

# Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



Issue 21  
21st - 24th  
April 2021

## VERITAS

# HOLY WEEK

**HOLY ROSARY CHURCH**

*Parish Priest*

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**Mass Times**

Monday - NO Mass  
Tuesday & Thursday  
6:45am

Wednesday & Friday  
5:30pm

Saturday - 9:00am  
Vigil - 5pm

Sunday - 8:00am, 10:00am,  
5:00pm

**Reconciliation**

Saturday 12pm—12.30pm  
and 4pm—4.30pm

**Adoration - Holy Hour**

Tuesday 12 Noon - 1:00pm

**Pray the Rosary**

First Saturday each month 3.30pm

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

# 'He is risen'



# 'Alleluia'

As we move through Holy Week to the special services of the Easter Triduum we have much to pray that the 'extremes of Easter speak to our times. This year has revealed the depth of our need as persons and as members of the human race'.

However, 'we believe that we live in the presence of the risen Christ who has experienced the depths of our betrayals and misery and has risen to offer us a vision of a world beyond human possibility and our imagining'.

## PASSION OF THE LORD'S SUPPER

### FIRST READING



#### First Reading: Exodus 12:1-8, 11-14

A reading from the Book of Exodus

The Lord said to Moses and Aaron in the land of Egypt, 'This month is to be the first of all the others for you, the first month of your year. Speak to the whole community of Israel and say, "On the tenth day of this month each man must take an animal from the flock, one for each family; one animal for each household. If the household is too small to eat the animal, a man must join with his neighbour, the nearest to his house, as the number of persons requires. You must take into account what each can eat in deciding the number for the animal. It must be an animal without blemish, a male one year old; you may take it from either sheep or goats. You must keep it till the fourteenth day of the month when the whole assembly of the community of Israel shall slaughter it between the two evenings. Some of the blood must then be taken and put on the two doorposts and the lintel of the houses where it is eaten. That night, the flesh is to be eaten, roasted over the fire; it must be eaten with unleavened bread and bitter herbs. You shall eat like this: with a girdle round your waist, sandals on your feet, a staff in your hand. You shall eat it hastily: it is a Passover in honour of the Lord. That night, I will go through the land of Egypt and strike down all the first-born in the land of Egypt, man and beast alike, and I shall deal out punishment to all the gods of Egypt, I am the Lord. The blood shall serve to mark the houses that you live in. When I see the blood I will pass over you and you shall escape the destroying plague when I strike the land of Egypt. This day is to be a day of remembrance for you, and you must celebrate it as a feast in the Lord's honour. For all generations you are to declare it a day of festival, for ever."

The word of the Lord.

**Thanks be to God.**

### RESPONSORIAL PSALM - SUNG

### SECOND READING

#### Second Reading: 1 Corinthians 11:23-26

A reading from the first letter of St Paul to the Corinthians

This is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, 'This is my body, which is for you; do this as a memorial of me.' In the same way he took the cup after supper, and said, 'This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me.' Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death.

The word of the Lord.

**Thanks be to God.**

### GOSPEL ACCLAMATION - SUNG

### GOSPEL

#### Gospel: John 13:1-15

A reading from the holy Gospel according to John

It was before the festival of the Passover, and Jesus knew that the hour had come for him to pass from this world to the Father. He had always loved those who were his in the

Cont...world, but now he showed how perfect his love was.

They were at supper, and the devil had already put it into the mind of Judas Iscariot, son of Simon, to betray him. Jesus knew the hour that the Father had put everything into his hands, and that he had come from God and was returning to God, and he got up from table, removed his outer garment and, taking a towel, wrapped it round his waist; he then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel

### HOLY LAND COLLECTION

The annual collection for the Holy Land will take place on Good Friday. This collection promotes the missionary work of the Church in the Holy Land, providing welfare assistance to local Christians, Parishes, school, orphanages and medical centres. It also maintains 70 churches and shrines associated with the life of Jesus. This year the Holy Land will continue to face extreme shortfall due to the pandemic. Please remember the Christians of the Holy Land and keep them in your prayers.

### PARISH PRIEST

Dear Friends,

We enter, from Palm Sunday, the Great Week, that is Holy Week. It is the highest week of days in the Church calendar and thus a solemn time for us all.

In Holy Week we re-visit those cornerstone events of our faith-Our Lord's entry into Jerusalem where he is hailed as the King of the Jews, to the betrayal of the Lord on Spy Wednesday. We then commemorate on Holy Thursday the threefold institution of the Ministerial Priesthood, the Holy Eucharist and the Law of Loving service of our neighbour. On Good Friday we recall once more the supreme sacrifice of God's only begotten Son, the Lamb whose blood is shed to wash our sins away. Finally on Holy Saturday Eve we celebrate the most solemn event of the Church calendar and the Mother of all vigils-The Easter Vigil. At the Easter Vigil we celebrate light overcoming darkness and death being conquered by life. We celebrate the resurrection of the Lord Jesus and the life giving sacrament of baptism. Baptism, the sacrament we have all received, links us on the most deepest level, to all the events we've been celebrating-the Paschal Mystery. I pray that you will be able to join us for the Triduum of services as we follow Jesus in his final hours. May the Risen One bless you all and draw you more deeply to himself. God love you all. You're all in my prayers.

Fr Mannes OP

### WHY FEET?

*Holy Thursday.*

*Fr Lawrence Lew OP ponders on the symbolism of foot washing.*

My mother used to remind me before every meal to wash my hands, and despite my juvenile reluctance, as with so many maternal pronouncements, this injunction made much sense. For it was a hygienic practice conducive to good health. But since we don't generally eat with our feet, foot-washing in preparation for sitting down to dine is somewhat less obviously sensible. So, leaving aside the fact that this was typically the task of a Gentile slave, one can appreciate Peter's consternation. Moreover, travellers customarily had the dust washed off their feet when they entered a home but Christ and his companions had already sat down for supper; the expected moment for foot-washing had passed. Without the Evangelist's theological

## EASTER JOY

Celebrate the season of Easter by joining fellow parishioners for a cuppa at GangGang cafe in Frencham Place Downer on Thursday 21st April, the third Thursday of the month, from 10-30am.

We look forward to seeing some new faces

## THANK YOU



To all who have contributed to the Easter Liturgies - Art & Environment, Volunteers who set up the church, Choir Director, Choir, Pianist & Organist Acolytes, Readers, & those who helped bring a 'shine' to our Church and direct each of the ceremonies. Finally to all who contributed so prayerfully to our celebrations.

Thank You .

## PASSION OF THE LORD

### FIRST READING

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

A reading from the prophet Isaiah



See, my servant will prosper, he shall be lifted up, exalted, rise to great heights. As the crowds were appalled on seeing him - so disfigured did he look that he seemed no longer human - so will the crowds be astonished at him, and kings stand speechless before him; for they shall see something never told and witness something never heard before: 'Who could believe what we have heard, and to whom has the power of the Lord been revealed?' Like a sapling he grew up in front of us, like a root in arid ground. Without beauty, without majesty (we saw him), no looks to attract our eyes; a thing despised and rejected by men, a man of sorrows and familiar with suffering, a man to make people screen their faces; he was despised and we took no account of him. And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low.

Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed. We had all gone astray like sheep, each taking his own way, and the Lord burdened him with the sins of all of us. Harshly dealt with, he bore it humbly, he never opened his mouth, like a lamb that is led to the slaughter-house, like a sheep that is dumb before its shearers, never opening its mouth. By force and by law he was taken; would anyone plead his cause? Yes, he was torn away from the land of the living, for our faults struck down in death. They gave him a grave with the wicked, a tomb with the rich, though he had done no wrong and there had been no perjury in his mouth. The Lord has been pleased to crush him with suffering. If he offers his life in atonement, he shall see his heirs, he shall have a long life and through him what the Lord wishes will be done. His soul's anguish over he shall see the light and be content. By his sufferings shall my servant justify many, taking their faults on himself.

Hence I will grant whole hordes for his tribute, he shall divide the spoil with the mighty, for surrendering himself to death and letting himself be taken for a sinner, while he was bearing the faults of many and praying all the time for sinners.

The word of the Lord.

**Thanks be to God.**

Cont...gloss, Christ's action at this point of the supper is indeed puzzling.

Given the superfluous nature of foot-washing at this juncture, Peter, once he realizes that it is a symbolic act, understandably asks that all of him is washed. But Jesus insists on washing just the feet of his followers. We're probably familiar with this as a sign of Christ's humility and loving service which we're then called to imitate, and that is true. However, rather than to just look at what Christ did, perhaps we should consider what Christ washed: feet.

Feet are often taken for granted, and some of us might even be ashamed of them. Certainly many a parishioner who's been asked to have their feet washed at the Maundy Thursday Mass will know the embarrassment of having to uncover their foot to their parish priest... And some might even have had a pedicure beforehand! So, Christ washes our feet as a sign that we should not be afraid to reveal to him even those things of which we are most ashamed. But Jesus insists on washing just the feet of his followers. We're probably familiar with this as a sign of called to imitate, and that is true. However, rather than to just look at what Christ did, perhaps we should consider what Christ washed: feet.

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Feet are also vitally important if we're to stand upright as *homo sapiens*, and to walk. So Christ cares for those things which make us truly human, and he restores us to the beauty of our original humanity, which is washed from the stain of sin. Indeed, by our baptism we have been re-made in the image of Christ himself, the second Adam who is truly human as well as truly divine.

Jesus does this so that we might walk and be sent. The feet are the tools, so to speak, of the messenger, of the apostle. Since Christ sends us, his disciples, out as heralds of the Gospel, so, in preparation for this, he washes our feet. As St Paul says: 'How can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!"". Therefore, the washed feet are a symbol of the preacher, and of the grace of preaching is given by Christ.

So, foot-washing, understood as forgiving one another, does make sense before we dine together. It is an act conducive to the good health of the Church.

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

## PARENTS & BUBS ALPHA



Do you want to grow further in your faith? Do you want to meet other local parents? Then why not give Alpha a try. Please join us in the Parish Centre, 10am Friday mornings from 6 May for coffee and croissants as we explore the person and message of Jesus Christ. Babies and toddlers welcome. For more information contact Emily on [emilykathrynhall@gmail.com](mailto:emilykathrynhall@gmail.com).



## RESPONSORIAL PSALM - SUNG

### SECOND READING

#### Second Reading: Hebrews 4:14-16, 5:7-9

A reading from the letter to the Hebrews

Since in Jesus, the Son of God, we have the supreme high priest who has gone through to the highest heaven, we must never let go of the faith that we have professed. For it is not as if we had a high priest who was incapable of feeling our weaknesses with us; but we have one who has been tempted in every way that we are, though he is without sin. Let us be confident, then, in approaching the throne of grace, that we shall have mercy from him and find grace, when we are in need of help.

During his life on earth, he offered up prayer and entreaty, aloud and in silent tears, to the one who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was a Son, he learnt to obey through suffering, but having been made perfect, he became for all who obey him the source of eternal salvation.

The word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION - SUNG

### GOSPEL

#### Gospel - John 18:1-19:42

##### The Passion of our Lord Jesus Christ

*Key: N. Narrator. ✠ Jesus. O. Other single speaker.  
C. Crowd, or more than one speaker.*

**N.** Jesus left with his disciples and crossed the Kedron valley. There was a garden there, and he went into it with his disciples. Judas the traitor knew the place well, since Jesus had often met his disciples there, and he brought the cohort to this place together with a detachment of guards sent by the chief priests and the Pharisees, all with lanterns and torches and weapons. Knowing everything that was going to happen to him, Jesus then came forward and said,

✠ Who are you looking for?

**N.** They answered,

**C.** Jesus the Nazarene.

**N.** He said,

✠ I am he.

**N.** Now Judas the traitor was standing among them. When Jesus said, 'I am he', they moved back and fell to the ground. He asked them a second time,

✠ Who are you looking for?

**N.** They said,

**C.** Jesus the Nazarene.

**N.** Jesus replied,

✠ I have told you that I am he. If I am the one you are looking for, let these others go.

**N.** This was to fulfil the words he had spoken, 'Not one of those you gave me have I lost.'

Simon Peter, who carried a sword, drew it and wounded the high priest's servant, cutting off his right ear. The servant's name was Malchus. Jesus said to Peter,

✠ Put your sword back in its scabbard; am I not to drink the cup that the Father has given me?

**N.** The cohort and its captain and the Jewish guards seized Jesus and bound him. They took him first to Annas, because Annas was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had suggested to the Jews, 'It is better for one man to die for the people.'

Simon Peter, with another disciple, followed Jesus. This disciple, who was known to the high priest, went with Jesus into the high priest's palace, but Peter stayed outside the door. So the other disciple, the one known to the high priest, went out, spoke to the woman who was keeping the door and brought Peter in. The maid on duty at the door said to Peter,

**O.** Aren't you another of that man's disciples?

**N.** He answered,

**O.** I am not.

**N.** Now it was cold, and the servants and guards had lit a charcoal fire and were standing there warming themselves; so Peter stood there too, warming himself with the others.

The high priest questioned Jesus about his disciples and his teaching. Jesus answered,

✠ I have spoken openly for all the world to hear; I have always taught in the synagogue and in the Temple where all the Jews meet together: I have said nothing in secret. But why ask me? Ask my hearers what I taught: they know what I said.

**N.** At these words, one of the guards standing by gave Jesus a slap in the face, saying,

**O.** Is that the way to answer the high priest?

**N.** Jesus replied,

✠ If there is something wrong in what I said, point it out; but if there is no offence in it, why do you strike me?

**N.** Then Annas sent him, still bound, to Caiaphas the high priest.

As Simon Peter stood there warming himself, someone said to him,

**O.** Aren't you another of his disciples?

**N.** He denied it, saying,

**O.** I am not.

**N.** One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

**O.** Didn't I see you in the garden with him?

**N.** Again Peter denied it; and at once a cock crew.

They then led Jesus from the house of Caiaphas to the Praetorium. It was now morning. They did not go into the Praetorium themselves or they would be defiled and unable to eat the passover. So Pilate came outside to them and said,

**O.** What charge do you bring against this man?

**N.** They replied,

**C.** If he were not a criminal, we should not be handing him over to you.

**Cont...**were of this world, my men would have fought to prevent my being surrendered to the Jews. But my kingdom is not of this kind.

**N.** Pilate said,

**O.** So you are a king, then?

**N.** Jesus answered,

✘ It is you who say it. Yes, I am a king. I was born for this, I came into the world for this: to bear witness to the truth; and all who are on the side of truth listen to my voice.

**N.** Pilate said,

**O.** Truth? What is that?

**N.** and with that he went out again to the Jews and said,

**O.** I find no case against him. But according to a custom of yours I should release one prisoner at the Passover; would you like me, then, to release the king of the Jews?

**N.** At this they shouted:

**C.** Not this man, but Barabbas.

**N.** Barabbas was a brigand.

Pilate then had Jesus taken away and scourged; and after this, the soldiers twisted some thorns into a crown and put it on his head, and dressed him in a purple robe. They kept coming up to him and saying,

**C.** Hail, king of the Jews!

**N.** and they slapped him in the face.

Pilate came outside again and said to them,

**O.** Look, I am going to bring him out to you to let you see that I find no case.

**N.** Jesus then came out wearing the crown of thorns and the purple robe. Pilate said,

**O.** Here is the man.

**N.** When they saw him the chief priests and the guards shouted,

**C.** Crucify him! Crucify him!

**N.** Pilate said,

**O.** Take him yourselves and crucify him: I can find no case against him.

**N.** The Jews replied,

**C.** We have a Law, and according to that Law he ought to die, because he has claimed to be the Son of God.

**N.** When Pilate heard them say this his fears increased. Re-entering the Praetorium, he said to Jesus

**O.** Where do you come from?

**N.** But Jesus made no answer. Pilate then said to him,

**O.** Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

**N.** Jesus replied,

**Cont...**given you from above; that is why the one who handed me over to you has the greater guilt.

**N.** From that moment Pilate was anxious to set him free, but the Jews shouted,

**C.** If you set him free you are no friend of Caesar's; anyone who makes himself king is defying Caesar.

**N.** Hearing these words, Pilate had Jesus brought out, and seated himself on the chair of judgement at a place called the Pavement, in Hebrew Gabbatha. It was Passover Preparation Day, about the sixth hour. Pilate said to the Jews,

**O.** Here is your king.

**N.** They said,

**C.** Take him away, take him away! Crucify him!

**N.** Pilate said,

**O.** Do you want me to crucify your king?

**N.** The chief priests answered,

**C.** We have no king except Caesar.

**N.** So in the end Pilate handed him over to them to be crucified.

They then took charge of Jesus, and carrying his own cross he went out of the city to the place of the skull or, as it was called in Hebrew, Golgotha, where they crucified him with two others, one on either side with Jesus in the middle. Pilate wrote out a notice and had it fixed to the cross; it ran: 'Jesus the Nazarene, King of the Jews.' This notice was read by many of the Jews, because the place where Jesus was crucified was not far from the city, and the writing was in Hebrew, Latin and Greek. So the Jewish chief priests said to Pilate,

**C.** You should not write 'King of the Jews,' but 'This man said: "I am King of the Jews."'

**N.** Pilate answered,

**O.** What I have written, I have written.

**N.** When the soldiers had finished crucifying Jesus they took his clothing and divided it into four shares, one for each soldier. His undergarment was seamless, woven in one piece from neck to hem; so they said to one another,

**C.** Instead of tearing it, let's throw dice to decide who is to have it.

**N.** In this way the words of scripture were fulfilled:  
They shared out my clothing among them.  
They cast lots for my clothes.

This is exactly what the soldiers did.

Near the cross of Jesus stood his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. Seeing his mother and the disciple he loved standing near her, Jesus said to his mother,

✘ Woman, this is your son.

**N.** Then to the disciple he said,

✘ This is your mother.

**N.** And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been

Cont...completed, and to fulfil the scripture perfectly he said:

✘ I am thirsty.

N. A jar full of vinegar stood there, so putting a sponge soaked in the vinegar on a hyssop stick they held it up to his mouth. After Jesus had taken the vinegar he said,

✘ It is accomplished;

N. and bowing his head he gave up his spirit.

### **Here all kneel and pause for a short time.**

It was Preparation Day, and to prevent the bodies remaining on the cross during the sabbath – since that sabbath was a day of special solemnity – the Jews asked Pilate to have the legs broken and the bodies taken away. Consequently the soldiers came and broke the legs of the first man who had been crucified with him and then of the other. When they came to Jesus, they found he was already dead, and so instead of breaking his legs one of the soldiers pierced his side with a lance; and immediately there came out blood and water. This is the evidence of one who saw it – trustworthy evidence, and he knows he speaks the truth – and he gives it so that you may believe as well. Because all this happened to fulfil the words of scripture:

*Not one bone of his will be broken;*

and again, in another place scripture says:

*They will look on the one whom they have pierced.*

After this, Joseph of Arimathaea, who was a disciple of Jesus – though a secret one because he was afraid of the Jews – asked Pilate to let him remove the body of Jesus. Pilate gave permission, so they came and took it away. Nicodemus came as well – the same one who had first come to Jesus at night-time – and he brought a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, following the Jewish burial custom. At the place where he had been crucified there was a garden, and in this garden a new tomb in which no one had yet been buried. Since it was the Jewish Day of Preparation and the tomb was near at hand, they laid Jesus there.

## GOOD FRIDAY

The Good Friday rites centre around the reading of the Passion of Jesus. With simple dignity that story is retold, followed by prayers for the entire world, for this powerful mystery brings blessings to the world. According to ancient tradition, an image or relic of the cross is venerated this day, and the sacrament of Christ's love for his church is received. It is a day of fasting and quiet of reflection.

## THOUGHTS



As His immortal, righteous blood was spilled, like sweat from every pore and fell to the thirsty earth below, we cannot hide our honour and awe at His great love for us; neither can we hide shame, self-reproach and regret. As He suffered the bitter cup, alone.

## WHAT HAPPENED ON GOOD FRIDAY?

*Good Friday.*

*Fr Robert Ombres OP*

*reminds us that we need to keep the Passion of Christ before our eyes all the year round.*

No single answer is given to this question nowadays, and no single answer was given at the time.

If, somehow, all those who in some way came across Jesus during his Passion and death were asked at the time 'What has happened?' they would have given different answers. Later, some would have changed their answer as to what had happened.

So, 'What happened on Good Friday?' The goodness of Jesus's love and sacrifice at Calvary is immense, permanent and efficacious. It is inseparably connected to his life on earth before that, and to his Resurrection. What happened is part of a longer story that involves all humanity and the chosen people in particular, and it is part of a more-than-human setting that involves Father, Son and Holy Spirit.

I simply want to stress how important it is not to put the crucifixion aside now that we live in the radiance of Easter. The Passion and all it means is not a past event only for our memories. The saving event keeps its link to Easter and afterwards. The Eucharist is a sacrifice because it makes present the sacrifice of the cross, it is its memorial, and applies its fruits. Jesus Christ will not be put to death again, there will be no repetition of what he did on earth some two thousand years ago. He is risen. Yet our experience and our understanding as Easter people include the road to Calvary and the Crucifixion. We believe in life everlasting and we rejoice in being forgiven, yet we still have to die and we still need to repent. For us, the goodness of Good Friday is redemptive and transforming. Because of Christ's Passion and Resurrection we, who share in these saving mysteries, are not mortal or sinners the way we would have been had Christ not gone to Calvary and beyond.

The Passion, and the crucifixes that make Good Friday visible, are still needed by us who have to repent into a new kind of life and come to die. Because of what happened, death and sin are not what they were. Yet for us they remain unfinished struggles, ahead of us for as long as we live.

We are still implicated in mortality and sin, yet share in a goodness that is a gift from God and makes all the difference.

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

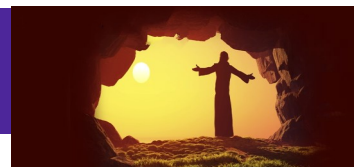
## EASTER VIGIL

### FIRST READING

**First Reading: Genesis 1:1, 2:2**

A reading from the book of Genesis

In the beginning God created the heavens and the earth. Now the earth was a formless void, there was darkness over the deep, and God's spirit hovered over the water. God said, 'Let there be light', and there was light. God saw that light was good, and God divided light from darkness. God called light 'day', and darkness he called 'night'. Evening came and morning came: the first day. God said, 'Let there be a vault in the waters to divide the waters in two.' And so it was. God made the vault, and it divided the waters above the vault from the waters under the vault. God called the vault 'heaven'. Evening came and morning came: the second day. God said, 'Let the waters under heaven come together into a single mass, and let dry land appear.' And so it was.





**Cont...**God called the dry land 'earth' and the mass of waters 'seas', and God saw that it was good.

God said, 'Let the earth produce vegetation: seed-bearing plants, and fruit trees bearing fruit with their seed inside, on the earth.' And so it was. The earth produced vegetation: plants bearing seed in their several kinds, and trees bearing fruit with their seed inside in their several kinds. God saw that it was good. Evening came and morning came; the third day.

God said, 'Let there be lights in the vault of heaven to divide day from night, and let them indicate festivals, days and years. Let them be lights in the vault of heaven to shine on the earth.' And so it was. God made the two great lights: the greater light to govern the day, the smaller light to govern the night, and the stars. God set them in the vault of heaven to shine on the earth, to govern the day and the night and to divide light from darkness. God saw that it was good. Evening came and morning came: the fourth day.

God said, 'Let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven.' And so it was. God created great sea-serpents and every kind of living creature with which the waters teem, and every kind of winged creature. God saw that it was good. God blessed them, saying 'Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply upon the earth.' Evening came and morning came: the fifth day.

God said, 'Let the earth produce every kind of living creature: cattle, reptiles, and every kind of wild beast.' And so it was. God made every kind of wild beast, every kind of cattle, and every kind of land reptile. God saw that it was good.

God said, 'Let us make man in our own image, in the likeness of ourselves, and let them be masters of the fish of the sea, the birds of heaven, the cattle, all the wild beasts and all the reptiles that crawl upon the earth.'

God created man in the image of himself, in the image of God he created him, male and female he created them.

God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth.'

God said, 'See, I give you all the seed-bearing plants; this shall be your food. To all wild beasts, all birds of heaven and all living reptiles on the earth I give all the foliage of plants for food.' And so it was. God saw all he had made, and indeed it was very good. Evening came and morning came: the sixth day.

Thus heaven and earth were completed with all their array. On the seventh day God completed the work he had been doing. He rested on the seventh day after all the work he had been doing.

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM - SUNG

**Responsorial Psalm: Psalm 103:1-2, 5-6, 10, 12-14, 24, 35**

## SECOND READING

**Second Reading: Exodus 14:15 – 15:1**

A reading from the Book of Exodus

The Lord said to Moses, 'Why do you cry to me so? Tell the sons of Israel to march on. For yourself, raise your staff and stretch out your hand over the sea and part it for the sons of Israel to walk through the sea on dry ground. I for my part will make the heart of the Egyptians so stubborn that they will follow them. So shall I win myself glory at the expense of Pharaoh, of all his army, his chariots, his

**Cont...**horsemen. And when I have won glory for myself, at the expense of Pharaoh and his chariots and his army, the Egyptians will learn that I am the Lord.'

Then the angel of the Lord, who marched at the front of the army of Israel, changed station and moved to their rear. The pillar of cloud changed station from the front to the rear of them, and remained there. It came between the camp of the Egyptians and the camp of Israel. The cloud was dark, and the night passed without the armies drawing any closer the whole night long. Moses stretched out his hand over the sea. The Lord drove back the sea with a strong easterly wind all night, and he made dry land of the sea. The waters parted and the sons of Israel went on dry ground right into the sea, walls of water to right and to left of them. The Egyptians gave chase: after them they went, right into the sea, all Pharaoh's horses, his chariots and his horsemen. In the morning watch, the Lord looked down on the army of the Egyptians from the pillar of fire and of cloud, and threw the army into confusion. He so clogged their chariot wheels that they could scarcely make headway. 'Let us flee from the Israelites,' the Egyptians cried, 'the Lord is fighting for them against the Egyptians!' 'Stretch out your hand over the sea,' the Lord said to Moses, 'that the waters may flow back on the Egyptians and their chariots and their horsemen.' Moses stretched out his hand over the sea and, as day broke, the sea returned to its bed. The fleeing Egyptians marched right into it and the Lord overthrew the Egyptians in the very middle of the sea. The returning waters overwhelmed the chariots and the horsemen of Pharaoh's whole army, which had followed the Israelites into the sea; not a single one of them was left. But the sons of Israel had marched through the sea on dry ground, walls of water to right and to left of them. That day, the Lord rescued Israel from the Egyptians, and Israel saw the Egyptians lying dead on the shore. Israel witnessed the great act that the Lord had performed against the Egyptians, and the people venerated the Lord; they put their faith in the Lord and in Moses, his servant.

It was then that Moses and the sons of Israel sang this song in honour of the Lord:

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

**Responsorial Psalm: Exodus 15:1-6,17-18**

## THIRD READING

**Third Reading: Isaiah 55:1-11**

A reading from the prophet Isaiah

Thus says the Lord:

Oh, come to the water all you who are thirsty; though you have no money, come! Buy corn without money, and eat, and, at no cost, wine and milk. Why spend money on what is not bread, your wages on what fails to satisfy? Listen, listen to me, and you will have good things to eat and rich food to enjoy. Pay attention, come to me; listen, and your soul will live. With you I will make an everlasting covenant out of the favours promised to David. See, I have made of you a witness to the peoples, a leader and a master of the nations. See, you will summon a nation you never knew, those unknown will come hurrying to you, for the sake of the Lord your God, of the Holy One of Israel who will glorify you. Seek the Lord while he is still to be found, call to him while he is still near. Let the wicked man abandon his way, the evil man his thoughts. Let him

**Cont...**turn back to the Lord who will take pity on him, to our God who is rich in forgiving; for my thoughts are not your thoughts, my ways not your ways - it is the Lord who speaks. Yes, the heavens are as high above earth as my ways are above your ways, my thoughts above your thoughts. Yes, as the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do.

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM - SUNG

**Responsorial Psalm: Isaiah 12:2-6**

## EPISTLE

**Epistle: Romans 6:3-11**

A reading from the letter of St Paul to the Romans

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

If in union with Christ we have imitated his death, we shall also imitate him in his resurrection. We must realise that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a man dies, of course, he has finished with sin.

But we believe that having died with Christ we shall return to life with him: Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

The word of the Lord.

**Thanks be to God.**

## GOSPEL ACCLAMATION

**Gospel Acclamation: 117:1-2, 16-17, 22-23**

## GOSPEL

**Gospel - Luke 24:1-12**

A reading from the Gospel according to Luke

On the first day of the week, at the first sign of dawn, they went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee; that the Son of Man had to be handed over into the power of sinful men



and be crucified, and rise again on the third day?' And they remembered his words.

**Cont...**and be crucified, and rise again on the third day?' And they remembered his words.

When the women returned from the tomb they told all this to the Eleven and to all the others.

The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them.

Peter, however, went running to the tomb. He bent down and saw the binding cloths but nothing else; he then went back home, amazed at what had happened.

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

## BANISHING THE SHADOWS

*Good Friday.*

*Fr Peter Hunter OP asks why Jesus died on the Cross.*

Why did Jesus die? That's a question that arises for us all today of all days. Often I think it gets its charge from a piece of mistaken thinking, as we'll see in a minute, but there's a good honest question at the heart of it which faces us with some uncomfortable but ultimately saving truths about ourselves, so let's see if we can find at least part of the answer.

First, the mistake. When we ask 'Why did Jesus die?', we might mean something like, 'Why did the Father punish his son in this terrible way?' There is a view that Jesus's death saves us because he is punished by God in our stead. The problem for this view is that it was *not* the Father who crucified Jesus, but human beings. The crucifixion is a human punishment, not a divine one.

But if we push aside this misleading way of asking our question, a much tougher, darker question remains: why did people hate Jesus enough to do this to him? This question is tough for a lot of reasons. One is that we find ourselves gripped by a temptation to distance ourselves from this kind of action. I don't just mean that we want to say we didn't do it and wouldn't do it, but we want to suggest that the people who do something like this are mad or utterly evil in a way that makes their actions just inexplicable. We want to throw up our hands and say of the crucifixion (or of an act of genocide, say) 'The people who did this were just pure evil.' It's a way of saying that there is, at the heart of it, no explanation at all that makes sense to decent people like you and me.

This way of explaining things becomes easier if we make the mad or evil ones a handful of people who duped everyone else into doing their will. The crowd who shout for the crucifixion of Jesus, then, are only being led astray by their leaders. Of course, that's not very plausible. People can't be stirred up to do things that are utterly against their wishes. The strange truth is that the very same people who flocked to Jesus for healing and who hailed him as a king saw him, deep down, as a threat.

What's more, it's very clear, if we refuse to be blinded by this kind of temptation, that the people involved in killing Jesus all acted for motives that were, as far as they went, not just neutral, but positively good. The scribes and Pharisees acted out of a passion for God's law, the leaders of the Jews out of a desire to safeguard the people they led, the Romans out of a wish for order, stability and peace. They could all tell themselves that they were acting for the best of reasons. That was, of course, less than half the truth. Things went wrong, not because they acted for good reasons, but because they lacked a whole lot of basically human attitudes that they *should* have had. Their motives were good, but they had a shadow side; the



**Cont...**Romans wanted peace, but they were willing to torture people to death to get it. They lacked a basic human compassion that would have directed their search for peace in a wholly different direction. They were so focused on peace (important as that is) that they didn't think of all the other important human goods that they should be pursuing, and so they didn't even get the peace they sought.

But why Jesus? Why did Jesus become the one who bore the brunt of these misdirected motives? Why did they hate Jesus so? Well, things become a little easier if we follow St John in thinking that the opposite of love is not hate, but fear. People feared Jesus because he didn't have a shadow side, and that meant he showed up the shadow side of those around him. This is not because Jesus was constantly pointing out people's faults but because a bright light always makes the shadows sharper and easier to see.

And that's the other reason it's hard to answer our question: most of us just avoid looking at our shadows. We know they're there but they're dark and unlovely and we know deep down that we can't personally get rid of them. That's makes them very frightening and so sometimes we are overwhelmed by our shadows and hate ourselves, and sometimes we just pretend they're not there and persuade ourselves (not very effectively) that we're good people who are acting for good reasons.

But Jesus loved people in spite of their shadows. He prayed for them even when they were killing him. And that's what makes venerating the Cross today so powerful. We get to love the whole of ourselves, knowing that we too have our shadow side, capable of dark self-deception, because our fear has a remedy. The love that Jesus shows on the Cross is to give us a chance to share in his light, so that instead of just bringing our shadows into sharp relief, it can banish them altogether.

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

## RISKS

Is it our task to make the gospel relevant to our lives, or to make our lives relevant to the gospel? It is very easy to enter into mind games when it comes to "religion truths." We need to be very careful about how far we enter into such games. We need to be careful not to distort the gospel in our attempts to make it relevant to our desires and values. If we truly want to be with the Christ, who is revealing himself in the proclamation of his gospel, then there are certain risks we need to take. We need to reach out our hands in trust to others. We need to accept our hurts and our pain. We need to accept our immortality. We need to stop looking at life in terms of questions and answers, or rights and obligations. We need to take such risks in order to experience ourselves as human beings who need Jesus Christ. The passion account is a narrative of how the incarnate Word of God - Jesus Christ - literally became immersed in the critical aspects of human life. If we truly desire to be with the Master, we need to give ourselves the opportunities that can be ours if we are willing to take the risks in life. Today I will remember how important it may be for me to take risks.



## EASTER SUNDAY OF THE RESURRECTION

### ENTRANCE ANTIPHON



**Entrance Antiphon: Luke 24:34; Cf. Revelation 1:6**

The Lord is truly risen, alleluia.  
To him be glory and power  
for all the ages of eternity, alleluia, alleluia.

### FIRST READING

**First Reading: Acts 10:34. 37-43**

A reading from the Acts of the Apostles

Peter addressed Cornelius and his household: You must have heard about the recent happenings in Judaea; about Jesus of Nazareth and how he began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil.' Now I, and those with me, can witness to everything he did throughout the countryside of Judaea and in Jerusalem itself: and also to the fact that they killed him by hanging him on a tree, yet three days afterwards God raised him to life and allowed him to be seen, not by the whole people but only by certain witnesses God had chosen beforehand. Now we are those witnesses - we have eaten and drunk with him after his resurrection from the dead - and he has ordered us to proclaim this to his people and to tell them that God has appointed him to judge everyone, alive or dead. It is to him that all the prophets bear this witness: that all who believe in Jesus will have their sins forgiven through his name.'

The word of the Lord.

**Thanks be to God.**

### RESPONSORIAL PSALM

**Responsorial Psalm: Psalm 117:1-2, 16-17, 22-23**

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

Give thanks to the Lord for he is good,  
for his love has no end.  
Let the sons of Israel say:  
'His love has no end.'

The Lord's right hand has triumphed;  
his right hand raised me up.  
I shall not die, I shall live  
and recount his deeds.

The stone which the builders rejected  
has become the corner stone.  
This is the work of the Lord,  
a marvel in our eyes.

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

### SECOND READING

**Second Reading: Colossians 3:1-4**

A reading from the letter of St Paul to the Colossians

Since you have been brought back to true life with Christ, you must look for the things that are in heaven, where Christ is, sitting at God's right hand. Let your thoughts be on heavenly things, not on the things that are on the earth, because you have died, and now the life you have is hidden with Christ in God. But when Christ is revealed -

**Cont...**and he is your life - you too will be revealed in all your glory with him.

The word of the Lord.

**Thanks be to God.**

## EASTER SEQUENCE

Christians, to the Paschal Victim  
offer sacrifice and praise.  
The sheep are ransomed by the Lamb;  
and Christ, the undefiled,  
hath sinners to his Father reconciled.  
Death with life contended:  
combat strangely ended!  
Life's own Champion, slain, yet lives to reign.

Tell us, Mary:  
say what thou didst see upon the way.  
The tomb the Living did enclose;  
I saw Christ's glory as he rose!  
The angels there attesting;  
shroud with grave-clothes resting.  
Christ, my hope, has risen:  
he goes before you into Galilee.  
That Christ is truly risen from the dead we know.  
Victorious king, thy mercy show!

## GOSPEL

### Gospel - Luke 24:1-12

The holy Gospel according to Luke

On the first day of the week, at the first sign of dawn, they went to the tomb with the spices they had prepared. They found that the stone had been rolled away from the tomb, but on entering discovered that the body of the Lord Jesus was not there. As they stood there not knowing what to think, two men in brilliant clothes suddenly appeared at their side. Terrified, the women lowered their eyes. But the two men said to them, 'Why look among the dead for someone who is alive? He is not here; he has risen. Remember what he told you when he was still in Galilee: that the Son of Man had to be handed over into the power of sinful men and be crucified, and rise again on the third day?' And they remembered his words.

When the women returned from the tomb they told all this to the Eleven and to all the others. The women were Mary of Magdala, Joanna, and Mary the mother of James. The other women with them also told the apostles, but this story of theirs seemed pure nonsense, and they did not believe them.

Peter, however, went running to the tomb. He bent down and saw the binding cloths but nothing else; he then went back home, amazed at what had happened.

The Gospel of the Lord.

**Praise to you, Lord Jesus Christ.**

## COMMUNION ANTIPHON

### Communion Antiphon: 1 Corinthians 5:7-8

Christ our Passover has been sacrificed, alleluia;  
therefore let us keep the feast  
with the unleavened bread of purity and truth,  
alleluia, alleluia.

## RESUSCITATION OR RESURRECTION?



Do not resuscitate is a common health directive these days. What this means is that once someone has passed away there's no calling them back!!! So is this what happened to Jesus? Was he merely given some kind of celestial CPR on this Easter Morning? Did God the Father throw on the paddles and jumpstart Jesus' heart.

No. There is a distinct difference between resuscitation and resurrection. Throughout the Old Testament, and into the New, there are a variety of episodes that point to miraculous resuscitations. In the Old Testament First Book of Kings (1 Kgs 17:17-24) we see the prophet Elijah bring back a young boy from the dead. This miracle, whilst amazing, was not the resurrection of the young man but merely a return from death to the ordinariness of daily life. The young man would one day have to die again. This scenario was the same for all the other returns from death noted by the gospel writers. From the daughter of Jairus to the widow of Naim' son to Lazarus, who had spent four days in the tomb, all of these candidates were merely called back from death to the lives they lived previously, nothing had changed other than they were given by God a second chance at life, but a second chance at this life. As I have noted these people would one day have to die again, this time death to eternal life.

And that is what we are in essence celebrating in the Easter festival, the possibility of eternal life. The possibility of a life that is unending but a life which far superior to the life we live right now. The point of Christ's resurrection is that it is not a return to our ordinary everyday lives, rather what we celebrate is transformation. Just as the caterpillar transforms through its time in the cocoon into a marvelous butterfly so does the soul transform when it is resurrected after its time in the tomb. Jesus resurrection heralds for us the possibility of transformation, transformation from this life of hardship, of making ends meet, of Monday mornings, of sickness, and of all the multitude of other disappointments of this life to unalloyed joy forever.

Perhaps though this does not persuade modern man. Modern people perhaps are under the impression that eternal life will be monotonous, a drudgery of religious proportions, merely sitting on a cloud playing a harp. Yet, these objections have been met somewhat by Christian thinkers of the past.

In his encyclical *Spe Salvi* Pope Benedict XVI asks this question about eternal life. With reference to the sacrament of baptism the Holy Father states that the first question a couple is asked when they have their child baptized is 'What do you ask of the Church?'

Answer: "Faith". "And what does faith give you?" "Eternal life". According to this dialogue,

the parents are seeking access to the faith for their child, communion with believers, because they saw in faith the key to "eternal life". Today as in the past, this is what being baptized, becoming Christians, is all about: it is not just an act of socialization within the community, not simply a welcome into the Church. The parents expect more for the one to be baptized: they expect that faith, which includes the corporeal nature of the Church and her sacraments, will give life to their child—eternal life. Faith is the substance of hope. But then the question arises: do we really want this—to live eternally?

*he is risen*

CELEBRATE THE RESURRECTION

**Cont...** Perhaps many people reject the faith today simply because they do not find the prospect of eternal life attractive. What they desire is not eternal life at all, but this present life, for which faith in eternal life seems something of an impediment. To continue living for ever — endlessly—appears more like a curse than a gift. Death, admittedly, one would wish to postpone for as long as possible. But to live always, without end—this, all things considered, can only be monotonous and ultimately unbearable. This is precisely the point made, for example, by Saint Ambrose, one of the Church Fathers, in the funeral discourse for his deceased brother Satyrus: [St Ambrose writes] “Death was not part of nature; it became part of nature. God did not decree death from the beginning; he prescribed it as a remedy. Human life, because of sin ... began to experience the burden of wretchedness in unremitting labour and unbearable sorrow. There had to be a limit to its evils; death had to restore what life had forfeited. Without the assistance of grace, immortality is more of a burden than a blessing”[6]. A little earlier, Ambrose had said: “Death is, then, no cause for mourning, for it is the cause of mankind’s salvation”[7].

What Benedict, and earlier on Ambrose, are endeavouring to articulate is that eternal life, for which we hope, is not a return to the ordinary, not a return to the predictable, not a return to what we would normally expect, but rather a fulfilment of all human desire.

To put it plainly Jesus’ resurrection is the answer to all human desires because human desire is without satisfaction when it comes to the material things of this life. Human desire is made for more than just what the world can give, and so eternal life participating in the consummate joy of the divine life, is the only thing that can grant true satisfaction. And indeed the satisfaction of heavenly life is an ongoing and ever profound encounter with truth, beauty and goodness.

Thankfully we know in a limited way already profound joy in our earthly lives whether it be the birth of a child, a well cooked meal, the company of friends or just a good night’s refreshing sleep we can appreciate good things. Jesus’ resurrection and the life that leads to it is all these things and more multiplied by infinity. We cannot comprehend though interminable joy but the joys of this life do give us a glimpse of what the joy we hope to relish might mean.

Today then as we contemplate what resurrection means for us as Christians let us realise it is a transformation not a resuscitation. May our hope be for that life for which we were truly made and let us realise that even now, by virtue of our baptism, we are already on the way to the heavenly banquet. May the glory of Christ’s victory over death and now the possibility of life with him spur us on as we celebrate the Easter festival, and thus may our song always be Alleluia!

Fr Mannes OP

**Sometimes in our lives,  
tears are the lenses we  
need to see Jesus.**



## THE EYE THAT NEVER WEPT...

### Easter Sunday

*Fr John O'Connor proclaims the Resurrection of Christ which speaks to every human person amid the tears and laughter of our human condition, and amid the vicissitudes of life.*

The English poet, John Donne, wrote in one of his sermons:

*“And when God shall come to that last act in the glorifying of man, when he promises “to wipe all tears from his eyes”, what shall God have to do with that eye that never wept?”*

Across the globe on Easter morning, sermons are being preached in a multitude of different languages to congregations of various nationalities and backgrounds. Within these congregations are to be found, sitting beside one another, men and women in very different personal circumstances. Some will have hearts full of joy; some will have lives neither especially happy nor especially burdensome; some will be struggling with worries and cares: trying to make ends meet, fighting ill health, struggling with relationships, but all feeling the weight of the world upon their shoulders.

And, yet, despite the diversity of place, background, and personal circumstances, there is the same humanity, the same human condition, and the same message of Easter: *Death and sin have been overcome! The Lord is Risen! Alleluia! Alleluia!*

This is a message of the most profound blessing: that, as shown in the Resurrection of Christ, the love of God is greater than anything that life might throw at us, that the ultimate victory is assured. But although the ultimate victory is assured, and that no matter what we face we have a sure ground for hope, at least for most of us, the vicissitudes of life do not simply fade away.

The Good News of the Resurrection does not push to one side our vulnerabilities as though they are now of no concern. We continue to laugh, and we continue to cry. And this need not be a bad thing: for to laugh and to cry is for us in our humanity, the very same humanity that Christ possessed, to engage with a world that is both beautiful and difficult, the very same world that Christ came to save. But, now, with the assurance of the ultimate victory of the love of God over anything that life might throw at us, our laughter and our tears take on a new meaning: they become part of the great story of the salvation of the world. That is Donne’s main point. *What shall God have to do with that eye that never wept?*

In the passage from the Gospel of John chosen for Easter morning, about which the myriad Easter sermons will be preached, the focus is on that brief time when the initial indications of the Resurrection have come into view. Three privileged people have the first encounter with the reality of an event of cosmic significance.

We begin with Mary of Magdala. In a slightly later passage in the Gospel of John we are told that she is weeping beside the tomb. But in the Gospel passage for Easter morning, we are told that before this she arrives and finds the stone rolled away. Rather than look into the tomb and investigate, she runs to Simon Peter and the Beloved Disciple to raise the alarm:

*“They have taken the Lord out of the tomb, and we do not know where they have laid him.”*

She is possessed by sadness and by fear. She has also heard many words of Jesus about his suffering, death,



**Cont...**and rising; but she is in a state not yet ready to take on board the enormity of what has taken place. But her tears speak of her love; they have value and meaning. What shall God have to do with that eye that never wept? And possessing a love for the Lord shown by her tears, she will soon come to a deep understanding.

Then we have Simon Peter and the Beloved Disciple. Many have wondered why the Evangelist gives details of who arrived at the tomb first and who entered first. One traditional reading is that the Beloved Disciple, as well as being a person in his own right, stands for love: it is love that arrives first. And with love now in place, Simon Peter, who stands for the Church, can lead and enter the tomb. His focus is on the evidence and figuring out the clues. But it is still the Beloved Disciple, the one we are told whom Jesus loved, who intuits something of the enormity of what has happened and believes.

Three different people, three different responses in the face of the same reality. Today in the language of statistics we might speak of this trio as a small representative sample. But even this small sample mirrors something of the diversity of ways that men and women in very different personal circumstances in the congregations across the globe will respond to the very same message: *Death and sin have been overcome! The Lord is Risen! Alleluia! Alleluia!*

The laughter remains; and, for most of us at least, the vicissitudes of life remain. The glorious news of the Resurrection does not sweep them away, or short-circuit the human condition. Instead, it speaks to us no matter where we are, no matter what we have to face. And it is reassuring to know that this has always been the case, right back to the earliest witnesses on that that blessed morning two thousand years ago.

The ultimate assurance is now revealed. Nothing can change that. Nothing can change the reality that is so much greater than whatever our individual personal circumstances might be, but which still reaches out to us regardless and gives the challenges we face new meaning.

*Death and sin have been overcome!  
The Lord is Risen! Alleluia!*



## PROCLAIMING FAITH

Alleluia! Imagine how you would have felt if you had been Mary Magdalene or Peter or John on that first Easter morning. What thoughts and emotions would the sight of that empty tomb have aroused in you? At first, Mary Magdalene thought that Jesus' enemies had stolen his body. Heartbroken, she ran to tell Peter and John. They raced to the tomb and found that the burial wrappings, which had encased Jesus' body, were cast aside. Seeing this, they believed.

We have heard many times about Jesus' Resurrection. But do we truly and deeply believe it? Do our lives give evidence of the joy and peace and hope of Easter? Spend a little time today in the company of the risen Lord. Ask him to help you to truly believe in his rising, and your own. Sing him an "Alleluia!"

Does your belief in the resurrection affect your everyday life? How you treat others? An early father of the Church wrote, "A Christian should be an alleluia from head to toe!" How can you live a life of praise?

## CELEBRATING THE EIGHT DAYS OF EASTER

We celebrated Easter each day this week. We keep celebrating so that we might continue to enter into the meaning of the resurrection. In the early Church, the newly baptised would be at each liturgy this week, wearing their



white garments. We go through our everyday lives this week conscious of the 'white garments' we all wear. We are renewed as a priestly people, committed with Jesus to give our lives for others.

The resurrection stories, which we read this week, come from communities that are proclaiming the good news. The tomb is empty - Jesus' tomb and every tomb that tries to claim us in death. These are not believers who, in their deep desire, just made up the resurrection. These are people who can hardly believe what they are seeing and experiencing. They, like us now, had trouble recognizing his presence with them.

We let the prayers of this Easter week draw us into the joy. Jesus is with us. He is not dead, but alive. And, that makes all the difference in the world! How much hope and courage we have, before any struggle, any possible fear of death.

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

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

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Sr Val Grimson OP, Bregitta Theresia Avil Bangun, Paul Smith, Joyce Cheyne, Tony Saunders

## In loving Memory

Labib Jazrawi

## BAPTISM

### Patrick Mickle

will be baptised this weekend.  
May his life be filled with God's  
Peace,  
and his heart with God's love...  
on this Baptism day and always.



**May the glory of the Lord's miracle  
strengthen your faith and renew your  
hope.**

**Wishing you a blessed Easter...**