

Church and the World”. CRA is one of the few conferences of religious leaders in the world that represents both female and male religious.

“I thank my peers for giving me the opportunity to serve them and the Church at this time,” Br Peter said. “There is no doubt in my mind that the voice of the Gospel is an absolute imperative in our society today. CRA’s role is to help amplify that voice within our Church and broader community.” New members were also elected to the council and will address issues of importance to religious, the Church and society through the lens of the Gospel message. Council members come from across Australia, from small and large congregations. The vice president will be elected at the first council meeting and will be a female religious leader as statutes require that the roles of president and vice president represent each gender. Outgoing president Sr Monica Cavanagh RSJ said: “Serving as president for the past year has been both gift and challenge. I know the council will continue the important work of being a prophetic voice at this moment in history. I wish Br Peter and the new Council every blessing.”

Br Peter said he is deeply grateful for the leadership of his predecessor and acknowledged the task ahead. “A president is only as good as his or her team and I am delighted to have people of such calibre as those who are in our new council and in the secretariat. Our call is to be servant leaders, particularly at this time in our Church. A gift of this community is to walk together as pilgrims of the Gospel.

**A POSITIVE VISION OF AGEING** The need for spiritual and physical self-care during the later years of life was the topic at a workshop last week, on the eve of World Elder Abuse Awareness Day. The “Ageing and Awakening God’s Surprising Gifts” workshop was hosted by Rev. Dr Laurence McNamara CM at the Catholic Theological College. Dr McNamara has worked in the area of ageing for 25 years and has developed a Centre for Human Ageing at the college. “We could all agree that ageing is a significant issue and, because of my own background, I’ve found it quite significant that for many years we’ve all been concerned about the latest technologies and how they might enhance human lives and how they might elongate human lives. And yet we’re not addressing the issue with what it means to be an old person and it’s on that framework on which this centre is built,” he said. The Centre for Human Ageing is the first of its kind in the world. It is based on four foundation stones – the theology, spirituality, pastoral care and ethics of ageing.

Good Samaritan Sister Kerin Caldwell told the participants of a conversation she had with a bishop where she had mentioned that “we don’t do anything in church for people in their later years”, which is what draws her to what she described as Dr McNamara’s vision.

“There are all these people who have retired who are 55, 60, 65 and they’re living their whole lives and in church we expect them to carry on until their later years,” Sr Kerin said. “What I’ve found is that this wasn’t just needed in the Church, but it was needed in our society. There is a human interest and a human need on how to live well. What are the kinds of challenges that I face in my sixties, seventies, eighties and nineties?” Rosie Brinkman, a retired teacher, spoke about her own experiences in participating in programs focused on ageing and awakening. “It’s a way to look into the future,” she said. “Ageing was spoken about in a positive light, which we are not used to hearing,” she said “We have choices when it comes to ageing. So it’s good news.”

**BISHOPS LAMENT SCOURGE OF SUICIDE** Australia’s bishops have called for greater collaboration to stem the tide of the terrible loss of life through suicide among not only the Indigenous community, but throughout the wider Australian society. In their annual Aboriginal and Torres Strait Islander Sunday message, the bishops have identified five key princi-

ples to help government and other organisations to walk together with communities struggling Bishop Columba Macbeth-Green OSPPE, chair of the Bishops Commission for Relations with Aboriginal and Torres Strait Islander Peoples, said Aboriginal and Torres Strait Islander Catholics were a growing demographic in the Church today and numbered more than 130,000.

“As Catholics, we can set an example for the rest of Australia to follow by coming together as equals and friends in our schools, parishes and organisations in the name of Jesus Christ and in the spirit of mutual respect and unity as one people.”

#### **BISHOPS CARRY PRAYERS WITH THEM ON PILGRIMAGE**

Australia’s Catholic bishops have arrived in Italy and are preparing for their pilgrimage to the tombs of the Apostles Peter and Paul with a period of prayer and discernment. Almost 40 bishops will be in Rome next week for the Ad Limina Apostolorum visit, translated as “To the Threshold of the Apostles”. The visit, typically held every five years, sees active Australian bishops celebrate Mass at the four papal basilicas, including those dedicated to Sts Peter and Paul, meet and pray with the Pope and hold conversations with officials from the various agencies of the Holy See. Due to delays in the rotation of Ad Limina visits for other episcopal conferences, this will be the Australian bishops’ first visit in Pope Francis’ six-year pontificate. The last visit was in 2011.

“We are very much looking forward to hearing from and speaking with Pope Francis. For many of the bishops, this will be their first time meeting Pope Francis and, for quite a few, their first Ad Limina visit. It’s an important opportunity to reflect on the apostolic witness of St Peter and St Paul, and to enter into pastoral dialogue with the Holy Father, the successor of Peter.”

Archbishop Coleridge said that among the topics to be discussed in the Vatican will be the Church’s ongoing response to the recommendations of the Royal Commission into Institutional Responses to Child Sexual Abuse, the preparations for the Plenary Council and the Church’s changing profile in Australian society and what this means in areas like health care, education and social welfare.

“The visit is a time for us to celebrate our communion with the Pope despite the separation of distance. It’s also a time for us to learn from those who serve in the offices of the Holy See and for them to learn from us. We will also pray for our people at the tombs of the apostles, and I ask the Catholic people of Australia to pray for the bishops as we enter into this pilgrimage of faith.”

This week the bishops are on retreat, as part of their journey of the Plenary Council. They will reflect deeply on the meaning of discernment and will reflect upon the Council’s six National Themes for Discernment, which were announced at Pentecost. Regular updates on the bishops’ visit will be posted at [www.catholic.org.au](http://www.catholic.org.au).

**HAVE YOU SEEN THIS?** Did you see what happened on Friday? Pope Francis declared that climate change is **an emergency**. The question for many of us is how can we help? Christian communities have already been stepping forward to answer that question by celebrating the Season of Creation, the annual festival of prayer and action for our common home. **More about the season** During the Season of Creation, we band together with a common cause for creation. These are moments of hope that stick with us as we tackle the ecological crisis with urgency and resolve. Each event is different: some of us pray, some of us do hands-on projects, some of us advocate. The important thing is that we all protect creation because it’s part of our faith.

Yours in faith, Christina Leño, Assistant Director, Global Catholic Climate Movement.

#### **‘SEASON OF CREATION’ TO RAISE AWARENESS OF CLIMATE CHANGE**

Representatives of several Christian churches are urging the

faithful to see September as the “Season of Creation” in an effort to raise awareness about climate change. Source: Crux.

“During the month-long Season of Creation, Christians on six continents work to put Laudato Si’ into practice,” says a letter released yesterday by the Vatican’s Dicastery for Integral Human Development. “They participate in community events to deepen their love for Creator, creation, and each other.”

Laudato Si’, the encyclical letter released by Pope Francis in 2015, was the first papal document dedicated exclusively to the environment, and the timing of its release was meant to influence the talks which led to the Paris Agreement on global warming, which was signed at the end of that year.

The letter also says that the events held September 1 to October 4 are “particular to each community,” and include worship and prayer services as well as advocacy to limit global warming to 1.5 degrees Celsius.

The initiative was put forth with a letter signed by Ghanaian Cardinal Peter Turkson, the head of the Vatican’s development dicastery; Archbishop Job of Telmessos, on behalf of Ecumenical Patriarch Bartholomew; Archbishop of Canterbury Justin Welby, head of Anglican Communion; and Reverend Olav Fykse Tveit, the General Secretary of the World Council of Churches. Since 1989 the Orthodox have marked September 1 as a day of prayer for creation, a tradition adopted by Francis, while October 4 marks the feast of St Francis of Assisi.

The month-long ecumenical initiative has the theme, “The web of life.” This reflects the role humanity has as stewards of creation, but also the “urgent need” to protect biodiversity. According to the United Nations, an estimated one million species are under threat of extinction, primarily due to “our way of life.” Cardinal Turkson’s dicastery said that the invitation sent to Catholic communities this year is closely tied to the upcoming Synod of Bishops on the Amazon region, which is the “first to focus on the application of integral ecology.”

The Synod is set to start two days after the Season of Creation comes to an end.

#### **POPE:** ‘sin ages the soul, the Spirit keeps it young’

Pope Francis says “sadness is not a Christian attitude”. Speaking to the faithful at morning Mass he commented on how it is possible to overcome the difficulties of life with the support and closeness of the Holy Spirit.

He reflected on the Holy Spirit, the protagonist. Remarking on Jesus’ farewell speech to the disciples before going to Heaven, He gives us a true catechesis on the Holy Spirit. The disciples, he noted, are sad to hear that their Master will soon leave them, but Jesus reproaches them pointing out that although “grief has filled your hearts, (...) it is better for you that I go”.

“But how can one not be sad?” he said that “to counter sadness, we pray to the Lord to keep the renewed youth of the spirit within us”. It is the Holy Spirit who ensures that we continue to be renewed and youthful in our faith.

The Holy Spirit gives us the capacity to carry our crosses. He reflected on the reading from the Acts of the Apostles that tells of how Paul and Silas, who had been stripped, beaten, chained and imprisoned, sang hymns to God.

The Holy Spirit renews everything, accompanies us in life and sustains us. And calling the Spirit the ‘Paraclete’, he explained the meaning of this “strange” word – which - he said, refers to “He who is near me and supports me so that I don’t fall, so I keep my spirit youthful”. “A Christian is always young,” and when the heart of a Christian begins to age, so does his Christian vocation. Either you are young in heart and soul, or you are not fully Christian” he said.

The Pope said that there is sorrow and pain in all of our lives, but he highlighted the example of Paul and Silas who were beaten and were suffering, and yet, he said “they were full of joy, they sang...”

He explained that this is where the “youthful” part comes in as youth looks ahead with hope. But to be able to have this youth-

ful attitude, he added, we need a daily dialogue with the Holy Spirit, who is always with us. It is the great gift that Jesus left us: this support, which allows us to go forward” he said.

Pope Francis concluded his homily with words of encouragement and hope saying that even if we are sinners, the Spirit helps us to repent and look ahead: “speak to the Spirit who will give you support and restore your youthfulness”. Sin, on the other hand, he said ages one: “the soul ages, everything ages”. In life there are difficult moments, but in these moments “we feel that the Spirit helps us to move forward (...) and to overcome difficulties. Even martyrdom,” he said.

“Let us ask the Lord not to lose this renewed youthfulness, not to be Christians who have retired and have lost their joy; a Christian never retires, a Christian lives because he is young - when he is a true Christian”.

He reminds us that our relationship with God is completely gratuitous and requires only that we open our hearts to His grace. “Give freely that which you have received freely. With God, we are called to serve and love our brothers and sisters in the same way that God has done with us.

Jesus has already given us our mission “Christian life is for service. It saddens us to find Christians who serve and are open to serve the people of God, but who later end up making use of the people of God. This causes much harm to God’s people. Our vocation is to ‘serve’, not to ‘make use of’.”

Pope Francis went on to describe the Holy Spirit as “the creator of communion, the artist of reconciliation who knows how to remove barriers between Jews and Greeks, slaves and freedmen”. The Holy Spirit “makes the Church grow by helping it to go beyond human limitations, sins and scandals”, said the Pope. “Only the Spirit of God has the power to humanize” and to create connections, “beginning with those who receive Him”.

Holy Spirit unites Church, despite sin and scandal: Pope “The Holy Spirit is the creator of communion, the artist of reconciliation ... He builds the community of believers by harmonising the unity of the body and the multiplicity of its members,” Pope Francis said. The Holy Spirit “makes the Church grow by helping it to go beyond human limits, sins and any scandal,” he said.

Dedicating his weekly catechesis to the Acts of the Apostles’ account of the descent of the Holy Spirit at Pentecost, Pope Francis reflected on how the Holy Spirit transformed and strengthened St Peter.

“On the feast of Pentecost, it is Peter who speaks, the rock on which Christ chose to build his Church,” he said. “His word, weak and even capable of denying the Lord, when crossed by the fire of the Spirit gains strength and becomes capable of piercing hearts and moving to conversion.

“God, in fact, chooses what is weak in the world to confound the strong,” Pope Francis said, quoting St Paul’s first letter to the Corinthians.

“The Church is thus born of the fire of love – of a ‘fire’ that flares up at Pentecost, which manifests the strength of the Word of the Risen One imbued with the Holy Spirit,” he said.

Pope Francis explained that this fire symbolically expresses God’s work of warming, illuminating, and testing hearts, and His care in purifying and revitalising human works.

“The Spirit of God moves hearts to welcome the salvation that passes through a person, Jesus Christ, the One whom men nailed to the wood of the cross and whom God raised from the dead,” the Pope said. He then described the Apostles, gathered around Mary in the Upper Room, as being “in prayer”. Prayer is the “lung”, said the Pope, “that gives breath to disciples of all times; without prayer one cannot be a disciple of Jesus”. The descent of the Holy Spirit, he said, was “an event that exceeded their expectations”: they were “surprised” by the “force of a wind that reminds us of the...primordial breath”.

**A reading from the book of Genesis** 14:18-20  
 Melchizedek king of Salem brought bread and wine; he was a priest of God Most High.  
 He pronounced this blessing:  
 'Blessed be Abraham by God Most High, creator of heaven and earth, and blessed be God Most High for handing over your enemies to you.'  
 And Abraham gave him a tithe of everything.

Responsorial Psalm Ps 109:1-4. R. v.4  
**(R.) You are a priest for ever, in the line of Melchizedek.**  
 1. The Lord's revelation to my Master:  
 'Sit on my right:  
 I will put your foes beneath your feet.' (R.)  
 2. The Lord will send from Zion  
 your sceptre of power:  
 rule in the midst of all your foes. (R.)  
 3. A prince from the day of your birth  
 on the holy mountains;  
 from the womb before the daybreak I begot you. (R.)  
 4. The Lord has sworn an oath he will not change.  
 'You are a priest for ever,  
 a priest like Melchizedek of old.' (R.)

**A reading from the first letter of St Paul to the Corinthians** 11:23-26  
 This is what I received from the Lord, and in turn passed on to you:  
 that on the same night that he was betrayed,  
 the Lord Jesus took some bread,  
 and thanked God for it and broke it,  
 and he said, 'This is my body, which is for you;  
 do this as a memorial of me.'  
 In the same way he took the cup after supper,  
 and said, 'This cup is the new covenant in my blood.  
 Whenever you drink it,  
 do this as a memorial of me.'

Until the Lord comes, therefore,  
 every time you eat this bread and drink this cup,  
 you are proclaiming to his death.

In the mid 1980s in churches in Paris I saw for the first time reconciliation rooms that had ceiling to floor glass. The priest sat at a candle-lit table and the penitent knelt behind the priest or sat with him at the table. Restoring the public dimension to the Sacrament increased its power and witness.

Last year in our community we renovated our chapel. One of several things we did was put glass doors on the tabernacle, install a diffused light inside and reserve the chalice. The overall effect was startling. For the first time in my life I could see at all times the elements toward which I direct my devotion. The reaction of others was interesting too. One person protested that 'you can see the Blessed Sacrament and the chalice looks ready to drink', another felt that 'the wafers we reserved should not be broken, but be one complete host' and still a third objected that it 'looks like real food'.

These were curious reactions given what we celebrate today, the feast of Corpus Christi. The devotion we as Catholics have to Christ's presence in the Eucharist is precisely caught up in the meal he left us. Therefore it is right that the food we share and venerate should be on display, should look inviting and be broken, for this is what Jesus did at his final supper and what he offers us as gifts – himself, broken and poured out in love.

Each time I pray in front of our new tabernacle I have been struck by the power of these elements as the definitive symbol of Jesus' presence in our world. Not only in grand cathedrals or libraries of words does God visit us. Not only in prophets' speeches or laws set in stone. But in simple gifts of broken bread and poured wine. And at these times I recall that the action of being broken and poured out is the core of what we believe: our God poured himself out in love for us in Christ; Jesus was broken unto death for us so that we might be made whole; the Spirit gives us strength and courage to face the daily breakings and pourings that make up our lives and every time anyone, anywhere shares bread or passes a cup with those in need, our God is really present.

Praying there also reminds me that following the Trinity's example, this pattern is repeated in all faithful Christian lives too. The martyrs, the saints and all of those we know who have gone before us, having led lives of selfless devotion, continue to embody the Body and Blood of Christ we venerate. And so to us. When we come forward, when we say 'Amen' and receive into our hands the Bread of Life and the Cup of Salvation we too take on to ourselves the invitation to become what we receive: a body broken in love, blood poured out in hope that the world may be saved from itself and find life to the full in Christ.

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**Some Other Questions for reflection:**

- Q. What does the story say about the disciples' understanding of Jesus' mission and message?**
- Q. Why do you think this particular story appears in all four gospels?**
- Q. What is the metaphoric meaning of the feeding of the five thousand?**
- Q. Why is the concept of 'meal' so significant in the gospels?**
- Q. In what ways does 'being Eucharistic' extend beyond participating in 'the Eucharist'?**

Gospel Acclamation Jn 6:51-52  
**Alleluia, alleluia!**  
 I am the living bread from heaven, says the Lord;  
 whoever eats this bread will live for ever.  
**Alleluia!**  
**A reading from the holy Gospel according to Luke** 9:11-17  
 Jesus made the crowds welcome  
 and talked to them about the kingdom of God;  
 and he cured those who were in need of healing.  
 It was late afternoon when the Twelve came to him and said,  
 'Send the people away, and they can go to the villages and farms  
 round about to find lodging and food;  
 for we are in a lonely place here.'  
 He replied, 'Give them something to eat yourselves.'  
 But they said, 'We have no more than five loaves and two fish,  
 unless we are to go ourselves and buy food for all these people.'  
 For there were about five thousand men.  
 But he said to his disciples,  
 'Get them to sit down in parties of about fifty.'

They did so and made them all sit down.  
 Then he took the five loaves and the two fish,  
 raised his eyes to heaven,  
 and said the blessing over them;  
 then he broke them  
 and handed them to his disciples to distribute among the crowd.  
 They all ate as much as they wanted,  
 and when the scraps remaining were collected  
 they filled twelve baskets.



Jesus said that his own body and blood were 'real' food which was not merely nourishing, but life-giving. It is easy to agree with 'the people' in this reading - the metaphor is raw and abrasive. It was dangerous language, but it engaged their attention. The central symbols of bread and wine at our Sunday Eucharist are dangerous in what they evoke. It reminds us that the Eucharistic elements we use at Sunday Mass need to be authentic in order to more richly convey the power they evoke.

-Jenny Close

**SACRED HEART PARISH**

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**PARISH SCHOOLS: St Mary's Parish Primary School**  
 Principal: Mrs Noelene O'Neill  
**Carroll College** Principal: Mrs Jacqui Heffernan

**The Feast of the Body & Blood of Christ (Year C) 23/6/2019**  
**Weekend Masses:** Saturday Vigil 6pm Moruya;  
 Sunday at 'The Pines', Tuross 8am; 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—10.30am  
**Baptisms, Anointings, Weddings & Funerals** by appointment.

**For the sick:** Clair Holmes, 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, , Lincoln Gett and John Bolton

**For the deceased:** Michael Heffernan, Shane Masters

**The Solemn Feast  
 of the Body & Blood of Christ**

Today's Solemn Feast completes the post-Easter Sunday special celebrations. Next Sunday, we will celebrate the 13th Sunday in Ordinary Time. Ash Wednesday, which began the Season of Lent, was in the 8th Week of Ordinary Time. Five weeks of Lent followed, till Holy Week began on April 14 with Palm Sunday and concluded on June 9 with Pentecost Sunday. Last weekend's celebration of the Trinity and today's of the Body and Blood of Christ are very special days each liturgical year.

The phrase 'the body of Christ' is something for us all to ponder on. Here is a 'mini' reckoning: it refers to the body of Jesus as conceived in the womb of Mary, which was after nine months born out of the womb into the world—which has sometimes been described as the most perilous journey, and one of the shortest in distance that every human being undertakes! That body of Christ grew in the usual way from infancy through childhood to adulthood. As an adult, the body of Christ called his people together for their last supper; they ate and drank. Then the body of Christ was nailed to wood - so paradoxical for a carpenter's son! Hung on the cross by the nails in his hands and feet, he eventually breathed his last. So, the body of Christ died. After three days in the tomb, the body of Christ appeared to people who knew him so well but who nevertheless could not recognise him, till some extra thing happened, like the breaking of the bread for the two disciples on the road to Emmaus or Jesus' saying, 'Mary' to the woman of Magdala. The risen body was somehow different from the 'pre-risen' body; anyhow, the risen body 'ascended' into heaven, 'disappearing' into a cloud from the sight of his followers who were gathered with him on the mountain.

The 'ascended one' was now somehow different again, being 'seated at the right hand of the father'. From there, the Paraclete, representing the Body of Christ, was sent to teach what Jesus had not been able to teach. With the presence of the Spirit among the believers, the church was born and the Body of Christ took another form, that of every individual believer and every gathering of believers! The last form is what we celebrate today, the Body of Christ as the bread that has been 'consecrated' as His Body. And isn't it so right that we use the same words for all these different events, forms, etc, of Jesus Christ?

As for 'the Blood of Christ', the first direct references are to the blood that came out of his body during his passion, from the blood at the Agony in the Garden, to whip lashes to his back, the crown of thorns beaten upon his head - none too gently, no doubt! Then of course we must come to his crucifixion itself, of blood coming from nails entering flesh, and lance entering his side, from which legendarily flowed blood and water, a symbol of the sacrament we commemorate very specifically today.

**SACRED HEART FEAST DAY** Friday, June 28, then is our parish feast day. We'll have a Mass at 9.15am as usual and a special evening Mass at 5.30pm. Please try to come for one or the other to pray for our parish. Whether you consider yourself 'loyal' or 'loose', all are equally welcome! Next year, perhaps we'll do something else, when June 28 will be a Sunday!

**BAPTISM:** At noon today, we celebrate the Baptism of ALBERT DEAN MOORE! He is the son of Adam and Natalie, and the God-son of Heidi Maher, Luke Price and Joel Harrison.

**CARROLL COLLEGE MASS: CARROLL DAY/FOUNDER'S DAY** This great annual event occurred on Friday, with a 9.30am Mass, with the students in their own clothes, not their uniforms. The theme for this year was "Two are better than one ... for if they fall, one will lift up the other". This was not only the theme of the Mass but also of other activities of 2019, as the students engaged in retreats and practical activities. It was obviously my first experience of this day; so much work went into the preparations, in the programme, the rehearsals, the music, the decorations and even coping with some last minute surprises! It all went off very well. Congratulations to Jacqui Heffernan, Erica Drewsen, Charlotte Nicoletti, Juliette Pierre and so many other staff members and the student leaders in their diverse roles and capacities. After Mass, the rest of the day was spent in a variety of activities, engaging the whole school community.

**CATHOLIC RELIGIOUS AUSTRALIA ELECTS NEW PRESIDENT** Marist Brothers Australia provincial Br Peter Carroll is the new president of Catholic Religious Australia following his election to the position at CRA's national assembly this week. The 43rd National Assembly of Catholic Religious Australia, had the theme "Communio: Stewarding a life that belongs to the