

St Michael's Parish, Nowra

Incorporating the Catholic Communities of St Michael's, Nowra – St. Patrick's, Berry – Sacred Heart, Bomaderry - Help of Christians, Culburra – St Joseph's, Kangaroo Valley – Holy Spirit, Vincentia.



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Bookings for Weekend Masses, please see notice inside bulletin

29th Sunday in Ordinary Time A

18th October 2020

WORLD MISSION SUNDAY – CARER'S WEEK

The Sacrament of the Last Supper

(An artist's perspective)



Since its purchase in 1956 by the National Gallery of Art in Washington, **The Sacrament of the Last Supper**, an oil painting by Salvador Dalí (1904-89), has replaced Pierre-Auguste Renoir's "Girl With a Watering Can" as the museum's most popular work (pushing her "into the mud" as Time magazine quipped). The popularity of Dalí's image has persisted despite critical hostility toward the painting and the gallery's own ambivalence. It hangs in a corner by the elevators.

Theologians, like the Protestants Francis Schaeffer and Paul Tillich, have also weighed in. For Schaeffer, Dalí's image was a clear example of Christian meaning being lost to a vague existentialism: "This intangible

Christ which Dalí painted is in sharp contrast to the bodies of the apostles who are physically solid in the picture. Dalí explained in his interviews that he had found a mystical meaning for life in the fact that things are made up of energy rather than solid mass. Because of this, for him there was a reason for a vault into an area of nonreason to give him the hope of meaning."

Tillich's view of the painting, conveyed during a lecture on religion and art, was reported by Time magazine: "Tillich deplored Dalí's work as a sample of the very worst in 'what is called the religious revival of today.' The depiction of Jesus did not fool Tillich: 'A sentimental but very good athlete on an American baseball team... The technique is a beautifying naturalism of the worst kind. I am horrified by it!' Tillich added it all up: 'Simply junk!'"

Both theologians misunderstood the image, however, as a depiction of the Last Supper. That is not surprising. Familiarity with the Leonardo da Vinci masterpiece causes most of us to make that leap when we encounter Jesus at table with 12 men around him. But Dalí has given us something more.

Salvador Dalí, Catholic

Dalí returned to the Catholic faith in 1949. His journey home had started years earlier when he found himself stirred by the poetry of the Spanish mystic St. John of the Cross. Dalí's first painting with an explicitly religious theme, the surrealist "Temptation of Saint Anthony," appeared in 1946. By the time of his public embrace of Catholicism, however, Dalí had broken with the Surrealists (though he remains the most well-known of the Surrealist painters) and had announced his intention to "become classical," combining Surrealist visual liberties with a High Renaissance treatment of the body.

Dalí was excited by the possibilities of expressing mystical ideas in light of new visions of reality made possible by nuclear physics. He dismissed the "science versus religion" dichotomy, noting "not a single philosophic, moral, aesthetic or biological discovery allows the denial of God." His Surrealist art had been dominated by Freudian motifs, but from then on, his art would take on the Christian heritage in its content and depth. Dalí began to explore a mystical edge of Christianity that had been particularly challenged by a sterile view of modern science.

A Close Look

By placing Christ's face at the centre of the painting, which intersects with the horizon line, and by placing the sunlight's source at that intersection point, the figure of Christ dominates "The Sacrament of the Last Supper." The Christ then directs our eye upward to the figure that would otherwise dominate the painting, a giant torso whose arms span the width of the picture plane. This figure is likely the intended focus because our eye is directed around the canvas to this spot; both figures are transparent. Christ gestures with his left hand toward himself and with his right hand points to the figure above. He looks like a visual representation of Jesus' reply to his disciple Philip, who asked at the Last Supper, "Lord, show us the Father..." "Don't you know me, Philip, even after I have been among you such a long time?" Jesus replied, "Anyone who has seen me has seen the Father" (Jn 14:8-9).

The Father's face is appropriately off the canvas; this is the transcendent God who warned Moses, "You cannot see my face, for no one may see me and live" (Ex 33:20). The full presence of the Triune God is made complete by the inclusion of an illusory Holy Spirit dove perched on Christ's left shoulder, composed of the lines of his hair and jaw.

The setting is distinctive: a dodecahedron, or 12-sided space, that we perceive in the pentagon-shaped windowpanes behind the table. The architecture is also transparent. The dodecahedron is an ancient symbol of heaven, where this event is taking place. This is the realm of the Father, who casts a shadow on the otherwise invisible architecture. With his outstretched arms the Father embraces both heaven and earth.

Assuming traditional symbolism, we would identify those at table as the Twelve Apostles. A second look makes us question that assumption. For these are mirror images of one another: six sets of twins around the table, not the historical followers of Jesus. The figures painted here are not important for their personalities, but for their actions: their reverent prayer and worship. They direct their attention not to Christ, for he is not visibly seated with them, but toward the altar. What inspires their worship is set on the table, solid and casting shadows: the bread and the wine. This is the Eucharist, the sacrament of the Last Supper.

The Real Presence

Instead of painting a historical Last Supper as Leonardo did, Dalí gives us the real presence of Christ in the Eucharist.

The real presence is a cornerstone of Catholic spirituality. The mystical aspect of the doctrine caught Dalí's attention. The classic definition of a sacrament (a visible sign of an invisible reality) conveys well the Catholic understanding. On the table are the bread and wine. Also depicted is the invisible reality—Christ, the sacrament of God on earth, the Father in this mystical 12-sided heaven—truly and really present to those who receive him.

Dalí's intention is to make visible what occurs in every celebration of the Mass: that the worship on earth makes present the realities of the worship in heaven. The real presence of Christ means the real presence of the Father. The community drawn together in recognition of this miracle—the church—reveals the real presence of the Holy Spirit. Where the Trinity is, heaven is: unseen with our eyes, but sensed and recognized in our prayer. Fr. Le

Registering for weekend Masses:

For Nowra, Culburra, Berry and Bomaderry - call **0477 427 396** (Mon to Fri between 10am & 3pm)

For Mass at Kangaroo Valley, please email ronankangaroo1@gmail.com

For Mass at Vincentia - call **0435 862 156** or email holyspiritvincentia@gmail.com

*** PLEASE CALL TO CANCEL YOUR BOOKING
IF YOU HAVE REGISTERED FOR MASS AND ARE UNABLE TO ATTEND***

<i>Mass Times</i>		<i>Sunday Mass Times</i>									
<i>Saturday Vigils</i>		Nowra	8:00 am	9:30am	5:00 pm	Nowra	MONDAY 8:00 am	TUESDAY 8:00 am	WEDNESDAY 8:00 am	THURSDAY 8:00 am	FRIDAY 8:00 am
Nowra	5:00pm	Berry	8:00 am			Berry	5:30 pm				
Culburra	5:00pm	Bomaderry	9:30 am			Culburra			5:30 pm		
Vincentia	5:00pm 6:15pm	Vincentia	9:00 am	10:15		Bomaderry					5:30 pm
		Kangaroo Valley	11:00 am			Vincentia	8:00 am	5:30 pm	5:30 pm	8:00am	8:00 am
						Kangaroo Valley	9:00 am		9:00 am	9:00 am	

Confessions / Reconciliation

Nowra: Saturday: 9.30 – 10.30am

Berry: Tuesday following 5.30pm Mass

Culburra: Saturday prior to Vigil Mass at 5.00pm

Bomaderry: Friday following 5.30pm Mass

Vincentia: Saturday 4pm

This week includes the following celebrations:

Monday: The Optional Memorial of **Sts John de Brebeuf** and **Isaac Jogues**, priest, companions and martyrs and **St Paul of the Cross**, priest

Thursday: The Optional Memorial of **St John Paul II**, pope

Friday: The Optional Memorial of the **St John of Capistrano**, priest

Saturday: The Optional Memorial of **St Anthony Claret**, bishop



We prayerfully remember the recently deceased **Elizabeth Payne** and all those whose anniversaries occur at this time especially **Oswald "Ossie" Turner Sr** and **Franz Maringer**. We pray also for all who have died from Covid-19 in Australia and worldwide. May they rest in peace.

Livestream Holy Hour

Join the NET Team for online Holy Hour! Every Wednesday from 6:30pm on Instagram @wollongongnetteam or Facebook @CYMDOW (Catholic Youth Ministry Wollongong). Witness adoration and join in for praise and worship, and hear the Gospel as well as a reflection written by one of our team members!

WORLD MISSION SUNDAY 18th October - Still today, landmine accidents are prevalent in



Cambodia, a cruel reminder of the country's troubled past, even for those who were not yet born during the tumultuous years of the Khmer Rouge regime and ensuing civil conflicts.

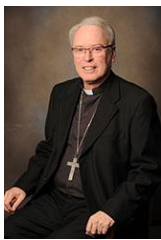
You may choose to become a monthly partner, in which your gifts will fund community and child-focused programs run by the Church in Cambodia. Your one-off gift today is also very much appreciated and will make a great difference to those in need in Cambodia and around the world. Freecall: 1800 257 296

www.catholicmission.org.au/cambodia

Divine Renovation Australasia Launch Webinar October 24th, 2020 - 9:30-11am Sydney time (AEDT).

You are encouraged to register for this exciting event that will cast a vision for what is possible for parish renewal in Australia and New Zealand with the launch the DR Australasia office – speakers include Fr James Mallon, Dan O'Rourke, Fiona O'Reilly and Kevin Bailey AM. To register go to <https://www.tfaforms.com/4857335>

'BLEST BE THE WORK OF OUR HANDS' - Carers Week 2020



Dear Friends in Christ,

Carers Week in Australia will be celebrated on Sunday 11 to Saturday 17 October. In recognition of the many carers in our parishes, the Bishops invite you to celebrate and acknowledge carers. Carers Australia define carers as people who provide unpaid care and support to family members and friends who have a disability, mental illness, chronic condition, terminal illness, an alcohol or other drug issue or who are frail aged. This includes the 272,000 young people up to the age of 25 who are carers. (Carers

Australia: www.carersaustralia.com.au/)

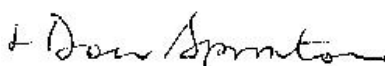
In 2015, in Australia, there were 2.7 million unpaid carers in Australia (Australian Bureau of Statistics (2018) Survey of Disability, Ageing and Carers) that is 12% of the population. 96% of carers provide support for a family member which often means they can only work part time. Only 56% of primary carers work compared to 86% of non-carers. Reduced work hours leads to less weekly income and the weekly median income of primary carers aged 15 - 64 was 42% lower than that of non-carers(2). Lower income in a household can lead to poverty. Carers are our unsung heroes and are a real presence of Jesus in our communities. In fact, in 2015, it was estimated that carers provided 1.9 billion hours of unpaid care.

However, caring has a price and research has shown that, when carers are inadequately supported, their own health, mental health and wellbeing can be seriously affected. Being unable to work or work part time can lead to financial challenges and sometimes poverty.

Parish communities can play a pivotal role in providing support, both spiritually and practically, to carers in their parish communities. We are called to not only celebrate and acknowledge carers but to look for ways to listen to, build relationships with and form networks of support for carers. Pope Francis instructs us: "It means opening the doors and letting Jesus go forth. Many times we keep Jesus closed inside the parishes with us, and we do not go out and we do not let Him leave!" We are encouraged to open the doors of our parishes and open our hearts to carers.

I invite you to use the enclosed material to promote Carers Week in your parish. Thank you again for your willingness to engage in this practical pastoral expression of genuine love for Jesus as seen in every member of His disciples.

Yours sincerely in Jesus,



Bishop Donald Sproxton,
Bishops' Delegate for Disability Issues
Bishops Commission for Social Justice – Mission and Service
Australian Catholic Bishops Conference

Entrance Antiphon

Cf. Ps 16:6,8

To you I call; for you will surely heed me, O God; turn your ear to me; hear my words. Guard me as the apple of your eye; in the shadow of your wings protect me.

A reading from the prophet Isaiah

Is 45:1.4-6

Thus says the Lord to his anointed, to Cyrus, whom he has taken by his right hand to subdue nations before him and strip the loins of kings, to force gateways before him that their gates be closed no more: It is for the sake of my servant Jacob, of Israel my chosen one, that I have called you by your name, conferring a title though you do not know me. I am the Lord, unrivalled; there is no other God besides me. Though you do not know me, I arm you that men may know from the rising to the setting of the sun that, apart from me, all is nothing.

Responsorial Psalm Ps 95**Response.** Give the Lord glory and honour

1. Sing a new song to the Lord,
sing to the Lord all the earth.
Tell among the nations his glory
and his wonders among all the peoples. (R.)

2. The Lord is great and worthy of praise,
to be feared above all gods;
the gods of the heathens are naught.
It was the Lord who made the heavens. (R.)

3. Give the Lord, you families of peoples,
give the Lord glory and power,
give the Lord the glory of his name.
Bring an offering and enter his courts. (R.)

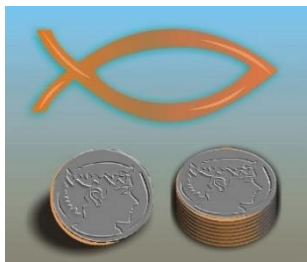
4. Worship the Lord in his temple.
O earth, tremble before him.
Proclaim to the nations: 'God is king.'
He will judge the peoples in fairness. (R.)

A reading from the first letter of St Paul to the Thessalonians 1 Thes 1:1-5

From Paul, Silvanus and Timothy, to the Church in Thessalonika which is in God the Father and the Lord Jesus Christ; wishing you grace and peace from God the Father and the Lord Jesus Christ. We always mention you in our prayers and thank God for you all, and constantly remember before God our Father how you have shown your faith in action, worked for love and persevered through hope, in our Lord Jesus Christ. We know, brothers, that God loves you and that you have been chosen, because when we brought the Good News to you, it came to you not only as words, but as power and as the Holy Spirit and as utter conviction.

Gospel Acclamation

Alleluia, alleluia! Shine on the world like bright stars; you are offering it the word of life.
Alleluia!

**A reading from the holy Gospel according to Matthew** Mt 22:15-21

The Pharisees went away to work out between them how to trap Jesus in what he said. And they sent their disciples to him, together with the Herodians, to say, 'Master, we know that you are an honest man and teach the way of God in an honest way, and that you are not afraid of anyone, because a man's rank means nothing to you. Tell us your opinion, then. Is it permissible to pay taxes to Caesar or not?' But Jesus was aware of their malice and replied, 'You hypocrites! Why do you set this trap for me? Let me see the money you pay the tax with.' They handed him a denarius, and he said, 'Whose head is this? Whose name?' 'Caesar's' they replied. He then said to them, 'Very well, give back to Caesar what belongs to Caesar – and to God what belongs to God.'

Communion Antiphon Ps 32:18-19

Behold, the eyes of the Lord are on those who fear him, who hope in his merciful love, to rescue their souls from death, to keep them alive in famine.