

tension of seeking the most universal good as the ultimate goal of the numerous apostolic activities the Society carries out... The universal apostolic preferences, therefore, have been and are precisely what their name signifies: points of reference for the whole Society, that inspire its discernment in common and its apostolic planning at all levels of our life-mission. At the same time they are a guide for restructuring the Society's governance and for creating working networks, both among ourselves and with others, in this same ministry of reconciliation. We are all too well aware of the disproportion between the needs of humanity which the Church seeks to meet and the resources we have at hand. The preferences provide us guidance about how to use those resources effectively, without dispersing them, so that they serve the greater glory of God, which has been the Society's aim since its foundation. The preferences do not establish a hierarchy of the needs of humanity or of the Church, but they do indicate the best ways for the Society to make use of the resources it has available for the service of Christ's reconciling mission in the world." -Fr. General Arturo Sosa SJ

**LAUDATO SI 4th ANNIIVERSARY** Four years ago, Pope Francis finished writing Laudato Si', his encyclical on ecology. It says that the story of creation teaches us that "human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself." (66)

It's wonderful that today is also the day of the global climate strike. Hundreds of Catholics in 30 different countries, led largely by the youth of the Laudato Si' Generation, are joining this massive global mobilization, answering Pope Francis call to the Church to "go into the streets." This climate strike is more than a moment. It's a milestone in loving each other, protecting creation, and honoring our Creator. Today is a day for Catholics and "all people of goodwill" to stand shoulder to shoulder and urge the world toward justice. (Laudato Si' 62) I pray blessings for the people who are marching, and for all those who support them. Communities everywhere see love in a new light today.

#### **POPE :COURAGE AND FILIAL INTIMACY**

Pope Francis recently concluded his series of catechesis on the "Our Father" prayer, saying it is the Holy Spirit who is the teacher and protagonist of true prayer. By Robin Gomes **Courage to call "Father"** The Pope noted that Christian prayer that is "born of the audacity to call God by the name of 'Father'", expresses a "filial intimacy" into which we are introduced by the grace of the Holy Spirit. He cited a few examples from the New Testament where the various expressions of Jesus' prayers recall the text of the "Our Father".

In Mark's Gospel, when Jesus prays, "Abba, Father, all things are possible to you. Take this cup away from me, but not what I will but what you will", we discover His filial trust in the Father amidst the darkness, fear and anguish of the night of Gethsemane, where He asks that the Father's will be fulfilled.

**Not without brothers and sisters** Elsewhere, Jesus teaches his disciples to cultivate a spirit of prayer that is insistent, but especially that bears the memory of our brothers and sisters, especially when we have difficult relationships with them. In this regard, Jesus says in Mark's Gospel, "When you stand to pray, forgive anyone against whom you have a grievance, so that your heavenly Father may in turn forgive you your transgressions."

The Pope noted that in the writings of Saint Paul we do not find the text of the "Our Father", but His presence emerges in that stupendous synthesis where the invocation of the Christian is condensed into a single word: "Abba! Father!" (cf. Rom 8:15; Gal 4:6). In Luke's Gospel, Jesus fulfils the request of the disciples and teaches them how to pray to the Father.

**Holy Spirit – the true protagonist of prayer** Pope Francis noted that the New Testament as a whole indicates that the first

protagonist of all Christian prayer is the Holy Spirit. "We could never pray without the power of the Holy Spirit. It is He who prays in us and moves us to pray well."

The Spirit is both the teacher and protagonist of true prayer. It is He who breathes into the heart of each one of Jesus' disciples, enabling them to pray as children of God, which they truly are in Baptism. "The Spirit makes us pray in the 'furrow' that Jesus dug for us,". By grace, Christian prayer attracts us to the dialogue of love of the Most Holy Trinity.

**Core of every prayer – "my" intimacy** The Holy Father observed that sometimes Jesus uses expressions that are very far from the text of the "Our Father". For example, while dying on the cross He cried out, "My God, my God, why have you forsaken me?" (Mt 27:46).

Certainly, the heavenly Father cannot abandon His Son. "Yet His love for us sinners has brought Jesus to this point: to the point of experiencing the abandonment of God, His distance because He has taken upon Himself all our sins." But even in His anguished cry, "My God, my God", the "my" remains the "core of the relationship with the Father" and the "core of faith and prayer". With this nucleus, a Christian can pray in any situation. All the prayers of the Bible, especially the Psalms, and the prayers throughout millennia of history have this nucleus.

The Holy Father urged that we never cease to speak about our brothers and sisters in humanity to the Father, so that none of them, especially the poor, may remain without consolation and a portion of love. But to pray genuinely, "we must make ourselves little, so that the Holy Spirit may come into us and guide us in prayer."

#### **VATICAN FINANCIAL BODY, A POSITIVE REPORT**

"If we look back at 2018, I think it's been a very positive and encouraging year," said René Brühlhart, president of the Financial Information Authority (AIF), the supervision and prevention agency that oversees most financial activities at the Vatican, during a press conference at the Vatican.

Compared to eight years ago, when AIF was founded by Pope Benedict XVI, "it's fair to say that a fully functioning system has been implemented and achieved," he added, saying this was also thanks to the set of regulations enacted in 2015 to strengthen the agency. While it's "very positive what has been achieved so far," Mr Brühlhart said, "it's never mission accomplished."

One paradigm of success for AIF has been the successful application of the Vatican City State and the Holy See to the Single Euro Payments Area (SEPA), which significantly simplifies financial dealings with its neighbouring countries. "It's a major milestone," Mr Brühlhart said, and a "relevant step forward toward harmonisation and efficiency of the transfer of funds."

According to the financial supervisor, officially joining SEPA will guarantee "even more transparency," making transactions "faster, but also cheaper." Another metric of success has been the "increased effectiveness of the reporting systems" in cases of illicit or suspicious financial activity.

The financial watchdog filed 56 Suspicious Activity Reports (SARs) in 2018, compared to 150 in the previous year. The SARs can also be made by other competent entities, such as law enforcement authorities, which submitted 11 reports in 2018. The Vatican's Financial Security Committee issued a General Risk Assessment document on Sunday that while recognising the unique financial assessment of the Vatican State, said that the country presented no risk of money-laundering and is well-protected against outside influence.

#### **THROWING AWAY FOOD/THROWING AWAY PEOPLE**

"Waste reveals an indifference toward things and toward those who go without," Francis told members and volunteers of the European Federation of Food Banks, including the Food Bank of Italy, which was marking its 30th anniversary this week. "To throw food away means to throw people away," he said.

The Pope thanked the organisations for all they do in providing

food to those who are hungry while fighting against food waste. "You take what is thrown into the vicious cycle of waste and insert it into the 'virtuous circle' of good use," he said, saying their work is like what trees do – taking in pollution to give back oxygen to those in need.

"It is scandalous today not to notice how precious food is" and how much of it ends up wasted. Wasting what is good is a nasty habit" that can creep in anywhere, even in charitable works, for example, when good intentions are blocked by bureaucracy or excessive administrative costs or when they "become forms of welfare that do not lead to authentic development".

Charity today "requires intelligence, the capacity for planning and continuity," and for people to care about each other, seeking to restore human dignity, the Pope said. He told those involved in food banks that their work shows – with action and not words – that progress "advances each time we walk with those who are left behind."

"The economy has a profound need of this," he said, lamenting how "the frenetic scramble for money is accompanied by an interior frailty," disorientation and a loss of meaning. "What I care about is an economy that is more humane, that has a soul, and not a reckless machine that crushes human beings," he said.

#### **WHERE IS HOME?**

-Fr Ron Rolheiser omi  
At the end of the day, what is home? Is it an ethnic identity, a gender, a citizenship, a house somewhere, the place where we were born, or is it a place in the heart?

Home is where you are comfortable, physically, psychologically, and morally. Home is where you feel safe. Home is where your heart doesn't feel out of place, compromised, violated, denigrated, trivialized, or pushed aside (even if it is sometimes taken for granted). Home is a place which you don't have to go away from to be yourself. Home is where you can be fully yourself without the need to posture that you are anything other than who you are. Home is where you are at ease.

There are various lessons couched inside that concept of home, not least, as this young woman came to realize, some valuable insights apposite how we think about love and sex. Some of what's at stake here is captured in the popular notion of longing for a soulmate. The trouble though is that generally we tend to think of a soulmate in very charged romantic terms. But, finding a soulmate has more to do with finding the moral comfort and psychological safety of a monogamous marriage bed than it has to do with the stuff of romantic novels. In terms of our sexuality, what lies deepest inside our longings is the desire to find someone to take us home. Any sex from which you have to go home is still something which is not delivering what you most long for and is, at best, a temporary tonic which leaves you searching still for something further and more real.

The phrase, 'I'm looking for the marriage bed', also contains some insights vis-a-vis discerning among the various kinds of love, infatuation, and attractions we fall into. Most people are by nature temperamentally promiscuous, meaning that we experience strong feelings of attraction, infatuation, and love for all kinds of others, irrespective of the fact that often what we are attracted to in another is not something we could ever be at home with. We can fall in love with a lot of different kinds of people, but what kind of love makes for a marriage and a home? Marriage and home are predicated on the kind of love that takes you home, on the kind of love that gives you the sense that with this person you can be at home and can build a home.

And, obviously, this concept doesn't just apply to a husband and wife in marriage. It's an image for what constitutes home – for everyone, married and celibate alike. The marriage bed is a metaphor for what puts one's psychological and moral center at ease.

T.S. Eliot once wrote: Home is where we start from. It's also where we want to end up. At birth our parents bring us home. That's where we start from and where we are at ease until puberty drives us out in search of another home. Lots of pitfalls potentially await us in that search, but if we listen to that deep

counsel inside us, that irrepressible longing to get home again, then like the wise magi who followed a special star to the manger, we too will find the marriage bed – or, at least, we won't be looking for it at all the wrong places.

#### **5 THINGS ABOUT DISINFORMATION**

##### **1. It feeds off our fear and it travels fast.**

Humans are hardwired to remember negative information over positive, it's how we learn. Peddlers of disinformation know this and play on deep emotions, which make us far more likely to share it on social media -- and so it spreads up to six times faster than factual news!

##### **2. It thrives on social media and reaches billions.**

The more time we spend on social media, the more money those companies make. They know that extreme and shocking content hooks our attention, so they programme their sites to promote it. And it reaches billions. The biggest newspapers sell a few million copies, while news on Facebook reaches over a BILLION per day.

##### **3. It is being weaponized against us.**

Authoritarian leaders from Brazil to China are weaponizing disinformation as the newest move in the playbook for age-old divide and rule politics. But it's Russia that leads the pack -- their huge 'troll farms' employ legions of people to set up millions of fake accounts to spread disinformation. And RT, Russia's propaganda outlet, is one of YouTube's most-viewed news channels with an estimated 2 billion views!

##### **4. It's killing people and poisoning democracy.**

Disinformation is driving vigilante violence in India and Brazil, and fueled brutal ethnic cleansing in Myanmar. It's also poisoning our politics. Fake news helped give us Brexit, Bolsonaro, and Trump. And it's destroying trust in mainstream media, our democratic institutions, and political leaders, creating the perfect breeding ground for anti-establishment strongmen to rise to power. Because of disinformation, social media is now a threat to democracy.

##### **5. No one is immune.**

People across the political spectrum are being micro-targeted as part of a strategy to polarise and erode our societies. In the US, Russia's troll army created a fake page for American black activists that drew more followers than the official Black Lives Matter movement pages! We think we'd never fall for this stuff, but studies show that even the most educated among us tend to believe fake news, and people over 65 are even more likely to spread it. Ricken Patel - Avaaz <avaaz@avaaz.org

#### **NEW GOVERNMENT TO TACKLE POVERTY: VINNIES**

Prime Minister Scott Morrison and the Coalition face the major challenge of helping three million Australians living in poverty, the St Vincent de Paul Society says. National Council president Claire Victory acknowledged the Coalition's win, but also the challenges ahead. "We look forward to working with (Mr Morrison's) re-elected government to build a fairer and more just nation," Ms Victory said. "The government and the country face major challenges, with three million Australians living in poverty and hundreds of thousands of Australians struggling to find an affordable home. "Our experience tells us that individuals and families who are out of work or under-employed are struggling to make ends meet."

Brisbane Archbishop Mark Coleridge said the election result was a surprise to most, and it showed that the national psyche was harder to read than often thought. "Clearly polls struggle to take its measure," he said. "But the democratic process is comparatively risk-free in this country, given that neither of the major parties strays far from the centre."

He said the Church sought to work with all elements of the political spectrum while identifying with no particular party. "We will work with the new government not only to defend the interests of the Church but also to promote the common good for all Australians," he said.

First Reading Acts 15:1-2, 22-29

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

Some men came down from Judaea and taught the brothers, 'Unless you have yourselves circumcised in the tradition of Moses you cannot be saved.' This led to disagreement, and after Paul and Barnabas had had a long argument with these men it was arranged that Paul and Barnabas and others of the church should go up to Jerusalem and discuss the problem with the apostles and elders. Then the apostles and elders decided to choose delegates to send to Antioch with Paul and Barnabas; the whole church concurred with this. They chose Judas known as Barsabbas and Silas, both leading men in the brotherhood, and gave them this letter to take with them: 'The apostles and elders, your brothers, send greetings to the brothers of pagan birth in Antioch, Syria and Cilicia.

We hear that some of our members have disturbed you with their demands and have unsettled your minds. They acted without any authority from us, and so we have decided unanimously to elect delegates and to send them to you with Barnabas and Paul, men we highly respect who have dedicated their lives to the name of our Lord Jesus Christ. Accordingly we are sending you Judas and Silas, who will confirm by word of mouth what we have written in this letter. It has been decided by the Holy Spirit and by ourselves not to saddle you with any burden beyond these essentials: you are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from fornication. Avoid these, and you will do what is right. Farewell.'

**Responsorial Psalm**

Ps 66:2-3, 5-6, 8. R. v.4

(R.) O God, let all the nations praise you!  
1. O God, be gracious and bless us and let your face shed its light upon us. So will your ways be known upon earth and all nations learn your saving help. (R.)  
2. Let the nations be glad and exult for you rule the world with justice. With fairness you rule the peoples, you guide the nations on earth. (R.)  
3. Let the peoples praise you, O God; let all the peoples praise you. May God still give us his blessing till the ends of the earth revere him. (R.)

Today's Gospel, John 14:23-29, continues the reading from the long discourse that, in the Fourth Gospel, Jesus gives at the Last Supper (John 13:13 – 17:26). Throughout the discourse Jesus speaks a good deal about 'going away' and 'returning'.

It is important to understand that his talk of 'going away' and 'returning' operates on two levels. In the context of the final supper 'going away' most obviously refers to Jesus' imminent departure from this world in death, while his 'return' would refer to his appearance to the disciples three days later as risen Lord.

At a more basic level, however, the 'going away' of Jesus refers to his post-resurrection ascension and departure to the Father (see John 20:17), while his 'return' would then refer to his return to the world at the end of time (see John 5:27). At this level of reference, the discourse addresses his physical 'absence' from the community during this period. This was the time in which the community for whom the Fourth Gospel was written found themselves living. And, of course, it continues to our own time today. -Fr Brendan Byrne SJ

Second Reading Rv 21:10-14, 22-23

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

In the spirit, the angel took me to the top of an enormous high mountain and showed me Jerusalem, the holy city, coming down from God out of heaven. It had all the radiant glory of God and glittered like some precious jewel of crystal-clear diamond. The walls of it were of a great height, and had twelve gates; at each of the twelve gates there was an angel, and over the gates were written the names of the twelve tribes of Israel; on the east there were three gates, on the north three gates, on the south three gates, and on the west three gates. The city walls stood on twelve foundation stones, each one of which bore the name of one of the twelve apostles of the Lamb. I saw that there was no temple in the city since the Lord God Almighty and the Lamb were themselves the temple, and the city did not need the sun or the moon for light, since it was lit by the radiant glory of God and the Lamb was a lighted torch for it.

**Gospel Acclamation**

Jn 14:23

**Alleluia, alleluia!**

All who love me will keep my words, and my Father will love them and we will come to them.

**Alleluia!**

Gospel Jn 14:23-29

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

Jesus said to his disciples: 'If anyone loves me he will keep my word, and my Father will love him, and we shall come to him and make our home with him. Those who do not love me do not keep my words. And my word is not my own: it is the word of the one who sent me. I have said these things to you while still with you; but the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you. Peace I bequeath to you, my own peace I give you, a peace the world cannot give, this is my gift to you. Do not let your hearts be troubled or afraid. You heard me say: I am going away, and shall return. If you loved me you would have been glad to know that I am going to the Father, for the Father is greater than I. I have told you this now before it happens, so that when it does happen you may believe.'

**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

**CONFIRMATION CANDIDATES:** Last week, I confessed to omitting half the number of candidates for Confirmation:

Here now is the full list of names, starting with those not listed last week! Nash Ganderton, Max Colbourne, Zane Brady, Beau Mullins, Koby Donnelly, Ellie Van Weerdenburg, Scarlett Walters, Will Grant, Ethan Quick, Jack Hewison Bailey Phillips, Kehlei Cowan, Marc Graziani and Ryley Bonner-Combes. See their pictures on both side walls of the church, at the rear. The Confirmation Mass itself will be on **Saturday, June 1, at 6pm**. Could I ask all parishioners next weekend to make a special effort to attend? Whatever you would usually come to, please make an effort to change your practice for this coming Saturday night event, in support of our young fellow parishioners.

**NATIONAL VOLINTEER WEEK: Why Volunteer for St Vincent De Paul ?** I work as a Vincentian to help those in need.

When people come in to seek help they are often uneasy and embarrassed, but we assure them that we are there to help and not to judge. I think to myself this could be me. The three greatest needs are food, clothing and help with bills especially electricity in the winter. Through this work, we encounter the homeless and those who are fleeing domestic violence or other family breakdown. We realise how fortunate we are and get back far more than we give. We work together in Vinnies, sharing experience and friendship through our meeting and the help we give. We always work in twos so don't feel you won't know what to do. We will provide the training, and you provide the good heart. Please contact David McCann on 4471 5409 or Michael Kennedy on 4471 6235 to find out more about our work. Thanks, David McCann

**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). Enquiries to lara,kirk@cg.org.au

**CLERGY ASSEMBLY:** During the past week, as mentioned in last weekend's bulletin, I joined with other clergy (deacons and priests) of the Canberra-Goulburn Archdiocese for our annual seminar at St Clement's Retreat and Conference Centre, a mission of the Redemptorists, located in Galong. It was a very fine experience for all of us, thanks to our collegiality, general togetherness and openness to listening to our the Holy Spirit, our presenters and one another. Our sessions covered the following topics: AGM of the Clergy Retirement Foundation, an Open Forum with the Archbishop, and three hours with Fr Tony Kelly CSsR on the theology of conversion and penance. Then we had various speakers updating us on civil law requirements and liturgical considerations regarding the Sacrament of Penance; the content of these sessions was confidential, so please don't ask me what was said. I'm just mentioning it to assure you that the whole Catholic Church in Australia is working with the state and federal governments to ensure maximum conditions of security for children and all people. There was also a very valuable session on stress in the life of the clergy in this Archdiocese.

**SOME JESUIT NEWS: To Love and Serve in all Things -** We live in a world where so many people have not heard of Jesus; others, because of secularism, have turned away. In addition, the scandals of sexual and indeed other forms of abuse have wounded many people. Jesus is the Door to life. He builds up His body. He wants us to be light and salt for the world. He wants to bring fire, passion, love to all people. The door to carry out our mission of faith and to renew the Society, the Church and our broken world is through a closer contact with Jesus Christ and a deep love of Him. This comes before any priority and is the foundation of any planning.

We commit to engage in a new reflection on the key issues of our times and a rigorous intellectual study of them. In a time of fundamentalisms, we want to witness to a faith that faces emerging questions with honesty and that can debate them with sincerity and openness. Through these Preferences, we want to open ourselves to renewal. We want to strengthen our identity as a part of the Church which is a field hospital – a Church that goes out, a Church of the frontiers, a field hospital where wounds are bandaged, a Church where hearts are healed and love is once more made possible.

**Universal Apostolic Preferences of the Society of Jesus:**

Discernment and the "Spiritual Exercises", Walking with the Excluded, Caring for our Common Home, Journeying with Youth

**What is a Universal Apostolic Preference**

"The universal apostolic preferences... have been above all the Society's response to the needs of the Church... They have expressed and should still express in concrete terms our readiness, as a universal apostolic body, to work beneath the banner of the cross, to serve the Lord alone and the Church, his spouse, under the Roman Pontiff. Thus, apostolic preferences create for us the