

# Catholic Parish of Blackiriars

Under the care of the Dominican Fathers



Issue 20  
29th March—  
4th April 2021

## VERITAS

# HOLY WEEK

HOLY ROSARY CHURCH

*Parish Priest*

**Fr Mannes Tellis OP**  
(To contact Please Text)  
0414 396 532

*Assistant Priest*

Fr Rafael Cabezon OP

**Dominican in residence**  
Br Francis McKinnon OP

**Holy Rosary Church**  
Cnr Phillip Avenue &  
Antill Street, Watson ACT

**Postal Address**

PO Box 900, Dickson  
Ph. 6248 5925

**Office Hours -**

Monday, Tuesday,  
Thursday, Friday  
9am to 12.30pm

**Office Staff**

Jacquie Cortese  
Jim Smith

**Email:**

[watson@cg.org.au](mailto:watson@cg.org.au)

**Website:**

[www.cg.org.au/watson](http://www.cg.org.au/watson)

**Facebook:**

[www.facebook.com/Holy-Rosary-Parish-Watson](https://www.facebook.com/Holy-Rosary-Parish-Watson)

**Mass Times**

Monday - NO Mass  
Tuesday & Thursday  
6:45am

Wednesday & Friday  
5:30pm

Saturday - 9:00am  
Vigil - 5:pm

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



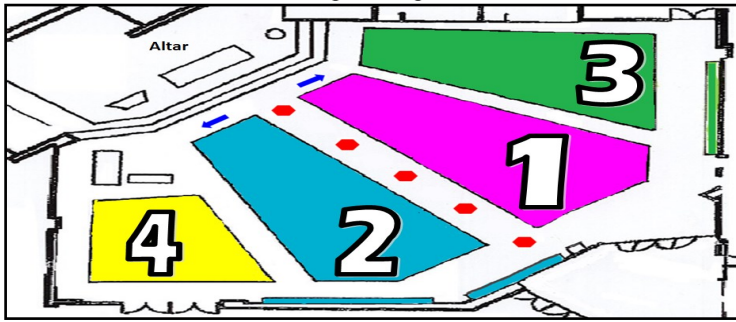
**Please keep your bulletins for all Services.**

**If you are feeling unwell please DO NOT come to church.  
Please scan the QR Code & record your name, alternatively please write  
your name and contact number on the register provided.  
PLEASE sanitise your hands on entering the foyer or parish centre.  
Please DO NOT return your bulletin to the basket, if you are not taking  
it home put it in the bin.**

## SOCIAL DISTANCING

Please check the notice board in the foyer for Covid 19 rules for the Church.

In order to meet the requirements for social distancing during Communion:



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 once more recall 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

## THANK YOU

To all who have contributed to the Easter Liturgies - Art & Environment (Flower Ladies), Welcome Ministers, Volunteers who set up the hall and church, Choir Director, Choir, Organists/Pianist, Acolytes, Readers, Collectors, 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 for your help.*

## 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.

## PASSION OF THE LORD'S SUPPER THURSDAY OF THE TRIDUUM



### 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

**Responsorial Psalm: Ps 115:12-13, 15-18**

**Our blessing-cup is a communion with the blood of Christ.**

How can I repay the Lord  
for his goodness to me?  
The cup of salvation I will raise;  
I will call on the Lord's name.

O precious in the eyes of the Lord  
is the death of his faithful.  
Your servant, Lord, your servant am I;  
you have loosened my bonds.

A thanksgiving sacrifice I make:  
I will call on the Lord's name.  
My vows to the Lord I will fulfil  
before all his people.

**Our blessing-cup is a communion with the blood of Christ.**

## 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

### Gospel Acclamation: John 13:34

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

## 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 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 he was wearing. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'At the moment you do not know what I am doing, but later you will understand.' 'Never!' said Peter 'You shall never wash my feet.' Jesus replied, 'If I do not wash you, you can have nothing in common with me.' 'Then, Lord,' said Simon Peter 'not only my feet, but my hands and my head as well!' Jesus said, 'No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all of you are.' He knew who was going to betray him, that was why he said, 'though not all of you are.'

When he had washed their feet and put on his clothes again he went back to the table. 'Do you understand' he said 'what I have done to you? You call me Master and Lord, and rightly; so I am. If I, then, the Lord and Master, have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you.'

The Gospel of the Lord.

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



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

## PASCHAL TRIDUUM

The *Paschal Triduum*, often called the *Easter Triduum* or simply the *Triduum*, begins during Holy Week, and consists of Holy Thursday, Good Friday, Holy Saturday, and Easter Sunday. This includes the Great Easter Vigil, the high point of the Triduum. The word Triduum comes from the Latin word meaning "three days." It begins the evening of Maundy Thursday and ends at Evening Prayer on Easter Sunday. Thus the Triduum consists of three full days which begin and end in the evening.

The Triduum technically is not part of Lent (at least liturgically), but Holy Thursday, Good Friday, and Holy Saturday are still reckoned as part of the traditional forty day Lenten fast.

The Triduum celebrates the heart of our faith, salvation, and redemption: the death and resurrection of Jesus Christ. Thus, the Triduum commemorates the Institution of the Eucharist (the "sacrament of sacraments"), the passion, crucifixion, death of the Lord, his descent to the dead, and finally his glorious resurrection on Easter Sunday morning. Along with the Ascension, these important events make up the *Paschal Mystery*. Beginning with the Easter Triduum as its source of light, the new age of the Resurrection fills the whole liturgical year with its brilliance. Gradually, on either side of this source, the year is transfigured by the liturgy.

The Triduum is the Most Important Part of the Church Year? Isn't Christmas more Important? Christmas, the solemnity celebrating the birth and Incarnation of Jesus, is very important. Christmas and the Triduum are not in competition with one another, and are all a part of the same mystery of Christ's life, death, and resurrection. In fact, Christmas and Jesus' Conception constitute the *mysteries of the Incarnation*, essential to our salvation. However, in the early Church, Easter was considered the queen of all Christian feasts, the high point of the liturgical year. In fact, Easter seems to be an older feast than Christmas. This does not lessen the importance of Christmas, but the restoration of the Triduum to preeminence is actually a return to the more ancient practice of the Church.

## THURSDAY OF THE LORD'S SUPPER

The first of our three liturgies take the familiar form of a Eucharist, but with distinctive features: the washing of feet, and the transfer of the sacrament for tomorrow's Holy Communion. The transfer offers us an invitation to prepare prayerfully for the next day's service, but it is primarily a pragmatic move to relocate the sacrament. On the other hand, both the washing of feet and the collection for the poor are powerful rituals that reveal the true meaning of the Eucharist: our communion in the Body of Christ.

## SCRIPTURE READINGS

The entrance antiphon for Holy Thursday, taken from St. Paul's letter to the Galatians, sets the stage and captures the theme of the entire Triduum liturgy. "We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered." And so we begin our journey through these holy days.

The Scripture readings for Holy Thursday are all familiar to us and present three major themes: God's unwavering faithfulness, Christ's presence when we gather for the Eucharist and the call to selfless love and humble service. The three readings are woven together here and presented as one unit with each reading separated by the singing of a psalm response.

In every liturgy the homily is meant to break open the meaning of the Scripture for us today, at this moment in history. Every year we hear these readings, they will mean something different for us because we are different. And so we listen with not only our minds, but also with our hearts and imaginations.

# FRIDAY OF THE PASSION OF THE LORD



## ENTRANCE ANTIPHON

**Entrance Antiphon: Cf. Galatians 6:14**

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

## FIRST READING

**First Reading: 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.**

## RESPONSORIAL PSALM

**Responsorial Psalm: Psalm 30:2, 6, 12-13, 15-17, 25**

**Father, I put my life in your hands.**

In you, O Lord, I take refuge.  
Let me never be put to shame.  
In your justice, set me free.  
Into your hands I commend my spirit.  
It is you who will redeem me, Lord.

In the face of all my foes  
I am a reproach,  
an object of scorn to my neighbours  
and of fear to my friends.

Those who see me in the street  
run far away from me.  
I am like a dead man, forgotten in men's hearts,  
like a thing thrown away.

But as for me, I trust in you, Lord,  
I say: 'You are my God.'  
My life is in your hands, deliver me  
from the hands of those who hate me.

Let your face shine on your servant.  
Save me in your love.

**Father, I put my life in your hands.**

## 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

**Philippians: 2:8-9**

Glory and praise to you, Lord Jesus Christ!  
Christ became obedient for us even to death,  
dying on the cross.

Therefore God raised him on high  
and gave him a name above all other names.  
Glory and praise to you, Lord Jesus Christ!

Behold the Lamb  
of God, that takes  
away the sin  
of the world.



**Passion of Our Lord Jesus Christ: John 18:1-19:42**

Narrator: 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,

Jesus: Who are you looking for?

Narrator: They answered,

Crowd: Jesus the Nazarene.

Narrator: He said,

Jesus: I am he.

Narrator: 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,

Jesus: Who are you looking for?

Narrator: They said,

Crowd: Jesus the Nazarene.

Narrator: Jesus replied,

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

Narrator: 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,

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

Narrator: 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,

Others: Aren't you another of that man's disciples?

Narrator: He answered,

Others: I am not.

Narrator: 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,

Jesus: 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.

**Cont...**

Narrator: At these words, one of the guards standing by gave Jesus a slap in the face, saying,

Others: Is that the way to answer the high priest?

Narrator: Jesus replied,

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

Narrator: Then Annas sent him, still bound, to Caiaphas, the high priest. As Simon Peter stood there warming himself, someone said to him,

Others: Aren't you another of his disciples?

Narrator: He denied it saying,

Others: I am not.

Narrator: One of the high priest's servants, a relation of the man whose ear Peter had cut off, said,

Others: Didn't I see you in the garden with him?

Narrator: 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,

Others: What charge do you bring against this man?

Narrator: They replied,

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

Narrator: Pilate said,

Others: Take him yourselves, and try him by your own Law.

Narrator: The Jews answered,

Crowd: We are not allowed to put a man to death.

Narrator: This was to fulfil the words Jesus had spoken indicating the way he was going to die. So Pilate went back into the Praetorium and called Jesus to him, and asked,

Others: Are you the king of the Jews?

Narrator: Jesus replied,

Jesus: Do you ask this of your own accord, or have others spoken to you about me?

Narrator: Pilate answered,

Others: Am I a Jew? It is your own people and the chief priests who have handed you over to me: what have you done?

Narrator: Jesus replied,

Jesus: Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought to prevent me being surrendered to the Jews. But my kingdom is not of this kind.

Narrator: Pilate said,

Others: So you are a king then?

Narrator: Jesus answered,

Jesus: 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.

**Cont...**

Narrator: Pilate said,

Others: Truth? What is that?

Narrator: And with that he went out again to the Jews and said,

Others: 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?

Narrator: At this they shouted:

Others: Not this man, but Barabbas.

Narrator: Barabbas was a brigand.

Narrator: 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,

Others: Hail, king of the Jews!

Narrator: And they slapped him in the face. Pilate came outside and said to them,

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

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

Others: Here is the man.

Narrator: When they saw him the chief priests and the guards shouted,

Crowd: Crucify him! Crucify him!

Narrator: Pilate said,

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

Narrator: The Jews replied,

Crowd: We have a Law, and according to the Law he ought to die, because he has claimed to be the son of God.

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

Others: Where do you come from?

Narrator: But Jesus made no answer. Pilate then said to him,

Others: Are you refusing to speak to me? Surely you know I have power to release you and I have power to crucify you?

Narrator: Jesus replied,

Jesus: You would have no power over me if it had not been given you from above; that is why the one who handed me over to you has the greater guilt.

Narrator: From that moment Pilate was anxious to set him free, but the Jews shouted,

Crowd: If you set him free you are no friend of Caesar's; any one who makes himself king is defying Caesar.

Narrator: 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,

Others: Here is your king.

Narrator: They said,

**Cont...**

Crowd: Take him away, take him away. Crucify him!

Narrator: Pilate said,

Others: Do you want me to crucify your king?

Narrator: The chief priests answered,

Crowd: We have no king except Caesar.

Narrator: 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,

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

Narrator: Pilate answered,

Others: What I have written, I have written.

Narrator: 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,

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

Narrator: 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,

Jesus: Woman, this is your son.

Narrator: Then to the disciple he said,

Jesus: This is your mother.

Narrator: And from that moment the disciple made a place for her in his home.

After this, Jesus knew that everything had now been completed, and to fulfil the scripture perfectly he said:

Jesus: I am thirsty.

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

Jesus: It is accomplished;

Narrator: And bowing his head he gave up the spirit.

### **ALL KNEEL AND PAUSE A MOMENT.**

Narrator: It was Preparation Day, and to prevent the bodies remaining on the cross during the Sabbath - since the 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 the other. When they came to Jesus, they found that he was already dead, and so instead

Cont...

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 the 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.

## VENERATION OF THE CROSS

The liturgy on Good Friday is the second ritual step on the Triduum journey. In the context of the one great liturgy, the death of Christ is not to be isolated from the fullness of the Paschal mystery. Good Friday is not a time of mourning, but rather, of remembering, of seeing once again the boundless love of God expressed in the self-offering of his own Son. Though Jesus of Nazareth dies in shame on a cross, God's love is so powerful that not even death can defeat it. The Celebration of the Lord's Passion has three distinct parts: the Liturgy of the Word, the Veneration of the Cross, and the Communion Service. It's significant that the Gospel of John was chosen as the Passion account for this day. In John's gospel the victory of Christ shines through every step of the way. Death is not seen as defeat but rather as the passage of Christ into his glory.

Today, the liturgy begins in silence. We do not provide opening music or a call to worship. The rites assume that this is simply the continuation of the liturgy of the previous evening. The primary symbol of today's liturgy is the cross as a sign of victory and salvation. The Veneration of the Cross is one of the most ancient elements in liturgy today. We gather as family around the cross of Christ and embrace it as our own. The actual rite of veneration should be handled with efficiency and grace, while not seeming rushed. Besides making our own act of veneration, much of the power of this rite lies in watching other people make theirs. Young and old, rich and poor, healthy and infirm, we all come to the cross to find hope and be saved.

Dan

Subtle



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.

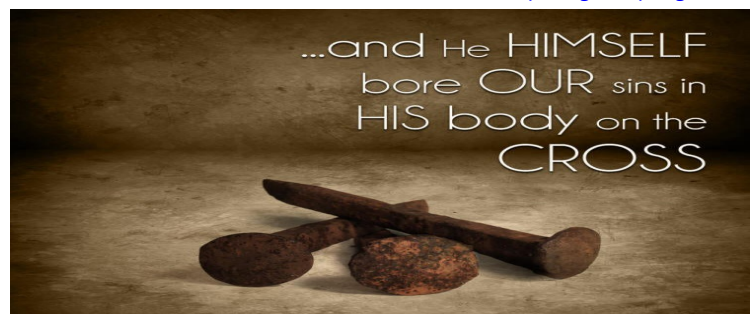
If, somehow, all those who in some way came across Jesus during his Passion and death were asked at the time 'What has happened?' they would have given different answers. Later, some would have changed their answer as to what had happened.

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 OF THE RESURRECTION OF THE LORD



## 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. 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,

## FIRST READING

**Cont...**'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

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

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

Bless the Lord, my soul!  
Lord God, how great you are,  
clothed in majesty and glory,  
wrapped in light as in a robe!

You founded the earth on its base,  
to stand firm from age to age.  
You wrapped it with the ocean like a cloak:  
the waters stood higher than the mountains.

You make springs gush forth in the valleys:  
they flow in between the hills.  
On their banks dwell the birds of heaven;  
from the branches they sing their song.

From your dwelling you water the hills;  
earth drinks its fill of your gift.  
You make the grass grow for the cattle  
and the plants to serve man's needs.

How many are your works, O Lord!  
In wisdom you have made them all.  
The earth is full of your riches.  
Bless the Lord, my soul!

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

## SECOND READING

**Second Reading: Genesis 21:1-8**

A reading from the Book of Genesis

God put Abraham to the test. 'Abraham, Abraham,' he called. 'Here I am' he replied. 'Take your son,' God said 'your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you.'

Rising early next morning Abraham saddled his ass and took with him two of his servants and his son Isaac. He chopped wood for the burnt offering and started on his journey to the place God had pointed out to him. On the third day Abraham looked up and saw the place in the distance. Then Abraham said to his servants, 'Stay here with the donkey. The boy and I will go over there; we will worship and come back to you.'

Abraham took the wood for the burnt offering, loaded it on Isaac, and carried in his own hands the fire and the knife. Then the two of them set out together. Isaac spoke to his father Abraham, 'Father' he said. 'Yes, my son' he replied. 'Look,' he said 'here are the fire and the wood, but where is the lamb for the burnt offering?' Abraham answered, 'My son, God himself will provide the lamb for the burnt



## SECOND READING

**Cont...**offering.' Then the two of them went on together. When they arrived at the place God had pointed out to him, Abraham built an altar there, and arranged the wood. Then he bound his son Isaac and put him on the altar on top of the wood. Abraham stretched out his hand and seized the knife to kill his son.

But the angel of the Lord called to him from heaven, 'Abraham, Abraham' he said. 'I am here' he replied. 'Do not raise your hand against the boy' the angel said. 'Do not harm him for now I know you fear God. You have not refused me your son, your only son.' Then looking up, Abraham saw a ram caught by its horns in a bush. Abraham took the ram and offered it as a burnt-offering in place of his son. Abraham called this place 'The Lord provides,' and hence the saying today: On the mountain the Lord provides.

The angel of the Lord called Abraham a second time from heaven. 'I swear by my own self - it is the Lord who speaks - because you have done this, because you have not refused me your son, your only son, I will shower blessings on you, I will make your descendants as many as the stars of heaven and the grains of sand on the seashore. Your descendants shall gain possession of the gates of their enemies. All the nations of the earth shall bless themselves by your descendants, as a reward for your obedience.'

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

**Responsorial Psalm: Psalm 15:5, 8-11**

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

O Lord, it is you who are my portion and cup;  
it is you yourself who are my prize.  
I keep the Lord ever in my sight:  
since he is at my right hand, I shall stand firm.

And so my heart rejoices, my soul is glad;  
even my body shall rest in safety.  
For you will not leave my soul among the dead,  
nor let your beloved know decay.

You will show me the path of life,  
the fullness of joy in your presence,  
at your right hand happiness for ever.

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

## THIRD READING

**Third 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 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

## THIRD READING

**Cont...**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**

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

I will sing to the Lord, glorious his triumph!  
Horse and rider has thrown into the sea!  
The Lord is my strength, my song, my salvation.  
this is my God and I extol him,  
my father's God and I give him praise.

The Lord is a warrior! The Lord is his name.  
The chariots of Pharaoh he hurled into the sea,  
the flower of his army is drowned in the sea.  
The deeps hide them; they sank like a stone.

Your right hand, Lord, glorious in its power,  
your right hand, Lord, has shattered the enemy.  
In the greatness of your glory you crushed the foe.

You will lead your people and plant them on your mountain,  
the place, O Lord, where you have made your home,  
the sanctuary, Lord, which your hands have made.  
The Lord will reign for ever and ever.

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

## FOURTH READING

**Fourth Reading: Isaiah 54:5-14**

A reading from the prophet Isaiah

Thus says the Lord: Now your creator will be your husband,  
his name, the Lord of hosts; your redeemer will be the Holy One of Israel, he is called the God of the whole earth. Yes, like a forsaken wife, distressed in spirit, the Lord calls you back.  
Does a man cast off the wife of his youth? says your God.

## FOURTH READING

**Cont...** I did forsake you for a brief moment, but with great love will I take you back. In excess of anger, for a moment I hid my face from you. But with everlasting love I have taken pity on you, says the Lord, your redeemer.

I am now as I was in the days of Noah when I swore that Noah's waters should never flood the world again.

So now I swear concerning my anger with you and the threats I made against you; for the mountains may depart, the hills be shaken, but my love for you will never leave you and my covenant of peace with you will never be shaken, says the Lord who takes pity on you.

Unhappy creature, storm-tossed, disconsolate, see, I will set your stones on carbuncles and your foundations on sapphires. I will make rubies your battlements, your gates crystal, and your entire wall precious stones.

Your sons will all be taught by the Lord. The prosperity of your sons will be great. You will be founded on integrity; remote from oppression, you will have nothing to fear; remote from terror, it will not approach you.

The word of the Lord.

**Thanks be to God.**

## RESPONSORIAL PSALM

**Responsorial Psalm: Psalm 29:2, 4-6, 11-13**

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

I will praise you, Lord, you have rescued me and have not let my enemies rejoice over me. O Lord, you have raised my soul from the dead, restored me to life from those who sink into the grave.

Sing psalms to the Lord, you who love him, give thanks to his holy name. His anger lasts but a moment; his favour through life. At night there are tears, but joy comes with dawn.

The Lord listened and had pity. The Lord came to my help. For me you have changed my mourning into dancing. O Lord my God, I will thank you for ever.

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

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

**Alleluia. Alleluia. Alleluia.**

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.

**Alleluia. Alleluia. Alleluia**

## GOSPEL

**Gospel: Mark 16:1-7**

A reading from the holy Gospel according to Mark

When the sabbath was over, Mary of Magdala, Mary the mother of James, and Salome, bought spices with which to go and anoint him. And very early in the morning on the first day of the week they went to the tomb, just as the sun was rising.

They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' But when they looked they could see that the stone - which was very big - had already been rolled back. On entering the tomb they saw a young man in a white robe seated on the right-hand side, and they were struck with amazement. But he said to them, 'There is no need for alarm. You are looking for Jesus of Nazareth, who was crucified: he has risen, he is not here. See, here is the place where they laid him. But you must go and tell his disciples and Peter, "He is going before you to Galilee; it is there you will see him, just as he told you."'

The Gospel of the Lord.

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

## REJOICE

Rejoice! This night says as it brings before us the deepest symbols of our hopes and fears. The darkness, sign of evil and death, has been overcome by light. A lamp, a candle has been lit; a fire is enkindled in our hearts; a nourishing water flows through our lives; a baptism destroys what is unclean and brings to life again.

## PASCHAL SACRIFICE

We meet and remember the events in Jerusalem -- the paschal sacrifice of Jesus, our Lamb; the good news of the resurrection given first to Mary Magdalene, the "apostle to the apostles." We meet and renew our baptismal identity. We are the sheep saved from death, the new creation, the people risen with the living One. We meet and rehearse the transformation of this very world. Our alleluia imbues us with sure hope, lets our very bones sing, "Lord, send out your Spirit, and renew the face of the earth!"

**HUMOUR** - a mother took her three year old daughter to church for the first time. The church lights were lowered, and then the choir came down the aisle, carrying lighted candles. All was quiet until the child started to sing in a loud voice, 'Happy Birthday to you, Happy Birthday to you...'

## THIS NIGHT

Easter is the sacred celebration of Christ's resurrection from the dead. It is the oldest and holiest Christian festival, the climax and centre of the liturgical year, and the holy day to which all other holy days point. Even denominations that do not strictly follow a liturgical calendar commemorate Easter with tremendous joy and thanksgiving.

Jesus Christ conquered sin and death by rising from the dead. He is the One who rose from the dead.

We did not!

We will all participate in the sacramental celebrations which allow us to actually enter into the saving death and resurrection of Jesus Christ. The liturgical actions taking place this evening are what our Lenten journey has been focused on. Together we will celebrate Christ's victory over sin and death, a victory which we share in because the Master has made us one with himself.

The acceptance of the "victorious gift" is sometimes difficult. We live in a society that glorifies its own accomplishments. We live in a society that constantly reminds us of our abilities to excel and overcome. In such a society it is easy to forget about God and our intrinsic need for him. However, if we are willing to view our accomplishments as signs of God's presence with us, and if we are willing to view our desire to overcome obstacles as signs of the resurrection, then perhaps the acceptance of our need for God can be possible. Perhaps we will even discover the One we seek in our efforts at such acceptance.

## EASTER SUNDAY OF THE RESURRECTION OF THE LORD



### 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 - 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: John 20:1-9**

A reading from the holy Gospel according to John

It was very early on the first day of the week and still dark, when Mary of Magdala came to the tomb. She saw that the stone had been moved away from the tomb and came running to Simon Peter and the other disciple, the one Jesus loved. 'They have taken the Lord out of the tomb' she said 'and we don't know where they have put him.' So Peter set out with the other disciple to go to the tomb. They ran together, but the other disciple, running faster than Peter, reached the tomb first; he bent down and saw the linen cloths lying on the ground, but did not go in. Simon Peter who was following now came up, went right into the tomb, saw the linen cloths on the ground, and also the cloth that had been over his head; this was not with the linen cloths but rolled up in a place by itself. Then the other disciple who had reached the tomb first also went in; he saw and he believed. Till this moment they had failed to understand the teaching of scripture, that he must rise from the dead.

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.

## POPE FRANCIS

Pope Francis' prayer intention for April is for fundamental rights. He asks we pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even for democracies in crisis. Good Friday was given over to expediency and death, the last word belongs to Easter Sunday, when love, justice and reconciliation triumphed. Even as vaccine distribution gets under way, Covid-19 is still casting a long shadow. This week we pray that Brisbane's three-day lockdown is enough of a circuit breaker to enable Queenslanders to celebrate this Easter with family and friends. We pray for all those in Australia affected by natural disasters.

## 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 immorality. 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.

**God loves each of us as if  
there were only one of us.**

## EASTER CARDS

Is there someone you'd like to pray for, or to invite to Alpha? Prayer cards are available at the exits to the church for you to write down their names and to remind you to pray for them and/or to invite them.

Alpha is a journey towards a personal encounter with Jesus Christ. It enables people to ask their questions, share ideas, build friendships and experience the love of God through the power of the Holy Spirit. It involves food, a talk / video and good conversation.

Our parish ran two Alphas last year and is planning to run another one after Easter.

Please contact the Parish Office—[Watson@cg.org.au](mailto:Watson@cg.org.au) for further information

## SCRIPTURE UNION

Scripture Union Primary Age (SUPA) Clubs are run in Primary Schools across Canberra. Over 70% of kids who attend our clubs are not connected with a church and many have never heard of Jesus.

We are recruiting leaders to teach children the Good News through fun activities, craft, games and play. SUPA Clubs give volunteers a great opportunity to build relationships with kids from week to week while journeying with them as they get to know Jesus.

The primary schools we're looking for SUPA Club leaders for are: Turner, Amaroo, Chapman, Girls Grammar, Gordon, Gowrie, Hawker, Hughes, Kaleen, MacGregor, Malkara, Maribyrnong, Sutton, Torrens

Time Commitment:

Ongoing commitment in school terms of 1 hour once a week (plus prep time)

All ministry positions working with children require a:

SU ACT Volunteer Application form

an interview

reference checks

ChildSafe Training - which we provide for free

Working with Vulnerable People Card

prior to commencing ministry. To register your interest or find more information please contact Cate at [cate@suact.org](mailto:cate@suact.org) or 0477 091 973. Alternatively you can visit our website: <https://suact.org.au/supa-club-volunteers/> Thank you!

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

Alexia Harris, Maria Martiniello, Greg O'Neill, Ruth Burke, Moya McGrath, Carol Hallam, Mary Martin, Barbara Wilson, Mark Thompson, Ursula Ramsay, Edith Jensen, Frank Zobec, June Pollard, Philip Bailey, Fr Ellis Clifford, Mimma Gia, Awny El-Ghitany, Rosa Maria Santos, Margaret Sullivan, Mary Lou Pentony, Zelma McManus, Elizabeth Webster, Bob Hackett, Paul Neddrie, Pamela Sandy, Maureen Blood, Beth Delos Santos, Terry Stephens, Joe Schimizzi, Anne Corver, Bernard Druett, Anna Linard, Vanda Godfrey, Veronica & Paul Cornelly, Patricia Sargent

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

Kevin de Luca

## In loving Memory

Ron Judd

**May the glory of the Lord's miracle strengthen  
your faith and renew your hope.  
Wishing you a blessed Easter...**