

BiTs & pieces

Readings: 04th -09th May 2026

Monday	Jn 14:26
Tuesday.....	Jn 14:27-31
Wednesday.....	Jn 15:1-8
Thursday.....	Jn 15:9-11
Friday.....	Jn 15:12-17
Saturday.....	Jn 15:18-21

Synod Prayer

We stand before You, Holy Spirit,
as we gather together in Your name.

With You alone to guide us, make Yourself at home in our hearts;

Teach us the way we must go and how we are to pursue it.

We are weak and sinful; do not let us promote disorder.

Do not let ignorance lead us down the wrong path
nor partiality influence our actions.

Let us find in You our unity so that we may
journey together to eternal life and not stray from
the way of truth and what is right.

All this we ask of You, who are at work in
every place and time, in the communion
of the Father and the Son, forever and ever. Amen.



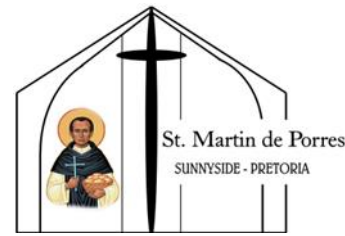
NOTICES:

- 1) **AFRICA DAY CELEBRATION:** Is commemorated on 25th May. St Martin de Porres will celebrate this special occasion on Sunday, 31st May, after the 10:30 Mass. This will be a bring- and-braai/ bring-and-share event. There will be lots of stalls to taste different foods from across Africa and our kids' corner will have jumping castles & lots of games. Let us come together to celebrate and share our rich cultures. **Parishioners are**

encouraged to wear their traditional attire. For more information regarding stalls and donations, please contact: **Ms Kgaogelo Mononyane 082 604 2537 OR Ms Jamela Mathebula 072 199 1288**

PS: Volunteers are welcome, please give your names to the above-mentioned contacts.

- 2) **MARIAN MONTH:** The month of May is dedicated to the Blessed Virgin Mary. The Rosary will be prayed Monday to Saturday at 17:00, and on Sundays after the 10:30 Mass. All parishioners are warmly invited to join in this devotion.
- 3) **LVDA CHOIR:** La Voix des Anges invites the parish community to our Retreat Fundraising Concert on Sunday, 7 June at 13:00 here at the parish. The concert supports our annual choir retreat in July 2026 and our preparations for the 20th anniversary of the choir in 2027. All are warmly invited. Tickets are available from any of the LVDA Members
- 4) **SUGGESTION BOX:** Following the PPC discussions, St Martin de Porres Parish will be introducing suggestion boxes for parishioners to share their suggestions, concerns, and compliments. These boxes will be placed at the church entrances. We encourage everyone to participate—your voice matters.



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**St Martin de Porres Parish,
Sunnyside Pretoria**

Administration:

Parish Priest: Fr. John Paul Mathebula

Email: info@smdp-sunnyside.com

Office Hours:

Tuesday & Fridays: 08:30 – 10:30

Wednesday & Thursday: 16:30 – 18:30

Parish Services

Weekday Masses: Tuesday to Friday: 08h00

(First Friday at 17h30)

Fridays – Exposition of the Blessed

Sacrament: 12h00 - 17h30.

HOLY HOUR ADORATION: Every First

Thursday of the Month, immediately after the Morning Mass

Sunday Mass: 08h00 and 10h30

FINANCE: Pledge /Tithe Administrator

Contact: finance@smdp-sunnyside.com

Banking Details:

Name: Sunnyside Catholic Church

Bank: Standard Bank

Account Number: 011512172

Branch Number: 010645

Ref: Pledge number or Surname

03rd APRIL 2026

5th SUNDAY OF EASTER YEAR A

First Reading: Acts 6:1-7

Responsorial Psalm: Psalm 33

May your merciful love be upon us, as we hope in you, O Lord.

Second Reading: 1Peter 2:4-9

Gospel Acclamation:

ALLELUIA ALLELUIA

I am the way, and the truth, and the life, says the Lord, no one comes to the Father, but by me.

ALLELUIA

Gospel: John 14:1-12

1. Confessions: Saturdays 17:00 – 18:00

2. Infant Baptism: Date will be communicated soon.

Meetings :

1. La Voix des Anges (LVDA) : Mon & Fri, 17H30

2. St. Anthony Prayer Group: Every Tuesday after the 8am Mass.

3. Neo Catechumenal Way: Tuesdays, 19H00

4. French prayer group: Wed, 18H00 – 19H30 & Sat 16H00 – 17H00

5. St Cecilia: Tues 18H00 & Sat 10H30 am

6. Legion of Mary: Sat 08h00

7. Women's Group: Every 2nd month on 1st Saturday for prayer and meeting after 10H30 mass.

8. Sacred Heart: Every 1st Sunday after 10H30 mass

9. St Anne: Every Thursday at 18H00

10. Daughters of St Anne: Every 2nd Sunday 09H00

11. Bible Sharing Group: Thursday's at 18H00

12. Sons and Daughters of St Joseph: Every 1st and 3rd Sundays after 8H00.

Catechism classes:

- **Children & youth:** Sunday 09H00

- **Adults (RCIA):** Sunday 09H00

Sermon And Christian Act In The Word
Confusion-Tensions! Jesus Christ is
the way, the truth and the life! Christ
saves

Point of Reflection: Today's readings portray groups and individuals facing tensions and confusion. In the community of Acts, tensions were caused by material and administrative matters. The community of Peter lived in tension with their Jewish neighbours, for whom Jesus became a "stumbling stone". In the Gospel, the disciples face uncertainty and confusion in their hearts and on a very individual level. Yet, in all three cases, the advice on how to deal with the situation is the same: "focus on the risen Lord," who said; **I AM THE WAY, THE TRUTH, AND THE LIFE.**

While the resurrection of Jesus changed everything, his followers remain in a world fraught with tensions and conflicts, which had, and have, the real potential to weaken faith and undermine the Christians' commitment to living their lives in the light of the resurrection.

The Gospel passage of today comes as Jesus' farewell speech to his disciples. In this particular part of this extensive speech, the disciples appear distraught and confused. Since Jesus was telling them about his impending departure from this world, they were deeply afraid of being left alone. Jesus' response to their concern was straightforward. First, he told them about his destination and purpose; thus, he is going to the Father to prepare a place for them. These words indicate that their final destiny lies in eternal life in God's presence and in the company of Jesus. Second, he called himself "the way, the truth and the life". This phrase provides the best summary of Jesus' identity and mission. "The way" means

that living according to his teaching sets one on the path to God and truly human life. "The truth" means that Jesus is the fullest and most trustworthy representation of God. "The life" means that believing in Jesus leads to eternal life.

Finally, believing in Jesus would empower the disciples to continue with his work on earth. They would be able to "do greater works", which means that they will lead even more people to faith than he did in his time on earth. While the disciples' concerns were understandable, and the tension they felt at the prospect of Jesus' absence was fully justified, they were admonished to deal with such confusion and tension by firmly holding on to their master even in his absence.

In the first reading of today, we notice that the first Christian community was not without its problems. The first reading reports that unfairness in the distribution of the common goods caused tensions among members of the Jerusalem community. All the early Christians in Jerusalem were Jewish, but they came from different backgrounds. Some of them came from Palestine, the land of Jesus. But many of them grew up and lived outside Palestine. These were called the "diaspora" Jews or "Hellenists". Many of those Hellenists moved to Jerusalem in their old age, hoping to die and be buried in the holy city. This accounted for a large number of Hellenist widows in Jerusalem, many of whom joined the Christian community after Pentecost. Apparently, these Hellenist widows were overlooked or discriminated against when it came to the distribution of material support available to the community members. To address this problem, a special council of seven men was formed, and given the task of managing the material and administrative needs of the community. Their names reveal that they themselves were Hellenists. They were selected on the grounds of their wisdom and were guided.

This episode provides a good insight into how the first Christian community functioned and developed its structures. As Christians, we are invited to be East People and proclaim the resurrection of Jesus.

The letter of Peter, which is the second reading of today, addresses yet another tension that existed within the broader Jewish community in the early days of the Church. The majority of Jesus' contemporaries ardently expected the coming of the Messiah. And yet, when Jesus the Messiah came, there was a sharp division among the Jews. Some welcomed him, but the majority rejected him. The author of 1 Peter, himself a Jew, reacts to these divisions by presenting an argument for Jesus' Messiahship. He employs the symbol of a stone to describe Jesus and address the tensions and paradoxes his story might have caused.

- ❖ First, the natural stone is cold and dead, yet Jesus is the "living stone". In this clever way, the author refers to the resurrection when Jesus' dead and cold body was transformed into a living and vibrant organism.
- ❖ Second, the stone is often an obstacle which can cause someone to stumble and fall. Yet, the same stone can be the "cornerstone" – an essential part of the building that holds the entire structure together. The risen Jesus became a stumbling block for those who rejected him by not believing in his resurrection. They "stumbled" by excluding themselves from the Christian community through their unbelief. At the same time, Jesus became the "cornerstone" – the central and binding element for the entire life of those who accepted him and believed in the resurrection.

- ❖ Third, the very image of the stone was borrowed by the author from Psalm 118:22. In fact, this entire passage of 1 Peter is built on allusions to and quotations from the Old Testament. For some, holding on to their Jewish practices prevented them from accepting Jesus as the Messiah. For others, reading their Scripture provided a clear indication that Jesus was the Messiah sent by God in fulfilment of his promises made to the earlier generations of the Israelites.

The author concludes with a statement that beautifully describes those for whom Jesus has become the living cornerstone. By their acceptance of the risen Lord, they have become a chosen, priestly and holy people, belonging exclusively to God. This phrase is drawn from the text of the Sinai Covenant, where the Israelites were given the promise of becoming just such a people if they keep God's covenant (Cf. Exodus 19:5-6).

PRAYER FOR VOCATIONS

O Jesus, divine Shepherd of souls,
you called the apostles
and made them fishers of men.

Continue to draw to yourself ardent and
generous souls from among the young, in order
to make them your followers and your
ministers.

Give them a share in your thirst for the
redemption of all...
Open before them the horizons of the entire
world...

By responding to your call, may they prolong
your mission here on earth, build up your
Mystical Body which is the Church, and be 'the
salt of the earth' and 'the light of the world' (Mt
5:13).
Amen