

Catholic Parish of Blackiriars

Issue 22
9th April 2020
Year A

Under the care of the Dominican Fathers



VERITAS



Holy Thursday

HOLY ROSARY CHURCH

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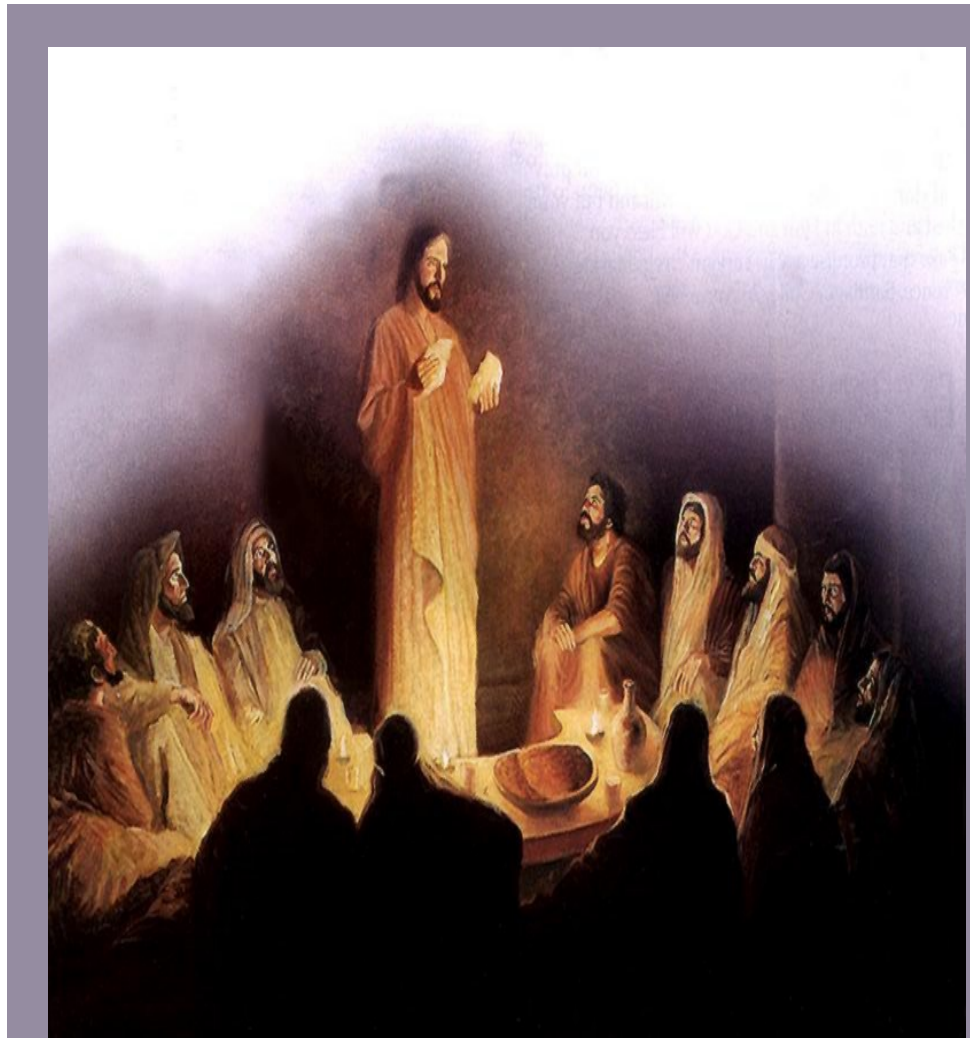
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Office Staff
Jacquie Cortese
Jim Smith

Holy Rosary Church
will be closed until
further notice.

**If you are in Urgent need
of a Priest out of office
hours call - 6248 8253**



Last Supper

<https://www.facebook.com/Holy-Rosary-Parish-Watson-Canberra-105834614351072/>

A warm welcome is extended to guests & parishioners celebrating our Eucharist today.

ENTRANCE ANTIPHON

We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered.

FIRST READING

First Reading

Exodus 12:1-8, 11-14

The LORD said to Moses and Aaron in the land of Egypt,
“This month shall stand at the head of your calendar; you shall reckon it the first month of the year. Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb in proportion to the number of persons who partake of it. The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. You shall keep it until the fourteenth day of this month, and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. That same night they shall eat its roasted flesh with unleavened bread and bitter herbs.

“This is how you are to eat it: with your loins girt, sandals on your feet and your staff in hand, you shall eat like those who are in flight. It is the Passover of the LORD. For on this same night I will go through Egypt, striking down every firstborn of the land, both man and beast, and executing judgment on all the gods of Egypt—I, the LORD! But the blood will mark the houses where you are. Seeing the blood, I will pass over you; thus, when I strike the land of Egypt, no destructive blow will come upon you.

“This day shall be a memorial feast for you, which all your generations shall celebrate with pilgrimage to the LORD, as a perpetual institution.”



RESPONSORIAL PSALM

Responsorial Psalm

Ps 116:12-13, 15-16bc, 17-18

(R) Our blessing-cup is a communion with the Blood of Christ.

How shall I make a return to the LORD for all the good he has done for me? The cup of salvation I will take up, and I will call upon the name of the LORD. **(R)**

Precious in the eyes of the LORD is the death of his faithful ones. I am your servant, the son of your handmaid; you have loosed my bonds. **(R)**

To you will I offer sacrifice of thanksgiving, and I will call upon the name of the LORD. My vows to the LORD I will pay in the presence of all his people. **(R)**

SECOND READING

Second Reading

1 Corinthians 11:23-26

Brothers and sisters:
I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.”
In the same way also the cup, after supper, saying “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.”
For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

GOSPEL ACCLAMATION

Gospel Acclamation

John 13:13:34

Praise and honour to you Lord Jesus Christ!
I give you a new commandment, says the Lord: love one another as I have loved you.
Praise and honour to you Lord Jesus Christ!

GOSPEL

Gospel

John 13:1-15

Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over.

So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist.

He came to Simon Peter, who said to him,

“Master, are you going to wash my feet?”

Jesus answered and said to him,

“What I am doing, you do not understand now, but you will understand later.”

Peter said to him,

“You will never wash my feet.”

Jesus answered him,

“Unless I wash you, you will have no inheritance with me.”

Simon Peter said to him,

“Master, then not only my feet, but my hands and head as well.”

Jesus said to him,

“Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all.”

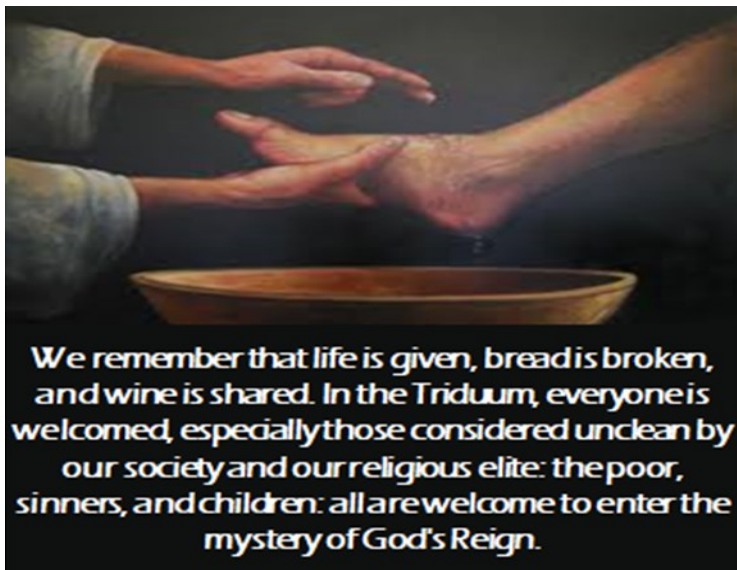
For he knew who would betray him; for this reason, he said, “Not all of you are clean.”

So when he had washed their feet and put his garments back on and reclined at table again, he said to them, “Do you realize what I have done for you? You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am.

If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet.

I have given you a model to follow, so that as I have done for you, you should also do.”

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We remember that life is given, bread is broken, and wine is shared. In the Triduum, everyone is welcomed, especially those considered unclean by our society and our religious elite: the poor, sinners, and children: all are welcome to enter the mystery of God's Reign.

Holy Thursday



I find it rather intriguing that whenever some great disaster happens, such as the plague we are currently facing occurs, people begin to think about their neighbours, the people on their street; the nation in some sense comes together. People who don't even know each other are “sending out positive thoughts on Facebook. Some might light candles, donate to some charity and some may spend themselves extraordinarily in getting things back to “normal”; in fact a recent article in the *Guardian* points to the current crisis making us live a more “moralistic” way!!!!

Spending yourself extraordinarily. In essence this is what is happening at the Lord's Last Supper. Chaos reigns, there is a cosmic disaster, the universe is on the brink of something cataclysmic, and it's all contingent on spending yourself extraordinarily. In his last supper Jesus institutes in a variety of ways tangible instances of selfless love, tangible evidences of living extraordinarily.

Jesus does three things that go to help restore order to the chaos, that promote the forgiveness of sin, that enable healing for sickness, that champion love instead of hate. The three things that Jesus gives to us at his last supper all have selfless love as the main ingredient, the three institutions Jesus inaugurates are:

- 1) The ministerial priesthood
- 2) The Eucharist
- 3) The Call to service to our brothers and sisters

How does Jesus institute the ministerial priesthood? Jesus is reinterpreting the Passover and the sacrificial-ceremonial system of the Jews tonight. In the Gospel for this Holy Thursday we witness Jesus washing the feet of the disciples, this action had a twofold purpose, primarily it is Jesus demonstrating his service as God become man and that he was not above doing something a slave would do; and a slave he is as St Paul describes in the second chapter of his letter to the Philippians. Yet there is a deeper reason for Jesus picking up the towel; the reason is so that he may ordain them as priests of the new covenant.

https://www.theguardian.com/commentisfree/2020/apr/01/parents-with-their-children-home-hair-cuts-and-no-affairs-the-virus-has-forced-us-to-live-in-a-weirdly-moralistic-way?fbclid=IwAR109SgW3-PhLxCZ6tZ64LumOxkBHwJMLxvww8oJ_r7bnuyoD4pggpFsOeE
Jesus was not even of the priestly tribe of Levi, but of the tribe of Judah which is the royal tribe since it was from that tribe that David sprang forth.

In St John's gospel there is no narrative of Jesus instituting the Eucharist (John has already dealt with the doctrine of the Eucharist in chapter 6 of his gospel), God's new and eternal covenant with humanity. However the question remains: how is this new covenant to be celebrated or remembered? This celebration could only be mediated by Jesus himself, yet he was to return to the Father for "*Jesus knew the hour had come for him to pass from this world to the Father*".

Only Jesus could delegate the celebration of this new covenant in his body and blood, and thus he ordains these twelve men to his priesthood so as to generously offer this mediation of the new covenant to future believers. This priesthood, the priesthood of Christ is, as the Letter to the Hebrews teaches, not of human generation like the Levitical priesthood of old: *This becomes even more evident when another priest arises in the likeness of Melchizedek, 16 who has become a priest, not according to a legal requirement concerning bodily descent...*

By washing the disciples feet Jesus inaugurates a new priesthood using the same method by which the old priesthood was established. To understand this phenomenon we need to go back to the Book of Exodus. In Exodus Moses bathes his brother Aaron and Aaron's sons before they are consecrated priests of the Mosaic covenant wrought on Mt Sinai. In the 40th chapter of the book of Exodus we see God ordering the Tent of Meeting to be established and thus we observe the following:

12 Then you shall bring Aaron and his sons to the door of the tent of meeting, and shall wash them with water, 13 and put upon Aaron the holy garments, and you shall anoint him and consecrate him, that he may serve me as priest.... Moses and Aaron and his sons washed their hands and their feet; 32 when they went into the tent of meeting, and when they approached the altar, they washed; as the Lord commanded Moses. 14

By washing the disciples feet Jesus initiates the new priesthood ordained to the offering of the new covenant in his blood. Jesus is taking the place of the new Moses and brings about a new order which completes yet recalls elements of the old.

And so then this mysterious act of the Master washing the disciples' feet gains a new interpretation, yet it is strangely old too. By this act of selfless service Jesus creates a new priesthood which also must carry itself in selfless love for the people of God.

Second in our Holy Thursday themes is the Eucharist itself. It is not for nothing that Jesus institutes the new covenant at this sacred time for the Jewish people, the Passover. Jesus reinterprets the narrative of the exodus from Egypt; Jesus has his own exodus, his moving from this world to the Father, but it is by his precious blood that humanity marks its own exodus from the oppression of sin to the freedom of the Kingdom. The physical exodus of the Jews from the slavery of Egypt is reimagined, amplified and extended to all humanity.

By identifying the bread as his body Jesus uses the Jewish understanding of the Passover bread which symbolises the redemption of Israel, but more so, Jesus also identifies with this bread because the unleavened bread is connected to the Passover Lamb.

God commands in the Book of Exodus that the Jews must eat the unleavened bread with the Passover Lamb, one can't be eaten together without the other. Thus, by identifying with both the lamb and the bread, and that both of these symbols are conflated in Jesus himself, the Eucharistic bread becomes associated with the body of the sacrificed Christ.

Already John in his gospel has identified Jesus as the "Lamb of God" (Jn 1:29), and Jesus has described himself as the "Bread of Life" (Jn 6:35), therefore these two realities-Jesus as Lamb of God and Jesus as Bread of Life come together in the Eucharistic sacrificial meal. The eating, then, of Jesus' bread-flesh, is reminiscent of eating the bread with the flesh of the Passover sacrificed lamb.

To add more Old Testament background to the Eucharist, we notice that the concept of Communion is very important. Jesus commands us to take and eat his body. To eat Jesus' body is to commune with him, to commune with God himself. Chapter 3 of the Book of Leviticus describes in detail the various communion sacrifices, these sacrifices created a union between the one sacrificing and God.

The other element to this sacrifice is that the communion sacrifice was celebrated in such way that "part of the victim offered on the altar was eaten by the worshippers in a festive meal" this consumption of the sacred victim, for the victim was consecrated to the Lord in the ceremony, also acted as a communion with God himself.

The Eucharist, then, as the celebration of Jesus' selfless act of love on the cross becomes our when we receive Holy Communion, we receive in the Holy Eucharist selfless love, and thus what we receive we become one with and hence we are urged by our

Cont... FROM THE PARISH PRIEST

reception of the Eucharist to become agents of selfless love too.

This concept of selfless love leads us to our last theme of Holy Thursday, the theme of service.

Why wait for a disaster to happen to perform acts of charity? The Church gives us the time of Lent to think about and perform these acts of brotherly love, but how many of us can clearly say we have performed regular acts of charity either by donating money or donating time to some worthy cause? Our reception of the Eucharist as selfless love made manifest either praises our efforts at being selfless or condemns us for being selfish, self-centred, and miserly.

As we ponder these three elements of our celebration the ministerial priesthood, the Eucharist, and the call to service, let us be mindful of giving thanks to God for these powerful reminders of God's care for us in Christ.

God love you all. You're all in my prayers

Fr Mannes OP

In Your Prayers please remember those in our community who are ill:

Alexia Harris, Maria Martiniello, Greg O'Neill, Una Bell, Mary Martin, Barbara Wilson, Mary Bui, Anne Corver, Fr Ellis Clifford, Maureen Dawes, Edith Jensen, Awny El-Ghitany, Fr Joe McGeehan, Joe Schimizzi, Elsie Laughton, June Pollard, Paul Neddrie, Beth Delos Santos, Margaret Suillivan, Rosa Maria Santos, Pamela Sandy, Frank Zobec, Zelma McManus, Elizabeth Webster, Philip Bailey, Mimma Giampietro, Catherine Feehan, Maureen Blood, Charlotte Woolner,

Our recently Deceased: May they find peace and comfort in the embrace of the Lord.

Anne Grieve, Bernard Slammon

Anniversaries - In loving memory

Anthony Benedict Biggerstaff, Harry Gaudencio, Victoria Gaudencio, Richard Gaudencio, Ralph Myers, Cynthia Robinson, Margaret Phillips, Ozzie Phillips, Daphne La'Porte, Ernest La'Porte, Iris La'Porte, Richard La'Porte, Alice Phillips, Simon La'Porte, Rosy La'Porte, Dorothy Alloy, Josephine Gaudencio, John Baptist Gaudencio, Kenneth Tully, Mary Cesary, Julian Hitchcock, Rev Mother Aime, Patrick Rowe, Queenie Concesso, Olinda La'Porte, Vera Fernandez, Rev Bishop Alan deLastic, Christine Kleeberg, Oswald Beale, Millicent Gaudencio, Wendell Nigli, Alan La'Porte, Marjorie La'Porte, Margery Gaynor, Brian Fitzgerald, Stanley Rowe, Rev Bro. Oswald Ballantyne, Felix Fernandez, Viviane Lynda Ruiz, Rev Fr Jordan Perry

INTRODUCTION

Our long journey to the font culminates in the Easter Triduum. These three days draw us into the mystery of our salvation. Whatever we are doing these days, these prayers and resources can help us be open to the graces the day offers. Each morning, we can pause to acknowledge the meaning of the day ahead. Each night, we can give thanks. That we might know the depth of the love being offered us, and power of the gift of life won for us.

Since Ash Wednesday, when Lent began, we have been preparing for Easter. But Lent, as many believe, doesn't end on Easter Sunday. It ends when the Easter Triduum begins - on Holy Thursday. The Triduum encompasses the three days - Holy Thursday, Good Friday and Easter Vigil/Easter Sunday - when we celebrate the death and resurrection of our Lord, Jesus Christ.

The Sacred Paschal Triduum begins with the Evening Mass of the Lord's Supper on Holy Thursday. The word *Triduum* comes from the Latin for "three days." These three days of Holy Thursday, Good Friday, and the Easter Vigil are the highpoint of our entire liturgical year. Holy Thursday especially commemorates Jesus's command to serve others, modelled explicitly in the washing of feet and the celebration of the Eucharist. How do you serve others in your own family and community? Why is it important to connect our daily service to others with Jesus's command to do so?

On Holy Thursday we remember the Last Supper. Jesus gives us the Sacrament of the Eucharist...

Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; do this in memory of me." And likewise the cup after they had eaten, saying, "This cup is the new covenant in my blood, which will be shed for you. (Luke 22:19-20)

Jesus then washes the feet of his disciples as an example of the service to which we are all called.

At the Holy Thursday Mass the presider, and often times other members of the parish, wash the feet of all those present who wish to participate.



The only Masses celebrated on Holy Thursday are in the evening. No daytime masses are scheduled anywhere within our universal church except the evening mass, which marks the beginning of the Easter Triduum.

On Good Friday we re-live the Stations of the Cross and the passion and death of Jesus Christ. The solemn Liturgy of Good Friday - where the Passion of Christ is proclaimed and the opportunity to venerate the cross. All leave in quiet. The light of Christ doesn't burn again until the Easter Vigil.

Easter Vigil is when we proclaim with fire and song that Jesus Christ, our Lord, has risen. The Vigil Mass is long, but is one of the most amazing Masses of the year. Easter Vigil is when we welcome many who have been preparing to enter the Catholic Church into full communion with us.

Even when we are unable to gather to celebrate Eucharist, we are still called to be a Eucharistic people. Jesus's self-gift in the Eucharist allows us to give freely of ourselves to others, following

Jesus's instructions, "Do this in memory of me." Our own table fellowship with our family and friends is also a participation in the Eucharist, because the Eucharist by its very nature is deeply relational. If we limit our understanding of Eucharist to only what we receive at Mass, we are missing a major part of Christ's invitation to us.

"Do this in memory of me"
is a command and call to action.

FOOTWASHING

The Essential elements of the Liturgy: Proclamation of the Word; the Ceremony of Foot-washing; the Celebration of the Eucharist. Why do we use feet? It's precisely *because* it makes us feel uncomfortable, vulnerable, in the ministrations of another, that we use feet. Some places have fallen to use the washing of hands - but we recollect that the only person to have washed his hands over these three days was Pilate as Jesus was about to be crucified. With who's actions would we like to associate ourselves. True, it may not matter to God, but as with all ritual actions, it matters to us. Ritual forms us. The ceremony of the Footwashing takes place in John's gospel right where we would expect to find the Last Supper.

It's as if John is saying: Eucharist is about life, it's about how we live, and Eucharist means servanthood.



The Eucharist is somber: NOT BECAUSE JESUS IS GOING TO DIE TOMORROW, but because we've entered into our holy fast. This is a simple meal of thanksgiving, not a play-acting of the Last Supper. We therefore question the use of the Jewish Seder or an "Upper Room" experience that night. The Eucharist is our Passover feast, we don't need to borrow from other traditions.

PRAYER MEDITATION FOR HOLY THURSDAY

My Most Precious Lord Jesus, this night You gathered with Your Apostles to share with them Your last meal. But this was no ordinary meal. This was the gift of Your most Sacred Body and Blood, soon to be broken and poured out on the Cross for the salvation of the world.

Allow me, dear Lord, to spend this night in prayer and meditation with You. After the meal, You invited Your Apostles to join You for one hour, to stay awake and keep vigil as You prepared for Your arrest. The Apostles fell asleep, leaving You in Your bitter agony alone.

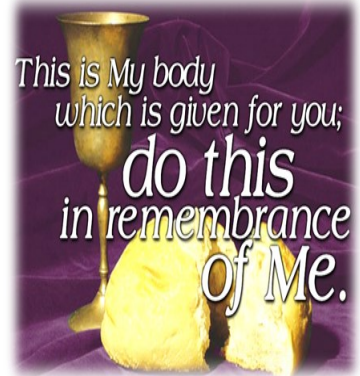
I accept Your gentle invitation of love, dear Lord, to spend this night in vigil with You. May I enter Your Heart as it faced the coming persecution You were to endure for my sins. May I console Your Sacred Heart and know the love and Mercy that flowed forth.

Lord, when I face the crosses of my own life, give me Your divine courage and strength to say "Yes" to the Will of the Father. Your love for me is abundant and is perfect in every way. Help me to know that love, to embrace it and to allow it into my life.

I make my vigil with You this night, dear Lord.
I love You, help me to love You with all my heart.
Jesus, I trust in You.

<https://mycatholic.life/catholic-prayers>

This is My body
which is given for you;
do this
in remembrance
of Me.



INAPPROPRIATE BEHAVIOUR

Fr Dominic White OP encourages us to appreciate the Eucharist with all our senses.

In the first *Harry Potter* film, one of the great scenes is the beginning-of-term banquet. Amid all the special effects – the starry ceiling and the whimsical ghosts – the camera turns to Dumbledore, the headmaster, for hardly more than a second. And during that time he raises his cup, which bears an unmistakable resemblance to a chalice. You've hardly got time to see it, but as you work your way through the films, Dumbledore's priestly role, and his self-sacrifice, become clearer and clearer.



Cinema is about seeing: in fact, good films teach us to pay more attention to seeing in real life. Much of our communication is, after all, body language. Words are important, but actions, even tiny ones, can speak very loudly. We begin the great festival of the Triduum, the Three Days of Jesus's Passion, Death and Resurrection, with a meal. Meals can be wonderful times of sharing, around the basic loving action of feeding someone else and being united by our shared food. But this can be disrupted by rows over the table, inappropriate behaviour, and breaking the fellowship by leaving the table. At the Last Supper, inappropriate behaviour – and how! – is already in the offing: 'the devil had already put it into the mind of Judas Iscariot son of Simon, to betray Jesus'.

Yet it is Jesus who will disrupt the meal first, and the most profoundly, 'because he knew that the Father had put everything into his hands'. So all Jesus's gestures will be signs of revealing a hidden reality. This gives him the freedom to disrupt the social hierarchy: it was traditionally a servant who would wash the guests' feet, dirty and dusty from the road. Jesus, the host, takes the place of the servant – and gives the first sign that God is love. He begins by removing his outer garment – a first sign of his being stripped and revealed on the cross. He takes water – a first sign of baptism, the waters of rebirth.

Later in the same Passover meal he will fulfil its ancient structure again by disrupting it, revealing by a new sign that it was a sign of greater things to come. 'This is my Body', 'This is my Blood': signs that would prepare the disciples for the great mysteries of the Cross and the Resurrection.

They did not understand then. Jesus did not expect them to. He does not expect us to. All we have to do in Holy Week is use our senses: look, hear, touch, smell and taste. Let these sensations begin a process within us. God will do the rest.

<http://english.op.org/torch>

CHANGE OF DETAILS

Parishioners if have changed your address, phone number or email address or are leaving the Parish **Please** advise the Parish Office.

ARCHDIOCESAN TRIBUNAL

With the pressures of modern life marriage breakdown affects many Australian families. For many in our community there can be a sense of isolation or even exclusion from the Church because of their marital status. The Tribunal can assist people who have experienced a marriage breakdown and establish whether they are free to enter a new union within the Catholic Church. Further information is available on the Archdiocesan website at www.cg.catholic.org.au under "Agencies & Services" or contact the: **Tribunal Office** Tel: 6201 9802 Email: tribunal@cg.catholic.org.au

SPECIAL RADIO PROGRAM

On Good Friday, 10 April, between 7 AM and 9 AM and repeated at 6 PM to 8 PM there will be special programs for Good Friday presented by Three Canberra Ministers from the Lutheran, Presbyterian and Anglican Churches and a retired lay prison chaplain.

Radio 1RPH can be heard at 1125 on the AM Dial or online at <http://www.radio1rph.org.au/listenlive> The Christian Perspectives Program is broadcast each Sunday from 2 PM to 4.30 PM on Radio 1RPH at 1125 on the AM band and can be heard on the internet via the listen live link at our website <http://www.radio1rph.org.au>



HOLY WEEK MASSES LIVE STREAMED

ALL Holy Week Masses will be live streamed from the crypt at St Christopher's Cathedral.

The program is:

Holy Thursday April 9 at 7pm - Evening Mass

Good Friday April 10:

10am – Way of the Cross

3pm – Celebration of the Lord's Passion

Holy Saturday April 11 at 7pm – Easter Vigil

Easter Sunday April 12 at 11am – Easter Mass

www.catholicvoice.org.au/mass-online