



Pastoral Liturgy

Formation and Resources for Lectionary-Based Worship



Ordinary Time

June – November 2020

Year A

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Resources for Lectionary Worship Year A, 2020

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From the Editor

Dr Angela McCarthy



Editor: Dr Angela McCarthy

At the time of preparation of this issue of Pastoral Liturgy, we are in the early weeks of isolation due to COVID-19. Easter is upon us and there will be no Easter gatherings, instead, live streamed liturgies will be made available to us. Much has been circulated on all kinds of media to help us keep our spirits up and one particularly touched me. It began: 'The very first Easter was not in a crowded worship space with singing and praising. On the very first Easter the disciples were locked in their house. It was dangerous for them to come out...' There is no author attributed to this reflection, but it is a beautiful thought and continues in a beautiful manner. It concludes: 'when it is safe for all people, when it is the most loving choice, we will come out, gathering together, singing and shouting the good news that God brings life even out of death, that love always has the final say'. Thank you to the anonymous author.

By the time we are celebrating Ordinary Time again, what will the world be like? Considering what we have learnt during this pandemic, what will change in our liturgical gatherings? The disciples were gathered in locked rooms, afraid to come out, afraid to celebrate, and then the unthinkable happened. Jesus was among them, he had risen! It changed everything for them and when Pentecost arrived they were ready to tell the world. Instead of hiding the Easter message in a faith that is distanced from our 'real' lives, let us hope that we will live as resurrected people once we are again allowed to live in community. Jesus Christ has earned heaven for us so now it is about reflecting heaven in our lives.

There have been so many changes to our lives and our way of working that we have to call on personal strength to help us be people of faith while in isolation. This has taken its toll on all of us in many ways and liturgies and the sacraments have changed because of this. One of our previous editors for Pastoral Liturgy, Sr Clare Sciesinski BVM, died in March and since there were limited numbers allowed to attend funerals it was live streamed for us to watch and participate. Sr Clare was a New Testament scholar at the University of Notre Dame and much loved by staff and students. She had a warm and generous manner and always

liked a good laugh. We miss her in so many ways and are grateful for everything that she did for us.

Fr Vincent Glynn has resigned as Editor as he has been called to be the Vicar for Education and Faith Development in the Archdiocese of Perth. We all wish him well in his new position in these very different times. Education is certainly challenged by COVID-19 and the way of delivery will be changed for the future.

The Plenary Council has also been affected as have all aspects of society. The Plenary sessions have been delayed with a new timeline to be announced that will still give the appropriate time for discernment and development between both Council sittings. I have been privileged to be selected as a delegate and look forward to all the preparation and the experience of this important event in our Australian Church.

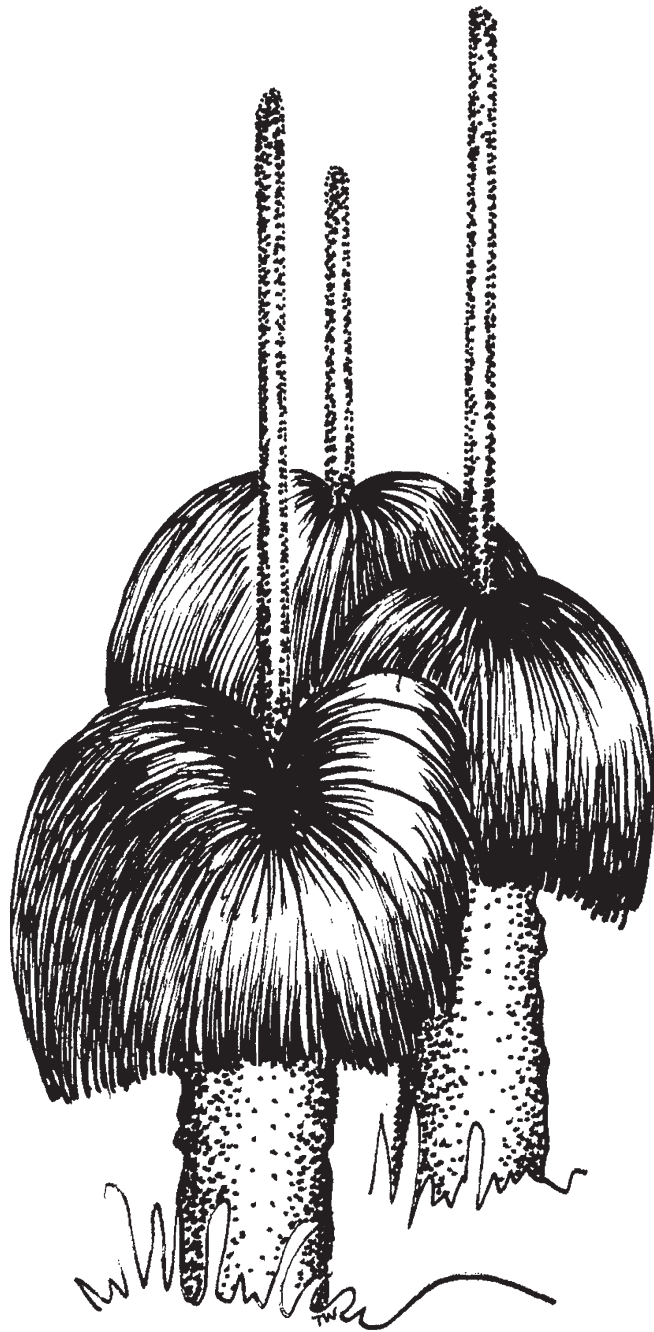
The article in this issue by Glenn Morrison is a beautifully poetic look at the issue of vulnerability, melancholy and awakening to the silken voice of God. In this time of pandemic and restrictions on gatherings that have banned communal liturgies, we are certainly vulnerable and that leads to melancholy. Morrison sees this as an opening for the Spirit, a time of grace, and that is indeed a beautiful way to view our current circumstances. It is a valuable view of life, grace and faith.

These particular times have provoked another change. Universities have been deeply affected financially and so we can no longer afford to produce Pastoral Liturgy in hard copy. This copy will be sent to you as a pdf in an email but the task from here on is to put the journal fully online. That will mean that you have available to you all the things that you value in Pastoral Liturgy for free! Each part will be downloadable in a way that will assist you with liturgy preparation. As the project develops, we will notify all our subscribers and provide the necessary links.

May Ordinary Time be a time of communal liturgical development as we move through the pandemic phase of our lives and into a resurrected future, safe and well.

Abundant blessings to you all,

Dr Angela McCarthy



**May all the earth
give you worship
and praise.**



From Cave to Tomb: Vulnerability, Melancholy and Awakening to the “Silken Voice” of God

by Glenn Morrison

Liturgy creates an open space of hope and gives fresh air to the mind and heart to breathe in the great mysteries of the faith.¹ The sacraments help us to encounter the action of Christ making space for the breath of the Holy Spirit to enter our lives with grace and the word of God. The cycle of the celebration of liturgy and the sacraments invite “thanksgiving, praise, faith and hope”.² Today, as this very moment, we grieve and lament the loss of liturgy and sacrament. The Covid-19 Coronavirus Pandemic has driven the faithful into an exile, or an empty tomb or cave to wait upon God’s voice and help. From the vulnerability of loss comes the melancholy of hope to remember that we live in the liturgical and sacramental time between Jesus’ Ascension and Parousia, his second coming in glory. When Jesus ascended to the Father, he did not leave a “void” of nothingness, but a “Spirit-charged” field of grace to enter into “the fullness of the mystery of Christ”.³ Let us then reflect how our new habits of isolation and social distancing could also be an opportunity to enter into the heart of the meaning of pastoral liturgy and the sacraments, a biblical time of vulnerability and melancholy to awaken to God’s voice.

Through the narratives of Ezekiel’s encounter of God in a cave at Mount Horeb and the Gospel of John’s account of the Empty Tomb, the article seeks to bring out two aspects of the affectivity of biblical revelation: vulnerability and melancholy. To express these two emotive states, the metaphor of a “silken voice” is pressed in to service to highlight the soft and luminous quality of revelation unveiling God’s word. The illumination of the Divine Word is made all the more compelling under the circumstances of death, grief and loss. For Ezekiel, the threat of death led him to the voice of the Lord and hope for mission, and for the women at the empty tomb, the death of their teacher and messiah unveiled a wholly new reality of light emerging in darkness: the glory of their risen Lord resounding in their hearts.

Vulnerability and Melancholy

Vulnerability, like the word love, is used to express the depth and formation of human experience as much as understanding about the nature of God. Both vulnerability and love have much in common in a related way. The more vulnerability a person digests, as it were, throughout their life of sense experiences, commitments and decisions, the greater the possibility that love may invite turbulence, surprise and the possibility of new life. The choice to love another will at times overflow into a vulnerability of hoping to be understood. If loving highlights the spontaneity of human faith, intimacy and sharing, then vulnerability touches upon the melancholy of hope; a fertile reality that allows the seed of conversion and fellowship to take root in the depths of grace.

The emotion of melancholy need not be feared; it resonates throughout the affectivity of feeling and

acting producing a soulful engagement with the world. Melancholy as a mood deepens the spiritual sense to seek God’s nourishment, help and providence.

As a force that opens the human soul to self, others, the world and God,⁴ melancholy awakes the virtue of hope with a reality check, so to speak, about life, namely that we are lonely, that we find ourselves more in relation to others, and that our hearts can be assuaged when we share our pain and sufferings.

Melancholy is like a child of vulnerability. Gestating and bearing forth an enduring moment of melancholy, vulnerability nurtures melancholy to embrace the patience of silence, to awaken hope and let loose the spontaneity of faith to talk with others. In the process of vulnerability taking the form of melancholy, the self grows to discover the sweet vigilance of love meandering in the contours and cracks of brokenness, dreams and intimacy. However, biblically speaking, there is a process in which the messy and frightful reality of our lives such as wounds, tears and hope are revealed through sanctifying God’s name and respected in all its wonder, beauty, goodness and truth. The “process” is not a system, but of God who speaks to us through faith in a rejected messiah who rises from the dead to walk awhile with his disciples and followers, to teach them how to await and receive the messiah, before ascending to his Father in heaven.

To exemplify the affectivity of vulnerability and melancholy in the experience of God’s revelation, I will engage the following two biblical texts: (i) 1 Kings 19:11-18 where Elijah meets God on Mount Horeb; and (ii) the Empty Tomb accounts in the Gospel of John (20:1-18). Together, the texts provoke the reader to meditate upon the implications of what it means to be a person, a “*per-sonare*” or “sounding through”⁵ of God’s image likeness. The awareness or encounter of God’s revelation takes place in moments of light penetrating darkness where the events of turbulence and catastrophe have passed leaving people to step into the vulnerability of hope and melancholy to ignite the spontaneity of faith and the vigilance of love.

We can begin to see that God’s revelation cannot be self-made. Self-interested or self-manufactured projections of God’s glory can leave one in state of illusion or delusion. God is otherwise than the pathetic exaggerations of people bent on becoming “a noisy gong or a clanging symbol” (1 Cor 13:1) in the attempt to speak and pray like angels. God cannot be proved alone by gnostic fantasies of “prophetic powers” that claim “understanding all mysteries and all knowledge” (1 Cor 13:2). Nor may God be reduced to the spiritual pride and infantile gluttony of boasting in the comportment of bodily piety that one is uniquely holier than others (1 Cor 13:3). God’s revelation, the encounter of light in darkness, signifies the hope for humanity to sound-through meaning and truth in the suffering and vulnerability of love (that “bears all things” and “endures all things”), the spontaneity of faith (that

“believes all things”) and the melancholy of hope (that “hopes all things”) (1 Cor 13:4-7). We see this in Elijah’s encounter with God.

What are you doing here Elijah?

The fear of death by one’s enemies is a terrible pain. Elijah lived in the Northern Kingdom of Israel under the rule of King Ahab son of Omri who had married the pagan princess of Sidon, Jezebel, who worshipped the god, Baal,⁶ and the goddess, Asherah. The Northern Kingdom, under the House of Omri, became richer and more powerful than its sibling in the south. However, it was more susceptible to neglecting the poor, to paganism and hence to the wrath of prophets like Elijah, Hosea and Amos.⁷ The road to monotheism is not easy. Elijah remained a rejected prophet and “hunted fugitive,” spending his final days in the wilderness with his anointed successor, Elisha, a prophet who would work many miracles. However, Elijah would not taste death and was taken up into heaven by a whirlwind and chariot (2 Kings 2:11).⁸

During Elijah’s experience as a prophet on the run from his enemies, he encounters God at Mount Horeb. He is person of great faith and prayer with the power to heal (the son of a Sidonian widow), and to demonstrate that his faith in YHWH, the God of Israel, is greater than the prophets of Baal (1 Kings 18: 20-40). Elijah could even control the weather (1 Kings 17:1) and predict the coming of “heavy rain” (1 Kings 17:1, 18:45). And it is not surprising that Elijah’s prophetic words had devastating consequences on a Kingdom bent on idolatry, injustice and oppression of the poor: drought, famine and the slaying of the prophets of Baal (1 Kings 18, 1, 40). Through the power of God’s word, Elijah (whose name in Hebrew *‘Eliahu’* means ‘my God is YHWH’⁹) becomes an exacting voice to seek to protect and care for the people of the Kingdom of Israel so that they may listen to the voice of the Lord (YHWH). By “exacting”, I mean a mediating force of God’s will to sanctify the Holy Name (YHWH). However, as the reader soon discovers in the story of Elijah, the voice of God is mysterious, played out, I suggest, in the drama of a vulnerable silence overflowing with the “silken voice”¹⁰ of melancholy; a subsiding into the presence of God’s Creation and light out of the darkness of the “void” of suffering (cf. Gen 1:1-4).

To locate a metaphor, entering the silence of talking to an angel could well have a “silken” or soft and lustrous quality. Chaim Potok, in his novel, *The Book of Lights*, uses the metaphor of a “silken voice” to convey the inner experience of the horror of darkness or “shadows” in the context of the “sheer silence” of praying the Kaddish (the Jewish prayer for the dead) and making sense of overwhelming suffering such as the grief of death of a beloved friend or the dropping of an atomic bomb over Hiroshima, Japan (where even shadows on stones remained after the horror of the blast).¹¹ By using the image of “silken,” Potok conveys a sense of light (and tenderness) in darkness, that is to say, of God’s secret presence emanating through a soft voice illuminating the soul amidst the suffering of evil, death and tragedy. I offer then that the metaphor of the “silken voice” can be pressed into service to apply to Elijah’s experience.

Elijah had journeyed into the wilderness to escape Jezebel’s vengeance and threat to kill him just as all her 450 prophets of Baal had been put to the sword after failing (with the other 400 prophets of Asherah) to receive any sign of the voice of Baal. Now Elijah, having travelled a full day in the wilderness in haste to escape, “sat down under a solitary broom tree” (1 Kings 19:4) praying to God to let him die. Under the shade of the desert shrub, Elijah falls asleep, and is later awakened by an angel of God who touches him, and then speaks to him. The angel advises him to, “Get up and eat” (1 Kings 19:5). Up to this point, Elijah had made his mark by publicly sanctifying the name of God (like the words of the Kaddish which parallels in part the “Our Father”)¹² to make a stance against the idolatry of the Kingdom of Israel under Ahab and Jezebel. Elijah, in a sense, is living out the spirit of the Kaddish, to sanctify God’s name in the encounter of death¹³ in the aftermath of victory, that is to say, “... in the affirmation of meaning in the very presence of the most unassimilable of darkneses”.¹⁴ Thus in the “darkneses,” as it were, Elijah had fallen asleep in the “coldness of terror” and the wildness of a beating heart; his suffering is “atomic” leaving shadows of depression impressed on the desert ground and stones nearby.¹⁵

Through the vulnerability (“darkneses”) of feeling the close presence of death and one’s enemies pursuing him, accentuated by the melancholy of being awakened by the disturbing touch of an angel, Elijah gets up, eats, drinks and journeys for forty days and nights to Mount Horeb, arriving at a cave. Again, the word of the Lord comes to him “saying, ‘What are you doing here Elijah?’” (1 Kings 19:9) His perspective of the voice of God is limited. He has not awoken to the newness of his mission. He is still sunk in the darkness of grief and horror. Accordingly, he explains to the “silken voice” of God that he has zealously fought against the practice of worshipping false gods. He shares his miseries with God: “... for the Israelites have forsaken your covenants, thrown down your altars, and killed your prophets with the sword. I alone am left and they are seeking my life, to take it away” (1 Kings 19:10).

Now, Elijah is prepared to enter into the “silken voice” of God, namely the epiphany of God’s message and mission for him. The “silken voice” tells Elijah to, “Go out and stand on the mountain before the Lord, for the Lord is about to pass” (1 Kings 19:11). Elijah enters into discerning the riddle of God’s presence. He encounters three terrible forms of “darkneses”: “a great wind,” “an earthquake” and “a fire” (1 Kings 19:11-12). But, it is not until he recognises “a sound of sheer silence” (1 Kings 19:12), the “silken voice” of God, that he is able to enter wholly into the depths of his own soul overflowing with grief and fear of death. Here in the darkness of the night of faith, his eyes awaken to the luminous voice of God hidden in the depths of his soul. The “sheer silence” of God’s presence repeats the question again to him, “What are you doing here Elijah?” (1 Kings 19:13). Elijah responds to the “silken voice” and repeats his previous words of misery. However, he is transformed, or re-born as it were. The words now have greater resonance as they come out of the “sheer silence” of God’s mystery. His hunger for justice is recharged with a sense of mission

to follow and implement God's word: to anoint (i) new kings of Aram (Hazeal) and Israel (Jehu), and (ii) a new successor, Elisha, as prophet of Israel.

Hearing the "silken voice" of divine melancholy, greater than any stirring wind, earthquake or fire, Elijah remembers the tears of the people of Israel, the poor and those struggling to worship YHWH, the one God of Israel. The "silken voice" of silence is an absence of the noise of riches and idolatry, the howling of great winds, the rumble and rattling of earthquakes and the roaring blaze of fire; or even pandemics, panic-buying and contagion that clamour our lives today. And the silken silence continues in the moment of eternity resting outside another cave, an empty tomb.

The Silken Voice of the Empty Tomb

As the eternal moment of the darkness of the cross subsides, the vulnerability or exposure of having witnessed the death of the Crucified messiah rests in the grief and melancholy of the women and disciples bereft of his presence. The four Gospels relate various narratives of the empty tomb. Each Gospel account has important revelation about the empty tomb as the sign of Jesus's resurrection. And together, they unveil an awakening to the "silken voice" of God. In the vulnerability of fear and grief, the emotion of melancholy comes to mind in Mark's Gospel (16:1-8) where the women and disciples hear the voice of God mediated through an angel. Matthew's Gospel (28:1-10) situates the coming of two angels through the natural forces (reminiscing Ezekiel's experience) of an earthquake and a vision of lightning, a prelude to the drama of hearing the angel's "silken voice" and message of Jesus' resurrection. Luke's Gospel (24:1-12) builds upon Mark and Matthew to illustrate the importance of the memory of listening to Jesus' voice and proclamation of his paschal journey. Here the melancholy of the encounter reaches a new level of dramatic epiphany, of the angels of God announcing the Good News in the context of the newness and nearness of the Kingdom of God. And John's Gospel (20:1-18) adds that Jesus' voice comes in the vulnerability of a "luminous darkness"¹⁶ of a new Creation, the melancholy of a "silken voice" subsiding in the sound of sheer silence, that is to say, in the revelation of the risen Jesus on his journey to ascend to the Father: that all are Jesus' brothers and sisters empowered to intimately call God, "Our Father".¹⁷ Let us have a look now at John's account in more detail to appreciate further the encounter of awakening to the "silken voice" of God's revelation in the risen Jesus.

In John's Gospel (20:1-18), Mary Magdalene journeys to the tomb very early before dawn on "the first day of the week" (v.1) and discovers that the tomb is open. She immediately runs back to "Simon Peter" and the other disciple (the beloved disciple, John himself), and tells them that "they" – "the agents of death and violence"¹⁸ - have removed Jesus' body which is now missing. The younger disciple, John, outruns Peter to arrive first at the entrance of the tomb and peers in eyeing Jesus' "linen wrappings" lying inside. There at the entrance John remains with his discovery. Very soon, Peter arrives, and enters the tomb immediately. He not only discovers the linen wrappings, but also in

another place, all "rolled up," he sees "the cloth that had been on Jesus' head" (v. 7). Now John, like Peter, gathers courage to enter the tomb, to see and believe the glory of Christ risen.

The drama continues with Mary Magdalene weeping outside the tomb and, like the beloved disciple, peering in and stooping to see inside. At this point, she encounters "two angels in white" seated where Jesus' body had been, "one at the head" and the other "at the feet" (v.12). The angels then speak to Mary. A dialogue ensues. They ask Mary why she is weeping, and she explains simply that the "violent they"¹⁹ had taken Jesus' body away to an unknown place. Upon saying this she feels a presence, and turns around. She sees someone and identifies him as a "gardener" and perhaps part of the "they" who had stolen Jesus' body. Yet it is the risen Jesus who is standing there waiting for Mary to recognise him, to depart from the darkness of her grief and enter into the light of new life. Like the two angels, Jesus then asks Mary, "Woman, why are you weeping? For whom are you looking?" (v. 15)

The first words of the risen Jesus are spoken in the beginnings of a "luminous darkness" through a "silken voice". Mary does not conceive that it is Jesus speaking to her, and asks "the gardener" where he has taken Jesus' body. Then the risen Jesus suddenly calls Mary by her Hebrew name, "Mariam," and she responds, "Rabbouni" ["Teacher"] (v.16). The soft lustre of Jesus's voice is revealed to Mary. She has found her rabbi and messiah, but before she can rejoice she is ordered "not to cling" (v. 17) or to relate or to think of him as he is now, for the journey of Christ to the Father has not ended. The Gospel of John explains that Jesus must fulfill his promise to return "to the Father (14:12, 28; 16:10, 28)".²⁰ After talking with her risen Lord, Mary returns to the disciples to share her encounter and proclaim, "I have seen the Lord" (v. 18).

Conclusion: From Resurrection to Ascension

In the "darknesses" of encountering the fear of death (Elijah) or experiencing the death of a beloved messiah (the women and the disciples), God works glory, namely, the intimacy of encountering the "silken voice" of the divine presence. For Elijah, the creative light of God's presence out of darkness was "a sound of sheer silence" (1 Kings 19:12) in a cave at Mount Horeb. For Mary Magdalene, the "silken voice" was heard through her tears in the epiphany of two angels and her encounter with the risen messiah. By having the courage to allow grief to take its course, to enter into the darkness of the vulnerability of utter desolation and loss, the melancholy of hope unveils a new world, a new creation and a new existence; the confidence and courage to be anointed as much as to anoint others with the glory of God. Here lies the vocation of mission of personhood, to sound-through God's image and likeness (to sanctify God's name) in the realities we envisage and encounter – even in a pandemic. If being vulnerable takes us to the cave or tomb of being born again through the "baptism" of God's word and spirit (Jn 3:3-4-6), then melancholy – giving another perspective to vulnerability – becomes an emotive state and affectivity of hearing God's "silken voice" in hope.

To hear God's word and be transformed in spirit reveals the spirit and destiny of Elijah and the glory of the risen Jesus to ascend to the Father. Together, the story of Elijah and God in the Old Testament and the story of the empty tomb in the New Testament, have the power to speak to us anew in every age about our ultimate destiny of eternal life. The path of Elijah by way of the sacred cave culminated in anointing his successor, the prophet Elisha, and into his own ascension to heaven in a whirlwind. Elijah's cave was the place where he was transformed from near death to new life, and was re-born from depression and fear to ascension into the Kingdom of God. And likewise, Jesus' tomb was also a sign of new life, of his resurrection from the dead and glorious ascension to the Father.

When we next visit a cave or tomb, or chapel and sacred place of a holy martyr, confessor and saint, let us pause to think that here is a place where we might encounter - with Elijah and those at the empty tomb - the "silken voice" of God's revelation and word of new life. Amidst the darkness of sorrow (especially during this time of trial and woe of all humanity suffering from the Covid-19 pandemic), let us offer our prayers for the world to invoke a new transformation and healing, a new world and a new Creation. For the "sheer silence" and "silken voice" of God opens the tomb of death, grief and loss to the light of the Resurrection. And as the divine voice gives life, so we can be sure in faith that such transformation will reside in the vulnerable state of prayer, of talking to God and sanctifying his holy name. Hence with a little melancholy and hope, we can see, believe in, and touch the risen Christ, and look forward to the "great transformation" from "grief and dread"²¹ to new life in the Father's Kingdom.

Endnotes

- ¹ Anthony Kelly, *Eschatology and Hope* (Maryknoll NY: Orbis Books, 2006), 73.
- ² Kelly, *Eschatology and Hope*, 73.
- ³ Kelly, *Eschatology and Hope*, 73.
- ⁴ Matthew Del Nevo affirms that, "... melancholy, more than anything opens up the soul". See Matthew Del Nevo, *The Valley Way of Soul: Melancholy, Poetry and Soul-Making* (Strathfield NSW: St. Pauls, 2008), 17.
- ⁵ Henri J. M. Nouwen, "Living the Questions: The Spirituality of the Religion Teacher," *Union Seminary Quarterly Review* 32:1 (Fall 1976): 22.
- ⁶ Paul Johnson, *A History of the Jews* (New York: HarperPerennial, 1988), 66.
- ⁷ Johnson, *A History of the Jews*, 66, 69.
- ⁸ Johnson, *A History of the Jews*, 67.
- ⁹ YHWH in Hebrew is the word for God. The four Hebrew letters (Yod, He, Vav, He) that make up the name of God is known as the Tetragrammaton which signifies the mercy and infinite nature of God.
- ¹⁰ Chaim Potok, *The Book of Lights* (Fawcett Books: New York, 1981), 352, 374, 382 and 386.
- ¹¹ Potok, *The Book of Lights*, 379.
- ¹² The opening words of the Kaddish prayer, "Let the great name be magnified and hallowed" parallels "hallowed by your name" (Matt 6:9) in the opening lines of the Our Father. See Eugene Fisher, *Faith Without Prejudice* (New York: Paulist Press, 1977), 51.
- ¹³ Here, the encounter of the death refers to Elijah's fear of and desire for his own death. See 1 Kings 19:3 where "he [Elijah] fled for his own life" and I Kings 19:4 where he says to the Lord, "It is enough; now, O Lord, take away my life, for I am no better than my ancestors".
- ¹⁴ Potok, *The Book of Lights*, 352, 379.
- ¹⁵ Potok, *The Book of Lights*, 352.
- ¹⁶ Anthony J. Kelly, C.S.S.R and Francis J. Moloney, S.D.B., *Experiencing God in the Gospel of John* (New York: Paulist, 2003), 378.
- ¹⁷ Kelly and Moloney, *Experiencing God in the Gospel of John*, 374.
- ¹⁸ Kelly and Moloney, *Experiencing God in the Gospel of John*, 378.
- ¹⁹ Kelly and Moloney, *Experiencing God in the Gospel of John*, 377.
- ²⁰ Kelly and Moloney, *Experiencing God in the Gospel of John*, 378.
- ²¹ Kelly, *Eschatology and Hope*, 73.



Book Review

Hunt, Jeanne. *Choir Prayers*. Vol. 3, Portland, Oregon: Pastoral Press, 2019.

This little book is rich with creative prayer. As volume three in Hunt's series of Choir Prayers, it concentrates on the seasons. Choirs prepare for seasons and prayer is essential for us to focus ourselves as we rehearse our embodied music so that we can lead the congregation in whichever season has come around.

At the time of writing this review, our choir, of which I am director, should be preparing for Easter but the COVID-19 virus has prevented us from gathering and will prevent us in Australia from celebrating Easter together. This is an unprecedented action by our government and our Church, and it feels extraordinarily strange. What are we going to do for Easter? Not being allowed to sing together, to celebrate the glorious Easter Triduum, is very uncomfortable for many of us. I have never missed an Easter in my life so it will be different. Today I received by email a short video clip from one of our musicians that showed a small section of one of the songs we rehearsed before we were called to social isolation. It is a Monica Brown hymn, 'Do You Understand'. It draws us to prayerfully consider in a new and different way what our Lord has really done for us, in the past, now and in the future.

The prayer for preparation of the Triduum speaks of the ancient rite and asks for a blessing. Now that we are unable to prepare as usual, unable to refine yet again the music used only for the Triduum, who knows when we will again be able to do this and how we will feel the 'wonder of the Paschal Mystery' (p. 36). A 'powerful hush' that is drawn from our hearts, voices and the gift of music.

The word hush is also used in the first prayer in this book which is for Advent choir preparation. The hush talks about 'early winter days' (p. 15) whereas for us in Australia we are longing for the cooler weather to relieve us of the burning heat and the bushfire season that has been so devastating in the last few months. The prayer speaks of the 'divine love song of a Father and a Son'. It is this divine love that sustains us even during the dark times of bush fires followed by this extraordinary attack on the world by a virus.

The prayer for the first practice for Lent speaks of when we will lose the Alleluia. 'Use us to be bold and powerful proclaimers of Alleluia' (p. 27). There is wonder in the power of the movement of liturgical seasons and when expressed clearly in the liturgy through music, environment, homiletics, proclamation of the Word we move with its powerful and mysterious rhythm.

The Prayer with the Samaritan Woman (p. 31) calls us to be 'beacons of evangelization in our church'. How pertinent that is today as the Catholic Church in Australia prepares for a Plenary Council. We move along with the preparations but much has to be done online due to the virus and we live in hope that the first major meeting will be able to go ahead.

For All the Saints (p. 53) calls on all the saints to pray for the choir and to help us to 'always remember the

reason for our song' for in so doing we are restored and enabled to give voice to our faith and our hope.

These prayers are gracious and useful in parish life for the most part. The references to the climate will call for change. The January Psalm calls on the 'Lord of Ice and Snow' (p. 77). Yes, we would like something cool in the heat of January in Australia. This particular prayer dwells substantially on the weather and so would not be useful in the Australian context but certainly would be in the Northern Hemisphere. How wonderful is it that our prayer is anchored in our embodied faith and in the environment in which our local Church lives and breathes!

Angela McCarthy



21 June 2020

Twelfth Sunday in Ordinary Time

Reflection by Anthony Doran

Introduction

After our long Lenten journey followed by our time of overflowing Paschal joy, concluding with the solemn feasts of the Lord, we return to a Sunday in Ordinary Time. Our journey through Ordinary Time should be anything but ordinary, though! It is a time when we may immerse ourselves more deeply in the mystery of Christ in all its fullness.

Collect

Grant, O Lord,
that we may always revere and love your holy name,
for you never deprive of your guidance
those you set firm on the foundation of your love.

Commentary

This ancient prayer, from the prayer life of parishes in seventh century Rome, reminds that the Christian people exist in and through the steadfast firmness of God's love. We are established in the core of God's existence.

The prayer focuses particularly on the active fidelity of God's love which sustains the relationship of the faithful. God continues to govern the people, established in divine love and never abandoned. God's governance is founded in this love, while the sacred mandates of divine law are all ordained towards love. The earliest known liturgical context of the prayer sets it between the feasts of the Ascension and Pentecost, allowing the prayer to point to the guiding presence of the Holy Spirit in the church.

The church is characterized by both fear and love of God. The pious devotion and observance of the community is based in its love for God. Through the gift of fear the faithful humbly acknowledge God's steadfast love, mercy and deliverance, and respond with devout service. This response is the heart of our worship, the source and inspiration of our wisdom, and the impulse that directs us to build the reign of God.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you saved us from fear.
Lord have mercy.

You delivered us from evil.
Christ have mercy.

You remain with us until the end of time.
Lord have mercy.

First Reading

Jeremiah 20:10-13

In this reading, Jeremiah the prophet is undergoing a crisis of vocation. His call to be a prophet has turned his life into one of mockery and denunciation, of which Jeremiah is all too aware. In the midst of his despair though, Jeremiah is able to renew his trust in the Lord.

Second Reading

Romans 5:12-15

We pick up our reading of Paul's Letter to the Romans half-way through the teaching or doctrinal section. In today's reading, Paul assures the Roman Church – and us – that just as sin entered the world through one person, so too, the greater gift of grace enters through one person, too: Jesus Christ.

Gospel Reading

Matthew 10:26-33

Our reading of Matthew's Gospel finds us amid the second great discourse of Jesus in Matthew's Gospel: the missionary discourse to the disciples. In today's Gospel, Jesus instructs the Twelve as to what they should fear and about that which they should have no fear.

Reflection

The prophet Jeremiah who we hear from in today's First Reading, was not a particularly happy person, and seems most ill-suited to be a prophet. You see, he was timid and hypersensitive. He is constantly torn between his own limitations and the divine intervention in his life which called him to be a prophet. He struggles with God. His experience of God's call in his life is strong: for Jeremiah it was devouring and inextinguishable fire, urging him to proclaim the Word of God. Yet his experience of God was mixed, too. For the God who called him, seemed also to have deceived him and given him a mission which was impossible to complete.

And in the reading we hear today, Jeremiah seems at his lowest ebb. He can hear the voices of those who oppose him: 'Denounce him! Let us denounce him.' His friends have betrayed him and seek to humiliate him once and for all: 'Perhaps he will be seduced into error...Then we will master him and take our revenge!' It seems that Jeremiah is all alone.

But after this human cry of distress and rejection, Jeremiah's faith prevails: 'the Lord is at my side, a mighty hero...my opponents will stumble.' Jeremiah's faith prevails is a way stronger and more tenacious than the fear that threatened to drown him. And this faith of Jeremiah is not something shallow. It is a deep faith and trust in God that expresses itself during all sorts of dangers. Jeremiah entrusts himself to God and gives to God the burden which he felt too weak to bear. And so, Jeremiah can then renew his trust in

God's faithfulness: 'Sing to the Lord, praise the Lord, for he has delivered the soul of the needy from the hands of evil ones.' The same faith which Jeremiah expressed in God's faithfulness; Jesus calls his apostles to have.

Today's Gospel Reading is from the great mission sermon of Matthew's Gospel in which Jesus is giving his apostles instructions for their lives as ministers of the Gospel. And the instructions which Jesus gives to his apostles, are also given to us.

A little bit earlier in Mathew's Gospel, we heard what the apostles were meant to do: 'cure the sick, raise the dead, cleanse the lepers, cast out devils.' Today, Jesus continues his instructions to the Twelve. And his message is an encouragement to his disciples not to lose heart when it seems that what God wants us to do is not clear: 'Do not be afraid...for everything that is now covered will be uncovered, and everything hidden will be made clear.'

But Jesus' message is also a warning that to be an apostle of Jesus Christ, to be one who is sent to proclaim that the Kingdom of God is among us, is to experience trials and tribulations: 'Do not be afraid of those who can kill the body...' To follow Jesus is a risky business. Because to follow Jesus is to open ourselves up to ridicule and rejection. It is to follow him all the way to the Cross.

We may not always understand what it is that God is asking us to do. But we are asked to have the same deep faith and trust in God that Jeremiah had. To commit our cause to God. And to trust that God never deceives us. But that God's love for us is strong and always faithful.

And this does require deep, deep faith. And it is faith and not knowledge that we are asked to have. Because we do not often know what our following of Christ will entail. As the old adage says, 'If I knew then, what I know now, I would never have said yes. Faith does not come with 20-20 hindsight. Sometimes, all we have is faith. Faith in the One who calls us to follow.

And so, having declared ourselves for Christ, we believe that Christ will remain faithful to his promises. Christ will declare himself for us in the presence of God in heaven. For all of us, there are times of darkness and doubt. There are times when, like Jeremiah, we feel that what God is asking us to do seems too hard, almost impossible to carry out. But what we have heard in the dark, we must tell in the daylight; what we have heard in whispers, we must proclaim from the housetops. Whatever we face, however hard it seems, God never deceives us, and God remains true to his promises.

As the Psalmist reminds us: 'Strong is God's love for us; he is faithful forever.' (Psalm 117:2)

Prayer of the Faithful

Introduction

The psalm today begins with 'Lord in your great love, answer me'. Therefore, let us confidently turn to the Father in prayer.

Petitions

We pray for the Catholic Church spread throughout the world. We pray especially for Pope Francis that he may lead the Church to produce fruits of hope and charity in this time of great uncertainty due to the pandemic.

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

We pray for the world leaders that they may have the courage and discernment to exercise their office for the good of the people, especially for the less fortunate ones as the world struggles with resources to deal with the pandemic.

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

We pray for those suffering all over the world. Today we pray especially for the ones who feel overburdened with their current lives that they may hear the good news announced by St Paul that God's grace is given to us as an abundant free gift.

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

We pray for all of us gathered here today that we may have the gift of faith and communion in spirit with all our neighbours whatever their colour, race or religion.

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

We pray for all those who have died and for those who grieve, particularly those affected by the pandemic. May those who have died be with you in eternal life and may the pain of those who grieve be eased by the love of those around them.

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

Conclusion

Father, as we have recently experienced the joy of the Easter season, we are filled with the knowledge that you listen to our prayer as we journey on our earthly pilgrimage. We make our prayer through the power of the Spirit and in the name of Jesus Christ our Lord.

Amen.

Music selections by Alessio Loiacono and Chris deSilva

CWB

Be with me Lord. M. Haugen. 627
Do Not be afraid/. The Lord is my light. C. Willcock SJ. 593/ 594
No let us from this table rise. F. Kaan. 753
Now thank we all our God. J. Cruger/ C. Winkworth. 755
Praise to the holiest in the height. J. Newman. 791
The Churches One Foundation. S. Wesley/ S. Stone. 819
The Lord is my light and my salvation. M. Haugen. 828
This Day God gives me. J. Quinn. 840

GA

Amazing Grace. J. Newton. 437
Be Not Afraid. Bob Dufford SJ. 449
Glory and Praise to our God. D. Schutte. 417
Now thank we all our God. J. Cruger/ C. Winkworth. 425
O Christ the Great Foundation. S. Wesley/ S. Stone. 483
O God, our Help in Ages Past. I. Watts. 459
Praise to the holiest in the height. J. Newman. 410
The Cry of the poor. J. Foley SJ. 36
Though the Mountains May Fall. D Schutte. 453

AOV1

Amazing Grace. J. Newton. 29
All That Is Hidden. B. Farrell. 127
Be Not Afraid. Bob Dufford SJ. 114
Blest Be the Lord. D. Schutte. 179
For You Are My God. J. Foley SJ. 178
Glory and Praise to Our God. D. Schutte. 16
Now thank we all our God. J. Cruger/ C. Winkworth. 189
O God, Our Help in Ages Past. I. Watts. 175
O Lord, I Know You Are Near. D. Schutte. 112
On Eagle's Wings. M. Joncas. 153
Shelter Me, O God. B. Hurd. 140
The Cry of the poor. J. Foley SJ. 83
Though the Mountains May Fall. D Schutte. 182

AOV2

Do Not be afraid. C. Willcock SJ. 73
Let Nothing Trouble You. Taize. 41
Praise to the Lord. C. Winkworth. 132

AOV4Kids

God is our shelter. C. O'Hara. 12

CWBII

Sunday by Sunday hymn suggestions

Amazing grace! how sweet the sound. John Newton & John Rees. 450
Do not be afraid, I am with you/The Lord is my light. The Grail/ Christopher Willcock SJ. 481
Praise to the Holiest in the height. Bl. John Henry Newman. 585
This day God gives me. James Quinn SJ. 625
You walk along our shoreline. Sylvia Dunston. 653

Additional selections by Chris deSilva

Be not afraid. Bob Dufford SJ. 652
On Eagle's Wings. Jan Michael Joncas. 654

S&S1

Be Not Afraid. Bob Dufford, SJ. 170
On Eagle's Wings. Michael Joncas. 195

S&S2

We Will Follow. Dan Brennan, Ken Canedo and Jesse Manibusan. 358

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 68: *Lord, in your great love, answer me.*
Psalm 68: Stephen Somerville/Christopher Willcock SJ. CWB 382
Psalm 69 (68): Jenny O'Brien. JOBA pg. 71
Lord, in your great love, answer me. Marty Haugen LPA pg. 109



Sin entered the world.

Rom 5:12



28 June 2020

Thirteenth Sunday in Ordinary Time

Reflection by Anthony Doran

Introduction

After a long journey or after a hard day's work, we know how welcome it is to be invited in, made comfortable and helped to ease our burden. Indeed, hospitality is one of the hallmarks of civilised humanity. How much more so with the hospitality which God offers to us?

Collect

O God, who through the grace of adoption chose us to be children of light, grant, we pray, that we may not be wrapped in the darkness of error but always be seen to stand in the bright light of truth.

Commentary

Our prayer is the first of three which we encounter in Ordinary time that have come from the worship of the Church of Milan. Some borrowing from the so named Ambrosian rite is not too surprising, considering that the ancient liturgy had close parallels to that of Rome and was also Latin based, and more recently that Pope Paul VI, the ultimate revisor of the Missal, had been the Archbishop of Milan prior to his election as Bishop of Rome.

The original setting of the oration are the prayers of fasting and preparation for the feast of Pentecost. In Milan, Pentecost was seen as an appropriate time for baptism, and the collect is replete with baptismal imagery.

The prayer reminds us that we respond to God within a relationship established by God. It is at divine invitation that we are adopted as children and live in the light. The vocabulary is evocative of the great acts of God: creation, the incarnation, the resurrection, the sending of the Spirit and baptism.

We live according to the divine will when we engage wholeheartedly and continuously in the truth revealed by God's light and splendour, including loving our neighbour and behaving in righteousness. The step away from God's adoption is to be enveloped by darkness, loss of direction, the abandonment of hope, sin and eternal death. This is not the will of God for the baptised.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you revealed yourself to the poor.
Lord have mercy.

You are the hospitality of the Father.
Christ have mercy.

You welcomed the stranger.
Lord have mercy.

First Reading

2 Kings 4:8-11, 14-16

In showing hospitality to the wandering man of God, the woman recognises not Elisha, but the One who sent him. In return for this hospitality, Elisha promises her a share in the hospitable and generous love of God: she will hold a son in her arms.

Second Reading

Romans 6:3-4, 8-11

In what would have to be about the most beautiful of part of Paul's Letter to the Romans, he reminds them of the life changing power of their baptism: nothing less than life in Christ.

Gospel Reading

Matthew 10:37-42

The Missionary Discourse of Jesus to the Twelve continues...today Jesus instructs the Twelve as to the both the conditions and the rewards of discipleship of him: even a cup of water given in His' name will be rewarded.

Reflection

Rarely, do we read from the Second Book of Kings about the prophet Elisha in our Sunday liturgy. Only about three times in the course of our three-year cycle of readings. So, he is a figure largely unknown to us. He lived about 850 years before the birth of Christ. He was a prophet of the Northern Kingdom of Israel and was the disciple and successor of Elijah. Elisha was known as a man of great wisdom and as a miracle worker in the lives of individuals in their time of need. Indeed, this is what we see in today's First Reading.

In a deceptively simple story, the woman of Shunem offers hospitality to Elisha. Elisha had often broken his journey at her home for a meal. And this Shunammite woman recognises something in Elisha: 'I am sure the man who is constantly passing our way must be a holy man of God.' So, this woman offers to make space in her home for Elisha. Offers to build him a room and put a bed in it and a table and a chair and lamp. It all sounds very simple.

If we take some time to look afresh at this story, we find it is more complex than that. What the woman of Shunem recognises is not anything particularly special on the part of the Elisha. What she recognises is the presence of God in Elisha and in what he has been sent to do. The respect she shows is directed not so much towards Elisha, but towards God. In return for this respect shown towards God in the person of Elisha, Elisha promises that the woman, until now childless, will in a year's time, hold a son in her arms. And we know that God is faithful to his promises. For, as we read later in the Second Book of Kings, the woman of Shunem does indeed give birth to a son.

Hospitality is also a thread in today's Gospel Reading. Jesus is in the midst of preaching his great mission sermon to his disciples. Already, Jesus has told his disciples what life is to be like for those who follow Jesus. And it seems as if we are now at the pointy end of things. To be a disciple, is to be single-minded in our following of the Lord. And in words that disturb us, Jesus says that we must prefer him to father or mother. We must take up our cross and follow in the footsteps of Jesus. We are to lose our life. And in this losing of our lives, we are promised that we will indeed find life.

These words, too, disturb us. But really, they should not disturb us. For we have already died. St Paul tells us so in today's Second Reading: 'We believe that having died with Christ we shall return to life with him.' And we have died with Christ when we were baptised in Christ Jesus. For the waters of baptism are like the tomb of Christ, and therefore, through baptism we share in the death of Jesus. We are buried under the water with him. And so, when we rise from the water cleansed and renewed, we share in the rising of Jesus from the tomb on Easter Sunday. This is the heart of the mystery of Baptism: when we are baptised, we are immersed in the death and resurrection of Jesus. And so we carry with us the power of the resurrection of Christ.

This is God's hospitality towards us. We are invited to share in the life of God. We are invited to share in God's victory over sin and death. It is an invitation to share in the death, yes, of Jesus. But it is also a promise that we shall share in his rising, too. For if we have died with him, then we shall rise with him.

This is losing our life in order to find it. This is Cross and Resurrection. It is for this that we sing forever of the goodness of the Lord.

Prayer of the Faithful

Introduction

We hear that the Shunammite woman was to have her prayer answered and hold a child in her arms. Let us pray with confidence for the things that we need.

Petitions

We pray for our Church leaders and all those who teach the Gospel. In our world changed by a pandemic we especially for all Christian parents that they may have the grace to pass their faith onto their children.

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

We pray for the leaders who govern the nations, especially in places that are in the midst of the affects of the pandemic, that they may have a change of heart and strive to promote peace and justice and fair distribution of medical needs.

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

We pray for all Aboriginal and Torres Strait Islander people that they will find acceptance and joy in the communities around them and find Christ in the people who they meet on their journey.

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

We pray for those suffering all over the world that they may have the strength to pick up their cross and allow it to become glorious as they follow Jesus Christ.

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

We pray for all of us here, that we may be like the woman who prepared a room for the prophet Elisha. May we also have a spirit of hospitality for the people around us.

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

We pray for all those who have died or suffered the death of a loved in the pandemic, that they may find the gentle hospitality of God around them.

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

Conclusion

Father, as you have called us to be children of light in a world of darkness, we know that you listen to our prayer as we turn to you in our need. 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

CWB

Christ Be beside me. St Patrick. 638
I bind unto myself today. C. Alexander/ Irish Melody. 719
Keep in Mind. L. Deiss. 730
Lord whose love in humble service. A. Bayley. 741
Now Let us from this Table Rise. F. Kaan/ R. Jackson. 753
O Bless the Lord, My Soul. J. Montgomery/ C. Steggall. 757
The Church of Christ in Every Age. F. Green. 818
Whatever you do. W. Jabusch. 860
When I Survey the Wondrous Cross. I. Watts. 862

GA

Baptized in Water. M. Saward. 179
Centre of My Life. P. Inwood. 444
Here I Am Lord. D. Schutte. 496
How Can I Keep From Singing? R. Lowry. 454
Jesus Christ is Waiting. J. Bell. 507
Out of Darkness. C. Walker. 504
The Summons. J. Bell. 502
Unless a grain of wheat. B. Farrell. 500
We are many parts. M. Haugen. 523
We Have No Other Boast. C. Willcock SJ. 491
We Remember. M. Haugen. 446

AOV1

For You are my God. J. Foley SJ. 178
Here I Am Lord. D. Schutte. 90
Out of Darkness. C. Walker. 134
Unless a grain of wheat. B. Farrell. 35
We are many parts. M. Haugen. 86
We Remember. M. Haugen. 81

AOV2

Jesus Christ is Waiting. J. Bell. 8
Centre of My Life. P. Inwood. 170
Table of Plenty. D. Schutte. 20

AOV4Kids

The Table of God. F. O'Brien. 8

AOVNG

Whatever You Do. John Angotti. 147
Will You Come and Follow Me/The Summons. Graham Maule and John L. Bell. 149

CWBII

Sunday by Sunday hymn suggestions

We know that Christ is raised. John Brownlow Geyer. 343

Take up your cross. Charles William Everest. 612

Additional selections by Chris deSilva

Lord, whose love in humble service. Albert F. Bayly. 551

The Summons. John L. Bell and Graham Maule. 645

S&S1

The Summons. John L. Bell. 137

We Are Called to Serve. Julie and Tim Smith. 139

Psalms Selected by Chris deSilva and Angela McCarthy

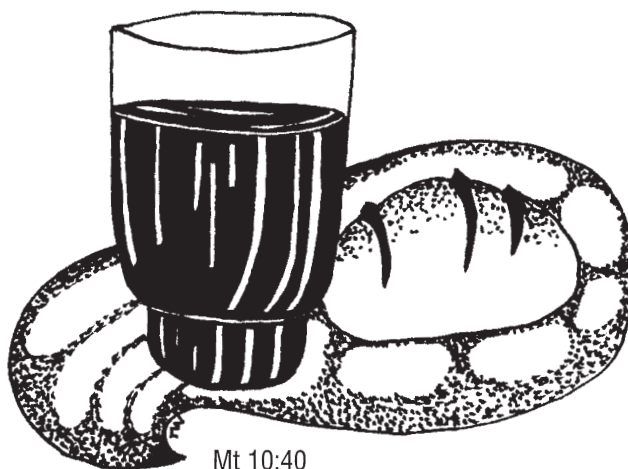
Psalm 88: *For ever I will sing the goodness of the Lord.*

Psalm 88: Stephen Somerville/Christopher Willcock SJ. CWB 385

Psalm 89: I Will Sing for Ever: Roger Heagney. GA 82

Psalm 89 (88): Jenny O'Brien. JOBA pg. 72

For ever I will sing. Tony Alonso. LPA pg. 112



Anyone who welcomes
you, welcomes me.



5 July 2020

Fourteenth Sunday in Ordinary Time

Reflection by Anthony Doran

Introduction

Today the Church in Australia acknowledges National Aboriginal and Torres Strait Islander Sunday. And so, as we begin this Mass, let us acknowledge the traditional custodians of this land and pay respects to their Elders, past and present. We acknowledge that this land continues to be sacred to them.

Collect

O God, who in the abasement of your Son have raised up a fallen world, fill your faithful with holy joy, for on those you have rescued from slavery to sin you bestow eternal gladness.

Commentary

The collect is a petition for joy. In the prayer the community, in the light of Christ's self-abasement, reflects upon God's gracious act of raising up all creation. This specifically is seen to include the rescue of humanity from servitude to sin. The petition for eternal gladness matches the rescue itself: slavery to sin would have been a permanent state without this divine intervention. The prayer is built around several contrasts. The abasement of the Son leads to the raising of a fallen world. The state of slavery is in contrast to that of holy joy. This joy on earth is heightened when seen in light of the coming state of eternal gladness. In the ancient sources this joy is associated most particularly with worship and devotion. Our celebrations ought to be characterized by joy!

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you give us real knowledge of the Father.
Lord have mercy.

You carry the burdens of all.
Christ have mercy.

You teach us to live in the Spirit.
Lord have mercy.

First Reading

Zechariah 9:9-10

Our reading from the prophet Zechariah celebrates the entry of the coming king to Jerusalem. The king who comes does not bring war and destruction, but peace and humility.

Second Reading

Romans 8:9, 11-13

In today's reading, Paul reminds the Christians of Rome of the power of the Holy Spirit living in them: if the Spirit lives in us, then our mortal bodies have life.

Gospel Reading

Matthew 11:25-30

Having finished reading the Missionary Discourse, Matthew's Gospel now presents us with a variety of responses to Jesus' call. In this Sunday's Gospel Reading, those of us who labour and are overburdened (and isn't that all of us, at least sometimes?) are invited to carry the yoke of Jesus, where we will find that rest which only he can give.

Reflection

We are familiar with some of the prophets of the Old Testament. We often read from Isaiah and Jeremiah. But not so much from Zechariah who provides today's First Reading. We only hear from him one other time in the course of our Sunday Lectionary. Zechariah was a child of the Exile in Babylon. He was born there and only came back to Israel when the Jewish exiles returned. A little over 500 years before Jesus.

I think it is sometimes hard for us to know what life must have been like for the Jewish people who returned from Exile. How the Exile deeply affected these people.

For their nation had been defeated. Their leaders taken off into Exile. Their Temple destroyed.

But in all of this, the voice of the prophets who were around before the Exile could still be heard. The promises made in the words of the Psalms still held true for them. That God is faithful to his promises. That a Messiah would come.

This expectation of the people that the messiah promised by the Lord would come makes what Zechariah says to us today so startling. Yes, the messiah promised by the Lord will come. But he will be different to what they might have once upon a time expected.

When Israel tried to be like the nations around them and compete with these nations in military might, the sort of messiah they expected was a mighty warrior; the conquering hero who would defeat the enemies of God. But this is not the messiah promised by Zechariah. For his experience had taught him something different.

For he knew, having lived through the Exile, that strength did not lie in military power and force. The power of God did not reside in the might to defeat the nations. The true power of God rests in something quite different.

The messiah whom Zechariah preaches is indeed different. For this messiah rides on a donkey, not a

horse. And this is significant because for the Israelites, the horse was an animal of war. It was associated with the military power of the surrounding nations. This new messiah will banish horses and chariots and the wars that they symbolise from the land. The donkey, on the other hand, is the animal of peace. Humble and gentle, the donkey is itself symbol of this new sort of messiah. And furthermore, the weapons of war are banished from the land, too. From Ephraim in the North to Jerusalem in the South, this new messiah will 'proclaim peace for the nations.' The greatness of God is not in the military strength symbolised by the horse. The greatness of God, which this new sort of messiah will bring to us, is something quite different.

Quite different, too, is the Kingdom of God which Jesus brings. For certainly, some of the people who first heard Jesus expected that the Kingdom of God would come about through a devastating military conquest. A mighty messiah who would conquer the enemy and drive out the occupying enemy. Now, this does happen when Jesus comes. But this messiah rides a donkey, and his weapons are peace and love. The enemy he conquers is death, and it is sin which is driven out.

And in today's Gospel, Jesus tells us something truly astounding about this Kingdom. Because for the people who listened to Jesus, to be the subject of a kingdom, any kingdom, meant carrying heavy burdens. It was hard work and little freedom if you were poor and weak.

But in the Kingdom which Jesus preaches, Jesus himself offers to carry our load for us. When we find that the going is just too tough, he invites us to come to him and find rest. And so, we find ourselves freed from the burden. And thus rested, we find that we are able to carry the burden of Jesus, whose yoke is easy and whose burden is light. And this is why this Kingdom is just so different. Because the wisdom of this Kingdom goes against the so-called wisdom of this world. The mystery of this Kingdom which Jesus preaches is understood by children yet hidden from the learned and wise.

But as unusual as it is, it is this same Kingdom that we are invited to become part of.

It is this Kingdom that we are called to proclaim. It is in this Kingdom where we will find our true home.

Prayer of the Faithful

Introduction

The psalm speaks of God as kind and full of compassion. In that knowledge we offer the needs of our community in prayer.

Petitions

We pray for Pope Francis that he may be filled with the Holy Spirit to live according to the Spirit and lead us to do the same.

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

We pray for the leaders of the Church in Australia and all those delegated to attend the Plenary Council. May they open themselves to be guided by the Spirit in every decision and action.

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

We pray for the all the world leaders that they may understand and grow in the knowledge of their position as a servant for the good of the people and work towards just distribution of wealth and goods.

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

We pray for all Aboriginal and Torres Strait Islander nations. May they find changed attitudes in the wider community that support them with graciousness and freedom.

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

We pray for the people who are suffering today. We pray for the ones who feel alone and unloved, that they may take refuge in the open arms of the Church that echoes the compassion of God.

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

We pray for us here who are gathered around the altar of the Lord that, changed by our loss of communal liturgy through the pandemic, we may now have the gift of humility and faith and reach out for the good of all those around us.

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

We pray that all Christians will share Christ's victory through their baptism and carry their sufferings as the tree of life.

Conclusion

Father, as your creatures we are dependent on you and we know you hear our prayer as we continue our mission to be salt and leaven for the world. We make our prayer through the power of the Spirit and in the name of your Son, Jesus. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Come to me, all who labour. G. Norbert. 660
Come to me, all ye who labour. Anon. 662
Christians lift up your hearts. R. V. Williams/ J. Bowers. 651
God your glory we have seen in Your Son. D. Rimaud et al./ J. Langlais. 695
How Blessed is this Place, O Lord. E. Ryden/ J. Schein. 713
Lord of Creation, to You be all praise. J. Winslow. 739
Lord whose love in humble service. A. Bayley. 741
O Breathe on Me, Breath of God. Irish Traditional Melody. 758

GA

Be Not Afraid. Bob Dufford SJ. 449
Blest Are They. D. Haas. 477
Come to Me. M. Joncas. 471
Come to the Water. J. Foley SJ. 403
Eye has not seen. M. Haugen. 466
I heard the voice of Jesus say. H. Bonar. 468
Like A Shepherd. B. Dufford SJ. 467
Lord of Creation, to You be all praise. J. Winslow. 423
O Breathe on Me, Breath of God. Irish Traditional Melody. 432
Tell out, my soul. T. Dudley-Smith. 550

AOV1

Eye has not seen. M. Haugen. 146
I heard the voice of Jesus say. H. Bonar. 54
Like A Shepherd. B. Dufford SJ. 160

AOV2

Sing to God with Joy. J. Bell. 39
Servant Song. R. Gillard. 169
Table of Plenty. D. Schutte. 20

AOV4Kids

Jesus Loves Me. Traditional. 46
What a friend we have in Jesus. Traditional. 117

AOVNG

Come, Be With Me. Keith Duke. 26

CWBII

Sunday by Sunday hymn suggestions
Come to me, all you who labour. Anon. 470
I heard the voice of Jesus say. Horatius Bonar. 512
Like a shepherd. Robert J. Dufford SJ. 538

S&S1

I Will lift Up Your Name. Steve Angrisano. 91

S&S2

The Lord Is Near/I Will Praise Your Name. Tom Booth. 285

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 144: *I will praise your name for ever, my king and my God./ Alleluia!*

Psalm 144: Christopher Willcock SJ. CWB 337
Psalm 145: I Will Praise Your Name: Christopher Willcock. GA 82
Psalm 145 (144): Jenny O'Brien. JOBA pg. 74
I Will Praise Your Name For Ever: Paul Mason. PM pg. 108
I Will Praise Your Name: Tony Alonso. LPA pg. 115

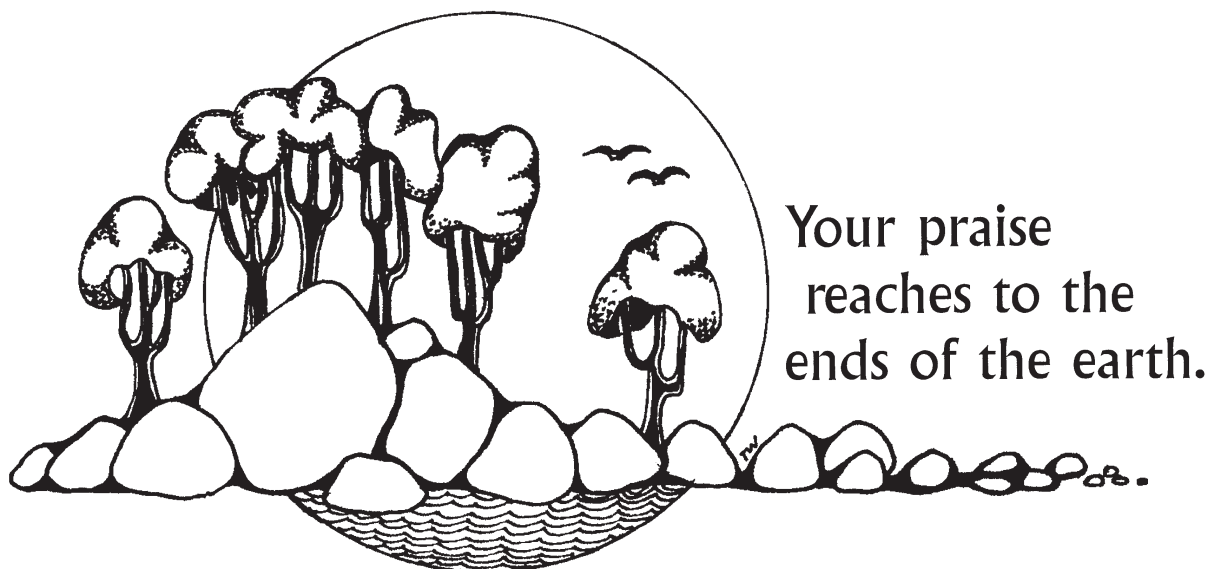
Music selections by Michael Mangan

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

Forever I Will Sing (FWS) *Based on Ps 144/145* [Gathering, Recessional]

The Bread of Life (SHOF) (esp V 6) [Communion]

Taste and See (FWS) *Based on Ps 33/34* [Gifts, Communion]



Your praise
reaches to the
ends of the earth.



12 July 2020

Fifteenth Sunday in Ordinary Time

Reflection by Anthony Doran

Introduction

Our readings this Sunday remind us of the power of God's word. Scattered across all sorts of soil, in some places it takes root and grows, in other places, it withers and dies. What sort of soil are we for God's word to take root in us and produce a harvest a hundred-fold over?

Collect

O God, who show the light of your truth
to those who go astray,
so that they may return to the right path,
give all who for the faith they profess
are accounted Christians
the grace to reject whatever is contrary to the name
of Christ
and to strive after all that does it honor.

Commentary

The meaning of the prayer rests in the petition that those who have made Christian profession may be kept from following errant ways. Their Christian profession is a public reckoning by which they reject their former straying from God's way, acknowledge divine truth, and are now known by the name 'Christian'. This name, however, must not only be professed but necessarily lived out appropriately. What is inimical to it must be shunned, and what is appropriate to it must be carried out. The confidence of the baptized that God will grant their petition stems from their faith that Holy One constantly works to enable those who stray to return to the truth.

The historical and liturgical contexts of the prayer bear this out. Gelasius I (d.496), the probable author, was engaged in a polemic with Christians who publicly defended and participated in the festival of the Lupercalia. He notes with abhorrence that even though God had brought pagan Rome from its errant ways to the true path, those who now bear the name Christian were intent on taking up the pagan celebrations. For Gelasius, Christian profession involves the renunciation of sacrilegious beliefs (the power of the ancestors to bring salvation) and practices. This is lived out both through rejecting festivals and rites that are contrary to baptismal commitment and by doing what is appropriate.

In the liturgical tradition, however, the prayer has been used consistently as a collect in Easter, with its reminder of Easter baptisms present and past. This offers the possibility of a different perspective. The invocation of God's universal salvific will echoes the paschal mystery being celebrated. The image of light recalls the splendour of the resurrection through which the darkness is illuminated by the truth of Christ. It recalls Christ's triumph over all that leads to darkness, sin and perpetual death.

As the prayer stands in the Missal of Paul VI, it carries a significant ecumenical dimension. By praying for

all who profess the name Christian, the collect links the local community gathered in the eucharist with the whole body of Christian believers. The oration envisions the Christian people as all those who have undertaken baptism, and who profess it with congruent behaviour.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you are the perfect seed of God.
Lord have mercy.

You call us to be fertile ground.
Christ have mercy.

You set the world free to live with you in glory.
Lord have mercy.

First Reading

Isaiah 55:10-11

In this shortest of First Readings from Isaiah, we learn that just like the rain which falls and does not return until it has watered the earth, so too God's word, once spoken, does not return without having achieved God's purpose.

Second Reading

Romans 8:18-23

Through the Spirit, the Christian becomes a child of God destined for glory. Together with all of creation, we wait to be set free, for this glory to be revealed to us.

Gospel Reading

Matthew 13:1-23

Today, we begin reading from the third of the great discourses in Matthew's Gospel: a discourse of parables about the Kingdom of God. Today, we hear about seed, scattered and sown, and the rich harvest of those who hear this word and understand it.

Reflection

One of the tasks at the Parish Working Bee a month ago in the Presbytery backyard was to remove a garden bed from the middle of the yard. My plan was that that patch of ground be returned to lawn. Well, grass at least. After the garden bed was removed, a bare patch of dirt was left. So, I bought some grass seed and scattered it over the bare earth. And watered it. And waited. Hardly expecting anything – the beginning of Winter is not the time to sow new lawn.

If you have spent any time in a garden, you know that a seed is a marvellous thing. It can make barren

ground fruitful. But a seed is also a very weak and fragile thing. It depends entirely on the kind of soil in which it is sown. If the soil is lacking, the seed will come to nothing. If the soil is good, it will produce a rich harvest. A few weeks after I had scattered grass seeds, I looked out of my window one day and saw a tinge of green. Despite not the greatest of weather, the seed had begun to take root and sprout. A seed truly is a marvellous thing.

So, it is with a word. A word is a powerful thing. It can comfort, inspire, teach, correct, challenge, change a life...or it can come to nothing. It is completely dependent on the attitude of the one who hears it.

The parable which we have heard in today's Gospel is a familiar one.

Some seed fell on the hard path where it had no chance of putting down roots. Exposed to full view, it was eaten up by the birds. So, it is with words that are spoken to people with closed minds. Prejudice can close a person's mind. So can pride. So can fear. Some people seem to be unteachable. Trying to get through to them is like knocking your head against a wall. There are none so deaf as those who will not hear.

Some seed fell on stony ground. It took root quickly but soon withered away because of lack of soil and moisture. Some hear the word and indeed receive it with enthusiasm, but when the going gets tough, their enthusiasm wanes and they quickly abandon it. If we are honest, we must admit that the lives of most of us are littered with things started but never quite finished.

Some seed fell into ground where weeds and thorns lay in wait. This seed got off to a good start. But then weeds appeared, and the seed got smothered. People may receive the word of God, but there are so many other interests in their lives that the most important thing gets crowded out.

We are too busy to pray. We are so involved in our careers and lives that we have no time or energy left for the things of the spirit.

Finally, some seed fell on good soil, where it put down deep roots, found nourishment, and produced a rich harvest. So, there are people who hear the word, understand it, and then act on it. Their lives are enriched by it.

When we hear this parable, we normally hear it as referring to different people and how they hear the word of God. Actually, I think it is more accurate to hear it as referring to ourselves and the different ways in which we hear the word of God. Sometimes we are the hard path. Other times, we are the stony ground. Still other times, we are rocks and thorns. And sometimes, just sometimes, we hear the word of God as the fertile soil ready for it to take root, to grow, to flourish.

God's word confounds, comforts, inspires, and challenges us in turn. It is like precious seed. The sower in the parable sowed the seed haphazardly: on the path, on the rocks, among the thorns, and on good ground. You might say that the sower was wasteful and foolish.

But there is another way of looking at this. He was extremely generous, even prodigal with the seed. He

wanted to give every part of the paddock a chance to produce something.

God continues to sow the Word in our hearts even though he knows that much of what he sows, at different times, will be eaten by birds, or fall on rocks or among the thorns. In nature, the seed has only a very short growing season. Not so with the seed which is the Word of God. Growth, surprising growth can come at any stage in a person's life.

Some grains of wheat were found in the tomb of one of the Pharaohs of Egypt. Someone planted them and watered them. To the amazement of everyone, the grains came to life and began to grow, after five thousand years lying in the cold, dark tomb.

The seed of God's Word, once dropped into the human heart, never ever dies. No matter how long it lies in the cold and darkness of our lives doing nothing, it is never too late for us to respond. It is never too late to say Yes!

Prayer of the Faithful

Introduction

Having heard the Word of God and understanding that the seed is sown in us, let us offer our needs and the needs of the world in prayer.

Petitions

We pray for Pope Francis, the bishops and all those who teach the gospel that as they sow the seeds of the word of God it may fall on fertile ground throughout the world.

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

We pray for world leaders who strive to lead their people in a just and fruitful way. May they be a witness to those leaders who find greed more attractive.

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

We pray for the Church in Australia as we prepare for the Plenary Council. May the changes needed because of the pandemic urge us every more faithfully to listen to the voice of the Spirit.

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

We pray for the all those who are suffering from a lack of food or medical needs through the pandemic. May the famines caused by greed and corruption be turned around by the love of those who care, so that the people will see the face of God in their need.

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

We pray for all those who are farmers and work on the land, as well as those who support food production. May they be given a real sense of their worth in the world and be given fair treatment in the marketplace.

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

We pray for those who have died, particularly those who died alone in the pandemic. May they be lifted into the glory of perfect love and their loved ones be comforted by those around them.

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

Conclusion

Father, we know that you hear our needs and the needs of all creation so in confidence we make our prayer in the power of the Spirit and in the name of your Son, Jesus. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Blessed Jesus, at Your word. C. Winkworth. 626
On this Day, the First of Days. H. W. Baker. 781
Praise God from Whom all blessings flow. L. Bourgeois. 788
God's blessing sends us forth. J. Clifford Evers. 694

GA

Blessed Jesus, at Your Word. C. Winkworth. 531
Eye has not seen. M. Haugen. 466
For the Healing of the Nations. F. Kaan. 513
Like a shepherd. R. Dufford SJ. 467
Praise to You, O Christ, our Saviour. B. Farrell. 407
Seed, Scattered and Sown. D. Feiten. 195
Take the word of God with you as you go. J. Harrison/ C. Walker. 494

AOV1

Eye has not seen. M. Haugen. 146
Like a shepherd. R. Dufford SJ. 160
Open My Eyes. J. Manibusan. 166
Praise to You, O Christ, our Saviour. B. Farrell. 28

AOV2

As Grains of Wheat. L. Rosania. 153
Bring Forth the Kingdom. M. Haugen. 4
Here in this busy city. S. Murray/ H. Hopson. 166
On Holy Ground. D. Pena. 103

AOV4Kids

On Holy Ground. D. Pena. 115
We are children of the living God. K. Sherman CSJ. 15

CWBII

Sunday by Sunday hymn suggestions

Blessed Jesus, at your word. Tobias Clausnitzer, tr. Catherine Winkworth. 457
God has spoken by his prophets. George Williams Briggs. 497
Seed, scattered and sown. Dan Feiten. 592
Word of God, come down on earth. James Quinn SJ. 644
Additional selections by Chris deSilva
Come to the water. Frank Andersen MSC. 473

Psalms Selected by Chris deSilva and Angela McCarthy

Psalms 64: The seed that falls on good ground will yield a fruitful harvest.

Psalms 64: Stephen Somerville. CWB 391
Psalms 65 (64): Jenny O'Brien. JOBA pg. 76
The Seed that Falls on Good Ground: Tony Alonso. Pg. 118

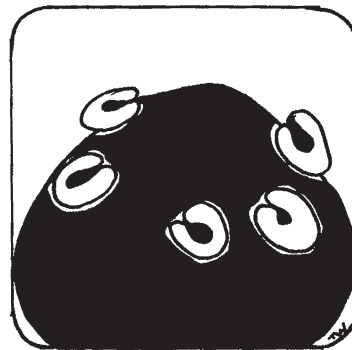
Music selection by Michael Mangan

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

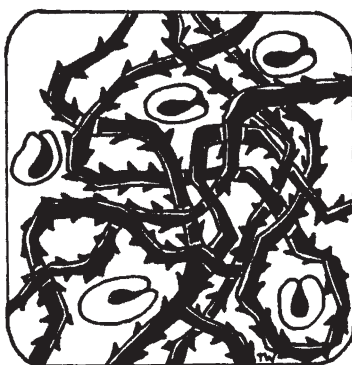
The Bread of Life (SHOF) *Based on Jn 6:35* [Communion]



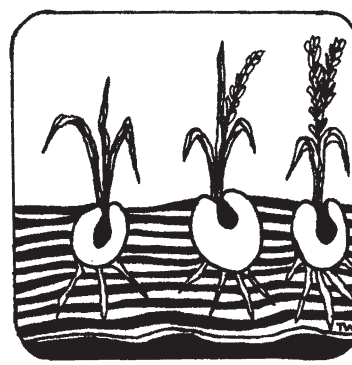
The birds ate
the seeds at the
path's edge.



Some seed fell
on rock.



Some seed fell
among thorns.



Some seed fell
on rich soil.

Mt 13:4-9



19 July 2020

Sixteenth Sunday in Ordinary Time

Reflection by Anthony Doran

Introduction

Inside, outside, upside-down...we could say this about the Kingdom which Jesus preaches for it seems far from how we might set up the Kingdom. But we should not be surprised...for already Jesus has taught us that in his Kingdom, all is not as it seems. How different is the Kingdom to the so-called wisdom of this world!

Collect

Show favor, O Lord, to your servants
and mercifully increase the gifts of your grace,
that, made fervent in hope, faith and charity,

Commentary

they may be ever watchful in keeping your commands. This is the second collect introduced into the Ordinary Time masses from the liturgy of ancient Milan. Its original liturgical setting was as an oration during the days of fasting, vigil and petition in preparation for the feast of Pentecost in Milan. The prayer was well crafted for such an occasion, with its references to the fervour of the community's faith, hope and love, its vigilance and perseverance, and the observance of the divine commands such as fasting, prayer and petition. This immediacy and specificity are now obscured with the prayer nestled into Ordinary time. This leaves the 'commands' as open to broader interpretation and somewhat less touching on our actual lives. Nevertheless, the strength and persistence with enable vigilant observance of divine mandates is a product of the faithful's passion for the virtues of faith, hope and love. Both this fervour and perseverance are gifts of God's forgiveness and clemency.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you gift us with your Spirit. Lord have mercy.
You draw us into the life of God. Christ have mercy.
You are the yeast of the Father. Lord have mercy.

First Reading

Wisdom 12:13, 16-19

In this hymn to God's power and mercy, the author of the Book of Wisdom praises the seeming paradoxical nature of God's power which is great in its gentleness.

Second Reading

Romans 8:26-27

Continuing his teaching on the Spirit, Paul assures the Christians of Rome that in our weakness, the Spirit comes to our help: praying for us when we do not have the words.

Gospel Reading

Matthew 13:24-43

In parables about dandelion amongst wheat, mustard seeds, and yeast, Jesus teaches us further about this upside down Kingdom which he brings: a kingdom where good and bad co-exist, a kingdom where big things come from the smallest beginnings, indeed a kingdom which remains largely hidden from our eyes.

Reflection

There have always been two views of the Church. One exclusive, the other inclusive. The exclusive view holds the Church is for good people, for the fully committed. On the other hand, in the inclusive view, the Church must be open to all – both the hot and the cold, both the Captain Catholics and the lukewarm, both saints and sinners alike.

For some people, the presence of sinners in the Church is a cause of scandal.

If they had their way, only saints would be admitted.

The issue of sinners in the Church was a big one for the early Church too. So, how did they approach it? Some were for weeding sinners out. Others turned to the example of Jesus for guidance.

First of all, they had his example to guide them. Not only did he not exclude sinners, he also welcomed them. He declared that he had come, not to call only the just, but also sinners to repentance. Then they had his teaching to guide them. The parable we have heard today about the paddock in which both wheat and weeds grow together until the harvest seeks to answer this very question.

We human beings are complex. We cannot be divided into good and bad as if there were two completely separate classes of people. There is no line that you can draw which would neatly separate the good from the bad. For any such line would go right through every human heart, for there is good and evil in every human heart. Good and evil in all of us.

In last week's parable we learnt that sometimes we are the hard path, sometimes we are the stony ground, sometimes we are rocks and thorns, and just sometimes we are the fertile soil ready for the Word of God to take root. This week we learn that all of us are a mixture of wheat and dandelion; all of us are a mixture of good and bad. The people we call good may have terrible things in them – mad moods of recklessness, assertion, jealousy and sin. And so-called bad people may have in them moments of goodness, compassion, gentleness and kindness.

So, what do we do? As for ourselves, we must always take a good look at our own paddock. If we find some dandelion there – as no doubt we will – we strive to rid ourselves of it. And when we do, we discover just how painful this can be.

As far as others are concerned, we respond to them as Jesus responded. It is something of a paradox that Jesus – who had no trace of evil in him – is so

understanding towards those of us who seem to be riddled with the darnel of evil. Why didn't he weed out Judas? Or even Peter who was to deny him? He saw the weeds in Peter's life, certainly, but he saw the wheat growing there too.

Jesus knew that with encouragement, the wheat would prevail. As indeed it did.

As a Church, we are called to the same response. We must be big enough and loving enough to hold sinners in our paddock. If we do not, we are not the authentic Church of the Risen Christ.

It seems so sensible to try to root out the weeds, and indeed this has often been tried. Many governments have tried it in the face of opposition. Our daily news bulletins are full of stories of the so-called good trying to eliminate the so-called bad. Never a Christian solution. Never a humane solution.

A Church which admitted only saints would make about as much sense as a hospital which only admitted healthy people, or a smash-repair shop which only wanted brand new cars to work on. The Church is not a museum of saints: it is a school for sinners. Indeed, the Church is a temple with a hundred gates, and pilgrims enter through every single one of these gates. Through every door, from every direction, from all different kinds of paths, we come to the altar of God on Sunday. Ours should never be a Church for those who feel good, but for those who know they are not.

At the end of today's parable, Jesus challenges his hearers: 'Listen, anyone who has ears!' We, too, hear this parable. The challenge is placed before us. Now is the time for our hearts to be converted. Now is the time for us to be changed.

Prayer of the Faithful

Introduction

We hear in the Gospel that God is patient with us in our weakness, and in the psalm and first reading we hear that God is forgiving. Let us now bring our needs in prayer and in the sure knowledge that we will be heard.

Petitions

We pray for Pope Francis, the bishops, clergy and teachers of the Gospel. May they be patient with the time it takes to grow a seed into fruitful knowledge of God.

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

We pray for world leaders that they may have the seeds of justice planted in their hearts and seek to make the world a better place particularly since the horrors of a world pandemic still surround us.

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

We pray for all those who suffer from a lack of self-esteem. May they find people who will value them so that they can feel part of a community of love as God intended.

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

We pray for all those who are responsible for cities.

May they strive to build facilities for people that can be shared by all our community in a just and equal way.

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

We pray for those who have died and for those who grieve. May the dead be raised and those who mourn be comforted.

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

Conclusion

Father, we know that when we have no words on our lips, you still know and answer our needs because it is the Spirit who prays in us. We pray therefore with the power of the Spirit and in the name of your Son, Jesus. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

God your glory we have seen in Your Son. D. Rimaud et al./ J. Langlais. 695

Now Let Us from This Table Rise. F. Kaan. 753

O God Your people gather. A. Nye SJ. 768

Praise, my soul, the King of Heaven. J. Goss/ H. Lyte. 789

The gift of the Holy Spirit. K. Boschetti MSC. 821

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

Love divine, all loves excelling. Charles Wesley, adapted Anthony G. Petti. 740

Rejoice, the Lord is king! Charles Wesley. 799

GA

Amazing Grace. J. Newton. 437

For the fruits of this creation. F. Green. 426

Glory and Praise to Our God. D. Schutte. 417

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

Seed, Scattered and Sown. D. Feiten. 195

Seek Ye First. K. Lafferty. 456

AOV1

All that is hidden. B. Farrell. 127

Amazing Grace. J. Newton. 29

Praise, my soul, the King of Heaven. J. Goss/ H. Lyte. 78

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

Seek Ye First. K. Lafferty. 48

AOV2

Sing A new Song to the Lord. T. Dudley Smith. 76.

The Harvest of Justice. D. Haas. 55

The Spirit Lives to set us free. D. Lundy. 165.

AOV4Kids

A Child's Prayer. D. O'Halloran. 111.

The Spirit Lives to set us free. D. Lundy. 95.

CWBII

Sunday by Sunday hymn suggestions

The gift of the Holy Spirit. Kathleen T. Boschetti. 112

For the fruits of all creation. Fred Pratt Green. 488

Praise, my soul, the King of heaven. Henry Francis Lyte. 588

The kingdom of God. Bryn Rees. 616

Additional selections by Chris deSilva

Rejoice! the Lord is King. Charles Wesley. 377

Love divine, all loves excelling. Charles Wesley. 552

Psalms Selected by Chris deSilva and Angela McCarthy

Psalms 85: *Lord, you are good and forgiving.*

Psalms 85: Kathleen Boschetti MSC. CWB 394

Psalms 86 (85): Jenny O'Brien. JOBA pg. 79

Lord You Are Good and Forgiving: Tony Alonso. LPA pg. 120



26 July 2020

Seventeenth Sunday in Ordinary Time

Reflection by Anthony Doran

Introduction

The wisdom that Sacred Scripture talks about is different from the so-called wisdom of this world. To be wise as Scripture talks about, is not to be crafty or clever or intelligent. Rather, it is to be humble and it is to give all that we can.

Collect

O God, protector of those who hope in you, without whom nothing has firm foundation, nothing is holy, bestow in abundance your mercy upon us and grant that, with you as our ruler and guide, we may use the good things that pass in such a way as to hold fast even now to those that ever endure.

Commentary

There is a deep sense of sacramentality underpinning this prayer. God, our protector, ruler and guide gives good things and helps us to use them so that their good is realized in us. However, there is also a more particular sense derived from the history of the prayer. The petition to hold onto the good things that pass originated from a prayer of Pope Vigilius (d.555), prayed in Rome during the year 537 as the besieged city anticipated the defeat of the Arian invader Wigites and the consequent lifting of the siege due to a fresh injection of troops on behalf of the Romans. The pope was anxious that in the rush of victory the population should remain mindful of the things that were both good and also a foretaste of life in the divine city. In particular then, the good things that pass are the liturgy, the fasts, and the divine mandates. To partake in them on earth is to have an experience of the unchanging joy of eternal life. Another feature of the prayer, so typical of the collects, is the way in which God is understood as intimate to the life of the community, offering continuous protection, guidance and leadership. Even in the midst of calamity, God is seen as close, merciful and abundant.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you are the wisdom of God.
Lord have mercy.

You draw us into the kingdom.
Christ have mercy.

You are the treasure of God's love.
Lord have mercy.

First Reading

1 Kings 3:5. 7-12

This reading tells us of the early days of the reign of Solomon the King, and we hear a young Solomon asking for the gift of wisdom, a wisdom for which he was to become famous.

Second Reading

Romans 8:28-30

One commentator calls this section of Paul's Letter to the Romans 'The future of believers is now': what we experience here and now is the foretaste, the first fruits, the down payment of what is to come. Chosen long ago by Jesus, he shares his glory with us here and now.

Gospel Reading

Matthew 13:44-52

Another Sunday, another Gospel reading brim full of parables teaching us further about the Kingdom. This kingdom is hidden treasure, it is a pearl of great price, it is a dragnet bringing in a haul of all kinds, including us who hear these words.

Reflection

What would you ask for?

In today's First Reading we hear about King Solomon. King Solomon was King of Israel after his father, King David. In today's reading, Solomon is asked by the Lord what gift he would like to be given. He is a young king at the beginning of his reign, unskilled in leadership. His father had been a mighty warrior, unifying the kingdoms of Israel and Judah. You might have expected him to ask for victory over his enemies, or long life, or fabulous riches. But no. Solomon asks for wisdom: the heart to discern between good and evil. And the Lord was pleased. And indeed, the Lord granted Solomon's wish: he gave Solomon wisdom which has become legendary even to our own day.

What would you ask for?

If the Lord said to you, 'What would you like me to give you?' what would your reply be? Each of us would have different answers. And most of us would give different answers at different times in our lives. The things I would have asked for ten years ago, even five years ago would be very different to the things I would ask for now. I am not sure what I would ask for now. As a parish priest, I should probably ask for wisdom like Solomon. Or, I should ask to become holier, perhaps a better preacher of God's Word. But as a frail, limited human being, I would probably not ask for these things.

What should I ask for?

The Gospel Reading helps us to understand what we should ask for.

The whole section of Matthew's Gospel, which we have been listening to over the last three weeks, has been about the Kingdom of God. Jesus has been teaching his disciples what the Kingdom of God is like. Jesus has been using parables to give example of what the Kingdom of God is like. The first two parables, which we hear in today's Gospel, give us some clue as to what we should ask for.

In the first parable, we hear that the Kingdom of God is like a treasure hidden in a field. And for the one who has found this hidden treasure, once he has found it, he goes away happy, sells everything he has so he can buy the field. This is how precious the treasure of the Kingdom of God is to him. And in the second parable, we hear that the Kingdom of Heaven is like a merchant on the hunt for fine pearls. When the merchant finds the pearl of great value, he goes and sells everything he owns so that he can own this most precious pearl.

This is what we should ask for. As a holy people baptised into the life, death and resurrection of Jesus, we are called to become disciples of Jesus. We are called to become citizens of the Kingdom of God. We are called to proclaim the reign of God in all that we do and say. The Kingdom is so precious that people will give everything they have to gain this pearl of great price. This does not mean that we have to sell all that we possess and live lives of poverty and austerity. Very few of us are called to do that. What we are asked to give is everything. Our commitment to the Kingdom of God is meant to be a total commitment of our whole lives. We are not called to be half-hearted. In whatever state of life we find ourselves: priest, religious, lay person, married, single, young or old, we are asked to give everything to Jesus as his disciples in the Kingdom.

And we are asked to be happy about it.

Remember the first parable. Once the man had found the treasure hidden in the field, he went away happy, sold everything he owned to buy the field. Happiness and joy should mark the life of the Christian disciple. That does not mean Christians are superficially and unrealistically happy. No, almost every Christian will experience pain and suffering at some time in their life. Rather, the joy which is the hallmark of the disciple is a deep and abiding joy, which is deeper than the surface ups and downs of everyday life. It is the joy which comes from the knowledge that we have found the pearl of great price, the treasure hidden in the field.

Prayer of the Faithful

Introduction

Solomon asked for wisdom and God gave him a heart that was wise and shrewd. In faith, we offer our needs with the same confidence.

Petitions

We pray for Pope Francis and Church leaders in Australia; may they continue to spread news of the Kingdom and be open to the Spirit in the work of the Plenary Council.

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

We pray for world leaders, that they allow freedom for Christians throughout the world to express and celebrate their faith without the threat of persecution.

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

We pray for the Christian community. Jesus sacrificed his life for our salvation, may we have the courage to sacrifice for others and extend fellowship to those in need.

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

We pray for those who dedicate their lives to missionary work, that their needs are fulfilled so that they may continue to spread the message of the Gospel and the kingdom of heaven which is the real treasure in this world.

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

We pray for those whose wealth and possessions distract them from living justly and generously; may the message of salvation reach their minds and hearts.

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

We pray for those who have died alone during the pandemic. May they now be experiencing the real treasure of eternal life and may their families and loved ones experience peace and comfort.

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

Conclusion

In Christ all humankind can know redemption and so we offer our prayers in anticipation of the Kingdom to come where all our needs are answered. We make this prayer through the power of the Spirit and in the name of Jesus. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Christ be beside me. St Patrick. 638
Lord Be My Vision. E. Hull. 733
Lord of Creation, to You be all praise. J. Winslow. 739
Make Me a Channel of Your Peace. S. Temple. 793
Praise the Lord, you heav'ns adore him. Various. 790
Rejoice the Lord Is King. 799
This Day God Gives Me. J. Quinn. 840

GA

Bring forth the Kingdom. M. Haugen. 478
Lord Be My Vision. E. Hull. 733
Lord of Creation, to You be all praise. J. Winslow. 423
Praise the Lord, you heav'ns adore him. Various. 409
Seek Ye First. K. Lafferty. 456
This Day God Gives Me. J. Quinn. 536

AOV1

Be Thou My Vision. E. Hull. 9
Seek Ye First. K. Lafferty. 48

AOV2

Bring forth the Kingdom. M. Haugen. 4
I Found the Treasure. D. Schutte. 22
Make Me a Channel of Your Peace. S. Temple. 126
Sing A new Song to the Lord. T. Dudley Smith. 76

AOV4Kids

We Give Thanks. T. Watts/ M. O'Brien. 105.

CWBII

Sunday by Sunday hymn suggestions

Be thou my vision. Tr. Mary Byrne/Eleanor Hull. 455
The kingdom of God. Bryn Rees. 616
Bring Forth the Kingdom. Marty Haugen. 647
Additional selections by Chris deSilva

Seek ye first the kingdom of God. Karen Lafferty. 594

S&S1

Seek Ye First. Karen Lafferty. 160
Seek First. Amy Grant and Wes King 201

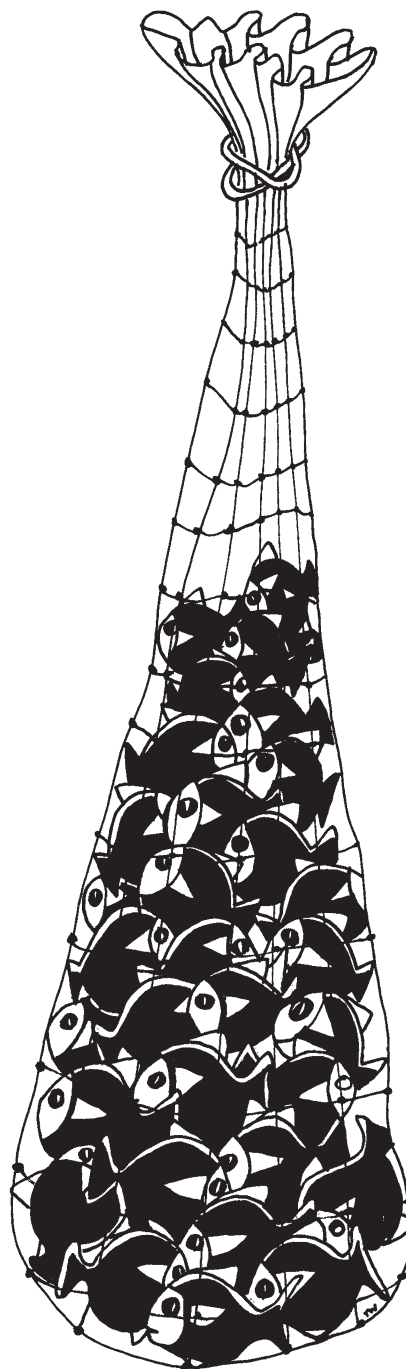
Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 118: *Lord, I love your commands.*
Psalm 118: Roger Heagney. CWB 397
Psalm 119 (118): Jenny O'Brien. JOBA pg. 80
Lord, I Love Your Commands: Tony Alonso. LPA pg. 124

Music selections by Michael Mangan

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

Your Words (FWS) *Based on Ps 18/19* [Gifts, Communion]



**The kingdom
of heaven is
like a dragnet.**

Mt 13:47



2 August 2020

Eighteenth Sunday in Ordinary Time

Reflection by Anthony Doran

Introduction

It is no mistake that the Kingdom of God is often depicted as banquet. When we need it most, God comes to feed us, not only with his life-giving word, but with the food of the body and blood of his risen Son in the food of the Eucharist. And of this banquet, we may all eat as much as we want.

Collect

Draw near to your servants, O Lord,

and answer their prayers with unceasing kindness, that, for those who glory in you as their Creator and guide, you may restore what you have created and keep safe what you have restored.

Commentary

The main thrust of the prayer takes its focus from the faithful's acclamation of God as their 'creator' and 'guide'. In light of this, they are confident that God will be present to them and grant bountiful assistance. In particular they request that God, in divine government, restore and preserve as restored, what God has created. However, the broader liturgical usage of the terms 'creator', 'guide', 'restore' and 'keep safe' bespeaks a far richer understanding of the oration. Together they put forward God's entire economy of creation, salvation and renewal. 'Creator' and 'guide' point to the original creation narrated in Genesis, the ongoing creation of all that is good, and to the recreation in Christ of sinful humanity and sin-damaged creation. Implicit in the divine creative activity is God's continuing care and maintenance of what God has established in love. God's governance and preservation denote the consolation, inspiration, direction, healing and sanctification that God provides to protect the faithful from sin and to lead them to eternal life.

In the ancient sources the prayer was used in Lent, highlighting the need for restoration and God's ongoing preservation. There is also a strong historical link to the vicissitudes suffered by the Christian citizens of Rome during a siege by the Arian king Vitiges in 537. Considering that, it is not surprising that the restoration of an original order of peace and security would be uppermost in their minds. If God restores it, then God can also be depended upon to preserve it.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you nourish us with the bread of life.
Lord have mercy.

You lead us to the kingdom.
Christ have mercy.

You show us the Father.
Lord have mercy.

First Reading

Isaiah 55:1-3

Today's First Reading is one of the most beautiful from the prophet Isaiah, which we last heard at the Easter Vigil: it is an invitation to share in God's grace, symbolised by water for the thirsty and good food to eat.

Second Reading

Romans 8:35, 37-39

Today's Second Reading is a powerful testimony by Paul of his absolute faith in the strength and power of Christ to save us. So strong is this power, absolutely nothing can come between us and God's love made visible in Jesus Christ.

Gospel Reading

Matthew 14:13-21

Having heard the parables of the Kingdom, in today's Gospel we 'see' a glimpse of the Kingdom when Jesus feeds five thousand. Having been nourished with the word of God, we are now fed with good things to eat.

Reflection

Have you ever looked for answers in the wrong place?

Today's First Reading comes from a part of the Prophet Isaiah called the Book of Consolation. The people of Israel had just returned from their Exile in Babylon. All throughout their time of Exile in Babylon, the Israelites who had been exiled had held onto the hope that if and when they were able to return home to Israel, everything would be all right. All they needed to do was to get home. And they got back to Israel, and everything was not all right.

Everything was wrong. There was famine. The city of Jerusalem was in ruins. They were confused and bewildered. They were hungry and thirsty. You see, they had been looking for answers in the wrong place. They had believed that it would be enough just to return home to Jerusalem. They were looking for the things which money can buy. Ordinary food and ordinary drink. But bread that money can buy could never satisfy them.

In their confusion and bewilderment, in their hunger and thirst, God consoled them through the prophet Isaiah. They had pinned their hope on simply returning

to a physical place, to stones and mortar. But the Lord had the answer for them. The bread and wine and milk and corn which the Lord provides will satisfy their deepest needs and hungers. The Lord says: 'Listen, listen to me and you will have good things to eat and rich food to enjoy. Pay attention, come to me: listen, and your soul will live.'

The Lord was not only bringing the Israelites back home to Jerusalem. He was inviting them back home to the Covenant. The Covenant of love and fidelity sealed between the Lord and their ancestors Abraham, Isaac, and Jacob. The Lord was inviting them back home to the favours promised to David. This Covenant, the everlasting bond of faithfulness between Israel and the Lord, this is the food which satisfies, this is the corn bought without money, this is wine and milk at no cost. Israel knew all of this but had forgotten. They had looked for answers in the wrong place.

And the Disciples, too, also looked for answers in the wrong place. For the last three weeks, we have heard how Jesus has been teaching his Disciples about the Kingdom of God. It is like seed scattered and sown, it is dandelion and wheat sown together, it is hidden treasure, it is the pearl of great price, it is the dragnet which brings in a haul of all kinds. The challenge now for the Disciples is to proclaim the Kingdom themselves. And Jesus gives them the opportunity in the Gospel reading we have just heard. Having heard about the death of John the Baptist, Jesus and the Disciples retire to be by themselves. But the crowds follow. They know that Jesus can satisfy their needs.

By this time, a huge crowd has gathered, five thousand men we are told, not counting the women and children. So, we are talking of fifteen, perhaps twenty thousand people. It is evening. The crowd is hungry. The Disciples want to send them away to the villages, so they can get something to eat. But Jesus has other ideas. Jesus tells the Disciples to give the crowd something to eat themselves. But the Disciples protest that all they have is five loaves and two fish. It was perhaps the dinner which the Disciples were looking forward to themselves. But Jesus tells them to give the five loaves and two fish to a crowd of many more than just five thousand people. The Disciples were looking for answers in the wrong place.

They had been taught about the Kingdom of God, but they had forgotten that in the Kingdom of God, huge crowds are indeed fed with a few loaves and two fish. So, to remind them, Jesus takes the bread, and says the blessing, and breaks the bread and shares this bread with the Disciples so that they may, in turn, share with the crowd. And the crowd is satisfied. And, what is more, there is more than enough. For with Jesus, we are always satisfied. With Jesus, we are never hungry, and we are never thirsty. And no matter how much we take, there are always twelve baskets and more left over.

This story of the miraculous feeding of Five Thousand points us toward the Eucharist. In this story, Jesus points us towards the bread which is himself, the bread which is taken, blessed, broken and shared so that we might be always be satisfied. In the Eucharist, we catch a glimpse of the Kingdom breaking in upon

our world. In the Kingdom, we have the bread which satisfies and the wine which quenches all our thirst. In the Kingdom, it is the 'hand of the Lord which feeds us; it is the Lord who answers our every need.'

Prayer of the Faithful

Introduction

Through the pandemic we have learnt our need for communal prayer so as we come together today let us offer our needs in the surety that it is the Lord who feeds us, who answers all our needs.

Petitions

We pray for the Church leaders, particularly Pope Francis, that you give them the strength and courage to continue their work in sustaining the Christian world community.

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

We pray for all the delegates to the Plenary Council. May they be open to the work of the Spirit and help move our local Church into renewal.

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

We pray for world leaders, may they advocate for justice and equality, ensuring that the basic needs of all people are provided.

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

We pray for the Christian community, that we can offer all that we can to those around us and celebrate together the richness of a generous heart.

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

We pray that our hearts are open and generous, as through Christ we are filled with the Holy Spirit, so may we reveal Christ to others.

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

We pray for those experiencing financial difficulties particularly in the wake of the pandemic, may they find charity in the Christian community and sure ways to ease their anxiety.

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

Conclusion

Father, you sent your Son to nourish us and lead us to your love. As we seek to be a living example of Christ, we offer our prayers to you in trust, through the power of the Spirit and in the name of your Son, Jesus.

Amen.

Music selections by Alessio Loiacono and Chris deSilva

CWB

Alleluia, Sing to Jesus. W. Dix/ R. Pritchard. 619
Bread of the world in mercy broken. R. Heber/ German melody. 631
Gift of finest wheat. O. Westendorf/ R. Kreutz. 685
I am the Bread of Life. S. Toolan RSM. 718
Now thank we all our God. C. Winkworth/ J. Cruger. 755
Praise to the Lord. C. Winkworth. 792
By your priestly power, O risen Lord. James Phillip McAuley. 635
Shepherd of souls, in love, come, feed us. J. Clifford Evers. 804

GA

Alleluia, Sing to Jesus. W. Dix/ R. Pritchard. 371
Bread of life, hope of the world. B. Farrell. 199
Christ, Be Our Light. B. Farrell. 404
Come to the Feast. M. Haugen. 400
Come to the Water. J. Foley SJ. 403
For the Healing of the Nations. F. Kann/ H. Purcell. 513
Gift of finest wheat. O. Westendorf/ R. Kreutz. 191
I am the Bread of Life. S. Toolan RSM. 204
I have loved you. M. Joncas. 402
I heard the voice of Jesus say. H. Borar/ R. V. Williams. 468
Let all mortal flesh keep silence. G. Moultrie. 190
Now in this banquet. M. Haugen. 197
Now thank we all our God. C. Winkworth/ J. Cruger. 425
Out of Darkness. C. Walker. 504

AOV1

Alleluia, Sing to Jesus. W. Dix/ R. Pritchard. 191
Be Thou My Vision. E. Hull. 9
Bread of life, hope of the world. B. Farrell. 164
Come to the Feast. M. Haugen. 400
Come to the Water. F. Andersen MSC. 74
I am the Bread of Life. S. Toolan RSM. 49
I have loved you. M. Joncas. 126
I heard the voice of Jesus say. H. Borar/ R. V. Williams. 54
Now thank we all our God. C. Winkworth/ J. Cruger. 189
Open My Eyes. J. Manibusan. 166
Out of Darkness. C. Walker. 134
Praise to You, O Christ our Saviour. B. Farrell. 28

AOV2

Christ, Be Our Light. B. Farrell. 3
Praise to the Lord. C. Winkworth. 132
The Lord Is My Light and My Salvation. D. Haas. 67

AOV4Kids

Praise and thanksgiving. Traditional. 31

CWBII

Sunday by Sunday hymn suggestions

Bread of life, hope of the world. Bernadette Farrell. 459
Come to the water. Frank Andersen MSC. 473
I am the Bread of life. Suzanne Toolan RSM. 509
Gift of Finest Wheat. Omer Westendorf. 651
Additional selections by Chris deSilva
Bread of the world in mercy broken. Reginald Heber. 460
Eat this bread, drink this cup. Taizé Community. 484
Let all mortal flesh keep silence. Trans. Gerald Moultrie. 533
Lord, to whom shall we go? Michael Herry FMS. 549
Shepherd of souls, in love, come feed us. Omer Westendorf. 596

S&S1

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

Psalms selected by Chris deSilva and Angela McCarthy

Psalm 144: *The hand of the Lord feeds us; he answers all our needs.*

Psalm 144: Noel Ancell. CWB 398 (verses 1, 3, 4)

Psalm 145 (144): Jenny O'Brien. JOBA pg. 82

The Hand of the Lord Feeds Us: Tony Alonso, LPA pg. 126

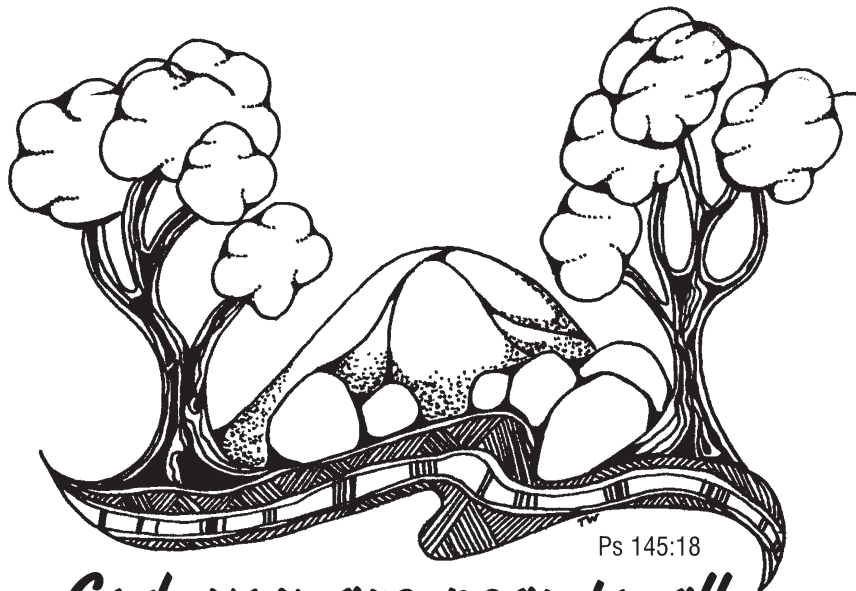
Music selections by Michael Mangan

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

Forever I Will Sing (FWS) *Based on Ps 144/145* [Gathering, Recessional]

The Bread of Life (SHOF) [Communion]

One Body in Christ (TWB) [Communion]



Ps 145:18

*God, you are near to all
who call on you.*



9 August 2020

Nineteenth Sunday in Ordinary Time

Reflection by Anthony Doran

Introduction

'Courage! It is I! Do not be afraid.' With these words, Jesus speaks to Peter in the midst of the heavy sea. How often does Jesus speak these words to us, and we fail to hear his words of comfort and assurance over the noise of the modern world? Today's readings are a reminder to us to seek quiet and contemplation – there will we find Jesus.

Collect

Almighty ever-living God,
whom, taught by the Holy Spirit,
we dare to call our Father,
bring, we pray, to perfection in our hearts
the spirit of adoption as your sons and daughters,
that we may merit to enter into the inheritance
which you have promised.

Commentary

This prayer is the third collect from the liturgy of Milan to be introduced into the Vatican II inspired revision of the Missal. Nevertheless, though taken from the worship of that city, it is a prayer that was also used in Rome, and probably originated from there. Besides its interesting journey amongst the ancient sources, the prayer has some features of great interest. It is one of the very, very few collects that speaks of God as 'Father'. Even more unusual is its explicit mention of the Holy Spirit, a rarity amongst the entire genre of collects. In fact, this prayer is a restored version of the Milanese and Roman original: in the 1975 Latin Missal of Paul VI, the reference to the Holy Spirit had been expunged! However, the original prayer related the bringing of hearts to perfection to participation in worship. That original connection remains excluded from our contemporary version.

The oration is richly Pauline, inspired by Rom 8:14-17. Through the presence of the Spirit within them, the baptized are the adopted children of God, their Father. This same Spirit enables the faithful to pray to God as Father, accompanies their prayers to the Father and testifies that these are the prayers of the adopted children. Entry into the promised inheritance is associated with the perfection within them of the spirit of adoption. In the larger context of the prayer's vocabulary and references, their baptism is brought to fulfillment through pure worship, the renewal of their bodies and minds, living out the new life of baptism, and sharing in Christ's sufferings.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you are the whisper of the Father.
Lord have mercy.

You give us courage to believe.
Christ have mercy.

You are God's saving grace.
Lord have mercy.

First Reading

1 Kings 19:9, 11-13

In the busy-ness of the modern world, today's First Reading is a reminder that we are not likely to find God on our phones or on our screens or on our devices. Like Elijah, we are more likely to encounter God in the quiet of a gentle breeze.

Second Reading

Romans 9:1-5

In today's Second Reading, Paul begins a discourse on the salvation promised by God – a salvation promised to all people. So fervent is Paul's desire that all people know this salvation, he would be cut off from Jesus Christ if it could help others.

Gospel Reading

Matthew 14:22-33

We have spent many weeks listening to Jesus teach us about the Kingdom. Now we must make a decision. Now we are called to come to Jesus. To walk towards him – perhaps across stormy waters, perhaps when the way seems uncertain or unclear. But when we are in doubt, Jesus puts out his hand to us and takes our hand in his.

Reflection

In the First Reading, we hear part of the story of Elijah. Elijah was a prophet who lived about 900 years before the time of Christ. The times in which he lived were turbulent. The Kingdom of Israel which had been united by King David 100 years earlier, had split into two. Now smaller, the Kingdom of Israel was struggling to find its place on the world scene. One of the ways the Kings of Israel did this was to marry the daughters of foreign kings to forge alliances. The king at Elijah's time, Ahab, did just this. He married Jezebel, a foreign princess. She was not a follower of the God of Israel. She was a follower of the Baals, the gods of her homeland, and she wanted to spread her religion. And she was successful at this, too. Many people in Israel started to drift away from the Covenant with the God of Israel.

Into all this steps Elijah, the prophet of God. He challenges the prophets of Baal and wins a victory over them. But this victory also wins him some enemies...namely Jezebel who threatens to make Elijah's life a misery. So, Elijah retreats into the desert. Doubt begins to overtake him. His courage is failing. In a dream, an angel appears to Elijah. When he wakes, Elijah starts a journey to Mount Horeb, the holy mountain of God. It was on this mountain, sometimes called Mount Sinai, that God had, in the past, appeared to Moses. And so, Elijah reaches the cave on Mount Horeb. To renew Elijah's faith, to give him fresh hope and renewed courage, Elijah is granted that rarest of privileges in the Old Testament: he is granted a vision of the Lord.

But where is the Lord? The Lord was not in the mighty wind which tears the mountain apart. The Lord is not in the earthquake, either. And nor is the Lord in the fire. No. After wind and earthquake and fire, Elijah finally hears the sound of a gentle breeze. And when Elijah hears and feels this gentle breeze, he knows that God is present. He goes to the entrance of the cave and covers his face. But he covers his face not from shame or fear. He covers his face because the glory of God is so great, so powerful that no one can look on the face of the Lord and live. And Elijah is granted to feel the gentle breeze of the presence of the Lord. His faith is renewed; he can go forward with fresh hope and new courage.

The disciples in the Gospel Reading also needed their spirits renewed and some fresh hope in their hearts. After the five thousand had been fed, Jesus sent the disciples across the lake by boat to other side, while he went off to pray by himself. While the disciples were in their boats on the water, a storm blew up. There was a head wind and the seas were heavy. They were in trouble.

And then Jesus comes to them across the water. At first, the disciples do not recognise Jesus: 'It is a ghost, they said, and they cried out in fear.' You can imagine their fear – people just do not walk across the water. But then Jesus calms them: 'Courage! It is I! Do not be afraid.' Peter asks for some proof that it is Jesus. He asks Jesus to command him to come across the water.

And so, Jesus calls Peter to come to him. And at once, Peter jumps out of the boat and walks towards Jesus across the water. But as soon as he feels the force of the wind, Peter begins to doubt. As soon as he takes his eyes off Jesus, Peter begins to sink. But Jesus reaches out his hand and holds him.

In the midst of the storm, Jesus is the still centre who calls to Peter and holds him firm.

And this is who Jesus is for us. Like Elijah, we too will find God in the gentle breeze, not in the wind, the earthquake or fire. Like Peter, we too will find Jesus not in the storms which beset us from time to time, but we will see Jesus as the still centre, calling us to have courage and to believe in him. For many weeks now, we have heard Jesus teaching us about the Kingdom of God. Last week, we saw in the feeding of over five thousand people, a foretaste of the Eucharist, which is a sign of the Kingdom breaking in upon our world. Jesus' command to the disciples then, was

a command to have faith and courage: 'Give them something to eat yourselves!'

Jesus' command to Peter in today's Gospel is to have courage and faith. And Jesus gives the same command to us. Now it is time for us to jump out of the boat, like Peter, and to be courageous and to walk to Jesus across the sea, during the storm. And just as Peter found as he walked across the water to Jesus, we too will find that this road of discipleship is not always easy. But, with courage and faith, amid the storms we face, we too find Jesus: the still centre of the storm who holds us firm.

Prayer of the Faithful

Introduction

During the COVID-19 pandemic, many have been forced into isolation like Elijah. We offer these needs of our community from the silence of our hearts and from the warmth of our community.

Petitions

We pray for the Church, which continues to offer solace and respite to those in need particularly through the pandemic and its aftermath. May they find strength through the presence of Jesus Christ.

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

We pray for the Church in Australia and particularly the Plenary Council delegates, clergy religious and lay, that they will be open to the Spirit in all their deliberations, actions and prayer.

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

We pray for nations experiencing turmoil and unrest through the pandemic and its aftermath, guide their leaders toward peaceful and equitable solutions.

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

We pray for the Christian community, that we continue to recognise Christ in each other and bear witness to your love for humankind.

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

We pray for those who struggle to open themselves to your love, may their lives be transformed, and their hearts converted.

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

We pray for those who try to walk through life alone, give them the strength and courage to reach out and may they find comfort and guidance in Jesus Christ.

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

Conclusion

Father, you sent your Son to guide us towards the Kingdom, and so we respond to you with love as we offer our prayers to you in full confidence that our needs will be answered. We make our prayer through the power of the Spirit and in the name of your Son, Jesus. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Crimond. J. Irvine. 833
Do Not be afraid/ The Lord is my light. C. Willcock SJ. 593/ 594
Lord of Creation, to You be all praise. J. Winslow. 739
O God, our help in ages past. I. Watts. 767
Praise the Lord, you heav'ns adore him. Various. 790

GA

Amazing Grace. J. Newton. 437.
Be Not Afraid. B. Dufford SJ. 449.
Canticle of the Sun. M. Haugen, 394.
Centre of my life. P. Inwood. 444
Crimond. J. Irvine. 463
Do Not be afraid/ The Lord is my light. C. Willcock SJ. 28
How can I keep from singing? R. Lowry. 454
Like a shepherd. R. Dufford SJ. 467
Lord of Creation, to You be all praise. J. Winslow. 423.
O God, our help in ages past. I. Watts. 459.
On Eagle's Wings. M. Joncas. 452.
Shelter Me, O God. B. Hurd. 230.
Praise the Lord, you heav'ns adore him. Various. 409.
We Walk by Faith. M. Haugen. 447

AOV1

Canticle of the Sun. M. Haugen, 3
Crimond. J. Irvine. 144
Like a shepherd. R. Dufford SJ. 160
O God, our help in ages past. I. Watts. 175
On Eagle's Wings. M. Joncas. 153
We Walk by Faith. M. Haugen. 63

AOV2

Centre of my life. P. Inwood. 170
Do Not be afraid/ The Lord is my light. C. Willcock SJ. 73
Sing out, Earth and Skies. M. Haugen. 32
Table of plenty. D. Schutte. 20

AOV4Kids

All things bright and beautiful. C. Alexander. 110
The Canticle of Saint Francis of Assisi. H. Raimondo. 35

CWBII

Sunday by Sunday hymn suggestions
Do not be afraid, I am with you/The Lord is my light. The Grail/
Christopher Willcock SJ. 481
O God, our help in ages past. Isaac Watts. 568
Praise the Lord, you heav'ns adore him. *Foundling Hospital
Collection/Edward Osler.* 583
You walk along our shoreline. Sylvia Dunston. 653

S&S1

Lord, Let Us See Your Kindness. Paul Hillebrand. 71

S&S2

Lord, Show Us Your Mercy and Love. Janèt Sullivan Whitaker. 265

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 84: *Lord, show us your mercy and love, and grant us your
salvation.*
Psalm 84: Anthony Briggs. CWB 169
Psalm 85 (84): Jenny O'Brien. JOBA pg. 84
Lord, Show Us Your Mercy: Paul Mason. PM pg. 60
Lord, Let us See Your Kindness: Marty Haugen LPA pg. 129

Music selections by Michael Mangan

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

Show Us Your Kindness And Love (FWS) *Based on Ps 84/85*
[Gifts,]

The Bread of Life (SHOF) *Based on Jn 6:35* [Communion]

One Body in Christ (TWB) [Communion]





15 August 2020

The Assumption of the Blessed Virgin Mary Mass during the day

Reflection by Gerard Moore

Introduction

In the teaching there is a deep sense of the power of life over death, and the love of God for humans as complete and integrated corporeal and spiritual beings. This sign of deep hope beyond death also enables us to have a sense of God's love for creation in its integrity as matter, indeed as made of star dust.

Penitential Act

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

Lord Jesus are the Word of the Father.
Lord have mercy.

You are our glory and our hope.
Christ have mercy.

You were born of Mary.
Lord have mercy.

First Reading

Rev 11:19a; 12:1-6a, 10ab

Written in an apocalyptic vein, our first reading highlights salvation through the incarnation, and in this the role of Mary, the mother who gives birth to the saviour.

Second Reading

1 Cor 15:20-27

The raising of Christ, divine and human, from the dead establishes our hope in an end to injustice, abuse and ultimately death itself.

Gospel

Luke 1:39-56

With the greeting of the two cousins comes the acclamation of joy in the ways of God, excitement at the imminent birth of John and Jesus, and the proclamation that the reign of God, the upheaval of injustice, and the fullness of mercy has begun.

Reflection

Our readings for today give wide scope for Marian preaching led by the feast of the Assumption. The celebration is not new and has been a part of the worship of the Roman and Greek Churches since the early centuries. In the Greek Churches the feast is known as the Dormition of Mary. During the post-World War II reconstruction, Pope Pius XII pronounced the Dogma of the Assumption that upon her death, Mary was assumed body and soul into eternal life in God. It was God's power that enabled this, and only by God's will.

In the teaching there is a deep sense of the power of life over death, and the love of God for humans

as complete and integrated corporeal and spiritual beings. This sign of deep hope beyond death also enables us to have a sense of God's love for creation in its integrity as matter, indeed as made of star dust. There is in the feast a rejoicing in the completion of humanity and the fulfillment of creation. In its historical context there is something of a theological way to offer a stable vision of hope beyond despair and travail to war ravaged Europe.

There is also a need for such hope in 2020 Australia. As the year rolls into August, the population has suffered through 12 months of drought, catastrophic fires and the COVID-19 virus. The effects of each of these continues across lives, the economy and the environment. Each shakes confidence, and questions many of our current practices and actions as a society. Each also continues to bring out great qualities and showcases some unfortunate characteristics of common humanity. Yet we recognize that as a society we are prone to forget, to cast from memory things whose effects are with us today.

One of the great strengths of the Christian community is around the ability to remember. Memorial is ingrained in Catholic thought and spirit. Interestingly the feast was originally known in the West as the 'memorial' of Mary. One aspect of this is that God held her in memory. In death she was not to be forgotten, given the faithfulness of her discipleship. Her life in fidelity to the call and mission of God, and her central role in the incarnation of Christ and the shaping of the adult Jesus, placed her as the first of creation to be complete in the presence of God.

These two features, the recognition of the times and the recognition of the life of Mary, are reflected in the readings. The first text proclaimed is from the Book of Revelation. The tone, imagery and theme are apocalyptic: no matter what, God prevails. Our reading is set in the presence of the temple of God in heaven, in the place of fulfillment of religious devotion and sacrifice and prayer. The salvation of the world is placed in the hands of a fragile newborn and a fearless mother. Theirs is an unlikely victory in face of overwhelming peril and destruction. The child is swept from danger, the mother flees but safely seemingly as planned. There is danger, pain, exhaustion, all played out on the rim of disaster. In the imagery of the Greco-Roman world the dragon is monstrous, and set fast on devouring all things, and especially the child, the source of hope and a different future. The reading from Revelation, then, offers hope. However, it is not generic hope. This is hope in the face of despair and destruction on an epic scale. It is hope that enables Christians to 'remember' the year past and seek for the hand of God in building a different future.

Our second reading is Christ centred in direction and teaching. Again, there is a reminder here that all theology and piety around Mary is ultimately directing the faithful more deeply into Christ. The feast of the Assumption is set within the resurrection, and its signalling that death has been defeated. This is a centrepiece of Paul's theology, and the grounds for our own hope. This part of the Letter to the Corinthians also has an apocalyptic ring. Perhaps this is inevitable when dealing with death, and the defeat of mortality and its effects. There is a sense here with Paul that death is not around the end of life only but includes a revisioning of power and authority. These are commonly death dealing, both in the ancient Roman empire (the death of the innocent prophet Jesus of Nazareth, the Christ) and today. We cannot escape asking where power in society and authority in government have been responsible for the crises we are still facing, and why our world continues to decline in health and the distribution of wealth. These are death dealing realities, and we in Australia are no longer shielded from them. The direct Marian link in this reading is the incarnation: Christ as the second Adam, fully human and facing death and violence.

The Gospel opens onto another facet of the feast. A song in the spirit of Miriam, the sister of Moses, it is a celebration of a life lived in fidelity, an explosion of hope. It is framed in the most down to earth of circumstances. The two cousins greet, both are bearing children, one offers care, the other blessing. The reading ends with Mary returning home, now much further on in her pregnancy. Here we see fidelity in its setting amidst the ordinary, the familial, the human, and at once noting the extraordinary gift of birth and life.

This warmth between two cousins, and common experience of women, frames another piece with a larger scope. If the feast of the Assumption celebrates the fidelity of Mary, this Gospel song gives that faithfulness purpose and moment. The joy and the blessing of Elizabeth is the backdrop to the power of faithful living and the favour of God. It is a favour for the poor, the lowly, the hungry. It is a favour of unremitting mercy and intergenerational blessing. If the Magnificat presages the life of Jesus, it also reflects the living of Mary. The fidelity of Mary celebrated in the feast reflects her faithfulness across her life, and the Magnificat is our window into this. To be faithful to the feast, to hold it in Christian memory, is to commit to this way of living, a joyous, hope-filled living, but which insists on bringing in the reign of God.

There are a range of possibilities for preaching here, and each of the readings allows for further meditation on the meaning of a life that is accepted corporeally and spiritually into the inner life of God.

Prayer of the Faithful

Introduction

Trusting as Mary did in God's mercy and love, we come with our needs and the needs of our world.

Petitions

For the Church, that she may always have, as her model, the Blessed Virgin Mary, who proclaimed the greatness of the Lord.

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

For all the nations struggling with COVID-19 and its aftermath, that their leaders may find peaceful solutions to their disputes and may seek to find justice over tyranny for all their people.

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

For all of us gathered here, that we may be attentive to the will of God and with Mary say 'Amen' to God's call to us.

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

For all those that are sick or suffering from the pandemic, that they may know that they are not alone and may find comfort in their families and friends.

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

For those who are called to be missionaries in our world. May they find strength in Mary's example and live according to the gospel.

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

For all the deceased members of our parish, that they may enjoy eternal rest in the communion of the saints.

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

Conclusion

Father we know that you listen to our needs that we put before you, grant them according to your will. We make our prayer through the power of the Spirit and in the name of Jesus, our Lord. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Canticle of Mary. Kreutz. 604/ 605

Canticle of Mary. Murray/ Gelineau. 604/ 605

Canticle of Mary. M. Joncas. 635

Hail Blessed Virgin, full of grace. Anthony G. Petti. 699

Hail Queen of Heaven. J. Lingard/ H. Hemy. 702

Holy Virgin, By God's Decree. W. R. Lawrence. 714

I Am the Bread of Life. S. Toolan. 718

Immaculate Mary, We Praise God in You. B. Foley/ Lourdes Melody. 723

Joy to You, O Virgin Mary. L. Deiss. 729 (v. 11)

Mary Crowned with living light. Stanbrook Abbey. 742

Now sing my soul, 'How Great The Lord'. M. Saward/ C. H. Parry. 754

Salve Regina. Gregorian Chant. 801

Sing of Mary, Pure and Lowly. R. Palmer SSJE/ Christian Lyre. 808

GA

Hail Mary: Gentle Woman. C. Landry. 544

Immaculate Mary. B. Foley/ Lourdes Melody. 549

My Soul Rejoices. O. Alstott.

Salve Regina. Gregorian Chant. 546

There is Nothing Told. C. Willcock SJ. 548
Tell out, my soul. T. Dudley Smith/ W. Greatorex. 550

AOV1

I Am the Bread of Life. S. Toolan RSM. 49
O Holy Mary. O. Alstott. 141

AOV4Kids

Like Mary. G. Holmes. 53.

CWBII

My soul rejoices in God, my Saviour. Owen Alstott. 212
Tell out, my soul. Timothy Dudley-Smith. 213
Hail, Queen of heav'n, the ocean star. John Lingard. 408
Hail, holy Queen enthroned above. Hermanus Conractus, adapt.
M. Owen Lee CSB. 409
My Spirit Sings. Michael Mangan. 412.
Sing we of the blessed Mother. George Boorne Timms. 417
The ark which God has sanctified. Stanbrook Abbey. 438

S&S1

Holy Is His Name (Canticle of Mary). John Michael Talbot. 95
Holy Is Your Name (Canticle of Mary). David Haas. 96

S&S2

Arrayed in Gold. Trevor Thomson. 335
Hail Mary: Gentle Woman. Carey Landry. 336

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 44: *The queen stands at your right hand, arrayed in gold.*
Psalm 44: Owen Alston. CWB 466
Psalm 45 (44): Jenny O'Brien. JOBA pg. 101
The Queen Stands at Your Right Hand: Paul Mason. PM pg. 36
The Queen Stands at Your Right Hand: Tony Alonso. LPSF pg. 100

Music selections by Michael Mangan

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

O Queen of All (SYJ) [Gathering, Recessional, Gifts]

My Spirit Sings (FWS/SYJ) *Based on Lk 1:46-55* [Gathering,
Gifts, Communion, Recessional]

Mary's Song of Praise (DOM) *Based on Lk 1:46-55* [Gathering,
Gifts, Communion, Recessional]

My spirit
rejoices
in God
my
Saviour.





16 August 2020

Twentieth Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

Our readings today are an extended meditation on who belongs within the reign of God. Not only is each of the readings in synchronicity around this question, but each passage extends our understanding and challenges the limits we place on God.

Collect

O God, who have prepared for those who love you good things which no eye can see, fill our hearts, we pray, with the warmth of your love, so that, loving you in all things and above all things, we may attain your promises, which surpass every human desire.

Commentary

The meaning of this ancient prayer emerges from the link between the 'good things which no eye can see', the love of God above all things, and the acquisition of the divine promises which surpass all human longing. The faithful live within the revelation of God's love and goodness. The things which are seen, chiefly God's self-revelation in the incarnation but also inclusive of the Church, the liturgy, and creation, point to the good things beyond sight which will be fully revealed in eternal life. In response, the faithful seek to love God in and above all things, in line with the biblical command. Love is the first and deepest response of the Christian to God. Through such an all-encompassing love for God, the baptized seek to attain eternal life, the promises which are beyond human desire.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you came to save all humankind.
Lord have mercy.

You show us the love of the Father. Christ have mercy.

You are the mercy of God. Lord have mercy.

First Reading

Isaiah 56:1, 6-7

The prophet declares that salvation is open to all the peoples, who are invited to pray and worship on God's holy mountain.

Second Reading

Romans 11:13-15, 29-32

The mercy of God is not to be conceived of in a confined or constrained way.

Gospel

Matthew 15:21-28

Jesus is confronted by a determined woman of wit and passion who seeks a cure for her ailing daughter.

Reflection

As a commentator I must admit that this is one of my favourite readings so you may need to excuse some enthusiasm. The setting and the dialogue are compelling. Jesus is in territory that is designated as pagan, with Jewish and non-Jewish peoples inhabiting the same areas. It is unknown why Jesus withdrew there, and so does not appear to be part of a strategic mission endeavour.

He meets a determined and feisty woman and ignores her. True to their form with blind beggars and other afflicted, the disciples want her silenced and sent packing. The instincts of those closest to Jesus remain dull and uninspiring. It might be thought that these men of humble background would recognize the poor and attend to them. Consistently they fall short of this. They wish to hold Jesus to themselves and their expectations: this is a salutary lesson for us all.

There is more to the story, as parts of it are more obscure to our age. The story shows several strengths in the unnamed mother. She is determined, she seeks help for her daughter not for herself, she does Jesus homage, she is humble enough to make petition, she has travelled to him and sought him out. She has some Australian appeal in that she is witty and does not take stock responses as of value: this is a woman with some zest and a deal of cheek.

We do not so quickly recognize the negatives she is overcoming. She is a woman. There is no man present to defend her or give credibility. She has a daughter, not a son: a daughter is not necessarily seen as a blessing. She is a foreigner and not a Jew: she falls outside the mission of Jesus to the Jewish people. Her daughter is sick in a time when sickness was related to sinfulness: what sin was involved here and was it related to the mother? She is embarrassingly desperate, travelling to see Jesus outside her comfort zone: she would have made those around her uncomfortable. Those closest to Jesus do not recognize any of these features as aspects of the reign of God.

The Gospel writer gives her centre stage and full voice as she pushes back at the master healer. Jesus speaks almost disparagingly, but she replies that in a good house the house dogs too are well tended. Jesus may have been testing her faith, giving voice to common themes of Jewish/pagan discussions, or placing his disciples in an extreme position before reversing it. The text is unclear, but the dialogue is sharp and appears abrasive.

Her faith wins out, her daughter is cured. Yet there is more to the narrative than this. As much as this is a

healing story, it is also a call for the early Christians to go beyond their habitual divisions and boundaries. Salvation belongs to all, and Jewish and gentile differences are of no account. In the unnamed mother, the strong woman, we have a new clarity that there are no bounds to the mission of the Lord.

We also have a new teacher, one more reliable than the pre-resurrection disciples. In the liturgical tradition there is a teaching that all our prayers are inspired by the scriptures. The Canaanite woman is the one person in the scriptures who makes petition saying *eleison kyrie*, have mercy on me Lord. As we pray the *Kyrie eleison*, the Lord have mercy, at the beginning of the Mass, we are echoing her words. We have been instructed to pray by the foreign woman who sought out Jesus at great peril and exposure for a sick girl child. As we begin the Mass, we echo her words: she is one of our models for prayer, she is our teacher.

This is a great reading.

It is well framed by the first reading, the psalm and the extract from Paul. The psalm refrain summarizes it well: *Let all the nations praise you*. This is sung after hearing from the prophet Isaiah, himself a priest of the temple, who is calling up a strand in the Jewish tradition that invites all nations to worship God in truth. It is a reminder to the people of Israel that God is a God of all the nations and not exclusive to the people of Israel, while also allowing that Israel is the pathway for the nations to life in God. In this there is a challenge to both the peoples of the earth and to Israel. In a parallel, but somewhat convoluted fashion, Paul is teaching the same point in the Letter to the Romans. The mercy of God is not to be conceived of in a confined or constrained way.

It is very instructive for our engagement with the social and political currents today for people of faith to recognize that one of the great Christian teachers was thought of in terms of a secondary citizen, a sinner, a foreigner, a single mother in a desperate situation, an anonymous woman.

Prayer of the Faithful

Introduction

The Scripture we have just heard tells us that God cares for the whole of creation. Let us offer our needs with full confidence that our prayer is heard.

Petitions

For the Church, that she may always be a sign of God's love, living by the Word with which she has been entrusted. May this be evident in the results of the Plenary Council in Australia.

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

For all the leaders of the world, that as the Prophet Isaiah reminded the Israelites to have a care for justice and to act with integrity, may they also put aside their need for power and heed the call of today's religious leaders.

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

For all of us here today, that we may experience the healing power of God who brings good out of evil, life out of death. As we move through the pandemic and its aftermath, may we recognise the needs of strangers in our midst and share with them the power of the Gospel in practical and loving ways.

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

For all those that are suffering from ill health and financial hardship due to the pandemic. May they experience, like the woman in the Gospel, that Christ has the power to heal them and their loved ones.

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

For all those who have died, particularly those who died alone in the pandemic, that they may be welcomed into the kingdom of heaven, to rejoice in the presence of the Father. May their families and loved ones be embraced with comfort within their communities.

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

Conclusion

Father, we know that you hear our petitions and grant them in accordance with your divine will as we pray in the power of the Spirit, in the name of your Son, Jesus.

Amen.

Music selections by Alessio Loiacono and Chris deSilva

CWB

All the earth proclaim the Lord. Lucien Deiss. 611
Alleluia! Sing to Jesus. W. Dix. 619
All people that on earth do dwell. W. Kethe. 613
All you nations, sing out your joy. L. Deiss. 616
Christ is the made the sure foundation. J. M. Neale/ H. Purcell. 640
Forth in the peace of Christ we go. J. Quinn SJ. 681
In Christ there is no east or west. J. Oxenham. 721
There's a wideness in God's mercy. F. Faber. 838.

GA

Alleluia! Sing to Jesus. W. Dix. 371
All people that on earth do dwell. W. Kethe. 533
All the ends of the earth. R. Dufford SJ. 420
All you nations, sing out your joy. L. Deiss. 6353
Christ is the made the sure foundation. J. M. Neale/ H. Purcell. 482
Come to the Water. J. Foley SJ. 403
Diverse in Culture, Nation, Race. R. Duck. 520
Eye has not seen. M. Haugen. 466
Forth in the peace of Christ we go. J. Quinn SJ. 495
The light of Christ. D. Fishel. 405
We are many parts. M. Haugen. 523

AOV1

Alleluia! Sing to Jesus. W. Dix. 191
All people that on earth do dwell. W. Kethe. 25
All the ends of the earth. R. Dufford SJ. 76
Come to the Water. F. Andersen MSC. 74
Eye has not seen. M. Haugen. 146
O Lord hear my prayer. Taize. 17
The light of Christ. D. Fishel. 186
We are many parts. M. Haugen. 86

AOV2

Feed us now. R. Mann. 93
The Fullness of God. F. Anderson. 62

AOV4Kids

May the Feet of God walk with you. A. Podlich/ R. Mann. 67

CWBII

Sunday by Sunday hymn suggestions

Your hands, O Lord, in days of old. Edward Hayrd Plumtre. 129

Gather us in. Marty Haugen. 501

In Christ there is no east or west. William Arthur Dunkerley. 519

There's a wideness in God's mercy. Frederick William Faber. 624

Additional selections by Chris deSilva

All you nations, sing out your joy to the Lord. Lucien Deiss, CSSp. 347

All the earth proclaim the Lord. Lucien Deiss, CSSp. 447

All people that on earth do dwell. William Kethe. 448

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 66: *O God, let all the nations praise you!*

Psalm 66: Robert Carroll/ Joseph Gelineau SJ. CWB 310

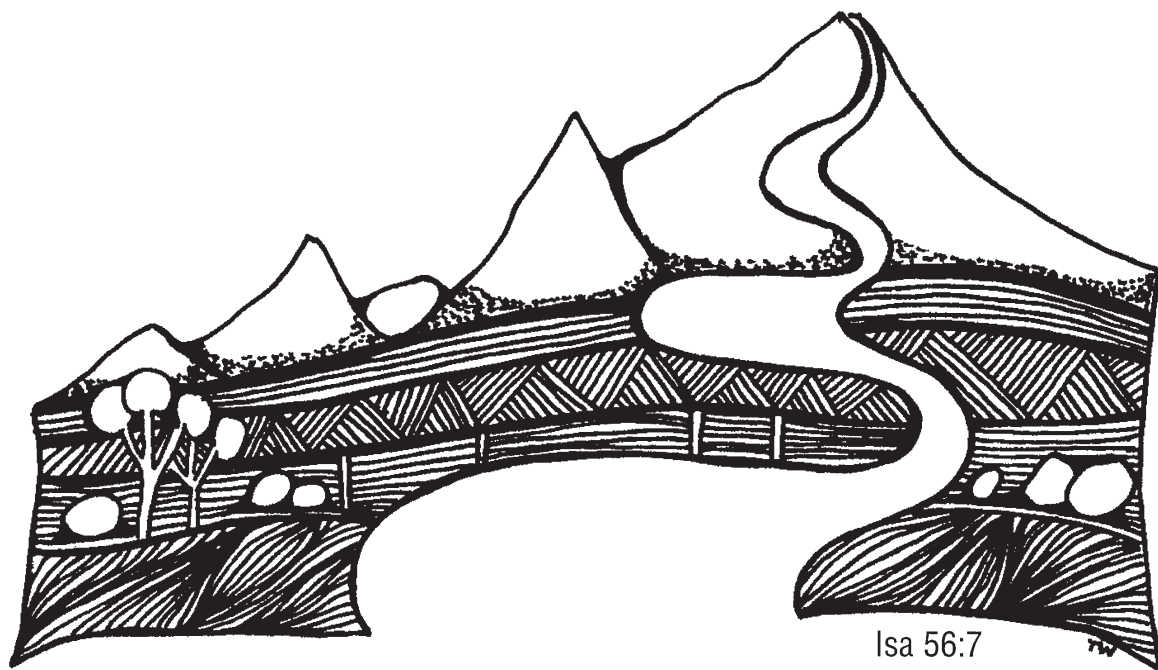
Psalm 67 (66): Jenny O'Brien. JOBA pg. 86

O God, Let all the Nations Praise You!: Tony Alonso LPA pg. 132

Music selections by Michael Mangan

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

The Bread of Life (SHOF) *Based on Jn 6:35* [Communion]



I will lead you to my holy mountain.



23 August 2020

Twenty First Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

The Gospel invites us to reflect on some aspects of the nature of the Church, including the place of Peter and the role of the Church in reconciliation. In parallel, St Paul opens for the Church the sense of the unfathomable mystery of God, the God who is so present to us.

Collect

O God, who cause the minds of the faithful to unite in a single purpose,
grant your people to love what you command
and to desire what you promise,
that, amid the uncertainties of this world,
our hearts may be fixed on that place
where true gladness is found.

Commentary

The relationship of the Christian people to God is lived out in a world in which change and vicissitude are constants. Amidst this unstable and transitory environment, the community is united in one will when their hearts and minds love what God commands and desire what he promises. Through this love and desire, the hearts of the faithful are fixed on true joys, and the community is one in God and one in what it pursues. This gives the community stability and direction amid constant change.

Love of the precepts and desire for the promises is an entirely fitting response to God's own love for the faithful, which is evidenced in his precepts, promises and the unity of the community. The precepts are ordained towards love of God and neighbour, while the promises denote complete fellowship with the God who is love. Despite the inconstancy of life on earth, love of the precepts and desire for the promises already offers a foretaste, albeit transitory, of the joys and unity of heaven.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you are the Son of the Living God.
Lord have mercy.

You are the Messiah. Christ have mercy.

You are the love of the Father. Lord have mercy.

First Reading

Isaiah 22:19-23

The reading allows for God to declare who holds keys, who binds and frees. It also reminds that when these powers are used out of alignment with the divine ways, a shake-up will come about.

Second Reading

Romans 11:33-36

The apostle to the gentiles is allowing us a sense of the mystery of God's love as unfathomable and without end.

Gospel

Matthew 16:13-20

The Gospel establishes the importance of the role of Peter amongst the followers, and goes on to the place of reconciliation within the Church

Reflection

The Gospel readings across these weeks have a geographical subtext. Last Sunday the foreign woman was in an area populated by Jewish and non-Jewish groups. This week Jesus is featured in the region of Galilee. He is back on home ground so to speak, and perhaps this gives him confidence to reveal himself further to his disciples, and indeed allow his followers to reveal themselves. The people place Jesus amongst the modern-day prophets. He is like John, his contemporary, mindful that at this time the Baptist has been beheaded. Jesus is also comparable to the ancient greats such as Elijah or the poet Jeremiah. The prophet is gifted with the ability and the calling to speak the word of God into any and every situation. It is a challenging and difficult role and presumes an alignment with the will of God and a boldness to speak.

Jesus seeks the mind of his own close followers. The passage allows Peter to speak for the group and establishes the importance of his role amongst the followers. Given that this Gospel was written many decades after Peter's own death, it is a testament to his status in the community and his enduring role across generations. We cannot read his words as if they were from a later period when thinking about the divinity of Jesus was more established. Peter is furnishing us with the primal experience of the disciples, that in the experience of being in the company of Jesus there is something of the presence of God. Indeed, it is a presence that is beyond that of hearing John the Baptist and of reading the prophets. Here is something definitive about God, and which is quenching the thirst in their spirits. No matter who has come before, Jesus is the anointed one, the Christ, the one who fulfils the covenant with God.

What follows from this is of great significance. Jesus reveals again the closeness of his relationship with the Father and reflects the activity of God in revelation. God speaks in Jesus; God speaks with Jesus. Further, Jesus sets the Christian community around this witness of Peter, and around his leadership. The new communities will be apostolic, built from the apostles, and with that built from the rock nature of their post resurrection faith.

Also significant is the binding and loosing. This is one of several passages that reflects the early Church understanding of reconciliation. There is something

of a play in the verbs here, that enables the hearer to realize that any judgement around loosing and binding is in fact confirming how God's sees and judges. The wisdom of the Church in the Spirit enacts what God has decided: it is a process of discernment. Matthew is laying down one of the planks of later practices and theologies of reconciliation and forgiveness of sins. It is not the sole one.

This play on the theme of the keys is the inspiration behind the choice of the first reading, taken from Isaiah. The reading allows for God to declare who holds keys, who binds and frees. It also reminds that when these powers are used out of alignment with the divine ways, a shake-up will come about. While the parallel with the Gospel is somewhat slender, it contains a salutary reminder to our Church leaders that the keys are not bestowed without accountability, and the faithful expect wisdom in their use, not sterile legalism. This is in line with the breadth of realism envisioned by Pope Francis.

From Paul comes a most wonderful reading, poetic, imaginative and challenging. How rich are the depths of God, how deep the ways of the divine. Paul is insistent that these are the ways of God, and are not our ways, nor do they belong by right to the Christian community. The apostle to the gentiles is allowing us a sense of the mystery of God's love as unfathomable and without end. Yet it is only to God that glory be given. There is a match here with Peter's confession that Jesus surpasses any understanding of prophet or messiah.

Prayer of the Faithful

Introduction

We heard in St Paul's letter to the Romans that all that exists come from God. We therefore offer all the needs of our community with confidence.

Petitions

For the leaders of the Church in this time of deep suffering throughout the world, that they may be living and active witnesses of the love of God so that when asked who Jesus is, they can readily respond.

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

For the leaders of the world, that amid the turmoil of war, injustice, and the devastation of the pandemic, they may seek out solutions that promote peace and love and that the victims of injustice will find true peace.

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

For all of us gathered in this place *(alternative: who are unable to gather due to the pandemic)*, that we may recognise Christ as our Lord and saviour and may abandon ourselves to his will, so that when he asks us who he is, we will be able to answer with faith, hope and love.

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

For all those who are sick, that amid their suffering they may be consoled by the sufferings of Christ, who has sanctified everything with his life, death and resurrection.

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

For all those members of our parish who have died, that they may be welcomed into the heavenly kingdom, and that their loved ones may be consoled despite a restricted funeral celebration due to the pandemic.

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

Conclusion

Father, we know that your love is eternal and that you never forsake the work of your hands, and so we are confident that you hear our petitions and grant them through the power of the Spirit, in the name of Christ our Lord. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Church of God. P. Stotter/ M. Daly. 652.

Christ is made the sure foundation. H. Purcell./ J. M. Neale. 640.

Firmly I believe and truly. J. H. Newman/ E. Elgar. 677

Holy God, We Praise Your Name. 710.

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

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

The Hound of Heaven. C. Willcock SJ. 795.

Your Hand, O Lord, has guided. B. Harwood/ E. Plumpre. 868.

GA

Centre of my Life. P. Inwood. 444

Church of God. P. Stotter/ M. Daly. 480

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

Firmly I believe and truly. J. H. Newman/ E. Elgar. 382

Holy God, We Praise Your Name. 411

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

Let all Mortal Flesh Keep Silence. French Carol. 190

O Christ the Great Foundation. S. Wesley/ S. Stone. 483

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

The Hound of Heaven. C. Willcock SJ. 81

There is one Lord. Taize. 346

We walk by faith. M/ Haugen. 447

AOV1

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

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

We walk by faith. M/ Haugen. 63

AOV2

Centre of my Life. P. Inwood. 170.

Holy God, We Praise Your Name. 129.

The Hound of Heaven. C. Willcock SJ. 79.

There is one Lord. O. Alstott. 148.

AOV4Kids

We live and love Your Word. K. Bates SM. 118.

CWBII

Sunday by Sunday hymn suggestions

Church of God. Pamela Stotter. 471

The Hound of Heaven. The Grail/Christopher Willcock SJ. 505

Praise to you, O Christ our Saviour. Bernadette Farrell. 587

Sing to God, with joy and gladness. John L. Bell. 603

S&S1

Lord, Your Love Is Everlasting. Abraham Marcor. 88

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 137: *Lord, your love is eternal; do not forsake the work of your hands.*

Psalm 137: Roger Heagney. CWB 409

Psalm 138 (137): Jenny O'Brien. JOBA pg. 88

Lord, You Love is Eternal: Tony Alonso. LPA pg. 135

Music selections by Michael Mangan

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

Hearts On Fire (SHOF) [Gathering, Recessional]

The Bread of Life (SHOF) *Based on Jn 6:35* [Communion]



30 August 2020

Twenty Second Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

In today's Gospel Jesus rebukes Peter, who has tried to shield the teacher from taking the path that God has set for him, a path that leads to confrontation and ultimately his death. This serves as a rejoinder to all Christians that we too as followers share in the life-giving cross of Christ.

Collect

God of might, giver of every good gift,
put into our hearts the love of your name,
so that, by deepening our sense of reverence,
you may nurture in us what is good
and, by your watchful care,
keep safe what you have nurtured.

Commentary

The central petition of the prayer is that God plant deep in our hearts the gift of love of the divine name. It is important to note that the theology of the divine name is not strong in our understanding, however in biblical texts the divine name denotes the reality and self-revelation of God. The love of believers is in response to their faith in the power of God over all things and in all things. This power is expressed in that unmitigated, bountiful goodness which is exemplified in the cosmic acts of creation, salvation and renewal, as well as in God's guidance and protection in their own lives.

Within the context of their love for God, we further ask for an increase in the quality of our observance of worship and practice of good works. Through this religious observance we seek that God will nourish the good that is in our hearts, especially the love for God which we have just petitioned. Connected with this petition is a prayer that God will enable us to persevere with zeal in what has been undertaken. God's power and goodness are trustworthy. They are the source of all that is good in the human heart, and so can be counted upon to provide the means for the nourishment and care of those good things.

In essence, zeal for God's name, heartfelt love, and constant and devout service, exist together in the lives of the Christian people, who recognize the power of God over all things working for their good. It is clear to see why this prayer has remained within our worship since the seventh century.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you suffered for us.
Lord have mercy.

You accepted the cross willingly for all humankind.
Christ have mercy.

You are the Son of God.
Lord have mercy.

First Reading

Jeremiah 20:7-9

The prophet Jeremiah reflects on the dilemma of faithfulness: the joy of obedience is tempered with the cost of discipleship.

Second Reading

Romans 12:1-2

The apostle Paul invites us to be at one with the will of God as the centrepiece of our holiness and sense of sacrifice.

Gospel

Matthew 16:21-27

Jesus rebukes Peter for attempting to shield him from the implications of taking the path that God has set for him, a path that leads to confrontation and ultimately his death. This serves as a rejoinder to all Christians that we too as followers share in the life-giving cross of Christ.

Reflection

There is much pain in this Gospel passage, and an admission of suffering. There is also succour, but it does not come without passing through the gamut. The text has various features of considerable consequence for following the Gospel.

Jesus embraces Jerusalem. He states his preparedness to go to the royal city and that the destination has consequences for him. He is not choosing death. Rather he is choosing obedience to the will of God. He is thinking as God is thinking; that the incarnation leads to the embrace of all that is human, including its worst. He identifies the worst as coming from three sources. One is the leaders of the country, those who are entrusted with the ethos, customs and social governance of their people who are under colonial rule. The elders will kill the hope of the people. A second are the chief priests. They are the religious leaders who hold up before the people the meaning and offerings of the temple. The temple is at once a symbol of God's presence and a sign of opposition to the Roman invaders. It is a centrepiece of Jewish faith, a foundation stone of the identity, perseverance and hope of the Jewish peoples. In the name of God purportedly, the sacrificial leaders will willingly sacrifice the holy one

of God. The third are the scribes, who carry the law, learning, application, and social transactions. They are identified amongst those who will use the law to justify the death of the innocent one. There is something all too familiar at present with loss of faith in government, Church leadership and legality.

In face of this Jesus is making at least two points. He will not turn his back on these realities, nor will he support them. His presence is a challenge to them. As well, he knows that Jerusalem is more than this. It has other symbolic senses, not the least the heritage of David, the presence of it in the citizens who are under civil and religious oppression, and the traditions of law and obedience and sacrifice. In a sense, as Jesus heads to Jerusalem, the Passion narrative begins.

Peter's distress is understandable. Why go to a place where all is stacked against you? He along with the rest of the 12 remain unwilling companions on this part of the journey, a reluctance that continues through the remainder of the Gospel. Peter cannot conceive that his friend should die, far less that some good would come from it. The resurrection can make no sense to him at this stage. Jesus' response shows his closeness to Peter. He does not want his friend to become an obstacle. It also shows the closeness of Jesus to the Father: Jesus thinks as God thinks. This is not to be construed as a theology of the sacrificial appeasement of the Father through the death of Jesus. Rather, as Jesus healed the daughter of the foreign woman in last week's reading, so he is on a mission to bring the Good News and healing to Jerusalem, and the elders, chief priests and scribes who are centred there. The will of God is that they be healed. Jesus is at one with this will, and trusts that God's will prevails in whatever eventuates.

And so, to the great admonition to take up the cross and follow. The suffering of the Cross does not come from obedience to the culture (the elders), the Church (the chief priests), the law (the scribes) or the friends (Peter). It is from the following the discernment of God's path and embracing that way forward. It is being one with the will of God, a will that is taken up entirely with authentic love. It is an act of hope against whatever. But it is not irrational or sensational. Jesus has spent thirty or more years of his life preparing for this further act of being in the will of God. Authentic love is testing and requires discipline. This is the grounds of hope.

The Gospel raises the challenge, using a line known to us from the life of Thomas More. What is to be gained outside of being in conformity to the love of God? The repayment offered seems a remote salve. This Gospel is Jesus living in the present and turning resolutely to Jerusalem with the will of God at his back. God is his companion on this journey.

To accompany our Gospel today we have the words of the prophet Jeremiah. He is a reluctant prophet, but unlike Peter he is not an obstacle. Despite all his instincts a deeper intuition prevails. He cannot keep silent, even to save himself. There is something of the whistle blower in him. There is something of the tortured soul, too keenly touched by injustice and too easily reviled. And ever so keenly dismissed. Australian

society and history know this soul, and often recoils from him or her. We can easily claim that the stridency is off putting, but the Christian community has an imperative to listen through the pain and sadness and ask what of the will of God is being revealed in this person and their message. We cannot afford to make the prophets in our midst an obstacle to our love in Christ and his embrace of Jerusalem.

The extract from Paul to the Romans is on a different tack to our Gospel and text from Jeremiah. Yet it carries an interesting cross over, admonishing us to be at one with the will of God as the centrepiece of our holiness and sense of sacrifice. There is an interesting if not too subtle play here in the readings. The city of Rome is the place of sacrifice for both Peter and Paul, and our readings cast them together again. We have a contrast between Paul the willing and zealous apostle but who sees from the resurrection side of the Cross and Peter the willing and zealous apostle who does not yet know the resurrection but is devoted to the master. It is always worth remembering that the Roman Church is built on Paul and Peter. It does not stand on a Petrine foundation alone.

With Jesus we are invited to turn towards Jerusalem, and the betrayal that is possibly ahead.

Prayer of the Faithful

Introduction

Jeremiah tells us of his discouragement in the face of his faithfulness. Christ is our encouragement and it is in Him that we come together to make our prayer to our Father.

Petitions

Let us pray for the Pope Francis, and all the clergy that they may seek integrity and be true to their calling. As Christ faced his suffering and was transformed by it, may they also find such a transformation in their suffering.

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

Let us pray for the leaders of the Church in Australia that the decisions made at the Plenary Council may truly reflect the will of the Spirit.

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

Let us pray for our world leaders during the crisis of the pandemic. May they have the gift of discernment to reflect God's way in the decisions that they make on our behalf. May they ensure that the poor are not left behind without medical resources.

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

Let us pray for our brothers and sisters who are suffering for their belief in Christ, that they may remain steadfast in their faith and know that other Christians throughout the world offer prayers for them as they carry their crosses.

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

Let us pray for all who suffer in body, mind or spirit, may they be cared for with gentleness and patience and therefore come to know Christ's peace.

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

Let us pray for all those who have died, particularly those who have died throughout the world because of the pandemic. As winter has come to an end and spring begins to flourish with the first flowers, may the dead pass from this world, and begin their new life in the Kingdom of Heaven.

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

Conclusion

Father, even in Jesus' suffering he knew that you heard his prayer and so we offer these petitions with the same confidence that you will answer our needs. We make our prayer through the power of the Spirit and in the name of your Son, Jesus. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Forth in the Peace of Christ we go. J. Quinn SJ. 681
Lord, be my vision. E. Hull/ Irish Melody. 733
Lord, Whose Love in Humble Service. A. Bayley. 741
Now Let us from This Table Rise. F. Kaan. 753
Whatsoever you do. Willard F. Jabusch. 860
When I survey the Wondrous Cross. I. Watts. 862

GA

Come to Us, Creative Spirit. D. Mowbray/ R. Proulx. 434
Forth in the Peace of Christ we go. J. Quinn SJ. 495
Now We Remain. D. Haas. 499
Take This Moment. J. Bell. 485
The Summons. J. Bell. 502
Tree of Life. M. Haugen. 307
Unless a grain of wheat. B. Farrell. 500
We Remember. M. Haugen. 446
When I survey the Wondrous Cross. I. Watts. 330

AOV1

Now We Remain. D. Haas. 45
Unless a Grain of Wheat. B. Farrell. 35
We Remember. M. Haugen. 81

AOV2

Thirsting for God. J. Bell. 97
Without seeing You. D. Haas. 158

AOV4Kids

Touch the earth lightly. S. Murray/ C. Gibson. 34
We want to live like You, Jesus. M. Wetherald-Houston/ S. Wolf. 32

AOVNG

My Soul is Thirsting. Steve Angrisano. 97
Will You Come and Follow Me/The Summons. Graham Maule and John L. Bell. 149

CWBII

Sunday by Sunday hymn suggestions
Take up your cross. Charles William Everest. 612
The Summons. John L. Bell and Graham Maule. 645

S&S1

My Soul Is Thirsting/As Morning Breaks. Steve Angrisano. 68
The Summons. John L. Bell. 137

S&S2

My Soul Is Thirsting for You. Andy Andino. 260
We Will Follow. Dan Brennan, Ken Canedo and Jesse Manibusan. 358

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 62: *My soul is thirsting for you, O Lord my God.*
Psalm 62: Kathleen Boschetti MSC/Christopher Willcock SJ. CWB 333
Psalm 63: *My Soul Is Thirsting:* Christopher Willcock. GA 42
Psalm 63 (62): Jenny O'Brien. JOBA pg. 90
My Soul Is Thirsting for You: Paul Mason. PM pg. 48
My Soul is Thirsting for You: Marty Haugen. LPA pg. 138

Music selections by Michael Mangan

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

How I Long For You (FWS) *Based on Ps 62/63* [Gifts, Communion]

Heaven Shall Be Yours (DOM) *Based on Mt 5 (The Beatitudes)* [Communion]



*For you
my soul is
thirsting.*

Ps 63:2



6 September 2020

Twenty Third Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

This Sunday our passages from scripture offer us the grounds for the Christian practices of reconciliation. We are given a sense of the communal responsibility and role in the forgiveness of sins and are shown a process for calling grave behaviour to account with the intention of reconciling the sinner with God and one another.

Collect

O God, by whom we are redeemed and receive adoption, look graciously upon your beloved sons and daughters, that those who believe in Christ may receive true freedom and an everlasting inheritance.

Commentary

Originally this prayer was found in Masses for Easter, though now it is restricted to Ordinary Time. With this shift came some changes to the vocabulary of the prayer, however the oration retains much of its original sense. In effect the prayer is a recapitulation of the Pauline economy of salvation in Christ, and strongly resonates with the Letter to the Galatians. The oration is motivated by our faith that we have been redeemed in Christ, and as well been offered a new status as adopted children of God, a tacit link to baptism. Freedom in Christ, redemption, and adoption are experienced as acts of God's gracious mercy. Our petition is that the gracious God grant us true freedom and eternal inheritance. These gifts are the direct continuation of redemption and adoption.

True freedom involves internal freedom in the Spirit, as well as liberation, in Christ, from death and sin, evil, and the oppressive weight of the old Law. In this freedom, we Christians are called to serve one another in love, our lives manifesting the fruits of the Spirit. Through our liberty in Christ, we experience in part the inheritance that our adoption promises. Yet we receive the fullness of this inheritance in heaven, where, living the fullness of life in Christ and the Spirit, we will live as children of God, free from all sin and death.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you reconcile us with the Father.
Lord have mercy.

You teach us to love. Christ have mercy.

You show us how to love our neighbour. Lord have mercy.

First Reading

Ezekiel 33:7-9

Our reading from Ezekiel supports the communal responsibility for speaking out in the face of wrongdoing. The prophet is warned that if he does not speak the word of God into situations, he too bears some of the blame for the poor outcomes that follow.

Second Reading

Romans 13:8-10

Paul expounds that first of Christian teachings around love of God and neighbour. Our love for each other is a mirror of God's love for all creation and has no limits. Our debt to our neighbour is always one of love.

Gospel

Matthew 18:15-20

Today Jesus is teaching us the ways of reconciliation in the community, the power of communal prayer and his presence amongst the gathered community.

Reflection

Today's Gospel is foundational for the reconciliation practices in the Church. They are slightly different from some of our current approaches and theologies, and so can act as a corrective to misapprehensions and misunderstandings. In the sayings, the community takes responsibility for the spiritual health of the members. Sin exists in the faithful and that this causes tension and difficulty for the larger community and its quest to be fully within the love of God. This is something of an admission, as there was ongoing surprise in the early Church that a baptized person could fall into serious misdemeanour. Clearly there must have been believers who did not read Paul's correspondence with the Corinthians all that closely, given the cases of behaviour he calls out and reprimands!

The reading is dealing with sin. It is about behaviour that jeopardizes life in God and has effects on the community. This is beyond naming dislikes or poor habits or unwelcome personality traits. It requires prayer and discernment. For Matthew, recognising and healing sin does not fall to roles or ministers. Rather it is a responsibility of the baptized. He also outlines a graduated process which has a single intention: to win the person over.

The first step to reconciliation is to raise the issue and the concern and allow an opportunity for change. An individual Christian can do this. If this does not work, then a small delegation is called upon. This signals that there are members of the community who have a concern, and they feel it is important to act. They must be well prepared, and willing to spend the time to listen and respond so that every fact is established. It would seem that they cannot come having pre-judged the situation and must have enough independence to

look beyond prejudice. If this is ineffective, the problem is escalated to the level of the community, which authority is required to call the sinner to account. Where this is ineffective, the person is asked to leave the community. In the background to all this is the Jewish teaching that God shows mercy to those who themselves show mercy. This is an added incentive for the community to reflect the mercy of God.

It is worth highlighting a couple of points here. The passage is dealing with serious sin, behaviour which could result in expulsion from the community. The cases here are not what we might call ordinary everyday sin. The sin affects the community and its cohesion, so much so that the whole Church may be required to enact a decision. The community takes up the responsibility for reconciliation, seeks good knowledge, uses communal discernment, works towards consensus in the body of Christ about the situation, and in all things is seeking the conversion of the one doing wrong. Removal from the community is not damnation: Jesus himself was close to 'Gentiles and tax collectors', something well attested in Matthew's Gospel. Finally, this is not the complete word on reconciliation practices in the early Church. Paul pleads for the slave Onesimus, seeking that the community be willing to accept converted wrongdoers back into the community. The step of expulsion is itself the penultimate step for return upon repentance. As well, other practices are developed for everyday sin. Eventually the need for a more regularized approach will modify the practices of the Church, but these remain founded on principles and practices that Matthew has set forth in our reading.

How do we take this up today? There are voices in our communities that do not sound much like the mercy of God and are quick to name fellow Christians as outside the Church. The Matthean passage does not support this so easily. There is the voice of Pope Francis, who understands the qualities of mercy, and recommends that the resilient Church embrace sinners and bring them closer to the fold as part of a journey to reconciliation. Here there is a sense of mercy that is identifiable by the community and much sought after by many who find themselves on the fringes of the Church. And with this, there are larger issues of injustice and poverty around wealth distribution, indigenous reconciliation, environmental vandalism that the Church seeks to unveil and bring healing, justice and reconciliation. Just as in Matthew the baptised person has responsibilities around reconciliation in the Church community, so the Church in the world community has responsibilities around injustice, human dignity, and the integrity of creation.

The Gospel then continues with a series of sayings, connected with reconciliation but often read independently. The power of binding and loosing was discussed in the comments on the 21st Sunday in Ordinary time. As the grammar of the saying reveals, the sense here is that any judgement from the Church around loosing and binding is in fact confirming how already God sees and judges.

The power of the prayer of a group is valued. Given the context is the discernment of major sin and its effects in the community, this teaching is a reminder of the need to move from individual judgements, no matter whose, to communal ways which allow for more voices and wisdom.

The declaration of the presence of God where two or three are gathered strengthens the sense of Christ present in his body but requires that the gathering be one in the name of God. It also points to a model of discernment and communal decision making and contrasts with some aspects found in monarchical or tyrannical models of power which Church leaders at many levels can fall into.

Our first reading from Ezekiel supports the communal responsibility for speaking out. The prophet is warned that if he does not speak the word of God into situations, he too bears some of the blame for the poor outcomes that follows. The reading from Paul to the Romans is compatible with the prophet and the evangelist. Paul expounds that first of Christian teachings around love of God and neighbour. The focus here is on the neighbour. Love does no evil to the neighbour, and for our context will not leave the neighbour in sin. Our love for each other is a mirror of God's love for all creation and has no limits. Our debt to our neighbour is always one of love.

Yet in all this there is another wisdom to be added, one not known to the ancient world. The community cannot be naïve about sin, and further cannot be naïve about pathological behaviour. Sociopaths, amongst whom are often child abusers, are also to be loved. Yet their inclusion in the community can only be on the most limited circumstances. Their ability to manipulate individuals and the group, tied to their complete inability to have regard for consequences, places them in a new category for thinking through reconciliation. There is no evidence that these unfortunates can act differently or be 'cured'. The community needs to be protected from them. Perpetrators need to be protected from themselves. Here we have one of the more difficult expressions of true love in which love for victims and the innocent requires that abusers be isolated from the community and removed from an environment where they act as predators.

Prayer of the Faithful

Introduction

As members of God's flock, let us confidently bring forward our prayers to God, the defender of the weak and oppressed.

Petitions

For the prophets in our midst who are called to challenge God's people, that they may never be afraid to speak the truth.

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

For all victims of war and terror, for the families and victims of the terrorism in many parts of the world, and for the victims of the pandemic; may they find refuge in God's love.

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

For the leaders of nations who are faced with complex and volatile conflicts and economic collapse due to the pandemic. May they always protect the dignity of human life and strive to choose justice over wealth and power.

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

For those whose trust in God has been shaken by recent world events, and for all whose hope has been shattered by terror, war and the pandemic. May they find truth and peace in their lives through the care of others.

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

For all who work in education, students and teachers alike, that they may have gifts of wisdom and understanding and seek knowledge of God as well as worldly knowledge. May they find new ways of successfully relating in the new education and economic structures.

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

Conclusion

We have heard in the Gospel that if two on earth agree to ask anything at all it will be granted by the Father. Therefore, we have every confidence that this prayer of our community will be heard through the power of the Spirit, and in the name of Jesus, our Lord. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

A New Commandment. Anon. 615
Forth in the Peace of Christ we go. J. Quinn SJ. 681
Forgive our sins as we forgive. R. Herklots. 680
I am the Bread of Life. S. Toolan RSM. 718
Lord of all hopefulness. J. Struther/ Irish Traditional Melody. 738
Make me a channel of Your Peace. S. Temple. 793
O Breathe on Me, Breath of God. Traditional Irish Melody. 758
O God, Our Help in Ages Past. I. Watts. 767
There's a wideness in God's mercy. F. Faber. 838
Where there is charity and love. R. Connolly. 863

GA

A New Commandment. Anon. 318
As the deer longs. B. Hurd. 38
Eye has not seen. M. Haugen. 466
For the Healing of the Nations. F. Kaan. 513
Forth in the Peace of Christ we go. J. Quinn SJ. 495
I heard the voice of Jesus say. H. Bonar/ R. V. Williams. 468
Make me a channel of Your Peace. S. Temple. 490
O Breathe on Me, Breath of God. Traditional Irish Melody. 432
Praise to You, O Christ our Saviour. B. Farrell. 407
Seek Ye First. K. Lafferty. 456
Ubi Caritas. Gregorian Chant. 319
Ubi Caritas. Taize. 324
We are called. D. Haas. 514
We are many parts. M. Haugen. 523
Where there is charity and love. R. Connolly. 323

AOV1

As the deer longs. B. Hurd. 120
Eye has not seen. M. Haugen. 146
I heard the voice of Jesus say. H. Bonar/ R. V. Williams. 54
Praise to You, O Christ our Saviour. B. Farrell. 28
Seek Ye First. K. Lafferty. 48
We are Many Parts. M. Haugen. 86
When we eat this Bread. M. Joncas. 99

AOV2

Make me a channel of Your Peace. S. Temple. 126
We are called. D. Haas. 60
We Gather Here, O Lord. O. Alstott/ C. Smith CFC. 99

AOV4Kids

A Family Prayer. K. Bates SM. 16
The Table of God. F. O'Brien. 8

CWBII

Sunday by Sunday hymn suggestions
A new commandment. Anon. 443
Where there is charity and love. Richard Connolly. 638
Where true charity is dwelling/*Ubi caritas est vera*. Tr. ICEL. 639
Additional selections by Chris deSilva
Forgive our sins as we forgive. Rosamond E. Herklots. 120

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.*
Psalm 94: Robert Carroll/ Joseph Gelineau SJ. CWB 334
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 selections by Michael Mangan

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

Gather In Jesus' Name (LCC) Based on Mt 18:20

Love God, Love Each Other (LCC) [CHILDREN Gathering, Recessional]

If Today You Hear His Voice (LCC) *Ps 94/95 (Children's Lectionary)*



13 September 2020

Twenty Fourth Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

Again, using a parable, Jesus teaches that the infinite mercy and forgiveness of God also leads to our recognition that we too should be merciful and forgiving, a people known for their compassion.

Collect

Look upon us, O God,
Creator and ruler of all things,
and, that we may feel the working of your mercy,
grant that we may serve you with all our heart.

Commentary

The original context of this prayer is quite intriguing. It is probably a prayer written by Pope Vigilius sometime in the year 538 after the lifting of a siege on Rome. The city had been under prolonged attack from the Arian leader Witiges. Now that the heretical invader had been repelled, the bishop was anxious to return worship to its rightful place. The prayer set the relationship of the Christian people to God within the favour and merciful pardon of God, which underlies all divine creating and guiding, and which is lived out primarily in true Christian worship. While that siege brought both physical and spiritual hardship to the community, the prayer centred on worship as the locus of experiencing the divine mercy. The more wholeheartedly the community entered into worship, the more fully it was to feel the effects and power of God's favour. Whatever else it experienced, as long as it carried out true worship, it knew that it enjoyed God's mercy and favour. Worship served as a reassurance in the face of other difficulties.

Now as a Sunday prayer in Ordinary Time, the historical context of Virgilius' attempt to build up the worship of Rome following the war is left behind. Nevertheless, as a collect for the celebration of the Eucharist, the worship context and the dynamic of the prayer remain the same. The more completely the community participates in the liturgy, the more fully the members feel the effect of God's favour, mercy and pardon. Now, instead of being linked to the need for assurance in face of hostile threats, true worship is linked with obedience to God's commandments and with Christian charity.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you teach us to forgive and forgive.
Lord have mercy.

You are the mercy of God. Christ have mercy.

You are the love of the Father. Lord have mercy.

First Reading

Sirach 27:30 – 28:7

We are prepared for the Gospel in this reading from Sirach, which teaches the wisdom of forgiveness and mercy in all our dealings

Second Reading

Romans 14:7-9r

Paul invites us to configure ourselves to Christ, both in life and in death.

Gospel

Matthew 18:21-35

Through a parable Jesus offers us a spirituality and disposition of reconciliation, so that a spirit of forgiveness and love may mark our practices and our lives.

Reflection

Jesus parable is steeped in Jewish thought, as can be seen from the first reading. In Sirach we are offered the traditional teaching that we will be measured by the same measure we apply to others. If we can forgive, then correspondingly we will be able to receive forgiveness. While suggesting something of this nature, the reading is not offering a calculus of divine forgiveness. God's forgiveness is infinite, but how do we approach God if we are not forgiving ourselves? The reading is creating a spirituality and disposition of reconciliation, so that a spirit of forgiveness and love mark our practices and our lives.

The Gospel heightens the appropriateness of such a disposition. The king is merciful and forgiving beyond comparison. Of course, such generosity does befit a magnanimous king! However, during the narrative, the king assesses the debt of the servant, re-phrases it as a loan, and releases his family from slavery. The king responds to the pleading of the servant, is taken with the servant's attempts at restoration, and forgives the debt. In this the king reveals the depth of his compassion.

However, the servant has not revealed his true self. The generosity of the king towards him and his family has not touched his heart, has not led to transformation. Rather he turns vengeful towards those who are in debt to him: he does not yet have a heart that can forgive. In effect he has not been able to understand the meaning of compassion, and so has turned his back on the real gift he was given. In the story it is now the role of the torturers to bring justice on behalf of the king.

The fellow servants have an important role. They do not stand by idly, nor close their eyes. They recognize compassion, and work to build it. They recognize injustice and work to bring justice. They go to the king because they find it disturbing and so are driven to action. We can note they do not complain about how forgiving the King is, but rather they wish to uphold the integrity of his gift. They are moved by the showing of mercy.

It is important that we do not push parables too far. Their intention is to set us thinking, not resolve all the issues that are to be raised. The story challenges us to be spiritually rich through forgiveness. It teaches that just as love must come from the heart, so must forgiveness. It reminds us that like the fellow servants we cannot stand by and watch injustice and unfairness. It takes courage to bring hard truths to a strong king: the servants stand with their poorly treated colleague against such a powerful and manipulative chief servant. Further, the story points up that showing mercy is not an exercise in calculation but an attitude of the heart that intrudes into all aspects of our lives. To show mercy is to take on the characteristics of the heart of God.

While this Sunday is Week 24 of Ordinary time, it is worth looking ahead to the collect for Week 26. The opening line of the prayer read: 'O God, who manifest your almighty power above all by pardoning and showing mercy.' The power of God is so great that God is able to forgive and show mercy. In parallel, the power of the Gospel is such that we too are able to forgive and show mercy.

It seems apt to close with a comment on the short passage from Romans. Paul is configuring our lives and hopes to those of Christ. For Paul, we live for Christ, we die for Christ. In life and death, we do configure ourselves to divine mercy.

Prayer of the Faithful

Introduction

The psalmist assures us that the Lord is kind and merciful, slow to anger and rich in compassion. Therefore, we offer these prayers and those that are in the silence of our hearts.

Petitions

That the whole Church may be guided and governed by your Holy Spirit; let all the baptised be led into the way of truth and be strengthened in their faith in everyday life.

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

That there may be a change of heart among world leaders, and that all people may learn to live together in acceptance of the diversity of race, culture and religion. May medical and other resources be shared among the poor in a spirit of peace.

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

That all who are afflicted or distressed, particularly during the time of the pandemic, may be comforted and relieved according to their needs.

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

That those who have died in your peace may find a place of rest, and may we eventually share with them in the glory of Jesus Christ, who died to save us all.

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

Conclusion

Father, we have confidence that you hear the prayers of your Church. In your great love, make up for what is lacking in our faith. We ask this through the power of the Spirit and in the name of Christ our Lord. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Christians, let us love one another. C. Folz et al. / . French melody. 648
 Forgive our sins as we forgive. R. Herklots. 680
 Make me a channel of Your Peace. S. Temple. 793
 Now Let us from This Table Rise. F. Kaan. 753
 Praise My Soul, the King of Heaven. H. Lyte/ J. Goss. 789
 Praise to the Lord. C. Winkworth. 792
 Rejoice, the Lord is King! C. Wesley/ J. Darwall. 799
 The gift of the Holy Spirit. K. Boschett MSC. 823
 There's a wideness in God's mercy. Frederick William Faber. 838
 Where there is charity and love. R. Connolly. 863

GA

A Trusting Psalm. K. Bates. 455
 Christ, be our Light. B. Farrell. 404
 Make me a channel of Your Peace. S. Temple. 793
 Peace Prayer. J. Foley. 516
 Seek ye first. K. Lafferty. 456
 Ubi Caritas. Gregorian Chant. 319
 Ubi Caritas. Taize. 324
 We have been told. D. Haas. 501
 Where there is charity and love. R. Connolly. 323

AOV1

A Trusting Psalm. K. Bates. 115
 Open my eyes. J. Manibusan. 166
 Prayer for Peace. D. Haas. 91
 We have been told. D. Haas. 64

AOV2

Christ, be our Light. B. Farrell. 3
 Make me a channel of Your Peace. S. Temple. 126.

AOV4Kids

Prayer for Peace. D. Haas. 68

CWBII

Sunday by Sunday hymn suggestions
 Forgive our sins as we forgive. Rosamond E. Herklots. 120
 As we gather at your table. Carl P. Daw Jr. 451
 Prayer of Saint Francis. Sebastian Temple. 555
 Where there is charity and love. Richard Connolly. 638
Additional selections by Chris deSilva
 There's a wideness in God's mercy. Frederick William Faber. 624

S&S1

The Lord Is Kind and Merciful. Rick Modlin. 77

S&S2

The Lord Is Kind and Merciful. Tom Booth. 274

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 102: *The Lord is kind and merciful; slow to anger and rich in compassion.*
 Psalm 102: Alexander Peloquin/Joseph Gelineau SJ. CWB 418
 Psalm 103 (102): Jenny O'Brien. JOBA pg. 62
 The Lord Is Kind and Merciful: Paul Mason. PM pg. 78
 The Lord is Kind and Merciful: Marty Haugen. LPA pg. 142

Music selections by Michael Mangan

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

A Life Of Love (TT) *Based on Jn 13:34-35* [Gathering, Gifts, Communion, Recessional]

One Body in Christ (TWB) [Communion]

In the Body of Christ (LCC) [Communion]



20 September 2020

Twenty Fifth Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

We continue reading parables that Jesus told. Today the centrepiece of the story is the kingdom of God. What is it like to be a part of this kingdom? What does it mean to have a place in the vineyard, remembering that the theme of Israel as a vineyard is common across the Jewish scriptures? In effect our generosity is to be modelled on the generosity of God.

Collect

O God, who founded all the commands of your sacred Law upon love of you and of our neighbor, grant that, by keeping your precepts, we may merit to attain eternal life.

Commentary

This prayer is something of a new creation, yet with ancient antecedents. It is a combination of two prayers, one from sixth century Rome, the other from a similar period of worship in Spain. The meaning itself, however, is clear. The oration gathers together the different versions of Jesus' commandment to love God and neighbour. Living out the divine precepts, itself a gift from God, leads to gaining eternal life. From the range of ways this is reflected in the broad sweep of collect prayers it can be seen that the great commandment itself reflects God's truth, justice and provident governance. Further, obedience to the divine precepts, which affects each individual, is an ecclesial action, associated with peace and harmony in the community, worship, self-denial, fasting, moderation and receiving God's gifts in the present and in eternity.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you lead us to the Kingdom. Lord have mercy.

You are the mercy of God. Christ have mercy.

You bring us eternal life. Lord have mercy.

First Reading

Isaiah 55:6-9

Isaiah allows us to wonder at the greatness of God, and how the love and mercy of God call us to rethink continually how we understand the divine.

Second Reading

Philippians 1:20C-24, 27A

Perhaps it can be said no more clearly, we are to conduct ourselves in a way worthy of the Gospel.

Gospel

Matthew 20:1-16A

Through parable, Jesus invites us to reflect on the abundance of God's graciousness.

Reflection

Some parables can be over analysed, and their point missed. Here the centrepiece of the story is the kingdom of God. What is it like to be a part of this kingdom? What does it mean to have a place in the vineyard, remembering that the theme of Israel as a vineyard is common across the Jewish scriptures?

The parable works on a number of surprises - or at least incongruities. The hiring of the workers has some unusual aspects. The first hiring session is as expected, with the landowner requiring labourers and the usual wage and conditions agreed. But as more hiring sessions take place, the emphasis shifts from work in the vineyard to compassion by the landowner who does not want anyone to miss out. While the hearer is concentrating on the idea of fair work in a going enterprise such as the vineyard, the storyteller is shifting the story to compassion and inclusion. We continue to be caught unawares by this shift, perhaps because the parable works from the theme of employment and worth, something that is so much a part of our lives. The owner, however, has resolved questions of fairness and worth; it is the labourers that are his concern.

In the market place the best labourers are hired first. The least useful, then, must wait until by chance they are needed. There is a sense that the last are poor workers, but they could also be ill, disadvantaged, or old. The story does not dwell on this. Rather the very last too are invited to be part of the vineyard and have a place in its workings.

In the world of the market place, the remuneration makes no sense. No one is underpaid, but the owner is paying around four times the wages he needs to expend. This unlikely businessman also does not seem to be able to judge how much work needs to be done, and so underestimates the number of workers needed. In an agrarian economy this is folly.

The shock comes around the generosity of the landowner. Even as I am writing this commentary, I still feel somewhat blindsided by attention to the workers and to the needs of the vineyard. The point of the parable is that God's kingdom is not like these things so familiar to us. Yes, the vineyard is plentiful and requires labourers. But here the expected wealth of the land is a foil for the utter generosity of the owner. In the reign of God no one misses out, and its welcome extends to all in abundance without measure. The grumbling of the workers should be replaced with their wonder at what a generous employer they have! As with last Sunday's readings, we are required to set aside our calculus and equations: the generosity of God is not measurable by our standards.

It is in this that the first reading offers support. For the prophet Isaiah, the ways of God are above our ways, the thoughts of God above our thoughts, the mercy of God generous to a fault.

The passage from the Letter to the Philippians contributes to the theme of the Gospel in admonishing that we conduct ourselves in a way worthy of the Gospel. Our generosity is to be modelled on the generosity of God. This is quite a challenge for us.

Prayer of the Faithful

Introduction

The Lord is close to all who call and will never turn away when his faithful cry out to him in need.

Petitions

We pray for the leaders of our Australian Church that in the face of the pandemic and the hardship that it has caused that they will continue to work faithfully towards the Plenary Council.

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

We pray for the leaders of nations and business in our world that they will not try to take advantage of the economic damage done by the pandemic but instead work together to bring out justice and peace.

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

We pray for all who follow the Christian way that they may learn to rejoice in God's boundless generosity and not be afraid in the face of adversity.

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

We pray for this community, that our families may enjoy safety when they return to school and work and that all drivers may take extra care on the roads.

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

We pray for workers and those who employ others, that industrial peace may result from the rights of all being respected in the aftermath of the pandemic.

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

We pray for those who cannot find work, that their needs may not be forgotten.

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

We pray for all the sick, particularly those coming to the end of their earthly life, that they may experience comfort on the journey to their Father's house.

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

We pray for those who have gone before us in faith, that the Lord's generosity may assure them of a place in the Kingdom.

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

Conclusion

God of kindness and compassion, you are close to all who call upon you: we pray in confidence that you hear the prayers we make to you, through the power of the Spirit and in the name of Christ our Lord. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

All the earth, proclaim the Lord. L. Deiss. 611
Come My Way, My Truth, My Life. G. Herbert/ R. V. Williams. 656
Gift of finest wheat. O. Westendorf/ R. Kreutz. 685
Keep in mind. L. Deiss. 730
Lord of all hopefulness. J. Struther/ Irish melody. 738
Now Thank we all our God. C. Winkworth/ J. Cruger. 755
O Breathe on Me, o Breath of God. E. Hatch/ Irish Melody. 758
Our Father, we have wandered. K. Nichols/ E. Routley. 784
Praise God, from Whom all blessings flow. Traditional. 788
Praise to the Holiest in the height. J. H. Newman/ S. Webbe. 791
Praise to the Lord, the Almighty. C. Winkworth. 792
Seek, O seek the Lord. R. Connolly/ J. McAuley. 802
There's a wideness in God's mercy. F. Faber. 838

GA

All the ends of the earth. R. Dufford SJ. 420
All the earth, proclaim the Lord. L. Deiss. 534
Amazing Grace. J. Newton. 437
For the fruits of this creation. F. Kaan. 426
Gift of finest wheat. O. Westendorf/ R. Kreutz. 191
Glory and praise to our God. D. Schutte. 417.
How can I keep from singing? R. Lowry. 454
Keep in mind. L. Deiss. 391
Now Thank we all our God. C. Winkworth/ J. Cruger. 425
O Breathe on Me, o Breath of God. E. Hatch/ Irish Melody. 432
Praise God, from whom all blessings flow. Traditional. 788
Praise to the Holiest in the height. J. H. Newman/ S. Webbe. 410
Shepherd Me, O God. M. Haugen. 24
Take and eat. J. Quinn SJ/ M. Joncas. 198
The Cry of the poor. J. Foley SJ. 36
Seek, O Seek the Lord. R. Connolly/ J. McAuley. 211
Tell out, my soul. T. Dudley-Smith/ W. Greatorex. 550
The Summons. J. Bell. 502
We are called. D. Haas. 514

AOV1

All the ends of the earth. R. Dufford SJ. 76
All the earth, proclaim the Lord. L. Deiss. 184
Amazing Grace. J. Newton. 29.
Glory and praise to our God. D. Schutte. 16.
Keep in mind. L. Deiss. 180
Now Thank we all our God. C. Winkworth/ J. Cruger. 189
Praise God, from Whom all blessings flow. Traditional. 10
Shepherd Me, O God. M. Haugen. 33
The Cry of the poor. J. Foley SJ. 83
We will rise again. D. Haas. 136

AOV2

Praise to the Lord, the Almighty. C. Winkworth. 132

AOV4Kids

For the Journey. G. Holmes. 128
Many and great, O God, are Your Works. Traditional. 123

CWBII

Sunday by Sunday hymn suggestions

Great God of mercy. James Quinn SJ. 126
Glory and praise to our God. Dan Schutte. 491
Seek, O seek the Lord. James Phillip McAuley. 595
There's a wideness in God's mercy. Frederick William Faber. 624

S&S2

The Lord Is Near/I Will Praise Your Name. Tom Booth. 285

Psalms Selected by Chris deSilva and Angela McCarthy

Psalms 144: *The Lord is near to all who call him.*
Psalm 144: Douglas Mews. CWB 421
Psalm 145 (144): Jenny O'Brien. JOBA pg. 92
The Lord is Near: Tony Alonso. LPA pg. 145

Music selections by Michael Mangan

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

Forever I Will Sing (FWS) *Based on Ps 144/145* [Gathering, Recessional]

One Body in Christ (TWB) [Communion]



27 September 2020

Twenty Six Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

Our readings, and in particular our Gospel, address the leaders of the Church. The elders and the chief priests had lost touch with the ways of God and did not recognize that the ritually impure and the lost, the tax collectors and prostitutes, were leading the way to the kingdom of God. So, to with our leaders, whose task is to keep the Church in touch with the signs of the times and recognize the reign of God at work in what could be considered unlikely places and people.

Collect

O God, who manifest your almighty power above all by pardoning and showing mercy, bestow, we pray, your grace abundantly upon us and make those hastening to attain your promises heirs to the treasures of heaven.

Commentary

The meaning of the prayer flows from the implications of the opening clause: God is so powerful that even pardon and mercy are possible. The divine acts of pardon and mercy connote the whole economy of God's love in Christ for sinful humanity. They express the Christian community's experiences of the defeat of death and sin, and our restoration and preservation, experiences which are the foretaste and promise of eternal life. The verb 'manifest' further points to the transformative, disclosive power of this revelation in Christ of pardon and mercy amongst sinners. For the believer, this manifestation is the foremost expression of God's power. Our own experience of God's merciful pardon raises in us the desire to eagerly seek the fullness which God's love promises. Consequently, we run and strive for the promises, exhibiting an enthusiastic and loving obedience for God's mandates and worship. The result of this course is a sharing in the immutable good things of eternal life, including the complete revelation of that divine love, whose power is most clearly shown on earth in its mercy and pardon. Theologically it is hard to go past the opening description of the power of God: it is shown forth in pardon and mercy!

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you humbly accepted death on the cross.
Lord have mercy.

You are the love of God. Christ have mercy.

You show us God's mercy. Lord have mercy.

First Reading

Ezekiel 18:25-28

For the prophet Ezekiel we have a reminder to the virtuous that sin leads to death, and a life within what is right and just allows for authentic living. There is always forgiveness and mercy upon recognizing our fall from grace.

Second Reading

Philippians 2:1-11 OR 2:1-5

Christ emptied himself of divine privilege and entered fully into human reality so that we could be raised up and death be defeated. We are invited to have the same attitude that is also in Christ Jesus.

Gospel

Matthew 21:28-32

Jesus addressed the leaders of faith and Jewish culture, challenging them to be faithful to what God is revealing in the lost and the poor. The same reading challenges our ecclesial leaders to keep the Church in touch with the signs of the times.

Reflection

This week's reading contains several controversial teachings, and some developments in understanding. It is best to start with the text from Ezekiel. He posits that sin leads to death, and a life within what is right and just allows for authentic living. Ultimately this teaching will be modified across the scriptures, but it represents a stage in understanding the ebb and flow of life and an appeal to live virtuously. Beneath this aspect the reading carries a deeper message. The virtuous life is one that ought to bring out ongoing conversion. To live virtuously does not preclude a person from falling into sin, but the stress is on ongoing conversion as the path that allows for a new start and a return to life in God. What is interesting about the reading is that the central figure is not a person known as a sinner, or ritually impure, or outside the normal bounds of society. The central figure is a person understood as virtuous. This point sets the reading as a proper prelude to the Gospel.

The Gospel is built around a simple example. One refuses to do the appropriate thing, changes his mind, and does what is right. The second agrees to do the will of the father but does not carry out the task. They are in close relationship, the father and these two sons, and you can feel the family tensions that would have been at play in the group. The workplace is the vineyard, which feeds and nurtures them, which requires their care as owners, and ultimately will form the inheritance of the offspring. It is a good story, straightforward, and one that easily resonates with any family, and in particular with a family in a business or on the land.

It is what follows that is more amazing. The story is the first step in a pointed attack on the leadership of the Jewish people and the priests of the temple. These elders say one thing but do not do it. They recognize the signs that God has given in John the Baptist but do not accept their significance. They know that wretched sinners are finding forgiveness and entry into the reign of God, but they are closed to the miracle. These guardians of the holy are unable to embrace it when presented to them, and rather turn away from it. They are rejecting the fruit of the vineyard rather than working it to be more fruitful.

Is the message from Jesus so controversial? We are reminded to be true to our word, let our 'yes' mean 'yes' and our 'no' mean 'no'. As well, if we slip up and make the poor choice there is room to change our minds, amend our decision and take up the will of God. However, the framing of the parable, as with the setting of the first reading from the prophet, do not allow us to limit the meaning of the lection to this worthwhile point.

The centrepiece of the first reading is the virtuous man who acts with iniquity. The focus in the Gospel is on the chief priests and elders who do not live up to their roles as guardians and guides in the reign of God. The virtuous man can only reclaim virtue, and indeed life, if he repents. To remain in iniquity is death and casts a cloud over his previous life. The elders and chief priests ignored the clear signs of God at work in the vineyard through the saving of even tax collectors and prostitutes through the preaching of John the Baptist. To be blunt, to apply these readings today is to apply them to our Church leaders – bishops, priests and deacons. Any application to the faithful is secondary. In our context in Australia the readings are addressed to Church leadership. Before preaching on them in the Sunday coming, we need to step back. Given the ongoing tumult around sexual abuse by clergy, episcopal cover up, types of collusion and the quality of recompense, there is need for a close self and group examination. Our words will have no traction if victims and the changed environment are simply ignored. The members of the congregation seek a sense that their leaders recognize the extent of the crisis, place victims first, and offer authentic pastoral service. They, along with the community, sense when leaders are protecting privilege or good name above compassion and truthful reconciliation. It is a sobering time, and much clergy culture is under scrutiny, and some parts of it deservedly so.

The Gospel asks for more than individual conversion. It also offers that the leaders should read the particular signs of the times. In the recalling of the effect of John the Baptist, Jesus points out that the tax collectors and prostitutes, those outside the norms of belonging and behaviour, are recognizing what is right and following it. They are leading by example. They are, in a way, teaching the reign of God. The Gospel invites Church leaders to ask who are speaking authentically in these times, and especially how are we being led to the will of God through the voice and actions of the marginalized. It is not an easy ask, but in these challenging times extraordinary teachers are required. There is something in this Gospel too that speaks to the Plenary Council and its deliberations.

The excerpt from the Letter to the Philippians offers a meditation on the self-emptying of Christ. It is a beautiful passage, and one that does not fail to inspire. There are no limits to the love of God, and the Godhead takes humanity and creation that in Jesus we have the identification of the divine with the created and lowly humanity. As placed together, it is this self-emptying of Christ that contrasts with the ways of the elders and chief priests. In line with the passage from Matthew, our leaders are challenged around privilege and called to selflessness, to have the same attitude that is in Christ Jesus.

Prayer of the Faithful

Introduction

Remember your mercies, O Lord, and listen as we offer, in faith, our needs and the needs of our global community.

Petitions

For Pope Francis and all the leaders of the Church that together with the leaders of all the world's religions they will guide us into the Lord's vineyard with tolerance and respect for others and so search together for ways of peace between nations.

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

We pray for all who are stubborn of heart and mind, particularly among our world leaders, that God's loving grace may move them to change to the path of justice and truth in the aftermath of the damage done by the pandemic.

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

We pray for those who study in our seminaries, that all who may be called to enter the priesthood, diaconate or consecrated life may answer that call willingly and have the courage and generosity to work for Christ in the vineyard.

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

We pray for all those who are called to married life that they may generously care for their families, be hospitable to all and be the face of Christ in the community.

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

We pray for all those called to the vocation of the single life. May they successfully lead lives of truth and integrity for the benefit of their community.

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

We pray for all who work on the land, may their labour be blessed by God and may they be given suitable weather for the growth and harvesting of their crops which will provide food for themselves and for others.

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

We pray for those who have died and for all whose anniversaries occur at this time. May they experience the everlasting joy of God's heavenly Kingdom.

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

Conclusion

Jesus humbled himself to the condition of a slave for our sake. We humbly offer these prayers with the sure faith that they will be granted in his name, through the power of the Spirit. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Christians, Lift up Your Hearts. R. V. Williams/ J. Bowers. 650
God gives His people strength. Medical Mission Sisters. 691
God your glory we have seen in your Son. D. Rimaud/ J. Langlais. 695
Holy God, We Praise Your Name. C. Walworth. 710
In Christ There Is No East or West. J. Oxenham. 721
Lord, Whose Love in humble service. A. Bayly/ Dutch melody. 741
Our Father, We Have Wandered. K. Nichols/ E. Routley. 784
Praise the Lord, You Heaven's Adore Him. E. Osler/ Beethoven. 790
Seek, O seek the Lord. R. Connolly/ J. McAuley. 802
Where there is charity and love. R. Connolly/ J. McAuley. 863

GA

A New Heart for a new world. T. Watts/ M. O'Brien. 438.
Amazing Grace. J. Newton. 437
City of God. D. Schutte. 498
Holy God, We Praise Your Name. C. Walworth. 411.
No Greater Love. M. Joncas. 460
Praise to You, O Christ our Saviour. B. Farrell. 514.
Seek, o seek the Lord. R. Connolly/ J. McAuley. 211.
Seek ye first. K. Lafferty. 456
The Cry of the Poor. J. Foley SJ. 36
Ubi Caritas. Gregorian Chant. 319
Ubi Caritas. Taize. 324
We Have Been Told. D. Haas. 501
We are called. D. Haas. 514
Where there is charity and love. R. Connolly/ J. McAuley. 323

AOV1

All that is hidden. B. Farrell. 127
Amazing Grace. J. Newton. 29
A New Heart for a new world. T. Watts/ M. O'Brien. 158
City of God. D. Schutte. 57
Gather us together. O. Alstott. 111
Let there be peace on earth. S. Miller/ J. Jackson. 191
Praise to You, O Christ our Saviour. B. Farrell. 28
Seek ye first. K. Lafferty. 48
The Cry of the Poor. J. Foley SJ. 83
We Have Been Told. D. Haas. 64
You Know Me, Lord. J. Walsh OSB. 36

AOV2

Holy God, We Praise Your Name. C. Walworth. 129
Song for human rights. S. Murray. 135
We are called. D. Haas. 60

AOV4Kids

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

CWBII

Sunday by Sunday hymn suggestions

Jesus Christ, you are my life. Marco Frisina *et al.* 523
Seek, O seek the Lord. James Phillip McAuley. 595
You are the Way. George Washington Doane/Becket G. Senchur. 649

S&S2

Jesus Christ, You Are My Life. Marco Frisina *et al.* 349

Psalms Selected by Chris deSilva and Angela McCarthy

Psalms 24: *Remember your mercies, O Lord.*
Psalm 24: Kathleen Boschetti MSC. CWB 424
Psalm 25 (24): Jenny O'Brien. JOBA pg. 93
Remember Your Mercies, O Lord: Marty Haugen. LPA pg. 148

Music selections by Michael Mangan

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

Help Me Know Your Ways (FWS) Based on Ps 24/25 [Gifts]



Phil 2:2

BE UNITED IN THE SAME LOVE.



4 October 2020

Twenty-Seventh Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

Images of vineyards and gardens abound in today's readings. In response to the gift of his son Jesus, offered to us by God, we should cultivate ourselves into a garden flourishing with justice and integrity, drawing others into the refreshing peace of God's kingdom.

Collect

Almighty every-living God,
who in the abundance of your kindness
surpass the merits and the desires of those who
entreat you,
pour out your mercy upon us
to pardon what conscience dreads
and to give what prayer does not dare to ask.

Commentary

The collect sets the relationship of the Christian people to God within the economy of human salvation, restoration, forgiveness and remission, healing and eternal fulfillment brought about in Christ. This economy is the expression of God's loving kindness and generous mercy toward sinful humanity. From the side of humanity, the oration opens onto the effects of sin. The merits of human actions outside grace cause the conscience, and the whole inner person, to exist in fear of judgement and punishment. With no merits of their own, and dreading what they truly deserve, the faithful are hesitant to ask of God what they need. Nevertheless, Christian prayer is predicated on faith in God's salvific loving kindness and mercy. The faithful are humbly suppliant on account of their belief in God's goodness and mercy in which their sins are forgiven, their punishments waived, their prayers surpassed, and the prayers they rightly do not dare ask are made for them. True Christian prayer is an appeal to the mercy, forgiveness and generosity of God.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you lead us to the kingdom.
Lord have mercy.

You are the Word of God.
Christ have mercy.

You call us to live in the Kingdom.
Lord have mercy.

First Reading

Isaiah 5:1-7

The prophet Isaiah describes the Lord's vineyard, the well-nourished and cared for garden of the divine farmer. Yet, for the prophet there is no fruit worthy of the tender care God bestows. The reading is directed at the entire people, who have abandoned justice and are set to be punished.

Second Reading

Philippians 4:6-9

The reading from the Letter to the Philippians is concerned with the marks of peace. The community surrenders to God, and offers prayers, petitions and thanksgivings. In this it comes to dwell within a peace that surpasses all understanding.

Gospel

Matthew 21:33-43

In a passage directed at the leaders Matthew teaches that the vineyard of the Lord is to be respected, and the lease to be understood as a responsibility for which account will be sought.

Reflection

The readings from the Gospel and the prophet are closely related. The text from Isaiah is the foundation of the Matthean saying. Again, this Sunday the image is that of the vineyard, the well-nourished and cared for garden of the Lord. Yet, for the prophet there is no fruit worthy of the tender care God bestows. The reading is directed at the entire people, who have abandoned justice and are set to be punished.

The community of Matthew's Gospel applies the image to the rejection of Jesus by the leaders. Note that the focus has shifted away from the people of Israel as a whole and settled upon the chief priests and elders of the people. It is the leaders who have plotted such wickedness, escalated the violence, and killed the heir. Their plan was always folly: they would never succeed in taking the vineyard of the master who brought swift vengeance upon their murdering ways.

Again, our focus is towards Church leadership. The vineyard of the Lord is to be respected, and the lease to be understood as a responsibility for which account will be sought. Any attempt at avoidance will be followed up. In the gospel story the leaders become more blind to their commitments. Perhaps, in light of this Gospel and last week's passage, there is an appropriate reflection space for the faithful to be asked how well they think the vineyard is being tended, and whether its fruit are being applied to the glory of God. It is a difficult and uncomfortable type of reflection, but points the way to reflecting whether the leadership of the Church could be conceived of as more of a shared tenancy across the baptized, clergy and laity alike.

However, the reading is applied to the life of the Church today, it is part of a series of stories and parables that put religious leaders on notice.

The Gospel contrasts with the text from the Letter to the Philippians, which is concerned with the marks of peace. The community surrenders to God, and offers prayers, petitions and thanksgivings. In this it comes to dwell within a peace that surpasses all understanding.

Prayer of the Faithful

Introduction

Confident of our covenant with God and our unity with our brothers and sisters, we present these prayers in faith.

Petitions

For Pope Francis, that he will be a prophet for our time and be blest and protected in his work.

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

For the Church in Australia that it will continue to guide and teach us in faith and as a living witness to the compassionate love of God lead us into the Plenary Council.

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

For all married people. May they grow sensitive to each other's needs and increase daily in their love for each other as they choose to share the sacrament of marriage every day particularly in the difficult time of the pandemic.

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

For those who are preparing for marriage that they may have a true appreciation of their vocation to married life, and a true awareness of their marriage responsibilities.

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

For all those who have died recently, and for those whose anniversaries occur at this time. May they know the peace that comes from sharing in Christ's victory over death.

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

Conclusion

God of love, you draw us always to you so that we may imitate your love and compassionate care for those in need. In faith we know that you will answer these needs as we make our prayer through the power of the Spirit and in the name of Christ our Lord. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Christ is made the sure foundation. H. Purcell/ J. M. Neale. 640
Christians let us love one another. Fr. A. Nigro/ Sr M. Claudia Fox. 648
Church of God. P. Stotter/ M. Daly. 652
For the beauty of the earth. F. Pierpoint. 678
Gift of finest wheat. O. Westendorf/ R. Kreutz. 685
Lord of all hopefulness. J. Struther/ Irish Melody. 738
Lord of Creation, to You be all praise. J. Winslow. 739.
Love divine, all loves excelling. C. Wesley/ R. Pritchard. 740
Praise the Lord, You Heaven's Adore Him. E. Osler/ Beethoven. 790
Rejoice, the Lord is King! C. Wesley/ J. Darwall. 799
The Churches One Foundation. S. Wesley/ S. Stone. 819
This day God gives me. J. Quinn SJ/ Gaelic melody. 840
This is my will, my one command. J. Quinn SJ. 842

GA

Bread of Life. B. Farrell. 199
Christ is made the sure foundation. H. Purcell/ J. M. Neale. 482
Church of God. P. Stotter/ M. Daly. 480
For the beauty of the earth. F. Pierpoint. 427
Gift of finest wheat. O. Westendorf/ R. Kreutz. 191
Here I am, Lord. D. Schutte. 496
Lord of Creation, to You be all praise. J. Winslow. 423.
Love divine, all loves excelling. C. Wesley/ R. Pritchard. 463
Praise the Lord, You Heaven's Adore Him. E. Osler/ Beethoven. 409
Now we remain. D. Haas. 499
O Christ the Great Foundation. S. Wesley/ S. Stone. 483
Seed, Scattered and Sown. D. Feiten. 195
This day God gives me. J. Quinn SJ/ Gaelic melody. 536
This is my will, my one command. J. Quinn SJ. 465
Tree of Life. M. Haugen. 307
We have been told. D. Haas. 501

AOV1

Bread of Life. B. Farrell. 164
For the beauty of the earth. F. Pierpoint. 123
Here I am, Lord. D. Schutte. 90
How Great Thou Art. S. Hine. 94
In Perfect Charity. R. De Bruyn. 142
Now we remain. D. Haas. 45
Remain in My Love. C. Willcock SJ. 159
We have been told. D. Haas. 64

AOV2

As Grains of Wheat. L. Rosania. 153
Feed us now. R. Mann. 93
Harvest of Justice. D. Haas. 55

AOV4Kids

We Give Thanks. T. Watts/ M. O'Brien. 105

CWBII

Sunday by Sunday hymn suggestions
Christ is our cornerstone. Samuel Sebastian Wesley. 465
This is my will, my one command. James Quinn SJ. 626
Additional selection by Chris deSilva
One bread, one body. John Foley SJ. 579

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 79: *The vineyard of the Lord is the House of Israel.*
Psalm 79: Graham Cox. CWB 427
Psalm 80 (79): Jenny O'Brien. JOBA pg. 94
The Vineyard of the Lord: Tony Alonso. LPA pg. 152

Music selections by Michael Mangan

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

One Body In Christ (TWB) esp. v 4 [Communion]



11 October 2020

Twenty-Eighth Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

Amongst the readings are two appreciations of the bounty of God. With the Old Testament passage and the Gospel, we are immersed in the image of the divine banquet. The prophet announces the feast on the mountain of God, the mountain on which God's hand rest. It is a place for all the nations, full, bountiful and inclusive. Jesus takes up the image in his parable of the wedding banquet, however his concern is not the vibrancy and the overflowing tables, but rather the ability we have to refuse: both to refuse the invitation and to refuse to participate. The Letter to the Philippians shares in the image of God's rich provision and recognises that God provides for us even if we are in luxury or poverty.

Collect

May your grace, O Lord, we pray,
at all times go before us and follow after
and make us always determined
to carry out good works.

Commentary

This is a wonderful prayer, succinct yet full to the brim. The first petition sets forth the all-encompassing, all-enveloping role of grace in the life of faith. The praying community asks that God's grace always precede, inspire, uphold and bring to completion every moment and action in the lives of each us. Stemming from this, we further specify that this all-encompassing grace may work in us to make us unceasingly intent on doing good works. This determination, itself inspired, upheld and completed in grace, is a response in thanksgiving to the freedom that comes from salvation in Christ.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you are the bountiful love of God.
Lord have mercy.

You lead us into the kingdom.
Christ have mercy.

You have chosen us through your all-encompassing mercy.
Lord have mercy.

First Reading

Isaiah 25:6-10a

The prophet Isaiah introduces us to the divine banquet, the vibrant, abundant feast where all God's peoples are brought together in comfort, renewal, and rejoicing.

Second Reading

Philippians 4:12-14, 19-20

In the Letter to the Philippians, Paul reassures his hearers that life in the service of Christ has given him a share in the riches of God. Whether in luxury or poverty, regardless of any conditions, God is ever mindful of our true needs.

Gospel Reading

Matthew 22:1-14 or Matthew 22:1-10

This is an uncomfortable parable. It offers a rich picture of participation in the Kingdom as accepting an invitation to a great wedding banquet. Yet there is the bafflement of refusal: some refuse the invitation, some violently react, and even amongst those who accept there is still a need to wear the correct attire.

Reflection

The sheer scope of this Gospel text is almost overshadowed by the shock of its ending. Yet Matthew is attempting to challenge his hearers on two fronts at the same time. The image of the divine banquet introduced into Israelite thought through the prophet Isaiah was a reminder of the bounty of God. At the same time, it recalled to the people of Israel that their status as a chosen people did not exclude God inviting all the peoples to rest under holy protection. The hand of God rested on the mountain, and all were welcome.

Matthew's parable depends on this image yet expands its breadth. God indeed has fixed across history a banquet: the offer of salvation has been made to Israel countless times. Yet through the ages there have been periods of rejection. Not all the chosen people have embraced the love that was shown them, and their refusal has been remembered as violent and murderous. The early Christian communities would have applied this to the rejection of the prophets by the people of Israel, and the subsequent destructions of the country, the capital Jerusalem and the temple by various invaders. This too could be seen as God's work, ultimately aimed at bringing the people back to fidelity. It is God who has remained faithful, who continues to offer a place at the wedding table, and who attempts to bring in a new collective to fill the wedding hall. Again, for the first century believers, Matthew is no longer referring to Israel but to the Church, gathered as it was from the crossroads, the highways and the by ways. These guests are now formed into a new people, the faithful to God through Christ.

It is here that the author inserts the first unsettling hint of a stronger intention to the parable. There is something more at play than a revisiting of Isaiah's banquet metaphor. The servants are instructed to bring in the 'bad and good' alike. This is not simply an attempt to swell the numbers, make the king feel important, or ensure none of the catering goes to waste. Rather in a parable each detail can reveal

something. If those who come to the banquet are now the new Christian communities, perhaps seeing themselves as the new Israel, then they too need to be mindful that within their midst are good and bad. There is no superiority in being a Christian. Belonging to Christ is not an excuse to avoid scrutiny.

It is from this perspective that the controversial ending begins to make sense. The king expels, scandalously from our distant perspective, an unfortunate who has no wedding garment. Nor has the guest anything to say in his defence. The wedding garment is a sign of participation. In terms of a wedding banquet it makes no sense to enter the room if one is unwilling to engage in the festivities. The man's silence captures his disinclination to participate. And for Matthew, it is similar in belonging to the Church. Entry to the Christian life in community involves participation in the life of the community. The garment is faithful Christian life and witness.

This was a salutary reminder to the first generations of believers. They were forced to recognise that in their midst were the good and the bad. The life and health of the Church depended upon discerning what was admissible and what was inadmissible for the baptised. The many are called to be present at the banquet, but there is a choice about participation. The community in Christ is required to discern what is unable to be tolerated in faith. There can be no complacency in the Body of Christ.

From this position we can return to our first reading from the prophet. The image of the divine banquet is about the exceeding generosity of God. It is also about the all-encompassing love of God for all humanity. Israel is chosen, and as seen in Matthew, so is the Christian Church, but the divine love is not restricted to them. While the love of God is revealed so fully to them, neither Israel nor the Church are the sole recipients. The hand of God gives safety and comfort to all the peoples.

Resources

The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal *Celebrate!* (Novalis Press). My thanks for permission to reuse the material.

Prayer of the Faithful

by John O'Connell

Introduction

Isaiah reminded us that we will be called to the heavenly banquet of rich food and fine wines. We trust in the generosity of the Shepherd as we offer our needs in prayer.

Petitions

We pray for the Church that she may be always be a sign of unity and love, keeping the message of the Gospel at the heart of all she does as she cares for both the frail and the strong.

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

We pray for all those who are sick, especially through the pandemic, that they may be consoled by their family and friends as they journey through their suffering.

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

We pray for all the medical staff throughout the world as they care those suffering from the pandemic. May they be rewarded on this earth as well as in heaven for their generous responses to the immense needs of the global community.

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

We pray for all the nations of the world and their leaders that they may be seek peace and promote equality in all things in the aftermath of COVID-19.

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

We pray for all those in our parish community, that they may, as the psalmist says, live in the House of the Lord all the days of their life. Help us to relinquish our fears as we return to gathering in prayer.

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

We pray for our politicians that they may seek to govern with sincerity and honesty and that what they have learned through the pandemic will guide their actions into the future.

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

We pray for all who have died alone through the pandemic that they may be welcomed into the wedding feast and enjoy eternal rest.

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

Conclusion

Father, we ask you to accept these petitions that we put before you, for in faith we know that you will grant them according to your will through the power of the Spirit and in the name of your Son, Jesus. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Alleluia, sing to Jesus. W. Dix/ R. Pritchard. 619
I am the Bread of Life. S. Toolan RSM. 718
Now Thank We all our God. C. Winkworth. 755
Shepherd of souls, in love, come, feed us. J. C. Evers/ G. Neumark. 804
The Church's One Foundation. S. Stone/ S. Wesley. 819
The Lord is My Shepherd. B. Boniwell. 830.
The Lord's My Shepherd I'll Not Want (Crimond). J. Irvine. 833
Your Hand, O Lord, has guided. B. Harwood/ E. Plumptre. 868

GA

Come to the Feast. M. Haugen. 400
For the Bread and Wine of Blessing. S. Murray. 192
I am the Bread of Life. S. Toolan RSM. 204
I heard the voice of Jesus say. H. Bonar/ R. V. Williams. 468
Now in this Banquet. M. Haugen. 197
Now Thank We all our God. C. Winkworth. 425
The Lord is My Shepherd. B. Boniwell. 506
The Lord's My Shepherd I'll Not Want (Crimond). J. Irvine. 473

AOV1

All that is hidden. B. Farrell. 127
Because the Lord is my Shepherd. C. Walker. 66
Come to the Feast. M. Haugen. 151
I am the Bread of Life. S. Toolan RSM. 204
I heard the voice of Jesus say. H. Bonar/ R. V. Williams. 54
In the Breaking of the Bread. B. Hurd. 58

Lord to whom shall we go? M. Herry FMS. 6
Now Thank We all our God. C. Winkworth. 189
The Lord is My Shepherd. B. Boniwell. 26
The Lord's My Shepherd I'll Not Want (Crimond). J. Irvine. 144
To Be Your Bread. D. Haas. 65

AOV2

Table of Plenty. D. Schutte. 20
We Gather Here O God. O. Alstott/ C. Smith. 99

AOV4Kids

For the Journey. G. Holmes. 128
The Symbol Song. G. Holmes. 122
The Table of God. F. O'Brien. 8
We Give Thanks. T. Watts/ M. O'Brien. 105

AOVNG

The Lord is My Shepherd. Joshua Blakesley. 127

CWBII

Sunday by Sunday hymn suggestions
As we gather at your table. Carl P. Daw Jr. 451
Gather us in. Marty Haugen. 501
Making their way down through the ages. Delores Dufner OSB. 554
Additional selections by Chris deSilva
Shepherd me, O God. Marty Haugen. 597

S&S1

Shepherd Me, O God. Marty Haugen. 59
Table of Plenty. Dan Schutte. 163

S&S2

The Lord Is My Shepherd. Joshua Blakesley. 250

Psalms Selected by Chris deSilva and Angela McCarthy

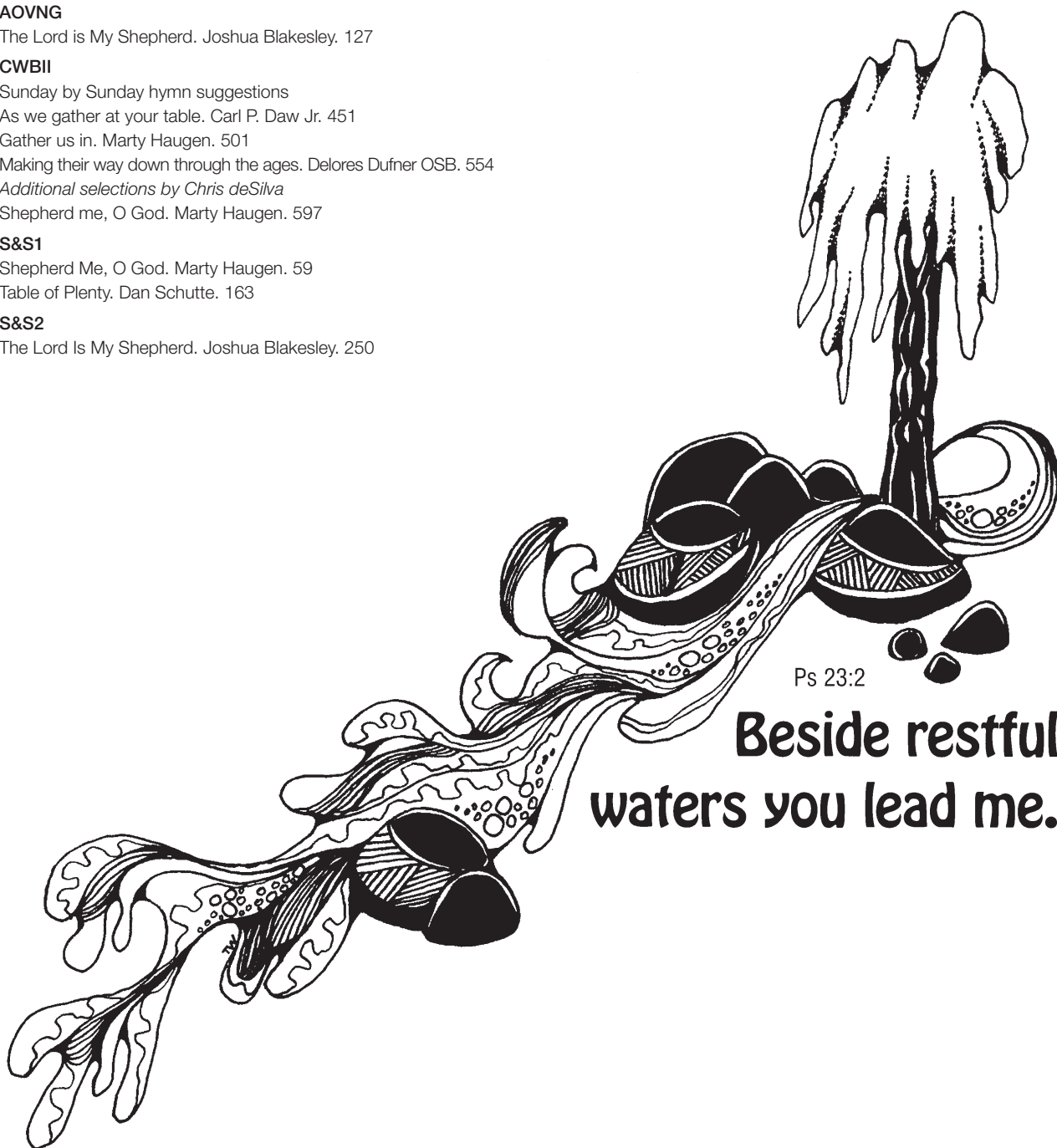
Psalm 22: *I shall live in the house of the Lord all the days of my life.*
Psalm 22: Kathleen Boschetti MSC. CWB 34b
Psalm 23: The Lord Is My Shepherd: Rosalie Bonighton. GA 23
Psalm 23 (22): Jenny O'Brien. JOBA pg. 34
I Shall Live in the House of the Lord: Marty Haugen. LPA pg. 155

Music selections by Michael Mangan

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

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

One Body In Christ (TWB) esp V1 [Communion]



Ps 23:2

**Beside restful
waters you lead me.**



18 October 2020

Twenty-Ninth Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

The context for the Gospel is set within the reading from the prophet Isaiah. At one level it is about how Cyrus, the Persian king, is being used unknowingly as an instrument of the God of Israel. Beneath this is the sheer audacity of Israelite belief. For Isaiah, anything is possible to God because of the absolute greatness of the divine one. God is God and there is no other. The light, the darkness, health and disaster, all these things are under the complete control of their creator. There is nothing that is not God's that is not upheld by God. It is from this vantage point that Jesus confounds his opponents. Truly there are things that belong to Caesar; but there is nothing that stands before what belongs to God.

Collect

Almighty ever-living God,
grant that we may always conform our will to yours
and serve your majesty in sincerity of heart.

Commentary

Our prayer would have been familiar to Roman worshippers attending Masses in the season of Easter in the late sixth and early seventh century.

The collect consists of a pair of interconnected petitions. In the oration we request both that we may always have a will that is devoted to God and that we may always worship and serve the Divine One with a sincere heart. Our worship and service are truly sincere when aligned with a will that is wholly devoted to God. On the other hand, a will devoted to God finds expression in service and worship with a sincere heart. This is the proper attitude in face of the power, eternity and majesty of God. The conjunction of 'will' and 'heart' envisions the complete person; will, heart, soul, mind and body. Nor can it be forgotten that this devotion and sincerity are themselves first gifts from God.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal *Celebrate!* (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

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

You gift us with the Holy Spirit.
Christ have mercy.

You are our Teacher.
Lord have mercy.

First Reading

Isaiah 45:1, 4-6

There is nothing that does not fall under the purview of God. This is not because God is ever watchful, inordinately zealous, or even overanxious. Rather nothing can be outside the plans of God because everything is in God, the creator of all things.

Second Reading

1 Thessalonians 1:1-5b

Paul greets the Church in Thessalonica in grace and peace, giving thanks for them, praying for them, and offering encouragement as they live within the Holy Spirit.

Gospel Reading

Matt 22:15-21

For readers of Matthew's gospel, this passage is one of a series of confrontations between Jesus and the religious authorities. His wisdom is tested by the wise, and those who come before him so boldly leave in a state of amazement.

Reflection

The gospel text is one of a series of passages in which Jesus is confronted by those who seek to tarnish his reputation. In each of the troubled meetings, it is the itinerant preacher from Galilee who masters the religious and political elites, whether scribes, Pharisees, Sadducees, or Herodians. The intention to trap Jesus leaves them cornered. As it is becoming clear, these chapters late in Matthew are a prelude to the capture and death of Jesus at the hands of the authorities, an episode where again God thwarts their plans.

In our text, there are several interesting details and twists, but the focus of the narrative remains fixed on the teaching already seen in the first reading from Isaiah. First to the tension points of the story. It is not the leaders who come but their disciples and members of another group. Interestingly, the Pharisees as a group do not have disciples: the community of Matthew is far enough removed from the actual situation for this not to matter. Nor is anything known about the Herodians. What the story line develops is a determined group acting on behalf of the leadership. It is something like a skirmish testing the strength of the teacher. As it turns out, the fray also tests the nerve of the smug opposition.

Clearly Jesus teaching is having an impact on the people and challenging the interpretations and authorities of the period. This is seen in the false praise of the interlocutors: 'we know you are an honest man ...that you are not afraid of anyone'. These words of the group testing Jesus contain the key theological focus of the reading: we know ... 'that you are not afraid of anyone'.

The issue of taxation is front and centre in the plot. It is not known whether this was a great concern of the early Christian communities, though other parts of the gospel show a disdain for tax collectors themselves. It can hardly be expected that the Pharisees thought of Jesus as a tax avoider, given his itinerant status and limited wealth. In this the taxation question is more of a peg around which two other points are given prominence. One is the malice of the questioners. Their only intention is to trick the 'master', do the bidding of unknown leaders, and make a name for themselves amongst their limited circle. They model a form of 'discipleship' that has no integrity. Perhaps their lack of freedom gives rise to their malice. At any rate, it contrasts with the freedom from fear and the honesty that they venomously ascribe to Jesus.

The second is the most central: 'give to God what belongs to God'. And for Jesus, what is there that does not belong to God. This is not so much a comparison between two competing duties or powers – taxes and the divine, the state and God. Rather Jesus is bringing to the fore the teaching of Isaiah that we have already heard. There is nothing that has its origins or being outside of God. All things come and go in God. The real disciple lives life accordingly. Soon enough Jesus' own life will be in the hands of these authorities, but this teaching evidences that he is already convinced that in God all things are turned to the fulfilment of the divine will.

There is no hint of complacency in Jesus' response, or of disengagement with the difficult tasks of life, with suffering and emptiness. The Gospel is at pains to show that the way of life of Jesus is the model for giving to God what is God's! He teaches, cares, loves, heals and rebukes the hypocritical leaders. To give to God what belongs to God is to love and ultimately this will cost Jesus his life, as Matthew is soon to show. Everything he does is grounded in the originating and upholding love of God, and Jesus response is to emulate that love.

There is something to be said in the narrative about taxes! There is a way that the reading can be construed as about the obligation to pay the state tariff. And while Jesus' message is that there can be no comparison between obedience to the state and that owed to God, he does not deny that there are civil obligations: that is simply not part of the story line that the evangelist wants to emphasise.

The excerpt from the Letter to the Thessalonians offers a touching contrast. Here Paul is greeting his brothers and sisters in Christ. He has clear affection for them, is constantly mindful of them, and wishes them grace and the presence of the Holy Spirit. The Christian community did have its religious and political elites, and needed to deal with them, however it is something of an antidote to see Paul greeting his fellow Christians with affection.

Prayer of the Faithful

by John O'Connell

Introduction

Knowing that God always grants us what we need, we present our petitions.

Petitions

We pray for the leaders of all faiths that in this aftermath of the pandemic they will continue to faithfully love and serve their communities.

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

We pray for the community of the faithful that we may be united with one another, always seeking the good of our neighbour irrespective of their religious tradition.

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

We pray for our global community, may we ways for equity in the distribution of goods and medical needs in the aftermath of the pandemic.

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

We pray for all of us gathered here (*OR all of us who wish to once again gather in praise,*) that we may always give you glory and honour by our way of life and give to God what is God's.

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

We pray for all the missionaries around the world, may they be strengthened in their work and consoled in their difficulties through the care and support of communities like ours.

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

We pray for those who are suffering; physically, mentally and spiritually, that they may find consolation in Jesus Christ who suffered and rose again.

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

We pray for the families who have lost loved ones in the pandemic. May they find peace and strength through the love of their communities.

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

We pray for medical staff throughout the world who have given their lives to care for those suffering from COVID-19. Grant them their eternal reward and comfort their families.

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

Conclusion

Father, all things come from you and return to you, in faith we know that you accept these petitions that we bring before you. Grant them if it is your will, through the power of the Spirit and in the name of Christ our Lord. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

All people that on earth do dwell. W. Kethe. 613
All the earth. L. Deiss. 611.
Christ is the King! O friends rejoice. G. Bell. 641.
Christ is the world's light. F. P. Green. 643
Holy God, we praise Thy Name. C. Walworth. 710
In faith and hope and love. R. Connolly/ J. McAuley. 722
Lord be my Vision. E. Hull. 733
Priestly People. L. Deiss. 796
The Churches One Foundation. S. Wesley/ S. Stone. 819
To Jesus Christ, Our Sovereign King. M. Hellreigel. 847

GA

All people that on earth do dwell. W. Kethe. 533
All the earth. L. Deiss. 534.
Blest be the Lord. D. Schutte. 458.
Christ is the King! O friends rejoice. G. Bell. 389
Holy God, we praise Thy Name. C. Walworth. 411
In faith and hope and love. R. Connolly/ J. McAuley. 442
O Christ the Great Foundation. S. Wesley/ S. Stone. 483
The Servant Song. R. Gillard. 487

AOV1

All the earth. L. Deiss. 184
Be thou my vision. E. Hull. 9
Blest be the Lord. D. Schutte. 179
For You Are My God. J. Foley SJ. 178
Sing A New Song. D. Schutte. 80

AOV2

Jesus Christ Is Waiting. J. Bell. 8
The Harvest of Justice. D. Haas. 55
The Servant Song. R. Gillard. 169
Shine Jesus Shine. G. Kendrick. 59

AOV4Kids

We live and love Your Word. K. Bates SM. 118

CWBII

Sunday by Sunday hymn suggestions
Christ is the King! O friends rejoice. George K. A. Bell. 398
Be thou my vision. Tr. Mary Byrne/Eleanor Hull. 455
In faith and hope and love. James Phillip McAuley. 520
There's a Spirit in the air. Brian Wren. 623
Additional selections by Chris deSilva
Seek ye first the kingdom of God. Karen Lafferty. 594

S&S1

Seek Ye First. Karen Lafferty. 160
Seek First. Amy Grant and Wes King 201

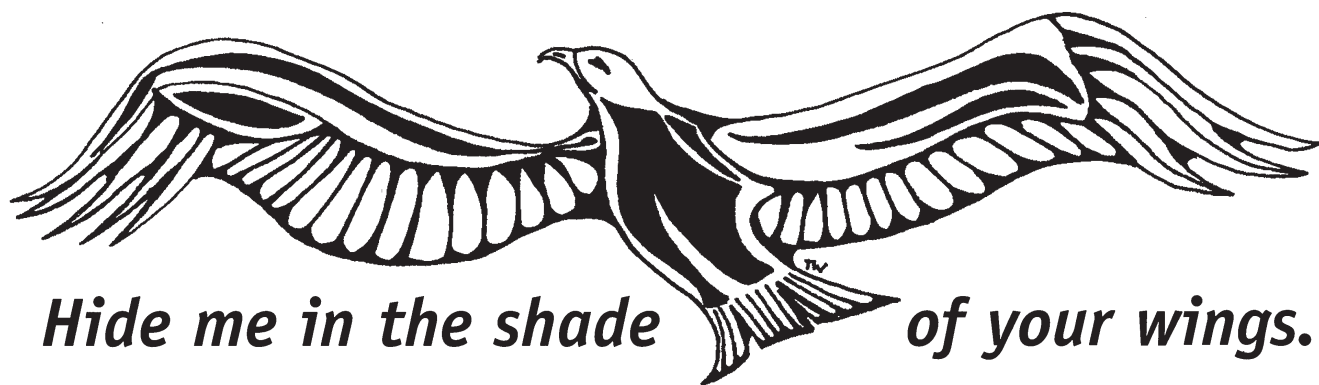
Psalms Selected by Chris deSilva

Psalm 95: *Give the Lord glory and honour.*
Psalm 95: Ernest Rayson SSS. CWB 433
Psalm 96 (95): Jenny O'Brien. JOBA pg. 96
Give the Lord Glory and Honor: Marty Haugen. LPA pg. 158

Music selections by Michael Mangan

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

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





25 October 2020

Thirtieth Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

How to live a life of love is the focus of today's readings. It is not about which Law is the most important but the Spirit of the Law, which is the very nature of God.

Collect

Almighty ever living God,
increase our faith, hope and charity,
and make us love what you command,
so that we may merit what you promise.

Commentary

This collect is from the most ancient layer of collect prayers in the Roman Missal. Scholars think that the oration most probably comes from the Mass for Sunday, December 20, 537, and ends the December fast. As such, it is one of a collection of Masses from the hand of Pope Vigilius. The immediate historical context is the siege of Rome by the Arian Ostrogoths under Witiges.

The prayer is made up of a series of petitions for the gifts to live in such a way on earth so as to merit to enter eternal life. The first petition is for an increase of faith, hope and love. These three form the basis of a vigilant Christian life, lived in expectation of the coming of Christ. They are the most permanent of all spiritual gifts and endure into eternal life. Among them, however, it is love that has primacy. Their presence in the faithful is the deepest expression of the community's response to God's forgiveness, covenant and commandments.

In conjunction with this gift, believers further ask that they love what God commands. This petition reflects both the primacy of love, and the relationship of the triad to God's covenant. The mandates themselves are directed towards love and worship of God, and love of neighbour. Love for them unites the community in heart and will, and is, as well, an experience of the true joys of heaven.

The pair of petitions for the divine gifts of faith, hope and love, and for the love of what God commands, together connote a life lived in love, worship, obedience, righteousness and unity. Through such a life, itself a foretaste of eternal life, the faithful seek to merit entry to the fullness of the divine promises.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you are the source of compassion.
Lord have mercy.

You teach us to love our neighbour.
Christ have mercy.

You show us how to love.
Lord have mercy.

First Reading

Exodus 22:20-26

How are the people of Israel to live? They are to be mindful of the poor and needy in their midst, neither molesting, oppressing, ill-treating, or harassing them. In this the chosen people are to remember that the compassionate God is the champion of the poor, and they themselves were once aliens.

Second Reading

1 Thessalonians 1:5c-10

Paul blesses the Thessalonian community for the way it has taken up the life of faith. He remarks on the way the members welcome the word, adhere to the example of their teachers, and themselves have become an example to other communities and Churches.

Gospel Reading

Matthew 22:34-40

As Jesus continues to be tested the questions get harder. The Pharisees, who see in the law a spirituality of God and a path to life in the divine, now ask which of all the laws is the most superior. Jesus response that it is love – of God and neighbour – is both simple and sublime.

Reflection

We have before us a most compelling set of readings. Paul captures something of the spirit of a Christian community as he describes the effect that the Thessalonians are having on cities and towns in the vicinity. They broke with false gods and embraced their conversion. They closely modelled their lives on the sort of life that Paul and his team had led while preaching amongst them. We can note that it was not Paul's preaching and teaching alone that was effective, but also its integration into his life and habits. Paul's teaching was credible because his life was credible. The message was able to be accepted with joy because Paul, Timothy and their companions lived the message and exuded joy. Service to the living and true God entails an active belief and a creditable life.

The quality of a life in service and obedience is at the heart of the legal passages in the Book of Exodus. Our reading today has a particular sense of duty to the

poor and oppressed. The foundation for this is easily discerned. The people of Israel were once aliens: knowledge of what it is like to be an alien impels them to treat those foreigners in their midst with respect and dignity: 'you will not molest or oppress aliens, for you yourselves were once aliens in Egypt'. As well, anyone could fall foul of misfortune and leave their wife a widow and their children orphans, and hence it is far from ideal to ill-treat widows and orphans. Yet there is a deeper reason than human history and experience to care for the poor. God is a compassionate God, and the poor and needy will always find compassion in God: 'At least with me the poor will find compassion'. The Exodus text makes it clear that to be a religious person, to be one with the will of God, involves caring for the poor as God cares for them. Foreigners are not to be oppressed or molested. Widows and orphans are not to be mistreated or abused. The poor are not to be forced into penury or left to freeze. To be a religious person is to know that being an alien, a widow, an orphan or poor is never that far removed from our own experience.

It is with this that we turn to the Gospel, and one of the greatest of Jesus' sayings. This is the third of the great confrontations: first came the disciples of the religious leaders, second came some Sadducees themselves, and now the one from a conniving group of Pharisees. As Matthew sees it, the Pharisees occupy the chair of Moses (Mt 23:1) and are thoroughly familiar with the law, and especially the demands from Exodus and the other books of the Pentateuch. However, the question about which is the greatest of the laws is not too unreasonable. It is important to have the right foundations from which to think, and so such a question would not have been uncommon in such theology-law circles.

And so, to Jesus' response! Faced with a form of entrapment, Jesus turns the tables. The first commandment, and the greatest, is to love God wholly and fully: heart and soul and mind. The sense of this love is not quite the same as our contemporary meaning. For the early Christians, love of God is not primarily a feeling or emotion, but a sense of commitment and obedience. It is closer to the obedience seen in the passage from Exodus, where compassion is seen in actions. It is also reflected in the Thessalonians text, where the community model themselves on the lives of their teachers: this is love embodied.

This sense of love is further embodied with the second half of Jesus' response. Love of God is intertwined with love of neighbour. While love of God may be the supreme rule, the entire law and the teaching of the prophets hang off both these commandments. As can be seen in the Exodus passage, to love our neighbours is to love them as God loves them. This is deeper still than our own love for self. To live the true spirit of the law is to live it from the heart and mind of the supreme lawgiver, to live it in imitation of God's compassion. The life of Jesus exemplifies this, and it is the model for the life of every Christian.

Prayer of the Faithful

by John O'Connell

Introduction

God alone is our strength, let us not be afraid to approach with our needs and the needs of our world.

Petitions

We pray for the pilgrim Church that she may continue to renew and purify herself in the aftermath of the pandemic so that she may be a worthy bride for your Son.

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

We pray for the leaders of the Church in Australia that they will bring the Plenary Council to fruition and listen to the voice of the Spirit through the People of God.

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

We pray for all of us gathered here *(OR who still ache to be able to celebrate the liturgy together)* that we may be able to love you by keeping your word and growing every deeper in the knowledge of your love.

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

We pray for this parish community that we may love God with all our heart, all our soul and all our mind and our neighbour as our self.

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

We pray for those that are suffering, that they may, amid their difficulties put God in the centre of their lives through the love and care shown to them by their families and carers.

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

We pray for the world that amid this ever-changing society in the aftermath of the pandemic, it can remain grounded in the truth of the gospel.

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

Conclusion

In faith we put these petitions before God with full confidence that they will be granted through the power of the Spirit, in the name of Jesus, your Son. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

A New Commandment. Anon. 615
Christians, let us love one another. C. Folz/ French melody. 648
Faith, hope and love. C. A. Peloquin. 249
In Christ there is no east or west. J. Oxenham. 721
Lord, Whose love in humble service. A. Bayly/ Dutch Melody. 741
Love is His Word. L. Connaughton. 743
Make me a channel of your peace. S. Temple. 793
Now Let us from This Table Rise. F. Kaan. 753
Seek, o seek the Lord. R. Connolly/ J. McAuley. 802
This is my will. J. Quinn SJ. 842
Whatsoever you do. W. F. Jabusch. 860.
Where there is charity and love. R. Connolly. 863

GA

A New Commandment. Anon. 318
Blest be the Lord. D. Schutte. 458
Christians, let us love one another. C. Folz/ French melody. 206
For the healing of the nations. F. Kaan/ H. Purcell. 513
For the fruits of This Creation. F. Green. 426
How can I keep from singing? R. Lowry. 454
I have loved you. M. Joncas. 402
Love is His Word. L. Connaughton. 462
Make me a channel of your peace. S. Temple. 490
Seek, O Seek the Lord. R. Connolly/ J. McAuley. 211
The Cry of the Poor. J. Foley SJ. 36
This is My Will. J. Quinn SJ. 465
Ubi Caritas. Gregorian Chant. 319
Ubi Caritas. Taize. 324
Where there is charity and love. R. Connolly. 323

AOV1

Blest be the Lord. D. Schutte. 179
I have loved you. M. Joncas. 126
The cry of the poor. J. Foley SJ. 83.
Where love is found. D. Haas. 87

AOV2

One Body. T. Watts/ M. O'Brien. 146
Love is never ending. M. Haugen. 156
We are called. D. Haas. 60

AOV4Kids

One Body. T. Watts/ M. O'Brien. 148.
Touch the earth lightly. S. Murray/ C. Gibson. 34
We are children of the Living God. K. Sherman CSJ. 15
We want to live like You, Jesus. M. Wetherald-Hoiston/ S. Wolf. 32

CWBII

Sunday by Sunday hymn suggestions
A new commandment. Anon. 443
The Cry of the Poor. John Foley SJ. 618
Where there is charity and love. Richard Connolly. 638
Where true charity is dwelling/*Ubi caritas est vera.* Tr, ICEL. 639
Additional selections by Chris deSilva
Christians, let us love one another. Armand Nigro SJ/M. Claudia Folz SNJM. 469
This is my will, my one command. James Quinn SJ. 626

Psalms Selected by Chris deSilva and Angela McCarthy

Psalms 17: *I love you, Lord, my strength.*
Psalm 17: Richard Proulx/Joseph Gelineau SJ. CWB 436
Psalm 18 (17): Jenny O'Brien. JOBA pg. 98
I Love You Lord: Tony Alonso. LPA pg. 161

Music selections by Michael Mangan

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

Love God, Love Each Other (LCC) {CHILDREN Gathering, Recessional]}



Let hearts
rejoice who
search for God.



1 November 2020

Solemnity of All Saints

Reflection by Gerard Moore

Introduction

The saints exemplify the blessings of God. Drawn from every race, and language, and people and nation, their often tragic lives open for us the ways of God, the power of faith, and the value of loving service. They know our struggles, we know their triumph, and in them we give praise to God.

Penitential Act

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

Lord Jesus, you call each of us to be with you.
Lord have mercy.

You lead us to live in faithful love. Christ have mercy.

You offer us a life of happiness. Lord have mercy.

First Reading

Revelations 7:2-4, 9-14

'These are the people who have been through the great trial': the angel describes the beloved of God, impossible to count who are standing and giving praise to God. The reading offers a scene of wonder and praise, of fidelity and heroism. It also paints a picture of the Church of God: faithful, full of praise, and comprising of every nation, every race, every tribe and every language.

Second Reading

1 John 3:1-3

In reminding us that we are held in the lavish love of God, John teaches us that we shall be more fully made of this love in the as yet unrevealed future. However, this future is already being made known to us in our own purification now, making us more like Christ.

Gospel Reading

Matthew 5:1-12a

Speaking from the mountain, Jesus preaches to the crowd and opens for them the meaning of blessing. As Moses brought the tablets with the law, so Jesus brings a new understanding of the ways of God, and of the life of holiness.

Reflection

The readings together establish a rich and varied perspective on the feast of All Saints. It is worth taking them in the order in which we hear them. The passage from the Book of Revelation paints a picture of the vastness of the faithful, and the depths of their fidelity. During persecution and uncertainty, the Church is alive with the praise of God. The members of the Church, and particularly the martyrs, are not limited to a favoured group or section: they are from every race, and language, and nation, and tribe. The saints of God are beyond our feeble differences and unmask our cultural arrogance and racism.

The First Letter of John allows that the future is yet to be revealed. Yet it is marked by love, indeed by the lavish love of God who enables us to call ourselves the children of God. Living in this hope of being taken up fully into the triune God shapes us in the present and encourages us to purify ourselves so as to be more like God. In this we seek to live now in the inheritance which is to come.

In a way John's sense of the future in the present matches the nature of the Beatitudes. Jesus did not invent beatitudes, but he and his followers knew them well. Short pithy statements that began with 'Blessed are you' or 'happy are you' were part of the speech and literature of the ancient world. The Book of Psalms, the great Jewish song book so familiar to Jesus, began with one: 'Happy are those who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers, but their delight is in the law of the Lord and on his law they meditate day and night' (Ps 1:1-2)¹. In effect the rest of the psalms are to be read, or more properly sung, in light of this type of saying.

A beatitude is not the fulfilment of a promise, rather it is a declaration of something that is already true, even if it is not seen or comprehended. The beatitudes of Jesus have this quality. They are not future promises of what will happen, nor are they meant to reveal new teachings or truths. Rather their intention is to surprise the hearer about what already is in place, about what already is known. As such they are reminders to the hearers of how God is already seeing and acting and judging. While these divine actions and judgements may actually take place in the future, they are in train now and their completion will not be derailed.

In the ancient world beatitudes were so important that they were learnt off by heart. The Egyptians even had them inscribed on pieces of gold and placed with the bodies of their dead. This allowed the deceased to remain in possession of the very truths that oriented all life and gave them entry to the world beyond. The gold not only signalled their value but ensured that these life-giving teachings remained indestructible.

For the feast of All Saints, it is as though the holy ones of God, the saints, replace the gold inscriptions as reminders to us of the immediacy of life in the grace of God. It is in the lives of the saints that we gain some understanding of life in blessing. They witness to us poverty of spirit. They inspire us to gentleness, mercy and purity of heart. Their example exemplifies true mourning, and insatiable hunger and thirst for justice. Their lives signal peacemaking and endurance: persecution does not hinder them.

The Gospel, then, allows us to view the saints through the prism of Jesus' teaching. At heart, the saints are those who understand that the poor of spirit are blessed. This opening blessing is the key to the beatitudes that follow. Beneath the verse in Matthew is

a teaching from Jesus about how God looks upon our world, assesses it and consequently offers blessing to the 'poor'. Clearly material poverty is part of the dynamic. In the ancient world riches were seen as a blessing from God, and poverty a sign that the person or family had been forsaken by the divine. There are Christians today who preach a similar 'gospel of wealth', a teaching not shared by the saints themselves! Jesus reflected a more sceptical position, seen in his praise of the widow who offered to God from her small store of copper coins (Lk 21:1-4) and his saying that the greatest in the kingdom of heaven is the one who is humble as a child (Mt 18:1-5). Yet impoverishment is no blessing either, and eternal punishment is the lot of those who ignore the hungry, the thirsty, the naked, the stranger, the sick and the imprisoned (Mt 25:31-46).

One of the most interesting and fruitful interpretations of 'blessed are the poor in spirit' is one that explores the possibilities inherent in 'spirit'. Spirit implies our awareness, our thinking, our consciousness. To be poor in spirit entails consciously and intentionally thinking through the actual condition of human beings as we are in this world. It is to stand before the poverty, misery, violence, pettiness and corruption that over and over again afflict the living and loving of our brothers and sisters throughout the world. It is to know that while I eat others are hungry, that while I sleep others have no shelter. It is to recognise that we humans spend more on guns than education or hospitals or mental health. If we are poor in spirit, we have no choice but to be aware of injustice, pollution, exploitation. The saints are our exemplars in this, actively bringing the love of God and the power of healing to conflict, injustice and entrenched poverty.

To look at the world as it is, unvarnished and raw, means that we have to be able to look at ourselves in the same manner. Poverty of spirit requires the humility to know we are finite and sinful, and to recognise that our world is in peril. In the face of this we do not flee. Rather, as did the saints, we acknowledge that all these are real. If this is what it means to be 'poor in spirit' it is at the same time a great and a difficult grace.

How is it a part of the reign of God? How is this humility a blessing? There is a relationship between what we know and what we love. The more we understand something, in this case the real and hidden workings of our world and society, the more our love is stretched. As we try to love more in the face of ugliness, violence and very ordinary behaviour, we find our love stretched to encompass these things without condoning them. We find our actions enlarged to face the threats but in such a way that we do not become consumed by the violence and injustice we both dwell in and oppose. Yet is this not God's love? Doesn't God's love stretch to embrace the world without backing away from injustice, evil, fear and indifference? We see this in the way Jesus grieves over the hardheartedness of the religious leaders symbolised by the city of Jerusalem: 'Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing' (Mt 23:37). Despite this insight, Jesus turned towards Jerusalem, not away

from it (Mt 16:21). He was resolute in his desire to bring the all-embracing love of God.

So, what is the blessing? In part it is to love more as Jesus himself loved, though it must be admitted this is not the easiest of graces. But the blessing is also that the reign of God is made present in all places and all times. We see this in that renowned prayer which follows on from the beatitudes: 'Your kingdom come, your will be done on earth as it is in heaven' (Mt 6:10). We are blessed because being poor in spirit we are a part of that rule. This implies a further blessing, to be fulfilled in God's time. God's own justice requires that those who are poor in spirit be rewarded. They are not going to be abandoned. This is an act of hope since still, like Jesus, they must travel the road to Jerusalem. In the saints we see that the blessing has already begun.

Resources

¹ Other examples are Sir 48:11 and Tobit 13:14.

For more on the beatitudes see Gerard Moore, *The Beatitudes and Social Justice*, Australian Social Justice Series No 52 (Sydney: The Australian Catholic Social Justice Council, 2004.)

Prayer of the Faithful

Introduction

Just as Jesus ascended to the right hand of the Father in Heaven, we gather to pray with the Saints who are now in glory.

Petitions

We pray for the continual strength and renewal of the Church, as we continue to trust in the saving grace of the Lord Jesus.

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

We pray for the souls of those who do not know Christ that they may one day join in the heavenly presence of God.

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

We pray for the saints who have lived among us on earth, particularly those who sacrificed their lives to care for others during the pandemic. May their unwavering love for God be a beacon of hope for us all as they live their lives centred on the Gospel.

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

We pray for our local communities, that through the witness of the Church in their midst they will be able to see it as a beacon of hope and love.

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

We pray for the families of those who have died because of COVID-19. May they take comfort from the knowledge that their loved ones now dwell in the perfection of love with God.

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

Conclusion

Father, we ask that you humbly hear our prayers and grant our petitions, as we continue to live in hope given to us through the knowledge of Jesus' death and resurrection. We pray through the power of the Spirit and in the name of your Son, Jesus. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Blessed are the poor in Spirit. P. Kearney. 817
Come to me all you who labour. G. Norbet OSB. 660
Father we praise You. R. Connolly. 675
For all the Saints. W. H. How; R. V. Williams. 679
Holy, Holy, Holy Lord God Almighty. R. Heber; J. B. Dykes. 712
Priestly People. L. Deiss. 796
The Church's One Foundation. S. Stone; S. Wesley. 819
By every nation, race and tongue. H. B. George. 632

GA

Be Not Afraid. B. Dufford SJ. 449
Blest are they. D. Haas. 477
Blessed are the poor in Spirit. P. Kearney. 489
Come to me all you who labour. G. Norbert. 228
For all the Saints. W. H. How; R. V. Williams. 551
God Is Love. D. Haas. 461
I Have Loved You. M. Joncas. 402
O Christ the Great Foundation. S. Stone; S. Wesley. 483

AOV1

Blest are they. D. Haas. 55
Come to me all you who labour. G. Norbet OSB. 37
I Have Loved You. M. Joncas. 126

AOV2

Table of Plenty. D. Schutte. 20
Without seeing You. D. Haas. 158

CWBII

By ev'ry nation, race and tongue. Hereford Brooke George.
Let all on earth their voices raise. Panel of Monastic Musicians. 420
By all your saints still striving. Jerry D. Godwin. 423
For all the saints. William Walsham How. 439
The Beatitudes. Peter Kearney. 456
Blest are they. David Haas. 458

S&S1

Lead Me, Lord. John D. Becker. 107
We Are the Light of the World. Jean Anthony Greif. 143

S&S2

Let Us Rejoice in the Lord. Bobby Fisher and Greg Lee. 329
Rejoice with All the Saints. Harry Hagan OSB 331
Saints of God. Bob Hurd. 332

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 23: *Lord, this is the people that longs to see your face.*
Psalm 23: T. Barrett Armstrong/Stephen Somerville. CWB 468
Psalm 24 (23): Jenny O'Brien. JOBA pg. 14
Lord, This is the People: Tony Alonso. LPSF pg. 108

Music selections by Michael Mangan

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

Heaven Shall Be Yours (TCS) *Based on Mt 5:1-12* [Gathering, Gifts, Communion, Recessional]

We Are All Saints (SYJ) [Gathering, Recessional]

Light For The Journey (TWB) *Litany of the Saints*



Col 2:12

By baptism
you have been
raised up.



Monday 2 November 2020

All Souls Day Commemoration of All the Faithful Departed

Reflection by Gerard Moore

Introduction

The commemoration today allows us to reconnect with all those whom we love, but who have died. As well, it invites us into solidarity with the dead throughout history, and in particular with those whose lives have been lost in war and disaster with little regard for their preciousness in the eyes of God and the community. As we pray for the dead, we are mindful of our own imperfections and need for purification.

Penitential Act

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

Lord Jesus, you call us to follow you in mind and spirit.
Lord have mercy.

You are the Good Shepherd. Christ have mercy.

You lead us to freedom. Lord have mercy.

First Reading

Wis 3:1-9 or Wis 4:7-15 or Isa 25:6-9

Psalm

Ps 23:1-3a, 3b-4, 5, 6 or Ps 25:6, 7b, 17-18, 20-21 or Ps 27:1, 4, 7, 8b, 9a, 13-14

Second Reading

Rom 5:5-11 or Rom 5:17-21 or Rom 6:3-9 or Rom 8:14-23 or Rom 8:31b-35, 37-39 or Rom 14:7-9, 10c-12 or 1 Cor 15:20-28 or 1 Cor 15:51-57 or 2 Cor 4:14-5:1 or 2 Cor 5:1, 6-10 or Phil 3:20-21 or 1 Thess 4:13-18 or 2 Tim 2:8-13

Gospel Reading

Matt 5:1-12a or Matt 11:25-30 or Matt 25:31-46 or Luke 7:11-17 or Luke 23:44-46, 50, 52-53; 24:1-6a or Luke 24:13-16, 28-35 or John 5:24-29 or John 6:37-40 or John 6:51-59 or John 11:17-27 or John 11:32-45 or John 14:1-6

Reflection

The commemoration of All Souls stands within the liturgical calendar as at a lower level of ritual celebration than the feast of All Saints, and indeed many of the recognised liturgical celebrations across the year. Yet to insist on this sense of priority is to thoroughly misunderstand how the celebration has taken hold in the religious imagination of the community. It has become a celebration of tremendous importance.

Some aspects of this are theological. The commemoration is placed in juxtaposition with the feast of All Saints. The Saints enjoy their rest before God, caught up in the beatific vision, the splendour and fulfilment of being in the presence of God. By contrast, the 'souls' are not yet in that place. In terms of theological teaching, they remain in purgatory, a

state of waiting to enter the presence of God while being purified of those aspects of their lives that left them unworthy, marked by sin². Ultimately there is a lot here for fascinating if not somewhat off beat discussion: is purgatory marked by time, what is it for a soul to be purified, what are the varied images used over history? Perhaps in the long run this is all something of a distraction!

The practices, devotions and pieties of All Souls day speak of another world of ideas, and indeed a more sobering and human world of love, suffering and loss. Here runs deep the vein of relationship and commitment, of memory and hope that underpins every aspect of human community and family. Speculative theology does not capture this, and perhaps distracts us from it.

The commemoration has become the particular time for the community to remember their loved ones who have died. They can be well loved, well remembered. Others may have a more mixed history. There are relatives, friends and community members who are missed, whose suffering is remembered, and whose lack of grace and goodness is regretted. In sum, they are the dead, and a living community over time allows their memory to be re-constructed. The commemoration of All Souls is part of this process.

We bring to it various approaches and attitudes. One is prayer for the dead, a Catholic tradition upheld in that verse from the scriptures: "it is a holy and wholesome thing to pray for the dead"^(2 Maccabees 12:45 –the translations vary). In this we maintain our solidarity with the suffering and identify with those we love and those we do not know. The prayer creates a bond which gives the liturgy of the day a level of depth and compassion.

Alongside this is a more personal solidarity, a continuity of relationship across the barrier of death, in which we remain mindful of, and vigilant for, our beloved ones. These relationships can stretch back generations, and include beloved uncles and aunts, children who died young, relatives lost in war, those recently deceased. The commemoration provides an opportunity, a window in time, for reflection, memory and healing. It provides connection across generations. It offers comfort that all things are taken up and held in God. In its own way it is an occasion to be in the presence of the ancestors, of the elders who have established the traditions and cared for the lands, of the wider family who have prepared all things for us.

It is here that All Souls opens onto a much larger picture. Any close reading of our current history cannot avoid dealing with the mass death that dogs our living on our planet. We remain caught in the senseless slaughter that comprised the two world wars. The horror of the atomic bombs sits within our vision. The sites of indigenous massacres remain an unhealed wound for us. We continued to be horrified by the

deaths of refugees as they flee war and terror. The commemoration of All Souls allows for a ritual space for these blows against humanity to be remembered, carried home to us, and brought to faith.

In parallel with this is the memory of natural disasters, in which humanity may have played a part or no part. The death wrought through the devastating tsunamis in Indonesia and Japan, the floods and fires so well known in Australia, the lives lost at sea.

The commemoration brings all these together, not in a single picture, nor an arranged set of thoughts, but allowing our hearts and minds to wander from friends long lost, husbands and wives departed, neighbours who have died, children swept up in disasters. It draws us into solidarity with those around us, those near us, those far away, all mourning whether in secret or in the light.

Our readings help with these reflections. Psalm 23 brings the comfort of the Good Shepherd to our loss and grieving. All are accounted for, and the shepherd will stop at nothing to seek out the sheep. This psalm gives reassurance for those who wander these paths, and for us as we reflect upon those who wander through the world beyond.

The banquet theme from the prophet Isaiah has been met in the Sunday readings a couple of weeks earlier. The image of the rich banquet allows for a sense of the graciousness of God, yet the reading also carries the compassion of the creator. It is the Lord who wipes away the tears from every cheek, and who removes the shame.

We have a treasure of readings from the apostle Paul. In the text from Romans 6 there is the enduring promise of eternal life in God, an idea enlarged in the excerpt from Romans 8 in which the whole of creation is brought into freedom.

The gospel selections are wide and thoughtful. One passage available is from Luke 24, and offers us the story of Jesus' appearance to the disciples fleeing to Emmaus. The commemoration of All Souls only makes sense in light of the resurrection, and for Luke the resurrection makes sense when understood through the Eucharist. The departed too are celebrated and prayed for by us in the Eucharist. The Emmaus story brings this range of ideas together into the commemoration.

Another important passage, the last judgement from Matthew's Gospel (Mt 25:31-46) allows us to bring to the present the qualities of the dead that we know, particularly around their selflessness, keenness to help those they do not know, their compassion for the poor, sick and hungry. In this reading, the commemoration of All Souls brings to us the importance of our lives here and now, and the choices we make.

In a summary of sorts, while the commemoration of All Souls has central theological tenets at its core, it has been embraced as a feast of all whom God loves and as a time to reflect, perhaps continue to mourn but more so to hold our loved ones and humanity itself, to our hearts. Different readings open up different perspectives for us, however it is vital to allow the liturgy to breathe the spirit of compassion, healing and the embrace of divine love.

² There is a short section on this in the Catechism of the Catholic Church, 1030-1033 http://www.vatican.va/archive/ccc_css/archive/catechism/p123a12.htm

Prayer of the Faithful

Introduction

We gather on this special day to pray for the souls of those who are no longer with us and so we offer our needs to God.

Petitions

We pray for true peace and wisdom upon the Church and her spiritual leaders, that they will be given the words to speak comfort to the families who are suffering.

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

We pray for the myriad of doctors and nurses within the health system, that they will be granted the sensitivity to deal with the families who face the death of a loved one.

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

We pray for those who have recently lost a spouse or a loved one and ask that they will be provided with the necessary financial and emotional support during this difficult time.

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

We pray for the Parish families within the local community who have recently experienced the loss of a loved one, that they may be reminded that one day they shall meet again in glory.

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

Conclusion

Father, we ask that you humbly hear our prayers and grant our petitions, as we continue to pray in the knowledge of the goodness of your Son and the power of the Spirit. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

All Creatures of our God and King. W. Draper. 618. (v. 6.)
Canticle of Simeon. Frank Quinn OP. 636
Come to Me. G. Norbert. 660
Come to me, all you who labour. Anon. 662
Crimond. J. Irvine. 833
I am the Bread of Life. S. Toolan RSM. 718
In faith and hope and love. J. P. McAuley/ R. Connolly. 722
Keep In Mind. L. Deiss. 730
My soul is longing for your peace. L. Deiss. 751
Now the Green Blade Rises. French Carol. 759
O God, our Help in Ages Past. I. Watts. 767
The Living God My Shepherd Is. J. Driscoll SJ. 827
The Lord is My Shepherd. B. Boniwell. 830
Yes, I Shall Arise. L. Deiss. 867

GA

Amazing Grace. J. Newton. 437
Be Not Afraid. B. Dufford SJ. 449
Centre of My Life. P. Inwood. 444
Crimond. J. Irvine. 473
Eye Has Not Seen. M. Haugen. 466
I Have Loved You. M. Joncas. 402
I am the Bread of Life. S. Toolan RSM. 204
I Heard the voice of Jesus Say. H. Bonar. 468
In faith and hope and love. J. P. McAuley/ R. Connolly. 442

Keep In Mind. L. Deiss. 391
My soul is longing for your peace. L. Deiss. 519
Now the Green Blade Rises. J. Crum. 364
O God, our Help in Ages Past. I. Watts. 459
On Eagle's Wings. M. Joncas. 452
Nunc Dimittis. J. Wood. 301
Restless is the Heart. B. Farrell. 239
The Lord is My Shepherd. B. Boniwell. 506
We walk by faith. M. Haugen. 447
You are Near. D. Schutte. 451

AOV1

Amazing Grace. J. Newton. 29
Be Not Afraid. B. Dufford SJ. 114
Because the Lord Is My Shepherd. C. Walker. 66
Crimond. J. Irvine. 144
Eye Has Not Seen. M. Haugen. 146
I Have Loved You. M. Joncas. 126
I am the Bread of Life. S. Toolan RSM. 49
I Heard the voice of Jesus Say. H. Bonar. 54
Keep In Mind. L. Deiss. 180
O God, our Help in Ages Past. I. Watts. 175
On Eagle's Wings. M. Joncas. 153
The Lord is My Shepherd. B. Boniwell. 26
We walk by faith. M. Haugen. 63
You are Near. D. Schutte. 112

AOV2

Abide with me. W. Monk/ H. Lyte. 128
Centre of My Life. P. Inwood. 170
Holy Darkness. D. Schutte. 24
I Know that my redeemer lives. S. Soper. 34
Nearer, My God to Thee. S. Adams/ L. Mason. 154
You are mine. D. Haas. 2

AOV4Kids

Turn our sadness upside down. L. Newton. 125
You are mine. D. Haas. 5

AOVNG

Come, Be with Me. Keith Duke. 26
I am Sure I Shall See. Taizé. 71
The Lord is My Light. Michael Mahler. 126

CWB

Come to me, all who labour. Gregory Norbet OSB. 660
Come to me, all you who labour. Anon. 662

CWBII

Lord of the living. Fred Kaan. 440
Remember those, O Lord. James Quinn SJ. 441

S&S1

The Lord Is My Light. Christopher Walker. 61
I Know That My Redeemer Lives. Scott Soper. 154

S&S2

The Lord Is My Light and My Salvation. Jesse Manibusan. 253

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 26: *The Lord is my light and my salvation. I believe that I shall see the good things of the Lord in the land of the living.*

Psalm 26: Richard Proulx/Joseph Gelineau SJ. CWB 469/470

Psalm 27 (26): Jenny O'Brien. JOBF pg. 54

The Lord is My Light and My Salvation: Tony Alonso. LPSF pg. 110

Music selections by Michael Mangan

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

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

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

The Lord Is My Light (LCC) *Ps 26/27 (Chn's Lectionary)*



**YOU HAVE THE
ONE TEACHER:
JESUS CHRIST.**

Mt 23:10



8 November 2020

Thirty-Second Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

This week's mixture of readings can be held together through the idea of staying awake, however they offer three different sets of teachings. The strongest text is the parable of the attendants awaiting the groom's arrival. Some gain entry through more thorough preparation, others lose their chance. This clashing note in the parable only serves to emphasise the wisdom behind the teaching: the Christian life is an active one, in which we are always in service, and always expected to be faithfully participating in the ways of God.

Collect

Almighty and merciful God,
graciously keep us from all adversity,
so that, unhindered in mind and body alike,
we may pursue in freedom of heart
the things that are yours.

Commentary

Little is known of the historical origins of this collect, though it is found in the Roman liturgical sources of the seventh century and has been in use up to and including the present.

The collect sets the faithful's existence on earth within the context of a thoroughgoing, vivid struggle against sin, death, the devil and his forces. This confrontation is exhibited in all aspects of the spiritual life of the human person, in mind and body equally. Believers, however, have a further perspective on this confrontation. In their faith in God, they trust in the divine power, mercy and propitiation to be able to drive out, equally from both mind and body, all that inhibits their freedom to love, worship and obey the Holy One. Inner harmony and spiritual freedom follow when God frees all aspects of the human person from sin, temptation and the power of the devil.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal Celebrate! (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you are the brilliance of God.
Lord have mercy.

You are the one for whom we wait.
Christ have mercy.

You are the wisdom of God.
Lord have mercy.

First Reading

Wisdom 6:12-16

Today we are met with a short poem on divine wisdom. Understood as the true light that emanates from God, wisdom is personified as brilliant, readily seen, eagerly sought, found by those who remain alert and awake. We have here a warm and bright poem reminding of how close and available God is to us.

Second Reading

1 Thessalonians 4:13-18

Paul is assuring the community, living in the expectation that Jesus will come shortly, that their members who had died already will not be left without hope in the final coming of Jesus.

Gospel Reading:

Matthew 25:1-13

The parable of the attendants at the wedding feast seems quite unfair. Five were well prepared for the task, five had not paid due attention to the situation and miss out because of their carelessness. However, the parable serves a purpose: to keep us to task, to keep us aware that we need to remain awake and attentive.

Reflection

There is some contrast and a degree of interconnection between the Old Testament reading from Wisdom, and the Gospel of Matthew. The contrast is in the lavishness with which Wisdom is present and able to be found. Attentiveness to the ways of God allows the divine Wisdom to be apparent. Wisdom is readily encountered by those who love her. Those who seek her will have no trouble in locating her, though early in the morning seems the ideal time to catch her and meditating on God's law is the preferred way to reach enlightenment. On the other hand, wisdom is also at work trying to be discovered, anticipating those who desire her, and even sitting by the door as the dawn comes.

This playful set of images offers optimism and hope that the light and truth of God is not far from the community, and that God is actively revealing the depths of the divine nature to us. To seek knowledge of God is to have that wisdom reveal itself to us. This is a lovely meditation on how God wants to be close to us and to inform our every action.

The connection to the Gospel is somewhat tentative and revolves around anticipation and being awake. The parable in Matthew is also jarring to the contemporary and does not exude the same playful spirit around acting wisely. The intention of the parable is clearly set out in the closing line: 'stay awake, you do not know either the day or the hour'. All aspects of the story must be read in light of this admonition. This entire section of Matthew's gospel (Mt 24-25) is concerned

with the imminent second coming of Jesus. In a sense this well matches the placement of these passages at the close of the liturgical year, a point made more strongly with the upcoming feast of Christ the King.

However, the need to 'stay awake' is a more constant theme across the Gospel as a whole. It is part of the theme in Matthew that our actions are an implicit part of the Christian life. In previous Sundays we have been urged to participate in the wedding feast not simply to attend, but to love our neighbour as our own self, and to lead with humility and service. Here the expectation is that we wait for the Lord with full cognisance of the demands of this service. To wait is to be active, ready, flasks full, free to participate and engage as the master demands.

It appears that the wise are a mite selfish when it comes to sharing their oil. Again, the parable is working as a parable, not a morality tale. The oil has to be in place so that the attendants can be of service to the master: nothing should hinder this. Yet the treatment of the late comers is harsh, their exclusion seems abrupt if not brutal. Their lack of preparation is reminiscent of the reluctance to participate actively by the wedding guest who enters without the wedding garment. For Matthew, to be a follower of Jesus, and to await his coming in integrity, is to be active in faith, to participate in the life of the community, and to maintain a state of preparation. Still, that being said, it feels harsh and selfish!

Paul writing to his beloved Thessalonians is far from harsh and selfish. There is a connection with the Gospel in that both have in mind the return of Christ. For the Thessalonians, the problem is not with staying 'awake', but rather with being too conscientious. The faithful are concerned that their deceased brothers and sisters will miss out on the fulfilment of all things that will come with the return of Christ. Apocalyptic thought is not so common in our own worldview, nor do we share a similar understanding to the fate of the dead. For Paul and his followers, death is understood through their Jewish prism of death as falling asleep in anticipation of God's rousing to new life. Was it possible that those in the sleep of death would be left abandoned with the return of Christ? Paul reassures them that all shall be with Christ for ever, and even proposes that the dead are the first to rise, and only after them shall the living be taken up.

Prayer of the Faithful

Introduction

It is said in today's Gospel, 'Watch therefore, for you know neither the day nor the hour' when the bridegroom will come and invite you to the marriage feast. Let us be ready at all times as we offer our needs to the Father.

Petitions

We pray for the leaders of our Church, that they may be given the grace to lead us through these times of trial and tribulation, and in return give us the courage to lead others back to Christ.

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

We pray for the leaders of the Church in Australia that their work towards the Plenary Council will continue to be fruitful and that the work of the Spirit will be evident in the results.

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

We pray for the leaders of our country, that they may make the right decisions and choices for the greater good of the people and for the future of Australia in the aftermath of the pandemic.

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

We pray for the foresight to keep our lamps full of oil, so that we may always be ready and waiting for the bridegroom's return to earth.

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

We pray for those who are still struggling to recover from the devastating effects of the pandemic. Give them the courage and peace to find new and better ways to live in peace.

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

We pray for the sick and suffering, that they may be given the grace to cope with all that they are going through at these times of hardship. May those who care for them be generous with their time and compassion.

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

We pray for those in the medical profession who have given their time, expertise, and in some cases their lives to care for the sick during the pandemic. Bless them with peace.

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

Conclusion

Father, we ask you to answer these needs, and those that silent in our hearts, with the sure hope in our hearts that you will answer. We make our prayer through the power of the Spirit, in the name of Christ our Lord. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Keep in mind. L. Deiss. 730
Like a deer. K. Boschetti MSC. 274
Lord be my vision. E. Hull. 733
Love divine, all loves excelling. C. Wesley/ R. Pritchard. 740
The Churches One Foundation. S. Wesley/ S. Stone. 819
The Light of Christ. D. Fishel. 826
The Voice of God. W. Greatorex/ P. Icarus. 835
Wake, awake for night is flying. C. Winkworth. 853

GA

City of God. D. Schutte. 498
Keep in mind. L. Deiss. 391
Lift up your hearts to the Lord. R. O'Connor. 416
For the healing of the nations. F. Kaan/ H. Purcell. 513
How can I keep from singing? R. Lowry. 454
Keep in mind. L. Deiss. 391
Love divine, all loves excelling. C. Wesley/ R. Pritchard. 463
O Christ the Great Foundation. S. Wesley/ S. Stone. 483
The Light of Christ. D. Fishel. 405
The Voice of God. W. Greatorex/ P. Icarus. 476
Wait for the Lord. Taize. 283
Wake, o wake, and sleep no longer. C. Winkworth. 282

AOV1

Be thou my vision. E. Hull. 9
City of God. D. Schutte. 57
In the breaking of the Bread. B. Hurd. 58
Keep in mind. L. Deiss. 180
The Light of Christ. D. Fishel. 186
When we eat this Bread. M. Joncas. 99

AOV2

May we come to know the Lord. D. Gagnon. 19
The Spirit lives to set us free. D. Lundy. 165
We Gather Here, O God. O. Alsott/ C. Smith. 99

AOV4Kids

The Spirit lives to set us free. D. Lundy. 95

AOVNG

My Soul is thirsting. Steve Angrisano. 97

CWBII

Sunday by Sunday hymn suggestions
Wait for the Lord. Taizé. 251
Be thou my vision. Tr. Mary Byrne/Eleanor Hull. 455
Who can measure heav'n and earth? Christopher Idle. 643

S&S1

My Soul Is Thirsting/As Morning Breaks. Steve Angrisano. 68
Find Us Ready. Tom Booth. 109

S&S2

My Soul Is Thirsting for You. Andy Andino. 260

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 62: *My soul is thirsting for you, O Lord my God.*
Psalm 62: Kathleen Boschetti MSC/Christopher Willcock SJ. CWB 442
Psalm 63 (62): Jenny O'Brien. JOBA pg. 90
In You, Lord, I have Found My Peace: Tony Alonso. LPA pg. 164

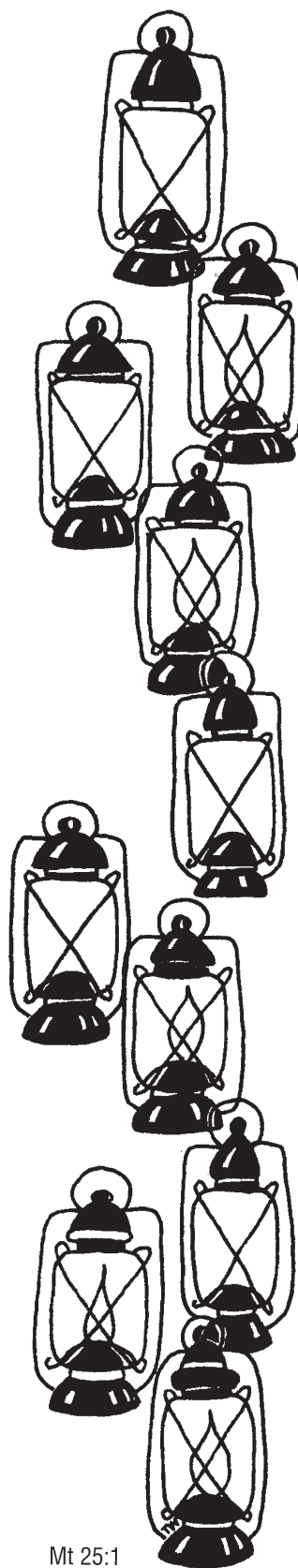
Music selections by Michael Mangan

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

Watch Out, Wake Up (TT) [CHILDREN Gathering, Recessional]

How I Long For You (FWS) *Based on Ps 62/63* [Gifts, Communion]

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



Mt 25:1

**The kingdom
of heaven will
be like this.**



9 November 2020

Thirty-Third Sunday in Ordinary Time

Reflection by Gerard Moore

Introduction

In the Liturgy today we find encouragement to continue doing all of things that make us the people of God. Christ will return and all will be drawn into the love of God for all creation.

Collect

Grant us, we pray, O Lord our God,
the constant gladness of being devoted to you,
for it is full and lasting happiness
to serve with constancy
the author of all that is good.

Commentary

This is a prayer whose meaning unfolds when the historical circumstances are known. This prayer is from the series of Masses written by Pope Vigilius while Rome was under siege by the Arian Ostrogoths under Witiges. Scholars place it in the Mass for either August 23rd or 30th in the year 537, corresponding to a period of hope for the Romans in the war. They had just come through a famine and pestilence in July and are greeted with the encouraging news that imperial troops have disembarked at Naples and are on their way to relieve the city. In the face of a possibly immanent victory Vigilius fears the community will fall away from its devotion to the liturgy and praise of God. The immediate petition of the prayer is that God may grace the Church with that joy which comes from unceasing devotion. In the second clause of the prayer, such devotion is described as the service of the One who is author of all good things. For that reason, it is what guarantees full and unending happiness.

The Church's worship on earth is a response in grace to God's propitiation and favour. Furthermore, it is an experience of the fulfilment of God's wise dispensation since it mirrors the full and perfect rejoicing that characterizes the state of heaven. As such it is a participation in the fellowship of the saints.

In the probable historical context of the siege, with some hope for peace in sight, the prayer sets before the community the importance of worship, devotion and service to God. It reminds them of the participation in heaven that worship anticipates, of the gifts that it brings, and of its overriding significance whether in times of war, hope or prosperity. Victory should bring an increase in worship and thanksgiving, rather than a slackening off, as Vigilius seemed to fear. Yet the blessing and happiness of peace can in no way compare to the full and complete happiness of heaven that is glimpsed in worship. Regardless of either victory or defeat, because the faithful now live in Christ, they have true cause to rejoice constantly, pray and give thanks in response to God's will.

In some ways this message is apposite for northern hemisphere believers entering the closeness and darkness of winter; in another it is a moment of hope beyond the present for the faithful who feel that their Church is not up to the task of protecting believers.

Collect commentary by Gerard Moore: The discussion of the collect, slightly adapted, was composed by me for the Canadian liturgical journal *Celebrate!* (Novalis Press). My thanks to them for permission to reuse the material.

Penitential Act

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

Lord Jesus, you will come again. Lord have mercy.
You lead us to freedom to love. Christ have mercy.
You are the wisdom of God. Lord have mercy.

First Reading

Prov 31:10-13, 19-20, 30-31

This reading is a time capsule offering an ancient picture of a wife as a cherished asset and possession. Its words of appreciation and endearment may still resonate in some quarters, however the practices and understandings of partnership and fidelity in marriage are those of a past world, with exception of God's desire that we care for the poor and sing the praises of God.

Second Reading

1 Thessalonians 5:1-6

Paul closes off his letter to his beloved Thessalonians with a call to continued vigilance. The community has been concerned about the second coming of Christ, and as Paul reassures them, he also warns them about being complacent. They are to live the life of Christ to the full, unknowing when Christ will return, but reassured that he will.

Gospel Reading

Matthew 25:14-30

The Gospel seeks to help the members of Matthew's community view how to act now, knowing that Christ will return. What is the correct attitude in the present when the future seems so assured? Our reading stands in continuity with last Sunday's parable of the wedding attendants and matches the concerns of the Thessalonian Christians.

Reflection

Again, we need to be attentive to the nature of the text as a parable. The details of the story contain some meanings, but more importantly are the building blocks of the story and serve the narrative rather than provide individual pieces of teaching. The framework is quite simple: the master will one day return and ask about the quality of his investment. This was the situation of the Thessalonian community, and is also the main thrust of this section of the Gospel of Matthew. The immanent return of Christ is expected: how do we act in the meantime, and how will that affect his judgement? The theological context gives direction to the interpretation, and in this the story

has a sense of allegory. As allegory all the players in the narrative are a part of the Christian worldview: the master is Christ, the servants the faithful, the talents the life of faith in the Church.

Matthew's main message is consistent with his earlier parables and stories. The task of the servants here and now is to build the kingdom. The talents, however, broadly interpreted, are at the service of the reign of God. The commission given to the servants was to build 'wealth' as understood in the Christian paradigm, a wealth of love. The master has the markings of the life of Christ. He has been present and begun his household. He is now absent in the resurrection. His return is imminent.

On being presented with the large sums of money, indeed lavish amounts, what are the faithful to do? As with earlier passages in Matthew, there is an emphasis on action. The wedding attendants must be prepared, the unfortunate wedding guest must participate, and the expectant servants have to engage. They cannot be gifted with the life of faith, with life in the light, and not love fearlessly. And so, they set about their task. The third servant undertakes nothing and uses as his excuse external discussions about the reputation of the master. Note that there is no sense of cringing amongst the first two servants, who rather see the talents as entrusted to them. They act on trust, and they act in trust.

The rewards are quite unexpected. The two servants, who, in an allegorical sense, have built upon the gift of love are given greater responsibility but also something different. They are no longer servants but enter into the joy and happiness of the master. They are offered more than could have been envisioned. The wretched third servant too gains more; the wretchedness of his life is increased.

Both Matthew and Paul are providing a similar response to the hope of the first century community concerning the imminent return of Christ. Christ will come again, but the role of the community is not simply to wait, but to be awake to the requirements of building the reign of God, awake to the requirements to love. The evangelist has given us a parable with allegorical elements, one that can only be understood within the context of life in Christ. Belief is to be lived and lived to the full. The reward is to share in the divine joy. While we live in the expectation of the fulfilment of all things in Christ, we live now as those who fill the creation with the love of Christ.

The first reading from the Old Testament is usually chosen in light of its connection to the Gospel. There is little to recommend any relationship between the passages from Proverbs and this parable from Matthew, except the slight co-incidence that both deal with using one's 'talents'.

Prayer of the Faithful

Introduction

The Psalmist declares, 'By the labour of your hands you shall eat. You will be happy and prosper.' Let us offer our needs to God who has provided so much for us.

Petitions

We pray for the leaders of our Church and all her people, that we may be accepting and welcome everyone with open arms from any race, colour or religious tradition.

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

We pray for world leaders and those in government that they may lead with integrity and stay true to providing for people's needs and allow religious people the right to worship God.

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

We pray for all the workers of this world who labour hard to earn a living. May they be rewarded for their efforts and respected in the workplace and continue to benefit from wise government following the pandemic.

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

We pray for all of those who work to share the gospel with those who do not know Christ. May they be given the courage and strength to stay strong and persevere through the trying times.

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

We pray for all those that struggle with anxiety, depression, and all other mental illness. That they are given the grace to persevere and make it through life one day at a time.

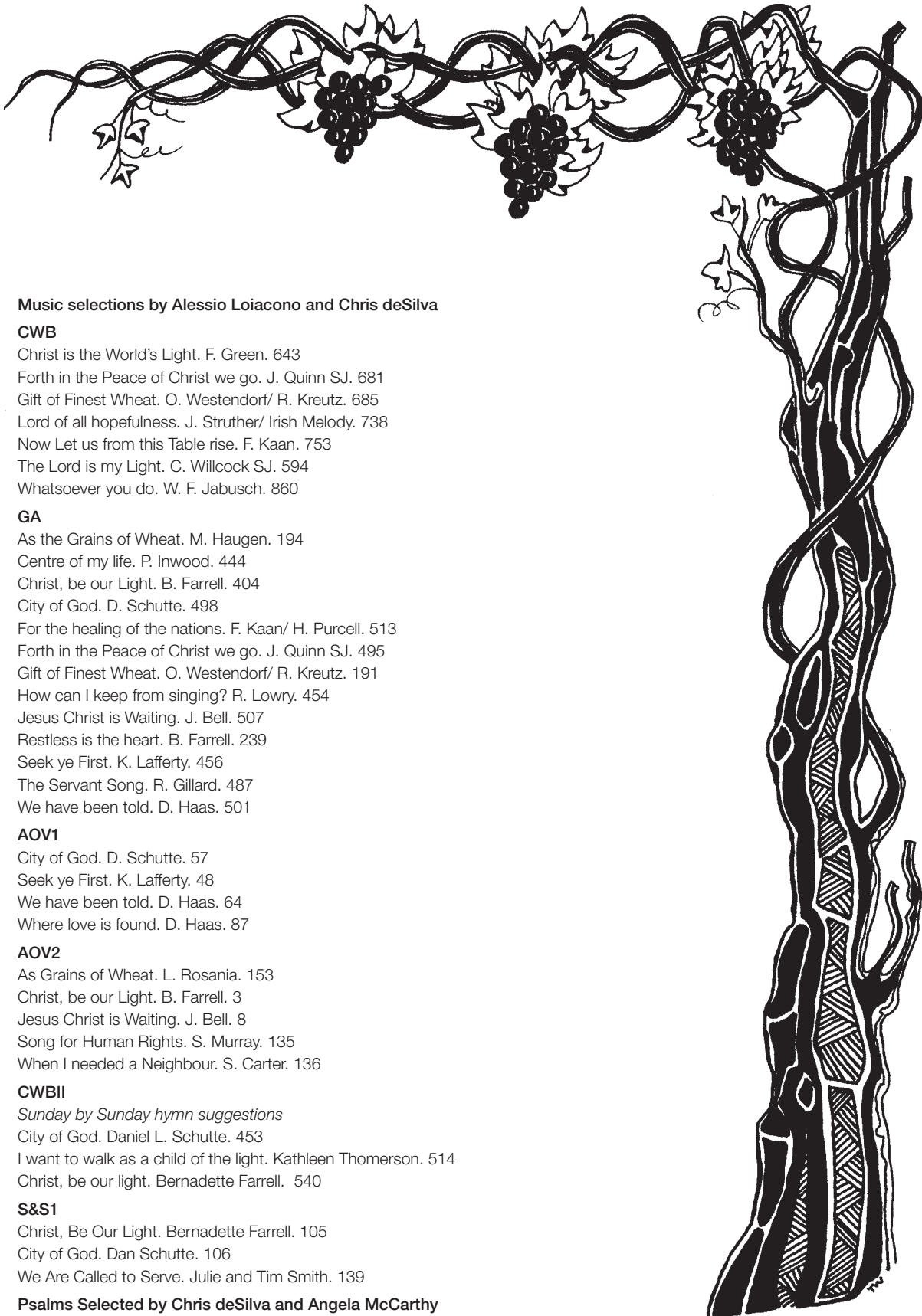
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the sick and those who have been recently deceased through COVID-19 that God may shower them with mercy and forgiveness.

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

Conclusion

Father, we bring you these needs in the sure hope that you know all our frailties and we accept in faith that our prayer will be answered. We make our prayer through the power of the Spirit and in the name of Jesus, our Lord. **Amen.**



Music selections by Alessio Loiacono and Chris deSilva

CWB

Christ is the World's Light. F. Green. 643
Forth in the Peace of Christ we go. J. Quinn SJ. 681
Gift of Finest Wheat. O. Westendorf/ R. Kreutz. 685
Lord of all hopefulness. J. Struther/ Irish Melody. 738
Now Let us from this Table rise. F. Kaan. 753
The Lord is my Light. C. Willcock SJ. 594
Whatsoever you do. W. F. Jabusch. 860

GA

As the Grains of Wheat. M. Haugen. 194
Centre of my life. P. Inwood. 444
Christ, be our Light. B. Farrell. 404
City of God. D. Schutte. 498
For the healing of the nations. F. Kaan/ H. Purcell. 513
Forth in the Peace of Christ we go. J. Quinn SJ. 495
Gift of Finest Wheat. O. Westendorf/ R. Kreutz. 191
How can I keep from singing? R. Lowry. 454
Jesus Christ is Waiting. J. Bell. 507
Restless is the heart. B. Farrell. 239
Seek ye First. K. Lafferty. 456
The Servant Song. R. Gillard. 487
We have been told. D. Haas. 501

AOV1

City of God. D. Schutte. 57
Seek ye First. K. Lafferty. 48
We have been told. D. Haas. 64
Where love is found. D. Haas. 87

AOV2

As Grains of Wheat. L. Rosania. 153
Christ, be our Light. B. Farrell. 3
Jesus Christ is Waiting. J. Bell. 8
Song for Human Rights. S. Murray. 135
When I needed a Neighbour. S. Carter. 136

CWBII

Sunday by Sunday hymn suggestions
City of God. Daniel L. Schutte. 453
I want to walk as a child of the light. Kathleen Thomerson. 514
Christ, be our light. Bernadette Farrell. 540

S&S1

Christ, Be Our Light. Bernadette Farrell. 105
City of God. Dan Schutte. 106
We Are Called to Serve. Julie and Tim Smith. 139

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 127: *Happy are those who fear the Lord.*
Psalm 127: Kathleen Boschetti MSC. CWB 445
Psalm 128 (127): Jenny O'Brien. JOBA pg. 22
Blessed Are Those Who Fear the Lord: Tony Alonso. LPA pg. 170

**You will be like
a fruitful vine.**

Ps 123:3



22 November 2020

Our Lord Jesus Christ, King of the Universe

Reflection by Gerard Moore

Introduction

The readings offer three images of kingship and sovereignty, slightly overlapping but with particular emphases. Paul writes to the Corinthians, reassuring them that it is Christ who brings life, that death does not reign, and that history belongs to God. Within this broad sweep of God's sovereignty, Ezekiel emphasises the tenderness of the divine rulership. Care of the sheep means that not only are the fat and healthy encouraged but more vitally, the lost, scattered and injured are valued and lovingly cared for and defended. The evangelist Matthew enters the discussion from the side of the believer. How does one live in the reign of God? Where is Christ to be found? We build the reign of God when our service is oriented to the poor.

Penitential Act

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

Lord Jesus, you are the Good Shepherd.

Lord have mercy.

You seek the lost. Christ have mercy.

You are King of all. Lord have mercy.

First Reading

Ezekiel 34:11-12, 15-17

What is it to be under the reign of God? The prophet Ezekiel, echoing the Good Shepherd psalm, proclaims the care of God for sheep, with a particular tenderness for the scattered, the lost, the injured and the stray.

Second Reading

1 Corinthians 15:20-26, 28

Here we have Paul engaging his hearers with a metaphor of kingship. In Christ is the overturning of the reign of death and a new order of life. What follows from this is that it is Christ who is King of history, a history which is returned to the sovereignty of God.

Gospel Reading

Matthew 25:31-46

Our Gospel is one of the most significant sections of Matthew's Gospel. Put in place as the final preaching of Jesus before his death, it is a sort of 'last teaching'. As such it has an importance in line with the beatitudes as Jesus' will and testament of his life. And the message is so profound yet simple: as far as you did it to the least you did it to me.

Reflection

Not yet 100 years old, the feast of Christ the King is relatively recent. Already it is difficult to look upon its origins without holding that it was created with a degree of naiveté that restricts our appreciation of the celebration³. Established in 1925 and first celebrated in 1926, it was a gift to the Church by Pope Pius XI, who saw it as an opportunity to rally Catholics, and Christians in general, to work actively against the incursions of secularism and atheism in government policy and practice. That a feast to Christ as precisely as 'king' could achieve this in face of the desperate condition of European monarchies post WWI betrays a curia out of touch with political realities. On the other hand, the Vatican did have sense of the rise of secular tyrannies, communist and fascist, and particularly of the attractiveness of fascism to European Catholics who seemed cast adrift without security of religion and religious practice. The original establishment of the feast on the final Sunday in October set it in apposition with the feast of All Saints and the upcoming first Sunday of Advent. When placed within its context in the Northern Hemisphere, this placed the Mass within the celebration of the return of Christ and the fulfilment of all things. This allowed for allusions to the Last Judgement, and contributed to an eschatological, if not somewhat apocalyptic environment for the celebration.

Celebrating the solemnity in our approaching summer does not fit the incoming northern winter, with its gloom, absence of light, freezing conditions and general sense of the earth 'closing down'. However, the readings offer us a vital perspective on life and the future of the world. It is important to be able to look at the present from the perspective of the future: it is a salutary reminder that we are not the sole arbiters of how the world is. Nor indeed is our experience the sole way for understanding the divine kingship.

The rulership of Christ directs us to reflect on how the creator understands and upholds the creation. For Ezekiel, the future is one in the good shepherd. The Lord is a ruler who cares, brings back, guards, pastures and gives rest. The rulership of God is seen as a continuation of the divine bounty, an abundance that is provided by directly by God: 'I myself shall give them rest... I shall be a true shepherd to them.'

For Paul, the kingship of Christ revolves around the defeat of death. This theme matches the proximity of the solemnity to both the feast of All Saints and the commemoration of All Souls. It also fits well with the foreboding at the return of winter. However, in terms of history, the celebration of Christ the King has had to endure the deathly times of the Great Depression, WWII and subsequent wars and disasters including the current COVID-19 pandemic. The solemnity is something of a reminder of hope in the face of so much destruction and loss, all of it felt personally and keenly by survivors and their families. In Christ we

have the first fruits of all who have fallen asleep, and an opportunity to allow the future to be a place of hope, not a place of further despair.

And where is this king to be found, and to whose benefit does Christ reign? Matthew's passage on the Last Judgement is one of the most provocative texts on leadership that can be imagined. As the last teaching of Jesus before his passion, it is given great weight by the evangelist. In the reading we see the full extent of the creator's love for creation, and we have a measure of the quality of our own citizenship within the realm. The text reveals that the leadership of Christ is marked by compassion and love, and that it is in these things that Christ is revealed. Further it is these things practiced in our lives that make a difference to how we are perceived when standing before God in judgement. The practice of compassion is meant to allow us to stand with God in life well before we stand before God in judgement. The text teaches that the new world is already here, and our task is to recognise that Christ is in it, and that the reign of God is upon us in the poor and the needy. There is a sense of the apocalyptic present when we do not allow for the presence of Christ around us, and so are forced at a time of judgement to face up to our lack of compassion. For Matthew, Christ, the judge of all things, is revealed in those who have already been judged as unworthy and unwanted. The King of all things loves all things and people with an absolute seriousness. It is through participating in his love that he is revealed.

The solemnity may well have its origins in uncertain times, the overthrow of monarchies, and the indifference to democracy of the between-the-wars period of European history. However, the power of the readings rescues the celebration from the mire of history, and challenge each of us to participate in the compassion of God.

¹ The text introducing the feast, *Quas primas* is found at http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_11121925_quas-primas.html

Prayer of the Faithful

Introduction

Lord, you are our shepherd and there is nothing that we shall want and so we place our needs before you.

Petitions

We pray for the Pope and leaders of our Church that by their great example they may help us to see Christ in every person that we meet.

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

We pray for all the leaders of our country and states. That you may make them stand out as sheep among the goats and be righteous in all their decision making in protecting the vulnerable in the aftermath of COVID-19.

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

We pray for all students, especially the Year 12 students in our community who have struggled due to the pandemic, that you may bless their career pathways and guide them through their journey of life.

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

We pray for all the hungry, thirsty, lonely, sick, and those that are in prison. May you give us the heart to reach out to give food, drink, and company, especially to those that have no one else in their lives.

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

We pray for all people who have never experienced the love of God that we may have the graces we need to be the ones to reach out and extend your hand of comfort.

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

We pray for all of those who are dying and those who would like to be relieved of the pain that they suffer. May you give them all relief so that they can come to a knowledge of God.

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

Conclusion

Father, we thank you for all the blessings in our lives and we rejoice with gladness that you will answer these needs. We make all these prayers through the power of the Spirit and in the name Christ our Lord. **Amen.**

Music selections by Alessio Loiacono and Chris deSilva

CWB

Alleluia, sing to Jesus. William Chatterton Dix. 619
By Your Kingly Power, O Risen Lord. J. McAuley/ R. Connolly. 633
Christ is the King! O friends rejoice. George K. A. Bell. 641
Christ our Lord, The Prince of Ages. Anon./ J. Goss 644
Crimond. J. Irvine. 833
Glorious In Majesty. J. Cothran. 688
Hail Redeemer, King Divine! P. Brennan CSSR. 703
Holy God We Praise Your Name. C. Walworth. 710
Holy Father, God of Might. R. Connolly. 705
Praise My Soul, the King of Heaven. H. Lyte/ J. Goss. 789
Rejoice, The Lord is King! C. Wesley/ J. Darwall. 799
The Living God, My Shepherd Is. J. Driscoll SJ. 827
To Jesus Christ, our Sovereign King. M. Hellreigel. 847
Love divine, all loves excelling. Charles Wesley, adapted Anthony G. Petti. 740
Wake, awake! for night is flying. Philipp Nicolai, tr. Catherine Winkworth. 853

GA

By Your Kingly Power, O Risen Lord. J. McAuley/ R. Connolly. 352
Crimond. J. Irvine. 473
Glorious In Majesty. J. Cothran. 370.
Hail Redeemer, King Divine! P. Brennan CSSR. 390
Holy God We Praise Your Name. C. Walworth. 411
Holy Father, God of Might. R. Connolly. 424
Like a Shepherd. B. Dufford SJ. 467

AOV1

Because the Lord is my Shepherd. C. Walker. 66
Crimond. J. Irvine. 144
Like a Shepherd. B. Dufford SJ. 160
Praise My Soul, the King of Heaven., H. Lyte/ J. Goss. 78

AOV2

Holy God We Praise Your Name. C. Walworth. 129

AOVNG

The Lord is My Shepherd. Joshua Blakesley. 127

CWBII

Rejoice! the Lord is King. Charles Wesley. 377
Christ is the King! O friends rejoice. George K. A. Bell. 398
Christ, our Lord, the Prince of ages. Anon. 399

Hail, Redeemer, King divine! Patrick Brennan Csr. 400
Alleluia! sing to Jesus! William Chatterton Dix. 449
Love divine, all loves excelling. Charles Wesley. 552
Praise, my soul, the King of heaven. Henry Francis Lyte. 588
Shepherd me, O God. Marty Haugen. 597

S&S1

Shepherd Me, O God. Marty Haugen. 59
Alleluia! Sing to Jesus. William Dix. 97
In the Day of the Lord. M. D. Ridge. 121

S&S2

The Lord Is My Shepherd. Joshua Blakesley. 250
Jesus Christ Is Lord. Ken Canedo. 327
Mighty King. Steve Angrisano. 328

Psalms Selected by Chris deSilva and Angela McCarthy

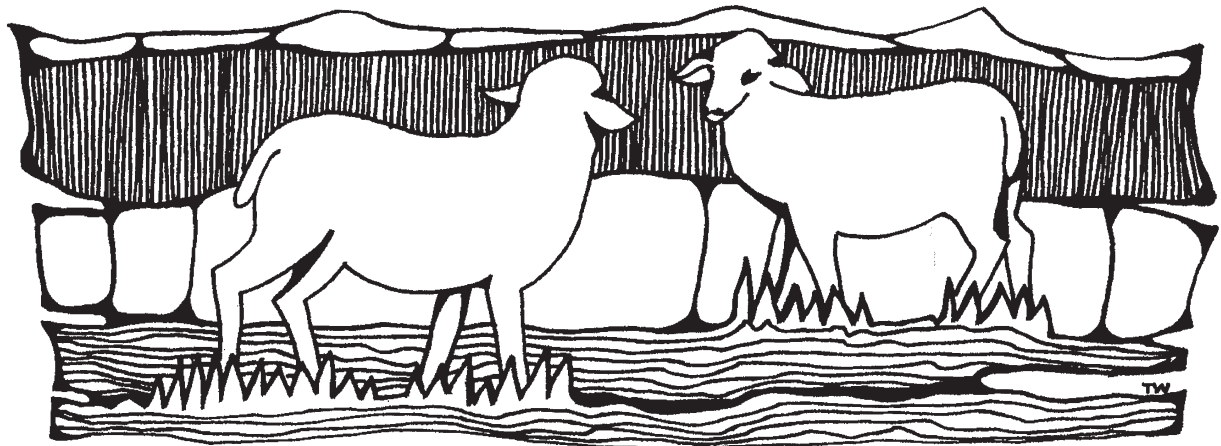
Psalm 22: *The Lord is my shepherd; there is nothing I shall want.*
The Lord Is My Shepherd. Kathleen Boschetti MSC. CWB 34a
The Lord Is My Shepherd. Stephen Somerville. CWB 51
Psalm 22(23). Dale Wood. CWB 589
Psalm 22(23). Joseph Gelineau SJ. CWB 590
Psalm 23: The Lord Is My Shepherd. Rosalie Bonighton. GA23
Psalm 23: My Shepherd Is the Lord. A. Gregory Murray, OSB/
Joseph Gelineau. 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. 172

Music selections by Michael Mangan

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

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

Whatever We Do (DOM) *Based on Mt 25:34-45* [Gathering, Gifts, Recessional]



I shall be a true shepherd. Ezek 34:15



Musicians' Appendix

Abbreviations and Explanations

PM	Psalms for All Time. Paul Mason© 2007 Paul Mason Published by Willow Publishing Pty Ltd. Sales: info@willowconnection.com.au Paul Mason's website www.liturgicalsong.com
PM	Vol 2 Psalms for All Time: Lectionary psalms for Sundays and Feasts. Paul Mason © 2017 Paul Mason. Published by Liturgical Song.
PFS	Psalms for Feasts and Seasons; Revised and Augmented Full Music Edition Christopher Willcock. Published by Collins Dove. All music copyright © Christopher Willcock SJ 1977, 1990
LPSF	The Lyric Psalter: Revised Grail Lectionary Psalms, Solemnities Feasts and Other Occasions. Music by Tony Alonso and Marty Haugen Published by GIA Publications, Inc. © GIA 2012
LPC	The Lyric Psalter: Revised Grail Lectionary Psalms, Year C Music by Tony Alonso and Marty Haugen Published by GIA Publications, Inc. © GIA 2012
CWB	Catholic Worship Book I Published by Collins and E J Dwyer 1985 © Compilation the Roman Catholic Archdiocese of Melbourne 1985
CWBII	Catholic Worship Book II Published by Morning Star Publishing 2016 © Compilation the Australian Episcopal Conference of the Australian Catholic Church
AOV1	As One Voice Volume 1. Published by Willow Connection Pty Ltd. © Willow Connection Pty Ltd. 1992
AOV2	As One Voice Volume 2. Published by Willow Connection Pty Ltd. © Willow Connection Pty Ltd.
AOV4Kids	As One Voice Volume 2. Published by Willow Connection Pty Ltd. © Willow Connection Pty Ltd.
AOVNG	As One Voice The Next Generation. © 2009 Willow Publishing Pty Ltd. Email info@willowpublishing.com.au
S&S1	Spirit & Song 1
S&S2	Spirit & Song 2 ©Division of OCP www.spiritandsong.com/ss
GA	Gather Australia. ©1995 by NLMC Publications and GIA Publications Inc.
JOBC	Psalms for the Sundays of Year C (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 the immediate Past President of the Australian Academy of Liturgy, and a member of Societas Liturgica, the international society for liturgical study and renewal. Since 2017, he has been a member of the Board of the Catholic Development Fund for the Archdiocese of Melbourne, and a Commissioner for the Diocesan Pastoral Development Fund. He has undertaken the Foundations of Directorship Course of the Australian Institute of Company Directors 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* (Duquesne University Press, 2013).

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 completed 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.

Alessio Loiacono

Alessio Loiacono is a teacher in the Catholic school system in the Archdiocese of Perth, an organist and is also the Music Field Officer for the Centre for Liturgy- Archdiocese of Perth. He also facilitates workshops for Catholic Education Western Australia. He holds a Bachelor of Music Education (UWA) and a Masters of Religious Education (Notre Dame). Away from music, Alessio enjoys going for walks, coffee and to the movies.

Learn about Liturgy and Culture with a world-expert

Rev Professor Mark R. Francis, CSV, President of the Catholic Theological Union, Chicago, will visit Australia virtually this July to explore the fascinating interaction between liturgy and culture.

The ACU Centre for Liturgy is pleased to host this renowned expert in liturgical inculturation and author of *Local Worship, Global Church: Popular Religion and the Liturgy*.

All events will be hosted live via Zoom.



Liturgical Inculturation Professional Learning Seminar

6, 7, 9, 10 July 2020
9am-12.30pm AEST

Join lectures and discussions led by Professor Francis on topics such as the cultural evolution of the liturgy, inculturation in Australia, and Pope Francis' insights on culture and the liturgy. The seminar can serve as PD hours for teachers. Register here:
www.acu.edu.au/LitIncultSemFrancis

Free Public Lecture: The Challenge of Intercultural Liturgy in the Era of Pope Francis

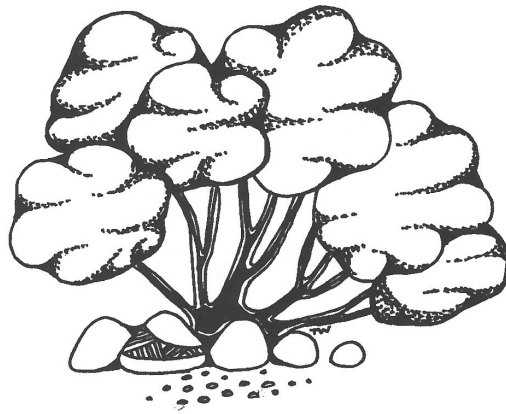
20 July 10-11.30am AEST

Registration is essential by 15 July at:
www.acu.edu.au/LectureFrancis.

Contact and more information

www.acu.edu.au/CentreforLiturgy
centreforliturgy@acu.edu.au
02 9701 4751





*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
PO Box 1225 Fremantle, Western Australia 6959

or by email as an attachment in Word or RTF format to 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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