

## **PUT VULNERABLE, COMMON GOOD FIRST: CSSA**

Catholic Social Services Australia has released its federal election statement (ACBC/Jeremy Stuparich) Indigenous Australians, those on the Newstart Allowance and asylum-seekers are among the groups of people Catholic Social Services Australia wants to be front and centre in the federal election campaign.

In the preamble to the statement, which outlines five key policy areas, CSSA insists that the election campaign provides “a challenge to every political party to offer the Australian nation a vision of social and economic inclusion where the inherent dignity and potential of each person can be realised”.

“Maintaining the inherent dignity of individuals and families must be the bedrock of our social and economic policies and of the highest policy priority for the government,” the statement said.

“CSSA urges citizens to use their vote to create a mandate for politicians who are committed to equitable and just social and economic policies that will improve the lives of the vulnerable and protect the dignity of all Australians.”

To achieve that aim, CSSA makes a case for adequate income and social services for low-income and vulnerable families, a Job Guarantee Program to create a full employment economy, support for Aboriginal and Torres Strait Islander peoples in their pursuit of constitutional recognition and the resettlement of all asylum-seekers and refugees currently on Nauru and Manus Island to Australia.

“After five years, we have to ask: ‘If our government is unable to find a home for refugees and asylum-seekers who have had their lives on hold on Nauru and Manus Island, then is it not time to provide them with a home in Australia?’”

CSSA also advocates for a national Charter for the Common Good, saying that the notion of putting national interest ahead of self-interest has become increasingly rare. “It’s time to reclaim the preconditions for ‘the common good,’” it said.

“The common good is fundamental to the functioning of our society. Being attentive to the common good, we need to renew our commitment to sound institutions and to judgements based on more than individual self-interest.”

The CSSA election statement was released yesterday, a few days after the Australian Catholic Bishops Conference published its election statement, *Politics in Service of Peace*.

**HAPPY RESURRECTION DAY** “The tomb was empty,” the Scriptures say, metaphorically perhaps but pointedly, nevertheless. People came to know Jesus’ presence again, not the same as before the crucifixion, true, but real, nevertheless. Transformed. Somehow or other Jesus had defeated death, had snatched new life from its cavernous throat. The implications were overwhelming. Death, even once transcended, could never be permanent again. In fact, life itself could never be the same again. Jesus risen from the dead made life the stuff of eternity. Jesus transformed leads us to look beyond the obvious, to allow for the presence of God in alien places, in unanticipated ways.

The question is, of course, what really happened there? And what does it have to do with us? The answer is simple. Transformation happened. What had always been became more than it was. And because of that, life changed everywhere. The transformation was on both sides: Jesus waxed to new fullness, yes, but so did the people around him. New life burgeoned everywhere.

Where once they had known Jesus, in retrospect people now saw the Christ, the anointed one of God for whom they waited as well. There were witnesses. Women first, then the apostles, then people on the road. But, most interesting of all, they each saw him differently now. He did not live with them now: he simply “came” to them. He did not do the things he did before. He showed a new side of himself—or if not really new, at least largely unnoticed before this time. This radiant Jesus had always been there, had even been glimpsed from time to time,

perhaps, but had never before been this fully luminous, completely effulgent, totally aglow, entirely apparent to the people around him. That we understand. We know that growth and change are not death.

One thing is for sure: The Resurrection of Jesus is not about “resuscitation.” A corpse does not come to life here and wait again to die. A body does not rise to bleed again. No, the Resurrection of Jesus is not about revivification of an old life, it is about experiencing a new kind of life entirely. And no one knows how it happened; we only know that it happened. Resurrection testifies to the metamorphosis of the Jesus of history to the Christ of faith. It is about coming to grips with the transformed and transforming presence of Christ then, now, and always. Once that happens, life is never again the same. Life begins anew.

To say, “I believe in Jesus Christ...who rose from the dead,” then, is to say I believe that the Resurrection goes on and on and on forever. Every time Jesus rises in our own hearts in new ways, the Resurrection happens again. Every time we see Jesus where we did not recognize him before—in the faces of the poor, in the love of the unloved, in the revelatory moments of life, Jesus rises anew. But that is not all. The real proof of the Resurrection lies not in the transformation of Jesus alone, but the transformation awaiting us who accept it.

The real lesson of resurrection may be its strangest, strongest one. When Jesus died, hope died. The apostles grieved the death of Jesus. The public was scandalized. The synagogue said good riddance to a troublemaker. The entire enterprise collapsed. But in the end, out of apparent failure, came new life stronger than it had ever been before. And so, too, for us. When one phase of life ends, a new one arises, if we do not spend too much time grieving the one before it, if we allow new grace to flow through us.

—from *In Search of Belief* by Joan Chittister (*Liguori/Triumph*)

### **ONLY RISEN CHRIST CAN BRING PEACE:**

**Pope Francis imparts his Apostolic Blessing at the Easter Urbi et Orbi** (Vatican Media)

“May the one who gives us his peace end the roar of arms — both in areas of conflict and in our cities — and inspire the leaders of nations to work for an end to the arms race and the troubling spread of weaponry, especially in the economically more advanced countries,” the Pope said on Easter Sunday as he prepared to give his Easter blessing “urbi et orbi” (to the city and the world).

Jesus’ resurrection from the dead is not only the start of a true renewal that “begins from the heart, from the conscience” but also the beginning of a new world “free from the slavery of sin and death” and now open to God’s kingdom of “love, peace and fraternity,” he said.

The Pope’s prayer for peace came a few hours after news broke of multiple bombs that exploded in several churches and hotels in **Sri Lanka**, killing and wounding hundreds in the capital city of Colombo and the neighbouring cities of Negombo and Batticaloa. After giving his blessing, the Pope expressed “sadness and pain” at the attack before leading the crowd in several moments of silent prayer for the victims.

According to the Vatican, an estimated 70,000 pilgrims attended the Easter morning Mass in St Peter’s Square, where a vast floral arrangement adorning the steps leading to the Basilica highlighted the festive atmosphere.

The display of flowers, imported from the Netherlands, featured more than 57,000 individual flowers, plants and trees, including tulips, daffodils, birch trees and more than 1500 orange and blue strelitzia flowers that accented the joyful celebration of Christ’s resurrection.

Standing on the central balcony of St Peter’s Basilica after celebrating the morning Mass, the Pope prayed that the risen Christ shine his light upon “those experiencing hardship, pain and suffering,” especially in Syria, Yemen, Libya and the Holy Land.

### **POPE: GLORIFYING AND TRUSTING AMID TRIALS**

At Wednesday’s General Audience, Pope Francis continued his catechesis on the “Our Father”, focusing on three prayers of Christ during His passion and death. *-By Robin Gomes* Pope Francis delivered a catechesis on the “Our Father”, focusing on the Lord’s Prayer in the light of Holy Week. He picked out three prayers of Jesus to the Father during His passion.

**Selfless glory** The first invocation is from the Last Supper, when the Lord, “raised His eyes to heaven and said: ‘Father, the hour has come: glorify your Son’ - and then – ‘glorify me in your presence with the glory I had with you before the world began’” (John 17.1-5).

The Pope pointed to the **paradox** of Jesus’s prayer, asking for **glory** when His “passion is at the gates”. He explained that this Biblical glory is the revelation of God, the distinctive and definitive manifestation of His presence and salvation among men. And Jesus is this manifestation, which He does at Easter, glorified as He is lifted up on the cross.

Thus God reveals His glory, removing the last veil and surprising us as never before. We discover that the glory of **God is all love**: pure, unbridled and unthinkable love, beyond all limits and measures.

The Pope urged Christians to pray like Jesus asking the Father that they be able to accept that “God is love”. Many times, he said, we imagine God as master and not as Father, a severe judge and not as a merciful Saviour. At Easter, the Pope said, God closes distances, revealing Himself in the humility of a love that demands our love. And when we live everything with love and from the heart, we give Him glory, because “true glory is the glory of love”. Only love gives life to the world.

The Pope pointed out that this glory is the opposite of **worldly glory**, in which one is admired, praised, acclaimed and becomes the centre of attention. Paradoxically, God’s glory is without applause, without an audience. At Easter, the Pope said, we see the Father glorifying the Son and the Son glorifying the Father – none of them glorifies Himself. The Pope asked Christians to examine themselves whether they live God’s or their glory; whether they want to receive or also give.

**Invoking “Abba” amid trials** The Pope then spoke about Jesus’ prayer in the Garden of Gethsemane after His Last Supper. While His disciples are asleep and Judas is coming with the soldiers, Jesus feels the “fear and anguish” of the betrayal, contempt, suffering and failure that await Him. In the abyss of his sadness and desolation, He addresses the Father with the “most tender and sweet word: ‘Abba’”, that is, Father.

In His trials, Jesus teaches us to embrace the Father in prayer in order to find the strength to go through pain. “Amidst trials,” the Pope said, “prayer brings relief, trust and comfort.” In His abandonment and interior desolation, Jesus is not alone, He is with the Father.

On the other hand, in “our Gethsemane” we often choose to remain alone instead of crying out to the “Father” and entrusting ourselves to Him, like Jesus. By remaining closed in ourselves we dig a tunnel within, a painful introverted path that only goes deeper and deeper into ourselves.

The Pope noted that our biggest problem is not pain, but how to deal with it. He said it is prayer and not solitude that offers a way out because **prayer is relationship and trust**. Jesus entrusts everything to the Father, bringing Him His feelings and counting on Him totally in His struggle. Recalling that each of us has his or her own Gethsemane, he urged Christians to pray to the Father.

**Forgiveness** Finally, the Holy Father drew attention to the third prayer of Jesus: “**Father, forgive them**, for they know not what they are doing.” (Luke 23,34). At the moment of His crucifixion, Jesus prays for those who were wicked to Him and His killers. It is at that moment of most acute pain, when His wrists and feet are pierced with nails and when pain reaches its peak, love reaches its climax. Forgiveness, the gift of immense power, then arrives breaking the circle of evil.

In conclusion, the Holy Father exhorted Christians to pray for the grace to live their days with love for the glory of God; to know how to entrust ourselves to the Father amid trials calling him “Father”, and in encountering Him to **find forgiveness and the courage to forgive**. “The Father forgives us and He gives us the courage to be able to forgive,” the Pope added.

### **POPE DEAF TO HELP OTHERS “HEAR” GOD**

Pope Francis receives members of the Italian Federation of Associations for the Deaf in audience in the Vatican, and stresses the need for inclusion and a culture of encounter.

The Italian Federation of Associations for the Deaf was founded in 1920. In the words of its original mission statement, it was created in order to “counter the isolation, marginalization, and humiliation of the hearing and speech impaired”.

**Inclusion and quality of life** Pope Francis met with members of the Federation on Thursday and expanded that mission, saying the Federation is now dedicated to “tackling the culture of waste, and encouraging greater inclusion in all environments”. This work is necessary, he said, in order “to ensure a better quality of life for the deaf person and the overcoming of this disability by valuing all dimensions, including the spiritual one”.

Pope Francis said: “Deaf people inevitably experience a condition of fragility”. Like so many other people with disabilities, they also often experience forms of prejudice, even in Christian communities. “This is not right”, as the deaf teach us that only by accepting our limitations and fragilities can we help build “the culture of encounter”, as opposed to widespread indifference. God’s presence is not perceived with the ears, but with faith. God’s voice resounds in each person’s heart, “and everyone can hear it”. The Pope invited those present to “help those who do not ‘hear’ God’s voice to be more attentive to it”.

**GUINNESS WORLD RECORD BROKEN** Pope Francis has held the world record for getting a million followers on Instagram in just 12 hours; a young Korean pop star, Kang Daniel, got his first million in 11 hours and 36 minutes!

### **SRI LANKA: INTERRELIGIOUS DIALOGUE VITAL**

The Undersecretary at the Pontifical Council for Interreligious Dialogue, Fr Indunil Janakaratne, speaks about the importance of dialogue at this time of fear and insecurity in Sri Lanka.

By Lydia O’Kane

A nervous atmosphere continued Thursday in Sri Lanka’s capital Colombo. Following two security alerts, Sri Lankan authorities shut the entry road leading to the capital’s main airport and also locked down the central bank. The road to the airport was re-opened later, but there was an unexplained explosion in a town east of the city. There were no casualties.

Police said 16 more people were detained for questioning overnight, following the attacks on three churches and four hotels that killed scores of people on Easter Sunday. That brings the total number held since Sunday to 76.

Asked why Christians were targeted on Easter Sunday, he said, “we have to look at the situation that is going on in the world today.” There is a “globalization of radicalization” adding, that innocent people get caught up in this because, “they are seen in this broader picture of the global system.”

The Undersecretary noted that the goal of these attacks were to “create disunity, disharmony among people and also to weaken the economy and “when the economy is weak there is also fertile ground for the growth of these movements.”

**Importance of dialogue** Mons. Janakaratne commented that the attacks had contributed to fear and insecurity and also prejudice among different communities in Sri Lanka. But, he also underlined that interreligious dialogue has never been so vital. “Interreligious dialogue helps us to overcome these prejudices; interreligious dialogue also helps us to heal the wounds; interreligious dialogue helps us to build bridges,” he said. The Pontifical Council for Interreligious Dialogue stood ready to help the local church in promoting inter-religious dialogue.

First Reading Acts 5:12-16

**A reading from the Acts of the Apostles**

The faithful all used to meet by common consent in the Portico of Solomon. No one else ever dared to join them, but the people were loud in their praise and the numbers of men and women who came to believe in the Lord increased steadily. So many signs and wonders were worked among the people at the hands of the apostles that the sick were even taken out into the streets and laid on beds and sleeping-mats in the hope that at least the shadow of Peter might fall across some of them as he went past. People even came crowding in from the towns round about Jerusalem, bringing with them their sick and those tormented by unclean spirits, and all of them were cured.

**Responsorial Psalm Ps 117:2-4. 22-27. R. v.1 (R.) Alleluia. (Sung)**

1. Let the sons of Israel say: 'His love has no end.'  
Let the sons of Aaron say: 'His love has no end.'  
Let those who fear the Lord say: 'His love has no end.' (R.)
2. The stone which the builders rejected has become the corner stone. This is the work of the Lord, a marvel in our eyes. This day was made by the Lord; we rejoice and are glad. (R.)
3. O Lord, grant us salvation; O Lord grant success. Blessed in the name of the Lord is he who comes.  
We bless you from the house of the Lord; the true God is our light. (R.)

The Liturgy of the Word

**Gospel Acclamation Jn 20:29**

Alleluia, alleluia!  
You believe in me, Thomas,  
because you have seen me;  
happy those who have not seen me,  
but still believe!  
Alleluia!



**Gospel Jn 20:19-31**

**A reading from the holy Gospel according to John**

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and showed them his hands and his side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you.'

*'As the Father sent me,  
so am I sending you.'*

After saying this he breathed on them and said:

*'Receive the Holy Spirit.  
For those whose sins you forgive,  
they are forgiven;  
for those whose sins you retain,  
they are retained.'*

Thomas, called the Twin, who was one of the Twelve, was not with them when Jesus came.

When the disciples said, 'We have seen the Lord', he answered, 'Unless I see the holes that the nails made in his hands and can put my finger into the holes they made, and unless I can put my hand into his side, I refuse to believe.'

Eight days later the disciples were in the house again and Thomas was with them.

The doors were closed, but Jesus came in and stood among them. 'Peace be with you' he said. Then he spoke to Thomas, 'Put your finger here; look, here are my hands.

Give me your hand; put it into my side. Doubt no longer but believe.'

Thomas replied, 'My Lord and my God!' Jesus said to him: 'You believe because you can see me. Happy are those who have not seen and yet believe.'

There were many other signs that Jesus worked and the disciples saw, but they are not recorded in this book.

These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.

Second Reading Rv 1:9-13, 17-19

**A reading from the book of the Apocalypse**

My name is John, and through our union in Jesus I am your brother and share your sufferings, your kingdom, and all you endure. I was on the island of Patmos for having preached God's word and witnessed for Jesus; it was the Lord's day and the Spirit possessed me, and I heard a voice behind me, shouting like a trumpet, 'Write down all that you see in a book.' I turned round to see who had spoken to me, and when I turned I saw seven golden lamp-stands and, surrounded by them, a figure like a Son of man, dressed in a long robe tied at the waist with a golden girdle. When I saw him, I fell in a dead faint at his feet, but he touched me with his right hand and said, 'Do not be afraid; it is I, the First and the Last; I am the Living One. I was dead and now I am to live for ever and ever, and I hold the keys of death and of the underworld. Now write down all that you see of present happenings and things that are still to come.'

**'Happy are those who have not seen and yet believe'**

**SACRED HEART PARISH**

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**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.

**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

**Reconciliation:** Saturday 10.30-11.30am (or by appointment)  
**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, Noeleen Norman, Michael Heffernan and Lincoln Gett, John Bolton

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

Our annual Triduum was celebrated so beautifully this year! There were many who showed great generosity in the service of the parish with their creativity, time and energy. May God reward all concerned in ways no human being can! Easter Sunday was quite the climax, so appropriately! My past experience had been that Easter Sunday was something of an 'anticlimax', after the grand Easter vigil Mass. But the gathering of so many people for Easter Sunday morning Mass here at Moruya has changed forever onwards what Easter Sunday morning Mass means to me — and rightly so. The congregation at 'The Pines', Tuross Head, with Mass celebrated by Fr Kevin Murphy, was also one of abundant joy! Thanks, Fr Kevin.

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For myself, as previously mentioned, I had a trip to Canberra after Palm Sunday Mass, and then to Sydney after Easter Sunday Mass. The Chrism Mass, etc, was a very good experience for me, as the sacramental oils for the celebrations of Baptism, Confirmation, Anointing of the Sick and Holy Orders are blessed by the Archbishop, and all priests renew their priestly commitment together. I was particularly taken by the beautiful playing of the trumpet during the Mass; it was, in my experience, somewhat rare to find a woman who played this instrument. Other musicians played violins, harps, guitars, pianos, organs, etc, but it was the first time I had seen or heard a woman playing the trumpet. It has been one of the male prerogatives. Not anymore. She was subtle, spirited and artful! It made the night for me. We had a good dinner at the Yarralumla Yacht Club (actually in the marquee outside), with just a few speeches, and a lot of laughs, which we all needed to have!

And actually, a similar thing happened at the Jesuit Assembly - not the trumpeter, but the speeches and laughter. We had three men make their Final Profession of Vows, Frs Tom Renshaw (formerly of Goulburn), Sacha Bermudez-Goldman (Nicaragua) and Trung Nguyen (Vietnam). Our Jubilarians were Br John May SJ (70 years a Jesuit); 4 men, including Bishop Greg O'Kelly, have spent 60 years in the Society, 1 man 50 years in the priesthood, and 6 men, including Fr Chris Willcock SJ, having spent 50 years as Jesuits. We have one novice, Adolfo Canales; 14 in the formation program Three ordinations were held this year, and four of us died.

I mention these statistics to indicate our state of play as Jesuits in 2019; they are grim figures, but it was not a grim gathering. While a varied mob, there was significant joy among us.

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**THIS WEEKEND** The Masses over this weekend can have one of three titles: 1. Second Sunday of Easter; 2. Divine Mercy Sunday; or 3. Low Sunday. I'm going with 'the middle of the road' position, #1. #2 is popular with some, while the term 'Low Sunday' was traditionally to make a contrast with the spectacular ceremonies of Holy Week. At 3pm, in Batemans Bay parish, on Sunday, April 28, Divine Mercy devotions will be held for anyone wishing to attend. All welcome.

**NEW MONTH, NEW INTENTION** Wednesday is May 1, traditionally and diversely associated with Mary and workers! But the Holy Father's Intention is for Africa: For the Evangelization – The Church in Africa, seed of unity: That the Church in Africa, through the commitment of its members, may be the seed of unity among her peoples and a sign of hope for this continent.

**MOTHERS' DAY:** This will come up, in accordance with Australian custom, on the Fourth Sunday of Easter, May 12, 2019. Ideas for our celebration will be very welcome! What I have often done in the past is to have an intercessory prayer and a then a blessing for all mothers present just before the Dismissal of the Mass. Better ideas very welcome! (Please see next notice!)

**GOOD SHEPHERD SUNDAY APPEAL** – Collection for Formation of our Seminarians: Fourth Sunday of Easter, May 26. Our Archdiocese has four young men who have answered God's call to serve as priests and are currently studying at the Good Shepherd Seminary in Sydney. Formation of men for the priesthood requires the support of the entire Church community – please pray for the future of the priesthood in our Archdiocese and contribute financially towards the many years of academic training and seminary formation they will serve. The appeal will be held at all Masses next weekend. Donations are not tax deductible. Please give generously.

**'PARISH PICNIC': NEXT SUNDAY.** The organisation is going well but we will need help on the day. Setting up is at 10am and with a variety of jobs needing to be done. If you can help please come. Thank you to all those who have offered to donate food: what a lovely variety: We are expecting about fifty people. The BBQ is to bring us together to care for one another. If you can't make it please put your name on a yellow strip of paper for the Golden Chain of Friendship available in the foyer.



**BULLETIN ADS:** If you would like to advertise your business in this bulletin, please let me know. The Bay has a good model, and we'd be following a similar pattern. We can do variety re size, colour, etc, for varying rates. Please send your response to me via stephen.astill@cg.org.au. Thank you in anticipation!