

SCHOOL/CHURCH NAME: -From John Munce. As I understand, the first church which was called St Mary's and was changed to The Immaculate Conception, probably in 1855 following the Immaculate Conception being made dogma the previous year. I believe it was referred to as both St Mary's and The Immaculate Conception. It was located at the end of the little lane next to the court house. Access was apparently via that lane. The building was used as a school during the week and as a church on Sundays. I believe this building was later converted into the first convent; also known as St Mary's. A bit of useless trivia is that Church Street was originally named Crystal Street and Queen Street was called Ruby Street. These streets were renamed following the Government grant of the land to the church. As far as is known, no church was ever built on Church Street and the name was most likely allocated because the "Church" owned the land. Queen Street was possibly named in honour of Queen Victoria.

I don't know where the decision came from to dedicate the "new" church to the Sacred Heart but the choice was most likely made by the parishioners who had a lot to do with the deciding of the actual site for the church. There was never any trouble between the clergy and the Good Samaritan Nuns as far as I am aware. The first nuns arrived in Moruya in 1883 and many vocations to the order came from this district. By 1885 the convent, now renovated and extended became known as The Convent of Our Lady of Good Council and was taking boarders. The nuns continued using this building until well into the 20th century when it was falling into a state of disrepair. A new convent was erected in the late 20's and was called The Cassidy Memorial Convent. Fr Cassidy had been a strong supporting influence to the sisters for over 30 years. There is a wealth of history about the church in Moruya but a lot is being forgotten or lost as more and more of us fall off the perch. Thanks, John: it lives!!!

IF YOU SEEK FORGIVENESS, YOU MUST CHANGE: POPE

Pope Francis has emphasised the need for people to have a firm resolve to change their lives when they ask for forgiveness of their sins. "Every true conversion is aimed at a new future, at a new life, a beautiful life, a life free from sin, a generous life," the Pope said during his Angelus address yesterday. And people are not afraid to ask Jesus for forgiveness, "because He opens the door to this new life".

Lent, Pope Francis pointed out, is a time when Catholics are called to recognise their sinfulness and to ask God for forgiveness. "And forgiveness, in turn, as it reconciles us and gives us peace, makes us begin a renewed story." The Pope reflected on the Gospel passage of the woman caught in adultery. The scribes and Pharisees, he said, try to trap Jesus by catching him going against the law, which says the woman should be stoned.

The scribes and Pharisees "are closed in the bottlenecks of legalism and want to lock up the Son of God in their perspective of judgment and condemnation," the Pope said. "But He did not come into the world to judge and condemn, but to save and offer people a new life."

This episode contrasts two different attitudes, he underlined: The scribes and Pharisees "want to condemn the woman, because they feel they are the guardians of the Law and of its faithful application. Instead, Jesus wants to save her, because he personifies the mercy of God who, by forgiving redeems, reconciles, and renews."

Invoking the Virgin Mary, he concluded by asking for her help in witnessing "to all the merciful love of God who, in Jesus,

forgives us and makes our existence new, always offering us new possibilities."

PERPETRATORS OF TERRORISM DESERVE A FAIR TRIAL In the wake of the terror attack in Christchurch last month, New Zealand faces a question that is often comfortably avoided by societies after terrorist attacks: namely, should we accord the alleged perpetrators of these heinous crimes due process and a fair trial? Often these questions are avoided because the alleged perpetrator, particularly in the context of terror attacks by mass shooting, is killed in the commission of the attack.

In the grief and horror following such monstrous attacks, it is easy to argue that alleged perpetrators of these sorts of crimes do not deserve due process or a fair trial. If we are honest, our first reaction is that they probably don't. But as a society we need to ensure that we fight for their right to a fair trial just as strongly as we fight for the rights of anyone else to receive a fair trial. Making sure that such individuals are accorded a fair trial, including a robust criminal defence, is not about just defending them as individuals. Rather, it is about defending our humanity as a society in the wake of their inhumanity. The right to a fair trial is enshrined as a universal and inalienable human right in Article 14 of the International Covenant on Civil and Political Rights. In countries that follow the British common law legal tradition, this means an adversarial trial with prosecution and defence, where there is a presumption of innocence, and the burden of proof lies with the prosecutor to prove beyond a reasonable doubt that the accused has committed the crimes with which she or he is charged.

The role of the defence lawyer cannot be reduced to "getting their clients off", or to helping criminals get away with committing crimes. Their role is about ensuring that the prosecution does in fact prove beyond a reasonable doubt that the accused has actually committed the crimes in question, thus ensuring the presumption of innocence. The reason we should ensure that these rights are protected, even in the case of alleged perpetrators of terrorism, is because, as a society, we have decided that these rights are universal and inalienable, accorded to all people by virtue of them being human. This means that if we take this part of our humanity seriously we need to accord these rights to those who, by their alleged behaviour, might appear not to deserve them. Not protecting them, even for those who appear most undeserving, means that we no longer believe these rights are universal or inalienable.

Further, these rights are not about protecting the guilty from the consequences of their crimes. Rather it is about protecting the innocent accused of crimes they did not commit. A competent police force and prosecution team will be able to demonstrate beyond a reasonable doubt the guilt of those accused who are clearly guilty of the crimes no matter how rigorous a defence is put. However, a rigorous defence for all people goes a long way to preventing those suspected of crimes they did not commit from receiving punishments they have not earned.

Criminal defence lawyers receive a reasonably bad rap in society. They are often criticised for defending "monsters", and they are frequently represented in popular culture as regularly engaging in ethically questionable conduct to ensure that their obviously guilty clients receive no punishment for their crimes. More often than not neither of these accusations is accurate, or appropriate.

It is easy in times like this to be overwhelmed by our grief, disgust and hurt, and from that place of overwhelming emotion to want to see the alleged perpetrators of these sorts of crimes suffer in accordance with the suffering that they have caused. This is a predictable response, and a response that as a society we must resist. Due process won't provide justice, it won't heal the wounds felt by all those who have been violated by the terror attacks in Christchurch, but neither will vengeance. By according the alleged perpe-

trators of terrorism a fair trial we reaffirm our humanity when standing face to face with the inhumanity of those alleged perpetrators. And for this reason, and this reason alone, we need to make sure that due process is afforded to everyone accused of a crime, even alleged terrorists.

NEW PROGRAM TELLS DADS THEY'RE NOT ALONE

One in 10 Australian dads experience perinatal depression or anxiety, but recent statistics reveal the number of fathers seeking help is dangerously low. St John of God Health Care's Raphael Services has launched the Build the Bond campaign to change that. In 2017, St John of God Raphael Services, which operates in Western Australia, New South Wales and Victoria, provided counselling to almost 2,000 new parents suffering from perinatal anxiety or depression – less than 50 of them were men. National Director for Raphael Services Helen McAllister noted there's a rise in the number of parents seeking support to cope with the significant life changes that come with parenthood, but very few of these are the dads. "Perinatal depression and anxiety in dads isn't often talked about, which can be isolating and make asking for help uncomfortable. We want to remind men that they aren't alone," Ms McAllister said.

"All the education in the world can't fully prepare you for parenthood because it's such a personal journey. "Dads focus on making everything safe and supportive but often they're bottling up fear and stress in an effort to appear strong. At some point it's too much, stress turns into anxiety and dads can't be the partners or fathers they were trying so hard to be."

The perinatal period refers to the time between conception and when the child has reached four years of age. State Manager for Raphael Services WA, Donna Kristianopulos, says the Build the Bond campaign is about informing and empowering parents, and the communities around them. "It's so important for fathers to build a strong bond with their baby, in order for them and their families to thrive," she said. "Build the Bond is a call to arms. Know the facts about perinatal depression and anxiety, and talk to your patients about it." Details: www.sjog.org.au/buildthebond

CATHOLIC EDUCATION 'A FORCE FOR SOCIAL HARMONY'

Catholic education across the world remains a powerful catalyst for social harmony, according to a visiting expert in international and human rights law. Source: Melbourne Catholic. Faith-based institutions, including Catholic organisations, are under siege in many countries as leaders address the delicate balance between religion, law and the state in increasingly secular societies.

While acknowledging some of the sticking points, which include funding and curriculum, Notre Dame Law School (US) Professor Paolo Carozza argues for the role of Catholic education in developing social capital. "There's a lot of reason to believe that Catholic schools in many parts of the world are capable of contributing a great deal to social capital and social harmony and development very broadly," the director of Notre Dame's Kellogg Institute for International Studies said.

"These institutions are providing a formation that has huge implications for the development and stability and public well-being of communities. Values-laden education is a way to en-

courage and foster civic engagement, democratic values, community growth and development, higher degrees of toleration and understanding in a fraught era."

Professor Carozza is among a coterie of law and education experts who will speak at the "Freedom, Autonomy and Responsibility" conference from May 22-24 at Australian Catholic University's North Sydney Campus. The conference will be hosted by ACU in collaboration with The Kellogg Institute for International Studies and the Institute for Educational Initiatives, University of Notre Dame (US); the Holy See's Congregation for Catholic Education; and the European Association for Education Law and Policy. Professor Carozza said the funding of faith-based institutions was a shared problem which could be tackled with the assistance of fruitful and sustainable international relationships. "The hope is that we will catalyse a new global network of scholars and practitioners in this area who can help one another and share information with one another in establishing new relationships," he said.

POPE AT MASS: CHRISTIANS MUST NOT GIVE IN TO FAILURE

Pope Francis celebrates morning Mass at the Casa Santa Marta commenting on the "spirit of tiredness" that "takes away hope". By Linda Bordoni Reflecting on the First Reading of the day, which is taken from the Book of Numbers, **Pope Francis** said that at times Christians "prefer failure", leaving room for complaint and dissatisfaction, a perfect terrain, he said, for the devil in which to sow his seeds. According to the Reading, the people of God, he explained, could not bear the journey: their enthusiasm and hope as they escaped slavery in Egypt gradually faded, their patience wore out, and they began muttering and complaining to God: "Why have you brought us from Egypt to die in this desert?" "The spirit of tiredness takes away our hope," the Pope remarked, adding that "tiredness is selective: it always causes us to see the negative in the moment we are living, and forget the good things we have received".

"When we feel desolated and cannot bear the journey, we seek refuge either in idols or in complaint... (...) This spirit of fatigue leads us Christians to be dissatisfied (...) and everything goes wrong... Jesus himself taught us this when he said we are like children playing games when we are overcome by this spirit of dissatisfaction."

Fertile land for the devil The Pope said some Christians give in to "failure" without realizing that this creates the "perfect terrain for the devil." They are "afraid of consolation", "afraid of hope", "afraid of the Lord's caress" he said.

Pope Francis lamented the fact that this is the life of many Christians: "They live complaining, they live criticizing, they mutter and are unsatisfied".

"The people of God could not bear the journey. We Christians often can't bear the journey. We prefer failure, that is to say desolation." He said it is the desolation of the serpent: the ancient serpent, that of the Garden of Eden. Here it is a symbol, he explained, of that same serpent that seduced Eve. It is a way, he continued, of showing the serpent inside that always bites in times of desolation.

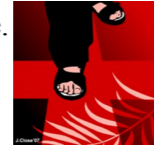
Fear of hope Those who spend their lives complaining, the Pope said, are those who "prefer failure", "who bear to hope", "of those who could not bear the resurrection of Jesus".

Pope Francis concluded inviting Christians to ask the Lord to free us from this disease. "May the Lord, he said, "always give us hope for the future and the strength to keep going".

First Reading Is 50:4-7

A reading from the prophet Isaiah

The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied he provides me with speech. Each morning he wakes me to hear, to listen like a disciple. The Lord has opened my ear. For my part, I made no resistance, neither did I turn away. I offered my back to those who struck me, my cheeks to those who tore at my beard; I did not cover my face against insult and spittle. The Lord comes to my help, so that I am untouched by the insults. So, too, I set my face like flint; I know I shall not be shamed.



Responsorial Psalm Ps 21:8-9. 17-20. 23-24. R. v.2 (R.) My God, my God, why have you abandoned me?

Second Reading Phil 2:6-11

A reading from the letter of St Paul to the Philippians

His state was divine, yet Christ Jesus did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are, and being as all men are, he was humbler yet, even to accepting death, death on a cross. But God raised him high and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father.

Gospel Acclamation Phil 2:8-9

The passion of our Lord Jesus Christ according to Luke

The elders of the people and the chief priests and scribes rose, and they brought Jesus before Pilate. They began their accusation by saying, 'We found this man inciting our people to revolt, opposing payment of tribute to Caesar, and claiming to be Christ, a king.' Pilate put to him this question, 'Are you the king of the Jews?' 'It is you who say it' he replied. Pilate then said to the chief priests and the crowd, 'I find no case against this man.' But they persisted, 'He is inflaming the people with his teaching all over Judaea; it has come all the way from Galilee, where he started, down to here.' When Pilate heard this, he asked if the man were a Galilean; and finding that he came under Herod's jurisdiction he passed him over to Herod who was also in Jerusalem at that time. Herod was delighted to see Jesus; he had heard about him and had been wanting for a long time to set eyes on him; moreover, he was hoping to see some miracle worked by him. So he questioned him at some length; but without getting any reply. Meanwhile the chief priests and the scribes were there, violently pressing their accusations. Then Herod, together with his guards, treated him with contempt and made fun of him; he put a rich cloak on him and sent him back to Pilate. And though Herod and Pilate had been enemies before, they were reconciled that same day. Pilate then summoned the chief priests and the leading men and the people. 'You brought this man before me' he said 'as a political agitator. Now I have gone into the matter myself in your presence and found no case against the man in respect of all the charges you bring against him. Nor has Herod either, since he has sent him back to us. As you can see, the man has done nothing that deserves death, so I shall have him flogged and then let him go.' But as one man they

The Liturgy of the Word

howled, 'Away with him! Give us Barabbas!' (This man had been thrown into prison for causing a riot in the city and for murder.) Pilate was anxious to set Jesus free and addressed them again, but they shouted back, 'Crucify him! Crucify him!' And for the third time he spoke to them, 'Why? What harm has this man done? I have found no case against him that deserves death, so I shall have him punished and then let him go.' But they kept on shouting at the top of their voices, demanding that he should be crucified. And their shouts were growing louder. Pilate then gave his verdict: their demand was to be granted. He released the man they asked for, who had been imprisoned for rioting and murder, and handed Jesus over to them to deal with as they pleased.

As they were leading him away they seized on a man, Simon from Cyrene, who was coming in from the country, and made him shoulder the cross and carry it behind Jesus. Large numbers of people followed him, and of women too, who mourned and lamented for him. But Jesus turned to them and said, 'Daughters of Jerusalem, do not weep for me; weep rather for yourselves and for your children. For the days will surely come when people will say, "Happy are those who are barren, the wombs that have never borne, the breasts that have never suckled!" Then they will begin to say to the mountains, "Fall on us!"; to the hills, "Cover us!" For if men use the green wood like this, what will happen when it is dry?' Now with him they were also leading out two other criminals to be executed. When they reached the place called The Skull, they crucified him there and the two criminals also, one on the right, the other on the left. Jesus said, 'Father forgive them; they do not know what they are doing.' Then they cast lots to share out his clothing. The people stayed there watching him. As for the leaders, they jeered at him. 'He saved others,' they said 'let him save himself if he is the Christ of God, the Chosen One.' The soldiers mocked him too and when they approached to offer him vinegar they said, 'If you are the king of the Jews, save yourself.' Above him there was an inscription 'This is the King of the Jews.'

One of the criminals hanging there abused him. 'Are you not the Christ?' he said. 'Save yourself and us as well.' But the other spoke up and rebuked him. 'Have you no fear of God at all?' he said. 'You got the same sentence as he did, but in our case we deserved it; we are paying for what we did. But this man has done nothing wrong. Jesus,' he said 'remember me when you come into your kingdom.' 'Indeed, I promise you,' he replied 'today you will be with me in paradise.'

It was now about the sixth hour and, with the sun eclipsed, a darkness came over the whole land until the ninth hour. The veil of the Temple was torn right down the middle; and when Jesus had cried out in a loud voice, he said, 'Father, into your hands I commit my spirit.' With these words he breathed his last.

(All kneel and pause a moment.)

When the centurion saw what had taken place, he gave praise to God and said, 'This was a great and good man.' And when all the people who had gathered for the spectacle saw what had happened, they went home beating their breasts. All his friends stood at a distance; so also did the women who had accompanied him from Galilee, and they saw all this happen.

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 Rummery;

Youth Minister: Juliette Pierre 0424 257 102

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

Principal: Mrs Noelene O'Neill.

Carroll College Principal: Mrs Jacqui Heffernan.

"God protects me from nothing, but is with me through everything"

Palm Sunday For the Passion of Jesus & the start of Holy Week

Welcome, all, to the beginning of Holy Week, 2019! Welcome to some of the students from St Mary's Parish Primary School, who are going to be taking part in several points of our 10am Moruya liturgy. Welcome also to visitors from near or far; we're delighted to see you here in Moruya! Please make yourselves known.

For the **Good Friday Service**, please bring a crucifix from home. When we are going to do the veneration of the Cross, you can present your crucifix to those seated around you for them to adore your crucifix! I'll explain it on the day.

Don't forget your bells on Holy Thursday, Easter Vigil and Easter Sunday Masses!

From the readings: "It is hard to imagine the kind of violence that took Jesus' life. It is hard to imagine having spikes pounded into your wrists, and hanging from a crossbeam so you can hardly breathe. It is hard to imagine having people watch you struggle in pain and mock you as you die. It is hard to imagine anyone purposefully inflicting death on another person. It is even harder to imagine a victim of that pain forgiving everyone who took part in it. What would be hardest for you – enduring the physical pain? forgiving the enemies causing you the pain? forgiving the friends who deserted you?"

Who in your life has been the person hardest to forgive? What has been the most hurtful thing ever done to you? What has been the most difficult situation for you to recover from? What can you learn from Jesus' example that can help you when it is hard to forgive?

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PARISH BBQ. "GOLDEN CHAIN OF FRIENDSHIP"

Thanks to all concerned for the organisation to date and thank those who have indicated their attendance and generosity in donations. The lists are still at the back of the church for those still to indicate if coming or if able to donate something. We will always have extra for those who just turn up. As we are getting together to support one another through the various emotional events throughout our parish and the wider church we are organising a 'Golden Chain Of Friendship'. We ask each person to write their name on the paper supplied at the rear of the church which will be made into a chain on the BBQ day. One name per piece of paper. Please remember those parishioners who have died, who are housebound or away from the parish and write each name on a separate piece. You can leave them in the box for collection. When is it? Sunday, May 5, after 10am Mass. Where? Performing Arts Hall, St Mary's School



Sacred Time Bible	5pm Holy Thursday	Mass of the Last Supper	Gloria + bring and ring bells!	-Themes: Eucharist, Priesthood & Service -Washing of the Feet	Transfer of Blessed Sacrament. Adoration -Please leave in silence
	Good Friday	1pm, 2pm, 3pm	1pm Reconciliation	2pm Stations of the Cross	3pm Ceremony of Passion -Please leave in silence
	(Holy Saturday)	Jesus in the tomb	An unclear day for silence, solitude, 'away'		The Liturgy continues For three days!
	Easter Vigil 5pm 'The mother of all vigils'		'Less, rather than more' Gloria + bring and ring bells!	Paschal Candle Procession	Baptismal Promises Liturgy of Eucharist HAPPY EASTER!!!
	Easter Sunday (usual times)	The Lord Is risen!	Gloria + bring and ring bells!	8am Tuross Mass with Fr Kevin!	HAPPY EASTER!!!

Weekend Masses: Saturday Vigil 6pm; Sunday at The Pines, Tuross 8am; Sacred Heart Moruya 10am.

Weekday Masses: Monday Communion Service 9.15am; Weekday Masses Tues 5.30pm, Wed, Thurs, Fri 9.15am.

-Rosary after Mass

Baptisms, Anointings, Weddings & Funerals by appointment.

For the sick: Ron Hoban, Fay Goff, Barbara Kirk, Joan Ranken, Eunice Priestley, Fr Kevin Murphy, Lori-Anne Foran, Catherine Hulse, Gerri Maynard, Frank Honan, Kath Hodges, Julie Kay, Joy Jaensch, Kerrie Cooper, Ted Lewis, Therese Wood, Clair Holmes, Julia Hanslow, David Simpson, Viola Connellan, Graham Beer, Eddie Hybler, Declan Holmes, Justin Laplow, Noeleen Norman, Michael Heffernan and Lincoln Gett.

For the deceased: Mark Geary, Serge Dobson, Patrick Barter & Janet Hoare.