

## 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

## EASTER SUNDAY C

**Entrance:** I have risen and am with you still, alleluia! You have laid your hand upon me, alleluia!  
Too wonderful for me, this knowledge, alleluia, alleluia!

**Psalm: 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.' R/

The lord's right hand has triumphed; his right hand raised me up.

I shall not die, I shall live and recount his deeds. R/

The stone which the builders rejected has become the corner stone.

This is the work of the Lord, a marvel in our eyes. R/

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

**Alleluia!**

**Communion:** Christ, our Passover, has been sacrificed, alleluia; therefore let us keep the feast with the unleavened bread of purity and truth, alleluia, alleluia.

**OCTAVE OF EASTER:** Easter is a celebration of such solemnity that Holy Mother Church celebrates it for eight days - an octave (from Latin *octo*, eight.) and so there are no saints' days during the coming week.

**LAST WEEK: ENV.1241 2ND. 808 Piety: 97 1ST. 1110**

## WHY BELIEVE IN JESUS CHRIST?

*Father Ó Néill*

If asked why we believe in Christ, we would probably answer: because of his Resurrection. Saint Paul's words come immediately to our minds: "If Christ be not risen, our faith is vain." This reason for believing is, of course, utterly valid, but there is a very important consideration that is essential if our faith in Christ is to take us into the very depths of the heart of the God-made-man. There might be a reason for believing in Him which is greater even than His Resurrection.

Let us run with Peter and John to His tomb on that brightest morning in all man's history. We know of John's special love for his Master, called by Him 'the Beloved Disciple.' Perhaps it was this love as well as his youth that made him 'run faster than Peter,' whose own love was obviously immense, and John arrived first at the now empty tomb. He respects the head of the apostles, so appointed by John's 'beloved Master,' and waits for Peter to enter before him. John sees the tomb is empty and describes the way the burial shrouds were lying. They come out. John records his own inner reaction: speaking of himself he says: "He saw and he believed."

What did John see? Nothing. He believed in the Risen Christ before he had seen Him risen. The Jesus appears to the wonderful Mary Magdalene. She runs and tells the apostles she has seen Him. Then 'in the evening of the same day, the first of the week,' the Lord appears to them, though the doors are locked 'for fear of the Jews.' Thomas is missing. Later, when they tell him they had seen the Lord, he refuses to believe: "unless I see the marks of the nails and put my finger into them, and unless I put my hand into his side, I will not believe."

A week later they are gathered again. We know the scene so well. He comes again and calls Thomas to himself, inviting him to touch the Sacred Wounds. Thomas makes his famous act of faith: "My Lord and my God." His Lord and God answers: "You believe because you can see me: blessed are those who have not seen and yet believe."

We seem to think Our Lord is referring to us, but he uses the past tense – "have not seen." Is Our Lord thinking of John, who believed *before* he had seen his Lord risen? The answer seems to be 'yes,' if we take into consideration the many occasions when Our Lord expected faith from his hearers and especially from 'the Twelve.' He had said to the crowds: "Unless you see signs and wonders, you do not believe." Our Lord expected them to believe in Him "on account of the works themselves." He expected them to believe in him, not because of his miracles, but because of his *sheer goodness*: no one could be that good unless he was, indeed, God.

*So let us ask his Mother to show us the goodness of her Son, so that we may love him more and serve him better.*

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