

26 April 2026

To Know, love and serve Jesus  
by sharing our gifts through our baptismal mission

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Anzac Day originally focused on sorrow for those who served and died in the First World War, and those who died at Gallipoli. It developed into a day to honour all those who fought in the Australian forces in other wars. All these causes were honourable. They run the risk, however, of turning the day towards honouring the wars and the causes in which people fought, and so of contributing to the

glorification of war and of victory in battle. The original focus and the proper emphasis in the Day lie in grief for those who died and suffered in war, and in remembering the sadness of war, symbolised in the playing of the Last Post.

The yearly celebration of Anzac Day is always coloured by its times. Sometimes remembering the sadness of war predominates, and people react against the militarization of the day and the triumphal retelling of the past wars. At other times the desire to connect with ancestors and relatives who took part in wars can lead to fascination with the people who actually fought in wars and with their experience of it. The War Museum can be a place of emulation rather than of regret.

This year, the sorrow of war has come home to us in the lives of people killed in Ukraine, Iran, Israel and Gaza and Sudan and Myanmar, and in those civilians who died and those driven from their nations. There is little taste for glorifying war. There is, however, a growing insistence on the importance of increasing military expenditure, on questions of high policy. This focus risks ignoring the costliness of war and the costs to society of preparing for it.

When seen against the events of our times, Anzac Day will call to mind things past, things present and things future. We remember and stay with the pain, loss and grief of those who died in war and those who returned from it wounded in body and spirit. We remember, too, the courage and generosity with which so many supported one another. We remember the pain of those who grieved their deaths and those whose lives were changed forever by the demons that beset soldiers on return.

This year the isolation and anxiety which many share as a result of world and local loss will echo some aspects of the experience of soldiers in war. Anzac Day is a time to remember and stay with the pain, loss and grief of those whose relatives have been killed in war, and also the pain of those living in straitened circumstances. As we hold together Anzac Day and the trials of this year, too, we remember and are grateful for the simple, humble and self-sacrificing lives hidden like pearls in the darkness of each event. It is a day, perhaps, to hold in special honour the unprotected nurses, doctors and stretcher bearers who have risked their lives in the face of bullets and disease.

This year the celebration of Anzac Day should also be modest in its rhetoric, forsaking any glorification of the day that would make the acts of generosity and bravery displayed in battle typical of the nation today or of its leaders. It should allow us to grieve the lives lost and forever shadowed in war and give thanks for the more domestic virtues displayed in the aftermath of war that followed it.

The celebration of Anzac Day also looks to the future. If we grieve loss and give thanks for self-sacrifice on Anzac Day, we should also commit ourselves to a future in which we turn from wars, share burdens, give priority to the most disadvantaged, and shape a more just society.

*Fr Andrew Hamilton SJ writes for Jesuit Communications and Jesuit Social Services.*

We acknowledge and respect the traditional owners and custodians of the land on which we stand, the elders, past and present and all the Dharawal people. May we too be good stewards of this land.

### Fourth Sunday of Easter Year A

#### Entrance Antiphon

The merciful love of the Lord fills the earth; by the word of the Lord the heavens were made,  
Alleluia.

**First Reading** from the Acts of the Apostles 2:14.  
36-41

**Responsorial Psalm Ps**  
22:1-6. R. v.1

**Response:** The Lord is my shepherd; there is nothing I shall want.

**Second Reading** from the first letter of Peter  
2:20-25

**Gospel Acclamation**  
Alleluia, alleluia!

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

**Holy Gospel** according to John 10:1-10

#### Communion Antiphon

The Good Shepherd has risen, who laid down his life for his sheep and willingly died for his flock,  
Alleluia.

#### Next Week

#### Fifth Sunday of Easter Year A

First: Acts 6:1-7

Resp Ps: 32:1-2. 4-5. 18-19. R. v.22

Second: 1 Peter 2:4-9

Gospel: John 14:1-12

## Mass and Devotions

### Sunday Mass

**Saturday Vigil:** 6pm

**Sunday:** 9.30am & 5pm

### Samoan Mass:

1st Sunday at 12 noon

### Maori Mass:

1st Sunday of each month at 2pm

**Filipino Mass:** 3rd Sunday of each month at 11.15am

**Children's Mass:** 5th Sunday of the month at 9.30am

**Arabic Mass:** 2nd Sunday of each month at 7pm

### Weekday Mass

9am each day except Thursday; Thursday at 7.30pm

Healing Mass on the 1st Saturday of each month at 9am.

### Reconciliation

every Saturday at 11am

### Devotions & Prayer groups

**Eucharistic Adoration** on 1st Sunday of each month at 6 to 7pm

**Adoration with the Rosary:** Saturday at 9.30am

**Alliance of the 2 hearts Mass & devotion:** 1st Friday of each month at 7.30pm

**Divine Mercy Devotion:** 3rd Sunday of each month at 3pm

**Faith Circles:** every Monday at 2pm & 7pm via zoom

### Holy Family Fellowship:

every 4th Saturday at 7pm.

**Book Club:** meets on the 3rd Wednesday at 10am.

**Friendship Group:** is on the 5th of May, Mother's Day theme.

### Bible Study & Reflection

**Group:** meets Monday at 10am.

**Children's Ministry** will meet on the 4th Sunday from 3– 5 pm

### Ascent Youth Ministry:

meets on the 2nd & 4th Friday from 6.30pm.

**Grief Support Group** meets on the 2nd Tuesday of each month at 10am

## Parish Notices

**Pastoral Care Team** will meet Tuesday 28 April 2026 at 1.30pm in the Parish Meeting Room.

**Reminder—First Holy Communion** classes start on 2nd May at 4pm followed by Mass at 6pm and will continue 4 other Saturdays. The Retreat Day will be Friday 5 June 2026 from 9am-3pm. Practice will be on Friday 5 June 2026 at 7pm. The ceremony will be the 6/7 June 2026.

**Eucharistic Adoration of the 1st Sunday** of each month between 6-7pm. The month of May will be next Sunday 3rd May 2026.

**Friendship Group** meet on the 1st Tuesday of each month in the Meeting Room after the 9am Mass. The next meeting is Tuesday 5 May 2026. The Theme for May is Mother's Day. Contact the Parish Office for more information. May God bless all Mothers

**Our Pastoral Care Team** visit people who cannot attend Mass any longer due to ill health and age. If you know anyone who would like to have a home visit and Holy Communion please call the parish office and submit the persons contact information.

**Fiesta Update:** Thank you to those who have attended our preliminary Fiesta planning meetings. The organising committee are reaching out for assistance. We presently require volunteers who will be able to coordinate the children's activities, the concert and the promotions of the event.

**Save the date of the Fiesta in your calendars: Sunday 19 July** Planning Meetings will be held, fortnightly, on Mondays at 7.30. The next meeting is on 4 May. Everyone is welcome to attend and help celebrate our Parish Feast.

**St Patrick's College.** Open day- Saturday 2 May 10am-2pm, Prospective families are invited to attend our College Open Day and experience our welcoming community. Tour the campus, explore our learning spaces and meet our students and staff.

**The Filipino & Friends Parish Community Association (FFPCA)** based at Mary Immaculate Parish, Eaglevale is inviting you to attend their 2026 movie fundraiser at 6.15pm on wed 6 May at Dumaresque St Cinema in Campbelltown. The movie will be "The Devil Wears Prada 2". Tickets costs \$25 pp. To reserve tickets email ffpc1995@gmail.com or call 0413799628.

### Casual Cleaners URGENTLY required at Mt Carmel Retreat Centre

- Lovely place to work.
  - Supportive and flexible environment.
  - We can accommodate your timetable.
  - Award rates
  - 2 minutes drive from Mt Carmel Catholic College.
- Please call the Centre Manager, John on 0435 857 690

**Catholic Chaplaincy at UOW:** UOW students and staff are warmly invited to become involved with the UOW Catholic Society. Join us for Mass and lunch, 12:30pm Thursdays during semester in the Building 11 Clubs Room. See @uowcathsoc on social media.

**Marriage Enrichment Weekend** We are offering an opportunity for you to learn to become the best version of yourselves together and live your best life in love! Come and join us on 19-21 June 2026 at a Marriage Encounter Weekend at Mt Carmel Retreat Centre. Book online at [www.wwme.org.au](http://www.wwme.org.au) or contact Christine & Terry Mahony on 0490 774 419 or [nswwbookings@wwme.org.au](mailto:nswwbookings@wwme.org.au)



### Alpha There's a seat for you at the table. You're Invited

Alpha commenced on Tuesday with the "Come & See Night". The team welcomed 9 participants and are expecting a few more to join this week. You can attend, if you missed the first session.

We encourage everyone to pray for the team and participants of Alpha

Alpha is a tool we use to evangelise in our parish to move from "maintenance to mission." Let's all make an effort to grow our parish so please invite new people and also support us by providing food for our guests.

There are lists in the foyer to place your name to help with catering.

We also plan on running a Friday night Alpha commencing on 8 May from 5.30-7pm that caters for parents and children. If you're able to join our team to help in any way please contact us. For more details contact Paul & Loriana 0412 216 589

**Palms International Volunteering** is holding two special online webinars for parishioners to discern a global mission assisting our human family. The first takes place on Thursday 30 April where past Palms volunteers will discuss the impact of their missions, while the second on Thursday 21 May includes a live crossing to Timor Leste, meeting volunteers in the field.

Develop sustained self-reliant futures in overseas communities! Join Palms International Volunteering for two special sessions where you'll learn about our diverse assignments suited to your qualifications. In April meet past Palms volunteers and discover how skill-exchange makes a lasting impact in communities, or join our May session for a live crossing to Timor Leste and see how lives are changing today. [palms.org.au/events](http://palms.org.au/events) .

April Session: Discover Palms Online! Date: Thursday 30 April 2026 at 7 pm – 8:30 pm

### A vocation view Ephphatha: Be Opened! Calling young men 18-35 years old

Jesus, our Good Shepherd, is always calling us to life, and life to the full – the challenge for us is to be open to listening for his quiet voice in our lives. How can we become more open to the voice of the Good Shepherd in the big and small decisions of life? How do we know if we are called to marriage, priesthood or religious life, and how do you live your baptismal vocation more fully as a single young man? The Fourth Sunday of Easter is called "Good Shepherd Sunday" and is the World Day of Prayer for Vocations. We take this opportunity to invite all unmarried young men aged 18-35 who are open to discerning God's call in their lives to join Bishop Brian Mascord, the priests of the Vocations Team and our Seminarians for lunch, formation, Q&A, one to one chats and Adoration.

Register as soon as you can! Where: St Therese Parish, 2 Powell Street West Wollongong

When: Saturday 13 June, 12:30pm for 1pm lunch; Cost: Free, registration— go

to [dow.sh/Ephphatha](http://dow.sh/Ephphatha)

## Prayer intentions

### *For the sick and homebound:*



Pat Cullen, Mary Ponnappalam, Myka Mangos, Kevin Cloran, Karen Browne, Reg Gardner, Sr Heather Burke, Barry Atkins,

Carol & Gabriel Gonzales, Amelia Jimenez, Susan Mella, Sean Finnerty, Rose Levoune, Doris Wahhib, John Kajdryns, Pat Stewart, Allan Marquinez, Richard Scolyer, Angela Pavlovic, Mercy Espiritu, Vladdy Mher Peralta, Pausumu Olaaiga, Bill Scibberas, Bernie Briscoe, Barbara Hughes, Clark Hughes

*May they experience the saving power of the risen Lord amidst their pain and affliction.*

### *For our recently departed*

Eileen Butcher

### *Anniversaries that occur at this time:*

Hilda Young

*Eternal rest grant unto them, O Lord, may perpetual light shine upon them.*

3 May 2026	Saturday 6pm	Sunday 9.30am	Sunday 5pm
<b>Welcomers</b>	Paul & Lori	Chris Margaret & Gabriel	Geoff, Margaret & Danni
<b>Altar Servers</b>	Andrew, Diane, Sebastian & Eliana	Orly	Robert & Nathan
<b>Readers</b>	Louise & Candice	Irene & Lee	Niya & Effie
<b>Refreshments</b>	Tracey & Richard	Sarah, Tereza, John & Tess	Fev, Maree & Patricia
<b>Altar Linen</b>	Ann Maree	<b>CLOTW:</b> Lee & Asinate	
<b>Flowers</b>	Maria & Estela	<b>Church Vacuuming</b>	Parish Office
<b>Counters</b>	Christine & Cira	<b>Church Foyer</b>	Parish Office
<b>Choirs</b>	Choir Cc/ Nick	Choir C/ Maria	Choir C/ Grace



### Contact Us

Parish Priest:  
Fr Shane Kelleher OCD

Deacon:  
Rev Stuart Lake

Parish Associate  
Sr "Jill" Girlie Sudario, CM

### Office Hours

Tuesday-Friday: 9.30am-12.30pm

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## The Holy Gospel according to John 10:1-10

*I am the gate of the sheepfold.*

Jesus said: 'I tell you most solemnly, anyone who does not enter the sheepfold through the gate, but gets in some other way is a thief and a brigand. The one who enters through the gate is the shepherd of the flock; the gatekeeper lets him in, the sheep hear his voice, one by one he calls his own sheep and leads them out. When he has brought out his flock, he goes ahead of them, and the sheep follow because they know his voice. They never follow a stranger but run away from him: they do not recognise the voice of strangers.'

Jesus told them this parable but they failed to understand what he meant by telling it to them.

So Jesus spoke to them again:

'I tell you most solemnly, I am the gate of the sheepfold.

All others who have come are thieves and brigands;  
but the sheep took no notice of them.

I am the gate.

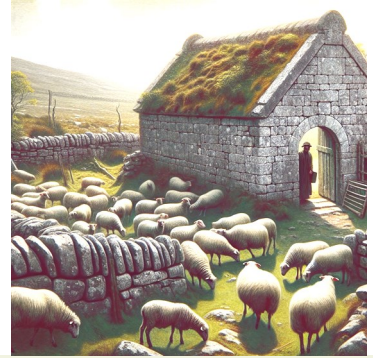
Anyone who enters through me will be safe:

he will go freely in and out and be sure of finding pasture.

The thief comes only to steal and kill and destroy.

I have come so that they may have life and have it to the full.'

The Gospel of the Lord.



### Reflection by Fr Michael Tate

We are all very familiar with Jesus playing with the image of shepherding, sometimes making himself the gate of the sheep yard in which the sheep were protected during the night.

Another image he uses depends on the fact that in Jesus' time, as today around Jerusalem, the flocks are small (thirty or so) and the shepherd leads from the front: they follow him, or more precisely, the sound of his voice. If they follow that voice, and no other, they will be safe and will reach good pasture.

Whose other voices might try to mislead the sheep? Jesus describes them as those of 'thieves and brigands'.

In John's gospel, two people are actually named, one as a thief, another as a brigand. The first is Judas, the second is Barabbas, and both were involved in violence. Judas, the thief from the common purse of the disciples, eventually betrays Jesus and does so with violence. He led a sizeable group of temple guards and some Roman soldiers to the Garden of Gethsemane to take Jesus by force.

Peter tried to prevent Jesus being snatched away by this armed force. He drew his sword and wounded one of the High Priest's servants. Jesus immediately rebuked Peter. Why?

Jesus knew that Peter was to become the shepherd of his flock of followers. Shepherding the flock of Christ's followers is completely incompatible with the use of violence. Barabbas was a brigand. Other gospel writers make it clear that he was a leader of an insurrection against Roman rule. Our Lord knew that armed rebellion against the Romans would lead to the destruction of Jerusalem and the dispersal of the Jewish people (about forty years later). This 'brigand' was not acting in the best interests of the flock of Israel, but had actually incited what would lead to the death of many and the remnant being scattered throughout the world. He was no true shepherd.

So, there is much more to the contrast between the 'Good Shepherd' and 'thieves and brigands' than first meets the eye. Jesus is warning his followers against the seductive voices of those who advocate the use of violence. In particular, the successor of Peter should echo the voice of Jesus the Good Shepherd and no other. Peter was entrusted by Our Lord with the words 'Feed my lambs; feed my sheep'. Peter and his successors are the shepherd of Christ's flock. That is why they carry a crozier – a shepherd's staff with a hook at the top to rescue lambs which have fallen down a gully.

Over the centuries, the cacophony of voices enticing the Church to use violence against its perceived enemies has sometimes drowned out the voice of Jesus. Some Popes have found the voices of the 'thieves and brigands' of this world more attractive. We have all seen photos of the Swiss Guards resplendent in their colourful uniforms at Papal ceremonies. They are the last remnant of the mercenary forces which Popes hired to fight their wars to control much of the territory of central Italy.

They now guard popes of the modern era who seem to be listening more attentively to the Good Shepherd, as they should, for they are the successors of St Peter who was instructed: 'Feed my lambs, feed my sheep'.

Let us join them in the listening. Let us attune our ears to the sound of His voice and tune out the voices of the thieves and brigands of this world. Let us follow Him so that He may lead us to pastures where the whole of humanity can have life and have it ever more abundantly. Alleluia!