

young people and the entire world after the Synod of Bishops on Young People, the Faith and Vocational Discernment, held in October last year.

The International Youth Forum from June 19 to 22 is part of the implementation phase of the recent Synod of Bishops. Cardinal Kevin Farrell, prefect of the Dicastery for the Laity, the Family and Life, said: “Our dicastery wishes to carry forward and give form to the wide-ranging process of pastoral conversion contained in the theme of Young People, Faith and Vocational Discernment, a topic that was relaunched very recently by the Holy Father at World Youth Day Panama. “The specific objective of this post-Synod meeting will be the application from the Synod proposals seen from a youth pastoral ministry perspective.”

**FAMILY IS THE ‘TRUE SCHOOL OF HUMANITY’** The Holy See is calling for the promotion of the family as the “fundamental and basic unit of all societies”, saying its defence needs to be sustained for the common good of the international community.

“The family, after all, is, in many ways, the first school of how to be human and at the same time the family is the centre and the heart of what Paul VI called ‘the civilisation of love’,” Archbishop Ivan Jurkovic, the Holy See’s Permanent Representative to the United Nations and Other International Organizations said in Geneva.

He was addressing an interreligious conference on families organised by the World Council of Churches (WCC) ahead of today’s United Nations observance of the International Day of Families. The archbishop expressed concern that “today, too little attention is given to the importance and to the potential of fruitful interchange between generations and to family values.” Individualism appears at odds with the family as a community of persons, and as the initial social unit, he said.

Asserting that “the family remains always the cell of society, and the primary place of education,” the Vatican diplomat noted that the family’s “fundamental role for a peaceful civilisation finds itself increasingly challenged”. However, the fact that families continue to remarkably witness to those values that constitute the foundation of the institution of the family, is a balm of true fraternity that is so much needed in today’s world.

Archbishop Jurkovic pointed out that harsh difficulties such as economic crisis and poverty make it difficult for families to maintain intergenerational bonds as in the past. “The lack of family ties and solidarity nourished by altruism and forgiveness” could lead to dramatic situations.

“As family ties break down,” he said, “millions of children and youth are left without the proper and necessary guidance and are increasingly exposed to risks such as dropping out of school, forced labour, and sexual exploitation.”

He pointed out that the Synod on the Family, in 2014 and 2015, underscored the centrality of the family as the true “school of humanity” which is much needed today.

**MARRIAGE & FAMILY SUNDAY** and the Marriage as Mission Forum which will take place on Sunday 2nd June in Manuka, Canberra. Billeting is available for couples travelling from regional areas. Start: 11am with Mass and finishing by 3pm. The Mass will include a Renewal of Marriage Vows. The Marriage as Mission Forum will include an address from Joe & Louise Zavone and a Q & A Panel These two events will be bridged by a Lunch & Marriage Expo on the first floor of the new St Christopher’s Pastoral Centre (a \$10 pp donation is asked to help cover costs)

**WHAT CANON LAW IS FOR** Canon law, not usually a household term, has come into the public eye of late, especially in the wake of the Royal Commission into Institutional Responses to Child Sex Abuse.

One prominent example has been the question of the ‘Pontifical secret’, the prohibition of reporting information about a canon-

ical trial in progress which is designed, like the *sub iudice* rule in common law, to prevent defamation of an innocent accused, and prejudice to a fair trial. (Note, this is *not* the same as the seal preventing a priest from revealing what he hears during the administration of the Sacrament of Penance, although some media reports have appeared to conflate the two.) Given this newfound prominence, it seems a good time to have a look at what canon law is — and what it isn’t.

At its simplest, canon law is the law governing the Catholic Church. The word ‘canon’ (from the Greek for a measuring stick) has been used to refer to Church rules since the first century of the Christian era. While there are a number of sources for it including papal pronouncements, laws passed by bishops and bishops conferences and religious superiors, the principal ones are the Code of Canon Law 1983 (dealing with the Western or Latin Catholic Church) and the Code of Canons of the Eastern Churches 1990 (governing the Eastern Churches in communion with the Holy See).

The thornier question, and one which has quite reasonably provoked a lot of debate, is what canon law is *for*. The struggle of the Church in the ninth to 11th centuries for religious independence from the mediaeval monarchies led to the Church seeing itself as a legal entity in parallel to those states. This juridic approach to the world was given a fillip by the rediscovery of Roman law, which spurred a growth in legal science. For these early canon lawyers, the message to the crowned heads of Europe was clear — we have our own legal system and our own rules and we won’t be told who we appoint and how we act in our own sphere of competence. This ‘defensive’ use of canon law was spurred by the Reformation and Enlightenment, both of which were seen by many within the institutional Church as threats to both Church authority and its claim to stand as an institutional embodiment of the Christian message.

The Second Vatican Council (1962–1965) instituted a very different understanding of the Church and its role in the world. No longer was it seen primarily as an institution analogous to a kingdom (with all the attendant risks of clericalism). Instead, the Church was primarily seen as a community manifesting Christ’s loving relationship with the world.

So, what did that mean for canon law? Unsurprisingly, there are a number of schools of thought, inevitably coloured by the backgrounds of the people who subscribe to them. There are three basic tendencies. For many jurists canon law is just that — a legal system, first and foremost, although a very special one given that it is *law* of the Church. For these, canon law rules should be interpreted like rules in other legal systems. A law like the Pontifical secret, for instance, should be read principally through legal lenses, much like its equivalent in common law where contempt of court attracts fines or other punishments in order to protect the integrity of the legal system. “Many of the civil courts’ most scathing denunciations of Church authorities have come from their *failure* to follow canon law procedures and, in so doing, covering up issues or denying people their rights.”

Others, particularly from Opus Dei, stress the fact that canon law is *of the Church*. They agree that it is primarily law but stress that it is a law which must be consistent with Christian faith as interpreted by the Church. For them, how the Church interprets its rules plays a major role and so a norm like the Pontifical secret will be interpreted to uphold the *Church’s* authority and ability to do justice.

The final school sees canon law as primarily an attempt to make the Church’s theology practical — to live the life to which it is called as a community making God’s love felt in the world. For these, including one of the main modern theorists of canon law, Ladislav Örsy, canon law is primarily a sacred science, giving practical effect to theology but doing so using juridical tools since it deals with questions of justice and rights. We might describe canon law in these terms as

‘administrative theology’. This latter school is arguably most in tune with Vatican II because, while it recognises the institutional fact of the Church, what lies at its heart is rather that Church as sacrament — a community expressing Divine Love. Juridical methods are still the bread and butter of this understanding of canon law — there is no love in failure to give the oppressed a remedy, in denying accused people a fair trial or in capricious decision making. On this reading, however, those methods serve goals beyond the merely legal. Space is left for listening to hurting people, for binding up the wounds of people damaged (all too often by rigid or clerical interpretations of law) and for redressing wrong (even, or perhaps especially, where it is the institutional Church which has caused it). It is also possible to recognise (in a way that secular systems are ill-equipped to do) that certain laws are inapplicable to a given case or that the wellbeing of individuals demands custom made solutions which take their spiritual and physical needs into account. Rules like the Pontifical secret, for instance, should be read in such a way as to protect the rights of the innocent and avoid false accusations but should not be used to obstruct justice for victims. So, for example, they may not apply where a finding of guilt has established the truth of the accusation. None of this suggests that canon law as it currently exists is perfect or measures up to justified community expectations. The Codes were drafted in particular times and places and represent something of an uneasy compromise between all three of these schools of thought. The absolute terms in which the Pontifical secret is currently expressed (prohibiting *any* reporting of cases in ecclesiastical courts while the cases are in progress) is an example.

The Codes were also prepared long before the depth of the current abuse crisis was understood or acknowledged. Indeed, many of their provisions are currently being redrafted accordingly and in the light of issues such as those highlighted by Australia’s Royal Commission.

Nevertheless, it is also true that many of the civil courts’ most scathing denunciations of Church authorities have come from their *failure* to follow canon law procedures and, in so doing, covering up issues or denying people their rights. Real damage can be caused to people not only by covering up accusations but also by making false ones. While there is no doubt that the Church is always in need of reform, as the Council put it, the challenge will be to ensure that the reform of canon law keeps pace in order to restore broken trust and allow the Church to be the loving community which we believe it was always meant to be. -Fr Justin Glyn SJ

**HANDYMAN CARDINAL HELPS HOMELESS** Cardinal Konrad Krajewski, an aide to Pope Francis, has shimmied down a manhole in order to restore electricity for homeless people living in an unused building in Rome. He broke a police seal to turn the electricity back on for the 450 people, including about 100 children, who had been living without lights or hot water since 6 May. “I intervened personally to turn the meter back on. It was a gesture of desperation. There were over 400 people without electricity, families and children,” he said.

The cardinal “was fully aware of the possible legal consequences, and acted in the conviction that it was necessary to do it for the good of those families”.

**WHAT KIND OF SIGN IS MARY?** Of all the segments of the Creed that touch the lives of people, the integrity of the Church, and the nature of society yet today, “born of the Virgin Mary,” may be among the most complex. Behind this simple statement lie allusions that have frozen society into interpretations of Scripture, models of Church, and notions of sexuality that affect us to this day. The question of the place of Mary in the history of salvation has ebbed and flowed throughout the centuries. It is still a concept in process of development. And painfully so.

Indeed there is pain aplenty. What does God really want from women? What kind of sign is Mary to us all? I remember that

as a young child, despite the efforts of the nuns who taught me, the parish that formed me, and the example of other girls my own age, Mary simply did not appeal to me. She was, they taught me, docile and passive, submissive and unquestioning. What could we possibly find in Mary to respect, to imitate? We say we respect Mary; but when it comes to dealing with other women in the Church, we make no association between the role of Mary in the plan of salvation and the role of women in general. We ask women to cook the church dinners, but we do not ask them to be diocesan consultants; we make women Sunday School teachers, but not church theologians. And in the end, we deal with only one dimension of Mary’s life as well. We concentrate on the virginity of Mary, ignoring the fact that even here there are issues to be resolved.

In our determination to make the virginity of Mary our focus, we have obsessed about sex, categorized people on the basis of their sexuality, and managed to divide women over the issue. We distinguished between virgins and non-virgins in ways that made one kind of woman better than the other, something we never did with men. We never, never made male virginity the measure of a man’s character and spiritual value as we did for women, though Joseph’s virginity is part of the tradition too. Limiting the role of Mary to a biological one alone completely ignores the other messages of her life and presence. It confines her meaning to one moment of her life and disdains the rest of it. We ignore the Mary who carried the good news to Elizabeth and opened herself to the strong support, the wisdom, the guidance, the direction of another woman. We ignore the Mary who did not take the message of the incarnation to the priests, to the rabbis, not even to Joseph, for approval or for legitimation, but who received it herself and acted on it herself. We ignore the woman Mary who bore the burden of criticism, fear, and rejection, but full of the consciousness of God’s call in her, never wavered in the faith that God was leading her to something new. We ignore the first model of strength, faith, conviction, and equality. Mary, in a culture given to the total control of women, makes a personal decision and replies to the angel, takes responsibility for the act, and bears the consequences. Mary is a strong woman who changes the course of human history, even reverses the nature of spirituality, as well as immerses herself in the Divine.

Mary and the virgin birth are indeed the very proof we have that women are not simply sexual instruments in a sex-hungry world whose interests are more biological than spiritual. The Creed says that women do marvelous things, all of them far beyond the physical. It shows us woman: loving, giving, holy, in communion with God, and filled with the spirit of Jesus. It says that God does not see sex as what birth is all about and not what women are all about, either. “Birthing” is about bringing the Divine to life in us, however that needs to be done.

—from In Search of Belief, by Joan Chittister

**SPORT TEACHES RULES AND RESPECT**

Greeting the 400 members (of the Italian Sports Centre), which included young people and coaches, Pope Francis noted how the Centre offered young people, through sport, a healthy and positive lifestyle, based on the Christian vision of the person and society. Sport, in fact, he said, “is a great school, provided that you live it with self-control and respect for others.” The Pope emphasized that it was important to accept defeat and work within the framework of the rules governing a particular discipline. “When you face a competition, he said, you learn that rules are essential to live together; that happiness is not found in unruliness, but in pursuing your goals faithfully; and you also learn that you no longer feel free when you have no limits, but when, with your own limits, you give your best.” “We must be masters of our limits and not slaves to our limits.” The Vatican has launched its first women’s soccer team, with more than half of the team made up of Swiss Guards, priests, nuns and pharmacists, looking towards the Olympics.

**TODAY'S READINGS**

First Reading *Acts 14:21-27*

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

Paul and Barnabas went back through Lystra and Iconium to Antioch. They put fresh heart into the disciples, encouraging them to persevere in the faith. 'We all have to experience many hardships' they said 'before we enter the kingdom of God.' In each of these churches they appointed elders, and with prayer and fasting they commended them to the Lord in whom they had come to believe. They passed through Pisidia and reached Pamphylia. Then after proclaiming the word at Perga they went down to Attalia and from there sailed for Antioch, where they had originally been commended to the grace of God for the work they had now completed. On their arrival they assembled the church and gave an account of all that God had done with them, and how he had opened the door of faith to the pagans.

**Responsorial Psalm** *Ps 144:8-13. R. cf. v.1*

(R.) I will praise your name for ever, my king and my God.  
 1. The Lord is kind and full of compassion, slow to anger, abounding in love. How good is the Lord to all, compassionate to all his creatures. (R.)  
 2. All your creatures shall thank you, O Lord, and your friends shall repeat their blessing. They shall speak of the glory of your reign and declare your might, O God, to make known to men your mighty deeds and the glorious splendour of your reign. (R.)  
 3. Yours is an everlasting kingdom; your rule lasts from age to age. (R.)

**Second Reading** *Rv 21:1-5*

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

I, John, saw a new heaven and a new earth; the first heaven and the first earth had disappeared now, and there was no longer any sea. I saw the holy city, and the new Jerusalem, coming down from God out of heaven, as beautiful as a bride all dressed for her husband. Then I heard a loud voice call from the throne, 'You see this city? Here God lives among men. He will make his home among them; they shall be his people, and he will be their God; his name is God-with-them. He will wipe away all tears from their eyes; there will be no more death, and no more mourning or sadness. The world of the past has gone.' Then the One sitting on the throne spoke: 'Now I am making the whole of creation new.'

**Gospel Acclamation** *Jn 13:34*

Alleluia, alleluia!  
 I give you a new commandment: love one another as I have loved you. Alleluia!

**Gospel** *Jn 13:31-35*

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

When Judas had gone Jesus said: 'Now has the Son of Man been glorified, and in him God has been glorified. If God has been glorified in him, God will in turn glorify him in himself, and will glorify him very soon. My little children, I shall not be with you much longer. I give you a new commandment: love one another; just as I have loved you, you also must love one another. By this love you have for one another, everyone will know that you are my disciples.'



**Pope to young economists: 'together for global change'**

Pope Francis sends a letter to Young Economists and Entrepreneurs Worldwide who have been invited to participate in an event scheduled for March 2020. *By Linda Bordoni*  
 I am writing, Pope Francis says in his letter, "to invite you take part in an initiative very close to my heart", an event he says, that will allow him to meet young economists who are interested in "a different kind of economy: one that brings life not death, one that is inclusive and not exclusive, humane and not dehumanizing, one that cares for the environment and does not despoil it."  
 The event he is referring to is a conference to be held in Assisi from 26 to 28 March 2020 entitled "Economy of Francis."  
 The need to re-animate the economy  
 Expressing his belief that there is a need to "re-animate" global economy, the Pope says Assisi, a city that symbolizes a humanism of fraternity, is the right place.  
 "Saint John Paul II chose Assisi as the icon of a culture of peace. For me, it is also a fitting place to inspire a new economy" he writes.

The Pope goes on to note that the life and vision of St. Francis are so timely they can "give hope to our future and benefit not only the poorest of the poor, but our entire human family".  
 Protection of planet and social justice connected  
 He says that as emphasized in his encyclical 'Laudato Si', protection of the planet and social justice are profoundly interconnected and solutions must be found to the structural problems of the economy.

"We need to correct models of growth incapable of guaranteeing respect for the environment, openness to life, concern for the family, social equality, the dignity of workers and the rights of future generations" he writes.  
 The appeal Saint Francis received from the Crucifix to go and "repair my house which, as you see, is falling into ruin", Pope Francis continues, "increasingly concerns the environment, which urgently demands a sound economy and a sustainable development that can heal its wounds and assure us of a worthy future".

The Pope makes it clear that his message is addressed above all to young people who "can hear in [their] hearts the ever more anguished plea of the earth and its poor, who cry out for help and for responsibility, for people who will respond and not turn away".  
 Young people protagonists of change  
 Young people, he continues, are the protagonists of necessary change: "your universities, your businesses and your organizations are workshops of hope for creating new ways of understanding the economy and progress, for combating the culture of waste, for giving voice to those who have none and for proposing new styles of life. Only when our economic and social system no longer produces even a single victim, a single person cast aside, will we be able to celebrate the feast of universal fraternity".

In his letter Pope Francis also underscores the need for a communion of intentions that goes beyond "differences of creed and nationality" and is inspired by "an ideal of fraternity attentive above all to the poor and excluded".  
 Francis of Assisi, the Pope concludes, "offers us an ideal and, in some sense, a programme. For me, who took his name, he is a constant source of inspiration. With you, and through you, I will appeal to some of our best economists and entrepreneurs who are already working on the global level to create an economy consistent with these ideals. I am confident that they will respond. And I am confident above all in you young people, who are capable of dreaming and who are prepared to build, with the help of God, a more just and beautiful world".

Also: **MOTHER'S DAY**  
 To all Mother's the Pope sent warm greetings on "Mother's Day, thanking them for their precious work in raising children and protecting family values. We also remember, the Pope said, "the mothers who look down on us from heaven and continue to watch over us with their prayers."

**SACRED HEART PARISH**

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**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

**COMMITMENT MASS FOR CONFIRMATION 2019 To: Will Grant, Ethan Quick, Jack Hewison Bailey Phillips, Kehlei**

**Cowan, Marc Graziani and Ryley Bonner-Combes.** We welcome the 7 of you as the St Mary's School Confirmation candidates for this year. Your fellow parishioners here congratulate you on your progress to this important decision; we pray for you and your family today. We all look forward to hearing your **Statement of Commitment** during this Mass!

The Confirmation Mass itself will be on Saturday, June 1, at 6pm. Could I ask all parishioners to please make a special effort to attend? There is time now to plan for this. Whether you would usually come to either of the Sunday Masses, at Tuross 8am or Moruya 10am, please make an effort to change your practice for this special Saturday night event, in support of our young fellow parishioners.

**ABSENCE:** I will be away this week, attending the Clergy Conference in Galong. If there is anything dramatic requiring my attention, please call, and I will get back to you soon. Otherwise, hold your breath till I come back on Saturday 25th. SA

**GOOD SHEPHERD SUNDAY APPEAL** – (We are repeating this announcement due to some confusion last week. Collectors, please be ready for this Collection to be taken up during the Announcements) **Special Collection for Formation of our Seminarians:** 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 receive. (Note: Donations are no longer tax deductible). Please give generously.

**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!

**YOUTH LEADER AUSSIE REP FOR ROME FORUM**

Archdiocesan Youth Leader, Huw Warmenhoven, is one of two Australians chosen to attend the International Youth Forum in Rome next month. Huw will join Holly Roberts from Adelaide and an international delegation to identify concrete ways to implement the papal document, *Christus Vivit*. Mr Warmenhoven said he feels "blessed and privileged" to be representing both his archdiocese and the Church in Australia at the International Youth Forum. "At the heart of *Christus Vivit* is a call to return to the basics of our faith: that God loves us, Christ saves us, that he is alive and wants us to be alive," he said. Ms Holly Roberts, who is a Diocesan youth ministry support officer for Adelaide's Catholic Office for Youth and Young Adults, said: "I am so grateful to be given the opportunity to represent the young people of Australia at this event and I hope that my participation can be a catalyst for *Christus Vivit* to come alive in my own community and Australia as a whole. Also joining the pair will be Parramatta's Sebastian Duhau, who attended the Synod representing young Australian Catholics, and Malcolm Hart, director of the Australian Catholic Bishops Conference's Office for Youth and a consultant to the Holy See's Dicastery for Laity, Family and Life. The post-synodal exhortation, *Christus Vivit (Christ is Alive)*, was written to



**PARISH TIMETABLE**

Tuesday, May 21	World Day for Cultural Diversity	Ring up or visit someone you know of another culture
Wednesday, May 22	World Day for Biological Diversity	Find out what species are facing extinction in Eurobadalla area or just here in Tuross/Moruya.
Easter Sunday #6	National Sorry Day	How is this going now for you, for the parish, the nation—our local people?
Friday Msy 24	Our Lady, Help of Christians	What help is needed in Australia today?
Monday 27th	National Reconciliation Week begins	How do you plan to be involved with this? Learn one word of Yuen or Bugelli-Manji, Perhaps a greeting? Ask!
Friday 31st	Visit of BVM -Call or visit someone who is pregnant	Also World No-Tobacco Day -What would help a smoker to get off them? Also pray with St Benedict (poisons) or St Augustine (vices) May 27 Feast Day!
Saturday, June 1	-The Ascension -Confirmation Mass -World Parents Day -World Communications Day -Monthly Intention: Pray for Priests	Wow! Is there any need for suggested activities? I don't think so!
Sunday June 9	Pentecost Sunday -birth of the Church -multiculturalism!	End of Easter Season. Return to Ordinary Time, Week 10, from June 10

