

*A parish with a 'Heart in our Hands'*  
**ST JOSEPH'S  
CATHOLIC CHURCH**

CAMPERDOWN NSW, AUSTRALIA

Second Sunday of Easter (Divine Mercy Sunday) – Year A

12 Apr 2026

*Welcome to our parish!*

### PRIESTS

#### Parish Priest

Fr Renante Sentillas MI

#### Asst Priest & RPAH Chaplain

Fr Ruben Mandin MI

#### Asst Priest & RPAH Chaplain

Fr Michael Gimena MI

### PARISH OFFICE

🕒 Mon, Wed, Fri 10AM - 4PM

📍 2 Missenden Rd, Camperdown

☎ (02) 9557 1181

✉ [stjocamper@gmail.com](mailto:stjocamper@gmail.com)

🌐 [stjosephscamperdown.org.au](http://stjosephscamperdown.org.au)

📘 [fb.com/StJosephCamperdown](https://fb.com/StJosephCamperdown)

📷 @StJosephsCamperdown

### SCHEDULE OF MASS

#### Weekend Mass

Saturday 8am, 6pm (Vigil)

Sunday 9:30am, 11am, 6pm

#### Weekday Mass

Mon - Fri 8am, 8pm

Devotion to the Sacred Heart

**Every First Friday 8pm, we celebrate the Mass for the Sick and Carers of the Sick with Anointing of the Sick**

#### Eucharistic Adoration

Mon - Fri 7:00 PM

Before 8PM Mass;  
Reconciliation available

#### Reconciliation

Sat & Sun 5:15 PM - 5:45 PM

Mon - Fri 7:00 PM

Before 8PM Mass

#### Anointing of the Sick

For urgent anointing requests in hospital, please contact the Catholic priest RPAH Switchboard 02 9515 6111

#### Baptism, Confirmation / RCIA, Wedding & Funeral

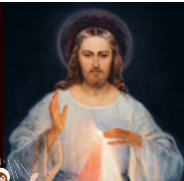
Please enquire via our parish office at [stjocamper@gmail.com](mailto:stjocamper@gmail.com).

**Baptism** are usually scheduled Sunday 12:30pm; Baptismal instructions to be arranged with parents before baptism.

**Weddings** require six (6) months notice.

### DIVINE MERCY SUNDAY

Come and join fellow parishioners in praying the Divine Mercy Chaplet this Sunday 12 April, 3pm



### Parish Morning Tea

Join us for Fellowship & Morning tea every 2nd Sunday, after the 9:30am Mass



Bring a plate to share!

*Happy Easter!*



from all of us at St Joseph's Camperdown  
May you have a happy and holy celebration with your family and loved ones!

### PARISH NOTICES

#### Relocation of Statues of St Joseph and St Anthony

Dear Parishioners, you may have noticed that the statues of Saint Joseph and Saint Anthony of Padua have been respectfully relocated from the side aisles of the church to the foyer, together with the other saints. This has been done in line with current Work Health and Safety (WHS) requirements in Australia, ensuring clear and safe access along the aisles—especially during the Communion procession. While this may not have been an issue in past years, standards continue to evolve, and we are committed to maintaining a safe environment for all. At the same time, their placement near the entrance is also fitting, as it reminds us that the saints welcome us as we enter into the house of God and accompany us in prayer. We appreciate that such changes can take some getting used to, and we thank you for your understanding, cooperation, and continued devotion. Let us continue to seek the intercession of St Joseph and St Anthony. Thank you!

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).

**POWER OF THE SPIRIT** 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 *koinonia* – a difficult word to translate, though 'communion' is preferable to 'fellowship'. *Koinônia* 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.

**SENSE OF HOPE** The attractive second reading from the beginning of the First Letter of Peter (1:3-9) complements much of this, especially in its sense of a hope held in common. The beautiful expression with reference to Jesus towards the end – 'You did not see him, yet you loved him' – aptly prepares the way for the 'blessing' Jesus will pronounce at the close of today's Gospel on those who 'have not seen, yet believe' (see below).

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, as with 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'.

**JESUS' BLESSING** 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.

So, the first 'edition' of John's Gospel (chapters 1-20) ends with this solemn assurance that believers of all subsequent generations are in no way at a disadvantage compared to the original disciples who saw and heard and touched the Lord. The written Gospel imparts to us all the knowledge necessary for a life-giving encounter with the risen Lord.

Commentary by Fr Brendan Byrne, SJ, FAHA. Fr Brendan taught New Testament at Jesuit Theological College, Parkville, Vic, for almost forty years. He is now Emeritus Professor at the University of Divinity (Melbourne). His commentaries on the Gospels can be found at Pauline Books and Media.

# Readings

## ENTRANCE ANTIPHON

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

## FIRST READING

ACTS 2:42-47

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.

## RESPONSORIAL PSALM

**Give thanks to the Lord for he is good, his love is everlasting.**

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**

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**

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

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.

## 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!**



Michelangelo Merisi da Caravaggio (1571-1610). *The Incredulity of Saint Thomas* by Caravaggio.

## GOSPEL

JOHN 20:19-31

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 I am 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.

## COMMUNION ANTIPHON

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

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*'I am Love and Mercy Itself. There is no misery that could be a match for My mercy, neither will misery exhaust it, because as it is being granted – it increases. The soul that trusts in My mercy is most fortunate, because I Myself take care of it.'*

*(Diary of St Faustina, No. 1273)*

# WHAT'S ON IN OUR PARISH

## CURIOUS ABOUT FAITH? 信仰之路 - 永恒的生命 CHINESE CATECHISM CLASS

Have you ever wondered about God, Jesus, or the meaning of life?

你是否曾經思考過有關神、耶穌、以及生命的意義?

The Catechumenate (RCIA) is a welcoming place for you to explore the Catholic faith.

慕道课程(RCIA)是探索天主教信仰的愉快旅程,你为提供发問和讨论的機會。

### Contact 請联系

English  
Fr Rey or Simon Chan  
(02) 9567 1181  
stjocamper@gmail.com

Mandarin & Cantonese 华语和粤语  
Dr Peter Wong  
黄肇强医生  
请留言 0418281293

## The Image of The Divine Mercy

Source: The Divine Mercy | <https://www.thedivinemercy.org/message/devotions/image>

In 1931, our Lord appeared to St. Faustina in a vision. She saw Jesus clothed in a white garment with His right hand raised in blessing. His left hand was touching His garment in the area of the Heart, from where two large rays came forth, one red and the other pale. She gazed intently at the Lord in silence, her soul filled with awe, but also with great joy. Jesus said to her:

Paint an image according to the pattern you see, with the signature: **Jesus, I trust in You. I promise that the soul that will venerate this image will not perish. I also promise victory over [its] enemies already here on earth, especially at the hour of death. I Myself will defend it as My own glory (Diary, 47, 48). I am offering people a vessel with which they are to keep coming for graces to the fountain of mercy. That vessel is this image with the signature:**

**Jesus, I trust in You (327). I desire that this image be venerated, first in your chapel, and [then] throughout the world (47).**

At the request of her spiritual director, St. Faustina asked the Lord about the meaning of the rays in the image. She heard these words in reply:

**The two rays denote Blood and Water. The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls. These two rays issued forth from the depths of My tender mercy when My agonized Heart was opened by a lance on the Cross. Happy is the one who will dwell in their shelter, for the just hand of God shall not lay hold of him (299). By means of this image I shall grant many graces to souls. It is to be a reminder of the demands of My mercy, because even the strongest faith is of no avail without works (742).**

These words indicate that the Image represents the graces of Divine Mercy poured out upon the world, especially through Baptism and the Eucharist.

Many different versions of this image have been painted, but our Lord made it clear that the painting itself is not what is important. When St. Faustina first saw the original image that was being painted under her direction, she wept in disappointment and complained to Jesus: "Who will paint You as beautiful as You are?" (313).

In answer, she heard these words: "Not in the beauty of the color, nor of the brush lies the greatness of this image, but in My grace" (313).

So, no matter which version of the image we prefer, we can be assured that it is a vehicle of God's grace if it is revered with trust in His mercy.



Jesus, I trust in You

## SCHEDULE OF READERS & COLLECTORS

Week	Mass Times	Commentator & 1st Reader	2nd Reader & Prayers of the Faithful	Collectors * the 1st & 2nd readers
This Sunday 11-12 Apr	6 PM 9:30 AM 11 AM 6 PM	Diana V Gigi Elizabeth C Joven	Angela C Menchu Agnes W Mark	Acu, Santa Maria, Francisco * *
Next Sunday 18-19 Apr	Vigil 6 PM 9:30 AM 11 AM 6 PM	Cora F Rachel Sharon K Tanya	Francisco T Leslie John L James	Acu, Santa Maria, Francisco * *
Daily Mass	Morning Evening	Mon Garry, Tue Etchie, Wed Amy, Thu Doris, Fri Ricky, Sat Gemma Corazon F, Josie M (Fri only), Louise S, Maria C, Tim L, Alexander M		

## PARISH CHOIR

ORGANIST/PIANIST   CONDUCTOR
Saturday 6 PM Vigil Mass St Camillus & Ave Maria Choir Fr Ruben, Dennis, Jack
Sunday 9:30 AM Mass Sunday Morning Choir Allen, Jack   Jayda, Yani
Sunday 11 AM Mass Chinese Community Louise   Dr Peter, Elsa
Sunday 6 PM Mass St Joseph's Sunday Evening Choir Teresa

### Have you got the heart to volunteer in the music ministry?

Come and join our parish choir! You can contribute in singing, playing an instrument, or operating the slides.

**We would love for you to join -- beginner or not!**

To join, please approach one of our choir members before/after mass or email our parish office at [stjocamper@gmail.com](mailto:stjocamper@gmail.com).



Thank you very much for your generosity in volunteering as mass readers and collectors in our beloved parish. **Anyone wanting to volunteer, please ring or text Angeline 0431 718 137.** God bless.

DISCERNMENT & RELIGIOUS LIFE

# COME & SEE

2026 SESSIONS  
25 JUL & 24 OCT

9AM AT ST JOSEPH'S CAMPERDOWN

FOR MEN  
CAMILLIAN FATHERS

FOR WOMEN  
ALMA MERCY SISTERS



Scan to register  
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## RPAH CATHOLIC CHAPLAINCY

Seeking solace during illness or hospitalisation at RPA Hospital? Our Catholic Chaplaincy offers comforting visits, pastoral care, and sacraments. For **emergency visit requests**, contact us via **RPA Hospital Switchboard (02 9515 6111)** and page the Catholic priest on call. For **non-urgent requests**, you may call our parish office **(02 9557 1181)**.

*We're here for you*

## CATECHISTS' CORNER

### Thinking of becoming Catholic?



We're happy to accompany you through your journey of faith. Send us a message at [stjocamper@gmail.com](mailto:stjocamper@gmail.com).

## PARISH GIVING

### Parish Collection

1st Collection	\$	N/A
2nd Collection	\$	N/A
EFTPOS Giving	\$	3,670.10



*Thank you for your generosity and support!*



**CADIS**  
CAMILLIAN DISASTER SERVICE  
AUSTRALIA

Your contribution to CADIS helps provide food and services to disaster survivors, homeless, and refugees.

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A/N: 371 579

To Volunteer, contact  
**Fr Meng** or **Robert and Maria**  
0424742571 0469898620



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Donations of \$2 or more are tax deductible.



## EUCHARIST28 THIS IS my body GIVEN for you.



## EUCHARIST28 *Prayer*

Lord Jesus Christ, we thank you for the gift of your real presence in the Sacrament of the Holy Eucharist.

Grant us the grace to receive you reverently, worship you truly and serve you with hearts renewed.

By the power of the Holy Spirit strengthen us, so that as you gave yourself to the Father and to us, we too may offer our lives to God and to others.

Inspire and help us to serve you in those who are in need, especially the defenceless and homeless, the lonely and lost.

Unite us with your sacrifice of the Mass, so that we may truly become what we have received, the Body of Christ. Amen.

We acknowledge the Traditional Custodians who have walked upon and cared for this land, on which St Joseph's Camperdown stands, for thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander Peoples to this country and commit ourselves to the ongoing Journey of Reconciliation. Child sexual abuse is a crime. The appropriate people to deal with crimes are the police. If you, or anyone you know, have been abused, please contact the police. Alternatively, you can contact the Safeguarding and Ministerial Integrity Office at (02) 9390 5810 or email [safeguarding@sydneycatholic.org](mailto:safeguarding@sydneycatholic.org). You may also want to speak to your Parish Priest who will be able to provide support and guidance. The Archdiocese has a legal obligation to report crimes to the police.

Visit our parish website

