



Pastoral Liturgy

Formation and Resources for Lectionary-Based
Worship



**Lent - Easter Triduum - Eastertide
Ordinary Time: Trinity & Corpus Christi**

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Year B

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Holy Thursday Evening Mass of the Lord's Supper	1 April
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Easter Sunday	4 April
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From the Editor

Dr Angela McCarthy



Editor: Dr Angela McCarthy

In 2021 we are on schedule to celebrate Easter in our usual fashion – almost. Having missed Easter last year and having to make digital options available, has made us realise how important it is to be able to gather as God's people and celebrate the Paschal Mystery in its great beauty.

Easter 2020 was in lockdown and the speed with which it happened left communities struggling with ways in which it could be managed. Baptisms for the Rite of Christian Initiation of Adults were postponed and when they were celebrated there was a touch of Easter in the gatherings which brought great joy. What a strange year!

One of the difficulties encountered was the way in which many parishes chose to go into online streaming of Masses. This allowed people to watch the Mass being celebrated and to therefore satisfy their Sunday obligation. In some cases, people continue to be satisfied by this and have not returned to their own parish churches. This perhaps indicates that our communities still are imbued with the legal need of fulfilling their Sunday obligation but not enlivened by our Vatican II Eucharistic theology that calls for full, conscious and active participation in the liturgy.¹

Now that we have had time to review it, was this the best choice? Eucharistic liturgy needs the community to be gathered together. In his encyclical, *Fratelli Tutti*, Pope Francis said that the lack of 'physical gestures, facial expressions, moments of silence, body language and even the smells, the trembling of hands, the blushes and perspiration that speak to us and are a part of human relationships'² means that the digital space is not sufficient for the celebration of the Eucharist. Catholics presumed that live-streaming the Mass was what our communities required but, there are other forms of liturgy that might have been better suited. The Masses could be seen as only the work of the priest and while viewing at home in personal and isolated comfort, where is the work of the people?

The Liturgy of the Hours and the Liturgy of the Word are both able to give us the presence of Christ through gathering together and sharing the Word. If this is done with groups that can be managed on digital software such as Zoom, then it can also be inclusive and responsive by using the facilities to respond. Sharing music causes difficulties as you cannot sing at the same time, but if the participant's voice is muted and the liturgy is led by voices with whom those participating can sing, then it is entirely achievable. Families could gather to participate which would strengthen the

domestic Church. It would mean that we remain hungry for the Eucharist but still gather to fully and consciously participate in celebrating our faith.

In this issue there are two articles that speak of these issues. The article on music, *Why Do We Sing the Mass?* looks at various aspects of singing in community. Using a historical perspective as well as views from the world of science, the human need to sing, and its certain benefits, is examined. The documents from the Church that call us to sing are also examined. Renewal and development in this area of our celebration of our faith will always require formation for both clergy and laity. Pope Francis emphasised this in his address to the Congregation for Divine Worship and Discipline of the Sacraments. He also added that the 'liturgy is in fact the main road through which Christian life passes through every phase of its growth'³ and therefore it must show us the way. This journal will continue to provide material to help communities grow in faith and in their understanding of the liturgy so that celebrations are increased in their richness and participation.

Associate Professor Glenn Morrison from the University of Notre Dame Australia has been a contributor to this journal on a number of occasions. For this issue he has contributed a beautiful prayer that speaks of the 'sparkle of grace'. It would be very useful to read at the beginning of meetings to bring us into an open frame of mind, open to the Spirit.

Our second article is by one of our editorial board members, Mary-Anne Lumley. She reviews the experience of COVID-19 and its effect on liturgy through the lens of a Catholic K-12 College. She questions whether Eucharistic fasting can deepen Eucharistic becoming. This is a question well worth examining and Lumley offers some profound insights. There are different ways of engaging that are fruitful and do not undermine the participatory nature of Eucharist.

The Plenary Council 2020 is called to examine questions of prayer and Eucharist as it is one of the themes. Such questions are also included in some of the other themes so it will certainly be under consideration. The Plenary Council's first meeting is now going to be in a blended way using digital technology and smaller gatherings so it will be deeply considering how these things can promote our life in the Spirit in our future as the Catholic Church in Australia.

May you have a blessed journey through Lent and a joyous celebration of Easter that helps you all to truly live a resurrected life.

Angela McCarthy

Endnotes:

¹ Second Vatican Council, "Sacrosanctum Concilium," (1963): para. 10. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html.

² Pope Francis, "Fratelli Tutti: on Fraternity and Social Friendship," Encyclical letter, (3 October 2020): para. 43. http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html.

³ Pope Francis, "Address of His Holiness Pope Francis to participants at the Plenary Assembly of the Congregation for Divine Worship and the Discipline of the Sacraments," (14 February 2019). http://www.vatican.va/content/francesco/en/speeches/2019/february/documents/papa-francesco_20190214_cong-culto-divino.html.



A Prayer on the Providence of Grace

By Associate Professor Glenn Morrison

The Sparkle of Grace

Lord, where is the sparkle of grace
that breaks open the hard shell of suffering?
How do we find you in our neighbour?
When we look in the faces of our neighbours,
they disturb us with fragments of pain and wounds.
What then do we do with the gift of divine forgiveness,
the form of resurrection in us?
How can I see your Son's risen presence for it is always new,
rejoicing and praying without ceasing?

Am I asking too many questions?
I have so many more to ask ...'Who are your people?
Do you know all of us all by name?
Am I worthy of a little favour?
Will you remember all my tears?
Your glory passes by each day, and
your face possesses a radiance
and light that blinds our senses.

Let today be the day we hear your voice
and see the face of Christ.
When our neighbour passes and appeals in wounds and fragility,
are you not there to open our hearts, to stir our soul?

You tell us not to quench the Spirit.
What then does it mean to thirst for you,
for your Kingdom?
We are broken vessels, poor pieces scattered,
forgotten and lonely.

Yet Lord God, be our Guardian and Keeper!
Help us to know your Son, Christ Jesus, we beg.
Give a little light and sparkle of grace
to confess and ask forgiveness,
to love and be responsible for one another,
and to proclaim the risen Jesus
with feelings from our heart, 'Our Redeemer lives'!

May your peace surprise and sanctify us.
May your Spirit revive our minds and heal our hearts.
May we take up our mission to be the yeast, the salt, the little seed,
offering friendship, joy and a little sparkle of your grace.
In the name of the Father, the Son, and the Holy Spirit, Amen.

Associate Professor Glenn Morrison
University of Notre Dame Australia



Why Do We Sing the Mass?

By Dr Angela McCarthy

An important reason for singing is because Jesus did! As Matthew's gospel tells us, 'When they had sung the hymn, they went out to the Mount of Olives' (26:30 NRSV). In his Jewish tradition much of their prayer was sung. Singing was evident in the early Church as we hear in Ephesians 5:19 and Colossians 3:16; the gathered faithful are exhorted to sing psalms, hymns and spiritual songs. This was in direct contrast to the Greco-Roman banquet behaviour which engaged in musical sobriety and careful social and gender role delineation.¹ Acts 16:23-25 speaks of Paul and Silas who were beaten and fastened by their feet in stocks yet singing while the other prisoners listened. In 1 Corinthians 14:26 there are instructions by Paul about what the faithful were to do when they gathered, and the first action is to sing a hymn. Paul also talks about fragments of the hymns that they sang, for example the beautiful hymn in Philippians 2:6-11 about Christ emptying himself; becoming obedient to the point of death on a cross. Psalms were also part of the sung practice following the Jewish tradition from which Christianity initially emerged.

... it seems likely that some forms of psalm singing already practiced in Judaism were known to Christians across the early centuries and that musical development in both traditions may have been spurred by interaction, as well as by initial Christian borrowing.²

Over the history of the Catholic liturgy there have been times when the congregation has been encouraged to sing and times when it has been left in the hands of a professional schola. With the legalisation of Christianity under Constantine 'the building of churches virtually exploded in the course of the fourth century'³ with the music being left to the sacred ministers.⁴ The development of scholas in Rome by the end of the seventh century resulted in 'the responsorial singing of the congregation at the eucharist' being 'largely replaced by choral singing.'⁵ While there was variation throughout Christendom, there has still been a struggle to include the voice of the laity. Since the Second Vatican Council there has been strong encouragement for all participants to sing and it is an issue with which some congregations still struggle because it is rooted in culture.

In this era of COVID-19 and, for the Catholic Church in Australia, the Plenary Council 2020, the Church has been given an opportunity to look at things in a new light, to look at the ways in which liturgies can become more participatory and communal. One of the six themes of the Plenary Council is about discerning how the Church can become more prayerful and Eucharistic.⁶ This involves the many different cultures that have been incorporated into the Church through migration and refugee needs. The Australian Church is now very diverse culturally, and therefore musically, and so any consideration around full, conscious and active participation in the liturgy⁷ will need a holistic approach and a deep awareness of the role of the Holy Spirit in this era of change. The process so far has found that there are four areas that were 'discerned as major challenges for becoming a Christ-centred Church in Australia that is prayerful and Eucharistic: community, participation, formation and mission.'⁸ This article speaks clearly about these four areas as music helps to form community, increases participation, forms the community in belief

and action, and sends them into the world.

In our contemporary world, the biblical roots of our liturgical practice are emphasised in the *Constitution on the Sacred Liturgy*⁹ where it explains how Christ is truly present in the celebration of the Mass:

He is present in the sacrifice of the Mass, not only in the person of His minister, 'the same now offering, through the ministry of priests, who formerly offered himself on the cross', but especially under the Eucharistic species. ... He is present in His word, ... He is present, lastly, when the Church prays and sings, for He promised: 'Where two or three are gathered together in my name, there am I in the midst of them' (Matt. 18:20).¹⁰

The human voice is a gift from God and Christ is present in the Church when it prays and sings!

A perspective from science

There are other reasons for singing together too. Science demonstrates that music activates much more of the brain than talking. This can be seen in people who have dementia. They lose their ability to speak and form sentences, but they can still sing songs and remember the words and be stimulated to respond through sung communications.¹¹ Science also gives ample evidence of the value of singing in a group; it stimulates the feel-good hormones and helps people become a unified group.

A study of 84 members of a university college choir in England identified six dimensions of benefits associated with singing: benefits for well being and relaxation, breathing and posture; social benefits; spiritual benefits; emotional benefits; and benefits for heart and immune system.¹²

Becoming a unified group has been shown to have biopsychosocial benefits related to singing. Gick reviewed 48 studies that showed that group singing increases health and immune system benefits and increases positive thoughts about self and community.¹³ Other research found that singing may improve health and well-being psychologically by encouraging positivity. 'The elevated positive affect and hedonic feelings associated with group singing may lead to perception of greater well-being, which may also be tied into better mental health.'¹⁴ The researchers found that 'one consistently reported consequence of singing is that choirs and singing groups develop a strong sense of belonging and encourage greater involvement in the community'.¹⁵

Another piece of research explored how singing could help young people with cystic fibrosis (CF), a disease of the lungs that can cause early death.¹⁶ The research demonstrated that singing had a positive effect on people suffering CF and that while the particular exercise of singing is therapeutic for their lungs, the psychosocial effects were also beneficial. The above studies indicate that singing has health benefits for a wide range of people and so, for people of faith singing together in praise of God, it has health and faith benefits as well.

Daniel Levitin, in his book *This is Your Brain on Music*, gives a fascinating understanding of what happens to the

brain when engaged with music. He says that 'music activity involves nearly every region of the brain that we know about, and nearly every neural subsystem'.¹⁷ Even the smallest amount of music tuition as a child will develop neural pathways that assist the development of the brain and help to remember pitch. The Directory for Masses with Children, in the same understanding of the child's affinity and need for music, emphasises the need for music in every liturgy involving children.

Singing must be given great importance in all celebrations, but it is to be especially encouraged in every way for Masses celebrated with children, in view of their special affinity for music. The culture of various peoples and the capabilities of the children present should be taken into account. If possible, the acclamations should be sung by the children rather than recited, especially the acclamations that form part of the Eucharistic prayer.¹⁸

Levitin explores the ancient nature of music and found that 'musical instruments are among the oldest human made artifacts we have found... Music predates agriculture in the history of our species. We can say, conservatively, that there is no tangible evidence that language preceded music' and that music and dance are inseparable.¹⁹ Consider the nature of the lullaby and the mother-child focus. The mother knows that her child needs to settle and sleep and so she reproduces sounds that echo the in-utero experience – soft, muted, replicating the regular and constant rhythm of the heart. The baby, comforted by these sounds, settles to sleep. Levitin considers how music and art have only become spectator activities in the last few centuries and the ties between music and movement have only been minimized in the last hundred years.²⁰ This minimization has affected our liturgical experience.

Has the reduction of music and movement in liturgy influenced the capacity of the People of God to engage in music? Movement, such as processions within the liturgy and within public life, are best accompanied by music because that is the natural combination for the human person. It would be difficult to imagine a bride and groom processing after the marriage liturgy without music. African cultures illustrate this very well with their combination of dynamic movement and music. In the Western tradition of singing hymnody, the preferred practice is to stand still; in chanting dialogues with the presider, people stand still. Music is an embodied act and forcing children to stand still is counter intuitive to their natural engagement in music and could be an underlying reason for the difficulty some adults have with singing in liturgy.

Previous centuries have witnessed the diminishment of the congregation's participation in the musical experience by leaving it to experts and this is the experience certainly within the Catholic Church. The Protestant traditions did the reverse, they created music/hymnody that was integral to the nature of their communal worship. Removing the Roman/Latin emphasis on ritual that Calvin considered to be 'idolatrous'²¹ allowed liturgical and musical reform and for the celebration to be in the vernacular. The 'liturgical practice of the whole congregation singing together instilled a sense of praise and a harmony of purpose'.²²

Jonathan Arnold, in his book *Sacred Music in Secular Society*,²³ examines the demand and effect of sacred music in the concert hall. He found that people who go to concerts of sacred music, in the most part from the Classical period, seek a transcendent experience. He says that 'music is not just an art form that imparts pleasure' but that, at its most profound can lead to an understanding of a greater truth to the world, beyond

the material, which enhances the reality of existence and leads to a greater sense of what it means to be a human being.²⁴ This is the action of music in liturgy too but for Western society with the increase in secularism, the experience of the sacred is also sought outside the Church because the institutional experience is perhaps not fulfilling the need.

Why don't we sing?

Over the centuries, as mentioned previously, there have been times when the voice of the faithful was subordinated and only professionals allowed to sing. The voice of the people did remain in some areas until the twelfth century but 'it is also clear that after the High Middle Ages there was only the most rudimentary role for the lay congregations'.²⁵ This does not necessarily mean that the laity were disaffected, but rather the musical practice of the Church changed to more elaborate musical offerings as 'an anticipation of heavenly worship that required a richly articulated symbolic representation'.²⁶ The emphasis was on the eschatological view, not the humble needs of the people before God in the present moment. The term 'High Mass' was about the voices being high in pitch, chants in a high tone so that the people could hear and understand. The 'old High Mass was meant to be a kind of medicine that invigorated people, reminded them of their uniqueness, and sent them refreshed but determined into a hostile world'.²⁷

It is not hard to understand therefore why our liturgical communities still struggle to sing and still feel inadequate. Many people in our Australian culture had music lessons as a child but for most, that education did not continue beyond the basic level. As Levitin explains: 'The chasm between musical experts and everyday musicians that has grown so wide in our culture [it] makes people feel discouraged, and for some reason this is uniquely so with music'.²⁸ When people open their mouths to sing, they do not sound like the perfect recordings of music that they listen to every day and so their confidence to sing completely dries up.

Why we should sing

In the 20th Century however, various popes worked hard to restore the singing voice of the people beginning in 1910 with Pope Pius X leading to a great renewal through the Second Vatican Council under the leadership of Saint John XXIII and Pope Paul VI. A groundswell that is described as the Liturgical Movement, led by monastic developments, had been in evidence for nearly a century. This modern liturgical movement was a reform process that began at a pastoral level. It was led by people who wanted to rediscover the meaning of the liturgy and of the Church.

The Liturgical Movement or renewal belongs at the level of pastoral action. Its proponents have no authority to introduce changes or to alter liturgical rules, even if their research and their initiatives lead them to desire eventual reforms and to prepare the Christian communities to accept them.²⁹

Fortunately, in the twentieth century the Liturgical Movement and liturgical reform were contemporaneous and 'in the best cases, mutually supportive'.³⁰ The Second Vatican Council was able to formalise and energise the reforms needed in the liturgy and other aspects of Church life. Among the themes that emerged from the first stages of the Plenary Council 2020, it became clear that this trend will continue because further reform is called for so that the Church can flourish. 'When we are formed in the Gospel, God's people recognise Jesus in

daily life. At prayer and when celebrating the Eucharist, families, schools and parish communities encounter the living God together.³¹ The way in which we celebrate the Mass is decided for us at the highest level of our Church structures. The document that is used the most is the General Instruction of the Roman Missal.³² It says:

The Christian faithful who gather as one to await the Lord's coming are instructed by the Apostle Paul to sing together psalms, hymns, and spiritual songs (cf. Col 3:16). Singing is the sign of the heart's joy (cf. Acts 2:46). Thus, St Augustine says rightly, 'Singing is for one who loves.' There is also the ancient proverb: 'One who sings well prays twice'.³³

Great importance should therefore be attached to the use of singing in the celebration of the Mass, with due consideration for the culture of the people and abilities of each liturgical assembly. ... every care should be taken that singing by the ministers and the people not be absent in celebrations that occur on Sundays and on holy days of obligation.³⁴

Maeve Heaney speaks of music as theology.³⁵ Theology is about seeking to understand, through faith, who God is and developing a relationship with God. Music is a way in which prayer can be embodied as community and in the embodiment of our sung prayer we can experience God. Fine musicians can read a score in their heads, but it only really makes sense if the music becomes sound, becomes embodied. That is how it has its impact. Music is theology because it is a 'means by which we can listen to and receive the Word of God'.³⁶

The ancient motto, *lex orandi, lex credendi*, ties prayer to belief and therefore liturgy is not separate from doctrine or theology. This can be extended further to include the understanding that what people sing they not only believe, but they remember it. Do you remember songs from when you were a child? Remember singing particular hymns? Do you remember last Sunday's homily? When people sing, they repeat, but they also activate much more of the brain, and their whole selves and therefore belief enters more deeply into their memory and therefore their being.

When do we sing at Mass?

Musicam Sacram says: progressive solemnity means that 'between the solemn, fuller form of liturgical celebration, in which everything that demands singing is in fact sung, and the simplest form, in which singing is not used, there can be various degrees according to the greater or lesser place allotted to singing'.³⁷ At times this seems to be poorly understood. The more solemn the occasion for the liturgy, the more is required to be sung. The table below from Paul Mason clearly shows the various times within liturgy where singing is either required or appropriate. It becomes clear that the acclamations and dialogues are more important than the processional hymns for the beginning and end of Mass; the psalm and gospel acclamation should be sung in the Liturgy of the Word.

Liturgy as an action of the people calls everyone to sing as is required by the *Constitution on the Sacred Liturgy*: 'The faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy'.³⁸ This is further echoed in the document from the USA, *Sing to the Lord*: 'Singing is one of the primary ways that the assembly of the faithful participates actively in the Liturgy'.³⁹

What should we sing?

Singing within a community as an enculturation into faith will build the capacity to sing confidently and remember the musical patterns. This points to two important issues within the establishment of a parish repertoire. There needs to be repetition of music over long periods of time and the development of music for the children of the parish must be carefully nurtured and intentional.

Science has discovered that the schema or familiar pattern of a piece of music is important for our acceptance of it, whether we like it or not. 'Music, or any art form for that matter, has to strike the right balance between simplicity and complexity in order for us to like it... we find a piece too simple when we find it trivially predictable, similar to something we have experienced before, and without the slightest challenge'.⁴⁰ For young children, however, repetition is necessary as it provides a predictable way for them to respond, and the response together as they sing reinforces their capacity to contribute. It also develops the neural paths in their brains that gives them the tools for more complex responses as they mature.

Repetition remains invaluable for its capacity to transmit faith through the text that participants can remember through the melody and the context in which it is learnt and experienced. During the liturgy we sing biblical texts in acclamations and dialogues which encapsulate theological truths of our faith. As Levitin explains:

The multiple reinforcing cues of a good song – rhythm, melody, contour – cause music to stick in our heads. That is the reason that many ancient myths, epics, and even the Old Testament were set to music in preparation for being passed down by oral tradition across the generations. As a tool for activation of specific thought, music is not as good as language. As a tool for arousing feelings and emotions, music is better than language. The combination of the two – as best exemplified in a love song – is the best courtship display of all.⁴¹

This applies to everyone, not only to trained musicians. 'Music that involves too many chord changes, or unfamiliar structure, can lead many listeners straight to the nearest exit, or to the 'skip' button on their music players. ...At a neural level, we need to be able to find a few landmarks in order to invoke a cognitive schema'.⁴² Liturgical music needs to have a level of complexity that satisfies the need for an attractive schema, but also sufficient predictability to ease the engagement with the music in specific cultural settings. Multicultural parishes in Australia therefore need a diversity of music to be attractive to diverse ethnic groups.

For clearly defined information on what should be sung, much valuable material has been written over more than five decades since Vatican II. A recent work by Paul Mason of Wollongong examines the Vatican II document *Musicam Sacram*.⁴³ Mason notes that *Musicam Sacram*⁴⁴ 'highlights the need to balance the priority and amount of singing demanded by the solemnity of the occasion against pastoral considerations for the singing capabilities of the priest, the choir, the cantor and the assembly'.⁴⁵ His matrix of priorities for singing lists the liturgical parts that are most important as declared by *Musicam Sacram*. Mason further develops his examination of this document to give a detailed pastoral guide for the music to be used within Mass. The full article is available from the Australian Journal of Liturgy: https://australianacademyofliturgy.files.wordpress.com/2019/10/australian-journal-of-liturgy-2017-v15-n4_web.pdf

Musicam Sacram Matrix of Priorities for Singing					
Intrinsic musicality (MS 6)		by their very nature require to be sung		Recitative chant (Cantillation)	
intrinsic importance (MS 7)		Greater	Lesser	Greater	Lesser
Diversity of forms (MS 16) & Degrees of Participation (MS 28-36)		Star Rating Guide to Priority reflects the priority of diversity of forms.			
First degree		★★★★★	★★★★☆	★★	☆
acclamations and responses	entrance rites			the greeting of the priest and the reply of the people; the prayer.	
	Liturgy of the Word	<i>Alleluia</i>		the acclamations before and after the Gospel	
	Eucharistic Liturgy	the <i>Sanctus</i> ; the final doxology of the Canon	the Lord's Prayer with its introduction and embolism	the prayer over the offerings; the preface with its dialogue; the <i>Pax Domini</i> ; the prayer after the Communion; the formulas of dismissal.	
Second degree		★★★★☆	★★★	★★	-
prayers of litany form and hymns		<i>Gloria</i> (people participating); <i>Agnus Dei</i> . <i>Kyrie</i>	<i>Gloria</i> (choir only)	Prayer of the Faithful	Creed
Third degree		★★★★	★★☆	★	
refrains or repeated responses, antiphons and psalms, and canticles	Special importance +	Songs after the Lesson or Epistle (<i>Gradual</i> or Responsorial Psalm);			
		songs at the Entrance and Communion procession (people participating)	Entrance (choir only); Communion (choir only); song at the Offertory; song at the end of Mass	Readings of Scripture	

Conclusion

In this period of COVID-19, many issues surrounding liturgy will possibly be redefined in worshipping communities. During 2020 access to liturgy and sacraments has been withdrawn for varying lengths of time in Australian states. Singing has been seen to be dangerous for the community spread of the virus and some parish communities banned the congregation from singing. And yet, throughout time singing has been an integral way of humans interacting in community and building strong relationships as well as promoting their own health. The post-COVID future is unknown but sung music is necessary for the experience of liturgy to be full, conscious and active for participants. This article has noted the scientific as well as the liturgical reasons for sung music but how we manage that in healthy ways is yet to be seen. As the Church prays and sing together in different ways, more can be learnt about what the faith desires and how much congregations would like to sing together. It is hoped that the worshipping

community can therefore lift their voices to God and become one in the Body of Christ, able to go into the troubled world and make a difference. The Plenary Council 2020/21 will have much to consider regarding the liturgical life of the Church.

Endnotes:

¹ Andrew B. McGowan, *Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective* (Grand Rapids, Michigan: Baker Academic, 2014), 113.

² McGowan, *Ancient Christian Worship*, 115.

³ John F. Baldovin, "The Empire Baptized," in *The Oxford History of Christian Worship*, ed. Geoffrey Wainwright and Karen B. Westerfield Tucker (Oxford: Oxford University Press, 2006), 78.

⁴ Baldovin, "The Empire Baptized," 80.

⁵ William T. Flynn, "Liturgical Music," in *The Oxford History of Christian Worship*, ed. Geoffrey Wainwright and Karen B. Westerfield Tucker (Oxford: Oxford University Press, 2006), 771.

⁶ Plenary Council 2020, *How is God Calling us to be a Christ-Centred Church in Australia that is Prayerful and Eucharistic?* (North Sydney: Plenary Council 2020, 2020), <https://plenarycouncil.catholic.org.au/themes/prayerful/>.

⁷ Second Vatican Council, "Sacrosanctum Concilium," (1963). http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html.

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Season of Social Distancing

By Mary-Anne Lumley

No sooner had the liturgical Season of Christmas – a time of joy and promise – concluded than a pandemic swept around the globe, gained momentum and carelessly tossed about time-honoured practices, institutions and ways of living as a human being on this planet. Strange times in a strange landscape. This brief reflection seeks to explore some of the implications for the Church in Australia during restrictions imposed due to COVID-19. After painting in broad brushstrokes some of the faithful's experience, there is an attempt to explore the focus of Eucharistic gathering, particularly the understanding of presence as articulated in *Sacrosanctum Concilium*, and subsequently elaborated by other scholars.¹ This leads into some discussion of various kinds of response. Finally, there are some questions for the future – especially for the Church in Australia in its preparation for the Plenary Council.

Nearly 60 years ago, with the Second Vatican Council on the horizon, who would have expected live-streamed Masses? The COVID-19 pandemic has, for many people in Australia, been a once in a lifetime catastrophe: illness, fear, unemployment (or underemployment), isolation, bereavement and lack of well-being have been the hallmarks of personal experience. 'Unprecedented' is the word frequently used to describe the extent to which everyday life has been changed. Among many of the community's experiences that were subject to restrictions has been the celebration of the Eucharist: local bishops waived Sunday obligations and churches went into lockdown. Coinciding with Lent – the season of fasting, conversion, deepened prayer and generosity – there was a certain irony.

Subsequent responses from individuals, communities and businesses were extraordinary. Online resources were made available gratis; communities large and small used social media to offer hope and solidarity; parishes and diocesan agencies offered a multitude of pastoral and liturgical resources, and clergy – often outside their own comfort-zone – presided at Masses that were live-streamed. This outpouring of generosity was a sign of blessing, in myriad ways. For many the comfort and habit of weekly Mass was sustained, albeit 'virtually' rather than physically; with 'spiritual' communion rather than a communal procession to receive from the Lord's table; with responses whispered in the living room rather than spoken in communion with the assembly. There is no doubt that digital technology and virtual experiences provided sustenance and solace for many of the faithful.

For others, the blessing was the sense of universality – of observing liturgies from notable cathedrals in distant places, comforted by familiar rites. For some there was a certain novelty in being able to surf for Masses – to shop around. When families with children gathered as 'domestic church', ample ideas and innovation were on offer for Lenten and Easter prayer focuses, as well as opportunities to engage children in prayerful ways. Creativity was unleashed; new possibilities unfolded.

With much to be grateful for, there was also a longing for the 'familiarity of worship patterns we have long known.'² And there remains a more disquieting question: can the people of God fruitfully use this time of absence? Can Eucharistic fasting deepen Eucharistic 'becoming'? Critics of live-streamed Masses and other digital platforms

have asserted that these media are no substitute for live celebration in parish churches. One such voice is UK priest and theologian, Thomas O'Loughlin, who cautions against the celebration of the Eucharist becoming reduced to the act of receiving Holy Communion, so that it becomes yet another commodity.³ Eucharist, according to O'Loughlin, is an action 'as a gathered community' of giving 'praise and thanks' to the Father through the 'risen one' who intercedes through the mediation of the Spirit.⁴

Sacraments

Central to the celebration of the Eucharist is the presence of the risen Christ. Over the past century scholars have sought to elucidate the meaning of presence. Nathan Mitchell asserts, 'it is not sufficient to say that [Christ's] presence is guaranteed by grace' or is an effective sign of the sacrament.⁵ Mitchell's observation would appear to be nowhere more pertinent than in twenty-first century Australia! Before reviewing some of the literature on 'presence', some general discussion on sacraments is warranted.

A familiar definition of 'sacraments' from the Catechism of the Catholic Church is: 'efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed'.⁶ It is a succinct statement, and can be enhanced by further explanation of the actual sacramental experience. Kevin Irwin, a US priest and liturgical scholar, discusses the importance of appreciating the interconnectedness of our world with the 'words, symbolic gestures and actions conducted in our solemn assemblies.'⁷ He observes how it is ordinary household substances from ordinary human lives that are used in the liturgy and sacraments.⁸ Australian Jesuit, Andrew Hamilton, sums it up: '[i]n the Catholic tradition faith is tactile'. Bernard Cooke asserts the importance of sacraments being 'performed humanly' because the purpose of sacraments is to 'better humans as human'.⁹ Sacraments bring persons into a deeper encounter with 'the saving action of Jesus Christ'.¹⁰ Moreover, it is God's own initiative: 'God who in Jesus Christ joined our world, walked among us and had skin in our game'.¹¹ What are the ramifications of COVID-19 protocols when sacramental life is so deeply founded on human perceptible signs and physicality?

The Eucharist, in particular, draws on the visible and bodily signs of community partaking in a banquet, as a symbol of Christ's salvific presence among God's people. When the faithful gather, it is a sign of the love of Christ, drawing them together in love as Christ's body. It is the love of the faithful for Christ, and for each other, that ideally gathers them together at the Eucharist – rather than as duty, or 'Sunday obligation'. Paradoxically, during the pandemic, it is the commitment to love one another which has halted the gathering of the faithful – whether at the request of their bishops, of their civic leaders or of their own initiative. The concern with this novel coronavirus has been due to the high degree of contagiousness. The protocols for containing it – isolation, mask-wearing and lockdown – are necessary, although counter-intuitive to humans being 'better humans'. So, in this 'season of social-distancing' Christians have lived with the tension of seeking to

live by Gospel values, avoiding escalation of fear and estrangement from fellow human beings, while also protecting themselves and their communities.

Presence

A foundational reference point in understanding the presence of Christ in the Eucharist (and in the sacraments, more generally) is the seventh paragraph of Sacrosanctum Concilium.¹² Therein the theology of Eucharistic presence is summarised as a four-fold presence of Christ, mediated by the Holy Spirit: Christ is present in the ordained minister, in the Eucharistic species, in the Word and in the assembly of the faithful. Cooke elaborates how the risen Christ's 'more spiritual mode of being human ... facilitates his personal presence to those who believe in him.'¹³ Indeed, the presence of the risen Christ permeates all creation (Col. 1: 15-17) and is 'already present to [the faithful] before the ritual action begins'. However, the liturgy, as Irwin notes, is also a 'privileged act'; recognising the sacramentality of all God's created world does not undermine but, rather, enhances participation in the life of God through the liturgy.¹⁴

Mitchell traces the development, through the twentieth century, of theological reflection on liturgical presence – from the work of Odo Casel, through the Conciliar years, then to later theologians including, Jean-Luc Marion, who argues for a profound new understanding of presence.¹⁵ Mitchell also reflects that 'connecting the presence of Christ with what congregations actually do at liturgy has been far easier to assert than verify' and this is echoed in the work of Gerald O'Collins.¹⁶ O'Collins proposes the need for deeper refinement of the understanding of presence, while also citing Karl Rahner's caveat that 'expressing with ... full clarity our experience of presence' is extremely difficult.¹⁷

Presence can certainly be more than spatial location; according to Cooke, it is something that happens 'between persons'.¹⁸ It occurs in the consciousness of a person when they are aware of another being 'present' to them. Conversely, it is also possible for two persons to be close spatially without being 'present', one to the other. Cooke elaborates that being present to the other involves a self-giving.¹⁹ In this sense, presence is ascribed a dynamic quality.

In seeking a greater depth in the understanding of presence, O'Collins goes some way to exploring its 'overlapping' characteristics, which he names as: relational, mediated, personal, free, transformational, costly, bodily, multiform, feminine and future-oriented.²⁰ A brief survey (and not at all exhaustive) is helpful in the discussion of presence and can sharpen the focus for reflecting on Eucharistic celebration during lockdown.

According to O'Collins, presence is clearly experienced through relationship: the one being present to the other. The relationship requires 'common ground' – a mediation – and it is the Holy Spirit who mediates the presence of Christ in the Eucharist.²¹ Collins interprets the mediating activity of the Spirit and connects the epiclesis of the Eucharistic Prayer with the modes of Christ's presence.²² In the first epiclesis the gifts of bread and wine are transformed to bring forth 'the most intense presence of Christ for the Church'; secondly the presence of Christ in the assembly is mediated through the Holy Spirit who transforms them; the risen Christ's presence in the Word to the faithful – who 'with faith and devotion' hear it – is also mediated by the Spirit.²³ The work of the Spirit is not limited to space and time or church building! However, the signs are less apparent when the assembly is gathered virtually rather than physically.

Christ's being is unchanged but there is variety in the experience of Christ's presence and O'Collins names this as a 'multiform' aspect.²⁴ Is it feasible that one variety of presence is 'virtual'? The multiform characteristic of presence allows for the possibility of absence. Does this lead to the possibility that one way of experiencing presence during enforced absence, is through sincere yearnings of the human heart? There is, of course, a bodily aspect. Notwithstanding that presence is more than physical proximity, the experience of presence does indeed have a bodily quality.²⁵ In the Eucharist, as in all the sacraments, the encounter with Christ is through bodily actions, in the 'use of effective words, signs, and symbols ... experienced in our human bodies: by means of the things of creation and of human manufacture [and] the senses'.²⁶ In Eucharist the bodily sign and activity is also one of the most basic of life processes: food and drink are consumed and metabolised. In twenty-first century society the need and desire to consume is familiar; lockdown offers possibilities not only of Eucharistic fasting, but fasting from being consumers.

O'Collins describes presence as costly, and 'the sacrament of the Eucharist shows itself to be a very costly gift', in Christ's own broken body and poured blood.²⁷ It is costly also in the response it calls forth. Czech priest and theologian, Tomas Halik, asserts that those who call themselves 'Church' are now called to grow and be renewed ever more deeply to the Gospel of Jesus; it is a change from 'being Christians' to 'becoming Christians'.²⁸ 'Radically transformed by the experience of death' the risen Christ is present 'in the wounds of the world and the wounds of the church'.²⁹ Furthermore, Halik challenges: 'let us not be taken aback if [Christ] appears to us as a stranger'.³⁰ This 'costly' response is hardly 'virtual'; neither is it armchair friendly!

Response

The pandemic has, for Christians, challenged the experience of liturgy, in particular the sacrament of the Eucharist. With the availability of online platforms, people's needs were addressed though: digital classrooms, Telehealth, Zoom meetings, Skype and virtual choirs. Online worship seemed a natural progression and, given the availability of advanced digital technologies, there were more options available than simply a televised Mass. Live-streaming of Masses was the method of choice for cathedrals and parishes who had the facilities. Clearly, for the faithful, this had some advantages; by 'real-time' tuning in there is an enhanced sense of community – albeit in 'time' if not in 'space'.³¹ Anecdotally, while many were able to take advantage of the latest technology, for some of the faithful the experience was less than satisfactory. Issues such as slow internet and excessive buffering led to disrupted viewing and diminished participation.

An inclusive and meaningful use of technology in a San Francisco parish was described by Jesuit, Felix Just.³² Parishioners were asked to email photos of themselves; these were printed on A3 card and taped onto the pews (close together as a tight-knit community). Through devoting time and creative effort, the presider could more closely connect with the participants during the live-streamed liturgy. In addition, the on-line chat function was used during the Intercessory Prayers and the Sign of Peace. Following Mass, a 'virtual social hour' was available with video facilities. Just is encouraging towards the judicious use of technology in the liturgy, but he points out that care is needed.³³

O'Collins, Cooke and Just concur that real presence is not just physical presence. The latter also challenges the dialectic of virtual presence or real presence.³⁴ Just argues that the more pertinent question is directed towards the nature of reality. He insists that greater 'precision' and 'nuance' are required.³⁵ The real issue, argues Just, is 'virtual reality' versus 'physical reality' rather than virtual presence versus physical presence.³⁶ O'Loughlin takes a different view. He argues that, as a virtual meal with a loved one could never replace the actual being at table together, so also a virtual liturgy does not replace a bodily gathering around the altar.³⁷ During the enforced fasting, O'Loughlin recommends other non-Eucharist ways of praying, noting the 'Church has a wealth of spirituality it can call on.'³⁸

The Eucharist is indisputably the 'source and summit' of Catholic prayer. Liturgical scholar, Tom Elich, insightfully reflects that the presider 'represents the headship of Christ' but it is the assembly, the 'whole body of Christ', who is 'doing' Eucharist.³⁹ To what extent have live-streamed Masses conveyed this understanding? Many clergy have demonstrated great pastoral care, amid trying circumstances in presiding at Masses that are live-streamed. Elich observes that, totally inadvertently, live-streaming could be seen to convey the message that 'the liturgical action belonged to the priest alone.'⁴⁰ While unintentional, it must be remembered that images are powerful, instructive and enduring. Moreover, can it be said that the assembly is fully, consciously and actively participating?⁴¹ Does the medium itself foster a more passive, 'consumeristic' response? The pandemic exploded rapidly, much was new and the landscape was uncertain. The people of God responded swiftly and in good faith. It would be helpful to reflect on what might or might not be best practice, whether or not there is a need to plan for another crisis in the future.

Lockdown saw the revival of the act of 'Spiritual Communion', with many dioceses in Australia and around the world commending this devotion which has been in practice for several centuries. According to the Baltimore Catechism, the practice reflects 'an earnest desire to receive Communion in reality, by which desire we make all preparations and thanksgivings that we would make in case we really received the Holy Eucharist.'⁴² It includes a prayer, frequently that of St Alphonsus Ligouri, displayed on screens during live-streamed Masses. The Baltimore Catechism continues: '[it] is an act of devotion that must be pleasing to God and brings us blessings from Him.'⁴³ Certainly, spiritual communion brings consolation to some. But are God's people also willing to fast?

During this time might the Spirit be prompting Christians to more deeply penetrate the meaning of their communion with and in Christ? Ann Riggs notes that for the early communities of Christians, 'sacramental practices ... [enabled] ... ritual appropriation of Jesus' ministerial activities that heralded or anticipated the Kingdom.'⁴⁴ Halik proposes that the pandemic offers a 'Kairos' moment.⁴⁵ It is an opportunity to consider, from within, the Church's mission, which is none other than Christ's mission. Halik believes a radical 'conversion' of the church community and individual members themselves is called forth in response to this 'sign of the times' for today's Church in today's world.⁴⁶ Is there a commitment to another 'real presence' of Christ among the homeless, the sick, the imprisoned, drawing on the Gospel of Matthew where Jesus clearly identifies himself with persons on the margins (Matt 25: 30-45). Irwin poses the question another way: Is there a will to live 'more committed lives outside the building'?⁴⁷

Christian baptismal vocation, according to Paul Philibert, is oriented 'toward communal as opposed to individualistic expression.'⁴⁸ Cooke discusses vocation

with regard to celebrating the Eucharistic meal: Christians rightly value individual, sacred, reception of the Lord in communion while aspiring to avoid any 'consequent loss of any social significance'.⁴⁹ It follows that sharing in a sacred meal 'like the disciples at Emmaus on Easter evening' and recognising the 'risen one' 'in the breaking of the bread' (Luke 24:35), such an intimate experience of the risen Christ's presence can empower Christians (as individuals and communities) to share in the risen Christ's mission in the world.⁵⁰ As Philibert notes, 'the transformed life of communicants ... becomes a living sacrament of Christ's presence'.⁵¹ Is there a growing yearning within the hearts of all the faithful for what Irwin refers to as 'something more'? By this, Irwin refers to a deeper and more intentional recognising and 'appropriating how the divine is experienced in the human' in the Eucharistic meal, where 'broken bread' and 'wine poured out' is healing for 'broken humanity'.⁵²

Is there also a 'Kairos' opportunity for the faithful to be offered different experiences of deep prayer? O'Loughlin notes that that within the Church there are other treasures of the liturgy that lend themselves more readily to online streaming. One such example is the Liturgy of the Hours – prayed daily by a multitude of Catholics, not counting clergy and consecrated religious. While the structure may be unfamiliar to the uninitiated, the liturgy of the Hours could be led via an online platform. Andrew McGowan, a priest in the Anglican tradition, concurs. McGowan notes that there is 'always a "communion" of sorts' in prayer because, whether or not they are aware of it, 'believers are joined in prayer' as 'members of the Body of Christ united in the Spirit'.⁵³ With a clear caution that prayer (including collective prayer) and corporate worship are distinct activities, McGowan proposes Morning and Evening Prayer as an alternative to gathering for worship.

Another option is a Liturgy of the Word, without Communion, but with preaching to 'break open the Word.' Frank Anderson describes how the disciples on the way to Emmaus (in their wilderness experience of loss, bewilderment and isolation) were ready to 'be vulnerable to the scriptures'.⁵⁴ Anderson further reflects that Christ, the eternal Word, is present through the proclamation of the scriptures and this 'is the core and heartland of all Catholic ritual and life'.⁵⁵ While Anderson's intention here is the centrality of Scripture in the celebration of Eucharist, surely the living Word lavishes an 'anoint[ing]' of sorts amid the wilderness of a pandemic?⁵⁶ Further alternative prayer forms include *Lectio Divina* and *Visio Divina*. *Visio Divina* lends itself perfectly to a digital platform. While the Mass is comfortingly familiar for Catholic laity and clergy, is there a need for formation in personal or collective prayer, with the treasures of scripture more profoundly opened? Might this lead to growth in community and deeper 'communing'?

Where to from here?

It is difficult to imagine the post-pandemic 'new normal'. In a communication to episcopal conferences in September, Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, asserted that the need to return to the Eucharist as soon as possible was an urgent need for the Church. The cardinal also endorsed maintaining highest hygiene standards and following civic guidelines.⁵⁷ Sarah wisely noted that Church is communal and needs the faithful to gather in relationship. The cardinal paid homage to the efforts and creativity involved in live-streaming and other media; however, it is interesting to observe his caution against any deviation from the 'norms'.⁵⁸ For much of the world, life could not be further

from 'normal' and, at the time of writing, there appears to be minimal prospects of a return to normalcy any time soon.⁵⁹

In Australia the Church is preparing for the Council meetings. Discussion papers reflect the joys, hopes, yearnings, challenges, disappointments and, indeed, even failures of the people of God; their listening to what the Spirit is praying in their hearts; their discernment of the 'Galilee' to which Christ is calling the Church in the twenty-first century.⁶⁰ In 2021, this call must also be viewed in the bigger context of a global refugee crisis, an escalating climate emergency, the Black Lives Matter movement, increasing disparity of wealth and a lamentable poverty in the capabilities of world leadership.⁶¹ Moreover, the suffering, hardship, loss, grief and confusion around the world, caused through the pandemic, continues to be a global issue. Ironically, it is due to the pandemic, that the timing of Plenary Council meetings has been delayed. Potentially new insights, learning and observations of the 'signs of the times' during this time of fasting may further inform the deep work of the Plenary Council.

Mitchell posits the importance of not confusing 'present' with 'presence': while the former is of its nature transient, the latter is 'given from both past ... and future'.⁶² The reflection here on 'Season of Social Distancing' in no way does justice to the mystery of Christ's presence in all creation, in the Church and especially in the celebration of Eucharist. Elich describes one of the unexpected blessings of lockdown is that people are talking about Eucharist.⁶³ It is hoped that questions raised here might contribute in some way to those conversations.

Endnotes:

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³ "Eucharist being turned into just a 'commodity'", *CathNews NZ Pacific*, 13 September 2020, <https://cathnews.co.nz/2020/08/13/eucharist-commodity/>.

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⁶ *Catechism of the Catholic Church*, 2nd ed., 1997), n. 1131. https://www.vatican.va/archive/ccc_css/archive/catechism/ccc_toc.htm (accessed 7 November 2020).

⁷ Kevin W. Irwin, "A Sacramental World: Sacramentality as the Primary Language for Sacraments." *Worship* 76, no. 3 (2002): 199.

⁸ Irwin, "A Sacramental World", 198

⁹ Bernard Cooke, *Sacraments and Sacramentality* (Mystic, CT, Twenty-Third Publications, 1994), 7.

¹⁰ Cooke, *Sacraments and Sacramentality*, 10.

¹¹ Andrew Hamilton, (2020) "Present from afar". *Eureka Street*, 2 April 2020, <https://www.eurekastreet.com.au/article/present-from-afar> (accessed 3 November 2010).

¹² SC, 7.

¹³ Cooke, *Sacraments and Sacramentality*, 95.

¹⁴ Kevin W. Irwin, *What We have Done What We Have Failed to Do* (Malwah, NJ, Paulist Press, 2013), 3.

¹⁵ Mitchell, "Christ's Presence in the Assembly," 262.

¹⁶ Mitchell, "Christ's Presence in the Assembly," 253.

¹⁷ Gerald O'Collins, *Message and Meaning: The Second Vatican Council*. (Collegeville, Minnesota, Liturgical Press, 2014), 94.

¹⁸ Cooke, *Sacraments and Sacramentality*, 94-95.

¹⁹ Cooke, *Sacraments and Sacramentality*, 95.

²⁰ O'Collins, *Message and Meaning*, 94.

²¹ O'Collins, *Message and Meaning*, 95.

²² O'Collins, *Message and Meaning*, 95-96.

²³ O'Collins, *Message and Meaning*, 96.

²⁴ O'Collins, *Message and Meaning*, 102.

²⁵ O'Collins, *Message and Meaning*, 100.

²⁶ Irwin, *What We have Done*, 3.

²⁷ O'Collins, *Message and Meaning*, 100.

²⁸ Tomas Halik, "Christianity in a Time of Sickness," *America Magazine*, 3 April 2020, <https://www.americamagazine.org/faith/2020/04/03/christianity-time-sickness> (accessed 3 November 2020), 2.

²⁹ Halik, "Christianity in a Time of Sickness", 4

³⁰ Halik, "Christianity in a Time of Sickness", 5.

³¹ Anecdotally, there was often a down side; disrupted viewing due to buffering made it less than satisfactory for some.

³² Felix Just, "Real Presence and Virtual Liturgies" Catholic Resources, accessed November 1, 2020, <http://catholic-resources.org/LCI-Real-Presence.html>.

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³⁴ Felix Just, "Real Presence and Virtual Liturgies."

³⁵ Felix Just, "Real Presence and Virtual Liturgies."

³⁶ Felix Just, "Real Presence and Virtual Liturgies."

³⁷ "Eucharist being turned into just a 'commodity'."

³⁸ "Eucharist being turned into just a 'commodity'."

³⁹ Elich, "Eucharist," 3.

⁴⁰ Thomas Elich, "Eucharist," *Liturgy News* 50, no. 2 (June 2020): 3.

⁴¹ SC, 14.

⁴² Baltimore Catechism No. 3 (of 4), 912.

⁴³ Baltimore Catechism No. 3 (of 4), 912.

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⁴⁵ Halik, "Christianity in a Time of Sickness."

⁴⁶ Halik, "Christianity in a Time of Sickness."

⁴⁷ Irwin, *What We Have Done*, 235.

⁴⁸ Paul J. Philibert, *The Priesthood of the Faithful*, (Collegeville, Minnesota, Liturgical Press, 2005), 109.

⁴⁹ Cooke, *Sacraments and Sacramentality*, 106.

⁵⁰ Cooke, *Sacraments and Sacramentality*, 158.

⁵¹ Philibert, *The Priesthood of the Faithful*, 107.

⁵² Irwin, *What We Have Done*, 235.

⁵³ Andrew McGowan, "Liturgy in a Time of Plague: A Letter to a Colleague," *Saint Ronan Street Diary* (blog), March 14 2020, <http://abmcg.blogspot.com/2020/03/liturgy-in-time-of-plague.html> (accessed 7 November 2020).

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⁵⁵ Anderson, *Participating in the Mystery*, 96.

⁵⁶ Anderson, *Participating in the Mystery*, 97.

⁵⁷ "Virtual' Mass never substitutes in-person participation," *Vaticannews.va*, September 12 2020, <https://www.vaticannews.va/en/vatican-city/news/2020-09/letter-congregationworship-celebration-liturgy-covid.html>.

⁵⁸ "Virtual' Mass never substitutes."

⁵⁹ The term, 'Return to Normalcy' was used by US president Warren G Harding in 1920, in the aftermath of World War 1.

⁶⁰ Halik, "Christianity in a Time of Sickness."

⁶¹ By the time this article is published there will be a change of presidency in the United States.

⁶² Mitchell, "Christ's Presence in the Assembly," 264.

⁶³ Elich, "Eucharist," 4.



Music Reviews

Reviewed by Alessio Loiacono and Chris deSilva

Oregon Catholic Press has released a collection of eight songs by Roc O'Connor SJ, one of the group of liturgical musicians known as the Saint Louis Jesuits. He is best known for his song 'Lift Up Your Hearts'. This collection, called *All Shall Be Well*, brings together songs that he has written over the past thirty years which have been revised for this release.

You Are Near, O God is a chant setting of a paraphrase of Ezekiel 36:24-37, combined with a response taken from Psalm 119. The slow tempo of the refrain is intended to evoke an attitude of attentiveness.

In Your Presence, O God is a chant with a text that is inspired by various psalms. The slow tempo is intended to encourage liturgical praying.

Oh, Come Within, Beloved of God was written for the RCIA Rite of Acceptance. It combines a refrain in 6/8 with verses set to an adaptation of the hymn tune ST ANNE. The edition also includes alternative sets of verses for the Sacraments of Baptism and Marriage.

One Day Within Your Temple is a responsorial setting of Psalm 84 which combines a quiet response with a joyful, eager setting of the verses.

My Heart Yearns and Pines sets verses from Psalms 23, 42, 63 and the Song of Songs to an Estonian folk tune by Cyrillus Kreek. The tune is lyrical but would work better in a liturgical setting at a faster tempo than that featured on the recording.

All Shall Be Well (The Hand of God) combines the words of the medieval mystic Julian of Norwich and the words of Saint Luke's Gospel. A refrain at a slow tempo is combined with a more lively setting of two verses.

To Do Your Will sets original words to an adaptation of the Scottish folk melody O Waly Waly. An optional harmony is given as a countermelody by Scott Soper.

With Open Hands is a two-part setting of Psalm 51. It was composed for the Second Rite of Reconciliation with children.

This collection of songs is a tribute to Father O'Connor's long career as a liturgical musician.

A further offering from Oregon Catholic Press is a collection of compositions by Sarah Hart, titled *Love As Never Before*. The collection comprises four songs, a setting of Psalm 23 and a setting of the Ordinary of the Mass. On the CD the songs and the Mass parts are presented in the order they would be sung at Mass.

The House that Love is Building can be used as a Gathering Song expressing the welcome that the Church offers to all who come to her. The melody and the accompaniment are accessible to various abilities.

Drawn to You is intended for use at the Presentation of the Gifts. It may work better as a reflective solo or choral piece instead of a congregational song.

The Body of Christ is intended for use during the Communion Procession and can be lengthened or shortened through the choice of the optional interludes. The melody and accompaniment are simple and accessible.

All That We Have Seen proclaims that what has been experienced in the Eucharist cannot be kept to ourselves, it has to be shared freely. The tune is simple and repetitive.

The Lord Is My Shepherd is a setting of Psalm 23 as a Responsorial Psalm. The verses use the notation that is used in OCP's *Psalter Spirit & Psalm* in which the words are sung freely over a rhythmic accompaniment. The text is taken from the American Lectionary and is therefore not suitable for use in Australia.

Mass Setting: Mass of Saint Mary Magdalene is a simple Mass setting. It uses the same theme for the Lord, have Mercy/Kyrie Eleison and Holy, Holy. Like the songs, the music is simple and accessible.

Sarah is well known and active in the United States of America writing songs, recording and performing at concerts and other events.



Book Review: O'Loughlin, Frank. *Gathering the People of God*. Bayswater VIC: Coventry Press, 2020.

By Dr Angela McCarthy

One of the treasures of a book such as this is the depth and breadth of the experience and expertise of the author. Frank O'Loughlin has been a teacher in the liturgical field for many decades and is deeply respected. In this most recent book, *Gathering the People of God*, we find commentary on the state and the nature of our Church and what we do in this most crucial of times. With the impact of COVID-19 it has become obvious that there must be change and we cannot change without knowing really who we are and how we have been formed. As we move towards the delayed Plenary Council 2020, we are aware that change is needed, but it is difficult and a cause of fear among some members of our Church. O'Loughlin opens his book with an examination of what it means to be part of the Church. Going to Mass makes us part of the Church and so Mass must 'be celebrated in such a way that it does draw people into it, that it does make the Church, the gathered People of God, flourish'.¹

O'Loughlin grounds this book in a sound theological and liturgical approach that emanates from the Second Vatican Council. Indeed, the use of the term 'People of God', a biblical term, was used by the Council many times. The first chapter deals with a Church in transition. The major transition brought about by Vatican II has been impacting the Church for over fifty years now but there is still much to be done to understand what it will look like when the desires of the Council are fully implemented. Add to the mix the impact of COVID-19 and we are indeed in transition. This is what the Plenary Council in Australia will need to assess and then prayerfully discern what directions are taken as we try to further understand our identity as Church in Australia. What makes us Church is when we celebrate liturgy together and O'Loughlin repeatedly emphasises this point. Pope Francis pointed out that we require liturgical formation, both clergy and laity, all the time.²

Through the next chapters O'Loughlin elaborates on the celebration of the liturgy and the importance of the signs through which it is celebrated. He quotes from the General Instruction where it states that the entire liturgy 'is carried out by means of perceptible signs by which faith is nourished, strengthened and expressed'.³ Those last three terms are critical and as we review the live streamed Masses offered during COVID-19 we need to keep those words firmly in view. Is the faith nourished, strengthened and expressed in a digital space or is it just about fulfilling a legal obligation easily?

The ease with which O'Loughlin weaves the history of liturgy and our current needs is very valuable because without an understanding of where we have come from, we will not be able to understand the possibilities of the future. This is perhaps the difficulty contributing to the discomfort about changes being made and changes that are needed. The need to have a 'precise awareness that we are dealing with symbols'⁴ is necessary to enter into the celebration. It is not literal re-enactment that provides the nourishment but rather a feast of symbols and signs that the People of God must enter into for the experience of the Eucharist.

When the Mass becomes boring, or just not engaging, it is not always a question of what is happening in the sanctuary but also what is happening within the People of God. Chapter 3 develops this understanding. Liturgy

is the work of the People of God and the work of God for the People. It is not entertainment, we do not come to be given something, it belongs to those who do the work in hand because liturgy is for God. The result of our work for God is the sanctification of ourselves and the 'becoming' of the Body of Christ. The development of this idea is examined further in Chapter 5, 'Liturgical Prayer'.

Each of the following chapters deal with various theological and liturgical concepts that are known to many but the way in which they are made accessible has great value. Continual renewal of the liturgy will result in the renewal of the Church which is why the Plenary Council in Australia will deeply consider these needs.

This is a most valuable book to read and share at a time when our Church is in need of the necessary renewal that is happening. Since our reformed need for full, conscious and active participation must be expressed in liturgical prayer, that can only come about if those prayers are not obscured by historical modes from a different era. 'The liturgical prayers cannot act as a bridge for the pilgrimage of conversion if they cannot find a starting point in the minds of the Christian people today'.⁵

Endnotes:

¹ Frank O'Loughlin, *Gathering the People of God* (Bayswater VIC: Coventry Press, 2020), 3-4.

² Pope Francis, "Address of His Holiness Pope Francis to participants at the Plenary Assembly of the Congregation for Divine Worship and the Discipline of the Sacraments," (14 February 2019). http://www.vatican.va/content/francesco/en/speeches/2019/february/documents/papa-francesco_20190214_cong-culto-divino.html.

³ Australian Catholic Bishops Conference, "The General Instruction of the Roman Missal," (2007): para. 20. <https://www.catholic.org.au/commission-documents/bishops-commission-for-liturgy-1/164-vatican-approves-general-instruction-of-the-roman-missal-for-australia-1/file>.

⁴ O'Loughlin, *Gathering the People of God*, 30.

⁵ O'Loughlin, *Gathering the People of God*, 61.



17 February 2021

Ash Wednesday

Reflection by Professor Gerard Moore

Introduction: A Lenten reflection

With our Ash Wednesday commentary are three Lenten reflection points for consideration. Not surprisingly, the first is about fasting. With the minor excesses of Mardi Gras/Shrove Tuesday behind us, we turn our attention to fasting. This central feature of the spirituality of Lent strikes us hard. It also calls upon our inventiveness. However, it is worth putting this into some ancient perspective. First up, the peoples of the Greco-Roman world were quite at home with fasting. The early Christians fasted twice a week in Rome and at least once per week in Milan. There were many variations upon this, with differences between local churches celebrated as a sign of unity of purpose.

In this, the Lenten fast was not something new, but an intensified form of their own self-discipline and their penitential spirituality. It had a further level, however. The church fasts coincided with various harvest celebrations. We know these as the Ember days. The usual fasting of the time was also a discipline imposed by nature and the precariousness of the political world in the empire. Fasting reminded the people of the realism of their lives and allowed a sense of agency.

With this come two further points. In the Latin of the patristic era the word 'paenitentia' – penance – had a different ring. It did not so much portend hardship, rather meant 'change of heart'. Fasting for Christians was about renewal and a deeper sense of God.

Unsurprisingly this leads to our third point. In the prayers during the masses for Lent you will hear about the 'joys of fasting'. Not a thought we are familiar with, but it echoes through many of the texts. The Lenten discipline serves to lift the heart and to open our lives to the riches God has provided. It is an approach worth pondering across this season.

The Penitential Act is replaced by the Distribution of Ashes. The Gloria is omitted (Ordo).

First Reading

Joel 2:12-18

With the prophet we recognize that our Lenten actions are a communal activity, shaping us further into the people of God.

Second Reading

2 Corinthians 5:20–6:2

Paul admonishes us to seize this opportunity to take up our reconciliation in God, and engage with the love and forgiveness given us.

Gospel Reading

Matthew 6:1-6, 16-18

The Gospel teaches us the Lenten disciplines of good works, alms giving, prayer and fasting, while reminding us to carry these out in the sight of God, not in the sight of each other.

Reflection

We are reminded in the first reading from the prophet that our fasting and discipline is not focussed upon us as individuals. Yes, we fast, pray, give alms, share, do good deeds. However, the call here is to all the people collectively. We are being told that the season is one of the community, a common witness and a common task. It affects elders, the newly married, the priests and ministers, people from across the spectrum of society.

The motivation is quite interesting and has two parts. The community recognize that they are a people under God. They are a nation because of God, and in this choice by the divine, they are calling themselves to account. The Christian faithful are not a 'nation' in Australia and Australians do not feel comfortable with the idea that the country and Christian faith are in lockstep. However, the reading does remind us of our collective spirit and our common effort across the season.

With this, there is a need to recognize some of the theology in the reading that has been 'remastered' by Christ. The prophet reminds the people that their poor behaviour incurs the wrath of God. Further, it brings shame upon the divinity: What sort of God would claim such a sinful people as their own! Both these theologies have been turned on their head by Jesus, yet they retain a hold on our religious imagination, and it is worth being aware of their hold on us. The final sentence of the passage holds true: God holds us in love and God's concern and sympathy is never withheld.

Our reading from Second Corinthians takes us closer to our concept of reconciliation and the Lenten discipline. Again, note the communal sense that Paul is working from. His reference to 'We' is to his fellow workers, the Christian community he is addressing and all Christians. As he is an ambassador, so we too are ambassadors for Christ. As applied to Ash Wednesday the message is that we are being provided here and now with an opportunity to take up the reconciliation that God has offered. Paul's admonition is to seize the opportunity. Our reconciliation has been achieved through Christ, so we are invited to step into the grace provided. This Lent is an acceptable time, it is able to be for us a day of salvation.

As is clear, the Christian community is distancing itself from a theology of appeasing God or a sense of shame for God amongst the other deities or peoples. Our reconciliation is complete and awaiting our embrace of the bottomless depth of love that is available in Christ.

The Gospel extract from Matthew provides some solid practices for Lenten change of heart. Here the direction is always interior. Jesus' focus is on our change of heart and eschews public appearances. The perspective is how God sees, not how we are perceived. As the community takes up the fast, the effect is primarily on our individual hearts and practices.

With this spiritual dimension comes advice on the practices we should take up. As applied to Ash Wednesday, we are called to righteous deeds. This is a season in which we particularly look out for the poor and the needy AND go out of our way to meet these needs. It is a time for alms giving, for allowing our own riches and material goods to be shared with those who go without. It is a time for prayer, more fervent prayer, more interior prayer, allowing our actions and generosity to be accompanied by more intense listening to God and petition. And it is a time for fasting, for disciplining the body and for disciplining our need for approval of others. It is these practices that let us experience the joy of Lent and enable us to rejoice in the reconciliation in which we live.

Prayer of the Faithful

Introduction

The prophet Joel calls us to come back to God with all our hearts. And so with hearts full of trust we offer our needs to the Father.

Petitions

We pray for the Church, that the observance of Lent will strengthen us all to live in the truth of the Gospel.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our Church in Australia, that they will respond to the Plenary Council with open hearts led by the Holy Spirit, ready for discernment in this time of need.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our nation and leaders of the world. May they realise that generosity to the poor through distribution of wealth is necessary for the sake of justice and peace. May this apply to the equal distribution of the COVID-19 vaccines.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who suffer due to the damage done by members of the Church. May this time of Lent ease their grief and pain as the Church seeks to heal and safeguard all those in her care.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all of us gathered to receive the ashes. May it remind us that we must live the Gospel in our frailty and humility and cultivate a mindfulness of God and of others.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, in this Lenten journey we trust that you hear and answer our needs. We make our prayer through the power of the Spirit and in the name of your Son, Jesus Christ.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

A new heart for a new world. T Watts/M O'Brien. 438

Ashes. T Conry. 209

Grant to us, O Lord. L Deiss. 303

Hosea. G Norbet. 213

Return to God. M Haugen. 304

Though the mountains may fall. D Schutte. 453

Tree of life. M Haugen. 307

Yes, I shall arise. L. Deiss. 214

AOV1

A new heart for a new world. T Watts/M O'Brien. 158

Be reconciled as one. C Willcock SJ. 162

Hosea. G Norbet. 30

God of my salvation. G Norbet. 68

Though the mountains may fall. D Schutte. 182

AOV2

Ashes. T Conry. 16

Heal me, O God. G Norbet. 52

AOV4Kids

We want to live like you, Jesus. S Wolf. 32

CWB

Create in me. Marty Haugen. 664

Forgive our sins as we forgive. Rosamund E. Herklots. 680

God of mercy and compassion. Michael Hodgetts. 692

Grant to us, O Lord, a heart renewed. Lucien Deiss. 698

Hosea. Gregory Norbet OSB. 715

Lord Jesus, as we turn from sin. Ralph Wright OSB. 735

May this Lenten discipline. James Phillip McAuley. 746

O Father, I know I can count on your mercy. Kathleen Boschetti MSC. 762

O God, creator of us all. Stanbrook Abbey. 764

Our Father, we have wandered. Kevin Nichols. 784

The glory of these forty days. Gregory the Great, tr.

Maurice F. Bell. 825

CWBII

Forgive our sins as we forgive. Rosamond E. Herklots. 120

Again we keep this solemn fast. Ascr. Gregory the Great, tr. Peter J. Scagnelli. 285

Forty days and forty nights. George Hunt Smyttan, alt. Francis Pott. 288

Lord Jesus, as we turn from sin. Ralph Wright OSB. 294

May this Lenten discipline. James Phillip McAuley. 295

The glory of these forty days. Gregory the Great, tr.

Maurice F. Bell. 301

Create a clean heart in me, O God. The Grail/ICEL. 478

S&S1

Be merciful, O Lord. Steve Angrisano. 66

S&S2

Be merciful, O Lord. Jeff Thomas. 257

Create a clean heart. Cyprian Consiglio. 302

40 Days. Matt Maher. 310

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 50: *Be merciful, O Lord, for we have sinned.*

Psalm 50: Douglas Mews. CWB 202

Psalm 51: Be Merciful, O Lord: Christopher Willcock. GA
41

Psalm 51 (50): Jenny O'Brien. JOBA pg. 28

Be Merciful, O Lord: Paul Mason. PM vol.1 pg. 41

Be Merciful, O Lord. Marty Haugen LPSF pg. 20

Music

Selections by Michael Mangan

Out of Ashes (TT/SYJ) [Gathering, Distribution of Ashes]

Create A New Heart (FWS) *Based on Ps 50/51*

[Gathering, Gifts, Recessional]

Be Merciful, O Lord (LCC) *Ps 50 (51) Children's Lectionary
Translation*

This is the Time (TT) [Gathering, Recessional]

Lenten Acclamation (TT) [Gospel Acclamation]

Lenten Gospel Acclamation – Mass Jubilee (MJC)

[Gospel Acclamation]

Turn Back to God (TT/SYJ) [CHILDREN: Gathering,
Recessional]



21 February 2021

First Sunday of Lent

Reflection by Anthony Doran

Pastoral Note: First Sunday of Lent - Rite of Election

by Vincent Glynn

The Rite of Election should normally take place on the First Sunday of Lent. Many dioceses celebrate this rite at the Cathedral in the presence of the Bishop. The rite is celebrated within Mass, after the homily. This Rite closes the period of preparation called the catechumenate. The catechumens will be called 'the elect' or 'illuminandi' - those who will be enlightened in Baptism. Rite of Christian Initiation (RCIA 105-124).

Introduction

Our Lenten journey begins once again. In readings which speak of the Covenant, of Baptism, of repentance, we are invited to recall God's loving kindness, to recall our own baptism, and to recall the challenge of responding to God's love in that baptism.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you resisted temptation. Lord have mercy.
You lead us to redemption. Christ have mercy.
You give us the bread of life. Lord have mercy.

First Reading

Genesis 9:8-15

This reading recalls the covenant between God and Noah after the flood. Indeed 'covenant' is mentioned five times in this short reading. This covenant is long, 'for all generations' and it is all encompassing, '...with you, and with your descendants...with every living creature.'

Second Reading

1 Peter 3:18-22

Peter recalls that Noah and his family were saved 'by water'. This water is a type of the water which saves us now when we are baptised into the death and resurrection of Jesus.

Gospel Reading

Mark 1:12-15

Unlike its synoptic counterparts, Mark's account of the temptation of Jesus in the wilderness is stunningly brief. More important is the Baptist's call to repentance: equally brief yet stunning in the freshness of its challenge.

Reflection

When political leaders are faced with financial upheaval, they sometimes like to divert people's attention from the obvious crisis. When the Emperor Nero was faced

with economic collapse in Rome in 64 AD, his chosen distraction was to burn the city. The fire burnt for a week and destroyed half of the imperial city. Nero accused the Christians, who up to that time had been tolerated as a Jewish sect, and an era of persecution began. The followers of Jesus were thrown to the wild beasts in the arena, and the citizens of Rome were entertained by the humiliation and cruel death of their fellow human beings. People's attention was diverted from the economic questions, but the bill for this diversion was paid by innocents.

The Evangelist Mark wrote his Gospel for the persecuted Christians in Rome, who lived in constant fear of being thrown to the wild beasts. When Mark opens his account of the story of Jesus, he tells his audience how Jesus is with the wild beasts in the wilderness. Jesus is the innocent one, but his innocence does not protect him from conflict, from trial, from suffering, from facing the adversary. Innocence does not dispel conflict; rather, innocence attracts it. Before the beginning of his ministry, Jesus is seen to face trial in the wilderness, the traditional arena of Satan. Before going public, the resolve of the innocent one is put to the test.

Mark says that Jesus was tempted by Satan. The word *satan* in Hebrew simply means an *adversary*, and in the Old Testament, it was first used of human opponents. Originally, your *satan* was anyone who was a dangerous opponent. Later the word came to mean one who pleads a case against another, an accuser of the people before God, the public prosecutor of heaven. Finally, it came to mean God's adversary, a demonic spirit opposed to God. By the time of the New Testament, Satan was understood to be the principal spirit of evil who was involved in a mighty struggle against God, a struggle that would only end in the last days of history.

When Jesus comes to be baptised, the Father declares him to be his beloved Son. Now in the wasteland the Son of God meets the Adversary of God. The Son must decide whether to follow the way of his Father or the way of Satan. His new beginning is a time of change and a time of temptation. But it is also a time for clarification.

It always helps to know who and what you are up against. And who better than your enemy to help you clarify what you must oppose and what you must defend.

When Jesus emerges from the wilderness of temptation, he does not leave temptation forever behind him. The Adversary will appear again in his ministry - as when Jesus tells Peter 'Get behind me, Satan! Because the way you think is not God's way but man's.' Jesus has to think God's way, and he becomes the spokesman not for Satan, but for the Father. When he begins his preaching he tells people that the time has come to let God rule in their lives. If this is to happen, they must repent and believe the Good News. What God is doing *is* Good News. And the Good News is not only the message of Jesus, but Jesus himself.

Few of us associate this time of Lenten discipline with Good News, particularly if that means facing the adversary within and around us. At the beginning of Lent, the Church always takes us into the wilderness with Jesus, to face the power that is opposed to the Gospel.

The Good News is that we do this with Jesus and in the company of his followers. company of his followers.

None of us should have to face the wilderness alone; none of us should be thrown back on our own resources. We are all tempted; we all fail; we all sin. Sometimes we might wonder if there is an exit from the wilderness. All of us need to hear, like Jesus, the voice of the Father that recognises us as his beloved children. When we hear that voice, the call to repent is the call to stay in the company of the One who loves us. The Gospel challenges us to change our minds about the way we think, change our hearts about the Gospel we ignore, and change our ways about habits of sin.

This is a task which lasts a lifetime. Jesus did not overcome Satan in the wilderness; he only achieved this in his death. Lent reminds us of our need to begin again facing the enemy within us. And the Good News is that when we do that, we are on the path which leads to the Kingdom of God.

Prayer of the Faithful

Introduction

Gathered here in prayer, we offer to God our needs in the knowledge that the covenant, made so long ago was fulfilled through Jesus so that we can become heirs to the kingdom.

Petitions

We pray for the leaders of our Church, particularly here in Australia. May Lent be a time of renewal and encouragement for them to show the world that the truth of the Gospel will become evident in what is discerned by the Plenary Council.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our nation. May they seek wisdom and true judgement in the decisions that they make for the people of Australia so that they resist the temptations of power and wealth. May their responses to the bushfire season not be political but compassionate and bipartisan in nature.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those in prison who were unable to resist temptation. Help them to see the value of humility and faith and may they hear the Gospel through those serving in prison ministry.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who have returned to primary, secondary or tertiary study. May they be inspired to learn by the relationships that they form in their educational journey.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who suffer needlessly throughout the world because of people who see power and wealth to be more important than peace and justice. Bring consolation to those who suffer and wisdom to those who misunderstand the use of power.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our community gathered here for the celebration of the Eucharist. May we be strengthened by our increased prayer life, almsgiving and fasting during this time of Lent.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, in this time of Lent we naturally turn to you and in faith offer you our needs. Grant them according to your will through the power of your Spirit and in the name of your Son, Jesus Christ.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Blest be the Lord. D Schutte. 458

Bread of life, hope of the world. B Farrell. 199

God of mercy and compassion. M Hodgetts. 302

Now in this banquet (Lenten refrain). M Haugen. 197

On eagle's wings. M Joncas. 452

Praise to you, O Christ, our Saviour. B Farrell. 407

Return to God. M Haugen. 304

Though the mountains may fall. D Schutte. 453

Tree of life. M Haugen. 307

AOV1

Blest be the Lord. D Schutte. 179

Bread of life, hope of the world. B Farrell. 164

On eagle's wings. M Joncas. 153

Praise to you, O Christ, our Saviour. B Farrell. 28

Though the mountains may fall. D Schutte. 182

AOV4Kids

For the faces that I know. K Bates SM. 137

CWB

Hosea. Gregory Norbet OSB. 715

Strong and constant. Frank Andersen MSC. 812

The glory of these forty days. Gregory the Great, tr. Maurice F. Bell. 825

CWBII

Sunday by Sunday hymn suggestions

Again we keep this solemn fast. Ascr. Gregory the Great, tr. Peter J. Scagnelli. 285

Be with me, Lord. Marty Haugen. 286

Forty days and forty nights. George Hunt Smyttan, alt. Francis Pott. 288

From ashes to the living font. Alan J. Hommerding. 289

Grant to us, O Lord. Lucien Deiss CSSp. 291

May this Lenten discipline. James Phillip McAuley. 295

O God, creator of us all. Stanbrook Abbey. 296

Return to God. Marty Haugen. 298

The glory of these forty days. Gregory the Great, tr. Maurice F. Bell. 301

Additional selections by Chris deSilva
Tree of life. Marty Haugen. 300

S&S2

40 Days. Matt Maher. 310

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 24: *Your ways, O Lord, are love and truth to those who keep your covenant.*

Psalm 24: Roger Heagney. CWB 209

Psalm 25 (24): Jenny O'Brien. JOBB pg. 26

Your Ways, O Lord. PM vol. 2, pg. 22

Your Ways, O Lord. Marty Haugen, LPB pg. 34

Music

Selections by Michael Mangan

Be With Us (FWS) *Based on Ps 90/91* [Gathering, Gifts]

Help Me Know Your Ways (FWS) *Based on Ps 24 (25)*

To You, O Lord (LCC) *Ps 24 (25)* Children's Lectionary Translation

Create A New Heart (FWS) *Based on Ps 50/51*
[Gathering, Gifts, Recessional]

This is the Time (TT) [Gathering, Recessional]

Lenten Acclamation (TT) [Gospel Acclamation]

Lenten Gospel Acclamation – Mass Jubilee (MJC)
[Gospel Acclamation]

Turn Back to God (TT/SYJ) [CHILDREN: Gathering, Recessional]



28 February 2021

Second Sunday of Lent

Reflection by Anthony Doran

Introduction

Even in the midst of our Lenten journey, our minds and hearts are directed towards the events of Easter. Abraham's story in the First Reading recalls the events of Good Friday. The Transfiguration reminds us of the Resurrection. How is our Lenten journey progressing in preparing us for these great days?

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are the Son of God. Lord have mercy.
Lord Jesus, you teach us to listen. Christ have mercy.
Lord Jesus, you are the glory of God. Lord have mercy.

First Reading

Genesis 22:1-2, 9-13, 15-18

This reading tells one of the most poignant stories in the whole of the Bible: God's test of Abraham in asking him to sacrifice his son, Isaac. As the man of deep and unwavering faith, Abraham indicates his readiness to do what the Lord asks, "Here I am." God recognises this faith and showers blessings on Abraham in return.

Second Reading

Romans 8:31-34

Recalling a courtroom scene, Paul asks of whom should we be afraid? The answer is simple: no one. Why? Because God is on our side.

Gospel Reading

Mark 9:2-10

Every year, on the Second Sunday of Lent, we read the account of the Transfiguration, this year, Mark's version. Mark's account of the transfigured Jesus recalls Malachi's description of the coming of God's messenger at the end of time to judge, to purify, to gather together God's people. This is who the transfigured Jesus is for us.

Reflection

No doubt, you have all seen those ads on TV where some celebrity, perhaps an actor or a sportsperson is used to recommend a particular product. The reason companies use someone famous to sell their product is in the hope that we will be persuaded to use the product if we think that someone famous uses the same product. These companies hope that we will think and say something like 'Well, if Hugh Jackman uses this brand of toothpaste, then it must be good. I should use it too'. Or perhaps, 'That's the brand of car for me: if Kylie Minogue drives one of them, it must be good'.

The Church does something similar this Sunday in

presenting to us the story of Abraham and the sacrifice of his son, Isaac. The Church is presenting Abraham as a model of faith for us. Indeed, the First Eucharistic Prayer refers to Abraham as our father in faith. And Abraham stands as a model of faith for the three great Western faith traditions: Jewish, Christian, and Muslim.

And this story of the sacrifice of Isaac is a most heart wrenching one. We remember how Abraham and his wife Sarah were both old. But in their old age, God promises them a son. And this son, promises God, would be just the beginning of Abraham's descendants, who, we are told, would number as many as the stars of heaven. And Sarah does give birth to a son, and they name him Isaac.

Everything seems ok. But then God asks Abraham to sacrifice his son. What of the promise of Abraham's descendants? Is God playing with Abraham? Seeing how far he would go?

I think it is hard for us to comprehend the mental anguish which must have tormented Abraham when God asked such a thing of him. Abraham had two choices: to believe in God's promise and do as God asked, or to reject God's promise to refuse to believe in God's faithfulness and love already shown to Abraham and Sarah. Abraham acted, I think, in the only way he knew how. He acted as the honest and just man. Having complete faith in God's steadfast love, Abraham goes into the land of Moriah and prepares to offer Isaac as a burnt offering. Just in time, the angel of the Lord intervenes and points out a ram to be used in the place of Isaac as a burnt offering. And God renews the covenant with Abraham. His descendants will number as many as the stars of heaven and the grains of sand on the seashore.

But, where do we sit with this story of Abraham sacrificing his son, Isaac? Faith in God's promises can never be taken for granted: God tests each of us in one way or another. It might be in large ways; it might be in small ways. These are times when we have to muster all our trust to continue to walk in the presence of God, who seems to elude us.

The sacrifice of Isaac has long been seen as a prefiguring of the sacrifice of Jesus on the Cross. Just as Abraham did not spare his son, so too, God did not spare his own son. And in Jesus, the covenant first sealed between Abraham and God is fulfilled.

Today's Gospel Reading is Mark's account of the Transfiguration of Jesus. Jesus takes his closest companions – Peter, James and John – up to the mountain. And there he is transfigured. Jesus appears to his disciples in glorified form. We are not exactly sure what this means. But the evangelist tries to describe in human words what the experience might have been like. Jesus' clothes are dazzling white. A white that cannot come from human hands. And a declaration by the Father of the divine sonship of Jesus.

It is difficult to know what it all this might mean. But we do know that the Transfiguration is a pledge of future glory. The Transfiguration of Jesus is, if you like, evidence of the culmination of the covenant first made between Abraham and God so long ago. In the Transfiguration, we see Jesus in glorified form. Jesus as he is after the Resurrection.

The story of the Transfiguration implicitly asks us a question. In this story, Mark is asking his community – and he is also asking us – What about you, what do you say? What do you announce to your brothers and sisters? What is your faith response?

Prayer of the Faithful

Introduction

The psalmist calls us to walk in the presence of the Lord in the land of the living. We offer our needs, the needs of our community and the needs of the land on which we live.

Petitions

We pray for the Church that the glory of God be seen in the world through her works and the life of her members who live in faith and joy.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our local Church in Australia that the strength of the Holy Spirit be allowed to be evident in the results of the Plenary Council. We pray that the discernment that they enter into may truly present the voice of the Holy Spirit.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of nations in our troubled world. Send your Spirit upon them so that they may be open to the wisdom of living a life based on love. May they ensure that the COVID-19 vaccine will be available to all, rich and poor alike.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who suffer war and persecution. Give them the strength and courage to find a way to come to a better life and inspire those of us who live in safety and peace to be generous to them.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who work in the area of health and medicine in this continuing time of the pandemic. May they be inspired to help all those in their care with a sense of generosity and patience and be protected from illness themselves.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all of us gathered here that we may truly listen to the words of Jesus as the Father announced during the Transfiguration. May we see his glory and his suffering and keep living the life of the Gospel.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, as you transfigured your Son in glory, please transfigure us and our world as we wait in faith and hope for our needs to be heard. We make our prayer through the power of the Spirit and in the name of Jesus Christ, your Son.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

God of Abraham. B Farrell. 306

Praise to you, O Christ, our Saviour. B Farrell. 407

Seek, O seek, the Lord. J McAuley/ R Connolly. 211

Tree of life. M Haugen. 307

We remember. M Haugen. 446

AOV1

God of Abraham. B Farrell. 137

I will lift up my eyes. T. Conry. 84

Open my eyes. J. Manibusan. 166

Praise to you, O Christ, our Saviour. B Farrell. 28

We remember. M Haugen 81

AOV4Kids

For the faces that I know. K Bates SM. 137

CWB

God, your glory we have seen in your Son. Didier Rimaud, tr. Ronald Johnson and Brian Arthur Wren. 695

CWBII

Sunday by Sunday hymn suggestions

From ashes to the living font. Alan J. Hommerding. 289

The glory of these forty days. Gregory the Great, tr. Maurice F. Bell. 301

Jesus on the mountain peak. Brian Wren. 433

O raise your eyes on high and see. Ralph Wright OSB. 434

Tis good, Lord, to be here. Joseph Armitage Robinson. 435

Additional selections by Chris deSilva

Tree of Life. Marty Haugen. 300

S&S2

Transfigure us, O Lord. Bob Hurd. 309

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 115: *I will walk in the presence of the Lord, in the land of the living.*

Psalm 115: Noel Ansell. CWB 212

Psalm 116: I will walk in the presence of the Lord: Vivian Arnold. GA 66

Psalm 116: Jenny O'Brien. JOBB pg. 27

I will walk before the Lord. Tony Alonso. LPB pg. 37

I will walk before the Lord. PM vol.2, pg. 106

Music

Selections by Michael Mangan

You Are the Light (FWS) *Based on Ps 26/27* [Gathering, Gifts]

Be With Us (FWS) *Based on Ps 90/91* [Gathering, Gifts]

Create A New Heart (FWS) *Based on Ps 50/51*
[Gathering, Gifts, Recessional]

This is the Time (TT) [Gathering, Recessional]

Lenten Acclamation (TT) [Gospel Acclamation]

Lenten Gospel Acclamation – Mass Jubilee (MJC)
[Gospel Acclamation]

Turn Back to God (TT/SYJ) [CHILDREN: Gathering, Recessional]



7 March 2021

Third Sunday of Lent

Reflection by Anthony Doran

Pastoral Note: Third Sunday of Lent - First Scrutiny

by Vincent Glynn

For those parishes who have candidates for the RCIA, this is the first Sunday of the three Scrutinies. These three Scrutinies are 'rites for self-searching and repentance and have above all a spiritual purpose' (RCIA 128).

The Scrutiny is celebrated after the homily in which the celebrant is encouraged to explain the meaning of the first scrutiny in the light of the Lenten liturgy and in particular to encourage the elect that through the exorcism 'their spirit is filled with Christ the Redeemer, who is the living water' as found in the gospel of the Samaritan women proclaimed on this Sunday (RCIA 130).

During this Third Week of Lent the elect are presented with the Creed. The presentation takes place within a Mass celebrated in the presence of a community of faithful' (RCIA 144).

Introduction

There is an old saying, 'Well begun is half done.' On this Third Sunday of Lent, we can ask ourselves the same question. Where do we find ourselves at this stage of Lent? How are we going with the challenges of repentance and renewal? Are we readying ourselves for the great and holy days to come?

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are living water. Lord have mercy.
You bring us to freedom in the Spirit. Christ have mercy.
You have the words of everlasting life. Lord have mercy.

First Reading

Exodus 20:1-17

In this reading, we hear the account of God giving the Ten Commandments to Moses and the Israelites following their Exodus from Egypt. We often overlook or misread the first 'commandment': the great act of God's liberation of the Israelites from slavery.

Second Reading

1 Corinthians 1:22-25

Paul reflects on the paradox of the Cross. While it appears to be God's weakness, for us who have been called, we know that God's weakness is stronger than any human strength.

Gospel Reading

Mark 1:12-15

This Sunday, we turn to John's Gospel for the account

of the cleansing of the Temple. In John's Gospel, this happens at the beginning of Jesus' public ministry rather than at the end of his public ministry as in the Synoptics. The result is the same, though: the opponents of Jesus begin to circle.

Reflection

Today's Gospel Reading is one that may not sit all that comfortably with us. It depicts Jesus angry with a whip in his hand. This image does not sit well with the traditional image of a meek and smiling Jesus. It seems to be so out of character with what we know of Jesus from the rest of the Gospels. And it is so out of character that there is a great temptation to dismiss this story. But we make a mistake if we dismiss this image of Jesus. For it shows us that there was another side to Jesus.

Of course, Jesus was gentle. But that does not mean he was weak. When the occasion demanded it he could be strong and assertive.

However, when we read today's Gospel more carefully, we find that he is not just angry. He is furious. And we see him resort to a form of violence. In the past, you may have been taught that all anger is sinful. But in itself, anger is just a feeling, and as such it is morally neutral. It is what we do with anger that is important, and with all feelings for that matter.

It is true that anger can be a dangerous thing. It can result in us saying and doing things which we may later regret. Anger can also be a good thing though. It can spur us to put right something which is blatantly wrong. There are times when we ought to be angry. An unjust situation should make us angry and should indeed spur us into action. Anger can be an expression of love.

But the anger of Jesus can be a trap for us. Yes, a trap. We look at Jesus' cleansing of the Temple and think that it is ok for us to be angry. But, we have to look very carefully at the things which make us angry. Most of our anger is motivated by self-interest. We get angry about petty things.

Jesus did not get angry on his own account. His anger grew from his love of God and neighbour. His action in driving the money changers out of the Temple is certainly a protest against the commercialisation of religious faith and the desecration of the Temple. But it went deeper than that.

Jesus was protesting that Israel had failed to fulfil her mission to the world. Israel had been called to be a sign of the salvation which God wants all people to enjoy. Temple worship at that time had become narrow, nationalistic, and exclusive. The Temple, meant to be a house of prayer for all nations, remained the jealously guarded preserve of a few. Jesus was doing away once and for all with any narrowing down of the message of God's love.

Jesus was also attacking sterile religious practices. The whole system of Temple worship had become an end in itself. It had long ceased being a means by which people

came closer to and grew in their love of God. Worship always demands more of us than offering a few things to God and the performance of certain rituals. We can never just go through the motions. God wants above all else the worship of our lives.

And so, what of our anger? How righteous is our anger? Or is our anger just the tantrums of a self-centred and self-obsessed people? The cleansing of the Temple is seen as one of those things which would ultimately lead to Jesus' arrest and crucifixion. In getting angry, are we willing to risk arrest and crucifixion ourselves?

Prayer of the Faithful

Introduction

As we continue our Lenten Journey, let us give voice to our needs and the needs of all the world.

Petitions

We pray for the Church spread throughout the world, and especially Pope Francis that he may continue to lead the Church in anticipation of the joy of the resurrection.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the Church in Australia as we journey towards the Plenary Council. May those who are called to attend be open to the gifts of the Spirit in their time of discernment.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all the world leaders that they, like Jesus Christ in the desert, may overcome the temptations of the devil and be able to exercise their office for the good of all people ensuring equitable distribution of the COVID-19 vaccine.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who work towards building the city, suburban and regional environments in which we live. May they use their gifts so that communities form a supporting network for all those housed.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are suffering all over the world. In this time of Lent we pray especially for the homeless among us. In this time of almsgiving, let us reach out to them with compassion and generosity.

(Pause) Lord hear us OR We pray to the Lord.

We pray for ourselves as we gather here today. We pray that our complaining attitude, like that of the Israelites in the desert, may change to an attitude of thankfulness and generosity through the way that we learn to adhere to the commandments of God.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Loving Father, as we turn to you in this time of prayer, hear our petitions and grant them according to your will, in the power of the Spirit, and in the name of your Son, Jesus.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Adoramus te, Christe. M Haugen. 305

Christ is made the sure foundation. J M Neale/ H Purcell. 482

Eye has not seen. M Haugen. 466

Grant to us, O Lord. L Deiss. 303

I heard the voice of Jesus say. H Bonar/ R V Williams. 468

Jesus, in your heart we find. JP McAuley/R Connolly. 464

My soul in stillness waits. M Haugen. 280 (Verses 5-6)

Praise to the holiest in the height. J H Newman/ S Webbe. 410

Tree of life. M Haugen. 307

Unless a grain of wheat. B Farrell. 500

We have no other boast. C Willcock SJ. 491

When I survey the wondrous cross. I Watts/ E Miller. 330

AOV1

Eye has not seen. M Haugen. 146

I heard the voice of Jesus say. H Bonar/ R V Williams. 54

Unless a grain of wheat. B Farrell. 35

When we eat this Bread. M Joncas. 99

CWB

Grant to us, O Lord, a heart renewed. Lucien Deiss. 698

Praise to the holiest in the height. John Henry Newman. 791

CWBII

Sunday by Sunday hymn suggestions

Grant to us, O Lord. Lucien Deiss CSSp. 291

Adoramus te Christe. Good Friday Liturgy. 445

We have no other boast. Christopher Willcock SJ. 502

Praise to the holiest in the height. Bl. John Henry Newman. 585

To you, O Lord I lift my soul. The Grail. 632

Additional selections by Chris deSilva

From ashes to the living font. Alan J. Hommerding. 289

Tree of life. Marty Haugen. 300

S&S1

Your words are spirit and life. Bernadette Farrell. 56

S&S2

Your words, Lord, are spirit and life. Bob Hurd. 248

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 18: *Lord, you have the words of everlasting life.*

Psalm 18: C. Alexander Peloquin. CWB 273

Psalm 18: Graham Cox. CWB 328

Psalm 19: Lord, You Have the Words. Margaret Thomas. GA 21

Psalm 19 (18): Jenny O'Brien. JOBB pg. 28

Lord You Have the Words: Paul Mason. PM vol. 1 pg. 6

Lord, You Have the Words of Everlasting Life. Tony Alonso. LPB pg. 40

Music

Selections by Michael Mangan

Your Words (FWS) *based on Ps 18 (19)* [Gifts]

Create A New Heart (FWS) *Based on Ps 50/51*
[Gathering, Gifts, Recessional]

This is the Time (TT) [Gathering, Recessional]

Lenten Acclamation (TT) [Gospel Acclamation]

Lenten Gospel Acclamation – Mass Jubilee (MJC)
[Gospel Acclamation]

Turn Back to God (TT/SYJ) [CHILDREN: Gathering, Recessional]



14 March 2021

Fourth Sunday of Lent

Reflection by Anthony Doran

Pastoral Note: Third Sunday of Lent - First Scrutiny

by Vincent Glynn

The second Scrutiny is celebrated after the homily in which the celebrant is encouraged to explain the meaning of the scrutiny in the light of the Lenten liturgy and in particular to encourage the elect that through the prayer of exorcism 'their spirit is filled with Christ the Redeemer, who is light of the world' as found in the gospel of the man born blind proclaimed on this Sunday (RCIA 130).

Introduction

While we rejoice every Sunday – at this midpoint of Lent, we are encouraged in a particular way to rejoice today on Laetare Sunday. Our readings today all contain a real note of hope and optimism. So, let us rejoice always on this Laetare Sunday.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you heal our blindness to the Father's love.
Lord have mercy.

You lead us out of darkness. Christ have mercy.

You are the Messiah. Lord have mercy.

First Reading

2 Chronicles 36:14-16, 19-23

Today's First Reading, from the very end of the Second Book of Chronicles foretells the fall and captivity of Judah and the eventual return to Jerusalem in Judah and the building of a new temple.

Second Reading

Ephesians 2:4-10

Today's Second Reading is adorned with one of the most beautiful lines in all of Scripture: We are God's work of art, created in Christ Jesus.

Gospel Reading

John 3:14-21

Like the Second Reading, today's Gospel Reading also contains a memorable quote, made familiar from being printed inside the cover of Gideons Bibles in hotel rooms the world over.

Reflection

Traditionally, this Sunday of Lent has been known as *Laetare* Sunday. This name comes from the first Latin word of the Entrance Antiphon – *Laetare*. This word means 'Rejoice'. In this penitential season of Lent – our

time of joyful preparation for the great Easter festival – this Sunday is, if you like, a bit of a let-up from our preparation for the celebration of Christ's resurrection which we will celebrate at Easter. Today, we wear rose coloured vestments instead of the usual purples of Lent. *Laetare* Sunday is a time to remember that – even in the midst of penitential Lent – we live in the time of the Resurrection – especially every Sunday – our weekly reminder of Easter. *Laetare* Sunday – Rejoice always!

I don't know about you, but I can go from Sunday to Sunday without even switching the TV on. Perhaps that is a good thing. I do, though, tend to listen to a lot of radio. Usually, ABC Local Radio, sometimes Classic FM. And one of the reasons why is because from the radio, I get the hourly news headlines. If you like, these news headlines are just the first two of three sentences of a longer story. They are used to give an update of what has happened, without going into the full details of the story.

The Books of Chronicles are a bit like that. Today's First Reading comes from the Second Book Chronicles. The Books of Chronicles were written as a presentation of the history of the Chosen People from the Creation until the Babylonian Exile. In summary form – like the news headlines – it tells us the story of Israel. The people had turned away from the covenant with YHWH. YHWH sends messengers – the prophets – to call people back to be faithful to the covenant. The people ignored the prophets and were not faithful to the covenant. Finally, the enemies of Israel have their victory. The Temple is burnt down. Jerusalem – the holy city – is destroyed. And the people are taken off into captivity into Babylon. Then – it is the Lord who speaks through Jeremiah – 'Until this land has enjoyed its sabbath rest, until seventy years have gone by, it will keep sabbath throughout the days of its desolation.'

The implication of what is being said is very clear in the mind of the author of the Books of Chronicles. Because the people had not been faithful to YHWH: because they had turned their back on the Covenant, they would not enjoy success. They would be trampled down, destroyed, taken away. It is not the punishment of God, because God is always faithful to the covenant; God is always full of steadfast love for his people. But the message is clear. Try and do things without God, outside of the Covenant, and it will not work.

Today's Responsorial Psalm picks this up. It is the plaintiff cry of the people who have been deported to Babylon: 'By the rivers of Babylon, there we sat and wept, remembering Zion.' For the Israelites who were in Exile in Babylon, the fact that they had lost the land of Zion, Jerusalem and the Kingdom of Israel, was a great calamity. For the Covenant was linked to the land. To lose the land – especially the holy city of Jerusalem where the Temple was – was like losing the Covenant itself. 'How can we sing the song of the Lord on alien soil?' In Exile in Babylon, the penny finally drops. We cannot do this without YHWH. They finally come to recognise their dependence on God, whose love is always steadfast and faithful.

St Paul also recognised this when he wrote to the Ephesians. His life had been once a bit like the people of Israel. As a faithful Jew, he had not been convinced that

had a most spectacular conversion experience. He Jesus Christ was the fulfilment of the Father's steadfast and faithful love for his people. But then he comes to recognise that God loved us with so much love. And it is not through any merit of our own. But it is a gift from God. Today's Second Reading ends with one of the most beautiful lines in the whole of Sacred Scripture: 'we are God's work of art.' Imagine that. We are God's masterpiece. Each and every one of us. And we are 'created in Christ Jesus to live the good life as from the beginning he meant us to live it.'

Today's Gospel Reading sums all of this up in a few lines: 'For God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life.' Imagine that. God loves us so much, that he sends us his Son. So that we who believe may have eternal life. Just imagine that.

Prayer of the Faithful

Introduction

The psalmist calls us not to forget the love of God. Therefore, in this Lenten season as we open ourselves in this Eucharist, we call out with the needs of our community and our world.

Petitions

We pray for the Holy People of God who have been saved by grace as described by St Paul. May the leaders of our Church show the love and mercy that God has given us.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the people in authority, especially our leaders in Australia, that they may work for unity and peace in our nation. As we move into a post-pandemic world may our leaders hold onto the lessons that we have learnt through the measures that were taken to protect us.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the people who are burdened with suffering. We pray especially today for the ones who are afflicted with mental illness due to COVID-19, that they find comfort through their family and health carers and compassion in those they meet.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those gathered here in this Lenten season, full of the knowledge of God's mercy, that by our actions and deeds of kindness the Good News will be spread.

(Pause) Lord hear us OR We pray to the Lord.

We pray for parents, teachers and catechists and all who teach others the stories that draw them into the life of Christ. Give them strength to continue their ministry and bring others into the light of knowledge and truth.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who have died and those who are grieving in our community. May they be supported by the love and care of those around them.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

God loved the world so much that he sent his only Son. Therefore, we have the confidence to know that our prayer will be answered. We make this prayer in the power of the Spirit, in the name of your Son, Jesus Christ.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Amazing grace. J Newton. 437

A trusting psalm. K Bates SM. 455

Blest be the Lord. D Schutte. 458

God of mercy and compassion. M Hodgetts. 302

How rich are the depths of God. C Willcock 81

I heard the voice of Jesus say. H Bonar/ R V Williams. 468

Praise to the holiest in the height. J H Newman/ S Webbe. 410

Psalm 27: The Lord is my light. C Willcock SJ. 28

Tree of life. M Haugen. 307

AOV1

Amazing grace. J Newton. 29

A trusting psalm. K Bates SM. 115

Blest be the Lord. D Schutte. 179

I am the light of the world. G Hayakawa. 176

I heard the voice of Jesus say. H Bonar/ R V Williams. 54

AOV2

How rich are the depths of God. C Willcock 79

AOV4Kids

Rejoice in the Lord. Trad. 75

CWB

Bring us back to you, O Lord our God. Paul Décha. 629

Strong and constant. Frank Andersen MSC. 812

CWBII

Sunday by Sunday hymn suggestions

Bring us back to you, O Lord our God. Jean-Paul Lécot and Sr Lucia Fay. 287

God of mercy and compassion. Edmund Vaughan Csr, Paul Bird Csr. 290

A Trusting Psalm. Kevin Bates. 293

Our Father, we have wandered. Kevin Nichols. 297

Amazing grace! how sweet the sound. John Newton & John Rees. 450

The Hound of Heaven. The Grail. 505

Additional selections by Chris deSilva

From ashes to the living font. Alan J. Hommerding. 289

Tree of Life. Marty Haugen. 300

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 136: *Let my tongue be silenced, if I ever forget you!*

Psalm 136: Kathleen Boschetti MSC. CWB 218

Psalm 137 (136): Jenny O'Brien. JOBB pg. 30

Let My Tongue Be Silenced. Tony Alonso LPB pg. 42

Let My Tongue Be Silenced. PM vol.2 pg. 112

Music

Selections by Michael Mangan

Create A New Heart (FWS) *Based on Ps 50/51*

[Gathering, Gifts, Recessional]

This is the Time (TT) [Gathering, Recessional] **Lenten**

Acclamation (TT) [Gospel Acclamation]

Lenten Gospel Acclamation – Mass Jubilee (MJC)

[Gospel Acclamation]

Turn Back to God (TT/SYJ) [CHILDREN: Gathering, Recessional]



21 March 2021

Fifth Sunday of Lent

Reflection by Anthony Doran

Pastoral Note: Fifth Sunday of Lent- Third Scrutiny

by Vincent Glynn

The third Scrutiny is celebrated after the homily in which the celebrant is encouraged to explain the meaning of the scrutiny in the light of the Lenten liturgy and in particular to encourage the elect that through the prayer of exorcism 'their spirit is filled with Christ the Redeemer, who is the resurrection and the life' as found in the gospel account of Lazarus proclaimed on this Sunday (RCIA 130).

During this Fifth Week of Lent the elect are presented with the Lord's Prayer. The presentation takes place within a Mass celebrated in the presence of a community of faithful (RCIA 165).

Introduction

As we move closer and closer to Holy Week and the events which this week commemorates, we find the pace changes and quickens. In today's Mass, the offering of Jesus of himself to the Father in obedience takes centre stage. Can we continue on this journey with Jesus? Can we offer ourselves too?

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are the resurrection and the life. Lord have mercy.

You teach us to believe in you. Christ have mercy.

You raise us to life in the Spirit. Lord have mercy.

First Reading

Jeremiah 31:31-34

This reading from the prophet Jeremiah is a stirring oracle of the coming of the new covenant. Taking us by the hand, the Lord plants this new covenant deep within us, written this time on our hearts, no longer on tablets of stone.

Second Reading

Hebrews 5:7-9

This reading presents a short meditation on the priestly character of Jesus, who offers not only prayer on our behalf, but also the obedience to the Father's will, and so becomes the source of eternal salvation.

Gospel Reading

John 12:20-33

Today's Gospel Reading recapitulates the theme of planting which Jeremiah introduced in the First Reading. The image of the grain of wheat which must fall to the ground and die before it can bear fruit is all the more poignant the further we journey towards Holy Week.

Reflection

One of the constant themes in my preaching is the Covenant. But if I have been a bit like a broken record in preaching about the Covenant, then I am in good company. For the theme of the Covenant is one of the great themes of the Old Testament. The Covenant was the agreement made between the Lord and his people. And each party to the Covenant assumed some obligations. The Covenant was commonly expressed in terms such as 'They shall be my people and I will be their God.'

The Covenant was first made with Abraham, when – in faith – Abraham left his home in Ur of the Chaldees and followed the call of the Lord to his new home in Canaan. But the Covenant reached its high point following the Exodus from Egypt. After delivering the people from bondage in Egypt to freedom in Israel, the Lord renews his promise to be faithful to his Chosen People.

Alas, while the Lord is always faithful to the Covenant, the Chosen People have often fallen short of the mark. And it is in this context that we hear today's First Reading. Jeremiah the prophet lived about 600 years before Jesus. By this time, the Kingdom of Israel and the Kingdom of Judah had been divided, and the Kingdom of Israel had been deported to Babylon. The only part of the Chosen People remaining were the inhabitants of Judah. And the times are desperate. The Babylonians were literally at the gates, ready to attack and take the people away.

Enter stage left: Jeremiah. He prophesies that the Lord will make a new covenant with Judah and Israel. And this covenant will be new because it will not be like the one that the Lord made with their ancestors. Because – it is the Lord who speaks – while I was faithful to that Covenant, the people broke that Covenant of mine. This covenant, though, I will plant deep within them, writing it in their hearts. This new covenant will not be written on tablets of stone or in a book. 'Then I will be their God, and they shall be my people...They will all know me, the least no less than the greatest...since I will forgive their iniquity and never call their sin to mind.' One of the hallmarks of the Old Covenant was the liberation of the Chosen People from bondage in Egypt. But in this New Covenant – again it is the Lord who speaks – I will liberate them from the bondage of sin.

In today's Second Reading, the author of the Letter to the Hebrews tells us about the fulfilment of this new covenant. He sees in the offering of Jesus on the Cross – the offering 'to the one who had the power to save him out of death' – the source of our eternal salvation. But how does Jesus save us?

Today's Gospel Reading tells us how Jesus saves us. As the nephew of a wheat farmer, for me, today's Gospel Reading is particularly powerful. 'Unless a wheat grain falls to the ground and dies, it remains a single grain; but if it dies, it yields a rich harvest.' When a seed is planted, before it can shoot forth with new life, it literally has to die, to give up its life – stored deep in the seed – in order to bring forth new life.

For Jesus, this little parable is autobiographical. Jesus knew that in order for his life to yield a rich harvest, he had to lose it. Jesus knew that for his life to be the way for his Father to forgive the sins of the world, he had to give it up. Jesus knew that for him to be the fulfilment of the new covenant which Jeremiah was talking about six hundred years before, like the grain of wheat, he had to fall into the ground and die.

In this time of Lent, as we prepare for the great festival of Easter, we are invited to enter Jesus' story, and to let his story become our story. As we prepare to celebrate the saving events of the death and resurrection of Jesus, we are asked, we are called, we are challenged to be like the grain of wheat: to fall, to die to ourselves. And my dear friends, if we do, the harvest is rich.

Prayer of the Faithful

Introduction

During this season of penance and preparation let us open our hearts and minds to our God who will plant the Law deep within us. As the People of God, we trust that our needs and the needs of our community will be met.

Petitions

We pray for Pope Francis and Church leaders that their teaching and guidance lead us out of darkness and into renewal through the Holy Spirit particularly during this time of discernment for the Plenary Council.

(Pause) Lord hear us OR We pray to the Lord.

We pray for leaders of nations, in this time of the pandemic, open their hearts that they might lead their people wisely and carefully for the protection of all their citizens.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our Australian Catholic Church. May they journey towards the Plenary Council full of hope and wisdom so that it will be fruitful for our whole community.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those grieving the loss of a loved one, give them strength and hope during this time of remembrance and prayer through the care of those who love them.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those afflicted with illness, may they receive care and compassion from family and friends. May their suffering be fruitful like the grain of wheat that falls to the ground and yields a rich harvest.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those whose faith is challenged by doubt and fear, may they find light and overcome the uncertainty in the promises offered by Jesus Christ.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

As Christ draws all people to himself, we are drawn into the understanding that our needs that we have just uttered will be met by our loving God. We ask this prayer through the power of the Spirit and in the name of Jesus Christ.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Grant to us, O Lord. L Deiss. 303

Take and eat. J Quinn SJ/ M Joncas. 198

Tree of life. M Haugen. 307

Unless a grain of wheat. B Farrell. 500

AOV1

Unless a grain of wheat. B Farrell. 35

AOV2

Great is thy faithfulness. W M Runyon. 127

CWB

Create in me. Marty Haugen. 664

Grant to us, O Lord, a heart renewed. Lucien Deiss. 698

CWBII

Sunday by Sunday hymn suggestions

Grant to us, O Lord. Lucien Deiss CSSp. 291

Hear us, almighty Lord/Attende Domine. Tr. Ralph Wright, OSB. 292

Tree of Life. Marty Haugen. 300

Unless a grain of wheat. Bernadette Farrell. 635

Additional selections by Chris deSilva

Bring us back to you, O Lord our God. Jean-Paul Lécot and Sr Lucia Fay. 287

From ashes to the living font. Alan J. Hommerding. 289

Create a clean heart in me, O God. The Grail/ICEL. 478

S&S2

Create in me. Curtis Stephan. 258

Create a clean heart. Cyprian Consiglio. 302

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalms 50: *Create a clean heart in me, O God.*

Psalms 50 (51): Frank Schoen. CWB 596b

Psalms 51: Create in me. Jenny O'Brien. GA 40

Psalms 51: Create a clean heart. Christopher Willcock. GA 41

Psalms 51 (50): Jenny O'Brien. JOBB pg. 31

Create a clean heart in me, O God. Marty Haugen. LPB pg. 45

Create a clean heart in me. PM vol. 2, pg. 52

Music

Selections by Michael Mangan

Create A New Heart (FWS) *Based on Ps 50/51*
[Gathering, Gifts, Recessional]

Be Merciful, O Lord (LCC) *Ps 50 (51) Children's*
Lectionary Translation

This is the Time (TT) [Gathering, Recessional]

Lenten Acclamation (TT) [Gospel Acclamation]

Lenten Gospel Acclamation – Mass Jubilee (MJC)
[Gospel Acclamation]

Turn Back to God (TT/SYJ) [CHILDREN: Gathering,
Recessional]



28 March 2021

Palm Sunday of the Passion of the Lord

Reflection by Professor Gerard Moore

Pastoral Note: Fifth Sunday of Lent- Third Scrutiny

When either form of the Commemoration of the Lord's Entry into Jerusalem is celebrated at parish masses (First Form: Procession or Second Form: The Solemn Entrance), the introduction in the Roman Missal would be used.

At masses where the Third Form: The Simple Entrance takes place, the introduction in the Roman Missal could still be used with appropriate adaptations. There is no Penitential Act when there is a procession or a solemn entrance.

Reflection on the procession with palms.

Mark 11:1-10 & John 12:12-16

There is something unusual stirring as I sit to write this reflection. In this pandemic affected time, what is a crowd and what is a procession? We are now so wary in crowds, that is if you can have one! And we have been blasé about processions for some time, but now they seem a remote blessing from a far-off era. As these words take shape on the screen, it seems that until a post-pandemic normal sets in, the readings of today's feast seem far from usual fare.

It is good to be aware that there are different sorts of processions. The one Jesus embraces is something of a victory procession. The new king, the new ruler, the new heralded one has arrived and processes through the city. The feted one processes, and the crowds accompany. There is some irony in this. The Gospel sets Jesus as active in entering with the intention to make a mark. He plans the event and procures the means of transport. Yet he rides a donkey not a horse, a lowly animal not a stately steed. He arranges for his small team to be with him, a far cry from the local authorities and the nobility.

The crowd however turn the entrance into a procession. They respond to the coming of this particular man to their city, the Holy city, as Passover is commencing. They fete him, respond with cloaks and cries, and journey with him. We still sing their song during the 'Holy Holy Holy' at the Eucharist. Despite this enthusiasm we know things will not turn out well! Soon enough in this liturgy we will hear the tale of the passion. Jesus will then walk another pathway with the crowds watching and baying. We quickly learn that despite appearances Jesus has not entered the city as triumphant but, rather at considerable cost has taken the humble path of obedience.

We are accustomed to processions, and they have long been part of western Christian practice. In fifth and sixth century Rome the pope would process to a church, await the gathering of the people at a particular staging church, and then together process from that station church to another church in the city for the Sunday Eucharist. As much as it was a gathering of the people united with the clergy, it was more. The route traversed the older, more pagan dominated suburbs of the city. The procession was an announcement to ancient Rome and traditional Roman practice, that a new age had dawned. The procession was evangelical, if not also a little political. Yet it was the community who processed, not just the leader.

The Corpus Christi processions of post-WWII Sydney had a similar effect. The people and clergy gathered behind the Sacrament, and the presence of Christ was brought to the streets where it was needed. The procession also reminded a strongly Anglican establishment that another Christian voice had a place: this procession too was a little political.

And so, the entry procession of Jesus into Jerusalem sets the scene for the week that follows. The master is humble – and soon in humility will wash feet, and then in humility be subjected to degradation and death. The people are alive to the promise, but unable to maintain hope. The disciples form the procession with Jesus, but they are thin on the ground and soon go to ground.

Mark's gospel captures what holds, as does that of John. Jesus takes this path willingly. There is power in his command, even to the borrowing of another's donkey. The shouts of hosanna are untested, and soon will fall silent, but then will ring out for Barabbas. Even as we participate in the procession, we are reminded of our need for the master who rides a donkey.

First Reading

Isaiah 50:4-7

The Lord is portrayed as a servant, one who suffers but does not retaliate, one who is shamed but trusts beyond human commendation, who appears thwarted but remains resolute.

Second Reading

Philippians 2:8-9

In the defeat of death, God exalts Christ Jesus, and shows that nothing can stand between creation and the love of God.

Gospel Reading

Mark 14:1–15:47

The story of the passion invites us to respond to the centurion: 'truly this was the son of God'.

Reflection on the mass readings

The prophet Isaiah is used frequently across the final days of Lent and into the Triduum.

The Isaian servant songs offer a haunting reflection on the actions of Jesus and his inner sense of self. The Lord is portrayed as a servant, one who suffers but does not retaliate, one who is shamed but trusts beyond human commendation, who appears thwarted but remains resolute.

Of great significance here is the choice of psalm. Psalm 22 is a noted lament psalm and carries the two moments of the genre: loud wailing and lamentation, followed by a movement into praise and thanksgiving. This is the psalm placed in today's Gospel by our evangelist Matthew on the lips of Jesus as he is about to die. It is quickly heard

from our perspective as an act of pain and desperation, and so it is. But as a Jewish lament psalm it implies a transition, however difficult, wretched and wrenching, into hope and praise. Jesus' cry on the Cross is not simply anguish but also hope and consolation. The liturgy places the psalm here to give us a wider understanding of Jesus' embrace of death in faith and hope. This psalm enables us to hear the gospel as it was written.

The reading from Philippians establishes a profound theological foundation for the liturgies of Holy Week and the Triduum. Our salvation is God's doing and shows the unfathomable depth of divine love. The Word took flesh, an act of self-emptying that resulted in the Christ taking on his humanity, acting fully in obedience to the Father, identifying fully with the poor and the sinful, and as human embracing violence and death. In the defeat of death, God exalts Christ Jesus, and shows that nothing can stand between creation and the love of God. This text is one of Paul's most profound meditations. It has its parallel in the opening of the Gospel of John, yet pushes us further to reflect on humility, obedience and trust.

This is followed by Mark's harrowing version of the crucifixion. The narrative will be heard repeatedly across the coming days, but Mark's intention is clear in the closing verse. The evangelist aims to bring us to faith, and we are left with the words of the centurion ringing in our ears: 'truly this was the son of God'.

Prayer of the Faithful

Introduction

Now that we have once again, with open hearts, heard the story of the suffering and death of Jesus Christ, we offer our needs to our loving Father.

Petitions

We pray for the leaders of the Church, especially Pope Francis, that they will remain unified in your love and that their hearts will awaken to the words and deeds of your Son, Jesus the Christ.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of the Church in Australia, that they will know in their hearts that the Plenary Council is the work of the Holy Spirit and so journey towards it in faith and hope.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of nations, that through the teachings of Jesus, they condemn violence, oppression and discrimination; may they lead humankind toward peace and unity.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all Christians, that we may continue to work towards the Kingdom, strengthened by our faith in Jesus Christ.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those experiencing suffering and hardship that they find the strength to carry heavy burdens and find meaning in difficult times. Fill those who care for them with the Spirit so that they can walk alongside in grace and peace.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our loved ones who have died. As we remember the sacrifice of your Son, we also pray that our deceased family and friends will be welcomed into Paradise.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, you sent your only Son to bring us back to you. Hear these needs of our world and our community and grant them through the power of your Spirit, in the name of Jesus, our Lord.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Entrance Antiphon:

Hosanna to the Son of David. P Jones/E Rayson. 311

Hosanna to the Son of David. J Wood. 312

Entrance Procession:

All, glory, praise and honour. J M Neale/ J S Bach. 309

Hail Redeemer, king divine. P Brennan/ W Flood. 390

Other Hymns for the Liturgy:

Behold the wood. D Schutte. 333

O sacred head surrounded. J S Bach. 335

When the Son of God was dying. J Bell. 510

Were you there? African American Spiritual. 336

AOV1

Blessings on the king. M Lynch. 104

Behold the cross. B Hurd. 105

Were you there? African American Spiritual. 103

AOV2

See his hands. S Sears. 48

CWB

All glory, praise and honour. Theodulph of Orleans, tr. John Mason Neale. 229

Christ, our Lord, the prince of ages. Anon. 644

Hail Redeemer, King divine! Patrick Brennan CSsR. 703

My loving saviour, how have you offended. Johann Heermann, tr. Robert Bridges, adapted Anthony G. Petti. 749

O sacred head, surrounded. Attr. St Bernard of Clairvaux, tr. Henry Williams Baker, Arthur Tozer Russell. 776

The glory of our king was seen. Margaret Cropper. 821

When I survey the wondrous cross. Isaac Watts. 862

CWBII

Hosanna to the Son of David. ICEL. 302
All glory, laud and honour. Theodulph of Orleans, tr. John Mason Neale. 303
Were you there when they crucified my Lord? African-American Sprirtual. 328
When I survey the wondrous cross. Isaac Watts. 329
O sacred head, surrounded. Attr. St Bernard of Clairvaux, tr. Henry Williams Baker and Arthur Tozer Russell. 330
Christ, our Lord, the prince of ages. Anon. 399
Hail, Redeemer, King divine! Patrick Brennan Csr. 400
Jesus, remember me. Taizé Community. 526

S&S1

My God, my God. Timothy R. Smith. 58
Behold the cross. Bob Hurd. 172

S&S2

My God, my God. Janèt Sullivan Whitaker. 249
O sacred head. Bernard of Clairvaux/Bob Hurd. 314
Wondrous love. Timothy R. Smith. 317

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 21: *My God, my God, why have you abandoned me?*
Psalm 21: Kathleen Boschetti MSC. CWB 233
Psalm 22: My God, My God. Christopher Willcock. GA 22
Psalm 22 (21): Jenny O'Brien. JOBB pg. 32
My God, My God: Paul Mason. PM pg. 10
My God, My God: Paul Mason. PM pg. 14
My God, My God. Marty Haugen LPB pg. 48

Music

Selections by Michael Mangan

Sing It, Hosanna (TT/SYJ) [CHILDREN: Procession with Palms]

Where Have You Gone? (FWS) *Based on Ps 21/22*

Hearts On Fire (Vs 2 & 3) (SHOF) [Recessional]



Rite for receiving of the Holy Oils

The Evening Mass of the Lord's Supper on Holy Thursday

Preparation

In the sanctuary or near the baptismal font should be a place visible to those assembled where the Holy Oils will be placed.

1. The oils ideally should be in containers that allow the Holy Oil to be seen. The quality of the container should speak of the importance of the contents.
2. Each Oil should have a suitable coloured ribbon or marker to identify it.
3. The Holy Oils should be carried one by one to the sanctuary by members of the parish community.

The Rite for the Procession of the Holy Oils

Commentator:

United with all the faithful of our diocese the Archbishop/Bishop blessed and consecrated the holy chrism and blessed the oils for use in the celebration of Sacraments throughout the year.

On this night, Holy Thursday, before we celebrate the Eucharist we will receive these holy oils as a symbolic reminder of our unity with the Bishop and all the faithful of our diocese at the beginning of the Easter Triduum.

Soft music as all the containers of oil are carried one by one to the sanctuary by members of the parish community.

The Oil of the Sick

Commentator:

The container with the **red ribbon** contains the **Oil of the Sick**. It is carried by N..... representing those in our parish community who are sick or elderly.

Behold the Oil of the Sick blessed by our Bishop and sent to us to be used to celebrate Christ's healing power and consolation to those sick in mind and spirit.

Container of Oil is held high and then placed on the stand.

ALL: We praise and thank God for the Oil of the Sick.

The Oil of Catechumens

Commentator:

The container with the **blue ribbon** on it contains the **Oil of Catechumens**. It is carried by N..... representing those in our parish community who will receive the Sacraments of Initiation this Easter and those will be baptized throughout the year.

Behold the Oil of the Catechumens blessed by our Bishop and sent to us to signify Christ's strength for those preparing to accept the responsibilities of living the Christian faith through the Sacrament of Baptism.

Container of Oil is held high and then placed on the stand.

ALL: We praise and thank God for the Oil of the Catechumens.

The Sacred Oil of Chrism

Commentator:

The container with **yellow ribbon** on it contains the **Sacred Oil of Chrism**. It is carried by N..... representing those in our parish community who will be strengthened by the Holy Spirit in the Sacrament of Confirmation this year.

Behold the Sacred Chrism oil mixed with sweet perfume blessed by our Bishop and sent to us a sign and source of the gift of the Holy Spirit, to confirm Christians in their likeness to Christ and encourage their witness of faith and to preserve those who are anointed with as sharers in the priesthood of Christ.

Container of Oil is held high and then placed on the stand.

ALL: We praise and thank God for the Oil of Sacred Chrism.

Suggested Music:

Hymn: From 'O Redeemer'

Text: James Quinn SJ and Stephen Somerville, Tune: Christopher Willcock.

This Rite has been adapted by Vincent Glynn from texts by Jayne Newton Ahearn from The Year of Years: The Paschal Mystery celebrated in Christian Worship. Pastoral Liturgy Publications, 1997 and the Centre for Liturgy, Archdiocese of Perth, Chrism Mass Booklet and Text, 2014.

Alternative Rite for the Procession of the Oils

Preparations are the same as for the above but the procession with each of the containers of Holy Oil takes place from the back of the church to the sanctuary while the congregation sings the hymn, 'Praise Our God, Creator'. Those carrying the Holy Oils walk down the aisle at the appropriate verse, enter the sanctuary, face the congregation and hold the oil high, then place it on the stand that has been prepared. Verse one is the introduction. Verse two is for presentation of the Oil of the Sick. Verse three is for the presentation of Oil of Catechumens. Verse four is for the Oil of Chrism.

The music of the hymn is to the tune NOEL NOUVELET. An excellent arrangement by Marty Haugen is in Gather Australia, 364. Use the text below by Angela McCarthy with acknowledgement.

Praise our God, Creator, Praise the Redeeming Son
Praise the Holy Spirit, Triune God in one.
Glory in the cross of our Lord Jesus Christ
He is our salvation, we are saved and free.

From the fruit of olive trees God has given oil
As with wheat and grapes in Christ we are all made well.
The oil of anointing, brought to us tonight,
Blessed by our (Arch) Bishop to show us God's delight.

There are those among us who seek to be baptised
Strengthened on their journey ready for Easter night.
Oil of catechumens, brought for us to share
Blessed by our (Arch) Bishop to show God's love and
care.

We bring the oil of Chrism, precious in our sight
To baptise and confirm them on the night of nights
Perfumed oil of Chrism, blessed to sanctify
Sent by our (Arch) Bishop to bless our parish life.



1 April 2021

Holy Thursday; Evening Mass of the Lord's Supper

Meditation by Professor Gerard Moore

Introduction

We approach our feast today with the COVID-19 induced 'fast' from the Mass hovering in the background. The pandemic is unpredictable and its effects wax and wane across our communities, but the virus plague has left us clearer on things that we value. The Eucharistic gathering is so central to our identity and can only be supplemented for so long by such spare rations as online liturgies and watching on TV. The celebration of the Mass of the Lord's Supper is a reminder of what is at the heart of remembering Jesus.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you draw us into the life of the Father. Lord have mercy.

You are the New Covenant. Christ have mercy.

You teach us to serve our neighbour. Lord have mercy.

First Reading

Exodus 12:1-8, 11-14

The passage from Exodus establishes the feast of Passover and offers us an insight into the celebration of liberation through community, feasting and faithful remembrance.

Second Reading

1 Corinthians 11:23-26

Paul passes onto the Corinthians what he received, that we proclaim our salvation through eating and drinking the Body and Blood of Christ.

Gospel Reading

John 13:1-15

The love of Jesus, even as he approaches his death, is shown in humble service, a service he invites us to take up in missionary discipleship.

Reflection

The Exodus reading sets our worship, and the three days of the Triduum itself, within the Passover. There is ongoing debate about whether this meal is a Passover meal, however for our purposes that discussion is something of a distraction from how the Passover elements are linked into the death and resurrection of Christ.

While the reading acts as if it is describing the meal that Moses instructed the people to participate in before escaping the clutches of Pharaoh, it is perhaps fairer to see it as a description for later Israelites of how to celebrate the ancient feast along with the power of the festival itself. We shall work from that assumption,

and in doing so open up significant aspects for our own celebration.

It is instructive that the celebration of Israel's salvation is set around a meal, a common meal, a meal of families, a meal of the family. There is a deep incarnational sense here – liturgy and body and community go together. But further, the meal with all its typical messiness (think Christmas dinner) exemplifies the feast. For Christians, the celebration of the Eucharist is an act of eating and drinking, and this eating and drinking is an act of prayer with the body and in the community.

The exodus sense of community is palpable. Here is a people groaning under slavery, being fed by the Lord for a journey to freedom, and embodying their resolve to undertake the journey. Similarly, when the Christian community comes together, we come together as a community groaning and grieving, rejoicing and reflecting: the Passover feast and our Eucharist share in an acknowledgement of the reality of the lives of the individuals and the community, and seek freedom from slavery.

I shall leave discussion of the food but I want to bring out the metaphor of Passover. There are two metaphors in the Exodus story of the escape from Egypt. The one we are most familiar with, perhaps comfortable with, is when the people led by Moses, pass through the Red Sea. In this metaphor it is the people who Passover under the guidance and aid of God. In our reading, however, there is a different passing. Here it is God, understood through the angel, who passes over. This is God's work and God's choice. This motif is at the centre of the Holy Triduum during which we celebrate the passing through death to life of Jesus, the divine one. The parallel is clear – just as the angel passes over the doorpost to begin the divinely sought liberation of the people, Jesus passes across the threshold of death to bring to completion the liberation of creation.

The passage begins and concludes with a seemingly innocent bookend about the calendar and the feast. However here is the clue to the ongoing significance of the feast and to the meaning of the words of Jesus during the supper narrative. For the people of Israel, this is a 'memorial feast' and consequently a perpetual institution. We are little used to this sense of memorial, yet it is one of the most powerful theological concepts in the scriptures, and underpins our sacramental life.

In the theology of Israel and in the understanding of Jesus and the earliest Christians to remember had a particular meaning, which I have set out in the box below.

The meaning of 'memorial'

Any study of the liturgical year needs to face up to one of the great dilemmas in our worship. It is especially pertinent to the way we celebrate the liturgies of Passion Sunday, Holy Thursday and Good Friday, but applies to other situations as well. The dilemma is: in these liturgies do we 're-enact' the events in the life of Jesus or do we 'remember' them. Piety and history have left us a mixed legacy here.

Much of the ritual lends itself to re-enactment. On Passion Sunday we have a procession with palms as we remember Jesus' fateful entry to Jerusalem. The Last Supper is uppermost in our minds as we celebrate Mass on Holy Thursday. We feel the strong pull of those past events during the Stations of the Cross on the morning of Good Friday, and the celebration of the Lord's Passion that same afternoon. Currents in piety and spirituality help us to feel as though we were present at these events, allowing our emotions to respond to the corruption, the violence, the indifference, the powerlessness and the fragility of humanity. This approach was highly prized in the religious imagination of the faithful during the Middle Ages (c 1200-1400). In part this was because the liturgy was often in Latin, and few could understand it or be involved in it. Yet at this time, there was also a deep need to understand the humanity of Jesus, so there was a lot of effort focusing on his life and most importantly his saving death. A contemporary example of this way of thinking is found in the Mel Gibson film *The Passion of the Christ*.

The celebration of the liturgy, however, takes its cue from the word 'memory'. We see this use in narratives of the Last Supper, with Jesus commanding the disciples to keep his memory in the eating and drinking of blessed bread and wine: 'do this in remembrance of me' (Lk 22:19 and 1 Cor 11:25). The sense of remembrance here is not simply to call to mind. Rather Jesus is calling upon the deep vein of sacramentality in Jewish theology and prayer, where to 'remember before God' is a ritual action understood as bringing into the present the blessings and graces of that past action by God on behalf of the people of Israel. Our liturgical celebrations are based in this theology of 'memorial'. They are not re-enactments, but rather are celebrations of what God has done in Christ and continues to do for us now.

In light of this it is interesting to see how the Christians in Jerusalem in the first centuries celebrated the passion, death and resurrection of Jesus. We have detailed descriptions of what they did from the pilgrim Egeria who, late in the fourth century, recorded her impressions in a diary to share with the other nuns when she returned to her monastery in Spain. The Christian community in Jerusalem had available to them the holy places in which to carry out their worship. Making full use of this, they would meet in a spot tradition held as the 'upper room'. Later that night they would go in pilgrimage to the garden where Jesus was betrayed. They would meet again at place of the crucifixion, and the resurrection would be celebrated at the tomb. Yet despite the settings none of these liturgies were re-enactments. Rather they were celebrations of the mystery, given special poignancy at being held so close to where the actual events happened some centuries before. As an example, here is Egeria's description of the liturgy held in the garden of Gethsemane where Jesus is arrested (Mk 14:32-52): 'When everyone arrives at Gethsemane, they have an appropriate prayer, a hymn, and then a reading for the Gospel about the Lord's arrest. By the time it has been read everyone is groaning and lamenting and weeping so loud that people even across in the city can probably hear it all.'

We have indeed inherited a mixed legacy. Our sense of sacrament and liturgy is built on the biblical understanding of 'remembrance', one held and passed on to us from Jesus. Our worship is a celebration that what God has done in Jesus in the past is still active and present in our lives through the power of the Holy Spirit and the ongoing presence of Christ amongst us. This is the basis of our sacraments and our worship. Yet the human scope of these past events, especially the death of Jesus, touches our hearts. There is an impetus from this to enter into the raw emotions that Jesus, the twelve, the women and all the others in the story were feeling at the time. While this is important to us, and brings the events closer in some ways, it is vital that this does not override the more primary focus of the liturgy: the celebration of the mystery of Christ through 'remembrance before God' of what God has done for us.

The extract from Paul allows us to see the central nature of the theology of remembrance. How do we most faithfully bring the presence of Christ into our world and into our lives: through eucharistic eating and drinking. Paul is setting before the community the absolute centrality of the Eucharist for the church, and in that making it clear that Jesus invites us to eat and to drink of his body and blood. This is how we proclaim the Lord, this is how we give thanks.

It is interesting that Paul, who was not one of the twelve, holds so strongly to this teaching that was passed onto him. His sense of it is so strong that he calls it a teaching received from the Lord, and which he is impelled to hand on. For the apostle to the gentiles the Eucharist is at the centre of faith.

The Gospel of John gives us one of the most compelling links between the community, service to the poor, and the Eucharist. As the Passover motif reflects the liberation of the people, and the text from Paul reflects that to remember Jesus is related to presence, so John completes the scene. To be liberated is to serve. To emulate Jesus, to be his presence, is to wash feet. This is the model of discipleship. Peter misunderstands this and is almost asking for baptism – wash me all over so that I may inherit the kingdom. Rather Jesus is pointing to the action: as he approaches his death, he washes the feet of others.

As simple as this action is, we are prone to misinterpret like Peter. This has been so since ancient times! The origins of this particular liturgical foot washing ritual go back to the papal chapel where the pope washed the feet of the cardinals. This is an important gesture, and not necessarily pleasant, but it came to reinforce a contrary meaning. As the pontiff washed the feet of leading officials, the image allowed the Bishop of Rome to bear the mantle of Christ, and the cardinals that of the apostles. The emphasis on the washing was lost, replaced with a mode of imitation. In this, the washing of the feet came to serve the solidifying of power and authority in a particular group and recast the apostles as an arm of the Roman church.

Rather we need to be mindful of the Johannine understanding of Jesus, where the master is portrayed as being in control in all circumstances and completely open to the will of God. Consequently, no imitation can be imagined in which a human can be viewed in the place of the pre-existent Word who took on our humanity to bring salvation to all of creation. This disparity between God and creatures carries the force of the message of the foot-washing: we are not to align with greatness but with humility and self-emptying as exemplified in service. This is missionary discipleship.

Prayer of the Faithful

Introduction

As we remember Jesus' last supper with his disciples, we turn to God in faith with the needs of our world and our community.

Petitions

We pray for our Church in Australia as we work towards the meetings of the Plenary Council. May all who work in this humble service mirror the actions of our Lord Jesus Christ in the world today.

(Pause) Lord hear us OR We pray to the Lord.

We pray on this holy night that we may grow in our love and understanding of the gift of the presence of Christ in the Eucharist as we become one in his Body.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our government, that our leaders and politicians will extend care and compassion to all refugees, asylum seekers and the disadvantaged in our Australian community.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those burdened by the faults of others. Give them your grace so that they may nurture love for their enemies.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our local community, especially for families broken by betrayal. Give them humility to accept what has gone wrong and to live out the same love Christ had for those who betrayed him.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all our loved ones who have died; may they be raised up in fulfilment of the words of Jesus that he is the Bread of Life.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, on this special night, we offer you these needs of our world and our community in the sure hope that you answer our prayers through the power of the Spirit and in the name of Jesus, your Son.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

Hymns for the Washing of the Feet:

A new commandment. Unknown/ L Bartlett. 318

This is my will, my one command. J Quinn/SJ/ Gregorian Chant. 465

Offertory Hymn:

Ubi caritas et amor/ Where true love and charity are found. Gregorian Chant. 319

Ubi caritas. Taize. 324

Where there is charity and love. R Connolly. 323

Transfer of the Blessed Sacrament:

Hail our Saviour's glorious body/Pange lingua. St Thomas Aquinas (tr. J Quinn SJ)/ Gregorian Chant. 320

Other Hymns for the Liturgy:

An upper room did our Lord prepare. F P Green. 187

Bread of life and cup of blessing. D Dufner OSB/ R Bonighton. 196

Christians, let us love one another. A Nigro SJ and M Foltz SNJM/ French melody. 206

Love is his word. L Connaughton/ A Milner. 462

No greater love. M Joncas. 460

Song of the Lord's Supper. M Joncas. 322

The servant song. R Gillard. 487

The song of the supper. J Bell. 385

This body will be given for you. C Willcock SJ. 387

We remember. M Haugen. 446

AOV1

In the breaking of the bread. B Hurd. 58

Bread for the world broken. C Walker. 60

We remember. M Haugen. 81

AOV2

Bread broken, wine shared. R Horner. 155

The servant song. R Gillard. 169

AOV4Kids

Take and eat. M Russell. 114

To live like Jesus. M O'Brien/D Pudney. 160

We give thanks. M O'Brien/T Watts. 105

We live and love by your word. K Bates. 118

Entrance Song

AOVNG

I am the bread of life. Tom Kaczmarek. 72

Jesus, bread of life. Amanda McKenna. 80

CWB

I Am the Bread of life. Suzanne Toolan. 718

CWBII

I am the Bread of life. Suzanne Toolan RSM. 509

Song of the Lord's Supper. Michael Joncas. 311

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 115: Our blessing-cup is a communion with the blood of Christ.

Psalm 115: Douglas Mews. CWB 245

Psalm 116: Our blessing cup. Rosalie Bonighton. GA 69

Responsorial Psalm for Holy Thursday: Jenny O'Brien. JOBF pg. 7

Our blessing cup Is a communion: Paul Mason. PM pg. 88

Our blessing cup Is a communion: Marty Haugen LPSF pg. 26

Washing of Feet

CWB

Where there is charity and love. Richard Connolly. 863

CWBII

At the supper, Christ the Lord. David Mowbray. 313

This is my commandment. John 15. 312

Ubi caritas et amor (Setting II). Taizé Community. 633

Where there is charity and love. Richard Connolly. 638

S&S2

Ubi caritas. Bob Hurd. 367

Offertory Processional

CWB

A new commandment. Anon. 615

An upper room did our Lord prepare. Frederick Pratt Green. 620

CWBII

A new commandment. Anon. 443

An upper room. Fred Pratt Green. 309

Stay with me, remain here with me. Taizé Community. 317

Communion Processional

CWB

By your priestly power, O risen Lord. James Phillip McAuley. 634

CWBII

By your priestly power, O risen Lord. James Phillip McAuley. 462

Eat this bread, drink this cup. Taizé Community. 484

Servant Song. Richard Gillard. 461

Take and eat. James Quinn, SJ/Michael Joncas. 608

The glory of the cross we sing. John Ainslie. 310

S&S2

Glory in the cross. Dan Schutte. 313

Transfer of the Blessed Sacrament

CWB

Hail our Saviour's glorious body. St Thomas Aquinas, tr. James Quinn SJ. 700

Sing my tongue the Saviour's glory. St Thomas Aquinas, tr. Edward Caswall. 252

Sing my tongue the Saviour's glory. St Thomas Aquinas, tr. Edward Caswall. 806

CWBII

Sing, my tongue, the Saviour's glory. St. Thomas Aquinas, tr. Edward Caswall. 314

Sing, my tongue, the Saviour's glory. St. Thomas Aquinas, tr. Edward Caswall. 315

Pange lingua gloriosi. St. Thomas Aquinas, tr. James Quinn, SJ. 320

Music

Selections by Michael Mangan

In Memory of Me (LCC) [CHILDREN: Communion]

The Bread of Life (SHOF) [Communion]

In The Body Of Christ (LCC) [Communion]

We Remember You (LCC) [Communion]



2 April 2021

Friday of the Passion of the Lord (Good Friday)

Reflection by Professor Gerard Moore

Introduction

The Good Friday service of the Passion of the Lord is a piece in the larger ritual of the Triduum. Our Good Friday rite has neither a formal beginning nor a ritual ending, signalling its continuity with the Mass of the Lord's Supper and alluding to its completion in the Easter Vigil. We are engaged in a 'single' liturgical piece. A highpoint of this liturgy is the use of multiple voices in the proclamation of the Gospel. It is the only liturgical proclamation of the gospels that offers this approach and is a reminder of the importance of the occasion, the need to carry to all the depth of the text, and the added solemnity through the chant.

An historical note: as for the sense of 'good' in Good Friday, my preference is to go for the Oxford Dictionary approach (now accessible online) which offers that the title takes up a now lost sense of 'holy' found within the range of ancient usage of the word 'good'. Indeed, it is a holy day.

First Reading

Isaiah 52:13–53:12

The reading from the prophet offers us a poetic entry into the innocence of Christ, his suffering and patience, and the sense that this suffering opens us to the love and salvation of God.

Second Reading

Hebrews 4:14-16; 5:7-9

In and through Jesus our prayers are heard and our needs brought before the loving God. Not only does Jesus hear, but his life has carried in his body our deepest needs and anxieties.

Gospel Reading

John 18:1–19:42

The gospel captures the drama of Jesus' death, teaching of the depths of his obedience and self-emptying, and the steadfast fidelity of the women when all had abandoned the Lord.

Reflection

Perhaps the initial point in any reflection on the Good Friday readings is that, as the gathered community has just heard such powerful readings set within a solemn ritual setting, there is little need for a long meditation from the deacon or priest. There is a power in this liturgy, and the people are anticipating the rites that immediately follow, so perhaps two liturgical possibilities can be entertained. There should be time after the reading of the passion for the whole of the text to sink in and touch our hearts. It might be worth providing the community with a time of quiet and reflection, and also let them know beforehand: that pre-warning means that community members won't be distracted by wondering when the homily will commence. Any homily that follows is better short and meditative, and the readings provide a

great variety of meditation points.

The suffering servant motif from the prophet Isaiah is well chosen for this service, and supported by the interpretation that the early Christians had of the death of Jesus. Our reading has a number of resonances. The 'raised high' refers to the way God brings Jesus through death to life. Yet it also has a reminder of the Exodus story of the bronze serpent that saves from serpents those who look upon it, while Paul associates the word raise with the crucifixion itself. The passage is given over to the contrast between the suffering endured and the vindication brought by God. This aptly describes the misery and pain of Jesus' death, as the extreme point of his divine self-emptying and incarnation. Jesus understands our suffering. In this he is seen to be a bearer of our burdens. Further, the reading allows us to know that God is in the very midst of innocent suffering, the suffering that so plagues our world and the people caught up on so much that is being forced upon them. In this the world has someone who identifies with the injustice and the violence, and can carry this before God. There is a potent reminder of our fickleness – he grew up among us as an unlikely candidate. Yet this also reminds not of our inability to be righteous, but also of the helplessness so many feel in their lives as forces, economics and politics beyond their control have the final say. As the reading comes to its close, we are reminded of the salvation that Christ has brought. Here the question is, as we ponder the crucifixion, whether we are both recipients and agents of this pardon, or whether our acceptance of forgiveness has not yet transformed us into prophets of transforming love and compassion.

The Letter to the Hebrews offers confidence. The author builds on the metaphor of Christ as high priest, one that has become deeply embedded in Catholic consciousness. There is a sense of sacrifice to this, but other aspects are more to the fore. The emphasis here on the priestliness of Christ is twofold. One is that as a great high priest his prayers are heard. In Christ we have access to the love and forgiveness of God: we live now in grace despite our sin. The second is that Christ is a credible high priest. He knows our suffering, he knows our weakness, he is compassion because he has felt what life has to offer. He has remained without sin yet has suffered through obedience and remained faithful despite travesty and injustice. Through him we are able to enter the presence of God.

The Johannine narrative of the passion has a number of theological teachings. Set upon the gruelling narrative of Jesus' crucifixion are understandings of this passage from death to life that the evangelist wanted to emphasise. One is that across the events, and indeed across the entire life of Jesus, he remains in control. He acts out of complete obedience to the divine command. Jesus submits to arrest, torture, violence and death, but does not surrender to them. In obedience and self-emptying, he is not mastered. He masters death in its manifest forms.

In this he takes up the language of 'I AM'. This harkens back to the promises made by God to Moses at the episode of the burning bush. The terminology enables the early Christian community to speak of Christ as divine even when there is so little language to do so.

Peter's betrayal of Jesus is his final recorded act before his master's death. Across the Gospel is a tension between the leadership of the community, symbolized in Peter, and the faith of the disciples, particularly the 'beloved disciple'. Here as the master is in need, the leadership fails. The lesson of the fallibility of the leading disciples is one that remains quickly obscured, but the gospel is insistent on this point. It is further epitomized with the failure of the leadership of Pilate and the Jewish leadership, along with the collusion of the people. It is contrasted with the fidelity of the women, and with them the beloved disciple.

At the end of the narrative, Jesus' death is met with a hurried burial, a secretive Joseph, and a furtive figure in Nicodemus. These helpers are keen associates but remain in secret, in the dark of night. There is something here of a reference to those who accompany us, yet await the light.

The Liturgy of the Word concludes with the Solemn Intercessions.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Procession of the Cross:

This is the wood of the cross. P Jones. 328

People's Veneration of the Cross:

O my people. D Lundy/ C Walker. 329

Other Hymns for the Liturgy:

Adoramus te, Christe. M Haugen. 305

All you who pass this way. J Berthier. 331

At the cross her station keeping. A Petti/ Mainz Gesangbuch. 332

Behold the wood. D Schutte. 333

Jesus, remember me. J Berthier. 308

O Jesus crucified. J McAuley R Connolly. 334

O sacred head surrounded. Trad. 335

Were you there when they crucified my Lord? African American Spiritual. 336

When I survey the wondrous cross. I Watts/ E Miller. 330

AOV1

Behold the cross. B Hurd. 105

Jesus, remember me. J Berthier. 152

Were you there when they crucified my Lord? African American Spiritual. 103

AOV2

See his hands. S Sears. 48

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 30: Father, I put my life in your hands.

Psalm 30: Douglas Mews. CWB 256

Psalm 31: I put my life in your hands. Rosalie Bonighton. GA 30

Psalm 31 (30): Jenny O'Brien. JOBF pg. 8

Father, I put my life in your hands: Paul Mason. PM pg. 28

Father, into your hands. Marty Haugen. LPSF pg. 29

Veneration of the Cross: Antiphon and response

CWB

Showing the cross. 259

CWBII

Behold, the wood of the Cross. ICEL 319

Behold, behold the wood of the cross. Dan Schutte 320

Songs during veneration

AOVNG

See him. Keith Duke, 108

See his love. Tom Lockley. 109

Song of the cross. Ana DaCosta and Susan Hookong-Taylor. 116

CWB

At the cross her vigil keeping. Jacopone da Todi. 624

My people, my people, Joseph Wise. 750

O Jesus crucified, for us you suffered. James Phillip McAuley. 770

When I survey the wondrous cross. Isaac Watts. 862

CWBII

At the cross her vigil keeping. Jacopone da Todi, tr. Anthony G. Petti. 318

Faithful cross the saints rely on. Venantius Fortunatus. 321

O Jesus crucified. James Phillip McAuley. 326

The reproaches. Joseph Wise. 322

The reproaches. ICEL. 323

When I survey the wondrous cross. Isaac Watts. 329

S&S2

Glory in the cross. Dan Schutte. 313

Wondrous love. Timothy E. Smith. 317

Communion Song

CWB

My loving Saviour, how have you offended. Johann Heermann. 749

O sacred head, surrounded. St Bernard of Clairvaux. 776

Praise to the Holiest in the height. John Henry Newman. 791

CWBII

Jesus, remember me. Taizé Community. 526

My song is love unknown. Samuel Crossman. 325

O sacred head, surrounded. St. Bernard of Clairvaux. 330

Praise to the Holiest in the height. Bl. John Henry Newman. 585

The Lord is now exalted. Pamela D. Stotter. 324

The royal banners forward go. Venantius Fortunatus. 327

Were you there when they crucified my Lord? African-American spiritual. 328

S&S2

O sacred head. St Bernard of Clairvaux/Bob Hurd. 314

Music

Selections by Michael Mangan

Look at the Cross (TT/SYJ) [Veneration of the Cross]

That We Might Live (TWML) [Veneration of the Cross]



3 April 2021

The Easter Vigil in the Holy Night of Easter

Reflection by Professor Gerard Moore

Introduction

Patristic origins from the *Didascalia of the Apostles*

'Consequently it is most fitting that you observe the fast on Friday and on Saturday; also the Saturday vigil and watch. At this time there is the reading of the scriptures, psalms prayers, and intercessions for those who have sinned. All this is done in the expectation and hope of the resurrection of our Lord Jesus and lasts till the third hour of the night after Saturday. Then offer your sacrifices; thereafter eat and be of good cheer, rejoice, and be glad because Christ, the pledge of our resurrection, has risen. This shall be a law to you forever unto the end of the world.'

(*Didascalia of the Apostles*, XXI, 6,7. Text from Lawrence J. Johnson, *Worship in the Early Church 1*, (Adelaide: ATF 2009, paragraph 783)

Reflection

Again, perhaps it is worth a caution about preaching too long. This is a rich liturgy and allows for the word of God to be broken open in many ways. It is set aflame in our hearts with the fire, it defeats the darkness with the light, it arouses our spirits with the Exultet, washes us again in baptism, nourishes us in the blessed Bread and Wine, all within the embrace of the Easter community.

The vigil readings are central to the ritual. The range of readings is finely honed in the lived tradition of the faith. The rite around the individual lection calls us to be attentive, recollective, prayerful, and to immerse ourselves in the meaning of each reading and its sensibility within the collective set. The response to each text with a psalm reminds us that the readings 'sing', and we are called to be a people who 'sing' the salvation of God.

Individual readings stand out. The series opens with the first creation narrative. It allows us to glory in the light, in the desire of God for creation, and in the goodness of all that is. There is a particular liturgical resonance to this text, often overlooked. It is created within a litany genre, with statement and response (*God saw that it was good*). Neither a science lesson nor a mythic text, it is a reading well comprehended in the context of worship and giving God glory. Some things can only be said through the prism of praise, and creation is one of them. Hidden in the litany is a feature that we have lost sight of. As we hear the proclamation we are reminded that it is an ongoing promise: the God who creates only what is good remains constant and upholds this creation. The God who creates is always present.

With the text known as the sacrifice of Isaac we see something of the depth of God's commitment to creation. Beneath the terror of God seeking a sacrifice from Abram is a play apparent in the reading as a vigil text. Abram offers the most precious, his only son from Sarah, the child who is a gift of God. He will go to all lengths. When placed in the Easter readings, the parallel is between Abram and God. Just as this mere human will

be so generous, so God remains steadfast to the creation and the goodness in it. Just as this father will offer a son, so will the divine mystery enable the self-emptying of the Son, one that leads to death, but one which leads through to life for all. The Easter night setting allows the reading to open us up to the commitment of the creator to creation.

As the vigil continues the quality of this presence emerges. In the Exodus reading of the crossing of the Red Sea we see the second iteration of the great Passover motif. We met the passing over of the angel of death during the readings of Holy Thursday: God passes over. In the vigil, as we anticipate baptisms, the image is of the people passing over. The crossing of the sea, under divine watchfulness and protection, indicates our journey of faith. Just as the feast of the resurrection signals that death has been traversed and defeated, so this reading recognizes that we live fully immersed under the protection and grace of God.

Our excerpt from Romans ties the vigil resurrection celebration into baptism. It allows us to see baptism, and indeed the baptisms that take place this night in the church across the world, as a passing from death to life and a cleansing from sin. We are a people forgiven.

The Markan resurrection account is the most cryptic and intriguing. It contains no appearance of Jesus: the risen Jesus is to be met in faith. He is 'going before' and will be met through the journey. The reading does cement one reality lost to the Western Church: the first apostle is Mary of Magdala, and with her the accompanying women. They announce the resurrection to the Church gathered and lead the disciples and Peter to faith in the resurrected one.

Liturgically, the reading emphasises the 'first day of the week' as the day after the Sabbath. This is not simply a chronological nicety nor a felicitous narrative touch. All the Gospels place the memorial of the resurrection within the Sunday worship tradition of the early Church. Our own Sunday worship, and indeed this Easter Sunday vigil, take their cue from this earliest Church reckoning that becomes embedded in the resurrection narratives and worship practice: Christians are people of the resurrection, a people of the 'first' day of the week.

Prayer of the Faithful

Introduction

With exultation and joy we proclaim that Christ is risen, and that through him we can now, with utter confidence, offer our prayers to the Father.

Petitions

We pray for the Church, joyful witness to the resurrection of the Lord. For Pope Francis, for our Archbishop/Bishop N....., and for all Christians who gather in celebration and wonder this night.

(Pause) Lord hear us OR We pray to the Lord.

We pray for peace and reconciliation among all peoples and nations, and for those who have lost so many lives during the pandemic. May the lessons they learnt about the value of human life be strengthened.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those baptised this night in this Parish and throughout the Church; for those received into full communion in the Catholic Church and confirmed with the gift of the Spirit.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all Christians who celebrate this night the triumph of life over death; may we announce the victory of Christ over evil as the women did after Jesus said, 'Do not be afraid.'

(Pause) Lord hear us OR We pray to the Lord.

We pray for the safety of all travellers during this holiday time, may they show kindness and courtesy on the roads and enjoy the privilege of safe travel in a post-pandemic world.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the spiritual, mental and physical well-being of all parishioners and for those who have died and now share in the victory of Christ.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those whose employment and livelihood has been damaged by the pandemic. May they recover through the help and compassion of those around them.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, you have already granted us more than we can ask for in the Resurrection of Christ. As you answer our prayers through the power of the Spirit, make us ever more faithful to him who is Lord forever and ever.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Sprinkling of Holy Water:

Song over the waters. 435

Come to the feast. M Haugen. 400

Water of life. S Dean. 176

Other Hymns for the Liturgy:

All you nations. L Deiss. 353

Alleluia No. 1. D Fishel. 360

By your kingly power, O risen Lord. J McAuley/R Connolly. 352

Christ is alive, with joy we sing. P Stotter/ M Vulpius. 365

Christ, be our light. B Farrell. 404

Christ is here. C Walker. 351

Easter alleluia. M Haugen. 358

Keep in mind. L Deiss. 391

Lift up your hearts. R O'Connor SJ. 416

Make us new. M Coleridge/J Wood. 436

Morning has broken. E Farjeon. Gaelic Melody 537

Now the green blade rises. J Crum/ French Carol. 364

O sons and daughters. J M Neale/ Gregorian Chant. 359

Out of darkness. C Walker. 504

Sing to the mountains. B Dufford SJ. 362

AOV1

Sprinkling of Holy Water:

Come to the feast. M Haugen. 151

Come to the water. F Andersen. 74

Other Hymns for the Liturgy:

Alleluia No. 1. D Fishel. 15

I have seen the Lord. B Hurd. 98

Keep in mind. L Deiss. 180

Morning has broken. E Farjeon/ Gaelic Melody. 135

Out of darkness. C Walker. 134

Sing to the Lord. O Alstott. 46

Sing to the mountains. B Dufford SJ. 92

AOV2

Christ, be our light. B Farrell. 3

Easter people. D Light. 147

Now the green blade rises. J Crum/ French Carol. 131

AOV4Kids

Come into God's presence singing. Traditional. 33

Sing new songs of joy. M Mangan. 57

Living in the light. L Good. 66

Rejoice in the Lord. Trad. 75

Easter alleluia. M Mangan. 80

Psalms

Selected by Chris deSilva and Angela McCarthy

The Easter Vigil, First Reading

Psalm 103: Lord, send out your Spirit, and renew the face of the earth.

Psalm 103: Percy Jones. CWB 267

Psalm 104: Lord, Send Out Your Spirit. Roger Heagney. GA 63

Psalm 104(103): Jenny O'Brien. JOBF pg. 12

Lord, send out your Spirit: Paul Mason. PM pg. 82

Lord, send out your Spirit: Tony Alonso. LPSF pg. 32

The Easter Vigil, First Reading (alternate psalm)

Psalm 32: The earth is full of the goodness of the Lord.

Psalm 32: Roger Heagney. CWB 268

The earth is full of the goodness of the Lord. Tony Alonso. LPSF pg. 36

The Easter Vigil, Second Reading

Psalm 15: Keep me safe, O God; you are my hope.

Psalm 15: Douglas Mews. CWB 269

Psalm 16 (15): Jenny O'Brien. JOBF pg. 14

You Are My Inheritance. Tony Alonso. LPSF pg. 38

The Easter Vigil, Third Reading

Exodus 15: Let us sing to the Lord; he has covered himself with glory.

Exodus 15: Douglas Mews. CWB 270

Response to the Third Reading: Douglas Mews. GA 340

Exodus 15: Jenny O'Brien. JOBF pg. 16

Let us sing to the Lord: Paul Mason. PM pg. 112

Let us sing to the Lord. Marty Haugen. LPSF pg. 42

The Easter Vigil, Fourth Reading

Psalm 29: I will praise you, Lord, for you have rescued me.

Psalm 29: Douglas Mews. CWB 271

Psalm 30: I Will Praise You, Lord: Jenny O'Brien. GA 29

Psalm 30 (29): Jenny O'Brien. JOBF pg. 18

I will praise you, Lord. Marty Haugen. LPSF pg. 46

The Easter Vigil, Fifth Reading

Isaiah 12: You will draw water joyfully from the springs of salvation.

Isaiah 12: Robert J. Batastini/Ernest Rayson SSS. CWB 272

Isaiah 12: Kathleen Boschetti MSC. CWB 603

Response to the Fifth Reading: Paul Inwood. GA 341

Isaiah 12:2-6: Jenny O'Brien. JOBF pg. 20

You will draw water joyfully. Marty Haugen. LPSF pg. 49

The Easter Vigil, Sixth Reading

Psalm 18: Lord, you have the words of everlasting life.

Psalm 18: C. Alexander Peloquin. CWB 273

Psalm 19: Lord, you have the words: David Haas. GA 20

Psalm 19 (18): Jenny O'Brien. JOBF pg. 22

Lord, you have the words: Paul Mason. PM pg. 6

Lord, you have the words of everlasting Life: Tony Alonso. LPSF pg. 52

The Easter Vigil, Seventh Reading

Psalm 41: Like a deer that longs for running streams, my soul longs for you, my God.

Psalms 41/42: Kathleen Boschetti MSC. CWB 274

Psalm 42 (41): Jenny O'Brien. JOBF pg. 24

Like a deer that longs for running streams. Marty Haugen. LPSF pg. 54

Easter Vigil, Seventh Reading

Psalm 50: Create a clean heart in me, O Lord.

Psalm 50: Kathleen Boschetti MSC. CWB 275

Psalm 50 (51): Frank Schoen. CWB 596b

Psalm 51 (50): Jenny O'Brien. JOBF pg. 26

Create a clean heart in me: Paul Mason. PM pg. 44

Create a clean heart in me, O God: Marty Haugen. LPSF pg. 58

The Easter Vigil, Gospel Acclamation

Psalm 117: Alleluia! Alleluia! Alleluia!

Psalm 117: Gregorian Chant/ Percy Jones. CWB 277

Psalm 118: This is the day: Christopher Willcock. GA 70

Psalm 118 (117): Jenny O'Brien. JOBF pg. 28

This is the day: Paul Mason. PM pg. 92

Liturgy of Baptism: Processional antiphon CWB

We come to you, Lord Jesus. Ralph Verdi CPPS. 279a

We come to you, Lord Jesus. Arthur Hutchings. 279b

Litany of the Saints

CWB

Litany of the saints. Chant, arr. Percy Jones. 280

CWBII

Litany of the saints. ICEL. 131

Blessing of water

CWB

Springs of water. Percy Jones. 282a

Springs of water. ICEL. 282b

CWBII

Springs of water, bless the Lord. ICEL. 104

Springs of water, bless the Lord. ICEL. 337

Springs of water, bless the Lord. ICEL. 338

Acclamations after baptisms

CWB

Blessed be God, who chose you. Arthur Hutchings. 283a

Blessed be God, who chose you. Christopher Willcock SJ. 283b

You have put on Christ. Howard Hughes SM. 283c

You have put on Christ. Percy Jones. 283d

You are God's work of art. Christopher Willcock SJ. 283e

Rejoice, you newly baptized. Arthur Hutchings. 283f

CWBII

You have put on Christ. ICEL. 105

Renewal of baptismal promises

CWB

This is our faith. Arthur Hutchings. 286c

CWBII

This is our faith. ICEL. 109

Song during sprinkling

CWB

Cleanse us, Lord. Douglas Mews. 543

Cleanse us, Lord. Ralph C. Verdi CPPS. 544

CWBII

I saw water flowing. ICEL. 29

If we have died to ourselves in Jesus. Marty Haugen. 30

You who springs and all that moves. The Grail. 31

Springs of living water. Bernard Kirkpatrick. 32

Offertory Processional

CWB

Now the green blade rises. John M. C. Crum. 756

CWBII

Now the green blade rises. John M. C. Crum. 363

Surrexit Christus, alleluia! Taizé Community. 365

Communion Processional

CWB

By your kingly power. James Phillip McAuley. 633

CWBII

By your kingly power, O risen Lord. James Phillip McAuley. 352

Through the Red Sea brought at last. Ronald Arbuthnot Knox. 342

Dismissal

CWB

Go in the peace of Christ. 288

CWBII

Easter Dismissal. ICEL. 339/340

Recessional Song

AOVNG

Jesus is risen. Monica O'Brien. 82

CWB

Christ the Lord is risen again. Michael Wiese. 646

Easter glory fills the sky. James Quinn SJ. 671

CWBII

Christ the Lord is ris'n again. Michael Wiese. 354

Easter glory fills the sky. James Quinn SJ. 358

Jesus Christ is ris'n today. Charles Wesley et al. 360

Thine be the glory, risen, conqu'ring Son. Edmond Louis Budry. 368

This day was made by the Lord. Christopher Walker. 369

S&S2

Glory in the cross. Dan Schutte. 313

Join in the dance. Dan Schutte. 321

Music

Selections by Michael Mangan

Live in the Light (TWB) [Procession of the Paschal Candle]

This Is The Day That The Lord Has Made (LCC) *Ps 117* (118) Children's Lectionary Translation

At the Tomb (TWML) [Gifts]

Easter Alleluia (TT/SYJ) [Recessional]

This is the Day (FWS) Based on *Ps 117/118* [Recessional]



4 April 2021

Sunday of the Resurrection (Easter Sunday): Mass during the Day

Reflection by Anthony Doran

Introduction

This the day the Lord has made; let us rejoice and be glad! After the great days of the Sacred Triduum, it is easy to see Easter Sunday as something of an anti-climax. Nothing could be further from the truth. This day, made by the Lord, is just the beginning of a joy so great it cannot be contained in one day, but flows out into these next fifty days.

Penitential Act

The sprinkling with water from the Easter Vigil would be an appropriate introductory rite unless this takes place with the renewal of baptismal promises. The introductory rites should not be penitential in tone. (ORDO)

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are risen! Lord have mercy.
You draw us to the Father! Christ have mercy.
You have conquered death! Lord have mercy.

First Reading

Acts of the Apostles 10:34. 37-43

Peter's summary of the life, death and resurrection of Jesus to Cornelius and his household emphasises that the Risen Jesus is the one who was crucified. As a witness to the Risen Jesus, Peter states his mission to proclaim this good news to God's people.

Second Reading

Colossians 3:1-4

Christ is our life and the life we have with him is his risen life. We, too, will share in his risen glory.

Alternative Second Reading

1 Corinthians 5:6-8

Because of the resurrection, Paul urges the Corinthians to make themselves completely new. He uses the image of yeast and encourages them to remove the yeast of wickedness, leaving only the unleavened bread of truth.

Gospel Reading

John 20:1-9

Today, we read John's account of the Resurrection, and the emphasis is on Peter and the other disciple (John) finding the empty tomb. Seeing the cloths which had wrapped the body of Jesus, they believe.

Alternative Gospel Reading

Mark 16:1-7

(The Year B Gospel from the Easter Vigil may be read). This passage was originally thought to be the ending of Mark's Gospel, with later appearances of the Risen Christ

added later. The disciples who kept faith – all women – find the empty tomb. And they are commissioned to be the first heralds of the good news of the Resurrection.

Reflection

Mark's account of the Resurrection begins – typically stark, even bleak – with the odds stacked against Jesus, his Good News, and his disciples. Last Sunday's Passion Reading ended with the stone rolled against the entrance of the tomb. Today, with the women, we wonder how they will accomplish their planned anointing? After the apostles had deserted, what can three simple disciples possibly hope to do? But these women discover that God has already taken the initiative! The stone – and Mark tells us it was very big – has been rolled back.

And remember at Jesus' arrest, a young man had abandoned his discipleship and left his linen garment behind, fleeing naked into the night. Now another young man – it is not an angel in Mark's Gospel – in a white robe announces the central confession of Christian faith: 'He has risen!' He refers to the One whom they seek as 'Jesus of Nazareth, who was crucified'. But here, our English translation lets us down. Because the original Greek does not read 'who was crucified,' but rather the 'crucified'. The original Greek signifies a past event that continues in the present and into the future. Death-dealing suffering is transformed into life-giving power. Death is destroyed forever.

And so, these women are sent forth, as we will be at the end of this Mass, to go and proclaim this glorious good news. They are sent as witness to the Resurrection. We are sent as witnesses too, but witnesses washed in the waters of new birth and anointed with the Chrism of salvation. Signs of life poured into us and upon us, drenching us in the sweet fragrance of God's powerful love, destroying even death itself.

Originally, our Lectionary added another verse to this Gospel: 'And the women came out and ran away from the tomb because they were frightened out of their wits, and they said nothing to a soul, for they were afraid...' Some scholars believe that this was the original end to Mark's Gospel. Not very encouraging, though, is it? Frightened out of their wits...

But we too, are sent forth – into a sometimes hostile world – to proclaim the Good News of new life in the Risen Jesus. Like those first disciples, often enough, we too might be frightened out of our wits and afraid. But that is discipleship's enduring challenge. That is discipleship's ultimate question: Will we be cowed into silence? Or will we dare to stand up, to speak out, to bear witness? Bear witness to this Good News for all the world to hear: 'He has risen...go and tell his disciples.'

Prayer of the Faithful

Introduction

Because of the resurrection we can now call Jesus' Father our Father, and his God our God. Let us place our needs before our God and our Father.

Petitions

We pray for Pope Francis, that, like Saint Peter he may continue to lead the Church in witnessing to the joyful truth of the Resurrection.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of the Church in Australia and the Plenary delegates that they will hear the voice of the Holy Spirit as they discern the needs of us all. May we continue to be a Church filled with resurrection hope.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all who have dedicated their lives to God, that they may never fail to understand the teaching of Scripture and be Christ's witnesses in the world.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those unjustly deprived of their freedom, that they find true freedom in the mystery of the Resurrection.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the family of God, away on holiday or gathered here in Easter joy, that we may bear witness to the Risen Christ and reflect him in our lives.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who have died, that they may rise to eternal life in Christ.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Almighty Father, your beloved son has risen from the dead as he promised. In peace and joy we present our prayers to you, through the power of the Spirit and in the name of the Risen Lord, who lives and reigns for ever and ever.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Sequence:

O flock of Christ. (The Sequence of Easter). J Quinn SJ/ M Vulpius. 357

Sprinkling of Holy Water:

By your kingly power, O risen Lord. J McAuley/R Connolly. 352

Come to the feast. M Haugen. 400

Song over the waters. 435

Water of life. S Dean. 176

Other Hymns for the Liturgy:

All you nations. L Deiss. 353

Alleluia No. 1. D Fishel. 360

By your kingly power, O risen Lord. J McAuley/R Connolly. 352

Christ is alive, with joy we sing. P Stotter/ M Vulpius. 365

Christ is here. C Walker. 351

Easter alleluia. M Haugen. 358

Easter glory fills the sky. J Quinn SJ/ J Jones 366

Jesus Christ is risen today. C Wesley/ Lyra Davidica. 361

Keep in mind. L Deiss. 391

Lift up your hearts. R O'Connor SJ. 416

Make us new. M Coleridge/J Wood. 436

Morning has broken. E Farjeon. Gaelic Melody. 537

Now the green blade rises. J Crum/ French Carol. 364

O sons and daughters. J M Neale/ Gregorian Chant. 359

Out of darkness. C Walker. 504

Sing to the mountains. B Dufford SJ. 362

This day was made by the Lord. C Walker. 356

AOV1

Sprinkling of Holy Water:

Come to the feast. M Haugen. 151

Come to the water. F Andersen. 74

Other Hymns for the Liturgy:

Alleluia No. 1. D Fishel. 15

I have seen the Lord. B Hurd. 98

Keep in mind. L Deiss. 180

Morning has broken. E Farjeon. 135

Out of darkness. C Walker. 134

Sing to the Lord. O Alstott. 46

Sing to the mountains. B Dufford SJ. 92

This day was made by the Lord. C Walker. 183

AOV2

All creation sings. C Reid. 45

Easter people. D Light. 147

Jesus lives! C Walker. 29

Now the green blade rises. J Crum/ French Carol. 131

AOV4Kids

Alive, alive. Traditional. 79

Arise 'n' shine. G Holmes. 78

Easter people. D Light. 88

Easter alleluia. M Mangan. 80

Singing hallelujah! L Good. 77

Rejoice in the Lord. Traditional Melody. 75

This is the day. Traditional Melody. 159

AOVNG

He's alive! Danielle Lupi. 65

Jesus is risen. Monica O'Brien. 82

CWB

Bring, all you dear-bought nations, bring. Attr. Wipo, tr. Walter Kirkham Blount. 630

By your kingly power, O risen Lord. James Phillip McAuley. 633

Christ the Lord is risen again. Michael Weisse, tr. Catherine Winkworth. 646

Christ the Lord is ris'n today, Alleluia. Charles Wesley. 647

Easter glory fills the sky. James Quinn SJ. 671

Now the green blade rises. John M. C. Crum. 756

O sons and daughters. Jean Tisserand, tr. John Mason Neale. 778

This joyful Eastertide. George Ratcliffe Woodward. 845

CWBII

O flock of Christ. Attr. Wipo of Burgundy, tr. James Quinn SJ. 345

Alleluia, alleluia, alleluia! O sons and daughters, let us sing! Jean Tisserand, tr. John Mason Neale. 349

Alleluia, alleluia, give thanks to the risen Lord. Donald E. Fishel. 350

Christ the Lord is ris'n again. Michael Weisse, tr. Catherine Winkworth. 354

Easter glory fills the sky. James Quinn SJ. 358

That Easter day with joy was bright. Tr. John Mason Neale. 366

The day of resurrection! John of Damascus, tr. John Mason Neale, ad. Anthony G. Petti. 367

Keep in mind. Lucien Deiss CSSp. 530

S&S1

Let us rejoice and be glad. Tom Tomaszek. 81

Jesus Christ is risen today. Latin carol/Anon. 123

S&S2

This is the day. Sarah Hart and Dwight Liles. 277

Join in the dance. Dan Schutte. 321

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalms 117: *This is the day the Lord has made; let us rejoice and be glad./Alleluia.*

Psalms 117: Christopher Willcock SJ. CWB289a

Psalms 117: Robert Twynham. CWB 269b

Psalms 118: This is the day. Christopher Willcock. GA 70

Psalms 118: Let us rejoice. Marty Haugen. GA 71

Psalms 118 (117): Jenny O'Brien. JOBB pg. 35

This is the day: Paul Mason. PM pg. 92

This is the day: Marty Haugen. LPB pg. 52

Music

Selections by Michael Mangan

This Is The Day That The Lord Has Made (LCC) Ps 117 (118) Children's Lectionary Translation

At the Tomb (TWML) [Gifts]

Easter Alleluia (TT/SYJ) [Gathering, Recessional]

This is the Day (FWS) *Based on Ps 117/118* [Gathering, Recessional]



11 April 2021

Second Sunday of Easter (of Divine Mercy)

Reflection by Anthony Doran

Introduction

On this Octave Day of Easter, our readings at Mass testify to the life-changing power of the resurrection of Jesus. Communities are changed (First Reading) through their belief in and witness to the love which we see in the resurrection (Second Reading).

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are the mercy of God. Lord have mercy.
You are the life of the Church. Christ have mercy.
You are the Risen Lord. Lord have mercy.

First Reading

Acts 4:32-35

All of our First Readings in the Season of Easter come from the Acts of the Apostles, telling the story of the infant Church. The image presented in today's reading is one of unity of heart and soul and material goods. This was for one end: to give witness to the resurrection of the Lord Jesus.

Second Reading

1 John 5:1-6

Today's Second Reading is a reflection on the power of love which we see manifest in the resurrection of Jesus. If we love God – and we do – we are begotten by God and therefore we have overcome the world.

Gospel Reading

John 20:19-31

Eight days after Easter Sunday, the Church reads the account of event which happened eight days after one very particular 'first day of the week'. Unlike Thomas, we cannot touch the wounds of Jesus, and yet blessed are we because we believe.

Reflection

This is the day the Lord has made, let us rejoice and be glad, alleluia! Christ is risen, alleluia!

Our joy at Easter, our joy in the resurrection of Jesus from the dead is so great that we celebrate Easter for fifty days. The joy which we have that Christ is truly risen from the dead is so great, so momentous, that our joy cannot be contained in one day. It cannot even be contained in one week. Instead, our joy is so great that it flows out of our celebration of Easter Sunday into this week. In the Church's reckoning, this past week – the octave of Easter – every day has been like Easter Sunday. But not even this week of Sundays is enough to contain our Easter joy. Because our Easter joy will continue to flow out into the next fifty days until the Solemnity of

Pentecost. That is why this Sunday is not called the First Sunday AFTER Easter, because Easter is not over. Easter is not in the past. Rather, it is called The Second Sunday OF Easter. And by the end of this Easter Season, we will have celebrated seven Sundays of Easter, including the great feasts of the Ascension and Pentecost. But why is the resurrection of Jesus so great that we have to celebrate it for fifty days?

We understand little about what actually happened at the Resurrection. But we do know that it was so powerful an event that the apostles, who had believed that Jesus was dead, soon went around proclaiming that Jesus was now risen. That Jesus was now alive.

Now, this is pretty unbelievable stuff. In today's Gospel reading, Thomas did not believe it. Thomas was not there when Jesus first appeared to the disciples. And when the disciples tell Thomas that great news – 'We have seen the Lord' – Thomas does not believe them. And you cannot blame him. People just do not rise from the dead. Thomas wants to see some proof: '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'.

Thomas does not think that Jesus could have risen from the dead. According to Thomas, whoever the Apostles have seen, it cannot be Jesus. But then, when Jesus appears again to them, he shows Thomas his hands and side. And so, Jesus proves to Thomas that the one who is risen is the same one who has died. The very same one. Death-dealing suffering is transformed into life-giving power. Death is destroyed forever.

And this is why, dear friends, we celebrate Easter for fifty days. This is why at the Easter Vigil we sing 'This is the night when Jesus Christ broke the chains of death and rose triumphant from the grave'. Jesus, who was dead, is now alive. God's steadfast and faithful love is so strong that death has no more power over Jesus. Death is destroyed for ever. And death has no more power over us.

*This is why, dear friends, we sing Alleluia.
Jesus Christ, our King, is risen!
Sound the trumpet of salvation!*

Prayer of the Faithful

Introduction

The Risen Christ brought his peace to the apostles when he showed them his pierced hands and side. Let us pray confidently in his name, knowing that he brings true peace through his victory over death.

Petitions

We pray that the whole community of the Church, led by Pope Francis and our Bishops, will remain faithful to the teaching of the apostles and spread the Good News through the witness of their own lives.

(Pause) Lord hear us OR We pray to the Lord.

We pray that the peace of our Risen Lord may spread through our world today and inspire world leaders to work for peace and justice, particularly in the post-pandemic economic difficulties.

(Pause) Lord hear us OR We pray to the Lord.

We pray that those called to be part of the Plenary Council will follow Christ who said to Thomas, 'Doubt no longer, but believe.'

(Pause) Lord hear us OR We pray to the Lord.

We pray that, as Christians, we will share our time and possessions with those less fortunate in a spirit of generosity and love.

(Pause) Lord hear us OR We pray to the Lord.

We pray that the those who have lost loved ones will experience resurrection joy in the knowledge that the gates to the kingdom of heaven are open.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father of Infinite Mercy, we offer our prayers knowing in faith that in your goodness you will answer us through the power of the Spirit. We rejoice because we believe that the Risen Christ lives and reigns for ever and ever.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Be not afraid. B Dufford SJ. 449

Church of God. P Stotter/ M Daly. 480

Easter glory fills the sky. J Quinn SJ/ J Jones. 366

Eye has not seen. M Haugen. 466

Glory and praise to our God. D Schutte. 417

God with hidden majesty. St Thomas Aquinas/ Gregorian Chant. 388

O sons and daughters. J M Neale/ Gregorian Chant. 359

Sing to the mountains. B Dufford SJ. 362

Take and eat. J Quinn SJ/ M Joncas. 198

The Spirit of God. L Deiss. 185

We remember. M Haugen. 446

We walk by faith. M Haugen. 447

AOV1

Be not afraid. B Dufford SJ. 114

Eye has not seen. M Haugen. 146

Glory and praise to our God. D Schutte. 16

In the breaking of the bread. B. Hurd. 58

Sing to the mountains. B Dufford SJ. 92

We remember. M Haugen. 81

We walk by faith. M Haugen. 63

AOV4Kids

Sing alleluia. S E Page. 76

Easter people. D Light. 88

CWB

O sons and daughters. Jean Tisserand, tr. John Mason Neale. 778

Peace, I leave with you. Gregory Norbet OSB. 785

There's a wideness in God's mercy. Ferederick William Faber. 838

CWBII

Sunday by Sunday hymn suggestions

Godhead here in hiding. Attr. St Thomas Aquinas, tr. Gerard Manly Hopkins. 162

Alleluia, alleluia, alleluia! O sons and daughters, let us sing. Jean Tisserand, tr. John Mason Neale. 349

That Easter day with joy was bright. Tr. John mason Neale. 366

Thine be the glory, risen, conqu'ring Son. Edmond Louis Budry, tr. Richard Birch Holye. 368

We walk by faith. Henry Alford. 641

Additional selections by Chris deSilva

There's a wideness in God's mercy. Ferederick William Faber. 624

S&S1

Thank God for he is good. Jeffrey Roscoe. 80

S&S2

Give thanks to the Lord. Steve Angrisano and Brian Green. 276

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 117: *Give thanks to the Lord, for he is good, his love is everlasting./Alleluia.*

Psalm 117: Kathleen Boschetti MSC. CWB 298

Psalm 118 (117): Jenny O'Brien. JOBB pg. 36

Give thanks to the Lord. Marty Haugen. LPB pg. 54

Music

Selections by Michael Mangan

Easter Alleluia (TT/SYJ) [Gathering, Recessional]

This Is The Day That The Lord Has Made (LCC) *Ps 117*
(118) Children's Lectionary Translation

This is the Day (FWS) *Based on Ps 117/118* [Gathering,
Recessional]

Hearts On Fire (Vs 2 & 3) (SHOF) [Recessional]



18 April 2021

Third Sunday of Easter

Reflection by Liam Ryan

Introduction

The intimate nature of the resurrection narrative is summed up in Jesus' invitation in this week's liturgy: 'Touch me and see for yourselves.' In each of the readings it is the Risen Jesus who seeks to refresh and enliven the hearts of the community by shedding light on the often shady areas of suffering, sin, confusion and fear. We see in the cry of the responsorial psalm the yearning of each believer in every generation: Lord, let your face shine on us. Indeed, in the splendour of the person of Jesus, the Lord's face shines out.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are the spotless Lamb. Lord have mercy.
You are our hope. Christ have mercy.
You are the bread of life. Lord have mercy.

First Reading

Acts 3:13-15, 17-19

At the time of this discourse Peter is accompanied by a man who is jumping about and praising God in joyful ecstasy. The man was a cripple who has just been healed, and his galivanting has drawn quite a crowd. Peter unleashes a powerful proclamation of faith, summarised by God's ability to overcome death, malice, and ignorance. The reading hinges on the invitation to repent.

Second Reading

1 John 2:1-5

Knowledge and love of God are the pillars of Christian life in Johannine literature. Sin represents a breaking away from the love of God, which ultimately reveals an incomplete knowledge of God's love. It is through Jesus that this break is made whole again, through him God's love comes to perfection in human hearts.

Gospel Reading

Luke 24:35-48

It is not by chance that Jesus is once again present among his disciples in a meal setting in Luke's gospel. The joy that characterises this meeting with the Risen Jesus, displaces the fear which his presence initially instilled in his disciples. It is Jesus' peaceful presence that allows their minds to be opened and their hearts to be changed.

Reflection

The liturgies of Eastertide are characterised by the radical amazement of the early Church at the resurrection of Jesus from the dead. There is a perennial vein of raw emotion as the disciples, evangelists and apostles come to grips with an event that has flipped the order of the cosmos on its head. The readings of today provide an

insight into how the resurrection of Jesus was seen to be both a fulfillment of the covenant made to 'our ancestors' and yet simultaneously brings about what the Collect refers to as a 'renewed youthfulness of spirit.' The word of God is not merely a time capsule which provides a historical insight into the ages of old. It comes alive at a personal level with Jesus' request to the church of today: 'Touch me and see for yourselves.'

In both the first reading and the gospel the resurrection speaks to the zeitgeist of first century Palestine. Jesus is presented as the fulfillment of the promises made to Abraham, Isaac and Jacob and the object of the Law of Moses, the Prophets, and the Psalms. It is tempting to think that such concepts are outdated and have been swept under the carpet by two thousand odd years of history. We may need to think again or look closer to see that the underlying factors are just as persistent today as they were back then. The responsorial psalm hits the nail on the head with the question 'What can bring us happiness?' many say. Indeed, everything we undertake in life is somehow a response to this very question. The responsorial psalm provides an immediate answer 'Lift up the light of your face on us, O Lord.' The light of God's face shines forth in the person of Jesus. The prayer over the offerings asks that the gifts brought forward in the Eucharist may 'bear fruit in perpetual happiness.' In reflecting upon today's liturgy, perpetual happiness is not reserved to those who have seen the pierced hands and feet of Jesus, but to those in whose hearts God's love comes to perfection.

The post-resurrection accounts of Jesus are never fairy tales, whereby the disciples go on to live happily ever after. These accounts always contain a mandate, a call to conversion and a radical breaking down of barriers in order to embark on a new journey. The gospel finishes with Jesus' words: 'You are witnesses to this.' These words echo those of Peter in the first reading: 'God raised Jesus from the dead, and to that fact we are witnesses.' The original Greek word for witness is the English word 'martyr'. It was the willingness to witness, even to the point of death, which has given the martyrs their name. There are two levels of witness that become evident in the lives of the martyrs. Firstly, open witness to the work of God in human history and the events of the time. Secondly, there is the profoundly personal witness to the work of God in one's everyday life, the concrete events in which a person has experienced the transforming presence of God. Both elements are present in all three readings of today.

Jesus' resurrection sheds light on the definitive limitation of human experience; death. It calls us to reflect on the light of the resurrection in our own lives. Perhaps we need God's peace when we are in a state of alarm and fright looking at the world around us. We may need God's light to soothe our agitation or to quell the doubts that are rising in our heart. We might remember a time that our minds were opened by God's gift of understanding and that gave us courage to forgive. Maybe the sufferings of Christ gave us the strength we needed to embrace the suffering we were experiencing, and we too had the courage to trust in God's mysterious plan.

Whatever the experience we might have had, or currently need, Jesus calls us to bear witness in the way we live. It is these personal experiences of Jesus, like eating a piece of grilled fish in plain sight of his gobsmacked disciples, that give rise to the universal witness of the Church. We must never forget that.

As for the early Church the invitation for our own times is to experience the peace and joy of the resurrection especially in Eastertide. We may not have the privilege of seeing Jesus' flesh and bones, but we have a wealth of means through which we can see him and touch him for ourselves. Listening to the Word of God, praying with the scriptures, breaking the bread of the Eucharist and being immersed in the mercy of God through the sacrament of Reconciliation are some of the means through which this may take place. Where we experience true peace and joy, we can be sure that in that place God is speaking to us. Like the disciples in today's gospel, we might find that he makes himself known in places that we would never have expected.

Prayer of the Faithful

Introduction

Flowing with the joy of the resurrection, we offer all our needs and the needs of our community to our Father and our God.

Petitions

We pray for our spiritual leaders in the Church, especially Pope Francis, that they will continue to find peace and refreshment during this Easter season.

(Pause) Lord hear us OR We pray to the Lord.

We pray for parents, teachers and catechists that they may be granted the strength and encouragement required to help others recognise Christ's presence in Word and Sacrament.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who have been brought into the Church through the Rite of Christian Initiation of Adults. May they continue to grow in faith and knowledge with loving support from parish members.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are persecuted for their faith throughout the world. May they find the support they need through Church and other agencies that we generously support.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those economically and socially affected by COVID-10, that they may be comforted by the generosity of those around them who have resources to share.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our children in the local community, that they will be taught the love and selflessness of Christ's sacrifice upon the cross and the way to live in the light of the resurrection.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Loving Father, we ask that you hear our prayer and grant our petitions, as we continue to remember the true meaning of Easter. In the power of the Spirit and the name of your obedient Son, the Lord Jesus.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

All you nations. L Deiss. 353
Alleluia, sing to Jesus. W Dix/ R Prichard. 371
Alleluia no. 1. D Fishel. 360
Bread of life, hope of the world. 199
Easter alleluia. M Haugen. 358 (Verse 3)
Gift of finest wheat. O Westendorf/ R E Kreutz. 191
Keep in mind. L Deiss. 391
Lift up your hearts. R O'Connor SJ. 416
Now in this banquet. M Haugen. 197
Psalm 66: Let all the earth. M Haugen. 45

AOV1

Alleluia No. 1. D Fishel. 15
Alleluia, sing to Jesus. W Dix/R H Pritchard. 191
Bread of life, hope of the world. 164
In the breaking of the bread. B Hurd. 58
Keep in mind. L Deiss. 180
When we eat this bread. M Joncas. 99

AOV2

Bread broken, wine shared. R Horner. 155
Easter people. D Light. 147
May we come to know the Lord. D Gagnon. 19

AOV4Kids

Easter people. D Light. 88

CWB

All you nations, sing out your joy. Lucien Deiss. 616
Peace, I leave with you. Gregory Norbet OSB. 785

CWBII

Sunday by Sunday hymn suggestions

Alleluia! Alleluia! Hearts to heav'n and voices raise.
Christopher Wordsworth. 346
All you nations, sing out your joy to the Lord. Lucien Deiss CSSp. 347
Alleluia, alleluia, give thanks to the risen Lord. Donald E. Fishel. 350
Christ the Lord is ris'n again. Michael Weisse, tr. Catherine Winkworth. 354
Keep in mind. Lucien Deiss CSSp. 530

S&S2

Peace I leave. Sarah Hart and Kevin B. Hipp. 350

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 4: *Lord, let your face shine on us./Alleluia.*

Psalm 4: Robert J. Batastini/Joseph Gelineau SJ. CWB
300

Psalm 4: Jenny O'Brien. JOBB pg. 39

Lord let your face shine on us. Marty Haugen. LPB pg.
58

Music

Selections by Michael Mangan

Sing Out With Joy (FWS) *based on Ps 65 (66)*

[Gathering,]

Easter Alleluia (TT/SYJ) [Gathering, Recessional]

This is the Day (FWS) *Based on Ps 117/118* [Gathering,
Recessional]



25 April 2021

Fourth Sunday of Easter (ANZAC DAY)

Reflection by Liam Ryan

Introduction

The Easter journey has an added dynamic this year with the Fourth Sunday of Easter coinciding with Anzac Day; the day that marks the landing of Australian soldiers at Gallipoli, on the shores of what is now Anzac Cove, in Turkey on the 25th April 1915. The liturgical norms of the Sunday take precedence yet there is a striking opportunity for both aspects of the day to be interwoven. The Collect implores that the humble flock may reach where the brave Shepherd has gone before. The notions of bravery and laying down one's life are at the heart of both Jesus' words in the gospel and the commemorative activities that take place on Anzac Day. The Paschal Mystery of Jesus is an event that is unparalleled in human history, however, it constantly renews and reinvigorates the events of our own times.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you suffered so that we might be made whole. Lord have mercy.

You are our shepherd. Christ have mercy.

You lead us to the Father. Lord have mercy.

First Reading

Acts 4:8-12

Peter explains that what has just been witnessed is not merely an act of kindness to a cripple. There is much more to the story. It is the name of Jesus, and through his name alone, that salvation comes to those who welcome it.

Second Reading

1 John 3:1-2

God's love is lavished on the community of faith by making them God's own children. The world, however, may not acknowledge this any more than it acknowledges Christ. Being God's children instils a yearning to become more like God, and to see God as God really is.

Gospel Reading

John 10:11-18

The 'I am' sayings are of vital importance in the gospel of John, which seeks to reveal the true identity of Jesus to the world. The primary role of Jesus as the Good Shepherd is to lay down his life for his sheep. As his flock we long to hear the Good Shepherd's voice in the Gospel.

Reflection

Jesus' words in the gospel today have had a significant influence on the language, liturgy and shape of the

Church as we know it. Jesus, historically speaking, was not known to have tended sheep at all and was better known by his association with fishermen and carpenters. In this discourse, however, he taps into a strikingly common and relatable life situation: that of a shepherd and his sheep. Every time we hear 'pastoral' in reference to a Church activity, we are drawing on these few verses from John's gospel. In fact, the word 'pastor' means 'shepherd.' The crozier of a bishop, for example, is a remnant of the shepherd's crook or staff that could both keep a flock together and defend it from danger. It signifies the ministry of all those in pastoral activity who care for the flock, in the footsteps of the Good Shepherd. Jesus takes the common example of a shepherd and raises it to a completely new level; this shepherd will actually lay down his own life so that the humble flock may flourish.

The first reading and the responsorial psalm both make reference to the often-quoted stone rejected by the builders which becomes the cornerstone. The notion of rejection is also apparent in the second reading whereby the world refused to recognise Jesus, and therefore it does not always acknowledge God's children. We can observe in these readings the marvel of the early church at the Paschal events; through rejection and death, God can draw out salvation and life. The Risen Jesus, although rejected, betrayed, and denied becomes the cornerstone of the Easter community. Through the words of the gospel the voice of the beloved Shepherd beckons at both a personal and communal level. The Good Shepherd did not have his life tragically taken away from him, no, he laid it down of his own free will. Jesus refers to the laying down of his life no less than five times in the gospel. It is clearly a point of emphasis for the evangelist and those who wish to follow Jesus in any pastoral capacity.

Today we remember those who travelled across the globe and laid down their lives in what became a tragic and brutal war. The landing of the first Anzacs at Gallipoli in 1915, is an event that has marked this country to the core. In almost every town or city in Australia you will find a place of significance that honours the fallen Anzacs. In an increasingly secular society, Anzac Day brings with it a peculiar liturgical solemnity. Considering today's readings, we might wonder how an event as violent as the first World War could be permeated with Easter light. At most dawn services the sombre Last Post played on a solo bugle is followed by silence and then a joyful melody known as Reveille. The two musical pieces signified the end and beginning of the military day, respectively. They soon came to signify the peaceful rest of the fallen, and the hope of everlasting life as the new and eternal day dawns. Here the communion antiphon of the day is fitting: The Good Shepherd has risen, who laid down his life for his sheep and willingly died for his flock. Jesus' resurrection brings with it a hope for all humanity. In his resurrection we discover new avenues for lasting peace. The solemnity of civil celebrations echoes the cry of the human heart which longs for life beyond death and order beyond the chaos at hand. It is a cry for God's presence, for the Prince of Peace.

Jesus draws an evocative comparison in the gospel between the Good Shepherd and the hired man.

What sets these two apart is their relationship to the sheep and their reaction when a wolf approaches. The hired man runs away in the face of danger, the Good Shepherd holds firm to defend the vulnerable flock. The sheep know the Good Shepherd's voice, and the Good Shepherd knows his own sheep. This relationship cannot be replaced by an outsider, or stranger. At the Australian War Memorial in Canberra there is a beautiful dome in which lies the Tomb of an Unknown Australian Soldier. The soldier represents all of the soldiers who perished in the Great War. The words 'He is all of them and he is one of us' are inscribed at the head of the tomb and above this is written 'Known unto God.' Although the identity of this soldier is unknown to us, he is known to the Good Shepherd. The Good Shepherd was also once placed in an unmarked tomb. The fact that Christ's tomb is now empty gives the world new hope. The Good Shepherd has risen, and this enables us to love our each other in the continual laying down of our own lives. On this day we might remember the first words of the Risen Christ to the gathered disciples: 'Peace be with you.' We pray that Jesus may bring this peace to the world, and to our hearts.

Prayer of the Faithful

Introduction

The Father has lavished love on us letting us be called his children. Therefore, we confidently offer all our needs.

Petitions

We pray for the Church, that she may be unified during this reflective and joyous period of the Easter season. May this be reflected in the work of the Plenary Council.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the priests who serve our community. In this difficult time in our Church, may they be strengthened by the Holy Spirit to faithfully continue their vocation.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who build and reorder our church spaces for Mass. May it be evident in their work that the Christ who was the stone rejected by the builders has become our cornerstone.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our country that they respect the lives lost in war and work always towards peace and justice. May the work of the ANZACS always be respected in this country.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our nation's social workers, that they may be granted the strength and discernment to faithfully protect those in their care especially in the (post) pandemic period.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the unacknowledged men and women who continue to spread the message of Christ's death and resurrection, regardless of praise or consequence.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the sick and the elderly within our local community, that they will not be alone during this joyous period and will be inspired by Christ's presence to live through their suffering and difficulty. May their COVID-19 isolation be a thing of the past.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, we ask that you hear our prayers and grant our petitions, as we continue to remember the selfless sacrifice of your Son and the power of the resurrection. We ask this in the power of the Spirit, in the name of your Son, Jesus Christ.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Baptised in water. M Saward/ Gaelic Melody. 179

Christ is made the sure foundation. J M Neale/ H Purcell. 482

Come to me. G Norbert. 228

Easter alleluia. M Haugen. 358

Eye has not seen. M Haugen. 466

For the healing of the nations. F Kaan/ H Purcell. 513

Gift of finest wheat. O Westendorf/ R E Kreutz. 191

God of peace. A Kelly CSsR/ C Willcock SJ. 553

Hail, redeemer, king divine. P Brennan/ W Flood. 390

Like a shepherd. B Dufford SJ. 467

Make me a channel of your peace. S Temple. 490

No greater love. M Joncas. 460

O Christ, the great foundation. T Lew/ S Wesley. 483

O flock of Christ. (The Sequence of Easter). J Quinn SJ/ M Vulpius. 357

O God, our help in ages past. I Watts/ W Croft. 459

One bread, one body. J Foley SJ. 193

Peace I leave with you my friends. G Norbet. 517

Shepherd me, O God. M Haugen. 24

Take and eat. M Joncas. 198

The Church's one foundation. S Stone/ S Wesley. 484

The Lord is my shepherd. B Boniwell. 506

The Lord's my shepherd. Crimond/ J Irvine. 473

AOV1

Because the Lord is my shepherd. C Walker. 66

Come to me. G Norbert. 37

Eye has not seen. M Haugen. 146

Let there be peace on earth. S Miller/ J Jackson. 190

Like a shepherd. B Dufford SJ. 467

O God, our help in ages past. I Watts/ W Croft. 175

One bread, one body. J Foley SJ. 129

Shepherd me, O God. M Haugen. 33

The Lord is my shepherd. B Boniwell. 26

The Lord's my shepherd. Crimond/ J Irvine. 144

AOV2

God of peace. A Kelly CSsR/ C Willcock SJ. 138
Make me a channel of your peace. S Temple. 126
Nearer, my God, to thee. S Adams/L Mason. 154

AOV4Kids

O how good is Christ the Lord. Trad. 84

AOVNG

The Lord is my shepherd. Joshua Blakesley. 127

CWB

Christ is alive, with joy we sing. Pamela Stotter. 639
Help of Christians, guard this land. Richard Connolly.
711
Peace I leave with you. Gregory Norbet OSB. 785
The living God my shepherd. J. Driscoll SJ. 827
The Lord my shepherd rules my life. Christopher Idle.
829
The Lord is my shepherd. Brian Boniwell. 830
The Lord is my shepherd, my shield. Joseph Wise. 831
The Lord's my shepherd. Scottish Psalter. 833

CWBII

Sunday by Sunday hymn suggestions

O flock of Christ. Attr. Wipo of Burgundy, tr. James
Quinn SJ. 345
Easter Alleluia. Marty Haugen. 348
Good Shepherd, you know us. Christopher M. Idle. 357
Shepherd of souls, in love, come feed us. Omer
Westendorf. 596
Shepherd me, O God. Marty Haugen. 597
The Lord is my shepherd. Brian Boniwell. 619
Advance Australia Fair. Peter Dodds McCormack. 656
A Blessing Hymn for Australia. Michael Herry FMS. 655
For Australia. Michael Rayner & Honor Thwaites. 545
God of peace. Anthony Kelly Csr. 546
Help of Christians, guard this land. James Phillip
McAuley. 429
Additional selections by Chris deSilva
Easter glory fills the sky. James Quinn SJ. 358
The Lord's my shepherd. Scottish Psalter. 620

S&S1

Shepherd Me, O God. Marty Haugen. 59

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 117: *The stone rejected by the builders has become
the cornerstone./Alleluia.*
Psalm 117: Ernest Rayson SSS. CWB 303
Psalm 118 (117): Jenny O'Brien. JOBB pg. 40
The stone rejected by the builders. Marty Haugen. LPB
pg. 60

Music

Selections by Michael Mangan

Easter Alleluia (TT/SYJ) [Gathering, Recessional]
This Is The Day That The Lord Has Made (LCC) *Ps 117*
(118) Children's Lectionary Translation
You Are my Shepherd (FWS) *Based on Ps 23* [GIFTS]
One Body In Christ (Esp V1) (TWB) [Communion]



2 May 2021

Fifth Sunday of Easter

Reflection by Liam Ryan

Introduction

As sap travels from the rootstock and sends out new shoots on the vine, so the joy of Easter ebbs through the readings of the Fifth Sunday sprouting forth the fruits of faith. The metaphor has shifted from a shepherd to a vine, yet the cry of Jesus implores us into an ever more intimate relationship: 'Make your home in me, as I make mine in you.' Gathering to celebrate the Eucharist allows us to make our home in God, and we might be surprised but God looks to make a home within us too.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are the revelation of the Father. Lord have mercy.

You draw us into the mystery of baptism. Christ have mercy.

You teach us how to be disciples. Lord have mercy.

First Reading

Acts 9:26-31

Saul's apostolic adventures land him in Jerusalem. Despite initial reluctance from the disciples and open hostility from the Hellenists he preaches fearlessly in the name of the Lord. At each stage of the journey, the church is filled with the consolation of the Holy Spirit.

Second Reading

1 John 3:18-24

God's commandment is to love and to believe in the name of Jesus Christ. By keeping these, God comes to make a home in the hearts of believers. Such commands are not mere talk, they demand something alive, something real and something active.

Gospel Reading

John 15:1-8

Jesus uses the example of a vinedresser, a vine, and its branches to illustrate the Christian life. To be a disciple means to be pruned and bear fruit. To remain in Christ means to be part of the vine, which ultimately is created to bear the fruit of unconditional love.

Reflection

When the gospels of the Fourth and Fifth Sunday's of Easter are read in succession it is easy to imagine an itinerant Jesus, walking through the countryside of Judaea being inspired by the landscape as he walks along. Moving on from the Good Shepherd, Jesus turns his attention to viticulture. Grapes are deciduous plants, which means that during the winter months their barren

woody trunks look as good as dead. When winter begins to give way to spring, which is the time of Passover in the Northern Hemisphere, grapevines become beacons of growth and new life. New shoots spring out all over the place, dispensing far and wide their scent and colour. It is therefore a fitting example to draw on not only at the beginning of Jesus' final Passover discourse, but especially during the church's Easter season. Regardless of which hemisphere we may be in or what season it is, the universal church prays to pass from former ways to newness of life.

Much like with the Good Shepherd, Jesus takes a simple everyday example and brings it to a profoundly new and meaningful level. Jesus is the True Vine, and the Father is the vinedresser. It is clear from Jesus' words that the vine is not just there to smell good and look pretty. The vine is planted to bear fruit. Every branch that bears no fruit is cut away, and the branches that do bear fruit are pruned to bear even more. Each year the vine is pruned right back in order to produce an ever-greater yield of grapes. There is a similarity here to the liturgical year which goes in and out of seasons, marking the events of God's work of salvation. The word for 'prune' derives from the same root in Greek as 'cleanse'. Jesus uses this word when washing the feet of his disciples. It is not by chance that in order for the disciples to bear fruit they must first be 'pruned' or 'cleansed'. In John's gospel it is the washing of the disciple's feet which exemplifies the fruits of humble love that Jesus embodies and envisages.

The analogy of the vine and branches is a powerful one on many levels. Firstly, it reveals the divine identity of Jesus as the giver of life, in conjunction with the other six 'I am' expressions in John. However, it also says something about us, the branches. Jesus here implies that we are connected by the same vital sap that gives life and growth to both the vine and the branches. In the prayer over the offerings, we pray that we might become partakers of the one supreme Godhead. This means to be intimately connected to Jesus in the way that we live our life. Yet the analogy does not stop there. Grapes are particular in the biblical tradition because they are used to make wine. It was due to a lack of wine that Jesus was propelled into public ministry at Cana. As his death and resurrection draw closer, Jesus informs his disciples that if they are cut off from him, they can do nothing. Through Jesus' resurrection the disciples have the possibility to produce the new wine which gives life.

Through the lens of the today's readings, we can imagine what kind of fruit gives glory to God. Saul, for example, in the first reading gives witness to the marvels that the Lord has done with him. God has made a home in him, and he discovers that he too can make a home in God. The second reading also calls us to task in regards to the fruits that God comes looking for. 'Our love' says St John 'is not to be just words or mere talk'. Being a disciple means more than just talking the talk. By washing the feet of his disciples and instructing them to do the same to one another, Jesus shows that his love is something real and active. As Christians we are called to have a real and practical love for all. Yet Jesus reminds us that unless our love is rooted in his own love for us, it is destined to be barren and fruitless.

The liturgy this week calls us to remain in Christ and allow him to remain in us. This, says Jesus, allows us to bear fruit in plenty. It is easy to become discouraged when we feel things do not go our way, or when God simply will not allow certain things in our life. It is at these times, however, that we might remember this gospel. God prunes us because he is a protective and careful gardener. God does not command us to bear fruit and leave us swinging in the breeze, no. God feeds us with the sap of the Holy Spirit, in order that we might bear fruit in plenty. As we celebrate the Eucharist we feed on the Body and drink the Blood of Christ. In doing so we become connected to the True Vine in a way that enlivens us. This is the fruit of the vine and work of human hands. This is the sap that continues to generate life. To receive this sacrament means to make our home in the Lord and welcome the Lord into our own.

Prayer of the Faithful

Introduction

The psalmist calls us to praise God in the assembly of the people. Therefore, in this spirit of praise we offer all of our needs and the needs of our community.

Petitions

We pray for the Church that she may be a sign of love that is real and active and show the world that the truth matters.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the Church in Australia that the joy of Easter and the power of the resurrection will inspire those called to the Plenary Council. We pray for the people who have worked so diligently behind the scenes to bring it to fruition.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the world, for those in positions of power, that they may have the courage and strength to make decisions for the good of all those who are weak and oppressed. We pray that they will ensure the just distribution of the COVID-19 vaccine.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those fleeing war and political persecution, that they may find refuge and safety from all danger since the pandemic has made global safety more vulnerable.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are suffering, especially those who are suffering from mental illness due to the pandemic, may they find consolation and acceptance in their families and friends.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all of us gathered around this altar, that we might have the grace to love one another, as God has loved us.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all the members of our Parish, that in this Easter season we may be an authentic sign of Christ's death and resurrection through our love for each other and the way in which we live in this world.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

As branches of the vine, we know that in your mercy you will listen to these petitions and grant them according to your will, through the power of the Spirit and in the name of Christ our Lord.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

All the ends of the earth. B Dufford SJ. 420

A new commandment. Unknown/ L Bartlett. 318

Christians, let us love one another. A Nigro SJ and M Foltz SNJM/ French Melody. 206

I heard the voice of Jesus say. H Bonar/ English Melody. 468

Love divine, all loves excelling. C Wesley/ R Prichard. 463

No greater love. M Joncas. 460

Now the green blade rises. J Crum/ French Carol. 364

Seek ye first. K Lafferty. 456

Sing a new song. D Schutte. 414

Take and eat. M Joncas. 198

This is my will, my one command. J Quinn/SJ/ Gregorian Chant. 465

Ubi caritas et amor/ Where true love and charity are found. Gregorian Chant. 319

Ubi caritas. Taize. 324

Unless a grain of wheat. B Farrell. 500

Where there is charity and love. R Connolly. 323

AOV1

All the ends of the earth. B Dufford SJ. 76

I heard the voice of Jesus say. H Bonar/ English Melody. 54

Seek ye first. K Lafferty. 48

Sing a new song. D Schutte. 80

Unless a grain of wheat. B Farrell. 35

AOV2

Sing a new song to the Lord. T Dudley-Smith/ Wilson. 76

AOV4Kids

Sing to the Lord. N Ford. 104

The Spirit lives to set us free. D Lundy. 95

CWB

A new commandment I give unto you. John 13: 34, 35. 615

This is my will. James Quinn SJ. 842

CWBII

Sunday by Sunday hymn suggestions

Christ is alive, with joy we sing. Pamela Stotter. 353

A new commandment. John 13: 34, 35. 443

Church of God. Pamela Stotter. 471

Shepherd of souls, in love, come feed us. Omer Westendorf. 596

This is my will, my one command. James Quinn SJ. 626

Unless a grain of wheat. Bernadette Farrell. 635

S&S1

I will praise you, Lord. Julie and Tim Smith. 57

S&S2

I am the vine. John Michael Talbot. 364

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 21: *I will praise you, Lord, in the assembly of your people.*

Psalm 21: Frank Schoen/Lawrence Bévenot OSB. CWB 306

Psalm 22 (23): Jenny O'Brien. JOBB pg. 42

I will praise you, Lord. Tony Alonso. LPB pg. 64

Music

Selections by Michael Mangan

Easter Alleluia (TT/SYJ) [Gathering, Recessional]

A Life of Love (TT/SYJ) [Gifts, Communion]

One Body In Christ (Esp V5) (TWB) [Communion]



9 May 2021

Sixth Sunday of Easter

Reflection by Joe Tedesco

Introduction

We are no longer called servants, Christ calls us friends. We are invited to explore this friendship such that we come to know the truth; that God is love.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you show us the way to the Father. Lord have mercy.

You draw us into the life of the Spirit. Christ have mercy. You teach us how to be Church. Lord have mercy.

First Reading

Acts 10:25-26, 34-35, 44-48

Peter enters the house of a Gentile called Cornelius, to do so was considered unlawful. However, the occasion was filled with blessing as the Holy Spirit flowed into all who were present, a sure sign that God 'does not play favourites'.

Second Reading

1 John 4:7-10

God's love is witnessed in Christ who came into the world such that we would have life. This is the foundation of our faith; that God is love.

Gospel Reading

John 15:9-17

The Gospel reading invites us to dwell in God's love. Enjoying a friendship offered by Christ, we come to know God more fully as we live out the command to 'love one another'.

Reflection

The readings are rich in meaning as one would expect with so much of their content focussing on God's love. As the second reading attests, *God is love* (1 Jn 4:8), so we can never expect to say everything about love just as we could not possibly say everything about God. This is a point in itself. Love is not simply a purely human experience, an emotion, a fleeting feeling nor a linguistic construct. Though the love spoken of in the readings may relate to these things and might even give us a window into God's love, a kind of sacramental expression of love, that is not what love is in toto. In short, the love spoken of in the readings does not begin and end with us but, rather, with God.

This concept is masterfully expressed in our second reading. The reading is taken from an epistle that links knowledge of God with love expressed and encountered between one another. It goes so far as to say that we

cannot possibly know God at all unless we love one another. The importance that we actually love one another in heart, mind and action cannot be missed. However, what features in verses 9-10 is arguably the more profound point.

It first points out how we know that God is love; we know because 'God sent into the world his only Son so that we could have life through him' (v.9). This mystery is the heart of our faith, the depth of which we can well know yet never fully traverse. The text then continues to elaborate on this concept of love. The translation used in the lectionary at verse 10 is 'this is the love I mean ...'. The original Greek is more emphatic than that. There is no mention of the verb 'to mean', only the verb 'to be'. Thus, most translations simply translate it as such; 'and this is love ...'. It is a definitive statement. And what is love exactly? Strangely the text starts with a negative; not what it is, but what it is not. It is *not* that we love (or have loved). This is doubly interesting given the emphasis on the love we are to exercise that is stated regularly in the letter and even in this selected reading, opening as it does with 'let us love one another' (v. 7). This is what we are called to live by, but that is *not* what love actually is.

Holding that thought for a moment, and turning to the Gospel itself, as with 1 John, here we are called to 'love one another' (Jn 15:12). What is indicated briefly in the second reading is given more overt expression in the Gospel text where the nature of this love for another is given shape. We are to love one another as Christ has loved us. Easy to say, most difficult to actually do. The love of Christ is one of utter abandonment of the self, a 'laying down of one's life' (v. 13) witnessed most poignantly on the cross. Whatever we may think love is, the love Christians are called to express bears this mark of selflessness.

There is no doubt that the bar is a high one for the Christian life. Perhaps there are some rare individuals who are so saintly that loving on this level comes easy. For most of us, probably all of us, to truly love as Jesus does on a consistent basis is impossible but for one important point – and this has us return to the second reading. It is not our love, it is God's love that allows us to love. The order matters. We do not love others such that we come to be loved by God, we receive the love of God such that we can love others at all.

The opening of the Gospel reading gives us the key here; 'remain in my love' (v. 9). If we do not remain in that love, we will have only our own inherently limited abilities, abilities that will at some point necessarily fall short. However, in God, we come to find the love that will naturally overflow into outpouring of love for another. And even when we fail to allow this love to pour out, to fail to love as Christ does, God's love can cover these things too, with an eternal forgiveness always welcoming us back into this life of love.

Bringing this to a close, the readings remind us that we should not think of how we can love as a first movement, we should, rather, first consider how we can find, receive and enjoy God's love. In some ways, this 'first movement' is a misnomer, because it is a 'remaining' that Jesus is

offering to us, not a discreet moment or even series of moments.

Perhaps then, one of the teachings from today's readings is this; when we struggle to love, we should not so much try harder to love but, rather, allow God to love us more. We should remind ourselves that before we choose Christ, Christ has chosen us (v. 16). Our task, before any other, is simply to allow ourselves to be chosen, to be accepted, to be blessed, to be favoured, to be held, to be cared for ... in a word, to be loved by a God who is love.

Prayer of the Faithful

Introduction

The psalmist declares that we should sing a new song to the Lord who has worked wonders. With confidence in these wonders we have witnessed we offer our petitions.

Petitions

We pray for the Church, under the leadership of Pope Francis that in this season of Easter we may bear witness to the joy that the Gospel brings.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the Church in Australia, that the joy of Easter will inspire all involved to work hard towards the fruits of the Plenary Council and that all people in the Church will continue to pray for its success.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the world, for the nations that are struggling against the difficulties imposed by COVID-19. May they find the strength to work together for justice and an equitable future.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are suffering from mental illness, especially those who are contemplating suicide, that the Holy Spirit will convince them of the immense love God has for them through the compassion that they experience.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those gathered here that we may be ready to bear witness to the hope that we have been given through the knowledge that the love we share comes from God.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all of us gathered here in your name. In this Easter season, may we experience the resurrection of Jesus Christ in our lives and be ready to share that joy with all whom we meet.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, knowing that you sent your only Son, we also know that you will accept these petitions we have put before you, grant them through the power of your Spirit and in the name of Christ our Lord.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

A new commandment. Unknown/ L Bartlett. 318

All the earth, proclaim the Lord. L Deiss. 534

All the ends of the earth. B Dufford SJ. 420

Christ is alive, with joy we sing. P Stotter/ M Vulpius. 365

Christians, let us love one another. A Nigro SJ and M Foltz SNJM/ French Melody. 206

Come down, O love divine. RF Littledale/RV Williams. 375

I have loved you. M Joncas. 402

Love divine, all loves excelling. C Wesley/ R Prichard. 463

Love is his word. L Connaughton/ A Milner. 462

No greater love. M Joncas. 460

Now the green blade rises. J Crum/ French Carol. 364

One bread, one body. J Foley SJ. 193

Sing a new song. D Schutte. 414

Take and eat. M Joncas. 198

This is my will, my one command. J Quinn/SJ/ Gregorian Chant. 465

Ubi caritas et amor/ Where true love and charity are found. Gregorian Chant. 319

Ubi caritas. Taize. 324

Where there is charity and love. R Connolly. 323

AOV1

All the earth, proclaim the Lord. L Deiss. 184

All the ends of the earth. B Dufford SJ. 76

Come down, O love divine. R F Littledale/R V Williams. 118

I have loved you. M Joncas. 126

In perfect charity. R De Bruyn. 142

One bread, one body. J Foley SJ. 129

Remain in my love. C Willcock SJ. 159

Sing a new song. D Schutte. 80

Sing to the Lord. O Alsott. 46

AOV2

Let us break bread together. American Folk Hymn. 98

Now the green blade rises. J Crum/ French Carol. 131

AOV4Kids

For the journey. G Holmes. 128

Sing to the Lord. N Ford. 104

The Spirit lives to set us free. D Lundy. 95

CWB

A new commandment I give unto you. John 13: 34, 35. 615

Christians, let us love one another. Fr A. Nigro/Sr. M. Claudia Foltz. 648

This is my will. James Quinn SJ. 842

CWBII

Sunday by Sunday hymn suggestions

Filled with the Spirit's power. John R. Peacey. 385

A new commandment. John 13: 34, 35. 443

Remain in my love. Christopher Willcock SJ. 452

Christians, let us love one another. Armand Nigro SJ/M. Claudia Foltz SNJM. 469

God is love, let heav'n adore him. Timothy Rees. 499

Love is his word. Luke Connaughton. 553

This is my will, my one command. James Quinn SJ. 626

Unless a grain of wheat. Bernadette Farrell. 635

Additional selections by Chris deSilva

No greater love. Michael Joncas. 622

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 97: *The Lord has revealed to the nations his saving power./Alleluia.*

Psalm 97: Noel Ancell. CWB 309

Psalm 98 (97): Jenny O'Brien. JOBB pg. 18

The lord has revealed to the nations. Marty Haugen and David Haas. LPB pg. 68

Music

Selections by Michael Mangan

Easter Alleluia (TT/SYJ) [Gathering, Recessional]

Sing New Songs of Joy (FWS) *Based on Ps 97/98*
[Gathering]

A Life of Love (TT/SYJ) [Gifts, Communion]



16 May 2021

The Ascension of the Lord

Reflection by Joe Tedesco

Introduction

The Ascension of the Lord marks the final scene in Jesus' earthly ministry. It is not so much a parting but an offering of hope; Jesus at God's side is always with us and, further, as we follow Christ in this life, we look forward to following Christ into the next.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you brought all things to fulfilment. Lord have mercy.

You gift us with the Spirit. Christ have mercy.

You share all authority in heaven and on earth. Lord have mercy.

First Reading

Acts 1:1-11

The opening verses of Acts speaks of Jesus' final instructions; be ready to receive the Holy Spirit which will allow you to be Christ's witness to the whole world.

Second Reading

Ephesians 1:17-23 or Ephesians 4:1-13

The readings from Ephesians attest that Christ, through his descending into death and ascension into heaven, has supreme sovereignty over all of creation. Through faith and love, we come to experience this truth and find our place in Christ.

Gospel Reading

Mark 16:15-20

The Eleven are instructed to go and spread the 'Good News to all creation'. The Gospel reading confirms that, in their going out, the Lord is able to work through them.

Reflection

Some years ago, when one of my children was attending pre-primary, I had an issue with a regular routine where puzzles and other activities were to be chosen by the child, brought out and then played with in a collaborative manner with the parent and/or fellow classmates.

This was not an uncommon routine designed to ease sometimes apprehensive youngsters into the classroom environment and get them ready for the day. After this activity session came to an end, the parents would leave and the children were, generally, settled and ready to go. My problem was that my daughter would refuse to pick an activity. In short, she would happily play with me or her friends, but it would require me to initiate and continue the whole process. One of the more experienced teachers on duty once suggested that I just

leave a bit earlier and see what happens. Sure enough, as I pulled away taking a vantage point where I could see her but she could not see me, my daughter stood up, went to the activity shelf, pulled off a game and started playing with it, then joined others in the activities and so it went on. I was present, but not in view. With me out of the picture, she found space and impetus to do what she was quite capable of, especially having seen me do it so many times.

This experience with my child reminds me of a question that can hover around today's celebration. The question is, if Jesus is the Risen Christ, why does he not continue through the ages to make himself visible as he did to those first followers? Why did Christ 'ascend' at all? There is much that could be said on this, but one reason mimics my experience with my daughter in pre-primary. Jesus pulls away so that we can take our place in living and spreading the life-giving Word of God, making the Kingdom a reality in the entire world.

The linking of the two – Jesus' parting and the commissioning of the disciples can be missed. The feast name itself 'The Ascension of the Lord' draws attention to Jesus' actions and, more importantly, the place that Jesus occupies 'at the right hand of God' (a notion found in both the Gospel and second readings). However, both in the Lukan account of similar events (Lk 22:44-53) and here, the bulk of the dialogue rests on the responses and activities of the disciples. "Go out to the whole world; proclaim the gospel to all creation" (Mk 16:15) is the call. Jesus parting is not an end of the story, but a beginning. Indeed, the Ascension being place at the start of The Acts of the Apostles points to this. Among the various things we celebrate during this feast, Jesus ascends to his place 'with God' to remind us that he is far enough away so that we can take our place in God's plan for creation, but never absent.

The Lord's presence takes a particular form in the Holy Spirit which we will celebrate next week, but the place Jesus is said to take, at God's right hand, is a symbol that Jesus is not 'passively absent'. Christ is in a place of dominion and, as we live out our commission to share the Good News in both deed and word, we will find the face of Christ around us; in our worship, our sharing, our prayer and our service to all and especially so in our service to the poor and the weak.

However, this does not stop us staring blankly into the heavens. The image taken from the second reading of the Apostles staring into an empty sky following Jesus' parting is noteworthy. What holds the apostles in that position is not clear, it could be for any number of reasons. In any case, we too can find ourselves staring blankly to an empty scene – perhaps at a place where we experience Christ or did so at some point. Maybe we do this hoping that we can find that experience again. Maybe we do this because we simply do not know what else to do. Whatever the case, the words of the angelic figures spoken to the apostles echoes through the ages, "why are you still looking at the sky?" (1:11) The message seems clear; why are you still here? Jesus will be back, there is a 'final end' to all this, but that is not your concern anymore (see 1:7 in the same reading). Go and live this very life that Christ has given you.

We celebrate today not a Jesus leaving us, but a Christ who is inviting us to find him in the actual living out of the Christian calling. The Church exists to proclaim the gospel of Jesus Christ. We do this in word and deed and we do this in all places. Jesus is not present in the same way he was for those first followers, but Jesus is not absent either. He ascends to be with us in new and more powerful ways so that we can be drawn into our place. Not simply to do a task, but to live a life. As indicated in last Sunday's readings and illustrated with the 'signs' in today's Gospel, this is a life of fullness; of joy, power and purpose.

Prayer of the Faithful

Introduction

The psalmist calls us all to clap our hands and cry to God with shouts of joy. With that sense of wonderment, let us bring all our need to God.

Petitions

We pray for the leaders of our Church, that they may be given the strength and courage to lead us through the difficulties that have increased through the global pandemic.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our Church in Australia, that all of us may work prayerfully towards the Plenary Council in whatever capacity we are able to be involved.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our country, that they may believe in goodness and proclaim it with honesty and truth in all that they do. May they ensure the just distribution of the resources that we have in the face of the pandemic, bushfires, floods, droughts and unemployment.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the gift of spiritual alertness, that we may always be aware of God's presence in our lives and in the lives of others.

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are sick, that God may be their strength and grant them good health and also bless all those who care for them.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our community gathered around this table of remembrance. Jesus told us to go out to the whole world and proclaim the Good News. May we do it with joy!

(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who have died recently and those whose anniversaries occur at this time. May they have eternal rest and peace. May those who grieve be strengthened through the love and care of those around them in the knowledge and hope of resurrection.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, with your Son at your side, we know that you will grant all these needs as you are the source of all mercy and love. We ask this in the name of your son Jesus Christ our Lord and in the power of the Spirit.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Alleluia, sing to Jesus. W C Dix/R H Prichard. 371

Be not afraid. B Dufford SJ. 449

Forth in the peace of Christ we go. J Quinn SJ/ O Gibbons. 495

Holy God, we praise your name. C Walworth/ German Melody. 411

Lord, you give the great commission. J Rowthorn/C V Taylor. 313

O Christ, the great foundation. T Lew/ S Wesley. 483

Take Christ to the world. P Inwood. 369

AOV1

Alleluia, sing to Jesus. W C Dix/R H Prichard. 191

Be not afraid. R Dufford SJ. 114

AOV2

Holy God, we praise your name. C Walworth/ German Melody. 129

The fullness of God. F Andersen MSC. 62

AOV4Kids

Look up, look down. K Sherman. 4

To know, worship and love. K Abba/J Abrahams. 22

AOVNG

I send you out. John Angotti. 75

My witness you'll be. Patrick Keady. 98

CWB

Alleluia, sing to Jesus. William Chatterton Dix. 619

Christ, our Lord, the prince of ages. Anon. 644

Hail Redeemer, King divine. Patrick Brennan CSsR. 703

Let the earth rejoice and sing, alleluia. Melvin Lloyd Farrell. 731

Rejoice, the Lord is King. Charles Wesley. 799

CWBII

A hymn of glory let us sing! Venerable Bede, tr. Elizabeth Rundle Charles. 372

Clap your hands all you nations. John L. Bell. 373

Glorious in majesty. Jeff Cothran. 374

Hail the day that sees him rise. Charles Wesley. 375

Let the earth rejoice and sing. Melvin Lloyd Farrell. 376

Rejoice! the Lord is King. Charles Wesley. 377

Christ, our Lord, the Prince of ages. Anon. 399

Hail, Redeemer, King divine! Patrick Brennan CSsR. 400

Alleluia! sing to Jesus! William Chatterton Dix. 449

Go, make of all disciples. Leon M. Adkins. 493

S&S1

Shouts of joy. Ken Canedo. 65

Alleluia! sing to Jesus. William Dix. 97

S&S2

God mounts his throne. Curtis Stephan. 256

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 46: *God mounts his throne to shouts of joy: a blare of trumpets for the Lord./Alleluia.*

Psalm 46: Robert Kreutz/ Joseph Gelineau SJ.CWB 311

Psalm 47: All Peoples, Clap Your Hands. Kevin Siddell.
GA 39

Psalm 47(46): Jenny O'Brien. JOBB pg. 44

God Mounts His Throne: Paul Mason. PM pg. 38

God Mounts His Throne. Marty Haugen. LPB pg. 72

Music

Selections by Michael Mangan

Hearts on Fire (Vs 2 & 3) (SHOF) [Gathering, Recessional]

Feel the Power (TCS) [Gathering, Recessional]

One Body In Christ (Esp V5) (TWB) [Communion]

Till The End of Time (TT/SYJ) [Recessional]



23 May 2021

Pentecost Sunday

Reflection by Joe Tedesco

Introduction

Pentecost announces the time of the Church. A time marked by the Spirit, sent to work in and through us to bring the Good News of God's love to all people.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you gave us your Spirit that we might have life. Lord have mercy.

You gift us with baptism in the Spirit. Christ have mercy.

You bring us into your new Creation. Lord have mercy.

First Reading

Acts 2:1-11

Gathered together in Jerusalem, the Spirit comes in a new way to the apostles. Filled with the Spirit, they are able to proclaim in a profound way; everybody hearing them speak in their own language.

Second Reading

Galatians 5:16-25

Guided by the Spirit, Christians will find freedom from ways of living that enslave the human soul. Love, joy, peace and much more are counted among the 'fruits of the Spirit' that Paul encourages followers to live by.

Gospel Reading

John 15:26-27, 16:12-15

Jesus teaches his disciples to be prepared for the Advocate; the Holy Spirit that will give them the power to witness to Christ as Christ witnesses to God the Father.

Reflection

Even if one is not a fan and does not watch them, many would be familiar with a sort of 'reality TV' show where participants go through some major transformative process. Whether it is to lose a significant amount of weight, to undergo some makeover or to endure some other life changing event, one thing that is common to them is the attention placed on the family and friends as the participants are 'revealed' after the great transformation with the looks of wonder and amazement making for great television. The gathered friends and family express fascination and bewilderment, with phrases such as "I can't believe it's them" often being heard among onlookers as they struggle to catch up to the new 'transformed' participants before them.

A transformation of major proportions is witnessed in the reading which is at the centre of today's celebration. The events of Pentecost depict a group of followers

who are transformed from a hushed small band in fear of authorities who had killed their teacher and leader, to a group making bold orations to people from all over the world. The large crowd gathered who witnessed the Spirit filled disciples seemed similarly bewildered and fascinated, as should we.

This transformation, and what follows, is testament to the power of the Spirit which is celebrated today. The Spirit promised by Jesus (as seen in the Gospel reading) that gifts us with the best of all things (depicted in the second reading) becomes the fuel for the life of the Church. Many recognise that one of the greatest miracles of Pentecost is not so much the wild wind and tongues of fire or that the apostles are able to be understood by all those people, it is that this small band are able to breakout from their confines and speak at all. The Spirit transforms them from an inwardly focused, hunkered down, seemingly defeated group, to proclaimers of God's word to anybody and everybody. Filled with such giftedness, it begins a process where the Gospel is spread to the entire world with billions coming to know the love of God.

Like followers of Christ in those first days following the Passion, we all can feel a bit defeated at times. The COVID-19 pandemic has been a particularly challenging time for many people including Christians who had our ministry, ways of worship and sacramental activities impacted in all sorts of ways. It has left us feeling frightened and disconnected from some of the most important things in our life. Even putting COVID aside, it is not uncommon to hear talk of how living the Christian life can feel more and more challenging in a world that seems to be indifferent to a believing faith at best and occasionally even hostile. These pressures, real and perceived, can accelerate a sense of wanting to turn inward. To see the Church as a refuge where we hide from the world that seems scary and uncertain.

Pentecost is a celebration that flies in the face of such fears – and this is so not in an onerous or confrontational manner, as if we have to ignore our fears and uncertainties, 'toughen up' and face the world. It is precisely because those early Christians did not have to rely on their own strength that allowed them to turn from being inwardly focused and fearful, to outwardly focused and, through whom, the whole Church would spring forth. Pentecost is a celebration that Jesus' promise to be "with us until the end of time" (Matt 28:20) is made true through the Spirit, and this love of God poured out is able to give us all we need to face our world.

The Spirit is not only sent to help us turn outward, to live the life of Christ in the world, it also allows us to speak in ways that makes sense to our world. The apostles speak and the people begin to hear words in their own tongue, in language that is understandable. The Spirit is still at work, and it is in the Spirit that people will hear words, see actions and experience people of character in ways that are worth listening to, that draws out interest and that sparks hearts into life.

We do not necessarily have to become literally multi-lingual to boldly live our Christian lives in the world, that is not generally how we experience the Spirit. However, we can be confident that it is in the Spirit that the Church and its many parts and members can make sense to a world that will always be desperate to experience the love of God. This will not be a singular voice. Like the diverse languages depicted in Acts, these 'voices' will have different shapes, sounds and looks about it. A multifarious outward focused appearance seems a necessary product of the Holy Spirit.

This brings us to an important feature of the first reading that is actually absent from the verses selected for the liturgy. The pericope from Acts 2 in its totality includes verses 12-13, they read:

They were all astounded and bewildered, and said to one another, "What does this mean?" But others said, scoffing, "They have had too much new wine" (NABRE).

It is an important addendum as it indicates two responses to the Spirit filled apostles, one of favourable interest, the other critical and dismissive. It reminds us that we cannot control how people receive us. Just because we have the Spirit does not mean that we will always be well received. People will always have an ability to reject God. It brings to mind a cliché often heard in sporting circles, 'we can only control what we can control'. We cannot control how people receive us, the faith, the Church and its message or anything else for that matter. Our only responsibility is to engage the gifts of the Spirit; to reflect on them, foster them and exercise their power trusting that the Holy Spirit, not us alone, does indeed renew the face of the earth.

Prayer of the Faithful

Introduction

As we are filled with the Holy Spirit let us have the confidence to present all our needs to our Father as we pray.

Petitions

That the Church, filled with the Spirit of Christ, may be renewed in its efforts to proclaim the gospel throughout the world.

(Pause) Lord hear us OR We pray to the Lord.

That the wisdom and strength of the Holy Spirit fill all those entrusted with leading our Plenary Council.

(Pause) Lord hear us OR We pray to the Lord.

That we, who have the Holy Spirit as our Advocate, may in turn be advocates for the poor, the vulnerable, the forgotten, those who wish to end their lives, and the unborn.

(Pause) Lord hear us OR We pray to the Lord.

That our community, gathered here in prayer may always be aware of the Spirit that we received in Baptism and be open to allowing our lives to be led by the Spirit.

(Pause) Lord hear us OR We pray to the Lord.

That those currently studying may be grateful to the Holy Spirit for the gifts of wisdom and knowledge.

(Pause) Lord hear us OR We pray to the Lord.

That the sick may experience the true presence and healing of the Holy Spirit.

(Pause) Lord hear us OR We pray to the Lord.

That those who are grieving for loved ones who have died may be joyful in the knowledge that they are purified by the Spirit and share in eternal life.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, as you grant us the continuous help of your Holy Spirit, answer our prayers and fill our lives with the gifts of baptismal grace. We ask this through Christ our Lord.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Come down, O love divine. RF Littledale/RV Williams. 375

Come, Holy Ghost, Creator, come. R Manus/ T Tallis. 376

Diverse in culture, nation, race. R Duck/ T Tallis. 520

Gather your people. B Hurd. 530

O breathe on me, O breath of God. E Hatch/ Gaelic Melody. 432

One bread, one body. J Foley SJ. 193

Send down the fire. M Haugen. 475

Song over the waters. M Haugen. 435

The Spirit of God. L Deiss. 185

There is one Lord. J Berthier. 346

Veni, Creator Spiritus. R Manus/ Gregorian Chant. 373

We are many parts. M Haugen. 523

AOV1

Come down, O love divine. RF Littledale/RV Williams. 118

Gather your people. B Hurd. 71

One bread, one body. J Foley. 129

Send us as your blessing, Lord. C Walker. 181

Spirit come, transform us. G Norbet. 96

We are many parts. M Haugen. 86

AOV2

Come now, Holy Spirit. P Kearney. 87

Send down the fire. M Haugen. 164

Spirit blowing through creation. M Haugen. 51

There is one Lord. O Alstott 148

AOV4Kids

The Spirit lives to set us free. D Lundy. 95

Pentecost, Vigil

AOVNG

Bless the Lord. Marcy Weckler Barr. 12
Come Holy Spirit. Monica O'Brien. 27
Come, Holy Spirit. John Angotti. 28
Come O Holy Spirit. John Burland. 30
Holy Spirit come. Michael Mangan. 67
Holy Spirit, come now. Jesse Manibusan. 68
Send out your Spirit, Lord. John Angotti. 111
Veni, Creator Spiritus. John Angotti. 141

CWB

Come, Holy Spirit, live in us. Attr. St Ambrose, tr. Stanbrook Abbey. 649
Come down, O love divine. Bianco da Siena. 653
Come, Holy Ghost, Creator, come. Attr. Rabanus Maurus. 654
Come, Holy Spirit, fill the hearts of your faithful. 655
Filled with the Spirit's power, with one accord. John Raphael Percy. 676
Holy Spirit, come, confirm us. Brian Foley. 707
Holy Spirit, Lord of love. William Dalrymple MacLagan. 708
O breathe on me, breath of God. Edwin Hatch. 758
The Spirit of God. Lucien Deiss. 832
The Spirit of the Lord. Huub Osterhuis, tr. Anthony Barr. 834

CWBII

Holy Spirit, Lord divine. Tr. Peter J. Scagnelli. 379
Holy Spirit, Lord divine. Tr. Peter J. Scagnelli. 380
Come down, O love divine. Bianco da Siena, tr. Richard Frederick Littledale. 381
Come Holy Ghost, Creator, come. Rabanus Maurus. 382
Gifts of the Spirit. Christopher Willcock SJ. 383
Filled with the Spirit's power. John R. Peacey. 385
Holy Spirit, come, confirm us. Brian Foley. 386
Holy Spirit, Lord of love. William Dalrymple MacLagan. 387
The Spirit of God rests upon me. Lucien Deiss, CSSp. 388
Send down the fire of your justice. Marty Haugen. 389
Veni Sancte Spiritus. Taizé Community. 391
O breathe on me, O breath of God. Edwin Hatch. 564

S&S1

Send out your Spirit. Jesse Manibusan. 79
Holy Spirit. Ken Canedo. 116
One Spirit, one Church. Maryanne Quinlivan OSU/
Rabanus Maurus, tr. Edward Caswall. 132

S&S2

Lord, send out your Spirit. Craig Colson. 275
Come, Holy Ghost. Attr. Rabanus Maurus, tr. Edward Caswall. 326

Psalms

Selected by Chris deSilva

Psalm 103: *Lord, send out your Spirit and renew the face of the earth./Alleluia.*

Psalm 103: Percy Jones. CWB 315

Pentecost Sunday

AOVNG

Bless the Lord. Marcy Weckler Barr. 12
Come Holy Spirit. Monica O'Brien. 27
Come, Holy Spirit. John Angotti. 28
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Come down, O love divine. Bianco da Siena, tr. Richard Frederick Littledale. 381
Come Holy Ghost, Creator, come. Rabanus Maurus. 382
Gifts of the Spirit. Christopher Willcock SJ. 383
Filled with the Spirit's power. John R. Peacey. 385
Holy Spirit, come, confirm us. Brian Foley. 386
Holy Spirit, Lord of love. William Dalrymple MacLagan. 387
The Spirit of God rests upon me. Lucien Deiss, CSSp. 388
Send down the fire of your justice. Marty Haugen. 389
Veni Sancte Spiritus. Taizé Community. 391
O breathe on me, O breath of God. Edwin Hatch. 564

S&S1

Send out your Spirit. Jesse Manibusan. 79
Holy Spirit. Ken Canedo. 116
One Spirit, one Church. Maryanne Quinlivan OSU/
Rabanus Maurus, tr. Edward Caswall. 132

S&S2

Lord, send out your Spirit. Craig Colson. 275
Come, Holy Ghost. Attr. Rabanus Maurus, tr. Edward Caswall. 326

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 103: *Lord, send out your Spirit and renew the face of the earth./Alleluia.*

Psalm 103. Kathleen Boschetti MSC. CWB 316

Psalm 104 (103): Jenny O'Brien. JOBB pg. 45

Lord, Send Out Your Spirit: Paul Mason. PM pg. 82

Lord, Send Out Your Spirit. Tony Alonso. LPB pg. 80

Music

Selections by Michael Mangan

Send Out Your Spirit (FWS) *Based on Ps 103/104*
[Gathering, Gifts]

Holy Spirit of Fire (SHOF) [Gathering, Gifts]

Holy Spirit, Come (TCS) [Gifts, Communion]

Come, O Come, Holy Spirit (TWB) [Gifts, Communion]

Hearts On Fire (Vs 2 & 3) (SHOF) [Recessional]

Holy Spirit Rock (TT/SYJ) [Recessional]



30 May 2021

The Most Holy Trinity (Trinity Sunday)

Reflection by Professor Gerard Moore

Introduction

The centrality of the Holy Trinity to the life of the believer cannot be overstated, though we may not be overtly conscious of it. Our readings are replete with the fidelity of God to creation and the people of the earth, a relationship grounded in the mercy, graciousness, love and self-giving of the Divinity. God's being is one of love, God's actions are always loving, and baptism enfolds us into the community of divine love.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are one with the Father and the Spirit.
Lord have mercy.

You bring us to a relationship of love. Christ have mercy.
You were lifted up on a cross for us. Lord have mercy.

First Reading

Deuteronomy 4:32-34, 39-40

God is a God who hears the cries of the enslaved, saves from oppression and in the promised land gives hope, comfort, prosperity, long life and security.

Second Reading

Romans 8:14-17

We are God's adopted daughters and sons and treated as heirs; we have been given a place within the love of the Trinity.

Third Reading

Matthew 28:16-20

Christ gives us the enduring promise of his ongoing presence of Christ, and with this the great evangelical mandate: go, teach, baptise amongst all nations.

Reflection

Our first reading from Deuteronomy sets the scene for every reflection on the holy Trinity. It is a summary of the grace of God in the people of Israel, and indeed all time and place. From the divine one emerges creation, an ongoing action of God. This ongoing concern and love is made clearer to us in God's enduring relationship with humanity through the choice of Israel, the rescue of the people from slavery, and the provision of the land. God is a God who hears the cries of the enslaved, saves from oppression and in the promised land gives hope, comfort, prosperity, long life and security. This security is ongoing, it is forever. The required response is obedience that is 'fixed in our hearts'.

The passage from Romans allows the Deuteronomy text to be given added depth, a task that perhaps only someone such as Paul could do. It seems that the compilers of our lectionary have chosen the most central texts in the scriptures for today's feast. Paul brings into relationship Father, Christ and Spirit in a dynamic review of our salvation. Here the context is beyond the borders of a nation (as prophets such as Isaiah came to teach) to each individual, and following the Deuteronomic sense is deeply interior, reaching into the heart.

In Christ our relationship to God is no longer ruled by slavery but by fear, anxiety or sin. This is not the Christian spirit that is on offer. Rather, for humans who remain fully and always human, it is one of adoption. In the ancient Roman world, there was the possibility of humans being related to the gods, something common enough in Homer and currently all the rage in the teenage Percy Jackson series of books! Paul will have none of this. God has taken us into the life of the trinity as we are; human creatures now heirs and fully belonging through our being adopted.

Our being heirs is God's choice. The fullness of God's intent is seen in the self-emptying of Christ just celebrated across the season of Easter. The quality of our belonging is revealed in Paul's revelation that we cry to God as 'Abba'. Not to be misunderstood, this term of deep endearment is used by adult children of their father. It signifies all that is caught up on the ongoing relationship of Father to child. Any shyness or awkwardness on our part is complemented by the work of the Spirit. The Spirit is alive in us and alert to us. The Spirit replaces fear and anxiety with witness before God. The Spirit accompanies our prayers, wishes and needs so that they are always recognized as the needs of God's children.

This dynamic spirituality of being enveloped in the life of the Trinity also brings with it an identification with Christ. Suffering is not taken away in this, as if in a mystery cult or escapist framework. Rather we identify our sufferings with Christ and learn to be as Christ through our suffering. In this, Paul reminds that the invitation to be heirs of Christ is to be involved in the plight of all creation just as he was.

Paul will tie this to Baptism, though not in our passage today, but soon enough the connection will be heard in the Gospel reading. But it is an important church dimension. If we are heirs, it is God who chooses, and our own circumstances are secondary. In our adopted status, the differentiations we make between members of our community stand for nothing. They are not how God sees. The love that embodies the Trinity and founds our adoption ought be evident in all our dealings and choices.

The Gospel text proclaims the activity of the Trinity in our baptism. This most singular ritual of belonging had from earliest Christian records been an action within the Father, the Son and the Spirit. While a more formal theology of the Trinity was in its earliest intellectual development, the community recognized the threefold nature of God through examining its experience of the presence of God.

The passage is a most interesting summary of ecclesial life on the brink of a new era. The eleven are gathered, diminished but somewhat resilient. They are also hesitant. The risen Jesus does not ascend leaving a determined bunch of leaders, but a group who simultaneously hold worship and doubt. They are back where they started in Galilee – Jerusalem is no longer the centre of faith. They are on a mountain, as was Moses when he received the ten commandments, and as was Jesus in Matthew's account when he gave the beatitudes. Matthew is calling on an ancient memory in the Jewish people of the time that YHWH was a God of the mountains, and so they are a place where the divine presence is close.

The depleted leaders are not given all power. Rather, they are given that enduring promise of the ongoing presence of Christ in the midst of the disciples. Their power is Christ in their midst. And with this they are given the great evangelical mandate: go, teach, baptise. Two things bring out the trinitarian perspective. They are to go to all nations. The reach of salvation encountered in the Deuteronomy text is expanded explicitly to embrace all of humanity. The love of God cannot be taught as restricted or restrictive. Entry to the community of believers is couched in trinitarian terms. In Christianity, from the first, baptism is an incorporation into the life of the Trinity, of Father, Son and Spirit. There can be no greater moment.

Prayer of the Faithful

Introduction

The psalmist declares that the people who God has chosen to be his own are happy. In that sense of belonging, we offer our needs to 'Abba, Father!'

Petitions

We pray for the leaders of our Church, especially Pope Francis, that they will be moved by the Spirit to live as sons and daughters of God.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the Church in Australia and our leaders. As we work together towards the Plenary Council, may we always understand that the most important thing is that we live in relationship with God and each other and that our discernment will be led by the Spirit.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our Australian leaders and our leaders of the world. May they always work towards just relationships within their own countries and with other nations of the world especially in the distribution of the vaccine for COVID-19.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who suffer ill health in mind and body. May the relationships that they form with their carers and medical staff support them during their difficult times.

(Pause) Lord hear us OR We pray to the Lord.

We pray for our community gathered in your love. May we continue to grow in our love of the mystery that is God: Father, Son and Spirit.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who have died without knowing the love of the Trinity. May they now be embraced fully in that loving relationship towards which we all move.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

We offer our petitions to in the grateful knowledge that all that we need will be given to us by our Father, through the power of the Spirit, in the name of the Son.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

All creatures of our God and King. W Draper/ R V Williams. 395

Baptised in water. M Saward/ Gaelic Melody. 179

Firmly I believe and truly. J H Newman/ Sir E Elgar. 382

For the beauty of the earth. F Pierpont/ D Evans. 427

Forth in the peace of Christ we go. J Quinn SJ/ O Gibbons. 495

Glory and praise to our God. D Schutte. 417

Holy God, we praise your name. C Walworth/ German melody. 411

Holy Father, God of might. R Connolly. 424

Lord, you give the great commission. J Rowthorn/CV Taylor. 313

Now thank we all our God. AG Murray. 425

Praise God from whom all blessings flow. T Ken/ L Bourgeois. 384

Today I awake. J Bell. 535

AOV1

For the beauty of the earth. F Pierpont/ C Kocher. 123

Glory and praise to our God. D Schutte. 16

Now thank we all our God. AG Murray. 189

Praise God from whom all blessings flow. T Ken/ L Bourgeois. 10

AOV2

Holy God, we praise your name. C Walworth/ German Melody. 129

AOV4Kids

Father bless us. R Mann. 38

CWB

Father of mercy, God of consolation. James Quinn SJ. 670

Firmly I believe and truly. John Henry Newman. 677

Holy God, we praise your name. Ignaz Franz. 710

Holy, holy, holy, Lord God almighty. Reginald Heber. 712

Praise God from whom all blessings flow. Thomas Ken/ Ave colenda Trinitas, tr. John David Chambers. 788

Sing praise to our Creator. Paul Francis. 809

CWBII

I believe in God the Father. Michael Perry. 392
Sing praise to our Creator. Omer Westendorf. 393
Praise God, from whom all blessings flow. Thomas Ken,
tr. John David Chambers. 394
Firmly I believe and truly. John Henry Newman. 486
Go, make of all disciples. Leon M. Adkins. 493
Holy God, we praise thy name. Ignaz Franz, tr. Clarence
Alphonsus Walworth. 504
I bind unto myself today. Attr. St. Patrick, tr. Cecil
Frances Alexander. 510

S&S2

O Lord, Our God. Curtis Stephan. 247
Holy, holy, holy. Reginald Heber. 333

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 32: *Happy the people the Lord has chosen to be his
own.*

Psalm 32: Noel Ansell. CWB 22

Psalm 33(32): Jenny O'Brien. JOBB pg. 46

Blessed the People. Marty Haugen. LPB pg. 83

Music

Selections by Michael Mangan

Hearts On Fire (SHOF) [Gathering, Recessional]

Maybe We Can Imagine (TWB) [Gifts, Communion]

In The Body of Christ (LCC) [Esp V4, Communion]



6 June 2021

The Most Holy Body and Blood of Christ (Corpus Christi)

Reflection by Professor Gerard Moore

Introduction

Our readings today allow us to recognize the way our participation in the Body and Blood of Christ is a reengagement with the covenant of reconciliation, forgiveness and peace that Christ in the Spirit forged through his death.

Penitential Act

Use one of the *Roman Missal* texts or this optional litany form:

Lord Jesus, you are the Bread from Heaven. Lord have mercy.

You are the cup of salvation. Christ have mercy.

You draw us around the table to be one with you. Lord have mercy.

First Reading

Ezekiel 24:3-8

The people of Israel respond to God's love with a promise of obedience: we will do everything that the Lord has told us.

Second Reading

Hebrews 9:11-15

Through the Spirit, Christ, the unique High Priest, has mediated with God a new covenant of forgiveness and reconciliation.

Gospel Reading

Mark 14:12-16, 22-26

The blessing of the bread and cup and the sharing in the supper with Jesus herald a new covenant.

Reflection

Our readings this week offer a rich guide to the meaning and celebration of the feast of Corpus Christi. They shift our focus towards theologies of the 'blood of Christ' and set the feast within an understanding of covenant.

Perhaps it is important to establish some basics around covenant, as the term has become a little domesticated in Christian use. It has settled in our writings to reflect an agreement, even a contract. Yet its provenance is more than this. A covenant is an agreement entered into by both sides, but there is no sense whatsoever that the two bodies have equal power. It is an agreement made between a group with extensive power and a secondary group with no power of any equivalence. It is not an equal arrangement that is a product of judicious bargaining. Rather it is made at the pleasure of the powerful and endured by the weaker party as the best

of only bad options. The covenant God strikes has these features. Nothing between the divinity and humanity smacks of equality or parity: the God of the covenant is God and has no need of humanity. This is the base for understanding the biblical language of covenant.

Within this context something remarkable takes place. It is the powerful one who exhibits mercy. It is the powerful one who stays the divine hand. It is the powerful one who asks for so little yet gives so much. The disparity of power remains entrenched, but the covenant is not of dominion but of love.

The relationship is ratified by a peace offering. The movement from appeasement of the divinity to a peace offering shows that this is God's doing and a divine choice. In the later world of Israel, a peace offering signified the peace that had been achieved and was in fact a thanksgiving oblation or a communion offering, often including a shared meal with a portion for the people and a portion for the Lord. The divine one is such that appeasement is of no value. However, peace is forged through a relationship of peace of heart. The people offer obedience, one that we know from other Deuteronomic and Gospel texts is an obedience of heart and soul and mind.

The key symbol is that of the sprinkling of blood. The blood denotes life and is a reminder of the blood sprinkled on the door posts signalling the start of the exodus from Egypt. While there is the metaphor of sacrifice at play, there is also one of recognition. The people under the blood splattered door post were recognizable as the people of God. The people sprinkled with blood are recognized as the people of the covenant and allow themselves to be known as such. In this, it is life-saving blood visible to a God seeking a covenant of heartfelt obedience. And for God's part, the covenant is a pledge of ongoing uninterrupted care and protection.

This is taken up in the psalm, where the focus is around the fidelity of God. Here the sacrificial language is around a sacrifice of thanksgiving. This will become central to the early Christian Eucharistic theology and remains so today. Note that the emphasis is not on sacrifices of appeasement but rather sacrifices that acknowledge what God has done through thanksgiving. It is a significant shift in Jewish theology, and foundational for theologies of Eucharistic sacrifice.

The Letter to the Hebrews is built around an understanding of Christ as the priest, indeed the High Priest. There is no comparable sense of priesthood involving humans. Across the text the language is being stretched to attempt to open our understanding. Christ is both the priest and the sacrifice, a concept that uses the language and practice of sacrifice but goes beyond them. The blood of Christ is truly human blood yet is efficacious in a sanctuary that is not belonging to this creation. Sacrifices of their nature belong to ritual repetition, yet this one is eternal and sufficient. And the blood is an agent of cleansing. We are washed clean in this blood. In God's sight this enables the forgiveness of our sins through the obedience of Christ.

The metaphor of sacrifice and priesthood is so dominant in our minds that we can lose sight of two aspects of the reading. First up is the role of the Holy Spirit. The offering of the unique High Priest is brought to God through the agency of the Spirit. With this is that the priestly activity of Christ and the Spirit brings about an eternal covenant. A new understanding of forgiveness has been revealed to us.

We are familiar with our Gospel and have heard it proclaimed during Holy Week. Set alongside the other readings for the feast of Corpus Christi we hear a particular resonance around covenant and sacrifice. Jesus freedom in this is clear: the disciples go to find a room and find that all has already been prepared just as Jesus had briefed them. For our reflection, the emphasis falls on drinking the blessed wine, the Blood of Christ. This sharing in the cup is pronounced the embodiment of the new covenant. It is a sign of the new kingdom, entered into through the death of Christ.

Here the liturgy is opening up our understanding of the festival which we popularly name Corpus Christi. Yet the official designation is the solemnity of the Blessed Body and Blood of Christ. This is a broad focus, that takes us beyond a reflection on the Bread as blessed and invites us to consider the full communion in the Cup. Our readings are echoing a practice that we have not yet well embraced.

In this, they are pointing to drinking the Cup, and indeed taking Holy Communion, as a deepening of our part in the covenant. Mindful that it is God who has made the covenant, Christ and the Spirit who have brought it to bear on earth, our drinking the New Wine is an engagement with the cleansing reconciliation signified by the blood, and the commitment to peace of heart seen in our acceptance of the covenant through sharing in the Cup. While we are always aware of the presence of Christ in the blessed Bread and Wine, our readings call us to embrace its transformative effect and to become more fully people within the reconciliation and forgiveness that underpins it, to be people of the covenant of peace. Perhaps this is a good reminder that we should be able to avail ourselves of the Cup as well as the blessed Bread as normative.

With this comes a final liturgical point. Our understanding of the relationship of Holy Communion to the covenant reflects the ancient teaching that the reception of communion is for the forgiveness of sins. It is a too long forgotten teaching but found amongst our post-communion prayers.

Prayer of the Faithful

Introduction

As we gather around the table to share the Body and Blood of Christ, we bring our needs to the Father.

Petitions

We pray for the leaders of our Church that as they lead celebrations of the Eucharist they may always be open to the needs and cares of their communities.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the Church in Australia. Through sharing in the Eucharist may we be strengthened as we work towards the first session of the Plenary Council.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of the world. Bring them to understand that every human person has a right to sit peacefully around the table of life and share sufficient food. May they work hard to ease the burdens caused by the global pandemic to ensure equitable distribution of food.

(Pause) Lord hear us OR We pray to the Lord.

We pray for the community gathered around this sacred table. May we always appreciate the love that God has shown through the eucharistic food that is the body and blood of Christ.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are suffering illness of mind and body and particularly those who suffer eating disorders. May the food of life bring them to peace and health.

(Pause) Lord hear us OR We pray to the Lord.

We pray for those without a table at which to sit and share love and hospitality. May they find support through the goodness of those who are able to share generously from their abundance.

(Pause) Lord hear us OR We pray to the Lord.

We pray for families who do not sit and eat together. May they find the determination to share love and food in a way that brings their family together in peace.

(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, as we share this Eucharist, we know that your love is beyond our understanding and that you will provide for us our daily bread and all that we need to live the life of the Gospel. We make our prayer through the power of the Spirit, in the name of Jesus, our Lord.

Amen.

Music

Selections by Alessio Loiacono and Chris deSilva

GA

Alleluia, sing to Jesus. W C Dix/R H Prichard. 371
By your priestly power, O risen Lord. J McAuley/ R Connolly. 386
Christians, let us love one another. A Nigro SJ and M Foltz SNJM/ French melody. 206
Gift of finest wheat. O Westendorf/ R E Kreutz 191
I am the bread of life. S Toolan RSM. 204
In remembrance of you. C Willcock SJ. 355
Song of the Lord's Supper. M Joncas. 322
Take and eat. J Quinn SJ/ M Joncas. 198
The song of the supper. J Bell. 385
This body will be given for You. C Willcock SJ. 387

AOV1

I am the bread of life. S Toolan RSM. 49
In the breaking of the bread. B Hurd. 58
We remember. M Haugen. 81
When we eat this bread. M Joncas. 99

AOV2

As grains of wheat. L Rosania. 153
Bread broken, wine shared. R Horner. 155
Feed us now. R Mann. 93
Let us break bread together. American Folk Hymn. 98
May we come to know the Lord. D R Gagnon. 19
Table of plenty. D Schutte. 20
We gather here, O God. O Alstott/ C Smith CFC. 99

AOV4Kids

For the journey. G Holmes. 128
Take and eat. M Russell. 114
The table of God. F P O'Brien. 8
To live like Jesus. M O'Brien/ D Pudney. 160
We live and love your word. K Bates SM. 118

AOVNG

Come to the table. John Angotti. 32
Come to the table. John Burland. 33
I am the Bread of life. Tom Kaczmarek. 72
Jesus, Bread of life. Amanda McKenna. 80

CWB

Alleluia, sing to Jesus. William Chatterton Dix. 619
Bread of the world in mercy broken. Reginald Heber. 631
By your priestly power, O risen Lord. James Phillip McAuley. 634
Christians, let us love one another. Fr A. Nigro/Sr M. Claudia Folz. 648
Draw near and take the body of the Lord. Sancti venite, Christi corpus sumite, tr. John Mason Neale. 668
Gift of finest wheat. Omer Westendorf. 685
How blest are we who share this bread. J. McMullen. 716
I am the Bread of life. Suzanne Toolan. 718
This body will be given for you. Christopher Willcock SJ. 839

CWBII

Alleluia! sing to Jesus! William Chatterton Dix. 449
Bread of life, hope of the world. Bernadette Farrell. 459
Bread of the world in mercy broken. Reginald Heber. 460
By your priestly power, O risen Lord. James Phillip McAuley. 462

Christians, let us love one another. Armand Nigro SJ/M. Claudia Foltz SNJM. 469

Draw near and take. Antiphony of Bennchar, tr. J. M. Neale. 482

Eat this bread, drink this cup. Taizé Community. 484

I am the Bread of life. Suzanne Toolan RSM. 509

One bread, one body. John Foley SJ. 579

Seed, scattered and sown. Dan Feiten. 592

Take and eat. James Quinn SJ. 608

Taste and see. Stephen Dean. 609

Taste and see the goodness of the Lord. The Grail. 610

Gift of Finest Wheat. Omer Westendorf. 651

S&S1

Alleluia! Sing to Jesus. William Dix. 97

I am the Bread of life. John Michael Talbot. 153

Bread for the world. Bernadette Farrell. 157

S&S2

There will be bread. Sarah Hart. 373

Psalms

Selected by Chris deSilva and Angela McCarthy

Psalm 115: *I will take the cup of salvation, and call on the name of the Lord./Alleluia!*

Psalm 115: David C. Isele. CWB 322

Psalm 116: The Name of God. David Haas. GA 68

Psalm 116(115): Jenny O'Brien. JOBB pg. 49

Our Blessing Cup Is a Communion: Paul Mason. PM pg. 88

I Will Take the Cup of Salvation. Tony Alonso. LPB pg. 86

Music

Selections by Michael Mangan

In The Body Of Christ (LCC) [Communion]

One Body in Christ (TWB) [Communion]

The Bread of Life (SHOF) [Communion]

In Memory of Me (TWML) [CHILDREN: Communion]

Given For You (SHOF) [CHILDREN: Communion]



Seasonal Psalms

The Most Holy Body and Blood of Christ (Corpus Christi)

Reflection by Professor Gerard Moore

Seasonal Psalms for Lent

Psalm 50: *Be merciful, O Lord, for we have sinned.*

Be Merciful, O Lord. Douglas Mews. CWB 202

Psalm 51: *Be Merciful, O Lord/Create a Clean Heart.*

The Grail. GA 41

Psalm 51 (50): Jenny O'Brien. JOBA pg. 28

Be Merciful, O Lord. Paul Mason. PM pg. 41

Psalm 90: *Be with me, Lord, when I am in trouble.*

Be With Me Lord. C. Alexander Peloquin/Joseph

Gelineau SJ. CWB 203

Be With Me, Lord. Paul Mason. PM pg. 64

Psalm 129: *With the Lord there is mercy and fullness of redemption.*

With The Lord There Is Mercy. J. Robert Carroll/Joseph

Gelineau SJ. CWB 204

Psalm 130: *With the Lord There Is Mercy.* The Grail.

GA 76

Psalm 130: *With the Lord There Is Mercy.* The Grail.

GA 77

With the Lord There Is Mercy. Paul Mason. PM pg. 100

Psalm 130 (129): Jenny O'Brien. JOBA pg. 36

Seasonal Psalms for Easter

Psalm 117: *This is the day the Lord has made; let us rejoice and be glad./Alleluia, alleluia, alleluia.*

This is the day. Christopher Willcock SJ. CWB 289a

Psalm 117. Robert Twyham. CWB 289b

Psalm 118: *This Is the Day.* The Grail. GA 70

Psalm 118: *Let Us Rejoice.* Marty Haugen. GA 71

Psalm 118 (117): Jenny O'Brien. JOBA pg. 41

This is the Day. Paul Mason. PM pg. 92

Psalm 65: *Let all the earth cry out to God with joy. Alleluia!*

Let All The Earth. Christopher Willcock SJ. CWB 308

Psalm 66: *Let All the Earth Cry Out.* The Grail. GA 45

Psalm 66 (65): Jenny O'Brien. JOBA pg. 48

Let All the Earth Cry Out. Paul Mason. PM pg. 52



Musicians' Appendix

Abbreviations and Explanations

- PM Psalms for All Time. Paul Mason © 2007 Paul Mason Published by Willow Publishing Pty Ltd.
Sales: info@willowconnection.com.au
Paul Mason's website www.liturgicalsong.com
- PM Vol 2 Psalms for All Time: Lectionary psalms for Sundays and Feasts. Paul Mason © 2017 Paul Mason. Published by Liturgical Song.
- PFS Psalms for Feasts and Seasons;
Revised and Augmented Full Music Edition
Christopher Willcock. Published by Collins Dove.
All music copyright © Christopher Willcock SJ
1977, 1990
- LPSF The Lyric Psalter: Revised Grail Lectionary Psalms, Solemnities Feasts and Other Occasions.
Music by Tony Alonso and Marty Haugen
Published by GIA Publications, Inc. © GIA 2012
- LPB The Lyric Psalter: Revised Grail Lectionary Psalms, Year B
Music by Tony Alonso and Marty Haugen
Published by GIA Publications, Inc. © GIA 2012
- CWB Catholic Worship Book I
Published by Collins and E J Dwyer 1985
© Compilation the Roman Catholic Archdiocese of Melbourne 1985
- CWBII Catholic Worship Book II
Published by Morning Star Publishing 2016
© Compilation the Australian Episcopal Conference of the Australian Catholic Church
- AOV1 As One Voice Volume 1.
Published by Willow Connection Pty Ltd.
© Willow Connection Pty Ltd. 1992
- AOV2 As One Voice Volume 2.
Published by Willow Connection Pty Ltd.
© Willow Connection Pty Ltd.
- AOVNG As One Voice The Next Generation.
© 2009 Willow Publishing Pty Ltd.
Email info@willowpublishing.com.au
- S&S1 Spirit & Song 1
- S&S2 Spirit & Song 2
©Division of OCP. www.spiritandsong.com/ss
- GA Gather Australia. ©1995 by NLMC Publications and GIA Publications Inc.
- JOBB Psalms for the Sundays of Year B (Jenny O'Brien)
- JOBF Psalms for the Easter Triduum and Other Major Feasts (Jenny O'Brien) Published by Jenny O'Brien 1995, reprinted 1998. Copyright © Jenny O'Brien 1995.10 Noble Street, Brighton, SA 5048

Mass Settings:

Recommended by the Australian Catholics Bishops Conference

www.catholic.org.au/national-liturgical-council/music

Mass of St Francis (Paul Taylor – Archbishop's Office for Evangelisation. This Mass can be downloaded from www.cam.org.au; Orders: Central Catholic Bookshop, Melbourne)

Mass of Our Lady, Help of Christians (Richard Connolly – Publisher: CanticaNova)

Missa Magis (Christopher Willcock – Publisher: Oregon Catholic Press, www.ocp.org)

Mass of Christ the Redeemer (Bernard Kirkpatrick – Publisher: Oregon Catholic Press)

Mass of Glory and Praise (Paul Mason – Publisher: Willow Publishing. Available from www.liturgicalsong.com)

Mass Shalom (C. Smith arr. Mason – Publisher: Willow Publishing. Available from www.liturgicalsong.com)

Missa Cantata (Chant Mass) (arr. Geoffrey Cox – Publisher Catholic Truth Society www.stpauls.com.au)

ICEL Chant Mass. www.icelweb.org/musicfolder/openmusic.php

FURTHER MATERIAL

by Michael Mangan

General Gathering Songs: (* Masses with Children)

Come, Live Life	LCC
Gather in Jesus' Name	LCC
Hearts on Fire	SHOF
Shout Out with Joy (Ps 100)	LCC
Sing New Songs of Joy	FWS/CWBII
We Rejoice (PS 122)	SYJ
Come Together*	GLM/SYJ
Celebrate, Let's Celebrate*	TWB
Come Gather*	GLM
Stand Up*	SHOF
Let the Children Come*	LCC

COLLECTION CODES

LCC	Let the Children Come	(2017)
DOM	Doors of Mercy	(2016)
GLM	1,2,3, God Loves Me	(2014)
TWB	This We Believe	(2012)
MJC	Mass Jubilee/Celebration	(2011)
TWML	That We Might Live	(2010)
STAR	The Star	(2007)
TCS	True Colours Shine	(2007)
TT	This is the Time	(2005)
FWS	Forever I Will Sing	(2004)
SHOF	Setting Hearts on Fire	(2001)
SYJ	Sing Your Joy	(1993-97)

General Preparation Of Gifts Songs

Blessed be God	LCC
We Bring These Gifts	LCC

General Communion Songs (* Masses with Children)

Given for You*	SHOF/CWBII
In Memory of Me*	LCC
In the Body of Christ	LCC
One Body in Christ	TWB
One Body, One People	SHOF
Take and Eat	TT
The Bread of Life	SHOF
We Come, We Come	TWB
We Remember You	LCC

General Recessionals (* Masses with Children)

Chosen and Sent	LCC
Do What Jesus Did*	GLM
Hearts on Fire	SHOF
Let's Go*	TWB
Live God's Dream	LCC
Love God, Love Each Other*	LCC
Sing New Songs of Joy	FWS/CWBII
Taking it to the Streets	TWB
Till the End of Time*	TT
True Colours Shine*	TCS



Our Contributors

Anthony Doran

Anthony Doran is priest of the Archdiocese of Melbourne, currently Parish Priest of Ringwood. Prior to entering the seminary, Anthony was a secondary school teacher, teaching in country and suburban schools in Victoria. Ordained in 2003, he has held various appointments in suburban and country parishes. He completed further studies in Liturgy, focussing on the Rite of Dedication of a Church. He has written for *Liturgy News*, *The Summit* and *The Australian Journal of Liturgy*. He is the immediate Past President of the Australian Academy of Liturgy, and a member of Societas Liturgica, the international society for liturgical study and renewal. Since 2017, he has been a member of the Board of the Catholic Development Fund for the Archdiocese of Melbourne, and a Commissioner for the Diocesan Pastoral Development Fund. He has undertaken the Foundations of Directorship Course of the Australian Institute of Company Directors and is an Affiliate Member of the AICD.

Joe Tedesco

Joe Tedesco has been involved in tutoring and teaching theology for over ten years at the University of Notre Dame Australia and at the Centre for Faith Enrichment in the Archdiocese of Perth. He completed Masters level studies focusing on scripture and Christian anthropology. He recently completed a thesis in the area of Wisdom Literature and its relationship to moral theology.

Gerard Moore

Professor Gerard Moore is the Principal and CEO of Broken Bay Institute – the Australian Institute of Theological Education. His most recent publications are *Earth Unites with Heaven: an introduction to the Liturgical Year* (Melbourne: Morning Star 2014), and *The Disciples at the Lord's Table: Prayers over Bread and Cup across 150 Years of Christian Church (Disciples of Christ)* (Eugene: Wipf and Stock, 2015). He is also a member of the Charles Sturt University Public and Contextual Theology Research Centre.

Michael Mangan

Michael Mangan is a composer, educator and liturgist who is based in Brisbane. A former specialist music teacher, he has composed over 250 pieces which are widely used in Liturgy and Religious Education programs in schools and parishes throughout Australia, New Zealand, Canada and the USA. Michael tours extensively each year presenting concerts and workshops for students, teachers and parish musicians and speaks and performs at conferences and events throughout Australasia and North America. His music is published in North America by GIA/WLP. Michael holds a BA (Mus), a Grad Dip Ed (Arts Ed) and an M. Theol (Liturgical Studies). He is a member of the Australian Academy of Liturgy, National Chair of the Australian Pastoral Musicians Network, and Leader of Music Ministry at All Saints Catholic Parish in Brisbane. In addition to his commitments with Litmus Productions, Michael works as Liturgical Education Consultant with Liturgy Brisbane.

Angela McCarthy

Dr Angela McCarthy is an adjunct senior lecturer in theology at The University of Notre Dame Australia, Fremantle campus. Her first degree from Sydney University included work in Biblical Studies and Fine Arts and was followed by the beginnings of a teaching career in Catholic secondary education. After time spent rearing a family, Angela resumed secondary teaching and further studies in theology and education in 1993 at Notre Dame and was awarded her PhD in 2007. Since then, she has completed a further Research Masters in Theology in the field of Scripture, art and theology. Angela has published in the areas of liturgy, icons, art and theology, liturgical music, educational practice and theological aesthetics. She is editor of the Australian Journal of Liturgy, a member of the Australian Academy of Liturgy, Chairperson of the Mandorla Art Award, a member of the Chamber of Arts and Culture WA and the Fellowship of Biblical Studies, and the editor of Pastoral Liturgy.

Chris deSilva

Dr Chris deSilva is a liturgical musician whose activities include singing, composing, choir direction and parish music ministry. He has served the parish of Bedford/Inglewood in Perth for more than thirty years and is currently involved in both the music ministry and the RCIA process there. He has been the Musical Director of the Julian Singers in Perth for more than fifteen years. As Music Consultant to the Perth Archdiocesan Centre for Liturgy, he supports parish musicians and facilitates music workshops for them. His original compositions are available from his web site, www.laudamus.com.au

Alessio Loiacono

Alessio Loiacono is a teacher in the Catholic school system in the Archdiocese of Perth, an organist and is also the Music Field Officer for the Centre for Liturgy-Archdiocese of Perth. He also facilitates workshops for Catholic Education Western Australia. He holds a Bachelor of Music Education (UWA) and a Masters of Religious Education (Notre Dame). Away from music, Alessio enjoys going for walks, coffee and going to the movies.

Liam Ryan

Liam Ryan is a Catholic priest in the Archdiocese of Perth, currently serving as an assistant in St Brigid's Parish in Midland. Formed in the Redemptoris Mater Archdiocesan Missionary Seminary in Morley, Liam studied at the University Notre Dame Fremantle campus from 2010-2018. Drawing from his experience in the Neocatechumenal Way Liam has spent time as a missionary in the Kimberley, Papua New Guinea, Malaysia, the Northern Territory and New South Wales. Liam was ordained in August 2019. He gained recent notoriety in helping to save a surfer from a shark attack!

Glenn Morrison

Glen is associate professor at the University of Notre Dame Australia, Fremantle, lecturing in systematic and pastoral theology. He has a PhD from Australian Catholic University. He is also the author of *A Theology of Alterity: Levinas, von Balthasar and Trinitarian Praxis* (Duquesne University Press, 2013).

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*The kingdom of heaven
is like a mustard seed.*

Mt 13:31

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