

St Therese of Lisieux Catholic Parish Moonah-Lutana



St Therese of Lisieux Church
In the care of Missionaries of the Sacred Heart (MSC)
24 Hopkins Street, Moonah - (PO Box 819 Moonah TAS 7009)

Sunday, 24th April, 2022 SECOND SUNDAY OF EASTER - YEAR C (DIVINE MERCY SUNDAY)

ST THERESE OF LISIEUX CATHOLIC PARISH MOONAH LUTANA IS COMMITTED TO PROVIDING A SAFE AND NURTURING CULTURE FOR ALL PEOPLE IN OUR PARISH.

We acknowledge and pay respect to the Muwinina people, as the traditional custodians of the land, seas, waterways, sky and culture of Nipaluna, Lutruwita for generations. We pay respect to the Elders past and present. We acknowledge and respect the Aboriginal and Torres Strait people's culture, spirituality, physical and emotional connection with their land, waters and community, on which we gather.

ALL ARE WELCOME. TO BE ON EARTH THE HEART OF GOD

Parish Priest: Fr Krish Mathavan MSC, **Phone:** 03 9412 8472,
Email: pastormoonahlutana@aohtas.org.au

Polish Chaplain: Fr Jozef Migacz SChr, **Phone:** 03 9412 8429, **Mobile:** 0407 785 721,
Email: polishchaplainmoonah@aohtas.org.au

Deacon: Deacon Michael Hangan MSC Assoc, **Phone:** 03 9412 8471, **Mobile:** 0438 243 533,
Email: michael.hangan@aohtas.org.au

Parish Office and Presbytery:

Office Hours: Monday, Tuesday & Friday 9:30am - 4:30pm, **Phone:** 03 9412 8471,
Email: moonahlutana@aohtas.org.au, **Web:** <http://cdtas.org.au/moonah>, **Facebook:** StTherese OfLisieux,

St Therese's School:

Principal: Ms Fran Baccharin, **Phone:** 03 6272 1403, **Email:** sttherese@catholic.tas.edu.au

OUR PARISH LIFE

Baptisms: Arrangements are made by contacting the Parish Office. Parents are to attend a Baptismal Preparation Session.

Reconciliation, Confirmation and Eucharist:

Are celebrated following a Family-Centred, Parish-Based, School-Supported Preparation Programme.

Rite of Christian Initiation of Adults:

Prepares adults for reception into the Catholic Community.

Marriage: Arrangements are made by contacting the Priests or Deacon - couples must attend a Pre-Marriage Programme.

Anointing of the Sick: Please contact one of our Priests.

Reconciliation: Please contact one of our Priests.

Prayer Groups:

Legion of Mary: Thursdays, after the 6:30pm Mass, Church Community Room.

Rosary: Fridays, after the 12:00 noon Mass.

Adoration: Wednesdays, after the 12:00 noon Mass.

MASS TIMES

Weekday Masses 25th - 29th April 2022

Monday 18th April	9:00am	Mass
Tuesday 19th April	9:00am	NO MASS
Wednesday 20th April	12:00pm	Mass & Adoration
Thursday 21st April	6:30pm	Mass & Legion of Mary
Friday 22nd April	9:00am	NO MASS
	12:00pm	Mass & Rosary

Weekend Masses 30th April—1st May 2022

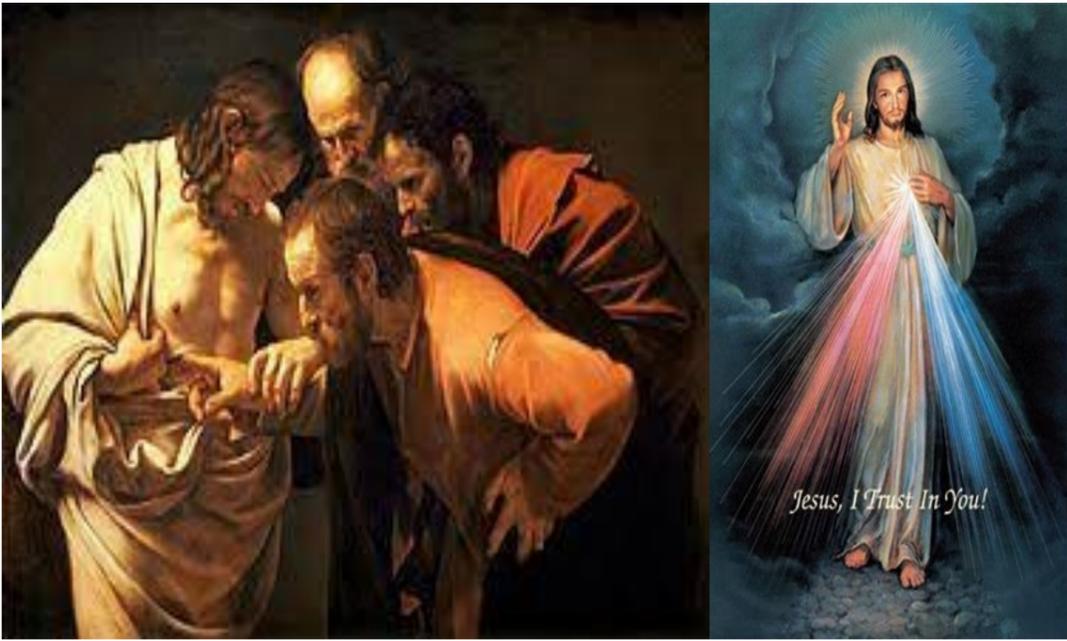
Saturday 23rd April	5:30pm
Sunday 24th April	9:00am
	11:00am (Polish)
	4:00pm

PRAYER REQUESTS

FOR THOSE WHO ARE SICK

Thanh Huynh, Olga Woods, Susan Wilson, Mary Hughes, Drina Paradzik, Jay Jennings, Elsa Bazan, Kayden Edwards, Jan Grubb, Leo Manning, Garry Hay, Alicia Stroud, Paddi McDonald, Lucia Werner, Kieran Aherne, Bev White, Marion Simpson, Carolyn Rakowski, Sylvester Rakowski, Kaye Wood, Debbie Large, Emily Allen, Michaela Christmas, Hser Paw, Kallie Midson, Kathy Legzdins, Genene Randall, Fr Terry Yard, Fr Brian Nichols, John Grela, Ted Lyden, Kate McQuaid, Goldie McGuinness, Peter Guy.

FOR THOSE WHO HAVE DIED



In Robert Browning's poem, A death in the desert, the last of the apostles, John, is dying. He looks back over his life and he wonders what will happen after the death of the last person to know Jesus personally. He asks what will happen when 'there is left on earth No one alive who knew (consider this!) – Saw with His eyes and handled with His hands That which was from the first, the Word of Life. How will it be when none more say "I saw"?' The question being asked in the poem is 'What will happen when there is no one left who can say 'I saw the Lord'? When all the eye witnesses of the Lord die off, what then?

How can people believe in the Lord who have never seen Him? That was the dilemma that faced Thomas in today's Gospel Reading. His fellow disciples came to him full of joy, having seen the risen Lord for themselves. They had been locked in a room out of fear, but suddenly they were aware of the risen Lord standing among them, giving them the gift of His peace, and empowering them to share in His work through the Holy Spirit. They came from this transforming encounter with the risen Lord to Thomas, one of their number, who was not present when the Lord appeared. Thomas was being asked to believe without having seen, to believe on the basis of what his fellow disciples were telling him. He refused to do so. If they had seen, he wanted to see as well. He not only wanted to see the risen Lord, but he insisted on physically touching the wounds on Jesus' hands and side. Unless these conditions were fulfilled, Thomas declared, 'I refuse to believe'. He wasn't going to be swept up by the enthusiasm of the other disciples. He wanted physical proof that Jesus was alive.

There is something admirable about Thomas' dogged scepticism. There is a tremendous honesty about it. He drove a hard bargain with the other disciples and with the Lord. Thomas' attitude left him somewhat isolated. He was cutting himself off from the group of disciples. It might seem as if he was also cutting himself off from the Lord. Yet, it is clear from the Gospel Reading that the Lord was not cutting Himself off from Thomas. A week later the risen Lord appeared to the disciples again, this time with Thomas present. Jesus' opening words to Thomas were not words of rebuke but of invitation, 'Doubt no longer but believe'. The Lord was accommodating himself to Thomas' sceptical stance. We are being reminded that the Lord meets us where we are and calls out to us where we are. The fact that someone's scepticism places them somewhat outside the community of believers does not mean that it places them outside the Lord's concern. In His scepticism Thomas remained a seeker. He undoubtedly wanted to share the Easter faith of his fellow disciples but he could not bring himself to do so. Yet, the Lord considers everyone who is a seeker and who sincerely wishes to believe as a believer already. All the Lord needs is some level of openness, no matter how small.

What is probably the greatest confession of faith in Jesus in all of four Gospels now comes out of the mouth of the great sceptic. When Thomas saw the Lord, he exclaimed, 'My Lord and my God'. He recognises Jesus in His full reality, as Lord and God, and does so in a very personal way, 'My Lord and my God'. The deepest faith is often found in those who have lived through a period of great spiritual darkness, a time of doubt and unbelief. There is an element of doubt in all our believing; we all journey through life enveloped in darkness to some degree. Even the great Saint Paul could say, 'now, we see in a mirror, dimly'. Some seem to have a much stronger encounter with that spiritual darkness than others. In a way, Thomas is their patron saint. He shows that times of disturbing and isolating religious doubt can be the prelude to deep and richly expressed faith.

Eventually Thomas saw and believed, like the other disciples who saw the risen Lord and believed. However, what about us who have not seen the Lord in the way that those original eyewitnesses saw him? That brings us back to the question of Robert Browning's poem, "How will it be when none more say 'I saw'?" Yet, here we are, a gathering of those who believe without having seen. It is to us that Jesus addresses the final beatitude in all of the Gospels, 'Blessed are those who have not seen and yet believe'. Jesus acknowledges that our faith is every bit as genuine as the faith of the original eyewitnesses, those who saw and believed. Even though we haven't seen, our faith is not without foundation. It rests on the faith of those who saw and believed, preserved for us in the Gospels and the other writings of the New Testament. Even more fundamentally, it rests on the presence of the risen Lord to us in and through His church.

In the heart of Jesus, Michael

"When it comes to worship and prayer, "in many settings, young Catholics are asking for prayer opportunities and sacramental celebrations capable of speaking to their daily lives through a fresh, authentic and joyful liturgy". **Christus Vivit: Post-Synodal Apostolic Exhortation to Young People and to all the People of God by Pope Francis**

NOTICES

CONFIRMATION/FIRST COMMUNION

We are calling for registrations for Confirmation and First Communion. A letter is available in the Church foyer. The programme for preparing to celebrate Confirmation with Mass on Sunday, 12th June at 9:00am is listed below:

1. **Meeting for parents only** - Wednesday, 11th May in the Sts Louis and Zelig Martin Parish Centre at 7:00pm.
 2. **Sunday, 15th May - Presentation to the Parish at 9:00am Mass** - Candidates will be presented with a crucifix to wear during preparation. This will be followed by the **First Workshop** in the Sts Louis and Zelig Martin Parish Centre for parents and candidates.
 3. **Sunday, 22nd May** - 9:00am Mass - Candidates presented with a copy of the Creed during Mass. This will be followed by the **Second Workshop** in the Sts Louis and Zelig Martin Parish Centre for parents and candidates.
 4. **Sunday, 29th May** - 9:00am Mass. This will be followed by the **Third Workshop** in the Sts Louis and Zelig Martin Parish Centre for parents and candidates.
 5. **Sunday, 5th June** - 9:00am Mass - Pentecost Sunday.
 6. **Thursday, 9th June - Practice & Archbishop's visit.**
(a) **5:45pm Practice for Confirmation** in Church - for parents, candidates and sponsors.
(b) **6:30pm Visit of Archbishop Julian** in the Church - with candidates, parents and sponsors.
 7. **Sunday, 12th June** - Confirmation with Mass 9:00am.
- Please pray with and for these candidates and their families.

INTRODUCTION TO CHRISTIAN MEDITATION

Introduction to Christian Meditation will commence at 6:00pm on **NEXT** Tuesday, 26th April and 10:00am on **NEXT** Thursday, 28th April. Sessions will follow on Tuesday, at 6:00pm on 3rd and 10th May and Thursday, at 10:00am on 5th and 12th May. To register please add your names to the list in the Church foyer.

LECTIO DIVINA

Lectio Divina will recommence on each Thursday morning at 10:00am, from 19th May, until 30th June. To register please add your names to the list in the Church foyer.

CHILDREN'S LITURGY OF THE WORD

**ST THERESE OF LISIEUX
CHILDREN'S LITURGY DATES
TERM 2, 2022
Held during our 9am Mass**

- 8/5 - 4th Sunday of Easter
- 22/5 - 6th Sunday of Easter
- 29/5 - Ascension
- 5/6 - Pentecost
- 3/7 - 14th Sunday of Ordinary Time

SUPPORT UKRAINE

Caritas Australia and Catholic Mission are working directly to support the people of Ukraine. If you are able to help please visit the links below. Caritas donations can be made at:

www.caritas.org.au/ukraine/

Catholic Mission donations can be made at:

<https://www.catholicmission.org.au/ukraine>

FINANCIAL SUPPORT

Epiphany is trying to raise the money to bring her seven orphaned nephews and nieces from Rwanda to Australia so she can care for them here. Epiphany is their only living relative. The process (visa application fees then airfares etc) is very expensive. Any contribution would be greatly appreciated. Go to <https://gofund.me/7ae14301>. If you need assistance the Parish Office is willing to help you and can process your donation.

POLISH NEWS

Druga Niedziela Wielkanocna

Od 20 lat w II Niedzielę Wielkanocną obchodzimy w Kościele uroczystość Bożego Miłosierdzia, która już chyba na stałe wpisała się w świadomość wiernych. Jednak cały czas można spotkać się z takimi terminami jak Niedziela Biała, Przewodnia czy Niedziela Niewiernego Tomasza. Skąd takie bogate nazewnictwo jednego dnia?

Zarówno święta Wielkanocne jak i Bożego Narodzenia posiadają tak zwaną oktawę. Oktawa to osiem następujących po sobie dni podczas których Kościół przedłuża radość z przeżywanej uroczystości. Nic więc dziwnego, że taki obchód występuje przy Uroczystości Zmartwychwstania Pańskiego. Przez ten czas na każdej mszy świętej usłyszeć można radosny hymn Chwała na wysokości, odmawiane jest wyznanie wiary a kapłan po błogosławieństwie rozsyła wiernych mówiąc: *Idźcie w pokój Chrystusa, alleluja, alleluja!* Już w pierwszych wiekach chrześcijaństwa dzień Paschy oraz dni po niej następujące były czasem szczególnym. Pierwsze wzmianki o celebracji tej oktawy sięgają III wieku. Możemy znaleźć bardzo dużo świadectw dotyczących głoszenia katechez dla nowo ochrzczonych.

Czas Wielkiego Postu jest czasem odnowy życia religijnego. W starożytności chrześcijańskiej był to także czas intensywnej przygotowania katechumenów do chrztu, który odbywał się w Noc Paschalną. I tutaj można doszukać się pochodzenia nazwy Niedzieli Białej. Każdy przystępujący do sakramentu chrztu, zarówno wtedy jak i dzisiaj otrzymuje białą szatę, symbol przyobleczenia się w nowego, czystego człowieka, który porzucił swoje dotychczasowe grzeszne życie. Dziś ta szata najczęściej jest symboliczna. Jednak dawniej było to traktowane literalnie. Katechumeni otrzymywali białą tunikę w której chodzili przez cały czas oktawy Wielkanocnej, której ostatnim dniem była II Niedziela Wielkanocna. Katechumeni byli wzywani, aby już nie tylko strojem ale i swoją postawą świadczyli o Chrystusie. Był to na tyle ważny symbol, że w mszałach łacińskich możemy znaleźć określenie tej niedzieli jako *Domenica in albis* – *Niedziela w bieli*.

Niedziela praktycznie od samego początku chrześcijaństwa stanowiła najważniejszy dzień tygodnia. Stąd też mogła pojawić się nazwa Niedzieli Przewodniej, która jako pierwsza następuje po Uroczystości Zmartwychwstania Pańskiego. W Kościele prawosławnym ta niedziela zwana jest także Antypaschą. Wierni spotykają się na cmentarzach śpiewając tzw. troparion (śpiew liturgiczny) o zwycięstwie Chrystusa nad śmiercią. Tu także można doszukiwać się początków nazwy Niedzieli Przewodniej – Pan Jezus przewodzi nam od śmierci do życia. Jeszcze inną, chyba najrzadziej spotykaną nazwą jest Niedziela Niewiernego Tomasza. Tego dnia liturgia słowa przywołuje nam postać św. Tomasza, który nie chciał uwierzyć apostołom w zmartwychwstanie Jezusa.

Mnogość nazw tej niedzieli pokazuje, że życie duchowe ludzi z lat minionych było bardzo bogate. Najlepszym podsumowaniem wydają się słowa z Liturgii Światła Wigilii Paschalnej: *Chrystus wczoraj i dziś. Początek i koniec. Alfa i Omega. Do Niego należy czas i wieczność. Jemu chwała i panowanie przez wszystkie wieki wieków.* Niech zatem mnogość tych znaków dopomaga nam w radosnym trwaniu przy tajemnicach paschalnych.

Życzę wszystkim błogosławionego tygodnia.

Sr Elżbieta Czernicka MChR

READINGS
23rd/24th April 2022
2nd Sunday of Easter (Divine Mercy) - Year C

ENTRANCE ANTIPHON: (1 Peter 2:2)

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

FIRST READING: (Acts 5:12-16)

The numbers of men and women who came to believe in the Lord increased steadily.

PSALM: (Psalm 117:2-4, 22-27)

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

SECOND READING: (Revelation 1:9-13, 17-19)

I was dead and now I am to live for ever and ever.

GOSPEL ACCLAMATION: (John 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: (John 20:19-31)

After eight days Jesus came in and stood among them.

30th April/1st May 2022
3rd Sunday of Easter - Year C

ENTRANCE ANTIPHON: (C.f. Psalm 65:1-2)

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

FIRST READING: (Acts 5:27-32, 40-42)

We are witnesses of these words, and so is the Holy Spirit.

PSALM: (Psalm 29:2, 4-6, 11-13)

I will praise you, Lord,
 for you have rescued me.

SECOND READING: (Revelation 5:11-14)

The Lamb that was sacrificed is worthy to be given power, wealth, glory, and blessing.

GOSPEL ACCLAMATION:

Alleluia, Alleluia!

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

GOSPEL: (John 21:1-19)

Jesus stepped forward, took the bread and gave it to them, and did the same with the fish.

READINGS

2nd Sunday of Easter - Year C

	Lector	Data Projector
5:30pm	Ed Sianski	Anne Thuringer
9:00am	Eva Hangan	Izak Hangan
4:00pm	Colleen Rakowski	Melissa Brown
Minister to Sick	Michael Hangan	
Counters	Goldie McGuinness & Kerrie Morrisby	
Cleaning	Fracalossi Family	

3rd Sunday of Easter - Year C

	Lector	Data Projector
5:30pm	Debbie Large	Amelia Daun
9:00am	Tony Webb	Marty Ogle
4:00pm	John Kitt	Daniel Duharte
Minister to Sick	Monica Sianski	
Counters	Peter Flint & Michael Hangan	
Cleaning	Rexine & Gerard Synnott	

LET US PRAY FOR ANNIVERSARIES

Klaus Joseph Goerrs, Bernard Aitken, Kazimieras Paschkewizschus, Michalina Machnik, George McGuire, Basilio Gabriel, Sime Kolega, Kathleen Brooks, Mavis Brown, Amalia Attak, Soleil, June Gardner, Elvie Knights, Shaun Pullen, Mirko Franov, Colin Higgins, James P. Scanlon, Patrick Jacobs, Marcin Jablonski, Mollie A. Reid, Harry Hartley, Bridget Agnes Imlach, Alice Miller, Walenty Ejlak, Maria Bidejowski, Fr Paul Flemming msc, Giovanni Lindo, Stefan Brzyski, Br Gordon Morgan msc, Bortolo Luigi Gesiotto, Sr Mary Honorata Scanlon, Wladyslaw Dmuchowski, Syd Riley, Janine Smith, Darcy Cooper, Tony Andrikonis, Eleonora Szczypior, Cedric Davey, Peter Wells, Rita Hartley, Michael Mika, Doris Kathleen Coad, Stanley Reynolds.

STEWARDSHIP

"Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.'" (JOHN 20:21)

Peace – the first gift of the risen Lord. Just as Jesus sent the Apostles out into the world, so too, He sends us. As disciples of Jesus, we are called to be compassionate and merciful; and not with just those who are our friends, but also with our "enemies". Think of someone in your life who you need to reconcile with. Call them right now or better yet, go visit them.

ENVELOPE COLLECTIONS

ENVELOPE TOTAL:	\$ 1,104.50
<u>Envelope Budget Collections:</u>	<u>\$ 1,730.77</u>
Difference (Loss)	\$ \$626.27
Loose Collection	\$ 1,162.45
Candles	\$ 37.50

Thank You!