



St Patrick's Parish Stawell and Landsborough St Mary's Parish Ararat and Lake Bolac



We acknowledge the Djap Wurrung people, the traditional custodians of our parish land.

We pay our respects to their elders past and present. We respect the presence of the spirits of their ancestors among us.

Sunday May 1, 2022 Third Sunday of Easter, Year C

First Reading

[Acts 5:27-32. 40-41](#)

A reading from the Acts of the Apostles

The high priest demanded an explanation of the apostles. 'We gave you a formal warning,' he said 'not to preach in this name, and what have you done? You have filled Jerusalem with your teaching, and seem determined to fix the guilt of this man's death on us.' In reply Peter and the apostles said, 'Obedience to God comes before obedience to men; it was the God of our ancestors who raised up Jesus, but it was you who had him executed by hanging on a tree. By his own right hand God has now raised him up to be leader and saviour, to give repentance and forgiveness of sins through him to Israel. We are witnesses to all this, we and the Holy Spirit whom God has given to those who obey him.' They warned the apostles not to speak in the name of Jesus and released them. And so they left the presence of the Sanhedrin glad to have had the honour of suffering humiliation for the sake of the name.

Responsorial Psalm

[Ps 29:2. 4-6. 11-13. R. v.2](#)

(R.) I will praise you, Lord, for you have rescued me.

1. 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.)
2. 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.)
3. 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 for ever. (R.)

Second Reading

[Rv 5:11-14](#)

A reading from the book of the Apocalypse

In my vision, I, John, heard the sound of an immense number of angels gathered round the throne and the animals and the elders; there were ten thousand times ten thousand of them and thousands upon thousands, shouting, 'The Lamb that was sacrificed is worthy to be given power, riches, wisdom, strength, honour, glory and blessing.' Then I heard all the living things in creation – everything that lives in the air, and on the ground, and under the ground, and in the sea, crying, 'To the One who is sitting on the throne and to the Lamb, be all praise, honour, glory and power, for ever and ever.' And the four animals said, 'Amen'; and the elders prostrated themselves to worship.



Gospel Acclamation

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

Gospel

Shorter form [Jn 21:1-14](#)

A reading from the holy Gospel according to John Jesus showed himself again to the disciples. It was by the Sea of Tiberias, and it happened like this: Simon Peter, Thomas called the Twin, Nathaniel from Cana in Galilee, the sons of Zebedee and two more of his disciples were together. Simon Peter said, 'I'm going fishing.' They replied, 'We'll come with you.' They went out and got into the boat but caught nothing that night. It was light by now and there stood Jesus on the shore, though the disciples did not realise that it was Jesus. Jesus called out, 'Have you caught anything, friends?' And when they answered, 'No', he said, 'Throw the net out to starboard and you'll find something.' So they dropped the net, and there were so many fish that they could not haul it in. The disciple Jesus loved said to Peter, 'It is the Lord.' At these words 'It is the Lord,' Simon Peter, who had practically nothing on, wrapped his cloak round him and jumped into the water. The other disciples came on in the boat, towing the net and the fish; they were only about a hundred yards from land. As soon as they came ashore they saw that there was some bread there, and a charcoal fire with fish cooking on it. Jesus said, 'Bring some of the fish you have just caught.' Simon Peter went aboard and dragged the net to the shore, full of big fish, one hundred and fifty-three of them; and in spite of there being so many the net was not broken. Jesus said to them, 'Come and have breakfast.' None of the disciples was bold enough to ask, 'Who are you?'; they knew quite well it was the Lord. Jesus then stepped forward, took the bread and gave it to them, and the same with the fish. This was the third time that Jesus showed himself to the disciples after rising from the dead.

Parish Information – Parishes of Stawell and Ararat

Parish Priest	Fr. Andrew Hayes andrew.hayes@ballarat.catholic.org.au
Parish Bulletin Online	www.ballarat.catholic.org.au – follow link to parish
Secretary / Child Safe	Jill Croxford ararat@ballarat.catholic.org.au
Parish Emails	ararat@ballarat.catholic.org.au or stawell@ballarat.catholic.org.au
Parish Office	304a Barkly St Ararat. Open Thursdays and Fridays 9am – 3pm
Phone	03 5352 5460
Post Box	PO BOX 92, Ararat, VIC 3377

Mass Times

Ararat	Sunday 8.30am
Stawell	Sunday 10.30am
Lake Bolac	1 st 3 rd 5 th Sundays 6.30pm Vigil Sat
Landsborough	2 nd 4 th Sundays 6pm Vigil Sat
Glenthompson	(Hamilton Parish) 2 nd 4 th Sundays 8.30am

Readings for next Sunday

May 8
4th Sunday of Easter Year C
[Acts 13:14, 43-52](#) // [Rv 7:9, 14-17](#) // [Jn 10:27-30](#)

Weekday Masses (usual schedule)

Tuesday: 10am Stawell (Check bulletin for occasional changes)
Wednesday: Aged Care
Thursday: 3.30pm Hopkins
Friday: 11am Ararat (Check bulletin for occasional changes)

Aged Care Roster

1st Wednesday 11.15am Eventide
2nd Wednesday 11am Lowe St
3rd Wednesday 10.30am Garden View
4th Wednesday 10am ARV

Recent Deaths: Doreen Duffy

Anniversaries Stawell

Vincent Rathgeber 1964, Leonardo Musumeci 1991, John Monaghan 1949, Catherine Dinan 1955, Sarah Kinsella 1960, Robert Murphy 1975, Ralph Bernie 1995, Sampson Thomas 2007, Bernard Considine 1997, Donald McDonald 1961, Daniel Oates 1971, Ernest Smith 1994, Steven Healy 1997, Ivy Boag 2000, Laci Vamos 2006, John Herdman 2012

Anniversaries Ararat

Kathleen Morris-Rowe, Frank Peterson, Fr Tom Brophy, Mons. Dan Brazil, Joe Price, Joyce (Bub) Joyce, Eileen Dawson, Robert Wilson, Cath Howman, Eric Pinzone, Winifred Brookward, Des North, Fr Matt Joyce CSsR, Michael McNamara, Pat Mahoney, Josef Kapp, Gerald Harrington, Fr Mick Philbin, Kerry Shea, Robert Cummins, Tony Shea, Archbishop Patrick Delaney, Fr Basil Thomas, Wendy Shea

Golden Gate Roster

May 1 Teresa // 8 Libby // 15 Harry Anna // 22 Jim Jan // 29 Teresa
June 5 Teresa // 12 Harry Anna // 19 Jim Jan / 26 Teresa

Lake Bolac Roster

Sat April 30 Reader Val Albert // Prayers of Faithful Damian Phillips // Cleaning Leanne Breen
Sat May 14 Reader Jane Higgins // Prayers of the Faithful Phillip Meek // Cleaning Irene Meek

Ararat CWL Meeting

Tuesday May 3 Parish Centre - Note different Tuesday of the month to usual

Project Compassion in Our Parishes

Thanks to everyone who has brought in your contributions for this year. Our total as of Easter is \$5,039

Pre- Voting in the Ararat Parish Centre

With the federal election now confirmed for Saturday May 21, the parish centre has been set aside for pre-polling in the week prior to the election. The church will still be available as usual but the parish centre will be unavailable for parish use during these days. Expect to see how-to-vote volunteers and the usual signage that accompany elections.

Volunteer Induction and Training

The parishes received notification this week from the diocesan office that all existing and new parish volunteers (all people on committees, Sunday ministries, gardeners, Op Shop, CWL ... just about everybody) will be asked to receive induction training, designed to meet the requirements of Standard 7 of the National Catholic Safeguarding Standards. The aim is that "personnel are equipped with knowledge, skills and awareness to keep children safe through information, ongoing education and training". More information to come.

Parish Question and Answer

Ararat – Sunday May 1, during 8.30am Mass

Parishioners will hear a brief presentation and have the opportunity to ask questions re: the upcoming parish merger

Stawell - Thursday April 28 7pm in St Patrick's Church

In Stawell we will discuss the merger and also discuss the proposed refurbishment of St Patrick's Church

Information that might be helpful for the discussion:

Many of the necessary pastoral arrangements began with the retirement of Fr Eric Bryant and have been in place for some time. The parishes have:

- shared one Sunday bulletin for two years
- had an unchanged Mass roster for two years
- shared one parish office for nearly 12 months
- shared one secretary / finance officer for nearly 12 months
- run one Presbytery Account for six months

Parish Councils

- An Interim Parish Council has been established in Stawell (operating for two years)
- The two Parish Councils have met together on a number of occasions. They also meet separately
- We envisage continuing this model, that the councils meet separately to discuss local issues and meet perhaps quarterly together

Weekday Masses

Stawell (Tuesday) and Ararat (Friday) have one weekday Mass each

There are four aged care facilities (Eventide, Lowe St, Garden View, ARV) who rotate on Wednesdays for Mass / Prayer

Ararat also has an assisted living facility who have weekly prayer and communion on Sundays

Finance

The parishes now have a combined Finance Committee

The merged parish will be in a strong financial position. With a \$400,000 bequest soon to arrive in Ararat, and with the two presbyteries in Stawell being leased in addition to the Stawell Flats and Stawell Op Shop, the parishes will merge with combined cash savings of 1.2M (roughly 600K each) and an annual income of 250K, only 90K of which is from Planned Giving

Legal

There are tax and legal requirements that will be undertaken with the assistance of the Diocesan Finance Office

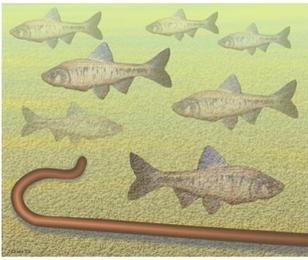
Parish Name

The Ararat Parish Pastoral Council met on Wednesday evening and are proposing "Holy Spirit Parish" as our new name. Holy Spirit was one of the suggestions forwarded by parishioners. The council agreed that it was not particularly beneficial to choose Mary or Our Lady as our new name, given that the new parish will already have Immaculate Conception Church, St Mary's School and Marian College. Holy Spirit will give us a great opportunity to celebrate Pentecost as our parish feast day. Holy Spirit is also not used as a name elsewhere in our diocese.

Fr Andrew has determined that we won't be using "Grampians" as our geographic descriptor, leaving us with "Gariwerd." That is: Holy Spirit Parish, Gariwerd.

Fr Andrew spoke strongly to the Parish Pastoral Council that it's the ministry of our parish at this time to be prophetic in the naming of the geographical area on which our parish sits. While "Grampians" is an obvious locator to describe our parish it is also tied to the colonial expansion of the 18th and 19th centuries that saw people deprived of their land, culture and freedom ... Using the mountain's forever name rather than the name imposed by Major Mitchell in 1836 is an act of respect. And that's our job as a modern day parish, to be a voice of respect for all peoples, and a voice that calls all people to profound acts of respect and kindness and love.

If our parish, in using the first nations' name for the mountain, encourages other communities to look to their first nations' people with new and more respectful eyes, then that's the Holy Spirit acting in us and through us. We will have done our job well.



Lectionary Art and Reflection by Jenny Close

Reflection by Artist

There is a curious combination of fishing and shepherding imagery in this evocative story from John's gospel. Peter is a fisherman, but he is appointed as shepherd to Jesus' flock. Fishing is essentially a gathering role, while nurturing, guiding and protecting are associated with shepherding.

New Testament Commentary by Mary Coloe PBVM

It is the Lord Revelations 5:11-14; John 21:1-19

The ongoing presence of the Risen Jesus

Chapter 21 of John's Gospel is believed to be a slightly later addition to the original Gospel, written to deal with issues that arose later in the community. Peter is singled out as the leader whereas previously throughout this Gospel Peter has not had a significant role. The disciple who is the leader in faith is the Beloved Disciple and in this scene on the lake, it is he who first recognises 'It is the Lord'. The women disciples, so significant in this Gospel, are also missing in chapter 21. Scholars believe that this chapter was written after the death of the Beloved Disciple who was the likely founder of the Johannine community, to affirm the traditional leadership role ascribed to Peter. During the time of Jesus' trial Peter had denied Jesus three times, now, on the shore of the Lake he gives a triple affirmation of his love for Jesus and Jesus confers on him as pastoral leadership – 'Feed my lambs'. (21:15)

It is likely that the Johannine community was led by the disciple known in the text as 'the Beloved Disciple'. His witness and insight shaped the theological thinking of this group and with his death the community may have felt doubly bereft. It seems some even thought that he would not die but would be alive for the return of Jesus. At the end of Chapter 21 this issue is resolved when Jesus clarifies that he had not said to this disciple that he would not die, (21:23)

The imagery in this story is highly significant. The disciples set out to fish at night and in the darkness they catch nothing. Then, when the dawn comes they see Jesus, named in this Gospel the Light of the world. Relying on the word of Jesus, the disciples' efforts bear fruit and in the wonder of this bountiful result, the presence of the Lord is recognised.

The breakfast by the lake recalls the earlier feeding miracle in John 6 where Jesus took five loaves and two fish and fed a great crowd. The miracle in John 6 and this meal are Eucharistic in their symbolism. Jesus is present in the midst of the disciples even though his presence is not immediately recognised. Jesus is the host inviting his disciples to eat the food he has prepared for them/us.

This lakeside feeding reflects the living experience of the Christian community. When they gather for Eucharist, they are in touch with the Risen Jesus who continues to guide and nourish them. Can we also recognise the Risen One present in our lives and nourishing us in the Eucharist?

The Book of Revelation can read almost like science fiction, in that it is in the form of ancient myth. Christian faith affirms that the Risen Jesus is now the true sovereign of the world, that he has achieved ultimate victory over evil. And yet, Christians living towards the end of the first century were still feeling threatened by some elements within Judaism and by persecution from Rome. This historical situation was in tension with faith in the reign of God. The book of the Apocalypse or Revelation is in response to this tension. God does reign although at present in a hidden manner. The power of Rome, (called Babylon) is illusory and ultimately God's power will be revealed, Rome will be destroyed and the faithful will be rewarded. Within its strange symbolism, this book presents a theological message of hope within a world where the power of God is at work and will eventually triumph over evil.

Reflection by Dianne Bergant CSA

Today we concentrate on the different ways that the witness of the community of faith manifests the Lord – the apostolic witness of leadership and service that is accomplished by the various ministries within the church. While today's gospel singles out Peter as a leader within the community, in no way does this mean that such providential care for the church is the sole responsibility of authorised leaders. Rather, it is the responsibility of all the baptised.

In their teaching and preaching, the apostles moved from one understanding of God's presence and activity in the midst of the people to another. This new understanding had the death and resurrection of Jesus at its core. The light of the resurrection illumined their former religious convictions and aspirations, and they were undeterred in their commitment to spread this good news, this new word, this transforming light.

A martyr is a witness, one who is so committed, that that person is willing to suffer any consequence, even death, in order to be faithful. The apostles rejoiced that they had been found worthy of ill-treatment for the sake of the name of Jesus. The Lamb who is exalted is the one who was slain, and Peter is told that, like his master, he will pay for his commitment with his life. Even the psalm alludes to the suffering that must be endured by those who have chosen to be faithful. This kind of steadfastness has always been a persuasive witness.