

**EASTER
SUNDAY
YR B 2018
31 MARCH /
1 APRIL**

The Parish of St James



Coorparoo.

**An Augustinian Parish:
Archdiocese of Brisbane.**



From the Priory Window

So, we have run the Lenten journey and now, with Augustine, can shout, “We are Easter People and Alleluia is our song!”

This Easter, four adult folk, having made the Lenten journey with us, have been baptised into this faith community and two baptised Christians have decided to worship in the Catholic tradition. The rest of us have renewed our baptismal promises and recommitted to being disciples of Christ. And, central to being renewed is our commitment to being a welcoming Eucharistic community. Part of being welcoming is to demonstrate unity by adopting a common bodily posture as a sign of that unity when we are at Mass. Our Church tells us that this contributes to the beauty and noble simplicity of the liturgy and fosters the participation of all.

The focus ought to be on the common spiritual good of the People of God rather than private inclination. Some parishioners have seen others fall to their knees to receive communion and wonder if they should do the same even though the practice in Australia and this parish is to receive communion standing. If people kneel because it is thought to be more reverent, this is based on a misunderstanding of the meaning of various postures.

The basic posture for showing honour and respect is standing. When we come into the presence of a superior, we stand until we are invited to sit. In the liturgy, we stand for the Gospel as a sign of respect for the Lord. We stand at the entrance and departure of the priest to acknowledge that Christ is present in his leadership. Standing is the posture of Easter joy. The Eastern Churches follow the ancient practise of not kneeling on Sundays or during the Easter season!

Like the Israelites on the night of the Exodus, we eat standing because the Eucharist sends us out on mission—renewed by gathering and being nourished at the Lord’s table, we are ready to go!

Standing for communion is therefore most appropriate as a sign of reverence and respect and it accepts our dignity as children of God and embraces our mission to proclaim the Gospel.

When we do come to communion, singing and in procession:

“It is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord’s Body from hosts consecrated at the same Mass and that they partake of the chalice, so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated.” (**General Instruction of the Roman Missal** no. 85)

To enable this to happen, our Communion Ministers are asked not to bring the ciborium from the tabernacle at the beginning of the communion rite. If the hosts brought forward in the procession of gifts are not sufficient for the number of communicants, then, reserved hosts will be brought from the tabernacle without drawing attention.

Please see the back page for excerpt of an important letter from Fr Dave Austin, our Provincial.

Fr Peter osa Parish Administrator.