

Grand Pesca and much more. You are all warmly invited. St Mary's will be holding an agricultural stall. If you have any excess preserves you would like to donate they would be gratefully accepted. If you are a 'green thumb' we would also appreciate donation of plants. Should you have preserves or plants to contribute, please contact: Brigid McNeill M. 0408 888 756 or Karen Motyka 0415 592 019. Thank you and we hope to see you there!

‘LADY’S MANTLE’ O VIRGO SPLENDENS. Directed by Maia Harrison Marian music from medieval chants to settings from the great classical composers. Music from the Llibra Vermell de Montserrat and composers Brahms, Mozart, Poulenc, Saint Saëns and Arcadelt. Pianist – Caroline Fox 2pm Sunday 6 October , St Bernard’s Church, Batehaven Entry by donation. Lady’s Mantle is a small Canberra-based women’s vocal ensemble of experienced singers.

WORLD WIDE GLOBAL ROSARY
15th Aug 2019 – 07th Oct 2019: 54 Day Rosary Novena.

POPE'S SEPTEMBER PRAYER: For protecting the oceans
Oceans contain the bulk of our planet’s water supply, and also most of the immense variety of living creatures, many of them are threatened for various reasons.

Creation is a project of love given by God to humanity. Our solidarity with the “common home” is born from our faith. Let us pray this month that politicians, scientists and economists work together to protect the world’s seas and oceans.

FOSSIL FUELS BEING ABANDONED: 15 new Catholic institutions and seven Protestant institutions are divesting from fossil fuels. This includes bishops’ conferences, national Caritas agencies, and the world’s first divestment of a cathedral. Christians are joined by Muslims, with a leading group of Islamic scholars declaring a fatwa, or religious ruling, against fossil fuel investment. Divestment comes just during the Season of Creation and just weeks after Pope Francis said, “Now is the time to abandon our dependence on fossil fuels, and move quickly and decisively towards forms of clean energy and a sustainable and circular economy.”

With this announcement and others, the global divestment movement has reached an AMAZING new milestone: \$11 trillion in assets held by divesting institutions. Catholics are the single largest source of divestment, with 150 Catholic institutions declaring their commitment to date. *Faith institutions are divesting from fossil fuels to send a strong signal: business as usual is over.*

My prayers of thanks go up for the prophetic witness of the institutions that are stepping away from fossil fuels and for all those who will stand up for climate justice next weekend. Blessings, Christina for Global Catholic Climate Movement

{NOTE: This article is solid reading; please don’t be discouraged! Proceed boldly, and I’m keen to discuss any questions you may have about the article , which comes from the Vatican website. Cardinal John Henry Newman applied his considerable intelligence and sanctity to this subject. If he thought it worthwhile, I hope you will too.}

SENSUS FIDEI The phrase *sensus fidei* appears neither in Sacred Scripture nor in the Church’s formal teaching prior to the Second Vatican Council. The earliest Christian sources, however, testify that believers receive an anointing that equips them to know and confess the truth of the Gospel (1Jn 2:20,27), and that the Church as a whole, taught by the Holy Spirit, cannot err in matters of belief (cf. Jn 16:13: 1Tim 3:15). The *sensus fidei* was a familiar idea to theologians long before it became the object of systematic reflection. Many Catholics associate the *sensus fidelium* with **Blessed John Henry Newman**’s famous essay “On Consulting the Faithful in Matters of Doctrine” (1859) and perhaps also with Yves M.-J. Congar’s ground-breaking *Lay People in the Church* . Others may recall its 16th century exponent, Melchior Cano, or remember the

“canon” of the fifth century apologist, St. Vincent of Lérins, concerning the faith that is held everywhere, always, and by everyone. The *sensus fidei* is, in fact, a topic that continues to interest contemporary theologians, but they take a variety of approaches and have not adopted a single definition of terms. In the conviction that it is important to work towards a shared understanding of this doctrine, especially in view of the consultation for the upcoming Synod on the Family, the International Theological Commission has prepared *Sensus Fidei in the Life of the Church*. It offers a theological explanation and clarification of certain aspects of the *sensus fidei* and proposes criteria for discerning its authentic manifestations. Chapter one traces the *sensus fidei fidelium* to its biblical sources, provides an overview of how it functioned in the history and tradition of the Church, and sets out the teaching concerning it of the Second Vatican Council and the postconciliar magisterium. Chapter two deals with the nature and manifestations of the *sensus fidei fidelis* in the personal life of the believer. It reviews this in light of the classical understanding that the *sensus fidei* is a property of the theological virtue of faith.

The *sensus fidei*, of course, has to do with faith. Chapter one opens with an exposition of the rich biblical teaching on faith as a free and decisive response of the whole person (Mk 12:30) to the Word of God, and to Christ Jesus himself, made possible by a gift of the Holy Spirit (1Cor 12:3). It involves adherence to the Gospel message of the crucified and risen Lord (1Cor 15:1-2) and firm trust in God’s promises (Gen 15:6; cf. Rom 4:11,17). Faith is both personal and ecclesial, for every believer receives and confesses the Church’s faith and lives out that “one faith” in the community of believers (Eph 4:4-6). The biblical notion of faith involves more than an intellectual assent to the truths of divine revelation. It entails repentance and rebirth to new life in Christ, prayer and worship, knowledge of the truth of Gospel of God, confession of that truth before others, a confidence in God that directs one’s whole life, service of neighbor, and charity. By the promised gift of the Holy Spirit (Jn 14:16,26; 15:26; 16:1-17), believers are able to know and bear witness to the truth (Acts 2:17; cf. Joel 3:1). They are able, under the leadership of the apostles and elders, to settle questions of importance to the apostolic community (Acts 6:1-6; Acts 15:7-22).

The second part of chapter one recounts how the conviction regarding the *sensus fidei fidelium*, i.e., the capacity of the whole Church to maintain and transmit the apostolic Tradition without error, functioned in patristic and medieval controversies. Faced with innovations in doctrine and practice, the Fathers and theologians appealed to the universal consent of the whole Church (*consensus fidelium*) as a sure point of reference. This was decisive, for example, in determining the canon of Scripture, and in defending the divinity of Christ, the perpetual virginity and divine motherhood of Mary, and the veneration and invocation of the saints. Newman credited the testimony of the lay faithful with playing a crucial role in the post-Nicene Arian controversies and in medieval disputes over the Real Presence and the Beatific Vision.

The 16th century saw the first systematic elaboration of the *sensus fidei fidelium*. In response to questions raised by the Reformers, theologians like Melchior Cano and Robert Bellarmine identified sources in Scripture and Tradition that affirmed the infallibility of the whole Church in believing and the authority of the pope and the councils in teaching. The Council of Trent had appealed to the “*universum Ecclesiae sensum*,” but post-Tridentine theologians began to distinguish the roles of the teaching and the learning Church quite sharply, and some viewed the former as active and the latter as passive. The doctrine of the *sensus fidelium* received new attention as a *locus theologicus*, however, in the work of 19th century theologians like John Henry Newman, who were concerned with Tradition and the development of doctrine. Some highlighted the active contribution of the lay faithful in keeping and trans-

mitting the apostolic faith, for example, to the definition of the Immaculate Conception. He maintained that the unanimous consent of the faithful and their pastors to this doctrine was sufficient to establish its apostolic origin. Newman, too, underlined the active role of the faithful, as distinct from their pastors, and illustrated his thesis *On Consulting the Faithful* with striking testimonies from the Tradition. Pope Pius IX and the theologians nevertheless emphasized the importance of the *unanimous testimony* of the faithful and their pastors. When the First Vatican Council taught that the *ex cathedra* doctrinal definitions of the pope concerning faith and morals are irreformable “of themselves and not from the consent of the Church” (*Pastor aeternus*, DH 3074), it intended to exclude not consultation, but the French claim that such consent is required as a condition for the authoritative status of papal teaching.

In the 20th century, the *sensus fidei* emerged as a theme in the theology of Tradition, a renewed ecclesiology, and the theology of the laity. It figured in Pope Pius XII’s definition of Mary’s Assumption and in the work of theologians like Yves Congar, and was explicitly affirmed by the Second Vatican Council. The Council teaches that the Holy Spirit arouses and sustains in believers a “supernatural appreciation of the faith” that is seen when the whole people “manifest a universal consent in matters of faith and morals.” (*Lumen gentium* 12) The *sensus fidei* is an active capacity to grasp and adhere to the faith. It is the means by which the whole Church, including the lay faithful, participates in Christ’s prophetic office. (*Lumen gentium* 35) Without using the expression, *Dei Verbum* 8 also affirms the *sensus fidei* in relation to the development of doctrine. The post-conciliar magisterium has regularly reaffirmed this doctrine, but cautions against identifying the *sensus fidelium* with public opinion.

Chapter two deals with the *sensus fidei* in the life of the believer, the *sensus fidei fidelis*. This dimension of the *sensus fidei* was acknowledged by patristic and medieval theologians, but the classical treatment of its nature and manifestations was articulated by St. Thomas Aquinas. He explores the *sensus fidei* in relation to the theological virtue of faith. As property of faith and a kind of spiritual instinct, it arises from the affinity between the Christian who knows and loves his faith and the truths of faith themselves.

This affinity can be compared to the capacity of friends who, through intimate knowledge and love, are each able to anticipate what delights or disappoints the other. In somewhat the same way, the one who possesses the infused virtue of faith has an affinity for its object, the truth of the faith. As a virtue, faith is a supernatural habit, and like a “second nature,” it inclines the believer to recognize what is true and reject what is false, not by a process of reasoning, but spontaneously. The *sensus fidei*, so understood, requires “living faith,” faith animated by charity. Its operation is proportionate to the believer’s holiness of life, that is, to his experiential knowledge of spiritual realities and receptivity to the gifts of the Holy Spirit, especially wisdom and understanding. This will have implications, then, for the identification of criteria.

Sister Sara Butler, M.S.B.T., Member, International Theological Commission

Diversity and Communion among the First Christians: The genesis of the New Testament

The Old and New Testaments cannot be understood without a strong desire for communion and mutual recognition between different schools of theology and literature, rooted in diverse communities. Diversity is a part of the essence of Christianity. Since its origins, it has been culturally, linguistically, ethnically and theologically plural. It was formed by communities that were inside and outside of the empire; by communities of Greek liturgical language and Aramaic liturgical language; by communities that refer to one precise apostolic tradition and others that do not. These differences gave rise to real conflicts which sometimes resulted in excommunications and schisms. But these communities were also animated by a strong desire for

communion, by a common memory of Jesus and by shared rituals, above all baptism and the Eucharist.

(Professor Marc Rastoin SJ, Pontifical Biblical Institute of Rome)

REMEMBERING 9/11 WITH THE POPES In the face of the barbaric terrorism that took place on 9/11, Pope St. John Paul II, Pope emeritus Benedict XVI, and Pope Francis all remind the world to pursue the path of peace and love, which overcomes all forms of hatred and violence. *By Devin Watkins* On the 17th anniversary of the September 11, 2001 attack on the World Trade Center in New York, we step back in time to remember the words and actions of three Popes when faced with those horrors.

Pope St. John Paul II: 2001 It was a Tuesday. Pope John Paul II watched events unfold live on television. His press secretary later recounted how JP II sought to get in contact with US President George W. Bush by telephone to express his closeness to the American people. But the president was unreachable and in a secure location for security reasons. The Pope sent a telegram instead, decrying the “inhumane attacks” and assuring his prayers in those trying times.

The next day was a Wednesday, and Pope John Paul II held the weekly General Audience under the strain of interior suffering. 9/11, he said, “was a dark day in human history, a terrible attack on human dignity.” He added: “The heart of man is an abyss whence, at times, emerge acts of unspeakable ferocity.” **Pope emeritus Benedict XVI: 2008** On April 20, 2008, Pope Benedict XVI made the first papal visit to Ground Zero in New York. To honor the victims, the Pope chose not to give a speech. He said a prayer instead. Under a gray sky, an oboe played a mournful tune as he descended into the unfinished monument to gaze into its temporary reflecting pool. “God of understanding,” he prayed, “overwhelmed by the magnitude of this tragedy, we seek your light and guidance as we confront such terrible events.” Pope Benedict then lit a candle to remember the victims who died in New York, Washington D.C., and aboard the United 93 flight that crashed in Pennsylvania.

Pope Francis: 2015 Seven years later, Pope Francis followed in his predecessor’s footsteps, visiting the completed Ground Zero monument on September 25, 2015. Only the sound of flowing water could be heard as the Holy Father laid a white rose on the edge of the reflecting pool. At this symbolic location, Pope Francis held an interreligious meeting, and appealed for all religions to promote peace together. “This place of death became a place of life too,” he said. It is “a hymn to the triumph of life over the prophets of destruction and death, to goodness over evil, to reconciliation and unity over hatred and division.”

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(continued from p4)

But the father said to his servants, “Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Bring the calf we have been fattening, and kill it; we are going to have a feast, a celebration, because this son of mine was dead and has come back to life; he was lost and is found.” And they began to celebrate.

‘Now the elder son was out in the fields, and on his way back, as he drew near the house, he could hear music and dancing. Calling one of the servants he asked what it was all about. “Your brother has come” replied the servant, “and your father has killed the calf we had fattened because he has got him back safe and sound.” He was angry then and refused to go in, and his father came out to plead with him; but he answered his father, “Look, all these years I have slaved for you and never once disobeyed your orders, yet you never offered me so much as a kid for me to celebrate with my friends. But, for this son of yours, when he comes back after swallowing up your property – he and his women – you kill the calf we had been fattening.” ‘The father said, “My son, you are with me always and all I have is yours. But it was only right we should celebrate and rejoice, because your brother here was dead and has come to life; he was lost and is found.”’

A reading from the book of Exodus 32:7-11. 13-14
The Lord spoke to Moses, ‘Go down now, because your people whom you brought out of Egypt have apostatised. They have been quick to leave the way I marked out for them; they have made themselves a calf of molten metal and have worshipped it and offered it sacrifice. “Here is your God, Israel,” they have cried, “who brought you up from the land of Egypt!” I can see how headstrong these people are! Leave me, now, my wrath shall blaze out against them and devour them; of you, however, I will make a great nation.’ But Moses pleaded with the Lord his God. ‘Lord,’ he said, ‘why should your wrath blaze out against this people of yours whom you brought out of the land of Egypt with arm outstretched and mighty hand? Remember Abraham, Isaac and Jacob, your servants to whom by your own self you swore and made this promise: I will make your offspring as many as the stars of heaven, and all this land which I promised I will give to your descendants, and it shall be their heritage for ever.’ So the Lord relented and did not bring on his people the disaster he had threatened.



Responsorial Psalm **Ps 50:3-4. 12-13. 17. 19. R. Lk 15:18 (R.) I will rise and go to my father.**
1. Have mercy on me, God, in your kindness. In your compassion blot out my offence. O wash me more and more from my guilt and cleanse me from my sin. (R.)
2. A pure heart create for me, O God, put a steadfast spirit within me. Do not cast me away from your presence, nor deprive me of your holy spirit. (R.)
3. O Lord, open my lips and my mouth shall declare your praise. My sacrifice is a contrite spirit; a humbled, contrite heart you will not spurn. (R.)

A reading from the first letter of St Paul to Timothy
I thank Christ Jesus our Lord, who has given me strength, and who judged me faithful enough to call me into his service even though I used to be a blasphemer and did all I could to injure and discredit the faith. Mercy, however, was shown me, because until I became a believer I had been acting in ignorance; and the grace of our Lord filled me with faith and with the love that is in Christ Jesus. Here is a saying that you can rely on and nobody should doubt: that Christ Jesus came into the world to save sinners. I myself am the greatest of them; and if mercy has been shown to me, it is because Jesus Christ meant to make me the greatest evidence of his inexhaustible patience for all the other people who would later have to trust in him to come to eternal life. To the eternal King, the undying, invisible and only God, be honour and glory for ever and ever. Amen.

Gospel Acclamation **2 Cor 5:19**
Alleluia, alleluia!
God was in Christ, to reconcile the world to himself; and the Good News of reconciliation he has entrusted to us.
Alleluia!

A reading from the holy Gospel according to Luke
The tax collectors and the sinners were all seeking the company of Jesus to hear what he had to say, and the Pharisees and the scribes complained. ‘This man’ they said ‘welcomes sinners and eats with them.’ So he spoke this parable to them: ‘What man among you with a hundred sheep, losing one, would not leave the ninety-nine in the wilderness and go after the missing one till he found it? And when he found it, would he not joyfully take it on his shoulders and then, when he got home, call together his friends and neighbours? “Rejoice with me,” he would say “I have found my sheep that was lost.” In the same way, I tell you, there will be more rejoicing in heaven over one repentant sinner than over ninety-nine virtuous men who have no need of repentance. ‘Or again, what woman with ten drachmas would not, if she lost one, light a lamp and sweep out the house and search thoroughly till she found it? And then, when she had found it, call together her friends and neighbours? “Rejoice with me,” she would say “I have found the drachma I lost.” In the same way, I tell you, there is rejoicing among the angels of God over one repentant sinner.’ He also said, ‘A man had two sons. The younger said to his father, “Father, let me have the share of the estate that would come to me.” So the father divided the property between them. A few days later, the younger son got together everything he had and left for a distant country where he squandered his money on a life of debauchery. ‘When he had spent it all, that country experienced a severe famine, and now he began to feel the pinch, so he hired himself out to one of the local inhabitants who put him on his farm to feed the pigs. And he would willingly have filled his belly with the husks the pigs were eating but no one offered him anything. Then he came to his senses and said, “How many of my father’s paid servants have more food than they want, and here am I dying of hunger! I will leave this place and go to my father and say: Father, I have sinned against heaven and against you; I no longer deserve to be called your son; treat me as one of your paid servants.” So he left the place and went back to his father. ‘While he was still a long way off, his father saw him and was moved with pity. He ran to the boy, clasped him in his arms and kissed him tenderly. Then his son said, “Father, I have sinned against heaven and against you. I no longer deserve to be called your son.” (PTO to p3)

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Deacon Emeritus Rev. Paul Rummery;
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 Noeleen O’Neill
Carroll College Principal: Mrs Jacqui Heffernan

20 CHILDREN’S FIRST EUCHARIST!

20 CHILDREN’S FIRST EUCHARIST As of last week, there were 17 children ready to make their First Eucharist from Year 3, St Mary’s. By the grace of God, the number has grown to 20! If we left it for another week, the number may have grown too large to handle! Congratulations this day to Jemma Handley, Kai Woodford, Taylah Cassidy, Sonny Cottington, Lily and Heidi Van Weerdenburg, Ruby Mullins, Archer Schuchmann, Lexie Phelan, Zac Whipp, Jack McCarthy, Kyle Senger, McKinlay Harris, Marguerite James, Austin Enright, Ava Donnelly, Emily Foran, Ruby Mullins, Kaleb Dowling, Morgan Browne and Bailey Wilson Mitchell. May they and all their fellow students, especially the cast of angels who came specifically to support them, family members, et al.
MESSAGE FROM CARROLL COLLEGE NEWSLETTER
Year 3 Eucharist Retreat Day
On Thursday 29 August, the Year 9 Youth Ministry (CSYMI) class facilitated the Year 3 Eucharist Retreat Day at the College. All students in Year 3 at St Bernard’s and St Mary’s primary schools attended the day along with students from other local schools who are preparing for the Sacrament of Eucharist. Our Youth Minister, Juliette helped to prepare the Year 9 class and supported them in their leadership of the program. Year 9 students were responsible for performing a drama, organising materials and running small groups. Once again it was a wonderful day of peer ministry and the students lead the primary children with care and confidence. Thank you to Karen Lyttle, the classroom teacher, and Juliette for their running of the day. We wish all the children receiving the Sacrament of Eucharist the very best and our prayers are with you as you take this important step in your faith journey. -Erica Drewsen
All are welcome at the morning tea celebration after the Mass.

CHILD PROTECTION SUNDAY National Child Protection Week is coordinated by NAPCAN on the first Sunday of September (1-7 September 2019). The aim of the week is to engage members of the community in supporting families and protecting children.
2019 THEME In 2019 National Child Protection Week focus on introducing a ‘child development’ communication frame to promote the messages that:
Kids do well when parents are supported & To raise thriving kids, parents need support to navigate life’s choppy waters
This theme is based on evidence from the Frameworks Institute research commissioned by the Parenting Research Centre, which shows us the most effective way to talk about parenting and child wellbeing is with a ‘child development’ frame that:
●*Focuses on children and what they need to thrive, rather than*

SACRED HEART PARISH

Twenty-Fourth Sunday in Ordinary Time (Yr C)

15/9/2019

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 9.15am (+ 2pm, Banksia Village/Lodge, Broulee), Thurs & Fri 9.15am.
-Rosary after Mass
Reconciliation: Saturday 10—10.30am
Baptisms, Anointings, Weddings & Funerals by appointment.

For the sick: Peter Morris, Debbie Morris, Gail Moss, Kay Morton, Lauri-Anne Foran, John Bolton & Olivia Russell (baby)

For the deceased: Pat Dallas.....

blaming or evaluating parenting
●*Establishes the importance of interaction with parents and caregivers to child development, rather than assuming that young children simply grow*
●*Helps people see that circumstances shape options, rather than assuming that good parenting comes naturally to individuals*
Uses a ‘navigating waters’ metaphor where boats represent families/parenting, weather/hazards represents the circumstances that can affect us all, and lighthouses and safe harbours represent the support that we all need. Changing the way we communicate and engage with families can take time and consideration. The following resource is designed to help you use the new research to communicate and engage parents: Navigating Waters: Talking About Parenting – A FrameWorks Institute Toolkit <<https://www.parentingrc.org.au/wp-content/uploads/Talking-About-Parenting-A-FrameWorks-Toolkit-preview.pdf>>
DEACON PAUL RUMMERY: Paul has come to the decision to move more fully into retirement; it’s been a gradual process for him and for Jo to come to this point. The Archbishop (and I) accept fully what Paul is saying and express our gratitude to him for his many years of service to the church, especially in these parts. Paul will continue visiting people in need, especially in aged care and around Tuross Head. May God’s blessings accompany you, Paul, as you continue in his love and service!

BODALLA CEREMONY Please note the important parish ceremony taking place on Sunday, **October 13**, at 3pm, at St Edmund’s Church. We hope it is going to be a very inclusive event for the local and neighboring communities. All kinds of involvements are possible. So, parishioners of Bodalla, Tuross Head, Moruya Heads and Moruya, please put this date and time and place in your calendar: Sunday, October 13, at 3pm. The second part of the ceremony will be at All Saints’ Anglican Church, where we will have some prayer together and some music/hymns from the Parish Choir and (hopefully) the Montague Singers! While the canonization of John Henry Newman that day in the Vatican is an important event for us Catholics, we do want to broaden the appeal of the day by celebrating the ecumenism of the Mort Family, for having built and maintained both the Anglican and Catholic churches; we’ll re-open St Edmund’s, following the beautiful repairs done to our stained glass windows and also the raising of the sanctuary’s sunken floor! A special guest will be Fr Mick Kelly SJ, a long time friend of the Mort Family and me.

SAVE THE DATE: 'LOLLAPALOOZA'
Friday evening 22 November 2019 4-8pm. St Mary's, St Bernard's and Carroll College are co-hosting a community event called a 'Lollapalooza' (meaning something extraordinary) to be held in the grounds of Carroll College, Broulee. There will be food, music, stalls, art show, rides,