

St Christopher's Cathedral Parish, Canberra

(including St Peter Chanel's Church, Yarralumla)

3rd Sunday of Easter

— Year A

26 Apr 2020

Archdiocese of Canberra & Goulburn
Archbishop: Most Rev Christopher Prowse DD STD
Vicar General: Fr Tony Percy VG
Administrator: Fr Trenton van Reesch
Assistant Priest: Fr Norvin Dias



**Masses will be offered
without a congregation
present until further
notice.**

**Confessions by
appointment**

PARISH OFFICE

55 Franklin Street, Forrest ACT 2603 (02) 6239 9846 (bh) Emergency Phone for Priests: 0491 072 304
cathedral@cg.org.au www.cg.org.au/cathedral

Online Payments Link: <https://www.bpoint.com.au/payments/sccp>

Parish Secretary: Michelle O'Connor—Mon-Fri, 8.30am-12.15pm, 12.45pm-4.30pm (Working remotely)

Accounts Officer: Karina Widjaja—Friday, 8am-4pm (Working remotely)

Dear St Christopher's Cathedral Parish Parishioners,

The Easter Season is well and truly upon us, and it marks a time meant to be joyful and hope-filled! For some however, joy and hope in these days can feel a little hard to come by, and understandably so. Whether were struggling from personal hardship and loss, loss of income, friendships, health or whether we're experiencing the general grief that can come from isolation and illness. It seems fair to say that it may be hard to enter into a spirit of Good News! And yet that's also fine.

Even the Gospels these last few weeks reveal that the first witnesses of the Resurrection were filled with a similar discomfort and uncertainty. When Mary Magdalen encountered the Risen Jesus she was left *confused*. When Thomas heard the news, he was left in *doubt*. Today, those on the road to Emmaus are equally perplexed and even discouraged, "...their faces downcast".

In the opening lines from the *Acts of the Apostles* Jesus instructed the disciples, 'do not leave Jerusalem but wait for the promise of the Father of which you have heard me speak' (*Acts* 1:4). In the Gospel however, we encounter two disciples who seem to be doing just the opposite. These two have one thing on their mind. They had come to believe in Jesus and now feel utterly let down, lamenting to the stranger: "Our own hope had been that he would be the one to set Israel free."

The Evangelist Luke is pointing to something significant here; going to Emmaus is not the focus, but rather their *leaving* Jerusalem. They had left Jerusalem (the place of the crucifixion) without waiting for the promise of the Father. Perhaps they were returning to their old life, old home, old ways and place of comfort? It all seemed too good to be true and now they don't know what to think. They even conclude "You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days". And yet, ironically, Jesus is the One who knows precisely what has happened... and *what* it means.

This is the place where Jesus meets us in this strange time, this very different Eastertide. This is the place that Jesus steps into. The two travellers capture a communal disappointment of hopes seemingly unfulfilled, but listening and then in the 'breaking of the bread' —a pointing to the Eucharist— they realise Jesus' presence closer to them than ever before; and not only this, they are now able to return to Jerusalem the place that once caused them the greatest fear.

Perhaps we have a similar feeling? Searching, waiting, hoping for long stretches of time, but alas seemingly nothing! More of the same! Paralysed by grief, stubbornness or maybe just inaction. Stuck! But then Jesus appears, at first, unrecognised but immediately clear in the 'breaking of the bread'. The resurrection offers a new way of seeing things, a new way of doing and facing things — because God is with us! And with eyes to see, eyes of faith, we realise, *we are not stuck!*

Jesus journeys with them, even when they thought Him absent. On the road Cleopas speaks honestly to Jesus of his hopes *and* his disappointments, and so must we. Captivated by Jesus' explanation of the scriptures they invite Jesus to be their guest, and now, the two who had offered hospitality find themselves guests at the table God provides. In *that* moment all is made clear, and the past is placed in a new light — 'Did not our hearts burn within us as he talked to us on the road...?' And so it is with us here and now, in 2020. Have courage in these days, the Risen Christ is walking with us, and revealing to us the hidden mysteries of which you are the heir (Rom 8:17).

Father Trenton van Reesch

PARISH NEWS

PARISH MINISTRIES

Director of Music: Jaki Kane

RCIA—Fr Trenton van Reesch
Weekly on Thursdays, 6pm

School of Religion

Youth Minister—Chiara Catanzariti
Email: chiara.catanzariti@cg.org.au

Weekly Liturgical Calendar

Mon 27 Apr St Louis Grignion de Montfort
Tue 28 Apr St Peter Chanel
Wed 29 Apr St Catherine of Siena
Thu 30 Apr St Pius V
Fri 1 May St Joseph the Worker
Sat 2 May St Athanasius
Sun 26 Apr 4th Sunday of Easter

Group gatherings in recess for the moment

Legion of Mary
Wednesday at 6.15pm
Haydon Hall

St Vincent de Paul
Assisting people in need and combatting social injustice in our community

Young Adults
Animating parish and Archdiocesan life through prayer and event participation
Thursday 6.30pm Rosary/Bible Sharing/Fellowship SCC
Geetanjali Rogers

Good Shepherd Prayer Group
Wednesday at 7pm SPC
Parish Room (Feb-Dec)

Christian Meditation
Saturday at 5pm SPC
"Be still and know that I am God" (Psalm 46:10)

Other Communities

Spanish Community
First Sunday of the month at 11.30am SPC

African Community
Second Sunday of the month at 11.45am SPC

Filipino Community
First Sunday bi-monthly at 5.00pm SPC

For details of any of the above, contact the Parish

Mass will be live streamed daily

from the St Christopher's Cathedral.

Monday to Friday at 12:15pm,

Saturday at 9:00am and Sunday at 11:00am.

For daily reminders emails: <https://www.catholicvoice.org.au/mass-online/>



ANZAC DAY 2020 - Lest We Forget

There is so much which is disheartening about war, but there is nothing disheartening about the sacrifice of so many which we proudly remember on Anzac Day. There is so much that is despairing about war, yet nothing despairing about the *Hope* which such sacrifices gave birth to for our Nation and world. There is so much about war that we wish to cast from our minds, but may we never cast from our memory those men and women who through great adversity and suffering claimed for us the freedoms that we enjoy today.

On this day of thanksgiving we turn to the only One who can make sense of the absurdity and destructiveness of war – we to Christ, and as a Nation **We Remember**. War is not of God, but the sacrifice of love which it reveals *is*. We remember those who paid the ultimate sacrifice and those who still serve in defence of all that is true, beautiful and good. An echo of Christ's own words: "there is no greater love, than to lay down one life for ones friends" (John 15:13).

It has been said many years over, and it is true, Anzac day is not about war – nor is not a celebration or glorification of it. It certainly finds itself in the context of such, but what this day truly celebrates is the human person's imitation of sacrificial love – love of neighbour, love of family, love of country. *To place oneself last, for the good of those one loves.*

This beautiful country of ours, Australia, has been formed by many generations and cultures. It has been given life from the decisions and sacrifices of those generations, and for this we must give thanks.

On ANZAC Day, we remember and hear those timeless words which have echoed throughout the ages, **Lest we forget**. But what might we forget? In the shadow of the Cross, in the presence of the Altar, we remember a truth, that against all odds, in the midst of something so horrendous, something genuinely honourable and lasting is born. Something invaluable, as the fruit of the extraordinary courage of ordinary men and women. *From death there has come life!* It is fitting that this national day then falls within the season of Eastertide, *the season of Life*, for it is from the Cross –seemingly the cosmic full-stop to the world– that an unconquerable life bursts forth.

The sacrifice of those who have died in war should be remembered and celebrated this day. For it is an imitation and witness to all, of a love that transcends the human. It is a love that goes outside of itself as a sense of duty – in order that those whom one loves, may have the *life, freedoms* and *peace* that their Creator willed.

May Our God grant eternal Rest and Peace to their Souls – may He reward their imitation of Him –and may their legacy live for many years to come.

Anzac Day Prayer - 25th April

God of love and peace, we thank you for the peace and security we enjoy.

It was won for us through the courage and devotion of those who gave their lives in time of war. We pray that their labour and sacrifice may not be in vain, but that their spirit may live on in us and in generations to come.

May all who have given their life in service of those they love, rest in the peace of their God and rise with the Risen Lord in Glory.

We ask this prayer in the name of Christ Our Lord. Amen.

They shall grow not old, as we that are left grow old; Age shall not weary them, nor the years condemn. At the going down of the sun and in the morning We will remember them. Lest we forget!

OTHER NEWS

'Spiritual Communion'

Saints often made an act of spiritual communion when they couldn't receive the Eucharist at Mass.

For various reasons we may be prevented from receiving the Eucharist in the Mass. In these cases the Church encourages us to make an act of "spiritual communion," where we unite ourselves to God through prayer. It is a beautiful way to express to God our desire to be united with him when we are unable to complete that union in the reception of Holy Communion.

Countless saints incorporated this type of prayer into their daily lives. Making an act of spiritual communion for them was an essential part of life and drew them closer to God, daily.

St. Josemaria Escriva encouraged everyone to make a spiritual communion as often as they could, "What a source of grace there is in spiritual communion! Practice it frequently and you'll have greater presence of God and closer union with him in all your actions."

Padre Pio also had a habit of making a spiritual communion throughout the day outside of the celebration of Mass. He desired to be always united with Jesus Christ in everything he did.

Below is a traditional prayer of spiritual communion that many saints have prayed over centuries. It can be prayed if you find yourself at Home or at work, in the car or in bed, wherever you are - lifting up your thoughts to God, pray it often in these days!

The ultimate goal of our lives should be communion with God and an act of spiritual communion can help a person draw closer to that goal.

My Jesus, I believe that You are present in the Most Holy Sacrament.

I love You above all things, and I desire to receive You into my soul.

Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.



Please visit www.catholicvoice.org.au for more resources, prayers and news.

[Links to the Wider Church](#)

Sacred Space – Daily Prayer online with the Pope: <https://www.sacredspace.ie/apostleship>

Vatican News: <https://www.vaticannews.va/en.html>

IN THESE COMING WEEKS AND MONTHS PLEASE STAY UP TO DATE ON OUR PARISH WEBSITE

<http://cg.org.au/cathedral/Home.aspx>

QKR! AT SAINT CHRISTOPHER'S CATHEDRAL PARISH

Is carrying cash no longer your style?



Join us in our trialing of Qkr! Similar to swiping your phone at an EFTPOS Machine you can now use our **purpose-built secure parish app** to contribute to our parish community. Payments for 1st (Clergy) & 2nd Collection (Parish) are listed. Please ensure you include your Planned Giving number for 2nd Collection contributions. Contact the Parish Office if you have forgotten your Planned Giving number on 62399846.

Caritas Project Compassion is also currently listed under "Special Appeals". Details of the Appeal are listed within the App payment description.

Sponsored by the Archdiocese of Canberra & Goulburn Catholic Development Fund, with the assistance of the Commonwealth Bank and Mastercard, Sydney.

How to still contribute financially to St Christopher's Cathedral Parish

As our churches are not open for Masses due to Corona Virus, our weekend collections are not being taken up. If you would like to contribute to the First Collection, you can make a direct transfer from your bank account.

The First collection is for the support of clergy in the parish and beyond. Each priest in a parish draws a personal stipend from the first collection for living expenses, food and housekeeping. Funds are also directed to:

- Priests in parishes where the first collection is insufficient to meet their stipend
- The support of the Archbishop, Vicar General and Chancellor
- Priests in remote dioceses across Australia
- Clergy Retirement Foundation (in support of sick and retired clergy)

Account Name: CATHEDRAL
BSB: 062-786
Bank Account: 000029248
Reference: FORREST & SURNAME

The Second collection, which includes the planned giving program, is the main source of our parish income. The second collection funds are used for the day to day running of our parish. That is to pay for the repairs, wages, insurance, utilities and the many other expenses incurred to keep our parish functioning. If you would like to give towards the Parish expenses and are not currently registered for Planned Giving, please deposit into the following bank account:

Account Name: St Christopher's Cathedral
BSB: 062786
Bank Account: 000015080
Reference: Planned Giving Number and Surname (only for current Planned Givers); or Donation (for donations by parishioner's not registered Planned Givers).

We pray for...

Those who are ill: Arianna Vignale, Anna Vincent, Lucy Duncan, Stella Lazar, Rod Duncan, Anthony, Lisette D'Cruze, David Kibbey, Jacqueline Khin, Katarina Kish, Mary Brennan

Anniversaries of death: Chris Nebauer, Peter Ryan, Francesco & Francesca Barbaro, Natalina Servello, Anne Lynch, Tim Ayers, Patrick Develin, Vince Gallagher, Madeline Nogrady, Fr John Butz, Brian O'Donovan, Catherine Nancarrow, Bruno Pini, Giustina Cadona, Ingrid Kemp, John Keating,

Recently Deceased: Keith McLaughlin, Peter Becker, Regina Paredes, Hilda Quinones, Shirley Evans, Josip Persic, Don Furner, Henry Tabisz, Mary-Anne McGrath, Rod Frazer, 4 children killed at Oatlands, Roberto Emilio, Bruce Kennedy, Ronald D'Cruze, Brian Kelly, Betty O'Neill, Patricia Smith, David Cusack, Anica Soldo, John Gallagher, David Askew, Andrew Italiano, Stanley Marris, Patricia Brennan,

Readings of the Day – 3rd Sunday of Easter —Year A

ENTRANCE ANTIPHON: *Cry out with joy to God, all the earth; O sing to the glory of his name. O render him glorious praise, alleluia.*

RESPONSORIAL PSALM: *Lord, you will show us the path of life.*

GOSPEL ACCLAMATION: *Alleluia, alleluia! Lord Jesus, make your word plain to us: make our hearts burn with love when you speak. Alleluia!*

COMMUNION ANTIPHON: *The disciples recognized the Lord Jesus in the breaking of the bread, alleluia.*

First Reading

Acts 2:14, 22-33

On the day of Pentecost, Peter stood up with the Eleven and addressed the crowd in a loud voice: 'Men of Israel, listen to what I am going to say: Jesus the Nazarene was a man commended to you by God by the miracles and portents and signs that God worked through him when he was among you, as you all know. This man, who was put into your power by the deliberate intention and foreknowledge of God, you took and had crucified by men outside the Law. You killed him, but God raised him to life, freeing him from the pangs of Hades; for it was impossible for him to be held in its power since, as David says of him: I saw the Lord before me always, for with him at my right hand nothing can shake me. So my heart was glad and my tongue cried out with joy: my body, too, will rest in the hope that you will not abandon my soul to Hades nor allow your holy one to experience corruption. You have made known the way of life to me, you will fill me with gladness through your presence. 'Brothers, no one can deny that the patriarch David himself is dead and buried: his tomb is still with us. But since he was a prophet, and knew that God had sworn him an oath to make one of his descendants succeed him on the throne, what he foresaw and spoke about was the resurrection of the Christ: he is the one who was not abandoned to Hades, and whose body did not experience corruption. God raised this man Jesus to life, and all of us are witnesses to that. Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit.'

Second Reading

1 Pt 1:17-21

If you are acknowledging as your Father one who has no favourites and judges everyone according to what he has done, you must be scrupulously careful as long as you are living away from your home. Remember, the ransom that was paid to free you from the useless way of life your ancestors handed down was not paid in anything corruptible, neither in silver nor gold, but in the precious blood of a lamb without spot or stain, namely Christ; who, though known since before the world was made, has been revealed only in our time, the end of the ages, for your sake. Through him you now have faith in God, who raised him from the dead and gave him glory for that very reason – so that you would have faith and hope in God.

Gospel Reading

Lk 24:13-35

Two of the disciples of Jesus were on their way to a village called Emmaus, seven miles from Jerusalem, and they were talking together about all that had happened. Now as they talked this over, Jesus himself came up and walked by their side; but something prevented them from recognising him. He said to them, 'What matters are you discussing as you walk along?' They stopped short, their faces downcast.

Then one of them, called Cleopas, answered him, 'You must be the only person staying in Jerusalem who does not know the things that have been happening there these last few days.' 'What things?' he asked. 'All about Jesus of Nazareth' they answered 'who proved he was a great prophet by the things he said and did in the sight of God and of the whole people; and how our chief priests and our leaders handed him over to be sentenced to death, and had him crucified. Our own hope had been that he would be the one to set Israel free. And this is not all: two whole days have gone by since it all happened; and some women from our group have astounded us: they went to the tomb in the early morning, and when they did not find the body, they came back to tell us they had seen a vision of angels who declared he was alive. Some of our friends went to the tomb and found everything exactly as the women had reported, but of him they saw nothing.'

Then he said to them, 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.

When they drew near to the village to which they were going, he made as if to go on; but they pressed him to stay with them. 'It is nearly evening' they said 'and the day is almost over.' So he went in to stay with them. Now while he was with them at table, he took the bread and said the blessing; then he broke it and handed it to them. And their eyes were opened and they recognised him; but he had vanished from their sight. Then they said to each other, 'Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?'

They set out that instant and returned to Jerusalem. There they found the Eleven assembled together with their companions, who said to them, 'Yes, it is true. The Lord has risen and has appeared to Simon.' Then they told their story of what had happened on the road and how they had recognised him at the breaking of bread.