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## First Reading

**Acts 2:14,36-41**

On the day of Pentecost Peter stood up with the Eleven and addressed the crowd in a loud voice: 'The whole House of Israel can be certain that God has made this Jesus whom you crucified both Lord and Christ.'

Hearing this, they were cut to the heart and said to Peter and the apostles, 'What must we do, brothers?' 'You must repent,' Peter answered 'and every one of you must be baptised in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. The promise that was made is for you and your children, and for all those who are far away, for all those whom the Lord our God will call to himself.' He spoke to them for a long time using many arguments, and he urged them, 'Save yourselves from this perverse generation.' They were convinced by his arguments, and they accepted what he said and were baptised. That very day about three thousand were added to their number.

## Responsorial Psalm

**Psalm 22(23)**

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

## Second Reading

**1 Peter 2:20-25**

The merit, in the sight of God, is in bearing punishment patiently when you are punished after doing your duty.

This, in fact, is what you were called to do, because Christ suffered for you and left an example for you to follow the way he took. He had not done anything wrong, and there had been no perjury in his mouth. He was insulted and did not retaliate with insults; when he was tortured he made no threats but he put his trust in the righteous judge. He was bearing our faults in his own body on the cross, so that we might die to our faults and live for holiness; through his wounds you have been healed. You had gone astray like sheep but now you have come back to the shepherd and guardian of your souls.

## Gospel Acclamation

**John 10:14**

Alleluia, alleluia!

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

Alleluia!

## Gospel

**John 10:1-10**

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.'

One of the most memorable moments in the Australian film Babe comes when the sheep explain that all border collies and kelpies are wolves. The dogs chase, nip, and intimidate. They move sheep by pressure and fear. Babe, however, learns another way. He listens. He speaks gently. And, astonishingly, the sheep follow him because they recognise that he means them no harm. In this week's gospel, Jesus insists that "the sheep hear his voice" and follow him because they know it (John 10:3-4). This image does not sit comfortably with Australian experience. On a real property, sheep do not respond to the grazier's voice at all. The spoken commands are for the dog. "Come by!" "Away!" "Lie down!" The sheep move as the dogs circle them, cutting off any avenues of escape, applying constant force, until the mob are moved through the gate. It works; but it is leadership by proxy. In John 10 there is no border collie, no intermediary barking commands or nipping heels on the shepherd's behalf. The relationship is direct. The sheep follow not because they are herded, but because they recognise who is calling them; and just as importantly, who is not. Strangers, thieves, and brigands do not get a hearing. The sheep run from those voices. This distinction helps make sense of the other readings. In Acts, Peter's Pentecost sermon does not press its audience. Those listening are "cut to the heart" and ask, freely, "What must we do?" (Acts 2:37). Their response – repentance, baptism, and entry into the community – flows from recognition rather than force. Likewise, the letter of 1 Peter describes people who had "gone astray like sheep" but have now returned to "the shepherd and guardian" of their souls (1 Pet 2:25). They are not driven back into line. They come back because they have learned where safety and life are found. There is something quietly confronting here for contemporary Australians. We are rightly suspicious of authority exercised through fear, pressure, or manipulation. The gospel affirms that instinct. Jesus does not ask for blind obedience. Jesus calls for discernment and reason. Not every voice deserves our trust. Some voices do steal, kill, and destroy. Others promise freedom but operate like wolves in disguise. Jesus, the good shepherd, does not "dog" our heels. He goes ahead of the flock rather than pushing from behind. He opens the gate rather than cornering the sheep. He leads the flock toward open pastures, not enclosed pens. And he promises not just survival, but life "to the full." Perhaps the humour lies in recognising ourselves in Babe's sheep. We are not stupid, but we are vulnerable. We know pressure when we feel it, and we know when fear is being used to move us along. Easter's good news is that the risen Christ does not manage us like livestock. He calls us by name, invites trust, and teaches us to recognise His voice among all the others clamouring for attention. Ian J Elme © Majellan Media 2026

**Announcements:**

PFC meeting will be held on MAY 6<sup>th</sup> at 4pm in Macksville Parish office

Mother's Day celebration on 10<sup>th</sup> of May after the mass at 8am please join us cuppa, raffles Tickets are on sale in Macksville Church. And NH Our lady Star of the Sea kindly support for the good Cause.

Parish Office Timings from 5<sup>th</sup> of May Onwards Tuesday 8:30 am to 4pm and Wednesday 8:30 am to 4Pm. Parish Priest is available Thursday in Macksville and Friday in NH.

I would like to thank for the people who have send the condolences messages to me and also Sympathy Cards, much applicated.

Congratulation to Mary Henry received First Prize for Patch Work Quilt in Macksville show

Vinnies New Our Macksville Conference held elections for President last week. We would like to congratulate Sue Nebauer for accepting the nomination and we know she will be a blessing to all, working in this challenging position Many thanks to all who support our work through the Poor Box. Your donations have contributed to assisting 14 families with food this past month. Your help is greatly appreciated God Bless you all from Our Vinnies Team, Macksville Conference."

**Parent information night will take place in St. Petrick parish Macksville on 28<sup>th</sup> of April at 5pm**

**WE PRAY FOR THE SICK**

Pauline Baiker, Fay Gough

**WE PRAY FOR THOSE WHOSE ANNIVERSARIES OCCUR AT THIS TIME**

Jane Richards , Kath Darlington

**WE PRAY FOR THE RECENTLY DECEASED**

Peter O,conor, Heather Aldrige

Sr. Fran Kuhn , Denis Rebello , Jeanine Hoffman , Ida freeman

<b>TUE 28th April</b>	<b>Mass at 9:30 in Macksville</b>
<b>WED 29th April</b>	<b>No Mass</b>
<b>THU 30<sup>th</sup> April</b>	<b>9:30 mass in Macksville</b>
<b>FRI 1<sup>st</sup> May</b>	<b>9:00 am adoration and 9:30 mass in NH</b>
<b>Sat 2<sup>nd</sup> May</b>	<b>4:30 confession 5:00 pm MASS in NH</b>
<b>SUN 3<sup>rd</sup> May Fifth Sunday of Easter</b>	<b>8am Mass in Macksville 9:30 am mass in Bowraville</b>

***\*Mass Intention envelopes are located at the back of the Church\****