

## SAINT JOHN VIANNEY'S DOONSIDE

*Fr. J. O'Neill, Parish Priest 9622 .3426 Parish Fax 9622 3376 Fr. J. Rizzo 9671 4017 School: 9831 1817*

**PARISH MASSES: Sunday:** Sat 6.30pm Sun 7.30 & 9.30 am. **Monday to Friday** 6.30am (Latin) **Tues** 7.30pm

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

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

BAPTISMS: Sundays 12.15pm, by appointment. (Canon Law requires 'a firm hope of a Catholic upbringing')

FIRST CONFESSION & COMMUNION: **Children must be attending Mass on Sundays for at least a year before they can make their First Communion, and parents must continue to bring them to Mass after that day.** First Confessions will be in Advent, First Communion on the Feast of Corpus Christi the following year. Commencement of preparation classes will be announced at Mass.

CONFIRMATION: To be notified by bishop - fifth class and older.

**ADORATION OF THE BLESSED SACRAMENT:** from after 7.30pm Mass Friday to 6.30am Saturday.

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

NOVENA: Wednesdays 7.30pm to Our Lady of Perpetual Help. In Lent, after Stations of the Cross.

PARISH FAMILY MOVEMENT: Parishioners are invited to live this programme in their family life. The aims of the PFM are published on sheets available on the shelf in the narthex (front) of the church.

LEGION OF MARY: Only for those attending Mass at SJV & you must see Parish Priest if you wish to become a member.

ST VINCENT DE PAUL: 2nd & 4th Wednesdays after Novena.

PATRICIANS: Every first Saturday evening, after Mass.

YOUTH GROUP: for info. re outings, etc watch this Notice Sheet. YG Leader, John-Paul Attard.

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 Roderick Bray, Father John Gabriel Madden, Father Peter Little S.J., Father Gordon Jackson, Fr Kevin Dadswell, Millie Rankins, Mary Patricia Williams, Bert Rodricks, Ray & Flo Periera, John O'Neill, Dal & June O'Grady, Peggy Nicholson, Charles Bali, Laurie Hammerton, John Portelli, Franz & Philomena Kroegel, Paul Brazier, Frank Bellett

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, 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, Amy Sorensen

### THIRD SUNDAY OF EASTER C

**Entrance:** Cry out with joy to God, all the earth; O sing to the glory of his name. O render him glorious praise, alleluia!

**Psalms: I will praise you, Lord, for you have rescued me.**

I will praise you, Lord, you have rescued me

and have not let my enemies rejoice over me.

O Lord, you have raised my soul from the dead,

restored me to life from those who sink into the grave. R/

Sing psalms to the Lord, you who love him,

give thanks to his holy name.

His anger lasts but a moment; his favour through life.

At night there are tears, but joy comes with dawn. R/

The Lord listened and had pity.

The Lord came to my help.

For me, you have changed my mourning into dancing;

O Lord, my God, I will thank you forever. R/

**Alleluia, alleluia!** Christ is risen, the Lord of all creation; he has shown pity on all people. **alleluia!**

**Communion:** Jesus said to his disciples: Come and eat. And he took bread and gave it to them, alleluia!

**HYMNS: ENTRANCE 84 OFFERTORY 118 COMMUNION 98 RECESSIONAL 10**

**LAST WEEK: ENV 890 2ND 689 C/P 376 1ST 672**

## CLERICAL CELIBACY (Fr John O'Neill)

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* - 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. The sheer wonder of the Priesthood is that, by the miracle of his Ordination, the priest is made into *Another Christ*, and thereby continues the holiest and highest thing that was ever on the earth: God the Son's sacrificial love for God the Father, and this truly awesome reality is what is protected by celibacy

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 our Lord's 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.*

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