

# Catholic Parish of Blackiriars

Issue 26  
26th April 2020  
Year A

Under the care of the Dominican Fathers



## VERITAS



# Third Sunday of Easter

### HOLY ROSARY CHURCH

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Holy Rosary Church  
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further notice.

**If you are in Urgent need  
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## FIRST READING

### First Reading

Acts 2:14, 22-33

Then Peter stood up with the Eleven, raised his voice, and proclaimed:  
“You who are Jews, indeed all of you staying in Jerusalem. Let this be known to you, and listen to my words. You who are Israelites, hear these words. Jesus the Nazarene was a man commended to you by God with mighty deeds, wonders, and signs, which God worked through him in your midst, as you yourselves know. This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it.

For David says of him:

*I saw the Lord ever before me,  
with him at my right hand I shall not be disturbed.  
Therefore my heart has been glad  
and my tongue has exulted;  
my flesh, too, will dwell in hope,  
because you will not abandon my soul  
to the netherworld,  
nor will you suffer your holy one to see corruption.  
You have made known to me the paths of life;  
you will fill me with joy in your presence.*

“My brothers, one can confidently say to you about the patriarch David that he died and was buried, and his tomb is in our midst to this day. But since he was a prophet and knew that God had sworn an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of the resurrection of the Christ, that neither was he abandoned to the Netherworld nor did his flesh see corruption. God raised this Jesus; of this we are all witnesses. Exalted at the right hand of God, he received the promise of the Holy Spirit from the Father and poured him forth, as you see and hear.”

## RESPONSORIAL PSALM

### Responsorial Psalm

Ps 118:1-2, 16-17, 22-23

**(R)** Lord, you will show us the path of life.

Keep me, O God, for in you I take refuge;  
I say to the LORD, “My Lord are you.”  
O LORD, my allotted portion and my cup,  
you it is who hold fast my lot. **(R)**

I bless the LORD who counsels me;  
even in the night my heart exhorts me.  
I set the LORD ever before me;

with him at my right hand I shall not be disturbed. **(R)**

Therefore my heart is glad and my soul rejoices,  
my body, too, abides in confidence;  
because you will not abandon my soul to the netherworld,  
nor will you suffer your faithful one  
to undergo corruption. **(R)**

You will show me the path to life,  
abounding joy in your presence,  
the delights at your right hand forever. **(R)**

## SECOND READING

### Second Reading

1 Peter 1:17-21

Beloved:

If you invoke as Father him who judges impartially according to each one’s works, conduct yourselves with reverence during the time of your sojourning, realizing that you were ransomed from your futile conduct, handed on by your ancestors, not with perishable things like silver or gold but with the precious blood of Christ as of a spotless unblemished lamb.

He was known before the foundation of the world but revealed in the final time for you, who through him believe in God who raised him from the dead and gave him glory, so that your faith and hope are in God.

## GOSPEL ACCLAMATION

### Gospel Acclamation

Luke 24:32

**Alleluia, alleluia!**

Lord Jesus, open the Scriptures to us;  
make our hearts burn while you speak to us.

**Alleluia.**

## GOSPEL

### Gospel

Luke 24:13-35

That very day, the first day of the week, two of Jesus’ disciples were going to a village seven miles from Jerusalem called Emmaus, and they were conversing about all the things that had occurred.

And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him. He asked them,

“What are you discussing as you walk along?”

They stopped, looking downcast. One of them, named Cleopas, said to him in reply,

“Are you the only visitor to Jerusalem who does not know of the things that have taken place there in these days?”

And he replied to them,

“What sort of things?”

They said to him,

“The things that happened to Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people, how our chief priests and rulers both handed him over to a sentence of death and crucified him.

But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place.

Some women from our group, however, have astounded us: they were at the tomb early in the morning and did not find his body; they came back and reported that they had indeed seen a vision of angels who announced that he was alive.

Then some of those with us went to the tomb and found things just as the women had described, but him they did not see.”

And he said to them, “Oh, how foolish you are!

How slow of heart to believe all that the prophets spoke! Was it not necessary that the Christ should suffer these things and enter into his glory?"

Then beginning with Moses and all the prophets, he interpreted to them what referred to him in all the Scriptures.

As they approached the village to which they were going, he gave the impression that he was going on farther.

But they urged him,

"Stay with us,  
for it is nearly evening and the day is almost over."

So he went in to stay with them.

And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him, but he vanished from their sight.

Then they said to each other,

"Were not our hearts burning within us while he spoke to us on the way and opened the Scriptures to us?"

So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them who were saying,

"The Lord has truly been raised and has appeared to Simon!"

Then the two recounted what had taken place on the way and how he was made known to them in the breaking of bread.



### FROM THE PARISH PRIEST

**"he was known to them in the breaking of the bread"**



There is a saying which goes "it's not so much about the destination but about the journey". This could be a saying for this week's gospel. Two disciples are reported to be walking to a town called Emmaus.

Now the exact location of Emmaus has been a source of debate amongst scholars, in fact there were about three

contenders for the role of this locale. The best candidate for the position is a town called 'Ammaous' which is about 5kms north-northwest of Jerusalem; being so short a distance the disciples were able to head back there rather quickly to catch the other disciples after our sojourners had eventually realised they had seen Jesus, but we're getting ahead of ourselves!

In keeping with other post-Resurrection accounts Jesus is not able at first to be distinguished; we see this with Mary Magdalene in John 20:14. The encounter with Jesus is opened up by Jesus' interest in the disciples' discussion.

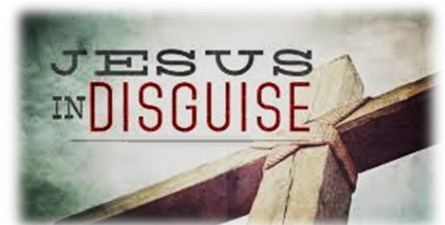
His question in v.17 is a leading question which provides a forum for the dejected disciples to first tell the story of Jesus' Passion; Jesus intensifies things by asking for clarification, "what things?" This interrogation details in v.20 the exact situation and resonates with Jesus' Passion prediction in chapter 9 of St Luke's gospel (9:22). V.21 outlines what these disciples had hoped for in Jesus. The disciples are not only blinded to who Jesus is but also the point of his mission; this failure to comprehend and see is now remedied by Jesus in an en route catechesis that follows, however this catechesis does not assist the disciples in working out the identity of their on the road acquaintance such is their blindness.

***'Was it not necessary that the Christ should suffer these things and enter into his glory?'***

Jesus rebukes the disciples for their false perception concerning His fate. Obviously it either had not been related to them, or, they had forgotten Jesus' prediction about himself. The suffering Christ was a reality they seemed not to have anticipated hence their desolation. Jesus then refers to the scriptures to point out that the Christ must suffer, and Luke has already used scripture throughout his Passion narrative to point this out. V.27 indicates the use of Moses' writings (Pentateuch) and the prophetic literature (Isaiah's suffering servant in ch 53 would have been key to this catechesis); this *en route* bible study endeavours to clarify the mission of Jesus, the necessity of his suffering, and that having pointed these things out, there is then no need for sadness or desolation. The catechesis is meant as a way of buoying the dejected disciples.

The disciples now beckon the stranger into the place they are staying for a meal and rest and Jesus takes them on the offer after a bit of convincing. What takes place is a re-echoing of the Last Supper and more distantly of the feeding of the five thousand (Lk 9:16). St Luke uses the same language he employed earlier on in the other "feeding" narratives: the words used here "took bread"- "blessed"- "broke"- "all point to this special banquet Jesus served prior to his Passion; Jesus now offers the Eucharist once more giving to his disciples not just the body "given for them" and the blood "shed for the remission of sins" but now giving them a participation in his risen body.

Fr Joseph Fitzmeyer SJ interprets this last scene of the Road to Emmaus story in strident Eucharistic terms. He comments that this scene "with Christ reclining at table with disciples at Emmaus, taking bread, uttering a blessing, breaking the bread, and offering it to them, not only recalls the Last Supper but becomes the classic Lucan way of referring to the Eucharist. The lesson in the story is that henceforth the risen Christ will be present to his assembled disciples, not visibly (after the ascension) but in the breaking of bread." Fitzmeyer also suggest that the "thrust of the account is reminiscent of early Christian liturgical celebrations. One points to the use of the OT scriptures (Liturgy of the Word), the proclamation



## Cont... FROM THE PARISH PRIEST

of resurrection faith v.34, the meal setting with the breaking of bread.”

**And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?"**

These verses change the very dynamic of this brief but interesting post-Resurrection story. In v.16 we see that the disciples’ eyes were prevented from recognising Jesus’ identity. The actual Greek says that their eyes were bound, or, that their ability to recognise Jesus was taken away from them. The nature of this situation is twofold—first there seems in Jesus himself a change in appearance such that at first the disciple fails to recognise Jesus, this is perhaps the objective situation. Nevertheless there is a subjective dimension too. Luke it may be argued is also symbolically revealing that the disciples have failed to understand Jesus’ mission. Jesus mission and identity go hand in hand. This understanding of Jesus personhood and mission going together as one ontological unit is expressed perceptively by the theologian Hans Urs Von Balthasar who conceives Christ from the perspective of one who has embodied his functionality, has become his mission:

He who has seen me has seen the Father. . . . No one can come to the Father except through me" (John 14:9,6). And thus he does not receive his identity as the one who is sent at a certain point in time. He simply is the one who has "come to do the will of him who sent him." In other words, in Jesus, as opposed to a prophet, there is no distinction between self and function, between his existence as a particular person and his mission.

The failure to see Jesus as unequivocally ‘the one who saves’ (as is rooted in Jesus’ very name “Yahweh-saves”) is at the heart of this story; the disciples then having been catechised using the scriptures now come to understand that Jesus and his mission of salvation, wrought through suffering, is who Jesus is. This understanding is then, by extension, inserted into Jesus’ Eucharistic action—Jesus saving work which is himself is now expressed through the ritual of the Eucharist and is thus applied to believers in the sacrament of Holy Communion.

Luke Timothy Johnson, a commentator on St Luke’s gospel, connects this “opening” of the disciples’ eyes, their full understanding of the scriptures and the Eucharistic action when he observes that the same word is used for both the opening of the eyes to Jesus presence and the opening of the scriptures, the word is *διανοίγω* (*dianoigo*). “As they perceived the true, messianic meaning of the Scripture, they were also able to “see” Jesus in the breaking of the bread.”

As we enter into this Easter period let our yearning for the breaking of that bread become more intense. As your Pastor please let me know if I can bring you Holy Communion in your homes, so that your eyes may be opened to the risen Lord.

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

Fr Mannes OP

## SPIRITUAL COMMUNION PRAYERS

*If you are unable to receive Holy Communion, you may make a Spiritual Communion.*

My Jesus, My Lord, My God, I adore you.  
I place all my trust in You. I Love You with all my heart.  
I cannot receive You in Holy Communion,  
But come into my soul in a spiritual way.  
Purify and sanctify it;  
make it a fitting tabernacle for Your Real Presence.  
Amen



A Sacrament Most Holy  
O Sacrament Divine  
All praise and all Thanksgiving  
Be every moment Thine.

My Jesus,  
I believe You are in the Blessed Sacrament.  
I love You above all things  
and I long for You in my soul.  
Since I cannot now receive You sacramentally,  
come at least spiritually into my heart.  
I know You have already come.  
I embrace You and unite myself entirely to You;  
never permit me to be separated from You.  
Amen

*Divine Mercy Publications*

## LONGING FOR COMMUNION CAN BE EXERCISE IN SPIRITUAL GROWTH

VATICAN CITY (CNS)  
Being unable to receive the Eucharist is a form of sacrifice, but it can also be a time for spiritual growth, said Jesuit Father Federico Lombardi.



The current situation, which many people are experiencing, of forced abstinence from the Eucharist “can become a time of growing in faith, of desire for the gift of sacramental Communion, of solidarity with those who for various reasons cannot benefit from it, of freedom from the sloppiness of habit,” he wrote.

“To understand once again that the Eucharist is a freely given and unexpected gift of the Lord Jesus,” which should be desired with one’s whole heart all the time, “couldn’t this also be the outcome of this disconcerting time?” he asked in an article April 18 in the Vatican newspaper, *L’Osservatore Romano*.

The Jesuit priest looked at the church’s long-standing, but, until recently, more neglected practice of “spiritual Communion” — inviting Jesus into one’s heart and soul when receiving the actual sacrament isn’t possible.

## LONGING FOR COMMUNION CAN BE EXERCISE IN SPIRITUAL GROWTH

This and other devotional traditions have been in some way overshadowed by the “certainly good” emphasis the past few decades on the faithful taking an active part in Mass.

Physically receiving the Holy Eucharist is extremely important, he wrote, “but it is not the only and indispensable way to unite oneself with Jesus and his body that is the church.”

He recalled how mothers and grandmothers from his generation — who would often go to morning Mass every day — would recite traditional prayers of spiritual communion in order to stay united to God throughout their busy day.

During the pandemic when so many people are obliged to go without the Eucharist, many are increasingly feeling how much this “daily bread” is missing from their lives, he wrote.

The church accepted imposing this sacrifice on the faithful “as a sign of solidarity and participation in what is happening to entire peoples constrained by limitations, sacrifices and suffering from the pandemic,” he wrote.

“Fasting is a sacrifice, but it can be a moment for growth,” he wrote.

“Like the love of a married couple,” who, because of reasons beyond their control, “are far apart, can grow and become more deeply faithful and pure, similarly fasting from the Eucharist can become a time of growing in faith,” Father Lombardi said. By Carol Glatz 21 April 2020

## THE STRANGER

**Third Sunday of Easter.**

**Fr Duncan Campbell OP invites us to imagine ourselves as the disciples on the road to Emmaus.**

Gospels come to life as we imagine ourselves taking part in them. In this Gospel, with the disciples walking on the road, we might picture ourselves represented, on our life's journey.

It might even help, to think that they were a married couple. One, 'Cleopas', is named, and the other might be the 'Mary of Cleopas' mentioned as standing by the cross with Mary his mother. These followers of Jesus had seen him dead and buried, so vividly that they just couldn't see him with them alive. He was a stranger they met. We have seen Jesus dead, on our many crucifixes. We have to realise that, just like them, we may be unable to see him alive.

They have a story to tell, of their honest loss of their hopes in him. Is it our story? Are we living with lost hopes? Until, prompted by this gospel, we waken up and realise it? Our lives may be crowded with duties and customs and routines; our minds, full of disappointments; our consciences, depressed, with sins. There seems little room for hope in all this. What can we do?

Cont...

THE STRANGER

Step number one on our way is to realise that there is something we can do. Step number two is to realise that is something we must do. Steps number three, and following, will be to listen carefully to what this stranger has to say.



He is angry with us. He quotes 'Writings' which he says we don't understand. Of course writings fill our bookshops and libraries. Written as songs, they fill our airwaves; as 'scripts', they provide plays, films, and 24-hour, multi-channel, television. What the stranger is talking about are holy, sacred, writings: the scriptures.

They are crowded out now by all this other writing; but we know them. They have a sanctified place. There is something special, ancient, uncanny, 'unearthly', about them. We don't, many of us, know what to think of them.

We are reproached by the stranger, for having these 'Scriptures' without understanding them. We don't know what books of Scriptures they had, at that time; they might not have been those we now have; but among them were certainly strange prophesies of sorrow, and suffering, and faithfulness rewarded.

Some of these we have, and use. The stranger is able to show in them, a meaning; a script; a plan; God's will. The Messiah, the special one, had to blaze a trail, for all of us, through sorrow to glory.

We may find, in honesty, that we just don't understand this. We have to ask, how can glory be found in suffering? He had associated suffering with love: 'greater love no-one can have than to give up life for others'. We might manage to understand this, if we practise it ourselves. In the daily opportunities we have, to give up even small things, to help others, we can show sometimes great love.

In our lives we all have great suffering; the worst, being our serious sins. What can seem harder to bear are our daily disappointments, petty sins. It would certainly be a victory, if we can understand and accept all these, astonishingly, as God's will; find, in the 'glow of reality', the 'glory' of God. And find 'our hearts burning on the way,' with excitement at this discovery.

The Gospel goes on to tell of the next great step they took. They invited the stranger into their home. We can have him as a guest in our homes. We learn this first by having him as our host, going to church, as his guests. There we even have the bread broken for us, the same bread, they said, he left, as he disappeared. We don't simply look behind the bread for him, we take and eat the bread, to take him home with us, and live with him there. The stranger who is no stranger, but, strangely, our host, and our guest. Fr Duncan Campbell OP <http://english.op.org/torch>

## QUOTE

“If I can give you any advice, I beg you to get closer to the Eucharist and to Jesus... We pray to Jesus to give us that tenderness of the Eucharist.”



## THOUGHTS ON THE GOSPEL



What the scriptures reveal is that in Christ God reveals the depth of his love and concern for every person, especially for those who are poor. What seems like failure to the two disciples, and the end of all hope, is the source of all hope and the shining forth of God's glory.

'For all this careful explanation of the scriptures the two disciples still fail to recognise Jesus. So Jesus gives them a sign, a sign that he has invested with a special meaning at the last supper: 'He took the bread and blessed, and broke it, and gave it to them.' The sign is a very basic sign, but one that has a powerful effect on the two disciples and we are told that 'their eyes were opened and they recognised him.' The sign was his gift to them, just as it is his gift to all of us raising the imagination so that we see the reality of what lies in front of our eyes.

'When we read the Emmaus story what strikes us as amazing is not that the two disciples finally recognise Jesus, but that they fail to do so in the first place. Yet how often in our lives do we fail to recognise the presence of Christ? More often than not we are wandering through life focused on our own concerns, unable to see what should be perfectly obvious.

'In fact, on our own, none of us has the ability to see the presence of Christ; the sight of faith is Christ's gift to us. What we learn in the Emmaus story is that the gift works through the scriptures and the Holy Eucharist, which use memory and imagination to raise the mind, so that we understand what we are seeing: Jesus Christ offering his life in love for all people.'

*Fr David Goodill OP*

### DID NOT THE CHRIST HAVE TO SUFFER?

Jesus puts his finger on one of the critical questions of the Old Testament. The common belief was that the Messiah or Christ would be a conquering hero. He would triumph over all his enemies, like a knight in shining armour. This explains the quandary of the two disciples. They had expected a magnificent fate for Jesus. He would defeat his foes in a spectacular manner. Instead he died in an ignominious execution like a criminal. Jesus solves this by reinterpreting the messianic prophecies. He illustrates that suffering was an inevitable factor in the prophets' expectations. Gradually he wins over the two disciples and they become excited with this new vision of events.

### PRAYER

Our life is a journey that makes sense only on the supposition that we are going somewhere. When it is difficult to keep moving ahead, we need to reanimate our desire. Prayer operates as a function of our journey toward God. It is successful when it makes us want to continue the journey with greater urgency than before.

## A NOTE ON EMMAUS

**A Note on Emmaus** 'Frederick Buechner, in his treatment of "the Road to Emmaus," asserts that Emmaus was not so much a place as a state of mind.' the state of mind is escape - escape from pain, loneliness, longing, sorrow, bewilderment, grief. It is the place where we spend much of our lives, the place in our lives where we are likely to say. "Let the whole thing go to hell, it makes no difference anyway." the road to Emmaus is that place where we go to escape whatever it is we need to escape - whether it is our job, our bad tempered friends, a demanding, ungrateful family, or that horrible gnawing grief over life and love lost.

### RECOGNISE JESUS

The disciples are delighted with the stranger's teaching. But they do not realize that the stranger is Jesus until he *takes bread, blesses it, breaks it, and gives it to them.* At Mass the priest does this very same thing today. At Mass we too meet Jesus along the road of our lives, and Jesus gives himself to us through these very actions.

Our friends can either lead us to walk with Jesus or to walk away from him. How do you show that you, too, recognize Jesus in the breaking of the bread at the celebration of the Eucharist?

### A SPIRITUAL GROWTH PLAN

- Develop the ability to RELAX—to slowdown and be at peace in the presence of a loving God. Good exercise and a hobby can be useful in this regard.
- A daily EXAMINATION of conscience helps you see yourself as Christ sees you—with love, respect, forgiveness. Keeping a small journal may help.
- Choose a SPIRITUAL GUIDE—someone who can help you keep in touch with the forgiving and creative presence of Christ in your life.
- READ & MEDITATE each day on the life of Jesus Christ and His teachings.
- PRAY—each and every day—at Mass if possible.
- SERVE—volunteer your time and energy, your mind and heart to help others come closer to Jesus Christ and His Church.



### ANZAC DAY

Anzac Day is the day all Australians come together in remembrance. But this year we'll have to come together in spirit, instead of in person.

We can all still keep the Anzac spirit alive and honour our veterans and service members from the safety of our own homes.

## ANZAC DAY 2020

**In recent years the public celebration of Anzac Day has been a little overblown.**

There has been a tendency to see in Anzac Day a Symbol of the power of Australia, and a demonstration of its virtues and military prowess.

It has invested in contemporary Australians and their leaders unearned qualities built on make-believe.

That emphasis on Anzac Day as a celebration of an imagined heroic Australian identity obscures the death and loss both of soldiers and of their relatives and friends, the cost to families and to Australian society of their loss, and of the responsibility of their dependents to turn from war.

### **Contemporary experience**

This year Anzac Day will not be seen against a canvas screen showing idealised figures in warlike poses or sportsmen looking mean, but against harsh contemporary experience of fires and the coronavirus.

We have seen the reality of bushfire with its devastation of forests and impoverishment of local people in the areas that it touched. We have also seen the ash and smelled the smoke that drove away the comfortable illusion that climate change was unreal, and if real, that it was harmless. We have seen our leaders aimless in the face of fire and, like the rest of us, struggling to comprehend the coronavirus pandemic, and the vulnerability of an economy built on debt. We have seen also the courage and generosity of many Australians, the self-seeking of others, and the cost that fire and sickness have brought to many individuals and the strain they have placed on communities.

### **Remembrance of past and present**

When seen against the events of the year, Anzac Day can be a remembrance both of things past and things present. We can remember and stay with the pain, loss and grief of those who died and returned from war wounded in body and spirit. We remember also the pain of those who grieved their deaths and sometimes suffered their return, and whose lives were changed forever by their wounding. This year, too, the isolation and anxiety in which we celebrate Anzac Day will echo the frequent experience of soldiers in war. It will be a time to remember and stay with the pain, loss and grief of those who have died through bushfire and illness, and the loss of those whose lives have been disturbed by them. As we remember Anzac Day and the trials of this year, too we remember and are grateful for the simple, humble and self-sacrificing lives hidden like pearls in the darkness of each event.

### **Virtue of modesty**

This year the celebration of Anzac Day will necessarily be modest in its exclusion of marches and gatherings. It should also be modest in its rhetoric, forsaking any glorification of the day that would make the acts of generosity and bravery displayed in battle typical of the nation today or of its

leaders. It should focus on the grief of the day and the more domestic virtues displayed in the aftermath of war and the flu that followed it.

Fr Andrew Hamilton SJ

## THE JESUS MOVEMENT

“If this endeavor is of human origin, it will not last. But if it comes from God, you will not be able to stop it” (Acts 5:38).

Acts 5:34-42; John 6:1-15

The fourth Gospel takes up the synoptic story of the multiplication of loaves and fishes and gives it an explicitly theological meaning as a foreshadowing of the Eucharist.

Why the author does this may be his response to critics of the Jesus Movement who said he was just another messianic pretender executed by Rome for sedition. The fourth Gospel makes clear that, as Jesus tells Pilate, his “kingdom” was not of this world.

In Acts, Gamaliel, the revered teacher and mentor of Saul of Tarsus (Acts 23:3), tells the Sanhedrin to leave the Jesus Movement to God, who will either support it or let it slip into history like other failed messianic revolts. Gamaliel’s description might easily have applied to today’s Gospel. Jesus meets with 5,000 followers in the wilderness at Passover time, when pilgrims would normally gather in Jerusalem to commemorate their Exodus from slavery to freedom. He is a charismatic leader and healer, and able to feed the crowds miraculously. No wonder they try to make him their king.

Jesus flees into the mountains to pray. Was this the moment when Satan’s desert temptation to power became evident? Jesus rejects it, and the fourth Gospel uses the incident to launch into a long discourse on the “Bread of Life.” Jesus has no ambitions to be an earthly leader. He is the new Moses, manna from heaven, the fulfillment of God’s promise to be with us as food for the journey.

Keeping Christianity out of politics has been a complex problem in church history right down to contemporary debates about Liberation Theology and Pope Francis’ critique of global injustice and economic exploitation while insisting that the church transcends ideologies and political movements.

Easter plunges us into the debate as we seek to deepen our spiritual commitment to the crucified and risen Christ while discerning the implications of his presence in our lives. He is, we believe, present in the poor, the outcast and the oppressed, yet our advocacy must be with love, reconciliation and self-sacrifice instead of by force.

The Easter message is clear. A disciple does not take up arms but instead lays down his or her life to change the world. This is paradoxically how God loves a sinful world, and how we must imitate Jesus as disciples. Most revolutions replace one tyranny with another. Easter proposes a different way, a beautiful but exceedingly narrow path that will cost us everything but promises us the Beloved Community that God is eager to share with all of Creation.

by Pat Marrin [ncr@ncronline.ccsend.com](mailto:ncr@ncronline.ccsend.com)



**HISTORY REPEATS ITSELF.  
THIS POEM WRITTEN IN 1869  
REPRINTED DURING 1919 PANDEMIC**

**This is Timeless...**

And people stayed at home  
And read books  
And listened  
And they rested  
And did exercises  
And made art  
and played  
And learned new ways  
of being  
And stopped  
and listened  
More deeply  
Someone meditated,  
someone prayed  
Someone met their  
shadow  
And people began to  
think differently  
And people healed.  
And in the absence  
of people who  
Lived in ignorant ways  
Dangerous, meaningless and heartless,  
The earth also began to heal  
And when the danger ended and  
People found themselves  
They grieved for the dead  
And made new choices  
And dreamed of new visions  
And created new ways of living  
And completely healed the earth  
Just as they were healed.



**CHANGE OF DETAILS**

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

**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 Loughton, June Pollard,  
Paul Neddrie, Beth Delos Santos, Margaret Sullivan,  
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 Grieves, Bernard Slammon

**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](http://www.cg.catholic.org.au) under "Agencies & Services" or contact the: **Tribunal Office** Tel: 6201 9802 Email: [tribunal@cg.catholic.org.au](mailto:tribunal@cg.catholic.org.au)

**LOOKING FOR SHANAHAN'S**

**Parishioners at St Mary's Bungendore are restoring  
the stained glass window  
and trying to locate descendants of the Shanahan's.**

In 1874, *The Queanbeyan Age* said the stained glass window was the gift of Mrs Thomas Shanahan Junior of the Briars, Molonglo.

There were two Thomas Shanahans living at the Briars at the time. The first was Thomas senior (1790-1874) buried in Bungendore cemetery and married to Catherine (1785-1882) buried at The Briars. The second is Thomas Shana-han Junior (1816-1884), married to Mary Mulcahy Shanahan who died on November 11, 1911 in Goulburn. Mary is buried at Bungendore Cemetery in an unmarked grave.



The parish believes the Mrs Thomas Shanaghan Junr named in the dedication panel of the window was Mary. The panel was installed most likely in the 1960s. Thomas' headstone says he was a Magistrate of the Territory of New South Wales who died on April 16, 1884, aged 68. It would be nice to find the location of Mary's grave and mark it with a headstone.

If anyone knows of any descendants of Thomas and Mary Shanahan, could they contact Chair of the Parish Pastoral Committee David Webster at [d.webster45@bigpond.com](mailto:d.webster45@bigpond.com) or 0417 235 492.