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From the Editor
By Angela McCarthy

This year celebrates the 60th anniversary of the promulgation of Sacrosanctum Concilium (SC). This cannot go by without some examination of where we have been and where we go from here. Some polarisation is evident in the Catholic world between those who work towards the further understanding and inclusion of this document in our Catholic liturgical practice, and those who would prefer to use practices that are from the pre-Second Vatican Council era. Pope Francis continues to work towards a Church that is inclusive and cohesive.

This issue includes an article by our founding editor, Russell Hardiman. His particular gift was being able to view history in a positive and constructive way that can enlighten the present responses to change. He speaks of communio/communion in a way that brings to light the difficulties of language and translation and then the results in the pastoral liturgical area. It is a very good introduction to the article that follows by Joe Grayland.

Fr Joe Grayland from New Zealand has provided us with a very thorough and readable article about cultural change and the implementation of pastoral-liturgical practice since SC was launched. The influences of social and cultural change over the past 60 years have been dramatic to say the least and Grayland follows the development from a New Zealand perspective but one that is also relevant to other countries who have been working towards the implementation. Grayland first gives a snap shot of the 1960’s ritual modification in Aotearoa, New Zealand, following Vatican II. Section Two focuses on the implementation of pastoral-liturgical practice throughout the 70s and 80s and Section Three addresses the growing polarisation of liturgical and ecclesial life from the perspective of papal responses beginning in the 1980s. Grayland offers a valuable and succinct summary of the papal documents that have engaged with the liturgical debate and activity surrounding the Latin Mass and Vatican II reforms. Section Four considers if Catholics can engage with liturgical symbols in the context of a modern, technological and global world. As Grayland points out, the ritual modification and pastoral-liturgical practice shows the qualitative difference between the initial phase of the changes wrought by SC and their implementation during the 70s and 80s. This is an excellent article with lots of connections through the copious footnotes, a resource that you can dip into many times.

The times are changing for Pastoral Liturgy as well. This is the last issue that will come from the Notre Dame University website. We hope to be moving to the Catholic Archdiocese of Perth with the support of the Centre for Liturgy. The details have yet to be finalised but we will let you know the outcome.

May the Lenten and Easter season bring you great joy!

Dr Angela McCarthy

May the Lenten and Easter season bring you great joy!

Dr Angela McCarthy
Communio and communion
Eucharistic issues far beyond translations

By Russell Hardiman

[Editor’s note: The following article by Russell Hardiman, the founding editor of this journal, was written in 2012, fifty years after the opening of the Second Vatican Council. As this is the sixtieth year since Sacrosanctum Concilium was written it is fitting to include this article.]

Introduction
In the new translation of Roman Missal, the Priest greets the people, ‘The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all’, where, since 1970 we had spoken of the fellowship of the Holy Spirit. We have become used in our Catholic tradition over the years to using the word ‘communion’ to refer to our eating and drinking of the Eucharistic Bread and Wine. This essay seeks to clarify and expand on our understanding of this word in the context of a fuller appreciation of all that is involved in our participation in the Eucharist.

Many people were formed in an individualistic understanding of ‘receiving Holy Communion’ as a very personal act in which they were strengthened in grace. For some, it is more important to receive communion than to participate in Mass itself. For some, the participation in Sunday celebrations in the absence of a priest is not very important, whereas to receive communion would be.

Overcoming the distortions of these perceptions may well be difficult. One pathway at least is to focus on the best understanding of the word ‘communion’ and connect it to its original scriptural meaning. In this essay we will follow the various traditions of the concept of communion into its practice in the Latin Church and in subsequent historical eras, up to the restoration of its meaning in the present day.

The words Communio/Communion
The true meaning of the word communion is very hard to communicate. This is because the profound experience of most people is in the use of the word ‘communion’ and phrases like ‘First Communion’ and ‘Holy Communion’. This reality is expressed in the popular phrases, to ‘receive communion’ or ‘to go to communion’, used in Catholic circles, so similar to the Anglican phrase ‘to take communion’. The long and the short of all of this is that the word ‘communion’ is bedevilled in its English usage without any reference to its original language or context.

The source of this word comes in the farewell greeting used by St Paul in 2 Cor. 13:14. This was taken up after the Second Vatican Council in the Roman Missal as ‘May the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all’.2 The essence of the problem reveals itself in the new

translation of the Ordinary of the Mass where *fellowship* has become ‘*communion of the Holy Spirit*’. This may well provoke angst about how many communions there are at Mass. In the original Greek the word used is ‘*koinonia*’, which was translated into Latin as ‘*communio*’. And so became anglicised as ‘*communion*’, usually associated with a qualifying adjective, *viz.* first, holy, solemn, annual, monthly, daily, etc.

The original Greek and Latin words emphasised the literal sense of being ‘at one with or in union with’. This was both in a vertical union, in being one with Christ in being raised up through baptism into his living body and consequently a horizontal union, in being one with all others in being one with Christ.

**Communio/Communion in the Latin Rite**
A further example of the concept in its linguistic sense comes from the various prayers in the Roman Canon (Eucharistic Prayer I) where a strong emphasis is given to the union of the whole Church in offering the Eucharist. The prayer, which is usually designated by its first word as *Communicantes*, specifically links up the image that we offer (Eucharist) in union with the Pope and the local bishop, with all the baptised now living, in union with Mary and all the saints and all the baptised who have died. In addition, on the major celebrations of the Church Year, particularly allied to the celebration of Christian Initiation at Christmas, Epiphany, Holy Thursday, Eastertide, Ascension and Pentecost, special texts of remembrance of the day’s meaning are inserted.

The previous English translation poorly expressed this sense of communion with the Pope and the bishops. The original Latin is ‘*quae tibi offerimus una cum famulo tuo papa nostro N. et antistite nostro N.*’, literally ‘which we offer to you as one family with our Pope N. and our bishop N.’ This was rendered in the previous translation as ‘*We offer them for N. our Pope and for N. our bishop*’; this alters the sense of the text. There is a big difference between offering together with the Pope and bishops and praying for them (which is done in the Prayer of the Faithful. This is more clearly expressed in the new translation, ‘*…we offer…together with your servant N. our Pope and N. our Bishop…*’.

**Pauline Communio/Communion**
The fundamental basis of *Communio/Communion* is in the Pauline baptismal theology of being baptised into Christ's death and being raised up with his Risen Spirit. This foundation of *Communio/Communion* is the source of the deep roots in the ecclesiology of the New Testament, and particularly St Paul, which became the common Eucharistic ecclesiology of the Latin and Greek Fathers and their various schools in the earliest centuries. We have emphasised elsewhere how Paul expounded his theology of the Body of Christ making this base metaphor as the foundation of his theology of Church, which was his personal experience on the road to Damascus.

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New meanings in new contexts
For the first five centuries the Pauline image of the Body of Christ was the primary analogue as to how Christians explained their experience of Christ's presence with them. The Fathers of the Church linked past, present and future as the unique three levels of the one relationship in Christ:

1. Past - The Body of Jesus dead and raised up to eternal life at the Father's right hand.
2. Present - the Body of Christ which is the Church in the era of the Spirit he promised.
3. Future - The Body of the Church whereby all are called to be in communion in the mystery of God's plan.6

The interconnection between receiving the Body and Blood of Christ and being the Body of Christ was well expressed by St Augustine in one of his Easter homilies (Sermon 227) where he challenged the new Christians 'If you receive worthily, you are what you receive.' Pastorally to say 'Amen' in receiving Holy Communion in the Body and Blood of Christ is to affirm 'We receive who we are, we become what we receive.' This is better expressed in Italian, in saying, 'così sia' or, 'Would that it be so.'

St Augustine is still quoted for his profound expression of the mutual connection. Whereby 'The Eucharist makes the Church and the Church makes the Eucharist.' Beyond the fifth century there were many movements. following the attacks on Rome, the invasion of the northern pagan tribes, with the consequent separation of the Eastern Church and its Constantinople leadership from the Western Church and the Bishop of Rome. These resulted in significant changes in liturgical practice and theology.

In theological terms of the era, the loss came about in a movement beyond the original Augustinian language which featured the ritual action (sacramentum) and the reality (sacraficium et res) to the platonic sense of reality being made present in symbol. This brought about a new terminology to explain the purpose of the Church's ritual action:

Rite - Sacramentum tantum
Effect - Res et sacramentum
Purpose (grace in Christ) - Res tantum

A significant consequence of this loss of sacramental action was to be the preoccupation to focus on the moment when the change was effected. This eventuated in new interpretations of the different contexts when the special action was done:

- In Eucharist, the focus was on the moment of consecration and the words used.

6 Pastoral Liturgy (Vol 35, 1 pp 9-13,266. The Lineamenta Draft for the Synod on the Eucharist late in 2005 (n 15) developed this threefold level of past, present and future in the theology of St Thomas Aquinas, especially in the hymn, O Sacrum Convivium.
• In Baptism, the focus was on the pouring of water with the words, just one single occasion out of multiple rites.
• In Confirmation, now separated from the context of initiation, the focus was on the anointing with the oil of Chrism rather than the laying on of hands.
• In Holy Orders, the focus was on the rites of handing over the instruments of the Order: for deacons, the Book of Gospels; for priests, the chalice and paten; for bishops, the mitre and crozier.

It was a loss of the appreciation of the sacramental action to a focus on special moments, allied with special words. These words, often now separated from their original Jewish matrix, adapted for Christian use. Now shaped a change in the expression of the meaning of grace. Grace was no longer seen as the unique relationship in communion with Christ, sharing in his humanity which was expressed in intensifying ways through the character imparted with Baptism, Chrismation, and Orders. Grace now was objectified or reified, that is, almost turned into an objective thing, encouraging a quantitative sense of grace, the possibility of an increase in grace, and the merit in earning grace. The personal relationship in communion with Christ through his Holy Spirit was no longer very clear.

**St Anselm's theology of atonement**

In the first century of the second millennium, St. Anselm of Canterbury introduced a new paradigm or model for explaining redemption and salvation. This was in terms of the emphasis on the incapacity of humankind to make atonement for the offence against God through human sin. Only in Christ Jesus, the divine Person incarnated as human like us in all things but sin, could reparation for the sins of the world be made by a human with infinite capacity.

This theology of atonement rapidly became the major paradigm of spirituality and devotions throughout the Church. The capacity for implementing this change was facilitated by the vision of the Benedictine monk, Hildebrand, who became Pope Gregory VII in 1075, who epitomised a new era of papal power and the spiritualised theology of priesthood and celibacy which was taken even further in the next century. The medium of further change was the growing impact of the codification of law, and the structures of the Roman Curia, to implement the new universal legal system. In the extreme arc of the pendulum swing, this led to minimalist expressions of the absolute requirements for validity and the possibilities in legal requirements for lawfulness. This was further reinforced with a changing theological model of ordination. This was now defined in terms of the reception and possession of the power to confect the sacraments, because Holy Orders were the source of this power (*potestas*).

**The Scholastic synthesis**

This corresponded also with the new usage of paradigms from the recovered philosophy of Aristotle, especially regarding sacramental practices. The important distinction between matter (the material used) and form (the words recited), and also between substance (the essence) and accidents (the external appearances) gave St. Thomas Aquinas a new capacity to synthesise the teachings of the Church about the cause and effect of sacraments in new philosophical concepts which have lasted for almost a thousand years.
In the same era (the thirteenth century), came an innovation in religious life, until then limited to monks and nuns. Mendicant friars, chiefly Franciscans, Dominicans, Augustinians and Servites, rather than being static and attached for life to a particular monastery, moved about among the people and travelled from place to place. They were equally at home among the ranks of the students in the newly arising phenomenon of universities and among the poor and illiterate. They brought the Gospel to life by introducing new devotions, prayer forms and practices which appealed to the imagination and soon became so popular as to promote a rapid growth in the devotional life of the people. This was quite separate from the sacramental, liturgical life of the Church.

This confluence of many factors coming together saw the emergence of the Scholastic synthesis which is often presumed in the claim that the thirteenth was the greatest of the centuries. It was at this time that the popular devotions of the rosary, the Christmas crib, the Stations of the Cross and the crucifix with lifelike image of a bloodied, suffering Jesus became a prominent part of the faith-life of every level of society.  

This is also the time for the extension of Corpus Christi from being a localised celebration from 1246 in Liège, Belgium, to a Feast of the universal Church in 1264. The texts of prayers and hymns for the Feast, which were composed by Dominican friar Thomas Aquinas, became the expression of Eucharistic devotion as well as the medium, through Corpus Christi processions, which brought a new Eucharistic spirituality and devotion to the life of the Church. In the same era, the Church (at the Fourth Lateran Council in 1215) brought in the precept for everyone to receive Communion once a year and to confess serious sin. The introduction of a law to instil a value shows how infrequent was the practice, and how disjointed was the devotion of the people from the mainstream sacramental life of the Church.

In this climax of the new institutions, new manpower capacity, along with a devotional lodestone that could be mined for their own needs by people of any background and education, the patterns of worship and the traditions of devotion in the daily life of the Church remained almost unchanged for centuries. To some extent the belief that the thirteenth century was the greatest of all meant a comfort zone in which the same principles were renewed time and time again. The same issues are still very prevalent today.

The Reformation era was initiated by the limitations of the minimalism in sacramental practice and the public scandals of the manipulation of indulgences which were so removed from the practices of the early Church. The criteria of the reformers could be none other than the models of the Scriptures and the early Church, but they were not so secure in their assumptions.

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With the rise in critical biblical studies in the nineteenth century, there began new methodologies for considering the theology of the Church, the place of the Bible in the life of the Church and the renewal of the liturgy in the light of these insights. These were to come together in the era of the Vatican Council.

**Vatican II and the new millennium**

Vatican II and the many post-conciliar documents called for a deeper understanding of the sacramental dimension of the Church as a whole, both in its institutional aspects and in its pastoral activity. In calling for this, the Council was able to draw on the fruits of the monastic liturgical movement of the nineteenth century and the pastoral liturgical movement of the twentieth century, as well as the benefits of the biblical movement and the emergence of the recaptured theology of the Church as the Body of Christ.

In many passages throughout the Vatican II documents, the Eucharist is portrayed in phrases which have helped shape the Council’s ecclesiology. To call the Church Mystery or Sacrament (LG Ch.1); the People of God (LG Ch.2); and the Church’s Mission to the World (GS) revealed themes of an ecclesiology quite different from anything before the Council. Twenty years after the Council, the Final Report of the 1985 Synod used another phrase that mirrored the reflection of the decades before the Council:

> The ecclesiology [of communion/communion] is the central and fundamental idea of the Council’s documents. 9

Another significant dimension picked up in *The Catechism of the Catholic Church* (1994) is the parallel between the word communion/communion and the life of the Holy Trinity as the basis of the central mystery of Christian faith and life:

> By this time the word communion begins to be used more often as well in connection with the Eucharist and other contexts; communion is a word used to express our share in the life of the Holy Trinity. This stress on Trinity comes more and more to the fore, and I think it is a result of absorbing at depth the first chapter of *Lumen Gentium*, where the Mystery of the Church is treated together with the Mystery of the Trinity. 10

**Ecclesiology of Communio**

The renewed ecclesiology of communion over a period of century and a half has now reached the stage where the linkage of Trinity, Church and Eucharist are all seen in the one divine perspective. The Catechism’s assertion of the Trinity as the central Mystery of Christian life and faith has been expressed in the Church’s formal documents and the magisterial teaching of Blessed John Paul II and Pope Benedict XVI in many different images and themes.

> In this balanced view, communion remains in fact a term for describing ecclesiology and Eucharistic theology in a way that is full of promise, noy

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only for ecumenical dialogue, especially with the Orthodox, but also for understanding Church and Eucharist within Roman Catholicism itself. There is no question that the ecclesiology of Vatican II represents a shift from the ecclesiology which held sway in the Latin Church in the immediately preceding centuries. But the Council recovered an ecclesiology rooted in the best traditions of the undivided Church, and it was precisely for this reason that the Council adopted it.11

To be in Communio/Communion
When the ecclesiology of Communio is understood as the ecclesiology of Christ’s Body the Church, enlivened by the Holy Spirit, to witness to the Kingdom, the mystery of God’s plan, then it opens up a new dimension of what it is to be in communion with others. It resonates with the phrase, ‘communicatio in sacris’ (shared communion), which in Church law has been used to define who may receive communion and who may not. In the many bilateral and multilateral dialogues since Vatican II between different ecclesial communions, there have been numerous documents of shared agreement affirmed. Yet there remain many tensions around the issue of intercommunion. Between ecclesial communities, to be in communion is to have and practice the capacity to share Eucharist. The differences between ecclesial communities are underlined by the different judgements about who may receive communion at whose altar.

To be in communion requires that all the baptised make the affirmation in faith to live in communion with all Christ’s faithful, until we all become the Body of Christ as one living witness of unity, solidarity and hope to live in the Communion of Saints, in that unity for which Christ prayed (John 17:21). Until this is achieved, it is a greater act of faith to acknowledge the lack of full unity rather than make an individualistic judgement based on personal preference.

More than words
We began by highlighting the problems inherent in the use of the word communion. This comes about because the average person in the pew has been shaped for so long by the strong emphasis on ‘receiving communion’, which has actually only been a feature of Church life since Pope Pius X’s encouragement of frequent, even daily, communion early in the twentieth century. Spirituality has been shaped in such a way that the Eucharistic action had largely been reduced to the reception of communion.

With such a perception of the elevated status of the word communion to refer to the action of receiving the Body and Blood of Christ, it is difficult for most people now to understand the earliest biblical connotations that the word communion refers both to the vertical union with Christ through baptism and the horizontal union of being one with all those baptised in Christ.

The difficulty is in drawing attention to the memorial aspect of Christ’s words, ‘Do this as the memorial of me’ (1 Cor. 11:25). Jesus gave his unique emphasis on these words when he said, ‘This is my blood, the blood of the new covenant which is to

11 Driscoll, Eucharist Source and Summit, 206.
be poured out for many’ (Mk 14:26). The heart of the new covenant is in the way Christians understood that ‘The blessing cup that we bless is a communion with the blood of Christ and the bread that we break is communion with the body of Christ’ (1 Cor 10:16). This understanding underpinned their connection with the death of Jesus and generated the new awareness that to break the bread and bless the cup was – for Christians – the source of their identity as for followers of Jesus the Lord, just as the Passover was for the Jews. Christians followed the mandate of Jesus to do this in memory of him. It was an action, not a thing.

We need to see the Eucharistic presence of Christ that makes the Church and we need to see the Church in its full ecclesiology to enable it to make the Eucharist. We are the assembly gathered in Christ’s name, led by the ordained leaders of the Church Formed by the word proclaimed, mediated by the Eucharistic Prayer in its structure of thanksgiving for the actions of God in the past, and its movement now which brings the presence of Christ through the invocation of the Holy Spirit on our gifts to become the gift of Christ’s communion; and the invocation of the Holy Spirit that we become one body, one spirit in Christ, now and in the fullness of his kingdom.
A commentary on cultural change and the implementation of pastoral-liturgical practice since Sacrosanctum concilium

By Joe Grayland

Introduction

Sixty years after Sacrosanctum concilium's promulgation, religious and social cultures have radically changed. Significant advances in science, ethics, theology, and social theory have challenged Catholicism's traditional theological positions and contributed to the liturgical debate.

From an external perspective, Catholicism is accused of contributing to racism, colonialism, and the oppression of women and sexual minorities. Internally, its hierarchical and magisterium frameworks are causes for shame because they have contributed to the abuse of minors, often through episcopal complicity. External social change has contributed to an internal critique of our ecclesial and liturgical cultures by making Catholics think differently about how power is exercised in worship and local or vernacular forms of worship.

The changing culture outside the Church and the changing culture within has influenced liturgical change since the 1960s, making implementing Sacrosanctum concilium's principles and vision both necessary and challenging. When one asks how we got to where we are sixty years later, the answer lies in the more significant cultural change in which liturgical practice is immersed. The change in culture during and since the 1960s is the context of this commentary because these changes continue to contribute to Catholicism's current ecclesial fragmentation and liturgical polarisation.

This commentary has four sections. Section One begins with a historical snapshot of the 1960's ritual modification in Aotearoa, New Zealand, following Vatican II. Section Two focuses on the implementation of pastoral-liturgical practice throughout the 1970s and 80s and its use of encounter liturgy. Section Three addresses the growing polarisation of liturgical and ecclesial life from the perspective of papal responses beginning in the 1980s. Section Four, Capacity and Capability for Enculturated Liturgy, considers whether modern Catholics in a modern, technological, global world can engage with liturgical symbols after profound external and internal cultural change.

The distinction between ritual modification and pastoral-liturgical practice alerts us to the qualitative difference between the initial phase following Vatican II and implement of Sacrosanctum concilium's vision throughout the 1970s and 80s. Although related to each other chronologically, they are not the same experience. Pastoral-liturgical

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practice went beyond ritual modification as the liturgy came to be understood as an ecumenical, inclusive, and cultural experience of encounter.

Issues such as ritual modification, pastoral-liturgical implementation, culture, and polarisation and their impact on each other are complex. In an article of this length, there is a possible danger of oversimplification through generalisation, for which I hope the reader will make allowance, given the scope of these issues.

Section One—Historical Snapshot of Ritual Modification, Ecclesial and Liturgical Change

The initial phase of ritual modification in New Zealand (1963-69) was a top-down process led by the bishops. Their leadership was reactive, not proactive, and more perfunctory than inspirational.

The broader ecclesial and liturgical renewal in parishes and schools was led mainly by religious women, followed by members of lay movements and lastly by a small group of diocesan priests who had belonged to the St. Paul's Group or had been influenced by its members. Engagement by religious reflected their discernment on *Lumen Gentium* and *Perfectae Caritatis*. Lay Catholic involvement sprang from their participation in diocesan and parish associations inspired by the Catholic Action movement. The use of vernacular languages and the liturgy's more overt pastoral purpose was strengthened through Catholic Action's socially conscious worship practice.

New Zealand's largest liturgical initiative was Christian Life Week in Auckland in 1967. Representatives from across the country attended, the two largest groups being religious women and the laity. Fr. Godfrey Diekmann OSB was the keynote speaker. As Diekmann was from the United States, this signalled a change in direction: previous liturgical influences had been European or English; henceforth, they emerged mainly from the United States.

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2 The St. Paul Group was established by seminarians during the 1950s at Holy Cross College, the National Diocesan Seminary in Dunedin. Originally, their sources were French, German, and English. During the mid-1960’s several members developed unofficial translations because no official ones were available. After 1967 their inspiration would come predominantly from North America. Joseph Grayland, *It Changed Overnight! Celebrating New Zealand’s Liturgical Renewal, 1963 to 1970* (Auckland: Te Hepara Pai, 2003), 17-20.


5 Catholic Action in New Zealand was inspired by the Catholic Youth Movement (CYM) begun in Belgium by Fr Joseph Leo Cardijn (later Cardinal) the founder of the *Jeunesse ouvrière chrétienne* (Young Christian Workers). Bishop Reginald Delargy (later Cardinal Archbishop of Wellington) founded the The Catholic Youth Movement in Auckland in 1939. The principles of the movement sought to change society by studying the Gospels and putting them into practice following the principles of Catholic Action. Delargy’s interest in the Council stemmed from his activity in the Catholic Youth Movement.
New Zealand’s two national Catholic papers, Tablet and Zealanda,\(^6\) contributed editorials and articles from leading experts. Their Letters to the Editor made them critical sources for debate. Naturally, not everyone was happy with the ritual changes, nor can it be said that everyone was involved, enthused, or informed to the same extent.

The two ritual changes most identified from this period are (1) the priest celebrating Mass *cum populo*—*cum sacerdote* for the laity—and (2) using English and Māori in the Mass and other sacramental rites. Celebrating Mass *cum populo*/*cum sacerdote* changed the culture of ritual participation and raised expectations for more inclusion and equality. Using English and Māori made the prayers comprehensible, participatory, and thus more accessible. These modifications to what was essentially the 1962 Roman Missal changed the culture of participation. The Mass was no longer ‘Father’s Mass’; neither was the priest the only “pray-er” of the Mass.\(^7\) Liturgical participation was the work of the laity and the priest. Together they began to pray the Mass.

Preparations for the ritual changes began on February 5 1964, when the Tablet published the First Instruction for implementing Sacrosanctum concilium.\(^8\) The decree permitting the introduction of the vernacular into the Mass in New Zealand was given at Rome on May 16 1964 and arrived on June 8.\(^9\) The letter sent to all priests (July 10 1964) outlined changes in the Mass, the rites of Baptism, Matrimony, Anointing of the Sick and funeral masses and burials. It was published in the Tablet and Zealanda five days later.\(^10\)

Priests received resources for the holy day, nuptial and funeral Masses and a revised altar chart with the Mass parts in English and Latin. Because there were no official translations of the scriptures, ordinary and proper, the clergy were directed to use the Knox scriptural translations and the Layman’s Missal Prayer Book. The first post-conciliar Mass in English and Latin was celebrated in the Dunedin Catholic Centre on Saturday evening, August 15, by Bishop Kavanagh and broadcast the following day by station by 4YA, Dunedin, from Holy Cross College, Mosgiel.\(^11\)

Overall, episcopal leadership was marked by the desire to avoid unnecessary harm to the faithful, as expressed by Cardinal Peter McKeefry: ‘there was nothing to be lost in going slowly about the introduction of further changes’.\(^12\) McKeefry, like others, mourned the passing of pre-conciliar worship and ritual Latin. Generally, the

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\(^6\) National Catholic Newspapers. The Tablet from Dunedin Diocese and the Zealanda from Auckland Diocese. Both are now defunct and replaced by NZ Catholic.

\(^7\) In the celebration of the Mass, even when the readings were read by a lay reader in the local vernacular, the priest still read the readings in Latin at the altar. Generally, the priest was the only one to receive communion and was the only communicant necessary for the legal validity of the Mass.

\(^8\) Tablet, February 5, 1964, 6.


\(^10\) Tablet, July, 15, 1964, 35.

\(^11\) Grayland, It Changed Overnight, 59.

\(^12\) Delargey Papers, 10.2, Auckland Catholic Archive, 1963-70.
bishops saw these ritual reforms as rubrical modifications that would initiate another four hundred years of ritual stability.  

At times, the bishops appeared to lose control of the process. In 1966, McKeefry wrote an angry letter to his priests pointing out that no permission had been given to admit laypeople into the sanctuary, give communion on the hand or remove altar rails that created a 'barrier between the congregation and the altar'.

For priests not connected to the St. Paul's Group, their overall approach was similarly perfunctory, lacking any sensitivity to the nature of ritual change or identification. Their formation was minimal and often amounted to receiving a letter and implementing the change with the introduction: 'today we can say the Pater Noster in English so….Our Father'.

By the end of the 1960s, the Letters to the Editor in Zealandia and Tablet show a growing divergence of opinion on the success of ritual change and liturgy's role in ecclesial life. The letters show that correspondents understood more was at stake than just using English instead of Latin. The response to the promulgation of Humanae vitae (1968) is indicative of the change in Catholic culture—arguably under the influence of broader social change. The response to Humanae vitae signalled the end of one epoch of ecclesial thinking and the beginning of another that influenced liturgical thinking and practice.

Throughout the initial modification phase, loyalty to the hierarchy and its conciliar documents guided the process. By the mid-70s, this was less true with the implementation of pastoral-liturgical practice. It emphasised that the liturgical experience was not the preserve of the clergy alone but one in which all the baptised participated. Henceforth, the liturgy was no longer a one-size-fits-all experience; instead, it had to respond to local needs, which meant those who worshipped. Now, liturgy belonged to the youth group, the school, the house group, the retreat experience, the charismatic group and more. Now, the laity and clergy had to learn to negotiate the liturgical form and style used in any situation. As a result, liturgical prayer became more obviously the primary vehicle of evangelisation, catechesis and pastoral ministry in many dioceses and parishes.

Section Two—Pastoral-Liturgical Practice Culture Change

Social and Catholic cultural change is a topic too broad for this article. Suffice it to say that since the 1960s, in countries like Aotearoa, New Zealand, the movement of indigenous, ethnic, and linguistic cultural change has taken place and influenced a movement from a 'Roman' Catholicism to a 'New Zealand' Catholicism where local culture and attitudes are influential in liturgical thinking and practice. This does not deny the place of the rites mandated by the Church that, for the most part, retain their received ritual structure. Just as the 19th-century state called New Zealand as

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14 Liturgy Papers, WCA, December 20, 1966.
15 Grayland, It Changed Overnight, 77.
16 Received tradition or culture applies to traditions and cultures that are no indigenous to a society.
become Aotearoa, New Zealand, so too is the Church here is bi-cultural and bi-
lingual in its rituals.\textsuperscript{17}

Turning to the global context, we see the broader role of cultural change in societies, political systems, and institutions like education, health and social services. Culture is a complex dynamic. Terry Eagleton writes, ‘four major senses of it stand out. It can mean (1) a body of artistic and intellectual work; (2) a process of spiritual and intellectual developments; (3) the values, customs, beliefs, and symbolic practices by which men and women live; or (4) a whole way of life.’\textsuperscript{18}  Eagleton notes that ‘the first three meanings of the word would seem more useful than the fourth (culture as a whole way of life), which is at risk of taking in too much.’\textsuperscript{19}

The complex global context of cultural change—post-modern, post-colonial, deconstruction, post-deconstruction, feminist, and post-feminist—with the central critique of trust in the meta-narrative of institutions has been the context of liturgical, ecclesial and pastoral change since Vatican II.\textsuperscript{20}  In this, the post-conciliar context of ritual change—from the mid-1960s onwards—differed significantly from periods of change prior to it. Ritual modification before and during the Council was anchored in an assured institutional culture that trusted hierarchical implementation and magisterial teaching. Catholics did not question eucharist theology and who could receive it. Ecumenism was avoided, and inter-faith marriages were discouraged. The nature of the priesthood and who could exercise it was not questioned, and ritual language was not designed to be inclusive. With the loss of the assured institutional culture, the implementation of pastoral-liturgical practice took place in a context of growing distrust in hierarchical and magisterial power systems by clergy and laity alike on both sides of the conservative/progressive divide.

The broader context of cultural change throughout the twentieth century in politics, arts, philosophy and science challenged Catholicism's theological culture of values, customs, beliefs and symbolic practices. Ideas and structures once held to be absolute and unchanging changed, reforming ‘a whole way of life’ with the consequence that new pastoral, liturgical and ecclesial responses needed to be found.

This is contrasted with vernacular expressions of art, culture, and worship that arise from a local context. In the context of liturgy, the Roman Rite is a received tradition that given by the Church to all local churches for their use; the vernacular practises are those that arise within the local churches and become included in liturgical practice.

\textsuperscript{17} See the Roman Missal, English Translation according to the Third Typical Edition, New Zealand Catholic Bishops, 2010.


\textsuperscript{19} Ibid, 3.

\textsuperscript{20} Dealing here in generalisations tends to lead to oversimplification in order to paint a picture using broad strokes. Events of the twentieth century like the First and Second World Wars, the Great Depression, the end of the royal houses of Europe, the rise of anti-colonialist thinking, the Cold War, the technological revolution, the space race, the contraceptive pill and more influenced cultural change across the globe and within the Church. It is this complex network of events, philosophy, politics and personal freedoms that form the complex context of liturgical, ecclesial and pastoral change.
The change in the way of life, both socially and religiously, is the context of Romano Guardini’s seminal question concerning contemporary Catholics’ ability to symbolise. He questioned the ability of modern, industrialised, technological Catholics to worship using the customs, beliefs and symbolic practices of the past when their psycho-social context has radically changed. It is the question we face today as we negotiate the demands of indigenous, local “catholicisms”.

Following Guardini, the liturgical act is the act of a body of actors united by their sharing in customs, beliefs and symbolic practices (cultus) that articulate belief. Guardini insists that the liturgical act requires an individual to act as a whole person (head, spirit, body, emotions, history, future, fear, hope, piety) in union with other liturgical actors and Christ. Participation in the Church’s lex orandi requires each actor to participate by bringing their uniqueness to the liturgical act and putting aside their individualism. While each actor is the ground of their participation in the liturgical act, this is insufficient. Therefore, individuals must unite with the body of participants in a single act of worship. The liturgical act’s complexity is negotiating the relationship between the actor as an individual and the actor as a member of the body. Consequently, sharing symbolic language, values, beliefs and a way of life is not secondary but central to a shared ecclesial vision and a shared liturgical encounter.

As pastoral-liturgical practice developed during the 1970s, our understanding of the liturgical person, liturgical participation and individuality grew. It became harder to convince people who did not want to join in the unity of gesture and posture to do so because they wanted to decide for themselves the expressions they would use. Consequently, the liturgical act became a negotiated act where liturgy’s anthropological dynamic became prominent. The liturgy was most often described in terms of its relationality, a relational experience between God and individual believers within a body of believers.

As a relational act, liturgical participation had to reflect the local cultural environment and the person or people celebrating; the genesis of enculturation. As liturgical participation became more pastoral than rubrical, liturgical participation meant more than participation in a received cult—for those who initiated the principles of Sacrosanctum concilium, it meant considering the enculturation of worship.

Pastoral-liturgical practice ushered in a relational egalitarian ecclesiological framework with the potential for shared leadership and collaborative pastoral and

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21 First asked in 1923, Guardini’s question regarding symbolfähig (ability to symbolise) after exposure to ‘dangerous rationalism’ was asked again in 1964 at the Mainz Liturgical Congress.
22 ‘Is not the liturgical act and, with it, all that goes under the name of ‘liturgy’ so bound up with the historical background-antique or medieval or baroque—that it would be more honest to give it up altogether?’ Romano Guardini. “Ein Brief, des 3. Liturgischen Kongresses 1964 in Mainz”, in, Liturgie und liturgische Bildung, edited by Franz Henrich, 9-17, (Mainz: Matthias Grünewald-Verlag, and Paderborn: Verlag Ferdinand Schöningh, 1992). My translation.
23 Cultus. The noun cultus originates from the past participle of the Latin verb to tend, take care of, cultivate, to dwell in, or inhabit. Cultus identifies a pattern of ritual behaviour within a spatial or temporal construct that includes rituals and their repetition. The liturgical act is cult-act that uses rituals, words, songs, postures, and gestures to articulate symbolically the subject and object of worship with external ceremonial. I have used the Latin word cultus rather than the English rendering cult because in the English it has the connotation of devil worship, or a cult of people.
liturgical ministry. A new language for worship appeared. The Mass became the Eucharist, and sacraments were celebrated, not just received. Catholics began studying liturgy's theological and anthropological dynamic and began speaking of 'doing liturgy', which opened up opportunities for local expression through music, song and idiom. The practice of liturgy became the most potent form of pastoral outreach, and new worship styles were required to meet the pastoral objective of encounter and inclusion.

The new pastoral-liturgical landscape identified youth and school masses, "normal" parish masses, guitar or traditional masses, and charismatic masses as distinct from each other. Each group's ritual identification expressed their understanding of encounter and enculturation. The liturgy spoke about them and to them. Liturgical celebrations used symbols the target group could engage in and identify with. As the Church reached out to its diverse community pastorally, the motivational force behind liturgical participation was an inclusive, enculturated encounter with Grace.

During the 1970s, we saw the unprecedented departure of clergy, religious and laity, from ministry, religious life and church practice. The reasons for this are many. For some, the changes in traditional Catholic theological positions left them lost, while others were frustrated by the slow rate of change. The movement from the assured institutional culture of hierarchical magisterial teaching to one that raised questions concerning the clerical lifestyle, women's ordination, religious life, intercommunion, marriage and contraception cannot be underestimated. The presumed generic universality of Catholicism's "western" or eurocentric cultural formulation of theological knowledge and worship was replaced by vernacular (local) forms. Simultaneously, Catholic believers were becoming diverse and pluriform. Contemporary Catholicism's emerging, enculturated global character was the resumption of authentic vernacular traditions, not an innovation.  

Section Three—Polarisation and Conflicting Agendas

By the end of the 1980s, the liturgical debate was polarised between progressives and conservatives. Polarisation and the weaponisation of liturgy characterise the division between the extremes of radical traditionalism and disempowered progressivism that battled each other over magisterial authority, pre-conciliar rites, and the Novus Ordo's validity. This state of affairs was not helped through papal and curial pronouncements that contributed to a culture of rebuttal.

The radical traditionalist agenda argues that the Council usurped the Tradition and falsified reform to the point that Vatican II is an illegitimate magisterial teacher. The progressive agenda argues that hierarchs are holding back authentic development through their unwillingness to include laity, especially women, in ministry and ordination. Both groups rejected magisterial authority and created separate communities that weaponised ritual preferences by accepting or rejecting the 1962 or 1969 Roman missals. The polarised liturgical-ecclesial debate changed ordinary

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ecclesial life, making studying and teaching liturgy difficult. It complicated parish pastoral ministry throughout the following decades until the liturgical lockdown of 2020.

Polarisation attacks the relational system previously considered stable and unitative, and individuals lose sight of relationships as the organising principle of life, love, work, family, and religion. Where polarisation happens, all the presumptions of unity—expressed in language, sign, and symbol—become lost or confused, and relational confusion ensues. People ask: ‘why does one priest do this and another that?’, ‘which priest do we believe?’, ‘who is telling the truth?’ Once the system’s relational heart is lost, adherents move to positions that generally oversimply the complexity of the system breakdown, where they refuse to hold the tension of the issue’s complexity.

Polarisation creates oppositional groups who demand their right to their portion of the property, idea, job, religion, or cultural landscape. They break taboos by acting as cultural disruptors who do not trust or respect another’s point of view. As the relational system breaks down, more voices join the debate. New relationship systems emerge, each with its rites of inclusion that delineate the in-group and exclude others, often with sacrificial language, like, ‘she is a heretic’.

Radical traditionalism, characterised by the Latin Mass movements, and disempowered progressivism, characterised by the woman-priest movements, contributed to legislative amendments between 1980 and 2021 that were intended to (1) entice back those who had rejected the Council’s theological teaching (2) legitimise the use of the 1962 Roman Missal, (3) hold back unchecked experimentation, and (4) reform the language of the liturgy.

Although individuals and small groups received permission to use the 1962 Missal after 1970, significant legislative changes came with Quattuor abhinc annos (1984), Ecclesia Dei (1988), Liturgiam authentica (2001), and Summorum Pontificum (2007). Quattuor abhinc annos authorised diocesan bishops to grant specific permission to use the 1962 Roman Missal with the proviso that groups and individuals accepted the conciliar rites.

25 Paul VI, October, 30, 1971 to a group of priests in the United Kingdom.
27 John Paul II, Ecclesia Dei (Vatican City: Vatican Press, 1988), sec. 3. In this letter John Paul responded to the prohibited consecration of four bishops by the Society of St Pius X in Ecône, Switzerland. John Paul excommunicated the priests concerned, called for unity and established the Pontifical Commission Ecclesia Dei to foster dialogue.
30 Indult for Use of Roman Missal of 1962, Congregation for Divine Worship”, 22 October 1984: ‘it be made publicly clear beyond all ambiguity that such priests and their respective faithful in no way share
expanded *Quattuor abhinc annos* and exhorted bishops to grant permission in a ‘wide and generous application’.31 *Liturgiam authenticam* reformed liturgical language to be more literal than dynamically equivalent. *Summorum Pontificum* expanded on *Quattuor abhinc annos* further by allowing the almost unlimited use of the rituals prior to 1963 and by giving every priest permission to use the pre-conciliar rites without his bishop’s permission.

*Summorum Pontificum* introduced the novel idea of ordinary and extraordinary rites. It proposed a ‘twofold use of the same Roman rite’ with the *Novus Ordo* as the *lex orandi*’s ordinary expression and the 1962 Missal as its ‘extraordinary expression’.32 It argued that the ordinary/extraordinary distinction worked because the promulgation of the *Novus Ordo* did not abrogate the pre-conciliar rites. Thus, there could be ‘two expressions of the church’s *lex orandi* [that] will in no way lead to a division in the church’s *lex credendi*.’33 It ignored that ‘these two missals do not share…the same ecclesiology [therefore] the assertion that they can exist as a ‘twofold use of the same Roman rite’ cannot be sustained’.34

*Summorum Pontificum* responded to the ‘Reform of the Reform’ movement and the hermeneutic of continuity to interpret Vatican II.35 It fed the liturgical polarisation and contributed to the broader liturgical confusion revealed in the pandemic responses of 2020, with drive-in-reconciliation, walk-up-communion, and virtual private masses where laity ‘received’ spiritual communion. Covid finally reopened the liturgical debate after years of polarisation had reduced the Mass and the sacraments to commodities to be pedalled by traditionalists and progressives alike.36

*Traditionis custodes* (2021) repealed *Summorum Pontificum* and abrogated the general use of the 1962 Roman Missal.37 Article One reaffirmed that the liturgical books of Paul VI and John Paul II are ‘the unique expression of the *lex orandi* of the Roman Rite’38 and quashed the concept of ordinary and extraordinary rites. In Article Two, the diocesan bishop’s ‘exclusive competence’ to authorise the use of the 1962 Roman Missal was reasserted.39

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31 ‘Respect must everywhere be shown for the feelings of all those who are attached to the Latin liturgical tradition, by a wide and generous application of the directives already issued some time ago by the Apostolic See for the use of the Roman Missal according to the typical edition of 1962’, sec. 6/c, cf. *Quattuor abhinc annos*, 1088-1089.
32 *Summorum pontificum*, Art 1.
33 Ibid.
35 Benedict proposed the hermeneutic of continuity, which he called the correct lens for interpreting the Second Vatican Council and rejected the hermeneutic of rupture.
38 *Traditionis custodes*, Art. 1.
39 *Traditionis custodes*, Art. 2.

https://researchonline.nd.edu.au/pastoral-liturgy/vol53/iss2/1
DOI: 10.59405/2653-7834.1178
In his accompanying letter to *Traditionis custodes*, Pope Francis acknowledges that the intention of *Summorum Pontificum* had failed by contributing to the Church’s liturgical disunity. *Traditionis custodes* purpose is to restore ‘the unity of the Church’ through re-establishing the single *lex orandi* because the use of the 1962 Missal and the rites prior to the Council are often characterised by the rejection not only of the liturgical reform, but of Vatican II ‘claiming, with unfounded and unsustainable assertions’ that Vatican II ‘betrayed’ the Tradition.

In rejecting this claim, *Traditionis custodes* reasserted Vatican II’s agenda. Further, it identifies the issue at the heart of the liturgical-ecclesial polarisation: ‘[t]o doubt the Council is to doubt the intentions of those very Fathers who exercised their collegial power in a solemn manner *cum Petro et sub Petro* in an ecumenical council, and, in the final analysis, to doubt the Holy Spirit itself who guides the Church.’

It is *Traditionis custodes*’ call to unity that affronts polarisation. The counter to polarisation is complementarity, which includes a call to unity. While the unity of the individual is the ground of their capacity to worship, this alone is not sufficient for the liturgical act. Individual capacity must give way—freely—to the collective action where the individual becomes a willing participant in the collective *Corpus Christi* that gives praise and thanks to God.

**Section Four—Capacity and Capability for Enculturated Liturgy**

Aotearoa, New Zealand’s synodal feedback has identified the substantial need for liturgical encounters that are life-giving, accessible, and culturally appropriate to Catholics here. The feedback shows that many ‘indigenous Catholics’ no longer identify with the liturgical and ecclesial symbols used in the liturgical rites. Many do not agree with, understand or value the Church’s theological language and teachings. For many respondents, the Church’s organisational matrix and magisterial teachings are no longer absolute or necessary for salvation or participation in liturgical life. The feedback calls for relational structures that enable

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41 ‘But I am nonetheless saddened that the instrumental use of *Missale Romanum* of 1962 is often characterized by a rejection not only of the liturgical reform, but of the Vatican Council II itself, claiming, with unfounded and unsustainable assertions, that it betrayed the Tradition and the “true Church”. The path of the Church must be seen within the dynamic of Tradition “which originates from the Apostles and progresses in the Church with the assistance of the Holy Spirit” (*DV* 8).’ “Letter of the Holy Father Francis to the Bishops of the Whole World” para. 6.

42 ‘I take the firm decision to abrogate all the norms, instructions, permissions and customs that precede the present motu proprio, and declare that the liturgical books promulgated by the saintly Pontiffs Paul VI and John Paul II, in conformity with the decrees of Vatican Council II, constitute the unique expression of the *lex orandi* of the Roman Rite’, “Letter of the Holy Father Francis to the Bishops of the Whole World”, para. 7.

43 The feedback from the entire country shows a less than 30 percent participation rate by New Zealand Catholics.

44 The concept of ‘indigenous Catholic’ is problematic. It is intended to refer to Catholics born or raised in Aotearoa, New Zealand who are part of the cultural fabric of the country and the church, rather than new migrant Catholics who did not contribute to the synodal process because they see no need for it.

45 See, Grayland, *Catholics, Prayer, Belief and Diversity in a Secular Context*. Section 5, 115-132.
liturgical participation through contemporary words, gestures, and inclusive language.\textsuperscript{46}

Contemporary pastoral liturgy is challenged to provide enculturated liturgical encounters that are aware of and responsive to contemporary Catholic’s capacity and ability to participate symbolically. Today, liturgical practitioners must navigate the relational breakdown between an individual’s capacity to participate in the liturgical act (\textit{cultus}) and their ability to ritualise using the symbols proposed for worship. Moreover, all of this needs to be ‘done’ in the context of diversity and with others. This is the contemporary liturgical challenge.

Increasingly, liturgical language, ritual gestures, postures, and symbols have to be adapted, often to their basic expressions, so that ‘non-ritualised’ Catholics can participate in the rites—which begs the questions of participation and ‘ownership’. This challenge is real when families gather for funerals, and the only family member who can ritualise liturgically is the deceased.

The signifier of change from a received \textit{cultus} of liturgy to a vernacular \textit{cultus} is observable in contemporary funerals, weddings, and school masses. One can no longer presume that the mourners, couples, or students are capable of symbolic participation using the received tradition, so vernacular expressions must be sought. As liturgical actors, many cannot bring their whole selves to the liturgical act because the concept of God, the purpose of worship and the object of praise articulated through the received symbols are concepts that increasing numbers of mourners, couples, and students do not understand.

Beyond this, Guardini’s question of ‘symbolic-ability’—the \textit{capacity} to worship and the \textit{ability} to symbolise—returns. Where a couple shares the capacity to live the theology of Christian marriage themselves within the People of God, they will symbolise using the liturgical symbols and language of Christian marriage—both received and vernacular. However, where the couple does not share the capacity and ability to symbolise within the People of God, Christian marriage’s symbolic language and rituals are incidental to them. Their wedding ritualisation will default to symbols—received or vernacular—that show their understanding of matrimony as an event between themselves and their friends.\textsuperscript{47}

The complexity of the capacity/ability relationship speaks to the experience of enculturated worship and ecclesial life articulated in \textit{Sacrosanctum concilium} section three, \textit{The Reform of the Sacred Liturgy,} A-F. These principles can guide practitioners of liturgy through the complexity of adaptation, enculturation, participation, and culture. Taken together, they reorient our presumptions of fully conscious and active participation by restating liturgy’s relational centre as an encounter with the living God in and through Christ.

\textsuperscript{46} Here a distinction needs to be made between Catholics born in Aotearoa, New Zealand, and new migrant Catholics from Asia. Migrants bring a ‘cultural catholic practice’ that does not mirror indigenous or local Catholicism, in devotional practices, weekday Mass attendance and reconciliation and penance.

\textsuperscript{47} Both couples may use received and vernacular ritual expressions. The point is that the vernacular expressions for the second couple are probably no longer Christian.
The relationship between capacity and ability pivots on the encounter. If signs and symbols want to express the liturgy’s relational structure, they must adhere to the principle of engagement at the heart of *Sacrosanctum concilium*[^48]. Thus, we begin to see that active liturgical engagement is only possible where the *cultus* or system of worship underpinning the liturgical act has changed to facilitate capacity and ability through an encounter that translates the liturgical act into symbols that speak to the new symbolic world.

**Conclusion**

Sixty years on from *Sacrosanctum concilium*’s promulgation, one may ask, have the years of change and the pain been worth it? The answer is yes. The alternative is a rarefied cultural-religious world where devotees’ way of life has little or no relationship to the world Christ and the Gospels call us to inhabit. Sadly, since the 1960s, the Church has lived in a functional schism that has taken its toll on the ecclesial community and negatively impacted the reception of *Sacrosanctum concilium*.

The enormous cultural changes within and beyond the Church that have led or moved us to our present positions are forces of such immense change. Even if the Second Vatican Council’s foresight had not led us to change, it would have happened without the guidance of significant magisterial texts.

Significant social-cultural movements and theological developments have shaped our liturgical practice and reframed our catholic worldview because Catholics live in the world. The transition from a pre-conciliar to a post-conciliar worldview that is less deferential to the hierarchy and more willing to be egalitarian is evident in the unwillingness of the radical traditionalists and progressives to be directed by the magisterial teacher.

The movement from pre-conciliar ecclesial thinking and ritual (prior to 1963) through the initial phase of ritual modification (1963-69) to the implementation of pastoral-liturgical practice (1970-80) has been accompanied by a significant evolution of theological and social thought that has questioned magisterial teachings and challenged the theological foundations of central tenets of belief and religious practice. The ritual modifications that began as a top-down process had, by the early 1970s, developed a ground-up movement for change, as the ‘ground’ realised it too could be a change agent.

The uniqueness of twentieth-and twenty-first-century change can be seen when compared to the magnitude of social-religious change during the Reformation. Then, unlike now, the value of religion and the existence of God was not questioned when churchmen and kings fought to secure their religious-civic worldview. That is not the case today, and it has not been so since the early nineteenth century. The presumptions of the Reformation religious-civic worldview are not the presumptions of the secular worldview of countries like Aotearoa, New Zealand, where the social

[^48]: See especially, *Sacrosanctum concilium*, number 1.
purpose of religion has disappeared from public life, and religious practice is a private matter.

Clearly, the liturgical practice is immersed in a larger context of change. Going forward, liturgical theologians and practitioners must consider more carefully the relationship between capacity and ability as worshippers change. Liturgy will have to become more adaptive to complex and competing forces for change within the Church and from society.
Seasonal Psalms

Seasonal Psalms for Lent
Psalm 50: Be merciful, O Lord, for we have sinned.
Be Merciful, O Lord. Douglas Mews. CWB 202
Psalm 51: Be Merciful, O Lord/Create a Clean Heart. The Grail. GA 41
Psalm 51 (50): Jenny O'Brien. JOBA pg. 28
Be Merciful, O Lord. Paul Mason. PM pg. 41

Psalm 90: Be with me, Lord, when I am in trouble.
Be With Me Lord. C. Alexander Peloquin/Joseph Gelineau SJ. CWB 203
Be With Me, Lord. Paul Mason. PM pg. 64

Psalm 129: With the Lord there is mercy and fullness of redemption.
With The Lord There Is Mercy. J. Robert Carroll/Joseph Gelineau SJ. CWB 204
Psalm 130: With the Lord There Is Mercy. The Grail. GA 76
Psalm 130: With the Lord There Is Mercy. The Grail. GA 77
With the Lord There Is Mercy. Paul Mason. PM pg. 100
Psalm 130 (129): Jenny O'Brien. JOBA pg. 36

Seasonal Psalms for Easter
Psalm 117: This is the day the Lord has made; let us rejoice and be glad./Alleluia, alleluia, alleluia.
This is the day. Christoper Willcock SJ. CWB 289a
Psalm 117. Robert Twyham. CWB 289b
Psalm 118: This Is the Day. The Grail. GA 70
Psalm 118: Let Us Rejoice. Marty Haugen. GA 71
Psalm 118 (117): Jenny O'Brien. JOBA pg. 41
This is the Day. Paul Mason. PM pg. 92

Psalm 65: Let all the earth cry out to God with joy. Alleluia!
Let All the Earth. Christopher Willcock SJ. CWB 308
Psalm 66: Let All the Earth Cry Out. The Grail. GA 45
Psalm 66 (65): Jenny O'Brien. JOBA pg. 48
Let All the Earth Cry Out. Paul Mason. PM pg. 52
Introduction
The Ash Wednesday readings encourage Christians to journey the season of Lent with activities long understood to draw people closer to God. We hear of a God who responds graciously to our honest efforts to turn toward the Lord.

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

Lord Jesus, you came to heal all sinners. Lord have mercy.
You teach us to pray. Christ have mercy.
You call us to repentance. Lord have mercy.

Collect
The Oration
Grant, O Lord, that we may begin with holy fasting
this campaign of Christian service,
so that, as we take up battle against spiritual evils,
we may be armed with weapons of self-restraint.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

The opening collect sets a battle tone for first sally into the Lenten discipline. The emphasis falls to fasting and self-restraint, as befitting the beginning of the fast. The tenor is one of engagement, and the season styled after a military campaign. The faithful take up arms and engage in the conflict. The weapons of fasting and self-restraint are ‘holy’, pertaining to the things of God. They are to be used to counter ‘spiritual’ evils. The oration, then, is very much a call to action, arresting the attention and reminding that there is no turning back. Interestingly the more militant imagery quickly falls away as the Lent progresses, introducing richer themes of joy, nourishment and insight. The Ash Wednesday liturgy, however, is a first call to active resistance in the face of evil through fasting and self-restraint.
Acknowledgement

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First Reading
Joel 2:12-18
The prophet Joel calls all the people of God to recognise their need for the Lord and to do so with all their hearts.

Responsorial Psalm
Psalm 50(51):3-6, 12-14, 17
Be merciful, O Lord, for we have sinned.

God’s mercy and compassion are never in question in this psalm which is attributed to David. God can create in us a clean heart and put within us a new and right spirit.

Second Reading
2 Corinthians 5:20-6:2
We hear Paul call believers not to neglect the grace of God which is available to us now, a grace that allows us to encounter and live the ‘goodness of God’.

Gospel Reading
Matthew 6:1-6, 16-18
Jesus reminds us that the attitude we have in engaging in spiritual activities such as giving alms, prayer and fasting matters more than simply what they look like.

Reflection

Recently while reading a book on Celtic spirituality (Anam Cara: Spiritual Wisdom From the Celtic World, by John O’Donohue) I came across the word ‘smooring’ for the first time. Apparently, years ago, at the end of the day in a humble home in Ireland, ashes would be ‘smoored’ over the burning coals in the hearth so that in the chilly morning these coals could be uncovered and fanned into a new flame for the day ahead. The image is an evocative one for Ash Wednesday, the beginning of the Lenten season. A time to take stock of the unseen coals hidden under the ashes during the night so that new life can spark on Easter morning. The austere rite, the imposition of ashes, is so simple and yet so powerful.

When you receive these ashes on Ash Wednesday think of the fire of faith waiting to be re-ignited and how these embers can be stirred by prayer, self-sacrifice and love of neighbour over the next forty days. Why forty days? The period of Lent corresponds to Christ’s prayer and fasting for forty days in the wilderness before his public ministry. There are also roots in the Old Testament, when the people of Israel
travelled through the desert for 40 years on their way to the Promised Land. We are reminded that it takes time and perseverance to remember, to reflect, to change, and to move forward. Prayer, acts of self-sacrifice and extra attempts to show love to others are the daily reminders to renew ourselves during these forty days. These traditional practices during Lent are a proven way to clear the ashes so that we can experience once again the fire of faith burning within us. What ashes do we need to brush away this Lent? Do certain harmful ways of thinking and acting, built up over the year, need to be brushed aside?

Remember how the creation story describes our coming to being from the dust of the ground. ‘The Lord God fashioned man of dust of the earth.’ We remember not only our beginning but also our end. On the first day of Lent, ashes can be imposed with the words: ‘Remember that you are dust, and to dust you shall return.’ These words are a reality check so that our priorities are rightly ordered in our daily living.

We reflect today on the invitation to repentance and change at a deep level, not a superficial one. We listen to that powerful appeal which the prophet Joel addresses to the people of Israel, ‘Thus says the Lord, return to me with all your heart, with fasting, with weeping, and with mourning’ (2.12). The phrase ‘with all your heart,’ means a change, a renewal, from the very core of our thoughts and feelings, from the roots of our intentions, decisions, choices and actions. ‘Rend your hearts and not your garments’ (v. 13). Jesus, in the gospel of Matthew, reminds us that such change is not for show or approval, but rather interior so that it can help make the Kingdom of God come alive in our life. In a climate that continually seeks attention, praise and approval from others the season of Lent reminds us that there is a deeper level to our existence. We need to be at peace within ourselves and with our God who sees who we truly are. We have the alternative words that can be used with the imposition of ashes: ‘Repent and believe in the gospel.’ The gospel is the heart of the fire of life and repentance will turn the ashes out so that the warmth of the grace of the Holy Spirit will radiate from the fire enkindled within us.
Prayer of the Faithful

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

Petitions
We pray for the Church, that the observance of Lent will strengthen us all to live in the truth of the Gospel and walk humbly towards the Synod.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our Church in Australia, that they will be open in implementing the Plenary Council with hearts led by the Holy Spirit.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our nation and leaders of the world. May they realise that generosity to the poor through distribution of wealth is necessary for the sake of justice and peace and that compassion must be valued.
(Pause) Lord hear us OR We pray to the Lord.

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

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

Conclusion
Father, in this Lenten journey we trust that you hear and answer our needs. We make our prayer through the power of the Spirit and in the name of your Son, Jesus Christ.
Amen.
Music selections by Alessio Loiacono and Chris deSilva

Ash Wednesday, Year A (22 February 2023)

<table>
<thead>
<tr>
<th>Title</th>
<th>AOV1</th>
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<td>158</td>
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<td>Again we keep this solemn fast</td>
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<td>Ashes</td>
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<td>Be reconciled as one</td>
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<td>Bring us back to you, O Lord our God</td>
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<td>287</td>
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<tr>
<td>Create in me a clean heart, O God</td>
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<td>478</td>
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<td>Forty days and forty nights</td>
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<td>From ashes to the living font</td>
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<td>God of mercy and compassion</td>
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<td>302</td>
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<td>Grant to us, O Lord</td>
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<td>Hear us, almighty Lord (Attende Domine)</td>
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<td>Hosea (Come back to me)</td>
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<td>Lord Jesus, as we turn from sin</td>
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<td>May this Lenten discipline</td>
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<tr>
<td>O Father, I know I can count on your mercy</td>
<td>762</td>
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<td>Our Father, we have wandered</td>
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<td>Return to God</td>
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<td>298</td>
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<td>825</td>
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<tr>
<td>We want to live like you, Jesus</td>
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<td>32</td>
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<td>Be merciful, O Lord (Thomas)</td>
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<td>Create a clean heart</td>
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<tr>
<td>Tree of life</td>
<td>138</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

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

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<tr>
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<td>41</td>
<td>pg. 28</td>
<td>pg. 20</td>
<td>pg. 41</td>
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Music selections by Michael Mangan

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

Create a new heart (FWS) Based on Ps 50/51 [Gathering, Distribution of Ashes, Gifts, Recessional]

Be merciful O Lord (LCC) Ps 50/51 [Children’s Lectionary]

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

Lenten acclamation (TT) [Gospel Acclamation]

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

Turn back to God (TT/SYJ) [CHILDREN: Gathering, Recessional]
Pastoral Note:
First Sunday of Lent – Scrutinies
By Vincent Glynn
The Rite of Election should normally take place on the First Sunday of Lent. Many dioceses celebrate this rite at the Cathedral in the presence of the bishop. The rite is celebrated within Mass, after the homily. This Rite closes the period of preparation called the catechumenate. The catechumens will be called ‘the elect’ or ‘illuminandi’—those who will be enlightened in Baptism. Rite of Christian Initiation (RCIA 105-124).

Introduction
Having marked ourselves with ash last Wednesday to begin our Lenten journey, we come this First Sunday of Lent. We learn that while the voice of temptation is subtle and insidious, the obedience of Jesus is clear and strong and indeed makes us righteous.

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

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

Collect
The Oration
Grant, almighty God,
through the yearly observances of holy Lent,
that we may grow in understanding
of the riches hidden in Christ
and by worthy conduct pursue their effects.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.
This prayer is first encountered in the tradition as a sixth to seventh century oration for the first Sunday of Lent, a place it retains to this day. This opening collect for the season establishes a framework for pursuing the discipline of the season. In this it states the commonplace yet seeks that this discipline become more and more an established part of the Christian life. Lent is a ‘holy’ time. While this holiness is from the penitential emphasis the season lends to the celebration of Sunday itself, more so it is because its reference is the resurrection. The yearly observances are not an end in themselves but serve to heighten our receptivity for the mysteries that God has worked amongst creation. Consequently, the aim of our observances is not simply self-control. Rather it is towards our growth in being able to stand under the paschal mystery and becoming more receptive to the riches wrought by Christ. The annual nature of the cycle is a reminder of our need for ongoing transformation into richer believers, more completely taken up and remade in Christ. Growth in understanding is necessarily complemented by right action. Again, this is more than obedience. Our worthy conduct brings out the effects of the riches hidden in Christ. These are acts of building the reign of God. Their orientation is towards our growth in love.

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

First Reading

Genesis 2:7–9, 3:1–7

Our first reading this Sunday tells the story of the temptation in the Garden of Eden. We learn that the tempter is subtle and smooth, personified by the silken, deceptive voice of the serpent.

Responsorial Psalm

Psalm 50(51): 3-6, 12-14, 17

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

The fourth of the penitential psalms is a personal lament over sinfulness, but also a confession of faith in God who makes us whole once more.

Second Reading

Romans 5:12–19 or Romans 5:12, 17–19

Our Second Reading this Sunday is a reflection by Paul on the obedience of Jesus to the Father’s love: Jesus’ obedience saves us once and for all and makes us right with God.
Gospel Reading

Matthew 4:1–11

Our Gospel Reading this Sunday tells the story of the temptation of Jesus in the wilderness. In this, we hear echoes of the sojourn of the Israelites in the desert for forty years. In remaining faithful to God, Jesus further establishes himself as the Son of God.

Reflection

You know, the Devil would be quite comfortable sitting in our church today. In the midst of us. In the midst of our comfort and complacency. You see, in our modern world, we have done much to downplay the reality and presence of evil. We rarely talk about sin – we talk about poor choices or bad choices. We rarely talk about the Devil, the Evil One who tempts us. And this is exactly the sort of climate that the Devil likes. When we downplay his power. When we deny his existence. You see, that’s how the Devil works. Subtly, very subtly. Creeping in and setting up house when we least expect it. When we think he’s nowhere in evidence.

It’s much harder to confront the reality and presence of evil in our world. It’s much harder to confront the Devil. Confront the Evil One himself.

In today’s Gospel, Jesus confronts the Evil One. The author of Matthew’s Gospel doesn’t tell us what sort of pain and anguish that this caused Jesus. But, I think, it is fair to assume that it must have caused Jesus a great deal of anguish and pain. When confronting the Devil, to be tempted to doubt the goodness of God, must have caused pain to Jesus. To be tempted to doubt his relationship with his Father and his Father’s goodness, just must have caused anguish to Jesus. Quite simply, when the Devil tempts Jesus with the three things which we would say are essential to a flourishing life – food, family, and faith – this must have been close to soul-destroying for Jesus.

Pain and anguish are an inevitable part of life. But they can, in fact, be for us, sacraments. Because sacraments are vehicles for God’s grace. Pain and anguish can find us on the other side of the divide. As though we have crossed the Red Sea and wandered through the wilderness only to have arrived at a more tender state of mind than we once possessed when dwelling among the fleshpots of Egypt. It’s a state of mind – or more correctly – ‘a state of soul’ that can best be described as vulnerable. And if we are vulnerable, we are more likely to be compassionate. And if we are compassionate, then I think we’re not very far from the state of soul possessed by Jesus, who rejects the comfortable alternatives offered to him by the Devil in today’s Gospel. And in rejecting the so-called comfort offered by the Devil, Jesus chooses to stand with the anguished of this world – and if we’re honest – that’s most of us, at least some of the time. And in choosing to stand with the anguished and those in pain, Jesus reveals that God’s might and power reside in nothing less than his absolutely compassionate love.

It is precisely because of the pain and anguish involved in confronting the Evil One that, at the beginning of Lent, on Ash Wednesday, we signed ourselves with ashes. Ashes are what’s left over after a fire. But to get ash, something has to burn. To be
consumed by flame and to be reduced to nothing. But out of the ash and destruction comes new life. Just look at any of the parts of our land which have been affected by the recent bushfires. New life has already begun to spring forth from the charred remnants of the bush.

In confronting the reality and presence of evil in our midst, we stand with Jesus who does the same thing in today’s Gospel. And in standing with Jesus, our pain and anguish are consumed in the fire of his love. His absolutely compassionate love."
Prayer of the Faithful

Introduction

The compassion of God has been emphasised today in the readings and psalm, so let us turn our faces to God and offer our needs.

Petitions

We pray for our Church, especially Pope Francis and all clergy and lay leaders. May they truly be the face of God’s compassion in our troubled world.

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

We pray for our government and judicial system. May compassion be present in their work towards an ordered and just society.

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

We pray for those who have not experienced compassion and remain in difficult circumstances where their suffering is ignored or unknown. May they be revived by love and peace through the efforts of those who plead their cause.

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

We pray for ourselves when we suffer temptation to put food, family and power before our love of God. May we be enlightened by the Spirit to not give in to the power of evil.

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

We pray for all those who are ill and suffering mental anguish. May they be helped through the kindness and gentle hands of those who are able to serve them.

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

We pray for those who have died in our community and for those who mourn. May they be comforted.

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

Conclusion

All these needs and the needs held silently within our hearts we place in God’s hands with faith and hope. We do this through the power of the Spirit and in the name of Jesus, the Christ.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

First Sunday of Lent, Year A (26 February 2023)

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<th>AOV1</th>
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<tr>
<td>Again we keep this solemn fast</td>
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<td>Ashes</td>
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<td>Be not afraid</td>
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<td>Be with me, Lord (Cox)</td>
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<td>Be with me, Lord (Haugen)</td>
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<td>Be with me, Lord (Joncas)</td>
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<td>Father of mercy, God of consolation</td>
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<td>For the faces that I know</td>
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<td>137</td>
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<td>Forty days and forty nights</td>
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<td>From ashes to the living font</td>
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<td>Grant to us, O Lord</td>
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<td>Hear us, almighty Lord (Atende Domine)</td>
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<td>I am the bread of life</td>
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<td>Lord Jesus, as we turn from sin</td>
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<td>May this Lenten discipline</td>
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<td>O Father, I know I can count on your mercy</td>
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<td>O God, creator of us all</td>
<td>764</td>
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<td>O Sun of justice, fill our hearts</td>
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<td>On eagle’s wings</td>
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<td>Praise to the holiest in the height</td>
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<td>Praise to you, O Christ our saviour</td>
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<td>Return to God</td>
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<td>The glory of these forty days</td>
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<td>Yes, I shall arise</td>
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<td>Beyond the days</td>
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<td>Jesus, bread of life</td>
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<td>Tree of life</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

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

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<td>40, 41</td>
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https://researchonline.nd.edu.au/pastoral-liturgy/vol53/iss2/1
DOI: 10.59405/2653-7834.1178
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Be merciful O Lord (LCC) Ps 50/51 [Children’s Lectionary]
This is the time (TT) [Gathering, Recessional]
Lenten acclamation (TT) [Gospel Acclamation]
Lenten Gospel acclamation – Mass Jubilee (MJC) [Gospel Acclamation]
Turn back to God (TT/SYJ) [CHILDREN: Gathering, Recessional]
Introduction

Lent is a time when we are called to be transfigured as we prepare for Easter. We are called to leave behind in the ashes all that gets in the way of us following Jesus, so that we may be changed and transformed by the glory that God has in mind for us.

Penitential Act

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

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

Collect

The Oration

O God, who have commanded us
to listen to your beloved Son,
be pleased, we pray,
to nourish us inwardly by your word,
that, with spiritual sight made pure,
we may rejoice to behold your glory.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

The initial focus of the opening collect for the second Sunday in Lent is upon the discipline of listening. If Christ is the Word incarnate, we, his followers, are essentially listeners, hearers of the word. Interestingly, in the midst of the seasonal fast God is not named in this seventh-century Spanish prayer as one who desires us to be hungry but rather as one who has commanded us to listen. Our Lenten discipline ought to make us more receptive to the word. From this foundation, the prayer sets several images at play. Having called up our sense of hearing the oration
introduces our sense of hunger: we are to be nourished by the divine word and seek the grace to sharpen our appetite for this word. Our hunger and hearing are then related to our sight. Fed by the word, our spiritual sense of sight is healthier, and we are more fully able to see God’s glory and rejoice. The Lenten discipline of the senses results in sharper hearing, a healthier appetite and more pure sight for the joy of beholding the divine glory.

Acknowledgement

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

First Reading

Genesis 12:1–4

Every year, on the Second Sunday of Lent, we turn to Abraham, our father in faith, to learn something more of what it means to follow the Lord’s call. In this reading, Abram leaves his home, trusting in God’s promise.

Responsorial Psalm

Psalm 33(32):4-5, 18-20, 22

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

Today’s psalm is a confession of faith by the assembly in God’s mercy and faithfulness, rescuing us from death and keeping us alive in famine.

Second Reading

2 Timothy 1:8–10

In this Sunday’s Second Reading, Paul urges the young bishop Timothy to model his life and ministry on what he has learnt from Paul himself: bearing hardships for the sake of the Gospel, relying always on God’s grace. This is good advice for us, too, as we continue our Lenten journey.

Gospel Reading

Matthew 17:1–9

The Transfiguration of Jesus is concerned with his identity. Having just made the second prediction of the Passion, Matthew is keen to reassure us that for Jesus, death does not mean dishonour: the one who is to be crucified is the one who is gloriously transfigured, the one to whom we must listen.
Reflection

Every year, on the Second Sunday of Lent, we read the story of the Transfiguration. How Jesus, in the midst of prayer with his disciples – Peter, James and John – is transfigured. His face shone like the sun and his clothes became as white as light. As Jesus talks with Moses, the great teacher of the Law, and Elijah, the great prophet, a voice came from the cloud and said, ‘This is my Son, the Beloved; he enjoys my favour. Listen to him.’

That’s what the pages of the Gospel tell us. But we don’t really know what it means. The Greek word for ‘transfiguration’ is ‘metamorphoo’ which means ‘to be changed in form.’ Our English word ‘metamorphosis’ comes from this Greek word. It still doesn’t tell us all that much, though!

Scripture scholars have debated whether this episode is in fact a post-Resurrection appearance of Jesus, placed before the Passion to give the apostles – and us – hope as we journey towards Jerusalem. That may be the case, but we read this story not so much as Scripture scholars but as disciples, those who make the journey to Jerusalem with Jesus. And as we read the pages of the Gospel, we read this strange story four chapters before Jesus enters Jerusalem riding on a donkey. So, what are we to make of transfiguration?

For those of us who gather to listen to the Scriptures every Sunday, even the most basic reading of the story gives us some clues. ‘Jesus took with him Peter and James and his brother John…’ These disciples always accompany Jesus whenever something important is about to happen. Something important must be happening here.

‘And [he] led them up a high mountain where they could be alone…’ In the pages of Sacred Scripture, the high places, the mountains are where we encounter God’s divine presence.

‘His face shone like the sun and his clothes became as white as the light…’ This is not an ad for washing powder…something truly strange and wonderful is going on here.

‘Suddenly, Moses and Elijah appeared…they were talking to him…’ So, we know that this moment stands outside of time…for Moses and Elijah were long dead by the time of Jesus. But what they stood for was most certainly alive and makes sense to every faithful Jew. The Law and the Prophets. Moses the great Law giver and Elijah the great Prophet.

And Peter is so awed by this strange and wonderful experience, he wants to prolong it…he wants it to last forever: ‘Lord, it is wonderful for us to be here…let us make three tents here, one for you, one for Moses and one for Elijah…’ But…as if all of this was not enough…if we have missed or mis-read all of these clues…the author of Matthew’s Gospel gives us the most definite and obvious sign that this transfiguration is beyond mere strange and wonderful.
‘He was still speaking when suddenly a bright cloud covered them with shadow, and from the cloud there came a voice which said, “This is my Son, the Beloved; he enjoys my favour. Listen to him.”’ This bright cloud is the shekinah, the luminous cloud that covered the Israelites during the Exodus. The cloud that signals the presence of the glory of God.

On this high mountain, we catch a glimpse of the glory of God. The form of Jesus is changed, even if momentarily. Peter, James and John see Jesus in his divine glory, resurrected and eternal, face as bright as the sun, clothes as white as pure light.

Last week, we were invited to stand with Jesus, carrying our own pain and anguish, as he faced the Evil One. So too, this week, we are invited to be transfigured. That is what this time of Lent is all about. Through our prayer, our fasting, and our almsgiving, we are challenged to let ourselves be changed in form. To undergo metamorphosis. To leave our old ways in the dust and ashes of Ash Wednesday. As the prophet Joel reminded us on Ash Wednesday: ‘Let our hearts be broken not our garments torn.’ Hearts are broken open, not to cause us pain, but so that the love of God may be poured into them. To let our humanity be so transformed that we come to share in the divine life of God. Here and now. Forever.

Leave your country for the land I will show you.
Prayer of the Faithful

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

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

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

We pray for the leaders of our local Church in Australia that the strength of the Holy Spirit be evident in the implementation of the Plenary Council. We pray for those who will work towards the implementation that their sense of purpose will be guided by the Holy Spirit.

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

We pray for the leaders of nations in our troubled world. Send your Spirit upon them so that they may be open to the wisdom of living a life based on love.

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

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

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

We pray for those who work in the area of health and medicine. May they be inspired to help all those in their care with a sense of generosity and patience.

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

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

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

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

Amen.
Music selections by Alessio Loiacono and Chris deSilva

Second Sunday of Lent, Year A (5 March 2023)

<table>
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<tr>
<th>Title</th>
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<td></td>
<td>293</td>
<td>455</td>
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<tr>
<td>All that is hidden</td>
<td>127</td>
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<td>Be thou my vision</td>
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<td>Christ is the world's light</td>
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<td>Eye has not seen</td>
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<td>From ashes to the living font</td>
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<td>Glorious in majesty</td>
<td>688</td>
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<td>God, your glory we have seen in your Son</td>
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<td>Holy, holy, holy Lord God almighty</td>
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<td>I will lift up my eyes</td>
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<td>Jesus, on the mountain peak</td>
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<td>O God, beyond all praising</td>
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<td>O sun of justice, fill our hearts</td>
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<td>O raise your eyes and see</td>
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<td>Open my eyes</td>
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<td>Praise to you, O Christ our Saviour</td>
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<td>587</td>
<td>407</td>
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<tr>
<td>Seek, O seek the Lord</td>
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<td>595</td>
<td>211</td>
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<tr>
<td>The glory of these forty days</td>
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<td>301</td>
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<td>The Lord is my light (Willcock)</td>
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<td>594</td>
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<td>There's a wideness in God's mercy</td>
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<td>624</td>
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<tr>
<td>Tis good Lord to be here</td>
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<td>435</td>
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<td>Tree of life</td>
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<td>300</td>
<td>307</td>
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<td>We remember</td>
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| Title                                      | AOVNG | S&S2 | |
|--------------------------------------------|-------|------| |
| Jesus, bread of life                       | 80    |      | |
| Transfigure us, O Lord                     |      | 309  | |

Psalms Selected by Chris deSilva and Angela McCarthy

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

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Music selections by Michael Mangan

You are the light (FWS) Based on Ps 26/27 [Gathering, Gifts]
Be with us (FWS) Based on Ps 90/91 [Gathering, Gifts]
Create a new heart (FWS) Based on Ps 50/51 [Gathering, Gifts, Recessional]
This is the time (TT) [Gathering, Recessional]
Lenten acclamation (TT) [Gospel Acclamation]
Lenten Gospel acclamation – Mass Jubilee (MJC) [Gospel Acclamation]
Turn back to God (TT/SYJ) [CHILDREN: Gathering, Recessional]

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Pastoral Note:
Third Sunday of Lent – First Scrutiny

Vincent Glynn

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

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

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

Introduction

Water. Light. Life. As we journey with our elect, this Sunday, we read the first of the
three great gospels of the Scrutinies – a story of God’s thirst for us and our thirst for
God. Lord, give us some of that water!

Penitential Act

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

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

Collect

The Oration
O God, author of every mercy and of all goodness,
who in fasting, prayer and almsgiving
have shown us a remedy for sin,
look graciously on this confession of our lowliness,
that we, who are bowed down by our conscience,
may always be lifted up by your mercy.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

To stand before God is inevitably to ‘confess our lowliness’! The opening oration from the most ancient layers of Lenten prayers is one of the most compelling collects in the missal, hope filled, meditative and true to our nature. The invocation offers the rationale for Christian penitence. God is named as the author of all mercy and all goodness. The sense of authorship should not be underplayed. In the prayer tradition the ‘authoring’ of God implies continued upholding, sustaining and completion. What God begins, the divine does not abandon. Our penitential practices, intensified in Lent but belonging to the Christian life as a whole, are fasting, prayer and almsgiving. Following longstanding Christian belief, they are a remedy for sin. We, for our part, caught up in this mercy and goodness, express who we are. In conscience we stand bowed, ‘confessing our lowliness’. This beautiful ancient expression captures our humility as sinners yet our confidence as believers. We who are bowed low know that in mercy and goodness we are able to be lifted. Even to feel the extent of our lowliness is a gift from the author of every mercy and all goodness. It is a fitting prayer for the first scrutiny of the catechumens.

Acknowledgement

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

First Reading

Exodus 17:3-7

In the midst of their desert sojourn, the thirsty Israelites begin to doubt God’s goodness. To allay both their thirst and their doubt, through the ministry of Moses, God provides water for the people to drink.

Responsorial Psalm

Psalm 94(95):1-2, 6-9

If today you hear God’s voice, harden not your hearts.

Today’s responsorial psalm alludes to the episode we read in the first reading. We are called to enter and praise God, the rock who saves us, not to harden our hearts as our forebears once did in the desert.
Second Reading
Romans 5:1-2, 5-8

Today’s second reading is another reflection by Paul on the many gifts now given to us through Jesus Christ our Lord. Here, Paul uses the beautiful image of God’s love poured into our hearts.

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

This Sunday, with our elect, we read the story of the woman at the well: a story of so much more than water to drink, but a story of the One who wishes to encounter us and give us to drink the water of eternal life.

Reflection

The Exodus of the Chosen People from Egypt is certainly a most important event in the history of salvation. Having been kept as slaves in Egypt, Moses leads the Holy People of God into freedom into the Promised Land through the Red Sea. We will sing about these saving acts of God in a few weeks at the Easter Vigil. But it was not all plain sailing, as our first reading today tells us.

Having been delivered from slavery in Egypt, the forty-year journey to the Promised Land may have seemed just a bit much. Today’s reading tells us that the people were ‘tormented by thirst.’ Not surprising, really. Deserts are hot, dry places. Of course, the people would have been thirsty.

But this physical thirst of the people, led in turn, to a spiritual thirst. They begin to doubt that the Lord could in fact satisfy their every need: ‘Why did you bring us out of Egypt? Was it so that I should die of thirst, my children too, and my cattle?’ When we are truly thirsty, we can begin to doubt. These people are at the end of their tether, and this has caused them to doubt the mighty acts of God who brought them out of slavery in Egypt into freedom in the Promised Land.

In his hour of need, Moses turns to the only one who can help him. He prays to the Lord for help. And he is directed to strike the rock from which water would flow for the people to drink. And this Moses did. In an act that is almost liturgical, he strikes the rock. And the water flows. And the thirst of the people – both physical and spiritual – was satisfied.

Today’s Gospel Reading also talks about thirst. Jesus comes to the well and asks for a drink. But the Samaritan woman does not understand. She is thinking in purely practical terms: ‘You have no bucket, and the well is deep.’
Jesus is not deterred: ‘If only you knew what God is offering...and he would have given you living water.’ And to the woman, this living water sounds pretty good. Because with this living water, she would never have to come to the well again to draw water. Still, she has not quite understood. It is only when Jesus told her ‘everything she ever did’ that she begins to have some inkling that this living water is more than just the water from Jacob’s well.

Slowly, she is beginning to understand something of what Paul talks about in the second reading. That ‘the love of God has been poured into our hearts by the Holy Spirit which has been given to us.’ Already she understands that whatever thirst we might have, God satisfies our every thirst, and gives us the food that satisfies our every hunger.

Today’s gospel reading does talk about thirst. And having heard this Gospel, we might all nod knowingly and say that it is the Samaritan woman who is thirsty. And, yes, she is. But is she the only one who thirsts?

When we read the Gospel closely, we learn that it is in fact Jesus who first says: ‘Give me a drink.’ Any move we ever make for the living water, any move we ever make towards God is always only a response to the God who first thirsts for us. As our elect stand before us today for the First Scrutiny we see beautifully and powerfully God’s thirst for us and our thirst for God. There, beside the well, Christ comes to meet our elect and indeed every one of us. And it is he who first seeks us and asks for a drink. Jesus thirsts: his asking for a drink arises from the depths of God’s desire for us. Whether we realise it or not, our prayer, our every effort to find and meet God is the encounter of God’s thirst with our thirst. Our reaching up to meet God in prayer is in fact also God reaching down to embrace us in love. Indeed, as St Augustine reminds us: ‘God thirsts...that we may thirst for him.’
Prayer of the Faithful

Introduction
As we continue our Lenten Journey, let us give voice to our needs and the needs of all the world to God our Father, creator of heaven and earth.

Petitions
We pray for the Church spread throughout the world, and especially Pope Francis, that he may continue to lead your Church in anticipation of the joy of the resurrection as we move towards the Synod.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the world leaders that they, like Jesus Christ in the desert, may overcome the temptations of the devil and may be able to exercise their office for the good of all people.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who thirst for the truth like the woman at the well. May they be led to Jesus through the witness of Christians who live the good news of Jesus Christ.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are suffering all over the world. In this time of Lent, we pray especially for the poor among us, and that we may have the generosity to enter into the joy of almsgiving as well as gratitude for what they receive.
(Pause) Lord hear us OR We pray to the Lord.

We pray for us gathered here today. We pray that our complaining attitude, like that of the Israelites in the desert, may change to an attitude of thankfulness and generosity.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who have died and those who mourn. May they be comforted and find through their grieving that they are refreshed and grateful to God.
(Pause) Lord hear us OR We pray to the Lord.

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

Amen.
Music selections by Alessio Loiacono and Chris deSilva

Third Sunday of Lent, Year A (12 March 2023)

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<td>Be not afraid</td>
<td>114</td>
<td></td>
<td>653</td>
<td>449</td>
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<tr>
<td>Christ is made the sure foundation</td>
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<td>482</td>
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<td>Come to the feast</td>
<td>151</td>
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<td>Come to the water (Andersen)</td>
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<td>Come to the water (Foley)</td>
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<td>Flow river flow</td>
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<tr>
<td>Grant to us, O Lord</td>
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<td>698</td>
<td>291</td>
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<tr>
<td>I heard the voice of Jesus say</td>
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<td>512</td>
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<tr>
<td>I lift up my soul</td>
<td>102</td>
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<tr>
<td>Jesus, in your heart we find</td>
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<td>724</td>
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<td>464</td>
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<tr>
<td>O God, you search me</td>
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<td>O sun of justice</td>
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<tr>
<td>Praise the one who breaks the darkness</td>
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<tr>
<td>Shepherd of souls, in love come feed us</td>
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<td>804</td>
<td>596</td>
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<tr>
<td>There’s a wideness in God’s mercy</td>
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<td>838</td>
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<tr>
<td>Tree of life</td>
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<td>300</td>
<td>307</td>
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<tr>
<td>Unless a grain of wheat</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 94: If today you hear his voice, harden not your hearts.

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<td>If today</td>
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<td>If today you hear his voice</td>
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<td>Jesus, bread of life</td>
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Music selections by Michael Mangan

Be with us (FWS) Based on Ps 90/91 [Gathering, Gifts]
Create a new heart (FWS) Based on Ps 50/51 [Gathering, Gifts, Recessional]
If today you hear his voice (LCC) Ps 94/95 [Children’s Lectionary]
This is the time (TT) [Gathering, Recessional]
Lenten acclamation (TT) [Gospel Acclamation]
Lenten gospel acclamation – Mass Jubilee (MJC) [Gospel Acclamation]
Turn back to God (TT/SYJ) [CHILDREN: Gathering, Recessional]
19 March 2023
Fourth Sunday of Lent

Reflection by Anthony Doran

Pastoral Note:
Fourth Sunday of Lent – Second Scrutiny
Vincent Glynn

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

Introduction
Water. Light. Life. As we continue our journey with our elect, this Sunday, we read the second of the three great gospels of the Scrutinies – the story of a man-born-blind. Lord, we believe, help us to see!

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

Lord Jesus, you heal our blindness to the Father's love. Lord have mercy.
You lead us out of darkness. Christ have mercy.
You are the Messiah. Lord have mercy.

Collect

Oration

O God, who through your Word reconcile the human race to yourself in a wonderful way, grant, we pray, that with prompt devotion and eager faith the Christian people may hasten toward the solemn celebrations to come.
Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.
With the penitential season past the halfway mark, our Mass and collect reflect a lightened mood. The rubrics indicate that rose vestments may be used, instrumental music permitted and the altar decorated with flowers. In harmony with this, the opening prayer is replete with wonder, haste and eagerness. Already in view are the great celebrations of the Paschal Mystery, the solemn celebrations for which we are prepared by Lent. The invocation of God names in wonderment the central tenet of Christian belief: that through the Word all humanity is reconciled to God. The petition seeks the grace that we will respond. Corresponding to God’s reconciling initiative, we ask that the Christian people may ‘hasten’ towards the celebration of humanity’s redemption. The sense of forward and speedy movement mirrors the fairly constant liturgical vocabulary of ‘running’ towards what God has offered. It also has a sense of Peter’s excited venturing to the empty tomb. But it is not careless haste. Rather we are seeking a heart that is keen for the Easter feast, and a faith that is lively to its promise. In part this eager commitment is not simply because the faithful are saved, but because together with everyone across the pages of history, all humanity has been reconciled to God. This is the wonder of the divine reconciliation. The prayer was especially created for the Missal of Paul VI to bring this sense to contemporary believers in that it is pieced together from two ancient sources: a petition from the writings of Pope Leo the Great grafted onto an invocation from an ancient Roman Lenten prayer.

Acknowledgement

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

First Reading

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

Our first reading tells the story of the choice of David and his anointing. We learn that things are not always as they appear. The smallest and the least, so often rejected by the world, are almost always the ones chosen to fulfil God’s plan of salvation.

Responsorial Psalm

Psalm 22(23)

_The Lord is my shepherd, there is nothing I shall want._

This most famous of all the psalms reminds us that, with God as our shepherd, we are rested and renewed, banqueted and anointed. God’s care for us is all that we will ever need.

Second Reading

Ephesians 5:8-14

The contrast between life in darkness and our new life in Christ, a life lived in the light, is highlighted by today’s second reading.
Gospel Reading

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

The healing of the man-born-blind highlights the journey of faith of those believe – the man-born-blind moves towards the ‘sight’ of faith, while those opposed to Jesus move further into sightless, spiritual darkness.

Reflection

The pool of Siloam mentioned in today’s Gospel is quite an engineering feat, certainly for the time in which it was built. The tunnel which feeds it cuts through rock. It carried Jerusalem’s water supply up from the Kidron Valley. God, through the work of the engineers sent the waters from Kidron to Siloam, which means ‘sent.’

Jesus uses the incident of the man-born-blind to teach us about a tragedy far greater than physical blindness – spiritual blindness. The man-born-blind cannot see. It’s neither his fault nor his parents. Physical blindness was not uncommon among the contemporaries of Jesus. Lack of hygiene and a harsh, glaring climate contributed to this.

But Jesus is particularly grieved by the opposition of the Pharisees and their spiritual blindness in refusing to accept him as their Messiah. You see, the Pharisees knew better. Well, they thought they did. They were educated in the Law and the Prophets. They knew what the Messiah should look like. Or they thought they did. Truth be told, they probably did recognise Jesus as Messiah – deep down. But they rejected him. Because they did not like the message which he preached. Indeed, the great tragedy of the age of Jesus is that so many who were physically sighted were spiritually unsighted when it came to recognising the Messiah in their midst.

If we think about it, we might just come to realise how unnecessary spiritual blindness is in our own time, too. Most of us are not physically blind in this age of medical technology and better health. But we need not live in spiritual blindness either in this age of better education. None of us need to suffer the blindness of ignorance, bigotry, hatred, inhumanity, incivility. None of us are out in there in the Judaean countryside of two thousand years ago, in blinding sun, working from pre-dawn until darkness, and too exhausted to spend time with God in prayer, or too busy to spend time at Mass more regularly. None of us is so educationally marginalised that we cannot read some pages of Sacred Scripture or a prayer card in order to nourish our spiritual lives.

For today, as always, the story of this man-born-blind in today’s Gospel is also very much our story and the story of our elect as they prepare for Baptism at Easter. Our elect, like all of us, is called to see Jesus. They are called to let the blindness which their old life has created be washed away by the power of the resurrection of Jesus Christ. For those already baptised, we rejoice once again that our sinfulness has been washed away forever in our own Pool of Siloam in the Sacrament of Baptism. For our elect and all of us, we are challenged that once we have seen Jesus with our eyes, we will come then to see him and know him in our minds and love him with our hearts. Like the man-born-blind, to believe in Jesus as the One. With the man-born-blind, to say to Jesus: Lord, I believe and to bow down in awe and worship of Him.
Prayer of the Faithful

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

Petitions
We pray for the leaders of our Church, especially Pope Francis, as well as all the other clergy and lay leaders, that they will embrace in synodality, the journey towards the renewal.
(Pause) Lord hear us OR We pray to the Lord.

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

We pray for the people in authority, especially for the leaders in Australia that they may work for unity and peace in our nation without the blindness of prejudice.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the people who are burdened with suffering. We pray especially today for those afflicted with a mental illness, that they find comfort through their family and health carers.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those gathered here today in God’s name. May we have the grace to discover our blindness and call out to God for help, and through this receive insight and be able to be alive to the kingdom of God.
(Pause) Lord hear us OR We pray to the Lord.

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

Conclusion
Merciful Shepherd, look down on your flock and listen to our prayer as we turn to you in time of need. We make this prayer in the power of the Spirit, in the name of your Son, Jesus Christ.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

Fourth Sunday of Lent, Year A (19 March 2023)

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<td>Come to me, all who labour</td>
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<td>From ashes to the living font</td>
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<td>I want to walk as a child of the light</td>
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<td>Open my eyes</td>
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<td>Praise the one who breaks the darkness</td>
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<td>Shepherd me, O God</td>
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<td>Rejoice in the Lord always</td>
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<td>Rejoice, the Lord is king</td>
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<td>The Lord is my shepherd, my shield</td>
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<td>The Lord my shepherd rules my life</td>
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<td>The Lord’s my shepherd, I’ll not want</td>
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<td>There’s a wideness in God’s mercy</td>
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<td>Tree of life</td>
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<td>Word of God, come down on earth</td>
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<td>Jesus, bread of life</td>
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<tr>
<td>Christ, be our light</td>
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<tr>
<td>The Lord is my shepherd</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 22: The Lord is my shepherd; there is nothing I shall want.

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Music selections by Michael Mangan

Be with us (FWS) Based on Ps 90/91 [Gathering, Gifts]
Create a new heart (FWS) Based on Ps 50/51 [Gathering, Gifts, Recessional]
You are my shepherd (FWS) Based on Ps 22/23 [Gifts, Communion]
Live in the light (TWB) [Gifts]
The light of my life (TCS) [Gifts]
This is the time (TT) [Gathering, Recessional]
Lenten acclamation (TT) [Gospel Acclamation]
Lenten gospel acclamation – Mass Jubilee (MJC) [Gospel Acclamation]
Turn back to God (TT/SYJ) [CHILDREN: Gathering, Recessional]
Pastoral Note:
Fifth Sunday of Lent – Third Scrutiny
Vincent Glynn

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

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

Introduction
Water. Light. Life. As we continue to journey with our elect, this Sunday, we read the third of the three great gospels of the Scrutinies – the story of Lazarus: story not of death, but of God’s glory. Lord, we believe that you are the Christ!

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

Lord Jesus, you are the resurrection and the life. Lord have mercy.
You teach us to believe in you. Christ have mercy.
You raise us to life in the Spirit. Lord have mercy.

Collect
The Oration
By your help, we beseech you, Lord our God,
may we walk eagerly in that same charity
with which, out of love for the world,
your Son handed himself over to death.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.
With the rites for holy week and the celebration of the Triduum drawing near, this collect from the ancient Spanish liturgy invites the faithful to contemplate the self-emptying of Jesus. The theological heart of the prayer is the struggle between death and love. The divine Son challenges the power of death. In this oration ‘death’ is the result of sin at all levels of life and society. The Christ allows sin and evil to have its way: he suffers abandonment by his leaders, his priests, his people, his friends and is killed by the colonial overlords. His ‘world’ betrays him. Yet his love encompasses all reality, the totality of all ‘worlds’. It is love that motivates Jesus’ willingness to be subject to the forces of death. The prayer’s petition is equally confronting. We seek from God to have the same quality and depth of love. We do not seek it begrudgingly, but eagerly. His is an active charity: we ‘walk’ in the self-same love of Christ. As we journey, we desire to travel as Christ, effectively countering ‘death’ where we meet it.

Acknowledgement

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

First Reading

Ezekiel 37:12-14

In this vision of Ezekiel, we learn that God brings life out of death. With God’s spirit breathed into us once more, we are brought home to our own place.

Responsorial Psalm

Psalm 129(130)

With the Lord there is mercy, and fullness of redemption.

While this sixth penitential psalm is the lament of an individual in the depths of their deepest suffering, it is also a confession of faith in the fullness of mercy and redemption to be found in God.

Second Reading

Romans 8:8-11

Today’s Second Reading is a Pauline reflection on where life is to be found. Life is to be found, not in the Law, but in the Spirit. While sin brings death, the Spirit of God living in us brings life to us.

Gospel Reading

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

John presents the raising of Lazarus as the last of the ‘signs’ given by Jesus and indeed the defining act of his public ministry. This Gospel reading reminds us that the story of Lazarus, the story of Jesus, our story ends never in death, but in God’s glory.
Reflection

At first glance, Today’s first reading seems disturbing. Almost ghoulish. About how the Lord is going to open graves. And how the Lord is going to raise people from their graves. This is surely the stuff of horror movies. Isn’t it?

But if we reread the text of this reading carefully, we find something very different. To the people of Israel and Judah, to be in Exile in Babylon was as good as being dead. For to be taken away from your homeland and made prisoner in a foreign land was as bad as being in a grave. With no life inside of them.

Our reading today is actually full of rich images of homecoming. Ezekiel is the great prophet of the Exile. A priest, Ezekiel was taken into Exile in Babylon along with the other leaders of Judah. And while in Exile in Babylon, a long way from home, Ezekiel prophesies about the great things the Lord will do. How the Lord will bring his people home. And this homecoming will be like rising from the dead.

When the Lord will bring his people home, their graves of Exile will be opened up. The Lord will give them new life, placing his Spirit in them, and bring them home to their own land, to their own soil. And the Lord will thus breathe life into his people once more.

And by these wonderful and mighty acts, the Lord will make himself known: ‘You will know that I am the Lord, when I open your graves and raise you from your graves, my people’ says the Lord. This, says the Lord, is the sign by which you will know me.

In today’s Gospel Reading, Jesus shows us another sign. This sign is the raising of Lazarus from the dead. For John’s Gospel, Jesus’ miracles are signs. More than just some physical action, these signs point to a deeper reality, there is always an underlying significance. For while these signs glorify the Father, they also give us a true indication of the real identity of the one who works these signs. And they do this in order that our faith may be enkindled, deepened, strengthened.

This sign of raising Lazarus from the dead marks a turning point in our reading of John’s Gospel. Last week’s healing of the man-born-blind turned the Jews against Jesus. This week, their mind is made up. After Jesus had raised Lazarus from the dead, the authorities meet and decide that this Jesus must go. And indeed, if we were to read on a little further in John’s Gospel today, we would read the account of the secret meeting which took place where the Jewish leaders decide on the death of Jesus. Lazarus is raised to life: Jesus is condemned to death. This sign of raising Lazarus from the dead is a ‘sign of contradiction.’ A miracle of life that will lead to a tragedy of death. But we know and we believe that Jesus is truly the Resurrection and the Life. So, we know that this sign of contradiction is itself contradicted. That death is not the final word for Jesus. That his death, like the death of Lazarus, will in fact not end with death, but rather in God’s glory.

We who hear this Gospel today, we ourselves are called to be signs of contradiction, too. For like the people of Judah who heard the prophecy of Ezekiel, we are resettled on our own soil. Our graves are open, we are alive again. For, the Lord has put his Spirit in us. Indeed, as St Paul reminded the Romans, the Spirit of the Lord has
made his home with us and lives within us. Like Lazarus, Jesus has called us out of death and into new life.

This is the message that we are called to be in our world and for our world. And this message is something our world is crying out to hear. That death is not the answer. Death does not have the final word to say to our world. In our world that so often preaches the very different message of death and destruction and the absence of God's love, this is the sign of contradiction.

The sign of contradiction is that Christ who suffered and died is indeed the resurrection and the life. We who believe in him will never die.
Prayer of the Faithful

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

Petitions

We pray for Pope Francis and Church leaders that their teaching and guidance lead us out of darkness and into renewal through the Holy Spirit, particularly during this journey towards the Synod.
(Pause) Lord hear us OR We pray to the Lord.

We pray for leaders of nations, in times of turmoil and unrest, that their hearts will be opened to the words and deeds of Jesus.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those grieving the loss of a loved one, give them strength and hope during this time of remembrance and prayer and may they be comforted.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those afflicted with illness, may the care and compassion that they receive from family and friends open their hearts in gratitude.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those whose faith is challenged by doubt and fear, may they find light and overcome their uncertainty in the promises offered by Jesus Christ through the witness of Christians around them.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
We heard in the gospel that Jesus said: ‘Father, I thank you for hearing my prayer.’ We know that you hear our prayers and we wait in confidence as we celebrate the coming of your Kingdom. We ask this prayer through the power of the Spirit and in the name of Jesus Christ.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

Fifth Sunday of Lent, Year A (26 March 2023)

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<td>All that is hidden</td>
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<td>Bring us back to you, O Lord our God</td>
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<td>629</td>
<td>287</td>
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<td>Eye has not seen</td>
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<td>From ashes to the living font</td>
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<td>Grant to us, O Lord</td>
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<td>I am the bread of life</td>
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<td>718</td>
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<td>O sacred head, surrounded</td>
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<td>335</td>
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<td>Take up your cross</td>
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<td>Tree of life</td>
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<td>Unless a grain of wheat</td>
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<td>When I survey the wondrous cross</td>
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<td>Jesus, bread of life</td>
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<td>With the Lord</td>
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<td>With the Lord there is mercy (Modlin)</td>
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<td>With the Lord there is mercy (McDonell)</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 129: *With the Lord there is mercy and fullness of redemption.*

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<td>77</td>
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Music selections by Michael Mangan

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

**Create a new heart** (FWS) *Based on Ps 50/51* [Gathering, Gifts, Recessional]

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

**Lenten acclamation** (TT) [Gospel Acclamation]

**Lenten gospel acclamation – Mass Jubilee** (MJC) [Gospel Acclamation]

**Turn back to God** (TT/SYJ) [CHILDREN: Gathering, Recessional]
2 April 2023
Palm Sunday of the Passion of the Lord
Reflection by Gerard Moore

Pastoral Note
When either form of the Commemoration of the Lord’s Entry into Jerusalem is celebrated at parish masses (First Form: Procession or Second Form: The Solemn Entrance), the introduction in the Roman Missal would be used. At masses where the Third Form: The Simple Entrance takes place, the introduction in the Roman Missal could still be used with appropriate adaptations. There is no Penitential Act when there is a procession or a solemn entrance.

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

When it comes to processions and gatherings we remain in a ‘pandemic’ mindset. The virus has not dissipated completely, and its effects are ongoing. We remain wary in crowds and even family gatherings.

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

The crowd however turn the entrance into a procession. They respond to the coming of this particular man to their city, the Holy city, as Passover is commencing. They fete him, respond with cloaks and cries, and journey with him. We still sing their song during the Holy Holy Holy at the Eucharist. Despite this enthusiasm we know things will not turn out well! Soon enough in this liturgy itself we will hear the tale of the passion. Jesus will then walk another pathway with the crowds watching and baying. We quickly learn that despite appearances Jesus has not entered the city as triumphant, but rather, at considerable cost, has taken the humble path of obedience.
And so, the entry procession of Jesus into Jerusalem sets the scene for the week that follows. The master is humble – and soon in humility will wash feet, and then in humility be subjected to degradation and death. The people are alive to the promise, but unable to maintain hope. The disciples form the procession with Jesus, but they are few in number and soon go to ground.

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

**Procession Gospel**

**Matthew 21:1–11**

Knowing it is God’s will, Jesus comes freely to Jerusalem and is greeted with enthusiasm by the people.

**Collect**

*The Oration*

Almighty ever-living God,
who as an example of humility for the human race to follow
caused our Saviour to take flesh and submit to the Cross,
graciously grant that we may heed his lesson of patient suffering
and so merit a share in his Resurrection.
Who lives and reigns with you in the unity of the Holy Spirit
God, for ever and ever.

This Sunday signals an intensification of the Lenten journey. It celebrates the entry of the Lord into Jerusalem and heralds the upcoming Passion. It operates as the climactic Sunday of Lent and as introduction to Holy Week. In this, the collect is extremely interesting. It establishes the paschal mystery as a unified whole: the incarnation, the death and the resurrection are one of a piece. There is no atomisation of the singular mystery of salvation. The incarnation and the cross are intertwined as the ultimate exemplars of the self-emptying of Christ under the will of God. The presupposition is that the way to resurrection is to follow the will of God, the God who holds all power and does not fall under the sway of death. The response of the Saviour to the divine will is patient suffering. Similarly patient suffering is recommended as our response too, especially as the seasonal fast increases in intensity. Further the self-abasement of Christ is an example of humility for all humanity. However, suffering and humility are not the endpoint of the prayer, rather the aim of the whole is participation in the resurrection.

**Acknowledgement**

The discussion of the collect, slightly adapted, was composed by Gerard Moore for the Canadian liturgical journal *Celebrate!* (Novalis Press). Our thanks to them for permission to reuse the material.
First Reading
Isaiah 50:4–7
The Lord is portrayed as a servant, one who suffers but does not retaliate, one who is shamed but trusts beyond human commendation, who appears thwarted but remains.

Responsorial Psalm
Psalm 21(22):8-9, 17-20, 23-24
*My God, my God, why have you abandoned me.*
This poignant psalm helps us cry out to God with any abandonment that we carry and sets the scene for the reading of the Passion.

Second Reading
Philippians 2:6–11
In the defeat of death, God exalts Christ Jesus, and shows that nothing can stand between creation and the love of God.

Gospel Reading
Matthew 26:14–27:66 or Matthew 27:11–54
Jesus concludes his life on earth with a cry of lament that lifts into thanksgiving.

Reflection
The prophet Isaiah is used frequently across the final days of Lent and into the Triduum. The servant songs offer a haunting reflection on the actions of Jesus and his inner sense of self. The Lord is portrayed as a servant, one who suffers but does not retaliate, one who is shamed but trusts beyond human commendation, who appears thwarted but remains resolute.

Of great significance here is the choice of psalm. Psalm 22 is a noted lament psalm and carries the two moments of the genre: loud wailing and lamentation, followed by a movement into praise and thanksgiving. This is the psalm placed in today’s Gospel by our evangelist Matthew on the lips of Jesus as he is about to die. It is quickly heard from our perspective as an act of pain and desperation, and so it is. But as a Jewish lament psalm it implies a transition, however difficult, wretched and wrenching, into hope and praise. Jesus’ cry on the Cross is not simply anguish but also hope and consolation. The liturgy places the psalm here to give us a wider understanding of Jesus’ embrace of death in faith and hope. This psalm enables us to hear the gospel as it was written.

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

This is followed by Matthew’s version of the crucifixion. The biblical story will be heard across the coming days, but Matthew’s intention is to write for Jewish and gentile believers. The evangelist aims to bring us to faith, and the narrative concludes with the dawning of something different. The crowds and convicted rebels continued their insults till his passing, but on his death even the dead could not remain silent, the Temple was exposed and the centurion gained a new conviction. As for Jesus’ followers, those who were at a distance were soon to be the foundation of the community of the risen one. The thanksgiving that brings Jesus’ lament to a conclusion has begun at this final breath.
Prayer of the Faithful

Introduction
Now that we have once again heard the story of the suffering and death of Jesus, we call out, as he did, in total confidence to his loving Father.

Petitions
We pray for the Church, that it will remain unified in love and embrace the synodality that will bring about the desired renewal.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of nations, that through the teachings of Jesus, they can condemn violence, oppression and discrimination and therefore lead humankind toward peace and unity.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all Christians, that they may continue to work towards the Kingdom, strengthened in faith in Jesus Christ, and not desert the community during times of oppression and difficulty.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those experiencing suffering and hardship that through Jesus Christ they find the strength to carry heavy burdens and find meaning in difficult times. May those who care for them be filled with the Spirit of compassion so that they can walk alongside in grace and peace.
(Pause) Lord hear us OR We pray to the Lord.

We pray for our loved ones who have died. As we remember the sacrifice of God’s Son, we also pray that our deceased family and friends will be welcomed into Paradise.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who work tirelessly to bring meaning to our liturgies during Holy Week and the Triduum. May they be filled with the Spirit so that the celebrations of the coming days bring joy and hope in the resurrection.
(Pause) Lord hear us OR We pray to the Lord.

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

Amen.
Music selections by Alessio Loiacono and Chris deSilva

Passion (Palm) Sunday (2 April 2023)

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<td>All glory, laud and honour</td>
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<td>Hail, Redeemer, king divine</td>
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<td>Behold the wood</td>
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<td>Jesus, remember me</td>
<td>526</td>
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<td>My loving Saviour, how have you offended</td>
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<td>O sacred head, surrounded</td>
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<td>Soul of my saviour</td>
<td>811</td>
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<td>The glory of our king was seen</td>
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<td>Were you there?</td>
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<td>When I survey the wondrous cross</td>
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<td>My God, my God (Smith)</td>
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<td>My God, my God (Whitaker)</td>
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<td>O sacred head</td>
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<tr>
<td>See him</td>
<td>108</td>
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<td>Song of the cross</td>
<td>116</td>
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<td>Wondrous love</td>
<td>317</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 21: My God, my God, why have you abandoned me?

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Music selections by Michael Mangan

Sing it, hosanna (TT/SYJ) [CHILDREN: Procession with Palms]
Where have you gone? (FWS) Based on Ps 21/22
Hearts on fire (Vs 2 & 3) (SHOF) [Recessional]
6 April 2023
Mass of the Lord’s Supper
Reflection by Gerard Moore

RITE FOR RECEIVING THE HOLY OILS
The Evening Mass of the Lord’s Supper on Holy Thursday

Preparation
In the sanctuary or near the baptismal font should be a place visible to those assembled where the holy oils will be placed.

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

The Rite for the Procession of the Holy Oils

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

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

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

The Oil of the Sick

Commentator:
The container with the red ribbon contains the oil of the sick. It is carried by N………. representing those in our parish community who are sick or elderly.

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

Container of oil is held high and then placed on the stand

All: We praise and thank God for the oil of the sick.
The Oil of Catechumens

Commentator:

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

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

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

All: We praise and thank God for the oil of the catechumens.

The Sacred Oil of Chrism

Commentator:

The container with yellow ribbon on it contains the sacred oil of chrism. It is carried by N……… representing those in our parish community who will be strengthened by the Holy Spirit in the sacrament of confirmation this year.

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

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

All: We praise and thank God for the oil of sacred chrism.

Suggested Music:

Hymn: From ‘O Redeemer’
Text: James Quinn SJ and Stephen Somerville, Tune: Christopher Willcock.

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

Alternative Rite for the Procession of the Oils

Preparations are the same as for the above but the procession with each of the containers of holy oil takes place from the back of the church to the sanctuary while the congregation sings the hymn, ‘Praise our God, Creator’. Those carrying the holy oils walk down the aisle at the appropriate verse, enter the sanctuary, face the
congregation and hold the oil high, then place it on the stand that has been prepared. Verse one is the introduction. Verse two is for presentation of the oil of the sick. Verse three is for the presentation of oil of catechumens. Verse four is for the oil of chrism.

The music of the hymn is to the tune NOEL NOUVELET.
Use the text below by Angela McCarthy with appropriate acknowledgement.

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

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

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

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

Introduction

The supper meal, signalling his final moments with his companions, is our Triduum entry point to the narrative of Jesus’ death and resurrection. Yet the supper passages are more significantly a profound response to a most difficult question for the first disciples facing life with the risen Lord now ascended to his Father. The question is deceptively simple: ‘How do we remember Jesus?’.

To our question, then, ‘How do we remember Jesus?’ The answer is embedded in the text: ‘do this in memory of me’. The ‘this’ is the fellowship embedded in the sharing of bread and cup. It is important to be mindful that this meal is one in a long line of fellowship meals that Jesus has shared across his ministry. He has broken bread and shared cup with the five thousand, the woman who wiped his feat, the tax collector Zacchaeus, scribes and pharisees, the wedding guests and countless unknown others. His was not a ministry of gluttony but of graciousness and grace, of bounty and beneficence, of word fulfilled in meal.

The meaning of ‘memory’ here is based in Jesus’ Jewish roots and his living out of the Hebrew scriptures. The biblical sense of remember, pivotal to the celebration of the Passover, is that in taking note of the past which has formed us we are aware that that same presence of God is shared with us now. The God who led the people
out of slavery is with the people as they celebrate the Passover. The same Jesus who was present at the Supper is with us now in our Eucharist, bringing his divine presence and transforming us. Deep within the eucharistic tradition of consecration, and continuously exhibited in its prayers, is the transformation of bread, wine and community into the body of Christ. The prayers bring to the fore the power of Jesus’ death and resurrection and remind us that we live in this transformed space, a place of eating, drinking and fellowship in grace.

**Penitential Act**

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

Lord Jesus, you draw us into the life of the Father. Lord have mercy.
You are the New Covenant. Christ have mercy.
You teach us to serve our neighbour. Lord have mercy.

**Collect**

*The oration*

O God, who have called us to participate
in this most sacred Supper,
in which your Only Begotten Son,
when about to hand himself over to death,
entrusted to the Church a sacrifice new for all eternity,
the banquet of his love,
grant, we pray,
that we may draw from so great a mystery,
the fullness of charity and of life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Our collect was newly composed for the Missal as it was revised following the Second Vatican Council. The oration inextricably links two essential strands of Eucharistic thought: that of sacrifice and of meal. The ‘sacrifice new for all eternity’ is understood as the very ‘banquet of love’. This integration of sacrifice and meal is common throughout the General Instruction of the Roman Missal, a text composed at much the same time. The setting of the collect at the beginning of the celebration of the Passion highlights the sense of sacrifice, the pivotal power of the meal, and the unfathomable depths of the love of God. It is this mystery that establishes the grounds for the petition that the divine One grant us the fullness of love and life. Clearly our love is ‘full’ when marked by self-emptying, sacrifice and the implications of table fellowship. This is ‘life’ for the Christian.
The prayer has one unusual, if unfortunate, aspect. God is named as the one who has called us to ‘participate’ in the supper. Yet, if the Eucharist is related to the Last Supper, it is not through direct participation in it. If anything, our celebration is the sacrament of the Lord’s Supper, not the supper itself.

Acknowledgement

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

First Reading

Exodus 12:1-8, 11-14

As God frees the Israelites from slavery, Moses enjoins the people to remember, to keep present across history the freedom granted.

Responsorial Psalm

Psalm 115(116):12-13, 15-18

Our blessings cup is a communion with the Blood of Christ. This beautiful psalm is linked powerfully to the New Testament through the antiphon taken from 1 Corinthians 10:16. Using the image of servant who calls on the Lord’s name in giving sacrifice.

Second Reading

1 Corinthians 11:23-26

Paul provides us with the earliest text of the celebration and meaning of the Eucharist.

Gospel Reading

John 13:1-15

The Gospel sets service at the centre of the Eucharist: to be like Christ is to serve.

Reflection

In light of the theological foundation set out in the Introduction above, we look at how our readings enhance the experience and meaning that the evangelists sought to capture in their rendition of that supper.

Our reading from Exodus offers a foundation story for the Passover feast. The heart of the festival is the fidelity of God to the chosen people seen through the freedom from enslavement that God brings. Two features standout. Firstly, in this text it is
God who ‘passes over’. We are accustomed to Moses leading the people as they ‘pass through/over’ the Red Sea, always with divine assistance. Yet our text tonight has God as the active agent. The power of the Lord passes over the land as the heart of Pharoah is moved to let the Israelites go free.

Secondly, with this is the beginning of the ‘new’ year, the commencement of a new measurement of time for all of Israel. The admonition of Moses is that the people ‘remember’ and remember in perpetuity. The history and its calendar are marked by ‘remembrance’ of the great act of God in setting the people free. This is the Jewish theology of remembering that forms Jesus and which he calls upon in the Last Supper narratives. We will explore further its meaning below.

In the passage from Paul’s first letter to the community at Corinth we have the Church’s earliest text on the celebration and meaning of the eucharist. It is something handed down, defining the community and at the heart of belief. It encompasses the Jewish theology of memory. We remain closely faithful to the words themselves and have come to enshrine them in our Eucharistic Prayer tradition. For Paul there is an inseparable link between the Eucharist, our lives in the grace of Jesus’ death and resurrection, and the fulfillment of the reign of God. The Eucharist, received by Paul from the Lord himself, is at the heart of the life of faith.

The Gospel of John always seems to be a surprise. The writer has placed his understanding of Jesus as the bread of life earlier in the book, allowing the occasion of the final meal to be given a different theological emphasis. Already the evangelist has moved the event from a celebration of the Passover, underplaying its continuity with Moses and setting Jesus’ death and resurrection on a new trajectory. However, the meal remains within the shadow of Passover, so there is resonance with the great Jewish festival and our first reading. The central action is not the eating and drinking, but once these are completed and the fellowship fulfilled, Jesus washes the feet of his disciples. In one sweep, the presence of Jesus, the foreboding of his death, the coming mystery of the resurrection, the betrayal and weakness of his comrades are brought into the single narrative arc of service:

If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you (vs 15).

The first action that emerges from the shared meal in Christ is service in Christ. It is to wash the feet of others. For John and his community this is the culmination of the Eucharist.
Prayer of the Faithful

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

Petitions
We pray for our Church in Australia as we work to implement the work of the Plenary Council. May all who work in this humble service mirror the actions of our Lord Jesus Christ in the world today.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our Church, clergy, religious and lay people, that they will witness to synodality and renewal as we move towards the Synod.
(Pause) Lord hear us OR We pray to the Lord.

We pray on this holy night that we may grow in our love and understanding of the gift of the presence of Christ in the Eucharist.
(Pause) Lord hear us OR We pray to the Lord.

We pray for our government, that our leaders and politicians will extend care and compassion to all refugees, asylum seekers and the disadvantaged in our Australian community.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those burdened by the faults of others, that they receive the grace to nurture love for their enemies and be of service to one another.
(Pause) Lord hear us OR We pray to the Lord.

We pray for our local community, especially for families broken by betrayal, that they may have the humility to accept their faults and to live out the same love Christ had for those who betrayed him.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all our loved ones who have died; may they be raised up in fulfilment of the words of Jesus that he is the bread of life.
(Pause) Lord hear us OR We pray to the Lord.

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

Amen.
Music selections by Alessio Loiacono and Chris deSilva

Mass of the Lord's Supper (6 April 2023)

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<td>This is my commandment</td>
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<td>This is my will, my one command</td>
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https://researchonline.nd.edu.au/pastoral-liturgy/vol53/iss2/1
DOI: 10.59405/2653-7834.1178
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Psalms Selected by Chris deSilva and Angela McCarthy

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

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Music selections by Michael Mangan

In memory of me (TWML) [CHILDREN: Communion]
The bread of life (SHOF) [Communion]
7 April 2023
Good Friday
Reflection by Gerard Moore

Introduction

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

The readings for the Good Friday 3.00 pm service hold together the violent deaths of the innocent and hope in the triumph of grace. As seen in the narrative from John, the death of Jesus is immediately related to his resurrection: in this tradition Jesus is the dying and rising one. The celebration, as a seamless part of the Triduum, is completed in the Easter Vigil. The context of all our listening, reading and preaching the word is the resurrection, hope beyond even violent death. This context allows the faithful to celebrate the Cross.

First Reading

Isaiah 52:13-53:12

The servant grew up amongst the people, was innocent and completely dedicated to the will of God.

Responsorial Psalm

Psalm 30(31):2, 6, 12-13, 15-17, 25

Father, I put my life in your hands.

Again, we have a psalm where the antiphon is taken from the New Testament (Luke 23:46) that profoundly links the crucifixion to the salvation history that has gone before.

Second Reading

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

As priest Jesus hears our petitions and as human understands our needs. As one with God, he brings our prayers to God without fail and with mercy.

Gospel Reading

John 18:1-19:42

Jesus undergoes death but is not controlled by it. The stripping away at the crucifixion is the revelation of his identity.
Reflection

Our readings show we are not involved in a celebration of violence, rather they offer insights into the meaning and application of Jesus’ crucifixion. We see this in the poem from Isaiah’s suffering servant series. The servant grew up amongst the people, was innocent and completely dedicated to the will of God. There is in the poem a juxtaposition between the violence and disfigurement that he is subjected to as he is killed and the honour and salvation that emerges. The poet relates this oppression and pain to bearing the sins of many as an offering for sin. Within the poem there is a profound theological adjustment for the readers, one that is reminiscent of Job. The onlookers see the punishment of God in the suffering of the servant. The prophet unhooks suffering from divine punishment since in this case the wretched state of affairs breaks that theological model. It is through suffering, once considered due to sin, that God overcomes violence and brings forth a new wisdom. There is a new vision here, one that we may not have fully embraced as yet. It well matches the response to the Psalm: ‘Father I put my life in your hands.’

The excerpt from the Letter to the Hebrews allows the Isaiah prophecy to be related to the theology of Jesus as the great high priest. Jesus was innocent and sinless, obedient to death to the will of God, and now is at one with God. As priest he hears our petitions and as human understands our needs. As with God, he brings our prayers to God without fail and with mercy. The reading allows us to connect the death of Jesus to our confidence in grace.

The Gospel is a centrepiece of the liturgy. Two ritual features stand out. It is the only time in the liturgy that the Gospel, or indeed any reading, is read in parts (with exceptions from the Directory for Masses with Children). This allows for some relief given the length of the text and enables a different appreciation of the text. The solemn liturgy calls for a different form of proclaiming and hearing. With this, the Gospel is sung or chanted where possible, again heightening the solemnity of the occasion.

The evangelist offers a complex rendering of the death of Jesus. It is set within the Passover without embracing a strong Passover motif. At heart of the narrative is that Jesus is always in control, freely accepting the will of God. He challenges the authority of his accusers, rebutting the high priests and the Roman overlord. At the moment of his death, he announces the completion of his earthly mission: ‘it is finished’. Across the text Jesus undergoes death but is not controlled by it. The stripping away at the crucifixion is the revelation of his identity.

His control stands in contrast to the behaviour of most around him. The religious and political leaders react out of jealousy and fear. Peter denies him, while Joseph and Nicodemus remain secret followers. Only the women with his mother and the beloved disciple are present to the dying man.

The Liturgy of the Word concludes with the Solemn Intercessions taken from the Roman Missal.
Music selections by Alessio Loiacono and Chris deSilva

Good Friday (7 April 2023)

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<td>O sacred head, surrounded</td>
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<td>The Lord is now exalted</td>
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<td>Psalm 30: Father, I put my life in your hands.</td>
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Music selections by Michael Mangan

Look at the cross (TT/SYJ) [Veneration of the Cross]
That we might live (TWML) [Veneration of the Cross]
Easter Vigil - Celebration of the Sacraments of Initiation by Vincent Glynn

The usual and most appropriate time for the celebration of the Sacraments of Initiation is the Easter Vigil.

The third step in the Christian Initiation of Adults is the celebration of the sacraments of baptism, confirmation, and eucharist. Through this final step the elect, receiving pardon for their sins are admitted into the people of God. They are graced with adoption as children of God and are led by the Holy Spirit into the promised fullness of time begun in Christ and, as they share in the Eucharistic sacrifice and meal, even to a foretaste of the kingdom of God’ (RCIA 23, 198, 199).

Those who have been fully initiated are now called neophytes. They will enter the final period of the RCIA, the period of post baptismal catechesis or mystagogy. (RCIA 234).

Introduction

The Easter Vigil is the Church's night of nights, when the sin of Adam and Eve is redeemed through Christ's triumphant resurrection. The Church recalls the power of God throughout history, proclaiming God’s saving grace, compassion and eternal love for all creation. Let us prepare to immerse ourselves in Easter joy.

Collect

The Oration

O God, who make this most sacred night radiant
with the glory of the Lord’s Resurrection,
stir up in your Church a spirit of adoption,
so that, renewed in body and mind,
we may render you undivided service.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

This wonderful collect can only suffer from over commentary. It is truly a vigil prayer, since in the 'radiant night' we see the dark give way to light. The glory of the resurrection is such that it overcomes all things, and even makes the night sacred. The light is here and now, and we are in its midst! The petition we seek is that God arouse us, stir us up. What follows is a theology of baptism, since it is the
consequences of baptism that God is petitioned to bring to the fore. At the centre of
the petition is the 'spirit of adoption': the baptised are the adopted daughters and
sons of God (Romans 8:17). In this, the oration addresses both those about to be
baptised, and those who are to renew their baptismal vows. As adopted in the Spirit,
our entire selves are renewed, bodily and spiritually. Our response is simple:
undivided service in worship and action. The renewal of creation has begun! Indeed,
'this is the night'.

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

First Reading

Genesis 1:1-2:2

In the beginning, before God’s creative genesis, the world was a formless void, and ruach
Elohim, the Spirit of God, hovered. Then there was light. All creation came into being and
God saw that it was very good.

Responsorial Psalm

Psalm 103(104):1-2, 5-6,12-14,24, 35

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

The creative genesis of God is at its most powerful in this psalm. The earth and all it
holds are clothed in the majesty of God.

Second Reading

Genesis 22:1-18

The promise to Abraham that he will father a great nation does not prevent him from
trusting in God. Abraham’s faith is tested, and God’s mercy redeems.

Responsorial Psalm

Psalm 15(16):5, 8-11

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

The psalmist proclaims a deep longing and steadfast love for God. The Lord will
always guide and always protect.

Third Reading

Exodus 14:15-15:1

The Lord leads Moses and the Israelites dry shod through the sea – walls of water
rise up on each side. This night God delivers them from bondage to freedom.
Responsorial Psalm

Canticle: Exodus 15

Let us sing to the Lord, he has covered himself in glory.

Miriam, Moses and Aaron lead the Israelites in song with tambourine and drums, rejoicing in God's saving power – horse and rider are thrown into the sea.

[Note: This psalm begins without introduction directly flowing on from the reading. It is best to have the cantor of the psalm read the reading as well.]

Fourth Reading

Isaiah 54:5-14

God weds Israel – embracing, forgiving, with everlasting love, offering the scattered peoples a firm foundation on which to build.

Responsorial Psalm

Psalm 29(30):2, 4-6, 11-13

I will praise you, Lord, for you have rescued me.

The psalmist sings the praises of the Holy One of Israel.

Fifth Reading

Isaiah 55:1-11

Turn back to the Lord and return to love. Spend money only on simple things and rely upon God for real sustenance. God's ways and thoughts are above all.

Responsorial Psalm

Canticle: Isaiah 12

You will draw water joyfully from the springs of salvation.

Trust in God sings the psalmist, for the Lord is our strength and our song.

Sixth Reading

Baruch 3:9-15, 32-4:4

Israel has lost her way and wanders aimlessly in a foreign land. Turn back says the Lord, seek wisdom, seek truth, and seek God.

Responsorial Psalm

Psalm 18(19):8-11

Lord, you have the words of everlasting life.

The law, the precepts and fear of the Lord are perfect, right, and holy. All should be desired more than gold.
Seventh Reading

Ezekiel 36:16-17,18-28

God has scattered the House of Israel but will now call them back. Clean water will be poured over them and they will be cleansed. The Lord says, ‘You will be my people and I shall be your God.’

Responsorial Psalm

*Note: in the English speaking world, if there is no baptism, Psalm 41(42) is used. If there is a baptism, either Isaiah 12 or Psalm 50(51) MUST be used instead.*

Psalm 41(42):

*Like a deer that yearns for running streams, my soul longs for you, my God.*

The psalmist thirsts for the God of Israel, to be taken to the holy mountain and the place where God dwells.

Isaiah 12 – see above

Psalm 50(51):

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

Create in us a new heart O God, for we offer you a contrite spirit.

Epistle

Romans 6:3-11

St Paul recognises that the death of Christ is the destruction of all death – baptised into this mystery, death no longer has power over us, for we die to ourselves and our sin, to be reborn in Christ.

Responsorial Psalm

Psalm 117(118):1-2, 16-17, 22-23

*Alleluia. Alleluia. Alleluia.*

The Lord is good, God’s love is never ending. The stone rejected by the builder becomes the cornerstone.

Gospel Reading

Matthew 28:1-10

The women journey to the tomb, but find the stone rolled away. The Lord is risen and goes before them to Galilee.

Reflection

The ground is soft beneath our feet, and slightly damp with evening dew. The air is cool, the sound of wind ghosting through the trees is echoed by the crackle of the
fire. Flames dance like autumn leaves and smoke curls away, dissolving into the night like a memory. Night waits, breathing silently, listening.

The uncertainty of our final hours with Jesus, the pain of reliving his tortured death, transforms into longing, yearning, for the mystery to unfold. From the blaze of the fire, the Easter candle sparks to life, initiating the solemn procession. Tapers are gradually lit. The church flickers with an intimate warmth. 'Exult, let them exult!' We ready ourselves for the Word of God, immersing ourselves in the mythos, the mystery and the mysticism of the Easter Vigil.

I have had the honour and privilege of proclaiming the Exsultet on Holy Saturday many times. It is an extraordinary experience to look down upon the glow of upturned and expectant faces, bathed in candlelight. There is no other moment like this. As I cross the altar to ascend the steps to the pulpit, my thoughts are with the women of the Resurrection, women whose hearts were filled with sorrow and fear, whose footsteps went unnoticed because they were women, whose intent was to look after the body of their friend, to keep it safe, to mourn and to grieve. Yet, they did not find what they were looking for – the body of Jesus was no longer there.

The root of the word Hebrew (ivri) is avar, meaning to pass over or pass through. Although the Israelites do not refer to themselves with this name in the scriptures, a Hebrew might literally be one who has passed over or passed through. Many of the readings tonight illuminate this journey from one life to another, passing through the liminal space where God's creative presence is at work. Once there was darkness and then there was light (Gen. 1:1-3), Isaac's sacrifice transformed into God's saving grace, (22:1-18), and the Israelites delivered from slavery into freedom (Ex. 14:15 – 15:1). Isaiah recalls the covenant and prophesies, the movement of God, from anger to forgiveness, from hidden face to pity (54:5-14). The Word of God to Ezekiel promises a heart of flesh to replace the heart of stone – a new spirit, a new covenant. These narratives move us from fear to hope, death to life, sadness to joy.

On a more scholarly level, the Paschal Triduum moves seamlessly between a cataphatic and apophatic theology. The former ‘acknowledges what is visible, imaged, apparent … [while the latter] points to what is beyond word and image, invisible, mysterious, ineffable.'1 On Holy Thursday, the embodied Jesus washes the feet of his friends (John 13:5), instructs them in his Eucharistic gift (Matt. 26:26-28) and, while a friend betrays him (John 13:21-30), he pleads in anguish to have this cup taken from him (Matt. 26:36-46). On Good Friday, after enduring the abandonment of his friends, whipped, mocked, and scourged, Jesus embodies love with his total gift of self on the Cross. The third movement of the Triduum is the dawning of Christ – the physical cataphatic presence of Jesus becomes the eternal Christ in the apophatic silence of the empty tomb.

In Matthew, Mary of Magdala and the other Mary, search for the physical yet lifeless presence of their beloved friend and teacher, Jesus, visible, imaged, apparent. The

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silent, empty tomb is beyond their comprehension. Here Jesus remains invisible, mysterious, ineffable. Year A’s Resurrection narrative, however, is the only one in which Jesus actually appears. In Mark, the women run from the tomb afraid, in Luke, the women tell the disciples but are not believed, and in John’s account, proclaimed every Easter morning, the Gospel stops short of Jesus’ first appearance to Mary who believes him to be the gardener (20:15).

Matthew’s account of the Resurrection is not a peaceful one. Just as the veil of the Tabernacle was torn in two at the precise moment of Jesus’ death (27:51), the sepulchre where his body lay was split at his resurrection. A violent earthquake unveils the angel of the Lord who rolls away the stone and sits upon it with a face of lightning. The imagery is shattering, violent and terrifying, a face split like the sky in a thunderstorm. The ruptured entrance reveals what may have appeared to the women, a desolate void. Yet, like the ‘darkness over the deep’ (Gen. 1:2), God’s Spirit, ruach Elohim, is hovering. The heavenly creature, whose presence terrifies and mutes the guards, so that they become ‘like dead men’ (28:4), counsels the women not to be afraid (28:5). For the women, this too is a liminal moment. The fear and trepidation felt as they walked towards the tomb has been transformed into a glimmer of hope, much like the flicker of candlelight as the Exsultet is sung. The angel concludes, ‘Now I have told you’ (28.7), completing the story as did Jesus from the Cross days earlier, ‘it is finished’ (John 19:30). Mary of Magdala and the other Mary did not need to see Jesus to believe. ‘Filled with awe and great joy’ they go to search for the disciples (Matt. 28:8).

The women of the Resurrection, bowed down in their grief as they head towards the tomb, pass through the cataphatic stories of Jesus to the apophatic presence of God, moving from the apparent to the mystical. Wordlessly they clasp Jesus’ feet, as he echoes the angel, instructing them to bear witness to the Resurrection, to proclaim the Good News and to become the voices of Easter joy. As the bells ring and the Gloria is proclaimed, St Paul reminds us that we too have passed through the liminal space of the tomb, so to be resurrected in Christ. Jesus has risen, he is reborn from the dead! The vigil is witness to Jesus’ body, blood, service, betrayal, denial and death passing through, as the Israelites once passed through the sea, towards the promise of new life.

This night, Jesus comes towards us as we run to meet him, echoing the voice of the angel: ‘Do not be afraid,’ for I am here with you.
Prayer of the Faithful

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

Petitions
We pray for the Church, joyful witness to the resurrection of the Lord. May all Christians who gather in celebration and wonder this night carry the light of the resurrection into the world.
(Pause) Lord hear us   OR   We pray to the Lord.

We pray for the political and economic leaders of our world. May they promote peace and reconciliation among all peoples and nations, and justly assist those who have experienced natural disasters.
(Pause) Lord hear us   OR   We pray to the Lord.

We pray for those baptised this night in this parish and throughout the Church and for those received into full communion in the Catholic Church and confirmed with the gift of the Spirit. May they live the joy of the gospel and witness to the resurrection.
(Pause) Lord hear us   OR   We pray to the Lord.

We pray for all Christians who this night celebrate the triumph of life over death; may they announce the victory of Christ over evil as the women did after Jesus said, ‘Do not be afraid.’
(Pause) Lord hear us   OR   We pray to the Lord.

We pray for the safety of all travellers at this holiday time that through patience and courtesy they remain free of trauma.
(Pause) Lord hear us   OR   We pray to the Lord.

We pray for the spiritual and physical well-being of all parishioners and for those who have died and now share in the victory of Christ.
(Pause) Lord hear us   OR   We pray to the Lord.

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

Amen.
Music selections by Alessio Loiacono and Chris deSilva

The Easter Vigil (8 April 2023)

<table>
<thead>
<tr>
<th>Title</th>
<th>AOV1</th>
<th>AOV2</th>
<th>AOVK</th>
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<td>We come to you, Lord Jesus (Verdi)</td>
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<tr>
<td>We come to you, Lord Jesus (Hutchings)</td>
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<tr>
<td><strong>Litany of the Saints</strong></td>
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<td>Springs of water, bless the Lord</td>
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<td>Blessed be God, who chose you (Hutchings)</td>
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<td>Rejoice, you newly baptized</td>
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<td>You are God’s work of art</td>
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<td>You have put on Christ (Hughes)</td>
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<td>You have put on Christ (Jones)</td>
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<td>This is our faith</td>
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<td><strong>Song during sprinkling</strong></td>
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<td>Cleanse us, Lord (Mews)</td>
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<tr>
<td>Cleanse us, Lord (Verdi)</td>
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<td>I saw water flowing</td>
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<td>If we have died to ourselves in Jesus</td>
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<td>You springs and all that moves</td>
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<td>Springs of living water</td>
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<td>Keep in mind</td>
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<td>Now the green blade rises</td>
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<td>756</td>
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<td>O sons and daughters</td>
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<td>Surrexit Christus, alleluia!</td>
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<td>All you nations</td>
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<tr>
<td>By your kingly power</td>
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<td>Christ is alive, with joy we sing</td>
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<tr>
<td>This joyful Eastertide</td>
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<tr>
<td>Through the Red Sea brought at last</td>
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**Dismissal**

Go in the peace of Christ

288
### Easter dismissal

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<td>Recessional song</td>
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<td>Christ the Lord is risen again</td>
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<td>Christ the Lord is risen today</td>
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<td>Easter glory fills the sky</td>
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<tr>
<td>Jesus Christ is ris’n today</td>
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<td>Jesus is risen</td>
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<tr>
<td>Thine be the glory, risen, conqu’ring Son</td>
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<tr>
<td>This day was made by the Lord</td>
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</tbody>
</table>

### Psalms Selected by Chris deSilva and Angela McCarthy

#### First Reading

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

<table>
<thead>
<tr>
<th>Title</th>
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<th>JOBF</th>
<th>LPSF</th>
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<tr>
<td>Psalm 103</td>
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<td>63</td>
<td>pg. 12</td>
<td>pg. 32</td>
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</table>

#### First Reading (alternative psalm)

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

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<tr>
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</thead>
<tbody>
<tr>
<td>Psalm 32</td>
<td>268</td>
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</table>

#### Second Reading

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

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<th>Title</th>
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<tbody>
<tr>
<td>Psalm 15</td>
<td>269</td>
<td>pg.14</td>
<td>pg. 38</td>
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</table>

#### Third Reading

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

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<td>Exodus 15</td>
<td>270</td>
<td>340</td>
<td>pg. 16</td>
<td>pg. 42</td>
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Fourth Reading
Psalm 29: I will praise you, Lord, for you have rescued me.

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<td>29</td>
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Fifth Reading
Isaiah 12: You will draw water joyfully from the springs of salvation.

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<tr>
<td>Isaiah 12</td>
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<td>341</td>
<td>pg. 20</td>
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Sixth Reading
Psalm 18: Lord, you have the words of everlasting life.

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<td>Psalm 18</td>
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<td>pg. 22</td>
<td>pg. 52</td>
<td>pg. 6</td>
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</table>

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

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<td>Psalm 41</td>
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<td>pg. 24</td>
<td>pg. 54</td>
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Seventh Reading (alternative psalm)
Psalm 50: Create a clean heart in me, O Lord.

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<td>275, 596b</td>
<td>pg. 26</td>
<td>pg. 58</td>
<td>pg. 44</td>
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Gospel Acclamation
Psalm 117: Alleluia! Alleluia! Alleluia!

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</tbody>
</table>

Music selections by Michael Mangan
Live in the light (TWB) [Procession of the Paschal Candle]
This Is the day (LCC) Ps 117/118 [Children’s Lectionary]
At the tomb (TWML) [Gifts]
Easter alleluia (TT/SYJ) [Recessional]
This is the day (FWS) Based on Ps 117/118 [Recessional]
Litany of mercy (DOM) Based on Ps 136 [Gifts]
9 April 2023
Easter Sunday
Mass during the day

Reflection by Angela McCarthy

Introduction
The exaltation and joy of the Easter Vigil continues in the Easter Sunday Masses and continues through until Pentecost. The new baptismal water can be used in the Penitential Act and we become washed with accounts of the resurrection of the Christ. We are baptised through the saving action of Jesus’ death and resurrection.

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

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

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

Collect
*The Oration*

O God, who on this day, through your Only Begotten Son, have conquered death and unlocked for us the path to eternity, grant, we pray, that we who keep the solemnity of the Lord’s Resurrection may, through the renewal brought by your Spirit, rise up in the light of life.
Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God forever and ever.

The Easter day collect echoes the Exultet refrain in situating the prayer ‘on this day’. Yet with this is a profound sacramentality. Just as the moment of the incarnation placed the divine within matter, time and flesh, so the feast of the Resurrection
marks the definitive defeat of death. Interestingly, the reference to ‘on this day’ is an
dedication to the ancient prayer, one that effectively aligns it more closely with the
Easter proclamation. The prayer is replete with the resurrection vocabulary, strung
together to evoke the mystery being celebrated. Death, the blockage on our path to
life eternal, has been conquered. This is an ancient layer of theology, with parallels
in the Holy Saturday reading of the descent of Christ into the underworld to break
open its gates. The path to eternity is now an ascent into the light of life: just as light
replaces the night, so life displaces death. This is an ongoing work, under the power
of the Spirit. Here we have a reminder of baptism, as well as a celebration of the
constant presence of the Spirit, the gift of the resurrected Lord to the church (Jn
20:22).

Acknowledgement

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

First Reading

Acts 10:34, 37-43

Peter proclaims the gospel of Jesus’ life, death and resurrection but this time he also
proclaims it to non-Jews. It is to be proclaimed to all the world.

Responsorial Psalm

Psalm 117(118):1-2, 16-17, 22-23

This is the day the Lord has made; let us rejoice and be glad. Or alleluia.

This psalm is a song of victory and is sung as our liturgy resounds with the victory of
Jesus the Christ over death.

Second Reading

Colossians 3:1-4

Christians are called to look to heavenly things and to know that our life in him is
hidden for now but will be revealed when Christ is fully revealed.

OR 1 Corinthians 5:6-8

Paul uses the metaphor of yeast to encourage the new believers to get rid of the old
so that we are no longer contaminated.

Sequence

The sequence is obligatory for Easter and Pentecost and comes from music that
dates from as early as the ninth century. It was one of the few places in the Mass in
the Middle Ages where the vernacular was used and the congregation allowed to
sing. They are largely a poem that comments on the Alleluia and leads into the
subject of the Gospel. In our current liturgy the sequence follows the second reading
as the Alleluia announces the Gospel. They are best sung by the assembly.
Gospel Reading

John 20:1-9

Mary Magdalene runs to tell Peter and the Beloved Disciple that the tomb is empty. They know that he has risen from the dead but do not know what that means.

Reflection

Easter Sunday morning is such a joy after the exhaustion and exhilaration of the Triduum. I've had the privilege of celebrating Easter in Jerusalem a number of times and after the extraordinary experience of the Triduum in Ecce Homo Basilica within the walls of the old city, the Sunday morning liturgy is celebrated on the roof of Ecce Homo, overlooking the old city, bathed in early spring light, and sometimes it is lightly, softly raining. The mood is gentled by an extraordinary peace. This is real, this is where it happened, Christ is risen. Yes, it is true and as we hear in both Colossians and Corinthians, it must make a difference because it is the truth which is the centre of our belief as Christians. In Colossians we are called to have our sights on heavenly things and that is what it feels like on the roof in Jerusalem. It feels heavenly. Gathered with people from many nations, the liturgy wrapping gently around the assembly, becoming one in the Body of Christ, the knowledge of the resurrection being absorbed, in a place that is often antagonistic to Christians, the belief is tangible. The metaphor of the yeast in Corinthians echoes strongly. Leave aside all those things that are of the old order, embrace the new unleavened state where we do not need anything (particularly our various addictions) and live in 'sincerity and truth'.

In the pericope from the Acts of the Apostles, Peter indeed speaks with sincerity and truth. This story is the crux of Luke's argument in Acts and the moment where the resurrection is preached to non-Jews for the first time. Jesus truly meant his victory over death to be shared with the whole world. Peter has experienced visions as has Cornelius, and they both know that what is happening to them is the work of God and that they are part of the tapestry of God’s work among the people. Both Joppa and Caesarea are port towns, not far apart so knowledge of the resurrection is moving beyond Jerusalem into the world. Later it will be carried further by Paul.

The psalm is one of victory and trust in God and allows us to celebrate in song the work of God among us, our salvation story. This is the day that the Lord has made so let us rejoice!

The account in John’s gospel is sadly truncated. We hear of Mary Magdalene running to call Peter when she knew the tomb was empty but when Peter and the loved disciple run and see the empty tomb, they do not know what to do. Peter sees the empty linen wrappings but did not understand what rising from the dead meant. The loved disciple saw and believed but with Peter, ‘returned to their homes’. Death is something that many of us have witnessed with family members and friends, but resurrection is something that has never happened before or since. It is hard to understand. The empty tomb could be proof but then as the women who were first
there thought, someone has taken his body. No-one really knew what resurrection meant even though Jesus had told them that he would rise again after three days.

The next part of this story is not heard until Tuesday within the Octave of Easter. Mary Magdalene remains at the tomb and bends down to look inside. She is the first to witness the resurrection in all four gospel accounts and she remains there weeping. The angels in the tomb ask her why she is weeping and she says that ‘they have taken my Lord and I don’t know where they have put him’. She turns around and sees a man in the garden whom she presumes is a gardener and he asks the same thing and asks who she is looking for. She thinks he might have taken the body and asks him where it is. The women are determined that Jesus’ body should be properly cared for in death and have come to do their duty. Women in the first century were not considered to be proper witnesses to truth but in each gospel account it is the women who are first there.

Mary Magdalene is then changed forever, Jesus turns to her and calls her by name, ‘Mary’. She instantly knows that this is the risen Lord and reaches out to him. He does not want her to hold onto him as she did before the crucifixion when he taught them, ate with them, walked with them. Jesus wants her to see the difference, the resurrection effect. He is going to the Father and she must go and be the apostle to the apostles, (she was never a penitent prostitute!). She must tell them that he is going to ‘my Father and your Father, to my God and your God’ (vs 17). This is what we have to absorb, that we now completely belong to God, we are saved, the broken pathway to heavenly glory is now restored. As it says in the Collect, Christ has conquered death and ‘unlocked for us the path to eternity’. The death, resurrection, and ascension into heaven, is the sacrament of the presence of God in the world and from this all sacraments and sacramentality flow.

The accounts of the initial appearances are all fraught with a lack of recognition, a lack of understanding. What the disciples’ experiences of the risen Lord led them to is a much deeper recognition and faith than they had had before. Now their role is to proclaim this Good News to the world. The proof is not in the empty tomb, but in the proclamation of those who were witnesses: the men and the women who went on to become the apostles to the world, sent by Christ, inspired by the Spirit, to tell all the other disciples as Mary Magdalene did, to tell the non-Jews as Peter did in Cornelius’s household. We have not seen and yet we believe, this is what has to change our lives. This is what we have to do, our lives must witness to this extraordinary truth. This is too good and too astounding not to be true!
Prayer of the Faithful

Introduction
In the faith given to us by the Holy Spirit through the resurrection of Christ, we know that we can ask for the needs of our world and our community.

Petitions
We pray for the leaders of our Church, especially Pope Francis and all the clergy, religious and lay leaders. May they be inspired by the Good News and be true witnesses to the Church and to the world.  
(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of nations. May they be open to the work of the Spirit and respect and protect people throughout the world who believe in Christ.  
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who became one with the Church last night at the Easter Vigil. May their commitment inspire this community and renew their faith and witness to the risen Christ.  
(Pause) Lord hear us OR We pray to the Lord.

We pray with thanks for all those who have so generously planned and prepared our Lenten programs and our Easter celebrations. May their efforts inspire others to share their gifts with this community.  
(Pause) Lord hear us OR We pray to the Lord.

We pray for those from this parish who have died in the last year and for their families who mourn. As they share in the hope and joy of the resurrection may we also show with our lives that we know that Jesus, the risen Christ, has called us to proclaim the Good News to the world.  
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are suffering from ill health, homelessness, injustice or oppression. May they know the love of Christ through those who reach out to them and care for them and their needs.  
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
Father, through the power of your Spirit the whole of creation has been redeemed. We know in faith that these prayers will be answered in the name of your Son, Jesus.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

Easter Sunday, Year A (9 April 2023)

<table>
<thead>
<tr>
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<th>AOV1</th>
<th>AOV2</th>
<th>AOVK</th>
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<td>Christians, praise the paschal victim/Victimae paschali laudes</td>
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<td>O flock of Christ</td>
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<tr>
<td><strong>Sprinkling of Holy Water</strong></td>
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<tr>
<td>Come to the feast</td>
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<tr>
<td>Come to water</td>
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<td>I saw water flowing</td>
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<tr>
<td>If we have died to ourselves in Jesus</td>
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<tr>
<td>Rite of blessing and sprinkling holy water (Verdi)</td>
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<tr>
<td>Springs of living water</td>
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<td>You springs and all that moves</td>
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<td><strong>Other hymns for use elsewhere in the liturgy</strong></td>
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<td>All you nations</td>
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<td>347</td>
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<td>Alleluia, sing to Jesus</td>
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<td>Bring, all you dear-bought nations, bring</td>
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<td>By your kingly power, O risen Lord</td>
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<td>Christ is alive, with joy we sing</td>
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<td>Christ, be our light</td>
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<td>Christ is here</td>
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<tr>
<td>Christ the Lord is ris’n again</td>
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<td>Christ the Lord is risen today, alleluia</td>
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<td>Easter glory fills the sky</td>
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<td>Easter song</td>
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<td>Keep in mind</td>
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<td>Lift up your hearts</td>
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<td>Morning has broken</td>
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<td>Now the green blade rises</td>
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<td>O sons and daughters</td>
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<tr>
<td>Out of darkness</td>
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<td>Rejoice in the Lord always</td>
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<td>Sing to the Lord</td>
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<tr>
<td>Sing to the mountains</td>
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<td>This day was made by the Lord</td>
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<td>This is the day</td>
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<tr>
<td>This joyful Easter tide</td>
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</table>
Psalms Selected by Chris deSilva and Angela McCarthy

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

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<tr>
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<td>Glory in the cross</td>
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<td>313</td>
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<td>Happy day</td>
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<td>He’s alive!</td>
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<td>65</td>
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<td>Jesus is risen</td>
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<td>82</td>
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<tr>
<td>Join in the dance</td>
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<td>321</td>
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<tr>
<td>Let us rejoice and be glad</td>
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<td>81</td>
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<tr>
<td>This is the day</td>
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<td>82</td>
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</table>

Music selections by Michael Mangan

This is the day Ps 118 (LCC) Ps 117/118 [Children’s Lectionary]

At the tomb (TWML) [Gifts]

Easter alleluia (TT/SYJ) [Gathering, Recessional]

This is the day (FWS) Based on Ps 117/118 [Gathering, Recessional]
Introduction
The readings on this Divine Mercy Sunday challenge us to continue the work of the risen Jesus in the community. As true Christian disciples we take on the responsibility of bestowing forgiveness and mercy to any and all of the people in our community and beyond.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:
Lord Jesus, you are the mercy of God. Lord have mercy.
You are the life of the Church. Christ have mercy.
You are the risen Lord. Lord have mercy.

Collect
The Oration

God of everlasting mercy,
who in the very recurrence of the paschal feast
kindle the faith of the people you have made your own,
increase, we pray, the grace you have bestowed,
that all may grasp and rightly understand
in what font they have been washed,
by whose Spirit they have been reborn,
by whose Blood they have been redeemed.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

This ancient prayer is brought into the Roman missal from the related liturgical families of the gallican regions. It places the worshipper in the recurring Easter cycle of festivities rather than ‘in the day’ of the previous Sunday. It is replete with baptismal inferences, allowing the oration to address directly the newly baptised as well as rekindling the faith of long standing believers. In English the prayer closes with a strong rhetorical flourish. It petitions the merciful one that the faithful may be right minded about the power of the resurrection. This is followed by three key
metaphors of salvation. The image of being washed clean from sin is followed by one of rebirth in the Spirit, both immediately related to baptism. Redemption by the blood of Christ relates biblically to the sacrifice of Isaac as well as the passing of the angel of death over the blooded doorposts of the enslaved Israelites on that first Passover night (Ex 12:21-32). Both themes are present in the readings of the Easter vigil. In a form of liturgical serendipity, the entire prayer is based upon faith in the everlasting mercy of God, and so forms a bridge with the recent secondary affirmation of the day as also the Sunday for the celebration of a Christological interpretation of divine Mercy.

Acknowledgement

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

First Reading
Acts 2:42-47

Each of today’s readings has an underlying theme of joy. In the first reading Luke describes a certain euphoria as the whole community of the early Christian faithful prayed and lived together in harmony. ‘They shared their food gladly and generously; they praised God and were looked up to by everyone.’

Responsorial Psalm

Give thanks to the Lord, for he is good; his love is everlasting. Or alleluia.

Psalm 117 is a joyful song praising God whose love has no end. It seems to describe the disciples in John’s Gospel who were fearful – but became full of joy after they came face to face with the risen Jesus.

Second Reading
1 Peter 1:3-9

Peter praises the faith of the early Christians which has persisted despite being ‘plagued by all sorts of trials.’ Even though they had not seen the risen Jesus face to face, Peter rejoices in their faith and love of God which has filled them with indescribable joy.

Gospel Reading
John 20:19-31

The disciples were filled with joy when they saw the Lord.

Reflection

As today’s gospel opens, we are acutely aware of the fact that Jesus had died! The whole lives of Jesus’ disciples had been turned upside down and they were in shock. They had isolated themselves in a room because of this – and ‘for fear of the Jews’ (v19). (‘The Jews’ is the unfortunate catchphrase used in the gospel of John
which refers to some of the Jewish synagogue leaders who were violently antagonistic to Jesus' followers – both in Jesus' time and more particularly in the time that John's gospel was being written).

John tells us that it was on the evening of the first day of the week (the Christian sabbath) that Jesus appeared to his disciples and 'stood among them' (v19). This timing is significant. It implied that it marked a new beginning for the life of the Christian community. Since all the disciples, (except for Mary Magdalene and ‘the disciple Jesus loved’), had abandoned Jesus during his passion and death, they may have expected to be thoroughly chastised. Jesus, however, immediately allays their fears and offers them love and forgiveness with the traditional Hebrew words of greeting, ‘Peace be with you’ (v19b), and he showed them the wounds on his hands and his side. We are told that ‘the disciples rejoiced when they saw the Lord’ (v20) – they accepted and believed in him. As soon as this happened Jesus gave them a commission with the words, ‘Peace be with you. As the Father has sent me, so I am sending you’ (v21). He is trusting them now, as sons and daughters of God, commissioning them to continue his work in the world.

It is significant that Jesus then breathed on them – gifting the disciples with the Holy Spirit. The word ‘breathes’ holds connotations of the creation story in Genesis when God breathed into the nostrils of Adam ‘the breath of life’ (Gen 2:7). John is indicating that the Holy Spirit is present – creating the new life of the Christian community.

After the breathing Jesus says,

Receive the Holy Spirit,
for those whose sins you forgive, they are forgiven;
for those whose sins you retain, they are retained (vv 22, 23).

This then is to be their work. They are given the authority to forgive sins – to offer mercy and compassion to everyone, especially to the most disadvantaged, and to all those who are open to receive – just as Jesus had done while he was alive. Jesus would not leave them again, but things could never be quite the same either. He would always be standing alongside and within them through the gift of his Spirit, but now they must take full responsibility for their new role in the world.

The second part of their commission ‘for those whose sins you retain, they are retained, (v23) must surely convey a serious concern for any disciple. After being so thoroughly forgiven themselves for deserting Jesus in his hour of need and for totally misunderstanding him, who would dare to hinder the work of the Spirit by ever withholding love and forgiveness?

The first and second parts of Chapter 20 in John’s Gospel feature the most prominent of Jesus disciples: Mary Magdalene, ‘the disciple Jesus loved’, Peter, the disciples locked in a room together, and Thomas. The evangelist makes it very clear that not one of these followers had complete faith in Jesus at the beginning of chapter 20. Not one of them expected that Jesus would rise from the dead! We, the readers, watch the drama unfold as each disciple progresses from dejection and no faith in Jesus – sometimes through a stage of partial belief – then arrives at a state of utter joy as they recognise Jesus alive and with them again. We witness the manifestation of Jesus’ love and compassion in the disciples’ transformation. This is just what disciples must continue to do in the world – in Jesus’ place.
The dramatic events in John’s gospel today illustrate that it is necessary for all of us to come to faith through a direct and personal encounter with the risen Jesus. Mary Magdalene (Jn 20:1-18) and the disciples in today’s gospel demonstrate that there are different ways of coming to this realisation. When we do, we become aware of the presence and action of Jesus in our lives which can be akin to the feeling of falling in love, and which results in a heightened and lasting joy – despite the ups and downs of daily living.

There was joy in this revelation for Jesus’ disciples, nevertheless there was suffering too – because things could never be quite the same again after Jesus’ death. Even as they confessed their belief in Jesus and received the Holy Spirit, Jesus’ resurrected body was still before them, bearing the scars of his wounds, reminding them, and us, that suffering will always be a part of the lives of the followers of Jesus.

Today’s gospel ends with the words that explain the whole purpose of the Gospel of John:

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

We could take a moment in our busy lives to stop now and simply breathe – sharing this breath with the Spirit of Jesus since we are believers. What awareness of new life emerges in our consciousness?
Prayer of the Faithful

Introduction

The psalmist today reminds us to ‘give thanks to the Lord for he is good,’ and that with God’s love marvellous things occur. Let us now bring our needs and the needs of the world to our Father in prayer.

Petitions

We pray for Pope Francis and leaders of the Church, clergy, religious and lay people, as they renew their commitment to live lives of joy in the Gospel, and that their joy might inspire all members of their flocks to build lives of gratitude.

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

We pray for leaders of nations and communities, that they might realise that like members of the early Church, we hold our resources in common.

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

We pray for people who are closed off from our community because of addictions. May Jesus appear in the locked room of their hearts and help them to find new life in him.

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

We pray for those who, like St. Thomas, have had their faith shaken. May our God use the love of this community to reach out and assist in strengthening them.

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

We pray for those in our community who are suffering that they are able to more fully rejoice in a merciful God who loves them. May those who reach out to care for them be given the grace to bring peace and healing.

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

Conclusion

God of mercy, you call us each by name and know the ways to reach out to us in our fragility. We ask that you hear these prayers we bring before you and strengthen each of us to live the lives you have called us to. We ask this through the power of the Spirit and in the name of Christ our Lord.

Amen.
Music selections by Alessio Loiacono and Chris deSilva
Second Sunday of Easter, Year A (16 April 2023)

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<td>A trusting psalm</td>
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<td>Be not afraid</td>
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<td>Bread of the world in mercy broken</td>
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<td>Christ is alive, with joy we sing</td>
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<td>Christ the Lord is ris’n today</td>
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<td>Church of God</td>
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<td>Easter glory fills the sky</td>
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<td>Eye has not seen</td>
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<td>Glory and praise to our God</td>
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<td>Godhead here in hiding</td>
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<td>God with hidden majesty</td>
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<td>Great God of mercy</td>
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<td>In the breaking of the bread</td>
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<td>Jesus Christ is ris’n today</td>
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<td>Lift up your hearts</td>
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<td>Lord Christ, true peace of all above</td>
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<td>O Father, I know I can count on your mercy</td>
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<td>O sons and daughters</td>
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<td>Peace I leave with you</td>
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<td>Praise, my soul, the king of Heaven</td>
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<td>Sing to the mountains</td>
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<td>Sing with all the saints in glory</td>
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<td>Take and eat</td>
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<td>That Easter day with joy was bright</td>
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<td>Thine be the glory, risen, conqu’ring Son</td>
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<td>This day was made by the Lord</td>
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<td>This is the day</td>
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<td>This joyful Eastertide</td>
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<td>We remember</td>
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<td>We walk by faith</td>
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<td>Call for mercy</td>
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<td>Give thanks to the Lord</td>
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<td>God is forgiveness</td>
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<td>Peace I leave</td>
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<tr>
<td>Thank God for he is good</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 117: Give thanks to the Lord for he is good, his love is everlasting./Alleluia!

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<th>Psalm 117</th>
<th>CWB</th>
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Music selections by Michael Mangan

Easter alleluia (TT/SYJ) [Gathering, Recessional]
This is the day Ps 118 (LCC) Ps 117/118 [Children’s Lectionary]
This is the day (FWS) Based on Ps 117/118 [Gathering, Recessional]
Hearts on fire (Vs 2 & 3) (SHOF) [Recessional]
Mercy shall be yours (DOM) [Recessional]
Litany of mercy (DOM) Based on Ps 136 [Gifts, Communion]

Happy are those who have not seen yet believe.
Introduction

On this third Sunday of the Easter season, we gather round the table of the Word and the table of the Eucharist. Through a quickened faith in the Lord’s resurrection proclaimed in the Scriptures and made mystically present for us in the Eucharist, we too can come know him in a new way.

Penitential Act

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

Lord Jesus, you are the spotless Lamb. Lord have mercy.
You are our hope. Christ have mercy.
You are the bread of life. Lord have mercy.

Collect

The Oration

May your people exult for ever, O God,
in renewed youthfulness of spirit,
so that, rejoicing now in the restored glory of our adoption,
we may look forward in confident hope
to the rejoicing of the day of resurrection.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity

It is now the third week of Easter, and the collect maintains an exuberance and vigour where some waning in enthusiasm might be expected. It also presages a further dimension to resurrection faith. The vitality of the prayer is conveyed in the energy of the vocabulary: exultation, youthfulness of spirit, rejoicing. The cause for this lies in the renewal of spirit and the restoration of the relationship between humanity and the divine that has been achieved in the resurrection of Christ, and is currently being felt by the faithful. The effect on the believer is a confident hope in the future resurrection of the dead.

This turn towards the resurrection of all believers is a little unusual in Easter prayers, though perhaps welcome. It is a modern addition. The collect has been formed by
combining two ancient Roman prayers: the opening petition from an Easter mass set and the closing petition from a mass for the deceased. The reference to baptism as ‘adoption’ is a contemporary insertion used to join the two parts.

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

First Reading
Acts 2:14, 22-23
God’s Providence was operative in the violent death of Jesus no less than in his resurrection, both of them foreseen and foretold by the prophets. Those directly or indirectly responsible for his death are summoned to repentance with the promise of divine forgiveness and a new life as followers of the Crucified and Risen One.

Responsorial Psalm
Psalm 15(16):1-2, 5, 7-11
Lord, you will show us the path of life. Or alleluia.
The psalm sings of faith and comfort in the love of God. This is what the followers of Christ learn through the appearances of the risen Lord.

Second Reading
1 Peter 1:17-21
John writes to stop people from sinning. But if they do sin, whether from human weakness or human malice, they nevertheless have an advocate with the Father, Jesus Christ the Just One.

Gospel Reading
The disciples who returned from Emmaus have told the mistrustful disciples of their meeting with the risen Jesus. And now he appears in their midst to give them a similar experience, a first-rate lesson in scripture and what it says about his suffering and rising from the dead.

Reflection
When we have not seen a relative or friend for some time and they have not really changed physically we are at ease saying, ‘well you have not changed at all.’ In a similar vein however, when someone has aged and changed dramatically, perhaps due to illness, we will only say in private, with a feeling of regret, ‘well you would not recognise them.’

It was not a matter of a long period of time, age or illness and suffering that hindered the disciples on the road to Emmaus from recognising Jesus. Jesus had been radically transformed by his resurrection. Of course, many followers of Jesus had
seen him in the flesh before his death on Calvary. After his death and resurrection, it seems that he was not easy to recognise. Remember Mary Magdalene in the garden while visiting the tomb of Christ, she thought he was the gardener until he called her by name. Remember the disciples who had been fishing and a stranger on the shore asked them if they had caught anything and then slowly they realised that it was the resurrected Lord. As for Thomas, he just did not believe that the crucified Jesus could be living and appeared to his fellow disciples. What about us? Do we find it difficult to recognise the risen Lord among us? What are the obstacles to recognition? What helps us to recognise Christ in our day?

In some ways it is harder for us. At least some of those early followers saw him after his resurrection even though they struggled with recognition. No wonder Jesus said to Thomas, ‘blessed are those who have not seen me, but still believe.’ The disciples on the road only came to realise that it was Christ after reflecting on the Scriptures. They had to be reminded of the meaning of the life, suffering and death of Christ, they had to discuss the radical transformation of their own lives that was brought about by the resurrection. All this was preparation for the event that would at last open their eyes and their hearts. Christ took bread at the table and blessed it and gave it to them to eat. The Scriptures and the Eucharist become two other companions on that famous journey.

We know that one of these two disciples was called Cleopas. How he poured his heart out to this mysterious stranger on the road. All his fears, questions, hopes and disappointments are recorded in the gospel of Luke. Granted he had his fellow disciple with him on the road to chat to, however he needed another presence to engage him. Perhaps we forget that we are on a journey of faith and not just walking routinely and sometimes aimlessly day after day, year after year. Perhaps we forget that it takes time in prayer, reflection on the Scriptures and participation in the Eucharist to be alert to the presence of Christ in daily events and even in times of drama. As people of faith, we are not walking alone. The gentle rebuke Christ gave to the two disciples might well be addressed to us. ‘You foolish men and women, so slow to believe.’

We all want our hearts to burn again within us. If our faith has gone cold or become a little tepid, this gospel account of the journey to Emmaus should give us renew hope. Christ can come to us in unexpected ways and at unusual times, just as he made himself known in a garden, at the lake shore and on the dusty road to Emmaus. For some of us we may secretly fear that it is too late to be transformed and to burn with faith, after all, the day is almost over and besides Christ at times seems to be leaving us, heading on. We can take to heart the quote of David that St. Peter delivers to the crowd:

‘You have made known the way of life to me, you will fill me with gladness through your presence.’
Prayer of the Faithful

Introduction
As we continue to rejoice in the resurrection of Jesus the Christ, let us bring our needs to God in prayer.

Petitions
We pray for the leaders of our Church as we move towards the next Synod. In this time of joy may they share their faith with all peoples in jubilant proclamation of the Good News.
(Pause) Lord hear us OR We pray to the Lord.

We pray for world leaders in the spheres of politics, health, education and economics. May they be guided by the principles of truth and justice in all their decisions.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all Christians that they will seek to follow more closely the example of Christ, the risen Lord.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who suffer hunger, thirst, loneliness, ill health, homelessness, hurt or injustice. May they be comforted by those who see the face of Christ hidden in their need.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those who are gathered here that they will all take the Spirit of the risen Lord with them into the world and witness with joy and courage. May their hearts burn with the knowledge given through the scriptures.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who mourn. May they find comfort in the love and care of their companions on the journey.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
We offer these needs to God in faith that they will be answered through the power of the Spirit and in the name of the risen Lord, Jesus the Christ.

Amen.
Music selections by Alessio Loiacono and Chris deSilva  
Third Sunday of Easter, Year A (23 April 2023)

<table>
<thead>
<tr>
<th>Title</th>
<th>AOV1</th>
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<td>617</td>
<td>388</td>
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<tr>
<td>All you nations</td>
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<td>353</td>
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<td>Alleluia, alleluia, give thanks to the risen Lord</td>
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<td>Alleluia! sing to Jesus</td>
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<td>At the Lamb’s high feast we sing</td>
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<td>Bread of life, hope of the world</td>
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<td>Christ is alive, with joy we sing</td>
<td>639</td>
<td>353</td>
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<td>Christ the Lord is ris’n again</td>
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<td>Easter Alleluia</td>
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<td>Gift of finest wheat</td>
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<td>Godhead here in hiding</td>
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<td>God with hidden majesty</td>
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<td>God’s blessing sends us forth</td>
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<td>Humbly we adore thee</td>
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<td>I know that my redeemer lives</td>
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<td>In the breaking of the bread</td>
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<td>Jesus lives. Jesus lives today</td>
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<tr>
<td>Keep in mind</td>
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<td>Lift up your hearts to the Lord</td>
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<td>Now let us from this table rise</td>
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<td>Now the green blade rises</td>
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<td>Priestly people</td>
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<td>Psalm 66: Let all the earth</td>
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<td>The day of resurrection!</td>
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<td>This is the feast of victory</td>
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<td>This joyful Eastertide</td>
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<td>We remember</td>
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<td>When we eat this bread</td>
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<td>Who are you who walk in sorrow</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

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

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<td>Psalm 15</td>
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</table>
Music selections by Michael Mangan

Sing out with joy (FWS) Based on Ps 65/66 [Gathering, Recessional]
Easter alleluia (TT/SYJ) [Gathering, Recessional]
This is the day (FWS) Based on Ps 117/118 [Gathering, Recessional]
Holy Spirit, come (TCS) [Gifts, Communion]
Hearts on fire (Vs 2 & 3) (SHOF) [Recessional]

They recognised Jesus in the breaking of the bread.
Introduction

Writing a reflection for an ANZAC Day Mass is not so straightforward. The readings offer open interpretations that we will look into below. The ongoing relationship between the armed forces and the church chaplaincy works at another layer. Priests have been with soldiers in the most difficult of circumstances, along with Salvation Army officers and chaplains of other denominations, together in situations of death, courage, despair, fear, pain and hope. The same ministries have been pastorally caring for lonely families, grieving parents and partners, and all those military personnel and their loved ones going about their lives on bases across Australia and the world.

There is much in this environment that is unspoken and much that is buried. Violence, death and injury are not easily forgotten, and all these experiences leave wounds. The layer of scarring from the first and second world wars, Korea, and Vietnam remain within generations and their lives. New scarring from Afghanistan, the turning back of boats, and dangerous peace keeping roles worms through our social fabric. As always there are achievements to be proud of, healing to take place and the ongoing struggle back into a life of normalcy.

The Australian Catholic Church has had an uneasy relationship with the ANZAC origins and its legacy. The Church was a fierce opponent of conscription for World War I but supported it for the battle against Japan in World War II. The Church has refrained from embracing war as something approved by God or part of the Christian code of faith, though this was strained with the anti-communist motivation behind the war in Vietnam. More consistently its efforts have been to minister to all involved while working for peace.

This ministry is ever widening. Perhaps most vital here is the acknowledgement of the plight of indigenous diggers who returned from the battlefield to the same systemic racism and prejudice that marked their lives before enlistment. Only a generation or two earlier their relatives were fighters and victims in the frontier wars, events which we remain too slow to acknowledge.

There is further care to be taken with the memory of ANZAC. The experience of war did not make Christian men and women necessarily more Christian, nor did proximity to death lead many to turn to Christ. Greater importance was placed on the ‘sacrament of the shared cigarette’, though Christian ritual was also appreciated. We are also dealing with history that concentrated mainly on the efforts of men. Only in
recent years have the war efforts and sacrifices of women been taken into account, far less the violence inflicted on wives once the soldiers had returned.

We have a mixed legacy, and perhaps this is one of the great blessings of ANZAC. It is a remembering not built upon the glorification of violence, might or empire. It provides a space for the telling of truth, the unveiling if only for a moment of hidden things, the revelation of some painful realities in our society, and the celebration of courage, selflessness and endurance. Our role here is to allow Christ to be present.

Below is a short commentary on each reading rather than a fuller interpretation for the Mass. The intention is to allow you to craft a homily that meets the context of the people gathered as they in turn gather their memories.

**Penitential Act**

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

Lord Jesus, you are the true source of peace. Lord have mercy.

Through your death you bore much fruit. Christ have mercy.

You are our salvation. Lord have mercy.

**First Reading**

*Wisdom 3:1-9*

This is a text of great comfort when applied to all who have lost their lives in war. It does not make sense of death, but rather offers relief for those who remain in grief and sadness. There is peace in death, away from the ravages of fighting and destruction. Beyond death there is immortality in God, and an awaiting for loved ones now mourning them. At heart, the fallen are now in the hands of God.

OR

*Isaiah 9:1-6 3:1-9*

Our passage from the prophet Isaiah is a paen extolling peace. In hope in God, darkness gives way to peace. While the poem is set around the coming of a leader who brings peace, we as a Christian community in our age are challenged to be peacemakers and wise counsellors of peace who put behind us the clothes and weapons of war and create a different future.

**Responsorial Psalm**

*Psalm 114(116):5-6 or 115(116):10-11, 15-16*

*I will walk in the presence of the Lord. Or alleluia*

The psalmist presents the voices of those who have suffered with the sure conviction that God does indeed hear them, always.
Second Reading

Ephesians 2: 13-18

In his violent and bloody death Jesus overcame violence and horror. His death is a call to peace and the beginning of a new humanity. The resurrection victory over the Cross enables us as Christians to lead in actions of reconciliation and peacemaking. We who live in the love of the Trinity, with our place in the Spirit and the Father through Christ, are called to ‘bring near’ those who are in enmity.

OR

1 Corinthians 1:18-25

I must admit that I do not know what this reading brings to the ANZAC tradition! It can be twisted to a militaristic reading of the Good News as embracing the folly of war as a Christian virtue. More positively, it offers that the Gospel does not comply with the ‘wisdom of the age’ where that calls for war. I will leave you as reader and preacher to lead me in this selection.

Gospel Reading

John 12:23-28

The reading has some evocative images. It calls to mind service and, indeed, service to death. There is a sense of realism in the image of falling to the ground, and in the Australian traditions of loyal unstinting service. The backdrop is that this service has saved the nation from invasion and tyranny and has been for a profound purpose that affects all present.

OR

John 14:23-29

This passage sets the sacrifice of war, and of peacekeeping, within the context of love. Service and love are bound together. It carries an image of going away, with many never to return. With this is the price of peace, a peace gained through such loss. However, the bounty of God’s love enables those who remain to hold that the dead are in God’s loving care.
Prayer of the Faithful

Introduction
Let us bring our needs to God, our strength, who makes haste to help us.

Petitions
We pray for the leaders of our Church, clergy, lay and religious, that they witness to the gospel in such a way that their service echoes the non-violent stance of Jesus in times of conflict.
(Pause) Lord hear us  OR  We pray to the Lord.

We pray for leaders of nations who are at war and those who support them. May the end result always be peace and justice.
(Pause) Lord hear us  OR  We pray to the Lord.

We pray for the safety of people living in areas where there is conflict. May your angels surround them and your Spirit guard them.
(Pause) Lord hear us  OR  We pray to the Lord.

We pray for service men and women who protect the rights of all God’s creatures. May their thoughts and actions always be directed towards justice and peace.
(Pause) Lord hear us  OR  We pray to the Lord.

We pray for those who give their lives to the healing vocation, may they be strengthened by the Holy Spirit in order to bring restoration to our wounded world.
(Pause) Lord hear us  OR  We pray to the Lord.

We pray for those who have died because of war and especially those whom we loved that God will one day unite us again in joy.
(Pause) Lord hear us  OR  We pray to the Lord.

We pray for the community gathered here. May the witness to the truth of justice and peace be continually present in our lives.
(Pause) Lord hear us  OR  We pray to the Lord.

Conclusion
Father, you come to the help of your servants in their need, hear the prayers we make in faith, through the power of the Spirit and in the name of Christ our Lord. Amen.
Music selections by Alessio Loiacono and Chris deSilva

Anzac Day (25 April 2023)

<table>
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<td>Advance Australia fair</td>
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<tr>
<td>For Australia</td>
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<td>545</td>
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<td>For the healing of the nations</td>
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<td>God of peace</td>
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<td>546</td>
<td>553</td>
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<td>Help of Christians, guard this land</td>
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<td>711</td>
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<td>Make me a channel of your peace</td>
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<td>793</td>
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<td>Nearer my God to thee</td>
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<td>154</td>
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<td>No greater love</td>
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<td>622</td>
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<td>O God, our help in ages past</td>
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<td>767</td>
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<td>459</td>
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<td>Peace with the Father</td>
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</table>

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 71: *Justice shall flourish in his time, and fullness of peace for ever.*

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<tr>
<td>Psalm 71</td>
<td>175</td>
<td>pg. 10</td>
<td>pg. 44</td>
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Psalm 114/115: *I will walk in the presence of the Lord in the land of the living.*

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<td>152a</td>
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Music selections by Michael Mangan

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

No greater love *(SYJ)* [Gathering, Recessional]

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

Peace for all time *(TCS)* [Communion, Recessional]
30 April 2023
Fourth Sunday of Easter

Reflection by Michele Purcell

**Introduction**

Today’s readings call us to trust in God’s love. In John’s Gospel Jesus reminds us that he is the gate of the sheepfold. Trying to enter through any other way will not lead to salvation. In the first reading Peter speaks to a large crowd at Pentecost and inspires them to repent, be baptised and receive the Holy Spirit. The author of the first letter of Peter writes to reassure the persecuted Christians in Asia Minor and exhort them to trust in God.

**Penitential Act**

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

Lord Jesus, you suffered so that we might be made whole. Lord have mercy.
You are our shepherd. Christ have mercy.
You lead us to the Father. Lord have mercy.

**Collect**

*The Oration*

Almighty ever-living God,
lead us to a share in the joys of heaven,
so that the humble flock may reach
where the brave Shepherd has gone before.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

There are reminders in this prayer back to the ‘lamb’ imagery in the Easter Triduum, however with significant transposition of meaning. The shepherd has overcome death and in resurrection is one with God in heaven. The sense of shepherd is more of one who blazes a path than of the tender carer of the animals in his charge. The collect seeks that God lead the flock into that same place of joy, offering a sense of the Church as ever under the watchful presence of the divine. The note of humility tempers any Christian boasting or self-aggrandisement in relation to the power of the resurrection. The collect witnesses a broadening of the usual Easter images, and an enlargement of the range of meanings applied to Christ as shepherd. In part this may
arise from the origins of the prayer as a collect during an ancient paschal tide service of evening prayer, where it was possibly prayed in conjunction with a shepherd psalm. Unfortunately, the current version has omitted a reference to the Holy Spirit and baptism that was in the earliest manuscript tradition.

Acknowledgement

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

First Reading

Acts 2:14, 36-41

In the first reading Peter himself becomes a gateway to new life for the crowd of believers who asked him, ‘What must we do?’.

Responsorial Psalm

Psalm 22(23)

*The Lord is my shepherd there is nothing I shall want. Or alleluia.*

This beautiful and much-loved psalm personifies God as the Good Shepherd caring for every need of the sheep.

Second Reading

1 Peter 2:20-25

Peter’s letter was written sometime between 70-90 C.E. It was specifically addressed to the Christian communities who had been enduring constant harassment for refusing to take part in the worship of local gods. They were advised to persevere with their faith and not to react with abuse and threats.

Gospel Reading

John 10:1-10

I am the Gate of the Sheepfold.

Reflection

Today’s Gospel text is a continuation of the previous chapter in John which describes, in some detail, Jesus curing a man born blind (9:1-41). It is worth spending some time examining this story since it directly underpins the events which follow in Chapter 10.

Chapter 9 depicts Jesus demonstrating compassion for a blind beggar whom he had met while walking with his disciples. Jesus first reassured the man born blind that he
was not a sinner in the eyes of God and then he restored his sight. After he had been cured, however, the man suffered harassment from the people who had known him when he was blind. He was also abused and rejected by some of the Pharisees. When Jesus found out about this, he sought out the man to reassure him and the man came to believe in him, recognise him as the Messiah and worship him.

Very often in the Hebrew scriptures God has been imaged as a loving shepherd, walking with the people of Israel, and protecting them. Whenever this Gospel was read, listeners would have been familiar with this symbolism. Kings and leaders of the people especially were tasked with representing God as shepherd in the world. In his dealings with the man born blind, Jesus acted with integrity - as a true shepherd in this sense. He was embodying the God of Israel. These Pharisees should have known from the scriptures that they, too, were responsible for caring for the poor, the sick and the suffering among God’s people. (Two excellent examples of this can be found in Ezekiel 34 and in today’s Psalm). But the behaviour of the Pharisees in Chapter 9 was atrocious and despicable. No wonder Jesus describes them in Chapter 10 as false shepherds who are in fact ‘thieves and brigands’ (10:1). Jesus was righteously angry with them.

Chapter 10 is written in two parts. The first part is a parable (an ‘allegory’ in some translations) directly addressed to these Pharisees. The parable itself initially seems to be elaborating on the current best practice of sheep herding in Palestine. Jesus contrasts the honest behaviour of a true shepherd, who enters the sheepfold by the proper gate, with the deceitful behaviour of others who try to sneak in by some other way with ill intent. The parable claims that ‘the sheep never follow a stranger but run away from him: ‘they do not recognise the voice of strangers’ (10:5). (I find this verse particularly pleasing because it credits ‘the sheep’ in the parable with great good sense!)

Jesus became aware that those to whom he was speaking ‘failed to understand’ (10:6), but his message was vital, so he tries again. This time Jesus speaks more explicitly saying:

I am the gate. Anyone who enters through me will be safe; he will go freely in and out and be sure of finding pasture (9-10).

Jesus is exhorting his listeners – and especially the Jewish leaders – to follow his example and to see him as the ‘gate’ to salvation. As a Jewish prophet, Jesus, in Chapter 9, was demonstrating the way to behave as God, the loving shepherd, would act. To behave unjustly and with no compassion – as the Pharisees did – is likened to someone trying and get into the sheepfold in order ‘to steal and kill and destroy.’ This is no way to care for God’s people and in any case the people will not listen to such leaders (v5).

The words ‘I am the gate’ have messianic overtones. This statement is the third of seven such emphatic statements in the gospel of John. With the image of the gate Jesus is shown as the one who desires to accompany his sheep. He will take care of their needs and provide safety and guidance. Jesus is the gate. Sometimes a shepherd in Jesus’ time would lay across the opening of the sheepfold and actually become the gate for the sheep and be ready to defend them and lead them out in the morning.
This image of Jesus as the gate by no means suggests a restricted or difficult access to the sheepfold or to the pastures. Jesus states anyone entering through him will be able to ‘go freely in and out’ (10). The freedom to go in and out also suggests that both the ‘sheep’ and the ‘shepherds’ have missionary responsibilities to one another and the community.

Today’s Gospel selection finishes with Jesus’ assurance: ‘I have come so that they may have life and have it to the full’. This has always been God’s desire for us. Jesus’ words are an echo of the words in Psalm 22(23), ‘My head you have anointed with oil, my cup is overflowing’.

A brief word about today’s Second Reading: 1 Peter 2:20-25

Peter’s letter was addressed to Christian communities living in Roman provinces in Asia Minor who were being persecuted by non-Christian citizens. This reading should never be interpreted as God wanting us to passively endure unjust abuse in our lives. Jesus is the ‘gate’, and in today’s Gospel we see Jesus publicly confronting the Pharisees when they bullied him and the man who had been healed. The man born blind objected strongly when the Pharisees mistreated him. Jesus supported this man.

During this joyful season of Easter, John’s Gospel today invites us to become aware of a time that Jesus had ‘opened a gate’ for us recently.

What gate is Jesus inviting us to go through now?

---

Christ, the Good Shepherd, went before us through suffering and death.
Prayer of the Faithful

Introduction

As we gather together as a humble flock of the brave Shepherd, let us offer our needs and the needs of our world to the Father.

Petitions

We pray for the Church, that she may be unified during this reflective and joyous period of the Easter season. May this be reflected in the implementation of the Plenary Council and our growth in synodality.

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

May all who work in the service to the Church, clergy, lay and religious, be strengthened through the Spirit to faithfully continue their vocation.

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

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

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

We pray for all people who work in government and non-government agencies for the care of those in need, may they be granted the strength and discernment to faithfully protect those in their care.

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

We pray for the unacknowledged men and women who continue to spread the message of Christ’s death and resurrection, regardless of praise or consequence.

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

We pray for the sick and the elderly within our local community, that they will not be alone during this joyous season and be inspired by Christ’s presence to live through their suffering and difficulty with the help of those who shepherd them.

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

Conclusion

Father, we ask that you hear our prayers and grant our petitions, as we continue to remember your selfless sacrifice and the power of the resurrection. We ask this through the power of the Spirit, in the name of your Son, Jesus Christ.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

Fourth Sunday of Easter, Year A (30 April 2023)

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<td>All the earth proclaim the Lord</td>
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<td>611</td>
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<td>Baptized in water</td>
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<td>Come to me, all who labour</td>
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<td>Gift of finest wheat</td>
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<td>685</td>
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<td>Good shepherd, you know us</td>
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<td>Hail, redeemer, king divine</td>
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<td>703</td>
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<td>Like a shepherd</td>
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<td>My shepherd is the Lord</td>
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<td>O flock of Christ</td>
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<td>O how good is Christ the Lord</td>
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<td>O Lord at your first Eucharist you prayed</td>
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<td>One bread, one body</td>
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<td>579</td>
<td>193</td>
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<td>Shepherd me, O God</td>
<td>33</td>
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<td>597</td>
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<td>Shepherd of souls, in love, come feed us</td>
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<td>596</td>
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<td>Take and eat</td>
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<td>608</td>
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<td>The living God my shepherd is</td>
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<td>The Lord is my shepherd</td>
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<td>The Lord is my shepherd, my shield</td>
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<td>The Lord my shepherd rules my life</td>
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<td>The Lord’s my shepherd</td>
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<td>The Lord is my shepherd</td>
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<td>We are God’s people</td>
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<td>We are his people</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 22: The Lord is my shepherd; there is nothing I shall want.

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<td>pg. 34</td>
<td>pg. 36</td>
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Music selections by Michael Mangan

Easter alleluia (TT/SYJ) [Gathering, Recessional]
This is the day (FWS) Based on Ps 117/118 [Gathering, Recessional]
You are my shepherd (FWS) Based on Ps 22/23 [Gifts, Communion]
One body in Christ (Esp V1) (TWB) [Communion]
Introduction

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

Penitential Act

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

Lord Jesus, you are the revelation of the Father. Lord have mercy.  
You draw us into the mystery of baptism. Christ have mercy.  
You teach us how to be disciples. Lord have mercy.

Collect

The Oration

Almighty ever-living God,  
constantly accomplish the Paschal Mystery within us,  
that those you were pleased to make new in Holy Baptism  
may, under your protective care, bear much fruit  
and come to the joys of life eternal.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

This prayer is new to Sunday V in Easter, previously appearing in the revised missal as the collect for the Saturday of Easter Week IV: it has been promoted by a day. The text is from the liturgical books of Milan, though it was newly formed for the post Vatican II revisions by combining two ancient Milanese orations. The prayer begins immediately with the petition that God transform us constantly through the paschal mystery. In this sense it implores God that we bear the resurrection in our lives here and now, and have its power shine forth in our actions. The grounds for this are baptism, in which we were made anew. The reference is as salutary for the long baptized as it is for those newly baptized at the Easter vigil. Three further points are found in the prayer. Firstly, the unceasing care of the divine one is a requirement: all
our efforts are only possible in grace, while the guarantee of God’s fidelity is in the paschal mystery. Secondly, as Easter people we are called to bear fruit. Our lives in the paschal mystery work to bring forth the reign of God. Finally, a fruitful life lived in the paschal mystery is consonant with knowing the joys of heaven and celebrating them in eternity.

Acknowledgement

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

**First Reading**

_Acts 6:1-7_

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

**Responsorial Psalm**

_Psalm 32(33): 12-3, 4-5, 18-19_

*Lord let your mercy be on us as we place our trust in you.* Or alleluia.

For those who trust in the Lord there is justice and right because the Lord is faithful.

**Second Reading**

_1 Peter 2:4-9_

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

**Gospel Reading**

_John 14:1-12_

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

**Reflection**

If only our Christian faith could spare us from all the hardships, tensions, uncertainties and confusions of everyday life. If it did you would not be able to get a seat in Church each Sunday.
For an early snapshot of Christian believers and some of the tensions in their community, we only need to glimpse into the upper room on that last supper night. Having witnessed endless clashes with the Jewish authorities the disciples are gathered together to be told by Jesus that there is a traitor amongst them and that this traitor will hand him over to those who will eventually kill him.

Some years later in Jerusalem we have the early Christian community fighting among themselves. The Hellenists, the Greek speaking Jews who had become Christians, were squabbling with the Hebrew speaking Jews who had converted to Christianity. On the surface the issue seems to be about something rather basic, pious Greek speaking widows were missing out on provisions. But you do wonder if the cause of this oversight was founded on a clash of cultures and long-standing suspicions. Perhaps one group saw themselves as more important or more deserving than the other. A practical solution had to be found.

So many troubles even from the very beginnings of the Christian faith. Those words of Jesus must have given comfort to the disciples in the upper room. How many generations of believers have returned to those soothing words in time of strife and sorrow. ‘Do not let your hearts be troubled, trust in God still and trust in me.’ No wonder it is an often chosen text for a funeral mass. The words calm the unsettled heart. Of course, we need to see the challenging events of life that cause pain and confusion through the eyes of faith but if we struggle to do so we should not get discouraged. It is a hard call. St. Thomas, the doubting apostle, should give us consolation. He is the realist, the sceptic, the one who is always direct and looking at life from a concrete perspective. You cannot help but warm to him. Remember when Jesus decided to return to Judea to visited Lazarus who was gravely ill. Thomas remarks: ‘what are you going back there for, they nearly stoned you last time.’

In today’s gospel when Jesus says ‘you know the way’ the ever-practical Thomas seems to be wanting a map or at least some verbal travel instructions. Jesus must explain to Thomas: ‘I am the Way, the Truth and the Life.’ It is the same Thomas after the resurrection of Christ who states that he will not believe that the Lord is risen until he can place his fingers into the wounds of Christ’s hands and his hand into the side of Christ that was pierced by the lance. Despite his doubts and misunderstandings, Thomas leaves us a simple prayer we can often repeat with confidence; ‘My Lord and my God.’

So it should be no surprise that just like the disciples and the members of the early Christian community we will not be spared disappointments, disagreements, some confusion and difficult times. It is part of the whole calling to follow Christ, to take up the cross in the following. We are reassured in the second reading of the day that if we trust in the keystone, Christ, we will not be disappointed. As the psalmist says: ‘For the word of the Lord is faithful and all his ways are to be trusted’.
Prayer of the Faithful

Introduction
The psalmist reminds us that God is merciful and just, so let us bring all our needs in prayer.

Petitions
We pray for the whole Church that she may be a sign of the Way, the Truth and the Life, in Jesus’ name.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the Church in Australia that the joy of Easter and the power of the resurrection will work within those assisting the implementation of the Plenary Council and the journey to the Synod.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the world, for those in positions of power, that they may have the courage and strength to make decisions for the good of all those who are weak and oppressed.
(Pause) Lord hear us OR We pray to the Lord.

We pray for those fleeing war and political persecution, that they may find refuge and safety from all danger in countries that open their borders with compassion.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are suffering, especially those who are suffering from depression and anxiety, may they find consolation and acceptance in their families and friends.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all of us gathered around this altar, give us the grace to love one another, as you have loved us.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all the members of our Parish, that in this Easter season we may be an authentic sign of Christ’s death and resurrection through our love for each other and the way in which we live in this world.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
Father in your mercy listen to these petitions, grant them according to you will, through the power of the Spirit and in the name of Christ Our Lord.
Amen.
Music selections by Alessio Loiacono and Chris deSilva

Fifth Sunday of Easter, Year A (7 May 2023)

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<tr>
<td>A trusting psalm</td>
<td></td>
<td></td>
<td></td>
<td>293</td>
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<td>Christ, be our light</td>
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<td>Christ is the sure foundation</td>
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<td>Christians, lift up your hearts</td>
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<td>Christ our God has come to save his people</td>
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<td>Church of God</td>
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<td>471</td>
<td>480</td>
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<tr>
<td>Come, my way, my truth, my life</td>
<td>656</td>
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<tr>
<td>Jesus Christ, you are my life</td>
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<td></td>
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<tr>
<td>Out of darkness</td>
<td>134</td>
<td></td>
<td></td>
<td></td>
<td>504</td>
<td></td>
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<tr>
<td>Praise to you, O Christ, our saviour</td>
<td>28</td>
<td></td>
<td></td>
<td>587</td>
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<td>Priestly people</td>
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<td>589</td>
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<td>Sing a new song to the Lord</td>
<td>76</td>
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<td>Sing to the Lord</td>
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<td>Take and eat</td>
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<td>This is the day</td>
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<td>This joyful Eastertide</td>
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<td>You are the way</td>
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</table>

Psalms Selected by Chris deSilva and Angela McCarthy

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

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<tr>
<th>Title</th>
<th>S&amp;S1</th>
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<tbody>
<tr>
<td>Jesus Christ, you are my life</td>
<td>349</td>
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<tr>
<td>That where I am</td>
<td>353</td>
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<tr>
<td>We will follow</td>
<td>358</td>
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<tr>
<td>You are the way</td>
<td>213</td>
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</table>

Music selections by Michael Mangan

Easter alleluia (TT/SYJ) [Gathering, Recessional]
Sing new songs of joy (FWS) Based on Ps 97/98 [Gathering]
You are the way (TWB) [Gifts, Communion]
One body in Christ (Esp V5) (TWB) [Communion]
I am the way (SHOF) [Recessional - CHILDREN]
Introduction
The readings today reflect the post Easter joy that the Spirit brings to the early Christian communities. Followers of the risen Jesus are urged to be courageous and, with the help of the Holy Spirit, take responsibility for continuing Jesus’ mission in the world.

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

Lord Jesus, you show us the way to the Father. Lord have mercy.
You draw us into the life of the Spirit. Christ have mercy.
You teach us how to be Church. Lord have mercy.

Collect
The Oration

Grant, almighty God,
that we may celebrate with heartfelt devotion these days of joy,
which we keep in honor of the risen Lord,
and that what we relive in remembrance
we may always hold to in what we do.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God for ever and ever.

With the Season of Easter into its sixth week the collect is an encouragement to keep alive the celebration of the great feast. The centrepiece is the resurrection. However, the focus falls onto the hearts and actions of the faithful. The prayer seeks an ongoing depth of joyous devotion in tandem with a tenacious fidelity to the implications which the celebrations have for everything we do. There are a number of curious features to the oration. The verb ‘relive’ does not fully capture the sense of action and involvement of the original Latin, which carries a sense of ‘running through’. Moreover, the complete oration is a modern composite, with various clauses taken from a preface during a fast, a December Mass for the feast of John the evangelist, and an Easter liturgy, all from the ancient sources.
Acknowledgement

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

First Reading

Acts 8:5-8, 14-17

The Apostles, from their base in Jerusalem, were heartened by Philip’s success preaching the good news in Samaria. They sent Peter and John to pray with them so that the Samaritans, too, would receive the Holy Spirit.

Responsorial Psalm

Psalm 65(66):1-7, 16, 20

Let all the earth cry out to God with joy.
Or alleluia.

Today’s psalm is part of a song of thanksgiving to God by an individual, possibly a woman, who had made a vow and is now at the temple to pay the price she had promised. She sings out loud, ‘Blessed be God who did not reject my prayer, nor withhold his love from me.’ We are reminded of Hannah who vowed to gift her son to God if she could only be blessed with a child (1Samuel 1:11).

Second Reading

1 Peter 3:15-18

In the Second Reading today, Peter writes to encourage the persecuted Christians in Asia Minor to always behave justly and be respectful to everyone, especially to those who are not followers of Christ.

Gospel Reading

John 14:15-21

I shall ask the Father and he will give you another Advocate.

Reflection

Today’s gospel reminds us of the constant care and concern that loving mothers and fathers bestow on their children. Just as parents arrange for a carer or relative to guide their children if they need to be out of the home for a while, Jesus is reassuring his disciples that – while he will soon leave them – he will not leave them without support. He will ask the Father to give them ‘another Advocate’ – (Jesus being the first Advocate) – who is the ‘Spirit of truth’ to stay with them – and this Spirit will stay forever (14:16-17).

Members of John the Evangelist’s community have been prepared for the coming of the Spirit from the very beginning of his gospel. The Spirit is mentioned four times
before chapter 14. In chapter 1, John the Baptist identified Jesus as the one on whom the Spirit descended and remained, and who ‘baptises with the Holy Spirit’ (1:32-34). Later, Jesus spoke to the pharisee, Nicodemus, about being ‘born of water and the Spirit’ (3:8). At Capernaum, Jesus says to his disciples, ‘It is the spirit that gives life … the words that I have spoken to you are spirit and life’ (6:63). Finally, on the last day of the Festival of Booths, Jesus speaks of ‘the Spirit which believers in him were to receive’ after he was glorified (7:39).

Today’s gospel (14:15-21) continues the instruction given to his disciples by Jesus in last Sunday’s gospel (14:1-12). The whole of chapter 14 is concerned with Jesus’ plan to prepare the disciples for his death. It is just one section of Jesus’ ‘farewell discourses’ in John. The discourses (13:33-17:26) are unique to John’s gospel, and sections are read in our liturgies from Easter to Pentecost.

Farewell discourses are records of teachings spoken by leaders, as they are about to die, to encourage their people to continue to live justly when they are gone. They occur in the First Testament scriptures from Deuteronomy to 2 Kings. Leaders of Israel such as Moses, Joshua, Samuel, and David all left farewell discourses. John’s inclusion of the Jesus’ lengthy discourse material indicates that Jesus is taking his place as a great leader of Israel, too. John uses the ancient discourses as a model to shape Jesus’ last message for his community. He is conscious of recording the significance of Jesus’ life, death, and resurrection for his own community who probably lived during the 80s or 90s CE in Ephesus. Readers today are invited to embrace John’s theology too, and to become aware of the love of God that is constantly offered to us through Jesus and the Spirit.

In today’s gospel selection, Jesus constantly reminds his disciples of God’s love for them – an intimate indwelling love – which binds Jesus and the Father and the Spirit with his followers. At the beginning and the end of the gospel, Jesus instructs them to keep his commandments. In John, obeying commandments is not an onerous task. It is simply the way people communicate their love and desire for intimacy with their God. It is the natural response to the offer of love from the Father.

In the fourth gospel we read of a strong desire for God to draw people close to Godself to experience a communion of love with the Father and with Jesus. This close relationship will happen when Jesus asks the Father to send the ‘Spirit of truth’ to the disciples to abide with them (vv17-18). After Jesus’ glorification they will recognise this Spirit because it is the same Spirit that has been with Jesus all through his ministry (1:33). This promise of love and closeness is repeated in verse 20: ‘On that day you will know that I am in my Father, and you in me, and I in you’.

The life Jesus promises is the same life – the intimate communion – he enjoys with the Father. The absence of the earthly Jesus will not result in leaving his followers as if they were orphans (v 18). The Spirit, sent by the Father, will stay with them forever (v 16).

In today’s First Reading (Acts 8:5-8,14-17) we witness Philip preaching the gospel in Samaria and, ‘as a result there was great rejoicing in that town (v8). The Samaritan people may have been the traditional enemies of the Jewish people, but we can see
that they, too, were not meant to be left as ‘orphans’ (Jn 14:18). The all-inclusive power of the Spirit, which cannot be contained, was sent to abide with them too (Jn 14:17). Pope Francis believes that ‘the Church is called to be the house of the Father, with doors always wide open … so that if someone, moved by the Spirit, comes there looking for God, he or she will not find a closed door’ (Evangelii Gaudium, 24 Nov 2013, par 47).

In the Second Reading today, Peter writes to encourage the persecuted Christians in Asia Minor. The words ‘reverence the Lord Jesus in your hearts’ resonates with today’s gospel which speaks of the intimate nature of the relationship the disciples of Jesus have with him and with the Father (Jn 14: 20). Even though they are in a foreign land, obeying the commandments should always be an indication of their love for God (Jn 14:21).

Christ, the Good Shepherd, went before us through suffering and death.

https://researchonline.nd.edu.au/pastoral-liturgy/vol53/iss2/1
DOI: 10.59405/2653-7834.1178
**Prayer of the Faithful**

**Introduction**

The psalmist calls on us to cry out to God with joy. With confidence we offer our needs and the needs of our world.

**Petitions**

We pray for the Church, under the leadership of Pope Francis that in this season of Easter we may bear witness to the joy that the Gospel brings as we move towards the Synod.

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

We pray for the Church in Australia, that the joy of Easter will inspire all involved to work hard towards implementing the Plenary Council and engaging in the preparation for the Synod.

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

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

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

We pray for those who are suffering, especially those who are contemplating suicide, that the Holy Spirit will convince them of the immense love that is available to them.

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

We pray for all those in our community who are grieving the loss of loved ones. May the joy of the Easter season become real for them in the witness of those who care for them.

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

We pray for all of us gathered here in your name. In this Easter season, may we experience the resurrection of Jesus Christ in our lives and be ready to share that joy with all whom we meet.

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

**Conclusion**

With the hope and joy of the Easter season we offer these petitions and those in the silence of our hearts with true knowledge that all will be provided through the power of the Spirit in the name of Jesus, our Lord.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

Sixth Sunday of Easter Year A, (14 May 2023)

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<td>All you nations</td>
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<td></td>
<td>616</td>
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<td>Alleluia! Sing to Jesus</td>
<td>191</td>
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<td>619</td>
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<tr>
<td>As gentle as silence</td>
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<td>Christ the Lord is ris’n’ again</td>
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<td>Christians, lift up your hearts</td>
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<tr>
<td>Come, Holy Ghost, Creator, come</td>
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<td></td>
<td>654</td>
<td>382</td>
<td>376</td>
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<td>Faith, hope and love</td>
<td>249</td>
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<td>For the journey</td>
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<td>Holy Spirit, come, confirm us</td>
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<td></td>
<td>707</td>
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<tr>
<td>Make me a channel of your peace</td>
<td>126</td>
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<td>793</td>
<td>555</td>
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<td>My soul is longing for your peace</td>
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<td>751</td>
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<td>No greater love</td>
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<td>Now the green blade rises</td>
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<td>756</td>
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<td>Peace I leave with you my friends</td>
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<td>785</td>
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<td>Sing to the Lord</td>
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<td>97</td>
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<td>Let all the earth</td>
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<tr>
<td>Let all the earth cry out</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 65: *Let all the earth cry out to God with joy! Alleluia!*

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<td>Psalm 65</td>
<td>308</td>
<td>pg. 48</td>
<td>pg. 59</td>
<td>pg. 52</td>
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Music selections by Michael Mangan

**Easter alleluia** (TT/SYJ) [Gathering, Recessional]
**Sing out with joy** (FWS) *Based on Ps 66* [Gathering, Gifts]
**A life of love** (TT/SYJ) [Gifts, Communion]

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DOI: 10.59405/2653-7834.1178
Introduction

Today we celebrate the Ascension of the Lord. It remembers the end of Jesus’ earthly ministry as the Lord Christ takes his place at ‘God’s right hand’. We are also celebrating the beginning of our call to manifest Christ as a Church in new ways through the power of the Holy Spirit.

Penitential Act

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

Lord Jesus, you brought all things to fulfilment. Lord have mercy.
You gift us with the Spirit. Christ have mercy.
You share all authority in heaven and on earth. Lord have mercy.

First Reading

Acts 1:1-11

The Acts of the Apostles opens with Jesus’ final instructions; be ready to receive the Holy Spirit which empowers you to witness Christ to the whole world.

Responsorial Psalm

Psalm 46(47):2-3, 6-9

God mounts his throne to shouts of joy: a bale of trumpets for the Lord. Or alleluia.

Today’s psalm praises the universal dominion of God; The Lord is not only the God of a select people, but of the whole world.

Second Reading

Ephesians 1:17-23

The reading from Ephesians attests that Christ, through his descending into death and ascension into heaven, has supreme sovereignty over all creation. Through faith and love, we come to experience this truth and find our place in Christ.
Gospel Reading
Matthew 28:16-20

The final scene in Matthew’s gospel focusses less on Jesus’ departing and more on instructions for Christ’s followers. They are to go to ‘all the nations’ and draw people into Christ.

Reflection

The central scriptural narrative on which today’s feast is based is taken from Acts and presents a somewhat intriguing picture. Jesus has given his final instructions and then is experienced as rising into the heavens in a glorious epiphanic moment. The gathered disciples then stand there gaping at an empty sky. The final act in Jesus’ earthly ministry has occurred, and it seems we have that moment of ‘now what’?

For a brief moment at least, the scene captures an often experienced human occurrence. We might call it the afterglow or, in more negative tones, a comedown or perhaps reality check. It is the feeling that one gets when a tremendous impactful experience has come to an end. For example, when we have come to the end of a great project that we may have been working on, or when we attend the graduation for ourselves or of a loved one, or after a wedding. Perhaps when we’ve come to the conclusion of a much anticipated concert or sporting event. Or when we’ve been on a ‘once in a lifetime’ holiday or significant religious retreat. When it comes time for those wonderful experiences to end, there are those moments afterward where we are left with ourselves recognising that, whatever that special event or experience was, it is quickly becoming an historical memory. We have that mix of joy at having experienced the meaningful event, but sadness that it is over and we have to ‘move on’.

And we are left with questions. Is this experience for a moment, or does it change things going forward? What changes now? What do we do now? Perhaps that is something of what is being expressed in the dumfounded stare at the empty sky among the followers of Christ. They have gone through the roller-coaster ride of encountering, befriending and growing among themselves with Christ. They have had that experience ripped apart with the crucifixion, but have now encountered the risen Christ. It is surely a high point of their lives. But, even though Christ is risen, the time for encounter as they have known it has come to an end. A glorious end to be sure, but it is over. What now?

We are given an answer in part by Jesus in both Acts and the Gospel reading – and it applies to us as much as it did to those original apostles. Jesus may not be present in the same way he was in his earthly ministry, but his presence is available through the Holy Spirit ‘until the end of time’, and we are to ‘wait for the promises of the Father’ and heed the call to go out into the world and bring people into the family of Christ. To encounter, experience, to be touched by the Holy Spirit, and then bring this to others. This is the fundamental call for what we are to do.
It is telling that the Ascension scene appears at the beginning of Acts. The Ascension reads like an end to the story, and the feast name itself seems to put the emphasis there, but it really is a celebration of beginnings. It is the story of Jesus going ‘to the Father’ not as a departure, but as a fore-runner, what St. Paul calls ‘the first fruits’ that we all will enjoy (cf. 1 Cor 15:20). So, what the experience of Christ was, was incredible, but the place where Christ is to be found now, is among us to be sure, but is calling us forward; not simply what was, but what will be.

We all experience high points. We would hopefully have some experience of highpoints with Christ in our personal lives and in our Church too. Times of feeling confident in our faith, assured of God’s presence and positive in our community. But nothing stays still. Perhaps one lesson of the Ascension is recognising that Christ never really ‘goes away’ but does ‘go ahead’. This indicates our response and our destiny which is, ‘to follow’. This very point reflects the fundamental truth of existence; that we cannot stay still. To cling entirely to past experiences is to stay still. But life is dynamic, and we too may have felt Jesus pulling away to go ahead of us. Not away all together, but not quite there as we would like either.

Part of this feast is recognising the loss we feel of times gone past. Whether it is in our personal experience of faith or even collectively, as a Church. It is human nature to want to cling to what has gone before and remain there. In our own way, to stand there gawking at an empty sky. The feast of the Ascension reminds us that Jesus is always with us, but is more fully ahead of us, calling us forward. We may not always feel the assuredness of the presence of Christ, of the truth and love of God, but it is there for us nonetheless as we wait on the Holy Spirit. With it, we can move forward rather than cling to that which is behind us.

Thus, today’s feast is also a tremendous celebration of all that we can be, of all that God calls us to be as individuals and as a community of Christ. Jesus departed so that the Lord’s presence would become manifest in the community itself. Empowered by the Spirit, those first disciples of Christ went forth into the world and we today are the legacy of those beginnings. However, the story continues. Like those first followers, we draw on what has gone before, but we are still called forward and know that is exactly where Jesus wants us to go, confident that, in the Spirit, we are given all we need for the journey.
Prayer of the Faithful

Introduction

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

Petitions

We pray for the leaders of our Church, that they may be given the strength and courage to lead us in the front line of the current spiritual, social, moral and economic battles that we face.
(Pause) Lord hear us OR We pray to the Lord.

We pray for our Church in Australia, that all of us may work prayerfully towards the Synod in whatever capacity we are able to be involved.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the leaders of our country, that they may believe in goodness and proclaim it with honesty and truth in all that they do.
(Pause) Lord hear us OR We pray to the Lord.

We pray for the gift of spiritual alertness, that we may always be aware of God’s presence in our lives and in the lives of others.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who are sick and particularly those who suffer mental illness. Through the care of those around them and those in medical services, may they be granted improved health.
(Pause) Lord hear us OR We pray to the Lord.

We pray for our community gathered around this table of remembrance. May we remain open to the Spirit and to the knowledge that Christ will be with us for all time.
(Pause) Lord hear us OR We pray to the Lord.

We pray for all those who have died recently and those whose anniversaries occur at this time. May they have eternal rest and peace. May those who grieve be strengthened through the love and care of those around them.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion

Father, we know that you will grant all these needs as you are the source of all mercy and love. We make our prayer in the name of your son, Jesus Christ Our Lord, and through the power of the Spirit.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

The Ascension of the Lord, Year A (21 May 2023)

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<thead>
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<th>Title</th>
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<th>CWB</th>
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</thead>
<tbody>
<tr>
<td>A hymn of glory let us sing!</td>
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<tr>
<td>Alleluia! Sing to Jesus</td>
<td>191</td>
<td>619</td>
<td>449</td>
<td>371</td>
<td></td>
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<tr>
<td>Be not afraid</td>
<td>114</td>
<td>653</td>
<td>449</td>
<td></td>
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<tr>
<td>Christ is the king! O friends rejoice</td>
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<td>641</td>
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<tr>
<td>Christ our Lord, he gives life abundant</td>
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<td>Christ, our Lord, the Prince of ages</td>
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<td>Christians, lift up your hearts</td>
<td>651</td>
<td>355</td>
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<td>Forth in the peace of Christ we go</td>
<td>681</td>
<td>489</td>
<td>495</td>
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<td>Glorious in majesty</td>
<td></td>
<td>374</td>
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<tr>
<td>Hail Redeemer, king divine</td>
<td>703</td>
<td>400</td>
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<tr>
<td>Hail the day that sees him rise</td>
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<td>375</td>
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<td>Holy God, we praise your name</td>
<td>129</td>
<td>710</td>
<td>504</td>
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<td>Let the earth rejoice and sing</td>
<td>731</td>
<td>376</td>
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<td>Lord, you give the great commission</td>
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<td>308</td>
<td>313</td>
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<td>O Christ, the great foundation</td>
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<td>565</td>
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<td>Rejoice the Lord is king</td>
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<td>The Church of Christ, in every age</td>
<td>818</td>
<td>613</td>
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<td>The fullness of God</td>
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<td>The Church’s one foundation</td>
<td>819</td>
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</table>

Psalms Selected by Chris deSilva and Angela McCarthy

Psalm 46: God mounts his throne to shouts of joy: a blare of trumpets for the Lord./Alleluia!

<table>
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<tr>
<td>Alleluia! Sing to Jesus</td>
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<td>97</td>
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<td>God mounts his throne</td>
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<td>256</td>
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<tr>
<td>I send you out</td>
<td></td>
<td>75</td>
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<td>My witness you’ll be</td>
<td></td>
<td>98</td>
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<tr>
<td>Shouts of joy</td>
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</table>

Music selections by Michael Mangan

Feel the power (TCS) [Gathering]
Hearts on fire (Vs 2 & 3) (SHOF) [Recessional]
Till the end of time (TT/SYJ) [Recessional]
Introduction

Pentecost announces the time of the Church. A time marked by the Spirit, sent to work in and through us to bring the Good News of God’s love to all people.

Penitential Act

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

Lord Jesus, you gave us your Spirit that we might have life. Lord have mercy.
You gift us with baptism in the Spirit. Christ have mercy.
You bring us into your new Creation. Lord have mercy.

Collect

The Oration

O God, who by the mystery of today’s great feast
sanctify your whole Church in every people and nation,
pour out, we pray, the gifts of the Holy Spirit
across the face of the earth
and, with the divine grace that was at work
when the Gospel was first proclaimed,
fill now once more the hearts of believers.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

This festal collect takes its inspiration from the day of Pentecost described in the Acts of the Apostles (Acts 2:1-3). It contains a sense of celebration that, across the breadth of the nations and the peoples, the Church is present. Indeed, the wholeness of the church embraces this diversity, and is sanctified throughout this richness. For a prayer emanating from seventh century Rome, this collect has a remarkable sense of the extent of the Church beyond local and imperial constraints. The petition has an evangelical thrust. It seeks first up that the gifts of the Spirit be spread across the face of the earth. These gifts need not be restricted to the seven
that are usually brought to the fore at the time of Confirmation and based in Isaiah 11:2-3. They should also include those that were granted at that first Pentecost: such as the gift of tongues, preaching (Peter) and baptism. At that first outpouring, the people gathered were ‘cut to the heart’ (Acts 2:37). Our prayer is asking that God, through the Spirit, revisit the hearts of the baptised and fill them again with this same love and enthusiasm.

Acknowledgement

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

First Reading
Acts 2:1-11

Gathered together in Jerusalem, the Spirit that the apostles were told to wait for arrives. Gifted with the Holy Spirit, they are able to proclaim in a profound way; everybody hearing them speak in their own language.

Responsorial Psalm
Psalm 103(104):1, 24, 29-31, 34

*Lord send out your Spirit and renew the face of the earth. Or alleluia.*

The spirit of God is the breath of life that brings forth the wonders of all creation.

Second Reading

1 Corinthians 12:3-7, 12-13

St. Paul reminds us that the Spirit will gift us in many ways, but will call us to the one body. We are a diverse people, made one in the Spirit.

Sequence

The sequence is obligatory for Easter and Pentecost and comes from music that dates from as early as the ninth century. It was one of the few places in the Mass in the middle ages where the vernacular was used and the congregation allowed to sing. They are largely poems that comment on the Alleluia and lead into the subject of the Gospel. In our current liturgy the sequence follows the second reading as the Alleluia announces the Gospel. They are best sung by the assembly.

Gospel Reading

John 20:19-23

One of the final scenes in John’s Gospel witnesses to Jesus breathing the Holy Spirit on his disciples. The promised Advocate is now available, allowing followers of Christ to be sent as Christ himself was sent.
Reflection

Through the season of Easter, we have regularly been hearing from the Gospel of John. John has many particular features and one of them is how frequently it explicitly mentions that Jesus has been ‘sent from the Father’. The relationship between the Son and the Father is expressed in many ways but, in John’s Gospel especially, the notion of sending is right up there in frequency and importance. On Pentecost Sunday we hear John’s call of sending uttered again. The words are chosen carefully. Just as Jesus has been sent, so too are his followers.

Importantly, this sending is different than simply being commanded to do something. ‘Just as the Father’ is the key. The Father is never not with the Son. In an early ‘sending’ account Jesus says, ‘The one who sent me is with me, he has not left me alone, for I always do what is pleasing to him’ (John 8:29). The sending is an outpouring of the endless love and mercy of God, the life of the Son is our experience of that love. The followers of Christ in the gospel narratives have witnessed the powerful acts of mercy, forgiveness, justice and healing. The ultimate stretching of that sending is expressed on the cross – Jesus laying down his life. Even here, God is mysteriously still present in the very depths of death itself.

Thus, this sending is not like some commander of an army who sends their soldiers off to fight some battle from a distance. It is not the sending done by a manager of some large corporation that instructs employees to run some errands. The sending is an expression of love that means that the Father and Son are always in harmony and with each other. This is the nature of how we are being sent.

This is also the gift of the Holy Spirit. Jesus knows that we cannot be sent as we are. Our limitations are too obvious. The uncertainties and anxieties of the world around us are too pressing. As we hear in our Gospel reading, the gathered disciples were huddled up in fear and, like them, we can be paralysed by fear of the world we live in. Fearful of our own inadequacies and perceived threats. But we are sent like Jesus is sent. With the gift of the Holy Spirit, we can also say, the ‘one who sent me is with me’.

We see here an anticipation of next Sunday’s celebration of the Holy Trinity, for we are not only given the example of Jesus, but the Holy Spirit is also the gift of the love between Jesus and God the Father. Pentecost is a reminder and celebration that we are drawn into the trinitarian community of God. John’s structure appears quite intentional and the intertwined themes matter; waiting on Jesus, receiving the Spirit, then being in a position to be sent. God does not simply have minions who do God’s bidding. God has loving relationships that will naturally flow outward to impact our world for the good. Because the love of the trinitarian God is so total, it seeks to include all people, and this is the direction of our sending – ‘out there’ so to speak. This sending also has a shape. It looks like the sending of Jesus; it is full of love, mercy, forgiveness, hope and service.

The first reading from Acts also tells us something about this Spirit of God. The remarkable account from Acts features one of the more fascinating scenes; filled
with the Spirit, the Twelve, the nascent Church as it were, is given the ability to be understood by people of various tongues, hearing them speak in their own various languages. It has likely never been entirely easy to bring Christ to the world, but it can feel especially challenging in our day. In a seemingly ever complex world, in a world where we are ever more connected, yet, seem to be able to talk past each other with little actual communication occurring – it can seem especially challenging to be understood as we face the world around us. The scene from Acts reminds us that we can, indeed, we need to trust the Spirit that continues to empower us in the sending such that we can be intelligible to our world.

Our sending will be outwardly focussed; the Spirit simply works that way. We might feel fear, confused and reluctant. This is not unusual. It was the experience of the first followers of Christ, and, in some ways at least, it has likely been the experience of all followers of Christ ever since. But we are graced people, we have the very breath of God availed to us. We pray that we can breathe deeply the Spirit that is the love between the Father and the Son and, experiencing that Spirit, likewise experience for ourselves the love of being sons and daughters of God. Filled with such love, we confidently go out and proclaim God’s ‘deeds of power’ wherever we may go.

Come Holy Spirit fill the hearts of your faithful; set them on fire with your love.
Prayer of the Faithful

Introduction
As we are filled with the Holy Spirit let us have the confidence to present all our needs before our Father as we pray.

Petitions
That the Church, filled with the Spirit of Christ, may be renewed to proclaim the gospel throughout the world.
(Pause) Lord hear us  OR  We pray to the Lord.

That the wisdom and strength of the Holy Spirit fill all those entrusted with leading our forthcoming Synod.
(Pause) Lord hear us  OR  We pray to the Lord.

That we, who have the Holy Spirit as our Advocate, may in turn be advocates for the poor, the vulnerable, the forgotten, those who wish to end their lives, and the unborn.
(Pause) Lord hear us  OR  We pray to the Lord.

That our community, gathered here in prayer may always be aware of the Spirit received in Baptism and be open to allowing our lives to be led by the Spirit.
(Pause) Lord hear us  OR  We pray to the Lord.

That those currently studying may be grateful to the Holy Spirit for the gifts of wisdom and knowledge.
(Pause) Lord hear us  OR  We pray to the Lord.

That the sick may experience the true presence and healing of the Holy Spirit.
(Pause) Lord hear us  OR  We pray to the Lord.

That those who have died may be purified by the Spirit and share in eternal life.
(Pause) Lord hear us OR We pray to the Lord.

Conclusion
Father, as you grant us the continuous help of your Holy Spirit, answer our prayers that we bring with confidence through the gifts of baptismal grace. We ask this through the power of the Spirit and in the name of Christ our Lord.

Amen.
## Music selections by Alessio Loiacono and Chris deSilva

### Pentecost Sunday, Year A (28 May 2023)

<table>
<thead>
<tr>
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<td></td>
<td>651</td>
<td>355</td>
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<tr>
<td>Come down, O love divine</td>
<td>118</td>
<td>653</td>
<td>381</td>
<td>375</td>
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<tr>
<td>Come, Holy Ghost, Creator, come</td>
<td>654</td>
<td>382</td>
<td>376</td>
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<tr>
<td>Come Holy Spirit, live in us</td>
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<td>649</td>
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<tr>
<td>Diverse in culture, nation, race</td>
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<tr>
<td>Filled with the Spirit’s power</td>
<td>676</td>
<td>385</td>
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<td>Forth in the peace of Christ we go</td>
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<td>489</td>
<td>495</td>
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<tr>
<td>Gather your people, O Lord</td>
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<td>490</td>
<td>530</td>
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<td>Gifts of the Spirit</td>
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<td>Holy Spirit, come, confirm us</td>
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<td>Holy Spirit, God of light (Sequence)</td>
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<td>Holy Spirit, Lord divine</td>
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<td>Holy Spirit, Lord of love</td>
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<td>387</td>
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<td>O breathe on me, O breath of God</td>
<td>758</td>
<td>564</td>
<td>432</td>
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<tr>
<td>One bread, one body</td>
<td>129</td>
<td>579</td>
<td>193</td>
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<tr>
<td>Send down the fire</td>
<td>164</td>
<td>389</td>
<td>475</td>
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<tr>
<td>Send us as your blessing, Lord</td>
<td>181</td>
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<td>607</td>
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<tr>
<td>Take the word of God with you</td>
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<td>The Spirit of God</td>
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<td>The Spirit of the Lord</td>
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<tr>
<td>There is one Lord (Alstott)</td>
<td>148</td>
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<tr>
<td>There is one Lord (Berthier)</td>
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<td>346</td>
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<tr>
<td>Veni, Creator Spiritus</td>
<td>851</td>
<td>391</td>
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<tr>
<td>Bless the Lord</td>
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<tr>
<td>Come, Holy Ghost</td>
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<td>326</td>
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<td>Come Holy Spirit (O’Brien)</td>
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<tr>
<td>Come, Holy Spirit (Angotti)</td>
<td>28</td>
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<td>Come O Holy Spirit</td>
<td>30</td>
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<td>Holy Spirit</td>
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<td>116</td>
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<td>Holy Spirit come</td>
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<td>Holy Spirit, come now.</td>
<td>68</td>
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<td>Lord, send out your Spirit</td>
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<td>275</td>
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<tr>
<td>One Spirit, one church</td>
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<td>132</td>
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<tr>
<td>Send out your Spirit</td>
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<td>79</td>
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<tr>
<td>Send out your Spirit, Lord</td>
<td>111</td>
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<tr>
<td>Veni, Creator Spiritus (Angotti)</td>
<td>141</td>
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<tr>
<td>We wait for you</td>
<td></td>
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<td>325</td>
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</table>
Psalms Selected by Chris deSilva and Angela McCarthy

Vigil

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

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<tbody>
<tr>
<td>Psalm 103</td>
<td>315</td>
<td>62</td>
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Sunday, Mass during the day

Psalm 103: Lord send out your Spirit and renew the face of the earth./Alleluia!

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<td>pg. 68</td>
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Music selections by Michael Mangan

Send out your spirit (FWS) Based on Ps 103/104 [Gathering, Gifts]
Holy Spirit of fire (SHOF, CWBII) [Gathering, Gifts]
Holy Spirit, come (TCS) [Gifts, Communion]
Come, O come, Holy Spirit (TWB) [Gifts, Communion]
Hearts on fire (Vs 2 & 3) (SHOF) [Recessional]
Holy Spirit rock (TT/SYJ) [Recessional]
Introduction
The great mystery of the Trinity captures the relational dimension of God. This relational God is so completely loving that creation itself unfolds from it and all people are invited to join it.

Penitential Act
Use one of the Roman Missal texts or this optional litany form:
Lord Jesus, you are one with the Father and the Spirit. Lord have mercy.
You bring us to a relationship of love. Christ have mercy.
You were lifted up on a cross for us. Lord have mercy.

Collect
The Oration
God our Father, who by sending into the world
the Word of truth and the Spirit of sanctification
made known to the human race your wondrous mystery,
grant us, we pray, that in professing the true faith,
we may acknowledge the Trinity of eternal glory
and adore your Unity, powerful in majesty.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of Holy Spirit, God for ever and ever.

The feast of the Trinity was first celebrated early in the second millennium, and so the Mass prayers have a slightly different feel to those found in the earliest sources. Our current prayer for Trinity Sunday is even more contemporary, as it was first created for the reform of the Missal after Vatican II. Its most unusual feature is to name God as ‘Father’. The ancient prayers are most reserved about this form of appellation. Here, it identifies the divine Trinity as Father, Word and Spirit, whereas normally the language of Father would be set with that of Son as a more complete filial metaphor. In this, the prayer signals the difficulty of speaking about the triune God! The sense of the prayer highlights God’s self-revelation as triune through the incarnation of the Word and the gift of the Spirit. The response sought from God is
that we profess the mystery and adore. This is a most wonderful reminder of the nature of God as revealed and sits well at the conclusion of the celebrations of the Paschal mystery and the power of the Spirit in our midst.

Acknowledgement

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

First Reading

Exodus 34:4b-6, 8-9

The reading from Exodus is taken from section commonly titled ‘The Renewal of the Tablets’ where the Lord re-writes the Decalogue after they had been broken. God’s mercy and faithfulness is declared.

Responsorial Psalm

Canticle: Daniel 3:52-56

Glory and praise for ever!

Our Responsorial Psalm is taken from a long song of praise from Azariah and his companions sung in a time of great persecution. Fire and calamity may abound, but God’s saving presence is always among us.

Second Reading

2 Corinthians 13:11-13

One of the clearest trinitarian passages of the Scriptures forms our second reading. Our ecclesial family is to be a reflection of the love of the three Persons of the Trinity.

Gospel Reading

John 3:16-18

We hear from today’s Gospel reading one of the most foundational statements of the Christian faith; Jesus Christ, the Son, is the love of God the Father poured out in totality, sent into the world not to condemn, but to save it.

Reflection

I recently ordered a large beach towel for a friend as a present. They wanted something with good size but still practical and I found something I thought fit the bill. This towel was made of a special microfibre material rather than the usual cotton which allowed it to be folded to an especially compact size. I was amazed when it arrived and saw it packaged into such a small pouch. A towel that expanded out to some 180 x 100 centimetres was packed into a travel bag about 1/8 of its original size. Until I saw it pulled out and used, I almost couldn’t believe the advertised size.
Today’s Gospel reading features a compact package of truth that, like my compact
towel, is a nugget of the Christian faith that, when one pulls it out and attempts to
grasp it, expands exponentially in meaning and implication. In this case, the
expansion is infinite. The verse in question is the often-touted John 3:16; ‘God loved
the world so much that he gave his only Son, so that everyone who believes in him
may not be lost but have eternal life.’

It is less common these days, but for some time over the last few decades, this key
verse was found everywhere. Often it is just the chapter and verse ‘John 3:16’
displayed on car stickers, on placards in the stands at sporting events among all the
other fan paraphernalia, or on t-shirts. I have even seen it as graffiti scrawled among
other tags found on opportune walls.

Though a popular verse, it is rare that the greater context is referred to. At that point
of the gospel narrative, Jesus is speaking to Nicodemus, a prominent teacher in the
Law. The exchange features a discussion on how one is to be ‘reborn’ to a new life.
There is confusion on Nicodemus’ part as he fails to see the truth of what Jesus is
expressing. Then the sudden declaration of John 3:16. This statement is then
followed with what is also often missed if only that verse is taken in. A response is
being asked. The Gospel states that the Son has been sent out of the love of God
the Father for the world, ‘that the whole world might be saved’. But because God
loves the world, it is not an imposition that usurps human will. We are called to
respond – and the response asked is belief.

Nicodemus, a religious expert, is confused, but Jesus does not offer teaching on the
Law to satisfy him, nor some other great intellectual theological explanation. Rather,
Jesus indicates that ‘belief’ is the key. But believe in what exactly? The literal object
of belief is, ‘in his name’. This is complex but, essentially, Jesus is saying that what
we must believe in is the very statement of John 3:16; that God loves the world, so
much so, that this love pours out into the very presence of God as human.

The feast of the Trinity is a celebration of this love. Love necessarily flows from one
to the other. It flows from God the Father to the Son, and from the Son to the Father.
Richard of Saint-Victor famously pointed out that this is why God is a trinity –
because love necessarily moves from one to another and back again, and the
movement of love from one to the other is the Holy Spirit. The love between them is
so perfect that the One loves the Other fully, and the One who is loved returns that
love in perfect mutuality, and this Love that flows between them expresses a perfect
community – wholly one while being distinct.

Perhaps that is more confusing than helpful, but it does not matter. One does not
have to understand it. That is part of the point of today’s reading and of today’s
celebration. One simply has to experience it. Indeed, one cannot help but experience
it in some way because all of creation is entwined in the creative love of God. This is
so because the love of God the Father and of the Son is not an exclusive mutual
‘indwelling’, it is also creative. In fact, it is the foundation of the very fabric of creation
– ‘In the beginning was the Word, and the Word was with God,’ says John, and ‘all
things came to be through him, and without him nothing came to be.’ (1:1, 3). And
even as the world rejects this creative love, God sends God’s self as the Son so that
the whole world might be saved. To ‘be saved’ is rich in meaning, but fundamentally it means to be entwined in the perfect love of God the Father and God the Son, i.e. it means to be ‘in the Spirit’.

Jesus’ response to Nicodemus suggests that this believing is not purely intellectual. However, nor is it blind. It is built on the experience of true love given and received. The Trinity that we believe in is not something to be grasped by intellectual assent, but to be lived and experienced. In a sense, the mystery of the Trinity is ironic for it is not so much something to be understood but, rather, helps us understand. The mystery of the Trinity helps us understand what love is. The love of God, poured out for us in the presence of the Son which we continue to experience in the Spirit. Further, the Spirit also empowers us to live this love. When one truly loves another, it will be ‘others focussed’ and it will be creative. When we help someone in need, when we listen to a person in sorrow, when we forgive, when we offer compassion and mercy, when we actualise all the myriad of ways love is expressed, we are touching and living the mystery of the Trinity.

God we praise you: Creator, Saviour and Spirit of Love.
Prayer of the Faithful

Introduction

Sisters and brothers, let us turn to our triune God, Father, Son and Spirit, with our needs and the needs of our world.

Petitions

We pray for the Church in Australia and our leaders, clergy, religious and lay. As we work together towards the implementation of the Plenary Council and the Synod, may we always understand that the most important thing is that we live in relationship with God and each other.

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

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

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

We pray for those who suffer ill health in mind and body. May the relationships that they form with their carers and medical staff support them during their difficult times.

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

We pray for our community gathered in your love. May we continue to grow in our love of the mystery that is God: Father, Son and Spirit.

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

We pray for those who have died without knowing the love of the Trinity. May they now be embraced fully in that loving relationship towards which we all move.

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

We pray for those who mourn. May they be comforted by the love of God shown through those who love them.

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

Conclusion

God, Father, Son and Holy Spirit, the source of all goodness and love. We offer our petitions to you in the knowledge that all that we need will be given to us by our Father through the power of the Spirit in the name of the Son.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

Trinity Sunday, Year A (4 June 2023)

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<th>Title</th>
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<th>CWBII</th>
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<td>Baptised in water</td>
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<td>Father bless us</td>
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<td>Father of mercy, God of consolation</td>
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<td>Firmly I believe and truly</td>
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<td>677</td>
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<td>Forth in the peace of Christ we go</td>
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<td>681</td>
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<td>For the beauty of the earth</td>
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<td>Glory and praise to our God</td>
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<td>Holy Father, God of might</td>
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<td>705</td>
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<td>Holy God, we praise your name</td>
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<td>Holy, holy, holy, Lord God almighty</td>
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<td>I believe in God the Father</td>
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<td>I bind unto myself today</td>
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<td>719</td>
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<td>In Christ there is no east or west</td>
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<td>721</td>
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<td>Lord, you give the great commission</td>
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<td>Now thank we all our God</td>
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<td>755</td>
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<td>On this day, the first of days</td>
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<td>Praise God from whom all blessings flow</td>
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<td>Sing praise to our Creator</td>
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<td>O Lord, our God</td>
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Psalms Selected by Chris deSilva and Angela McCarthy

Daniel 3: *Glory and praise for ever!*

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<th></th>
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<td>318</td>
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<td>pg. 74</td>
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Music selections by Michael Mangan

**Hearts on fire** (SHOF) [Gathering, Recessional]
**Maybe we can imagine** (TWB) [Gifts, Communion]
11 June 2023
The Most Holy Body and Blood of Christ
Corpus Christi

Reflection by Joe Tedesco

Introduction
Today we celebrate the feast of the living presence of Christ in the Holy Eucharist. The readings we hear today help inform us of the richness of God’s provision that is found in this mystery.

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

Lord Jesus, you are the Bread from Heaven. Lord have mercy.
You are the cup of salvation. Christ have mercy.
You draw us around the table to be one with you. Lord have mercy.

Collect

The Oration
O God, who in this wonderful Sacrament
have left us a memorial of your Passion,
grant us, we pray,
so to revere the sacred mysteries of your Body and Blood
that we may always experience in ourselves
the fruits of your redemption.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

Our collect has been in the manuscript tradition from the earliest times of the celebration of this feast and betrays some of its medieval predilections. The ‘wonderful sacrament’ which is also a ‘memorial’ of the passion is the celebration of the Eucharist itself. Piety somewhat confusedly, though customarily, also refers to the consecrated Bread and Wine as the Sacrament. The sacred mysteries here is the presence of Christ in the consecrated bread and cup. The question remains what it means to ‘revere’ this mystery. The Eucharistic liturgy would infer that the highest reverence to be made to the Body and Blood of the Lord is to eat and drink of it at the table of the Lord. The prayer is not so clear on this, and the thirteenth century context would dictate that it refers more to reverence by adoration and spiritual
communion. The petition links reference to an experience of the fruits of God’s redeeming actions. There is in this not so much a dwelling on the passion of Christ, particularly the sense of blood, but a rejoicing that the power of the redemption is alive in us.

Acknowledgement

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

First Reading

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

The passage from Deuteronomy reminds the people of God that the Lord cares for them. They are encouraged to remember that God provided for them in their time of need and did so in new ways, for God gave them food that their ancestors did not know.

Responsorial Psalm

Psalm 147:12-15, 19-20

Praise the Lord, Jerusalem. Or alleluia.

A song of praise for our God, who provides a place of security and nourishment.

Second Reading

1 Corinthians 10:16-17

Though we are many, we are formed into one body through the sharing of the body of Christ.

Gospel Reading

John 6:51-58

Leading up to the passage of today’s Gospel reading John 6, Jesus has evoked the imagery of manna provided to the Jewish ancestors in the desert. Like that provision, Jesus is a gift from God, given freely to satisfy the needs of many in ways that go beyond any blessing that has come before. Jesus is the ‘living bread from heaven’.

Reflection

Following this Sunday, the liturgical season returns to Ordinary Time and, with it, a return to Matthew as the main source of the gospel readings. Before that, we have today one final passage taken from John. John’s gospel is rich in symbolism, and images such as bread, which features in today’s reading, are presented with multiple layers of meaning, intending to convey rich layers of God’s blessings. Today we hear...
of Jesus being ‘living bread’. This and the similar ‘bread of life’ used in the verses immediately preceding today’s passage are the only place in the Gospel where such phrasing is used. However, the language is drawing from common knowledge on two levels.

Firstly, is the common universal implication. We all need food to survive and bread in many cultures and certainly in Jesus’ world represents the most basic staple. Life is simply not possible without at least basic sustenance, and bread represents that. Earlier in John’s Gospel we see similar language in reference to water. When engaging with the famous scene of the woman at the well, Jesus again suggests that what he provides is ‘living water’ that whoever drinks, will never become thirsty (4:10-14). In both instances Jesus is engaging with a most basic need. We all know what thirst and hunger is like. Some, unfortunately, know it all too well and to the degree where mortal life is at stake. Such symbolic framing suggests the depth of need that Jesus’ presence is to satisfy.

All living creatures have fundamental needs that, if not met, mean they do not thrive. Without food and water, we hasten toward physical death. But there is a pressing need just as fundamentally important that, though not as obvious, is still just as urgent. Without ‘bread of life’ and ‘living water’ we hasten toward death just as real, in fact, more total than the familiar experience of physical death. Whoever eats of ‘this bread’ that Jesus speaks of will live forever. Whoever drinks ‘the living water’ has eternal life. Jesus is taking familiar needs and attempting to draw our attention upward to more substantive even if hidden needs. It is not always perceived in the same way that our bodily hunger or thirst might be, but this need is just as real. Our existence is material, but stretches beyond mere physicality and, like those gathered who question Jesus in today’s Gospel scene, and like the woman at the well, we sense it but don’t know where to go to find satiation.

Turning to the first reading, we see important language that reappears in John’s account later. The text from Deuteronomy is providing a recollection for the chosen people of important elements of the story of the exodus from Egypt. It stresses the Lord’s care and provision for the people of God as they went ‘through a vast and dreadful wilderness’. We see in this short text something repeated often in Deuteronomy; ‘remember’ and ‘do not forget’ such things. There are a few reasons we are to hold on to such things and ensure we do not forget. Firstly, though the accounts of the exodus are from many millennia ago, we are still wandering in what can feel like hostile environments and we can be vulnerable to many ills in our life. The wilderness was a real experience for Israel, but it is one that has been re-experienced in many ways since and continues to be our experience. Even now, though assured of God’s victory in Christ over all sin and brokenness, we live the life of the pilgrim Church, moving from slavery toward the promised land.

Thus, we can still feel the pinch of dread that it is to be in the ‘wilderness’ where ‘fiery serpents and scorpions’ threaten (‘fiery’ is a translation of the Hebrew šārāp which is the name of a particularly poisonous, therefore, life threatening snake). But, in Jesus, just like Israel during the exodus, we are given provision from God. Jesus evoking such imagery as being akin to the ‘bread from heaven’ that featured as part
of the Lord’s provision in the desert is reminding us that Jesus is the ongoing, ever-present provision of God wherever we are in our journey – and this is especially manifest in the Eucharist.

However, we are also called to ‘remember’ and ‘not forget’ because, conversely, we can sometimes become blind to just how much we need God. The words of Deuteronomy were recorded and retold through the centuries because Israel had a habit of forgetting. When times seemed good, when it seemed that Israel could take care of itself, these were the most dangerous times and the prophets attest to this often. Israel had a habit of forgetting that they only exist because they are God’s beloved people and, if they depended on their own strength alone, would ultimately fail. In a sense, we can become easily blind to the spiritual wilderness that we are in.

In our contemporary experience, we can become so easily comfortable in our accomplishments and ability to satiate our seemingly every need. It is an almost clichéd notion that we have become masters of our own distraction. Comfortable in our ability to manipulate our lives and our world in all sorts of ways. To not want for anything, yet, never able to be entirely satisfied either. Of course, there are many who do not experience such agency. But, for many, to recognise the genuine need that we all have can be so easily masked by the plethora of material goods.

This and much more is captured in today’s feast. The Body and Blood of Christ is the very sustenance of God for life’s journey. The ongoing celebration where we are frequently called to ‘remember’ is also an opportunity to connect with our needs, to recognise just how much we actually do need God in our lives. It is so easy to become distracted, so easy to feel that the only nourishment we need is that which fills our actual bellies. Jesus declaring that he is the ‘bread of life’ is not only a statement of where we receive our nourishment, but that we actually need such nourishment at all – something that is evidently easy to forget.
Prayer of the Faithful

Introduction

As we gather around the table to share the Body and Blood of Christ, we bring our needs with confidence in God’s hospitality.

Petitions

We pray for the leaders of our Church that as they lead celebrations of the Eucharist they may always be open to the needs and cares of their communities.

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

We pray for the Church in Australia. Through sharing in the Eucharist may we be strengthened as we work towards the Synod and the implementation of the Plenary Council.

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

We pray for the leaders of the world. Bring them to understand that every human person has a right to sit peacefully around the table of life and share sufficient food.

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

We pray for the community gathered around this sacred table. May we always appreciate the love that God has shown through the eucharistic food that makes us one in the body and blood of Christ.

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

We pray for those who are suffering illness of mind and body and particularly those who suffer eating disorders. May the food of life bring them to peace and health.

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

We pray for those without a table at which to sit and share love and hospitality. May they find support through the goodness of those who are able to share generously from their abundance.

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

We pray for families who do not sit and eat together. May they find the determination to share love and food in a way that brings their family together in peace.

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

Conclusion

As we share this Eucharist, we know that God’s love is beyond our understanding and that God will provide for us our daily bread and all that we need to live the life of the Gospel. Therefore, we make our prayer through the power of the Spirit, in the name of Jesus, our Lord.

Amen.
Music selections by Alessio Loiacono and Chris deSilva

The Body and Blood of Christ, Year A (11 June 2023)

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<tr>
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<td>Alleluia! Sing to Jesus</td>
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<td>An upper room did our Lord prepare</td>
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<td>Bread of life, hope of the world</td>
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<td>Bread of the world in mercy broken</td>
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<td>By your priestly power, O risen Lord</td>
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<td>Christians, let us love one another</td>
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<td>Come, behold, the bread of angels</td>
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<td>Draw near and take the Body of the Lord</td>
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<td>Eat this bread, drink this cup</td>
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<td>For the journey</td>
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<td>God with hidden majesty</td>
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<td>How blest are we who share this bread</td>
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<td>Humbly we adore thee</td>
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<td>I am the bread of life (Toolan)</td>
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<td>In the breaking of the bread</td>
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<td>In remembrance of you</td>
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<td>Let all mortal flesh keep silence</td>
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<td>Now let us from this table rise</td>
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<td>O God, we hear your story</td>
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<td>O Lord, at your first Eucharist you prayed</td>
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<td>One bread, one body</td>
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<td>Praise, O Zion, Christ our glory</td>
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<td>Song of the Lord’s Supper</td>
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<td>Soul of my Saviour</td>
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<td>Take and eat (Joncas)</td>
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<td>The table of God</td>
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<td>This body will be given for you</td>
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<td>We gather here, O God</td>
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<td>We remember</td>
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<th>AOVNG</th>
<th>S&amp;S1</th>
<th>S&amp;S2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bread for the world</td>
<td></td>
<td></td>
<td>157</td>
</tr>
<tr>
<td>Come to the table (Angotti)</td>
<td></td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Come to the table (Burland)</td>
<td></td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>I am the bread of life (Kaczmarek)</td>
<td></td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>I am the bread of life (Talbot)</td>
<td></td>
<td></td>
<td>153</td>
</tr>
<tr>
<td>Jesus, bread of life</td>
<td></td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>There will be bread</td>
<td></td>
<td></td>
<td>373</td>
</tr>
</tbody>
</table>

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

Psalm 147: *Praise the Lord, Jerusalem./Alleluia!*

<table>
<thead>
<tr>
<th></th>
<th>CWB</th>
<th>JOBA</th>
<th>LPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalm 147</td>
<td>321</td>
<td>pg. 52</td>
<td>pg. 78</td>
</tr>
</tbody>
</table>

**Music selections by Michael Mangan**

- **One body in Christ** *(TWB) [Communion]*
- **The bread of life** *(SHOF) [Communion]*
- **In memory of me** *(TWML, LCC) [CHILDREN: Communion]*
- **Given for you** *(SHOF) [CHILDREN: Communion]*
- **In the body of Christ** *(LCC) [Communion]*

They all ate and were filled.
Our Contributors

Chris deSilva
Dr Chris deSilva is a liturgical musician whose activities include singing, composing, choir direction and parish music ministry. He has served the parish of Bedford/Inglewood in Perth for more than thirty years and is currently involved in both the music ministry and the RCIA process there. He has been the Musical Director of the Julian Singers in Perth for more than fifteen years. As Music Consultant to the Perth Archdiocesan Centre for Liturgy, he supports parish musicians and facilitates music workshops for them. His original compositions are available from his web site, www.laudamus.com.au

Peter Black
Fr Peter Black is a priest of the Archdiocese and is Professor Emeritus of Moral Theology at the University of Notre Dame Australia. He has co-authored two books: The Essential Moral Handbook: A Guide to Catholic Living (2003) and Life Death and Catholic Medical Choices: 50 Questions from the Pews (2011).

Anthony Doran
Anthony Doran is priest of the Archdiocese of Melbourne, currently Parish Priest of Strathmore. Prior to entering the seminary, Anthony was a secondary school teacher, teaching in country and suburban schools in Victoria. Ordained in 2003, he has held various appointments in suburban and country parishes. He completed further studies in Liturgy, focussing on the Rite of Dedication of a Church. He has written for Liturgy News, The Summit and The Australian Journal of Liturgy. He is the immediate Past President of the Australian Academy of Liturgy, and a member of Societas Liturgica, the international society for liturgical study and renewal. Since 2017, he has been a member of the Board of the Catholic Development Fund for the Archdiocese of Melbourne. He has undertaken the Foundations of Directorship Course of the Australian Institute of Company Directors is an Affiliate Member of the AICD.

Joe Grayland
Joseph P. Grayland is a Catholic priest in New Zealand. He has undergraduate degrees in Education and Theology and graduate degrees in History and Theology. He has a Doctorate in Theology from the University of Muenster, Germany and has taught and lectured internationally. His other books include It Changed Overnight. Celebrating New Zealand’s Liturgical Renewal, and Catholics. Prayers, Belief and Diversity in a Secular Context. A New Zealand Perspective. He has authored numerous articles.

Alessio Loiacono
Alessio Loiacono is a teacher in the Catholic school system in the Archdiocese of Perth, an organist and is also the Music Field Officer for the Centre for Liturgy- Archdiocese of Perth. He also facilitates workshops for Catholic Education Western Australia. He holds a Bachelor of Music Education (UWA) and a Masters of Religious Education (Notre Dame). Away from music, Alessio enjoys going for walks, coffee and going to the movies.

Michael Mangan
Michael Mangan is a composer, educator and liturgist who is based in Brisbane. A former specialist music teacher, he has composed over 250 pieces which are widely used in Liturgy and Religious Education programs in schools and parishes throughout Australia, New Zealand, Canada and the USA. Michael tours extensively each year presenting concerts and
workshops for students, teachers and parish musicians and speaks and performs at
conferences and events throughout Australasia and North America. His music is published in
North America by GIA/WLP. Michael holds a BA (Mus), a Grad Dip Ed (Arts Ed) and an M.
Theol (Liturgical Studies). He is a member of the Australian Academy of Liturgy, National
Chair of the Australian Pastoral Musicians Network, and Leader of Music Ministry at All
Saints Catholic Parish in Brisbane. In addition to his commitments with Litmus Productions,
Michael works as Liturgical Education Consultant with Liturgy Brisbane.

**Angela Marquis**

Angela is the Liturgist at St Joseph's Catholic Church in Hobart. She studied teaching after
completing a BA majoring in English and Philosophy. Her undergrad Honours Thesis was
entitled, “A Theopoetics of Feminist Faith.” Angela taught in primary schools throughout
Southern Tasmania until 2016 when she and her husband moved to an Indigenous
Community in the Tiwi Islands to teach in a Catholic primary school. Whilst there, she began
studying Theology through UoN and transferred to BBI in 2017. Currently in the final year of
her Masters, Angela’s focus throughout has been on the silenced female voice in major
Monotheistic religions, as well as interfaith dialogue. Angela worked as part of the liturgy
team for BBI’s recent conference, Women As Church, and is currently part of the organising
team for the podcast series, Australian Women Preach.

**Angela McCarthy**

Dr Angela McCarthy is an adjunct senior lecturer in theology at The University of Notre
Dame Australia, Fremantle campus. Her first degree from Sydney University included work
in Biblical Studies and Fine Arts. After time spent rearing a family, Angela resumed
secondary teaching and further studies in theology and education in 1993 at Notre Dame
and was awarded her PhD in 2007. Since then, she has completed a further Research
Masters in Theology in the field of Scripture, art and theology. Angela has published in the
areas of liturgy, icons, art and theology, liturgical music, educational practice and theological
aesthetics. She is the former editor of the Australian Journal of Liturgy, a member of the
Australian Academy of Liturgy, Chairperson of the Mandorla Art Award, a member of the
Chamber of Arts and Culture WA and the Fellowship of Biblical Studies, and the editor of
Pastoral Liturgy.

**Gerard Moore**

Professor Gerard Moore is the Principal and CEO of Broken Bay Institute – the Australian
Institute of Theological Education. His most recent publications are *Earth Unites with
Heaven: an introduction to the Liturgical Year* (Melbourne: Morning Star 2014), and *The
Disciples at the Lord’s Table: Prayers over Bread and Cup across 150 Years of Christian
Church (Disciples of Christ)* (Eugene: Wipf and Stock, 2015). He is also a member of the
Charles Sturt University Public and Contextual Theology Research Centre.

**Joe Tedesco**

Joe Tedesco has been involved in tutoring and teaching theology for over ten years at the
University of Notre Dame Australia and at the Centre for Faith Enrichment in the
Archdiocese of Perth. He completed Masters level studies focusing on scripture and
Christian anthropology. He recently completed a thesis in the area of Wisdom Literature and
its relationship to moral theology.
Artwork

This issue also includes artwork by Tricia Walsh. Her beautiful and clear graphical style is published in two books, *Graphics and Prayers for Feasts and Seasons* and *Graphics and Prayers for Ordinary Time*, both published by John Garratt Publishing. © Used with permission of the publisher.
Musicians’ Appendix
Abbreviations and Explanations

PM  Psalms for All Time. Paul Mason © 2007 Paul Mason
     Published by Willow Publishing Pty Ltd.
     Sales: info@willowconnection.com.au
     Paul Mason’s website www.liturgicalsong.com


PFS  Psalms for Feasts and Seasons;
     Revised and Augmented Full Music Edition Christopher Willcock. Published by Collins Dove. All music copyright
     © Christopher Willcock SJ 1977, 1990

LPSF  The Lyric Psalter: Revised Grail Lectionary Psalms, Solemnities Feasts and Other Occasions. Music by Tony Alonso and Marty Haugen
     Published by GIA Publications, Inc. © GIA 2012

LPA  The Lyric Psalter: Revised Grail Lectionary Psalms, Year A
     Music by Tony Alonso and Marty Haugen
     Published by GIA Publications, Inc. © GIA 2012

CWB  Catholic Worship Book I
     Published by Collins and E J Dwyer 1985
     © Compilation the Roman Catholic Archdiocese of Melbourne 1985

CWBIICatholic Worship Book II
     Published by Morning Star Publishing 2016
     © Compilation the Australian Episcopal Conference
     of the Australian Catholic Church

AOV1  As One Voice Volume 1.
     Published by Willow Connection Pty Ltd.
     © Willow Connection Pty Ltd. 1992

AOV2  As One Voice Volume 2.
     Published by Willow Connection Pty Ltd.
     © Willow Connection Pty Ltd.

AOVNG  As One Voice The Next Generation.
     © 2009 Willow Publishing Pty Ltd.
     Email info@willowpublishing.com.au

S&S1  Spirit & Song 1

S&S2  Spirit & Song 2
     ©Division of OCP. www.spiritandsong.com/ss

GA  Gather Australia. ©1995 by NLMC Publications and GIA Publications Inc.

JOBA  Psalms for the Sundays of Year C (Jenny O’Brien)

     Noble Street, Brighton, SA 5048
Mass Settings:
Recommended by the Australian Catholics Bishops Conference

Mass of St Francis (Paul Taylor – Archbishop’s Office for Evangelisation. This Mass can be downloaded from www.cam.org.au; Orders: Central Catholic Bookshop, Melbourne)
Mass of Our Lady, Help of Christians (Richard Connolly – Publisher: CanticaNova)
Missa Magis (Christopher Willcock – Publisher: Oregon Catholic Press, www.ocp.org)
Mass of Christ the Redeemer (Bernard Kirkpatrick – Publisher: Oregon Catholic Press)

FURTHER MATERIAL FROM MICHAEL MANGAN
General Social Justice Songs For Lent (* Masses with Children)
BE THE CHANGE TCS
COMMON GOOD* TCS
FREE THE WORLD TCS
MAKE A LITTLE DIFFERENCE* SHOF
RAIN DOWN TWB

General Gathering Songs: (* Masses with Children)
HEARTS ON FIRE SHOF
SING NEW SONGS OF JOY FWS
WE REJOICE (PS 122) SYJ
COME TOGETHER* GLM/SYJ
CELEBRATE, LET’S CELEBRATE* TWB
COME GATHER* GLM
STAND UP* SHOF
COME, LIVE LIFE LCC
GATHER IN JESUS NAME LCC
SHOUT OUT WITH JOY LCC
LET THE CHILDREN COME* LCC

General Communion Songs (* Masses with Children)
ONE BODY IN CHRIST TWB
WE COME, WE COME TWB
THE BREAD OF LIFE SHOF
ONE BODY, ONE PEOPLE SHOF
GIVEN FOR YOU* SHOF
IN MEMORY OF ME* TWML/LCC
IN THE BODY OF CHRIST LCC
WE REMEMBER LCC

**General Recessional** (* Masses with Children*)
HEARTS ON FIRE SHOF
SING NEW SONGS OF JOY FWS
TAKING IT TO THE STREETS TWB
FEEL THE POWER TCS
TILL THE END OF TIME* TT
WE ARE THE CHURCH OF GOD* GLM
LET’S GO* TWB
DO WHAT JESUS DID* GLM
WE ARE THE CHURCH OF GOD* GLM
TRUE COLOURS SHINE* TCS
CHosen and Sent LCC
LIVE GOD’S DREAM LCC
LOVE GOD, LOVE EACH OTHER* LCC

**COLLECTION CODES**
LCC  *Let The Children Come* (2017)
DOM  *Doors of Mercy* (2016)
GLM  *1,2,3, God Love Me* (2014)
TWB  *This We Believe* (2012)
MJC  *Mass Jubilee/Celebration* (2011)
TWML  *That We Might Live* (2010)
STAR  *The Star* (2007)
TCS  *True Colours Shines* (2007)
TT  *This Is The Time* (2005)
FWS  *Forever I Will Sing* (2004)
SHOF  *Setting Hearts On Fire* (2001)
SYJ  *Sing Your Joy* (1993-97)