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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.



CATHOLIC CARE SUNDAY APPEAL - SUNDAY 3 MAY

This year for the Catholic Care Sunday Appeal, the aim is to give hope and support to people experiencing homelessness, and for the wider community to know about who Catholic Care is, and the services they provide, so that anyone requiring such specialised support knows where to find help. We pray for your support on the appeal weekend. More information can be found on our notice board, and on <https://www.catholiccarevic.org.au/>

THE 54TH INTERNATIONAL EUCHARISTIC CONGRESS 2028

In 2028, Australia will host the 54th International Eucharistic Congress in Sydney, a global encounter with Jesus Christ in the Eucharist. Pilgrims from around the world are invited to come together in worship, reflection, and celebration, united by a shared faith and a mission to carry Christ into the world.

This congress dates back to 1881, with the first in Lille France, in a response to the changes that were happening in society following the French and Industrial Revolutions. Faithful Catholics felt the need to unite in faith and devotion to the real presence of Christ in the Eucharist, and to bring Christ into the world. The mission is the same today.



Visit the official website for more information, and register your details to stay up to date with the news and events, and volunteer your help during the congress.

“A moment to believe.”

<https://eucharist28.org/>

PARKING NOTICE AND CHANGES DUE TO ROOF REPAIRS

Scaffolding has been erected on the side of the church, so there will be no parking available there for 4 about weeks. We apologise for the inconvenience. Plenty of parking can be found in the surrounding streets, but please ensure to observe the parking regulations to avoid any fines.

Please remember: Parking on church grounds is strictly for St Mary Star of the Sea Masses and church events. As parking is very limited, please consider others by not leaving your car for extended periods of time, especially in the forecourt after Mass, as parking is needed for Baptisms and Weddings on weekends.

Thank you to all who have donated to our Roof Restoration Fund.

For those who would like to donate, please scan the QR code and once in the CDF page, in the drop-down menu, select “Roof Restoration Fund”. You can also find take-home flyers in the back of the church and foyer.

Thank you for your support!



SAFEGUARDING CHILDREN - OUR POLICY AND COMMITMENT

At St Mary Star of the Sea, we are committed to upholding the safety and dignity of each child and young person, ensuring that they are able to grow and develop in a caring and supportive environment in our church. This commitment is extended to clergy, employees, and volunteers at our church, regardless of their role or responsibility to act to safeguard children and young people from child abuse. (For more information, please read our Safeguarding Policy on our website, or on our noticeboard in the foyer).

DAILY MASS READINGS AND RESPONSES

All daily Mass readings and responses to votive Masses can now be accessed on our website via the QR code.



WEEKDAY MASSES

Mon	Tue	Wed	Thu	Fri	Sat
20 APRIL	21 APRIL	22 APRIL	23 APRIL	24 APRIL	25 APRIL
MONDAY OF THE 3RD WEEK OF EASTER	MASS FOR THE DEAD-ANNIVERSARY OF POPE FRANCIS	WEDNESDAY OF THE 3RD WEEK OF EASTER	THURSDAY OF THE 3RD WEEK OF EASTER	FRIDAY OF THE 3RD WEEK OF EASTER	ANZAC DAY
Mass: 7am, 12:30pm Pg. 359-360	Mass: 7am, 12:30pm Pg.	Mass: 7am, 12:30pm Pg. 361-362	Mass: 7am, 12:30pm Pg. 362-363	Mass: 7am, 12:30pm Pg. 363-364	Mass: 10:00 am Pg. 364-365



ST MARY STAR OF THE SEA CATHOLIC CHURCH

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HOME TO THE ARCHDIOCESAN SHRINE OF THE HOLY FAMILY

33 Howard Street, West Melbourne 3003
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PARISH PERSONNEL

Parish Priest:

Fr Andrew Paris

Priests in Residence:

Fr Anthony Bernal

Fr Peter Fitzsimons

Parish Office Administrator:

Yvonne Kee.

Communications:

Michelle Komadina

Sacred Music Centre Director:

Andrew Mariotti.

RCIA Coordinator:

Mimi Lee

Office booking hours:

Monday, Wednesday & Thursday :
10.00 am – 2.00 pm.

For urgent matters, you can contact:

Fr Andrew on 0404932862

MASS TIMES

Sunday:

10.00 am

5.00 pm

Monday to Friday:

7.00 am

12.30 pm

Saturday:

10.00 am

CONFESSIONS

Saturday:

9.30 am – 9.55 am

10.35 am – 1100 am

Sunday:

9.15 am

4.15 pm

Monday to Friday:

Before and after 7:00 am Mass

12:00 noon – 12:25 pm

1:05 pm – 1:30 pm

5:00 pm – 6:00 pm

and any other time when requested if possible

BAPTISMS, WEDDINGS AND FUNERALS

Please check our website for more information.

DEVOTIONS AND ACTIVITIES.

Eucharistic Adoration:

Thursdays 1:00 pm – 1:30 pm.

Legion of Mary:

4:00 pm Mondays at the presbytery.

Holy Rosary:

Mon – Fri & Sun before Mass

Saturday after 10am Mass

Theology Lectures:

Sundays 11:30 am.

Young Families:

Every Sundays after 10 am Mass

Faith Formation Program:

Check our website and noticeboard for more details

3RD SUNDAY OF EASTER



“I saw the Lord always before me; therefore, my heart was glad, and my tongue rejoiced; moreover my flesh will dwell in hope.” These words, quoted by St. Peter in today’s first reading, come originally from Psalm 16, a psalm of David the King. They may have more than one layer of meaning, but their principle focus, Peter tells us, is Jesus, whose unique relationship with God the Father was proven by His resurrection from the dead. In these words we glimpse Our Lord’s own life of piety as a man. With this tender confidence He was able to face the terrible trials of His agony in the

Garden of Gethsemane, and the later physical sufferings of his death by scourging and crucifixion.

If we now turn our attention to the touching Gospel account St. Luke gives us of the two disciples returning to their home in Emmaus, we see how Jesus brings this deep trust in the Father to each one of us. The two despondent persons, one of whom is named as Cleopas, were making their way back, after the tragic event of Jesus’ death by crucifixion. Along the way they were commiserating about their failed hopes, and were clearly scandalized by the violent end to Jesus’ life. Like many Jews of their time, the prophecies of a Saviour King or Messiah were interpreted by them as leading to a new political order and a restored prominence for Israel as a nation among the nations. They had seen Jesus’ rise in popularity, his extraordinary impact on people’s minds, his miracles demonstrating God’s favour as a definite sign that this outcome was about to materialize. Instead, they now knew that Our Lord had been subjected to shameful abuse and death-dealing punishment by the authorities, while popular support appeared to collapse.

Now, not even early reports of an empty tomb could raise their expectations. While they continued in this depressed mood, Jesus Himself, newly risen, approached them from behind. Once at their side, He greeted them and entered into their discussion, with gentleness and concern. As God He knew perfectly well what was on their minds, yet as a man He simply entered into dialogue with them, and so gradually helped them to see things from a completely different perspective.

The two disciples, quite mysteriously, did not at first recognize Our Lord. St. Mark, commenting on the same incident, tells us that Jesus appeared to them “in another form.” What this means is not perfectly clear, but must be seen as relating to the resurrected body of Christ, which was not bound by the common laws of nature. For instance, Jesus may have appeared to them as he looked when He was several years younger.

It is later, when Jesus takes bread at supper and breaks it, perhaps in the characteristic manner He was accustomed to do, that the two disciples realized that it was He. Some writers have understood that this circumstance was willed by Christ to remind us of His extraordinary presence in the Holy Eucharist, or, as it was first called, the “breaking of the bread.” We do not see Him there in the consecrated hosts with our eyes, but we acknowledge that He is truly, really and substantially there.

When Jesus then vanished from their sight, Cleopas and his companion remarked: “Did not our hearts burn within us while He talked to us on the road, while He opened to us the Scriptures?” Thereafter they might often have thought of those words from the Psalm of David: “I saw the Lord always before me; therefore, my heart was glad.”

This sense of Christ’s presence should be ours too, and can grow as we learn to make more frequent acts of faith, and even to use our imagination somewhat to remind ourselves that Jesus always walks with us through the days of our life, and He is especially close to us with His resurrected Humanity, when we pray near a Tabernacle, and when we receive Him in Holy Communion.

Hymns

Text: based on Laudato sia Dio mio Signore of St Francis of Assisi (1182-1226)

tr. William Henry Draper (1855-1933) alt.

Tune: LASST UNS ERFREUEN

Offertory: By your kingly power, O risen Lord (CWBII 352)

Antiphon: By your kingly power, O risen Lord, all that Adam lost is now restored. In your resurrection be adored.

1. Sing the joyful Easter cry, sound it to the souls in prison; shout our triumph to the sky. Sing Christ risen, sing Christ risen. Ant.

2. Sing the joyful Easter cry, let all times and peoples listen: death has no more victory. Sing Christ risen, sing Christ risen. Ant.

3. Death has lost and life has won; ev'ry new-born child we Christen now the Father's child becomes. Sing Christ risen, sing Christ risen. Ant.

Text: James McAuley (1917-1976)

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Tune: RUGGIERO by Richard Connolly (b. 1927)

Communion: Let all mortal flesh keep silence (CWBII 533)

1. Let all mortal flesh keep silence and with fear and trembling stand; ponder nothing earthly-minded, for with blessing in his hand Christ our God to earth descendeth, our full homage to demand.

2. King of kings, yet born of Mary, as of old on earth he stood, Lord of lords, in human vesture, in the body and the blood: he will give to all the faithful his own self for heav'nly food.

3. Rank on rank the host of heaven spreads its vanguard on the way, as the Light of light descendeth from the realms of endless day, that the pow'rs of hell may vanish as the darkness clears away.

4. At his feet the six-winged seraph; cherubim with sleepless eye, veil their faces to the presence, as with ceaseless voice they cry, alleluia, alleluia, alleluia, Lord most high!

Entrance: All creatures of our God and King (CWBII 446)

1. All creatures of our God and King, lift up your voice and with us sing Alleluia, alleluia!

O burning sun with golden beam and silver moon with softer gleam: O sing praises, O sing praises, alleluia! Alleluia, alleluia!

2. Swift rushing wind, you are so strong, white clouds that sail in heav'n along, O sing praises, alleluia! O rising morn, in praise rejoice, and lights of ev'ning find a voice; O sing praises, O sing praises, alleluia! Alleluia, alleluia!

3. O flowing water, pure and clear, make music for your Lord to hear, Alleluia, alleluia!

O fire, so masterful and bright, providing us with warmth and light; O sing praises, O sing praises, alleluia! Alleluia, alleluia!

4. Dear mother earth, who day by day unfolds rich blessings on our way, O sing praises, alleluia!

All flow'rs and fruits that in you grow, let them his glory also show; O sing praises, O sing praises, alleluia! Alleluia, alleluia!

5. And ev'ryone of tender heart, forgiving others, take your part, Alleluia, alleluia! All who deep pain and sorrow bear, praise God and on him cast your care; O sing praises, O sing praises, alleluia! Alleluia, alleluia!

6. And you, most kind and gentle death, waiting to hush our latest breath, O sing praises, alleluia! You lead to heav'n the child of God, and Christ our Lord the way has trod: O sing praises, O sing praises, alleluia! Alleluia, alleluia!

7. Let all things their Creator bless, and worship him in humbleness; alleluia, alleluia! Praise, praise the Father, praise the Son, and praise the Spirit, Three in One; O sing praises, O sing praises, alleluia! Alleluia, alleluia!

Text: from Liturgy of St James, c. 4th cent. Tr. Gerald Moultrie (1829-1885), alt.

Tune: PICARDY

Recessional: Regina Caeli Laetare (CWBII 405)

Regina caeli, laetare, alleluia: quia quem meruisti portare, alleluia: resurrexit sicut dixit, alleluia: ora pro nobis Deum, alleluia.

Text: Latin 12th cent.

Music: Chant mode VI

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PLEASE PRAY FOR:

The Newly Married

Andrew John Masanauskas & Ella Lola Gvildys

Marcus Bertone & Gabriella Salvo

Christopher Murfet & Lydia Denker

The Newly Baptised

*Isaiah Buckow
Celine Schembri
Oliver Madden
Gabriel Cianciarulo
Milana Soligo
Sienna De Petro
Grayson Golding
Arturo Burrafato*



PARISH SYNOD CORNER

Why listening matters in the Church -

Listening is not a sign of weakness. In the Christian tradition, listening is an act of humility and faith. We believe that God can speak through the experiences, joys, and struggles of His people. Synodality reminds us that listening is a form of love and a path to wisdom.

Mass Readings: 3rd Sunday of Easter

First Reading: Acts 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.'

Responsorial Psalm: Psalm 15(16):1-2,5,7-11

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.' R

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. R

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. R

You will show me the path of life, the fullness of joy in your presence, at your right hand happiness for ever. R

Second Reading: 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.

Gospel Acclamation: Luke 24:32

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

Gospel: Luke 24:13-35

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?'

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