



# Pastoral Liturgy

Formation and Resources for Lectionary Worship



**Lent – Easter Triduum – Eastertide**

March – June 2014

**Year A**

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Founding Editor – **Russell Hardiman**

Editors – **Angela McCarthy, Vincent Glynn**

## Pastoral Liturgy

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### International Peer Review Committee

Dr Jayne Ahearn  
2485 West 9th Avenue  
Oshkosh WI 54904 -8049 USA

Rev Dr Andrew McGowan  
Trinity College  
Royal Parade  
Parkville VIC 3052

Assoc Prof Gerard Moore  
School of Theology  
Charles Sturt University  
Uniting College campus  
16 Mason Drive  
North Parramatta NSW 2151

Rev Dr Jerome Neyrey sj  
Our Lady of the Oaks Retreat House  
PO Box D  
Grand Coteau LA 70541-1004 USA

### Editorial Board

Dr Angela McCarthy, Editor	The University of Notre Dame Australia Fremantle WA
Fr Vincent Glynn, Editor	The University of Notre Dame Australia Fremantle WA
Rev Dr Kevin Long	The University of Notre Dame Australia Fremantle WA
Rev Dr Tom Ryan SM	Marist Community, 180 Butterfield St, Hersten QLD

### Founding Editor

Russell Hardiman

### Editors

Angela McCarthy and Vincent Glynn

### Assistant to the Editors

Deborah Tarrant

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## From the Editors

### Change is upon us



Editor: Dr Angela McCarthy



Editor: Fr Vincent Glynn

Over the last 43 years, Fr Russell Hardiman has given outstanding service to the Church in Australia through the publication of *Pastoral Liturgy*. When he returned from the Second Vatican Council he saw a need for a consistent resource for Sunday Liturgies and he provided for that need. *Pastoral Liturgy* has changed and developed over the years but has always been an excellent resource for parish liturgical life.

Change is now upon us. Fr Russell is unwell and has had to relinquish his place as Editor of *Pastoral Liturgy* and hand it over to us in the School of Philosophy and Theology at The University of Notre Dame Australia. We are committed to retaining the quality and the usefulness of this resource and honouring the long standing work of Fr Russell. We are grateful for the assistance of Yola Szymakowski, Ninian Strong, Allan Ryan and Fr Russell's brother, Des Hardiman. They have made it possible for Fr Russell to continue his dedicated work even as his health has deteriorated over the past few years.

In the words of Bishop Terry Brady, Auxiliary Bishop of Sydney; "I am sorry to hear that Fr Russell Hardiman is unwell and take this opportunity of extending my deep gratitude to Fr Hardiman for his selfless dedication and tremendous work over so many years in providing this most excellent resource. My sincere thanks also to Fr Eugene Trainor whose own outstanding personal service to this resource have enriched and supported the work of so many subscribers."

Due to the process of transfer of *Pastoral Liturgy* there will be no formation articles in this issue, but we are committed to developing this area in future editions. We will work closely with our peer review committee and our editorial board to ensure that quality material is further developed. We will include

material of interest dealing with the theology and praxis of sacraments as we continue to emphasise the scholarly and the practical aspects of liturgy.

Meanwhile, the important liturgical resources for Lectionary Worship will remain the same but with new contributors. Fr Eugene Trainor has now retired from writing the gospel reflections. He too has made an outstanding contribution to all who have used *Pastoral Liturgy* over many years and we are grateful for what he has so generously contributed. Fr Tom Scirghi SJ provided the reflections for the most recent issue but this issue will have a variety of contributors. This is very valuable work for the Church in Australia as it assists many parishes, schools and other communities in a very accessible way.

This issue includes two books reviews, one from Fr Tom Scirghi SJ and one from Dr David Cohen. Both of these books are valuable for pastoral ministry in a scholarly as well as a practical sense. If you are aware of books that could be reviewed for this journal please email or post us the details. Should any of you wish to contribute to the formation materials or the Lectionary Worship resources we would be delighted to hear from you. Any feedback that you would like to give us about this special resource will be most welcome.

We are grateful for the support of our Vice Chancellor, Prof Celia Hammond and her confidence in the proposal we made to bring this journal into the care of our School of Philosophy and Theology. We also thank Prof Selma Allix, Assoc Prof Mark Tannock, Gloria Seow and our Dean, Prof Matthew Ogilvie. In producing *Pastoral Liturgy* we are ably supported by Christine Polmear and Deborah Tarrant in the administration of the publication. Our hope is that we will be able to continue to offer to the Church in Australia a valuable resource for Sunday liturgies.



At Fr Russell's retirement and celebration of his Distinguished Service Medal for The University of Notre Dame Australia. Left to right: Angela Gorman, Fr Russell Hardiman, Angela McCarthy and Prof Celia Hammond, Vice Chancellor.

## Thoughts on Retirement

By Russell Hardiman

In common with most of our readers, I am sure, the news of Pope Benedict's decision to retire last year came as a great surprise to me. My first thought was that the media had misunderstood the announcement, but having checked the sources and satisfied myself that it was true, I began to admire Benedict's courage in recognising that he was approaching the point in his life when the ageing process was more and more preventing him from bringing the requisite energy to the exercise of his ministry. Would I recognise in myself when I had reached that point through age or illness?

Former captain of the Australian cricket team, Ricky Ponting, in the final years and months of his captaincy was often asked, "When do you plan to retire?" Ricky's reply was always, "I'll know when the time comes." And the time did come, perhaps sooner than expected for some, for others not soon enough.

As founder of Pastoral Liturgy and longtime Editor, I have seen this publication progress from a folded paper produced under the auspices of the W.A. Liturgy Commission as an aid to participants in the liturgy, familiarising themselves with the "new Mass" and the Lectionary to the somewhat grander periodical to which you subscribe today. It has for

some years now been a publication of the School of Philosophy and Theology at The University of Notre Dame Australia and has a bright future ahead.

After almost succumbing to a debilitating illness a few years ago, I had with Hardiman determination and much support and prayer, succeeded in regaining a measure of independence. I continued my role on Pastoral Liturgy with the aid of several collaborators. However, like Ponting at the crease, my batting score began to slip; I was experiencing difficulty in organising my thoughts to put into written form. Subsequent tests have indicated the onset of Alzheimer's. As they say, a word, not a sentence, but nevertheless indicative of increasing difficulties.

It seems to me that, like Benedict, I must accept that it is becoming too burdensome for me to continue my role in this particular ministry, and I must hand on the editorship to others. Unlike the Pope Emeritus, however, I have no plans to retire to a monastery anytime soon.

My thanks to my assistants who have helped transcribe these thoughts and to all who have made it possible for Pastoral Liturgy to appear regularly over the years.



# Sacrament and Psalms

## Book Reviews

**Scirghi, Thomas. *Everything Is Sacred*. Brewster, Massachusetts: Paraclete Press, 2012**

Fr Tom Scirghi SJ, from Fordham University, recently visited Australia and taught a sacramental theology class in Semester 1, 2013, at the Fremantle Campus of The University of Notre Dame Australia. That was a wonderful experience for all concerned; not just for those in his class, but for all those who delighted in his liturgical leadership, his informative and entertaining public lectures, and those of us who were his colleagues for a semester. In his book, *Everything Is Sacred*, you can easily hear his natural voice in the examples, stories and delight in the mystery of the sacraments. His purpose is to tell the story of Christianity through the perspective of Baptism.

In recent decades it has become evident that people's knowledge of the sacraments has diminished to a poor level and this is particularly evident when people seek the sacraments but really do not know what they are doing. Those who are engaged in sacramental preparation and funeral preparation will be very aware of this situation. Our catechetical practices have changed and there is now a serious situation that pastoral workers and clergy face in parish life. Scirghi has produced a very readable book that will be very useful to all those who are concerned with this aspect of parish liturgical activity.

The book title reflects the way in which Scirghi anchors a world view through the sacramental principle of seeing the whole of creation and the whole of life as being part of the presence of God. With that rediscovered principle in mind, we learn something of the Creator through creation. In Chapter 1 Scirghi further explores this sacramental principle by looking at God as the artist of all creation, at the world of symbols and how they communicate God's work, the transformative nature of the sacraments, and then at how we can see the work of God even in the darkness of the world. The anchor point for all of this is Baptism.

Chapter 2, "Baptism forms character", Scirghi looks at the origins of the term "sacrament" and draws it from the early Christian experience. Matthew's gospel ends with the command to baptise but the early community had to find how to put it in to practice, how to initiate new members. Once again, his focus on the experience of the community makes this information very accessible. The explanation of the symbolic nature of the rituals will bring a freshness to the experience and catechesis in parish preparation of sacraments as this background is relevant to all the sacraments.

Chapter 3 begins with reference to Scripture. This is an important way to begin because material provided for catechesis that is only founded in doctrine, can miss this important foundational part of the story. When we examine the Scriptural foundations for the sacrament of Baptism it can challenge some of the accretions that have stuck to it. What Jesus experienced from John the Baptist was a Jewish tradition that called people to repent and turn around to living a good life again. For the early Christian community, this became the way to turn to becoming a follower of Jesus of Nazareth. The ritual Jewish washings that we hear about in the Old Testament become the ritual practice of Baptism. Likewise, anointing was not invented by the early Christian community. It too is an ancient ritual practice used by the Jewish people and many other cultures in ancient times. Scirghi's careful explanation of the ancient source of the Baptismal ritual can provide a rich catechetical moment in pastoral preparation in parish life. This book also deals with infant Baptism. Why do Catholics baptise infants when other Christian traditions insist that it is a choice that only adults can make? Focussing again on the early Christian community Scirghi shows the development of the understanding of sin and the need for Baptism to overcome our sinful nature and be reborn into eternal life. With high infant mortality, the faith of the parents becomes the way through which they first acknowledge a choice for Christ in the life of their child.

This valuable book concludes with five very relevant questions: How should we call God in Baptism? Where is Limbo? Can one undo the indelible? Who may baptise? Should we baptise babies? These questions trouble many in our contemporary world. With atheism making substantial noise and challenging Christian beliefs in initiation, Scirghi provides careful and reasonable answers to support pastoral and scholarly thinkers.

The value of *Everything is Sacred* stretches from those who know a little to those who are studying the Sacrament of Baptism in a serious manner. The information is carefully presented and supported but written in an entirely accessible manner.

## Cohen, David J. *Why O Lord? Milton Keynes, UK: Paternoster, 2013*

David Cohen has an interesting background. He comes from Jewish heritage but is now a Christian lecturing in Old Testament at Vose Seminary (Perth, Western Australia) and actively ministering in a Baptist community. In his reformed tradition psalms are not used as they are in the Catholic tradition so he brings to his study of the psalms a wonderful freshness that can revivify our response. Cohen's PhD was centred on the psalms of lament and through that research he developed what he calls "The Matrix of Lament". It is a model that helps to explain the content and the function of the psalms of lament, or, as Cohen calls them, psalms of distress.

All human beings suffer distress at some time. Pastoral ministry constantly deals with those who are distressed so this material is very useful. The psalms of distress have not come from some person's imagination but are anchored in the experiences of people over a considerable period of time. While each person has a unique experience, because we are human there are considerable similarities in our emotional and spiritual response to distress.

The structure that holds Cohen's exploration of the psalms is the analogy of a journey where he signposts the distinctive nature of the psalms. His first 'signpost' develops an understanding of lament – a product of the experience of individuals and communities and the way in which they express their distressing experiences to a God who cares for them.

His second 'signpost' considers their liturgical function and their place within the ritual life of the individual and of the worshipping community. Cohen views this through the broader context of covenant. The people of Israel could cry out to their God in times of distress because the covenant gave them permission. This freedom given by the covenant in the Old Testament is often lacking in our contemporary worship. The new covenant formed through the Paschal mystery should give us utter confidence to cry out to God as did Jesus on the cross. As Cohen describes, the psalms of distress make up over a third of the Psalter which in itself affirms the value of lifting our voices to God in the realities of individual or communal distress.

His third 'signpost' considers the language of the psalms. Both narrative and poetry are prominent. In articulating the story of the distress the individual or community is moved from desolation to consolation. By articulating the story of distress, the deepest levels of emotion are touched. In this way the human person can express their difficulties to God in times of greatest need. But also, by crying out these psalms at times

where distress is not as crushing, the human emotions are practiced and strengthened so that when the worst happens, we are able to accommodate the emotion and express it in a way that is valuable in a healing sense as well as confirming a spiritual connection that helps us understand the redemptive love of God. The question is also raised as to whether it is a dialogue with God, or is it dialectic in nature where the distressed person is trying to make sense of the relationship with God and others that seems to be failing and therefore giving rise to the distress?

In the fourth 'signpost' Cohen looks at the shape and function of the psalms of distress. He argues that the actual structure of the psalm is in contrast to the lack of control and lack of structure that can be the cause of the distress. Purpose and meaning are restored by the very way in which the distress is presented to God.

The above 'signposts' lead to a detailed view of the Matrix of Lament that Cohen has developed. The actions of expressing, asserting, investing and imagining give form to the way in which the psalms function and then fulfil a purpose for the praying community. Such a model has value in helping those in pastoral ministry understand the way in which they work and therefore the way in which they can be engaged in a liturgical manner.

In terms of pastoral ministry, the second half of the book is immensely useful. Following his theoretical discussion of psalms, Cohen looks at the practice of lament and how it can be formative and curative in times of distress. He engages with the psychodynamics of lament to bring specific expertise to the needs of real people in real situations. He recounts real stories of peoples' journeys and how the psalms have been valuable. This leads to a formation of the ritual that involves six steps for the person who is using the psalms of distress in a healing way. Once preparations are made in terms of environment and personal orientation, there is a preparation prayer. This leads into praying the psalm, giving time to contemplate it, meditate and then reflect. Cohen offers suggestions about particular psalms to use but it is not prescriptive. What the ritual offers is a comfortable structure that enables the use of the psalms of distress in either an individual's own use in solitude or with another to assist in the process and help with the distressed state of the one in need.

While this work has a very scholarly background, it is very accessible and very useful for practical ministry and gives a fresh look at the way in which we can engage with the psalms of lament.



# 5 March 2014

## Ash Wednesday

### Introduction

The Season of Lent begins the 40 day journey to the liturgical celebration of Christ's suffering, death and resurrection. The distribution and acceptance of the ashes on our forehead is a reminder that we journey both individually and communally in response to the call to accept and be faithful to the Gospel.

### First Reading

Joel 2:12-18

Joel calls the community to 'come back to the Lord with all their heart'. The Lord is known and experienced as all 'tenderness and compassion'.

### Second Reading

2 Corinthians 5:3-6.12-14.17

St Paul describes himself as an ambassador for Christ. His appeal to the community of Corinth is to "be reconciled with God".

### Gospel Reading

Matthew 6:1-6.6-18.

The gospel reading from Matthew reminds us that the Season of Lent has traditionally been a time of personal and communal reflection and action. We are encouraged to be people of prayer, to be a people who fast and a people who reach out to those in need.

### Reflection

The Lenten season brings back many memories of my time living and studying in Rome. Every Lent a number of us post graduate priests would undertake the Roman Lenten tradition of celebrating Mass each day in a different church. We would join with many other English speaking Catholics living in Rome. These churches were called the station churches. It is tradition that began in the early 3rd century where the Church of Rome gathered and processed each day from one church to the next while singing the litany of the saints particularly honouring the Roman Martyrs. It was a tradition that got lost over time but was reinvigorated by Pope John XXIII and continues today.

Attending the different station church each day meant that throughout the Lenten Season you were able to celebrate the Eucharist with the same group for 40 days. A bond developed between all those who attended as we journeyed together. The journey was not just from one church to the next it was a journey toward the celebration of Christ's suffering, death and resurrection. We were united and focused on preparation and celebration for the great feast of the Church.

In our parishes today many are gathering not just to receive the ashes on their forehead but also to begin their parish Lenten journey together. We don't receive the ashes on our forehead in isolation from those around us. We receive the ashes personally but in a way that also bonds the community together. It is very similar to our receiving the Eucharist in Holy Communion. It is both personal and communal. How many times have we left our Ash Wednesday Mass and gone to work, to the shopping centre, to school or university and noticed someone else with ashes on their forehead. When this happens to me, even though I may not know the person, I feel a bond, a link, a belonging that is more than just the ashes, it is a bond that recognises that we have both set out on the journey toward Easter together. It is an invisible bond; a bond built on faith.

Maybe we have been stopped and asked what the mark on our forehead is or someone acting out of kindness and perhaps to help us avoid embarrassment tells us we have a smudge on our head. This gives us the chance not just to witness to our own personal faith but maybe a reminder a sign to others that they also are called in a very human way to reflect on the place of God in their lives. Maybe our ashes can become moments of grace for others.

The Scripture readings call us to together reflect on our lives in a spirit of reconciliation and healing. It is a reflection that is not just passive but a reflection that brings forth action. The Gospel from Matthew calls us to prayer, to self denial and to alms giving. The actions of the Lenten season are actions that form a tradition going back to the early church. These Lenten actions in the early church were closely linked with Penance and were understood as actions that led a person both personally and communally to repentance. We are responding to the words proclaimed in our first Reading from Joel "Now. Now it is the Lord who speaks- come back to me with all your heart" (Joel 2:12)

We are also responding to words proclaimed by St Paul in the second reading where St Paul describes he and all the church are "ambassadors for Christ, as if God were appealing through us and the appeal we make in Christ's name is: be reconciled to God" (2 Cor 5:20). As the ashes are placed on our forehead we hear the words "Repent, and believe in the Gospel".

The Prayer over the Offerings for Ash Wednesday brings into focus for us that the journey we begin today both personally and communally is a journey that leads us to the suffering, death and resurrection of Christ.

“As we solemnly offer  
the annual sacrifice for the beginning of Lent,  
we entreat you, O Lord,  
that, through works of penance and charity,  
we may turn away from harmful pleasure  
and, cleansed from our sins, may become worthy  
to celebrate devoutly the Passion of your Son.”

(The Roman Missal: Collect Ash Wednesday)

## Prayer of the Faithful

### Introduction

As we commence our Lenten Journey, we call upon our loving Father to encourage us as we take up the challenge to give generously of our time, talents, and treasures so that the church and the whole world might come to know you better during this season.

### Petitions

We pray for Pope Francis, the bishops, and our Church Leaders, that during this season of penance, their joy and kindness may inspire others to open their hearts more fully to God’s reconciling love.

*(Pause...)* We pray to the Lord.

We pray for civic leaders of nations and communities, that this Lent may be a time for them to examine the priorities of their governments, and strive to align their policies to more fully care for the most vulnerable.

*(Pause...)* We pray to the Lord.

We pray for the success of Project Compassion, that the financial contributions of this community may enable God’s love to flourish more fully in developing parts of the world.

*(Pause...)* We pray to the Lord.

We pray for all those gathered here, that we may fully enter into this season of Lent, and take heed of the words from the prophet Joel, to reconcile ourselves with our family, friends and neighbours, and to be better stewards of our natural resources.

*(Pause...)* We pray to the Lord.

We pray for all those who have died, (especially N), that they may be reconciled to the Father, and share in the joy of the resurrection.

*(Pause...)* We pray to the Lord.

## Conclusion

Loving Father, hear these prayers of those gathered here today. Help us to make this Lent a time that is favourable for the world to open its heart to the Gospel. Amen.

## Music

*(Explanation of Abbreviations: see Musicians’ Appendix on page 50)*

### GA

Return to God. M. Haugen. 304  
Ashes. T. Conry. 209  
Hosea. G. Norbert. 213  
A New Heart for a New World. T. Watts. 438  
Without Seeing You. D. Haas. 443  
Gather Us In. M. Haugen. 526  
Gather Your People. B. Hurd. 530

### AOV1

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### PSALMS

Psalm 50: Be merciful, O Lord, for we have sinned.  
Be Merciful, O Lord, For We Have Sinned. D Mews. CWB 202  
Psalm 51: Create in Me. J O’Brien. GA 40  
Psalm 51: Be Merciful, O Lord/Create a Clean Heart.  
C Willcock. GA 41  
Be merciful, O Lord. C Willcock. PF&S 14

### CWB

Create In Me. M Haugen. 664  
Forgive our sins as we forgive. RE Herklots. 680  
Grant to us, O Lord, a heart renewed. L Deiss. 698  
Hosea. G Norbet. 715  
Lord Jesus, as we turn from sin. R Wright OSB. 735  
May this Lenten discipline. JP McAuley. 746  
Our Father, We Have Wandered. K Nichols. 784  
The Glory Of These Forty days. 825

### AOVNG

Tree of Life. A Thompson. 138



# 9 March 2014

## First Sunday of Lent (Rite of Election)

### Introduction

The First Sunday of Lent presents to us temptation and sin. The temptation and first sin found in the creation story of Genesis. The understanding that this first sin leads all to death but this death is overcome through Jesus Christ.

The psalm reminds us that our God is merciful despite our own sinfulness.

### First Reading

Genesis 2: 7-9, 3: 1-7.

Today the second creation story is presented to us. This story highlights the freedom, temptation, choice and sin of the man and woman created in the garden by the Lord God.

### Second Reading

Romans 5:12-19.

St Paul describes how sin entered the world through one man and how through Jesus the Christ God's plan for all creation is restored. St Paul expresses the great mystery of sin leading to grace.

### Gospel Reading

Matthew 4:1-11.

The gospel today is familiar one for the Lenten Season – the temptation of Jesus in the wilderness. We have proclaimed to us the powerful scriptural responses in which Jesus uses the devil's temptations as a way of bringing our obligations to God as the focus of the story.

### Reflection

There used to be a television program screened in the seventies in Australia called "The Great Temptation". I remember it was very popular with families mainly because of the quiz questions asked, one could test one's general knowledge against those participating on the show. But the success of a contestant didn't solely depend on their depth of general knowledge; it depended on how successfully they negotiated various temptations offered to them in the form of prizes or money. The temptation was nearly always appealing, a holiday, jewellery, a car or clothes, often things to make one's life easier or more enjoyable. If a temptation was accepted the contestant lost a number of the points they had accumulated and this compromised their chances of winning. One of the things I noticed when I watched the Great Temptation was that some contestants gave in very easily to the lure of prizes, some never bought anything, never took a risk and some gave in to the offer after the host of the program

made the offer increasingly appealing gradually wearing them down to accept the offer.

I mention this because this game show could be seen as a microcosm of ordinary life and ordinary people. As we all journey through life we are all called to take risks; some risks are calculated and well planned, others are sometimes forced on us by circumstances and others we take because it is a quick solution to a difficult scenario or problem in life. To take risks is part of being human. Sometimes the risks we take can be linked to human temptation. The temptation to improve our standing in the eyes of our family or peers, the temptation to put an end to financial insecurity or to make an easier life for ourselves, the temptation to make ourselves seem more important or more powerful than others.

Sometimes the temptation and the subsequent risks that it may involve actually achieve the opposite of what we had hoped for. We don't gain more standing with family and peers, we don't achieve financial security, we don't gain more power... sometimes the temptation and the risk involved stops us from being who we really are, it compromises our integrity and our relationships. The power of temptation is something very familiar to all of us it is part of being human. Some find temptation always hard to resist others seemingly negotiate it better. Most of us are probably a mixture of both these responses.

The scripture readings for this Sunday of Lent present to us the power of temptation as it presents itself very early in the story of human creation found in Genesis and at the beginning of the ministry of Jesus as presented to us by Matthew. The response to these temptations in the two scenarios is of course different.

In the Genesis story we read that the man and the woman are created from the very breath of the Lord God, they share the same life as their creator, they become a living being (cf Gen 2:7). One would think they had everything they wanted. But the couple are faced with temptation, an offer made by the serpent that seems very appealing "your eyes will be opened and you will be like gods, knowing good and evil" (Gen 3:5). They succumb to the temptation, they take the risk, it is all too appealing, being like a god and knowing all that God knows!

The devil promises that when their eyes are opened they will be like gods yet we read that when the eyes of both them were opened they weren't like gods but they were naked and they immediately set about covering themselves (cf Gen 3:7). The temptation and what it promised didn't happen, the risk didn't work out. Instead the couple now have to face the

consequences of their choice, their decision. Lost are the openness and intimacy between themselves and their openness and intimacy with the Lord God. Sin has entered the world.

In contrast when Jesus is faced with temptation in the gospel for this Sunday we see a different response to the offers and the choices to be made. Firstly we need to remind ourselves that Jesus truly was tempted as the Letter to the Hebrews reminds us “We have a high Priest who was tempted in every way we are, but did not sin”(Hebrews 4:15). When tempted with food, power and wealth Jesus obviously strengthened by his 40 days of prayer and fasting responds by turning our attention to God. He quotes back to the devil key phrases from the Old Testament that put the human temptation in contrast to the desire of God for all humanity. The letter to the Romans reminds us that the resistance of Jesus to the temptations of the devil makes up part of his journey to his suffering death and resurrection. In this event “many will be made righteous” (Rom 5:19).

Today, as we face some our great temptations let us be open to the redeeming presence of Christ and pray “Be merciful O Lord, for we have sinned (cf Ps 50).

## Prayer of the Faithful

### Introduction

God our Father, your Son Jesus was led into the desert to be tempted; help those gathered here to see the temptations of this world as opportunities to turn more fully toward your love a greater understanding of what it means to be your adopted sons and daughters.

### Petitions

We pray for our Bishops as they seek to encourage their flocks to more closely follow the Gospel during this season of Lent.

*(Pause...)* **We pray to the Lord.**

We pray for parts of the world that do not know peace at this time. That individuals and movements will find ways to put aside their differences and work towards reconciliation.

*(Pause...)* **We pray to the Lord.**

We pray for those who are preparing to enter the Church, that their dedication will inspire the church to be good stewards of the treasures entrusted to Her.

*(Pause...)* **We pray to the Lord.**

We pray for the work of Caritas through Project Compassion and all those who support the development of the church with their time, talents and treasures.

*(Pause...)* **We pray to the Lord.**

We pray for all those who are sick within our community, that they may come to know the love of God, through the generous actions of the community.

*(Pause...)* **We pray to the Lord.**

### Conclusion

God of love, hear the prayers of those gathered here, that you will comfort those in need and encourage those who are able to serve you and their community more perfectly. We ask this through Christ our Lord. Amen.

### Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

#### GA

Tree of Life. M. Haugen. 307  
 God of Mercy and Compassion. M. Hodgetts. 302  
 Grant to Us O Lord a Heart Renewed. L. Deiss. 303  
 Return to God. M. Haugen. 304  
 Remember Your Mercies. D. Haas. 210

#### AOV1

Be With Me Lord. M. Joncas. 116  
 Bread of Life. B. Farrell. 164  
 Jesus Come to Us. D. Haas. 48  
 Shelter Me O God. B. Hurd. 140

#### AOV2

Comfort Comfort All My People. R. Mann. 12  
 You Are Mine. D. Haas. 80  
 God is Rich in Mercy. C. Landry. 27  
 Heal Me O God. G. Norbert. 52

#### PSALMS

Psalm 50 Be merciful, O Lord, for we have sinned.  
 Be Merciful, O Lord, For We Have Sinned. D Mews. CWB 202  
 Psalm 51: Create in Me. J O'Brien. GA 40  
 Psalm 51: Be Merciful, O Lord/Create a Clean Heart. C Willcock. GA 41  
 Be merciful, O Lord. C Willcock. PF&S 14

#### CWB

Create In Me. M Haugen. CWB 664  
 Lord Jesus, as we turn from sin. R Wright OSB. 735  
 May this Lenten discipline. JP McAuley. 746  
 O Father, I know I can count on your mercy. K Boschetti. 762  
 Yes, I shall arise. L Deiss. 867

#### AOVNG

Tree of Life. A Thompson. 138



# 16 March 2014

## Second Sunday of Lent

### Introduction

The Second Sunday of Lent presents to us the call of Abraham who becomes our Father in faith and the transfiguration of Jesus on the mountain in the presence of three of the Apostles. The transfiguration expresses the divinity of Jesus sitting alongside the humanity of Jesus presented last Sunday in the temptations in the wilderness.

### First Reading

Genesis 12:1-4

The Lord God calls Abram, who becomes Abraham, with a promise that this name will be famous. A name echoed in prayer and blessing down through the centuries.

### Second Reading

2 Timothy 1:8-10

St Paul describes how God's grace has been given to us in Christ Jesus. A grace that abolishes death and proclaims life.

### Gospel Reading

Matthew 17:1-7

The Gospel account of the transfiguration of Jesus on the mountain which is the place of God echoes the imagery presented at the Baptism of Jesus. The transfiguration also has the Father proclaiming 'this is my son the beloved, he enjoys my favour. Listen to him'. We are called in this Lenten season to listen to the Lord speaking in our hearts and lives.

### Reflection

God speaks to Abraham, "Go forth from your father's house to a land that I will show you."

The early chapters of the Book of Genesis provide a statement of the problem. Think back to last Sunday and the story of Adam and Eve, and their fall from grace. Something went wrong. To be clear, however, the Bible does not begin with the Fall but with creation. Almighty God reigns over the universe and creates human beings in his own image and likeness. And God was pleased with his own work, looking upon it and seeing that it was all good.

Sometimes, on a bad day, we may ponder the problems of our time, both locally and globally, and declare that the world should not be the way it is. Now, consider for a moment that such a declaration is a statement of hope. It implies that there is a better world, that is to say, there is a better way to live, or that we are called to something greater. Lest we sink into the doldrums of a daily routine, God shows us

the way to a fulfilling life. And sometimes the way to a fulfilling life requires us to leave our comfort zone – to leave what is familiar to us. As St. Paul says, "Bear your share of hardship for the gospel with the strength that comes from God. He saves us and called us to a holy life." This call to a holy life can feel uncomfortable, like arriving in a foreign country. But God promises that a blessing awaits us there.

This is what Abraham experienced when he answered God's call, when he left his father's house for a strange land. God promised Abraham that he would bless him and protect him; that he would become the father of a great nation; and that his name would be held in high esteem. I wonder how Abraham heard the promise that God would make a great nation through him while he and his wife, Sarah – no longer young – still do not have a child. Nevertheless, Abraham trusts God. This is why Abraham is revered to this day, because of his trust in God. Notice that this lesson is expressed in the psalm: "Lord, let your mercy be on us, as we place our trust in you." We trust in the Lord because of his "kindness" (a word repeated throughout the psalm). His kindness is shown through his love of justice, and because he preserves us from death and from famine, and because he is our help and our shield. In a way, Abraham is helping to lead us back to paradise. Adam and Eve were distracted by the devil and trusted his promise – an empty promise – that they would be like gods. Abraham, to the contrary, places his full trust in God and will follow him anywhere. In this way his life will be fulfilled.

We find Jesus in a similar situation, with his disciples, atop a high mountain. Jesus is transfigured: his face and clothes gleaming like the sun. Then Moses and Elijah appear, taking their place next to Jesus, conversing with him. The symbolism leaps off the page. Moses and Elijah are two of the more significant figures in the Hebrew Scriptures (the Old Testament). Moses is remembered as the great law-giver for the Israelites; hence he represents the law of Israel. Elijah, a prophet, represents the cadre of Jewish prophets. The Old Testament can be described as the collection of the law and the prophets. So here on the mountain, with Jesus joined by these two great Jewish figures, we learn that Jesus is the fulfilment of the law and the prophets. This is the way he described himself during the Sermon on the Mount, that is, that he came not to abolish the law and the prophets, but to fulfil them.

The scene also evokes the memory of Jesus' baptism, when the heavens opened and God spoke,

declaring his pleasure with his son, followed by the command to obey him. Meanwhile the disciples stand in amazement before this glimpse of the heavenly kingdom. Peter would like to prolong the vision so he suggests erecting three tents. He would have enjoyed remaining on the mountain awhile longer. But Jesus urges them on. They must leave this comfortable setting with its glorious vision and return to their missionary journey which will take them back to Jerusalem, then up to Calvary, and then on to glory. Like Abraham, Jesus went as the Lord directed him. As St. Paul writes, God saves us, not according to our works, but according to his own design.

## Prayer of the Faithful

### Introduction

Father we pray this day for the courage you gave Abraham to leave what is familiar and to be open to your call to follow the gospel in new ways.

### Petitions

We pray for Pope Francis, and leaders of faith, that their actions will speak just as loudly as their words when it comes to sharing and living the Gospel.

*(Pause...)* **We pray to the Lord.**

We pray for governments of this world that they make laws encouraging people, like Abraham, to live lives that are dedicated to seeking God.

*(Pause...)* **We pray to the Lord.**

We pray for those in our communities who suffer injustice. That their persistence will give encouragement to others and that God's love will help to reconcile their community.

*(Pause...)* **We pray to the Lord.**

We pray for candidates and catechumens, that this season may be an opportunity for them to experience God's love in their lives.

*(Pause...)* **We pray to the Lord.**

We pray for the dead, (especially N) and those who mourn, that they may come to know God's love through the support of this community.

*(Pause...)* **We pray to the Lord.**

## Conclusion

Father, it is indeed good that we are in the place, help us to heed your word to the disciples, listen to your Son, "to stand up and not be afraid," to follow you. We ask this through Christ our Lord. Amen

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

Tree of Life. M.Haugen. 307  
 A Trusting Psalm. K. Bates. 455  
 God of Mercy and Compassion. M. Hodgetts. 302  
 Grant to Us O Lord a Heart Renewed. L. Deiss. 303  
 Return to God. M. Haugen. 304

### AOV1

The Lord is My Light and My Salvation. C. Smith. 109  
 A Trusting Psalm. K. Bates. 115  
 God of Abraham. B. Farrell. 137  
 Blest Be the Lord. D. Schutte. 179

### AOV2

Dreams and Visions. A. Tanner. 61  
 Create in Us. D. Hannah. 21  
 Heal Me O God. G. Norbert. 52  
 Without Seeing You. D. Haas. 158

### PSALM

Psalm 32: Lord, let your mercy be on us, as we place out trust in you. Lord, Let Your Mercy Be On Us. E Rayson SSS. CWB 211

### CWB

Glorious in Majesty. J Cothran. 688  
 God, your glory we have seen in your Son. D Rimaud. 695



# 23 March 2014

## Third Sunday of Lent (First Scrutiny)

### Introduction

The Third Sunday of Lent reminds us that a primary focus of the Lenten season is the preparation leading up to the celebration of the Initiation Sacraments at the Easter Vigil. The second, third and fourth Sundays are occasions for celebrating the scrutinies, the ritual preparations for those being fully initiated at Easter. It is not surprising that the scripture texts this week present the life giving and life sustaining image of water reminding us of the waters of Baptism.

### First Reading

Exodus 17:3-7

How many times has a child asked us for a drink of water? Thirst can cause grumpiness and irritability and that is how the thirsty Israelites felt in the desert. As a parent we give water to our children to satisfy their thirst. At Horeb the Lord God caused water to spring from the rock to satisfy the thirst of the Israelites

### Second Reading

Romans 5:1-2. 5-8

St Paul reminds us we saved by faith through Jesus and the Holy Spirit given to us. The love of God has been poured into our hearts.

### Gospel Reading

John 4:5-42

The story of the Samaritan woman at the well is used by John to teach the early Christian community that Jesus is the source, not just of life, but eternal life. The gospel reminds those to be baptised at Easter that what awaits them is the water that wells up to eternal life.

### Reflection

One of the things that I have noticed over the last few years as I walk down the aisle of a supermarket is the amount of space dedicated to water. There is still water, sparkling water, mineral water, vitamised water, purified water, water that is supposedly taken from the purest forest in some exotic part of the world. The water comes in plastic bottles or fancy glass bottles often with all kinds of promises written over it. Drinking this water promises to refresh, to cleanse, to detoxify or to purify the body. None of these claims seem to state the obvious; that water quenches thirst. It is also interesting that when I was younger most people drank water that came out of a tap, today we are almost taught not to trust or drink water that comes to us from a tap. All the advertising machinery surrounding the selling of water tries to tell us that tap water is not always the best for us. In

some places in the world that is true but in most of our modern western countries it is not the case.

This growth in the water bottling industry is perhaps a response that in Australia and many other parts of the world we are encouraged by health experts to drink plenty of water, they even recommend to us the amount each day to keep us healthy. We all know of course that not only does water quench our thirst, it also keeps us alive. Most living creatures and plants need water to sustain their life. In Australia we are all too aware of what the lack of water can do to the wellbeing of our country and to survival of those without water. Lack of water can lead to death.

The scripture readings for this third Sunday of Lent present to us the powerful necessity and use of water to teach us something about the Lord God and about what Jesus has to offer. Given today we may be celebrating the first scrutiny for the catechumens it is fitting that water, a sign of health and life, is a focus for our Lenten reflection.

In the first reading from Book of Exodus the Israelite people, who have been free from slavery in Egypt, thirst for water in the wilderness. It is their extreme thirst that leads them to question what the Lord God has done for them. The Israelites are so disgruntled that it almost seems they would be happy to head back to Egypt (cf Ex 17:3). If they don't get water they, and their children, are going to die. They also question whether the Lord God is with them, "is the Lord with us, or not?" (Ex 17:7). The Israelites have, perhaps unknown to them, not just a thirst for water but a thirst for a sign, a guarantee that the Lord God is with them and hears all their needs. We read that Moses is instructed to strike a rock, the most unlikely place to perhaps find water, and water comes forth. Not just water, but flowing water. Flowing water is often described as life giving water. The Israelites thirst is quenched and life is once more guaranteed. The presence of the Lord God is obvious.

In the Gospel of St John we have the Samaritan woman who is also thirsty and her thirst becomes the catalyst for an amazing encounter with Jesus. It also becomes the source of great catechesis for the early church community about the identity of Jesus. This Gospel passage is also a great teaching moment for those participating in the RCIA as they prepare to encounter Christ in the life giving waters of the sacrament of Baptism.

Jesus offers living water, the life giving water of his word. The life giving water that does not just satisfy thirst or keep a person alive but water that is like "a spring inside, welling up to eternal life" (cf Jn 4:26).

This living water transforms the Samaritan woman so much so that she goes off to tell the people about her encounter. We are told “The woman put down her water jar and hurried back to the town to tell the people, ‘Come and see a man who told me everything I did; I wonder if he is the Christ?’” (Jn 4: 28-29) Her encounter with the living water leads her to the source of eternal life namely Christ.

The Preface for this Third Sunday of Lent also adds another source of reflection:

“For when he asked the Samaritan woman for water to drink,

He had already created the gift of faith within her and so ardently did he thirst for her faith, that he kindled in her the fire of divine love.”

(The Roman Missal)

It indicates that Jesus also had a thirst; a thirst for her faith. His thirst could only be quenched when she comes to faith in him as the Messiah. This is a powerful image for those preparing for Baptism at the conclusion of Lent. Christ in this Lenten season has a thirst for the faith of the catechumens. This faith is expressed in a sacramental way in Baptism. When the catechumens are plunged into the life giving water of Baptism not only do they partake in the spring welling up to eternal life but the thirst of Christ for them personally is quenched. How moving!

While we all need to water to sustain life, the waters of Baptism make promises that are always fulfilled unlike the many promises made by the water advertised in our supermarket!

## Prayer of the Faithful

### Introduction

We come before the Father, reconciled through the sacrifice of His Son. May we too be inspired to give generously of ourselves for others.

### Petitions

We pray for Pope Francis and the college of Bishops, that they may inspire all the faithful to reach out in love and friendship to those in their community.

*(Pause...)* We pray to the Lord.

We pray for the leaders of local governments, that they truly value the most vulnerable in their communities and make policies that encourage and protect them.

*(Pause...)* We pray to the Lord.

We pray for the ongoing support of Project Compassion, that the stories and work of Caritas may inspire us to live more simply than others might simply live.

*(Pause...)* We pray to the Lord.

We pray for those in the legal profession who represent the outcast and those likely to be denied justice, that their dedication to truth might transcend circumstances that make justice difficult to attain.

*(Pause...)* We pray to the Lord.

We pray for those who have died, that their memories and acts of love remind us of the Living Water, that flows through us with the Holy Spirit.

*(Pause...)* We pray to the Lord.

## Conclusion

Father, hear the prayers of those gathered here and teach us to more fully worship you in spirit and truth. We ask this through Christ our Lord. Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

I Heard the Voice of Jesus Say. H. Bonar. 468  
Tree of Life. M. Haugen. 307  
Water of Life. S. Dean. 176  
Come to the Water. J. Foley. 403  
We Walk by Faith. H. Alford/M. Haugen. 447

### AOV1

We Walk By Faith. Alford/ Haugen. 63  
We Shall Draw Water . P. Inwood. 72  
Come to the Water. F. Andersen. 74  
Gather Us Together. D. Alstott. 111  
Flow River Flow. B. Hurd. 163

### AOV2

The Deeper River. D. Hannah. 6  
Drink Living Water. C. Fulmer/R. Zaragoza. 44  
If Today You Hear His Voice Harden Not Your Hearts. J. Crocker. 72

### PSALMS

Psalms 94 If today you hear his voice, harden not your hearts.  
If Today You Hear His Voice. R Carroll/J Gelineau. CWB 334  
Psalm 95: If Today You Hear God's Voice. J Wood. GA 55  
If today you hear his voice. C Willcock. PF&S 42



# 30 March 2014

## Fourth Sunday of Lent (Second Scrutiny)

### Introduction

The Fourth Sunday of Lent presents the images of darkness to light, blindness to sight. The Lenten season is a time for us to examine and reflect on our lives we are called to move from the darkness of our life to the light of faith. We are called to see a new vision that comes from being called to be a disciple of Jesus.

### First Reading

1 Samuel 16:1.6-7.10-13

The choosing and anointing of a young David as King from amongst the seven sons of Jesse was unexpected. It reminds us as the text states 'man looks at appearances but the Lord looks at the heart'. David became a great King, even with great personal frailty.

### Second Reading

Ephesians 5:8-14

St Paul contrasts darkness to light. Through Baptism we are children of the light. Christ has shone on us.

### Gospel Reading

John 9:1-41

The account of the man born blind and the subsequent healing by Jesus highlights, that it was his faith that was crucial to his healing. During Lent we are called to overcome the obstacles or blindness that hinder our faith in Jesus Christ.

### Reflection

Pope Francis recently compared the church to a mother. But this mother, he says, is not the one who tucks us in at night, putting us to sleep. This mother is the one who wakes us in the morning, getting us ready to start the day and guiding us through life. Jesus is like this mother, coming into the world, interrupting our slumber so that we may find the presence of God lurking around us.

In the words of St. Paul, "Awake, O sleeper, and arise from the dead, and Christ will give you light." In this light, Paul explains, we are able to find goodness, righteousness, and truth. In contrast, he warns that the "fruitless works of darkness threaten to distract us from all that is good." The remedy for this distraction is to expose the darkness of evil to the light of day. In his words, "Everything exposed to the light becomes visible, for everything that becomes visible is light."

Jesus Christ is the light. He is the light who helps us to see goodness, righteousness, and truth. Jesus said of himself, "I am the light of the world; whoever follows me will not walk in darkness but will have the light of life." Yet many choose to remain in darkness. The

tension between those who favour the light and those who favour darkness is demonstrated in the gospel account of the man born blind. The confrontation between the blind man and the Pharisees draws out an irony. The man who could not see is now able to recognise who Jesus is, as he says "I do believe, Lord," and then worshipped him. Meanwhile, the Pharisees, hardened by their stubbornness, are blind to him. To paraphrase Jesus' admonition to them, 'You see, you say, so your sin remains.' The concern of the blind man is *who* healed him. The concern of the Pharisees is *how* the man was healed. They interrogate the man and his parents. This miracle presents a stumbling block to their customary way of thinking, namely that a person's suffering was due to some sinful act, and a congenital defect could be the result of the sins of the parents. So how could a man steeped in sin receive divine healing? The Pharisees try to make the parents confess that their son actually had not been blind from birth: "Is this your son, who *you say* was born blind?" The parents, fearing the Pharisees and facing the threat of expulsion from the synagogue for acknowledging Jesus as the Christ, defer to their son. Note that the parents may represent the community of early Christians to whom John wrote his gospel. His audience practiced their faith in a hostile environment, so they preferred to avoid debates about Jesus and his relationship to the Father.

For Jesus, of course, the question was never about the sin, be it the cause or the culprit. Rather, as he says, the purpose of this event was to reveal the works of God. Something is stirring here, like the Spirit of God hovering over the world at the beginning of time, and the man born blind becomes a new creation. But we must learn to see as God sees if we are to recognise it.

Learning to see as God sees is the theme of the first reading as we hear about the selection of David as the future king of Israel. Surely Jesse and his seven sons are not like the Pharisees who were blinded by their stubbornness. Nevertheless, once again we see how God defies human expectations. Samuel felt confident that one of the seven would be found suitable for the throne. For some reason David was excluded from the line-up standing before Samuel, awaiting an anointing. Was the shepherd boy too simple minded, or slight of stature, or did he lack the charisma expected of a king? For whatever reason, Jesse saw fit to overlook him, leaving him in the field. But the Lord saw differently and sought him out, calling him from the pasture and anointing him king in the presence of his brothers. From this story we learn how God sees, going beyond the appearances and looking into the heart. God looked into the heart of David, and this shepherd boy became a king.

Today's psalm carries forward the theme of the shepherd. The twenty-third psalm may be the most recognised psalm with the refrain, "The Lord is my shepherd." We are reminded of when Jesus refers to himself, saying "I am the good shepherd. The good shepherd lays down his life for the sheep." This good shepherd leads his flock to a restored creation. Recall the first Sunday of Lent with the story of Adam and Eve being banished from the Garden of Eden. The psalmist hints at a return to the garden: a place where we will find verdant pastures and restful waters, where we will walk with courage and fear no evil, where we will enjoy a bountiful table set before us, and where we will be accompanied by goodness and kindness forever. All of this is placed before the followers of Jesus Christ so that they may live as children of the light.

## Prayer of the Faithful

### Introduction

God sent his Son so that the world might see how to live in right relationship with Him. We bring these prayers as your sons and daughters who long to see your Kingdom.

### Petitions

We pray for Church Leaders, especially Pope Francis, as they call their people into the light, and to examine and change the structures within their church that keep parts of their flock in darkness.

*(Pause...)* **We pray to the Lord.**

We pray for world leaders who lead from places of fear and mistrust, that the spirit of the Gospel may change their hearts. That they may cast off the temptation to lead by means of fear and manipulation, and take up the call of love and invitation, especially to the most vulnerable.

*(Pause...)* **We pray to the Lord.**

We pray for the ongoing work of Caritas and the works that Project Compassion supports, that our financial contributions will help the gospel to shine more brightly in the parts of the world where it is most needed.

*(Pause...)* **We pray to the Lord.**

We pray for those in our community who have lost their sight. That their determination will serve as an inspiration to their communities to maximize the gifts that they have.

*(Pause...)* **We pray to the Lord.**

We pray for those who mourn the loss of loved ones, (especially N), that they may see the light of God's love in the actions of their community.

*(Pause...)* **We pray to the Lord.**

## Conclusion

Generous Father, show us the love you exhibited toward the man born blind, that your actions may awaken the faith in us that has become hidden. We ask this through your Son, Jesus, who lives and reigns with you. Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

God of Mercy and Compassion. M. Hodgetts. 302  
Tree of Life. M. Haugen. 307  
Christ Be Our Light. B. Farrell. 404  
Like a Shepherd. B. Dufford. 467  
The Lord's My Shepherd. Crimond. 473  
The Lord is My Shepherd. B. Boniwell. 506

### AOV1

The Lord is My Shepherd. B. Boniwell. 26  
Shepherd Me O God. M. Haugen. 33  
Come to Set Us Free. B. Farrell. 39  
How Shall I Call You. R. Mann. 47  
Because the Lord is My Shepherd. C. Walker. 66  
We Will Rise Again. D. Haas. 136  
Crimond. 144  
Like a Shepherd. B. Dufford. 160  
Bread of Life. B. Farrell. 164  
Open My Eyes. J. Manibusen. 166

### AOV2

Christ Be Our Light. B. Farrell. 3  
Without Seeing You. D. Haas. 158  
Heal Me O God. G. Norbert. 52  
Summoned By Love. T. Watts. 18  
The Lord is my Light. D. Haas. 67

### PSALMS

Psalm 22: The Lord is my shepherd; there is nothing I shall want.  
The Lord Is My Shepherd. K. Boschetti MSC. CWB 34a  
The Lord Is My Shepherd. S. Somerville. CWB 51  
The Lord Is My Shepherd. D. Wood. CWB 589  
My Shepherd Is the Lord. J. Gelineau SJ. CWB 590  
Psalm 23: The Lord Is My Shepherd. R. Bonington. GA23  
Psalm 23: My Shepherd Is the Lord. AG Murray/J. Gelineau. GA 25

### CWB

Come To Me, All Who Labour. G. Norbet OSB. 660  
The Light of Christ. D. Fishel. 826  
The Living God My Shepherd Is. J. Driscoll SJ. 827  
The Lord My Shepherd Rules My Life. C. Idle. 829  
The Lord Is My Shepherd. B. Boniwell. CWB 830  
The Lord Is My Shepherd, My Shield. J. Wise. 831  
The Lord's My Shepherd. 833

### AOVNG

The Lord is My Shepherd. J. Blakesley. 127



# 6 April 2014

## Fifth Sunday of Lent

### Introduction

The Fifth Sunday of Lent presents the powerful account and drama surrounding the death of Lazarus who was a friend of Jesus. The subsequent bringing of Lazarus back to life becomes the backdrop for the Christian teaching and belief of Jesus as the resurrection and the life.

### First Reading

Ezekiel 37: 12-14

The belief in life beyond death was a growing belief for the Israelite people. Israel is called to hear the word of the Lord: "I shall put my spirit in you, and you will live".

### Second Reading

Romans 8: 8-11

The Letter to the Romans reminds us that the Spirit of him who raised Jesus from the dead lives in us. The spirit living in us will give life to our mortal bodies.

### Gospel Reading

John 11: 1-45

The gospel today proclaims the words of Jesus often prayed at the moment of death: 'I am the resurrection and the life'. The question posed by Jesus might be one for us to reflect on. Jesus asks Martha 'Do you believe this?'

### Reflection

Today we hear the prophet Ezekiel speaking for God. He proclaims "I will put my spirit in you that you may live." Once again we are reminded of the story we heard on the first Sunday of Lent, the creation of the first human being, when God "blew into his nostrils the breath of life and so man became a living being." Today's passage with Ezekiel is taken from the account of the prophet standing in the valley of the dry bones. Skeletons are scattered all around him in this desert scene. It is a picture of death. Yet here God shows the prophet that he is capable of restoring life to all his creatures, even those who the world considers lost forever. God breathes his spirit into these dry bones and they come to life. In light of this demonstration God then promises to open the graves of his people and restore them to their homeland.

At this point in their history, the Israelites have been exiled, banished from home. Some of the young have never seen their homeland. Some of the elderly do not expect to see it again. Nevertheless God makes a promise to Israel that they will come home and be re-settled upon their land.

The psalm clearly responds to the prophet. As the

Lord promises to open the graves of his people, the psalmist pleads "Out of the depths we cry to you, O Lord." And then he asks for the Lord's forgiveness. The reason for the exile was that the Israelites had strayed from the covenant. The psalmist speaks for all of Israel, accepting responsibility for their iniquities, trusting in God's mercy and forgiveness, and waiting for the Lord to lead them home: "He will redeem Israel." Recall that redemption means "to buy back," as one might pay a ransom fee for the release of a kidnap victim. With the Lord, there is no partial redemption. We sing in the refrain, "With the Lord there is mercy and fullness of redemption." God will redeem Israel and all its sins will be wiped out. God will breathe new life into his chosen people.

St. Paul, in his letter to the Romans, echoes Ezekiel's prophecy and the promise of eternal life. He also refers to the Spirit of God as the animating force which will preserve us from death. "If the spirit of the one who raised Jesus from the dead dwells in you, the one who raised Christ from the dead will give life to your mortal bodies also, through his Spirit dwelling in you." God will revive our mortal bodies.

The prophet and the apostle both promise that those who remain faithful and possess the Spirit of God will rise again. The story of Lazarus portrays this promise. We can picture this dramatic scene. A crowd has gathered around the cave where Lazarus is buried. The sisters of Lazarus, Martha and Mary, weep alongside their friends who came to comfort them. It is sad that they have lost their brother. It is also troubling. Since no other family members are mentioned, we may presume that Lazarus was the sole male of the household, so he would have been the breadwinner. They would have depended on their brother. His death could have created a financial hardship for the sisters.

Also in the crowd were the curious. Having heard about Jesus, they wanted to see him in person and wondered what he would do in this situation. They notice that Jesus appears nervous, that "he became perturbed and deeply troubled." And then he wept. Some think that Jesus wept because of his love for his good friend. However, some scripture scholars suggest that this scene may serve as a foreshadowing of Jesus' own fate now that his enemies are growing around him.

For today, though, Jesus sees this event as one more opportunity to display the glory of God. Recall last week, before Jesus healed the man born blind, he explained to his disciples that the works of God would be made visible through the blind man. Similarly today, Jesus says to Martha, "Did I not tell you that if you

believe you will see the glory of God.” Then with a shout Jesus calls, “Lazarus come out.” Lazarus walked slowly out from the cave, still tied up like a mummy. Upon witnessing this, many of the Jews who came to comfort their friends, now believed in Jesus.

This is one more time when Jesus defies human expectation. Lazarus was dead. There could be no reasonable hope to see him again in the flesh. In fact, to see him would have been revolting. Martha mentions to Jesus (Martha, who we know likes to keep a clean house) that Lazarus was buried four days ago so surely he must stink. But Jesus trusts in his Father and he is directed by the Holy Spirit. Despite the fact that all the people standing around the cave thought that Lazarus’ life was over, Jesus opened the grave and brought him back. Consider the many times throughout the gospels in which Jesus finds himself before what appears to be a lost cause, but then he restores hope and new life. In John’s Gospel, it starts with the wedding at Cana. We also remember the elderly woman who suffered for twelve years with a haemorrhage, and in the course of her sickness spent all her money on doctors, but they could not help her. There was the daughter of Jairus, dead at the age of twelve. In each of these cases, and many more, Jesus restored hope in seemingly hopeless situations. Jesus Christ, the Son of God, recovers what is lost, repairs what is broken, and revives what is dead. God has placed his Spirit in each of us so that we may live.

## Prayer of the Faithful

### Introduction

The glory of God comes from unexpected places and through unexpected people. Father open our hearts that we might hear and see the ways that you are active in the world around us.

### Petitions

We pray for Pope Francis and his brother bishops, that like Jesus they hear the cries of the afflicted, and bring those needs to the Father and their communities.

*(Pause...)* We pray to the Lord.

We pray for the people of the world who like Martha and Mary are constantly responding to the needs of the community, and for the ongoing support of Project Compassion as it seeks to further those initiatives on the ground.

*(Pause...)* We pray to the Lord.

We pray for the more contemplative members of our society, who are more deliberate in how they react to circumstances. May the concern and deep response

they give to issues of our world be a source of inspiration to others.

*(Pause...)* We pray to the Lord.

We pray for those in the medical profession who work with people recovering from afflictions that limit their mobility. That they may see the work they do as an opportunity to participate in Jesus’ healing ministry.

*(Pause...)* We pray to the Lord.

We pray for the people in our world who have died, and have no community to mourn their loss. That our prayers may give witness to the sanctity of all life.

*(Pause...)* We pray to the Lord.

### Conclusion

Father you answered the prayers of Jesus when he was moved by the grief of Martha and Mary. Hear the prayers that we bring before you today, and call us to wake from our tombs and to more fully respond to your call. We ask this through Christ our Lord. Amen

### Music

*(Explanation of Abbreviations: see Musicians’ Appendix on page 50)*

#### GA

Tree of Life. M. Haugen. 307  
A New Heart for a New World. T Watts. 438  
We Are Called. D. Haas. 514  
Come to Set Us Free. B. Farrell. 277  
Out of the Depths. R Duck/R. Batastini 227

#### AOV1

O God Hear Us. B. Hurd. 22.  
Song of the Body of Christ. D. Haas. 27  
Come As You Are. D. Browne. 31  
I’ll Sing Your Song. E. Marshall. 34  
You Know Me Lord. J. Walsh. 36

#### AOV2

Jesus Christ is Waiting. J. Bell. 8  
To You O God I Lift Up My Soul. B. Hurd. 14  
Centre of My Life. P. Inwood. 170  
Our Darkness. Taize. 167  
Open the Heavens. B. Boniwell. 163

#### PSALM

Psalm 129: With the Lord there is mercy and fullness of redemption.  
With The Lord There Is Mercy. R Carroll/J Gelineau. 204

#### CWB

Grant to Us, O Lord, A Heart Renewed. L Deiss. 698  
I Am the Bread of Life. S. Toolan 719



# 13 April 2014

## Passion (Palm) Sunday

### Introduction

Passion (Palm) Sunday takes its name from the two parts of today's liturgy: the welcome of Jesus into Jerusalem in the week leading to his death; the retelling of the events leading to his death in the account of the Passion from Matthew's Gospel.

### Processional Gospel

Matthew 21: 1-11

The events we enact and celebrate are recalled: taking palms; honouring Christ as the Son of David who comes in the name of the Lord.

### First Reading

Isaiah 50: 4-7

We hear the Jewish part of our heritage concerning the Suffering Servant fulfilled in Jesus Christ our Lord and God.

### Second Reading

Philippians 2: 6-11

Paul presents an early Christian hymn that expresses how God, in Jesus, identifies with us so that we can have access to the divine life.

### Gospel Reading

Matthew 26: 14-27:66 or 27:11-54

The drama of Matthew's Gospel shows how the Suffering Servant, realised in Jesus, did not cling to his divinity in realising his mission as the Messiah.

### Reflection

*Jesus – The Face of God*

Today marks a more intense phase of our journey with Jesus to Easter. The Church returns to its earliest memories, namely, the Passion narratives that formed the building blocks of the four Gospels. However, the drama of the Passion should integrate but not override other aspects of today's Liturgy. To that end, two aspects guide our reflections: Jesus as the full revelation of the Suffering Servant and Jesus' entry into Jerusalem.

First, a continuous presence on stage – as in the next three days of Holy Week's readings - is Isaiah's Suffering Servant. Today's text shows him as the vulnerable disciple who remains truly obedient (*ob audire* in Latin meaning to *listen intently*) even in the midst of his ordeals.

For Paul, Jesus blends both the faithful disciple and the Christ or Anointed One who 'emptied himself to assume the condition of a slave, and became as men are' because 'he did not cling to his equality with God.' This is rendered alternatively as 'the

rank of Godhead was not a prize to be coveted' (Knox version) and, again, he 'did not cling to his prerogatives as God's equal, but stripped himself of all privilege' (J.B Phillips). I have also seen it expressed as he did not 'exploit' his state as divine.

However expressed, the God revealed in Jesus is one of self-emptying love. It is *this* divine love that is enacted in the drama of the Passion. Here, God made human did not feel the need to *prove anything* but only to *give everything* to the point of death for our sakes. He became one of us so that we can become one with God. In the humanity of Jesus is found the fullness of God. Through him, we too are called to be filled with 'the fullness of God' says Paul to the Ephesians. But it is only through our willingness to be 'in Christ', to be faithful disciples, to truly listen and, humbly, to be open to what only God can give for us to be our true selves.

God in Jesus, who does not 'cling to' or 'exploit' his divinity, contrasts with our human parents in Genesis 3. They encapsulate the human urge to be 'like gods' by our own efforts. It is the self-deception of trying to be greater than one really is, of trying to *prove something*. Ultimately, it means striving to be final arbiters of the boundaries of the moral universe ('knowing good and evil').

We are created in, and called to grow into, God's image, not through self-achievement but only through being open to *the gift of* participating in the divine life. This entails faithfully walking with Jesus through sharing his willingness to listen and to receive. This will mean, somehow, in our own lives, accompanying him in the Passion as it leads to Easter.

Second, today's opening Processional Gospel tells of Jesus' entry into Jerusalem. Whatever the admixture of genuine religious fervour or of crowd frenzy, the shadow of the Passion hangs over these events - for Jesus and for us today. This is consonant with the kind of Messiah that Jesus intends to be.

What about Jesus's state of mind? Jesus sheds tears as he approaches Jerusalem for the final time (Luke 19:41). A few days earlier in Matthew 19:37-9, we find Jesus revealing his affection for Jerusalem and for its people together with something of the disappointment of his ministry. His feelings are captured in a maternal and domestic image: 'How often have I longer to gather your children, as a hen gathers her chicks under her wings and you refused.'

N.T Wright explains. In a farmyard fire, the hen protects her brood by gathering them under her wings. When the fire is over, the hen may be scorched to death but the chicks survive, protected by the mother's wings (*Jesus and the Victory of God*, 570).

Jesus's image is telling – for those who refused the offer of God's protection - what that refusal can mean. It is also appropriate, in that Jesus, in his Passion and his journey to Easter, draws the destructive fire of sin and evil on himself, giving himself totally for Jerusalem's and for our sakes.

These thoughts provide a lens to ponder today's Passion reading and Eucharist and nourish our faith and our love. Importantly, they anticipate the contrapuntal themes of faithfulness /betrayal in the readings for Monday to Wednesday of Holy Week. As we shall see, these motifs find some resolution in Holy Thursday's Mass of the Lord's Supper.

## Prayer of the Faithful

### Introduction

God you gave your Son Jesus a name above all other names. Help us to see that you desire great things for relationship with us, your people. Hear the prayers we bring before you today with love and sincerity.

### Petitions

We pray for the Pope and leaders of the Church that they have the perseverance of Jesus, as one day they are exalted and the next reviled for their witness to uncomfortable truths.

*(Pause...)* **We pray to the Lord.**

We pray for leaders of nations that they may have their eyes and ears more attuned to what the prophets have to say, and lead their people in ways of true righteousness.

*(Pause...)* **We pray to the Lord.**

We pray for those entering the Church this week that their faith and actions may inspire the whole community to live more fully as sons and daughters of the Father.

*(Pause...)* **We pray to the Lord.**

We pray for this community as they complete their Lenten practices in preparation for the Easter Season. That during this time they may have grown closer to each other, and to the Father by their charitable actions.

*(Pause...)* **We pray to the Lord.**

We pray for the faithfully departed, (especially N) that they may know the joy of the resurrection as the Church prepares for the celebration of Easter.

*(Pause...)* **We pray to the Lord.**

## Conclusion

Heavenly Father, you remain with your people, and stay with them for as long as it takes them to learn the Truth you have to teach them. Hear these prayers today and draw us closer to you, through Christ our Lord. Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

All Glory Praise and Honour. Theodulph. 309  
Palm Sunday/Paschal Procession. C. Walker. 310  
Hosanna to the Son of David. Chant Mode VII. 311  
Hosanna to the Son of David. J. Wood. 312

### AOV1

Blessings on the King. M. Lynch. 104  
All the Earth. L. Deiss. 184  
Bread of Life. B. Farrell. 164  
Jesus Remember Me. Taize. 152  
Paschal/Palm Procession. C. Walker. 77

### AOV2

Sanctus and Benedictus. J. Bell/G. Maule. 81  
Heal Me O God. G. Norbert. 52  
See His Hands. S. Sears. 48  
Praise to the Lord. J. Neander. 132  
Sing Your Joy. M. Mangan. 117

### CWB

All Glory, Praise and Honour. 229  
Hail, Redeemer, King Divine. P Brennan CSsR. 703  
My loving Saviour, how have you offended. J Heermann. 749  
O Sacred Head, Surrounded. 776  
The glory of our King was seen. M Cropper. 821  
When I survey the wondrous cross. I Watts. 862

### PSALMS

Psalms 21 My God, my God, why have you abandoned me?  
My God, My God. K Boschetti MSC. CWB 233  
My God, My God. C Willcock. GA 22  
My God, my God. C Willcock. PF&S 20



17 April 2014

## Easter Triduum: Mass of the Lord's Supper

### Introduction

Tonight we begin to re-enact the events central to our faith. The Church shows it is faithful by remembering its story: God's presence in the Exodus event; Jesus's fulfilment of that in the New Exodus and in its sacramental expression in the Eucharist.

### First Reading

Exodus 12: 1-8, 11-14.

Hearing the preparation for the first Passover over 3000 years ago reminds us of our Jewish roots and of God's ongoing presence and action for his people.

### Second Reading

1 Corinthians 11:23-26

This passage on the Institution of the Eucharist is the oldest record of what the Lord had called the disciples to do in his memory.

### Gospel Reading

John 13: 1-15

Faithful to their Jewish heritage, Jesus and his disciples celebrate the Passover in Jerusalem. In this instance, Jesus opens up a new dimension to its meaning centred on His own person and his message.

### Reflection

#### Faithfulness, Betrayal and Love

This evening begins the Easter Triduum in which we celebrate the heart of our faith. Our Saviour shares our life and our death, returns to the Father and becomes the source of eternal life in the New Creation. Impelled by his desire to give himself, Jesus will allow the destructive fire of evil to envelop him so that, confronted by his love, it exhausts its power.

Holy Thursday is another phase in the unfolding movement of Holy Week. Two themes help us to prayerfully ponder its mystery: the interplay of faithfulness and betrayal; Jesus's actions that reveal more of the face of God.

The Suffering Servant's presence persists in the daily readings since Palm Sunday. We encounter the Servant of peace, who is especially chosen, who will be a 'light to the nations and in whom the Lord God both 'delights' and 'shall be glorified.' By Wednesday, the Passion again casts its ominous shadow: the faithful Servant called 'to listen like a disciple' does so in the midst of insults and rejection.

This picture of fidelity finds its counterpoint in the three daily Gospels of Holy Week which are all variations on Judas's betrayal. His treachery (which

is the real motive rather than his concern for the 'poor') contrasts with the abundant affection of Mary's faithful and dedicated anointing of Jesus' feet, with its symbolic anticipation of Jesus' burial. John's (and Matthew's) account of the final meal is of shared fellowship. Despite Jesus's gift of the morsel (and forgiveness), Judas aligns himself with a 'satanic program...diametrically opposed to the program revealed in Jesus' (Francis Moloney, *Glory Not Dishonour*, 20).

The contrasting theme of faithfulness is presented as a process of remembering. This is a God whose fidelity is captured for Isaiah with 'I will never forget you my people. I have carved your name on the palm of my hands.' So today's first reading takes us back to the founding event of the Jewish people, namely, the Exodus. This is the primordial and central experience of the Lord God who was always *with* and *for* his people. Its fullest expression is in the earliest Eucharistic narrative for 1 Corinthians: now it is Jesus whose body is 'given for you' and whose blood is the 'new covenant.'

Holy Thursday's Gospel throws light on the whole history of salvation. It also amplifies the features of the divine face already visible on Palm Sunday –our second aspect to ponder. While still 'Lord and Teacher', Jesus, 'removed his outer garment' – perhaps an action that parallels 'not clinging' to his divinity? He then takes the unexpected step of washing his disciples' feet. While this gesture of hospitality might occasionally be performed by master's slaves to welcome a dignitary into a home, it was certainly not performed by the master of the house.

Here, the subversive and disruptive character of Jesus's behaviour reveals a God who confounds our expectations while sharpening further the divine features of the Suffering Servant. This happens in three ways. First, God is not only our Creator and our Protector but a God who wants to serve us so that we serve others. Jesus is both Saviour and Servant.

Second, this gesture is balanced by Jesus's call elsewhere in John. 'I shall not call you servants any more, because a servant does not know his master's business; I call you friends because I have made known to you everything I have learnt from my Father (John 15:15). . From friendship *with* Jesus we share his ministry of service *for* others.

Thirdly, this scene reflects Jesus' words 'to have seen me is to have seen the Father' (John 14:9). This takes specific form in Luke's image of Kingdom where the servants await the return of their master from a banquet (Lk. 12:35-39). If they are patient and

watching an extraordinary reversal takes place: 'their master will make them sit down to eat and serve them. The image wonderfully catches Luke's sense of God wanting simply to be "hospitable" to human beings and sending Jesus as the agent and servant of that hospitality' (Brendan Byrne, *The Hospitality of God*, 116).

There is a beautiful practice at the end of Holy Thursday Liturgy. People are invited to spend personal time with Jesus at the Altar of Repose. It is 'quality' time to be with Jesus our friend, perhaps to be a reassuring presence with Him as we await the dawn of Good Friday and its sense of approaching menace...

## Prayer of the Faithful

### Introduction

God has told us that to be leaders in our communities we must serve those in our care. Help us to remember that in our day to day lives we must be prepared to take care of the most basic needs of our members. Hear the prayers we offer today.

### Petitions

We pray for Pope Francis, and echo his sentiments, that in order to be good shepherds we need to spend time with our sheep. Help all those who lead our church to embrace their flocks especially the aspects most in need of healing.

*(Pause...)* **We pray to the Lord.**

We pray for the leaders of our nations that they may take their responsibilities to lead their people seriously. That they be good stewards of both their citizens as well as their natural resources.

*(Pause...)* **We pray to the Lord.**

We pray for our candidates and catechumens this night. May the next celebration of Eucharist be a joyful fulfilment of the long process to join the Church.

*(Pause...)* **We pray to the Lord.**

As we celebrate the Lord's Supper we remember those in this world who are hungry. Knowing that while there is still hunger the Eucharistic table is incomplete.

*(Pause...)* **We pray to the Lord.**

We pray for those who rest in Christ, (especially N.) and we look forward to the day that we will be united with them in the fullness of time.

*(Pause...)* **We pray to the Lord.**

## Conclusion

Heavenly Father, your Son Jesus washed the feet of those who followed him. Help those gathered here to remember the responsibility they have to those who follow along in that same journey, not only to wash their feet but also to feed them by means of the gifts he's granted to them. We ask this through Christ our Lord. Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

Stay Here and Keep Watch With Me. Taize. 321  
Song of the Lord's Supper. M. Joncas. 322  
A New Commandment. Unknown. 318  
Where There is Charity and Love. R. Connolly. 323  
Ubi Caritas. Taize. 324  
Stay With Me. Taize. 325  
The Song Of The Supper. J. Bell. 385  
No Greater Love. M. Joncas. 460

### AOV1

Our Blessing Cup. B.Hurd. 7  
In the Breaking of the Bread. B. Hurd. 58  
Bread for the World Broken. C. Walker. 60

### AOV2

From Heaven You Came. G. Kendrick. 77  
Stay with Me. Taize. 88  
Take and Eat. M. Russell. 162  
May We Come to Know the Lord. D. Gagnon. 19  
Feed Us Now. R. Mann. 93

### CWB

Sing My Tongue the Saviour's Glory. 252  
A new commandment I give unto you. 615  
An Upper Room Did Our Lord Prepare. FP Green. 620  
Bread Of The World In Mercy Broken. R Heber. 631  
By Your Priestly Power, O Risen Lord. JP McAuley. 634  
Christians, Let Us Love One Another. 648  
Hail Our Saviour's Glorious Body. 700  
How Blest Are We Who Share This Bread. J McMullen. 716  
I Am the Bread of Life. S Toolan. 718  
Sing My Tongue the Saviour's Glory. 806  
Where There Is Charity and Love. R Connolly. 863

### PSALMS

Psalms 115 Our blessing-cup is a communion with the blood of Christ. Our Blessing Cup. D Mews. CWB 245  
Psalm 116: The Cup We Bless. C Willcock. GA 67  
Psalm 116: Our Blessing Cup. R Bonington. GA 69



# 18 April 2014

## Easter Triduum: Good Friday

### Introduction

Today we recall the final days of Jesus's earthly life in the events of Good Friday.

### First Reading

Isaiah 52: 13 – 53:12

This section of Isaiah gives a vivid portrait of the Suffering Servant and how others are affected by his appearance, suffering and his attitudes.

### Second Reading

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

The Suffering Servant theme is embodied in the self-sacrificing love of Jesus who identifies, as a compassionate High Priest, with our weaknesses. This is the basis for confidence in approaching the throne of grace.

### Gospel Reading

John 18: 1-19:42

John's account of the events in Jerusalem cover the betrayal after the Last Supper, Jesus's treatment by the Roman authorities and his neglect by his own followers. Only Mary and the women remained faithful.

### Reflection

#### Awe, Wonder and Adoration

Our journey has arrived at Good Friday. Let's pause for a moment.

In terms of prayer, it is interesting that if we look at the Psalms, it is difficult to find one whose dominant theme is Adoration. Consistently we find attitudes of Praise, Petition, Sorrow, and Thanksgiving. We do find a sense of wonder and awe in response to the glories of creation, as in Ps. 8 and 104.

With Adoration, there comes a silence that brings reverence, an urge to bow, to be prostrate before the mystery of God. We are in the presence of what is so far beyond us. The transcendence of God is a dominant aspect of the Islamic tradition.

We find ourselves with the Psalmist in the *Office of Readings*.

*Come in; let us bow and bend low;  
Let us kneel before the God who made us  
For he is our God and we  
The people who belong to his pasture,  
the flock that is led by his hand.*

Praise and thanksgiving seems to have a natural impulse towards verbal expression, to being shared or communicated with others. Adoration, alternatively, seems to attract an aura of silence, where one

is moved to gesture or bodily stance. Adoration perhaps arises when we are lost for words. This is perhaps captured in the Taizé chant version of *Adoramus Te Domine*.

This brings me to Good Friday. It struck me a few years ago that the Good Friday liturgy appears to revolve around awe, wonder and adoration.

Think of its structure. The entry is in silence. There is no hymn or music. The celebrant prostrates himself before the altar in silence.

What is striking is how today's first reading portrays the Suffering Servant: before him the crowds are 'astonished' and kings stand 'speechless.' The first reading from Isaiah is known as the Fifth Gospel in the way that the significance of the Suffering Servant is fulfilled in Jesus's suffering and death – proclaimed today in John's Gospel.

The Church's response to God's saving actions in Jesus' Passion and death is expressed, first, in the petition of the Intercessions. Secondly, from here, the movement of the liturgy of Good Friday seems to find its climax in the veneration of the cross and the words 'Come, let us worship.'

Let's focus on the readings. As we hear the graphic details of the Suffering Servant - 'so disfigured as no longer human' with crowds 'appalled on seeing him' - what comes to mind is a type of sensory overload that happens to people who witness disaster or death. Some can remember what they heard but not what they saw: others have clear recall of what they saw but can't recall hearing anything. We even speak of 'compassion fatigue.' There comes a point where the human system can't take any more exposure to pain and suffering. In a way, it shuts down at the level of the five senses and our emotions.

At such moments we can only be still and be silent. We can be traumatized. We are often just lost for words. This seems to be what the Church's Liturgy is calling us to today - to stand in awe and wonder at what is happening and to whom. Isaiah's Suffering Servant is fulfilled in the suffering and death of Jesus. The gathering firestorm of hatred and evil finds its target and unleashes all its destructive power onto Him. Jesus crucified is the Victim who embraces and identifies with all victims of history

Again, we get a further (and perhaps novel) glimpse of the face of God from the second reading from Hebrews. Jesus is not simply the Suffering Servant. He is now the High Priest, but not one 'incapable of feeling our weaknesses with us.' He is Emmanuel - God with us but in a deeper sense. He is not just High Priest,

Emmanuel, Servant, Friend but the divine/human Victim standing in solidarity with all human suffering, desolation, struggles and everyday weaknesses.

Finally, today, Good Friday, Jesus gathers to himself all the Jerusalems, the Judases, the Peters, the Pilates, the Herods, all crucified thieves and imprisoned criminals, the faithful women, the disciples who ran away (can any of us cast the first stone and exempt ourselves?) and, in fact, the whole of humanity and creation. As the heat of human evil and destructiveness intensifies its focus on Jesus, out of the depth of his love, He absorbs and, thus, exhausts its power.

Today, when many people come to worship for their one day in the year, we can all only be still – in awe, wonder and adoration before the crucified God.

## Prayer of the Faithful

### Introduction

Heavenly Father, you sent your only son so that we might understand the love you have for us. In the midst of life's betrayals help us to place our trust not in the words and works of man, but rather in your Truth and Love.

### Petitions

We pray for Pope Francis and the leaders of all the faithful who count themselves as descendants of Abraham. That their dedication to follow God's law and the love shown to all his creation may serve to heal the divisions within his people.

*(Pause...)* We pray to the Lord.

We pray for the leaders with our State Governments as they struggle to balance the pressures of the Common Wealth with the needs of local governments. That they serve as fearless stewards of the common good.

*(Pause...)* We pray to the Lord.

We pray for those in our midst who feel as though they have been betrayed by the Church, especially victims of sexual abuse. That they feel the loving presence of God as they bear the suffering and exclusion that this has brought to them.

*(Pause...)* We pray to the Lord.

We pray for those who have walked away from their faith, that the love of this community will serve as a constant invitation to reconcile their grievances and welcome them home.

*(Pause...)* We pray to the Lord.

We pray for those in this community who have died. That they will be remembered for the generosity they showed, rather than for their imperfections.

*(Pause...)* We pray to the Lord.

### Conclusion

Loving Father, you remind us through your Son, that there are things in this world that are worth suffering for. Help those gathered here to be more courageous in their resolve to follow you and bear witness to your love for all your creation. We ask this through Christ our Lord. Amen.

### Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

#### GA

O My People. D. Lundy. 329  
 When I Survey the Wondrous Cross. I. Watts. 330  
 All Who Pass this Way. Taize. 331  
 Behold the Wood. D. Schutte. 333  
 O Jesus Crucified. J.P. McAuley 334  
 O Sacred Head Surrounded. Bernard of Clairvaux. 335  
 Were You There. Spiritual. 336  
 This is the Wood. H Winstone/P.Inwood 337  
 When the Son of God was Dying. J.Bell. 510

#### AOV1

Were You There. Spiritual. 103  
 Behold the Cross. B. Hurd. 105

#### AOV2

See His Hands. S.Sears. 48  
 From Heaven You Came. G. Kendrick. 77

#### CWB

At the cross her vigil keeping. 624  
 My Loving Saviour, How Have You Offended. J Heermans. 749  
 My People, My People. J Wise. 750  
 O Jesus Crucified. JP McAuley. 770  
 O Sacred Head, Surrounded. 776  
 See, Christ Was Wounded For Our Sake. B Foley. 800  
 When I Survey the Wondrous Cross. I Watts. 862

#### AOVNG

See Him. K Duke. 108  
 See His Love. T Lockley. 109  
 Song of the Cross. S Hookong-Taylor. 116

#### PSALMS

Psalms 30: Father, I put my life in your hands.  
 Father, I Put My Life In Your Hands. D Mews. CWB 256  
 Psalm 31: I Put My Life in Your Hands. R Bonighton. GA 30



# 19 April 2014

## Easter Triduum: The Easter Vigil

### Introduction

Today we celebrate the greatest of nights and the Risen and Crucified Jesus - the triumph of divine love.

### Old Testament Readings

*As chosen by the parish liturgical team*

### New Testament Reading

Romans 6: 3-10

St Paul draws a parallel between going into the waters of Baptism and our being raised up in Christ.

### Gospel Reading

Matthew 28: 1-10

In this account of the first day of the week in the New Creation, we see two women as the first witnesses that Jesus is risen.

### Reflection

#### Christ our Light and Companion

In the Eucharist's Offertory prayer, we bless the 'God of all creation'. From his 'goodness we have received' gifts: of bread - 'work of human hands' and of wine - 'fruit of the earth', to be transformed into our spiritual food and drink.

This is a prayer of gratitude for our material world, one that could embrace the Greek philosopher Aristotle's four elements of matter: earth, air, fire and water. These are not just the basic ingredients of our planet, even of creation itself. Each is, in some way, essential to life.

Tonight's liturgy begins by returning to those basic elements in God's gift of our world. We use, especially, fire and water, to express the realities of our faith and of God's loving dealings with us, past and present. Through these 'gifts' and the 'fruits of the earth' God's presence and action continues in our midst. We describe this as the sacramental nature of reality: the invisible reaches us through the visible. As our guide in these reflections, Pierre Teilhard de Chardin SJ, said:

*By means of all created things, without exception, the divine assails us, penetrates us, and molds us. We imagined it as distant and inaccessible, when in fact we live steeped in its burning layers.*

Tonight, Christ is present when the Word is proclaimed, in the various rituals, prayers and gestures, in the sacraments of Baptism and, most importantly, in the Eucharist - the summit and source of the Church's life.

Let's consider one element central in tonight's liturgy, namely, fire. What did it feel like when our human ancestors, long ago, first discovered fire? No doubt,

they would have experienced its presence from nature's activities. But to *create* fire is quite different. Now, they could harness its energy, in heat for food, in protection against the extreme cold, in light amidst darkness, as a focal point for comfort and companionship.

In many ways, these are the primordial, 'human family' memories tapped in the Easter vigil. But they also reflect our need to nourish the whole person, given our spirit/body makeup. Through the use of our embodied experience and material resources, we also express our deeper hungers, our desire to finding meaning and love. Again, de Chardin notes:

*By virtue of Creation, and still more the Incarnation, nothing here below is profane for those who know how to see.*

In our Christian story, Christ is *our light*. He accompanies us in that search, especially in times of difficulty and pain. He has overcome the 'darkness' - forces of evil and sin that oppose the God's love and goodness and the destiny of creation. In the 'Exultet', we celebrate what Jesus has done and does in his Church and in our world. We remember his victory - his rising to new life. We renew our faith and commitment to him in the Baptismal promises. We share in his gift of himself to the Father and receive his gift of himself to us in his body and blood.

I conclude with two points: first, a final quote of de Chardin:

*Some day, after we have mastered the winds, the waves, the tides and gravity, we shall harness for God the energies of love. Then for the second time in the history of the world, we will have discovered fire.*

Second, in her writings, Thérèse of Lisieux, at times, refers to the Trinity in terms of the 'fire' or 'furnace' of divine love. She uses this language when she wants to convey her longing to be with God, the desire for heaven. The English translation does not quite capture the original word in French. Thérèse uses the word 'foyer.' This can mean, as in English, an entrance area, a vestibule in a house or office. In French, it is also used to denote the domestic hearth.

For Thérèse, 'foyer' evoked a glowing domestic hearth or fireplace with all the family gathered around it. Imagine the scene: a cold winter evening, people making toast over the open fire, sipping hot soup, savouring the mulled wine - the play of light and shade from the flames on the surrounding faces. Think of the rich associations: warmth, security, peace, nourishment, joy and, most important of all, the sense of belonging.

Visitors arrive. There is a warm welcome. They are given soup and toast. There is shuffling to make room for the guests.

This is the God of the Trinity's family – where there is always space for another, and another, and another.... and, in fact, for all of creation.

And all shall be well and  
All manner of thing shall be well  
When the tongues of flames are in-folded  
Into the crowned knot of fire  
And the fire and the rose are one

TS Eliot: *Little Gidding*.

## Prayer of the Faithful

### Introduction

Father, you created the heavens, the earth and all creatures within it and you remind us that it was very good! Help us this night to rejoice in the goodness and worthiness of the struggle. That, like Jesus, we may arise and live in the joy of the resurrection.

### Petitions

We pray for the Pope and the College of Bishops that they may give witness to the resurrection, in the way they lead the Church and bring healing to the world.

*(Pause...)* **We pray to the Lord.**

We pray for the new Christians who have entered the Church tonight. That they may feel the love of this community and be encouraged to continue to grow in faith and love.

*(Pause...)* **We pray to the Lord.**

We pray for those in the parish who have worked so hard to make the liturgies possible. May their care and concern serve as a witness that will invite others to come and see how the Church can assist them on their journey.

*(Pause...)* **We pray to the Lord.**

We pray for those who struggle to celebrate during this Easter Season. That their hearts be open to the gifts that this community might offer them and that as a community we are mindful of those who are absent.

*(Pause...)* **We pray to the Lord.**

We pray for those who have died in the past year (especially N.) That they may share in the joy of the resurrection.

*(Pause...)* **We pray to the Lord.**

## Conclusion

Father, you loved the world so much that you sent your only Son. Hear the prayers of your adopted daughters and sons gathered here this night, that in your mercy you may answer these prayers. We ask this through Christ our Lord, Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

All You Nations. L. Deiss. 353  
Alleluia Alleluia Give Thanks. D. Fishel. 360  
Light of Christ/Exsultet. M. Haugen. 406  
Sing a New Song. D. Schutte. 414  
We Remember. M. Haugen. 446  
Thirsting for God. J. Bell. 450  
Now We Remain. D. Haas. 449

### AVO1

All the Ends of the Earth. B. Hurd. 4  
Alleluia No. 1. D. Fishel. 15  
Now We remain. D. Haas. 45  
We Shall Draw Water. P. Inwood. 72  
Sing a New Song. D. Schutte. 80  
We Remember. M. Haugen. 81  
Send Forth Your Spirit. C. Walker. 107  
As the Deer Longs. B. Hurd. 120  
Behold the Glory. R. O'Connor 156

### AOV2

Love is Come Again. J. Crom/N. Nouvelet 131  
Easter People. D.Light. 147  
Holy Darkness. D. Schutte. 24  
I Know that my Redeemer Lives. S. Soper 34  
The Easter Vigil

### CWB

Alleluia, sing to Jesus. WC Dix. 619  
By Your Kingly Power. JP McAuley. 633  
Christ the Lord is risen again. 646  
Easter Glory Fills the Sky. J Quinn SJ. 671  
Now the Green Blade Rises. JMC Crum. 756

### AOVNG

Jesus is Risen. G Ogilvie. 82

### PSALMS

*Please refer to page 51 for all Psalms included in the Easter Triduum: The Easter Vigil.*



# 20 April 2014

## Easter Sunday

### Introduction

This morning we ponder and share in the joy of Easter day we celebrate the Risen and Crucified Jesus - the triumph of divine love. .

### First Reading

Acts of the Apostles 10:34, 37-43

The first readings during the Easter season tell us of the life of the early Christian community as captured in the Acts of the Apostles. Today, Peter gives a summary of the work of Jesus and his Spirit.

### Second Reading

Colossians 3: 1-4

St Paul appeals to the community that, since Jesus is risen from the dead, our thoughts, consequently, should be on heavenly things because we have a hidden life with Christ in God.

### Alternative Reading

1 Corinthians 5: 7-8

This represents the oldest language of the New Testament which sees the Christian Eucharist in terms of Passover language and imagery together with what Christ, the new Passover, means to Christians.

### Gospel Reading

John 20: 1-19

Today's primary resurrection witness is Mary of Magdala. It is she who carries the news of the empty tomb to Peter and John.

### Reflections

#### Christ our Light and Companion

Easter Sunday's significance is perhaps best captured in Paul's words from the Easter Vigil:

*As Christ was raised from the dead by the Father's glory, we too might live a new life.*

It is interesting to sense the mood of the Church's liturgy on Easter Sunday and the days that follow. It is less one of exuberance and triumph more one of wonder and subdued joy. Being too much for words – *awe-filled* Easter as with the *awful* Good Friday – time is needed to absorb what has happened. This is true for the witnesses, the disciples, the community in Jerusalem and all those who live by faith. Faith can only gradually understand and appreciate (and never fully in any way) what we now call the 'Paschal Mystery' - the new creation brought into existence by Jesus's suffering, death and resurrection.

Look at the journey of one disciple. We remember a fearful Peter, huddled around a fire, denying any association with Jesus the night before his death

(Mark 14). In today's Gospel passage from John, we see him with another disciple move from lack of faith to the beginnings of resurrection faith. The reader knows that the Beloved Disciple is 'the one Jesus loved' in a special way, while Peter, despite his fragility, is the 'Rock', namely, a bearer of authority and a spokesperson. It has been suggested that John's gesture of courtesy in waiting for Peter to be the first to enter the empty tomb is recognition of Peter as ascribed leader. Finally, in the first reading from Acts, we see Peter as a fearless leader proclaiming the crucified and risen Lord and his message.

Or think about the effects on the communities of the early Church, as reflected in the four Gospels. In the accounts of the resurrection events, the women are the central. They do not so much *witness* but rather *witness to* the resurrection. What they experience are 'the signs or traces of the divine activity that has brought it about' (Brendan Byrne, *Lifting the Burden*, 222).

Overall, the women emerge with more credibility than do the men when it comes to openness to faith and the workings of God. Again, there is no effort to 'doctor' the traditions in which the first witnesses to the Resurrection are women, whose testimony, in the culture of the time, had no legal standing. The presence of such unusual and unexpected incidents in the Gospels is an indicator of their authentic quality.

Let's return to the sense of understated conviction and calm noted above. It can remind us of what we can expect of liturgy.

Don Saliers describes liturgy as the divine *ethos* of God's self-giving to us 'where grace and glory find human form' and which draws into itself human *pathos* (human emotions, suffering and sinfulness). He explains beautifully that Christian Liturgy 'transforms and empowers when the vulnerability of human pathos is met by the ethos of God's vulnerability in word and sacrament' (*Worship as Theology*, . 22).

Saliers notes the difficulty, due to today's cultural pressures, in distinguishing 'between immediacies of feeling and depth of emotion over time.' Vital liturgy may produce 'feeling states' but that is not God's criterion. Authentic liturgy needs time to deepen our 'disposition to perceive the world as God's creation', to see and respond to the world through God's eyes and with God's heart. Gratitude, forgiveness, compassion, love and joy illuminate life with meaning in our head, heart and actions but only 'unfold over time.' They are not so much felt or produced but 'elicited in season and out of season', as with joy in time of tribulation (37).

What we can reasonably expect of liturgy, then, is not so much *elation* by *devotion*.

The peaceful and subdued joy of Easter Sunday is consonant with nourishing faith so that it is devoted, persevering and constant. For all that, Jesus himself still wants to 'share his joy to the full' (John 17:13). Again, Teilhard de Chardin rightly observes that 'joy is the infallible sign of the presence of God.'

## Prayer of the Faithful

### Introduction

This is the day the Lord has made; in the resurrection we are reminded that God's love has no end. We bring our prayers this day in the knowledge that God's love can do amazing things both in small and great areas of our lives.

### Petitions

We pray for the Pope and world leaders, that the Easter message of hope will enkindle in them the energy they need to work to build meaningful peace in their relationships.

*(Pause...)* **We pray to the Lord.**

We pray for new Christians in our parish, may they inspire us by their excitement, and may we be mindful of the examples we set for them.

*(Pause...)* **We pray to the Lord.**

We pray for the areas of our community that still suffer the pain of exclusion. May we be more mindful of the way our behavior might make people feel unwelcome. That during this Easter season we might be open to new ways of inviting people to share in the joy of the Easter message.

*(Pause...)* **We pray to the Lord.**

We pray for those who have been injured or disappointed by people in their lives. That the empty tomb of Jesus may give them eyes to look for meaning in life beyond their disappointments.

*(Pause...)* **We pray to the Lord.**

We pray for those who have died and for those who grieve them. That the resurrected Jesus might inspire them to open their hearts to how those memories could inspire them to live more generous and loving lives.

*(Pause...)* **We pray to the Lord.**

### Conclusion

God of light and life, help us to embrace the life we have received and be open to the unexpected and new beginnings that you offer us each day. Hear the prayers we offer this day, through Christ our Lord, Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

We Who Once Were Dead. D.Haas 188  
 Christ is Here. C.Walker. 351  
 By Your Kingly Power. P. McAuley/R.Connolly. 352  
 This Day was made by the Lord. C.Walker. 356  
 The Sequence of Easter. 357  
 Jesus Christ is Risen Today. L. Davidica. 361  
 Sing to the Mountains. B. Dufford. 322  
 Now the Green Blade Rises. M. Haugen. 364  
 Easter Glory Fills the Sky. J.Quinn/J.Jones. 366

### AOV1

Lord of the Dance. S. Carter. 18  
 Sing to the Lord. O. Alstott. 46  
 City of God. D.Schutte. 57  
 Sing to the Mountains. B.Dufford. 92  
 Keep in Mind. L. Deiss. 180  
 This Day was Made by the Lord. C. Walker. 183  
 Alleluia Sing to Jesus. R.Pritchard. 191  
 This is the Day. M. Joncas. 193

### AOV2

Love is Come Again. J. Crom/N. Nouvelet 131  
 Easter People. D.Light. 147  
 I Know that my Redeemer Lives. S. Soper. 34  
 Jesus Lives. C. Walker. 29  
 Sing a New Song to the Lord. Wilson/Dudley-Smith. 76  
 Let All the Peoples. C. Willcock. 56

### CWB

O Flock Of Christ. 290  
 Alleluia, sing to Jesus. WC Dix. 619  
 Bring, All You Dear-Bought Nations, Bring. 630  
 By Your Kingly Power. JP McAuley. 633  
 Christ the Lord is risen again. 646  
 Christ The Lord Is Ris'n Today. C Wesley. 647  
 Easter Glory Fills the Sky. J Quinn SJ. 671  
 Easter Song. MT Winter. 672  
 Keep In Mind That Jesus Christ Has Died For Us. L Deiss. 730  
 Now the Green Blade Rises. JMC Crum. 756  
 O Sons And Daughters. 778  
 This Joyful Eastertide. GR Woodward. 845

### AOVNG

Happy Day. T Hughes & B Cantelon. 59  
 He's Alive! D & M Lupi. 65  
 Jesus is Risen. G Ogilvie. 82

### PSALMS

Psalm 117: This is the day the Lord has made; let us rejoice and be glad./Alleluia!  
 This is the day. C Willcock. CWB 289a  
 Psalm 117: R Twyham. CWB 289b  
 Psalm 118: This Is the Day. C Willcock. GA 70  
 Psalm 118: Let Us Rejoice. M Haugen. GA 71  
 This is the day. C Willcock. PF&S p. 26



**25 April 2014**

Friday within the Octave of Easter | Anzac Day

### Introduction

The Octave of Easter is a special time of continuing the celebration of Easter. Usually on Anzac Day we would have the readings chosen for that particular Australian celebration but Easter, of course, takes precedence. We continue to thank God, through Jesus the risen Christ, for the blessings of Easter.

### First Reading

Acts 4:1-12

Peter and John are arrested and brought before the leaders of the Jews. Peter is filled with the Holy Spirit and declares that it is through Jesus' name we are saved.

### Gospel Reading

John 21:1-14

The gospel reading from John draws us into a wonderful story of the risen Jesus where the beloved disciple says to Peter "It is the Lord."

### Reflection

Resurrection is an extraordinary idea. Even those who were brought back to life by Jesus, still had to die again as humans do. Jesus' life after death was entirely different, his real presence in the world is emphasised by the evangelists when they recount him eating with them. This new kind of presence is what made the faith of the disciples so powerful that a whole different kind of living, a different way of being in the world, was established. The early followers of Jesus of Nazareth eventually became a group called Christians.

Each of the gospels presented from Monday to Friday in the Octave of Easter recount an appearance of Jesus after the resurrection. On Monday there was the Gospel of Matthew 28:8-15 where the women encountered Jesus after they had left the empty tomb. They bowed down and grasped his feet and he told them not to be afraid but to tell the others to go to Galilee and he would meet them there. Tuesday there was the story of Mary of Magdala in John 20:11-18. Mary is crying outside the empty tomb when she sees a man in the garden who asks her why she is crying and she presumes it is a gardener. It is only when he calls her by name that she recognises him. He tells her not to cling to him as their relationship will be different now, much more intimate because his Father will be her Father, and his God will be her God. He then sends her as an apostle to the apostles to announce that he has risen. In Wednesday's and Thursday's gospels we hear Luke's story of the appearance of Jesus to the two running away to Emmaus and their return to tell the others

and then to be present when Jesus appears among them again. In today's gospel, from John 21:1-14, Jesus appears to the disciples back in Galilee. Except for Matthew's account, Jesus is not recognised in his resurrected state. They recognise him in the in the call of a name, or breaking of the bread, or when he shows them his hands and feet, or when he miraculously provides a haul of fish for them.

So, there is something about the nature of resurrection that is hard to grasp. Our recognition of the risen Jesus is different to the way we recognise other earthly people and things. Most of the gospel accounts talk of tears and fear, alarm and fright, silence and terror, doubt and dumbfoundedness. And yet there is an insistence that this is very real. In today's account on the shore of the Sea of Tiberius (Sea of Galilee) none of the disciples was bold enough to ask "Who are you?" They knew it was the Lord but now everything is very different. They share a meal with him that he cooks for them, how could anything be more real? Food and reminders of sharing food are very close to their consciousness. Now they have to go and tell the world, to all nations symbolised in the 153 fish they have caught. The beloved disciple is the one who recognises Jesus but it is Peter who does the action. He jumps into the water to meet Jesus, he hauls in the fish. He has very little on, symbolising his vulnerability, but yet he is given the active role as leader of the early group of followers of the risen Lord. The boat is the symbol of the Church to which all humankind is drawn but, like the net, it is never broken. This is worth contemplating at a time when our Church seems to be struggling through difficult issues.

Throughout the week there are readings from the Acts of the Apostles telling the story of Peter and John and how they respond to the resurrection within the wider community. Pentecost fires their willingness to work for the risen Lord and they actively engage anyone who will listen. They preach, they convince 3000 to join them, they heal, they are arrested, they proclaim the good news to the High Priest and all the elders. They are unstoppable because they have faith in the resurrection of Jesus Christ.

Today Australians celebrate Anzac Day and its origins are also born of fear, violence, defeat and death. What has been resurrected from seeming annihilation is the formation of a new nation, Australia. We began to see ourselves as a nation because we suffered together as one. In 1901 we became a Federation but that does not make a nation. Through suffering we found strength, we were resurrected into a new

way of being a nation of diverse people. When we experience the sharing of bread and wine, story and song in community we can be renewed again in faith through the invitation of the resurrected Jesus.

## Prayer of the Faithful

### Introduction

Father you do masterful things with unlikely resources. Hear the prayers of those gathered here and continue to build them into a Holy People.

### Petitions

We pray for the Pope and the College of Bishops that they may continue to call people in the midst of their daily lives, and invite them to do wonderful things in Your name.

*(Pause...)* **We pray to the Lord.**

We pray for the leaders of the Commonwealth of Australia, that they may continue to give generously in the same Spirit that our ANZAC Forefathers did to make this a great nation. Help us to be quick to assist those in need, and even quicker to seek forgiveness for those we have harmed.

*(Pause...)* **We pray to the Lord.**

We pray for military leaders, that they may find even more persuasive ways to preserve peace, and defend the dignity of all people, regardless of race or creed.

*(Pause...)* **We pray to the Lord.**

We pray for the members of our community who are currently serving the country in the armed forces. Watch over them, while they protect the interests of this great country, and may they always concern themselves with the welfare of the weak and the vulnerable.

*(Pause...)* **We pray to the Lord.**

We pray for those who have died in the service of this country. May their memory and dedication serve to remind us of the responsibility we have to protect the freedoms they fought to ensure.

*(Pause...)* **We pray to the Lord.**

### Conclusion

Loving God, your Son generously gave his life so that we might come to know you more fully. On this anniversary of ANZAC day help us to remember those men and women who gave their lives generously for this country. We ask these prayers in your Son's name. Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

God of Peace. A. Kelly/C.Willcock .553  
 Sing of the Lord's Goodness. E.Sands/P.Inwood. 413  
 Though the Mountains May Fall. D.Schutte. 453  
 Blest Be the Lord. D. Schutte. 458  
 No Greater Love. M. Joncas. 460  
 Unless a Grain of Wheat. B. Farrell. 500  
 For the Healing of the Nations. F. Kaan/H.Purcell. 513  
 Peace I Leave with You. G. Norbert. 517  
 Diverse in Culture Nation Race. R. Duck. 520

### AOV1

Unless a Grain of Wheat. B. Farrell 35  
 Blest Be the Lord. D. Schutte. 179  
 Though the Mountains May Fall. D. Schutte 182

### AOV2

The Great Southland. G. Bullock. 159  
 Clap Your Hands All You Nations. J.Bell/G.Maule. 1  
 You Are Mine. D. Haas. 2  
 Christ Be Our Light. B. Farrell. 3  
 For the World and all its People. J.Bell. 137  
 Song for Human Rights. S. Murray/J. Hughes. 135

### PSALMS

Psalm 117 The stone rejected by the builders has become the corner stone./Alleluia!  
 Psalm 117. R Twyham. CWB 289b  
 Psalm 118: Let Us Rejoice. M Haugen. GA 71



# 27 April 2014

## Second Sunday of Easter

### Introduction

Today we gather as an Easter people in the Spirit of the risen Lord. Like the first disciples in Jerusalem, we are called to become a community of faith and fellowship, a community of prayer and praise.

### First Reading

Acts 2:42-47

The ideal Christian community, Luke tells us, is united in faith and prayer, filled with a spirit of joy, and glad to share all they have freely and generously.

### Second Reading

1 Peter 1:3-9

No matter what trials we face, the apostle Peter says to us, Christian believers are filled with a wonderful joy. Our new birth in baptism constantly assures us of heavenly salvation.

### Gospel Reading

John 20:19-31

The risen Lord comes to us with a greeting of peace, the gift of the Holy Spirit, and a mission of mercy. Happy indeed are we who have not seen him yet believe.

### Reflection

The word of God today takes us on a journey through time. We set out on the “first day of the week”, pause on the eighth day, pass through the early decades of the Christian community, glance at our contemporary situation, and raise our gaze to the ultimate destiny that beckons us beyond time.

It was on the “eighth day” that Jesus appeared before Thomas and provoked him to exclaim: “My Lord and my God!” Today is the eighth day after we began to celebrate the resurrection of the Lord. What might this mean for us? Let’s cast our minds back to the Easter Vigil. Bathed in the light of the great Easter candle, we listened to the story of creation. For six days, the story went; God put order into the original chaos and gave everything its proper place: the sky, the sea, the earth, the sun and moon and stars, plants, animals, fish, and finally human beings. On the seventh day God rested. There’s a sense of completion, all is done, all is good.

In Jewish tradition the idea grew up that the eighth day represented a time beyond time, an age beyond this present age, an endless era when all that God promised would come to fulfilment. This idea carried over into Christianity and was given concrete form in early Christian building. Some of the places where

early Christians were baptised – either the baptismal font or the building itself - were eight-sided. To be plunged down into the water of the font and to come up again was to cross the boundaries of space and time and to become a new creation.

On this eighth day today we are again invited to cross a threshold into a new realm where life is free to flourish. But this means leaving our old way of being behind. And that’s something we can be afraid of doing, as the gospel story shows. On the first day of the week the disciples gathered together fearfully in a closed room. Jesus appears among them and invites them into a new space. He gives them a greeting of peace, the deep unshakeable peace that is his because he has passed through the trauma of death into a new existence. He goes on to breathe the Holy Spirit upon them and commission them to be agents of reconciliation in the world. But when Thomas rejoins them eight days later, we’re told that the door was still closed. It seems that the disciples had not yet come out of the prison of their bewilderment and despair into the freedom of the new day.

In the end it’s Thomas who shows them all the way. After his initial hesitation he goes further than his companions and indeed than anyone else in the all the gospels, and makes his profound profession of faith: “My Lord and my God”. Note that what prompts Thomas to faith is the wounds that Jesus bears. Even as risen Lord his body still bears the marks of his suffering and death. He remains forever wounded, forever in solidarity with wounded human beings, with every victim of violence and hate. The mission he entrusts to his disciples is to bring healing and forgiveness to a world at war with itself.

Ideally the life of the Christian community offers an inspiring alternative. This is how Luke portrays the early community in Jerusalem, united in its devotion to the teaching of the apostles, the fellowship, the breaking of bread and the prayers. What could be more appealing than this cameo of a community that shared everything “gladly and generously” in a spirit of joy and faith and prayer? Luke is honest enough to record later in Acts that even his beloved Jerusalem community had to contend with weakness and failure. Early communities struggled to deal with both internal division and external threat, as Paul’s and others’ letters to them make crystal clear.

The unnamed churches addressed by the first letter of Peter were no exception. The letter reads like an exhortation or a sermon, providing encouragement for Christians who are losing heart at the hostility and marginalisation provoked by their counter-cultural way

of life. The author urges them to keep their ultimate destiny always in view: the fullness of salvation beyond the world that we know. Just as Jesus in the gospel passage commends those who “have not seen and yet believe”, so Peter encourages his readers: “You did not see him yet you love him, and still without seeing him, you are already filled with a joy so glorious it cannot be described.” May this joy radiate from us and bring hope to the world.

## Prayer of the Faithful

### Introduction

The Love of the Father allows us to do remarkable things. Help this community formed in your name to more fully participate in the building of your kingdom. Hear the prayers we bring to you this day.

### Petitions

We pray for the Pope and the College of Cardinals, that they continue to be inspired by the Holy Spirit as they continue to reform the church.

*(Pause...)* **We pray to the Lord.**

We pray for this community, that they may hear their call as The People of God, to go out and make disciples of the nations. That their love may transform their families and communities.

*(Pause...)* **We pray to the Lord.**

We pray for those who struggle with the realities of addiction in their daily lives. That the faith of this community will inspire them to make changes in their lives.

*(Pause...)* **We pray to the Lord.**

We pray for those, like Thomas, who struggle to keep their faith in the midst of tragedies. That they may see the face of God in this community, and be reminded that God keeps his promises.

*(Pause...)* **We pray to the Lord.**

We pray for our loved ones who have died, (especially N). That we may find comfort in the Easter Mystery, and more joyfully celebrate the resurrection.

*(Pause...)* **We pray to the Lord.**

### Conclusion

Like the apostles, we are refined by the challenges this world blesses us with. Father help us to take these opportunities to become more like your Son. Help us to rise above petty disagreements and be models of reconciliation to all that we meet. We ask this through Christ our Lord. Amen

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

An Upper Room. Traditional. 187  
 O Sons and Daughters. R. Proulx. 359  
 Without Seeing You. D. Haas. 443  
 God Has Chosen Me. B. Farrell. 497  
 We Walk By Faith. M. Haugen. 447

### AOV1

Come to Set Us Free. B. Farrell. 39  
 I Have Seen the Lord. B. Hurd. 98  
 Break Open the Word and Renew the Face of the Earth. R. Paxton. 38  
 Let There Be Peace on Earth. S. Miller. 190

### AOV2

My Peace. C. Willcock. 96  
 Without Seeing You. D. Haas. 158  
 Give Thanks. H. Smith. 17  
 I Know that My Redeemer Lives. S. Soper. 34  
 God of Peace. C. Willcock. 138  
 My Peace. C. Willcock. 96  
 The Harvest of Justice. D. Haas. 55

### CWB

O Sons And Daughters. 778  
 Peace, I Leave With You. G Norbet. 785  
 This Joyful Eastertide. GR Woodward. 845

### PSALM

Psalm 117: Give thanks to the Lord for he is good, his love is everlasting./Alleluia!  
 Psalm 117. K Boschetti MSC. CWB 298  
 Psalm 118: Let Us Rejoice. M Haugen. GA 71



# 4 May 2014

## Third Sunday of Easter

### Introduction

As we do every Sunday, once more we gather together to listen to God's word, break bread with the Lord, and go forth to share the good news. This has been the pattern of our prayer ever since Jesus joined the disciples on the road to Emmaus, as we are reminded today.

### First Reading

Acts 2:14.22-33

Freshly inspired by the Spirit on Pentecost Day, Peter announces the good news to the crowd. Jesus, he tells them, is the one who the prophet David foresaw would overcome the power of death and thus reign forever.

### Second Reading

1 Peter 1:17-21

The mystery now revealed to us is that we have been redeemed by the precious blood of Christ the lamb. Through him we have faith and hope in God.

### Gospel Reading

Luke 24:13-35

Here in our midst today's gospel is being realised: our hearts burn within us as the bread of life is broken for us in word and sacrament. Will we recognise the risen Lord in our midst and announce the good news to a hungry world?

### Reflection

The whole of the Easter season is illuminated by the two stories of the giving of the Spirit – John's in chapter 20, and Luke's in Acts 2. For fifty days the church spirals around in the Spirit like an eagle borne high aloft by the breeze. Pentecost Sunday itself may be weeks away but already we hear part of Peter's address to the crowd on the day of the festival.

It's more of an "apologia" – an assertive argument – than a homily. Peter is out to convince his audience of Jewish believers that Jesus is indeed the "Lord and Messiah" foreshadowed by David. His brief resume of the good news – Jesus' public ministry, his betrayal and execution, his resurrection and sending of the Spirit – becomes a springboard for the rest of the case he wants to make. All of this, even the betrayal and execution of Jesus which Peter dares to accuse his audience of, is the playing out of God's providential plan.

He proceeds in apologetical style to use Psalm 16 to prove that Jesus must have been superior to David. The body which the psalmist says God saved

from decay can't be that of David, Peter argues. David's burial place was well known, so the body must be that of Jesus. This style of argument, and the familiarity with Jewish tradition that it presumes, isn't easy for contemporary Christians to appreciate, but the message is clear enough. The mission of Jesus, his suffering, death and resurrection, and the outpouring of the Spirit are all the work of God and a summons to faith.

Faith seeks understanding, as St Anselm famously said. How is it then that the execution of an innocent man has brought freedom and forgiveness to humankind? The author of the first letter of Peter introduces one of the most persistent and controversial images that Christians have used to make sense of this great paradox: the payment of a ransom. No ransom could be more precious than that of the Lamb, Jesus Christ. This purchase of our freedom has paved the way for us to "have faith and hope in God." How best to interpret the mystery of redemption – whether as ransom or in other terms – is a matter of vigorous debate still.

There's no debate about the appeal of today's gospel story – it's one of the best-loved of the post-resurrection stories. It's the work of a master dramatist. Luke tells the Emmaus story beautifully. He allows us to enter imaginatively into the experience of the two disciples as they set out from Jerusalem with heavy hearts, their dreams destroyed. With them we allow the stranger to join us, engage us in conversation, enlighten our minds, and revive our hopes. With them we offer him a place at our table, only to find that our guest is our host and much more – the light of our lives. With them we burst with joy and hasten to share this wonderful experience with our friends.

The appeal of this story is that it encapsulates the pattern of our life's journey, whenever we are drawn out of disappointment and disillusionment by the gift of love, or out of failure by forgiveness. It also mirrors the pattern of our eucharistic celebration: we meet together (Introductory rites), tell the story (Liturgy of the Word), break bread in thankfulness (Liturgy of the Eucharist), and go forth (Concluding rites).

Two brief moments in this rite are specially illuminated by this story: the penitential act and the final dismissal. In the penitential act we confess not so much our sinfulness as the mercy of God. This is foreshadowed in the story. The two disciples have abandoned Jerusalem and are going in the wrong direction, just as we do time and again, but Jesus walks with them until they are ready to discover their

mistake. Mercy is patient. In the final dismissal we are bade not just to leave but to “go and announce the Gospel of the Lord.” The full import of these few words is made plain in the finale to the Emmaus story; the two disciples are so keen to share their good news that the dark and danger of the way back means nothing to them. Would that we were so eager to tell the tale!

## Prayer of the Faithful

### Introduction

We call on God the Father, to hear our prayers as we search our souls to discern what we are meant to do with our lives.

### Petitions

We pray for Pope Francis, that he dutifully cares for his flock, and that his love for the gospels may enflame the hearts of all those who hear him.

*(Pause...)* **We pray to the Lord.**

We pray for governments who seek to provide for the welfare of their citizens. That they may do so in ways that do not deprive their neighbours of their opportunities to seek those same goods.

*(Pause...)* **We pray to the Lord.**

We pray for organizers of labor, that they may seek to fulfil and share the mandates of Catholic Social Teaching with workers, and with employers so that more just relationships develop.

*(Pause...)* **We pray to the Lord.**

We pray for young people as they discern what courses their lives should take. That they be open to what the Holy Spirit is calling them to.

*(Pause...)* **We pray to the Lord.**

We pray for those who have died, (especially N) that they find comfort in the power of their baptism and hope in the resurrection.

*(Pause...)* **We pray to the Lord.**

### Conclusion

God the Father, hear the prayers of those gathered here. We ask these things in the name of your Son, Jesus who restores relationships and heals the injured. Through Christ our Lord. Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

Centre of My Life. P.Inwood. 444

Alleluia Alleluia Give Thanks. D. Fishel. 360

Easter Glory Fills the Sky. J. Quinn. 366

Take Christ to the World. P. Inwood. 368

Christ is Alive With Joy We Sing. P. Stotter. 365

### AOV1

You Know Me Lord. J.Walsh. 36

In The Breaking of the Bread. B. Hurd. 58

Bread of Life. B. Farrell. 164

Blest Be the Lord. D. Schutte. 179

### AOV2

Bless the Lord. C. Smith. 83

Centre of My Life. P.Inwood. 170

### AOVNG

Emmaus. T Alonso. 41

### PSALM

Psalm 15: Lord, you will show us the path of life./Alleluia!

Psalm 15: E Rayson SSS. CWB 299



# 11 May 2014

## Fourth Sunday of Easter

### Introduction

Our Easter journey in company with the risen Lord is taking us into the heart of the mystery. Today Jesus is revealed to us as our true shepherd and guardian. He has come that we may have life and have it to the full.

### First Reading

Acts 2:14.36-41

The apostle Peter continues his address on Pentecost Day, proclaiming the crucified Jesus as Lord and Christ and promising the gift of the Holy Spirit. So persuasive is he that many agree to be baptised that very day.

### Second Reading

1 Peter 2:20-25

Just as Jesus did not react to his unjust treatment with anger or violence, so Christians are called to endure suffering with patience. By his wounds we have been healed.

### Gospel Reading

John 10:1-10

In the biblical world of ancient times the image of the shepherd looms large. It gave the Israelites a way of describing the quality of God's loving care for them. Jesus takes up this image and applies it to himself in a variety of ways.

### Reflection

The fourth Sunday of Easter has become known as "Good Shepherd Sunday" because the gospel for the day is always taken from Jesus' discourse on this theme in the tenth chapter of John. Strangely enough it is only in the middle section of this chapter – the passage used in Year B – that Jesus actually identifies himself as the "good shepherd." To be sure, Jesus implies as much in the parable that opens the chapter. He speaks of the shepherd who enters by the gate, calls his sheep and leads them out; they follow him because they know his voice. But in the passage that follows Jesus calls himself the "gate of the sheepfold."

This play of images may be disconcerting for those of a rational scientific mindset. How can the shepherd be the gate? But here we are in the realm of mystery – the mystery of Jesus himself – that is best approached with poetry and imagination. Here the word "mystery" does not mean something that cannot be understood, as might be popularly believed. Rather it means something whose meaning is inexhaustible, something that is always open

to fresh and deeper insight. When the author of 1 Peter writes of Jesus as both lamb (last Sunday) and shepherd (today) he is not out to confuse us but to invite us to go further into the depths of the mystery. So too when John has Jesus speak of himself as both shepherd and gate, he is trying to enlighten rather than baffle us. There is always more to know and love in Jesus.

If asked to name their favourite verse of scripture, many would cite Jesus' declaration in the last verse of today's gospel: "I have come so that they may have life and have it to the full." It is in this spirit that Pope Francis has written his apostolic exhortation "The Joy of the Gospel." The opening words set the tone: "The joy of the gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness" (1). Later on he quotes his predecessor, Benedict XVI: "Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction" (7).

In Luke's account of the apostle Peter's preaching on Pentecost Day, a new horizon opened up for his listeners that led many of them to take a fresh and decisive direction in their lives (Luke says "about three thousand"). The resounding success of this inaugural sermon sets the tone for the whole book of Acts. Luke's aim is to demonstrate the providential growth of the early church and the inexorable spread of the good news across the Roman Empire. All this is God's work through the power of the Holy Spirit. Crises and failures are of little account in the divine scheme of things. The idealised triumph of Peter's first sermon is all of a piece with whole story Luke tells. Even though the story is both ancient and artificial it still throws down the gauntlet to us today. What difference is the good news making in our lives right now?

The writer who invokes the name of Peter to lend authority to his letter offers advice that modern readers may find rather disturbing. In words originally intended for slaves the author counsels patient endurance when they suffer undeserved punishment, even when the treatment is harsh. The context for this is the stance taken by the early Christian community with regard to slavery. It chose to accommodate the practice rather than challenge it and risk provoking the imperial power of Rome. Given this acquiescence, the author suggests that uncomplaining acceptance of unjust punishment may give Christian witness to the slaves' owners. The persuasive basis for this

advice is the non-violent witness given by Jesus himself. The author skilfully retells the story of Jesus' passion in terms largely drawn from the songs of the suffering servant in Isaiah that we heard a few weeks ago in Holy Week. The paschal mystery is an ever present reality for us, ceaselessly shaping and re-shaping our lives, provided we do not resist.

## Prayer of the Faithful

### Introduction

Jesus is the Good Shepherd; help us to hear his voice and to heed his call. We bring these prayers as sheep longing for our Shepherd.

### Petitions

We pray for Pope Francis, that his willingness to engage the most fragile of our community may inspire his brother bishops to be more generous and bold in their living of the gospel.

*(Pause...)* We pray to the Lord.

We pray for our civic leaders who are wrongly accused and mocked for their beliefs. That they may find solace in the example of Jesus, and not seek to return insults.

*(Pause...)* We pray to the Lord.

We pray for those in our community who suffer from domestic violence. That they find the resources they need to transform those relationships, and find healing.

*(Pause...)* We pray to the Lord.

We pray for those who struggle daily to discern the voice of God in their lives; that they may come to know Jesus' voice and follow him.

*(Pause...)* We pray to the Lord.

We pray for our departed brothers and sisters, that their examples of love and friendship may inspire those who remain, to inspire those qualities in others.

*(Pause...)* We pray to the Lord.

### Conclusion

Gracious Father, you see what our struggles are and know our hearts. Help us to live lives that give glory to you, that we may have life, and have it to the full, in the name of your son Jesus, who lives and reigns forever and ever. Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

Pray God Grant Us. M. Haugen. 167  
Like a Shepherd. B. Dufford. 467  
The Lord's My Shepherd. Crimond. 473  
The Lord is My Shepherd. B. Boniwell. 506

### AOV1

A Shepherd I'll Be. K. Bates. 1  
The Lord is My Shepherd. B. Boniwell. 26  
Shepherd Me O God. M. Haugen. 33  
Because the Lord is My Shepherd. C. Walker. 66  
Crimond. 144  
Like a Shepherd. B. Dufford. 160

### AOV2

I Shall Dwell in the Lord's House. H. Raimondo. 69  
Celebrating in the Spirit. J. Burland. 118  
Come Now Holy Spirit. P. Kearney. 87  
God of Peace. C. Willcock. 138  
Sing Out Earth and Skies. M. Haugen. 32

### CWB

Come To Me, All Who Labour. G Norbet OSB. 660  
The Living God My Shepherd Is. J Driscoll SJ. 827  
The Lord My Shepherd Rules My Life. C Idel. 829  
The Lord Is My Shepherd. B Boniwell CWB 830  
The Lord Is My Shepherd, My Shield. J Wise. 831  
The Lord's My Shepherd. 833

### AOVNG

The Lord is My Shepherd. J Blakesley. 127

### PSALMS

Psalms 22 The Lord is my shepherd; there is nothing I shall want.  
The Lord Is My Shepherd. K Boschetti MSC. CWB 34a  
The Lord Is My Shepherd. S Somerville. CWB 51  
The Lord Is My Shepherd. D Wood. CWB 589  
My Shepherd Is the Lord. J Gelineau SJ. CWB 590  
Psalm 23: The Lord Is My Shepherd. R Bonington. GA23  
Psalm 23: My Shepherd Is the Lord. AG Murray/J Gelineau. GA 25



# 18 May 2014

## Fifth Sunday of Easter

### Introduction

Week by week in this Easter season we are led by the Spirit into a deeper relationship with Jesus. More and more we see him as our way to the Father, as the one who has poured out upon us the Spirit of truth, and as our Good Shepherd, leading us to everlasting life.

### First Reading

Acts 6:1-7

In this episode in the life of the early church Luke describes how the whole community resolved a potential conflict. The Twelve led the assembly to a creative solution: the tasks of ministry are shared with those who are discerned as having the gifts.

### Second Reading

1 Peter 2:4-9

The apostle Peter offers us profound insights into Jesus and ourselves. For his part, Jesus is the cornerstone of our faith. We ourselves are a royal priesthood, a people called out of darkness into God's marvellous light. For this we sing God's praises.

### Gospel Reading

John 14:1-12

The apostles Thomas and Philip give Jesus the opportunity to teach his disciples – and now us – about his intimate relationship with the Father. To know Jesus is to know the Father. Jesus is our way into this loving communion between Father and Son.

### Reflection

It has been said that Jesus was crucified for his indiscriminate table fellowship. By sharing meals with all sorts of people considered unworthy or unclean he called into question the conventions that governed social hierarchies and interaction. Behaviour like this threatened those whose vested interests were allied to the status quo. From this point of view the Christian way was a revolutionary movement. As Paul wrote, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ Jesus" (Gal 3:28).

But implementing this liberating truth did not come easy. The issue of table fellowship was very divisive within the Christian community at Corinth. It also presented problems in Jerusalem, as Luke tells us in Acts. Tensions between Aramaic and Greek-speaking Christians flared up to such an extent that the needs of disadvantaged members of the community, such as widows, were being neglected. But just as Paul turned problem issues in his communities into

opportunities for teaching, so Luke sees in the conflict an occasion for a creative initiative of the Holy Spirit. Seven men are elected to attend to the distribution of food to free the Twelve for the ministry of prayer and the word. Ironically, Luke gives no record of any of the seven ever engaging in the ministry of table service. On the contrary, the only two who are ever mentioned by name again, Stephen and Philip, are described at length as preachers of the good news.

Good preachers seek to connect with their audience. It's no surprise that early Christian missionaries tried to forge links with Jewish communities by explaining the enigma of Jesus in the familiar terms. Thus the Christian scriptures are threaded with texts from the psalms and the prophets. The first letter of Peter is no exception. The author quotes the prophet Isaiah as well as Psalm 118 to identify Jesus as the cornerstone; he then combines Exodus 19:6 and Isaiah 43:20-21 to generate the text that has found its way into the first preface for Sundays as "a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light." Have we yet understood the glory of the baptismal priesthood that unites us all in the offering of "spiritual sacrifices"? It is the whole Christ, head and members, that makes the offering that is eucharist.

In the third form of the Eucharistic Prayer for Use in Masses for Various Needs, we offer thanks to God for the Word who is "the way that leads to you, the truth that sets us free, the life that fills us with gladness." What a lovely elaboration of Jesus' reply to Thomas: "I am the Way, the Truth and the Life"! How much heart has this gem of a phrase given to generations of believers! No wonder it has also become one of the options for the penitential rite that leads us into our eucharistic worship.

Like the disciples we need to hear Jesus' reassurance time and again, "Do not let your hearts be troubled." Like Thomas and Philip we have doubts and questions. But as John the evangelist makes clear time and again, asking questions of Jesus can be disconcerting. More often than not Jesus responds in unexpected ways that entice the questioner along a path of deeper faith. Fear of where the encounter with Jesus might take us could lead us to play it safe. In fact holding back from engaging deeply with others could become a general pattern in our lives. Pope Francis has something apt to say about this: ". . . the Gospel tells us constantly to run the risk of face-to-face encounter with others,

with their physical presence which challenges us, with their pain and their pleas, with their joy which infects us in our close and continuous interaction. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others. The Son of God, by becoming flesh, summoned us to the revolution of tenderness" (*The Joy of the Gospel* 88).

## Prayer of the Faithful

### Introduction

Heavenly Father, you make places for us on a daily basis, help us to take up your call and abide more fully in you. Hear these prayers of your faithful gathered here this day.

### Petitions

We pray for the leaders of our Church, that our bishops and priests may busy themselves with preparing the church to be a place that welcomes the sinner and the marginalized, offering them comfort, and living examples of the Way, the Truth and the Life.

*(Pause...)* **We pray to the Lord.**

We pray in a special way this day for all those who serve our Church as deacons. That they do so in the same spirit as the original deacons who were called to serve the physical needs of their community.

*(Pause...)* **We pray to the Lord.**

We pray for those gathered here, that they may seek to daily fulfil their baptismal priesthood to live as a consecrated nation that brings light to the world.

*(Pause...)* **We pray to the Lord.**

We pray for those who perform social work, both in our churches and in local government. That the work they do inspires our community to provide the means for all people to flourish.

*(Pause...)* **We pray to the Lord.**

We pray for the faithful departed and those who grieve their loss. That they may come to know the peace that example and love of Jesus provides.

*(Pause...)* **We pray to the Lord.**

## Conclusion

Father we pray for the confidence promised in the life of your Son. Knowing that whatever we ask for in Faith will be granted. Help those gathered here to trust more fully in you and your Son, Jesus. We ask this through Christ our Lord. Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

A Trusting Psalm. K. Bates. 455  
Out of Darkness. C. Walker. 504

### AOV1

New People, New Life. H. Beha. 11  
Sing a New Song. D. Schutte. 80  
A Trusting Psalm. K. Bates. 115

### AOV2

Sing a New Song to the Lord. D. Wilson. 76  
Summoned By Love. T Watts. 18  
See I Make All Things New. T. Watts. 7  
Song for the Journey. E. Marshall. 106

### PSALM

Psalm 32: Lord, let your mercy be on us, as we place our trust in you./Alleluia!  
Lord, let your mercy be on us. E Rayson SSS. 211



# 25th May 2014

## Sixth Sunday of Easter

### Introduction

From the very beginning of the Easter season we have been drawn more and more deeply into the life of the Spirit. Today Jesus names the Spirit as our Advocate, our Paraclete. The Spirit of truth, Jesus assures us, is with us and in us. Let us worship, then, in spirit and in truth.

### First Reading

Acts 8:5-8.14-17

The outpouring of the Spirit on Pentecost Day is echoed several times in the Acts of the Apostles. In this instance, the preaching of the deacon Philip and the prayer of the apostles Peter and John leads some Samaritans to be blessed with the gift of the Holy Spirit.

### Second Reading

1 Peter 3:15-18

The apostle Peter returns to his theme of innocent suffering. If Christians suffer, he writes, it should be for doing what is right, as Christ did, rather than for doing wrong. And they should always be ready to explain the ground of their hope.

### Gospel Reading

John 14:15-21

Little by little Jesus unfolds for his disciples the mystery of the loving relationship between Father, Son and Spirit. Loving Jesus is our way into the realm of this divine intimacy.

### Reflection

Two things about Pentecost might still surprise some people. The first is that it was not a Christian invention. It originated in ancient Israel as a spring harvest festival, the Feast of Weeks. Later on it came to commemorate the giving of the Law and making of the covenant at Sinai. That's why Jewish pilgrims flocked to Jerusalem, as we hear in Luke's story of the day. The second possible surprise is that the gift of the Spirit was not confined to Pentecost Day, no matter how dramatic Luke's telling of the story. He himself records other bestowals of the Spirit, as we read in Acts today.

This suggests a third surprise, especially for those brought up with a very cut-and-dried understanding of the origins of baptism and confirmation. The New Testament presents a quite complex picture of the inter-relationship between John's baptism, baptism "in the name of the Lord Jesus", the laying on of hands and the giving of the Spirit. No wonder the jury is still out on the place and meaning of confirmation

today. In fact the question is broader still; it's about the role of the Spirit in the life of the church. For more than a millennium in the Western church the Holy Spirit was the "forgotten person" of the Trinity. The rediscovery has begun, but we have a long way to go to recover a lively awareness of the presence and power of the Spirit. We still have much to learn from our brothers and sisters in the Eastern churches.

In the meantime we have the precious gift of Jesus' parting words to his disciples as recorded in the gospel of John. How privileged we are to overhear, as it were, the inmost thoughts, hopes and prayers of the Word made flesh! We sit with him as in a pool of light while the powers of darkness gather force all around. Lovingly he imparts his wisdom to the disciples and to us, lovingly he communes with his Father in the Spirit. He and the Spirit will not leave his chosen ones orphans; in time the disciples will understand the mystery of mutual indwelling, that "I am in the Father and you in me and I in you"; they will come to know that they are loved by the Father and that the Son will show himself to them. This is Jesus opening his heart before the Father and in the company of his friends. His words of wisdom circle around in a logic of love rather than of reason.

Towards the end of this discourse Jesus prays to his Father for the disciples: "I am not asking you to remove them from the world but to protect them from the evil one." This may well have appealed to the Christian communities addressed by 1 Peter. They seem to be afflicted by a troubled relationship with the dominant Greco-Roman culture of the day. The author of the letter guides them towards a middle course. They are encouraged to stay true to the faith they have embraced but not to provoke hostility in their neighbours. This is to walk something of a tightrope. We may well wonder how well equipped we are to act on the advice "to have your answer ready for people who ask you the reason for the hope that you have" and to "give it with courtesy and respect." And are we ready, if necessary, "to suffer for doing what is right than for doing wrong"? More than ever today Christians are risking their lives by staying faithful to the gospel. They dare to identify with what is said here about Jesus: "In the body he was put to death, in the spirit he was raised to life."

One who did so quite explicitly was Stephen, named last week as one of the "seven men of good reputation, filled with the Spirit and with wisdom", elected by the Jerusalem community to wait on tables though none of them ever appear to do so. His preaching was so provocative that he became the

first Christian martyr. In contrast, his colleague Philip takes the word further afield and meets with success, even though his audience, the Samaritans, were hostile religious rivals to the Jews. Foreshadowing the mission to the nations, Philip's ministry of preaching and healing is well received. The task of announcing the good news is now ours, as Pope Francis reminds us: "Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from their own comfort zone in order to reach all the 'peripheries' in need of the light of the Gospel" (*The Joy of the Gospel* 20).

## Prayer of the Faithful

### Introduction

The Church cries out for justice in a world plagued by violence and strife. Father hear the prayers of those assembled here as they strive to be a new people and to build your kingdom here on earth.

### Petitions

We pray for all areas of our Church that we be more open to the works of the Spirit. That we truly be open to conversion and all that it means, not just as a gentle rain that refreshes weary lands, but also as torrents that reshape our landscapes.

*(Pause...)* **We pray to the Lord.**

We pray for people around the world who are harvesting their crops. That they be mindful of who makes them grow, and be generous in sharing the fruits of their labour.

*(Pause...)* **We pray to the Lord.**

We pray for those gathered here, that they may have the wisdom to discern God's call for them, and the courage to pursue it.

*(Pause...)* **We pray to the Lord.**

We pray for those who care for sick loved ones. That they may see the face of God in the people they serve and be a witness to the sacrificial love that Jesus has for everyone one of us.

*(Pause...)* **We pray to the Lord.**

We pray for those who have died, that their strengths inspire us and their weaknesses humble and encourage us to support each other more fully.

*(Pause...)* **We pray to the Lord.**

## Conclusion

Father you sent your Son to fulfil the law. Help his love daily transform those gathered here. Take these prayers and make them one with you. We ask this through Christ our Lord. Amen

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### AG

Pray God Grant Us. M. Haugen. 167  
 The Spirit of God. L. Deiss. 185  
 All the Ends of the Earth. B. Dufford. 420  
 Isaiah 49. C. Landry. 472  
 Send Down the Fire of Your Justice. M. Haugen. 475

### AOV1

All the Ends of the Earth. B. Dufford. 76  
 Isaiah 49. C. Landry. 89  
 Spirit Come. G. Norbert. 96  
 Send Us Your Blessing Lord. C. Walker. 181

### AOV2

Spirit Blowing Through Creation. M. Haugen. 51  
 Send Down the Fire. M. Haugen. 164  
 Love is Never Ending. M. Haugen. 156  
 Let All the Earth. M. Haugen. 152  
 Let All Creation Dance. B. Wren/J. Darwall. 130  
 God is Good. K. Chan. 120

### CWB

The Spirit Of God. L. Deiss. 832  
 The Spirit Of The Lord. H. Oosterhuis. 834

### PSALM

Psalm 65: Let all the earth cry out to God with joy./Alleluia!  
 Let All The Earth. C. Willcock SJ. CWB 308



# 1 June 2014

## The Ascension of the Lord

### Introduction

Today we celebrate the return of the risen Christ to the Father. The eternal Word made flesh in Jesus returns to the Father as the resurrected Word made flesh. His leaving of the disciples is tempered with the promise to be 'with you always, yes to end of time'. *Mt 28:20.*

### First Reading

Acts 1:1-11

The beginning of the Acts of the Apostles gives us a description of the image of Jesus being lifted up into the presence of the Father. We are reminded of the promise of the gift of the Holy Spirit to come upon the early Christian community.

### Second Reading

Ephesians 1:17-23

Jesus, the Risen Christ shares in the fullness of the Father and in turn shares this fullness with the Church and all creation.

### Gospel

Matthew 28:16-20

This Gospel passage expresses the command given to the Christian community to truly be disciples of the risen Christ and to lead others to discipleship of Christ. This discipleship is to be expressed ritually through baptism in the name of the Father, the Son and the Holy Spirit.

### Reflection

As a child I was taken to Fremantle wharf in Western Australia. My Auntie Maggie had just married and was about to leave on an ocean liner for Europe. The quaint custom of throwing long brightly coloured paper streamers between the passengers on deck and the well wishers on the wharf was still allowed. The white ship gleaming in the late afternoon sun shine, the splitting blast of the ship's horn and the streamers dancing in the breeze set an impressive scene for a child.

With the laughter and the tears and the shouting of last minute farewells there came the moment when the huge vessel pulled away from the wharf. Those streamers of physical connection could stretch no more, snap! There was mood of sadness in the crowd because the last tangible link was now broken but still a sense of excitement for a new adventure was beginning.

Departures can be powerful and at times confusing experiences for us. Leaving can empower the one who

goes and the one who stays. Departures can bring sadness, a feeling of loss, regret or reluctance to let go. We can hold on to that streamer as it were hoping that it will not break or that it will at least endure a little longer. We can refuse to let go when it is obvious to everyone else that it has already snapped.

How do we deal with the departures in our lives? A son or daughter leaving home, our very sick or elderly needing to be placed in special care, relationships that come to an end, a way of life or work that simply cannot continue due to poor health or other circumstances. Sometimes old and familiar ways of thinking and acting need to go. Of course there is the final leaving that is death itself.

The disciples had to cope with two partings. The first was the death of Jesus on the cross, a departure that resulted in fear and a sense of hopelessness. The second farewell occurred after some forty days of Jesus appearing to his followers after his resurrection, namely at his ascension into heaven. This second farewell engendered in the disciples a sense of new beginnings and empowerment. Such a contrast of departures, one was experienced as desolation and the other as a future with new hope and adventure.

There are really two dimensions to the feast of the Ascension. What happened to Jesus and what happens to us. After being faithful to the will of His Father even until death Jesus is taken to sit at the right hand of the Father. This ascension into heaven acquaints us with a deeply consoling truth of our journey: namely, like Christ our humanity will be taken back to God. We will return home. But before returning home we have been given a mission by Jesus. We are to receive the power of the Holy Spirit and with this power and authority enable others to look at life and death with the gaze of faith.

So the ascension does not primarily focus on the absence of Jesus, rather it opens our eyes to gaze with faith, seeing that Christ is with us always, that the power of the Holy Spirit can work within us. This Spirit reminds us in our waiting and departures, our uncertainties and our sadness all that Jesus has taught us. This is why in St. Luke's account of the Ascension there is stress on the joy experienced by the disciples at the Ascension. Even though there was a natural sadness knowing that they would not see that face again in this life and no longer hear that voice again they took great hope in the promises the Lord made as he left them. So let us take hope and hold firm to all the promises made to us by the Lord.

## Prayer of the Faithful

### Introduction

Father, you remind us this day that we are called to go out to the nations and make disciples. Hear the prayers we gather here, and inspire us to allow the Spirit to work in us.

### Petitions

We pray for Pope Francis, as he encourages the world to awaken to the tugs of the Spirit. That the power of the Spirit will again be manifest in the lives of all the members of the church.

*(Pause...)* **We pray to the Lord.**

We pray for Civic leaders as they enter new partnerships that respect the needs of all, and put the common good above the private interests of the few.

*(Pause...)* **We pray to the Lord.**

We pray for priests and religious women and men who have generously given their lives in your service. May the spirit continue to invigorate them and encourage others to follow their examples.

*(Pause...)* **We pray to the Lord.**

We pray for married men and women who daily sacrifice their own wishes for the good of their families and communities. That we truly value the gifts that this sacrament bestows on couples and their families.

*(Pause...)* **We pray to the Lord.**

We pray for those who have died, and help us to remember that their love in the communion of the saints helps to nourish the Church and those that follow along behind us.

*(Pause...)* **We pray to the Lord.**

### Conclusion

Heavenly Father, you sent the Spirit to sustain your people. Hear the prayers we have brought before you this day. We ask that you grant these prayers through Christ our Lord. Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

Pray God Grant Us. M. Haugen. 167  
People of God. D. Haas. 178  
Take Christ to the World. P. Inwood. 369  
Glorious in Majesty. J. Cothran. 370  
Alleluia Sing to Jesus. W. Dix/R.Pritchard. 371  
God Has Chosen Me. B. Farrell. 497

### AOV1

When We Eat this Bread. M. Joncas. 99  
The Spirit of the Lord. R. Horner. 101  
God Has Chosen Me. B. Farrell 21  
Wake Up. T. Watts/M.O'Brien. 8  
All the Ends of the Earth. B.Dufford. 76  
Galilee Song. F. Andersen. 5

### AOV2

Building the Kingdom. C. Robinson. 11  
Fullness of God. F. Andersen. 62  
Clap Your Hands All You Nations. J. Bell/ G. Maule. 1  
Bring Forth the Kingdom. M.Haugen. 4  
Let All the Peoples. C. Willcock. 56

### CWB

Alleluia, sing to Jesus. WC Dix. 619  
Let The Earth Rejoice And Sing, Alleluia. ML Farrell. 731

### AOVNG

I Send You Out. J Angotti. 75  
My Witness You'll Be. P Keady. 98

### PSALMS

Psalms 46: God mounts his throne to shouts of joy: a blare of trumpets for the Lord./Alleluia!  
God Mounts His Throne. R Kreutz/J Gelineau SJ. CWB 311  
Psalm 47: All Peoples, Clap Your Hands. K. Siddell. GA 39  
God mounts his throne. C Willcock. 30



# 8 June 2014

## Pentecost Sunday

### Introduction

Today the promise of the risen Christ to be with his disciples until the end of time is fulfilled with the coming of the Holy Spirit upon the apostles. The Holy Spirit comes in a most powerful way and changes the disciples and early church community in a profound way.

### First Reading

Acts 2:1-11

The Holy Spirit comes upon the Apostles as a powerful wind and tongues of fire. The Holy Spirit fills them individually and communally. The Spirit impels to preach the gospel to all peoples

### Second Reading

1 Corinthians 12:3-7. 12-13

The gift of the Holy Spirit is not just something personal. The gifts of the Spirit are for a good purpose and to be given to build up the Christian community.

### Gospel

John 20:19 -23

The Gospel of John presents to us the experience of the early church that the gift of the risen Jesus is peace. A peace we know that the world cannot always give.

### Reflection

Today the Church relives all that happened at her origins, when the Apostles gathered in the Upper Room of Jerusalem in expectation that the Father's promise, announced to them by Jesus, would be fulfilled: "Before many days you shall be baptised with the Holy Spirit... you shall receive power when the Holy Spirit has come upon you" (Acts 1:5,8).

Who is this Holy Spirit? The vivid images in the readings give us a glimpse into the mystery and power of the Holy Spirit. The gospel of John recounts that in the Upper Room Jesus breathed on them. This mention of breath takes us back to the Genesis 2:7 where it is recorded that God breathed into the nostrils of humankind the breath of life at the beginning of creation. At Pentecost the Lord breathes into our soul and the mystical body of Christ the Church a new breath of life. This breath of life is grace and grace can be understood as the love of God poured into our hearts by the power of the Spirit. Just as that Spirit hovered or blew over the waters of darkness at the beginning of time so it blows afresh over all of us who have been recreated in Christ.

The images of wind and fire, used by St Luke to portray the coming of the Holy Spirit (cf. Acts 2:2-3), also remind us of Sinai, where God revealed himself to the People of Israel and gave it his Covenant. "Mount Sinai was wrapped in smoke", we read in the Book of Exodus, "because the Lord descended upon it in fire" (19:18). With Pentecost we have a new covenant and a New Law. Thus the event of Pentecost is represented as a new Sinai, as the gift of a new Covenant in which the Covenant with Israel is extended to all the peoples on the face of the earth.

Saint Thomas Aquinas contrasts the Old Law, *lex timoris*, the law of fear, with the New Law, *lex amoris*, the law of love, given by the Holy Spirit. The Christian who is filled with the grace of the Spirit will act out of the love of goodness and not primarily because of any external sanctions or rewards, because love wants to respond to love. So this New Law is an "inward law", implanted in the heart, not an external law carved in stone.

The New Law of the Spirit enables us to do freely those things that are in accord with grace and love. As St. Paul says, Christians under the influence of the Spirit are no longer "under the law" (Gal 5:18). Rather, if we accept the Spirit of charity we are inclined to do precisely what the law commands. It is the difference between constantly swimming upstream against the current and swimming with the current which is so much easier. That is why St. Augustine used to say "Love God and do what you will." With the love of God poured into our hearts through the Holy Spirit what we want to do and what God wants us to do are no longer in a tug of war. This is why we can experience the fruits of the Spirit which include peace and joy.

We can in fact pray only because our deepest prayer is that of the Spirit who prays within us (Romans 8: 26). When we pray we see the Lord, and when we see the Lord gladness comes into the heart. The disciples were glad when they saw the Lord" (Jn 20:20).

So let us pray: Come, Holy Spirit of God!  
Calm our restless hearts with the peace  
that you alone can give.  
Soothe and comfort us  
when we are troubled in mind and heart  
and let serenity be your gift to us.  
Grant us sound sleep and dreams  
that lead to morning's dawn.

Mend the brokenness of our broken trust  
and with your Spirit's strength  
make firm our faith when we doubt.

## Prayer of the Faithful

### Introduction

Father, you find us where we are at, whether in the midst of our daily lives or in locked rooms. Help us to find the courage to live in the Holy Spirit and to meet the needs of our communities.

### Petitions

We pray for Pope Francis, as he encourages the world to respond to the call of the Spirit, especially in regions of the world that do not know peace this day. That God's Love might be a source of unity rather than a cause for division.

*(Pause...)* We pray to the Lord.

We pray for Civic leaders that their policies create more just societies where the love of country and neighbour can flourish.

*(Pause...)* We pray to the Lord.

We pray for artists and musicians, that their efforts may awaken the Spirit within their communities, and create new cultures that celebrate truth, love and beauty.

*(Pause...)* We pray to the Lord.

We pray for those who teach our children, that their example may encourage honesty and integrity in the lives of their pupils.

*(Pause...)* We pray to the Lord.

We pray for those who have died, that their Spirit may live on in our communities and sustain those who grieve their losses.

*(Pause...)* We pray to the Lord.

### Conclusion

Heavenly Father, your Spirit is capable of remarkable things. Hear the prayers we have brought before you this day and grant them in your Son's name, through Christ our Lord, Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

One Bread One Body. J. Foley. 193  
Enemy of Apathy. J. Bell. 372  
Sequence of Pentecost. P. Sarcich. 374  
Come Down O Love Divine. Bianco da Siena/ R. Vaughan Williams. 375  
Come Holy Ghost. T. Tallis. 376

### AOV1

God Has Chosen Me. B. Farrell. 21  
We Are Many Parts. M. Haugen. 86  
One Bread One Body. J. Foley. 129  
Celebrate. M. Brown. 44  
Gather Your People. B. Hurd. 71

### AOV2

Different Gifts. M. Russell. 13  
Spirit Blowing Through Creation. M. Haugen. 51  
Pulsing Spirit. D. Dufner. 58  
Enemy of Apathy. J. Bell. 75  
Come Now Holy Spirit. P. Kearney 87  
Celebrating in the Spirit. J. Burland. 118  
One Body One Spirit. T. Watts. 146  
Spirit of Life. M. Mangan. 157  
Send Down the Fire. M. Haugen. 164

### CWB

Come, Holy Spirit, Live In Us. 649  
Christians, Lift Up Your Hearts. JE Bowers. 651  
Come, Holy Ghost, Creator, Come. 654  
Come, Holy Spirit, Fill The Hearts Of Your Faithful. E Sands. 655  
Filled With The Spirit's Power, With One Accord. JR Peacey. 676  
Holy Spirit, Come, Confirm Us. B Foley. 707  
Holy Spirit, Lord of Love. WD MacLagan. 708  
O Breathe On Me, Breath Of God. E Hatch. 758  
O Spirit Of The Living God. J Montgomery. 777  
Pour Out Your Spirit From On High. J Montgomery. 787  
The Gift Of The Holy Spirit. K Boschetti MSC. 823  
The Spirit Of God. L Deiss. 832  
The Spirit Of The Lord. H Oosterhuis. 834  
Veni Creator Spiritus. 851

### AOVNG

Come, Holy Spirit. J Angotti. 28  
Come O Holy Spirit. J Burland. 30  
Holy Spirit Come. M Mangan. 67  
Holy Spirit, Come Now. J Manibusan. 68  
Send Out Your Spirit, Lord. J Angotti. 111  
Spirit Divine. K Duke. 117  
Veni, Creator Spiritus. J Angotti. 141

### PSALM

Psalm 103: Lord send out your Spirit and renew the face of the earth./Alleluia!  
Vigil Mass: Lord, Send Out Your Spirit. P Jones. CWB 315  
Vigil Mass: Psalm 104: Lord, Send Out Your Spirit. P Jones. GA 62  
Lord, Send Out Your Spirit. K Boschetti MSC. CWB 316  
Lord, send out your Spirit. C Willcock. PF&S 32



# 15 June 2014

## Trinity Sunday

### Introduction

Today we celebrate the feast of the Most Holy Trinity the central Christian belief that there is one God, Father Son and Holy Spirit. We begin our Eucharistic celebration in the name of the Trinity with the sign of the cross.

### First Reading

Exodus 34: 4-6.8-9

Our First Reading describes how Moses went up the mountain of Sinai and whilst on the mountain encountered the Lord in the form of a cloud. The Lord revealed His law to Moses.

### Second Reading

2 Corinthians 13: 11-13

This reading presents to us the final greeting and blessing of St Paul in his second letter to the community of Corinth. This blessing will sound familiar to us as the formal greeting used at the start of each Mass.

### Gospel

John 3:16-18

The Gospel of John reminds us that "God loved the world so much that he gave his only Son..." (Jn3:16).

### Reflection

The feast of the Holy Trinity is always a day of memories for me. I was parish priest of parish that is dedicated to the Holy Trinity. We always had a parish celebration on that day to acknowledge that we were a community that belonged together, that shared a common faith in God as Father, Son and Holy Spirit. We didn't just belong together because we all lived in the same local area or worshipped in the same church. We belonged together because we were family, in Baptism we became brothers and sisters in faith. All of us were baptised in the name of the Father, the Son and the Holy Spirit (cf Rite of Baptism). Baptism in the name of Trinity bonded us as one.

Many texts written over the centuries as an attempt to describe or to help us understand the mystery of the Trinity describe God as a community of persons, God is relational. The Father, the Son and the Holy Spirit are constantly in relationship each with the other in ways that we can never fully comprehend. This relational God is a sign to us that as human persons we are called to relational. We are called to be in relation with God, with creation, with our families and friends. We know that a lack of genuine

loving relationships can stop children from flourishing or thriving, we know that lack of genuine loving relationships in the lives of adults can lead people to quiet despair and to question their purpose for living. To achieve the fullness of what it means to be human beings is to be people who are relational. I like to think that God can only be God by being in relationship with the Father, Son and Holy Spirit.

If God is community then as human persons we are also called to be community to each other.

This sense of Christian community is reflected in our Second Reading for this solemnity from the Second Letter of Paul to the Corinthians. We wish you happiness; try to grow perfect; help one another. Be united; live in peace and the God of love and peace be with you. Greet one another with a holy kiss" (2 Corinthians 13: 11-12). Growing in perfection includes helping one another, being united in peace and the love of God. This can sometimes be a challenge for any community let alone a community bonded together by a common faith.

This feast also is a reminder of the centrality of the belief of God as Trinity within the Christian tradition. Many of our liturgical actions are constantly permeated with this belief. The sign of the cross at the start of our Eucharistic celebration, the liturgical greeting by the priest when we start the Eucharist, the concluding phrases of our Collect Prayers and the final blessing received and given at the end of the Eucharist. We are baptised in the name of the Trinity, our sins are absolved in the name of the Trinity, we bless people, places and objects in the name of the Trinity.

The readings also present to us a deeper understanding of this God we know as Trinity. The First Reading from the Book of Exodus has the Lord proclaiming to Moses "Lord, Lord, a God of tenderness and compassion, slow to anger, rich in kindness and faithfulness" (Exodus 34:6). The Gospel from St John reminds us "God loved the world so much that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life" ( Jn 3:16). Our God is a God who is in relationship with us, reaching out to us, saving us. God calls us to be full of tenderness and compassion, to be rich in kindness and faithfulness to those we are in relationship with. God calls on us to give of our very selves in a way that gives nurture and life to those we love and to those to whom we are family through Baptism.

"The grace of the Lord Jesus Christ, The love of God and the communion of the Holy Spirit be with all of you" (2 Cor 13: 13).

## Prayer of the Faithful

### Introduction

Father, today we are reminded that you are a God of compassion and tenderness, slow to anger, rich in kindness and faithfulness. Hear the prayers of those gathered here, and draw them closer to you.

### Petitions

We pray for Pope Francis and all those who call themselves Christians, that they remember their faith comes to its fullness when it is right relationship with God and their neighbours.

*(Pause...)* **We pray to the Lord.**

We pray for those in government who are tasked with making laws. That they be ever mindful of who they are meant to be serving. That all life is sacred and their task is to make laws that protect it.

*(Pause...)* **We pray to the Lord.**

We pray for the women and men who serve as members of the police force. That they temper the letter of the law with the Spirit of compassion as they strive to keep our communities safe for everyone.

*(Pause...)* **We pray to the Lord.**

We pray for lawyers and judges who struggle to make sure that our laws help to create communities that are more just for everyone.

*(Pause...)* **We pray to the Lord.**

We pray for our departed sisters and brothers, that in the mystery of the Trinity we find an abundance of resources to help us begin to understand the gift of life and the relationships we form along the way.

*(Pause...)* **We pray to the Lord.**

### Conclusion

Father you sent your Son into this world not to condemn it but rather to invite the world into a deeper relationship with you. Hear the prayers of those gathered here, and make them one in you. We ask this through Christ our Lord. Amen

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

Praise with Joy the World's Creator. J. Bell 379  
Alleluia Sing. D. Haas. 380  
Father in Heaven. D. Niles. 381  
Firmly I Believe. J.H. Newman. 382  
Stand Up Friends. B. Wren/D.Haas. 383  
Praise God from Whom All Blessings Flow. T. Ken. 384  
Glory Be to God in Heaven. M. Perry. 422

### AOV1

Praise God from Whom All Blessings Flow. T. Ken. 10  
How Shall I Call You. R. Mann. 47  
They'll Know We Are Christians. P. Scholtes. 130  
Now Thank We All Our God. J. Cruger. 189

### AOV2

Sing Your Joy. M. Mangan. 117  
Clap Your Hands All You Nations. J. Bell/G. Maule. 1  
Bring Forth the Kingdom. M. Haugen. 4  
See I Make All Things New. T Watts. 7  
Bring Many Names. B. Wren/c. Young. 10

### CWB

Father Of Mercy, God Of Consolation. J Quinn SJ. 670  
Firmly I Believe And Truly. JH Newman. 677  
Holy God, We Praise Your Name. 710  
Holy, Holy Holy, Lord God Almighty. R Heber. 712  
I Bind Myself To God Today. 719  
Sing Praise To Our Creator. P Francis. 809

### PSALM

Daniel 3: Glory and praise for ever!  
Glory, Glory, Glory And Praise For Ever. N Ancell. CWB 318



# 22 June 2014

## The Most Holy Body and Blood of Christ

### Introduction

The Solemnity of the Most Holy Body and Blood of Christ calls us to remember what he told us to do the night before he died – “do this in remembrance of me” (1 Cor 11:24-25). This focus gives us an opportunity to re-member ourselves as community in remembering what God has done for us.

### First Reading

Deuteronomy 8:2-3. 14-16

Moses reminds the Israelite people how the Lord fed them in the desert with manna and quenched their thirst with water from the rock.

### Second Reading

1 Corinthians 10:16-17

This rather short reading is full of theological riches and many of its sentences would be very familiar to us in word and song. It reminds us that the blessing cup we share is a communion with the blood of Christ.

### Gospel

John 6:51-58

Today the final section of chapter six from St John is proclaimed. It almost concludes the teaching on Jesus as the Bread of Life, then living bread come down from heaven.

### Reflection

The solemnity of the Most Holy Body and Blood of Christ or Corpus Christi Sunday as it is often referred to, might be one of those feasts that brings back many memories for people celebrating in our parish communities. For some it may be a reminder of their first communion, for others it may be a reminder of processions through the streets of their town or city and for others it may be a reminder of fiestas in their local village. The feast of the Body and Blood of Christ has a lot to do with remembering but it is not just about remembering events in our own lives. This feast leads us to remember the life of Christ who at the Last Supper with his disciples took the bread and the wine and blessed them saying this is my body given for you and my blood poured out for you... DO THIS IN MEMORY OF ME (cf Mk 14:22).

The first reading from Deuteronomy begins with Moses telling the people “Remember.” They are exhorted to remember how the Lord led them through the desert, humbled them, made them feel hunger and yet fed them with manna in the desert and quenched their thirst with water from the rock. They are exhorted to: “Do not forget” all this was done by the Lord your God. Remembering means not to forget; remembering means bringing the past into the present. When the

Israelites remember, the Lord God continues his feeding, continues to fulfil the promises the Lord made (cf Dt 8:2-16). Perhaps our remembering of a first communion, a procession through our city or a fiesta in our village is a way of us remembering and not forgetting all that God does for each of us.

The second reading from St Paul to the Corinthians occurs within the context of a Christian community that is having some difficulties. Within the community there was division and inequality. This early Christian community was not remembering their bond of faith, not remembering that in baptism “there is neither Jew or Greek, there is no longer slave or free” (Gal 3:28). They are a people who are forgetting. St Paul exhorts them to remember that particularly when they gather for the Lord’s Supper they are not just sharing in the blood of Christ and the body of Christ but they are in communion with the body and blood of Christ. This communion is a communion with Christ himself but also a communion with each other. Together they form a single body (cf 1 Cor 10:16-17). This passage reminds us that as we gather to celebrate and share the Eucharist we do so not just as individuals but as a baptised community. We are called to remember that we also form a single body united in our eating and drinking together.

The Gospel passage comes towards the end of John chapter six. It is well known for its very strong and realistic language. It begins with Jesus declaring “I am the living bread come down from Heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh for the life of the world.” (Jn 6:51) This is seen by the Jews as a rather provocative statement so Jesus sets about to explain. This text of course must be read remembering the first reading from Deuteronomy and how the Lord fed and quenched the thirst of the Israelites in the desert with the manna from heaven. Jesus is the food, the manna “sent by the living Father” (Jn 6: 57).

The Gospel reminds us that our communion in the body and blood of Christ described in our second reading is also about satisfying a hunger. When we eat and drink the body and blood of Christ we do so as real food and real drink. Just as real food and drink satisfies our hunger, just as real food and drink nourishes us and gives us the energy to live life and to face the joys and sorrows of each day so too does the Eucharist. We have to remember it is real food and real drink. The eating and drinking gives us a share in a new kind of life, a life that comes from Jesus, who in turn draws his life from the living Father. (Jn 6:57). We share the life of the living Father. The life of the living Father is eternal life.

The bread the Israelites ate in the desert was food and nourishment but it is nothing in comparison to the real food and drink who is Jesus. We believe that the real food and real drink we share each time we bless the cup and break the bread is a remembering. It is often called a memorial. The Eucharist is a remembering that Jesus shares his very life, death and resurrection with us. We have been asked to: "DO THIS IN MEMORY OF ME." So we do it day after day, week after week, year after year down through the centuries.

## Prayer of the Faithful

### Introduction

Father you called us to new life in your Son. Help us to eat of His Bread and Drink of his cup, that we might more fully live in His Spirit. Hear these prayers that we offer up today.

### Petitions

We pray for the Pope and the college of Bishops that as they celebrate the Eucharist they invite their communities to live more fully in the Life of Christ.

*(Pause...)* **We pray to the Lord.**

We pray for the leaders of our nations, that they may be open to seeing new ways to feed their communities, and to form relationships built on mutual trust and understanding.

*(Pause...)* **We pray to the Lord.**

We pray all those who are preparing for first communion. That this feast of the body and Blood of Christ may serve as a reminder of just how precious the sacrament of the Eucharist is to maintaining our community.

*(Pause...)* **We pray to the Lord.**

We pray especially for our sisters and brothers of different Christian communions, that one day we all would gather around the same Eucharistic table and celebrate this feast together.

*(Pause...)* **We pray to the Lord.**

We pray especially for those who have died. That when we break bread as a community we remember that we are also breaking bread with those who have gone before us in Christ. For our loved ones and those you grieve their absence.

*(Pause...)* **We pray to the Lord.**

## Conclusion

Heavenly Father, help those gathered here to remember that you call us to life in you. When we eat of your flesh and drink of your cup we have the strength to be a remarkable people in your image. Hear these prayers we bring to you this day, and grant them in your Son's name, through Christ our Lord. Amen.

## Music

*(Explanation of Abbreviations: see Musicians' Appendix on page 50)*

### GA

An Upper Room Did Our Lord Prepare. F. Pratt Green. 187  
 Lord to Whom Shall We Go. M. Herry. 189  
 Gift of Finest Wheat. O. Westendorf. 191  
 Seed Scattered and Sown. D. Feiten. 195  
 Take and Eat. M. Joncas. 198  
 Bread of Life Hope of the World. B. Farrell. 199  
 I am the Bread of Life. S. Toolan. 204  
 Christians Let Us Love One Another. A. Nigro. 206  
 The Song of the Supper. J. Bell. 385  
 By Your Priestly Power. J. McAuley. 386  
 This Body Will Be Given For You. C. Willcock. 387  
 God With Hidden Majesty. T. Aquinas. 388  
 We Are Many Parts. M. Haugen. 523

### AOV1

Lord to Whom Shall We Go. M. Herry. 6  
 Our Blessing Cup. B. Hurd. 7  
 I am the Bread of Life. S. Toolan. 49  
 In the Breaking of the Bread. B. Hurd. 58  
 Bread for the World Broken. C. Walker. 60  
 To Be Your Bread. D. Haas. 64  
 Eat this Bread. Taize. 125  
 Bread of Life. B. Farrell. 164  
 Communion Song. P. Grant. 187

### AOV2

May We Come to Know the Lord. D. Gagnon. 19  
 Feed Us Now. R. Mann. 93  
 We Gather Here O Lord. C. Smith. 99  
 Gathering Song: Though So Many We Are One. C. Smith. 104  
 Bread Broken Wine Shared. R. Horner. 155  
 Take and Eat. M. Russell. 162  
 Psalm 147: Praise the Lord, Jerusalem./Alleluia!  
 Praise the Lord, Jerusalem. K. Boschetti MSC. CWB 321

### CWB

Adoro Te Devote, Latens Deitas. 617  
 Bread Of The World In Mercy Broken. R Heber. 631  
 By Your Priestly Power, O Risen Lord. JP McAuley. 634  
 Christians, Let Us Love One Another. 648  
 Gift Of Finest Wheat. O Westendorf. 685  
 God Head Here In Hiding. 696  
 How Blest Are We Who Share This Bread. J McMullen. 716  
 I Am the Bread of Life. S Toolan. 718

### AOVNG

Come to the Table. J Burland. 33

## Musicians' Appendix

### Abbreviations and Explanations

- PSAT** 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
- 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
- PSA** Psalms for the Sundays of Year A. Jenny O'Brien.  
Published by Jenny O'Brien 1995, reprinted 1998.  
Copyright © Jenny O'Brien 1995.  
10 Noble Street, Brighton, SA 5048
- CWB** Catholic Worship Book (New edition out soon)  
Published by Collins na E J Dwyer 1985  
© compilation the Roman Catholic Archdiocese of Melbourne 1985
- AOV1** As One Voice Volume 1.  
Published by Willow Connection Pty Ltd.  
© Willow Connection Pty Ltd. 1992
- AOV2** As One Voice Volume 2.  
Published by Willow Connection Pty Ltd.  
© Willow Connection Pty Ltd.
- AOVNG** As One Voice The Next Generation.  
© 2009 Willow Publishing Pty Ltd.  
Email info@willowpublishing.com.au
- GA** Gather Australia.  
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## Mass Settings:

Recommended by the Australian Catholics Bishops Conference  
[www.catholic.org.au/national-liturgical-council/music](http://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](http://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](http://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](http://www.liturgicalsong.com))

Mass Shalom (C.Smith arr. Mason – Publisher: Willow Publishing. Available from [www.liturgicalsong.com](http://www.liturgicalsong.com))

Missa Cantata (Chant Mass) (arr. Geoffrey Cox – Publisher Catholic Truth Society [www.stpauls.com.au](http://www.stpauls.com.au))

ICEL Chant Mass.

[www.icelweb.org/musicfolder/openmusic.php](http://www.icelweb.org/musicfolder/openmusic.php)

## Easter Psalms

### Easter Triduum: The Easter Vigil (p27)

#### PSALMS

Psalm 103: Lord, send out your Spirit, and renew the face of the earth.  
Lord, Send Out Your Spirit. P Jones. CWB 267

Psalm 32: The earth is full of the goodness of the Lord.  
The Earth Is Full Of The Goodness Of The Lord. R Heagney. CWB 268

Psalm 15: Keep me safe, O God; you are my hope.  
Keep Me Safe, O God. D Mews. CWB 269

Exodus 15: Let us sing to the Lord; he has covered himself in glory.  
Let Us Sing To The Lord. D Mews. CWB 270

Psalm 29: I will praise you, Lord, for you have rescued me.  
I Will Praise You, Lord. D Mews. CWB 271

Isaiah 12: You will draw water joyfully from the springs of salvation.  
You Will Draw Water Joyfully. RJ Batastini. CWB 272

Isaiah 12: K Boschetti MSC. CWB 603

Psalm 18: Lord, you have the words of everlasting life.  
Lord, You Have The Words. CA Peloquin. CWB273

Lord, you have the words. C Willcock. PF&S 34

Psalm 50: Like a deer that longs for running streams, my soul longs for you, my God.  
Like A Deer. K Boschetti MSC. CWB 274

Psalm 42: As the Deer Longs. B Hurd. GA 38

Psalm 41: Create a clean heart in me, O God.  
Create A Clean Heart. K Boschetti. CWB 275

Psalm 117: Alleluia. Alleluia. Alleluia.

Psalm 117: CWB 277

Psalm 118: Let Us Rejoice. M Haugen. GA 71

Liturgy of Baptism: Processional antiphon  
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We come to you, Lord Jesus. A Hutchings. CWB 279b

Liturgy of Baptism: Litany of the Saints  
Litany of the Saints. CWB 280

Liturgy of Baptism: Blessing of water  
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Springs of water. ICEL. CWB 282b

Liturgy of Baptism: Acclamations after baptisms  
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Blessed be God. C Willcock SJ. CWB 283b  
You have put on Christ. H Hughes SM. CWB 283c  
You have put on Christ. P Jones. CWB 283d  
You are God's work of art. C Willcock SJ. CWB 283e

Liturgy of Baptism: Renewal of baptismal promises  
This is our faith. A Hutchings. CWB 286c

### Seasonal Psalms for Lent

Psalm 50: Be Merciful, O Lord, for we have sinned.  
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Psalm 51: Be Merciful, O Lord/Create a Clean Heart. GA 41  
Be merciful, O Lord. C Willcock. PF&S 14

Psalm 90: Be with me, Lord, when I am in trouble.  
Be With Me Lord. CA Peloquin/J Gelineau SJ. CWB 203  
Be with me, Lord. C Willcock. PF&S 16

Psalm 129: With the Lord there is mercy and fullness of redemption.  
With The Lord There Is Mercy. R Carroll/J Gelineau SJ. CWB 204

Psalm 130: With the Lord There Is Mercy. M Thomas. GA 76  
Psalm 130: With the Lord There Is Mercy. J Gelineau. GA 77  
With the Lord there is Mercy. C Willcock. PF&S 18

### Seasonal Psalms for Easter

Psalm 117 This is the day the Lord has made; let us rejoice and be glad./Alleluia!  
This is the day. C Willcock. CWB 289a

Psalm 117. R Twyham. CWB 289b

Psalm 118: This Is the Day. C Willcock. GA 70

Psalm 118: Let Us Rejoice. M Haugen. GA 71  
This is the day. C Willcock. PF&S 26

Psalm 65 Let all the earth cry out to God with joy. Alleluia!  
Let All The Earth. C Willcock SJ. CWB 308

Psalm 66: Let All the Earth Cry Out. C Willcock. GA 44  
Let all the earth. C Willcock. PF&F 28



## Our Contributors

### Professor Peter Black

Professor Peter Black has a BA in philosophy from Newcastle University, New South Wales, and completed his primary theological studies (B.Theol.) through the Yarra Theological Union, Melbourne. Having completed his Licentiate in Moral Theology he continued his studies until 1994 when he was awarded the Doctorate in Sacred Theology (STD) from the Academia Alfonsiana, Rome, with the grade of "Summa Cum Laude." He has lectured in moral theology at the Vincent Pallotti Institute for the Laity, Rome, at Catholic Institute of Sydney, The Catholic Theological Union, Hunters Hill, and Yarra Theological Union, Melbourne, Murdoch University, Western Australia and The Washington Theological Union in Washington DC. He has been teaching theology with a particular interest in moral theology at Notre Dame University since 1996. Rev. Dr. Peter Black is a priest of the Archdiocese of Perth. He was the founding chairperson of the Western Australian State Coroner's Ethics Committee and continues to work with Catholic Education and the staff of Catholic hospitals.

### Fr Vincent Glynn

Fr Vincent Glynn is a priest of the Archdiocese of Perth WA. He is resident priest in the parish of Floreat/ Wembley. His seminary training was completed at St Charles Seminary Guildford WA and St Francis Xavier Seminary Adelaide SA. He was ordained a priest in December 1982. After parish appointments to city and country parishes he was sent to Rome for further studies. In 1991 he completed a Licentiate in Sacramental Theology from the Pontificio Anteneo San Anselmo Rome. On his return from studies he lectured at St Charles Seminary and The University of Notre Dame Australia. Fr Vincent was the Director of the Maranatha Institute for Adult Faith Education from 1999-2005. He is presently senior lecturer in Sacramental Theology at Notre Dame. Fr Vincent completed and was awarded a Bachelor of Laws degree from The University of Notre Dame Australia, Fremantle, in 2011.

### Dr Angela McCarthy

Dr Angela McCarthy is a senior lecturer in theology at The University of Notre Dame Australia, Fremantle Campus. Her first degree from Sydney University included work in Biblical Studies and Fine Arts and was followed by the beginnings of a teaching career in Catholic secondary education. After time spent rearing a family, Angela resumed secondary teaching and also further studies in theology and education in 1993 at Notre Dame. Having secured further degrees in education and theology, she was awarded her PhD in 2007. Since then she has completed a further Research Masters in Theology in the field of Scripture, art and theology. Angela has published in the areas of liturgy, icons, art and theology, liturgical music, educational practice and theological aesthetics.

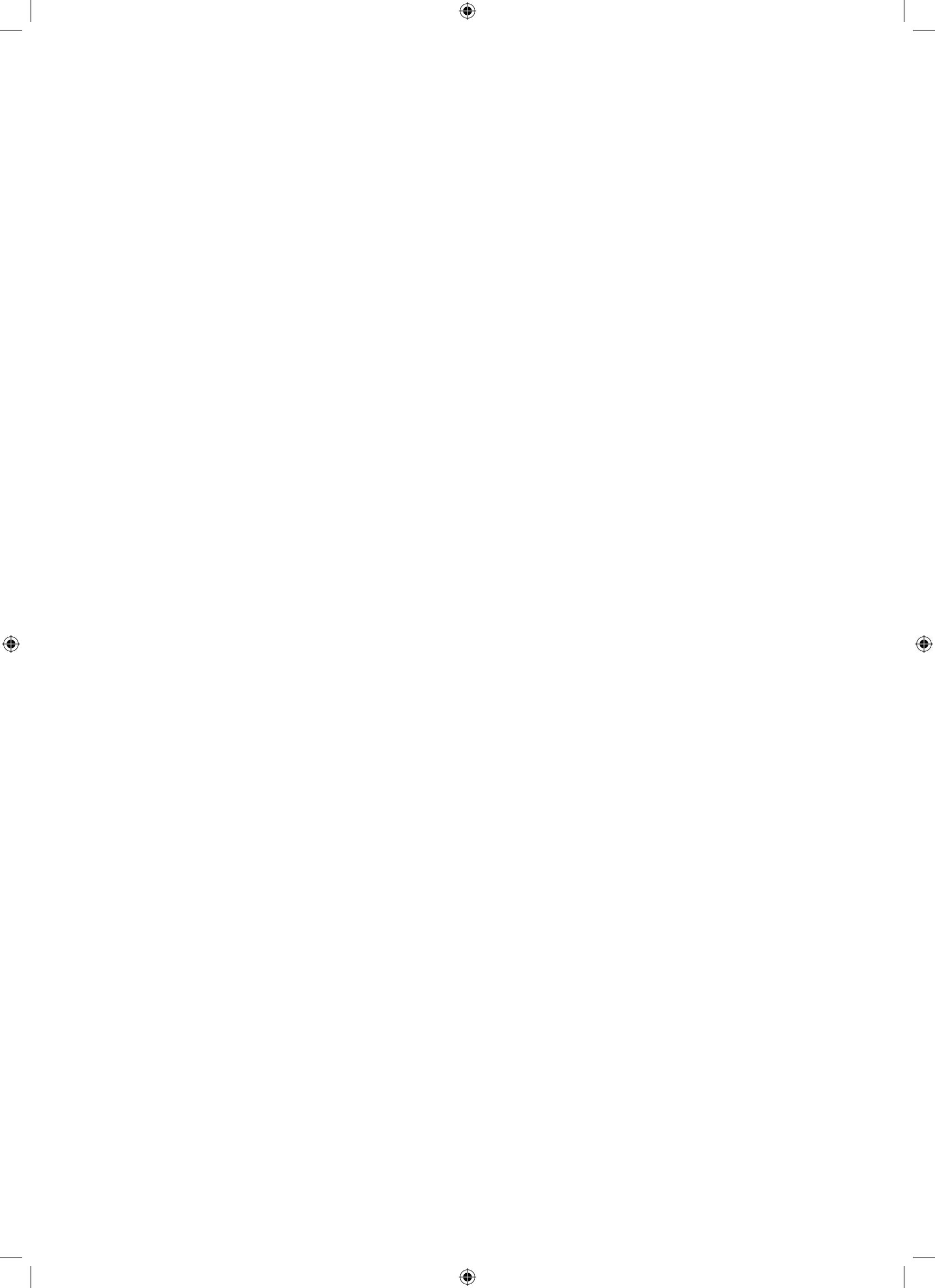
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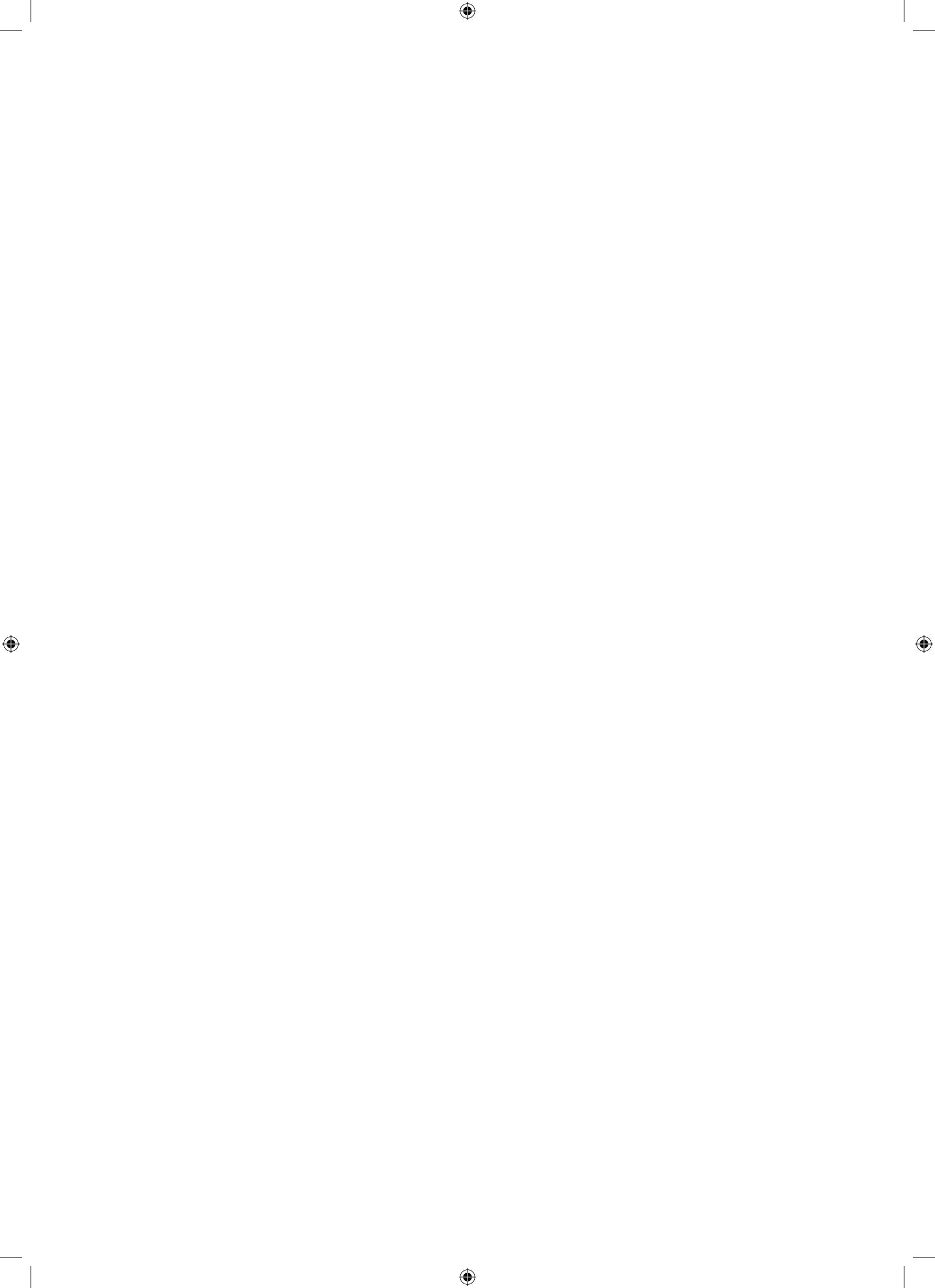
SM, BA, MA (Hons), STL, PhD (UNDA).

Tom Ryan SM is a Marist priest who lives in Brisbane. He is an Honorary Fellow of the Faculty of Theology and Philosophy of the Australian Catholic University and an Adjunct Associate Professor of the School of Philosophy and Theology of The University of Notre Dame Australia. He has published articles in *Theological Studies*, *Irish Theological Quarterly*, *Pacifica*, *Australian E-Journal of Theology*, *The Australasian Catholic Record and Compass: a Review of Topical Theology*. Two recent publications are: 'Aquinas on Shame: A Contemporary Interchange' in T. Brian Mooney & Mark Nowacki [Eds], *Aquinas, Education and the East* (Springer: Heidelberg/News York/London: 2013), 73-100 and 'Liturgy, Ethics and Reconciliation: Learning from Abraham Lincoln's Rhetorical Art', *ACR* 90:3 (July), 2013, 311-328.

### Thomas Scirghi SJ

A Jesuit of the New York Province, Tom was recently in Western Australia as this year's visiting eminent scholar holding the St. Thomas More Chair in Catholic Studies at The University of Notre Dame Australia and the University of Western Australia. He is Associate Professor of Theology at Fordham University, New York, U.S.A., having gained his Doctoral degree from Boston College and Master of Divinity from the Jesuit School of Theology, Berkeley. Apart from his West Australian sojourn, he has also lectured at the Jesuit School of Theology in Melbourne. His areas of expertise are sacramental theology, liturgy and homiletics. Earlier this year, "Signs of God's Grace: A Journey Through the Sacraments" a series of 12 of his lectures on CD, was released by NowYouKnowMedia ([www.NowYouKnowMedia.com](http://www.NowYouKnowMedia.com)).





## Notes to Contributors

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## Editorial Correspondence and Subscription Queries:

Dr Angela McCarthy

Phone: 08 9433 0138

School of Philosophy & Theology  
The University of Notre Dame Australia  
PO Box 1225 Fremantle, Western Australia 6959

Email: [pastoral.liturgy@nd.edu.au](mailto:pastoral.liturgy@nd.edu.au)

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