

# St Mary's Cathedral Parish



## Contact

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10th May 2020, Fifth Sunday of the Easter Year A/2

**St Mary's Cathedral—Cnr Harrington & Patrick Streets, Hobart**  
**Sacred Heart Church—Cross St, New Town**

**Responsorial Psalm:** Lord, let your mercy be upon us, as we place our trust in you.

**Gospel Acclamation :** Alleluia!, Alleluia!  
 I am the way, the truth, and the life, says the Lord; no one comes to the Father, except through me.  
 Alleluia!, Alleluia!

**This week's Readings:** Acts 6:1-7; 1 Pet 2:4-9; Jn 14:1-12

**Next week's Readings:** Acts 8:5-8, 14-17; 1 Pet 3:15-18;  
 Jn 14:15-21; or 1 Pet 4:13-16; Jn 17:1-11.

**MOTHER'S DAY WISHES!** Dear Mothers, as I offer my sincere thanks to all the mothers in our parish for your unparalleled sacrifices and care for your families and the Church, I ask the Lord to bless you all with His grace and love. **Fr Shammi Perera**

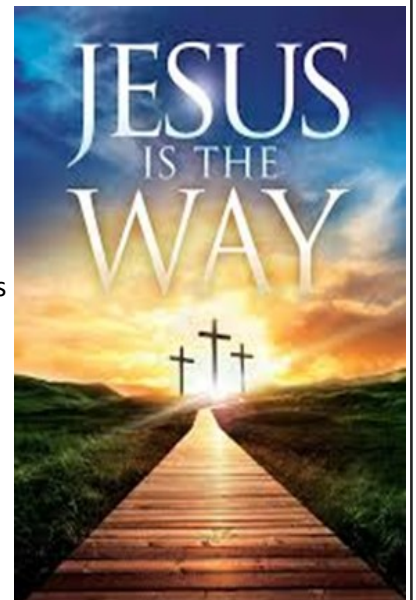


## "Jesus is the Way"

Dear brothers and sisters in Christ

This Sunday's Gospel (Jn 14/ 1-12) Jesus states that He is the way, the Truth, the Life, and a call for us to let go of our self and to trust Him, is the central message of this Sunday's Gospel.

The story is told of a man who while leaning over a cliff to take a picture lost his balance and fell off. On the way down he managed to grab a tree stump. Peering into a deep canyon, he called out "Help, please! Is anyone up there?" "After some silence, a voice answered, "Yes, I am here." "Who are you?" the man shouted. "It's me, the Lord!" Greatly relieved the man said, "Thank you. Have you come to rescue me?" "Yes," said the Lord. "Let go. I will catch you." The man thought for a second, then asked, "Is there anyone else up there?" Well! The man's reluctance let go could be seen in the Apostles' response in today's Gospel. They are slow to see in Christ nothing more than a man. They perceive Christ as a great man with power from God, and nothing more. Christ's claim to be of divine origin often fell on their deaf ears.



In this chaotic modern times, we often hear many 'truth' claims that promise a life of happiness and comfort. Thus, the challenge for us today is to identify the voice of Christ among the cacophony of noises and humbly listen to His voice with trust.

In Christ we find the WAY, the LIFE, and the TRUTH. This is the wholeness that our hearts yearn and thirst. Like the man hanging on the tree stump in the story, the Lord challenges us to let go, to risk everything for Him, and to trust Him, so that in turn we may become instruments of His Way, Truth, and Life to other.

Rev Fr Lenard Caldera.



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April 11, 2020

Dear Parishioners,

Peace and Healing of the Risen Lord be with you!

As you are no doubt aware, due to social distancing requirements the celebration of public Mass has been suspended indefinitely by Decree of the Archbishop, His Grace Julian Porteous. During this time, the 10:30am Sunday mass will be live streamed each week via the Parish website and Facebook page.

The current pandemic situation has altered our lives in many ways, and in these challenging times, the primary focus of the Parish is on facilitating prayer, reflection and pastoral care for Parishioners while they are unable to attend Mass in person.

The Parish Finance and Maintenance Committee is meeting by teleconference regularly and is working to ensure the Parish remains financially sustainable throughout the immediate crisis and beyond. It is already evident however that the suspension of public Masses has and will continue to have a significant financial impact on the Parish, given a substantial portion of Parish income is derived from Planned Giving and the collection plate.

The Committee recognizes that many people have been impacted financially by the crisis and as a result, some Parishioners may not be able to contribute. The purpose of this letter is to encourage those Parishioners who are in a position to assist to continue to make regular financial contributions to the Parish. In the current environment of social distancing, the Parish has preferred method of contribution is by direct payment to the Parish bank account: BSB 067 000 Account 10315740. Please consider making planned giving contributions regularly (weekly or monthly) in this way.

Yours in Christ,

Rev. Fr. Shammi Nilantha Perera

Administrator

St. Mary's Cathedral Presbytery

99 Barrack Street, Hobart 7000, Tasmania, Australia

## Fifth Sunday of Easter

10th May 2020



### **Collect**

Almighty ever-living God,  
constantly accomplish the Paschal Mystery within us,  
that those you were pleased to make new in Holy Baptism  
may, under your protective care, bear much fruit  
and come to the joys of life eternal.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

**Amen.**

## **Readings and Commentaries**

One way of approaching the Easter season is to imagine a great tree that thrusts its roots deep down in the soil even as its trunk and branches grow upwards and outwards. The hidden roots draw nourishment from deep under the earth and fuel the visible growth of the tree.

The gospel readings for the next few Sundays, taken from Jesus' farewell speech to his disciples in the gospel of John, invite us on an interior journey into the depths of our hearts. It is there that Jesus makes his home in us; it is there that the Paraclete teaches us all wisdom. As our faith is fed from deep within, the stronger is our desire to let love loose in the world.

The stories from the Acts of the Apostles take us on an outer journey. They allow us to be present at the birth of the early Church and to accompany its first steps. Under the impetus of the Holy Spirit the Christian way begins to spread. It starts to take shape for all to see.

In Eastertide the Church drinks deeply from the well-spring of the Spirit and finds fresh inspiration for its mission in the world.

### **A reading from the Acts of the Apostles 6:1–7**

About this time, when the number of disciples was increasing, the Hellenists made a complaint against the Hebrews: in the daily distribution their own widows were being overlooked. So the Twelve called a full meeting of the disciples and addressed them, 'It would not be right for us to neglect the word of God so as to give out food; you, brothers, must select from among yourselves seven men of good reputation, filled with the Spirit and with wisdom; we will hand over this duty to them, and continue to devote ourselves to prayer and to the service of the word.' The whole assembly approved of this proposal and elected Stephen, a man full of faith and of the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus of Antioch, a convert to Judaism. They presented these to the apostles, who prayed and laid their hands on them.

The word of the Lord continued to spread: the number of disciples in Jerusalem was greatly increased, and a large group of priests made their submission to the faith.

### **Responsorial Psalm Ps 32:1–2, 4–5, 18–19**

R. Lord, let your mercy be on us,  
as we place our trust in you.

or

R. Alleluia.

Ring out your joy to the Lord, O you just; for praise is fitting for loyal hearts.

Give thanks to the Lord upon the harp, with a ten-stringed lute sing him songs. R.

For the word of the Lord is faithful and all his works to be trusted.

The Lord loves justice and right and fills the earth with his love. R.

The Lord looks on those who revere him, on those who hope in his love, to rescue their souls from death, to keep them alive in famine. R.



## **First Reading**

One of the revolutionary features of the Christian way was its inclusiveness. Belonging to a Christian community was based on baptism, not on race or gender or any other traditional social marker. This breaking down of customary boundaries did not come about easily or quickly. The challenge it presented was at its most acute when it came to table fellowship.

This was the case in the early Christian community in Jerusalem where conflicts arose between Jewish Christians from Greek-speaking and Aramaic-speaking backgrounds. In the process it was the most vulnerable members of the community – widows – who were disadvantaged. But Luke presents this problem as the opportunity for a creative initiative of the Spirit. A new ministry emerges and the community continues to grow.

Ironically, of the seven men elected to distribute food so that the Twelve would not “neglect the word of God”, only two – Stephen and Philip – are heard of again, and that is in the role of powerful preachers, not as servants at table!

Luke’s record of the event is a lively one and should give the reader the opportunity to convey something of the energy at work in the early community. The main challenge is with the pronunciation of the seven names – readers will need to check the pronunciation guide for these. The conclusion is a general summing up that needs to be distinguished from the preceding story.

Note that the NRSV uses the word “friends” in place of “brothers”.

## **Responsorial Psalm**

The verses of the responsorial psalm come from Psalm 32/33, a song in praise of the God who guides and governs all he has created. The spirit of the psalm is one of joy, confidence and gratitude. Readers who enter into this spirit should have no difficulty communicating its liveliness to the congregation. They will note a hint of the paschal mystery in the phrase “to rescue their souls from death.”

The response is taken from the very last verse of the psalm. Taken alone it might have a Lenten feel about it, but when read in the context of both the psalm and of the season, it has the assurance of Easter faith.

## **A reading from the first letter of St Peter 2:4–9**

The Lord is the living stone, rejected by men but chosen by God and precious to him; set yourselves close to him so that you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God, may be living stones making a spiritual house. As scripture says: See how I lay in Zion a precious cornerstone that I have chosen and the man who rests his trust on it will not be disappointed. That means that for you who are believers, it is precious; but for unbelievers, the stone rejected by the builders has proved to be the keystone, a stone to stumble over, a rock to bring men down. They stumble over it because they do not believe in the word; it was the fate in store for them.

But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light

## **A reading from the holy Gospel according to John 14:1–12**

Jesus said to his disciples: 'Do not let your hearts be troubled. Trust in God still, and trust in me. There are many rooms in my Father's house; if there were not, I should have told you. I am now going to prepare a place for you, and after I have gone and prepared you a place, I shall return to take you with me; so that where I am you may be too. You know the way to the place where I am going.' Thomas said, 'Lord, we do not know where you are going, so how can we know the way?' Jesus said: 'I am the Way, the Truth and the Life. No one can come to the Father except through me. If you know me, you know my Father too. From this moment you know him and have seen him.' Philip said, 'Lord, let us see the Father and then we shall be satisfied.' 'Have I been with you all this time, Philip,' said Jesus to him 'and you still do not know me? To have seen me is to have seen the Father, so how can you say, "Let us see the Father"? Do you not believe that I am in the Father and the Father is in me? The words I say to you I do not speak as from myself: it is the Father, living in me, who is doing this work. You must believe me when I say that I am in the Father and the Father is in me; believe it on the evidence of this work, if for no other reason. 'I tell you most solemnly, whoever believes in me will perform the same works as I do myself, he will perform even greater works, because I am going to the Father.'

### **Second Reading**

Understandably one of the aims of early Christian preachers was to find common ground with Jewish believers by interpreting Jesus' death and resurrection in terms of familiar tradition. This is reflected in texts from the Hebrew scriptures that are cited in New Testament writings.

Today's passage from 1 Peter contains two quotes from the prophet Isaiah and one from Psalm 117/118 (used for the responsorial psalm on the first two Sundays of the season), all linked by the image of a building stone. These citations are not clearly identified in the standard lectionary version but are in the NRSV; readers should make sure they know where and what they are.

Although the splendid final declaration – "you are a chosen race, a royal priesthood, a consecrated nation, a people set apart . . ." – is not a direct quote from the Old Testament, it is compiled from Exodus 19:6 and Isaiah 43:20–21.

The reading as a whole moves from a presentation of the paradox of Jesus Christ – "the stone rejected by the builders [that] has proved to be the keystone" – to the glorious vocation of his followers who are "living stones making a spiritual house". Note that all Christians are described as "the holy priesthood that offers the spiritual sacrifices . . .". The baptismal priesthood of the faithful was reaffirmed by the Second Vatican Council and is proclaimed again whenever the first of the Sunday prefaces is prayed. Readers should deliver this text with positive conviction. They should pause for a moment before giving special emphasis to the concluding verse of the passage.

### **Gospel**

We can thank "doubting Thomas" for the cornerstone of today's gospel, Jesus' declaration that he is "the Way, the Truth and the Life". This and what leads up to it may have a familiar ring for many in the congregation. It's a text that is often read at funeral services.

It begins with words of assurance for the disciples whom Jesus had just disturbed by speaking about betrayal and denial. From this point on, for four full chapters of the gospel, Jesus opens his heart to them and to the Father. This discourse, unique to the gospel of John, is in the form of a "last testament" from a leader to his followers. After the dialogue between Jesus and Thomas and Philip that we hear today, almost all that follows is a monologue from Jesus.

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### **Concluding Prayers**

Almighty and all-merciful God, lover of the human race, healer of all our wounds, in whom there is no shadow of death, save us in this time of crisis; grant wisdom and courage to our leaders; watch over all medical people as they tend the sick and work for a cure; stir in us a sense of solidarity beyond all isolation; if our doors are closed, let our hearts be open. By the power of your love destroy the virus of fear, that hope may never die and the light of Easter, the triumph of life, may shine upon us and the whole world. Through Jesus Christ, the Lord risen from the dead, who lives and reigns for ever and ever.

**Amen.**

**Holy Mary, health of the sick, pray for us.**

**St Joseph, guardian of us all, pray for us.**

**(Most Rev. Mark Coleridge, Archbishop of Brisbane)**

or

Gracious God, We give thanks anew for your providence and presence. We prayerfully seek your grace, amidst COVID-19 here and overseas. We pray for those in need of healing. We pray for your peace with those who are anxious or grieving. We pray you will continue to strengthen and sustain all those who are serving in response. We pray for your Holy Spirit’s discernment amidst the many choices and decisions facing our national, community and medical leaders. We pray we each might see quickly what more we can do to help those who are vulnerable. This prayer for our nation in the family of nations, with all that is on our hearts, we gather now and pray through Jesus Christ our Lord. Amen.

**(Ecumenical prayer from the National Council of Churches. We have been invited to pray this prayer at 7pm each day.)**



**LETTER OF HIS HOLINESS POPE FRANCIS**  
**TO THE FAITHFUL FOR THE MONTH OF MAY**  
**2020**

Dear Brothers and Sisters,

The month of May is approaching, a time when the People of God express with particular intensity their love and devotion for the Blessed Virgin Mary. It is traditional in this month to pray the Rosary at home within the family. The restrictions of the pandemic have made us come to appreciate all the more this “family” aspect, also from a spiritual point of view.

For this reason, I want to encourage everyone to rediscover the beauty of praying the Rosary at home in the month of May. This can be done either as a group or individually; you can decide according to your own situations, making the most of both opportunities. The key to doing this is always simplicity, and it is easy also on the internet to find good models of prayers to follow.

I am also providing two prayers to Our Lady that you can recite at the end of the Rosary, and that I myself will pray in the month of May, in spiritual union with all of you. I include them with this letter so that they are available to everyone.

Dear brothers and sisters, contemplating the face of Christ with the heart of Mary our Mother will make us even more united as a spiritual family and will help us overcome this time of trial. I keep all of you in my prayers, especially those suffering most greatly, and I ask you, please, to pray for me. I thank you, and with great affection I send you my blessing.

**Rome, Saint John Lateran, 25 April 2020**  
**Feast of Saint Mark the Evangelist**  
**Pope Francis**

**First Prayer**

O Mary,

You shine continuously on our journey as a sign of salvation and hope.

We entrust ourselves to you, Health of the Sick, who, at the foot of the cross, were united with Jesus’ suffering, and persevered in your faith.

“Protectress of the Roman people”, you know our needs, and we know that you will provide, so that, as at Cana in Galilee, joy and celebration may return after this time of trial. Help us, Mother of Divine Love, to conform ourselves to the will of the Father and to do what Jesus tells us. For he took upon himself our suffering, and burdened himself with our sorrows to bring us, through the cross, to the joy of the Resurrection.

Amen.

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We fly to your protection, O Holy Mother of God; Do not despise our petitions in our necessities, but deliver us always from every danger, O Glorious and Blessed Virgin.

## **Second Prayer**

“We fly to your protection, O Holy Mother of God”.

In the present tragic situation, when the whole world is prey to suffering and anxiety, we fly to you, Mother of God and our Mother, and seek refuge under your protection.

Virgin Mary, turn your merciful eyes towards us amid this coronavirus pandemic. Comfort those who are distraught and mourn their loved ones who have died, and at times are buried in a way that grieves them deeply. Be close to those who are concerned for their loved ones who are sick and who, in order to prevent the spread of the disease, cannot be close to them. Fill with hope those who are troubled by the uncertainty of the future and the consequences for the economy and employment.

Mother of God and our Mother, pray for us to God, the Father of mercies, that this great suffering may end and that hope and peace may dawn anew. Plead with your divine Son, as you did at Cana, so that the families of the sick and the victims be comforted, and their hearts be opened to confidence and trust.

Protect those doctors, nurses, health workers and volunteers who are on the frontline of this emergency, and are risking their lives to save others. Support their heroic effort and grant them strength, generosity and continued health.

Be close to those who assist the sick night and day, and to priests who, in their pastoral concern and fidelity to the Gospel, are trying to help and support everyone.

Blessed Virgin, illumine the minds of men and women engaged in scientific research, that they may find effective solutions to overcome this virus.

Support national leaders, that with wisdom, solicitude and generosity they may come to the aid of those lacking the basic necessities of life and may devise social and economic solutions inspired by farsightedness and solidarity.

Mary Most Holy, stir our consciences, so that the enormous funds invested in developing and stockpiling arms will instead be spent on promoting effective research on how to prevent similar tragedies from occurring in the future.

Beloved Mother, help us realize that we are all members of one great family and to recognize the bond that unites us, so that, in a spirit of fraternity and solidarity, we can help to alleviate countless situations of poverty and need. Make us strong in faith, persevering in service, constant in prayer.

Mary, Consolation of the afflicted, embrace all your children in distress and pray that God will stretch out his all-powerful hand and free us from this terrible pandemic, so that life can serenely resume its normal course.

Mary, Consolation of the afflicted, embrace all your children in distress and pray that God will stretch out his all-powerful hand and free us from this terrible pandemic, so that life can serenely resume its normal course.

To you, who shine on our journey as a sign of salvation and hope, do we entrust ourselves, O Clement, O Loving, O Sweet Virgin Mary.

Amen.

**Kindly Note the announcement of the following courses from the**  
**Verbum Domini Biblical & Catechetical Institute :**

**Philosophy 101: Key Thinkers in Western Culture**

We'll study some of the thoughts of the ancient Greeks, like Socrates, Plato, and Aristotle, before turning to the Christian philosophy of St Augustine and Thomas Aquinas, and take a look at the significant modern philosophers like Descartes and Kant, and others. The aim is to see how these philosophies influence Western culture. When: Six sessions on Tuesdays (fortnightly), 2-3.30pm, starting on Tuesday 12th May. **Register: Dr. Christine Wood on (03)6208-6236 or [christine.wood@aohtas.org.au](mailto:christine.wood@aohtas.org.au) Cost: free. Meeting via Microsoft Teams or Zoom, depending on class size.**



**God, Man, and the Universe**

We'll take a look at the Christian belief in God, what and who he is, then turn to interpreting the biblical narrative of creation. We will have a special focus on the human person, including our origin, our place in the universe, and what went wrong in the beginning. We'll also take a look at the Christian belief in angels, who they are and what they do. When: Six sessions on Thursdays (fortnightly), 10.30am-12pm, starting on Thursday 7th May. **Register: Dr. Christine Wood on (03)6208-6236 or [christine.wood@aohtas.org.au](mailto:christine.wood@aohtas.org.au) Cost: free. Meeting via Microsoft Teams or Zoom, depending on class size.**



**The Gospel of St. Mark:**

We'll discover the central message of the evangelist is the identity of Jesus Christ, the Son of God, and Suffering Servant. We will see how Jesus reveals himself to be the Messiah through the fulfilment of the Jewish expectations for the Kingdom of God and the New Exodus from sin, death, and the power of darkness.. When: Six sessions on Thursdays (fortnightly), 7-8.30pm on Zoom. Next meeting is Thursday 30th April, then every fortnight. **Cost: free. Register: Dr. Christine Wood on (03)6208-6236 or [christine.wood@aohtas.org.au](mailto:christine.wood@aohtas.org.au)**



**An Introduction to the Prophets of the Old Testament:**

Take a journey through the tumultuous period of the Kingdom of Israel when God sent prophets like Isaiah, Jeremiah, Amos, Hosea, Ezekiel and Daniel. We'll read through key passages and learn about their historical contexts and theological meaning for the people of that time and how they relate to Jesus Christ. When: Six sessions on Tuesdays (fortnightly), 7-8.30pm on Zoom. Next meeting is Tuesday 5th May, then every fortnight. **Cost: free. Register: Dr. Christine Wood on (03)6208-6236 or [christine.wood@aohtas.org.au](mailto:christine.wood@aohtas.org.au)**

