



The Catholic Parish of Pittwater

Sacred Heart & Maria Regina. Neighbourhoods of Grace, entrusted to the care of the Salvatorians.

Prayer during the coronavirus pandemic

God of Salvation,
We turn to you with a
prayer for protection and
healing as the coronavirus
is spreading. Help those
who are affected and have
become sick.
Grant patience to those
who live in quarantine.
Give strength to those who
care for the sick.
Inspire scientists in their
research.
Strengthen between us the
sense of togetherness.
Let no one be abandoned,
make everyone feel safe
together and with You,
because You are
compassionate.
Through the intercession
of Blessed Mary of the
Apostles and Fr. Francis
Jordan, we thank you,
present and faithful God,
You who live and love for
ever and ever.

Amen.

Salvatorians



Thoughts of Fr Francis Jordan

Pray at all times in the deepest humility and with the greatest confidence.
Let nothing keep you from it.



24 April 2020

Dear Parishioners,

Tomorrow, Saturday 25 April, we celebrate Anzac day. It is a time of the year that we normally gather at different places for dawn services, parades and Church services to honour the men and women who served and died in all wars, conflicts, and peacekeeping operations for Australia. However this year, we will gather in our homes, participating in the celebrations in the different ways that are provided for us. Whatever way we will be celebrating, we will be united together to pray in gratitude for the contribution and suffering of all those who have served.

continued next page...

We will be commemorating Anzac day with a special RSL tribute at both of our livestreamed Masses this weekend at 5pm on Saturday or 10am on Sunday, giving you the opportunity to join with us and make an act of spiritual Communion together as a parish. To watch, please visit our parish website www.pittwaterparish.org

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.

This weekend, we hear in the Gospel of the two disciples of Jesus on the road to Emmaus. Theirs is a story of a world turned upside down. All that was familiar to them had gone. But in their bewilderment and confusion, Jesus walks beside them, remaining hidden from their view. We, too, are living in a time where our circumstances have been changed. We need to be reminded that whatever our particular journey to Emmaus is like, however hard or easy our particular road to Emmaus proves to be, the Risen Christ does indeed walk beside us, even when He remains hidden from our eyes, He is there. We need to ask our Risen Lord to open our eyes of faith, so that we can see him better in this particular time.

Our parish office remains open at this time. Please do not hesitate to contact the parish staff if you need any support or assistance during these challenging times. If you know of anyone who is in need of support, please contact us as we have received offers of help that we can share. You can also contact the parish office to arrange a time for the Sacrament of Reconciliation or anointing of the sick or to offer a Mass intention.

Some pastoral resources for you and your family can be found in this weekend's bulletin. Printed copies of the bulletin are available outside our Maria Regina Church, Avalon or the front of the parish office, Mona Vale and are available on our parish website <https://www.bbcatholic.org.au/pittwater/news-events/bulletins>

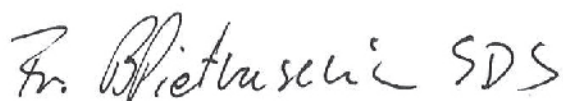
Mass on Demand can be found at <https://www.youtube.com/user/cathnews> The Catholic Weekly can be read online at www.catholicweekly.com.au For those of you who don't have access to the internet, "Mass for You at Home" continues to be broadcast on Channel 10 each Sunday from 6am.

If you have project compassion boxes or donations to hand in and cannot make it to the parish office, you can donate with your credit card online at <https://lent.caritas.org.au> More information can be found in our parish bulletin.

In our Year of Prayer, I thank you for including us in your prayers in what is a hard time for us as well. We are also very grateful for your donations which continue to financially support our parish and for your understanding of the situation which we find ourselves in.

We continue to pray for you during this Easter season.

May the grace and peace of our Risen Christ be with you and your families always.



Fr Bronek Pietrusewicz SDS
Parish Priest



Vinnies

Vinnies changes lives everyday.

Show your support and give to our annual appeal

For the needy, help is available by contacting the Brookvale Centre 9905 0424 during business hours.

Did you know that if you are new to our parish you can register your details through our website or if your contact details have changed you can update them. Simply go to www.pittwaterparish.org, click on the "Welcome" menu item and select "Parishioner Registration" from the dropdown menu. If you have any problems, please contact the parish office on 9157 0999.

LIBRARY

"Due to our Church being closed because of the Coronavirus pandemic, we do not have access to the Library books, however you can still browse our full collection of books and DVDs on the website. Go to Resources> Library>Our books and they can be purchased through Amazon. Books and DVDs will still be reviewed in the Bulletin."

if you have an inquiry you may phone me on 99183973 (Home) 0401613643 (mobile).

Trish Newman




Appeal on first weekend in May

We Pray for
Recently Deceased
Ross Perkins

If you would like the names of your relatives or friends and offerings included, please drop the envelope in to the Parish Office by Midday on Wednesdays. Thank You.

**Eternal Rest Grant Unto Them
O Lord, And Let Perpetual Light
Shine Upon Them.
May they Rest in Peace. Amen.
May Their Souls And The Souls
Of The Faithful Departed,
Through The Mercy Of God,
Rest In Peace. Amen.**

Deceased Anniversary
Ack van Balen

Prayers for the Sick

Tayla Riddle
Giovanni Returra
Bill Eyre
Manny Zarb
Philip Maddrell
Gail Reiher
Imelda Vince
Eric Domagas
Vicky Villaluz
Ben Castillo
Maira Howie
Carol Brennan
Jomar
Christine Hills
Donald McRae
Mary O'Connor
Sara Zofrea
Beryl Peo-Duncan
Joe Romeo

The names on this list will be removed after four weeks unless otherwise requested or advised. Thank you

We acknowledge the lifelong trauma of abuse victims, survivors and their families, the failures of the Catholic Church to protect, believe and respond justly to children and vulnerable adults, and the consequent breach of community trust.

Special Mass Intentions

**Schadel families
O'Hanlon Families
Ennis Families
Fr Lauro Rufo**

**All people in our world suffering in the pandemic
All medical and essential workers during this time**

LIKE US ON
facebook
The Catholic Parish of Pittwater

Weekend Masses from our parish will be live-streamed :

Saturday Vigil Mass 5pm and Sunday Morning Mass 10am
<https://www.youtube.com/channel/UCBpLC9Gn8yp4qW-TU0GDzsw/videos>
or search **Pittwater Parish** on Youtube
or follow the link on our Parish Website
Please check our website for links to the other celebrations www.pittwaterparish.org or our facebook page for updates.

BOOK REVIEW

Praying with Catherine of Siena
By Patricia Mary Vinje

Catherine led a courageous life filled with love for God and neighbour. Her meditations, so simple and beautiful, relax us and give us joy in our lives. Read her wonderful life story.




SOUL
PITTWATER
[instagram.com/soul_pittwater](https://www.instagram.com/soul_pittwater)

Pope Francis' Prayer Intentions For April



Freedom from Addiction
We pray that those suffering from addiction may be helped and accompanied.

Watch the daily Mass on Demand at
<https://www.youtube.com/user/cathnews>
We hope that this will help the faithful to celebrate the Holy Mass online wherever they are



If you are experiencing Domestic Violence.

**Ring 1800 RESPECT
1800 737 732**

PLANNED GIVING

The money contributed to our parish via our second collection helps us to meet the running costs which our Parish incurs, including wages, electricity, telephones, insurances, rates, building and equipment repairs and maintenance, to name but a few. As we are unable to donate via our second collection at present, our parish will not receive the funds which are truly needed to cover our relentless stream of expenses. Whilst you are unable to attend Mass, if you are able to make your regular donation by way of automatic direct debit from your credit card, please complete the form included in this bulletin. **Or donations can be made on our website: www.pittwaterparish.org through the donations and giving tile.** If you would prefer not to give by credit card, please contact the parish office, 9157 0999 for other ways that you can contribute.



SAFEGUARDING

We the people of the Catholic Diocese of Broken Bay and the Catholic Parish of Pittwater are committed to fostering communities of safety and care for all people, especially for children and others in the community who are vulnerable. Our commitment is underscored by our faith in Jesus Christ.



The Catholic Parish of Pittwater

Sacred Heart & Maria Regina. Neighbourhoods of Grace, entrusted to the care of the Salvatorians.

Planned Giving Direct Debit Agreement Form for Contributions Via Credit Card

☐ I am an existing Planned Giving contributor

☐ I am new to Planned Giving

Or Donate at
www.pittwater-parish.org
Donations and
Giving Tile

Full Name			
Address:			
Telephone:		Email:	

Payment Agreement

<input type="checkbox"/> Weekly	<input type="checkbox"/> Fortnightly	<input type="checkbox"/> Monthly
Debit Amount:	\$	<input checked="" type="checkbox"/> Until Further Notice

Debit from Credit Card

Card Number:	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
Card Holder Name:					<input type="checkbox"/> Visa				<input type="checkbox"/> Mastercard						
Expiry Date:					/				CCV:				<input type="text"/>		

This authorisation is to remain in force until notice is received in writing for it to be changed.

Signatory of Nominated Account:		Date:	/	/
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Thank you for supporting our planned giving programme.

Please return the completed form to the parish office or email to office@pittwaterparish.org

Terms and Conditions

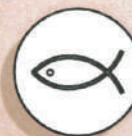
I/We hereby authorise The Catholic Parish of Pittwater to debit my/our credit card account. Monthly debits occur on the 15th day of each month or the next business day. Weekly and fortnightly debits occur on the Monday of each week or fortnight accordingly. The administration of this agreement is conducted by The Catholic Parish of Pittwater. The Catholic Parish of Pittwater will not change the amount or frequency of drawing arrangements without my prior approval. It is my responsibility to ensure that I/We have sufficient clear funds in our nominated account to enable the direct debit to be honoured by our financial institution. If the Debit request falls on a weekend or public holiday, it will be processed on the next working day. I/We are advised to verify account details against a recent bank statement and if uncertain to contact our financial institution or The Catholic Parish of Pittwater. If our Direct Debit is dishonoured or returned by our financial institution, for any reason, The Catholic Parish of Pittwater reserves the right to re-present the Direct Debit for processing again on the next business day. The Catholic Parish of Pittwater will keep the information about our nominated account at the financial institution private and confidential unless this information is required to investigate a claim made in relation to an alleged incorrect or wrongful debt, or otherwise required by law. I/We may stop, cancel, alter or defer your Direct Debit Request at any time, by contacting The Catholic Parish of Pittwater I/we agree to notify The Catholic Parish of Pittwater if the account is closed.

Sunday 26 April 2020



WELCOME TO THE THIRD SUNDAY OF EASTER

Let us acknowledge Christ in our lives and the beautiful gift of faith we have been given through the power of the Holy Spirit and through Jesus' life, death and resurrection, that we may believe and live a life according to his plan and will. We, like St Peter Chanel, are missionaries, called to take the faith to others, that they may encounter and come to know the Risen Christ, and so that when we meet him on the road, our eyes are open, and we are able to recognise him always as he accompanies us.



GOSPEL READING: LUKE 24:31

"And their eyes were opened, and they recognised Him"

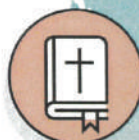
Read the full text at

<https://www.universalis.com/Australia/mass.htm>

REFLECTION:

"Jesus wanted the Emmaus disciples to see for themselves that God had not lost control of His Creation, even in the disaster they had recently experienced"

<https://catholicexchange.com/scripture-speaks-road-emmaus>



PRAYER:

Lord, as we walk down the journey of life, we ask that you would be our constant companion, particularly on those days when we are disheartened or when we have strayed off your path.

When we are downcast, we ask that you lift our spirits. When we are confused, we ask that you enlighten our minds. When we are disappointed, we ask that you give us hope. **Amen**

<http://catholicdish.com/the-pastors-page/emmaus-prayer/>



SAINT:

28-April St Peter Chanel – priest, missionary and martyr, was passionate about sharing the Good News and travelled to various countries including Tonga, Canary Islands, Chile, India, to proclaim the Risen Christ. After serving the people on the small island of Futuna in the South Pacific, Peter Chanel was murdered by order of the king, due to fear and jealousy. Within a few years of Peter Chanel's death, the entire island converted to Christianity.



ADDITIONAL RESOURCES:

Heart to Heart – Stepping Stones:

<https://www.youtube.com/watch?v=OqehAW00ImU>

The Good Oil - Article:

<https://www.goodsams.org.au/article/so-this-is-easter-a-moment-in-history-a-moment-like-none-other/>

SONG:

Be Thou My Vision – Audrey Assad:

<https://www.youtube.com/watch?v=Optrm7IF16s>

THIS WEEK:

Make an examination of conscience each day, recognising Jesus' presence throughout your day.

CHILDREN'S RESOURCES:

Road to Emmaus video:

<https://www.youtube.com/watch?v=34zqp750auM>

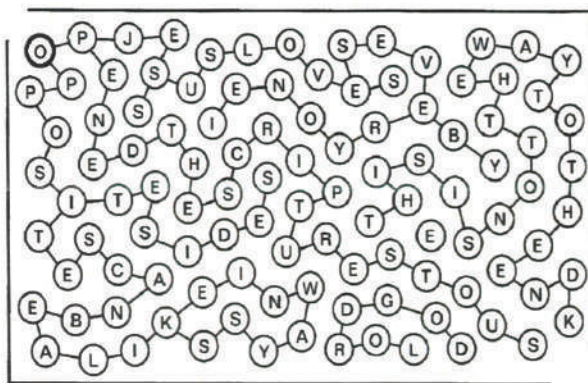
Who Is Jesus? – Catholic Central:

<https://www.catholiccentral.com/catholic-central-episodes/whoisjesus>



Cleopas and a companion were walking along the road to Emmaus when Jesus joined them. They didn't recognize him until he revealed himself after the evening meal. Then he disappeared. What was the man's comment afterwards?

The path of circles below will lead you to the answer. Follow the correct path to the end and record all the letters in the spaces provided.



"Were not our hearts burning within us while he talked with us on the road and ...?"

https://freesundayschoolcurriculum.weebly.com/uploads/1/2/5/0/12503916/lesson_74_jesus_walks_with_two_friends.pdf

MORE RESOURCES AT:
bbcatholic.org.au/connected



CATHOLIC
DIOCESE OF
BROKEN BAY

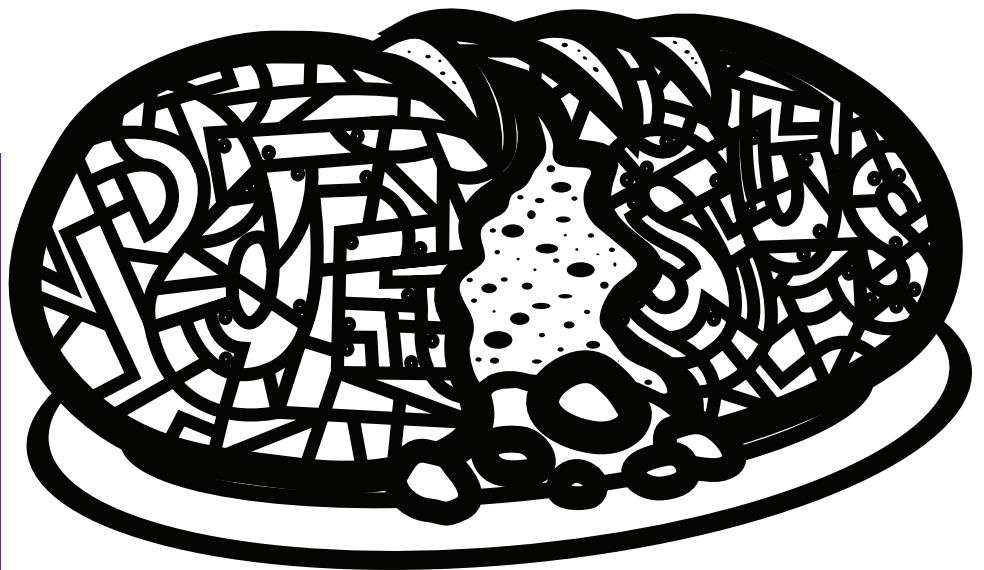


Life is like being on a journey of faith, but sometimes we encounter obstacles along the way. What are some of the toughest obstacles on your path of life?

How does Jesus help you and guide you along that path?



Jesus is always with us, even when we don't realise he is there. Where or when can we recognise Jesus in our everyday life?



Colour the shapes that contain a white dot● in red. Colour the remaining shapes in colours that you find in a loaf of bread.

Parish Pastoral Council
Matthew Hyland
 matthyland100@yahoo.com.au

Pittwater Parish Ministries

Catechists
 Co-Directors
 Maureen Wooldridge - 9997 4694
 Veronica Thomas -
 veronicathomas2009@gmail.com

Evangelisation Ministry
 Erich Ott (Coordinator RCIA)
 0409 124 840
 Sr Margaret Collis - 9974 4116
 Sue Berg - 0419 991 781
 (Coordinators Adult Faith Education/
 Formation)

Legion of Mary
 Connie Robinson - Director
 0458 007 706

Little Hearts Playgroup
 Co-Directors-Marie Bockman -
 mbockman@hotmail.com
 Maureen Wooldridge - 9997 4694

Media & Communication Ministry
 Laura Ee - Director
 media@pittwaterparish.org

Music Ministry
 Josh Willard - Director
 9157 0999 ext 17

**Pastoral Care and
 Communion to the Sick Ministry**
 Co-Directors
 Denise Bottero - 9997 6904
 Marie Bockman -
 mbockman@hotmail.com

Parish Library
 Trish Newman - Director
 9918 3973

Sacramental Program Ministry
 Suzy Caruso
 9157 0999 ext 0
 sacraments@pittwaterparish.org

Social Justice Ministry
 Tamara Harding - Director
 0403 226 699
 www.facebook.com/pages/Pittwa-
 ter-Friends-Of-Soibada/162612300466694

Youth Ministry
 soul@pittwaterparish.org or
 Josh Willard (Soul Youth)
 music@pittwaterparish.org

All our Ministries comply with Working With
 Children Check requirements



PROJECT COMPASSION

GO FURTHER TOGETHER

THANK YOU FOR SUPPORTING PROJECT COMPASSION 2020

COVID-19 is affecting all of us. In these challenging times, your kindness and solidarity can make a world of difference to the lives of the most vulnerable. Your support is life saving.

DO YOU HAVE PC BOXES AND CASH TO HAND IN?

We know that many of you may not be able to hand in your PC Boxes, or cash, to parishes or schools at this time. Did you know that you can go online at "leht.caritas.org.au" and securely donate with your credit card, or you can send a cheque to Caritas Australia, GPO Box 9830 Sydney NSW 2001. Alternatively, if you require assistance with your PC Box or cash, please call our friendly team on 1800 024 413.

World Youth Day Lisbon 2022 - Postponed to 2023!

The Vatican has announced, in a statement released on the afternoon of Monday 20 April (Rome time), that Pope Francis has decided to postpone the next international gathering of World Youth Day, which was scheduled to take place in Lisbon 2022. World Youth Day will now be held one year later, in August of 2023.

The decision was made, on account of the current health situation and its consequences for the movement and gathering of young people and their families.



Reimagining the Eucharist *Written by Tom O'Loughlin*



Masses have been suspended. A leading theologian argues that, as well as a time of loss, this might be a moment to broaden our understanding of the Eucharist and to deepen our spirituality beyond the walls of our usual place of worship

"All Masses Cancelled." That sign went up today outside my local church. Who could have imagined it just a couple of weeks ago? Most Catholics recognise it's a sensible decision: large gatherings are just what we do not want at the moment. The loving thing right now is to keep our distance, lest we transmit the virus.

There are those who do not like the idea of "missing Mass". Could they "get Mass", they ask anxiously, even if they are not able to be physically present at a service? I have heard priests saying that they will not have "the state" – imagined as somehow the enemy of the Church – ordering them to close, and talking of "defending the freedom of religion" by "providing Mass", even though it would be endangering the very people they are claiming to serve.

But the fact that many regular Massgoers will not be in a church this weekend – might actually help us to broaden our understanding of the Eucharist and deepen our spirituality. For too long – some historians would say since the seventh century – Latin Christians have tended to think about the Eucharist as an object (something that happens due to the activity of the priest, which the lay faithful observe rather like the audience at a play or a concert) or as a commodity (with those present behaving as religious consumers). The language we use is the giveaway. We talk about "getting Mass" and "attending a Mass", of "getting Communion" and "taking Communion". The image in our minds is that the Eucharist is something "out there", which we watch or somehow obtain and make our own, as if we were theatregoers or consumers.

But the word "Eucharist" relates to a verb: it is something we, the whole People of God, do. It is the activity of thanking God the Father as a gathered community – and we offer this praise and thanks through Christ our Lord. The focus is on thanking the Father. The access to the Father is provided to us in the Spirit through Jesus Christ – and the prayers are led by the priest. It is our basic activity as Christians, not some "thing" that the priest does for us or makes for us.

So if we cannot gather because of the coronavirus, can we still offer thanks to the Father through Christ? Let's relearn some basics.

First, Jesus is present with us. Many Catholics treat church buildings as if they were pagan temples: as if God is only "in there". But God's presence is everywhere and the risen Christ is not limited by space. This presence of the risen Jesus among the community is captured in this saying preserved in Matthew's Gospel: "For where two or three are gathered in my name, I am there among them" (18:20). Even the smallest gathering – just two people standing two metres apart so as not to spread the virus – has the risen Lord among them. It might be two people in a house together; it might even be two people talking together on their mobile phones or on Skype. This is expressed in another ancient Christian saying – preserved in the *Didache* (a first-century new disciples' guide): "Wherever the things of the Lord are spoken about, there the Lord is present" (4:1).

Second, your room is a basic place of prayer. We sometimes think that we are only commanded to pray in a church building – we have grown up with the idea of attendance at Mass on Sunday as a regulation – but it is sobering to recall this instruction by Jesus: "And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the gatherings and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you" (Matthew 6:5-6). We are now being advised not to go to work or use public transport, not to attend church services and to keep our distance from people. It's a moment for us to rediscover the art of closing the door and praying alone – knowing that the Father will listen to our prayers.

Third, we describe the Eucharist as "the centre and summit of our Christian lives", which is true, but we often make the mistake of regarding it as the whole of our religious life. This crisis calls on us to build up the surrounding foothills, by caring for one another and thanking God at home and in our place of study or work as well as in church. If we are not thankful for the meals and the friendship we share at home, we are hardly ready to be thankful at the Great Thanksgiving that we call "the Eucharist".

And finally, every table is a sacred place. Jesus encountered people and taught at their tables: every table is a place where we can encounter the Lord in those with us. We will not be eating together as sisters and brothers in a church for the next few months, so let's start recalling that whenever we eat, we should be thankful: "You shall eat your fill and bless the Lord your God for the good land that he has given you" (Deuteronomy 8:10). We should always be thankful for the food we eat (saying grace before meals) and for the pleasure of eating and being together (grace after meals).

Most Catholics today can barely remember the time when few of those present at Mass actually ate or drank. This was partly because of fear of condemnation for "unworthy reception" – based on a misreading of 1 Corinthians 11:27 – or for an imagined breach of the fasting regulations. An idea had also taken root that one could gain grace by attending additional Masses (or at least consecrations) – a work of "supererogation" at which one could never "receive" – which led to the development of the notion that one could obtain the spiritual blessings through a mental act of intentional volition without any physical contact. These ideas can be traced, not surprisingly, back to the Cartesian world of seventeenth-century France, and the rarified and cerebral spirituality that flourished in the Jansenist community at Port Royal near Paris. They belong to a world that saw faith as an action of the intellect, and which placed minimal value upon the liturgy as a holistic encounter of the actual body of the Church. (Since we will all be staying in for the next few months, you might want to read the two brilliant and surprisingly entertaining chapters on Jansenism in Ronald Knox's *Enthusiasm*.)

Some have been tempted to reach for the idea of "spiritual communion" as a sort of "fix" in this emergency. Better to simply acknowledge that this is a weird time: we cannot meet up, we cannot shake hands, and we are temporarily – for very good reasons – unable to behave in the normal human way. So we cannot behave in a liturgically normal way, gathered as a people, as sisters and brothers, to be together, to sing together, to listen together while sitting in a group, to shake hands with our neighbours as friends (John 15:15) and then to share a loaf and a common cup. Until we can get back to normal, let's just note its loss, concentrate on what we can do while we are living in isolation from one another, and then, when the restrictions are lifted, rejoice that our fellowship is restored.

We will not be gathered as large groups for the next few months – let's use this experience to rediscover that we are the Church (it is not a building, or the preserve of the clergy), that we must be eucharistic every day (it is an act of attitude of thankfulness for all the good things of creation, particularly meals, not a performance we "attend" or an object we "get", "take" or "receive"), and that the risen one is with us, interceding for us with the Father, in these worrying times.

*Thomas O'Loughlin is professor of historical theology at the University of Nottingham, and a former president of the Catholic Theological Association of Great Britain. His latest book is *Eating Together, Becoming One* (Liturgical Press)*

The Anzac Day Tradition

What is Anzac Day?

Anzac Day, 25 April, is one of Australia's most important national occasions. It marks the anniversary of the first major military action fought by Australian and New Zealand forces during the First World War



What does ANZAC stand for?

ANZAC stands for Australian and New Zealand Army Corps. The soldiers in those forces quickly became known as Anzacs, and the pride they took in that name endures to this day.

Why is this day special to Australians?

When war broke out in 1914 Australia had been a federated nation for only 13 years, and its government was eager to establish a reputation among the nations of the world. When Britain declared war in August 1914 Australia was automatically placed on the side of the Commonwealth. In 1915 Australian and New Zealand soldiers formed part of the expedition that set out to capture the Gallipoli peninsula in order to open the Dardanelles to the allied navies. The ultimate objective was to capture Constantinople (now Istanbul), the capital of the Ottoman Empire, an ally of Germany.



A view looking aft of lifeboat carrying unidentified men of the Australian 1st Divisional Signal Company as they are towed towards Anzac Cove on the day of the landing.

The Australian and New Zealand forces landed on Gallipoli on 25 April, meeting fierce resistance from the Ottoman Turkish defenders. What had been planned as a bold stroke to knock Turkey out of the war quickly became a stalemate, and the campaign dragged on for eight months. At the end of 1915 the allied forces were evacuated from the peninsula, with both sides having suffered heavy casualties and endured great hardships. More than 8,000 Australian soldiers had died in the campaign. Gallipoli had a profound impact on Australians at home, and 25 April soon became the day on which Australians remembered the sacrifice of those who died in the war. Although the Gallipoli campaign failed in its military objectives, the actions of Australian and New Zealand forces during the campaign left a powerful legacy. What became known as the "Anzac legend" became an important part of the identity of both nations, shaping the ways in which they viewed both their past and their future.

Early commemorations

In 1916 the first Anzac Day commemorations were held on 25 April. The day was marked by a wide variety of ceremonies and services across Australia, a march

through London, and a sports day in the Australian camp in Egypt. In London more than 2,000 Australian and New Zealand troops marched through the streets; a London newspaper headline dubbed them "the knights of Gallipoli". Marches were held all over Australia; in the Sydney march convoys of cars carried soldiers wounded on Gallipoli and their nurses. For the remaining years of the war Anzac Day was used as an occasion for patriotic rallies and recruiting campaigns, and parades of serving members of the AIF were held in most cities.



25 April 1916: Australian and New Zealand troops marching down Whitehall London to Westminster Abbey.

During the 1920s Anzac Day became established as a national day of commemoration for the more than 60,000 Australians who had died during the war. In 1927, for the first time, every state observed some form of public holiday on Anzac Day. By the mid-1930s all the rituals we now associate with the day – dawn vigils, marches, memorial services, reunions, two-up games – were firmly established as part of Anzac Day culture.

Later, Anzac Day also served to commemorate the lives of Australians who died in the Second World War, and in subsequent years the meaning of the day has been further broadened to include those who lost their lives in all the military and peacekeeping operations in which Australia has been involved.

Anzac Day was first commemorated at the Memorial in 1942. At the time, government orders prohibited large public gatherings in case of a Japanese air attack, so it was a small occasion with neither a march nor a memorial service. Since then, Anzac Day has been commemorated at the Memorial every year.



William Dargie, Anzac Day Ceremony, Australian War Memorial, 1971

What does it mean today?

Australians recognise 25 April as a day of national remembrance, which takes two forms. Commemorative services are held across the nation at dawn – the time of the original landing, while later in the day, former servicemen and servicewomen meet to take part in marches through the country's major cities and in many smaller centres. Commemorative ceremonies are more formal, and are held at war memorials around the country. In these ways, Anzac Day is a time at which Australians reflect on the many different meanings of war.



Anzac Day march, 2011

Crowds line the route of the Anzac Day National Ceremony march, 25 April 2011

The Dawn Service

It is often suggested that the Dawn Service observed on Anzac Day has its origins in a military routine still followed by the Australian Army. The half-light of dawn was one of the times favoured for launching an attack. Soldiers in defensive positions were woken in the dark before dawn, so by the time first light crept across the battlefield they were awake, alert, and manning their weapons; this is still known as the "stand-to". As dusk is equally favourable for battle, the stand-to was repeated at sunset.

After the First World War, returned soldiers sought the comradeship they had felt in those quiet, peaceful moments before dawn. A dawn vigil became the basis for commemoration in several places after the war. It is difficult to say when the first dawn services were held, as many were instigated by veterans, clergymen, and civilians from all over the country. A dawn requiem mass was held at Albany as early as 1918, and a wreathlaying and commemoration took place at dawn in Toowoomba the following year. In 1927 a group of returned men returning at dawn from an Anzac Day function held the night before came upon an elderly woman laying flowers at the as yet unfinished Sydney Cenotaph. Joining her in this private remembrance, the men later resolved to institute a dawn service the following year. Some 150 people gathered at the Cenotaph in 1928 for a wreathlaying and two minutes' silence. This is generally regarded as the beginning of organised dawn services. Over the years the ceremonies have developed into their modern forms and have seen an increased association with the dawn landings of 25 April 1915.



The Dawn Service is an increasingly popular element of Anzac Day commemorations

The National Ceremony

At the Australian War Memorial the National Ceremony begins with the traditional order of service, including the veteran's march, Commemorative Address, laying of wreaths, hymns, the sounding of the Last Post, and observance of one minute's silence, and the national anthems of New Zealand and Australia.

Anzac Day is the day all Australians come together in remembrance. But this year we'll have to come together in spirit, instead of in person. We can all still keep the Anzac spirit alive and honour our veterans and service members from the safety of our own homes.

The *Living* Word

First Reading

Acts 2:14, 22-33

A reading from the Acts of the Apostles

It was impossible for him to be held by the power of Hades.

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.'

The word of the Lord

Responsorial Psalm

Ps 15:1-2. 5. 7-11. R. v.11

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

or

(R.) Alleluia!

Preserve me, God, I take refuge in you
I say to the Lord: 'You are my God.
O Lord, it is you who are my portion and cup;
it is you yourself who are my prize.' **(R)**

I will bless the Lord who gives me counsel,
who even at night directs my heart.
I keep the Lord ever in my sight:
since he is at my right hand, I shall stand firm. **(R)**

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. **(R)**

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

Second Reading

1 Pt 1:17-21

A reading from the first letter of St Peter

The ransom that was paid to free you was the blood of the Lamb, Jesus Christ.

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.

The word of the Lord

Gospel Acclamation

See Lk 24:32

Alleluia, alleluia!

Lord Jesus, make your word plain to us:
make our hearts burn with love when you speak.

Alleluia!

Gospel

Lk 24:13-35

A reading from the holy Gospel according to Luke

They recognised him at the breaking of the bread.

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.

The Gospel of the Lord

REFLECTION by Dianne Bergant CSA

The Easter mystagogical instruction continues. Today we reflect on life as a journey. This theme expresses well the fact that life is not static, but is a movement from one point to another. Actually, we do not so much make the journey as we join one that is already in progress. Nor are we alone on it. We have companions who share their encouragement and support, their talents and insight. Like the two disciples travelling to Emmaus, we have certain expectations which Jesus does not seem to fulfil. They did not realise that through his death he had accomplished everything. They did not realise that the Risen Lord himself was their travelling companion.

As with them, so with us. We may not see the extraordinary in the ordinary. We may not see the hand of God in our lives. Perhaps we need someone to interpret for us both the tradition and the events of life. Despite appearances, something is happening beneath what we are able to observe. God is at work beneath and within our lives. Once we realise who this unique travelling companion really is, our hearts too will burn within us, our eyes too will be opened, and we too will look at life with the assurance of faith. Easter faith will transform our disillusionment into missionary zeal. Some of us may be called upon to give public witness, as did Peter. Most will preach with the example of our lives. All can enter this mystery as we recognise him in the breaking of the bread.

Spiritual Communion Prayer

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.



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Liturgy for the Week

27/04 Monday Third week of Easter
Acts 6:8-15; Jn 6:22-29


28/04 Tuesday St Peter Chanel, priest,
martyr
Acts 7:51 - 8:1; Jn 6:30-35

29/04 Wednesday St Catherine of
Siena, virgin, doctor
Acts 8:1-8; Jn 6:35-40

30/04 Thursday Third week of Easter
Acts 8:26-40; Jn 6:44-51

01/05 Friday Third week of Easter
Acts 9:1-20; Jn 6:52-59

02/05 Saturday St Athanasius,
bishop, doctor
Acts 9:31-42; Jn 6:60-69




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