

St. Elizabeth's Parish Team		
Fr. Tadeusz Ziolkowski	Parish Priest	9795 6217
Christina M. Ferguson	School Principal	9795 5258
Janine Phillips	Parish Facilitator	0417 315 896
Jolanta Styczen	Parish Secretary	9795 6217

Prayers & Mass Times of the Week

Monday	No Service	
Tuesday	9.15 AM	Mass
Wednesday	9.15 AM	Mass
Thursday	9.15 AM	Mass; Rosary; ANZAC DAY
Friday	9.15 AM	Mass; Saint Mark
Saturday	6.30 PM	Mass
Sunday	9.00 AM	Rosary
	9.30 AM	Mass
	5.30 PM	Mass
Reconciliation:	30 minutes prior to all masses	

Last Fortnight's Collection	
Thanks Giving Offering	\$3,180.40
Presbytery Offering	\$1,088.80
Thank you for your commitment and support	

Next Week's Reading

Fifth Sunday of Easter, Year B

First Reading Acts 9:26 - 31

Second Reading 1 John 3:18 - 24

Gospel John 15:1 - 8

Thank you for your commitment and support

BAPTISMS *(Baptism requires a months' notice)*

Upcoming baptism:

Laundry in April

Church Cleaning —
(coming week)

Week's Roster

	Ministries	SATURDAY, 6.30 PM	SUNDAY, 9.30 AM	SUNDAY, 5.30 PM
THIS WEEK	Commentator	Chatarina Pereira	Volunteer	Volunteer
	Reader	Sarah P	Amber S Taab	Peter Liptai
	Eucharistic Minister	Kate Robinson	Veronica Pedrola	Volunteer
NEXT WEEK	Commentator	Kate Robinson	Joseph Bolano	Peter Leptai
	Reader	Volunteer	Sheryn Disanayake	Volunteer
	Eucharistic Minister	Volunteer	Yves D'Argent	Roman Siriwardene

Please pray for...

Those who are baptised:

Those who are sick: Cecile Hien Pham, Kamari Family members, Frank Maning, Annita Diaz, Simeona Wilson, Jaime & Maria Cruz, Rafferti Florida, Vivian Martin, Sandra James, Elizabeth Yambao, Anslam Diaz, Marlon Pereira, Therese Back

Those who recently died:

Those whose memories are sacred to us.



St. Elizabeth's Parish, as part of the Catholic Archdiocese of Melbourne is bound by the [Privacy Act 1988](#). The Parish respects and values the personal information that the parishioners and other members of the community are willing to entrust to us. All information received will be managed in accordance to the Privacy Act 1988.

FOURTH SUNDAY OF EASTER, YEAR B

21 April 2024

First Reading Acts 4:8-12

This is the only name by which we can be saved.

Filled with the Holy Spirit, Peter said: 'Rulers of the people, and elders! If you are questioning us today about an act of kindness to a cripple, and asking us how he was healed, then I am glad to tell you all, and would indeed be glad to tell the whole people of Israel, that it was by the name of Jesus Christ the Nazarene, the one you crucified, whom God raised from the dead, by this name and by no other that this man is able to stand up perfectly healthy, here in your presence, today. This is the stone rejected by you the builders, but which has proved to be the keystone. For of all the names in the world given to men, this is the only one by which we can be saved.'

Responsorial Psalm

Ps 117:1. 8-9. 21-23. 26. 28-29.
R. v. 22

(R.) The stone rejected by the builders has become the cornerstone.

1. Give thanks to the Lord for he is good, for his love has no end. It is better to take refuge in the Lord than to trust in men: it is better to take refuge in the Lord than to trust in princes. **(R.)**

2. I will thank you for you have given answer and you are my saviour. The stone which the builders rejected has become the corner stone. This is the work of the Lord, a marvel in our eyes. **(R.)**

3. Blessed in the name of the Lord is he who comes. We bless you from the house of the Lord; I will thank you for you have given answer and you are my saviour. Give thanks to the Lord for he is good; for his love has no end. **(R.)**

Second Reading 1 Jn 3:1-2

We shall see God as he is

Think of the love e that the Father has lavished on us by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.

Gospel Acclamation Jn 10:14

Alleluia, alleluia! I am the good shepherd, says the Lord; I know my sheep, and mine know me. Alleluia!

Gospel Jn 10:11-18

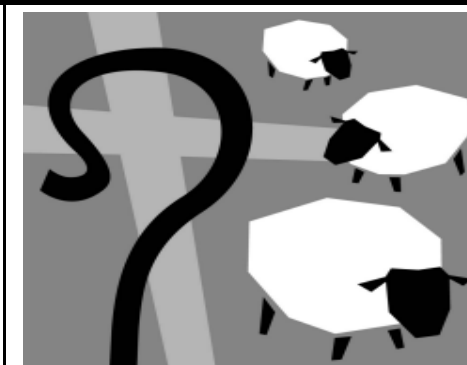
The good shepherd lays down his life for his sheep

Jesus said:

'I am the good shepherd: the good shepherd is one who lays down his life for his sheep. The hired man, since he is not the shepherd and the sheep do not belong to him, abandons the sheep and runs away as soon as he sees a wolf coming, and then the wolf attacks and scatters the sheep; this is because he is only a hired man and has no concern for the sheep.

I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep. And there are other sheep I have that are not of this fold, and these I have to lead as well. They too will listen to my voice, and there will be only one flock and one shepherd.

The Father loves me, because I lay down my life in order to take it up again. No one takes it from me; I lay it down of my own free will, and as it is in my power to lay it down, so it is in my power to take it up again; and this is the command I have been given by my Father.'



Reflection by Fr Michael Tate

In the regions where Jesus was an itinerant preacher, three or four flocks could be kept in a communal sheepfold for safety. In the morning, the shepherds would come and, as each called out, the sheep attuned to the sound of his voice would follow to life-giving pasture.

We are surrounded by hundreds of voices clamouring for our attention. We are bombarded by messages, social media incessantly chattering. Jesus invites us to get attuned to his voice, listening for the distinctive sound of it so that, even if it is faintly heard in a cacophony, we immediately turn toward it so that we can follow it in a life-giving direction.

How do we get attuned to that voice? By reading the gospels. A Chinese student once told me that the Chinese character for gospel is 'happy sounds'. I like the plural. Jesus' gospel voice is not a monotone but a polyphony sounding in different ways in different situations.

As disciples, we have to get onto the same wavelength as that voice so that we can echo it in our own lives. We become reverberations of Christ's voice in many different situations, helping him to lead others to life-giving pastures.

We could take a moment to pray for better listening so that we might recognise the gospel voice of Jesus Christ, especially at the moment of death. Then we may hear the one voice we need and long for: 'Today you will be with me in paradise.'

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FOURTH SUNDAY OF EASTER

HYMNS "AS ONE VOICE"

GATHERING SONG SATURDAY 6.30 pm

- All people that on earth do dwell No 25; Page 28

FIRST COLLECTION

- All the earth No 184; Page 182

PROCESSION OF GIFTS SONG

- Crimond No 144; Page 144

COMMUNION SONG

- Like a shepherd No 160; Page 160

FINAL SONG

- Sing of the Lord's goodness No 131; Page 130

GATHERING SONG SUNDAY 9.30 am

- Holy God, we praise thy name No 129; Page 308

PROCESSION OF GIFTS SONG

- A trusting psalm No 115; Page 113

COMMUNION SONG

- The Lord is my shepherd No 26; Page 29

COMMUNION REFLECTION

- Quiet music

FINAL SONG

- Sing to the mountains No 92; Page 93

GATHERING SONG SUNDAY 5.30 pm

- The light of Christ No 186; Page 184

PROCESSION OF GIFTS SONG

- The Lord is my shepherd No 26; Page 29

COMMUNION SONG

- Will you love me No 40; Page 42

COMMUNION REFLECTION

- Quiet Music

FINAL SONG

- Sing a new song No 80; Page 81

'CARITAS AUSTRALIA'S SUDAN CRISIS APPEAL



Following the outbreak of conflict in Sudan a year ago, 25 million people - including 14 million children - now need humanitarian assistance and support, according to the [United Nations](https://www.un.org/). 9 million have been displaced from their homes making Sudan the largest displacement crisis in the world!

Since the outbreak of violence Caritas partners in Sudan have distributed food at 17 gathering points for internally displaced people, as well as delivering multipurpose cash assistance, water and hygiene services, and gender-based violence protection. Partners also have access to remote border towns in Chad and South Sudan, enabling them to support those displaced overseas.

As late as the end of last year, one partner reported seeing 4,200 refugees arrive there each day, around 90% of them women and girls.

The Sudan Catholic Bishops Conference has raised concerns "the international community has forgotten the Sudan crisis" and called on the Caritas network across the world to "engage their respective governments, donors, and the wider international community to urgently pick up and advocate for the needed resources to avert the looming famine."

Caritas Australia take solace in the breadth of our partner network in the region. Their tireless work ensures the generosity of our supporters here in Australia reaches people in need.

Please donate to Caritas Australia's Sudan Crisis Appeal.

You can donate online www.caritas.org.au/sudan or phone 1800 024 413

Sing Your Praise to God!



Do come and join our choir.

We practice 45 minutes before mass either on Saturday or Sunday.

All are welcome!

Please contact:

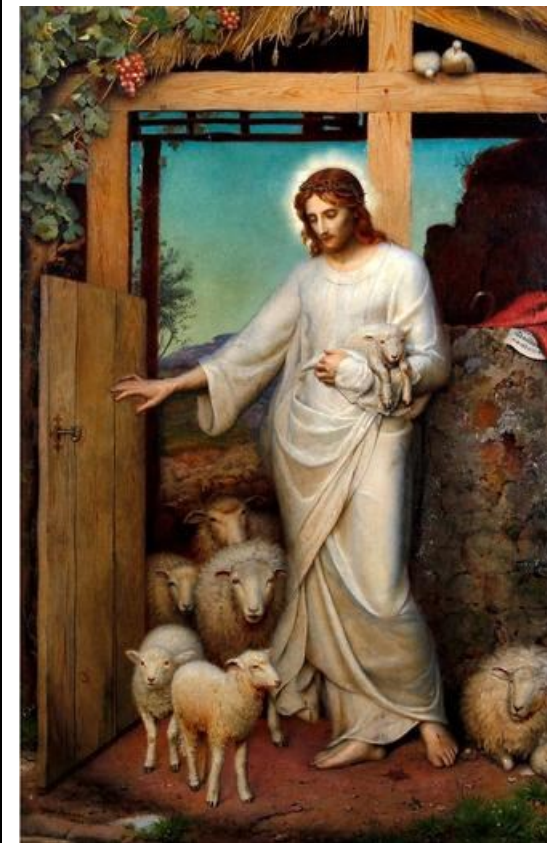
Cheryl 0422 724 572

PARISH NOTICES

PARISH OFFICE HOURS

Tuesday	8.45am - 12.45pm
Wednesday	11.30am - 3.30pm
Thursday	8.45am - 12.45pm
Friday	11.30am - 3.30pm

JESUS BOTH SHEPHERD AND SHEEP



Sybil C. Parker. "Th Door of the Fold." 1895

PLEDGE TO PRAY

This Sunday we celebrate Good Shepherd Sunday – the World Day of Prayer for Vocations.

Perhaps you may like to make a prayer each day for more vocations to the priesthood and consecrated life.

'Pledge to Pray' - an on-line platform for individuals to pledge prayers for vocations. I invite you to 'pledge a prayer' for vocations at www.pledgetoprayer.com.au this is a site dedicated to encouraging prayer for vocations in Australia.

GOOD SHEPHERD SUNDAY 2024

The Fourth Sunday of Easter is traditionally called "Good Shepherd Sunday". The emphasis today and for the upcoming Sundays moves to Jesus' teaching about his impending Ascension and the gift of the Holy Spirit at Pentecost. The First Readings remain historical accounts of the life of the early Church from the Acts of the Apostles.

Jesus as **Good Shepherd**, the guardian of the sheepfold, is also an ecclesiological text: this is a theology of the Church. The Church is Christ's sheepfold. There are no lone sheep: the sheep who wanders from the flock, from the sheepfold, is in danger. He's not free, out to "define one's own concept of existence, of meaning, of the universe and of the mystery of human life." He's lost, exposed and in danger. He needs to be rescued. He needs to be saved.

There is an order to the sheepfold, and it's the Good Shepherd who maintains it. He's the gatekeeper. He opens and closes. His voice is normative: the sheep "hear his voice" and follow him. The sheep know to listen for the voice they know, not the stranger's siren call.

In grouping them as a flock and keeping them in a sheepfold, the Good Shepherd does not suppress their freedom or trample on their "autonomy." The Good Shepherd and the Gate guarantee the safety of the sheep, not out of mean considerations but "that they might have life and have it more abundantly." As the Second Reading puts it, Christ is "the shepherd and guardian of your souls" (1 Peter 2:25) who has brought you back from the strays.

The image of the shepherd had a long and mixed tradition in the Bible. We hear an echo of that in the Responsorial Psalm — "the Lord is my shepherd" (Psalm 23). Shepherds already appear in Bethlehem. The Bible also recognizes Bad Shepherds, whom Jesus today calls "thieves and marauders" that only divide and confuse the sheep. Elsewhere, Jesus makes clear the sheep are "his," i.e., they belong to him, and it is that relationship — and not the relationship of a hireling — that makes a Good Shepherd.

Today's Gospel speaks of how the sheep should act, but it's also an important lesson for shepherds: bishops, priests, all who have leadership roles in the Church. Their responsibility is to be like the Good Shepherd, speaking his voice and protecting the integrity of his sheepfold, out front leading.

John M. Grondelski (Ph.D., Fordham) is former associate dean of the School of Theology, Seton Hall University, South Orange, New Jersey.