

# ST JOSEPH'S PARISH

OUYEN, PATCHEWOLLOCK, TEMPY, WALPEUP, UNDERBOOL



Easter Vigil 16<sup>th</sup> April 2022

(Outside) Blessing of the Paschal Candle

Other readings found on the coloured sheets

## Gospel [Lk 24:1-12](#)

A reading from the holy Gospel according to Luke

**Why look among the dead for someone who is alive?**

On the first day of the week, at the first sign of dawn, the women went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?' And they remembered his words.

When the women returned from the tomb they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them.

Peter, however, went running to the tomb. He bent down and saw the binding cloths, but nothing else; he then went back home, amazed at what had happened.

## SCRIPTURE COMMENTARY by Brendan Byrne SJ

Just as a family will gather round on important occasions and tell and retell the family stories, so there is a sense in which the Church keeps its 'best stories' for this most significant celebration. These are the family stories that shape our identity as Christians: they tell us where we have come from, who we are and where we are going according to the saving plan of God.

Here I concentrate upon the two readings from the Old Testament that are always read, the reading from St Paul, and then the Gospel. It is still necessary to remind people that the record of God's work of creation in the first reading, Gen 1:1-2:2 does not offer a scientific account of how all things came to be 'back there'. Rather, what we have is a poetic account that communicates a sense of God and an attitude to the world valid for all time. The world is not a random jumble of objects and events. As a whole and in its myriad parts it is essentially gift, the gift of a personal Presence, who has declared it essentially good and given human beings a privileged and responsible role within it. Behind each gift we are invited to discover the Giver, who wishes to draw into personal and life-giving relationship those created in the divine image. The biblical sense of creation is not so much that of the conquest of non-being as the imposition of order and meaning upon pre-existing chaos. The essential image is that of light overcoming darkness. Though all things are in themselves 'good' and human beings 'very good', goodness is

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matched by an equally mysterious pattern of moral evil, disorder and chaos. In respect both to themselves and to the remainder of creation, human beings constantly fall captive to forces hostile to growth, freedom and life.

The reading from Exodus (14:15–15:1), telling of God’s liberation of the Israelites from their captivity in Egypt, presents God as One who, precisely as Creator, rescues human beings from the captivities to which they are prone. Israel’s essential experience of God is of the One who victoriously led them out of Egypt and formed them in Sinai as a people of special choice and role within the world. The celebration of Passover year by year seeks to communicate to succeeding generations the sense of identity that sprang from this experience of rescue.

Later, the great prophet of the Exile, whose voice we hear in the second half of Isaiah (see the 4th and 5th readings for tonight), would announce that the liberation from Babylon would amount to a new Exodus in which Israel would experience the saving power of her God in a new way surpassing the liberation of old. It would be nothing short of a ‘new creation’.

These three great expressions of Israel’s experience of God – creation, Exodus, return from Exile – form the essential backdrop against which the earliest Christian believers had their foundational experience of God. That, of course, was the experience of the death and resurrection of their Lord. In the first reading from the Mass (Romans 6:3-11), Paul reminds his fellow believers in Rome of the way in which they have been set free from the tyranny of sin because of their participation, through faith and baptism, in Christ’s victory over sin and death. Once slaves to sin, as the Israelites were slaves to Pharaoh, by dying with Christ and entering into the tomb with him, they have escaped that slavery and live now as new creatures, alive with the risen life of Christ.

Along with the readings, the baptism of those who are to become new members of the People of God this evening and the renewal of baptismal vows on the part of everyone else, enacts this foundational experience of death and resurrection.

The Gospel (Luke 24:1-12) tells of a more foundational experience still. The women who went to the tomb – Luke is careful to record their names, headed by Mary Magdalene – expected to

find the dead body of their Lord. Instead they found a dismaying emptiness. Was the last indignity paid to Jesus the theft and desecration of his body? Young men in brilliant clothes (angels) point to another explanation. If they ‘remember’ his words, they will recall an instruction in Galilee about arrest, crucifixion – and also resurrection. Then they did not understand but now they can (though the male disciples will not believe them). The absence of Jesus’ body is not an absence of loss but an absence that bespeaks the creative power of God. Their Lord lives; his resurrection from the dead is the beachhead of the new creation in the world.

## He Has Risen!



## Alleluia! Alleluia!

**“You have mourned for Christ’s sufferings;  
now you celebrate the joy of His resurrection.**

**May you come with joy to the feast which lasts forever!”**

*(part of the Solemn Blessing)*

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**ST JOSEPH'S PARISH**  
**Ouyen, Patchewollock, Tempy, Underbool, Walpeup**  
**Parish Administrator: Fr Anthony Nagothu (03) 5026 3068**  
**Parish Contact Person: Faye Nihill 5092 1326**

**Recent Deaths:**

**Anniversaries:** Lil Healy

**Sick:** Terri Scott, Cora Jardine, Judi Floyd, Laura Burns and Joan Bathgate 🙏

**May our healing God touch the lives of our sick bringing them comfort & peace.**

**24<sup>th</sup> April – Mass – Divine Mercy Sunday**  
**U'Bool: 9:00am**  
**Ouyen: 11:00am**  
**Reader: Flora Moulder**  
**Prayers of the Faithful: Lorna Keam**  
**Offertory Procession: Kathy Loxton & Cheryl Anderson**  
**Projectionist: Louise Fitzpatrick Leach**

**Collections:** 10<sup>th</sup> April

Ouyen: \$174.50

Planned Giving: \$215.00

**Church Cleaning:**

April: Carmel Vallance & Marlene O'Callaghan

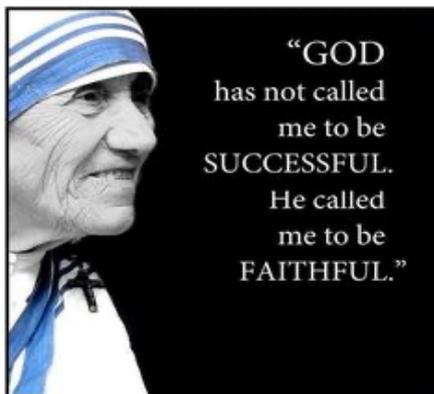
**Presbytery Cleaning:**

April: Celia Reidy

**Sacrament of Reconciliation:** Father will be available after the Friday Mass for Reconciliation, after the 11:00am Masses, or at any other time by appointment.

**Adoration of the Blessed Sacrament:**

Every Thursday from 2:00 – 6:00pm with the Divine Mercy Chaplet at 3:00pm and Rosary at 4:00pm; all welcome.



**Prayer For Australia:** Eternal Father, I offer you the Precious Blood of our Lord Jesus Christ offered at all the Masses throughout the world for the Holy atonement, and to protect Australia from the sin of abortion, euthanasia, and from every evil. Through Jesus Christ

**Pope's Prayer Intention for April: For Health Care Workers** - We pray for health care workers who serve the sick and the elderly, especially in the poorest countries; may they be adequately supported by governments and local communities.

**Mass Timetable**

Wk 1	Patche	Mass	11:30am	1 <sup>st</sup> Friday
	Ouyen	Mass	11:00am	Sunday
Wk 2	Ouyen	Mass	11:00am	Sunday
Wk 3	Ouyen	Mass	11:00am	Sunday
Wk 4	U'Bool	Mass	9:00am	Sunday
	Ouyen	Mass	11:00am	Sunday
Wk 5	Ouyen	Mass	11:00am	Sunday

**\*\*More opportunities for Mass Please note the new time:** each Friday at 10:00am

**Project Compassion boxes and envelopes** can be returned now, by either placing them on the plate or giving them to Faye or Doc.

**Thanks to all those who have helped in any way** over Holy Week. Special thanks to Fr George for making the effort to come and be with us!

**Summary of the New Covid Provisions:**

- ~ QR Codes are no longer required to sign in
- ~ Face masks are no longer required to be worn
- ~ Kindness and Common Sense strictly enforced

**Side door entrance:** we are asking anyone with any mobility issues, and those who use gofers, to enter via the side (north facing) door. This has a much wider opening on level ground and is ideal for dropping off/picking up or parking gofers. For those with gofers we would ask you to please use the gravel to drive on, rather than the pavers which are too narrow and have a dangerous lip. If you are aware of any other potential hazards please notify: Faye, Cheryl or Marie.

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Fr George has left Columban Calendars and The Far East magazines for anyone to take; all for a gold coin donation!



**Divine Mercy Sunday, 24<sup>th</sup> April:** The main reason that Jesus wanted this feast to be established is that He wanted to "throw a lifeline," so to speak, to souls who are perishing, souls who are drowning in sin and despair. That lifeline is this Feast, with all the tremendous promises of graces and benefits which Jesus attached to it. As He said to St. Faustina, He wanted to make this Feast day a special "refuge and shelter" for the "consolation" of souls.

“My daughter, tell the whole world about My inconceivable mercy. I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. **The soul that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment.** On that day all the divine floodgates through which grace flow are opened. Let no soul fear to draw near to Me, even though its sins be as scarlet. My mercy is so great

that no mind, be it of man or of angel, will be able to fathom it throughout all eternity. Everything that exists has come forth from the very depths of My most tender mercy. Every soul in its relation to Me will contemplate My love and mercy throughout eternity. The Feast of Mercy emerged from My very depths of tenderness. It is My desire that it be solemnly celebrated on the First Sunday after Easter. Mankind will not have peace until it turns to the Fount of My Mercy.” **Fr James in Swan Hill will be celebrating Divine Mercy Sunday with Adoration and Confessions from 2-3pm, followed at 3pm by the Divine Mercy Chaplet (sung) and Benediction. All welcome!**



The Ukrainian people are strong in faith and this Easter will be very difficult for them. You can send your own messages of hope and support to the people of Ukraine at Easter via the Majellan. Go to “Majellan Media” and “Your Prayers for Ukraine” will pop up. Simply write your message to be delivered.

**Walking in the Spirit:** The People of God are invited to make a prayerful journey towards the Second Assembly of the Plenary Council through the “Walking in the Spirit” prayer campaign. Walking in the Spirit begins on Easter Sunday, April 17, and runs until the Second Assembly, which opens on Sunday, July 3. You can find out more at [www.plenarycouncil.catholic.org.au/walkinginthspirit/](http://www.plenarycouncil.catholic.org.au/walkinginthspirit/)

**A message from Aid to the Church in Need Australia:** As we are in the Holy Season of Easter consider offering up a Mass for your loved ones. These Mass stipends support priests in the poorest parts of the world who have no other means of support and are offered for the intentions of the benefactor. You can also send your loved ones a Mass card. Visit [www.aidtochurch.org/masses](http://www.aidtochurch.org/masses)



Aid to the Church in Need

ACN AUSTRALIA

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