

First Reading [Jos 5:9-12](#)
A reading from the book of Joshua
The Lord said to Joshua,
'Today I have taken the shame of Egypt away from you.'
The Israelites pitched their camp at Gilgal and kept the Passover there on the fourteenth day of the month, at evening in the plain of Jericho. On the morrow of the Passover they tasted the produce of that country, unleavened bread and roasted ears of corn, that same day.
From that time, from their first eating of the produce of that country, the manna stopped falling. And having manna no longer, the Israelites fed from that year onwards on what the land of Canaan yielded.

Responsorial Psalm [Ps 33:2-7. R. v.9 \(R.\)](#) Taste and see the goodness of the Lord.
1. I will bless the Lord at all times, his praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. (R.)
2. Glorify the Lord with me. Together let us praise his name. I sought the Lord and he answered me; from all my terrors he set me free. (R.)
3. Look towards him and be radiant; let your faces not be abashed. This poor man called; the Lord heard him and rescued him from all his distress. (R.)

Second Reading [2 Cor 5:17-21](#)
A reading from the second letter of St Paul to the Corinthians
For anyone who is in Christ, there is a new creation; the old creation has gone, and now the new one is here. It is all God's work.
It was God who reconciled us to himself through Christ and gave us the work of handing on his reconciliation. In other words, God in Christ was reconciling the world to himself, not holding men's faults against them, and he has entrusted to us the news that they are reconciled. So we are ambassadors for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God.
For our sake God made the sinless one into sin, so that in him we might become the goodness of God.

Gospel Acclamation [Lk 15:18](#)
Praise and honour to you, Lord Jesus Christ!
I will rise and go to my Father and tell him: Father, I have sinned against heaven and against you.
Praise and honour to you, Lord Jesus Christ!

Gospel [Lk 15:1-3. 11-32](#)
A reading from the holy Gospel according to Luke
The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the Pharisees and the scribes complained. 'This man' they said 'welcomes sinners and eats with them.'
So he spoke this parable to them:

The Liturgy of the Word

'A man had two sons.
The younger said to his father,
"Father, let me have the share of the estate that would come to me."
So the father divided the property between them.
A few days later,
the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery.
'When he had spent it all,
that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything.
Then he came to his senses and said,
"How many of my father's paid servants have more food than they want, and here am I dying of hunger!
I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your paid servants."
So he left the place and went back to his father.

'While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said,
"Father, I have sinned against heaven and against you. I no longer deserve to be called your son."
But the father said to his servants,
"Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found."
And they began to celebrate.
'Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about.
"Your brother has come" replied the servant "and your father has killed the calf we had fattened because he has got him back safe and sound."
He was angry then and refused to go in, and his father came out to plead with him; but he answered his father,
"Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid goat for me to celebrate with my friends. But for this son of yours, when he comes back after swallowing up your property – he and his women – you kill the calf we had been fattening."
'The father said,
"My son, you are with me always and all I have is yours. But it is only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found.""

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SACRED HEART PARISH

Moruya, Moruya Heads, Mossy Point, Broulee, Tuross Head, Congo, Bodalla.

36 Queen Street (PO Box 23), Moruya, NSW, 2537.

Phone: (02) 4474 2024; Fr Steve:047 807 3995

Email: Moruya@cg.org.au

Website: http://cg.org.au/Moruya

Parish Administrator Fr Stephen Astill SJ;

Deacon Emeritus Rev. Paul Rummary;

Youth Minister:

Parish Secretary Mrs Rachel Glover;

Cleaner: Mrs Sue Fawcett

Tuross Caring Group: 0497 315 534

Moruya Caring Group: 0431 354 993

PARISH SCHOOLS: St Mary's Parish Primary School

Acting Principal: Mrs Noelene O'Neill.

Carroll College Principal: Mrs Jacqui Heffernan.

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Welcome to parishioners and other readers for the First Edition of our new Bulletin! That it is happening on the great Fourth Sunday of Lent, the weekend in which the Church traditionally urges a 'softening' of the purple ardours in which we have been engaged over the past three weeks, and shift gear into pink, a joyful, gentle colour; soft is good! As the Israelites in the Exodus account of our First Reading started eating their local produce, it would have been a time of many red/pink fruits like Pomegranates and Grapefruits, Beets, Blood oranges, Cherries, Cranberries, Guava, Papaya, Pink grapefruit, Pink/Red grapefruit, Radicchio, Radishes, Raspberries, Red apples, Red bell peppers, Red chili peppers, Red grapes, Red onions, Red pears, Red peppers, Red potatoes, Rhubarb, Strawberries, Tomatoes, and Watermelon! (ok, not ALL these may have literally been 'local' produce, let us not spoil a good story with facts, please!)

We return to purple as the regular Lenten colour for the rest of the week. Next weekend is the Fifth Sunday of Lent; astute readers probably had already worked that out! But the following weekend, those same astute readers would probably be saying, It's the sixth week of Lent. For the rest of us, we know they'd be wrong as it is Palm Sunday and the 40 days of Lent won't actually be up till Holy Saturday! With Palm Sunday, we do enter Holy Week, the most dramatic week in the Church's annual liturgical calendar. Here's our programme:

Palm Sunday		Solemn Entrance		Setting up needed. Usual arrangements apply from last year
Holy Thursday 5pm	Mass of the Last Supper	Gloria + bring and ring bells	Washing of the Feet	Transfer of Blessed Sacrament Adoration Leave in silence
Good Friday	1pm, 2pm 3pm	1pm Reconciliation	2pm Stations of the Cross	3pm Ceremony of the Passion -10 Prayers of Faithful -Adoration of the Cross -Holy Communion Leave in silence
Holy Saturday	Jesus in the tomb	An unclear day for silence, solitude, away		
Easter Vigil	The mother of all vigils	Less rather than more	Candle Procession Exsultet 3 OT Readings: Gen 1.26-31; Ex 14.15-15.1; Ez 36.16-28.	Baptismal Promises Liturgy of Eucharist HAPPY EASTER!!!
Easter Sunday	The Lord Is risen!	Gloria + bring and ring bells		HAPPY EASTER!!!

FR FRANK BRENNAN SJ Frank is visiting me here over this weekend; we welcome him here to this parish. He is here in a private capacity, as I am a member of the Jesuit Community in Yarralumla, Canberra, of which he is the religious Superior. He is not giving any talks, lectures or the like. I'll be showing him around the area, as best as I am able! Better it will be next year! Welcome, Frank!

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LETTER TO THE CATHOLIC ARCHDIOCESE
OF CANBERRA AND GOULBURN
REGARDING A.C.T. LEGISLATION
AND THE SEAL OF CONFESSION

Dear Friends in Christ,
May the peace of Christ be with you all in this Lenten season! Much progress has been made over the past 20 years to ensure children in our care are safe and protected. Among other initiatives, the Archdiocese now has an Institute for Professional Standards and Safeguarding. We have adopted the 10 key elements recommended for child-safe institutions coming from the Royal Commission. We have entered the National Redress Scheme.

I wish to update you on new legislation in the ACT regarding child abuse. In summary, the ACT Government's recent legislative changes are: i. The Crimes Act (ACT) will require any citizen over the age of 18 who identifies or believes that a child is being abused to report the matter to the police. ii. Mandatory Reporting will require clergy to report to Child and Youth Protection Services. iii. The Reportable Conduct Scheme requires certain employees who work with children to report child abuse and misconduct by another employee (including volunteers) that occurs either in a professional or personal capacity.

The sexual abuse of children and vulnerable people is both a crime and a sin. Civil authorities deal with crime and punishment. The community of faith deals with sin and forgiveness, support and healing. Along with other good citizens, Catholics seek to comply with the Government's legislation. We will continue to maintain safe, nurturing environments for our children. The proposed legislation requires Mandatory Reporting by priests in relation to child abuse disclosed during the Sacrament of Confession. We understand the Government's safeguarding intention. However, the changes to the Crimes Act noted above address this issue.

The proposed legislation requires any citizen to report matters of child abuse to the police. The Catholic Church believes this is a truly significant development, since it will help capture child abuse not only in institutions, but in the wider community. Through our Institute of Professional Standards and Safeguarding, priests, parishes, healthcare, education and welfare agencies, Catholics will continue to be instructed to report crimes of child abuse to the relevant authorities.

In the unlikely case of unreported child abuse being disclosed during Confession, priests will, without breaching the Seal of Confession, take the opportunity to encourage and assist the person to report to civil authorities. Work is underway to assist priests to respond practically to the challenges ahead. That work will continue with input from my Professional Standards Advisory Panel and from priests.

I do pray, my dear people, that this clarification is helpful to you. May the merciful Jesus lead us all on our Lenten journey to the Easter Mysteries of our faith.

Yours sincerely in Christ,

Archbishop Christopher Prowse

DAILY MASSES: When I arrived here so long ago on January 1, I've been on a steep and sometimes stressful learning curve; ive also been keen to open up all kinds of things for reconsideration. The reason we do some things is because of the circumstances of the time. When those circumstances no longer apply. The 5.30pm Tuesday Mass seems to be more convenient

for a lot more people than the 9.15am. Would it be a good thing to have more Masses during the week at 5.30pm than at 9.15am. Please consider and discuss the issue in which I'm not asking for change, but that the question is up for discussion.

PARISH BBQ. 5th MAY The parish BBQ is being organised and we need an indication of numbers for catering purposes. Would you please indicate on the form at the rear of the church both this weekend and next. If you would like to donate something please indicate on the list provided.

PATRICIA MOONEY rip: We celebrated the life of Tuross Head resident, Patricia Mooney, with a large congregation here in Moruya on Friday. She was a much loved family member, with many other significant relationships. She was a very important person to lots of people. May she rest in peace.

MASS OF THE ASSUMPTION: Last Monday, we celebrated the Feast of the Assumption, in which so the children of St Mary's told how they have babies in their homes, how the children were told by their parents of the new arrival soon to come into their homes. They were so close to the spirit of Mary's 'Magnificat'!

CARROLL COLLEGE YEAR 12'S STUDY ST PAUL: I was very happy to give talk to these 22 Year 12 students. A few points for your information was 1. to understand the man from his own context and personal history, especially his conversion (before it as well as after it); his relevance to our lives today, featuring the #MeToo movement, environmental issues, refugees and asylum seekers, all the ways in which people are divided around the world. (He is the Apostle of Unity') and so delighted he would have been to connect up with Jacinda Ardern's 'They are us'.; his life is a huge revelation of God's love and God's ways, in particular his conversion from being a 'mass murderer through to the great missionary saint who became the first to re-work the Christ event in to its full global impact; similarly, that in Romans 5.8, Christ died for us while we were sinners, at enmity with him. Dying for an enemy is a really big thing, very hard to imagine in practice, in reality. We explored his 'thorn in the flesh (2 Cor 12.7 -9 and his most famous address, to the Greek leaders in the Areopagus, at the 'Altar to An Unknown God'. And then the summary of Paul: "We are all one in Christ Jesus".

'JESUITS AND THE TALE OF TEA' by Fr Gregory Sharkey SJ, from Kathmandu, Nepal, draws our attention to the publication of a unique book on the history of tea. It is the work of Prof George van Driem from the University of Bern. The 954-page volume mentions 33 Jesuits by name, a dozen of whom figure as prominent protagonists in the history of tea. 'The Tale of Tea' is the saga of globalization. Tea gave birth to paper money, the Opium Wars and Hong Kong. This publication replaces popular myths about tea with erudite knowledge on the hidden origins and detailed history of today's globalized beverage in its many modern guises. The book recounts the documentation and early dissemination of knowledge about tea by Jesuit scholars in the early days of the spread of 'Camellia sinensis' across the world. The book tells of the historical connection between the Japanese tea ceremony and the celebration of Mass beginning from the 16th century up to the tragic episode of the Shimabara rebellion. The pivotal role which Jesuits played in the history of tea is told with great empathy.

LESSONS THROUGH FAILURE What's to be learned through failure, through being humbled by our own faults? Generally that's the only way we grow. In being humbled by our own inadequacies we learn those lessons in life that we are deaf to when we are strutting in confidence and pride. There are secrets, says John Updike, which are hidden from health. This lesson is everywhere in scripture and permeates

every spirituality in every religion worthy of the name. Raymond E. Brown, offers an illustration of this from scripture: Reflecting on how at one point in its history, God's chosen people, Israel, betrayed its faith and was consequently humiliated and thrown into a crisis about God's love and concern for them, Brown points out that, long range, this seeming disaster ended up being a positive experience: "Israel learned more about God in the ashes of the Temple destroyed by the Babylonians than in the elegant period of the Temple under Solomon." What does he mean by that? Just prior to being conquered by Nebuchadnezzar, the king of Babylon, Israel had just experienced what, to all outside appearances, looked like the high point of her history (politically, socially, and religiously). She was in possession of the promised land, had subdued all her enemies, had a great king ruling over her, and had a magnificent temple in Jerusalem as a place to worship and a center to hold all the people together. However, inside that apparent strength, perhaps because of it, she had become complacent about her faith and increasing lax in being faithful to it. That complacency and laxity led to her downfall. In 587 BCE, she was overrun by a foreign nation who, after taking the land, deported most of the people to Babylon, killed the king, and knocked the temple down to its last stone. Israel spent the next nearly half-century in exile, without a temple, struggling to reconcile this with her belief that God loved her. However, in terms of the bigger picture, this turned out to be a positive. The pain of being exiled and the doubts of faith that were triggered by the destruction of her temple were ultimately offset by what she learned through this humiliation and crisis, namely, that God is faithful even when we aren't, that our failures open our eyes to us our own complacency and blindness, and that what looks like success is often its opposite, just as what looks like failure is often its opposite. As Richard Rohr might phrase it, in our failures we have a chance to "fall upward". There's no better image available, I believe, by which to understand what the church is now undergoing through the humiliation thrust on it through the clerical sexual abuse crisis within Roman Catholicism and within other churches as well. To recast Raymond Brown's insight: The church can learn more about God in the ashes of the clerical sexual abuse crisis than it did during its elegant periods of grand cathedrals, burgeoning church growth, and unquestioned acquiescence to ecclesial authority. It can also learn more about itself, its blindness to its own faults, and its need for some structural change and personal conversion. Hopefully, like the Babylonian exile for Israel, this too will be for the churches something that's positive in the end. Moreover, what's true institutionally for the church (and, not doubt, for other organizations) is also true for each of us in our personal lives. The humiliations that beset us because of our inadequacies, complacencies, failures, betrayals, and blindness to our own faults can be occasions to "fall upward", to learn in the ashes what we didn't learn in the winner's circle. Almost without exception, our major successes in life, our grander achievements, and the boost in status and adulation that come with that generally don't deepen us in any way. To paraphrase James Hillman, success usually doesn't bring a shred of depth into our lives. Conversely, if we reflect with courage and honesty on all the things that have brought depth and character into our lives we will have to admit that, in virtually every case, it would be something that has an element of shame to it – a feeling of inadequacy about our own body, some humiliating element in our upbringing, some shameful moral failure in our life, or something in our character about which we feel some shame. These are the things that have given us depth. Humiliation makes for depth; it drives us into the deeper parts of our soul. Unfortunately, however, that doesn't always make for a positive result. The pain of humiliation makes us deep; but it can make us deep in two ways: in understanding and em-

pathy but also in a bitterness of soul that would have us get even with the world.

But the positive point is this: Like Israel on the shores of Babylon, when our temple is damaged or destroyed, in the ashes of that exile we will have a chance to see some deeper things to which we are normally blind. Ron Rolheiser omi

OUR OWN UNDOING: One of the most engaging if highly contested books of the late 20th Century was that of the historian Barbara Tuchman – 'The March of Folly. The book addresses "one of the most compelling paradoxes of history: the pursuit by governments of policies contrary to their own interests." as one reviewer put it.

In the book Tuchman examines the demise of institutions and governments from Troy to the failure of the United States of America in Vietnam and examines the Medieval and Renaissance Church and its corruption that led to the Protestant Reformation. In each instance there was no circuit breaker for reality to enter and avoid inevitable disaster. Tuchman shows how imperial powers in the pursuit of their best self-interest have acted in ways that contributed to their own undoing. Hubris, corporate narcissism and blindness to the need for reform and ways to avert disaster have had full play.

A paradox: why do human beings create the circumstances for their own demise. The Greeks wrote tragedies about it. The Jews told us about it from the first pages of Genesis. There – the first three chapters of Genesis - the capacity for humans to overreach themselves and play God are plain to see an the consequence is a calamitous "fall" for humanity.

Augustine wrote extensively about it in his musings on evil in his Confessions and City of God.

And today we have a living instance as we witness the scrambling ways the Church of Rome tries to address an issue that promises to render it, its authority structure and public credibility asunder. And to top it all, we appear to have a pope sitting above it all and doing little more than sitting on his hands.

I think the legal result for Pell was an affront to my hubris and self-interest and showed me up to myself for what I am because I felt humiliated to be a Catholic, indeed one of its public representatives as an ordained priest.

Then I got thinking and praying. And in my prayer, I recognized that I share a heritage and an experience with the present pope that led me to some conclusions about how he is handling this challenge and how I might too.

He would not be experiencing this time of shame and humiliation as a reversal but as a privileged moment to grow closer to Christ, not just for him but the whole church.

Papa Bergoglio would be saying to himself if this is a time of reversal and collapse, bring it on. Why? Because it's the only way God will have a say and things will change. The pope's constant reference to being poor like Christ, being crucified like Christ is exactly where he is in this crisis and has been for some time.

And just look at the pope's behavior. He's owning the humiliation. The first thing is he's letting the law take its course. This puts his apparent inaction in its context: there's no way he can reform an abusive institution that the Church is now seen to be by simply expecting it to do something it's manifestly failed to do: run its own affairs.

This pope seems quite happy to see the Church humiliated. It's the only way the learning and experience will sink in and produce change. The Catholic Church is a 1.3 billion people organization with six or eight thousand bishops, hundreds of thousands of priests and often run by careerists. This pope is a reformer. But he's also a subverter most of all. That's why he's hated by careerists who see him as a threat to their cherished ambitions! The implosion born of subversion is well underway. We might yet become a church of the poor where the poor feel at home.

-Fr Michael Kelly SJ is the CEO of UCAN Services.