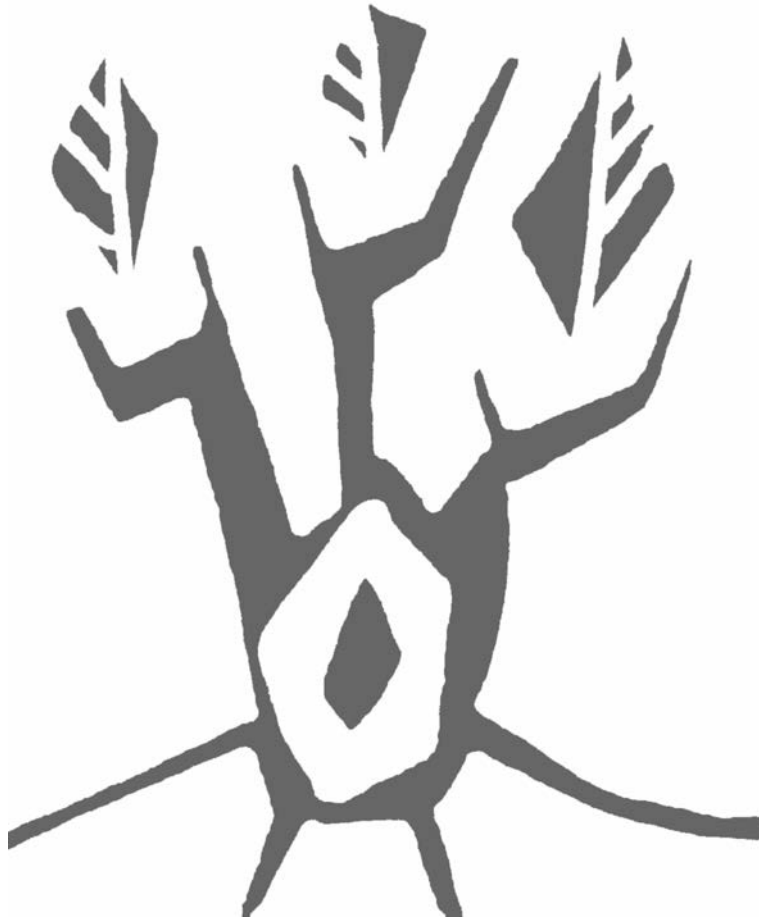




# Pastoral Liturgy

Formation and Resources for Lectionary-Based Worship



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

February – June 2020

**Year A**

Vol 50, 2

Founding Editor – **Russell Hardiman**

Editors – **Angela McCarthy, Vincent Glynn**

Associate Editor – **Peta Wellstead**

# Pastoral Liturgy

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## Resources for Lectionary Worship Year A, 2020

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|-----------------------------|---|-------------|
| 10-12                       | Ash Wednesday   | 26 February |
| 13-15                       | First Sunday of Lent                                    | 1 March     |
| 16-18                       | Second Sunday of Lent                                   | 8 March     |
| 19-21                       | Third Sunday of Lent                                    | 15 March    |
| 22-24                       | Fourth Sunday of Lent                                   | 22 March    |
| 25-27                       | Fifth Sunday of Lent                                    | 29 March    |
| 28-30                       | Palm Sunday of the Passion of the Lord                  | 5 April     |
| 32-35                       | Thursday of the Lord's Supper                           | 9 April     |
| 36-37                       | Friday of the Passion of the Lord (Good Friday)         | 10 April    |
| 38-41                       | The Easter Vigil in the Holy Night (Easter Vigil)       | 11/12 April |
| 42-44                       | Sunday of the Resurrection (Easter Sunday)              | 12 April    |
| 45-47                       | Second Sunday of Easter (Divine Mercy)                  | 19 April    |
| 48-50                       | Anzac Day   | 25 April    |
| 51-52                       | Third Sunday of Easter                                  | 26 April    |
| 53-54                       | Fourth Sunday of Easter                                 | 3 May       |
| 55-57                       | Fifth Sunday of Easter                                  | 10 May      |
| 58-59                       | Sixth Sunday of Easter                                  | 17 May      |
| 60-61                       | The Ascension of the Lord                               | 24 May      |
| 62-64                       | Pentecost Sunday  | 31 May      |
| 65-67                       | The Most Holy Trinity (Trinity Sunday)                  | 7 June      |
| 68-70                       | The Most Holy Body and Blood of Christ (Corpus Christi) | 14 June     |



## From the Editors

Dr Angela McCarthy and Fr Vincent Glynn



Editor: Dr Angela McCarthy



Editor: Fr Vincent Glynn

Welcome to Lent, Easter and Eastertide for 2020. Once again, this issue has the help of our Associate Editor, Peta Wellstead. We are grateful for her assistance.

Associate Professor Glenn Morrison has provided our only article for this issue. The issue of sexual abuse in the Church has had a serious impact at every level but has not found satisfaction for every injured person who has been damaged by this enormous scourge. Morrison calls us to make changes to the way we respond through acceptance and tears. Whether we are the abused, or the beholders of those who are abused, tears are able to bring us to a place of healing. As Morrison says: 'Tears are but a start in the experience of God to begin to hear the voices of the victims of people, systems and organisations.'

This year is a crucial one for the Plenary Council as the chosen writers for the time of discernment are hard at work. One of those writers is my co-editor, Fr Vincent Glynn as well as our past editorial board member, Sr Clare Scieinski. We wish them well in this task and pray that the voice of the Church in Australia, inspired by the Holy Spirit, will be heard and reflected in the final outcome of the Plenary Council.

There are several sections for discernment that consider the question:

How is God calling us to be a Christ-centred Church that is:

Missionary and evangelising

Inclusive, participatory and synodal

Prayerful and Eucharistic

Humble, healing and merciful

A joyful, hope-filled and servant community

Open to conversion, renewal and reform

Let us continue to pray that the results of this Plenary Council fill us with hope and unity through the Holy Spirit.

May this Lenten and Easter season bring us all many opportunities to suffer conversion and rise to greater understanding of our place in God's Creation.

**Angela McCarthy**

On the 30th September 2019, the liturgical Memorial of Saint Jerome, Pope Francis instituted by the publication of an Apostolic Letter in the form of a *Motu Proprio* titled '*Aperuit illis*', a new Sunday liturgical focus to be called the 'Sunday of the Word of God'. This Sunday of the Word of God is to be celebrated by the Church on the 3rd Sunday in Ordinary time beginning in 2020. Pope Francis writes that the hope for this Sunday of the Word of God is to help people to grow in a religious and intimate familiarity with the sacred Scriptures. He also stated "a day devoted to the Bible should not be seen as a yearly event but rather a year-long event...we need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, struck as we are by so many forms of blindness."

The letter begins with a reference to the story of the walk of the two disciples to Emmaus found in the Gospel of Luke. "He opened their minds to understand the Scriptures" (Lk 24:45). This was one of the final acts of the risen Lord before his Ascension. Jesus appeared to the assembled disciples, broke bread with them and opened their minds to the understanding of the sacred Scriptures." (*Aperuit illis*, 1) This Gospel is proclaimed to us this Easter season on the 3rd Sunday of Easter, it recounts for us how the risen Jesus was made known in the breaking open of the Word and the Breaking of the Bread. Pope Francis states, "The relationship between the Risen Lord, the community of believers and sacred Scripture is essential to our identity as Christians. Without the Lord who opens our minds to them, it is impossible to understand the Scriptures in depth." (*Aperuit illis*, 1)

He also suggests that communities mark this Sunday with a certain solemnity, the sacred text should be enthroned, the proclamation done well and the homily for that Sunday should bring out the importance of the proclamation of the word of the Lord. It may also be a good day to celebrate the commissioning of readers within a parish setting and a day to remind readers to be genuine proclaimers of the word. Parishes could think about giving a copy of the Bible or various books of the Bible to families within a parish as "a

way of showing the importance of learning how to read, appreciate and pray daily with sacred Scripture, especially through the practice of *lectio divina*.”  
(*Aperuit illis*, 3)

Pope Francis further writes “In this unity born of listening, pastors are primarily responsible for explaining sacred Scripture and helping everyone to understand it. Since it is the people’s book, those called to be ministers of the word must feel an urgent need to make it accessible to their community. The homily, in particular, has a distinctive function, for it possesses “a quasi-sacramental character” (*Evangelii Gaudium*, 142). Helping people to enter more deeply into the word of God through simple and suitable language will allow priests themselves to discover the “beauty of the images used by the Lord to encourage the practice of the good news.” This is a pastoral opportunity that should not be wasted!” (*Aperuit illis*, 5)

I highlight these parts of the Apostolic Letter because I am sure that when Fr Russell Hardiman began *Pastoral Liturgy* over 50 years ago, this was part of his vision. To enable parishes, and in particular parish liturgical teams to break open the word in a way that was more accessible and to enable a more active listening to the word when proclaimed. He did this, by doing as we still do today, publishing introductions to each of the scripture texts proclaimed throughout the year. He encouraged good homilies by providing, as we still do today, reflections that can be the base for the beginnings of a good and sound homily that opens the word for all so that we may recognise the risen Christ among us.

I encourage all involved in liturgical ministry in a parish, school or community to read this Apostolic Letter from Pope Francis. It can be accessed via the Vatican website.

Over the last month I was appointed to the Plenary Council 2020 Writing and Discernment Group for the theme Missionary and Evangelising. This group will be actively involved in discerning the direction of the Holy Spirit through the various voices expressed by and through the Australian church. It is great responsibility and a key component is prayer. I know all members of the various writing and discernment groups have asked for prayer. In this edition of *Pastoral Liturgy* you find included in the Prayer of the Faithful on most Sundays a prayer dedicated to the Plenary Council 2020.

Lastly, it is good that Angela has returned to work after her illness and treatment. She has been instrumental in putting this edition together. I also thank Peta Wellstead for her help during the absence of Angela.

I hope that our journey through Lent and Holy Week to the Sacred Triduum and then our journeying through the Easter Season to Ordinary Time will be an encounter for us all of the Risen Christ present in Word and Sacrament.

Easter Blessings,  
**Fr Vincent Glynn**



***Christ came  
to bring fire  
to the earth.***

Lk 12:49



# Triptych in Tears: Towards a Theology of Redemption. Facing Sexual Abuse within the Church

by Dr Glenn Morrison

## Abstract

*The article seeks to develop a pastoral theological response to sexual abuse within the Church. The response introduces the importance of the emotivity or affectivity of tears as the basis for a theology of redemption. To this end, three key biblical passages, Ps. 137, Matt 2:16-18 and John 11:1-44, speaking directly of tears or weeping, will help to form as it were, a Triptych. The aim here is to help to 'think otherwise' to become close to the Father's heart (Jn 1:18), the newness and nearness of the Kingdom of God, and hence to encounter the outrage, pain, hurt and wounds of people suffering from sexual abuse.*

I do not think it is meant to be easy to approach sexual abuse within the Catholic, or other, Christian Churches. Even calling it an 'issue' immediately trespasses upon the hurt, outrage and enduring pain of being groomed and molested. To 'objectively' speak of sexual abuse as crisis, scandal and tragedy, or even metaphorically as the horror of the night, one must learn humbly how to face the evil that has transpired, to 'think otherwise' (to possess a 'thinking heart') through the gift of tears. I want to suggest therefore that the first step begins through the vulnerability of tears.

The pastoral care of people suffering the wounds and outrage of sexual abuse demands a liturgy of responsibility, a 'difficult freedom' and 'difficult adoration'.<sup>2</sup> The idea of a difficult freedom speaks of being responsible for-the-other to the point of seeking a future and new world of peace, justice and mercy. Such seeking for the Kingdom of God portrays a difficult adoration or devotion towards the other's pain, fears and needs for healing, justice and compassion. Here, the gift of tears becomes the breakthrough of God's grace to develop a 'thinking of heart' of knowing the Gospel and the suffering of others.<sup>3</sup>

Tears are a profound expression of a person's soul. And in the transfiguration (sudden outburst) of tears, there lies the transformation of tears from the soul to the body.<sup>4</sup> Accordingly, a desire for righteousness comes to mind as much as a vision of redemption: 'the Word became flesh and lived among us' (Jn 1:14). Through the gift of tears, people of faith may learn to live out and encounter the flesh and blood realities of the other's profound pain and tragedy. In terms of pastoral care, this speaks of the ability to be aware of the danger of words without empathy such as the creeping force of aphasia (ideological mumblings trying to explain away and bury another's suffering) and acedia (the spiritual laziness of unconcern about another's welfare). A challenge then for the people of God in the Church is to learn to develop a thinking heart holding the gift of tears to cut through the unease of encountering the other's suffering.

To walk upon the journey of approaching sexual abuse in the Church and the suffering of people living with

the memory of such abuse, I propose to bring into conversation three key passages of Scripture that focus on tears, and in this way create a Triptych or threefold portrait of tears to underline the need for a theology of redemption, a foretaste of eternal life and encounter of the nearness and newness of the Kingdom of God. Accordingly, I will introduce theological reflections on Psalm 137, Matthew 2:16-18 and John 11.

## Psalm 137: Tasting a River of Memories and Tears

Verse 1 of Psalm 137 exclaims, 'By the rivers of Babylon - there we sat down and there we wept when we remembered Zion.' Psalm 137 realistically relates the terrible feelings of suffering the loss of one's children and world. It begins in a Father's lament and weeping. There is a key lesson here about tragedy: to be free to respond in tears. The transformation of the soul into the bodiliness of tears produces something earthy: the beginning of the healing of memories.

In the journey of moving to tears, it can be natural to try as hard as one can to hold back tears even in the encounter of a beloved's death. Nonetheless, the Psalmist's tears initiate the bodiliness or affectivity of letting emotions flow, sharing with us his suffering, hatred and brokenness. However, his suffering is that of suffering not just for the murder of his own children, but for all the deaths and devastation at the destruction of Jerusalem. Such passion awakes the hope of waiting for the Messiah, for a future and new world where memories can be healed. For Christians, in meeting Jesus the Messiah, there lies the hope that 'no tear is to be lost'.<sup>5</sup> Moreover, in meeting the risen Jesus, there remains an eternal moment of salvation and revelation. For the risen Jesus 'dries all tears'<sup>6</sup> as much as safeguards and keeps the memory of every tear.<sup>7</sup> We can begin to envisage here that tears are essentially the breakthrough of God's salvific word and healing presence into the body, mind, heart and feelings.

In the Talmudic tradition, the Jewish sages knew that God's word cannot be reduced to social, economic and political systems for they erode the power of language. The Vatican II Pastoral Constitution on

the Church in the Modern World, *Gaudium et Spes* no. 4 expresses this quite eloquently: 'True, there is a growing exchange of ideas, but the very words by which key concepts are expressed take on quite different meanings in diverse ideological systems.' As a result, the world has fallen into mumbblings of ideas and propositions to create systems of governance and control with the end of making idols and images of itself: to steal away a person's tears and soul, forging a production of aphasia, the nonsense of words to relish and spit out, to terrorise the minds of innocents and good people intent on sharing a little goodness wherever possible. Hence, it is not surprising the sages of the Talmud knowing a time in which meaning of words had been betrayed, 'spoke of a world in which prayers cannot pierce the sky, for all the heavenly doors are closed except that through which the tears of the injured pass'.<sup>8</sup>

In the face of humiliation, persecution, suffering and death, everything can be lost. However, paradoxically, the catastrophe bears within it the possibility to become a triumph whereby the endurance of the human spirit seeks the intimacy and comfort of God rather than trying to wield and control a two-edged sword of blessings and curses. The act of lamenting through tears produces a depth of melancholy and heartache that penetrates 'the heavenly doors'. These innermost feelings are not useless and for nothing, for they unveil the search for embodying a beatitude. And in this mourning, God stills at all vulnerability, brokenness and loss to become Comforter, Helper and Healer. Available to silently listen to all anger, hatred, grief, sorrow, frustration and despair, God, as it were, touches our guts (our pain) to tend to them with compassion, help and healing.

The words of the Psalmist, 'The Lord is near the broken-hearted, and saves the crushed in spirit' (Ps. 34:18) takes on a decisive meaning for one devastated by tragedy and loss as we see portrayed in the Psalmist's cry for revenge in Ps 137: 9: 'Happy shall they be who take your little ones and dash them against the rock!' We must look therefore at the Psalmist's words not so much as the venom of revenge, an eye for an eye. His words come directly out of his soul embedded in tears to form a gift to God. In this sense, the Psalmist teaches the tenacity to give to God our hatreds, 'to leave vengeance to God'.<sup>9</sup> Entering the mystery of suffering and evil, where tears take the form of prayer, there is confidence that our tears will not be effaced or lost. The resurrection of Jesus attests to this.

Tears help us to discover an opportunity for the spiritual imagination to form hope for a new world. In terms then of people suffering the wounds, devastation, outrage and horror of sexual abuse within the Church, let us think imaginatively that the tears of the abused come from the first waters that God created (Gen 1:6). The tears of the faithful wounded by sexual abuse are God's tears. Not one tear will be lost. Figuratively we can imagine further in the light of Gen 1:1-2 that God's face was an empty void without Creation, and so God's tears brought life to the world. The tears then of people sexually abused holds the very key to new life and a new world.

It may not be easy to shed a tear, to express vulnerability and fragility before others. But we can learn much from the Psalmist. We can discover something creative and full of melancholy that redeems. This is the ability and possibility to weep and create a new world (not just a better world)<sup>10</sup> of the little goodness of a thinking heart. To weep is to save the world for a moment from the course of rationalisations that starve mercy or compassion. Maybe then we need to go back to imagine the Garden of Eden, encounter a river of God's tears, and see how they flow to give life to the world and to our bodies and souls.

## Matthew 2:16-18: Rachel Weeping for her Children

The weeping of tears unveils the subterranean depths of the soul. Tears are like an idea that cannot be contained within consciousness (such as thinking of God). Tears exceed ourselves. The profound depth of tears produces an excess that cannot be measured. As a result, tears journey outside and beyond any ideology, managerial structure or office of leadership. Tears provide the vision for what a people bent on power and governance cannot see. Tears then act in a hidden way of revealing the tears of others. In this sense tears incarnate and reveal the tears of the Infinite God-in-us as the hope for a new world. The prophetic nature of tears is that they unmask the folly of wish-fulfilment. Tears swell to open a new world of compassion for those who weep and a readiness to partake of God's word of consolation, inspiration and animation (orientation to truth, justice and peace). Accordingly, the lamentation of tears are the 'yeast' of the kingdom (Mt. 13:33) (cf. Luke 13:21: 'until all of it was leavened') in contrast to 'the yeast of the Pharisees and the yeast of Herod' (Mk 8:15), that is to say the inauthentic yeast of religious (and political) leaders (Lk 12:1).<sup>11</sup>

In Matt 2:16-18, the story of the massacre of the innocents, we read:

When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men. Then was fulfilled what had been spoken through the prophet Jeremiah:

'A voice was heard in Ramah,  
wailing and loud lamentation,

Rachel weeping for her children;  
she refused to be consoled, because they are  
no more.'

In Psalm 137, the Psalmist experienced firsthand the massacre of his own children whose heads were crushed against the Temple walls. Now in Matt 2:16-18, we see again the violence of murder and evil done upon innocent children. The imagery here can help present some room for reflection particularly with regard to child sexual abuse within the Church. Together, the Psalmist's prayer (of Psalm 137) and Rachel's voice tell that the yeast of the Kingdom of God includes the '*faithful human action to rage and protest*'.<sup>12</sup>

Listening seriously to anger and rage within our own lives and as much to the people we care for will help to build up the bonds of trust and hope as a means to touch upon the 'primal scream'<sup>13</sup> and cry of truth: (i) that those with power, prestige, honour and riches can fall prey to abandoning their humanity and conscience; and (ii) that those who are materially poor/ poor in spirit such as the elderly, the sick, the disabled, the hungry and those without a home are where we may find a place of warmth to share, taste and feast in the Kingdom of God.

To encounter then the outrage of one's own or the other's suffering demands a response of the whole person – body, mind, strength and soul. Could we then envisage that anger and rage is a form of confidence and trust in God 'and an acknowledgement that finally one must come to terms with this One in whom we are grounded'.<sup>14</sup> Could also we not then conceive that the anger and rage of tears open 'the gate to hope' for a new world to speak the language of covenant and 'vigorous faith'?<sup>15</sup> Who then can give a voice for people who have been sexually abused within the Church?

We need to locate strange archetypal voices like Rachel, a heroic woman of faith and Mother of Israel,<sup>16</sup> evidencing the bodiliness, vulnerability and affectivity of lamentation, tears and rage in the face of abuse, injustice and murder. Facing the desolation of loss, Rachel is in a position to hope in God for a new world: 'your children will come back to their home country' (Jer 31:17). Her tears contain the hope for the Kingdom of God, that goodness will not be defeated by evil. Her tears are strange because the world cannot easily understand or see her true face of suffering. To lament and rage through tears, to speak out with a covenantal resilience of trust in God, is to take a step further towards a time and place, a future and new world, embedded in Rachel's face where there will be no more abuse of children and others by those bent on destroying the innocence and dignity of others. Here also we must also search for another stranger to open 'the narrow gate' (Matt 7:13-14) to Redemption – to Jesus also who is also weeping.

## **John 11:1-44 Lazarus, the One Whom Jesus Loves**

Jesus' tears reveal something almost invisible,<sup>17</sup> namely the yeast of the Kingdom of God (Mt 13:33 – 'The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened'; cf. also Lk 13:21). In the light of John 11:35, where Jesus weeps, we can suggest that the yeast of love and being close to the Father's heart (Jn 1:18) is mixed with the measures of the tears of grief of all those who loved Lazarus.

Jesus' relationship to Lazarus, Martha and Mary is special. Lazarus is 'ill' or sickly. Even perhaps he has a profound disability.<sup>18</sup> The Kingdom of God is at work in the three siblings, and it here where the yeast of the Kingdom of God works its miracle of new life. Jesus has received a message from Lazarus' two sisters. 'Lord, he who you love is ill' (Jn 11:3). Jesus waits another two days before doing anything. God's glory and new life then is a production of slow love,

of allowing the Spirit of God to reveal the wonder of the newness and nearness of the Kingdom of God. The yeast of new life and redemption needs time to form. On the face of things before his relatives, friends and others, Lazarus is surely dead. Now all the hopes for the coming of the messiah, for the coming of the beloved, arrive at the point of death, grief and at the outpouring of tears. Jesus is ready to meet and raise to new life the one whom he loves (Jn 11:3). And dead within the tomb, Lazarus, whose soul has been sleeping in a four-day old corpse, is also seemingly ready to awake and meet his friend.

Jesus' miracle of raising his friend, Lazarus, from the dead unfolds a foretaste of the drama of healing and redemption. What initiates the miracle are tears. Jesus weeps through the weeping of Lazarus' sister, Mary, and other Jews. Each of Lazarus' sisters have a key role defined by the different personalities. Martha is direct, energetic, intelligent and taking control like an older sister meeting Jesus on the road to Bethany. Mary just throws herself at Jesus feet and weeps; the voice of tears has begun. Mary's simplicity and outpouring of openness shows a greater intelligence (cf. Lk 10:42): that the language of tears are more profound even than theological propositions of faith. Mary's simplicity of grace then has stirred the yeast of the Kingdom of God in Jesus. In the miracle of Jesus' resuscitation of Lazarus all tears are dried, yet not one has been lost or forgotten. Lazarus, the one whom Jesus loves, rises from death (Lk 11:44) through prayer and the word of a friend. Amidst the sensational and spectacular event of the miracle of Lazarus' coming back to life, the non-sensational and non-spectacular work<sup>19</sup> of the break-through of grace and yeast of a new world has begun. The almost invisible yeast of the Kingdom of God, initiated through the weeping of tears, has produced the outpouring of hope for redemption; for the new life, resurrection and healing of the body and soul. And such healing can happen in any mundane moment such as the sharing of bread, listening to the other's pain and outrage or even stumbling upon a word of compassion.

What does this story of Lazarus then help to establish in regards to sexual abuse by within the Church? Mary, the sister of Lazarus, has cried like a Mother of Israel (as we have seen with Rachel). Her tears, femininity and maternity have revealed the force and little goodness of compassion and a thinking heart. She 'has chosen the better part' (Lk 10:42). Mary's tears are tears for the other, beyond herself. She evidences an irrational rupture of breaking through the rationalisations of the masculine to reveal the divine as the yeast of the Kingdom of God in Jesus' tears, prayer and word of healing. We discover that God is not revealed through any rationalisations or virility ('being-for-onself')<sup>20</sup> that seeks to repress the tears of the other's heart and soul. To better understand what is going on, we must take a step back to Mary who stirs the yeast of the Kingdom of God in Jesus through her tears. Otherwise than all impersonal reason or seemingly intelligent reasonableness, Mary reveals that God is the One that is also weeping. Further, Mary's tears unveil that God is 'touchable, sensible, feminine, maternal'<sup>21</sup> and willing to act despite poverty or riches. Mary's



simplicity of 'being-with-Jesus' helps to better define how she has learnt to 'desire the better part', namely that she has discovered the meaning of the wealth of poverty (of being near Jesus) and the poverty of wealth (the danger of self-interest, self-care and self-reward). Beyond solutions and systems, Mary's feminine goodness of tears gives hope to reveal the brittleness of the human condition of sin, that redemption and new life is possible if we allow God into the mess and horror of human life, to breathe new life through the gift of tears.

## Conclusion: The Tenderness and Brokenness of Tears

Tears are but a start in the experience of God to begin to hear the voices of the victims of people, systems and organisations. The tenderness and brokenness of tears are like sacramental moments that unveil the fragility, vulnerability, outrage and hurt of victims. However, it may well be difficult to breathe in systems or with people who reject, alienate and resent the vulnerability, fragility and poverty of others. The people of God need to have confidence that through their baptism, they share in the mission of Christ and the Church, and that their tears have the power even to penetrate 'the heavenly doors' at the moment where all seems lost. Otherwise there remains the tragedy that the Church may lose the sense of love and commitment to respond to the question, 'Who is Jesus Christ today?'

The tenderness and brokenness of tears unveil the divine light of mystery helping people to meet Jesus and to seek to understand his mission and identity. We come then to the newness of the Kingdom of God in Christ, his intimate presence who takes us out of our self-interested lives towards an encounter of love ... the healing of a blind beggar ... giving a little goodness that feeds a multitude ... and offering the joy of forgiveness. We might then begin to talk to God, pray and wonder: Is there a face that can begin to heal the pain and horror of sexual abuse? Could it be the wounded, weeping face of a Psalmist or a Mother of Israel (like Rachel or Mary, the sister of Lazarus) or even a weeping God-man whose resurrection into new life dries all tears and makes sure that not one tear will be lost?

The tenderness and brokenness of tears reveal the gift of maternity, of motherhood and compassion, healing a sick world 'devoid of spiritual birth' which St. Augustine knew so well: 'Words cannot describe how dearly she [St. Monica] loved me or how much greater was the anxiety she suffered for my spiritual birth than the physical pain she had endured in bringing me into the world. ... So it was that you healed my sickness'.<sup>22</sup> To possess a thinking heart and the gift of tears is to give birth to the maternal prayer of kenosis, 'May God help you!' Through this prayer, God breaks through the divine majesty to associate with the one who suffers.<sup>23</sup>

Let the tenderness and brokenness of tears become a prayer to gestate hope for a pure expression of the heart, to be with the one who suffers despite any unease. To pastorally care then for people suffering from sexual abuse within the Church, there remains the challenge to come close to the Father's heart like Jesus (Jn 1:18), offering our will and vulnerabilities through the gift of tears. In meeting the risen Jesus, tears initiate the healing of memories, sacraments of responsibility, and liturgies of passion to imagine the world otherwise. Tears open oneself spontaneously and vigilantly towards the messianic hope for a new world. Let us pray then that the Church, in the face of sexual abuse, will take to heart the maternal gift of tears. Let us remember and take to heart that even St. Peter himself, after much betrayal, found new life through the tenderness and brokenness of tears: 'Then Peter remembered what Jesus had said: 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly' (Matt 26:75).

## Endnotes

- <sup>1</sup> The metaphor of a "thinking heart" comes from the writings of Etty Hillesum. During her incarceration at Westerbork Transit Camp before being transported to Auschwitz, she expresses, "The thinking heart of the barracks," to summarise her search for "the great redeeming formula" that "sums up everything within" her of the "overflowing and rich sense of life". In sum, to possess a thinking heart is to come near to the heart of poet reflecting on the mystery of life and the presence of God. See Etty Hillesum *An Interrupted Life. The Diaries, 1941-1943 and Letters From Westerbork* (New York: Henry Holt, 1996), 199.
- <sup>2</sup> Emmanuel Levinas, *Difficult Freedom: Essays on Judaism*, translated by Sean Hand (Baltimore: The John Hopkins University Press, 1990), 145, 272.
- <sup>3</sup> Jean Vanier, *Man and Woman He Made Them* (Homebush NSW: St. Pauls, 1985), 42.
- <sup>4</sup> Roger Burggraeve (Professor of Theology, Catholic University of Leuven), email message to author, May 23, 2019.
- <sup>5</sup> Emmanuel Levinas, *Existence and Existence*, translated by Alphonso Lingis (London: Kluwer Academic Publishers, 1995), 91.
- <sup>6</sup> Levinas, *Existence and Existence*, 90.
- <sup>7</sup> Roger Burggraeve, email message to author, June 7, 2019.
- <sup>8</sup> Tractate Berakoth 32 B and Tractate Baba Metzia 59 B. See Emmanuel Levinas, "Ideology and Idealism" in *God Who Comes To Mind*, translated by Bettina Bergo (Stanford CA: Stanford University Press, 1986), 13.
- <sup>9</sup> Walter Brueggemann, *The Message of the Psalms: A Theological Commentary* (Minneapolis MN: Augsburg, 1984), 77.
- <sup>10</sup> Walter Kasper, *Jesus the Christ* (Mahwah NJ: Paulist Press, 1993), 96.
- <sup>11</sup> Roger Burggraeve, email message to author, May 29, 2019.
- <sup>12</sup> Walter Brueggemann, "Covenanting as Human Vocation: A Discussion of the Relation of Bible and Pastoral Care," *Interpretation* 33: 2 (April 1979): 123.
- <sup>13</sup> Brueggemann, "Covenanting as Human Vocation," 122.
- <sup>14</sup> Brueggemann, "Covenanting as Human Vocation," 123.
- <sup>15</sup> Brueggemann, "Covenanting as Human Vocation," 123.
- <sup>16</sup> See "Preface d'Emmanuel Levinas" in Catherine Chalié, *Les Matriarches* (Paris: Cerf, 1985), 9. Other "Mothers of Israel" include for example, "Sarah," "Rebecca" and "Leah".
- <sup>17</sup> Roger Burggraeve, email message to author, May 29, 2019.
- <sup>18</sup> Jean Vanier, *Drawn into the Mystery of Jesus through the Gospel of John* (Ottawa: Novalis, 2004), 195-196.
- <sup>19</sup> Roger Burggraeve, email message to author, May 29, 2019.
- <sup>20</sup> Roger Burggraeve, email message to author, May 31, 2019.
- <sup>21</sup> Roger Burggraeve, email message to author, May 31, 2019.
- <sup>22</sup> Saint Augustine, "Book V, parts 9-10" in *Confessions* (Ringwood, VIC: Penguin Books, 1974), 102-103.
- <sup>23</sup> Jill Robbins, ed., *Is It Righteous To Be? Interviews with Emmanuel Levinas* (Stanford CA: Stanford University Press, 2001), 281.



# 26 February 2020

## Ash Wednesday

Reflection by Joe Tedesco

### Introduction

The Ash Wednesday readings encourage Christians to journey the season of Lent with activities long understood to draw people closer to God. We hear of a God who responds graciously to our honest efforts to turn toward the Lord.

### Penitential Act

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

Lord Jesus, you came to heal all sinners.  
Lord have mercy.

You teach us to pray.  
Christ have mercy.

You call us to repentance.  
Lord have mercy.

### First Reading

**Joel 2:12-18**

The prophet Joel calls all the people of God to recognise their need for the Lord and to do so with all their hearts.

### Second Reading

**2 Corinthians 5:20-6:2**

We hear Paul call believers not to neglect the grace of God which is available to us now, a grace that allows us to encounter and live the “goodness of God”.

### Gospel Reading

**Matthew 6:1-6, 16-18**

Jesus reminds us that the attitude we have in engaging in spiritual activities such as giving alms, prayer and fasting matters more than simply what they look like.

### Reflection

Approaching Ash Wednesday, Christians often find themselves asking the question, “what should I give up for Lent?” When younger, and if brought up in a Catholic setting, the question might be framed as what ‘nice things’ am I going to do without? What food or fun thing will I attempt to lay aside? As we grow older we might add layers of sophistication to the question, answering it with increased nuance and with more complex self-awareness. We might add moral framing to the question or notions of wellbeing. So, for example, we might give up smoking if we are a smoker or have less unhealthy food or engage in positive activity of exercising more. Then begins the task – can I achieve this goal? Can I grit my teeth and see through the challenge? All this is fine in itself and commendable to a point, but it may leave us missing the intent of the season.

Perhaps a better question to ask is, why am I giving up anything at all for Lent? What am I trying to achieve

in exercising my ‘spiritual muscles’ so to speak? It is this sort of questioning that underpins the Gospel in particular.

Looking closer at the reading from Matthew, we see three interrelated scenes with repeated themes and language. Such repetition is not uncommon in Scripture and often exists to emphasise a particular point. The three interrelated parts creates a stress which is easily noticed. With this in mind, the word reward is one that jumps out. Jesus mentions it six times in total, twice in each part.

On the face of it, it might seem strange to focus on the reward of the practices in mind. After all, Lent is all about what we give up or go without, not about any reward. Yet, there it is, the word reward mentioned repeatedly. Taking this angle causes one to reflect on a number of factors.

Firstly, the disciplines we are encouraged to undertake during Lent are not ends in themselves. If we are going to take the words of Jesus seriously, then fasting and other special religious practices are not the goal in itself. To extrapolate; we do not fast, for example, because what we fast from is inherently bad or because desiring things we might give up is in itself evil – the ‘giving up’ is not the aim of the exercise regardless of what it is we are going without.

So what is the nature of the reward for these spiritual activities? The entire detail of the reward is not spelled out in our reading. The only detail provided is that God wants to give us so much more than we can ever know – a reward that only God can offer.

This is captured particularly in the image of those who, as Jesus puts it, “already have their reward”. What is “their reward” and how does it compare to the reward “only God can give”? Their reward is found in public admiration, self-aggrandisement and self-satisfaction. We might quickly join in condemning the ‘hypocrites’, as Jesus calls them, but it is worth pausing and recognising how readily available these rewards are, how easy they are to attain and how insidiously we ourselves might engage in such approaches. We might not make the explicit spectacles that Jesus mentions, but it is easy to engage in such practises with prideful self-satisfaction; finding reward in the accomplishment itself or in the display of such practice.

Herein lies another important question put to us in this Ash Wednesday’s liturgy; are we willing to recognise our limitations, reflect on our true selves and give up any reward we might find in our own accomplishments and, rather, seek the reward that only God the Father can give – one found in the quiet honesty of the self and God?

We enter religious practices such as fasting because doing so helps us recognise how much we really need God. That even if we can find some satisfaction that is in our control, that is self-created or attained by our

own efforts, it is never enough. Indeed, it can mask the real need that we have that only God can fulfil.

We are blessed, but we are also broken. We are created out of love, but we live in a world that rejects that love and leaves us hurt and vulnerable. We are drawn to eternal life, but feel the weight of mortality and bodies that succumb to illness. These are deeply human experiences and they are human experiences that ultimately we cannot escape. Nevertheless, our faith tells us that God does not leave us bound to such limitations. Indeed, the journey of Lent concludes with the wonder of Easter with its testimony of a God who conquers our human weaknesses and sin and all that it robs us of.

It is this which is the reward only God can offer, and it is the fullness of life found in the Paschal mystery that we journey toward as we enter the season of Lent. Whatever we 'give up' for Lent, we hear the call, the often difficult call, to give up most of all the reward that we can find for ourselves in our own efforts for the reward only God can offer.

## 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 be open in responding to the Plenary Council with hearts led by the Holy Spirit.

*(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.

*(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

by Alessio Loiacono and Chris deSilva

### CWB

Bring us back to you, O Lord our God. P. Decha/ J. P. Lecot. 629  
Create in Me. M. Haugen. 664

Forgive Our Sins. R. Herklots. 680

God of mercy and compassion. M. Hodgets/ French Melody. 692

Grant to Us, O Lord. L. Deiss CSSp. 698

Hosea. G. Norbet. 715

Lord Jesus, As We Turn from Sin. A. Rennick OSB/ R. Wright OSB. 735

May This Lenten Discipline. J. McAuley/ R. Connolly. 746

O Father, I Know I Can Count on Your Mercy. K. Boschetti MSC. 762

The Glory of These Forty Days. M. F. Bell et al./ J. S. Bach. 825

Yes, I Shall Arise. L. Deiss CSsP. 867

### GA

A New Heart for A New World. T. Watts/M. O'Brien. 438

Ashes. T. Conry. 209

Create in Me. J. O'Brien. 40

God of mercy and compassion. M. Hodgets/ French Melody. 302

Grant to Us, O Lord. L. Deiss CSsP. 303

Hosea. G. Norbet. 213

O Sun of Justice. F. Quinn OP/ E. Miller. 2

Return to God. M. Haugen. 304

Though the Mountains May Fall. D. Schutte. 453

Tree of Life. M. Haugen. 307

We Are Called. D. Haas. 514

Without Seeing You. D. Haas. 443

Yes, I Shall Arise. L. Deiss CSsP. 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

We Are Called. D. Haas. 60

Without Seeing You. D. Haas. 158

### AOV4Kids

We Want To Live Like you, Jesus. S. Wolf. 32

### AOVNG

Tree of Life. Aaron Thompson. 138

### CWB

Bring us back to you, O Lord our God. Jean-Paul Lécot and Sr Lucia Fay. 629

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

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

Our Father, we have wandered. Kevin Nichols. 784

The glory of these forty days. Tr. Maurice F. Bell. 825

### CWBII

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

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

Forty days and forty nights. George Hunt Smyttan. 288

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

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

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

May this Lenten discipline. James Phillip McAuley. 295

Our Father, we have wandered. Kevin Nichols. 297

The glory of these forty days. Tr. Maurice F. Bell. 301

**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

**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 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]

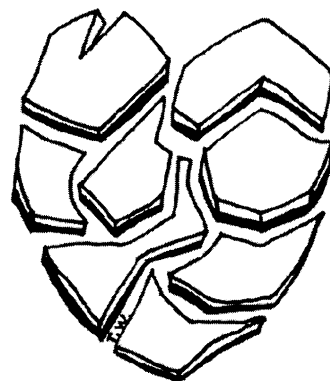
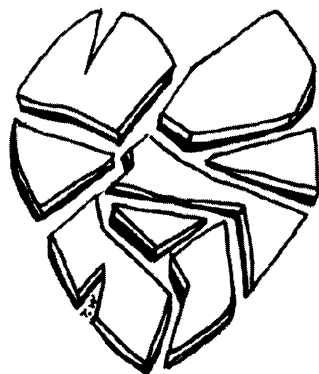
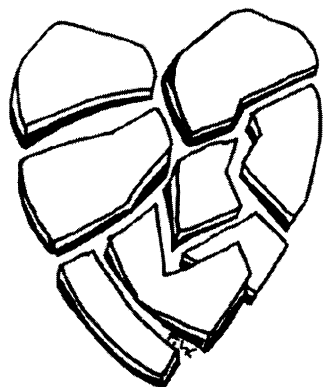
**Be Merciful O Lord** (LCC) Ps 50/51 [Children's Lectionary]

**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]



*Be merciful, O God, for we have sinned.*



# 1 March 2020

## First Sunday of Lent

Reflection by Joe Tedesco

### 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

Temptation is a common human experience. The readings for the first Sunday of Lent bring this trait to our attention. They also present to us Jesus Christ who overcomes temptation to act as both a model for our lives and one who makes up for our failings.

### 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 2:7-9, 3:1-7**

The foundational narratives of Genesis speak of a 'crafty serpent' that confuses humanity, twisting the words of God leading man and woman to disobedience and its consequences.

### Second Reading

**Romans 5:12-19 or Romans 5:12, 17-19**

The disobedience of Adam is contrasted and undone by the obedience of Jesus Christ. Though many suffer due to sin, many more are saved from sin through the obedience of Jesus Christ.

### Gospel Reading

**Matthew 4:1-11**

Jesus is led by the Spirit into the wilderness. It is a place where temptation is encountered and overcome - where Jesus stays true to his calling and purpose even as he faces a tempter who twists the very words of God.

### Reflection

The Gospel reading opens with the words "Jesus was led by the Spirit" (Matt 4:1). With this Gospel scene appearing immediately after the baptism of our Lord, the role of the Spirit is already in focus and is furthered here. Jesus does not wander by accident, as it were, somehow getting lost in the wilderness while trying to get somewhere else. The words of Matthew are quite clear, Jesus was led. Indeed, though differing in detail, all versions of this Gospel scene include this important feature. That Jesus is *led* indicates that there is intent and, moreover, that intent is driven by God's very essence.

This brings to mind a line from a poem by Tolkien found in his famous *Lord of the Rings* trilogy; "Not all those who wander are lost."<sup>1</sup> We might add, not all those who are tempted are out of God's favour. The Spirit, the companion and helper for the journey (see John 14:26), leads us to the fullness of life. However, if we take on board the Gospel imagery before us today, the journey of faithfulness does not necessarily lead us away from trials and temptation but, rather, through them.

That the wandering in the wilderness is driven by the Spirit certainly is comforting on one level, but it can still be a little unsettling when given closer attention. The Spirit leads Jesus into the wilderness, to where the devil is no less. Leaving aside the evolution of the devil into the personified image of evil found in Christianity, the devil (Greek *diabolos*) is a Matthean rendering of what was originally drawn from the Hebrew *satan*; something or someone who tempts, confounds or slanders are all wrapped up in that loaded term - and no doubt we see such characteristics come to the fore in our reading. Either way one understands the detail, that the Spirit leads one in that direction does seem rather disconcerting.

We need to be clear in our theology here that God does not tempt us with evil or lead one into temptation as such. This is not what is occurring here. The Spirit leads Jesus to a place where temptation can occur but is not the tempter itself. Further, the Spirit leads not because the wilderness and temptation is an end in itself but, rather, on the other side of such wandering laid the life and work of the Lord. As noted using the poem from Tolkien above, such wandering has direction and purpose. Nevertheless, as wandering in the Gospel reading, when one is in the midst of trial, when wandering the metaphorical wilderness of our lives, the temptations are real and challenging.

Put simply, the way the Spirit leads is not always easy. Indeed, sometimes the very call of God requires that we go through most difficult times, finding ourselves exposed to lies, twisted motives and confusion. In such situations, the temptations can multiply - perhaps most pressing of temptations is to find the 'easy way out', to grasp the immediate satisfaction

that diverts us away from God's way and God's plan. When Jesus is tempted to turn the stones to loaves to satisfy a pressing hunger, for example, the temptation is not only material, but to grasp in an instant what God would provide in a more substantive way. Jesus recognises that the temptation manifested in hunger can only be satisfied by God's words of life.

Last week we reflected on where our rewards should be found. Particularly as we journey through Lent, we are encouraged to reject the satisfaction that can be easily grasped by human effort for one that can only come from God.

Such reflections and, indeed, the Lenten practices themselves cause me to ask sometimes difficult questions of myself; am I seeking satisfaction in things which cannot really satisfy my soul? Even as I attempt to be led by the Spirit, am I committing to the journey through the tough times, the longer road which requires that I trust God rather than myself? Can I trust that what might seem like a long 'wandering through the wilderness' is not a lost cause but is purposeful and, with a deepening trust in the Spirit, will lead to a fullness of life that cannot be found apart from God and God's ways?

These are not easily answered. There are some instances where I can say I respond to temptation of various kinds well; following in Jesus' footsteps and maintaining the course. There are others where I do not. Fortunately we worship a God of infinite second chances and who always offers gracious forgiveness, allowing us to once more undertake the journey of being led by the Spirit.

Nevertheless, this does not take the reality of the wilderness and the temptations found therein away, and we all at times face what the wilderness symbolises. During this Lenten season we take opportunity to reflect on the spiritual battle this represents – we acknowledge the reality of temptation and the evil that sits behind it but, equally, we keep an eye of faith of where it all leads. We are not wandering without a purpose or facing temptation without a way out, even when it might seem so.

#### Footnotes

<sup>1</sup> J. R. R. Tolkien, *The Fellowship of the Ring: Being the First Part of the Lord of the Rings* (London: HarperCollinsPublishers, 1997, 1954), 167.

## Prayer of the Faithful

### Introduction

Father as we gather in prayer, we offer you our needs in the hope that we are listening to your will and so ask for that which will truly help us to live better lives.

### 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 the expressions of 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.

*(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 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

Ashes. T Conry. 209

Be not afraid. R. Dufford SJ. 449

Be with me, Lord. G. Cox. 52

Be with me, Lord. M. Haugen. 53

Blest Be the Lord. D Schutte. 458

Grant to us, o Lord. L. Deiss. 303

I am the bread of Life. S. Toolan RSM. 204

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

On Eagle's Wings. M Joncas. 452

O Sun of Justice. F. Quinn OP/ E. Miller. 2

Praise to the Holiest in the Height. J. H. Newman/ S. Webbe. 410

Praise to You, O Christ, Our Saviour. B Farrell. 407

Return to God. M Haugen. 304

Tree of Life. M Haugen. 307

#### AOV1

Be with me, Lord. M. Joncas. 116  
Blest Be the Lord. D Schutte. 179  
I am the bread of Life. S. Toolan RSM. 49  
On Eagle's Wings. M Joncas. 153  
Praise to You, O Christ, Our Saviour. B Farrell. 28

#### AOV2

Ashes. T Conry. 16  
Without Seeing You. D Haas. 158

#### AOV4Kids

For The Faces That I Know. K Bates SM. 137

#### CWB

Be with me, Lord. M. Haugen. 627  
Father of Mercy, God of consolation. J Quinn SJ/ D. Mews. 670  
I am the bread of Life. S. Toolan RSM. 718  
Lord Jesus, As We Turn from Sin. A. Rennick OSB/ R. Wright OSB. 735  
May This Lenten Discipline. J McAuley/ R Connolly. 746  
O God, Creator of us all. Stanbrook Abbey/ J. S. Bach  
The Glory of these Forty Days. M F Bell/ J S Bach. 825

#### AOVNG

Jesus, Bread of Life. Amanda McKenna. 80  
Tree of Life. Aaron Thompson. 138

#### CWB

Lord Jesus, as we turn from sin. Ralph Wright OSB. 735  
May this Lenten discipline. James Phillip McCauley. 746  
O Father, I know I can count on your mercy. Kathleen Boschetti MSC. 762  
Yes, I shall arise. Lucien Deiss. 867

#### CWBII

*Sunday by Sunday hymn suggestions*  
Again we keep this solemn fast. Tr. Peter J. Scagnelli. 285  
Be with me, Lord. Marty Haugen. 286  
Forty days and forty nights. George Hunt Smyttan. 288  
From ashes to the living font. Alan J. Hommerding. 289  
May this Lenten discipline. James Phillip McAuley. 295  
O God, creator of us all. Tr. Stanbrook Abbey. 296  
The glory of these forty days. Tr. Maurice F. Bell. 301  
*Additional selections by Chris deSilva*  
Lord Jesus, as we turn from sin. Ralph Wright OSB. 294  
O Father, I know I can count on your mercy. Kathleen T. Boschetti. 122  
Yes, I shall arise. Lucien Deiss, CSSp. 648

#### S&S1

Be Merciful, O Lord. Steve Angrisano. 66  
Beyond the Days. Ricky Manalo. 101

#### S&S2

Be Merciful, O Lord.. Jeff Thomas. 257  
40 Days. Matt Maher. 310

#### Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 50: *Be merciful, O Lord, for we have sinned.*  
Be Merciful, O Lord, For We Have Sinned. Douglas Mews. CWB 202  
Psalm 51: Create in Me. The Grail. GA 40  
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  
Be Merciful, O Lord: Marty Haugen. LPA pg. 27

#### Music selection by Michael Mangan

**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]



**God's angels will  
protect you.**



# 8 March 2020

## Second Sunday of Lent

Reflections by Joe Tedesco

### Introduction

As we journey toward Easter, we find ourselves becoming aware of the effort it takes to maintain our Lenten sacrifices. Indeed, it takes effort to maintain our daily walk with God at any time. This week's liturgy reminds us that God will give us moments of encounter, power and blessing to support us on the way – moments and memories to aid us on our journey towards the fullness of life found in the risen Christ.

### 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 12:1–4**

God promises Abraham a great blessing, one that will spill over and bless “all the families of the earth.” However, it comes with a command to leave all that is familiar to him behind and enter into places new and unfamiliar.

### Second Reading

**2 Timothy 1:8–10**

St. Paul, in prison on account of preaching the good news of Jesus Christ, asks Timothy to join him in his suffering. He is to do so by staying true to the work of Christ and relying on God's power and grace.

### Gospel Reading

**Matthew 17:1–9**

Jesus takes a few disciples with him to a mountain. There they witness the Transfiguration where something of Jesus' glory is revealed along with important figures of the Hebrew Scriptures. In their presence, Jesus' sonship is once again declared; it is Jesus, the Son of God, whom we are to listen.

### Reflection

I am fortunate enough to have recently returned to a wonderful holiday spot where my family and I visited some three years ago. Up in the northern part of the Western Australian coast, it is a beautiful part of the world and a place where me and my family find lots of Rs; rest, relaxation, reconnection and recreation. In the few days before, while getting ready, packing and so on, my youngest started getting a bit down. He told me he loves the idea of going to our holiday spot, but he hates packing and he particularly dreaded the thought of the drive. A simple observation, but he had a point; the drive is a long one. For my children especially, the many hours, the best part of a full day in the car is hardly enticing. By chance or perhaps providence, while getting ready we came across some photos and memorabilia from the last time we were there. Naturally, it did not take the necessity of the long drive and other inconveniences away – but it did provide a bit of a reminder, a taste of why we're doing all this preparing and the benefit that lay at the end of the effort to get ready and travel that distance.

The scene of the Transfiguration which is drawn upon every Second Sunday of Lent is commonly understood to serve a similar purpose, particularly as used in this liturgical season. It anticipates the full glory of Jesus Christ revealed in the resurrection and provides something of a foretaste of that glory. However, like the photos of the holiday destination described above, it is not the actual thing and, further, it is no substitute for the actual thing either. The actual thing requires the difficult journey.

With that in mind, it seems no accident that the Transfiguration appears where it does in the Gospel of Matthew. It is a little before where the ministry of Jesus moves to Judea and Jerusalem (starting in Matt 19) culminating in the events celebrated at Easter. The other Synoptic Gospels place the scene in similar narrative locations relative to Jesus' unfolding ministry. It is a simple feature which reminds us that, even when we have our tastes of glory, there is no fullness of it apart from the sometimes difficult journey – in simpler terms, there is no resurrection without the cross.

We know from our own lives and the lives of the followers of Christ that have gone before us that the truly faithful life will cause us to have moments where God's presence is clear and obvious to us, where we know God is working and we have every motivation to 'camp there' (to use the Gospel imagery). Equally there are times where it is difficult, where God is hard to find and we doubt ourselves and our faith. It is often quite easy to forget or sometimes even actively discard the 'mountain top' experiences when we are doing the harder part of the journey. With this in mind, we can draw on the Gospel reading to encourage us to resist this tendency. Something of the high point experience is to come with us as we come back down from the



summit. We cannot always live there just as the full glory of Christ could not be revealed at that point of the story. However, it is offered to us as a reminder and window into the full nature of Christ and the goodness that is in store for us.

Back to my holiday story; my son did get packing and endured the long journey, and we were blessed again with a tremendous week enjoying both familiar and new things, experiences both ordinary and very spiritual. We added to our photo collection and we brought back a few more items of memorabilia. When the time comes for a long journey back there or to somewhere else, when I have the feeling of whether the effort is worth it, I will make a point to pull out those pictures, reflect and enjoy them – and I will use them to spur me on to the journey ahead.

We pray that we have mountain top experiences of God, both in this liturgical season of Lent and in our faith life in general. We also pray that we hold to such events not as an end in themselves, but to encourage us for the journey forward. Even if we cannot stay on the mountain, we ponder and hold such moments in our mind and use them to make the effort, to believe even in the struggle, and to find the glorious reward at the end of it all which makes it all worthwhile.

## Prayer of the Faithful

### Introduction

The psalmist gave us voice to cry out for mercy as we place our trust in you, our Father. We turn to you with our needs and the needs of our community.

### 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 for those writing in the period of discernment that they 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.

*(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. May they be inspired to help all those in their care with a sense of generosity and patience.

*(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 prayer 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

Eye has not seen. M. Haugen. 466

God of Abraham. B Farrell. 306

O Sun of Justice. F. Quinn OP/ E. Miller. 2

Praise to You, O Christ, Our Saviour. B Farrell. 407

Psalm 27: The Lord Is My Light. D Haas. 27 (not for the Responsorial Psalm)

Psalm 27: The Lord Is My Light. C Willcock SJ. 28 (not for the Responsorial Psalm)

Seek, O Seek, The Lord. J McAuley/ R Connolly. 211

Tree of Life. M Haugen. 307

We Remember. M Haugen. 446

#### AOV1

All that is hidden. B. Farrell. 127

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

#### AOV2

Psalm 27: The Lord Is My Light. D Haas. 67 (not for the Responsorial Psalm)

Psalm 27: The Lord Is My Light. C Willcock SJ. 73 (not for the Responsorial Psalm)

Shine, Jesus, Shine. G. Kendrick. 59

You are the Voice. D Haas. 80

#### AOV4Kids

For The Faces That I Know. K Bates SM. 137

#### CWB

Christ Is the World's Light. F P Green. 643

God, Your Glory We Have Seen In Your Son. R Johnson and B Wren/ J Langlais. 695

Holy, Holy, Holy, Lord God Almighty. R Heber/ J Dykes. 712

Lord, Be My Vision. M. E. Byrne/ Irish Melody. 733

Priestly People. L Deiss. 796

Psalm 27: The Lord Is My Light. C Willcock SJ. 594 (not for the Responsorial Psalm)

Seek, O Seek, The Lord. J McAuley/ R Connolly. 802

The Glory of these Forty Days. M F Bell/ J S Bach. 825

There's a Wideness in God's Mercy. F Faber/ Dutch melody. 838

#### AOVNG

Jesus, Bread of Life. Amanda McKenna. 80

#### CWB

Glorious in Majesty. Jeff Cothran. 688

God, your glory we have seen in your Son. Didier Rimaud 695

**CWBII**

*Sunday by Sunday hymn suggestions*

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

Jesus, on the mountain peak. Brian Wren. 433

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

The glory of these forty days. Tr. Maurice F. Bell. 301

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

*Additional selections by Chris deSilva*

A Trusting Psalm. Kevin Bates SM. 293

Glorious in majesty. Jeff Cothran. 374

**S&S2**

Transfigure Us, O Lord. Bob Hurd. 309

**Psalms Selected by Chris deSilva and Angela McCarthy**

Psalm 32: Lord, let your mercy be on us, as we place our trust in you.

Lord, Let Your Mercy Be On Us. Ernest Rayson SSS. CWB 211

Psalm 33: Lord, Let Your Mercy Be on Us. The Grail. GA 32

Psalm 33 (32): Jenny O'Brien. JOBA pg. 30

Lord, Let Your Mercy Be On Us: Marty Haugen. LPA pg. 30

**Music selection 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]

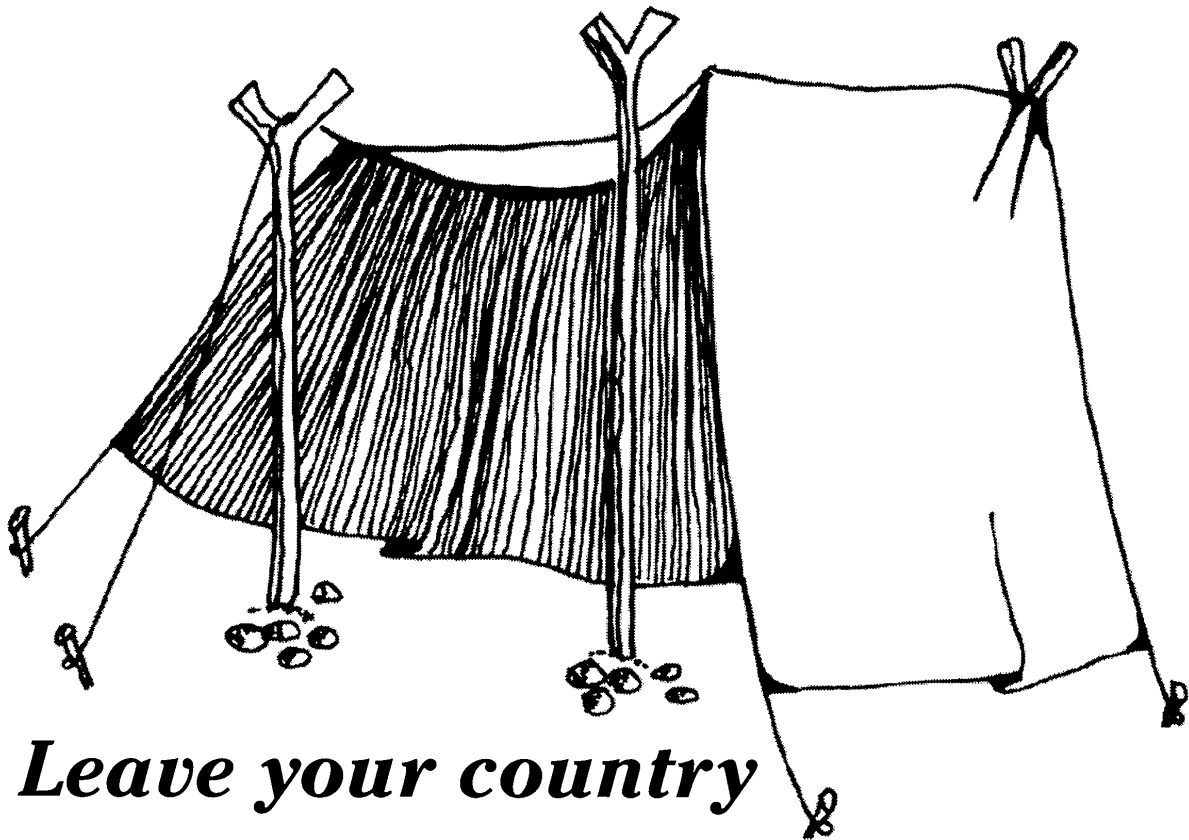
**Create A New Heart** (FWS) *Based on Ps 50/51* [Gathering, Gifts, Recessional]

**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]



***Leave your country  
for the land I will show you.***



15 March 2020

Third Sunday of Lent

Reflection by Joe Tedesco

### **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**

Water is one of the most basic necessities of life. As such, it is an apt symbol that comes to the fore in today's readings. It symbolises the gift that God offers which is to satisfy our most fundamental needs, to allow life to unfold and, so blessed, to bring the good news of God's 'living water' to others.

### **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 17:3-7**

On their way from slavery to freedom, the journey through the desert takes its toll. The people grumble out of thirst. God provides for their need, but it also reveals doubt on the part of Israel; "Is the Lord with us, or not?"

### **Second Reading**

**Romans 5:1-2, 5-8**

God offers a love that is "poured into our hearts." It is not offered on account of our own strength of achievement, but, on the contrary, in our weakness and "while we were still sinners."

### **Gospel Reading**

**John 4:5-42 or John 4:5-15, 19-26, 39-42**

A poignant and powerful encounter between Jesus and a Samaritan woman encourages us to know and receive the gift of God; living water that quenches our deepest thirst and that never runs out.

### **Reflection**

The story of the encounter between the Samaritan woman and Jesus at the well is one of the more fascinating scenes in the Bible. It starts with very ordinary events for the time, very human as it were. Jesus is tired from a long journey, it is the middle of the day and he rests near a well while his followers go off to find some sustenance. At the same time, an unnamed woman of the town approaches to draw water. As the woman approaches, Jesus asks the woman for a drink. This ordinary situation is quickly becoming extraordinary. A male would rarely if ever start a conversation with a woman in first century Palestine, much less a Galilean man with a Samaritan woman. It is an act of humility on the part of Jesus, more risky for Jesus than the woman given the social mores of the time.

The act of humility is not only on the level where conventions of the day are being crossed but, also, on the more broadly human level as well. Jesus initiates the conversation as a person in need. As noted, Jesus is presented in the opening scene as tired, hungry (why else would the disciples go find food) and thirsty. In this simple way, we have the portrayal of how Jesus comes to us – not clinging to any authority, but in a manner that all people, the woman at the well included, can relate; as people who are needy. We all know what it means to be needy. We all know what it means to be tired from life's journey, to hunger for happiness, to thirst for solutions to problems we face. There is a sense of solidarity in our shared humanity that recognises we are people with needs. The encounter in the story sees Jesus sharing in this reality.

Of course, Jesus meets us in this humanity but seeks to transform it too and the discussion that starts with needs turns to the meeting of those needs. Water is certainly present at the well, it can be found. Perhaps Jesus reflecting on his human thirst and hunger becomes acutely aware of how this illustrates the deep needs of the soul. The need for "living water" (v. 13) that quenches our deepest thirsts once and for all, water that "gushes up to eternal life" (v. 14).

With this, the questioning that starts with Jesus asking the woman out of need soon turns to the woman's needs. There is a key line (among many in this very rich reading) which rings out; "If you only knew the gift God is offering?" It is a question that is both an invitation and a statement. Come and ponder what this gift might be? If you get a sense of it, you will not go anywhere else to drink, you will not need to. You will sense it quench your thirst on a level that is beyond compare.

To drive home the point, Jesus asks a further rhetorical question of the woman to go get her husband. It is interesting that Jesus asks knowing the answer, yet he invites the woman to answer herself nonetheless. In doing so she admits a situation of not having a husband. It is a small and partial truth that invites Jesus to reveal the whole truth.

Much is made by interpreters of the five men mentioned and what they might mean. Often the whole situation is interpreted to signify that the woman is adulterous. Though that is not necessarily the case (the five previous husbands may have died for example), that she is currently with a man and not married and the timing of her visit to the well does allow for such an interpretation. Whether the case or not, Jesus' words are not condemning, more a statement of fact that serves to illustrate the profound knowledge that Jesus has of the woman and, moreover, the recognition that the woman is truly in need.

Also noteworthy in this scene is Jesus asks the question regarding the woman's husband and unpacks her situation as a response to the woman asking for the 'living water' (v. 15). Putting this all together, it seems apparent that before she can recognise or receive the gift of God, she has to recognise the need within her – and Jesus himself helps reveal this.

We are called during our Lenten journey to find the same giver of living water that the woman did. We seek to know this gift that God is offering to us. We come to find it through an encounter with Jesus Christ who knows us better than we know ourselves. As with the experience of the woman at the well, that knowledge is not held against us. Rather, it is made available to us in our conversing with God so that we come to recognise the deep needs we have. It is perhaps an ironic twist that as we come to truly recognise our needs, we can begin to recognise too "the gift that God is offering." – a gift that "if we only knew" changes everything.

## 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 to God our Father, creator of heaven and earth.

### Petitions

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

*(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 may be able to exercise their office for the good of all people.

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

We pray for those who thirst for the truth like the woman at the well. May they be led to Jesus through the witness of Christians who live the good news of Jesus Christ.

*(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 poor among us, and that we may have the generosity to enter into the joy of almsgiving.

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

We pray for us gathered 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.

*(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

As the deer longs. B. Hurd. 38  
Be not afraid. R. Dufford SJ. 449  
Christ is made the sure foundation. J. M. Neale/ H. Purcell. 482  
Come to the Feast. M. Haugen. 400  
Come to the Water. J. Foley SJ. 403  
Grant to Us, O Lord. L. Deiss CSsP. 303  
I heard the voice of Jesus say. H. Bonar/ English Melody. 468  
Jesus, In Your Heart We Find. JP McAuley/R Connolly. 464  
Tree of Life. M Haugen. 307  
Unless a Grain of Wheat. B Farrell. 500

#### AOV1

As the deer longs. B. Hurd. 120  
Come to the Water. F. Andersen MSC. 74  
Come to the Feast. M. Haugen. 151  
Flow River Flow. B. Hurd. 163  
I heard the voice of Jesus say. H. Bonar/ English Melody. 54  
I lift up my soul. T. Manion. 102  
Unless a Grain of Wheat. B Farrell. 35

#### AOV2

O God, You Search me. B. Farrell. 35

#### CWB

Christ is made the sure foundation. J. M. Neale/ H. Purcell. 640  
Grant to Us, O Lord. L. Deiss CSsP. 698  
Jesus, In Your Heart We Find. J P McAuley/R Connolly. 724  
Shepherd of souls, in love come feed us. J. Clifford Evers/ G. Neumark. 804  
There's a wideness in God's mercy. F. W. Faber/ Dutch Melody. 838

#### AOVNG

Jesus, Bread of Life. Amanda McKenna. 80

#### CWB

Shepherd of souls, in love, come feed us. J. Clifford Evers. 804

#### CWBII

*Sunday by Sunday hymn suggestions*  
Come to the water. Frank Andersen MSC. 473  
I heard the voice of Jesus say. Horatius Bonar. 512  
Shepherd of souls, in love, come feed us. Omar Westendorf. 596  
Tree of Life. Marty Haugen. 300

#### S&S1

If Today. Trevor Thomson. 74

#### S&S2

If Today You Hear His Voice. Jesse Manibusan. 269

### Psalms Selected by Chris deSilva and Angela McCarthy

Psalms 94: *If today you hear his voice, harden not your hearts.*  
If Today You Hear His Voice. J. Robert Carroll/Joseph Gelineau SJ. CWB 334  
Psalm 95: If Today You Hear God's Voice. Jane Wood. GA 55  
Psalm 95 (94): Jenny O'Brien. JOBA pg. 32  
If Today You Hear His Voice: Paul Mason. PM pg. 68  
If Today You Hear His Voice: Marty Haugen. LPA pg. 33

Music selection by Michael Mangan

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

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

**If Today You Hear His Voice** (LCC) *Ps 94/95* [Childrens Lectionary]

**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]





22 March 2020

## Fourth Sunday of Lent

Reflection by Joe Tedesco

### Pastoral Note:

#### Fourth Sunday of Lent – Second 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).

### 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.

### Introduction

We can easily find ourselves blind to the ways of God and lost in darkness. However, in today’s readings God invites us to be “children of the light”.

### First Reading

**1 Samuel 16:1b, 6-7, 10-13a**

We hear how God’s plans are not limited to human perception. David, the least likely by human measure, is the one chosen by God to be the new king of Israel.

### Second Reading

**Ephesians 5:8-14**

All that is good, right and true is the product of living in the light. This is the destiny of all who belong to the Lord.

### Gospel Reading

**John 9:1-41 or John 9:1, 6-9, 13-17, 34-38**

An encounter between Jesus and a man born without sight provides for an occasion to illustrate blindness of many kinds.

### Reflection

The first reading depicts a scene where Samuel is sent to find the new king anointed by God. Samuel sees the first son of Jesse, strapping and strong; “surely the Lord’s anointed one” is Samuel’s cry (Sam 16:6). The lectionary version cuts out the detail (16:8-9), nevertheless the point is made, Jesse brings seven sons before Samuel’s all figured to be the ‘next best’, but the Lord did not choose any of those (16:10). Why? The answer is stated, because God is able to see

beyond appearances which can fool human eyes. A key line sums it up well; “for the Lord does not see as mortals see; they look on the outward appearance, but the Lord looks on the heart.” (16:7).

Seven times Jesse gets it wrong because human eyes only see the façade, God sees the heart. The word heart, a translation of the Hebrew word *leb*, not only means the inner life of a person as our vernacular reading tends to take it, it actually means the totality or the whole of a person, what a person is and what they might be.

This principle then informs our Gospel reading. The scene opens with an observation of a man blind from birth. The blind man is immediately judged; his disciples respectfully ask Jesus, “Who sinned that this man is blind?” (Jn 9:2). It may seem a little strange to our ears to hear such a query, but it would have been a reasonable question in Jesus’ day. Ailments such as blindness were seen as causally linked to sin in Jewish thought of the day.

Once again, however, such questioning illustrates the sort of vision God has. Jesus’ response is a profound one; “Neither this man nor his parents sinned, he was born blind so that God’s works might be revealed in him” (9:3). In effect, Jesus is saying, this man is blind for the glory of God. What Jesus’ disciples and most people would see as a curse or, at the very least, anything but a blessing, Jesus is saying is a place where the glory of God will be found.

True to God’s vision, the miracle unfolds and the blind man is made able to see. Once again, people fail to perceive what is in front of them. This time many people are confused; “Is this not the man who used to sit and beg?” (9:8). The people only saw a blind man, that is what they knew – anything else is confounding and some even reject that it is the actual man at all (9:9).

Is it not peculiar that we sometimes struggle to accept the activity of God even when it is plainly in front of us? It is one thing to struggle to see how a broken situation is somehow a place where God can be revealed, it is another where we struggle to see when God actually acts.

Why does this occur? Are we afraid to accept that we worship a God that can act, that turns hapless situations to ones where hope abounds, that elevates the disheartened to a place of joy? Perhaps we just find it difficult to see anything unless it makes sense to us. These challenges are all put to us in these readings.

As the Gospel continues, a third group of characters are introduced (following the disciples and the ‘people’), that being the Pharisees and Jews. As with the previous figures, they also fail to see. In their case another layer is added. They are steeped in the religious tradition, “disciples of Moses” (9:28) no less. In all sorts of ways, they refuse to accept the situation before them and, subsequently, fail to see God’s activity and fail to see Jesus for who he actually is.

We might dismiss the religious figures as fools, but it is worthwhile to pause and recognise that they base their convictions on knowledge steeped deeply in the religious practice and tradition of the day. They are not fools. In contrast, they are very knowledgeable of the Hebrew faith – at least a version of it. However, their religious expertise does not help them actually see what is plainly in front of them. In fact, their reliance on it seems to be blinding them. John uses such irony frequently in his Gospel; those who would be most expected to know of God’s revelation miss it because they seem to trust their own self-knowledge rather than the work of Jesus in their midst.

The concluding verses of the Gospel reading are important. Jesus states that he has come into the world so that the blind can see and those who think they see will have their blindness revealed. Then the final warning is put to the Pharisees but likely intended for all, “if you were [blind], you would not be guilty, but since you say, ‘We see’, your guilt remains” (9:41). The language is a touch cryptic, but the inference is clear; if we claim to see by our own natural vision, only accepting what makes sense to our limited sight, to what is popular, to what might seem convention, what might even seem ‘religiously coherent’ – all these modes risk leaving us blind to the truth and glory of God.

During this season of Lent we are particularly encouraged to allow God to shape our vision, to admit that we cannot always see how God acts, what God is doing and how God blesses. Once again, as is a common theme through this season, we come to learn that only in recognising our limitations and our needs can we begin to recognise the wonder of God and what God would have for us.

## Prayer of the Faithful

### Introduction

As we hasten towards Easter in this time of Lent, let us turn to God in prayer with complete trust that our petitions will be answered.

### Petitions

We pray for the Holy People of God that the words of St Paul may be fulfilled in us so that we may have the grace to become the children of light in a world of darkness.

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

We pray for the people in authority, especially for the leaders in Australia that they may work for unity and peace in our nation.

*(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 a mental illness, that they find comfort through their family and health carers.

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

We pray for those gathered here today in the name of Jesus. May we have the grace to discover our blindness and call out to God for help, and through this receive insight and be able to see the love of God in our lives.

*(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.*

## Conclusion

Eternal Father, you are our merciful shepherd. Look down on your flock and listen to our prayer as we turn to you in time of need. We make this prayer through 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  
Church of God, chosen people P. Stotter/ M Daly. 480 (verse 7)  
Christ, be our Light. B. Farrell. 404  
City of God. D. Schutte. 498  
Out of darkness. C. Walker. 504  
The Light of Christ. D. Fishel. 405  
The Lord Is My Shepherd. B Boniwell. 506  
The Lord’s My Shepherd. Crimond/ J Irvine. 473  
Tree of Life. M Haugen. 307

#### AOV1

Amazing Grace. J Newton. 29  
Because the Lord is my Shepherd. C. Walker. 66  
City of God. D. Schutte. 57  
Open my eyes. J. Manibusan. 166  
Out of Darkness. C. Walker. 134  
The Light of Christ. D. Fishel. 186  
The Lord Is My Shepherd. B Boniwell. 26  
The Lord’s My Shepherd. Crimond/ J Irvine. 144

#### AOV2

Psalms 27: The Lord Is My Light. D Haas. 67  
Christ, be our Light. B. Farrell. 3

#### AOV4Kids

Rejoice in the Lord. Trad. 75

#### CWB

Christ Is the World’s Light. F P Green. 643  
Psalms 27: The Lord Is My Light. C Willcock SJ. 594  
Rejoice, the Lord is King! C Wesley/ J Darwall. 799  
The Light of Christ. D. Fishel. 826  
The Lord Is My Shepherd. B Boniwell. 506  
The Lord’s My Shepherd. Crimond/ J Irvine. 473  
There’s a Wideness in God’s Mercy. F Faber/ Dutch melody. 838

#### AOVNG

Jesus, Bread of Life. Amanda McKenna. 80  
The Lord is My Shepherd. Joshua Blakesley. 127

#### CWB

Come to me, all who labour. Gregory Norbet OSB. 660  
The light of Christ. Donald Fishel. 826  
The living God my shepherd is. J. Driscoll SJ. 827  
The Lord is my shepherd. Brian Boniwell CWB 830  
The Lord is my shepherd, my shield. Joseph Wise. 831  
The Lord my shepherd rules my life. Christopher Idle. 829  
The Lord’s my shepherd. Scottish Psalter.833

#### CWBII

*Sunday by Sunday hymn suggestions*

Amazing grace! how sweet the sound. John Newton & John Rees. 450  
Church of God. Pamela Stotter. 471

City of God. Daniel L. Schutte. 453  
From ashes to the living font. Alan J. Hommerding. 289  
I want to walk as a child of the light. Kathleen Thomerson. 514  
Open my eyes, Lord. Jesse Manibusan. 582  
Tree of Life. Marty Haugen. 300  
*Additional selections by Chris deSilva*  
Come to me, all you who labour. Anon. 470  
Shepherd me, O God. Marty Haugen. 597  
The Lord is my shepherd. Brian Boniwell. 619  
The Lord's my shepherd. Scottish Psalter. 620

**S&S1**

Shepherd Me, O God. Marty Haugen. 59  
Christ, Be Our Light. Bernadette Farrell. 105

**S&S2**

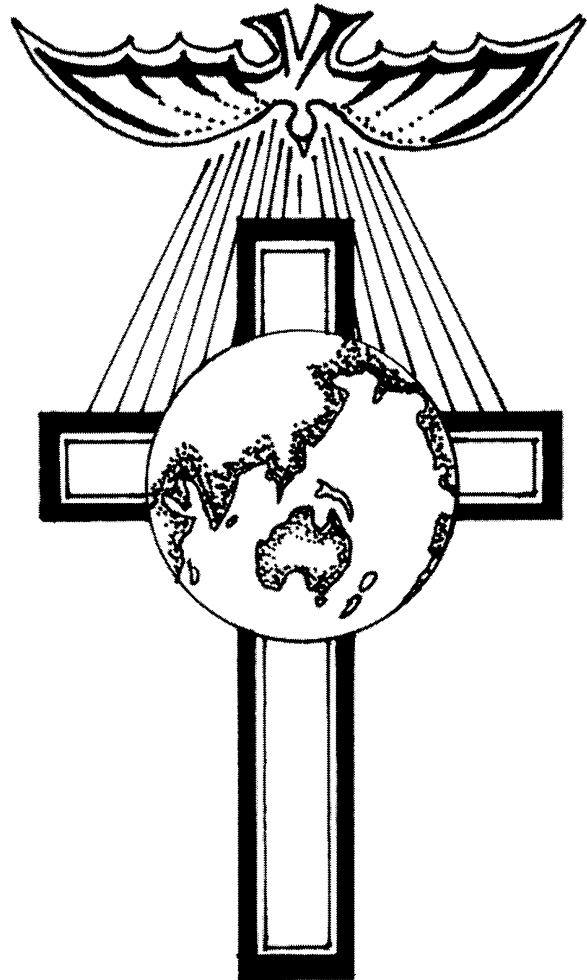
The Lord Is My Shepherd. Joshua Blakesley. 250

**Psalms Selected by Chris deSilva and Angela McCarthy**

Psalm 22: *The Lord is my shepherd; there is nothing I shall want.*  
The Lord Is My Shepherd. Kathleen Boschetti MSC. CWB 34a  
The Lord Is My Shepherd. Stephen Somerville. CWB 51  
The Lord Is My Shepherd. Dale Wood. CWB 589  
My Shepherd Is the Lord. Joseph Gelineau SJ. CWB 590  
Psalm 23: The Lord Is My Shepherd. The Grail. GA23  
Psalm 23: My Shepherd Is the Lord. The Grail. GA 25  
Psalm 23 (22): Jenny O'Brien. JOBA pg. 34  
The Lord Is My Shepherd: Paul Mason. PM pg. 18  
The Lord is My Shepherd: Marty Haugen. LPA pg. 36

**Music selection by Michael Mangan**

**Be With Us** (FWS) *Based on Ps 90/91* [Gathering, Gifts]  
**Create A New Heart** (FWS) *Based on Ps 50/51* [Gathering, Gifts, Recessional]  
**You Are My Shepherd** (FWS) *Based on Ps 22/23* [Gifts, Communion]  
**Live In The Light** (TWB) [Gifts]  
**The Light of My Life** (TCS) [Gifts]  
**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]



**“I am the light of  
the world”  
says the Lord.**





29 March 2020

Fifth Sunday of Lent

Reflection by Joe Tedesco

## 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

The conquering of death found in the resurrected Christ is the crowning feature of Holy Week. The readings of the Fifth Sunday of Lent begin to more readily anticipate this high point of the liturgical year.

### 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

**Ezekiel 37:12-14**

A wonderful promise is offered to the people of God; the Lord's spirit will be placed in you and you will live.

### Second Reading

**Romans 8:8-11**

Paul also speaks of the Spirit of God that "dwells in you". Anticipating the Gospel reading, it reminds us that this Spirit gives true life to our mortal bodies.

### Gospel Reading

**John 11:1-45 or John 11:3-7, 17, 20-27, 33b-45**

The power of God works through Jesus and Lazarus is raised from the dead. However, the event seeks to draw out the faith of Jesus' followers, to deepen their trust in God and to find hope even when all seems lost.

### Reflection

Last week we heard from readings that spoke of seeing as God sees – of not living in blindness but, rather, walking in the light of Christ. We are again invited to take on such vision in today's readings. In the Gospel, not dissimilar to last Sunday's reading, Jesus takes a situation of ill health and declares that such a state is not what it might seem. Jesus states that Lazarus' sickness, one that ultimately leads to his death is, in fact, "for God's glory" (Jn 11:3), an occurrence that exists for the good of his followers, so that they may believe (11:15).

However, it seems there is something more at stake in this Sunday's text. As bad as blindness is (used symbolically by John while also recognising the physical reality of such a debility), this week the scriptures are revolving around death – the ultimate expression of human limitation. The 'grave is a great equaliser' is the well-known idiom (c.f. Ecc 9:11-12); nobody can escape it regardless of wealth, status or intellect. Not only is this true for our own lives, we also face the reality of death in those around us. We all have to face moments where we are forced (for we would surely never choose it) to say our final goodbyes to people dear to us. Such reality causes us to respond in all sorts of ways. Typically, it conjures up images of fear, of questioning, of sadness, of loss. Death as we experience it, in its many forms, is a powerful force. As Lent begins to give way to the events of Holy Week, this force comes evermore into view and is confronted a way only Jesus can.

One character which jumps out in our Gospel reading is Martha. The Gospel narrative makes the effort to point out that she, along with her sister Mary and brother Lazarus, were familiar with Jesus and Jesus with them. Martha, knowing Jesus, when he belatedly (as far as Martha is concerned) arrives makes a statement of faith ... of sorts. "If you had been here, my brother would not have died" (Jn 11:21). The implication is that if Jesus had come in time, before Lazarus' passing into death, then Jesus the great healer would have saved the situation.

Jesus wishes to take Martha (and us with her), to a deeper place of faith. Jesus makes a statement, "Your brother will rise again" (11:23). Martha's reply likely indicates she has misunderstood Jesus – she knows he will rise on the 'last day'. That Lazarus, like all those who die in the Lord, would be taken up to God at the end of time was a commonly held belief among Jews in first century Palestine. However, this is not the sort of salvation that Jesus is suggesting. Jesus acts in the 'here and now'. Jesus is not simply the *promise* of the 'resurrection and the life'. Rather, Jesus "IS the resurrection and the life" (11:25a). Martha responds positively to this revelation and declares her belief in Jesus. Following Martha's returning to Mary and drawing her into the picture, Jesus underlines the revelation made to Martha by calling Lazarus from the grave.

It is a peculiar scene in many respects. The heart of the reading revolves around the words of Jesus found in the middle verses (and which form the Gospel Acclamation). Following the proclamation of being the resurrection and the life, Jesus states: "Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" (11:25b-26). It is peculiar on a number of levels. Firstly, Jesus is addressing Martha, but Martha is not the one who is dead, so how can her belief help the one who is, namely Lazarus? Martha is experiencing death, but it is not her own.

Then there is the actual raising of Lazarus. Clearly this is a fantastic event; however, that is not our common experience. Our physical bodies do not go on living, even for the greatest Saint. Indeed, a resurrected Lazarus in the Gospel story remains mortal, he will eventually die. There is no escaping it.

One senses that John is drawing us to deepen our faith to a profound level, to go where it surely struggles to hold. To believe that we, and those we hold dear, may never die. To find and hold to a hope that will, necessarily, never be entirely realised while we are on this side of our mortality.

However, there is more here too. It extends to the sort of vision introduced in last week's Gospel reading; there is blindness worse than physically not being able to see. Similarly, there is a death found in separation from God that is worse than what we experience as our mortality. Our mortality is but an expression of a greater cosmological reality. Certainly, mortal death is experienced negatively and something that concerns God's saving activity. That Jesus actually raises Lazarus attests to this.

However, Jesus seems to be calling us to recognise that God's presence brings a life that transcends any death or which we might know. Not only our material mortality, but separation of ourselves from meaning and purpose – from what truly is life. Life is more than our mortal existence; life is more than simply being around. Jesus *IS* the life. What might look like living can be a form of death, what looks dead is life found in union with God.

This is not easily grasped; indeed, it cannot be. It can only be *believed*. The question is then ever before us, "do you believe this?"

## Prayer of the Faithful

### Introduction

During this season of penance and preparation let us open our hearts and minds to the teaching of Jesus and offer our needs to his Father.

### 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 times of turmoil and unrest, open their hearts to the words and deeds of Jesus.

*(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.

*(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.

*(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

We heard in the gospel that Jesus said: 'Father, I thank you for hearing my prayer.' We know that you hear our prayers and we wait in confidence as we celebrate the coming of your Kingdom. 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

Eye Has not seen. M Haugen. 466

Grant to Us, O Lord. L Deiss CSsP. 303

I am the Bread of Life. S. Toolan RSM. 204

O Sacred Head, Surrounded. H. W. Baker et al./ J. S. Bach. 335

Tree of Life. M Haugen. 307

When I Survey the Wondrous Cross. I Watts/ E Miller. 330

#### AOV1

All that is hidden. B. Farrell. 127

Eye Has not seen. M Haugen. 146

I am the Bread of Life. S. Toolan RSM. 49

Unless a Grain of Wheat. B Farrell. 35

#### AOV2

You are mine. D. Haas. 2

#### AOVK

You are mine. D. Haas. 5

#### CWB

Bring us back to you, O Lord our God. P. Decha/ J. P. Lecot. 629

Grant to Us, O Lord. L Deiss CSsP. 698

I am the Bread of Life. S. Toolan RSM. 718

O Sacred Head, Surrounded. H. W. Baker et al./ J. S. Bach. 776

When I Survey the Wondrous Cross. I Watts/ E Miller. 862

#### AOVNG

Jesus, Bread of Life. Amanda McKenna. 80

## CWB

Bring us back to you, O Lord our God. Jean-Paul Lécot and Sr Lucia Fay. 629

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

I am the bread of life. Suzanne Toolan. 718

## CWBII

Sunday by Sunday hymn suggestions

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

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

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

## S&S1

I Am the Bread of Life. John Michael Talbot. 153

With the Lord. Trevor Thomson. 86

## S&S2

With the Lord There is Mercy. Rick Modlin. 280

With the Lord There is Mercy. Angus McDonell. 281

## Psalms Selected by Chris deSilva and Angela McCarthy

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 77

Psalm 130 (129): Jenny O'Brien. JOBA pg. 36

With the Lord There is Mercy: Paul Mason. PM pg. 100

With the Lord There is Mercy: Marty Haugen. LPA pg. 39

## Music selection by Michael Mangan

**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]





**5 April 2020**

## Palm Sunday of the Passion of the Lord

Reflection by Joe Tedesco

### Pastoral Note

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.

### Introduction

The Sunday liturgy that opens Holy Week is distinct in a number of ways. Most notably it consists of two parts, one which focuses on Jesus' triumphant entry into Jerusalem and the second featuring an extended reading of the Passion. Further, the Liturgy of the Word is laid out to be more overtly participatory – this draws us to reflect more intensely during these most significant moments of the liturgical year.

### Procession Gospel

#### Matthew 21:1–11

In fulfilment of God's will, Jesus comes to Jerusalem. Even while entering on a donkey, a sign of humility, the Davidic messianic kingship is recognised with many declaring Jesus "the blessed one who comes in the name of the Lord". All of Jerusalem is roused by these events, and the questioning begins: "Who is this?"

### First Reading

#### Isaiah 50:4–7

Isaiah provides an image of the 'Suffering Servant' who becomes recognized in the Christian faith in the person of Jesus Christ; one who does not shy away from trials that come with being the one who does the will of God.

### Second Reading

#### Philippians 2:6–11

Understood to be one of the earliest Christian proclamations on Jesus Christ, shared with us today is a beautiful hymn of praise that expresses the wonder of Christ's humiliation and exaltation.

### Gospel Reading

#### Matthew 26:14–27:66 or Matthew 27:11–54

Today we hear at length the events of the Passion of our Lord. It is the centre of the Christian faith that through these trials of shame, dishonesty, suffering and abandonment that Christ's death on the cross becomes that through which all are saved. The solemnity of the events and what they represent defies simple explanation. We can only remember and reflect on this great work, allowing the narrative of the day and the events of Holy Week to play out – feeding our soul and guiding us through to find the gift which goes beyond all knowledge.

### Reflection

There are many characters found in the story of the Passion and not many of them, beside Jesus Christ of course, appear in a good light. Matthew's version draws slightly more attention to one character in particular, one given the infamous title "the betrayer" (26:48). Judas is singled out in all versions, but he is given particular stress in Matthew (for example, Judas' turmoil and death is uniquely described in Matthew 27:3-10). Judas has become a target of scorn through the centuries and, to this day, even in popular culture, it is not uncommon to hear the name Judas euphemistically thrown at people when they feel betrayed by someone. His fault is there to see, this is obvious, but Judas also becomes a figure where we followers of Christ become quick to, and to borrow from elsewhere in Scripture, 'cast the first stone'. With this in mind, we need to recognise that Judas is not the only betrayer at hand. His may be of an elevated order, but there is much betrayal to be found and this gives one pause when brought into focus.

Starting with Pilate, one who has the most temporal power in the narrative, betrays his duty to rule rightly and administer justice. He succumbs to the crowd's demands and 'washes his hands' of the whole affair. His good intention is well noted, but it does little to bring justice to an unjust situation.

The Jewish authorities too can be added to the list of betrayers; the high priest, scribes and elders who betray their commitment to the Law by manipulating it to their own deceptive ends. For various reasons, Jesus appears a threat to them. Events surrounding Jesus' cleansing of the temple seem to be cited (cf. 21:12-13), but there appears more at play than this. According to what Pilate is said to reason (27:18), plain old jealousy must be considered a motivating factor. Regardless, their words and actions betray God's very presence while claiming to uphold God's dignity.

Then there is 'the crowd' who choose one who is plainly described as a criminal over one who is, equally clearly, declared innocent. The same Greek word for crowd (*ochlos*) is used to describe the gathering at the trial of Jesus as those that welcomed him into Jerusalem with acclaim. However, though commonly interpreted as such, it is speculative to understand that the two crowds would be synonymous. However, even if the two crowds are distinct, the crowd does what crowds often do – go with what is popular at the expense of any moral reckoning. Sensibilities and a sense of justice are abandoned while mob rule seems to reign.

Of course, even the close followers of Jesus have their unfortunate moments. Jesus asks his followers to remain with him, to stay awake and pray during this difficult time. Though they too have good intentions, they fail. And Peter famously denies Jesus three times, betraying his commitment that he would never do so (26:35).

The sad truth of the Passion narrative is that it is not hard to find myself in many of these moments of betrayal. I know I have hidden behind good intentions and ‘washed my hands’ of doing something about injustices that I am party to, even if indirectly. I too have been confronted and failed to stay true to my faith when challenged. I have promised to stay true to Jesus in prayer, only to tire, become lazy in my faith and ‘fall asleep’. I too have mindlessly ‘joined the crowd’ in asking for what appeases rather than calling out for unpopular truth and justice. I know I worship a living God who offers forgiveness for such things, this is not in doubt. However, this is so only because Jesus bears the cost of such betrayal on the Cross.

The Passion and the events of Holy Week that lie ahead are a testament that Jesus Christ does not leave me or anyone else to our failings but, as the Second Reading attests, Christ empties himself to be with us in our sin such that we might know “the glory of God the Father” (Phil 2:11).

The gravity of the self-emptying done for our sake by Jesus is too deep a mystery to hold in one moment, in one reflection, on one Sunday or even for the whole of Holy Week. Perhaps the most appropriate thing to do is follow the wonderful hymn from Philippians; bend our knee, let this mystery wash over us and confess, “Jesus Christ is Lord!”

## Prayer of the Faithful

### Introduction

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

### Petitions

We pray for the Church, that we will remain unified in your love and that our hearts will awaken to the words and deeds of your Son Jesus Christ.

*(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 your Son, Jesus Christ.

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

We pray for those experiencing suffering and hardship that through your Son, 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

Now we remain. D. Haas. 499

O Sacred Head, Surrounded. H. W. Baker et al./ 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

Now we remain. D. Haas. 45

#### AOV2

See His Hands. S Sears. 48

#### AOV4Kids

Sing It! Hosanna. M Mangan. 73

#### CWB

##### Entrance Antiphon

Hosanna to the Son of David. P Jones/E Rayson. 227

##### Blessing of the Palms

The Children of Jerusalem. Chant. 228

##### Entrance Procession

All Glory Praise and Honour. J M Neale/ J S Bach. 229

Hail Redeemer, King Divine. P Brennan/ W Flood. 703

##### Other Hymns for the Liturgy

O Sacred Head, Surrounded. H. W. Baker et al./ J. S. Bach. 776

Soul of My Saviour. John XXII/ W Maher. 811

#### AOVNG

See Him. Keith Duke. 108

Song of the Cross. Ana DaCosta/Susan Hookong-Taylor. 116

#### CWB

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

Hail, Redeemer, King divine! Patrick Brennan CSsR. 703

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

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

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

When I survey the wondrous cross. Isaac Watts. 862

#### CWBII

All glory, laud and honour. Theodulph of Orleans, tr. John Mason Neale. 303

Hail Redeemer, King divine! Patrick Brennan CSsR. 400

Hosanna to the Son of David. ICEL. 302

Jesus, remember me. Taizé Community. 526

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

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

When I survey the wondrous cross. Isaac Watts. 329

#### S&S1

Behold the Cross. Bob Hurd. 172

My God, My God. Timothy R. Smith. 58

#### 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?*

My God, My God. Kathleen Boschetti MSC. CWB 233

My God, My God. The Grail. GA 22

Psalm 22 (21): Jenny O'Brien. JOBA pg. 38

My God, My God: Paul Mason. PM pg. 10

My God, My God: Paul Mason. PM pg. 14

My God, My God: Marty Haugen. LPA pg. 42

**Music selection 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

1. In the sanctuary or near the baptismal font should be a place visible to those assembled where the Holy Oils will be placed.
2. 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.
3. Each Oil should have a suitable coloured ribbon or marker to identify it.
4. 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 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.*

### 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.**

### 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.**

### Oil of Chrism

**Commentator:** The container with **yellow ribbon** on it contains the **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 the 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 the Holy Oils 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 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.*

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 baptized  
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.



# 9 April 2020

## Thursday of the Lord's Supper

Reflection by Gerard Moore

### Introduction

Our reading from Paul showcases our classic understanding of the Eucharist, with the thanksgiving blessing of bread and cup, followed by communion in the body and blood of Christ. The text from Exodus, and the reading from the Gospel expand this. Used here together for the feast, they link the Eucharist to the theology of memorial, the passing over of God, and the mandate for humble service. As much as Christians are marked by the Eucharist, so the Eucharist itself is marked by the servant's role and the command to wash the feet of others.

### 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

In this reading from the Book of Exodus, we see the establishment of the feast of Passover as a memorial feast of the passing over of God and the freedom of the people of Israel.

### Second Reading

#### 1 Corinthians 11:23-26

Paul reiterates to the Corinthian community that the tradition of the supper, already firmly established, is one that he was given and that he passes on faithfully.

### Gospel

#### John 13:1-15

While the Last Supper tradition establishes the Eucharistic meal, the Gospel of John links the essence of the supper to service: those who are fed by the Lord are also committed to washing the feet of the poor and needy.

### Reflection

The Holy Thursday context of the readings offers us a number of theological interpretations of the final meal of Jesus. Each reading is rich in content and application to our lives.

The Exodus text establishes the Jewish feast of Passover. It is at the heart of the life and faith of Israel. The feast sets the first month of the year: the Jewish calendar begins with Passover. The Lord speaks to both Moses and Aaron, to both the prophet and the priest. The details of the feast are put forth. What follows are two key theological understandings. In this understanding of Passover, it is God who passes over! The Angel will pass across the people, and in the passing over of the angel, the people are saved. This is a different sense of Passover as understood when the people pass over the Red Sea. In our reading all agency belongs to God. It is God who saves the hapless people. We see a similar sense in the Gospel!

The second major theological statement is around 'memorial': "this day shall be a memorial feast to you". The Jewish understanding of memorial is central to our reading of the Lord's Supper text, where we are invited to 'do this in memory of me'. We are at a remove from the theology of memorial that Jesus is invoking, which has been set out below as Excursus Two

In light of this Jewish heritage, Paul reminds his beloved Corinthians of the now established Christian tradition of the Eucharist. As yet, there is no celebration of the Easter Triduum, only the emergent Sunday Eucharist. However, we have the theological staples of the Eucharistic meal: the thanksgiving blessing of bread and cup and its being eaten and drunk. Within this Paul too calls upon the theology of remembrance. The blessed bread is eaten, and the blessed wine drunk, in remembrance of Jesus. For Paul, this is a practice he has received from the Lord himself, a practice that defines the Christian communities across the known world.

It is this Pauline image, one reflected in the synoptic Gospels, that is the defining image of the celebration of the feast of the Lord's Supper. Yet the Gospel of John sets this to the side. John has already discussed the Eucharist in his passages around the bread of life. He expands the meaning of the Eucharist, and ties it ineluctably to lowly service. It is a theme that matches perfectly Jesus' coming death.

Much in step with the Exodus reading, it is Jesus who 'passes over', from life on earth to death and return to the Father. In his passing over, death itself is defeated. With this, John reminds the faithful that Jesus has been consistent from the outset. The Gospel opens with the text in which the Word, who had all power, in love took flesh and enter fragile human existence. The Supper narrative opens with the same understanding. Jesus has all power, yet



in love surrenders to the forces of death. It is his passing over that brings salvation.

Having established this, John immediately eschews any narration of the meal to establish the centrality of lowly service. His two closest leaders are in dissent. Judas, the treasurer, has already betrayed Jesus. Jesus knows this but does not avert the danger. Peter refuses the message of humble service, and has to be convinced to follow faithfully rather than fitfully. Ultimately for John, the supper is defined by the washing of the feet, and the Eucharist by the attitudes and practices of service that it gives rise to. It is a model for us, one that marks the ensuing suffering of Jesus, his acceptance of crucifixion, forgiveness of his enemies, and ultimate defeat of death: "I have given you a model to follow, so that as I have done for you, you should also do."

### **Excursus One: The Da Vinci Last Supper**

Given that our sense of this feast is marked by the synoptic accounts rather than John's narrative, it might be worth seeing the Last Supper somewhat through the eyes of Leonardo Da Vinci. His rendition of the Last Supper has imprinted itself on our minds indelibly as the best exemplar of imagining the supper of the Lord. With Jesus calmly featured in the centre, it speaks to the chaos unleashed amongst the disciples when told that their master was to be betrayed by one of them. However, this is almost overlooked because of the overwhelming importance of the meal itself and its Eucharistic context. As much as it speaks to an aspect of the Supper, the painting is a resounding reminder of the whole of the meal itself.

With this in mind it is worth setting Da Vinci's work within its precise location. The painting watched over the Dominican friars as they too are at their meals. When set in the refectory, and beset by kitchen odours and the litterings of countless meals, the painting offers an interesting perspective to those at table. The apostles and Jesus sit at one side of the table, with the apostolic team bickering. Perhaps we can intuit that the open side of the dining table is left for those in the refectory to see themselves sitting with Jesus from 'outside' the painting so to speak. As they look up from their meals, the friars can see themselves figuratively sitting opposite Jesus, in the company of the apostles, and partaking in the supper. In this they are able to connect their own meal, their own community and their own squabbles into the Eucharistic gift of Jesus, and in company with his inevitable suffering. They can also identify with the feeble behaviour of the pre-resurrection apostles. What an experience it would be to sit in the refectory and 'eat' in the presence of the supper!

### **Excursus Two: Re-enactment or Remembrance**

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 somewhat recent 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.<sup>1</sup> 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.* <sup>2</sup>

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.

(This section is an extract from the first chapter of my book *Earth Unites with Heaven: An Introduction to the Liturgical Year*, Wipf and Stock, 2015).

#### Footnotes

<sup>1</sup> For a translation see John Wilkinson Egeria's Travels to the Holy Land (Warminster: Aris & Phillips, 1981).

<sup>2</sup> Egeria's Travels 36.3

## 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.

*(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 their faults 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

#### GA

#### 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. FP 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

## CWB

### Hymns for the Washing of the Feet

A New Commandment. Unknown/ L Bartlett. 615  
This Is My Commandment. E Routley. 248  
This Is My Will, My One Command. J Quinn/SJ/ Gregorian Chant. 465

### Offertory Hymn

Where There is Charity and Love. R Connolly. 863

### Transfer of the Blessed Sacrament

Hail Our Saviour's Glorious Body. J Quinn SJ/ C Shalk. 700  
Sing My Tongue the Saviour's Glory. Saint Thomas Aquinas/  
Gregorian Chant. 252  
Sing My Tongue the Saviour's Glory. St Thomas Aquinas/ S  
Webbe. 806

### Other Hymns for the Liturgy

An Upper Room Did our Lord Prepare. FP Green. 620  
Christians, Let Us Love One Another. A Nigro SJ and M Foltz  
SNJM/ French melody. 648  
Love is His Word. L Connaughton/ A Milner. 743  
This Body Will Be Given For You. C Willcock SJ. 839  
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

### 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 Holy Eucharist

## 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

### Psalms Selected by Chris deSilva and Angela McCarthy

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

Psalms 115: Douglas Mews. CWB 245

Psalms 116: The Name of God. David Haas. GA 68

Psalms 116: Our Blessing Cup. Rosalie Bonighton. GA 69

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

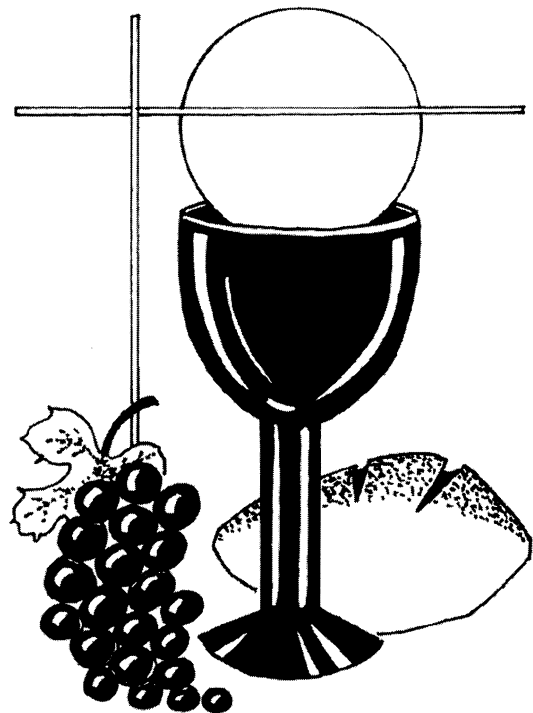
Our Blessing Cup Is a Communion: Paul Mason. PM pg. 88

Our Blessing Cup Is a Communion: Marty Haugen. LPSF pg. 26

### Music selection by Michael Mangan

**In Memory of Me** (TWML) [CHILDREN: Communion]

**The Bread of Life** (SHOF) [Communion]



**Do this  
in memory  
of me.**



**10 April 2020**

## Friday of the Passion of the Lord (Good Friday)

Introductions by Joe Tedesco, meditation by Gerard Moore

### Introduction

Today's Liturgy begins simply and in silence, with no introduction prior to the Opening Prayer of the presider.

### First Reading

**Isaiah 52:13-53:12**

This classic text regarding the Lord's Suffering Servant spoke to the people of Israel of one who would bear their infirmities and carry their sorrow. It became and continues to be a key text to help Christians make sense of the difficult events of Good Friday.

### Second Reading

**Hebrews 4:14-16, 5:7-9**

The letter to the Hebrews harkens to the humanity of Christ Jesus, the high priest who is intimately aware of our vulnerabilities. We are thus encouraged to approach "the throne of grace, that we shall have mercy from him and find grace when we are in need of help".

### Gospel Reading

**John 18:1-19:42**

The vulnerability touched on in the second reading comes to the fore in the events encountered in the Passion of the Lord. John's account, though containing significant elements found in the other Gospels, never loses sight of the glory that is Christ. Nevertheless, this glory is found in the broken body, a life surrendered on the Cross.

### Marked by the Sign of the Cross: a meditation

Almost always the first action of Catholics in prayer or worship involves the Sign of the Cross. At its heart is the physical act of marking our bodies with the marks of Jesus' death. Each of us makes the gesture, and all of us make it together.

When we mark our bodies with this sign, what are we doing? Do we not suggest that we will stand, with our bodies, where Jesus stood; that where his cross is, there our bodies will be. This may be a more challenging task than at first we imagine. It is worth revisiting the last days of Jesus to discover what it means to be at his cross.

Jesus' passion involved a violent, relentless stripping of his identity as a human being. Quickly enough he was abandoned by his followers. The ones who had earlier eaten with him had soon fled, one of his trusted followers had betrayed him, while his closest friend had denied him. Jesus stood with those who find themselves alone, left with no one to trust, the power of friendship and shared meals broken.

Once in the hands of the soldiers Jesus was scourged, mocked and stripped, a path that put him into

solidarity with those in society who are imprisoned, outcasts and the recipients of our derision. Jesus was in the company of the abandoned. His condemnation may have come from the Romans, but the driving forces behind his death were his religious leaders. They found the prophet and devout Jew deserving of death, and saw nothing of the reign of God in his words, actions and teachings. They rendered his life's work meaningless, and denied that he was faithful to the scriptures. He now was joined to the company of those abandoned by their religious leaders and denied a place within their faith.

Carrying his own cross, he became a public spectacle for his own people. Already those who had greeted his arrival on a donkey into Jerusalem had left him, and preferred that Barabbas be freed. He was no longer wanted by his people: his rejection was complete. So complete that he was left to be killed by the very enemies of the people, and assigned a death amongst criminals. His burial was rushed, with less than proper arrangements, without custom or dignity. Even in death Jesus was a nuisance, disrupting the temple worship. It fell to a non-believer to provide for him.

When we mark our bodies with this sign we symbolize the physical suffering of Christ. We also symbolize that we commit ourselves to those in the same position as Jesus. In his passion Jesus was stripped of human dignity. In the Sign of the Cross we make a commitment to those whose human dignity is under threat. In the passion Jesus endured the wrath of the mob, the violence of society, the ruthlessness of religious leaders and the desertion of his companions. In the Sign of the Cross we ask about the underside of our own society, the scapegoating, the violence, the cowardice. We declare that it should cease. In his death Jesus is amongst the criminals, the helpless bystanders, the powerless women. In the Sign of the Cross we say that these shall never be without help, our help.

Since the thirteenth century we have clothed the Sign with the words of baptism. This formula recalls our own entry into the community of Christ's kingdom. It signifies our joy in the resurrection, our belonging to the church, and our commitment to embody the kingdom of God on earth. Through the Sign of the Cross the gathered assembly marks itself as dedicated by baptism to stand by the cross of Jesus.

***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. H. W. Baker et al./ J. S. Bach. 335

Were You There. 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

### CWB

At the Cross Her Station Keeping. A Petti/ Mainz Gesangbuch. 624

O Jesus Crucified. J McAuley R Connolly. 770

O Sacred Head, Surrounded. H. W. Baker et al./ J. S. Bach. 776

When I Survey the Wondrous Cross. I Watts/ E Miller. 862

#### 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. ICEL. 323

The Reproaches. Joseph Wise. 322

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

## Psalms Selected by Chris deSilva and Angela McCarthy

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

Psalms 30: Douglas Mews. CWB 256

Psalms 31: I Put My Life in Your Hands. Rosalie Bonighton. GA 30

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

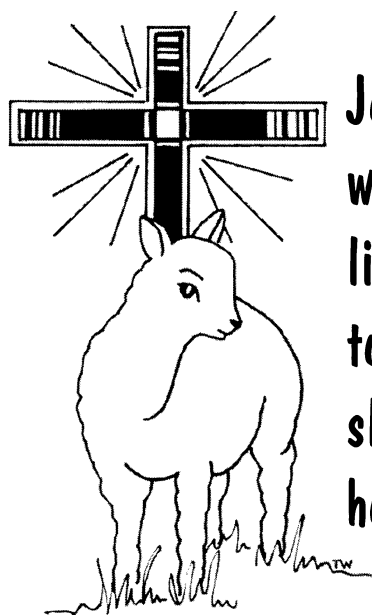
Father, I Put My Life in Your Hands: Paul Mason. PM pg. 28

Father, Into Your Hands: Marty Haugen. LPSF. Pg. 29

## Music selection by Michael Mangan

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

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



**Jesus  
was led  
like a lamb  
to the  
slaughter  
house.**



11/12 April 2020

## The Easter Vigil in the Holy Night (Easter Vigil)

Reflection by Gerard Moore

### The ancient witness

Consequently, it is most fitting that you observe the fast on Friday and 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 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 sacrifice; thereafter eat and be of good cheer, rejoice, and be glad because Christ, the pledge of our resurrection, has risen.

East Syria Third Century, *The Didascalia* xxi, from Lawrence Johnson, *Worship in the Early Church 1*, §783

### After Baptism

... After the delightful vigils of the night, the night that shines brightly due to its own sun, and after the life-giving bath that you took in the font from which honey flows forth, you have been led to the hope of immortal life. Upon coming out of the water, you, being of various ages and coming from diverse countries, suddenly seemed to be brothers and sisters sharing the same blood, as if all of you were twins to one another.

Zeno of Verona (d.380), Sermon 1.24, from Lawrence Johnson, *Worship in the Early Church 2*, §894.

## Introduction: Celebrating the Easter Vigil

The vigil liturgy is one of the great events of the Christian year. For presider, musicians, ministers and people alike there is engagement with symbols, fire, light, darkness, readings, psalms, ancient prayers, the baptism of the catechumens, the general intercessions, first participation in Holy Communion. What then is to be done with the preaching?

All the readings are chosen to offer an elucidation of the resurrection. With so much in play, here I will offer commentary on three: the first creation story from Genesis, the excerpt from Paul's Letter to the Romans, and the Gospel of Matthew. I suspect that the faithful have little appetite for a long homily, as richly fed as they are by participation in such a powerful liturgy. However, there is much that can be said!

### First Reading

#### Genesis 1:1-2:2

The first creation story establishes in faith the closeness of God to creation, and the inner goodness in all that God has made.

### Second Reading

#### Romans 6:3-11

In this passage from the Letter to the Romans, Paul reminds the community that their baptism is tied to the death of Christ, as it brings them into the reality of the risen Christ and conformity to the new creation he has ushered in with the defeat of death.

### Gospel

#### Matthew 28:1-10

It is Mary Magdalene who the Gospel identifies as the first of the apostles; the first to meet the risen Lord and proclaim the resurrection.

## Reflection

The first creation text is one of the great pieces of literature, whether scriptural or other, yet it has been beset with conflictual readings. It is not a mythic piece, yet it contains elements of myth borrowed from the cultures of the Ancient Near East. It is also an anti-mythic text in that the ongoing proclamation of the goodness of creation is in stark opposition to the creation myths prevailing in those ancient cultures, where the earth and matter was portrayed as the remnants of a slain god. That earth was built from what was defeated and despised. The biblical setting is unashamed about the goodness of matter and all creation.

The passage has also fallen prey to the predations of scientific thought. The claims that it is literal, depicting scientific knowledge have done little to help it be read and prayed. The ongoing developments in contemporary science have left its worldview far behind as a plausible explanation of anything understood as scientific knowledge. Yet the text continues to evoke wonder, and cannot so easily be put aside.

One possible way to engage with this literary art work is to take seriously its poetic nature. Rather than an explanation of creation, the genre and structure of the work invite us to explore it as a celebration of what cannot be understood yet which is at the heart of our wonder and being. The text has the structure of a progressive litany. The seven days anchors the litany, and gives it a lunar feel. Each section is marked off by a theological refrain – God saw it was good – and a literary refrain – God said. Immediately we are thrust into two absolutely central theological concepts, foundational for Jewish and Christian theology alike. The first is that creation shares in the goodness of God and comes directly from God. The

second is that the faithful are people upheld in and by the word of God. This is amplified in the beginning of the Gospel of John which celebrates the Word that is made flesh so that we may know the love of God. Creation is the outburst of the goodness and love of God. In this, the creation text is not so much a narrative but a poem, song or litany of praise. It is not a descriptive piece but a controlled, uplifting, encompassing song of unmitigated praise of the goodness of all things made from the word of the loving God.

As such, this litany is replete with resurrection themes and motifs. There is darkness and chaos defeated, light, life, the fruitful earth, the teeming waters, the humans made in the divine image, and the joy of God. No more will there be formless waste and darkness over the abyss!

The passage from Romans brings baptism to the fore. And while there are often catechumens ready to be baptized, the focus here is on the baptism each of us has undergone. Paul sets in conjunction the death and burial of Jesus with the immersion under the waters of baptism and rising to a new commitment. He parallels the resurrection and our new life within the resurrection. The missionary apostle reminds his Roman audience that baptism is not simply entry into the church or the community but much more: it is alignment with Christ, union with his death and resurrection, and an imperative to new life.

The sense of the new life can be overlooked when theology concentrates too closely on being saved in baptism. This salvation, being dead to sin, involves living for God in Christ Jesus. The baptized Christian lives out their baptism in being Christ on earth, bringing the meaning and actions of Christ to the community and beyond. As Paul insists, one cannot be baptised and be unaware!

The ancient church saw in this Gospel passage a role of the Magdalene as the first of the apostles. She is the first to meet the risen Lord, and the first to proclaim his resurrection. Later traditions of penitence overwhelmed this Gospel portrait of her centrality to the life of the church, and the western Latin Church has long been deprived of its great female witness and apostle.

The passage has a number of features that will reappear across the other resurrection narratives. The setting on the first day of the week refers back to the Genesis creation story. This is the new creation, this is the first day of the new earth. The earliest generations of Christians soon settled on this day as their day of worship, a feature built into almost all the resurrection and post resurrection appearances – e.g. the appearance to Thomas on the eighth day. There is the response of fear. The guards become like dead men. The women are warned by the angel not to be afraid. Yet they are faithful and joyful. The resurrection appearance of Jesus to his followers in the upper room has the same opening: do not be afraid. Meeting the risen Lord is an ambiguous event that is accepted in faith. With this there is the

momentous turn in Christology. The women were said to be seeking Jesus the crucified. They now meet Jesus the risen one. In this meeting there is no more reticence. They recognize him, embrace him as master, pay him homage and become his messengers. They are the first apostles.

Two other things from the text. The women run! This is a mixture of excitement with urgency to announce the good news. The collect prayer tradition often uses the verb to run to express the joy and energy unleashed by the promise of salvation. Christians are people who run.

A final feature worth commenting upon is the contrast between the angel and the risen Lord. The angel of the Lord bears the marks of a theophany: thunder, strength, lightening, white as snow. The angel's presence is blinding, calm yet powerful, awesome and reassuring. Yet the appearance of the risen Lord in the passage has little of these features. Rather he meets them on the way, greets them, accepts them and sends them on mission. There is a similarity here with the earthly Jesus, even to the extent that they will see him in Galilee. While the women approach the fearsome angel, by contrast the risen Jesus comes to meet them.

With so much going on in the liturgy and the range of readings being proclaimed, there is the question of what to preach. It is a powerful moment for the word to be broken open, though perhaps not at length. It may well be worth leading the hearers to reflect on what is the good news for our time and place. Where should we be running to with announcements of the defeat of death and the power of life baptized into the resurrection? Where is the goodness of God needed today?

## Prayer of the Faithful

### Introduction

With exultation and joy we proclaim that Christ is risen, and that through him we can now offer our prayers to the Father as so we pray:

### Petitions

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.

For peace and reconciliation among all peoples and nations, and for those who have experienced natural disasters.

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

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.

For all Christians who this night celebrate 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.

For the safety of all travellers at this holiday time, for the sick and dying, and for those seeking employment.

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

For the spiritual 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.

## 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 CSsP. 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 CSsP. 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. Trad. 33

Sing New Songs of Joy. M Mangan. 57

Living in the Light. L Good. 66

Sing Alleluia. M Brown. 74

Rejoice in the Lord. Trad. 75

Easter Alleluia. M Mangan. 80

#### CWB

##### Other Hymns for the Liturgy

All You Nations. L Deiss CSSp. 616

By Your Kingly Power, O Risen Lord. J McAuley/R Connolly. 633

Christ Is Alive, With Joy We Sing. P Stotter/ M Vulpius. 639

Christ the Lord Is Ris'n Again. C Winkworth/ French Melody. 646

Keep in Mind. L Deiss CSsP. 730

Now the Green Blade Rises. J Crum/ French Carol 756

O Sons and Daughters. J M Neale/ French Carol. 778

This Joyful Eastertide. G Woodward/ Dutch Melody. 845

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 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. James Phillip McAuley. 633  
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 Wiesse. 646  
Easter Glory Fills the Sky. James Quinn SJ. 671

## **CWBII**

Christ the Lord is ris'n again. Michael Wiesse. 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

## **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 (alternate psalm)**

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

This is the Day: Marty Haugen. LPA pg. 46

### **Music selection by Michael Mangan**

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

**This Is the Day** (LCC) Ps 117/118 [Children's Lectionary]

**At the Tomb** (TWML) [Gifts]

**Easter Alleluia** (TT/SYJ) [Recessional]

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

**Litany of Mercy** (DOM) Based on Ps 136 [Gifts]



**I shall pour  
clean water on you  
and give you a  
new heart.**



12 April 2020

## Sunday of the Resurrection (Easter Sunday)

Reflection by Gerard Moore

### Introduction

The resurrection of the Lord is celebrated with a set of three readings that open into the reception of the mystery of Easter. The apostle Peter features prominently, his fearless proclamation of the resurrection in Acts is witness to his boldness beyond his initial bewilderment as seen in the resurrection account from the Gospel of John. In this Gospel's view of the resurrection event, it falls to the Beloved Disciple to be first to proclaim faith in the risen Lord, allowing us to glimpse in John the life-giving tension between the believer (the Beloved Disciple) and the church (represented by the apostle). Amongst this pair of texts, that other apostle Paul encourages us towards a new life, to hold a new vision, and to be the new yeast.

### 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 10:34a, 37-43**

Peter preaches openly that Jesus, whose life was filled with doing good in the Holy Spirit, was put to death but raised from the dead by God. In him is the forgiveness of sin.

### Second Reading

**Colossians 3:1-4**

The apostle urges the faithful to live in the resurrection, to be people who seek what is above.

Or

**1 Corinthians 5:6b-8**

Paul invites the Christian community to see in the resurrection a fresh start, a new way of being in sincerity and truth

### Gospel

**John 20:1-9**

Mary Magdalene, Peter and the beloved disciple find the tomb empty, and we see in the beloved disciple the first statement of belief that Jesus had risen.

### Reflection

Peter's proclamation is something of a summary of the Gospel of Luke! Perhaps that is not so surprising given the Lukan authorship of Acts. However, it gives us a clear perspective on resurrection faith. The Jesus who walked the earth has risen from the dead. During his earthly life he was anointed by God and lived in the Spirit, bringing healing, forgiveness and doing good. Following his crucifixion, he was raised from death, was visible, eat and drank, and brought forgiveness of sin. Two points come to the fore here. Luke is insistent on the continuity between the life of Jesus on earth and his resurrected self. In this we have confirmation that in his incarnation Jesus is the sacrament of God's presence. Secondly Luke gives great credence to witness. Peter was present, eating, drinking, and accompanying Jesus of Nazareth. He was also a witness to the resurrection, and in this he again ate and drank with Jesus. The prophets too bore witnesses. In faith we too bear witness to the forgiveness of sins.

The Gospel is from John. In some ways it would have been more suitable to have Luke's resurrection account, allowing a stronger relationship with the Acts proclamation. However, there are some good points of contrast with the Johannine passage. As expected, the Gospel privileges the role of the Beloved Disciple. He is the first to come to the tomb, and though he allows Peter to enter before him, it is the Beloved Disciple who is the first to believe, based in 'seeing' the empty tomb. The metaphor of sight is significant across the Gospel, and in particular it is the blind who often 'see' first.

This jostling about who is 'first' is not personal, but has an ecclesial purpose. Neither Mary nor the Beloved Disciple enters the tomb ahead of Peter. However, while Peter is the first ecclesially, this does not make him the sole leader of faith, nor indeed the leader in faith. The resurrection is believed within an ecclesial context, but one that requires individual faith. Mary Magdalene is also significant in establishing this view. Neither Mary nor the Beloved Disciple are counted amongst the twelve, yet they are prime witnesses to the resurrection. This Gospel, then, reminds us that the resurrection is the pivotal event in the establishment of the church, requires the faith of believers, and these two points in tandem are set underneath and qualify any structures.

A further point is that the resurrection is not self-evident. It requires faith. The final line allows that Peter and Mary did not yet understand what the scriptures pointed towards and what the empty tomb signified.

Paul adds a more practical vision to the festal readings. He calls the early generations of believers to the things that are of God and the things that are in God. These are sure signs of life and faith in the resurrection. Using a mixture of metaphors he finally settles in 1 Corinthians to inviting us to be as a fresh batch of bread, to leave behind malice and wickedness, and take up sincerity and truth. In a sense, the resurrection is our leaven.

# Prayer of the Faithful

## Introduction

Let us place our needs before God our Father, rejoicing because Christ has triumphed over death and entered into glory.

## Petitions

For the Holy Father, 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.

For the Church in Australia that it will hear the voice of the Holy Spirit so it can be reflected in the work of the Plenary Council and therefore continue to be a Church filled with resurrection hope.

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

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.

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.

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.

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 Vulpus. 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 CSSp. 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 Vulpus. 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 Welsey/ Lyra Davidica. 361

Keep in Mind. L Deiss CSSp. 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 CSSp. 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. Trad. 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

### CWB

#### Sequence

O Flock of Christ. (The Sequence of Easter). J Quinn SJ. 290

Bring all you dear-bought nations bring. W Blount/ R V Williams. 630

#### Sprinkling of Holy Water

By Your Kingly Power, O Risen Lord. J McAuley/R Connolly. 352

#### Other Hymns for the Liturgy

All You Nations. L Deiss CSSp. 616

By Your Kingly Power, O Risen Lord. J McAuley/R Connolly. 633

Christ Is Alive, With Joy We Sing. P Stotter/ M Vulpus. 639

Christ the Lord Is Ris'n Again. C Winkworth/ French Melody. 646

Christ the Lord Is Ris'n Today. C Wesley/ Lyra Davidica. 647

Easter Glory Fills the Sky. J Quinn SJ/ J Jones. 671

Keep in Mind. L Deiss CSSp. 730

Now the Green Blade Rises. J Crum/ French Carol 756

O Sons and Daughters. J M Neale/ French Carol. 778

This Joyful Eastertide. G Woodward/ Dutch Melody. 845

### AOVNG

Happy Day. Tim Hughes and Ben Cantelon. 59

He's Alive! Danielle and Mark Lupi. 65

Jesus is Risen. Monica O'Brien. 82

### CWB

Alleluia, sing to Jesus. William Chatterton Dix. 619

Bring, all you dear-bought nations, bring. Tr. Walter Kirkham

Blount. 630

By your kingly power. James Phillip McAuley. 633

Christ the Lord is risen again. Michael Wiesse. 646

Christ the Lord is ris'n today, Alleluia. Charles Wesley. 647

Easter glory fills the sky. James Quinn SJ. 671

Easter Song. Sr Miriam Therese Winter. 672

Keep in mind that Jesus Christ has died for us. Lucien Deiss. 730

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

O flock of Christ. Wipo of Burgundy, tr. James Quinn SJ. 290

O sons and daughters. Jean Tisserand, tr. John Mason Neale. 778  
Rite of blessing and sprinkling holy water. Douglas Mews. 543  
Rite of blessing and sprinkling holy water. Ralph C. Verdi CPPS. 544  
This joyful Eastertide. George Ratcliffe Woodward. 845

#### **CWBII**

Alleluia! sing to Jesus! William Chatterton Dix. 449  
By your kingly power, O risen Lord. James Phillip McAuley. 352  
Christ the Lord is ris'n again. Michael Weisse, tr. Catherine Winkworth. 354  
Easter glory fills the sky. James Quinn SJ. 358  
I saw water flowing. The Grail. 29  
If we have died to ourselves in Jesus. Marty Haugen. 30  
Keep in mind. Lucien Deiss CSSp. 530  
Now the green blade rises. John M. C. Crum. 363  
O flock of Christ. Wipo of Burgundy, tr. alt. James Quinn SJ. 345  
Springs of living water. Bernard Kirkpatrick. 32  
You springs and all that moves. The Grail. 31

#### **S&S1**

Let Us Rejoice and Be Glad. Tom Tomaszek. 81  
This Is the Day. Bobby Fisher. 82  
Alleluia! Sing to Jesus. William Dix. 97

#### **S&S2**

Glory in the Cross. Dan Schutte. 313  
Join in the Dance. Dan Schutte. 321

#### **Psalms Selected by Chris deSilva and Angela McCarthy**

Psalm 117: *This is the day the Lord has made; let us rejoice and be glad./Alleluia!*

Psalm 117: Christopher Willcock SJ. CWB 289a

Psalm 117: Robert Twynham. 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

Psalm 118 (117): Jenny O'Brien. JOBF pg.29

This Is the Day: Paul Mason. PM pg. 92

This is the Day: Marty Haugen. LPA pg. 46

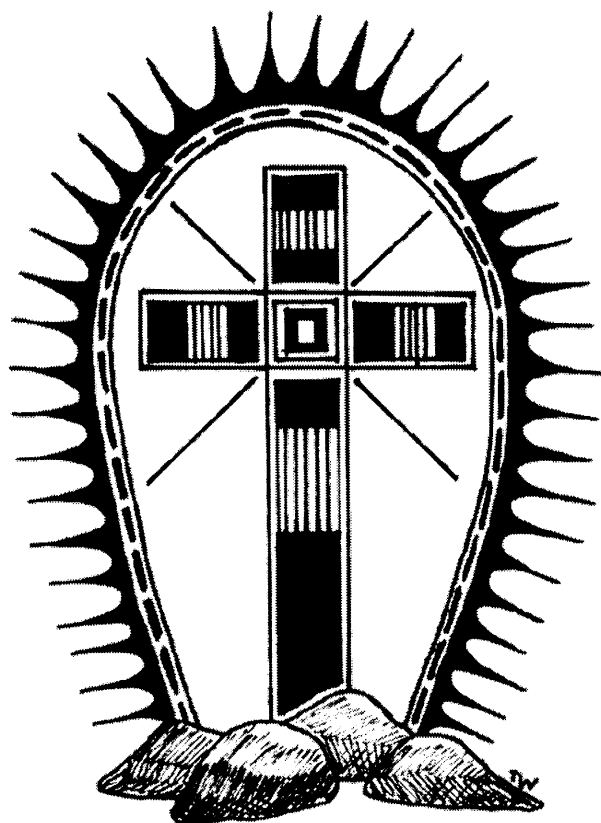
#### **Music selection by Michael Mangan**

**This Is the Day Ps 118** (LCC) *Ps 117/118* [Childrens Lectionary]

**At the Tomb** (TWML) [Gifts]

**Easter Alleluia** (TT/SYJ) [Gathering, Recessional]

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



**The stone rejected  
by the builders  
has become the  
cornerstone.**



# 19 April 2020

## Second Sunday of Easter (of Divine Mercy)

Reflection by Anthony Doran

### Introduction

“We praise you with greater joy than ever in this Easter Season” ran the old Easter prefaces. It is a good phrase to remember: our joy at the resurrection is so great, so overwhelming that one day of praise is not enough, cannot ever hope to contain it. For fifty days we will celebrate...and even then, it will never be enough.

### 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 2:42-47**

In this reading, we have a portrait of the communal life of the first Christian Community. Here we see both continuity with the life of Israel – praying in the Temple every day – but also a radical departure - meetings for the breaking of the bread. The saving work of Jesus is the constant.

### Second Reading

**1 Peter 1:3-9**

Although probably not written by the Apostle Peter himself, the writer of this letter invokes the authority of great St Peter. Although not explicitly mentioning Baptism, this opening section of 1 Peter reflects on the new life which the resurrection of Jesus means for the believer.

### 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

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 this joy cannot be contained in one day. It can't even be contained in one week. Instead, this joy is so great that it flows out of our celebration of Easter Sunday, into this week. In the Church's reckoning, this last

week – the octave of Easter – every day has been celebrated like Easter Sunday. The preface of today's Mass will talk of “this Easter day”. But not even this week of Sundays is enough to contain our Easter joy. Because this Easter joy will continue to flow out into the next fifty days until the Solemnity of Pentecost.

That is why this Sunday is never called the First Sunday AFTER Easter, because Easter is not over. 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 the one who was dead is 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 can't blame him. People just do not rise from the dead. Thomas wants to see some proof. Seeing is believing, after all, isn't it? “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.

And this is why 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

That the whole community of the Church, especially Pope Francis and our Bishops, may remain faithful to the teaching of the apostles.

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

That the peace of our risen Lord may spread through our world today.

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

That in the insecurities of our life we may follow Christ who said to Thomas, 'Doubt no longer, but believe.'

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

That we will share our goods and possessions with generosity and Christian hospitality.

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

That the faithful departed will enter the sure hope and promise of their heavenly inheritance.

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

## Conclusion

Father of Infinite Mercy, we offer our prayers in the 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

Christ is alive with joy we sing. P. Stotter. 365  
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  
Jesus Christ Is Ris'n Today. C. Wesley. 361  
Now we remain. D. Haas. 499  
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 Have Been Told. D Haas. 501  
We Remember. M Haugen. 446  
We Walk by Faith. M Haugen. 447  
Without Seeing You. D Haas. 443  
This day was made by the Lord. C Walker. 356

### 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  
Now we remain. D. Haas. 45  
Sing to the Mountains. B Dufford SJ. 92  
Praise, My Soul, the King of Heaven. H Lyte/ J Goss. 78  
This day was made by the Lord. C Walker. 183  
We Have Been Told. D Haas. 64  
We Remember. M Haugen. 81  
We Walk by Faith. M Haugen. 63

### AOV2

Without Seeing You. D Haas. 158

### AOV4Kids

Sing Alleluia. S E Page. 76  
Easter People. D Light. 88  
This is the day. Traditional. 159

### CWB

Christ the Lord Is Ris'n Today. C Wesley/ Lyra Davidica. 647  
Church of God. P Stotter/ M Daly 652  
Easter Glory fills the Sky. J Quinn SJ/ J Jones. 671  
Godhead here in hiding. G. M. Hopkins/ Gregorian Chant. 696  
O Sons and Daughters. J M Neale/ French Carol. 778  
The Spirit of God. L. Deiss. 832  
There's a wideness in God's Mercy. F. W. Faber/ Dutch Melody. 838  
This Joyful Eastertide. G. Woodward. 845

### AOVNG

Call for Mercy. Judy Bailey 16  
God is Forgiveness. Taizé Community. 55

### CWB

Bread of the world in mercy broken. Reginald Heber. 631  
Lord Christ, true peace of all above. Brian Moore SJ. 734  
O Father, I know I can count on your mercy. Kathleen Boschetti MSC. 762  
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. Frederick William Faber. 838  
This joyful Eastertide. George Ratcliffe Woodward. 845

### CWBII

#### Sunday by Sunday hymn suggestions

Alleluia, alleluia, alleluia! O sons and daughters, let us sing. Jean Tisserand, tr. John Mason Neale. 349  
Godhead here in hiding. St Thomas Aquinas, tr. Gerard Manley Hopkins. 162  
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

A Trusting Psalm. Kevin Bates SM. 293  
Great God of mercy. James Quinn SJ. 126  
Lift up your hearts. Robert F. O'Connor SJ. 539  
There's a wideness in God's mercy. Frederick 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  
Peace I Leave. Sarah Hart and Kevin B. Hipp. 350

**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: Let Us Rejoice. M Haugen. GA 71

Psalm 118 (117): Jenny O'Brien. JOBA pg. 42

Give Thanks to the Lord: Marty Haugen LPA pg. 48

**Music selection by Michael Mangan**

**Easter Alleluia** (TT/SYJ) [Gathering, Recessional]

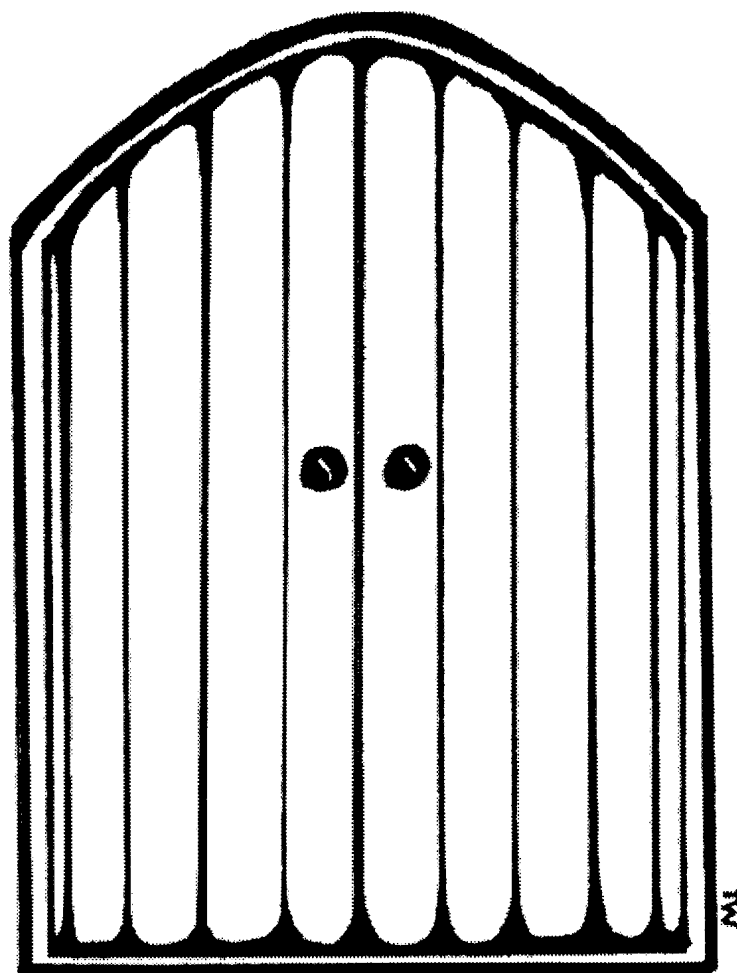
**This Is the Day Ps 118** (LCC) *Ps 117/118* [Childrens Lectionary]

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

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

**Mercy Shall Be Yours** (DOM) [Recessional]

**Litany of Mercy** (DOM) *Based on Ps 136* [Gifts, Communion]



**The doors were closed but Jesus  
came and stood among them.**



# 25 April 2020

## Anzac Day

Reflection by Vincent Glynn

### Introduction

Anzac Day marks the landing of Australian soldiers at Gallipoli on the shores of what is now Anzac Cove in Turkey on the 25th April 1915. Today many Australians and New Zealanders have gathered on those same shores to commemorate the memory and sacrifice of those who died so young. We also join with them to remember those who paid the ultimate price of the sacrifice of their lives. Through the celebration of the Eucharist we gather to commemorate the sacrifice of Jesus who offered his life in a death for all humanity.

### First Reading

#### Wisdom 3:1-9

The souls of the virtuous are in the hands of God for grace and mercy await those he has chosen.

or

#### Isaiah 9:1-6 3:1-9

The footgear of battle shall not inhibit the Prince of Peace.

### Second Reading

#### 1 Corinthians 1:18-25

The Christian understanding of the cross is our source for belief in life after death.

or

#### Ephesians 2: 13-18

Jesus is the true source of peace for all humanity.

### Gospel Reading

#### John 12:23-28

Unless a grain of wheat falls into the earth and dies, it remains a single grain, but if it dies it bears much fruit.

Or

#### John 14:23-29.

God's Trinitarian love makes a home within us.

### Reflection

#### Anzac Day: Ritual, Memory and Sacrifice.

A few years ago I was fortunate enough to be able to travel to Gallipoli and to stand on the shores of Anzac Cove where so many Australian and New Zealand soldiers landed. It was a brisk February morning but the sky was blue and the sun was shining. My friends and I had the place to ourselves. As I stood there I felt an overwhelming sense of the beauty and tranquillity of the place, the waves gently rolling onto the stone covered beach, the sun glistening on the water and the majesty of the cliffs behind me. It was difficult to imagine that at this place over a 100 years before, the coast would have been full of boats carrying young soldiers, the waters eventually full of blood and the cliffs full of danger and death. A sobering reality are the numerous headstones, the places of rest for so many Australians,

New Zealanders and Turks. There are over 8,000 young lives resting in what we describe today as a sacred site.

Many historians have written that the defeat at Gallipoli and the big loss of life of so many young Australians was a defining moment for Australia. It is often described as the moment of the birth of Australia as a nation. Some argue that the identity of Australia is built on the Anzac tradition of courage and mateship. What is interesting is that exactly one year later in 1916 the date of April 25th was declared to be known in future years as Anzac Day and declared a public holiday, a day of remembrance. Over the following 103 years a tradition has developed that has involved the use of ritual and of storytelling. Anzac Day has become a day of memorial, a day of remembering.

While Anzac day is a secular, cultural invention there is something essentially deeply human and sacred about what takes place on this day. There is something holy and almost sacramental in the ritual that has developed and is expressed on this day. The ritual points us to and gives us permission to reflect on the true meaning of human sacrifice. It allows us to tap into something intrinsically human, the remembering of our own who have died.

The ritual around the Anzac commemorations is almost liturgical in nature. It has a rhythm, an almost rubric like pattern that is always followed. The gathering in darkness as the morning sun rises, so fitting in this Easter period, the quite reflective scene of a gathering crowd, the introduction, the hymn, the prayer, the address, the laying of wreaths, the recitation of the ode, the Last Post, the period of silence, and the final Rouse or the Reveille. All these elements combine to lead us individually, communally and nationally in an act of remembrance. Our communal response is 'lest we forget'.

For many who participate in Anzac Day it is perhaps the most sacred or reflective day of their year, a time when they are taken from the ordinary and filled with the power of a past event whose memory is made present on that day. A day that is different. It could be said that the Anzac Day ritual is an like an anamnesis, more than just remembering, but a remembering that makes present the events and lives of those who have sacrificed much in war. We don't just remember their sacrifice but we acknowledge what that sacrifice has achieved. It has gained for us a freedom, a way of life that is the envy of so many throughout the world. We are reminded that their sacrifice on those distant shores had a purpose and an unseen victory. It is a commemoration.

On Anzac Day we remember and we also give thanks. It is almost Eucharistic. It is certainly sacramental. Something touches us on a human level that leads us to a different space, a different way of thinking, a different way of remembering. For those gathered with faith, and in a particular a Christian faith, this can be a holy moment, a time and space when God is present. It is a time and moment and way of being that is not unfamiliar to us. A time and moment that can easily lead us to reflect on that other sacrifice,



that other death for a purpose; the suffering, death and resurrection of Christ. It is therefore somewhat fitting that Anzac Day always falls within the Easter Season. A time when we reflect on the great power and mystery of the cross, a power and mystery which leads us to share in the joy and life-giving power of the resurrection. The death that gives life.

It is deeply Christian that we remember those we have known and loved who have died. When someone we love dies we honour their life and death with dignity. This dignity is expressed in the way we speak about them, the way we farewell them with funeral rituals, but perhaps above all in the way we remember them. We can never forget those that we love. Anzac Day is Australia's way of never forgetting its own. There is long Catholic tradition of bringing our deceased loved ones to the altar in prayer. This is especially expressed within the celebration of the Eucharist our ritual of anamnesis, the action par excellence of memorial and thanksgiving.

In the remembering we gather to pray that peace and in particular the peace found through Christ may be lived in our country, in our communities, in our homes and in our hearts.

By our communion with this Sacrament, O Lord,  
Grant we pray, fortitude in the cause of right,  
and may our remembrance of those who have died  
in war  
make us ardent defenders of your peace.

**(Anzac Day: Prayer after Communion)**

## Prayer of the Faithful

### Introduction

In this time of reflection, we confidently call on our God who is full of love and compassion and in the hope of the resurrection we pray:

### Petitions

For the leaders of our Church that they will be an example of love and courage to all the world.

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

For all men and women in our defence force who served and bravely lost their lives during times of conflict, especially members of the Australian and New Zealand Army Corps. May they rest in the peace of Christ and rise in glory on the last day.

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

We pray for all engaged in diplomacy around the world. May they always work towards achieving peace through respectful negotiations and a dialogue of mutual understanding.

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

We pray for all political leaders. May the Holy Spirit help them to make wise decisions and to build relationships that lead to peace.

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

For all families who lost loved ones through war. May the light of God's hope and strength comfort them.

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

We pray for all those engaged in commemorative services and ceremonies today. May their prayers and witness provide comfort and inspiration to all who grieve for those who died in war.

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

### Conclusion

God of mercy, we offer these prayers with the understanding that you send forth your Spirit of peace throughout our world and will answer all our needs in the name of your Son, Jesus Christ our Lord. **Amen.**

**Music selections by Alessio Loiacono and Chris deSilva**

#### GA

God of Peace. A Kelly CSsR/ C Willcock SJ. 553  
For the Healing of the Nations. F Kaan/ H Purcell. 513  
Make me a Channel of Your Peace. S Temple. 490  
No Greater Love. M Joncas. 460  
O God, Our Help In Ages Past. I Watts/ W Croft. 459  
Prayer for Peace. D Haas. 516  
Peace I Leave With You My Friends. G Norbet. 517

#### AOV1

Let There Be Peace on Earth. S Miller/ J Jackson. 190  
O God, Our Help In Ages Past. I Watts/ W Croft. 175  
Prayer for Peace. D Haas. 91

#### 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

#### CWB

Christ Our Lord, the Prince of Ages. Anon/ J. Goss. 644  
Help of Christians, Guard This Land. R Connolly. 711  
Make me a Channel of Your Peace. S Temple. 790  
O God, Our Help In Ages Past. I Watts/ W Croft. 767  
Peace I Leave With You My Friends. G Norbet. 785

#### GA

Now the Green Blade Rises. 364  
Unless A Grain of Wheat 500  
Veni Creator Spiritus. 373  
Peace I Leave With You My Friends. 517  
By Your Priestly Power, O Risen Lord. J McAuley/R Connolly. 386  
City of God. D Schutte. 498

#### AOV1

Song of the Body of Christ. D Haas. 27  
Praise to You, O Christ. B Farrell. 28  
Hosea. Weston Priory. 30  
Unless A Grain of Wheat. B Farrell. 35  
Blest Are They. D Haas. 55  
We Will Rise Again. D has. 136

#### AOV2

The Spirit Lives to Set Us Free. D Lundy. 165  
Nearer, My God, to Thee. S Adams/L Mason. 154  
As Grains of Wheat. L Rosaria. 153  
Welcome Home. F Andersen. 145  
God of Peace. C Willcock. 138

#### AOV4Kids

You Are Mine. D Haas. 5  
The Table of God. FP O'Brien. 8  
A Family Prayer. K Bates. 16  
To Know, Worship and Love. K Abba/J Abrahams. 22  
We Will Bring Your Peace. D Halloran/M Millward. 69

#### CWB

Help of Christians, guard this land. Richard Connolly. 711  
Peace I leave with you. Gregory Norbet OSB. 785

**CWBII**

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 CsrR. 546  
Help of Christians, guard this land. James Phillip McAuley. 429

**Psalms Selected by Chris deSilva**

Psalm 71: *Justice shall flourish in his time, and fullness of peace for ever.*  
Psalm 71: Noel Ancell. CWB 175  
Psalm 72 (71): Jenny O'Brien. JOBA pg. 10  
Psalm 114/115: *I will walk in the presence of the Lord in the land of the living.*  
Psalm 114/115: Noel Ancell. CWB 152a

**Music selections by Michael Mangan**

(Further general selections are at the back of this issue)

**No Greater Love** (SYJ) [Gathering, Recessional]

**One Body in Christ** (Esp V1) (TWB) [Communion]

**Peace For All Time** (TCS) [Communion, Recessional]





26 April 2020

Third Sunday of Easter

Reflection by Anthony Doran

## Introduction

'They recognised him at the breaking of bread' – the familiar words from the story of Emmaus resonate on this Third Sunday of Easter. When Jesus opens the Scriptures for us, when we recognise him in the Eucharist, do our hearts burn within us?

## 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 2:14, 22-23**

In this reading, Peter interprets the death and resurrection of Jesus and the sending of the Spirit as the fulfilment of the prophecies of old, particularly the prophecies of Jesus' ancestor, David.

## Second Reading

**1 Peter 1:17-21**

A reminder from Peter that we live a new life of holiness, having been ransomed by the precious blood of the lamb. This new life of holiness means that we can acknowledge God as our Father.

## Gospel Reading

**Luke 24:13-35**

Luke's account of the encounter with Jesus is one of the most famous of all the resurrection appearances. And a reminder of what we do when we gather. It is only in the power of the risen Christ that we are able to understand the Scriptures. It is only in the power of the risen Christ that we recognise him in the breaking of bread.

## Reflection

In today's Gospel, we hear about the two disciples – Cleopas and his companion – his companion is never named – walking along the road to Emmaus, seven miles from Jerusalem. Theirs is the story of a world turned upside down. Three years with Jesus had ended on a Cross on Friday. All their hopes and dreams had ended in the shameful death of a criminal on a tree. I think it is hard to imagine a more desolate scene. And to add to their woes, now there was another drama – some women had said they had seen angels who had announced that Jesus was alive. But this surely couldn't happen, could it? All that was familiar to them had gone.

As they walk along in the midst of their bewilderment, and perhaps precisely because of their bewilderment and confusion, Jesus walks beside them, yet somehow, in some way, remains hidden from their view. He breaks open the Scriptures for them, and breaks bread with them. And the disciples recognise Jesus in this breaking of the bread. Not surprisingly, their hearts burn at this encounter. And so they hurry back to proclaim this Good News to the Eleven.

I think as we move further and further away from our celebration of Easter – even these mere two weeks – we tend to become a bit like Cleopas and his companion on their way to Emmaus. We tend to get a bit bogged down in our own bewilderment and confusion. We get bogged down by the ordinary and the mundane. We focus on the betrayals and lies and deceptions of those who called themselves our friends and those who said they'd support us. We see only the crucifixions in our lives. We forget about the resurrections which are part of our story.

But this is why we do celebrate Easter the way we do for fifty days, and indeed on every Sunday when we gather to pray. We need to be reminded that whatever our particular journey to Emmaus is like, however hard or easy our particular path might be, however tricky our road to Emmaus proves to be, the Risen Christ does indeed walk beside us. And yes, he often remains hidden from our eyes, but he is there. He breaks open his Word for us. And Jesus does indeed break the bread of himself for us. This is the God whom we are called to recognise. And at this, our hearts should burn within us.

And surely this is the point of Emmaus (and the point of Easter, too): to recognise the Risen Jesus walking beside us. As a people baptised into new and radiant life through the Death and Resurrection of Jesus, like Cleopas and his companion, we are called and challenged not only to recognise him in the breaking of the bread, but to have our hearts – so slow to believe the full message of the prophets – set on fire. Set on fire so that we hurry back and announce the Good News of Salvation – the news of the Resurrection. So that we announce this good news to our brothers and sisters, indeed to all the world, just as Cleopas and his mate did after their meal with the Lord.

# Prayer of the Faithful

## Introduction

Keeping the love of the Father ever in our sight, we come together to pray for our holy Church, the poor, and those who do not understand the meaning of Christ's resurrection.

## Petitions

We pray for our spiritual leaders within the Church, 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 us recognise Christ present in the Word and Sacrament.

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

We pray that they may come to know and understand the Easter message and the meaning of new life as be open to the presence of Christ among us in the journey of life.

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

We pray for a blessing upon the poor, 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

Alleluia, Alleluia, give thanks to the Risen Lord. D. Fishel. 360  
All You Nations. L Deiss CSsP. 353  
Alleluia Sing to Jesus. W Dix/ R Prichard. 371  
Bread of Life, Hope of the World. 199  
Centre of my life. P. Inwood. 444  
Christ is alive! With joy we sing. P. Stotter. 365  
Easter Alleluia. M Haugen. 358 (Verse 3)  
Gift of Finest Wheat. O Westerdorf/ R E Kreutz. 191  
God with hidden majesty/ Adoro Te Devote. A. G. Petti/ Gregorian Chant/. 388  
Keep in Mind. L Deiss CSsP. 391  
Lift up your hearts. R. O'Connor SJ. 416  
Now in This Banquet. M Haugen. 197  
Now the Green Blade Rises. J. M. C. Crum/ French Carol. 364  
Now We Remain. D Haas. 499  
Psalm 66: Let All the Earth. M Haugen. 45  
We Have Been Told. D. Haas. 501  
We Remember. M. Haugen. 446

### AOV1

Alleluia, Alleluia, give thanks to the Risen Lord. 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 CSsP. 180  
Now We Remain. D Haas. 45  
We Have Been Told. D. Haas. 64  
We Remember. M. Haugen. 81  
When We Eat This Bread. M Joncas. 99

### AOV2

Bread Broken, Wine Shared. R Horner. 155  
Centre of my life. P. Inwood. 170  
Easter People. D Light. 147  
I Know That My Redeemer Lives. S. Soper. 34  
Jesus lives! Jesus lives today. C. Walker. 29  
May We Come to Know the Lord. D Gagnon. 19  
You Are the Voice. D Haas. 80

### AOV4Kids

Easter People. D Light. 88

### CWB

Adoro Te Devote. St Thomas Aquinas/ Gregorian Chant. 617  
All You Nations. L Deiss. 616  
Alleluia Sing to Jesus. W Dix/R H Prichard. 619  
Christ the Lord Is Ris'n Again. C Winkworth/ French Melody. 646  
Gift of Finest Wheat. O Westerdorf/ R E Kreutz 685  
God's blessing Sends Us Forth. J Evers/ Silesian Folk Songs. 694  
Humbly We Adore Thee. M. L. Farrell/ Gregorian Chant. 709  
Keep in Mind. L Deiss CSsP. 730  
Now Let Us from This Table Rise. F Kaan/ R Jackson. 753  
Priestly People. L Deiss. 796  
This Joyful Eastertide. G. Woodward. 845

### AOVNG

Emmaus. T Alonso. 41

### CWB

All you nations, sing out your joy. Lucien Deiss. 616

### CWBII

*Sunday by Sunday hymn suggestions*

All you nations, sing out your joy to the Lord. Lucien Deiss, CSSp. 347  
At the Lamb's high feast we sing. Tr. Robert Campbell. 341  
Jesus lives. Jesus lives today. Christopher Walker. 361  
Who are you who walk in sorrow. Herman G. Stuempfle, Jr. 370

### S&S1

Path of Life. Trevor Thomson. 54

## Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 15: *Lord, you will show us the path of life./Alleluia!*  
Psalm 15. Ernest Rayson SSS. CWB 299  
Psalm 16 (15): Jenny O'Brien. JOBA pg. 44  
Lord, You Will Show Us the Path of Life: Tony Alonso LPA pg. 52

## Music selection by Michael Mangan

**Sing Out With Joy (FWS)** Based on Ps 65/66 [Gathering, Recessional]  
**Easter Alleluia (TT/SYJ)** [Gathering, Recessional]  
**This is the Day (FWS)** Based on Ps 117/118 [Gathering, Recessional]  
**Holy Spirit, Come (TCS)** [Gifts, Communion]  
**Hearts On Fire (Vs 2 & 3) (SHOF)** [Recessional]



**3 May 2020**

**Fourth Sunday of Easter**

Reflection by Anthony Doran

## Introduction

The Fourth Sunday of Easter is known through the Church as Good Shepherd Sunday for its focus on Jesus as our Good Shepherd. Because of this, it is also the Sunday on which we are called to pray for vocations, particularly vocations to the priesthood.

## 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 2:14, 36-41**

A continuation of Peter's speech on the day of Pentecost. When the people ask Peter and the apostles what they must do, Peter invites them to repent, and to be baptised. The promised gift of the Spirit is the fulfilment of John the Baptist's promise that the one who was to come after him would baptise us with the Holy Spirit.

## Second Reading

**1 Peter 2:20-25**

In this reading on this Sunday, Peter sees in Christ both the attributes of an innocent lamb – meek and trusting – and the attributes of the shepherd – the shepherd and guardian of our souls. Christ is both the lamb of sacrifice and the Good Shepherd.

## Gospel Reading

**John 10:1-10**

In this Gospel reading, Jesus likens himself to both the shepherd and the gate of the sheepfold. As shepherd, the sheep hear his voice as he calls to them and leads them. As the gate of the sheepfold, the sheep may enter safely through him.

## Reflection

We have just heard from Chapter 10 of the Gospel of John: the chapter about Jesus the Good Shepherd. We read from different parts of this chapter of John's Gospel every year on this Sunday. We are very familiar with these stories. And as we know, familiarity can breed contempt. We can be so familiar with these stories that our ears are closed to the message they have for us today.

In today's Gospel reading, a most intimate picture painted of the relationship between the shepherd and the sheep: "...the sheep hear his voice...he calls his

own sheep and leads them out...the sheep follow because they know his voice...They never follow the stranger...they do not recognise the voice of strangers."

If you have ever watched a young baby with its parents you can get some idea of this intimacy. Any number of people can talk to the baby, but watch the smile on the baby's face when he hears the voice of his mother or father. The child – even before he or she can talk – knows the sound of his or her mother or father, and responds to that sound. Those of you who are parents, of course, know this. And if this is how it is with this most intimate of relationships, how much more so is it in our relationship with Jesus? Jesus wants to know us so intimately that when we hear his voice, it will be the voice of the One who loves us like our own mother or father.

On this Sunday, the Church across the world prays for vocations to the Priesthood. Priests are called to share in the ministry of Jesus Christ: the Good Shepherd. Priests are called to guide and lead the People of God along the right path: to lead them to the gate of the sheepfold who is Jesus Christ. Priests are called to speak, to encourage, to pray with, to challenge, to love God's people with the same love that Jesus has for his flock. The task for priests is huge, both in terms of the amount of work to be done and the quality of the work to be done. Many priests also now have commitments and responsibilities over and above their parish commitments. And while there might be fewer priest around today than there once was, the promise of God remains true: I will give you shepherds. God will never leave us with too few priests to serve the Church.

Please pray for vocations. Please pray for priest(s) of your Parish. That all of us, together, may build up the Kingdom of God here in this place.

## Prayer of the Faithful

### Introduction

Let us call on the Father with the needs of our community as we gather together as a humble flock of the brave Shepherd.

### 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 our priests who serve our community. In this difficult time in our Church, may they be strengthened through the Spirit to faithfully continue their vocation.

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

We pray for the leaders of our country that they will be filled with the Spirit like Peter and so work for justice in the world.

*(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.

*(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 be inspired by Christ's presence to live through their suffering and difficulty.

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

## Conclusion

Heavenly Father, we ask that you hear our prayers and grant our petitions, as we continue to remember your selfless sacrifice 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

All People That on Earth Do Dwell. W. Kethe/ OLD HUNDREDTH. 533  
All the Earth, Proclaim the Lord. L. Deiss CSsP. 534  
Baptised in Water. M. Seward/ Gaelic Melody. 179  
Easter Alleluia. M Haugen. 358  
Gift of Finest Wheat. O Westerdorf/ R E Kreutz. 191  
Hail, Redeemer, King Divine. P Brennan/ W Flood. 390  
Like a Shepherd. B Dufford SJ. 467  
My Shepherd is the Lord. J. Gelineau SJ. 25  
O Flock of Christ. J Quinn SJ/ M Vulpius. 357  
One Bread, One Body. J Foley SJ. 193  
Shepherd Me, O God. M Haugen. 24  
Take and Eat. M Joncas. 198  
The Lord Is My Shepherd. B Boniwell. 506  
The Lord's My Shepherd. Crimond/ J Irvine. 473

#### AOV1

All People That on Earth Do Dwell. W. Kethe/ OLD HUNDREDTH. 25  
All the Earth, Proclaim the Lord. L. Deiss CSsP. 184  
Because the Lord is My Shepherd. C Walker. 66  
Like a Shepherd. R Dufford SJ. 160  
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  
We Will Rise Again. D Haas. 136

#### AOV2

Without Seeing You. D Haas. 443  
You Are Mine. D Haas. 2

#### AOV4Kids

You Are Mine. D Haas. 5  
O How Good Is Christ the Lord. Trad. 84

#### CWB

All People That on Earth Do Dwell. W. Kethe/ OLD HUNDREDTH. 613  
All the Earth, Proclaim the Lord. L. Deiss CSsP. 611  
Gift of Finest Wheat. O Westerdorf/ R E Kreutz. 685  
Hail Redeemer, King Divine. P Brennan / W Flood. 703  
My Shepherd is the Lord. J. Gelineau SJ. 590  
O Flock of Christ. J Quinn SJ/ M Vulpius. 290  
O Lord at Your First Eucharist You Prayed. W Turton/ O Gibbons. 773  
Shepherd of Souls, In Love, Come Feed Us. G Neumark/ J C Evers. 804  
The Living God My Shepherd Is. J Driscoll SJ/ J Bain. 827  
The Lord Is My Shepherd. B Boniwell. 830  
The Lord's My Shepherd Crimond/ J Irvine. 833

#### AOVNG

The Lord is My Shepherd. Joshua Blakesley. 127

#### CWB

Come to me, all who labour. Gregory Norbet OSB. 660  
Gift of finest wheat. Omer Westendorf. 685  
The living God my shepherd is. 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

Easter Alleluia. Marty Haugen. 348  
Gift of Finest Wheat. Omer Westendorf. 651  
Good Shepherd, you know us. Christopher M. Idle. 357  
O Lord, at your first Eucharist. William Henry Turton. 578  
Shepherd me, O God. Marty Haugen. 597  
Shepherd of souls, in love, come feed us. Omer Westendorf. 596  
Take and eat. James Quinn SJ. 608  
The Lord is my shepherd. Brian Boniwell. 619  
The Lord's my shepherd. Scottish Psalter. 620

#### S&S1

Shepherd Me, O God. Marty Haugen. 59  
We Are God's People. Jeffrey Roscoe. 76

#### S&S2

The Lord Is My Shepherd. Joshua Blakesley. 250  
We Are His People. Greg Walton. 273

#### Psalms Selected by Chris deSilva and Angela McCarthy

Psalms 22: The Lord is my shepherd; there is nothing I shall want.  
The Lord Is My Shepherd. Kathleen Boschetti MSC. CWB 34a  
The Lord Is My Shepherd. Stephen Somerville. CWB 51  
The Lord Is My Shepherd. Dale Wood. CWB 589  
My Shepherd Is the Lord. Joseph Gelineau SJ. CWB 590  
Psalm 23: The Lord Is My Shepherd. The Grail. GA 23  
Psalm 23: My Shepherd Is the Lord. The Grail. GA 25  
Psalm 23 (22): Jenny O'Brien. JOBA pg. 34  
The Lord Is My Shepherd: Paul Mason. PM pg. 18  
The Lord is My Shepherd: Marty Haugen. LPA pg. 36

#### Music selection by Michael Mangan

**Easter Alleluia** (TT/SYJ) [Gathering, Recessional]

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

**You Are My Shepherd** (FWS) *Based on Ps 22/23* [Gifts, Communion]

**One Body In Christ** (Esp V1) (TWB) [Communion]



10 May 2020

Fifth Sunday of Easter

Reflection by Anthony Doran

## Introduction

We are reminded today that we are a people set apart to sing the praises of God. As such, we are the living stones of the Temple of God – not a lifeless church built of wood and glass and steel, but a living sign of God's presence in the world.

## 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 6:1-7**

In today's reading from the Acts of the Apostles, we learn that the early Church – when faced with challenges – found new ways of living the Gospel. When we are faced with challenges, can we find new ways of being faithful? Or do we give up because it is just too hard?

## Second Reading

**1 Peter 2:4-9**

In one of the most beautiful passages in 1 Peter, we are reminded that we are called to be living stones, making a spiritual house, because the Lord himself is the living stone; the Lord who has called us out of darkness into his wonderful light.

## Gospel Reading

**John 14:1-12**

In this familiar reading, Jesus assures those who follow him not to be afraid. For even if we think that we do not know the way, Jesus comforts us that he indeed is our way to the Father, the truth who sets us free and our life in this world and the next.

## Reflection

Difference is something that frightens us. Most of us do not cope well when we have to face people or things that challenge what we know.

Difference was something which the early Church had to face, too. Our First Reading tells us so. In the first days of the Christian community, most of the followers of the Way – as Christians were known – were from the Hebrew speaking peoples of Palestine. But very quickly, others started to come to belief in Jesus Christ. These others were Greek speakers. They read the Bible in Greek. But the differences in language were indicative of differences in culture and practice and thought between the two groups. Very soon, tensions arose between these two groups of Christians.

And the Hellenists complained that some of their number were being neglected in the daily distribution of charity. And the Apostles are presented with a problem. How do they proclaim the Good News of Jesus in word as well as deed? How do they cope with the differences they have encountered?

But they find that they can indeed cope with these differences. They choose "seven men of good reputation, filled with the Spirit and with wisdom." These Seven become the ministers of charity in the community. And it is in these Seven that we find the origin of the Order of Deacons.

Today's First Reading shows us that the Twelve find new ways of being the disciples of Jesus. New ways of living as followers of the Way.

The challenge which was presented to these first Christians is also our challenge. We, too, are challenged to find new ways of living the Gospel. And this is always the challenge for those of us who want to be disciples of the Risen Lord. Never to retreat or be satisfied with the same old ways of doing things. For to say, "This is the way we always do things" is to be closed to the power of the Spirit. To deny that the Spirit has the power to change our lives and our world.

Rather, we are called to be always open to the power of the Spirit who is the force behind all of the Church's action and reflection. The Spirit who drives us constantly to be innovative in the service of the Gospel. The Spirit who prompts us and moves us to respond always anew to the power of the Resurrection of Jesus in our own lives.

But of course, to be so open – even to the Holy Spirit – is difficult and frightening. For we know that difference is something that frightens us. And most of us do not cope well when we have to face people or things that challenge what we know.

But to be a disciple of the Risen Lord, to be open to his Spirit in our lives is risky. And it is risky because it is tied up with the mystery of love. Because to love is to make yourself vulnerable. It is to open yourself up to rejection and misunderstanding.

And this, of course, is at the heart of the Paschal Mystery. In his suffering and death, Jesus Christ opened himself up to the Father's love, and returned that love perfectly when he offered himself on the Cross. It was a love that made him vulnerable. It was a love that was rejected and misunderstood by the world.

But this love was understood perfectly by the Father. And it is this love that is returned by the Father when he raised his son Jesus from the dead, the first-fruits of all who have fallen asleep. And it is this love in which we share when we open ourselves up to the power of the Spirit working in our lives. And in the power of this love, we will always find new ways of living the Gospel in our day.

## Prayer of the Faithful

### Introduction

The psalmist reminds us of our Father's mercy so let us turn to him with trust, as we put our petitions before him.

### Petitions

We pray for the Church that she may be a sign of the Way, the Truth and the Life, in Jesus' name.

*(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 work within those assisting the Plenary Council.

*(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.

*(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.

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

We pray for all those who are suffering, especially those who are suffering from depression, 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, give us the grace to love one another, as you have 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

Father in your mercy listen to these petitions, grant them according to you 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

Christ, be our Light. B. Farrell. 404  
Christ is Made the Sure Foundation. J. M. Neale/ H. Purcell. 482  
Church of God. P. Stotter/ M. Daly. 480  
Out of darkness. C. Walker. 504  
Praise to You, O Christ our Saviour. B. Farrell. 407  
Sing a New Song. D Schutte. 414  
Take and Eat. M Joncas.198  
We have been told. D. Haas. 501 (Communion Antiphon).

#### AOV1

Out of darkness. C. Walker. 134  
Praise to You, O Christ our Saviour. B. Farrell. 28  
Sing a New Song. D Schutte. 80  
Sing to the Lord. O. Alstott. 46  
We have been told. D. Haas. 64 (Communion Antiphon).

#### AOV2

Sing a New Song to the Lord. T Dudley-Smith/ Wilson. 76  
Christ, be our Light. B. Farrell. 3

#### AOV4Kids

Sing To The Lord. N Ford. 104  
The Spirit Lives to Set Us Free. D Lundy. 95  
This is the day. Traditional. 159

#### CWB

Christians Lift up your hearts. J. E. Bowers/ R. V. Williams. 650  
Christ the Lord is Risen Today. C. Wesley. 647  
Christ is the World's Light. F. P. Green/ Paris Antiphoner. 643  
Christ our God has come to save His people. P. Decha/ J. P. Lecot. 645  
Church of God, chosen people. P. Stotter/ M. Daly. 652  
Come, My Way, My Truth, My Life. G. Herbert/ R. V. Williams. 656  
Priestly people. L. Deiss CSsP. 796  
This Joyful Eastertide. G. Woodward. 845

#### CWB

Come, my way, my truth, my life. George Herbert. 656  
Priestly people. Lucien Deiss. 796

#### CWBII

*Sunday by Sunday hymn suggestions*  
Church of God. Pamela Stotter. 471  
Jesus Christ, you are my life. Marco Frisina et al. 523  
Praise to you, O Christ our Saviour. Bernadette Farrell. 587  
Priestly people, kingly people. Lucien Deiss CSSp. 589  
Take and eat. James Quinn SJ. 608  
You are the Way. George Washington Doane, alt. Becket G. Senchur. 649

#### *Additional selections by Chris deSilva*

A Trusting Psalm. Kevin Bates SM. 293

#### S&S1

You Are the Way. Steve Angrisano and Pat Smith. 213

#### S&S2

Jesus Christ, You Are My Life. Marco Frisina et al. 349  
That Where I Am. Rich Mullins. 353  
We Will Follow. Dan Brennan, Ken Canedo and Jesse Manibusan. 358



**Psalms Selected by Chris deSilva and Angela McCarthy**

Psalm 32: *Lord, let your mercy be on us, as we place our trust in you./Alleluia!*

Lord, let your mercy be on us. Ernest Rayson SSS. CWB 211

Psalm 33 (32): Jenny O'Brien. JOBA pg. 46

Lord, Let Your Mercy Be On Us: Marty Haugen. LPA pg. 56

**Music selection by Michael Mangan**

**Easter Alleluia** (TT/SYJ) [Gathering, Recessional]

**Sing New Songs of Joy** (FWS) *Based on Ps 97/98* [Gathering]

**You Are The Way** (TWB) [Gifts, Communion]

**One Body In Christ** (Esp V5) (TWB) [Communion]

**I Am The Way** (SHOF) [Recessional - CHILDREN]



**Ring out your joy  
to the Creator.**



17 May 2020

## Sixth Sunday of Easter

Reflection by Anthony Doran

### Introduction

As we journey through this Easter season, we continue to follow the unfolding story of the early Church. As we journey closer to Jerusalem, Jesus continues to assure us that we will not be left as orphans for the Spirit will come to be with us.

### 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 8:5-8, 14-17**

As the Easter season progresses, we see that the Good News of Easter is progressing, too. In today's reading, Philip preaches Christ in a Samaritan town. Slowly, the Good News is moving beyond the narrow confines of Israel, to the ends of the earth.

### Second Reading

**1 Peter 3:15-18**

Today's reading from the First Letter of Peter reminds us to have an answer ready for those who ask the reason for the hope that we have. What answer would we give?

### Gospel Reading

**John 14:15-21**

In today's Gospel reading, Jesus reminds us his disciples (and us) once again not be afraid for he will send another Advocate: one to stand beside us and speak on our behalf – the Spirit of truth.

### Reflection

I am, what we priests call in the business, a cradle Catholic. That is, someone who has been a Catholic since he was in the cradle, I was baptised two and a half weeks after I was born. So, I know of no other way in which to follow Jesus as a disciple. While I know that this is not the experience of everybody, it is the experience out of which, I suppose I mainly speak.

As a cradle Catholic, it is easy to take faith for granted. To simply be carried along in the tide of the whole Christian thing. To never have given much thought to what I am doing in Church and, more importantly, why I am doing what I am doing. For faith to have become a habit and not something deep in my heart.

And so today's Second Reading is a good one. As I was looking at this reading, it captured my attention quite forcefully. For in it, St Peter has given me – and

hopefully you, too – something of a wake-up call: "Always have your answer ready for people who ask you the reason for the hope that you all have."

When the author of this First Letter of Peter first wrote these words, they were written in a very different context. For these words were initially written to Christian communities who lived probably in Asia Minor – modern-day Turkey. And these Christians were isolated. They lived amongst non-believers and pagans. They were derided and persecuted for their faith. And these words were written to strengthen the faith of these Christians who faced such derision and persecution. Urging them to be ready to profess not only what they believed, but also more importantly, why they believed what they believed.

These words, addressed to Christians two thousand years ago are addressed to us to, as we gather to pray in a very different place and a very different time. Most of us do not and never will face isolation and persecution because of our belief in Jesus Christ. Most of us will never have to suffer for our faith. So what answer would we give as the reason for the hope that we all have?

For each of us, the answer will be a little different. But, for each of us, there should be some elements in common. I hope the fact that we are gathered here at mass means that we do not call ourselves followers of Christ simply out of sheer habit. There should be much more than that.

The reason which I would give for the hope that I have is my belief in the power of the resurrection of Jesus Christ from the dead. And it is not always easy for me to explain. And my explanations are not always accepted by others.

The resurrection of Jesus from the dead is the power to change the world. But it is not that Jesus raised himself. It is not that simple. Rather it was the Father's love which raised Jesus from the dead. And this love of God is strong and faithful. It conquered sin and death. So no longer are we afraid of these things. But more than all of this: we are invited into share in this divine love.

However, we do not share this love just as observers or outsiders. Through our baptism we share in the death and resurrection of Jesus Christ from the dead. When the waters of baptism were poured over us, not only were we drenched with water. We were also drenched with God's love. When we are nourished by the Eucharist, not only are we fed with bread and wine. We are also nourished with the life of the Risen Christ. When we were confirmed, not only are we anointed with the fragrant oil of Chrism. We were also sealed with fragrance of the Holy Spirit.

And so drenched and nourished and sealed, we are sent forth to change the world. To be in our world witnesses to the steadfast and faithful love of God. To be for our world heralds of the Risen Lord. And to be for our world signs and bearers that the Resurrection of Jesus is the power to change the world.

# Prayer of the Faithful

## Introduction

The psalmist calls on us to cry out to God with joy. With confidence we offer our petitions to our loving Father

## 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.

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

We pray for the world, for the nations that are struggling against injustice, we pray especially for those nations at war in the hope that peaceful resolutions will prevail over violence and hatred.

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

We pray for those who are suffering, especially those who are contemplating suicide, send the Holy Spirit to convince them of the immense love you have for them.

*(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.

*(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

Heavenly Father 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

Alleluia! Sing to Jesus. W. C. Dix/ R. Prichard. 371  
All you nations, sing out your joy. L. Deiss CSSp. 353  
As Gentle as silence. E. White. 470  
Come, Holy Ghost, Creator, Come. R. Maurus/ T. Tallis. 376  
My soul is longing for your peace. L. Deiss CSSp. 519  
No Greater Love. M. Joncas. 460  
Now the Green Blade Rises. J Crum/ French Carol. 364  
Peace I Leave with You, My Friends. G. Norbet. 517  
Prayer of Saint Francis. S. Temple. 490

### AOV1

Alleluia! Sing to Jesus. W. C. Dix/ R. Prichard. 191  
Send us Your Spirit. D. Haas. 97  
Sing to the Lord. O Alsott. 46

### AOV2

Now the Green Blade Rises. J Crum/ French Carol. 131  
Prayer of Saint Francis. S. Temple. 126

### 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

Alleluia! Sing to Jesus. W. C. Dix/ R. Prichard. 619  
All you nations, sing out your joy. L. Deiss CSSp. 616  
As Gentle as silence. E. White. 621  
Christ the Lord is Risen Again. C. Winkworth/ French Carol. 646  
Christians, lift up your hearts. J. E. Bowers/ R. V. Williams. 650  
Come, Holy Ghost, Creator, Come. R. Maurus/ T. Tallis. 654  
Faith, Hope and Love. C. A. Peloquin. 249  
Holy Spirit, come, confirm us. B. Foley/ R. Redhead. 707  
My soul is longing for your peace. L. Deiss CSSp. 751  
Now the Green Blade Rises. J Crum/ French Carol. 756  
Peace I Leave with You, My Friends. G. Norbet. 785  
Prayer of Saint Francis. S. Temple. 793

### CWB

All you nations, sing out your joy. Lucien Deiss. 616  
Alleluia, sing to Jesus. William Chatterton Dix. 619  
As gentle as silence. Estelle White. 621  
Holy Spirit, come, confirm us. Brian Foley. 707

### CWBII

*Sunday by Sunday hymn suggestions*  
All you nations, sing out your joy to the Lord. Lucien Deiss, CSSp. 347  
Alleluia! sing to Jesus. William Chatterton Dix. 449  
As Gentle as Silence. Estelle White. 580  
Holy Spirit, come, confirm us. Brian Foley. 386

### S&S1

Alleluia! Sing to Jesus. William Dix. 97  
Let All the Earth. Steve Angrisano and Tom Tomaszek. 69

### S&S2

Let All the Earth Cry Out. Bob Halligan Jr. 261

## Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 65: Let all the earth cry out to God with joy./Alleluia!  
Let All The Earth. Christopher Willcock SJ. CWB 308  
Psalm 66 (65): Jenny O'Brien. JOBA pg. 48  
Let All the Earth Cry Out: Paul Mason. PM pg. 52  
Let All the Earth: Marty Haugen. LPA pg. 59

## Music selection by Michael Mangan

Easter Alleluia (TT/SYJ) [Gathering, Recessional]  
Sing Out With Joy (FWS) Based on Ps 66 [Gathering, Gifts]  
A Life of Love (TT/SYJ) [Gifts, Communion]



24 May 2020

## The Ascension of the Lord

Reflection by Anthony Doran

### Introduction

While the blare of trumpets from the refrain from today's responsorial psalm is meant to accompany God mounting his heavenly throne, it could equally accompany the beginning of the end times which the Ascension of Jesus inaugurates. Jesus is no longer here physically with us; we, the Church are called to be his presence.

### 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

In this reading, Luke shows how the young, Spirit-filled community of the early Church of Jerusalem is the fulfilment of the promises made to Israel.

#### Second Reading

#### Ephesians 1:17-23

This reading, from the first chapter of the Letter to the Ephesians, is a prayer of thanksgiving for the gifts given to us by God: that we might take for ourselves and use these gifts which have been given to us.

### Gospel Reading

#### Matthew 28:16-20

Matthew's account of the ascension of Jesus characteristically takes place on a mountain – the high place where Matthew's Jesus is depicted as the new Moses. And while formerly, the mission was to the lost sheep of the House of Israel, now the great commission is to make disciples of all the nations, placing on the lips of Jesus the Trinitarian, liturgical formula.

### Reflection

If we are to be honest, we must admit that we human beings struggle to talk about God. We use lots of words. We spill lots of ink. But we really do struggle to talk about God.

This perhaps should not surprise us. For nothing that we say could ever hope to come close to capturing the immensity and the greatness of our God. Any words which we might use will always sound pale and tawdry as we try to say something really meaningful about God.

This problem with human language is perhaps no more evident on this solemnity of the Ascension of the Lord. For in this solemnity, we use human words and concepts to try and explain what is happening to Jesus. And human words can never exhaust the mystery of God. The very name which we give to this solemnity, "Ascension", implies

that Jesus "ascended" or "went back up" to heaven some time after his Resurrection. This idea of Jesus ascending fits with the notion that God is somehow "up there" and that we are "down here". And because the passage from Acts of the Apostles from which we read today talks about Jesus appearing for forty days after his Resurrection, we have tended to associate the Ascension as happening forty days after the Resurrection.

I am not sure that it is really significant if Jesus was around for forty days after his Resurrection. I do not think that it really matters if it was four days or forty days or four hundred days. And I am certain that when Jesus did return to his Father, he did not somehow float back up to heaven. The best way that we can attempt to understand the Ascension of Jesus is as a metaphor for his return to his place at the Father's right hand.

For some time, after the Resurrection, Jesus did appear to his disciples. And assured them of the reality of the resurrection from the dead. That sin and death no longer had any power over them. But then, there came a time when Jesus left this realm of time and space. When his physical presence would no longer be with us. And when he would return to his place at the right hand of the Father in heaven.

The Ascension frees Jesus from the constraints of this world. So, the Ascension also inaugurates the end days. For even though Jesus has gone from the time and space of this world, he is now present at all times and in all places. For the promise he makes in today's Gospel holds true: "I am with you always; yes, to the end of time."

But Jesus is with us in a radically different way. His physical presence is gone. WE are now his presence. In a speech of great majesty and glory, Jesus proclaims: "All authority in heaven and on earth has been given to me." But Jesus has not seized power for himself as the Devil urged him to do when he tempted Jesus in the desert, which we read about on the First Sunday of Lent all those weeks ago. Jesus Christ, Risen from the dead, enjoys all the power and glory and majesty of God, because it has been given to him by the Father.

But Jesus continues: "Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit." With this command, the disciples of Jesus – us – are commissioned to be the presence of Christ in the world. To go to the ends of the earth. To bring all nations into friendship and discipleship of Jesus Christ.

And so, the end days have begun. We no longer hold the physical presence of Jesus Christ here in this world. But whenever and wherever the Good News of the Resurrection is preached, Jesus Christ is present. Whenever and wherever men and women are baptised in the name of the Trinity, Jesus Christ is present.

Whenever and wherever God's Holy People are nourished with the Body and Blood of the Victorious Lamb of God, Jesus Christ is present.

He is no longer here; he is wherever we are.

# Prayer of the Faithful

## Introduction

Jesus promises us that when we receive the Holy Spirit, we shall be his disciples to the ends of the earth. Let us pray to the Father for the grace to respond courageously to this challenge.

## Petitions

We pray for the leaders of our Church, that they may be given the strength and courage to lead us in the front line of the current spiritual battle that we face.

*(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.

*(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. May we remain open to the Spirit and to the knowledge that Christ will be with us for all time.

*(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.

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

## Conclusion

Heavenly Father, 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. WC Dix/RH 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. WC Dix/RH 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

#### CWB

Alleluia, Sing to Jesus. W Dix/ R Prichard. 619

Christ is the King! O friends rejoice. G. Bell/ C. Anders. 641

Christ our Lord, He gives life abundant. P. Stotter/ J. Leben. 642 (Verse 7)

Christians, Lift Up Your Hearts. R V Williams/J Bowers. 651

Forth in the Peace of Christ We Go. J Quinn SJ/ O Gibbons. 681

Holy God We Praise Your Name. C Walworth/ German Melody. 710

Let the Earth Rejoice and Sing. M L Farrell/ R Williams. 731

Rejoice, the Lord is King! C Wesley/ J Darwall. 799

The Church of Christ in Every Age. F Green/ W Knapp. 818

The Church's One Foundation. S Stone/ S Wesley 819

#### 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

Alleluia! Sing to Jesus. William Chatterton Dix. 449

Christ, our Lord, the Prince of ages. Anon. 399

Clap your hands all you nations. John L. Bell. 373

Glorious in majesty. Jeff Cothran. 374

Hail, Redeemer, King divine! Patrick Brennan CSsR. 400

Hail the day that sees him rise. Charles Wesley. 375

Let the earth rejoice and sing. Melvin Lloyd Farrell SS. 376

Rejoice! The Lord is King. Charles Wesley. 377

#### S&S1

Alleluia! Sing to Jesus. William Dix. 97

Shouts of Joy. Ken Canedo. 65

#### 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!

God Mounts His Throne. R Kreutz/J Gelineau SJ. CWB 311

Psalm 47: All Peoples, Clap Your Hands. K. Siddell. GA 39

Psalm 47 (46): Jenny O'Brien. JOBA pg. 49

God Mounts His Throne: Paul Mason. PM pg. 38

God Mounts His Throne: Marty Haugen. LPA pg. 62

### Music selection by Michael Mangan

Feel the Power (TCS) [Gathering]

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

Till The End Of Time (TT/SYJ) [Recessional]



# 31 May 2020

## Pentecost Sunday

Reflection by Anthony Doran

### Introduction

Today's Solemn Feast of Pentecost brings this Easter Season to a close. But not to an end: the Spirit given to the Church – to us – empowers us to go forth and renew the face of the earth.

### 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**

Using language and images reminiscent of the giving of the Law at Mount Sinai, Luke tells the story of the coming of the Spirit to the Twelve, gathered with Mary in prayer, in the Upper Room. Just as God 'speaks' in a special way when the Law was given on Mount Sinai, so now, God also 'speaks' the gift of the Spirit.

### Second Reading

**1 Corinthians 12:3-7, 12-13**

Paul reminds the Christians of Corinth that the Spirit comes in multitude of gifts, but all for the good of the whole community and for the unity of the whole community.

### Gospel Reading

**John 20:19-23**

In John's Gospel, the Spirit is given not at Pentecost, but at the death of Jesus (19:30) and here on the evening of the day of the resurrection. The 'when' does not matter so much as the 'what'. What does the Spirit bring when Jesus breathes it upon us: peace.

### Reflection

Seven weeks after the Feast of Passover, the Jewish people celebrated the Feast of Shavuot or the Feast of Weeks. And this feast celebrated the many previous manifestations of the Lord throughout the Old Testament. Especially those manifestations of the Lord which marked the Covenant between the Lord and his people. In the desert of Sinai, after they had departed from Egypt and had declared that they would follow the Lord's way, the people, led by Moses, prepared for the manifestation of the Lord. At Sinai, the mountain, burning like a furnace, trembled; there was thunder and lightning.

When the Jewish faith was translated into the Greek speaking world, this Feast of Weeks became known as "Pentecost". "Pentecost" is the Greek word

meaning fifty. And so, seven weeks, or fifty days after one particular Feast of the Passover, when Jesus had died and was raised from the dead, the Apostles, led by Peter and together with Mary, were gathered in prayer. As we have read: "the Apostles had all met in one room." And there is a sense of expectation at the beginning of this reading. They were waiting for the Holy Spirit which had been promised by the Lord. It was as if they were expecting something to happen. And something did.

Like the signs and portents at Mount Sinai, at Jerusalem "they heard what sounded like a powerful wind from heaven, the noise of which filled the entire house in which they were sitting. And something that appeared to them like tongues of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit and began to speak foreign languages as the Spirit gave them the gift of speech." But what is so significant about this gift of the Holy Spirit, Surely, all the Apostles could speak before this?

Certainly the Apostles could speak before this. But now, the devout people living in Jerusalem from every nation under heaven could hear the Apostles speaking in his own language. At the Tower of Babel in the Book of Genesis, all the peoples of the earth had been scattered, and there was a confusion of language. But when this particular Pentecost day came around, every nation under heaven is gathered in Jerusalem. Now, the confusion of language is gone. For the nations of the earth, gathered symbolically once more in Jerusalem, hear the Apostles preaching in their own language. All of them were able to hear and understand the marvels of God preached to them.

Pentecost inaugurates a new era in the history of God's covenant with his people. Jesus, who was risen from the dead, is gone. Ascended to his Father in heaven. The presence of Christ in the world is now through his Church. The Church on earth is now the sacrament or visible sign of Christ in the world. The Church is the Body of Christ. And it is the Holy Spirit which is given to the Apostles so that they can be the Body of Christ.

Every year on this great Solemnity of Pentecost, we read this account from the Acts of the Apostles about the manifestation of the Holy Spirit fifty days after the death and resurrection of Jesus. But why?

Our celebration of Pentecost is not just a commemoration of the Holy Spirit at the beginning of the Church. But, it is also a celebration of that same Spirit which empowers us, the community of believers, today. The Holy Spirit which is given as the gift and grace of God to the Church to be the Body of Christ in our world today.

And we, as members of that same Body of Christ, are called to that same mission. Baptised in the waters of new life, and confirmed with the Spirit in Confirmation,

each and every one of us is sent, like the Apostles, to proclaim the marvellous acts of God to the world. This task is not one that is the special preserve of priests and bishops. All of us who are baptised are called to be the community of the Church. All of us who are baptised share in the task of proclaiming the saving acts of God to the world anew.

Our prayer this Pentecost is that the Holy Spirit might come upon us anew with the fire of God's love, and ignite us to renew the face of the earth. Not that the Spirit is absent. Jesus' promise remains true: "Receive the Holy Spirit." The Spirit is with us, but sometimes, our hearts are closed. This Pentecost, as we are called to be the presence of Christ in our world today, we pray:

*Come Holy Spirit. Fill the hearts of us, your faithful.  
And kindle in us the fire of your love.  
Send forth your Spirit and we shall be created.  
And you will 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 before our Father as we pray.

### Petitions

That the Church, filled with the Spirit of Christ, may be renewed 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 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 have died may be 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/R V 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  
Forth in the Peace of Christ we Go. J. Quinn/ O. Gibbons. 495  
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 CSsp. 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. R.F. Littledale/ R. V. Williams. 118  
Gather Your People. B Hurd. 71  
One Bread, One Body. J Foley. 129  
Send Us As Your Blessing, Lord. C Walker. 181  
Send Us Your Spirit. D Haas. 97  
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  
Shine Jesus Shine. G Kendrick. 59  
Spirit Blowing through Creation. M Haugen. 51  
There Is One Lord. O Alstott 148.

#### CWB

Come, Holy Ghost, Creator, Come. R Manus/ T Tallis. 654  
Come Down, O Love Divine. R.F. Littledale/ R. V. Williams. 653  
Come, Holy Spirit, Live In Us. R Jackson. 649  
Christians, Lift Up Your Hearts. R. V. Williams/ J. Bowers/ R. V. Williams. 651  
Filled With the Spirit's Power. W Greatorex/J. R. Peacey. 676  
Forth in the Peace of Christ we Go. J. Quinn/ O. Gibbons. 681  
Holy Spirit, come, confirm us. B. Foley/ R. Redhead. 707  
Holy Spirit, God of Light. A Petti/ S Webbe. 317 (Sequence)  
O Breathe on Me, O Breath of God. E Hatch/ Gaelic Melody. 432  
The Spirit of God. L Deiss CSsp. 185  
Veni, Creator Spiritus. R Manus/ Gregorian Chant. 851

#### 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 down, O love divine. Bianco da Siena. 653  
Come, Holy Spirit, live in us. St Ambrose. 649  
Come Holy Ghost, Creator, come. Rabanus Maurus. 654  
Filled with the Spirit's power, with one accord. John Raphael Peacey. 676  
Holy Spirit, Lord of love. William Dalrymple MacLagan. 708  
O breathe on me, Breath of God. Edwin Hatch. 758  
The Spirit of the Lord. Huub Oosterhuis. 834

## CWBII

Come down, O love divine. Bianco da Siena, tr. Richard Frederick Littledale. 381  
Come Holy Ghost, Creator, come. Rabanus Maurus. 382  
Filled with the Spirit's power. John R. Peacey. 385  
Gifts of the Spirit. Christopher Willcock SJ. 383  
Holy Spirit, come, confirm us. Brian Foley. 386  
Holy Spirit, Lord divine. Tr. Peter J. Scagnelli. 379  
Holy Spirit, Lord divine. Tr. Peter J. Scagnelli. 380  
Holy Spirit, Lord of love. William Dalrymple MacLagan. 387  
O breathe on me, O breath of God. Edwin Hatch. 564  
Send down the fire of your justice. Marty Haugen. 389  
Send us your Spirit. David Haas. 384  
The Spirit of God rests upon me. Lucien Deiss, CSSp. 388  
Veni Sancte Spiritus. Taizé Community. 391

## S&S1

Holy Spirit. Ken Canedo. 116  
One Spirit, One Church. Maryanne Quinlivan OSU/Rabanus Maurus, tr. Edward Caswall. 132  
Send Out Your Spirit. Jesse Manibusan. 79

## S&S2

Come, Holy Ghost. Rabanus Maurus, tr. Edward Caswall. 326  
Lord, Send Out Your Spirit. Craig Colson. 275  
We Wait For You. Tom Booth/Tammy Booth. 325

## Psalms Selected by Chris deSilva

Psalms 103: Lord, send out your Spirit and renew the face of the earth./Alleluia.  
Psalms 103: Percy Jones. CWB 315  
Psalms 104: Lord, Send Out Your Spirit. ICEL. GA 62  
Lord, Send Out Your Spirit: Paul Mason. PM pg. 82  
Pentecost Sunday

## 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  
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One Spirit, One Church. Maryanne Quinlivan OSU/Rabanus Maurus, tr. Edward Caswall. 132  
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## S&S2

Come, Holy Ghost. Rabanus Maurus, tr. Edward Caswall. 326  
Lord, Send Out Your Spirit. Craig Colson. 275  
We Wait For You. Tom Booth/Tammy Booth. 325

## Psalms Selected by Chris deSilva

Psalms 103: Lord send out your Spirit and renew the face of the earth./Alleluia!  
Lord, Send Out Your Spirit. K Boschetti MSC. CWB 316  
Psalms 104 (103): Jenny O'Brien. JOBA pg. 50  
Lord, Send Out Your Spirit: Paul Mason. PM pg. 82

## Psalms Selected by Chris deSilva and Angela McCarthy

Psalms 103: Lord, send out your Spirit and renew the face of the earth./Alleluia.  
Psalms 103: Percy Jones. CWB 315  
Lord, Send Out Your Spirit. K Boschetti MSC. CWB 316  
Psalms 104: Lord, Send Out Your Spirit. ICEL. GA 62  
Lord, Send Out Your Spirit: Paul Mason. PM pg. 82  
Lord, Send Out Your Spirit: Tony Alonso. LPA pg. 68

## Music selection 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]



**What are you  
looking for?**





**7 June 2020**

## The Most Holy Trinity (Trinity Sunday)

Reflection by 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.

### 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

**Exodus 34:4b-6, 8-9**

Moses finds favour with God, and yokes the fate of the strong willed, intemperate peoples of Israel to the gracious fidelity and mercy of the God.

### Second Reading

**2 Corinthians 13:11-13**

As Paul reminds the Corinthian community that in God is grace and peace, he invokes the threefold blessing of God, Christ and the Spirit.

### Gospel

**John 3:16-18**

Our Gospel highlights the unity of God and the Son, and their joint love and overwhelming care for the world.

### Reflection

There is currently a renaissance around the theology of the Holy Trinity. The discussions have moved away from a concentration on the history of the feast and the relationship between the persons to the centrality of the Trinity for our life of faith.

Across our readings there are some key pointers to this. The Moses narrative draws our attention away from the two tablets of stone and onto the one who has provided them. Here we have a picture of a God who reaches out with more than commandments. God is present to Moses, and reveals the divine self to him. In recognition of what he has experienced, the often forlorn leader of the Israelites yokes his stubborn people to the absolute fidelity of the Divine One. Through being in the divine presence, Moses recognises that God is a God of mercy, graciousness and kindness. Above all, God is a God of pardon and forgiveness. This is a God who embodies love.

In this the reading sets forth the foundations of our understanding of the revelation of God in Christ, and of the work of the Spirit in our midst.

What other response is proper than that which is sung in the psalm: "glory and praise forever".

Paul's second letter to the Corinthians offers two further trinitarian perspectives. The first is the admonition to live in peace and harmony. This is a call from Paul for the community to transform itself, to 'mend' its ways, shifting to a community characterized by agreement, encouragement and warm fellowship. The text reads as if this will lead to the gift of the presence of God's own love and peace, however the meaning is more subtle and enlightening. As we take up the peace of God, we recognize more the presence of that love in our midst. Paul is not so much setting up a formula by which to gain God's love, but rather establishing the conditions whereby we can appreciate how much we are already within the peace and love of God. The more we recognise the presence of God within us, the further that transformative effect can reach into our lives and the life of the community. This is expanded beyond the gathered group in Corinth: their love and fellowship enables them to receive the greetings of the other churches, the greetings of the holy ones.

The second trinitarian perspective seems more usual to our ears and eyes, but had to be held constantly before the first generation of believers. Paul sets in conjunction Christ, God and the Spirit, highlighting the interaction of grace, love and fellowship. Paul will not discuss Christ outside of the context of the relationship with God and the Spirit. It will take some centuries before some greater precision can be brought to this discussion, but our doctrine of the Trinity is established firmly in the intention of Paul.

The relationship between God and the Son is brought to us in the Gospel. Note already the range of terms at play. Where Paul speaks of Christ, God and the Spirit, the author of the Gospel here refers to God and the Son. Understanding that the Gospel of John is replete with references to the Spirit, we can see in this passage a concentration on the relationships within the divine and their implications for us. It is God who 'sends' the Son, 'gives' the Son. The will of God and the Son are the same: there is not sense that both God and the Son have a single will and more foundationally, a single act of love. The presence of Son in the world is an act of pure love. Its intention is that the world be saved. Only in the Son is this salvation achieved.

This absolute grounding of the world and salvation in the singular love of God, a love shared between God and the Son, is the trinitarian aspect that the feast seeks to bring to the fore. Johannine texts, however, can be quite binary. Reflecting tensions in the community that gave rise to the Gospel in the first

place, we see strong divisions between belief and unbelief within that community's experience.

Across the three readings is a theological paradigm that is somewhat lost to us today. Each of the three references the 'name' of God. We have a contemporary understanding that 'name' signifies representation, such as lines like "in the name of the monarch". However, the biblical sense was much more comprehensive. The most telling passage for this is the interaction between Moses and the Divine at the Burning Bush (Ex 3: 15 ...). Much of our understanding of this passage centres on the holiness of God, the unworthiness of Moses, and the sense of awe. However, within this there is a greater drama unfolding. Moses, while being sent on a task, seeks control over God. When Moses asks for the 'name' of God he is trying to trick the Holy One into giving Moses authority over God! The response of God is that Moses will never know the divine name, however Moses will know God is God through the divine actions: God is present to them, God will free the people from oppression, and God will lead them to a promised land. While God does not concede power to Moses, God does commit to being present, to saving and to fulfilling the promise.

It is this understanding of the theology of the divine name that is present in all three readings. In the Exodus passage, God equates the divine name with presence, mercy, graciousness and love. For Paul, the divine name is now threefold: Christ, God and the Spirit, grace, love and fellowship exemplified. In John, the Son is equated with his 'name'.

Our feast today is an attempt to allow us to worship consciously within the manifestation of God as relational, loving, gracious, merciful and committed to the fulfilment of all creation and our salvation.

## Prayer of the Faithful

### Introduction

Father, in your oneness with the Son and the Spirit, we turn to you with our needs and the needs of our world.

### Petitions

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.

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

We pray for the leaders of the world and particularly Australia. May they always work towards just relationships within their own countries and with other nations of the world.

*(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

God, Father, Son and Holy Spirit, the source of all goodness and love. We offer our petitions to you in the 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 Seward/ 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/ C V 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

#### CWB

All Creatures of Our God and King. W Draper/ R V Williams. 618  
Come, Our Almighty King. Anon./ F Giardini. 659  
Firmly I Believe and Truly. J H Newman/ Sir E Elgar. 677  
For the Beauty of the Earth. F Pierpont/ D Evans. 678  
Forth in the Peace of Christ We Go. J Quinn SJ/ O Gibbons. 681  
Holy Father, God of Might. R Connolly. 705  
Holy God, We Praise Your Name. C Walworth/ German Melody. 710  
Holy, Holy, Holy, Lord God Almighty. R Heber/ J Dykes. 712  
I Bind unto Myself Today. C. F. Alexander/ Irish Melody. 719  
In Christ There Is No East or West. J Oxenham/ H Burleigh. 721  
Now Thank We All Our God. C Winkworth/ J Cruger. 755  
On This Day, the First of Days. H Baker/ German melody. 781  
Praise God From Whom All Blessings Flow. T Ken/ L Bourgeois. 788  
Sing Praise to Our Creator. P Francis /Mainz melody. 809

#### AOV4Kids

Father Bless Us. R Mann. 38  
Final Blessing D Haas. 61

#### 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. 788  
Sing praise To Our Creator. Paul Francis. 809

**CWBII**

Firmly I believe and truly. John Henry Newman. 486  
Holy God, we praise thy name. Ignaz Franz, tr. Clarence  
Alphonsus Walworth. 504  
I believe in God the Father. Michael Perry. 392  
I bind unto myself today. St Patrick, tr. Cecil Frances Alexander. 510  
Praise God, from whom all blessing flow. Thomas Ken, tr. John  
David Chambers. 394  
Sing praise to our Creator. Omer Westendorf. 393

**S&S2**

Holy, Holy, Holy. Reginald Heber. 333  
O Lord, Our God. Curtis Stephan. 247

**Psalms Selected by Chris deSilva and Angela McCarthy**

Daniel 3: Glory and praise for ever!  
Glory, Glory, Glory And Praise For Ever. N Ancell. CWB 318  
Canticle (Daniel 3: 52-56): Jenny O'Brien. JOBA pg. 51  
Glory and Praise Forever!: Tony Alonso. LPA pg. 74

**Music selection by Michael Mangan**

Hearts On Fire (SHOF) [Gathering, Recessional]  
Maybe We Can Imagine (TWB) [Gifts, Communion]



**God we praise you: Creator,  
Saviour and Spirit of Love.**



**14 June 2020**

## The Most Holy Body and Blood of Christ (Corpus Christi)

Reflections by Gerard Moore

### Introduction

The readings for today's Solemnity of the Body and Blood of Christ emphasise the importance of partaking in Communion at each celebration of the Eucharist. They teach how eating and drinking the blessed loaf and cup brings us into communion with the life of Christ in the Holy Trinity.

### 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

#### Deuteronomy 8:2-3, 14b-16a

Our reading has Moses reminding the people of the fidelity and provenance of God. It is God who freed them, who accompanied them, who tested them, and who fed them bread like no other. It is a bread that is nourishing in tandem with the word of the Lord. We who do not live by bread alone are urged not to forget the God who has saved us.

### Second Reading

#### 1 Corinthians 10:16-17

Paul teaches the Corinthian community that it is through partaking of the cup blessed and the bread broken that we participate in the one body of Christ, united through the one loaf.

### Gospel

#### John 6:51-58

Communion in Christ is eucharistic. We are fed from his body and blood, allowing us to remain in him, to be nourished from his life in the Father, and to be brought to life unending.

### Reflection

There is something of a tension in the way the readings relate to the feast. They are excellent readings, and interpret the Solemnity in a thoroughly eucharistic and participative way. And so to the tension, which is from the history of the feast and its ongoing celebration for almost 1000 years. The festival was initiated at a time when the laity did not receive Holy Communion at Mass as usual practice. Rather the law demanded the reception of Communion at least once per year

at Easter, which was the norm, while the most devout received up to four times per annum. In such a setting, the introduction of the feast allowed for the faithful to be blessed by the presence of Christ in the consecrated bread. It reminded them that at Mass the bread and wine became the Body and Blood of Christ. It allowed them to have their lives blessed as the Eucharistic procession accompanying the feast passed their house and through their town. With this was an emphasis on the miracle of the very presence of Christ in blessed bread and cup itself, a theme developed in scholastic theology and amplified in the debates during the Reformation.

Beginning with the admonitions to receive Holy Communion from Pope St Pius X, we live with a very different sensibility. With the reception of Communion now the norm for our spiritual lives, the readings open up the possibilities inherent within Eucharistic theology.

Our reading featuring Moses offers much food for thought. It clearly is referenced in the Gospel of John, however there is it used in a different sense. Standing alone, the Old Testament text sets together a number of ideas. We have the people fed by the Lord using bread from heaven. The bread is a fulfilment of the promise: in this the gift of manna shows that it is not bread alone but in tandem with the word of God that we are fed.

With this there is a second focus. Fed by the bread and the word, the people are implored 'not to forget'. The two sections of our reading begin with the concept of 'memory': remember; do not forget. As discussed in the earlier commentary for the Mass of the Lord's Supper, the theology of memorial is at the heart of the covenant, and at the heart of our own eucharist. Here the memorial is around freedom from slavery, ongoing presence (who guided you through the vast and horrible desert) and the provision of water. These are the hallmarks of salvation, and Moses implores the people to remember, because in this memorial the ongoing power and presence of God is made manifest. It is no coincidence that the Eucharistic Prayer is a prayer of memorial thanksgiving.

Our passage from Paul insists on participation in the cup and the bread. It is unthinkable for Paul to speak of either of these without an insistence of drinking from the cup and eating of the bread. With a serendipitous clashing of symbols, he insists on unity in Christ through breaking and eating the one loaf. As the loaf is broken and shared, so the unity of the body is made more and more manifest. In this, the bread is truly nourishment, and the cup truly one of blessing. There must be no better reading than this one for the feast of Corpus Christi!

The Gospel reading from John deals with some hard and complex problems. There is disbelief in the nature and meaning of the Eucharist. Those who quarrel with Jesus have little appreciation for what he has said and demand an extreme response. For Jesus, the narrative has him insisting that participation in his body and blood is key for living today, and key for living in God. It is in and through Communion that the believers are in Jesus, and it is no surprise that we call participation at the table of the Lord by the very word 'communion'. It is in this that the evangelist draws a contrast with the manna in the desert, which is characterized here as insufficient. It fed the people, but did not bring them to fullness of life. In Jesus is the fulfilment of the promise of that desert food, of that heavenly bread.

Partaking in the bread and cup that are Jesus leads to participation in the relationship between Jesus and the Father. Communion in Christ is communion in the life of the Trinity. This is communion in the very force of love that underpins and upholds all creation. This is truly bread that has come down from heaven, because it is participation in the life of heaven.

The festal readings drive home to the faithful the importance of eating and drinking the Body and Blood of Christ. This is somewhat at a remove from the inspiration behind the celebration, which, though Eucharistic, concentrated on the presence of Christ and the divine miracle of transubstantiation. The readings take us to a deeper level, around nourishment, unity in Christ and the Father, and unity in the community through Christ. As well, they bring together word and sacrament – we gain life in being fed by the word and by the heavenly manna. Both are brought to us at the 'one' table, as it teaches in the General Instruction of the Roman Missal: "For in the Mass the table both of God's word and of Christ's Body is prepared, from which the faithful may be instructed and refreshed".

## 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 completion 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.

*(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  
 An Upper Room. F. P. Green/ English Melody. 620  
 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 Westerdorf/ R E Kreutz 191  
 I Am The Bread of Life. S Toolan. 204  
 In Remembrance of You. C Willcock SJ. 355  
 Let all mortal flesh keep silence. G. Moultrie/ French Carol. 190  
 Now in this Banquet. M. Haugen. 197  
 Now We Remain. D Haas. 499  
 One Bread, One Body. J. Foley SJ. 193  
 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

Alleluia, Sing to Jesus. W. C. Dix/ R. H. Prichard. 191  
 Now We Remain. D Haas. 45  
 I Am The Bread of Life. S Toolan. 49  
 In the Brekaing of the Bread. B Hurd. 58  
 One Bread, One Body. J. Foley 129  
 We Remember. M Haugen. 81

#### 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. DR Gagnon. 19  
 We Gather Here, O God. O Alstott/ C Smith CFC. 99

**CWB**

Adoro Te Devote. St Thomas Aquinas/ Gregorian Chant. 617  
 An Upper Room. F. P. Green/ English Melody. 620  
 Alleluia, Sing to Jesus. WC Dix/RH Prichard. 619  
 Bread For the World. R Heber/ German melody. 631  
 By Your Priestly Power, O Risen Lord. J McAuley/ R Connolly. 634  
 Christians, Let Us Love One Another. A Nigro SJ and M Foltz  
 SNJM/ French melody 648  
 Draw Near and Take. J M Neale/ English traditional melody. 668  
 Gift of Finest Wheat. RE Kreutz/O Westendorf. 685  
 Godhead Here in Hiding. G. M. Hopkins/ Gregorian Chant. 696  
 How Blest Are We. J McMullen/ Gregorian Chant. 716  
 Humbly We Adore Thee. M. L. Farrell. 709  
 I Am The Bread of Life. S Toolan. 718  
 Now let us from this table rise. F. Kaan/ R. Jackson. 753  
 O Lord, At Your First Eucharist. RV Williams/WH Turton. 773  
 Soul of My Saviour. John XXII/ W. Maher. 811  
 This Body Will Be Given For You. C Willcock SJ. 387

**AOV4Kids**

For The Journey. G Holmes. 128  
 Take and Eat. M Russell. 114  
 The Table of God. FP 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**

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  
 Gift of finest wheat. Omar 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**

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  
 Come, behold, the bread of angels. Tr. John G. Hibbard. 396a  
 Eat this bread, drink this cup. Taizé Community. 484  
 Gift of Finest Wheat. Omer Westendorf. 651  
 I am the Bread of Life. Suzanne Toolan RSM. 509  
 One bread, one body. John Foley SJ. 579  
 Praise, O Zion, Christ our glory. Tr. John G. Hibbard. 396B  
 Take and eat. James Quinn SJ. 608  
 Taste and see. Stephen Dean. 609  
 Taste and see the goodness of the Lord. The Grail. 610

**S&S1**

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 147: Praise the Lord, Jerusalem./Alleluia!  
 Praise the Lord, Jerusalem. Kathleen Boschetti MSC. CWB 321  
 Psalm 147 (148): Jenny O'Brien. JOBA pg.  
 Praise the Lord, Jerusalem: Marty Haugen. LPA pg. 78

**Music selection by Michael Mangan**

**One Body In Christ** (TWB) [Communion]  
**The Bread of Life** (SHOF) [Communion]  
**In Memory of Me** (TWML, LCC) [CHILDREN: Communion]  
**Given For You** (SHOF) [CHILDREN: Communion]  
**In The Body Of Christ** (LCC) [Communion]



*I am the living bread  
 from heaven.*



# Seasonal Psalms

## 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

## 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

**HERE  
I AM!**

1 Sam 3:4



# Liturgy: Forming a Prayerful and Eucharistic Church

## National Biennial Liturgy Conference, Parramatta 2020

Novotel Sydney Parramatta Hotel / 12-14 March 2020

**An Australian gathering of liturgy representatives, pastoral ministers, catechists, musicians, educators and all who are interested in liturgy.**

This conference is organised by the National Liturgical Council and National Liturgical Office of the Australian Catholic Bishops Conference and **aims to provide those working in liturgical ministry in parishes, schools and other communities with enriching opportunities** for liturgical education, prayerful celebration, professional networking and fellowship.



The March 2020 Conference will feature an attractive combination of keynote presentations by sacramental theologian, **Fr Paul Turner STD (USA)**, in tandem with workshop and seminar presentations by Australian liturgists, musicians and pastors. Topics will be of interest to clergy, liturgists, musicians, teachers in Catholic schools and all involved in liturgical preparation and ministry.

**Visit our website for more information:**  
[bit.ly/nlc2020event](https://bit.ly/nlc2020event)







# Musicians' Appendix

## Abbreviations and Explanations

|       |   |
|-------|---|
| PM    | Psalms for All Time. Paul Mason © 2007 Paul Mason<br>Published by Willow Publishing Pty Ltd.<br>Sales: info@willowconnection.com.au<br>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;<br>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<br>Published by GIA Publications, Inc. © GIA 2012     |
| LPB   | The Lyric Psalter: Revised Grail Lectionary Psalms, Year B Music by Tony Alonso and Marty Haugen<br>Published by GIA Publications, Inc. © GIA 2012                                      |
| CWB   | Catholic Worship Book I<br>Published by Collins and E J Dwyer 1985<br>© Compilation the Roman Catholic Archdiocese of Melbourne 1985  |
| CWBII | Catholic Worship Book II<br>Published by Morning Star Publishing 2016<br>© Compilation the Australian Episcopal Conference of the Australian Catholic Church                            |
| AOV1  | As One Voice Volume 1.<br>Published by Willow Connection Pty Ltd.<br>© Willow Connection Pty Ltd. 1992  |
| AOV2  | As One Voice Volume 2.<br>Published by Willow Connection Pty Ltd.<br>© Willow Connection Pty Ltd.   |
| AOVNG | As One Voice The Next Generation.<br>© 2009 Willow Publishing Pty Ltd.<br>Email info@willowpublishing.com.au  |
| S&S1  | Spirit & Song 1   |
| S&S2  | Spirit & Song 2<br>©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 A (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 FROM 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     |
| 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     |

#### General Preparation of Gifts Songs

|                      |     |
|----------------------|-----|
| BLESSED BE GOD       | LCC |
| WE BRING THESE GIFTS | LCC |

#### General Communion Songs (\* Masses with Children)

|                       |      |
|-----------------------|------|
| GIVEN FOR YOU*        | SHOF |
| 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  |
| TAKING IT TO THE STREETS   | TWB  |
| TILL THE END OF TIME*      | TT   |
| TRUE COLOURS SHINE*        | TCS  |

### COLLECTION CODES

|      |                                 |           |
|------|---------------------------------|-----------|
| LCC  | <i>Let The Children Come</i>    | (2017)    |
| DOM  | <i>Doors of Mercy</i>           | (2016)    |
| GLM  | <i>1,2,3, God Love Me</i>       | (2014)    |
| TWB  | <i>This We Believe</i>          | (2012)    |
| MJC  | <i>Mass Jubilee/Celebration</i> | (2011)    |
| TWML | <i>That We Might Live</i>       | (2010)    |
| STAR | <i>The Star</i>                 | (2007)    |
| TCS  | <i>True Colours Shine</i>       | (2007)    |
| TT   | <i>This Is The Time</i>         | (2005)    |
| FWS  | <i>Forever I Will Sing</i>      | (2004)    |
| SHOF | <i>Setting Hearts On Fire</i>   | (2001)    |
| SYJ  | <i>Sing Your Joy</i>            | (1993-97) |



## 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 currently the President of the Australian Academy of Liturgy and a member of Societas Liturgica, the international society for liturgical study and renewal. In 2017, the Archbishop of Melbourne appointed Anthony to the Board of the Catholic Development Fund for the Archdiocese of Melbourne, and as 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.

### 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* (Duchesne University Press, 2013).

### Vincent Glynn

Fr Vincent Glynn is a priest of the Archdiocese of Perth WA. His seminary training was completed at St Charles Seminary Guildford WA and St Francis Xavier Seminary Adelaide SA. He was ordained a priest in December 1982. After parish appointments to city and country parishes he was sent to Rome for further studies. In 1991 he completed a Licentiate in Sacramental Theology from the Pontificio Anteneo San Anselmo, Rome. On his return from studies he lectured at St Charles Seminary, the Catholic Institute of Western Australia and The University of Notre Dame Australia. Fr Vincent was the Director of the Maranatha Institute for Adult Faith Education in the Archdiocese of Perth from 1999-2005. Fr Vincent completed and was awarded a Bachelor of Laws degree from The University of Notre Dame Australia, Fremantle, in 2011. He is a theological advisor to the Religious Education team of the Catholic Education Office of WA. He is presently senior lecturer in Sacramental Theology at Notre Dame, Fremantle and a co-editor of Pastoral Liturgy.

### Michael Mangan

Michael is a composer, teacher and music liturgist who is based in Brisbane, Australia. 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. His music is published in North America by World Library Publications, Chicago. His compositions are known for their "singability" and suitability for liturgical celebrations, especially with children. Michael tours extensively each year presenting concerts and workshops for students, teachers and parish musicians and speaks at conferences throughout Australasia and North America. His vibrant liturgical leadership sees him regularly engaged as a Musical Director and Liturgy Consultant for major national and international Church and Catholic Education conferences and events. Michael holds a BA (Mus), a Grad Dip Ed (Arts Ed), a Grad Cert Theol (Liturgical Studies) and recently completed a M. Theol (Liturgical Studies). He is a member of the Australian Academy of Liturgy, National Chair of the Australian Pastoral Musicians Network, and Music Director at All Saints Catholic Parish in Brisbane.

## Angela McCarthy

Dr Angela McCarthy is a 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 also further studies in theology and education in 1993 at Notre Dame. Having secured further degrees in education and theology, she 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*, WA convenor for 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 an 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](http://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 also a Masters of Religious Education (Notre Dame). Away from music, Alessio enjoys going for walks, coffee and to the movies.

## Peta Wellstead

Peta supported the work of Founding Editor of *Pastoral Liturgy*, Rev. Dr. Russell Hardiman, for more than 10 years before completing her PhD in 2009. Peta returns to the *Pastoral Liturgy* team for Vol. 50 after working on other academic projects for the past 10 years including Research Fellow at the Key Centre for Ethics, Law, Justice and Governance at Griffith University in Brisbane, Queensland; as editor of the *Journal of Education for Library and Information Science* (2013-2018); and as a Lecturer within the School of Information at the University of San Jose in California. Peta's research area is Human Information Behaviour. She has a particular interest in the way that information supports the development of social capital and wellbeing within individuals and communities, including faith communities. When not at her desk Peta likes to be active by snow skiing, playing tennis, hiking and swimming. In quieter moments Peta enjoys reading and classical music.

# Save the Date

## National Pastoral Ministry Conference 2020

**“Alive in the Spirit: Being the Community Christ Calls us to Be.”**

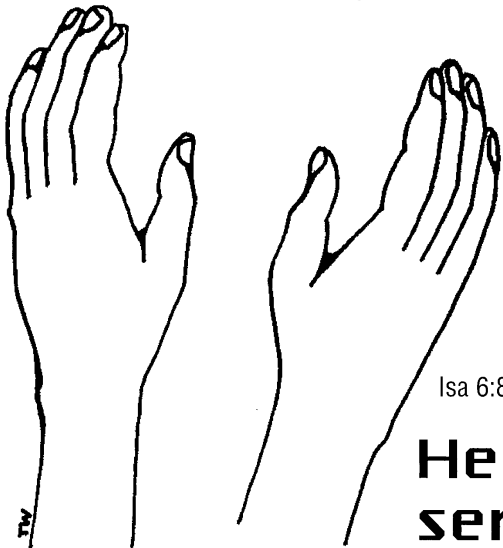
**Thursday 9 July to Saturday 11 July 2020**  
St Mary Star of the Sea College, Wollongong

The conference features Leisa Anslinger from the United States as Keynote Speaker and will offer a number of workshops and information stalls particularly focusing on the areas of:

- > What gives life in the Spirit and renewal in our Church;
- > Ways to invigorate the Rite of Christian Initiation of Adults within our parishes and our engagement with Plenary 2020.

Registrations will open February 2020.

For further information contact **Lisa Bright 02 8838 3497**  
or [lisa.bright@parracatholic.org](mailto:lisa.bright@parracatholic.org).



Isa 6:8

**Here am I;  
send me.**



*The kingdom of heaven  
is like a mustard seed.*

Mt 13:31

### **Artwork**

This issue also includes artwork by Tricia Walsh. Her beautiful and clear graphical style is published in two books, *Graphics and Prayers for Feasts and Seasons* and *Graphics and Prayers for Ordinary Time*, both published by John Garratt Publishing. © Used with permission of the publisher.



## **Notes to Contributors**

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The University of Notre Dame Australia  
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or by email as an attachment in Word or RTF format to [pastoral.liturgy@nd.edu.au](mailto:pastoral.liturgy@nd.edu.au)

Manuscripts should be typed and double-spaced in Chicago 16 A referencing style.

Authors should retain a copy of manuscripts for checking and correcting purposes.

Notes and references should be included as endnotes.

Authors are asked to submit autobiographical notes and credentials with papers.

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