blessed Sacrament

Wednesday, 6:30 p.m.

### Nigerian Community Mass

Second and fourth Sunday of the month,  
11:00 a.m.

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### Rosters

#### Church and Toilets Cleaning

Sam Eid, Sharlene Eid, Nigerian  
Community Members

#### Flower Arranging

Samar Rjeily and Maroun Rjeily

## SOCIAL MEDIA

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holycrossgranville.org.au



HolyCrossGranville



Holy Cross Parish App



@holycrossgranville

## HOLY TRINITY CHURCH

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### 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.

### Confessions

Saturday, 5:00 p.m. to 5:45 p.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.

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### Rosters

#### Church Cleaning Group 4:

G.Pinto, M.Moses, S.Martin, M.Magpayo,  
C.Elegado, N.Begley, J.Osei-Yamoah,  
L.Tordilla, J.John, A.Abosh, O.Ifeanyi,  
J.Raj, S.Joseph

### Readers

**Vigil** Racquel La Rosa, Rosette Chidiac,  
Ingrid Bifulco

**10:00 a.m.** Sisters, Jasmine Miranda, Mary  
Georges

### Children's Liturgy

*No Children's Liturgy during holidays*

## PRAYERS FOR THE SICK

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Joseph Akkary, Janelle Allan, John Anjoul, Marlene Ashton,  
John Augustus, Antonio Bifulco, Ann Blesson, John Borg,  
Vincenzo Colosimo, Lucy Farrugia, Carmello Gioenco,  
Evangeline Grabato, Thomas Hayek, Elizabeth Hicks, Peter  
Higgins, Terese Jones, Therese Khalil, Kay King, Jacob Lee,  
Josephine Magro, Zoe Mrzljak, Sid Morgan, Scott  
Moulton, Ben Nursoo, Sarah-Joy O'Connor, Don Provest,  
Ricardo Tognini, Sam Wardan, Anthony Vella, Gerard  
Watts.



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.*

## IN MEMORIAM

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Victor Azzopardi, Joseph Baini, Carmen Bonello, Charlie  
Bonello, Dick Cahill, Gwen Cahill, Vincent Cahill, Albert  
Camilleri, Les Camilleri, Tessie Camilleri, Christine Derwin, Joe  
Paul Fehir, Alan Frost, Carmen Galea, Maria Gambin, John  
Graham, Joe Grech, Mary Grech, Sam Grech, Melissa Irons,  
Salim Karaki, Paul Karam, Chini Maya Kc, Nouhad Khoury,  
Kaye King, Thomas Lam, Rustica La Rosa, Laurie Lowe, Mouna  
Malkoun, Roy McDonald, Aileen McIntyre, Jack McIntyre,  
Nancy McIntyre, Marie McDonald, Giovanna Mondello, Santo  
Mondello, Anthony Newell, Jessica Nguyen, Vincent Nguyen,  
Michael O'Brien, Peter Olsen, Zackary Orenshaw, Doris  
Pickering, Edward Pidgeon, Robert Pidgeon, Sheila Pidgeon,  
Anna Pham, Flory Pinto, Peter Robertson, Grace Saliba, Louis  
Saliba, Garry Smith, Carlito So, Noel So, Emanuel Tabone, Alex  
Taktak, John Toy, John Vella, Peter Van Duc Vu, Graham  
Wales, Carmel Watts, Phyllis Webb, Mershed Wehbe, Yesmine  
Wehbe, William Yott, Dib Zaiter, Laila Zaiter

### **Important Notice Regarding Receiving Holy Communion**

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There has been an unfortunate increase in Sacred Hosts being dropped when receiving Holy Communion. Whilst these are accidents, we all have a responsibility to ensure that the Sacred Host—the Body and Blood, Soul and Divinity of Our Lord, Jesus Christ—is guarded and protected.

When receiving Holy Communion, please do not step to the side to consume the Sacred Host, and under no circumstances, turn away from facing the altar before you consume the Sacred Host. Please ensure that you consume the Sacred Host whilst still facing the altar and the Priest or the Extraordinary Minister.

### **A Call to Action: Your Parish Needs You!**

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Are you inspired to serve, or are you waiting for others to step forward? Our parish community cannot thrive—or even function—on the efforts of a few alone. We are currently at a critical point where we urgently seek volunteers for vital ministries, including altar serving, reading, cleaning, music, hospitality and children’s liturgy.

We must move beyond being a congregation of spectators. To be a living body of Christ, every member is called to active participation, not just attendance. Sharing your unique gifts is not merely an option; it is a vital responsibility to help build our parish and honour God through tangible, generous service. A parish is only as strong as the people who sustain it.

Please do not leave the work to someone else. We need your hands and your heart to ensure our mission continues. If you are ready to commit, please contact the parish office. Your service is essential. Use this Easter season to jump-start your vital parish service.



*Make frequent visits to Jesus  
in the Blessed Sacrament  
and the devil will be  
powerless against you.*

—*St. John Bosco*

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#### WEDNESDAYS

Holy Family Church at 6:30 p.m.



#### FIRST FRIDAYS

Holy Trinity Church at 7:30 p.m.

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### **Mass Offering Envelopes**

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Requests for Holy Masses to be offered for your various intentions—whether for the repose of a soul, the healing of a loved one, or in thanksgiving—are always welcome. To make a request, please use the Mass Offering envelopes located conveniently near the church entrances.

Kindly ensure that all details of your intention are written clearly and legibly on the envelope. To guarantee your request is handled correctly, please hand the envelope directly to the priest before or after Mass. This will help ensure no intention is overlooked and allows for immediate confirmation.

### **Paschal Precept**

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The Paschal Precept, or Easter Duty, is the law of the Church obligating the faithful to confess their sins at least once every year and to receive Holy Communion during the season of Easter (CIC *nn.* 920, 989). There are three times each week scheduled for the Sacrament of Penance by which you can make your confession. The times are Saturdays from 5:00 p.m. to 5:45 p.m. at Holy Trinity Church, Sundays from 4:15 p.m. to 4:45 p.m. and Wednesdays from 6:30 p.m. to 7:00 p.m. at Holy Family Church.

### **Holy Trinity Church Audio System Upgrade Appeal**

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For over twenty-five years, the audio system at Holy Trinity Church has been the backbone of our communications during Holy Mass. However, the equipment is now frequently malfunctioning and in need of upgrading. This essential upgrade is a continued part of our long-term refurbishment and restoration program, which has been effectively improving both parish churches for many years.

To ensure that every parishioner can hear the prayers and the Word of God with absolute clarity, we are embarking on this project to install a modern, professional-grade system throughout the building. This work will provide vastly improved sound coverage, ensuring no member of our community is excluded due to poor acoustics. We are seeking major sponsors and significant donations to fund this vital work for the glory of God.

While we understand current cost of living pressures may make it difficult for some to contribute, we invite those in a position to do so to consider a significant financial contribution. Please contact the Parish Office or speak with Fr. Galbert directly.



## RECOGNISING *the* RISEN LORD *at* EMMAUS

On the Third Sunday of Easter, the Church invites us to walk alongside two discouraged disciples as they journey from Jerusalem to the village of Emmaus. Their hearts are heavy with the weight of "what might have been," as they speak of Jesus in the past tense: "We hoped that he was the one." In this state of spiritual exhaustion, the Risen Christ joins them, though their eyes are prevented from recognising Him. This narrative is a perfect mirror for our own lives, where we often fail to perceive the presence of God in the midst of our disappointments and daily routines.

Jesus does not immediately reveal His identity with a miracle. Instead, He engages them through the "Liturgy of the Word," opening the Scriptures to show how the Messiah had to suffer to enter into His glory. This encounter teaches us that our faith is not based on mere feeling, but on the enduring Word of God. As He speaks, the disciples' hearts begin to "burn within them," a sign that the fire of the Holy Spirit is beginning to thaw the ice of their despair. It is only when they sit at table and Jesus takes, blesses, breaks, and gives the bread that their eyes are truly opened.



### THE LITURGY OF THE ROAD

The Emmaus story is the model for every Holy Mass. We begin with our "road" experience—our struggles, questions, and the hearing of the Word—which prepares our hearts for the climax of the Eucharist. Christ

walks with us in our "exile" on this earth, acting as a stranger until we invite Him to "stay with us." This invitation is crucial; God respects our freedom and waits for us to desire His company before He reveals the fullness of His glory in the breaking of the bread.

In our modern world, we frequently encounter our own "Emmaus roads" when human efforts fail or when we feel directionless. We might look at the state of the world or our personal trials and think, like the disciples, that hope has vanished. Yet, the Gospel reassures us that Christ is most present when we feel He is most absent. He uses the very things that caused us sorrow—His Passion and Cross—as the key to understanding our salvation. The transition from sadness to "burning hearts" happens the moment we allow the Risen Lord to interpret our story through the lens of His victory.



### BECOMING COMPANIONS OF CHRIST

The word "companion" literally means "one with whom bread is shared." By breaking bread with the disciples, Jesus forms a new kind of community. The two men, who were previously walking away from the community in Jerusalem, immediately turn back to share the Good News with the Eleven. Their encounter with the Eucharist does not lead to a private, comfortable piety, but to an urgent mission. They cannot

keep the light to themselves; they must run to tell others that "The Lord is risen indeed!"

As we celebrate the Easter season, we are called to be these Eucharistic companions. Having recognised the Lord at the altar, we are sent out into our own "villages" to be witnesses of the Resurrection. Our task is to help others whose eyes are still "held" by grief or unbelief to see the stranger walking beside them. By living out the joy of the Paschal Mystery, we become the means by which Christ continues to reveal His living presence to a world that is still searching for the path to life.



### A CALL TO ACTION

Invite the Lord to "stay with you" this week by prioritising a visit to the Blessed Sacrament or attending an extra Mass. Allow the Scriptures to set your heart on fire by reflecting daily on the Gospel passages of the Resurrection. Trust that even in moments of confusion, Christ is walking beside you, ready to reveal His presence in the ordinary. By sharing your faith with a friend or neighbour, you help to unbind the hope that the world so desperately needs.

As we move forward, let us never forget that our destination is the eternal feast of the Kingdom. Through every trial, the Risen Christ remains our constant and faithful guide. May we drink deeply from the fountain of His grace.



# ADORATION OF THE BLESSED SACRAMENT

**HOLY FAMILY CHURCH**

WEDNESDAY  
AFTER 6:00PM MASS

**HOLY TRINITY CHURCH**

FIRST FRIDAY OF MONTH  
AFTER 7:00PM MASS

*Sweet Sacrament, we thee adore;  
Oh, make us love thee more and more.  
Oh, make us love thee more and more!*



HOLY CROSS PARISH

# *Easter Appeal*

YOUR DONATION WILL ASSIST WITH THE CONTINUED  
UPKEEP OF OUR PARISH CHURCHES AND FUNDING OF  
FUTURE PROJECTS.

THANK YOU FOR YOUR GENEROSITY.



SCAN QR CODE TO MAKE AN  
ONLINE DONATION

# Saints & STUFF

## St. Anselm of Canterbury

St. Anselm, whose feast day we celebrate on 21 April, was a Benedictine monk and later the Archbishop of Canterbury, who is best remembered for his definition of theology as "faith seeking understanding." This phrase perfectly captures the spirit of the Easter weeks, where we move beyond the initial shock of the empty tomb and begin to digest the profound mystery of the Resurrection.

In the Catholic tradition, Anselm is a Doctor of the Church, revered for his intellectual bravery. His most famous work, the *Cur Deus Homo* (Why God Became Man), offers a deep dive into the necessity of the Incarnation and the Atonement. St. Anselm's writings help us appreciate the logic of God's love—explaining how the Resurrection was not just a miracle, but a restoration of the entire created order.

St. Anselm is the patron of philosophers and was known as a gentle but firm negotiator. Despite being exiled twice for defending the rights of the Church, he remained a man of deep prayer. He serves as a reminder that our Easter joy is not just a feeling, but a truth that stands up to the most rigorous inquiry. By using our minds to understand our faith, we can more deeply marvel at the Risen Lord.

## CATECHISM of the CATHOLIC CHURCH

### *The Resurrection*

**638** "We bring you the good news that what God promised to the fathers, this day he has fulfilled to us their children by raising Jesus." The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the cross: Christ is risen from the dead! Dying, he conquered death; To the dead, he has given life.

**639** The mystery of Christ's resurrection is a real event, with manifestations that were historically verified, as the New Testament bears witness. In about A.D. 56 St. Paul could already write to the Corinthians: "I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, and that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the Twelve. . ." The Apostle speaks here of the living tradition of the Resurrection which he had learned after his conversion at the gates of Damascus.

## CATHOLIC Trivia

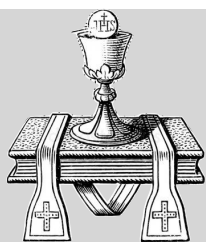
### The Vatican's Latin ATM

Vatican City is home to many wonders, but one of its most peculiar modern features is found at the bank. The Istituto per le Opere di Religione (IOR) provides the only ATMs in the world that offer Latin as a primary language option. While Latin is often labelled a "dead" language, it remains the official tongue of the Holy See, and the Vatican maintains this status even in the digital age.

Located near the St. Anne's Gate, this machine is a favourite for tourists and scholars alike. When you insert your card, the screen greets you with a sophisticated warning: "*Inspice cautus utrum ne quis idoneus adsit qui pecuniam surripiat*". This essentially means: "Check to ensure no one is looking over your shoulder to steal your money." To safely withdraw cash, you simply select "*deductio ex pecunia*".

This feature serves as a charming bridge between ancient tradition and modern finance. It reflects a commitment to linguistic heritage, proving that even a 2,000-year-old language has a place in 2026.

This unique machine shows that the Church's ancient traditions can adapt to modern technology, ensuring that its historical language remains a practical part of everyday life for visitors and residents in the heart of Rome.



## MASS MATTERS

### *The Entrance Procession*

The Holy Mass commences with the Entrance Procession, a significant movement from the nave to the sanctuary that symbolises the pilgrim Church advancing toward Heaven. This is not merely a functional arrival; it is a liturgical act representing Christ, our High Priest, entering the midst of His gathered people.

Preceded by the processional Cross and candles, the priest reminds us that we follow Christ, the Light of the World. Traditionally, this is accompanied by the Introit or an entrance hymn, an ancient practice that sets the spiritual tone for the sacrifice. Upon reaching the sanctuary, the priest venerates the altar with a kiss, honouring it as a symbol of Christ and the site of His Sacrifice. By standing, we signal our active readiness to begin this sacred pilgrimage.

The Readings

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**First Reading**

**The Acts of the Apostles**

(Acts of the Apostles 2:14, 22-33)

On the day of Pentecost, Peter stood up with the Eleven and addressed the crowd in a loud voice: 'Men of Israel, listen to what I am going to say: Jesus the Nazarene was a man commended to you by God by the miracles and portents and signs that God worked through him when he was among you, as you all know. This man, who was put into your power by the deliberate intention and foreknowledge of God, you took and had crucified by men outside the Law. You killed him, but God raised him to life, freeing him from the pangs of Hades; for it was impossible for him to be held in its power since, as David says of him: I saw the Lord before me always, for with him at my right hand nothing can shake me. So my heart was glad and my tongue cried out with joy: my body, too, will rest in the hope that you will not abandon my soul to Hades nor allow your holy one to experience corruption.

You have made known the way of life to me, you will fill me with gladness through your presence. 'Brothers, no one can deny that the patriarch David himself is dead and buried: his tomb is still with us. But since he was a prophet, and knew that God had sworn him an oath to make one of his descendants succeed him on the throne, what he foresaw and spoke about was the resurrection of the Christ: he is the one who was not abandoned to Hades, and whose body did not experience corruption. God raised this man Jesus to life, and all of us are witnesses to that. Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit.'

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**Responsorial Psalm**

(Ps 15:1-2. 5. 7-11. R. v.11)

℟. Lord, you will show us the path of life.

Preserve me, God, I take refuge in you.  
I say to the Lord: 'You are my God.  
O Lord, it is you who are my portion and cup;  
it is you yourself who are my prize.' ℟.

I will bless the Lord who gives me counsel,  
who even at night directs my heart.  
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. ℟.

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**Second Reading**

**First Letter of St Peter**

(1 Peter 1:17-21)

If you are acknowledging as your Father one who has no favourites and judges everyone according to what he has done, you must be scrupulously careful as long as you are living away

from your home. Remember, the ransom that was paid to free you from the useless way of life your ancestors handed down was not paid in anything corruptible, neither in silver nor gold, but in the precious blood of a lamb without spot or stain, namely Christ; who, though known since before the world was made, has been revealed only in our time, the end of the ages, for your sake. Through him you now have faith in God, who raised him from the dead and gave him glory for that very reason – so that you would have faith and hope in God.

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**Gospel Acclamation**

(See Luke 24:32)

Alleluia, alleluia!

Lord Jesus, make your word plain to us:  
make our hearts burn with love when you speak.  
Alleluia!

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**Gospel**

**The Gospel of John**

(John 9:1. 6-9. 13-17. 34-38)

Two of the disciples of Jesus were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognising him. He said to them, 'What matters are you discussing as you walk along?' They stopped short, their faces downcast. Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days.' 'What things?' he asked. 'All about Jesus of Nazareth' they answered 'who proved he was a great prophet by the things he said and did in the sight of God and of the whole people; and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have gone by since it all happened; and some women from our group have astounded us: they went to the tomb in the early morning, and when they did not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.' Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself. When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening' they said 'and the day is almost over.' So he went in to stay with them. Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?' They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.