



**THE EUCHARIST**  
**THE FOURTH SUNDAY OF EASTER**  
**26 APRIL 2026**

*Order of the Liturgy and Parish News*

# TODAY'S CELEBRATION

*Welcome to Saint Mary's! The Order of Service begins on page 4  
Calendar Dates, Liturgies and How to Donate – see p.2-3 & 23ff*

## HOW TO USE THIS BOOK

|          |                                                                                                                                                                         |
|----------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| RUBRICS  | These are instructions or descriptions of what is happening, and they are printed in <i>italics</i> .<br>These also provide prompts and guides for posture and gesture. |
| OUR PART | The congregation's (people's) parts are printed in <b>bold</b> .                                                                                                        |
| SINGING  | Saint Augustine is reputed to have said 'those who sing pray twice'.<br>We include the music, so it is easier for you to join in as you are able                        |

## THE LITURGICAL ENVIRONMENT

The liturgical colour for Easter is white.

The season celebrates the Lord's Passover from his passion and death to resurrected life.

It is a season of 50 days and 8 Sundays leading up to Pentecost – the 50<sup>th</sup> Day.

*There are places to offer personal prayers after you receive communion on either side of the sanctuary. To light a candle that burns long after we leave the church reminds us that our prayers last longer than the words we utter or the thoughts in our minds or hearts.*

## CELEBRATING THE LITURGIES TODAY

19 APRIL 2026 – THE THIRD SUNDAY OF EASTER

*Year A in the Three-Year Lectionary Cycle*

### 8 AM

Presider / Homilist  
Reader

### THE EUCHARIST

Fr Russell Goulbourne  
Tischa-Leah Biddle

Fr Russell Goulbourne

### 10 AM

Principal Celebrant  
Homilist

### SUNG EUCHARIST

Fr Stuart Soley SMMS  
Fr Russell Goulbourne

Assisting Clergy  
Director of Music

Beverley Phillips

Mass Setting

Paschal Mass

Richard Proulx

1<sup>st</sup> and 2<sup>nd</sup> Readers

Fabien Nunes

Calvin Lee

Servers

Alice Christofi, Chris Phillips

Welcomer

Katie Holmes

Introduction/Intercession

Geoff Jenkins

Live Stream / AV

Sam Miller

Kids Cnr / Sunday School

Harriet Jenkins

Rosie Moloney

Morning tea

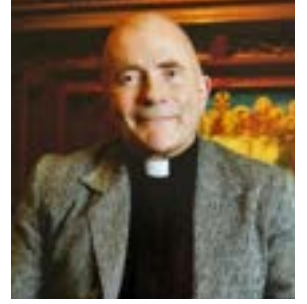
Helen McCallum

David Keuneman

## FROM FR STUART:

### Easter Delights

At the end of last week's Sung Eucharist Beverley played a delightful postlude composed by Fr Peter Treloar who died last year. Its lightness and joy were thrilling.



Today is the halfway point in this Easter Season. Each fourth Sunday the focus is on Jesus as the Good Shepherd. In today's gospel we hear those resonant words of the Lord "I came that [you] may have life and have it abundantly" (Jn 10:10). This life from God, this Easter life given by Jesus in his life, death and resurrection is *the* counterpoint to the way our world works at this time.

I am grateful for all the interactions with you last Sunday as I addressed the attacks on Pope Leo and Christians generally by President Trump. You will see an interesting article by an American Jesuit on this topic inside this edition. This week we have seen the further desecration of Christian symbols, churches and villages in Lebanon. All this must surely rouse us to pursue a 'culture of peace' to supplant this addiction to war.

### Ascension

Celebrate the Lord's Ascension at Sung Eucharist at 7 pm on Thursday 14 May, with wine and cheese in the vicarage afterwards.

### Listening in Lent

Last Sunday the Parish Council finalised a report for Archbishop Ric containing thoughts and perspectives held by a good cross section of the Saint Mary's congregation. Take a copy from the back of the church. Thanks to Audrey Statham and Susan Brennan who worked hard on this as well as other contributors. On the cover is a drawing by Winnie, the daughter of Susan Brennan's cousin. This is what St Mary's means to her.

May Christ enliven you with his peace this day and always, *Stuart*

# GATHERING IN GOD'S NAME

*We stand when the bell is rung.*

*The priest and liturgical ministers enter, and the altar is revered and censed.*

The image shows a musical score for a hymn. It consists of three staves of music in a 2/4 time signature, with a key signature of one flat (B-flat major or D minor). The melody is written on the top staff. The second and third staves provide harmonic accompaniment with chords. The chords are: Eb(C), Bb(G), Gm(Em), F(D), Bb(G), Dm(Bm) on the second staff; and Gm(Em), Eb(C), F7(D7), Bb(G), Eb(C), Bb(G) on the third staff. The lyrics 'Hal - le - lu - jah!' are written below the third staff.

**1** Jesus lives! your terrors now  
can, O death, no more appal us;  
Jesus lives! by this we know  
now the grave cannot enthrall us.  
Hallelujah!

**2** Jesus lives! for us he died;  
then may we, for Jesus living,  
pure in heart, in him abide,  
glory to our Saviour giving.  
Hallelujah!

**3** Jesus lives! our hearts know well  
naught from us his love shall sever;  
fame, or hurt, or powers of hell  
tear us from his keeping ever.  
Hallelujah!

**4** Jesus lives! henceforth is death  
not for us a gloomy portal  
when we take our final breath,  
but the gate to life immortal.  
Hallelujah!

**5 Jesus lives! to him the throne  
over all the world is given;  
may we go where he is gone,  
rest and reign with him in heaven.  
Hallelujah!**

WORDS: Christian Fürchtegott Gellert 1715-1769  
*tr.* Frances Elizabeth Cox 1812-1897 and others *alt.*  
TUNE: ST ALBINUS Henry John Gauntlett 1805-1876 (TIS 372)

## INTRODUCTORY RITES

**+** In the Name of God: the Father, the Son and the Holy Spirit.  
**Amen.**

Christ is risen, alleluia!

**He is risen indeed, alleluia!**

Peace be with you.

**And also with you.**

## THE COMMEMORATION OF BAPTISM

*After the introduction to the rite, the prayer over the water is prayed.*

*We make it our own by replying,*

**Amen.**

*The community is sprinkled with holy water whilst a setting of Vidi Aquam (I saw water flowing) that is baptismal in character is sung. We sing this response.*

Cantor then All.  
Springs of wa - ter, bless the Lord.

Cantor then All.  
Give him glo - ry and praise for ev - er

*The rite concludes with the absolution.*

# THE GLORIA

*Choir/All*

Glo-ry to God in the high - est, and peace to God's peo - ple on earth.

Lord God, heav-en - ly King, al - might - y God and Fa - ther, we wor - ship you - we

give you thanks we praise you for your glo-ry. Glo-ry to God in the high - est and

peace to God's peo-ple on earth. Lord Je - sus Christ, on - ly Son of the Fa - ther. Lord God,

Lamb of God, you take a - way the sin of the world, have mer - cy on us; You are

sea - ted at the right hand of the Fa - ther, re - ceive our prayer. Glo-ry to God in the

high - est, and peace to God's peo - ple on earth. For you a - lone are the Ho - ly One,

you a - lone are the Lord, you a - lone are the Most High, Je - sus Christ,

with the Ho - ly Spi - rit in the glo-ry of God the Fa - ther. Glo-ry to God in the

high - est and peace - to God's peo - ple on earth. A - men.

## THE OPENING PRAYER

*The response to the prayer:*

**Amen.**

*We sit for the readings.*

# THE LITURGY OF THE WORD

## FIRST READING

A reading from the Acts of the Apostles

They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone because many wonders and signs were being done through the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

*(Acts 2:42-47)*

Hear the word of the Lord,  
**thanks be to God.**

## PSALM 23



The Lord is my shepherd;  
there is nothing I shall want.

Fresh and green are the pastures  
where he gives me repose.

Near restful waters he leads me,  
to revive my drooping spirit.

**My shepherd is the Lord, nothing indeed shall I want.**

He guides me along the right path;  
he is true to his name.

If I should walk in the valley of darkness,  
no evil would I fear.

You are there with your crook and your staff;  
with these you give me comfort.

**My shepherd is the Lord, nothing indeed shall I want.**

You have prepared a banquet for me  
in the sight of my foes;  
my head you have anointed with oil;  
my cup is overflowing.

**My shepherd is the Lord, nothing indeed shall I want.**

Surely goodness and kindness shall follow me  
all the days of my life.

In the Lord's own house shall I dwell  
for ever and ever.

**My shepherd is the Lord, nothing indeed shall I want.**

## SECOND READING

A reading from the first letter of Saint Peter:

Rid yourselves, therefore, of all malice and all guile, insincerity, envy, and all slander. Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation—if indeed you have tasted that the Lord is good.

Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in scripture:

“See, I am laying in Zion a stone,  
a cornerstone chosen and precious,  
and whoever believes in him will not be put to shame.”

This honor, then, is for you who believe,  
but for those who do not believe,

“The stone that the builders rejected  
has become the very head of the corner,”

And

“A stone that makes them stumble  
and a rock that makes them fall.”

They stumble because they disobey the word,  
as they were destined to do.

But you are a chosen people, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the excellence of him who called you out of darkness into his marvelous light.

Once you were not a people,  
but now you are God's people;  
once you had not received mercy,  
but now you have received mercy.

*(1 Peter 2:1-10)*

Hear the word of the Lord,  
**thanks be to God.**

*Please stand to welcome the Gospel*

## GOSPEL ACCLAMATION



Alleluia, **alleluia!**

I am the good shepherd, says the Lord;  
I know my sheep, and my own know me.

*(John 10:14)*

**Alleluia!**

## THE GOSPEL

A reading from the holy Gospel according to Saint John.

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

Jesus said: “Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice.

They will not follow a stranger, but they will run from him because they do not know the voice of strangers.” Jesus used this figure of speech with them, but they did not understand what he was saying to them. So again Jesus said to them, “Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits, but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

*(John 10:1-10)*

The Gospel of the Lord.

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

*Please sit*

## THE HOMILY

# THE APOSTLES' CREED

*We stand for the creed which is said by all.*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.**

**On the third day he rose from the dead;  
he ascended into heaven,  
and is seated at the right hand of the Father;  
from there he will come to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.**

**Amen.**

## THE PRAYERS OF THE PEOPLE

*After each section:*

Lord in your mercy

**Hear our prayer**

*After the prayers for the departed:*

✝ Rest eternal grant unto them, O Lord.  
**And let light perpetual shine on them.**

*And at the end:*

Almighty God, you have promised to hear our prayers.

**Grant that what we have asked in faith**

**we may by your grace receive,**

**through Jesus Christ our Lord.**

**Amen.**

## THE GREETING OF PEACE

*The priest introduces the Greeting of Peace:*

The peace of the Lord be always with you.

**And also with you.**



# THE LITURGY OF THE EUCHARIST

THE PRESENTATION OF THE GIFTS AND THE CENSING

OFFERTORY HYMN

SEE NEXT PAGE

*The congregation sings the hymn whilst the gifts on the altar are prepared.  
Then the altar and the priest celebrant are censed followed by the whole congregation.*

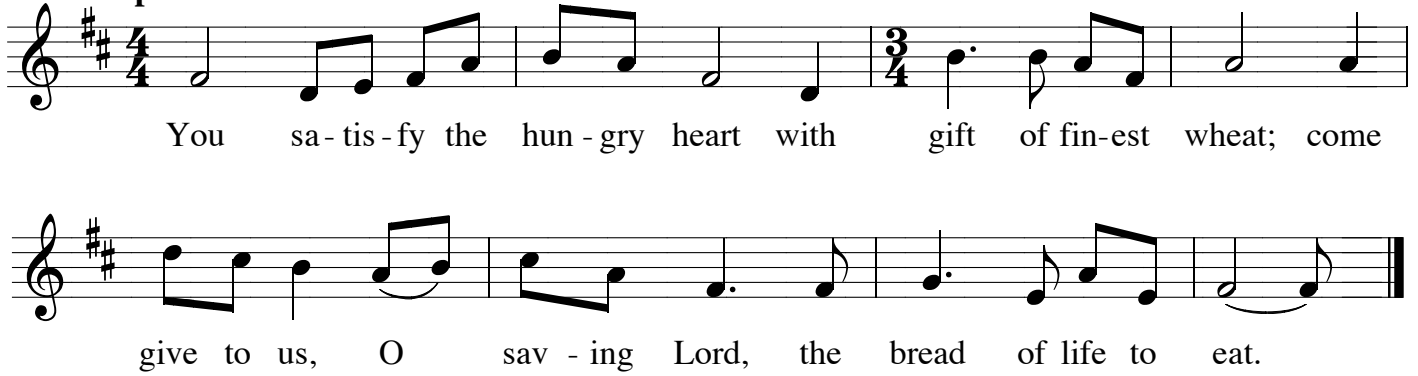
OFFERTORY PRAYERS

*Our response to the prayers is: **Blessed be God for ever.***

THE PRAYER OVER THE GIFTS

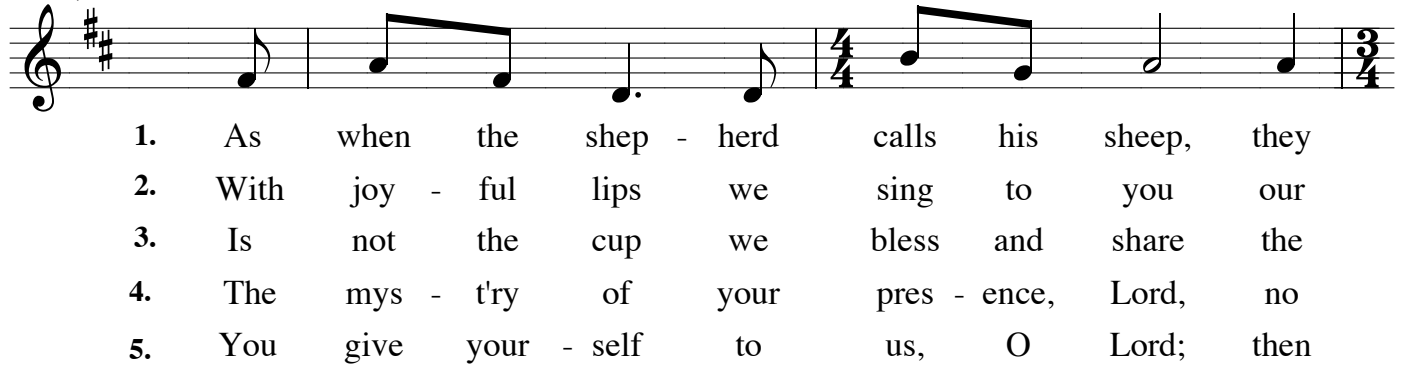
*Our response to the prayer is: **Amen.***

## Antiphon

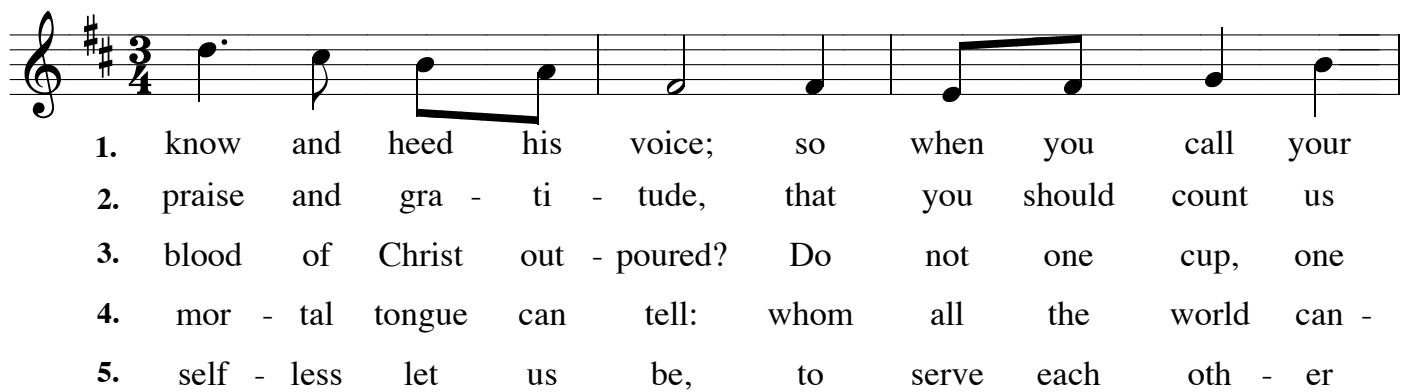


You sa-tis-fy the hun-gry heart with gift of fin-est wheat; come  
give to us, O sav-ing Lord, the bread of life to eat.

## Verses



1. As when the shep-herd calls his sheep, they  
2. With joy-ful lips we sing to you our  
3. Is not the cup we bless and share the  
4. The mys-t'ry of your pres-ence, Lord, no  
5. You give your-self to us, O Lord; then



1. know and heed his voice; so when you call your  
2. praise and gra-ti-tude, that you should count us  
3. blood of Christ out-poured? Do not one cup, one  
4. mor-tal tongue can tell: whom all the world can -  
5. self-less let us be, to serve each oth-er



1. fam-'ly, Lord, we fol-low and re-joice.  
2. wor-thy, Lord, to share this heav'n-ly food.  
3. loaf, de-clare our one-ness in the Lord?  
4. not con-tain comes in our hearts to dwell.  
5. in your name in truth and cha-ri-ty.

WORDS: Omer Westendorf 1916-1997

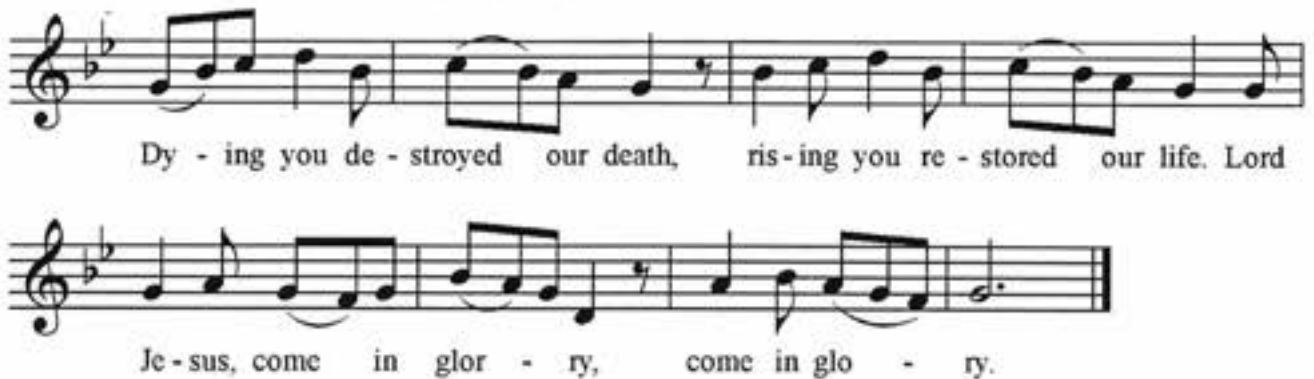
TUNE: FINEST WHEAT Robert E. Kreutz 1922-1996

Words and music by permission the Archdiocese of Philadelphia (TIS 539)



*The Prayer continues . . . .*

*After the elevation of the Host and the elevation of the Chalice, all may bow with the priest in adoration of real presence of Christ. . . . and all join in singing the Acclamation:*



*The Prayer continues, ending with the celebrant singing:  
. . . . in songs of never ending praise:*



*After the Host and Chalice are placed back on the altar,  
all may bow with the priest in adoration.*

## THE LORD'S PRAYER

**Our Father in heaven,  
hallowed be your name, your kingdom come,  
your will be done, on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins as we forgive those who sin against us.  
Save us from the time of trial and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours now and for ever.  
Amen.**

# THE BREAKING OF THE BREAD AND THE COMMUNION

We break this bread to share in the body of Christ.

We who are many are one body,  
**for we all share in the one bread.**

*The Agnus Dei is sung by all to the setting below.*

Lamb - of God, Lamb - of God, you take a-way the  
sin of the world: mi - se - re - re no - bis, have  
mer - cy on us. Have mer - cy on us.  
Lamb - of God, Lamb - of God, you take a-way the  
sin of the world: do - na no - bis pa - cem,  
grant us peace. Grant us peace.

Alleluia! Christ our Paschal Lamb has been sacrificed.

Therefore, let us keep the festival.

Blessed are those who are called to the banquet of the Lamb.

**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

Come! Draw near with faith  
and receive the gifts of God for the people of God!  
**Thanks be to God.**

*Christ is the host at the altar here at Saint Mary's and welcomes all,  
especially those who are communicant members of other denominations.  
If today, you prefer to receive a blessing—please ask the priest or by crossing your  
arms across your chest.*

## COMMUNION MUSIC

“Brother James’ Air” (The Lord’s my Shepherd)  
James Leith MacBeth Bain 1860-1925 *arr.* Alan Bullard b.1947

## THE PRAYER AFTER COMMUNION

*Please stand*

*Our response to the prayer is:*      **Amen.**

Father,

**we offer ourselves to you as a living sacrifice.**

**Through Jesus Christ our Lord.**

**Send us out in the power of your Spirit**

**to live and work to your praise and glory.**

**Amen.**

## COMMUNION HYMN

The image shows a musical score for a hymn in 4/4 time. It consists of four staves of music. The first staff is the melody. The second and third staves are accompaniment for guitar, with chords written above the notes. The fourth staff is a bass line. The chords are: C, F, C, Dm, G7, C, C, E7, F°, F, D, G, D7, G, C, F, A7, D, G, C, F, G7, C.

- 1 Hail Redeemer, King divine!  
Priest and Lamb, the throne is thine,  
King, whose reign shall never cease,  
Prince of everlasting peace.**

*Angels, saints and nations sing,  
'Praised be Jesus Christ our King!  
Lord of life, earth, sky and sea,  
King of love on Calvary.'*

- 2 King, whose name creation thrills,  
rule our minds, our hearts, our wills,  
till in peace each nation rings  
with their praises, King of kings.**

*Angels, saints and nations sing,  
'Praised be Jesus Christ our King!  
Lord of life, earth, sky and sea,  
King of love on Calvary.'*

**3 King most holy, King of truth,  
guide the lowly, guide the youth;  
Christ the King of glory bright,  
be to us eternal light.**

*Angels, saints and nations sing,  
'Praised be Jesus Christ our King!  
Lord of life, earth, sky and sea,  
King of love on Calvary.'*

**4 Shepherd-king, from mountains steep,  
homeward bring the wandering sheep;  
shelter in one royal fold  
states and kingdoms, new and old.**

*Angels, saints and nations sing,  
'Praised be Jesus Christ our King!  
Lord of life, earth, sky and sea,  
King of love on Calvary.'*

WORDS: Patrick Brennan 1877-1951 *alt.*

TUNE: REX William Henry Grattan Flood 1859-1928 (TIS 237)

## NOTICES

*The priest may give some notices*

# THE SENDING OUT OF GOD'S PEOPLE

## THE BLESSING AND DISMISSAL

Christ is risen! Alleluia!

**He is risen indeed! Alleluia!**

*The Priest prays for God's blessing and sing* **Amen.**

*The dismissal is given:*

*Priest or Deacon*



Go in the peace of Christ, al-le-lu-ia, al-le-lu-ia.

The musical notation for the Priest or Deacon part is on a single treble clef staff. It begins with a common time signature (C) and a key signature of one flat (B-flat). The melody consists of quarter and eighth notes with various rests and slurs. The lyrics are: "Go in the peace of Christ, al-le-lu-ia, al-le-lu-ia."

*All*



Thanks be to God, al-le-lu-ia, al-le-lu-ia.

The musical notation for the All part is on a single treble clef staff. It begins with a common time signature (C) and a key signature of one flat (B-flat). The melody is identical to the Priest or Deacon part. The lyrics are: "Thanks be to God, al-le-lu-ia, al-le-lu-ia."

## POSTLUDE

# Trump has turned the pope into an adversary and exposed himself

by Antonio Spadaro, 17 April 2026

***By targeting Pope Leo XIV, Donald Trump has exposed the limits of political power when confronted with a moral authority it cannot silence or absorb.***

A moral voice can be ignored, refuted, or co-opted. What it cannot easily be is named as an adversary by the most powerful office in the world — unless that voice is already cutting too deep.

When Donald Trump chose to target Pope Leo XIV directly, in two brief but unmistakable statements (one posted on Truth Social, one delivered aloud to a reporter), he did something his predecessors had avoided: he brought a pontiff into the arena of American domestic polemic as an obstacle to be disciplined. That gesture, more than its content, is the event worth reading.

Trump's message was blunt. Leo, he said, is "bad at foreign policy," should "get back on track," should stop "hurting the Catholic Church," should be grateful to the president himself. He opposed the pope to his own brother, Louis Prevost, a Trump supporter, dragging into the polemic the most intimate register of family affection. The subtext was clearer than the text: I do not want a pope who criticises the President of the United States.

The first thing to say about this attack is what it is not. It is not a sign of strength. Political power turns on a moral voice only when it has failed to contain it. If Leo were irrelevant, he would not be worth a sentence on Truth Social. He is being named precisely because his word has begun to leave a mark — in the conscience of American Catholics, in the European chancelleries, in the very military apparatus that, weeks earlier, had felt the need to summon the Apostolic Nuncio, Cardinal Christophe Pierre, to the Pentagon. To attack the pope is to concede that the pope matters.

This is the paradox at the heart of the episode: by trying to delegitimise Leo, Trump certifies his weight. The attack is a tragic acknowledgment of reach. It is the gesture of an administration that cannot assimilate a voice it cannot silence, and therefore tries, awkwardly, to push it out of the field of legitimate speech.

The most tempting frame – ‘Trump versus the pope’ – is also the most misleading. It is a narrative that offers the clarity of a duel and the banality of a talk show. But it deforms what is happening. Leo has never named Trump. Not once, in weeks of increasingly pointed interventions, has the name of the American president crossed the pope’s lips. The asymmetry is not accidental: it is the signature of his strategy. Leo is not aiming at a person but at a structure – the mental, spiritual and political machinery that makes war thinkable, acceptable and, in the end, inevitable. Trump activates that machinery with particular intensity; he does not own it.

What we are witnessing, then, is not a clash of personalities but the friction between two operating systems. On one side, a grammar of force: deterrence, national exceptionalism, the “providential” use of power, a re-theologisation of politics in which God is enlisted to bless the strong.

On the other hand, a grammar of the Gospel: dialogue, moral limits, international law, the inviolable dignity of the innocent, the refusal to drag the name of God into the language of death.

These two grammars cannot be reconciled by diplomatic formulas. They can only be acknowledged and measured against one another. Trump’s post, in its crudeness, performs exactly that measurement.

Leo’s response, given on the flight to Algeria, is itself a small masterpiece of tone. He refused the bait. “I speak of the Gospel,” he said, and “I will continue to speak out loud against war.”

He added that he does not see his role as that of a politician, that he does not want to enter into a debate with the president, and that he is not afraid of the Trump administration. He warned, with evangelical precision, against those who “abuse” the message of the Gospel.

No counter-polemic, no wounded pride, no strategic ambiguity. By stepping outside the logic of reply, Leo steps outside the trap. Whoever engages Trump on Trump’s terms has already lost the moral register and accepted the rhetorical ring. Leo stays where he is: at the pulpit, not in the arena. That is what makes his freedom disarming – disarming in the literal sense, because it strips from the aggressor the only weapon that could have worked, which is the pope’s descent into the same grammar.

The deepest consequences of this episode will be felt not in Rome but in the United States, and not next week but over the coming years. The attack forces a clarification that the American Catholic community has postponed for decades. One cannot, at the same time, accept the magisterium of a pope who says that God blesses no army and adhere to a rhetoric that consecrates national force. The two positions are no longer compatible, and the president's outburst has made that incompatibility visible to everyone.

The reactions confirm it. The US episcopate, including voices usually aligned with the conservative side of the spectrum, has expressed "dismay" at the "denigrating" language used against Leo. This is not a progressive chorus: it is a pastoral one. Archbishop Timothy Broglio, former head of the Military Services and president of the bishops' conference, had already judged the conflict with Iran unjustified. Cardinals Cupich, McElroy and Tobin have been speaking for months of the most serious moral debate on American power since the end of the Cold War. The attempts, in some conservative Catholic media, to soften or contextualise Leo's words now appear out of step with the bishops themselves.

A partial decoupling of American Catholicism from partisan identification is becoming plausible, especially among the young and among Latino communities. With it, a renewed centrality of the bishops as moral interlocutors, and the possibility that the Church in the United States may begin to rediscover itself as a community of discernment rather than a cultural tribe. Surveys already suggest the direction of travel: Leo enjoys a cross-partisan favourability that no American political figure can today claim.

The attack also reveals something about the administration's misreading of the Holy See. Successive White Houses have known how to deal with popes who could be framed as "foreign": the Argentine, the Polish, the German, the Pole who confronted communism, the Latin American who confronted capitalism. There was always a cultural distance that made it possible to describe papal criticism as an outside voice failing to understand America. With Leo, that shortcut is closed. He is American, he speaks the language from the inside, he knows the reflexes, the liturgies, the temptations. His word arrives without the filter of foreignness, and this is precisely what the current administration appears unable to metabolise.

At the same time, Leo is not reducible to America. He carries with him Peru, the missionary experience, an ecclesial sensibility that is irreducibly international. He embodies an America already inhabited by the world, not an America walled against it. His pontificate is becoming, almost against its will, a counter-narrative about what the United States could be: a country of genuine religious freedom, of the rule of law, of generosity toward refugees, of leadership grounded in legitimacy rather than coercion. The refusal to join the ‘Board of Peace’ – which Cardinal Parolin described, with diplomatic understatement, as containing “points that leave one somewhat perplexed” – is the clearest institutional expression of this distance. The Holy See is not willing to become the chaplain of a project of power.

Three factors converge to make this a moment of real, not rhetorical, danger. American action in the Middle East appears improvised and strategically empty, which breeds frustration and pressure for escalation.

The attack on the pope has the shape of an outburst, not of a considered gesture: the outburst of an executive that cannot dominate a moral voice. And the erosion of the president’s credibility – within both conservative Catholic circles and parts of the MAGA coalition – is already measurable. Cornered figures do not necessarily become quieter. This is why Leo’s posture is not a luxury of style but an act of responsibility: calm, precise, unintimidated.

The longer-term question is whether American Catholicism will accept the invitation that Leo’s very existence extends to it. His figure breaks the schema. He is the American pope who cannot be enlisted for America. He is the son who interrogates the house from within, without disowning it.

Trump’s attempt to discipline him is, in this sense, the last reflex of an older assumption: that the Catholic Church in the United States is, at bottom, a domestic constituency. Leo is quietly dismantling that assumption – not by confrontation, but by presence.

In the end, what Trump’s attack reveals is that Leo XIV has become the one figure in the current international landscape whom raw power cannot assimilate and cannot ignore. He has no army, no treasury, no electoral base. He has a pulpit, a tradition, and a tone. And yet he has reached the point at which the most powerful political office in the world feels compelled to name

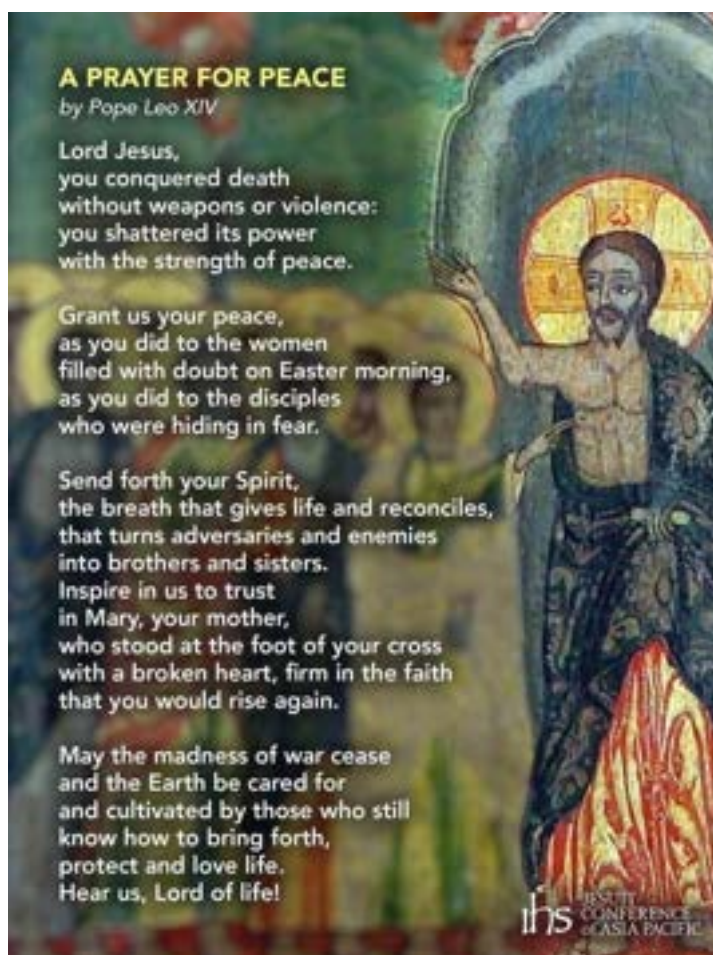
him as an obstacle. That is not a defeat for the Holy See. It is the most precise measurement of its weight.

The freedom of Leo XIV is of a particular kind: disarmed and disarming. It has no weapons to surrender and therefore cannot be forced into surrender. It does not seek confrontation and therefore cannot be dragged into confrontation. It judges the exercise of power by a criterion that power does not control, and precisely for this reason, it unsettles those who would like the moral field to be as governable as the military one.

To attack such a voice is to admit that it cannot be bought, silenced, or enrolled. In a time in which war has begun, once again, to be fashionable, the fact that a pope is being publicly contested by a president of the United States is not a scandal to be lamented. It is, in its own sober way, a sign that the word has arrived where it needed to arrive.

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on the website: "Pearls and Irritations: John Menadue's Public Policy Journal"

*Antonio Spadaro, SJ, is undersecretary of the Dicastery for Culture and Education of the Holy See. He is a member of the board of directors of Georgetown University and an Ordinary academic of the Pontifical Academy of Fine Arts and Letters of the Virtuosi al Pantheon. He was editor in chief of La Civiltà Cattolica for 12 years.*



## A FEW POINTERS FOR YOUR PRAYERS

### FOR THE CREATED ORDER

For those suffering in extreme weather particularly fire and flood

### FOR THE NEEDS OF THE WORLD

For an end to violence in every land especially in Ukraine, Africa and the Middle East

For the raising up of leaders who pursue peace

For the Royal Commissioner of the Commission into antisemitism

### FOR THE LIFE OF THE CHURCH

For our parish and its ministry in North Melbourne.

For Pope Leo and other prophets of peace

For Ric, Archbishop of Melbourne and his assistant bishops

For Sarah, Archbishop of Canterbury

For the safety of all holy places

### FOR THOSE IN NEED OF HEALING AND WHOLENESS

Please pray for: Philip, Heidi, Marta, Angie, Vasu, Isaiah, Susan, John, Edith, Beth, Deepa, Susanne, Max, Bp Kate, Libby.

### FOR THE RECENTLY DEPARTED

Jean Daniels, Margaret Dean, Pierre al-Rahi (priest)

### FOR THOSE WHOSE YEAR'S MIND OCCURS THIS WEEK

Mick Stout, James Carnegie, James Paul Wang, John Stroop, Anthea McCall (priest), Roger Farquhar Kelly (priest), Jeanie Finlay, Max Oliver Riebel.

### IF YOU HAVE PRAYER INTENTIONS

If you'd like a name to be included, please email Fr Stuart on:

[contactfrstuart@gmail.com](mailto:contactfrstuart@gmail.com) (Names will be listed for 1 month unless otherwise specified).

# FINANCIALLY SUPPORTING SAINT MARY'S LIFE & MINISTRY

Your continuing financial support of the Parish is greatly appreciated.

There are two ways to donate to Saint Mary's:

**PayID®** One off or recurring payments are best made with PayID® from your banking application or website. PayID® makes sending money fast, easy and you'll know your money is going to St Mary's before you hit send.

Our PayID is our ABN - 91 426 837 132

Our PayID Name is ST MARYS ANGLICAN CHURCH NORTH MELBOURNE

**QR Code** Using your phone camera, scan the barcode it opens a link in your browser to donate to the parish.



## THINKING OF THE FUTURE: BEQUESTS

A bequest also helps the parish into the future. You can speak with the Treasurer in confidence about how to incorporate St Mary's into your estate planning.

## TO HELP THOSE IN NEED

We donate foodstuffs to Anglicare Victoria / St Mark's Community Care.

You can make tax deductible donations also so please visit:

<https://www.melbourneanglican.org.au/maf-donation-page/> - 'Melbourne Anglican Benevolent Society' - 'St Mary's North Melbourne—Relief Program'

## CHILD SAFETY COMMITMENTS



The Anglican Diocese in conjunction with St Mary's Anglican Church North Melbourne does not tolerate abuse, harassment or other misconduct within our communities. If any person has concerns about behaviour of a church worker, past or present. The Diocese of Melbourne is committed to doing all that is possible to ensure that abuse does not occur. All complaints of abuse are taken very seriously, and we do all we can to lessen harm. We offer respect, pastoral care and ongoing long-term support to anyone who makes a complaint. St Mary's Statement of Commitment to Child Safety is on our noticeboard and can be downloaded from our website [www.stmarys.org.au](http://www.stmarys.org.au)

## ACKNOWLEDGEMENTS

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## CELEBRATING THE LITURGY NEXT SUNDAY WHO'S DOING THINGS!

3 MAY 2026 – THE FIFTH SUNDAY OF EASTER

*Year A in the Three-Year Lectionary Cycle*

|                     |                    |                     |
|---------------------|--------------------|---------------------|
| Readings of the Day | First Reading      | Acts 7:55-60        |
|                     | Responsorial Psalm | Psalm 31:1-5, 17-18 |
|                     | Second Reading     | 1 Peter 2:11-25     |
|                     | Gospel             | John 14:6-14        |

**8 AM**

**THE EUCHARIST**

Reader

Jen Langmead

**10 AM**

**SUNG EUCHARIST**

1<sup>st</sup> and 2<sup>nd</sup> Readers

Helen McCallum

Robert Gribben

Servers

Alice Christofi, Anne Sunderland

Welcomer

Sam Miller

Introduction/Intercession

Andrew Gador Whyte

Live Stream / AV

Adam Wing

Kids Cnr / Sunday School

Harriet Jenkins

Rosie Moloney

Morning tea

Katie Holmes

Susan Gribben

Flowers

Malcolm Elms

## TWO FINAL THOUGHTS ... ONE SERIOUS THE OTHER ...

### MYSTERY

Until Pentecost, the followers of Jesus were in this liminal state, this mystery, this place of learning and receiving wisdom from the resurrected Christ. It is good to act, but if we are too eager to do acts, we might miss the reality of the resurrection, we might fail to sufficiently inhabit, to sufficiently eat and drink of, this mystery.

Br. Lucas Hall, SSJE



# LITURGIES & ACTIVITIES AT SAINT MARY'S

## EVERY SUNDAY

8.00 am      The Eucharist

10.00 am     Sung Eucharist

## EUCCHARISTS DURING THE WEEK

12.00 pm     Thursday

## THURSDAY 14 MAY – THE ASCENSION OF THE LORD

7.00 pm      Sung Eucharist – Wine and Cheese in Vicarage after

## MORNING PRAYER – Monday, Wednesday and Friday at 8.30 am

Click the link: <https://bit.ly/499l0N4>

Meeting ID: 826 4665 0345, Passcode: 464706.

## DELTA STUDIES

Occasional series on various theological and topics concerning social justice or current affairs. These are held after the Sunday Eucharist.

## CHOIR

Our choir sings at the Sung Eucharist each Sunday. They practice on Tuesdays. Speak to Beverley Phillips if you would like to join our parish choir. Her contact details are on the back of this booklet.

## PARISH COUNCIL

Meets after Sunday Eucharist on the third Sunday of the month.

May 17

### *Want to keep in touch?*

*You can fill this form in and tear it off or this page and give to a person on the door, Fr Stuart or one of the servers. You may wish to tick an option below.*

NAME

EMAIL

PHONE

*I would like to volunteer*    *Add me to the mailing list*    *I would like a visit*

# SAINT MARY'S ANGLICAN CHURCH

## PARISH OF NORTH MELBOURNE

*A faithful, inclusive, sacramental community in the Anglican Catholic tradition in this part of Melbourne since the 1850s.*

*We acknowledge the Traditional Custodians of the land on which we gather and worship—the Wurundjeri people of the Kulin Nations. We pay our respects to their Elders, past and present, who have cared for Country for generations. We are grateful for their ongoing custodianship and for their generous invitation to join them in caring for Country.*

|                       |                                                                                                                                   |
|-----------------------|-----------------------------------------------------------------------------------------------------------------------------------|
| Vicar:                | The Reverend Fr Stuart Soley SMMS<br>contactfrstuart@gmail.com      0409 949 956                                                  |
| Assisting Clergy:     | The Reverend Professor Fr Russell Goulbourne<br>The Reverend Professor Emeritus Robert Gribben AM<br>The Reverend Fr Luke Hopkins |
| Director of Music:    | Beverley Phillips<br>bphillips@melbourneanglican.org.au    03 5286 1179                                                           |
| Children's Ministry:  | Harriet Jenkins and Rosie Moloney                                                                                                 |
| Wardens:              | Anne Sunderland      mail4annes@gmail.com<br>Malcolm Elms<br>Susan Brennan                                                        |
| Parish Council:       | Wardens and Alice Christofi (Secretary),<br>Andrew Barnard (Treasurer), Andrew Gador-Whyte,<br>Harriet Jenkins, John Blanch       |
| Parish Administrator: | Vacant      office@stmarys.org.au                                                                                                 |
| Office Hours:         | None at present during the vacancy                                                                                                |

### HOW TO CONTACT US

|              |                                                  |
|--------------|--------------------------------------------------|
| Street Post: | 430 Queensberry Street, North Melbourne VIC 3051 |
| Postal:      | PO Box 480, North Melbourne VIC 3051             |
| Phone:       | 0451 985 125                                     |
| E-mail:      | office@stmarys.org.au                            |
| Web:         | www.stmarys.org.au                               |



Check our pages on Facebook & YouTube

