

## SAINT JOHN VIANNEY'S DOONSIDE

*Fr. J. O'Neill, Parish Priest 9622 .3426 Fx 9622 3376 Fr E. Szondi, Associate Pastor School: 9831 1817*

**PARISH SUNDAY MASSES** Sat 6.30pm Sun 7.30 & 9.30 am.

**WEEKDAY MASSES:** Tues 7.30pm Wed&Thurs 9.15am Fri 7.30pm Sat 9am. Public Holidays on Mondays 9am.

**CONFESSIONS:** Sat. 4.30-5pm. After 9am Mass. After weekday Masses. After Novena (Wed night)

**BAPTISMS:** Sundays , by appointment. (Canon Law requires 'a firm hope of a Catholic upbringing')

**FIRST CONFESSION & COMMUNION:** **Before July** parents should ***approach the Parish Priest privately*** and enrol their children for lessons given by our catechists later in the year. It is required before children may receive the Sacraments of Penance and the Holy Eucharist that they be baptized, have adequate knowledge of the Catholic Faith, ***that they be attending Sunday Mass as a habit***, and have the support of their parents, who must attend the classes with their children and be bringing them to Mass.

**ADORATION OF THE BLESSED SACRAMENT:** from after 7.30pm Mass Friday to 6.15pm Saturday.

**YOUNG PARISHIONERS' ADORATION:** *ALL NIGHT VIGIL EVERY FOURTH FRIDAY FROM 7.30PM MASS*

**NOVENA:** Wednesdays 7.30pm (to Our Lady of Perpetual Help)

**PARISH FAMILY MOVEMENT:** The *aims of the PFM are published on sheets available on the shelf in the narthex (front) of the church.*

**LEGION OF MARY:** See Parish Priest if you are interested.

**PARISH LIBRARY:** Open after 9.30 Sunday Mass. (Located in narthex)

**REVERENCE IN THE CHURCH:** In the parish of St John Vianney we have preserved the ancient tradition of prayerful silence in the church and reverence for Our Lord, present in the Tabernacle, on the Altar during Mass, and when receiving Him in Holy Communion. We welcome visitors and we ask them to have the same reverence, knowing that, unfortunately, not all parishes have preserved this tradition. Prayer is difficult when people are talking. ***MOBILE PHONES*** do not belong in God's house, even if turned off. Also, ***PLEASE DRESS MODESTLY***. We thank our visitors for their cooperation.

**PRAY FOR OUR HONOURED DEAD:** Father John Watts, Father Ken Byrne, Father Robert McNeill, Sister Ursula Smith, RSJ, Father John Gabriel Madden, Father Peter Little S.J., Father Gordon Jackson, Fr Kevin Dadswell, Father Rod Bray, Joe Gillogly, Millie Rankins, Mary Patricia Williams, Dan Borg, Bert Rodricks, Ray & Flo Periera, John O'Neill, Dal & June O'Grady, Peggy Nicholson, Charles & Eva Bali, Laurie Hammerton, John Portelli, Franz & Philomena Kroegel, Paul Brazier, 'Sonny' Boncales, Ellen Taylor, Alfred Borg, Keith Evans

Monica D'Souza, Ron Pace, Grace Theuma, Rex & Irene De Sousa, Thomas&Maria Cassar, Charlie&Stephen Cutajar, Romana Coutinho, Merwyn&Merlin Athaide, Philomena Castellino, Patricia Rennie, Conception D' Souza, Dennis&Joy Parry, Noel Brown, Joanne Sammarco, Maggie Fernandes, Eugenia Malit, Antoinette Ayre, Mark&Gordon Castellino, Francesco Depasquale, Michael Dimech, Joe&Mary Mallia, Frank Cozzo, Joseph&Louise Bonello, Ben&Nancy Ruocco, Dominic D'Souza, Joseph Mangion, Frank & Clara Vassallo, Vincent & Dolores Azzopardi, Millie White

## FIFTH SUNDAY OF EASTER C

**Entrance:** O sing a new song to the Lord, for he has worked wonders; in the sight of the nationsp he has shown his deliverance, alleluia.

**Psalm: I will praise your name forever, my king and my God.**

The Lord is kind and full of compassion, slow to anger, abounding in love.

How good is the Lord to all, compassionate to all his creatures. R/

All your creatures shall thank you, O Lord, and your friends shall repeat their blessing.

They shall speak of the glory of your reign and declare your might, O God,

to make known to men your mighty deeds and glorious splendour of your reign. R/

Yours is an everlasting kingdom; your rule lasts from age to age. R/

**Alleluia, alleluia!**I give you a new commandment: love one another as I have loved you.

**Alleluia!**

**Communion:** I am the true vine and you are the branches, says the Lord. Whoever remains in me, and I in him, bears fruit in plenty, alleluia.

**HYMNS: ENTRANCE 79 OFFERTORY 30 COMMUNION 84 (tune Hail Redeemer)**

**RECESSIONAL 82**

**Saints this week:** Monday: **St. Bernadine of Siena.** Tuesday: **St. Christopher**

**Magallanes .Wednesday: St. St. Rita of Cascia.**

**Friday: The Solemnity of Our Lady Help of Christians Patroness of Australia**

## ***THE CATHOLIC MIND AND HEART***

Father John W. Ó Néill P.P., S.T.B.

"God said: 'Let us make man in our own image,' " and so we are meant to be like Him. We are like Him because we are primarily spiritual beings, for the time confined in a mortal body, which itself is destined to be suited to the soul of man in the resurrection.

The spiritual being has two powers: to think, and to will. So as not to waste itself, the mind needs *truth*; similarly the will needs *good*. When we are deceived, our mind is thinking about falsehoods, and so wasting life's precious time. The same applies when the will chooses evil: it is frustrating itself, because freedom comes from choosing *good*: that is what love is.

Man has always been tempted to make up his own mind and make his own choices about God and religion. Most have made the fundamental error of doing just that. Many, though a minority, have made the fundamental choice of following their fascination for God, which fascination was inspired by the Truth about God: this is the act of faith in Divine Revelation, by which we know for certain what God is like, because He has shown Himself to us.

The Spiritual Masters tell us of three levels of the spiritual life: the *Purgative Way*, is that *stage* in which we strive to rid ourselves of what is sinful and the things that lead to sin. The *Illuminative Way*, is that stage in which the soul, desiring God, receives from the Holy Spirit those *enlightenments* which show, as much as limited man can receive it, just how good God is, and those *desires* which draw the soul to God. "No man can come to me, unless the Father who sent me draw him." The *Unitive Way* and final stage is when the soul is 'lost' in fascination for God and all He has done and revealed, to the point where God is all the person wants; the world no longer fascinates, and is endured for the sake of giving glory to God by the life of *Charity: love of God and neighbour*.

The person who is totally involved in the final stage is, of course, a saint. ***Saints should not be the exception.*** We all were made to become saints, and we all were given everything that is needed for mind and will so that sanctity can be achieved. These necessary things are, in Our Lord's own words, "the way, the truth and the life;" the Way being living the Commandments, the Truth being what God has revealed to us (summarised in the Creed) and the Life being grace, sharing in God's life, especially through the Eucharist. Prayer is obviously essential also, for without prayer, we lose contact with God. Indeed, Our Lord commanded perfection of each of us: "Be ye perfect as your heavenly Father is perfect," **and He does not command the impossible!**

**OUR LADY'S MAY PROCESSION NEXT SUNDAY MAY 5TH 11.30AM**

*followed by BYO parish luncheon.*

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**ATTENTION MICHAEL GILCHRIST.  
FROM FR. JOHN O'NEILL.  
24.11.'04**

**Dear Michael,**

**May I submit the following for 'AD'. It might seem a bit 'theological' but it contains the very deepest convictions about the causes of our situation. Should you want it, please let me know if there is to be any editing – it is all sort of interdependent.**

**God bless.**

## CLERICAL CELIBACY *(written some years ago)*

Some elements in the widespread discussion of the celibacy of the Catholic Priesthood clearly show a failure to relate this beautiful charism to the Nature of God as Three Persons loving each other infinitely, and to the nature and purpose of the Incarnation of God the Son in the Person of our God and Saviour, Our Lord, Jesus Christ.

They also show the thinking of some Catholics – and there are many with us still whose media friends make sure their shallow thoughts are widely diffused – their kind going back in a very long line to the gnostic, Cerinthus, a contemporary of the Apostle and Evangelist, Johanan Bar Zebedee, familiar to us as Saint John, the Beloved Disciple. This thinking is victim to a lack of true faith, the gift given to the human mind in Baptism. By this theological virtue, the human mind is empowered by God to be able to receive from Him an ever-growing knowledge of Him and the experience of what His goodness is like. This lack of faith commits the mind to a vain search among the unelevated thoughts of man as the source of religious truth, and among the uncontrolled desires of man for a religious morality. Those whose minds are thus suffocated from lack of the Divine action to which faith opens the mind, will never understand Jesus Christ as He really is or the celibacy which He recommended.

From all eternity, God the Father, by His Nature, loved. The English word is a bit weak; Latin is better: 'Velle bonum,' *to will goodness* to the person loved. God the Father's love had to have Someone to receive it, because love, by its nature, has to go to someone outside the one loving. Lovers of Latin will understand the ancient metaphysical principle: *Bonum est diffusivum sui* – i.e. *Goodness, of its nature, spreads*. So there has to be another Divine Person to receive and, in justice, return the Father's love. Finally, because everything in God has to be *person and infinite*, this love between Father and Son is the Holy Spirit. All things in the Catholic Faith have their source in the Blessed Trinity. There is no religious Truth independent of God as its source.

Now, since the nature of God is love, and is infinite, we can only stand in compelled wonder at the Person of Jesus Christ, God and Man, the Infinite Eternal Son of the infinitely loving Father, actually bringing the Infinite Love to earth. For those who read His words and His activity with what only must be a desire *from humility* for total satisfaction, there is only one conclusion to be made about Jesus Christ: He has to be God. The truly human Augustine certainly discovered all this: '...our hearts shall never rest until they rest in thee!' The thoughtful reader of the Last Supper chapters in John (14-17incl) will join the Bishop of Hippo in his eager race into Christ.

There is a law of celibacy, but it is more a *fruit* than a law. In a good marriage, made good by their love for each other, they do not have to tell each other on the wedding day that they need a rule to make them love each other. So with the priest. If he truly knows Jesus of Nazareth and His mission, then he will want to be one with Him and take up that mission. He should be so taken up with Our Lord that his totally fulfilled and missioned heart will not be attracted to any other love for his own fulfilment, even to the Divinely-created noble love of marriage. Jesus Christ is enough for his heart, and immeasurably more than enough, for he has taken into his soul those extraordinary words which only God on earth could have given us: 'I have told you this that my joy may be in you, and your joy be made full.' No wonder young John had to be by His Cross, with His Mother.

A man does not become a priest because he has some talent or other, or because he likes liturgy, or because he wants to study the Scriptures, or win a Doctorate in Theology, or any other reason: *he becomes a priest because he cannot resist the Person, Jesus Christ*, and losing himself in Him, he loves His work, and all those people who are searching, and the glorious gifts the Master has left us in His Church, all of which lead us to Him.

A priest's life might be expressed like this

*To allow all the sadnesses and griefs of mankind to seep into one's being,  
and there to understand them by the power of Christ's mind working;*

*and to turn the sadnesses and the griefs to hope and the joys of man to foretastes of heaven -  
and then to hand it all back to man to show him how to long for God -  
this is life's pinnacle and the place where the priest stands.*

*And when all this is done, to meet Him, whose cross we shared so intimately.*