

CATHOLIC PARISH OF ST MARY'S MACLEAN



ST JOHN'S CHURCH



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ST JAMES CHURCH

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SECOND SUNDAY OF EASTER, YEAR A: 12 APRIL 2026

Dear brothers and sisters in Christ, our Eucharistic celebration this second Sunday of Easter provides us with further opportunity to reflect on the reality of the Resurrection and what it means for our salvation.

The Resurrection of Jesus is not a return to his previous earthly life but an entry into a new mode of existence. "At Jesus' Resurrection, his body is filled with the power of the Holy Spirit: he shares the divine life in his glorious state." The risen body in which Jesus appears to his disciples "is the same body that had been tortured and crucified ... Yet at the same time this authentic, real body possesses the new properties of a glorious body: not limited by space and time but able to be present how and when he wills; for Christ's humanity can no longer be confined to earth and belongs henceforth only to the Father's divine realm. For this reason too the risen Jesus enjoys the sovereign freedom of appearing as he wishes..." (*Catechism of the Catholic Church*, 645-6).

This is shown in the gospel reading this Sunday. On Easter Sunday evening, despite the doors being closed in the room where the disciples were, the risen Christ, penetrating those locked doors, came and stood among them. He is able to do this because his body has been transformed into a spirit-like body. The risen Jesus is not a ghost – not a pure spirit without his body like the bodiless souls of the saints in heaven – but body and soul in a glorious state. As St Paul wrote, the material body is transfigured by the Holy Spirit into a glorified "spiritual body" (1 Corinthians 15:44).

The reality of the Resurrection is again demonstrated in the encounter of doubting Thomas with the risen Christ the Sunday after Easter. Thomas was not with the other disciples when the risen Jesus appeared to them. When he was told of this apparition, he refused to believe their testimony. To believe, he needed tangible proof. When Jesus appeared to them again, a week later, he addressed Thomas directly asking him to touch his hands and his side, his wounds. Thomas demanded proof in order to accept the truth of the Resurrection, and Jesus showed his wounds in order to bring him to faith. The risen body of Christ is the same

body that had been crucified, for it still bears the traces of his suffering and crucifixion.

The Resurrection of Jesus restored our true life. In the gospel, Jesus imparts his peace. This gift of peace is the fruit of our reconciliation with God. Cut off from God because of sin, and so enemies of God, we are now brought into friendship with God again by the death and resurrection of Christ. The risen Christ also imparts the gift of the Holy Spirit. God can live in our hearts and minds again by the personal indwelling of the Holy Spirit. The Holy Spirit brings about the forgiveness of sins and our participation in the divine life.

All the gifts Jesus obtained by his death and resurrection will be entrusted to his Church who will dispense them to those who will believe in Jesus and decide to become his disciples in his Church. The risen Lord sends the apostles to continue his mission, to offer his gift of salvation to all peoples. He has entrusted to them and their successors in the apostolic ministry the gift and ministry of reconciliation. They will reconcile sinners with God by means of baptism and Christians who have committed serious or mortal sins by means of the sacrament of reconciliation. By means of their preaching, administration of the sacraments and their pastoral leadership, they will bring people to faith and nourish it.

The passage from Acts describes the early community of disciples that was living under the power of the risen Lord and the gift of the Holy Spirit: faithful to the teaching of the apostles, to the brotherhood, to the breaking of the bread and to the prayers. Being disciples of the Risen Lord means growing in our knowledge of the faith, mutual love among disciples, regular participation in the Eucharist and living relationship with God through daily prayers.

Let us ask the risen Lord in this Mass to fill us anew with his gifts of peace, forgiveness and the Holy Spirit.

Fr Roland

ENTRANCE ANTIPHON (*Iluka*)

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

COLLECT

God of everlasting mercy, who in the very recurrence of the paschal feast kindle the faith of the people you have made your own, increase, we pray, the grace you have bestowed, that all may grasp and rightly understand in what font they have been washed, by whose Spirit they have been reborn, by whose Blood they have been redeemed. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

FIRST READING *Acts of the Apostles 2:42-47*

A reading from the Acts of the Apostles

The whole community remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers. The many miracles and signs worked through the apostles made a deep impression on everyone. The faithful all lived together and owned everything in common; they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed. They went as a body to the Temple every day but met in their houses for the breaking of bread; they shared their food gladly and generously; they praised God and were looked up to by everyone. Day by day the Lord added to their community those destined to be saved.

The word of the Lord.

RESPONSORIAL PSALM *Ps 117:2-4, 13-15, 22-24. R. v.1*

(R.) Give thanks to the Lord for he is good,
his love is everlasting.

1. Let the sons of Israel say:
'His love has no end.'
Let the sons of Aaron say:
'His love has no end.'
Let those who fear the Lord say:
'His love has no end.' (R.)
2. I was thrust, thrust down and falling
but the Lord was my helper.
The Lord is my strength and my song;
he was my saviour.
There are shouts of joy and victory
in the tents of the just. (R.)
3. The stone which the builders rejected
has become the corner stone.
This is the work of the Lord,
a marvel in our eyes.
This day was made by the Lord;
we rejoice and are glad. (R.)

SECOND READING*1 Peter 1:3-9*

A reading from the first letter of St Peter

Blessed be God the Father of our Lord Jesus Christ, who in his great mercy has given us a new birth as his sons, by raising Jesus Christ from the dead, so that we have a sure hope and the promise of an inheritance that can never be spoilt or soiled and never fade away, because it is being kept for you in the heavens. Through your faith, God's power will guard you until the salvation which has been prepared is revealed at the end of time. This is a cause of great joy for you, even though you may for a short time have to bear being plagued by all sorts of trials; so that, when Jesus Christ is revealed, your faith will have been tested and proved like gold – only it is more precious than gold, which is corruptible even though it bears testing by fire – and then you will have praise and glory and honour. You did not see him, yet you love him; and still without seeing him, you are already filled with a joy so glorious that it cannot be described, because you believe; and you are sure of the end to which your faith looks forward, that is, the salvation of your souls.

The word of the Lord.

GOSPEL ACCLAMATION

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*

A reading from the holy Gospel according to John

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you.

'As the Father sent me,
so am I sending you.'

After saying this he breathed on them and said:

'Receive the Holy Spirit.
For those whose sins you forgive,
they are forgiven;
for those whose sins you retain,
they are retained.'

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came. When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.' Eight days later the disciples were in the

house again and Thomas was with them. The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands. Give me your hand; put it into my side. Doubt no longer but believe.' Thomas replied, 'My Lord and my God!' Jesus said to him:

'You believe because you can see me.
Happy are those who have not seen and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

The Gospel of the Lord.

PRAYER OVER THE OFFERINGS

Accept, O Lord, we pray, the oblations of your people (and of those you have brought to new birth), that, renewed by confession of your name and by Baptism, they may attain unending happiness. Through Christ our Lord. Amen.

PREFACE: E1; EUCHARISTIC PRAYER I

COMMUNION ANTIPHON (*Iluka*)

Bring your hand and feel the place of the nails, and do not be unbelieving but believing, alleluia.

PRAYER AFTER COMMUNION

Grant, we pray, almighty God, that our reception of this paschal Sacrament may have a continuing effect in our minds and hearts. Through Christ our Lord. Amen.

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SCRIPTURE COMMENTARY

It is understandable that the Church should celebrate the octave of Easter by reading each year the episode in the Fourth Gospel where the risen Lord appears to Thomas 'eight days later' (20:19-31).

This is preceded, appropriately enough, by a First Reading from the Acts of the Apostles (2:42-47) describing the life of the disciples in the very early days of the Church. The summary gives a rather idealised view of early Church life, one not destined to continue in all its details. What it chiefly communicates is the sense that the power of the Spirit, so evident in the ministry of Jesus and later at Pentecost, continues in the subsequent life of the church.

One sign of the Spirit's presence is the continuing increase in numbers of converts, drawn by the sheer

attractiveness of the communal life of believers and the spirit of joy and thanksgiving palpable among them. At one level they continue to be devout Jews, frequenting the Temple daily. But other practices reflect a new direction: daily instruction from the Apostles and meals shared in common, the climax of each being the eucharistic commemoration of Jesus ('the breaking of the bread').

The sharing of material goods denoted by 'having all things in common' was destined to last in Christianity only in the monastic tradition. But beyond the material sense, we should be aware of an axiom pervasive in Greco-Roman society that 'friends have all things in common'. What is being indicated, then, is that the early disciples were a community of friends. They shared friendship with the Lord Jesus and because of that they were friends with each other. This is the essential meaning of the Greek word *koinōnia* – a difficult word to translate, though 'communion' is preferable to 'fellowship'. *Koinōnia* denotes the bond created between individuals on the basis of a common participation in some other thing (here the friendship of Jesus). This rich idea remains, of course, central to the Church's sense of its own identity. [...]

Gospel (John 20:19-31): Thomas is one of the most clearly defined characters in the Fourth Gospel. Born loser, realist, pessimist, he has missed out on the Easter night appearance of Jesus. He won't believe in the resurrection simply on the other disciples' claim 'we have seen the Lord'. He lays down his explicit, highly 'physical' conditions.

With the divine 'courtesy' that seems to be a feature of the risen Lord in all the appearance stories of the gospels, Jesus is prepared, eight days later, to meet Thomas' conditions exactly. Before the risen Lord in person, however, Thomas abandons them and makes the most exalted act of faith contained in the gospel: 'My Lord and my God!'. The confession takes us back to the Prologue: '... the Word was with God and the Word was God' (1:1); 'No one has ever seen God; it is God the only Son, who is close to the Father's heart, who has made him known' (1:18). At this climactic moment of the gospel it is Thomas, the late-comer, the obtuse one, the doubter, who proclaims the full identity of Jesus.

But that is not the end. Jesus adds a comment that brings us into the picture too. Thomas has believed because, like Mary Magdalene (20:16) and the other disciples present in the room, he has seen the risen Jesus. Others – succeeding generations of believers – will not see Jesus. Unlike Thomas, they have to believe simply on the report handed down in the Church's preaching: 'We have seen the Lord'. On them – on us, that is – Jesus pronounces a blessing: 'Blessed are those who have not seen and yet believe'. Why 'blessed'? Because from them/from us a faith greater than that of Thomas and the others will be required: the greater the faith the more scope for the power of God. [...] *Fr Brendan Byrne, SJ*

ONLINE GIVING

Internet donations to assist our parish are always welcome. Details for donating online via Electronic Funds Transfer BSB: 032582 Account Number: 810033 [Surname, parish envelope no]

PRAYER REQUESTS

Prayers for the Sick: Ben & Nadine Shaw, Patrick Wheeler, Maree Hammond, Denise & Bob, Tim Scherger, Jan Taylor, Miriam Scherger, Kathy Leseberg, Ava Blay, Mark Thurbon, Alma Bailey, Mary Wiseman, Sue Gravolin, Ron Weekes, Margaret Donges, Pam Lewis, Matthew & Paul Gallagher, Chris Naismith, Trevor Nicolola, Peter Burns, Matthew Tierney, Matt Mohorovic, Sharon Grayson, Dennis Cathedral, Allan Dick. **Recently Deceased:** Nathan Mifsud, Anastasia "Toni" Murphy, Sr Frances Kuhn, **Anniversary:** Joe Robertson, Clarrie Woodroffe. **Pray for:** Towell, Baker, Gough & Robertson families, Fran Eckersley, Robyn Smith, Pam Sutherland All the suffering souls in Purgatory especially the dec'd members of F.O.S.S.

MASS TIMES:

Sunday Masses: Yamba: 5:30pm (SAT); Maclean: 8:30am (SUN); Iluka: 10:30am (SUN).

Weekday Masses: Tuesday, 9:00am: Iluka; Wednesday, 9:30am: Yamba; Friday, 12:00nn, Maclean; First Saturday: 11:30am, Maclean.

RECONCILIATION TIMES

Saturday, 11:00am, Maclean; 5:00pm, Yamba
Sunday, 8:00am, Maclean
Tuesday, 9:30am, Iluka
Wednesday, 10:00am, Yamba

EUCCHARISTIC ADORATION:

First Wednesday: 10:00am, Yamba
First Saturday: 12:00pm, Maclean

MINISTRY ROSTER: 18/19 APRIL 2026

Readers: Yamba: R Tory/P Edgar; Maclean: A Smith/ J Moloney; Iluka: C Nilon. **Commentators:** Yamba: B Cullen, Maclean: S Winter, Iluka: H Naug. **E Communion:** Maclean: J de Roos. **Count team:** .

READINGS: 18/19 APRIL 2026

First: Acts of the Apostles 2:14, 22-23; **Second:** 1 Peter 1:17-21; **Gospel:** Luke 24:13-35

NEWS & EVENTS

Emergency contact: In case of emergency outside of parish office hours, contact Fr Roland 0401 508 812.

New Parish Secretary: Amy Stephenson is our new parish secretary. Wife and mother of three, she has worked in admin positions. She started working with Lucia and Fran three weeks ago. She works in the parish office Monday, Wednesday and Friday from 9:00am to 2:30pm. We welcome her and wish her success in her ministry. We thank Lucia Simeone for her excellent job as our parish secretary since mid last

year and for agreeing to work remotely while we were looking for a new secretary. We also thank Fran for working with Lucia as a casual secretary. Lucia will finish as our parish secretary next week Friday, 17 April.

New office days/times: Monday, Wednesday, Friday: 9:00am-2:30pm.

Parish bulletin online: Our bulletin is now uploaded weekly to our website <http://stmarysparish.org.au>

Baptisms: Welcome to the family of God, Leo, Lennox and Cedric who will be baptised in our parish this weekend.

Reception into Full of Communion of the Catholic Church: We also welcome to the Catholic Church Samantha, Shirley and Rachelle who were received into full Communion of the Catholic Church on Easter Vigil in our parish.

A big thank you: to all who took part in our Holy Week and Eater ceremonies. We thank our volunteers: those who cleaned and decorated our churches, who prepared palm branches and crosses, those who read at our Liturgical celebrations, those who served at the alter and our sacristans who set up for our masses and the choir.

Divine Mercy Sunday Devotion: A Divine Mercy Devotion will be held in St Mary's Maclean from 2:30pm to 3:30pm, this Sunday 12th April. The devotion includes Eucharistic Adoration, reflection on Divine Mercy, praying of the Divine Mercy Chaplet and Benediction. All are invited to attend.

Weekday Masses cancelled this week: Fr Roland will be away this week from April 13—17, all weekday Masses will be cancelled during this time.

Confirmation 2026: will be held on Wednesday 29th April 2026 at St. Mary's church, Maclean

Memorial Mass for Sr Berenice: is to take place on Thursday 23 April 2026 at 11am at St Carthage's Cathedral, Lismore.

10th Death Anniversary of Bishop John Satterthwaite on the 23rd April. Please pray for the repose of his soul.

Safeguarding: If you or a person close to you has been abused by someone working or ministering within the Diocese of Lismore, we ask you to contact us. We will listen to you respectfully: offer support and discuss options you have available to you. Contact the Safeguarding Office – Phone: (02) 66219444 or Email: safeguarding@lismore.catholic.org.au