

laborer, a precious tool without which the man would be doomed to unemployment; he makes the sign over a cup full of poison and breaks its power; he stops Totila the Goth at the gates of the city and brings peace to the region.

Clearly, it is always the human condition that captures his concern, always human need on which Benedict concentrates his spiritual strength. It is not religion for show that interests Benedict. For Benedict the spiritual life is not a way to escape the vagaries of living; it is a way to live life, at its most brutal, at its most simple, to the core.

The stories are fanciful to modern ears, perhaps, but logical to the heart. These are the things of which humanity is made: the spiritual life and human community. As a result, Benedict does not shine in the human constellation of stars because of who he is as an individual. No, Benedict and Scholastica stand out in history not because of lives of their own but because of what their lives did for the centuries that follow them.

The Rule of Benedict does not require great individual asceticism. The Rule of Benedict requires that people live well together in a culture that used one group for the sake of another, that gave Romans privilege and non-Romans lower place. The monastic communities of Benedict and Scholastica lived a completely different kind of life. "Serve one another," the Rule of Benedict says. "Listen," the Rule says. "Let everyone take their place in the community according to the time they entered," the Rule says. The principles are clear. Human community must be based on mutual service, respect, gentleness, and equality. The domination of one sector of society by another, the failure to examine all aspects of every question, the notion that violence can be solved by violence, the attempt to use one group in society for the comfort and convenience of another destroy a society at its roots.

No one knows much about Benedict and Scholastica as historical individuals, true. But what we do know is that they stood in the midst of a decaying society and refused to go into decay with it. They are icons of the present face of God.

—from *A Passion for Life* (Orbis Books), by Joan Chittister

POEM OF THE WEEK: This is one to keep close by always.

The Thing Is

to love life, to love it even

when you have no stomach for it

and everything you've held dear

crumbles like burnt paper in your hands,

your throat filled with the silt of it.

When grief sits with you, its tropical heat

thickening the air, heavy as water

more fit for gills than lungs;

when grief weights you down like your own flesh

only more of it, an obesity of grief,

you think, How can a body withstand this?

Then you hold life like a face,

between your palms, a plain face,

no charming smile, no violet eyes,

and you say, yes, I will take you

I will love you, again.

—Ellen Bass

CHILDREN ARE QUICK

TEACHER: Why are you late?

STUDENT: Class started before I got here.

TEACHER: John, why are you doing your math multiplication on the floor?

JOHN: You told me to do it without using tables.

TEACHER: Glenn, how do you spell 'crocodile'?

GLENN: K-R-O-K-O-D-I-A-L'

TEACHER: No, that's wrong

GLENN: Maybe it is wrong, but you asked me how I spell it.

TEACHER: Donald, what is the chemical formula for water?

DONALD: H I J K L M N O.

TEACHER: What are you talking about?

DONALD: Yesterday you said it's H to O.

TEACHER: Winnie, name one important thing we have today that we didn't have ten years ago.

WINNIE: Me!

TEACHER: Glen, why do you always get so dirty?

GLEN: Well, I'm a lot closer to the ground than you are.

TEACHER: Now, Simon, tell me frankly, do you say prayers before eating?

SIMON: No sir, I don't have to, my Mum is a good cook.

TEACHER: Clyde, your composition on 'My Dog' is exactly the same as your brother's. Did you copy his?

CLYDE: No, sir. It's the same dog.

TEACHER: Harold, what do you call a person who keeps on talking when people are no longer interested?

HAROLD: A teacher.

GRIEF OVER DEATH OF VINCENT LAMBERT

The French quadriplegic who has been in a vegetative state for a decade, died in a hospital in Reims, France, on July 11, after doctors stopped the food and water systems that kept him alive.

By Robin Gomes

Pope Francis and the Holy See have expressed grief over Vincent's death. The 42-year old passed away Thursday morning at the Sebastopol Hospital in Reims, after doctors on July 2 switched off food and water systems that kept him alive since a motorcycle accident in 2008.

"May God the Father welcome Vincent Lambert in His arms,"

Pope Francis tweeted. "Let us not build a civilization that discards persons whose lives we no longer consider to be worthy of living: every life is valuable, always," the Holy Father added. We received with grief the news of the death of Vincent Lambert," said the 'ad interim' Director of the Holy See Press office, Alessandro Gisotti, in a brief statement. "We pray that the Lord receive him into His house and express our closeness to his loved ones and all who, until the last moment, have committed themselves to assist him with love and dedication," Gisotti wrote. Let us remember and reaffirm, what the Holy Father said, intervening on this painful event: God is the only master of life from the beginning to its natural end and it is our duty to guard it always and not to give in to the culture of waste."

Lambert's wife and some of his siblings wanted care to be withdrawn, but his Catholic parents, backed by other relatives, launched a series of legal bids to force doctors to keep him alive. Doctors ultimately acted in accordance with a final ruling by the Cour de Cassation, France's supreme court.

Pope Francis has made various appeals for human life until its natural end, including on Lambert's case.

Earlier, the Holy Father tweeted: "We pray for the sick who are abandoned and left to die. A society is human if it protects life, every life, from its beginning to its natural end, without choosing who is worthy to live or who is not. Doctors should serve life, not take it away."

The President of the Vatican's Pontifical Academy for Life, Archbishop Vincenzo Paglia, posted a tweet following Lambert's death. He said that he and the Academy were praying for the family of Lambert, the doctors and all those involved in the case. "The death of Vincent Lambert and its history are a defeat for our humanity," he added.

The 'Lambert Affair,' a landmark in medical ethics?

The seven-year case has had a major impact on the public debate about when treatment should end, and end of life should be allowed to begin Wolf Besmond de Senneville?

For years, this case has undeniably weighed in the public debate on the treatment of brain injured people and the end of life. What will be the legacy of what has become known over the years as "the Lambert Affair"?

Vincent Lambert's family announced his death July 11, nearly 10 days after the University Hospital of Reims decided to end his treatment. The case has weighed heavily in the public arena

since the very first legal proceedings began in 2013, quite apart from the struggles it has caused this divided and over-exposed family. That is the paradox of the Lambert affair: it is both intensely personal but also collectively useful.

First, the 30 or so decisions rendered by the courts over the years have helped to clarify the law in several areas.

That was the case, for example, when the Council of State decided in 2014 to consider artificial nutrition and hydration as "treatments" that could therefore be stopped. This was a clarification compared to the first Leonetti law that had been in force since 2005.

"It was then taken into account a few months later, when the Claey's-Leonetti law was drafted," explained Aline Cheynet de Beaupré, a professor of private law at the University of Orléans. Vincent Lambert's case was omnipresent during the discussions on this law during 2015,

The second point is the decision not to make the right to life an individual freedom, taken at the end of June 2019 by the Court of Cassation - the last judgment on the case. During his submissions, Prosecutor General François Molins expressed concern that the recognition of such a right would call into question the abortion law.

Finally, the case has also influenced decisions on the protection of vulnerable people. "When the courts accepted Vincent Lambert's wife as his guardian, it was a new step," the lawyer explains. "Until then, judges had considered that in the event of family conflict, it was preferable to entrust guardianship to a third party, such as an association."

Trusted person and role of the family The Lambert case also raised the question of the role of relatives with a patient who has not designated a "trusted person" to make decisions on his behalf, when he is unable to express his will. Should we leave it to the wife or husband? To the parents? In France, the law does not specify anything on this point.

"We should do as in Belgium, where it is laid down in law that the person who decides, is the one who lives with the person," says Jean-Luc Romero, president of the Association for the Right to Die with Dignity (ADMD), which has been campaigning for several years for the legalization of euthanasia and assisted suicide.

That is a notion about which a number of palliative care providers are skeptical, to say the least. "Care must be taken not to freeze things too much, especially during these very delicate periods of end-of-life or treatment stoppages," says Stéphane Melot, a nurse and member of the Breton Palliative Care Coordination. "The decision-making process is always a dialogue between the health care team and all the relatives of a family." This nurse, a member of the French Society for Accompaniment and Palliative Care (SFAP), believes that the media coverage of the Lambert affair also raised a key question about the relationship between carers and their families.

"What we are looking for above all in palliative care, is to gain the trust of the patient and his or her family," he explains.

"But when this trust is broken or fails to establish itself, the medical team must hand over to another team and the patient must change departments."

Melot nevertheless insists on the uniqueness of the Lambert case, noting that each case is unique. "Every person is different. In our team, we sometimes decided upon ceasing treatment for people with advanced neurodegenerative diseases: each time it is a new reflection. We must be careful not to generalize."

An obstacle to the fight against therapeutic relentlessness?

Some, including Doctor Bernard Devalois, palliative care doctor at the Bordeaux-Bagatelle Protestant Health Center fear that the Lambert affair, its wide media coverage and its many restrictions, will deal a "great blow to the fight against therapeutic relentlessness. "Over the past two weeks, two families have formally opposed ceasing treatment for a loved one," he says.

"One patient was at the very end of his life but his family wanted us to try additional chemotherapy. For the other, the question

was whether to feed a person with advanced cancer."

For this doctor, however, the Lambert case was an opportunity to remind him that the Leonetti law does not only concern patients at the end of their lives, but any situation of therapeutic aggression. "Since 2005, the law has required us to respect everyone's right not to be kept artificially alive," Devalois insists. Doctor Véronique Fournier, who heads the National Center for Palliative and End-of-Life Care (CNSPFV), believes a distinction needs to be made for each patient.

"There are two moments to distinguish: That of unreasonable obstinacy and that of the end of life," she says. "These are two different stages to accompany: Once the unreasonable obstinacy has been stopped, the end of life must then be accompanied." Together with other caregivers, she also notes that this case has led to increased efforts to undertake a patient's wishes, as advised in advance.

Toward a reopening of the euthanasia debate Tugdual Der-ville, Executive Director of Alliance Vita, the body that aims to inform and get people involved to protect human life, believes the Lambert case has highlighted the "borderline between high dependency and disability. For my part, I say that Vincent Lambert is very handicapped. And if society, thanks to very advanced medical technology, is able to save and restore people following major accidents, it must also take care of other major accidents where a person is left in a state of profound disability," he insists. He regrets that "the Lambert case reveals an ambiguity in the law, opening the possibility of an extensive interpretation of the law from a person at the end of life, to a seriously dependent person."

In reality, two types of situations are provided for by the law: people at the end of their lives and those whose treatment is "disproportionate". or results in merely an "artificial maintenance of life. By equating ceasing treatment with euthanasia, as some people do, we are making a dangerous opening for those who support the legalization of euthanasia as a lethal injection," says Devalois. He has fears about the upcoming reopening of the French law on the end of life.

"There will be a before and after Vincent Lambert: This case reveals all the shortcomings of the current law, which absolutely must be changed," says Jean-Luc Romero of the ADMD. While the end-of-life issue has been excluded from bioethics discussions so far and is not included in the draft law consulted by *La Croix* that will be presented to the Council of Ministers on July 26, those who advocate the legalization of euthanasia intend to put the issue back on the agenda at the end of 2019.

24TH ANNIVERSARY OF SREBRENICA MASSACRE

Thousands of mourners have gathered in Bosnia-Herzegovina to commemorate the 24th anniversary of what became known as the Srebrenica massacre, the worst mass killing in Europe since World War II. Among them the many relatives of the thousands of Muslim victims. *By Stefan J. Bos* Prayers reverberated throughout the area where survivors and relatives of the 8,000 Muslim men and boys killed by Bosnian Serb troops gathered to attend a ceremony at a memorial site on the outskirts of the Bosnian town of Srebrenica. They remembered the 24th anniversary of Europe's worst massacre since World War Two. The mourners also paid their respect during the burial of 33 newly identified victims of the massacre which happened in July 1995 after Bosnian Serb forces overran the town.

Relatives of those who died recalled how many victims were ambushed along forest routes while fleeing Srebrenica in scorching heat without food or water. They were either shot on the spot or taken to collective centers where they were executed and thrown into mass graves. Eventually, the war ended after the international community finally intervened.

Jamie Shea was the spokesman of the NATO military alliance at the time. He noted that several key figures behind the massacre have faced justice. (Go to p4)

A reading from the book of Deuteronomy 30:10-14

Moses said to the people:
‘Obey the voice of the Lord your God,
keeping those commandments and laws of his
that are written in the Book of this Law,
and you shall return to the Lord your God
with all your heart and soul.
‘For this Law that I enjoin on you today
is not beyond your strength or beyond your reach.
It is not in heaven, so that you need to wonder,
“Who will go up to heaven for us and bring it down to us,
so that we may hear it and keep it?”
Nor is it beyond the seas, so that you need to wonder,
“Who will cross the seas for us and bring it back to us,
so that we may hear it and keep it?”
No, the Word is very near to you, it is in your mouth
and in your heart for your observance.’

Responsorial Psalm Ps 18:8-11. R. v.9

(R.) The precepts of the Lord give joy to the heart.

1. The law of the Lord is perfect,
it revives the soul.
The rule of the Lord is to be trusted,
it gives wisdom to the simple. (R.)
2. The precepts of the Lord are right,
they gladden the heart.
The command of the Lord is clear,
it gives light to the eyes. (R.)
3. The fear of the Lord is holy,
abiding for ever.
The decrees of the Lord are truth
and all of them just. (R.)
4. They are more to be desired than gold,
than the purest of gold
and sweeter are they than honey,
than honey from the comb. (R.)

A reading from the letter of St Paul to the Colossians

1:15-20
Christ Jesus is the image of the unseen God
and the first-born of all creation,
for in him were created
all things in heaven and on earth:
everything visible and everything invisible,
Thrones, Dominations, Sovereignities, Powers –
all things were created through him and for him.
Before anything was created, he existed,
and he holds all things in unity.
Now the Church is his body,
he is its head.
As he is the Beginning,
he was first to be born from the dead,
so that he should be first in every way;

(from p3)
"The Srebrenica massacre did lead to the first ever international prosecution for the crime of genocide, even though the UN Convention on Genocide has been in existence since 1948. It was a significant step forward for international law and the notion of accountability. It was not just General Mladic, it was his deputy General Krstic who was also in command on that day, who was the first person to be convicted for genocide and of course the political mastermind, Radovan Karadzic has also now finally faced justice," Shea explained. Although the mass killings were branded genocide

because God wanted all perfection
to be found in him
and all things to be reconciled through him and for him,
everything in heaven and everything on earth,
when he made peace
by his death on the cross.

Alleluia, alleluia!

Your words, Lord, are spirit and life;
you have the words of everlasting life.

Alleluia!

A reading from the holy Gospel according to Luke

10:25-37
There was a lawyer who, to disconcert Jesus, stood up
and said to him,

‘Master, what must I do to inherit eternal life?’
He said to him, ‘What is written in the Law?
What do you read there?’

He replied, ‘You must love the Lord your God
with all your heart, with all your soul,
with all your strength, and with all your mind,
and your neighbour as yourself.’

‘You have answered right,’ said Jesus,
‘do this and life is yours.’

But the man was anxious to justify himself
and said to Jesus, ‘And who is my neighbour?’
Jesus replied, ‘A man was once on his way down
from Jerusalem to Jericho
and fell into the hands of brigands;
they took all he had, beat him and then made off,
leaving him half dead.

Now a priest happened to be travelling
down the same road,
but when he saw the man,
he passed by on the other side.

In the same way a Levite
who came to the place saw him,
and passed by on the other side.
But a Samaritan traveller who came upon him
was moved with compassion when he saw him.

He went up and bandaged his wounds,
pouring oil and wine on them.
He then lifted him on to his own mount,
carried him to the inn and looked after him.

Next day, he took out two denarii
and handed them to the innkeeper.
“Look after him,” he said, “and on my way back
I will make good any extra expense you have.”

Which of these three, do you think,
proved himself a neighbour
to the man who fell into the brigands’ hands?’
“The one who took pity on him,” he replied.

Jesus said to him, ‘Go and do the same yourself.’

by international courts, officials refuse to use the term. They did not even send an official delegation to the commemoration on Thursday. A joint statement by European Union foreign policy chief Federica Mogherini and EU enlargement commissioner Johannes Hahn described the "genocide" in Srebrenica as "one of the darkest moments of humanity in modern European history."
"There is no place for inflammatory rhetoric, for denial, revisionism or the glorification of war criminals," they stressed. "Attempts to rewrite history in Bosnia and Herzegovina or anywhere are unacceptable."

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
Emails: Moruya@cg.org.au; stephen.astill@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

Of the SeaCleaner: 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.....

**Apostleship
of the Sea**

‘I WAS A STRANGER AND YOU WELCOMED ME’. Mt 25.35

The work of seafarers and Catholics across the country who provide spiritual, social and material support for them will be celebrated throughout the Church in Australia today. The annual Sea Sunday Appeal shines a light on the valuable work of one of the Catholic Church’s international agencies, the Apostleship of the Sea, which attends to the welfare of seafarers in many ports around Australia and elsewhere through Stella Maris centres and chaplaincies. Stella Maris chaplains, volunteers and staff visit to speak to ships’ crews, offer friendship, arrange Mass and attend Mass with them, listen to their needs, and provide internet access so they can contact their families. Hospitality is also offered within Stella Maris centres, providing an important break from work routines on board.

Australian Catholic Bishops Conference president Archbishop Mark Coleridge said: “There are a million seafarers on the high seas, and that’s why the work of Apostleship of the Sea is absolutely vital to caring for seafarers who are often doing it hard, and working under enormous pressure. That’s why I commend to you, whether you have a commercial sea port in your diocese or not, to support the essential mission of the Apostleship of the Sea.” Bishop Bosco Puthur, Bishop Promoter for the Apostleship of the Sea said: “The Scripture verse that is central to this year’s Sea Sunday comes from Matthew (25:35), where Christ challenges us all with the words: ‘I was a stranger and you welcomed me’.”

Apostleship of the Sea Australia national director Roslyn Rajasingam said: “Seafarers spend many months in the high seas, away from their homes and missing their families, combating times of loneliness and in constant fear of pirates and bad weather. About 130,000 seafarers arrive at Australian ports each year, which is roughly the size of a city with a population like Darwin. This gives some insight into the importance of our work,” she said. For some of the men and women, it’s the listening ear or the kind word or the shared prayer that reminds them of home and their spiritual centre. Like chaplains in other important ministries, those who seek to show the face of Jesus at our ports are reliant on and grateful for the generosity of Catholics and other supporters who help us continue this critical outreach to seafarers who visit Australian ports.” “Please pray for our seafarers and our ministry.”

For more information and to support the work of the Apostleship of the Sea, visit www.aos-australia.org
(NOTE: There will be a ‘leaving collection taken up on your way out from Mass. Collectors, please take note.)

Fifteenth Sunday in Ordinary Time (Year C) **14/7/2019**

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: Peter & Delma Morris, Kay Morton, 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, Lincoln Gett and John Bolton.

For the deceased:

TWO PARISH ANNOUNCEMENTS:

PARISH SECRETARY: After much reflection, discussion and prayer, I have come to the conclusion that the position of Parish Secretary can be made ‘redundant’, ie, it no longer exists. Of course, Rachel Glover has been involved in the discussions with the Archdiocesan staff in the Finance Office, who del with these matters. Rachel has accepted graciously the terms she and they worked out.

She has done a lot of good work here over the years, but it is due to the changing situation of the administration of many parishes in the archdiocese that this decision is a desirable, even necessary one, for us to come to. Let us pray in thanksgiving for Rachel, and for God to bless her life and future endeavours.

Absence: Due to my well-known struggle with the aftermath of some ‘Efudex’ treatment that went badly wrong somehow, I have been medically advised to take at least a week’s holiday. That will begin from after Sunday Mass till Saturday, 20th. Fr Rex Curry has agreed to say Mass from Tuesday till Friday.

NEW TREE: Thanks to Sue Fawcett, our cleaner, and Ron and Pauline Parnell, we have a new Magnolia Tree growing outside the sacristy. We’ll have a little blessing for it when I return.

AND, the two large red pots outside the church entrance were donated some time ago. They will be getting some soil into them during the week. Suggestions from parishioners are welcome as to what kind of plant may be suitable for them.

CATHOLIC RADIO PROGRAM The Journey Catholic Radio Program 10.7.19 Weekly Bulletin Notice 20 on21 July 2019 This week on the Journey, we hear Luke’s Gospel 10:38-42. Mother Hilda from the Abbey shares with us Good News, we have the ever-talented Trish McCarthy with her God spot, and you will hear from some of our other favorites. Go to WWW.jcr.org.au or www.itunes.jcr.org.au JANE HOLLIER 4222 2426, jane.hollier@dow.org.au www.dow.org.au. 38 Harbour Street, Wollongong NSW 2500

NOT RELIGION FOR SHOW The ancient Dialogues of Gregory, the only source of biographical material that we have on either Benedict or his sister Scholastica, tell us stories in the metaphorical style of the time that give insight into the qualities and character of both of them rather than simple historical detail. Gregory’s work outlines the seven miracles of Benedict, and it is in them that we take the measure of the man. Every one of these stories has to do with care for another, not with mystical experiences or esoteric visions or transcendent ecstasies. Benedict, Gregory tells us, repairs a broken plate so that a maidservant will not be punished for being careless; he revives a young monastic who had been crushed under a falling wall while working; he rescues a disciple from drowning; he retrieves from the bottom of the sea the ax-handle of an itinerant